

Alaska Anthropological Association

51st Annual Meeting
February 21st - 24th, 2024



Changing Arctic Futures: Climate,
Conflicts, Politics

ACKNOWLEDGEMENTS



The Alaska Anthropological Association acknowledges that our organization is incorporated on the traditional lands of the Dena'ina Athabascans. It is with honor and respect that we recognize the contributions and perspectives of the Upper Cook Inlet Dena'ina. This Annual Meeting includes research presentations conducted on the traditional lands of Indigenous cultures across Alaska and the Circumpolar North. We acknowledge this not only in thanks to Indigenous communities, research partners, elders, and subject matter experts who are integral to sustainable and holistic research perspectives but also in recognizing the historical and ongoing legacies of colonialism. Our organization is committed to anti-colonial and anti-racist practices in anthropology, and we encourage our members to make these same commitments in their professional endeavors.

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- Mark Luttrell, Artifact Illustration
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TABLE OF CONTENTS

ACKNOWLEDGEMENTS	2
TABLE OF CONTENTS.....	4
WELCOME	5
MEETING INFORMATION	7
VENDOR TABLE AND POSTER SET-UP.....	7
PAPER PRESENTATIONS	7
MEETING AND EVENT ROOMS	7
WESTMARK CONFERENCE CENTER	9
CONFERENCE EVENTS	10
WEDNESDAY	10
THURSDAY.....	11
FRIDAY	14
SATURDAY	16
SCHEDULE AT A GLANCE	23
THURSDAY SESSIONS	25
FRIDAY SESSIONS	31
SATURDAY SESSIONS	36
PAPER & POSTER ABSTRACTS	43
NOTES.....	73

WELCOME

Dear 2024 Alaska Anthropological Association Meeting Participants,

On behalf of the organizing committee, we want to welcome you to Fairbanks and the 51st annual meeting of the Alaska Anthropological Association. Thank you for making time to participate in this meeting. Thanks to all who contributed as panelists, authors of papers and posters, discussants, and organizers of workshops and conference sessions. Thank you to all the volunteers for the help in organizing the conference and assisting the participants onsite. We are especially pleased to recognize the student participants: our association and the conference have a long history of student involvement. This year the conference has several students presenting papers and posters, students who are session organizers, and a student-led panel and workshop on professional development in anthropology. Given the increasing political attacks on education, our association's support of students is vital to the health of our discipline and our future. Anthropology is an expansive field, inherently multidisciplinary, grounded in observation, covering the widest variety of human experience through time and space. With this in mind, we developed the theme for the 51st annual meeting: *Changing Arctic Futures: Climate, Conflict, Politics*, hoping to spur discussions on current and future global issues in which the far north plays an increasingly important role. Anthropology has a part to play in helping us understand how we got to where we are today and envision productive and peaceful paths to a flourishing future. With more pronounced climate change, ecological changes, and increasing world conflicts that impact the Arctic environments, communities, and lives, it behooves us to share our expertise in northern cultures and societies with a broader audience.

With the University of Alaska Fairbanks Troth Yeddha' campus as our principal workplace, the conference organizers gratefully recognize the ancestral lands of the Lower Tanana Dene' where our campus and the site of the conference reside. This year's Alaska Anthropological Association conference coincides with the 50th annual Festival of Native Arts under the theme *Troth Yeddha' Forever: Our Ways of Life*. To coordinate the schedules of the two events critical for the understanding and appreciation of the peoples and cultures in Alaska, the 2024 conference program offers two luncheon keynote speaker events, thereby freeing up the evening time for the

festival participants and goers; the conference booklet features information on the shuttle buses between Westmark and UAF Troth Yeddha' campus to accommodate all those wishing to attend the festival.

We are excited to introduce our keynote speakers, whose expertise and lecture topics span a vast and distinct set of issues, all speaking powerfully to the conference theme. Dr. James Simon, as an applied anthropologist with experience in Tribal and State agencies, discusses co-management of critical resources and the growing diversity of careers available to Alaskan anthropologists – a topic closely aligning with the goals of the student-organized workshop. US Congress Representative Mary Peltola, who has worked with Dr. Simon on a range of subsistence and policy issues, will give a special video address to the Association. Dr. Pavel Sulyandziga of the Udege people in Russia's Primorsky Krai has been a longtime advocate for the interests of the Indigenous peoples of Russia at the United Nations and on the world stage. He currently serves as Chair of the Board of the International Development Fund of Indigenous Peoples in Russia. Dr. Sulyandziga's keynote address discusses the situation of Indigenous peoples of Russia under the Putin regime and offers suggestions for collaboration.

In total, during the three days of meetings the program offers fifteen sessions and workshops, focusing on the needs and opportunities to examine the interactions of culture and health, language vitality, cultural and subsistence resource management, food security, changing environments and political climates, and innovation in the participatory methodologies and co-creation of knowledge. With such important and timely topics, we hope to continue strengthening the Alaska anthropology community as we collectively grow in our collaborations with culture bearers, stakeholders, and colleagues across many areas of knowledge, and as we strive to better understand the past, present and future of humanity in Alaska and the North.



-Faculty of the Department of Anthropology, University of Alaska Fairbanks-

MEETING INFORMATION

The meeting registration and information desk is open from 6:00 pm to 9:00 pm on Wednesday during the opening reception. Registration will be located in the hall outside the Gold Rooms and is open Thursday and Friday from 8:00 am to 12:00 pm and from 2:00 pm to 5:00 pm. On Saturday, registration is possible from 8:00 to 12:00 pm. On-site registration payments must be made by check, credit card, or exact cash only.

VENDOR TABLE AND POSTER SET-UP

Vendors and exhibitors may set up tables in the Minto Room beginning at 8:00 am on Thursday, February 22nd.

Posters may be hung in the Rampart Room beginning at 8:00 am on Thursday, February 22nd. Push-pins and tape will be made available for hanging posters. Posters should not exceed 4 x 3 feet in size. Posters have been assigned a number to coordinate with a specific space. Please hang your poster in the appropriate space provided. Poster presenters are encouraged to be by their poster as often as possible (e.g., breaks). Posters should be removed by 11:00 am on Saturday, February 24th.

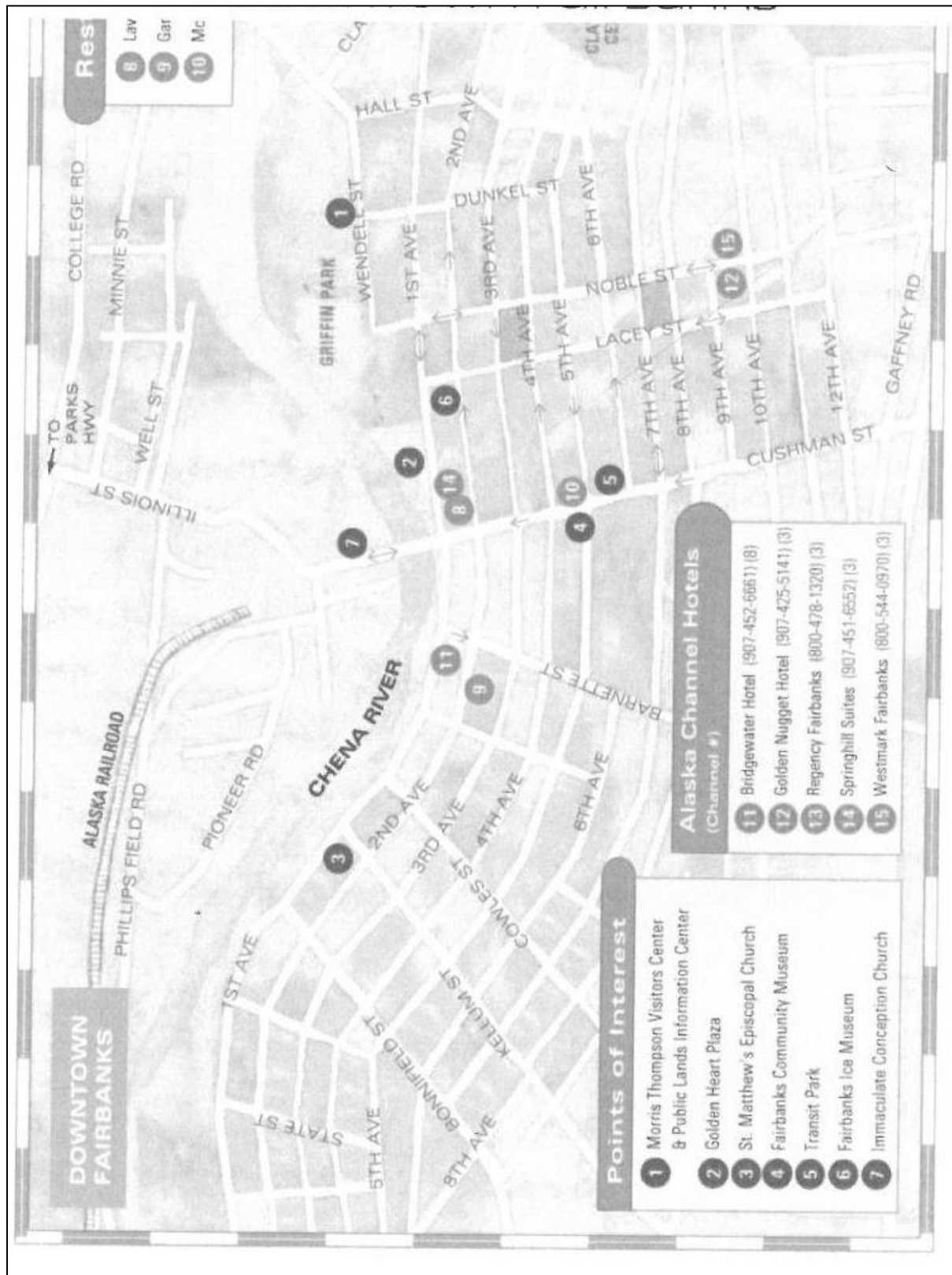
PAPER PRESENTATIONS

All paper presentations are limited to 20 minutes; please keep this in mind to avoid short-changing others. Provide your session organizers with your presentation file (Mac or PC version) or other media on a jump drive as far in advance as possible so that it can be loaded onto the podium computer for your session presentation. Meeting rooms are equipped with a presentation laptop, podium, and microphone.

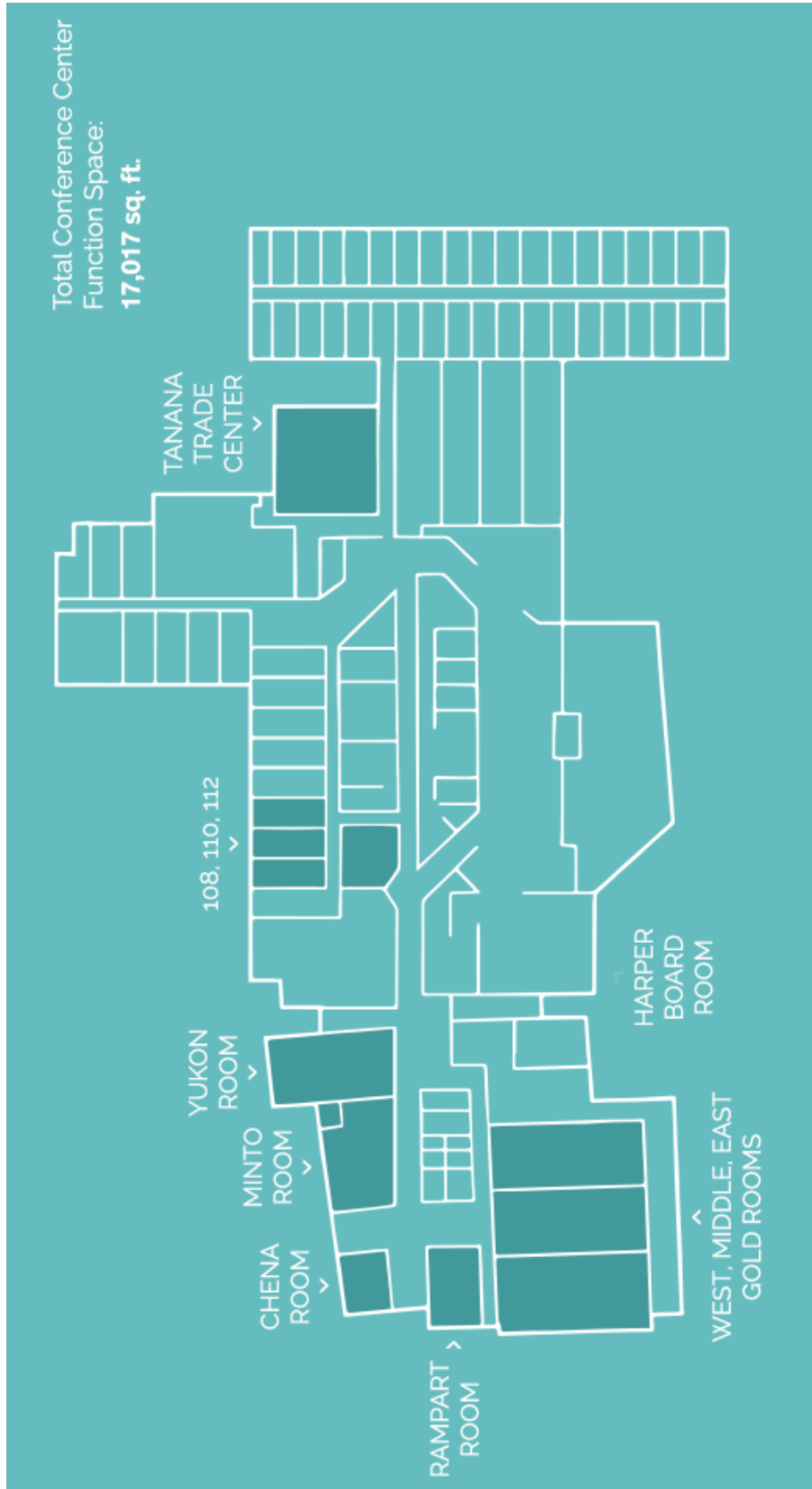
MEETING AND EVENT ROOMS

All sessions, workshops, and keynote addresses are in the Gold, Minto, and Rampart Rooms. Please refer to the Floor Layout to find your sessions. Coffee is available during breaks.

DOWNTOWN FAIRBANKS



WESTMARK CONFERENCE CENTER



CONFERENCE EVENTS

WEDNESDAY

Alaska Consortium of Zooarchaeologists (ACZ) Workshop

Organizer: Liz Ortiz

Wednesday, February 21, 9:30 AM to 1:30 PM: Minto Room (Westmark Hotel)

This year's workshop will feature guest speaker Dr. Emily Jones from the Zooarchaeology labs at the University of New Mexico on "Vittles and Varmints! A Small Mammal ACZ Workshop".

AHRS User Group Meeting

Organizer: Jeffrey Weinberger

Wednesday, February 21, 2:00 PM to 4:00 PM: Minto Room (Westmark Hotel)

During this year's AHRS User Group Meeting, Jeffrey Weinberger from the State of Alaska, Office of History and Archaeology (OHA), will be discussing the latest concerning the Alaska Heritage Resources Survey (AHRS). The AHRS is an online cultural resources database and physical collection of cultural resources material maintained by OHA. Meeting topics will include an AHRS summary presentation, AHRS Portal database discussion, and an overview of the various projects that AHRS staff are involved in. We plan to discuss one of those projects in more detail, the National Park Service Data Reconciliation and Data Standards Project. Discussions about this project and additional input from AHRS Users will be beneficial in determining future database changes. We look forward to seeing everyone interested in the AHRS and AHRSPortal database at this meeting.

Opening Reception and Registration

Conference Organized and sponsored by the Tanana Chiefs Conference

Wednesday, February 21, 6:00 PM to 9:00 PM: Morris Thompson Cultural and Visitor Center

The Wednesday night opening reception will be held at the Morris Thompson Cultural and Visitor Center to coincide with the newly installed "Archaeology on Ice" traveling exhibit produced by the Maxwell Museum of Anthropology at the University of New Mexico. The reception will run from 6:00 pm to 9:00 pm and feature light hors d'oeuvres sponsored by the Tanana Chiefs Conference. A free shuttle will be provided from the Westmark Hotel and Conference Center for the reception.

THURSDAY

Evening Mixer

Organizer: Angela Gore (SWCA Environmental Consultants) and Sam Coffman (Environmental Community Partnership, UAF & USAG Alaska)

Thursday, February 22, 4:30 PM to 6:30 PM: Minto Room (Westmark Hotel)

We are thrilled to announce an evening mixer for CRM professionals to connect as well as young professionals interested in future career opportunities. This is an excellent opportunity for professionals to connect and engage with colleagues. Additionally, we see this as a chance for valuable interactions with students.



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Evening Lecture

"Archaeology on Ice" by E. James Dixon, Ph.D., Emeritus Professor of Anthropology at the University of New Mexico
Former Director, Maxwell Museum of Anthropology

Organizer: Bob Sattler, Tanana Chiefs Conference

Thursday, February 22, 7:00 PM: Morris Thompson Cultural and Visitor Center

Global warming is rapidly melting glaciers around the world. As a result, rare artifacts that have been frozen for thousands of years are emerging from ancient ice. Archeological remains have been found at glaciers and ice patches in Europe, South America, and Mongolia. In North America, important discoveries have been made in the Rocky Mountains, the Canadian Yukon, and Alaska. Most of these artifacts are made of perishable materials such as wood, bark, and leather, and when exposed to the air, they quickly decompose. Dating these artifacts provides independent evidence that ancient ice is melting and important information about the people who lived in glacial environments long ago. These rare artifacts are seldom preserved in other types of archeological sites and finds include ancient arrows, spears, hunting and trapping tools, baskets, and clothing. These artifacts provide an unprecedented glimpse into the lives of people who once lived, hunted, and traveled in glacial environments thousands of years ago. They are lost forever if they are not collected and preserved soon after emerging from the ice.

FRIDAY

Awards, Catered Lunch, and Keynote Speaker

Dr. Pavel Sulyandziga

Friday, February 23, 12:00-2:00 PM (Gold Room)



Dr. Pavel Sulyandziga, PhD (Economics) is of the Udege people in the traditional lands of Russia's Primorsky Krai. Dr. Sulyandziga currently serves as Chairperson of the Board of the International Development Fund of Indigenous Peoples in Russia (BATANI). Since the 1980s, he has held teaching appointments in secondary and higher education and has worked in multiple leadership roles, through which he has represented the

interests of the Indigenous Peoples of Russia at the United Nations, Arctic Council, and other international platforms. Facing pressure from the Putin regime for his advocacy for the rights of the Indigenous People, Dr. Sulyandziga and his family had to flee Russia and are currently residing in Maine.

Title: Indigenous People of Russia and Collaboration across the Arctic, Examples from RAIPON [Russian Association of the Indigenous People of the North] and Batani Foundation.

Abstract: Speaking to the theme of the 51st annual conference of the Alaska Anthropological Association *Changing Arctic Futures: Climate, Conflict, Politics*, this keynote address considers the predicament of the Indigenous People of Russia. Drawing on the experience of the Russian Association of Indigenous People of the North (RAIPON) and Batani Foundation, the keynote address shares stories that characterize the take of the Putin regime on the rights of the Indigenous Peoples, illustrates how the Russian state propaganda uses Indigenous people to advance its agenda at international forums such the United Nations and Arctic Council, and offers suggestions for continuing collaboration with the Indigenous communities in the Russian North.

Annual Business Meeting

Organizers: Board

Friday, February 23, 3:00-5:00 PM

Join us to hear an update on Association finances and activities, meet new board members, learn where the conference will be next year and who is organizing it, but also please bring any other thoughts, ideas, or concerns you would like to discuss.

Free shuttle between Westmark Hotel and Festival of Native Arts
6:00 PM to 9:00 PM



BLACK IN ALASKA

December 16th, 2023 – April 1st, 2024

This University of Alaska Museum of the North exhibit presents the portraits and stories of over 40 Alaskans from Fairbanks and around Alaska. Participants are from all over the state and represent diverse backgrounds in age, gender, and socioeconomic status. Through storytelling, the Black in Alaska multimedia project aims to dismantle stereotypes and create deeper connections between communities.

SATURDAY

Catered Lunch and Keynote Speaker

Dr. James Simon (with a video address from Mary Sattler Peltola)

Saturday, February 24, 12:00-2:00 PM (Gold Room)



Dr. Simon has 30+ years of experience working as an applied anthropologist throughout Alaska and the Russian Far East, including 14 years as the regional program manager for the Alaska Department of Fish and Game, Division of Subsistence covering the northern two-thirds of Alaska or the Arctic-Yukon-Kuskokwim regions (AYK region). Jim was responsible for overseeing subsistence research, policy, and regulatory management

and provided technical support in implementing the state subsistence law at Alaska Board of Game and Alaska Board of Fisheries meetings throughout the AYK region, including many meetings regarding subsistence moose and caribou hunting in the Ahtna region due to his life-long family history in the Copper Basin. Jim also served on the Technical Committee of the Alaska Migratory Co-Management Council (2003-2007) and the Arctic-Yukon-Kuskokwim Sustainable Salmon Initiative Steering Committee, where he served as Vice-Chairman (2003-2010, 2011-2017) and was a strong advocate for tribal capacity building and state and federal co-management with Alaska Tribes.

Before working for the Alaska Department of Fish and Game, Dr. Simon worked as an applied anthropologist for the Tanana Chiefs Conference in natural resources, cultural resources, environmental management, and government-to-government tribal capacity building and facilitation with federal agencies and TCC Member Tribes (1999-2002). Throughout the 1990s, Jim worked on various cultural heritage documentation and preservation projects with the Kodiak Area Native Association, Bering Straits Foundation, Ukpeaġvik Iñupiat Corporation, and Northern Land Use Research.

Dr. Simon currently lives and works on the indigenous lands of the Salchee Dena' of the middle Tanana River. Since 2017, Jim has worked as an independent consultant for several inter-tribal resource commissions and Alaska Native Organizations to mentor and support staff regarding state and federal fish and wildlife regulatory systems, the Alaska Migratory Bird Co-Management Council, where he presently serves on seven committees and assists in developing inter-tribal fish and wildlife stewardship capacities and engaging in various regulatory processes to promote tribal hunting and fishing rights in Alaska. He also teaches tribal capacity-building workshops through the University of Alaska Fairbanks' Tribal Governance Program.

Title: Changing Arctic Futures and the Changing Role of an Applied Anthropologist

Abstract: This presentation explores careers in applied anthropology in Alaska through a personal narrative of applied anthropological activities in cultural resource management, gravesite restoration, reindeer herding research, environmental management, cross-cultural communication training, and facilitation. As a keynote address for the 51st Annual Meeting of the Alaska Anthropological Association, with "Changing Arctic Futures: Climate, Conflict, Politics" as the conference theme, this presentation aims to provide students, educators, and the Alaska anthropology community a better appreciation of the diversity of careers available to anthropologists in the future.

*

Photo caption: Jim Simon (center) with his husband Kevin and US Representative Mary Peltola on the Kuskokwim River. Photo by Mary Sattler Peltola, 2021

**Free shuttle between Westmark Hotel and Festival of Native Arts
6:00 PM to 9:00 PM**

50TH FESTIVAL OF NATIVE ARTS

Troth Yeddha' Forever: Our Ways of Life



2024 Festival of Native Arts logo
designed by Destine Poulsen

The 50th Festival of Native Arts, *Troth Yeddha' Forever: Our Ways of Life*, will be held at the UAF Troth Yeddha' Campus, February 22-24th, 2024! The Festival theme honors the ancestral lands of the Lower Tanana Dene'—the sacred ridge that is home to the University of Alaska Fairbanks, IS Troth Yeddha,' and will always *be* Troth Yeddha,' just as this land has always been and will always be the Festival's home.

The Festival of Native Arts unites the major Native culture groups of Alaska, together with foreign groups of the continental United States and countries such as Japan, Russia, and Canada, in a spring festival focused on the artistic expressions of each Alaska Native culture. People of all cultures are welcome here as all cultures have something valuable to learn from each other. (Information as per the Festival website.)

EXPLORE FESTIVAL SCHEDULE AND EVENTS AT
<https://fna.community.uaf.edu/>



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www.alaskaanthropology.org/membership

All members receive an annual subscription to the *Alaska Journal of Anthropology* and the Association's quarterly electronic newsletter. Additional benefits include discounted registration for the Annual Meeting, discounted prices on previous print editions of the *Aurora Monograph Series* and the *Alaska Journal of Anthropology*, access to members-only content on the website, and voting privileges.

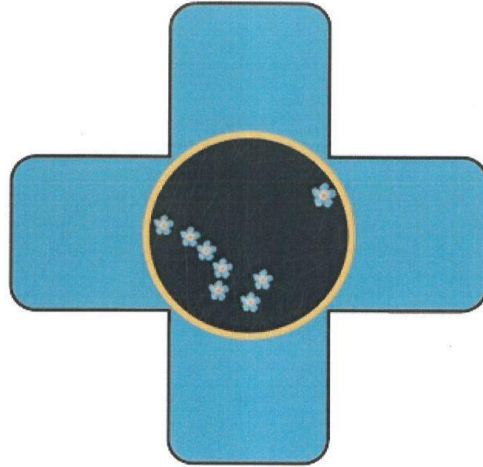
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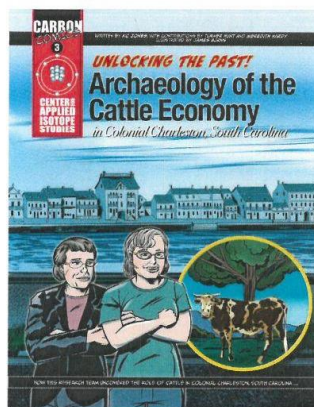


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SCHEDULE AT A GLANCE

Wednesday February 21, 2024					
	MINTO	RAMPART	GOLD WEST	GOLD MIDDLE	GOLD EAST
9:30-1:30 pm	ACZ Workshop				
2:00-4:00 pm	AHRS Working Group				
4:00-6:00 pm	Break				
6:00-9:00 pm	Registration & Reception – Morris Thompson Cultural and Visitor Center				
Thursday February 22, 2024					
8:40-10:00 am	MINTO	RAMPART	GOLD WEST	GOLD MIDDLE	GOLD EAST
	Book/Vendor Room	Posters	Collaborative Research, Community-Based Participatory Research, and co-Creation of Knowledge		Anthropological Approaches to Subarctic Archaeology
10:00-10:20 am	Morning Break				
10:20-12:00 pm	Book/Vendor Room	Posters	Collaborative Research, Community-Based Participatory Research, and co-Creation of Knowledge	Beyond Compliance: Current Issues, Perspectives, and Studies in Alaskan Cultural Resource Management	Agency Research and Updates (ends @ 11:40)
12:00-1:40 pm	Lunch on your own				
1:40-3:20 pm	Book/Vendor Room	Posters	Professional Transitions: Life After Graduation, Continuing Education, Employment, Fieldwork, and Perspectives; and Interdisciplinary Panel	Beyond Compliance: Current Issues, Perspectives, and Studies in Alaskan Cultural Resource Management	Contributed Papers in Cultural Anthropology
3:20-3:40 pm	Afternoon Break				
3:40-5:00 pm	Book/Vendor Room	Posters	(CV) and Resume Workshop: Building up your Portfolio in Anthropology and Adjacent Fields	Coastal Archaeology (ends @4:40)	
4:30-6:30 pm	Evening Mixer				
7:00pm	Evening Lecture at the Morris Thompson Cultural and Visitor Center: E. James Dixon – “Archaeology on Ice”				

Friday February 23, 2024					
8:40-10:00am	MINTO	RAMPART	GOLD WEST	GOLD MIDDLE	GOLD EAST
	Book/Vendor Room	Posters	Rising Lights: Reinvigorating the Study of Language, Culture, and Society in Alaska	Kenai Peninsula Cultural and Archaeological Heritage	Healthquakes in the Circumpolar North: Shaking Disparities, Shaping Futures
10:00-10:20 am	Morning Break				
10:20-11:00 pm	Book/Vendor Room	Posters	Rising Lights: Reinvigorating the Study of Language, Culture, and Society in Alaska	Kenai Peninsula Cultural and Archaeological Heritage	Healthquakes in the Circumpolar North: Shaking Disparities, Shaping Futures
12:00-2:00 pm	Catered Lunch and Keynote Speaker: Dr. Pavel Sulyandziga				
3:00 -5:00 pm	Business Meeting	Posters	Contributed Papers in Linguistic Anthropology (ends @4:20)	Kenai Peninsula Cultural and Archaeological Heritage (ends @4:00)	Healthquakes in the Circumpolar North: Shaking Disparities, Shaping Futures (ends @4:00)
6:00-9:00 pm	Free shuttle from the Westmark to Festival of Native Arts on UAF campus				
Saturday February 24, 2024					
8:40-11:00 am	MINTO	RAMPART	GOLD WEST	GOLD MIDDLE	GOLD EAST
	Book/Vendor Room		Days of Climate Futures Past: The Environmental Legacies of Euro-American Settlement and Interaction in the Far North (ends @10:20)	Traditional Food Processing Technologies in Northern Alaska: Past and Present Adaptations to Environmental and Climate Change (ends @9:40)	Getting Re-Acquainted with the Alaska Native Language Center: A Vision for the Next 50 Years (ends @10:20)
12:00-2:00 pm	Catered Lunch and Keynote Speaker: Dr. James Simon				
6:00-9:00 pm	Free shuttle from the Westmark to Festival of Native Arts on UAF campus				

THURSDAY SESSIONS

SESSION 1

Poster Session

Conference Organized: Presenters should spend as much time with their poster as possible

Thursday February 22, 8:40-5:00 PM, Rampart Room

Friday February 23, 8:40-5:00 PM, Rampart Room

Saturday February 24, 8:40-11:00 AM, Rampart Room

[1] Stormy Fields/ *Stable isotope analyses of five hearths from coastal Alaskan sites to determine past terrestrial and aquatic resources use*

[2] Jason Elder, Amelia Jansen, Jack Helmericks, Meredith McMahon, Dylan Taylor, Scott Shirar, and Justin Cramb/ *A Faunal Analysis of the Outlet Site (XHP315), Etivlik Lake, Northern Alaska*

[3] Lily McEwen, Eric Hollinger, AlexAnna Salmon, and Monty Rogers/ *3D Digital Technology Connecting the Remote Community, the Native Village of Igiugig, Alaska, with Material Culture in Museum Collections.*

[4] Sasha Addison and Amber Perry/ *Indigenous Anchorage in Educational Settings: Where to Go from Here*

[5] Fawn Carter/ *Anthropological Collections in APRCA's Archives*

[6] Sam Coffman/ *Geochemical Characterization and Use of Rhyolitic Material from the Chicken Vicinity, Eastern Interior Alaska*

[7] Heather Hardy, Whitney McLaren, and Julie Esdale/ *Taiy Tsadlh (Six mile Hill) Site Evaluations*

[8] Annika Mayer/ *Exploring culinary practice through use-alteration analysis and food crusts on Thule period pots from Hooper Bay*

[9] Christine Castro and Elliot Hubbard/ *Understanding the variation of mortuary practices of the Dena'ina within the Sqilantnu Archaeological District (KEN-00156/SEW-00282)*

[10] Nils "Buster" Landin and Dr. H. Kory Cooper/ *A Raven's Eye View of the Spatial and Temporal Innovation of Haa At.oow (Our Sacred Clan Items) sháal (Fish Traps) in Lingít Aaní (Tlingit Land)*

SESSION 2

Collaborative Research, Community-Based Participatory Research, and co-Creation of Knowledge

Organizers: Varpu Lotvonen and Amy Topkok

Thursday February 22, 8:40-12:00: Gold West Room

This session aims to explore the possibilities of engaging in true, respectful, and reciprocal co-production of knowledge between Indigenous knowledge holders and academic researchers. Discussions and insight about various collaborative research principles and practices are welcome here, as well as stories of successes and challenges. We hope our discussion will contribute to developing best practices that honor Indigenous perspectives and foster research partnerships. The importance and promise of this kind of research is tremendous. By centering Indigenous voices, this session seeks to advance a truly inclusive and ethical approach to collaborative research. What do we need so that research partnerships are possible? What has worked and what has not? What should ethical research look like? How do we share research results? All these stories are important.

- | | |
|-------------|---|
| 8:40-9:00 | Nina Shultz/ <i>Indigenous ethics and aesthetics of the Yup'ik human being human being</i> |
| 9:00-9:20 | Eduard Zdor, Angela Linn, Josh Reuther, and Scott Shirar/ <i>Integrating Iñupiaq Knowledge into Museum Collections</i> |
| 9:20-9:40 | Kyle Wark, John Trainor, Roxy King, and Ryan Mortenson/ <i>Applications of Community Based Participatory Research & Indigenous Research Methodologies in an Alaskan Tribal Health Setting</i> |
| 9:40-10:00 | April Hostetter/ <i>Cultural Resilience: Exploring Yup'ik Masks</i> |
| 10:00-10:20 | BREAK |
| 10:20-12:00 | Roundtable Discussion |
| 12:00 | SESSION END |

SESSION 3

Anthropological Approaches to Subarctic Anthropology

Organizers: Ben A. Potter and Gerad Smith

Thursday, February 22, 8:40 AM - 10:00 AM: Gold East Room

Our understanding of subarctic hunter-gatherers has been transformed by recent approaches using anthropological theory and data, including ethnography, participant observation, and anthropological genetics. This session is geared towards presenting recent subarctic research aiming to ask better questions and provide more holistic perspectives on human response to climate change, biogeographic expansions and population continuity, and indigenous archaeology.

- | | |
|------------|--|
| 8:40-9:00 | Gerad M. Smith, François B. Lanoë, Joshua Reuther, Charles Holmes, and Barbara Crass/ <i>Site Assemblage Insights from the North Gerstle Point Site in the Middle Tanana River Basin, Alaska: Understanding the Later Denali/Northern Archaic Transition</i> |
| 9:00-9:20 | Joshua J. Lynch/ <i>Approaches to Osseous and Composite Projectile Technology in the Upper Paleolithic of Eastern and Western Beringia</i> |
| 9:20-9:40 | Ben A. Potter/ <i>Peopling of the Americas: Integration of Genetic and Archaeological Data</i> |
| 9:40-10:00 | Martin Gutoski/ <i>Fairbanks Moose Creek Pictograph Site Redo</i> |
| 10:00 | SESSION END |

SESSION 4

Beyond Compliance: Current Issues, Perspectives, and Studies in Alaskan Cultural Resource Management

Organizers: Angela Gore and Sam Coffman

Thursday, February 22, 10:20-3:20, Gold Middle Room

Professionals within cultural resource management (CRM) face new and diverse challenges as the intersection of heritage preservation and compliance evolves to incorporate inclusive perspectives, changing policies, industry booms, and the impacts of climate change. This session explores the multifaceted realm of CRM in Alaska from diverse settings and agencies. A range of topics will be discussed, including current issues and ongoing projects within Alaska, case studies in community engagement, collaboration efforts, government-

to-government coordination, and insight into the unique environmental and logistical challenges faced within the changing landscape of CRM in Alaska.

- 10:20-10:40 Briana Doering and Julie Esdale/ *Cultivating Connections Across Academic, CRM, and Descendant Communities at Niidhaayh Na', central Alaska*
- 10:40-11:00 Robyn Miller and Mary Ann Sweeney/ *Chaos to Consensus: an Example from the Sterling MP 45-60 Project*
- 11:00-11:20 Julie Esdale/ *Current Directions in Cultural Resources Management from a Department of Defense Perspective*
- 11:20-11:40 Holly J. McKinney/ *Alaska's Aging Infrastructure and the Reconstruction of the Last Three Remaining WWII-Era Bridges on the Alaska Highway*
- 11:40-12:00 Molly Proue/ *Navigating Cultural Resources Management for DOT&PF Projects*
- 12:00-1:40 LUNCH BREAK
- 1:40-2:00 Morgan R. Blanchard/ *That Can't be Right!? Why we should be open to reevaluating sites previously found not eligible for listing on the NRHP*
- 2:00-2:20 Lindsay Simmons/ *Accountability without Authority: Affecting Change as a CRM Professional*
- 2:20-2:40 Sean Mack/ *Using LiDAR to Remotely Detect and Map Archaeological Sites*
- 2:40-3:00 Shawna Rider and Tom Wolforth/ *Cemetery erosion in Wales, Alaska; effects on community dynamics and projects*
- 3:00-3:20 Angela Gore and Joshua Lynch/ *Bridging the Gap: Enhancing Entry-Level Skills in Cultural Resource Management Through Archaeological Field Schools*
- 3:20 SESSION END

SESSION 5

Agency Research and Updates

Organizers: Jason Rogers and Josh Reuther

Thursday, February 22, 10:20-12:00: Gold East Room

This session will present on archaeology, anthropology, subsistence, and cultural resources research and updates from State and Federal land management agencies and collaborating institutions.

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| 10:20-10:40 | Adam Freeburg and Jillian Richie/ <i>Recent Field Results from Gates of the Arctic and Yukon-Charley</i> |
| 10:40-11:00 | Robert Sattler, John Parcel, and Ken Pratt / <i>Tanana Chiefs Conference Lidar Mapping</i> |
| 11:00-11:20 | Jason Rogers/ <i>Recent Research in Lake Clark National Park and Preserve</i> |
| 11:20-11:40 | Haley McCaig/ <i>Architectural Strategies for Caribou Hunting in the Northern Brooks Range</i> |
| 12:00 | SESSION END |

SESSION 6

Professional Transitions: Life After Graduation, Continuing Education, Employment, Fieldwork, and Perspectives; and Interdisciplinary Panel

Organizers: Amber Perry; Sasha Addison; Rye Hendrickson; Cammryn Reagan; Gerad Smith

Thursday, February 22, 1:40-3:20: Gold West Room

This session is an interactive panel designed to aid early career professionals and recent and upcoming graduates in their academic and professional journeys. Our panelists have roots in a range of professions. They will share personal experiences, insights, and guidance on the challenges and opportunities they face when seeking employment, particularly as they relate to anthropology, archaeology, and interdisciplinary fields. During the session, participants can ask our panelists about their unique paths toward anthropology, experiences with graduate school, fieldwork, networking, and other topics of interest.

SESSION 7

Contributed papers in Cultural Anthropology

Conference Organized

Thursday, February 22, 1:40-3:20: Gold East Room

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| 1:40-2:00 | Amanda Althoff/ <i>How to Care for Maggots: Re-Contextualizing a Button from Northwest Alaska</i> |
| 2:00-2:20 | Delaney Mitchell/ <i>Living and Dying in Glaciated Landscapes</i> |
| 2:20-2:40 | Melissa Ilardo, Joo Young Lee, Suhartini Salingkat, Rasmus Nielsen, Nikolai Nordsborg, and Yelin Ko/ <i>Insights from Genetically Adapted Populations</i> |
| 2:40-3:00 | Peter Collings, Oswaldo Medina Ramirez, and Elspeth Ready/ <i>Social Support, Social Networks, and Resilience in Ulukhaktok, NT, Canada</i> |
| 3:00-3:20 | Logan Bullard/ <i>Aurora Hunting: Expectations & Realities of Northern Lights Tourism</i> |
| 3:20 | SESSION END |

SESSION 8

CV and Resume Workshop: Building up your Portfolio in Anthropology and Adjacent Fields

Organizers: Sasha Addison, Amber Perry, Cammryn Reagan, Rye Mycelia-Hendrickson, Gerard Smith

Thursday, February 22, 3:40-5:00: Gold West Room

Not sure what a CV is? Need some help finding your professional or academic strengths? Come to our workshop! This workshop will help guide you through creating a CV and professional resume and gain valuable insight into what employers look for from an anthropological CV! Receive guidance from two professionals on how to best convey your experiences into a clean and well-spoken document that reflects your outcomes, motivations, and inspirations for working in the field of anthropology and adjacent fields.

SESSION 9

Coastal Archaeology

Conference Organized

Thursday, February 22, 3:40-5:00 PM, Gold East Room

- 3:40-4:00 Patrick Saltonstall and Molly Odell/ *Settlement History of a Dynamic Landscape: Archaeological Survey of Tugidak*
- 4:00-4:20 Patrick Saltonstall and Amy Steffian/ *Excavation of a 3,000-year-old House in Interior Kodiak Island*
- 4:20-4:40 Elizabeth Groat/ *To Pot or Not to Pot: An Experimental Approach to Understanding Ceramic Adoption in the Kodiak Archipelago*
- 4:40 SESSION END

FRIDAY SESSIONS

SESSION 10

Rising lights: reinvigorating the study of language, culture and society in and of Alaska

Organizers: Robin Shoaps

Friday February 23, 8:40-11:00: Gold West Room

The University of Alaska Fairbanks has been a historic home to linguistic and sociocultural approaches to the language and culture nexus, with emphases on Alaska Native discourse genres, intercultural contact between US institutions and Alaska Native communities and ethnogeography. However, due to "lean times" and faculty attrition, linguistic anthropology was all but suspended for a decade. More recently, the departure of key faculty from ANLC and its relocation from the Liberal Arts to Rural and Community Development have impacted the Linguistics program's ability to train field linguists. This panel highlights the contributions of Alaska linguistic anthropologists of the past and puts their work into dialogue with rising lights in Alaskan linguistic anthropology, whose work exemplifies new directions in the field and state.

In the introductory paper, Dunstan presents a critical historical perspective on the linguistic anthropology of and in Alaska and its relation to traditions of inquiry in the US. Walker applies a semiotic landscape analysis to compare Aleutiq basket collections, catalog records, and exhibits at three Alaskan museums at different stages of decolonization.

Reynolds' paper addresses language ideologies and policies in Japan, specifically around Ainu, and how these construct it as a "living fossil". Sisk identifies "subsistence chronotopes" as a form of TEK in English language narratives produced by Yup'ik speakers in responses to Fish and Game interviewers' questions about hunting and fishing. Barton's paper offers an analysis of the rhetoric of Moscow's Russian Orthodox Patriarch and Putin ally as an example of how collected memory of war is (re)produced. Palmer's contribution demonstrates how neoliberal registers and language ideologies inform the drafting of Alaska's Workforce Opportunity and Investment Act, the primary federal policy that funds English as an additional language instruction for adults. Finally, Shoaps offers a discussion of the papers and future research directions that are particularly timely in the circumpolar north and compatible with linguistic anthropological training available in the University of Alaska system.

8:40-9:00	Adam Dunstan/ <i>Linguistic Anthropology of, and in, Alaska: Past, Present, Future</i>
9:00-9:20	Lynn Walker/ <i>Applying Semiotic Landscape Analysis to Alaskan Museums</i>
9:20-9:40	Morgan Reynolds/ <i>Sometimes we can still hear their voices: Pre-emptive eulogization of Ainu</i>
9:40-10:00	Kelsey Sisik/ <i>Encoding Traditional (Ecological) Knowledge: A Chronotopic Analysis of Yup'ik Subsistence Narratives in Southwest Alaska</i>
10:00-10:20	BREAK
10:20-10:40	Brooke Barton/ <i>Patriarch Kirill's Sermons as Historicizing Texts: Constructing Imperialist Russian Space-time in the Russian Orthodox Church</i>
10:40-11:00	Tara Palmer/ <i>The Neoliberal Register and the Alaskan Workforce Innovation Board: A Linguistic Anthropological Approach to Policy and Governance</i>
11:00	SESSION END

SESSION 11

Kenai Peninsula Cultural and Archaeological Heritage

Organizers: Tamara Holman and Debra Corbett

Friday, February 23, 8:40-4:00: Gold Middle Room

Much of what we know about the peoples of Yaghenen is influenced by the contributions of culture bearers, archaeologists, ethnographers, anthropologists, linguists, and others. The work of Fredrica de Laguna, Alan Boraas, William and Karen Workman, and others have

contributed significantly to our understanding of the Kenai Peninsula's lifeways, cultural histories, and archaeologies. Recent research and cultural programs build on these understandings. This session is meant to highlight the current and past research and cultural programs and to aid in our increasing knowledge of the culture and archaeology of the Kenai Peninsula.

8:40-9:00	Debra Corbett/ <i>Susten Camp: 30 years of Kenaitze Archaeology on Yaghanen</i>
9:00-9:20	Robert Bearheart/ <i>Susten: connecting past to present</i>
9:20-9:40	Michael Bernard/ <i>Development of a Kenaitze Indian Tribe Cultural Heritage Program</i>
9:40-10:00	Roseanne Darby/ <i>Kenaitze Cultural Observers and the Sterling Highway MP 45-60 Project</i>
10:00-10:20	BREAK
10:20-10:40	Sean Teeter/ <i>2023 Field Season Updates, Sterling Highway 45 - 60 Project Data Recovery</i>
10:40-11:00	Adam Dunstan/ <i>Dena'ina/Salmon Relationships in Nineteenth-Century Kenai Peninsula: A Cultural Keystone Species Approach</i>
11:00-3:00	BREAK
3:00-3:20	Elliot Hubbard and Christine Castro/ <i>Understanding the variation of mortuary practices of the Dena'ina within the Sqilantnu Archaeological District (KEN-00156/SEW-00282)</i>
3:20-3:40	Catherine Wolk/ <i>Traditional Plant Use and Site Industry at KEN-00215</i>
3:40-4:00	Tamara Holman/ <i>Kenai Peninsula Outer Coast Material Culture</i>
4:00	SESSION END

SESSION 12

Healthquakes in the Circumpolar North: Shaking Disparities, Shaping Futures

Organizers: Gabriela Olmos Rosas and Elaine Drew

Friday, February 23, 8:40-4:00: Gold East Room

This session seeks to address health disparities in the Circumpolar North, turning the socioecological model of health inside out. We aim to foster a thought-provoking dialogue that examines the impact of shifting focus from individual behaviors to systemic and structural influences, challenging the dominance of individual responsibilities in health discourse. We feature contributions from anthropology and related fields, including Indigenous studies, psychology, public policy, public health, social work, and medicine. Topics of discussion include but are not limited to:

*Revisiting intersectionality in health research: Examining the intersection of the various layers of oppression that lead to health disparities—including but not limited to race, gender, class, age, sexuality, disability, spirituality, and geographic location—to make visible new communities in need of health equity.

*Power dynamics and health equity: Analyzing power structures and their implications for health disparities in the Circumpolar North, proposing strategies to redistribute power and promote equity.

*Systemic barriers to health in marginalized communities: Challenging the structural inequities embedded in public policies, social institutions, and the healthcare system that disproportionately impact marginalized communities in the Circumpolar North and propose strategies to dismantle these barriers.

*Community-led transformations: Highlighting examples of community-led initiatives in the state that have effectively influenced broader societal factors to improve health outcomes.

*Cultural relevance in health models: Discuss the importance of cultural humility in medicine within the context of the Circumpolar North, challenging Western perspectives and advocating for diverse, inclusive frameworks.

Together, these presentations seek to push the boundaries of conventional thinking and contribute to a richer and more nuanced understanding of the complex challenges of health disparities.

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| 8:40-9:00 | Itzel Zagal/ <i>Herbs for a Broken Heart: Use of Traditional Indigenous Medicine in the Community of Abya Yala Alaska</i> |
| 9:00-9:20 | Amana Mbise/ <i>We are not taken seriously: Barriers to Responsive Healthcare Among Black Alaskans</i> |
| 9:20-9:40 | Ruby L. Fried/ <i>Creating an Unangaâ Conceptual Model of Healthy Living with the community of St. Paul Island</i> |
| 9:40-10:00 | Gabriela Olmos Rosas & Elaine Drew/ <i>Migration Matters: Unveiling the Influence of Food Insecurity and Cultural Bereavement on the Onset and Progression of Diabetes within Anchorage's Mexican Population</i> |

10:00-10:20	BREAK
10:20-10:40	M.C. MoHagani Magnetic/ <i>Anthropologically, it's Complicated: Issues in Gender Expansive Healthcare</i>
10:40-11:00	Sveta Yamin-Pasternak and Igor Pasternak/ <i>What the Actual Fairbanks? Wellness while Jewish in Alaska's Golden Heart</i>
11:00-3:00	BREAK
3:00-3:20	Nikola Nikolic, Laura Ekada, Inna Rivkin, LeAnn Bifelt, and Cathy Brooks/ <i>Getting Through a Pandemic: the Role of Cultural Values and Practices</i>
3:20-3:40	Line Lea, Inna Rivkin, Razan Yousif, Laura Ekada, Maya Salganek, and Lisa Wexler/ <i>Supporting and celebrating cultural connections through youth digital storytelling in an Alaska Native community</i>
3:40-4:00	Christina Ediwn/ <i>Reflections on a Pandemic: An Autoethnography of Covid-19 from an Alaska Native Perspective</i>
4:00	SESSION END

SESSION 13

Contributed Papers in Linguistic Anthropology

Conference Organized

Friday, February 23, 3:00 - 4:20 PM: Gold West Room

3:00-3:20	Robin Shoaps/ <i>Teaming up with animals: Examining Alaska dog mushing and human-animal relations through an ethnographic and semiotic perspective</i>
3:20-3:40	Casey Black/ <i>Gwich'in Place Names, Euro-American Place Names, and Caribou: Understanding Intertextual Relations and the Mobility of "Place"</i>
3:40-4:00	James Kari/ <i>Some Features of the Lower Tanana Dene Dictionary, forthcoming 2024</i>
4:00-4:20	James Kari and Gerrit Verbeek/ <i>Jim Tyone's 1912 Ahtna travel narrative from Tyone Village to Knik Village</i>
4:20	SESSION END

SATURDAY SESSIONS

SESSION 14

Days of Climate Futures Past: The Environmental Legacies of Euro-American Settlement and Interaction in the Far North

Organizers: Justin Cramb

Saturday, February 24, 8:40-10:20: Gold West Room

The arrival and sustained presence of Euro-American explorers, traders, and settlers in the far north had untold impacts on the lifeways of Indigenous groups and on the landscape itself. These impacts range from the introduction of firearms and livestock to the deforestation of large areas of land and the construction of towns, cities, and military installations. In many cases, Euro-American settlements, railways, roads, trading posts, outposts, and other sites were built for a specific, often extractive, purpose, in an expedient manner, and with little apparent thought toward long-term environmental futures. This is evident in the current loss of historical archaeological sites to changing environments, such as the thawing of permafrost or the movement of waterways. In this session, we will look at the past few hundred years of history in the far north through archaeology, history, ethnohistory, oral history, and other sources to explore the environmentally related decisions made during this period. We seek to better understand how the goals and actions of differing groups left disparate environmental legacies on the landscapes of the far north. Papers in this session might include the documentation of changing lifeways related to the adoption of new technology, the environmental impacts of Euro-American settlement or development, discussions on the preservation of sites endangered by our changing climate, or other discussions regarding the environmental legacies of the past few centuries in the far north.

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| 8:40-9:00 | Justin Cramb, Scott Shirar, Josh Reuther, Robert C. Bowman/ <i>The Chena Townsite: Past, Present, and Future Research</i> |
| 9:00-9:20 | M.C. MoHagani Magnetek/ <i>Cause No Harm, Do No Harm: African American Historical Archaeology Survey Methods that Minimize Negative Environmental Impacts in Wiseman, Alaska</i> |
| 9:20-9:40 | Amelia Jansen/ <i>Legacy Zooarchaeological Collections and Piecing Together Far North Goldrush-Era Settlements</i> |
| 9:40-10:00 | Christian Thomas, Allie Winton, Debbie Nagano, Lee Whalen/ <i>Tr'ondëk / Klondike: The role of archaeology in interpreting the First Nation experience of the Klondike Gold Rush</i> |

10:00-10:20 Jonathan M. Flood/ *Social, Economic, and Environmental Legacies of the Klondike Gold Rush in Dyea and Skagway, Alaska*

10:20 SESSION END

SESSION 15

Traditional Food Processing Technologies in Northern Alaska: Past and Present Adaptations to Environment and Climate Change

Organizers: Tammy Buonasera

Saturday,, February 24, 8:40-10:00: Gold Middle Room

This session includes studies of traditional food processing practices and technologies from both archaeological and present-day contexts in northern Alaska. The session aims to provide a space for discussing relationships between various processing technologies, local ecologies, and changing climate. Presentations cover a broad range of theoretical and methodological approaches to understanding traditional foodways, including collaborative archaeology, formal models, ethnographic studies, experimental archaeology, molecular analyses, and microanalytical techniques. To foster discussions about integrating these approaches in the study of past foodways and relationships to local ecologies or changing climatic conditions, each hour of presentations will be followed by a 20-minute discussion session among presenters and audience members. We especially seek input and participation from community experts and indigenous scholars.

8:40-9:00 Tammy Buonasera, Shelby Anderson/ *Early Pottery Uses in Northwest Alaska as Indicated by Molecular and Isotopic Analyses*

9:00-9:20 Marjolein Admiraal, Oliver Craig, Harry Robson, Alexandre Lucquin and Peter Jordan/ *Late-Holocene pottery function in Alaska and Siberia. Evidence from biomolecular and isotope analysis.*

9:20-9:40 Annika Mayer/ *Exploring culinary practice through use-alteration analysis and food crusts on Thule period pots from Hooper Bay*

9:40-10:00 Discussion Session

10:00 SESSION END

SESSION 16

Getting Re-Acquainted with the Alaska Native Language Center: A Vision for the Next 50 Years

Organizers: Sam Alexander and Robin Shoaps

Friday, February 24, 8:40-10:20: Gold East Room

In Fall 2022, the Alaska Native Language Center celebrated its 50th anniversary. Its founding pre-dated the mainstream concern with “endangered languages,” but its lineage in Americanist linguistics reflects a paradigm of descriptive linguistics that goes back over one hundred years to the Boasian foundations of four-field American anthropology. Boas and his student, Edward Sapir, each did some fieldwork with Circumpolar and Arctic languages and viewed one of the roles of Anthropology (and the nascent field of documentation of Indigenous Native American languages) as “rescue” --to document material culture and language before the Western Industrial and Majority Anglo culture supplanted them. This project of “rescue” documentation gave birth to field linguistics and the use of “exotic” Indigenous language data to test and formulate linguistic theory. Indeed, linguists’ appreciation for linguistic diversity has led to the development of the subfield of typology. In the early 1990s, Michael Krauss was pivotal in advancing “rescue” and “documentation” to include “preservation” and, as it came to be called among linguistics, “revitalization.” The ANLC was a model for how academic linguists should engage with Alaska Native Languages and their speakers: that linguists had a moral duty to aid speech communities by creating materials that would facilitate language teaching and literacy, if not pedagogical works like primers.

In recent years, linguistic anthropologists such as Jane Hill, Joel Kuipers, Barbara Meek, and others have urged well-intentioned academic linguists and scientists to apply a reflexive lens to the rhetoric, implementation, and assumptions underlying academic linguistics’ discussion of “language endangerment.” Native American and Indigenous scholars have presented new models and priorities for their speech communities that are undergoing language shift. This reflects a move away from a “deficit model” and “quantification” based scholarship (counting and dividing community members into labeled categories of “fluency”) that has prioritized academic linguistic documentation, the production of grammars and technical lexicons. Non-Indigenous scholars are stepping back and listening to activists, teachers, knowledge-bearers and heritage learners perspectives. Indigenous voices tell us that “revitalization” is and always has been a political project, a matter of sovereignty. The reclamation model reclaims Indigenous languages from scientific discourses of loss and endangerment and re-centers speakers and community members, not “expert linguists.” The recent administrative relocation of the ANLC from the College of Liberal Arts, home of the Linguistics Department, to the College of Community and Rural Development, followed shortly after by the appointment of Alaska Native language educators to Director roles, invites conversations about how it will approach its mission and

the metaphors that guide scholars' engagement with Alaska Native languages and communities.

Because of the ANLC's origins in Americanist anthropology and the prominence of white academic linguists as its public face, many anthropologists and Alaska Native stakeholders are unaware of the resources it has long held that may interest them. It is perhaps imagined to be a center for producing scholarly monographs written by and for linguists. Or that its holdings may also include collections of primers, dictionaries, and textbooks for those who want to learn to speak. Beyond serving these purposes, the ANLC's mission of language reclamation and commitment to highlighting the relationship between language and culture offers additional points of engagement with anthropologists.

This Roundtable allows the larger community to re-acquaint themselves with its resources and vision. Participants represent some of the faces and voices at ANLC: language teachers, activists, researchers, and archival specialists. They will share what they are working on and how they envision ANLC. The format is that each participant will speak for roughly 8 minutes (but no more than 10), and there will be scheduled time for questions from the audience and discussion among the group. Shoaps will serve as moderator.

Roundtable Participants:

Sam Alexander (Department Head of the ANLC, Assistant Professor of Gwich'in) will speak from his perspective as Department Head. (10 minutes)

John DiCandeloro (Collections manager, Alaska Native Language Archive) (10 minutes)

Qaġgun Chelsey Zibell (Assistant Professor of Iñupiaq, Department of Alaska Native Languages) (10 minutes)

Jason Harris (Research Associate, ANLC) Linguist who uses field linguistics training and 2nd language pedagogy to advance language instruction (10 minutes)

Moderated Q & A



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PAPER & POSTER ABSTRACTS

[1] Sasha Addison, Amber Perry (University of Alaska Anchorage)

Indigenous Anchorage in Educational Settings: Where to Go from Here

SESSION 1: Posters

This study will investigate how Alaska History and Alaskan Indigenous and Native studies and cultures are being taught and represented at select high schools in the Anchorage School District. The study will also investigate the natural science and home economics curricula to investigate how much of the material is dedicated to Indigenous/Traditional Ecological Knowledge. We hope this study will enable the Anchorage School District to incorporate how students and teachers feel about current Alaska History, AKNIS, and Natural Sciences curricula, what is effective, and what can be improved in future curricula to increase educational outcomes in these topics.

[2] Marjolein Admiraal (University of Alaska Fairbanks), Oliver Craig (University of York), Harry Robson (University of York), Alexandre Lucquin (University of Groningen, University of York), and Peter Jordan (Lund University)

Late-Holocene pottery function in Alaska and Siberia. Evidence from biomolecular and isotope analysis

SESSION 15: Traditional Food Processing Technologies in the Circumpolar North: Past and Present Adaptations to Environment and Climate Change

The adoption of ceramic technology for cooking is a major human innovation. In Europe, the appearance of pottery is closely connected to the rise of agriculture, but in Northeast Asia, pottery was used long before the dawn of farming. This early pottery was often used to process aquatic resources. In Alaska, pottery appeared ca. 3,000 years ago and spread rapidly along its coastlines. What was this pottery used for, and how does its function compare to early pottery across the Bering Strait? Here, we present the results of organic residue analysis of Late-Holocene Alaskan and Siberian pottery.

[3] Amanda Althoff (Columbia University)

How to Care for Maggots: Re-Contextualizing a Button from Northwest Alaska

SESSION 7: Contributed Papers in Cultural Anthropology

The center of this talk is a small ivory button, lovingly carved and worn in a Yup'ik or Inupiaq community in 19th century Western Alaska. The larva-shaped item was collected around 1880 by Edward W. Nelson for the Smithsonian, along with many others. Drawing on the rich oral archive of Yup'ik and Inupiaq communities allows us to

trace the ripples of nested relations from this small button - relations between flies, caribou, land, humans, and walrus. It enables us to ask, how do we care for maggots - what does this mean for the wider depiction of insects in collections?

[4] Brooke Barton (University of Alaska Fairbanks)

Patriarch Kirill's Sermons as Historicizing Texts: Constructing Imperialist Russian Space-time in the Russian Orthodox Church

SESSION 10: Rising Lights: Reinvigorating the Study of Language, Culture and Society in and of Alaska

Within the context of the full-scale invasion of Ukraine and the increasingly apparent militarization of the Russian Orthodox Church (ROC), this paper seeks to identify how Patriarch Kirill's 2022 sermons naturalize ideologies about the Russian-Ukrainian past to make social claims about the war. In this endeavor, I analyze the micro-linguistic processes that allow his sermonic Scriptural interpretations to function as "historicizing texts" or discourse that construes the past in a particular way. I draw from Bakhtin's (1981) notion of chronotope, or linguistically encoded rendering of space and time, which endows figures with particular moral characteristics. Through analysis of an exemplary sermon, I will describe the textual characteristics of the Imperialist chronotope and demonstrate how Kirill uses it to emplot the ROC and addresses within a broader moral landscape.

[5] Robert Bearheart (Kenaitze Indian Tribe)

Susten: connecting past to present

SESSION 11: Kenai Peninsula Cultural and Archaeological Heritage

This is a video presentation detailing the experiences of Susten students during the 2023 field season. The work during the summer was done in partnership with the Kenaitze Indian Tribe and the Alaska Department of Transportation. The project was in the Area of Potential Effect of the Sterling Highway project. This project aimed to provide students with college credit and valuable experience working to better understand the area's cultural resources.

[6] Michael Bernard (Kenaitze Indian Tribe)

Development of a Kenaitze Indian Tribe Cultural Heritage Program

SESSION 11: Kenai Peninsula Cultural and Archaeological Heritage

Kenaitze Indian Tribe cultural preservation programs began in earnest with the establishment of an educational fishery in 1989. The efforts expanded energetically by the mid-1990s when a program under Alexandra Lindgren began to develop cultural camps and grapple with NAGPRA. Planning for the Sterling Highway realignment

through the Sqilantnu Archaeological District spurred a focus on gaining recognition of the area as culturally important, an effort realized with the designation of Traditional Cultural Properties and inclusion of the Tribe in decision-making for cultural preservation during construction. These efforts came together in 2023 with the establishment of a Tribal Cultural program with groundbreaking direction to incorporate Dena'ina culture into every program in tribal government. This presentation outlines past cultural heritage efforts and outlines hopes for the future.

[7] Casey Black (University of Wyoming Department of Anthropology)

Gwich'in Place Names, Euro-American Place Names, and Caribou: Understanding Intertextual Relations and the Mobility of "Place"

SESSION 13: Contributed Papers in Linguistic Anthropology

Place names are one way that communities can articulate meaning and connection to the landscapes they inhabit, which varies between different worldviews. Analysis of Gwich'in place names related to caribou and their euro-American place name equivalent allows for an understanding of the variable mobility of ideas and values between these worldviews, which is connected to their interspecies relationship with caribou. This variable mobility is reflected in the processual intertextuality of maps depicting the Arctic National Wildlife Refuge, which serves as a location that brings together Gwich'in, Euro-Americans, and caribou into one shared place.

[8] Morgan R. Blanchard (Northern Land Use Research Alaska, LLC.)

That Can't be Right!? Why we should be open to reevaluating sites previously found not eligible for listing on the NRHP.

SESSION 4: Beyond Compliance: Current Issues, Perspectives, and Studies in Alaskan Cultural Resource Management

A finding of "not eligible for listing on the NRHP" is usually the end of the road for a site. But as techniques evolve and new historic contexts are developed, it is sometimes appropriate to give such sites another look. This paper uses information on several sites reevaluated by NLURA in recent years to illustrate the need for land managers and CRM professionals to be open to reevaluating the eligibility of sites previously determined not eligible for listing on the NRHP.

[9] Logan Bullard (University of Alaska Fairbanks)

Aurora Hunting: Expectations & Realities of Northern Lights Tourism

SESSION 7: Contributed Papers in Cultural Anthropology

Tourist excursions to view the Aurora Borealis in Alaska are a previously anthropologically overlooked activity and a rapidly emerging industry. Largely independent of the cruise ship industry, this natural phenomenon draws visitors every viewing season to the only state where the lights consistently appear. Who are these tourists, where do they come from, why are they here, how are they searching for the northern lights, and what does the opportunity to view these lights mean to them? The author attempts to explain all of the above, including the expectations and realities of Aurora Hunting.

[10] Tammy Buonasera, Shelby Anderson (University of Alaska Fairbanks)

Early Pottery Uses in Northwest Alaska as Indicated by Molecular and Isotopic Analyses

SESSION 15: Traditional Food Processing Technologies in the Circumpolar North: Past and Present Adaptations to Environment and Climate Change

Adoption of ceramic technology in northern Alaska approximately 2800 and 2500 years ago coincides with increasing marine resource use. Despite this, an initial pilot study found evidence for freshwater or mixed terrestrial and aquatic resource processing in a small sample of early northern pottery sherds. Here, we report on a larger lipid and isotope study, including 120 early pottery sherds from coastal and interior riverine contexts in northwestern Alaska. Marine and freshwater sources were well represented. Interestingly, caribou processing appears to have been more common in pottery than previously recognized, and anadromous fish residues were detected less frequently than expected.

[11] Fawn Carter (Alaska and Polar Regions Collections & Archives)

Anthropological Collections in APRCA's Archives

SESSION 1: Posters

Since its inception in the 1960s, the Alaska and Polar Regions Collections & Archives (APRCA) has made it their mission to acquire, preserve, and provide access to documents, films, recordings, maps, books, photographs and more as they relate to Alaska's past and present. This includes materials relevant to the broad field of anthropology including field notes, photographs, Native Alaskan perspectives, and so much more. This poster highlights just a fraction of APRCA's materials that could prove useful for anthropological research on Alaskan topics.

[12] Sam Coffman (University of Alaska Fairbanks)

Geochemical Characterization and Use of Rhyolitic Material from the Chicken Vicinity, Eastern Interior Alaska

SESSION 1: Posters

Archaeological survey of areas around Chicken, Alaska have documented multiple new sites that range from the Late Pleistocene to Late Holocene in age. A reoccurring lithic material found at some of these sites is a rhyolitic-like material that is mottled to banding in appearance and ranges from pale brown to brownish yellow. Non-destructive portable X-Ray Fluorescence (pXRF) analyses determined the material is volcanic in origin (likely rhyolitic-tuff) and amenable to geochemical characterization. A total of 233 artifacts from four sites were characterized and compared to existing datasets. Results indicate several groupings, some local in origin and a refined precontact distribution of rhyolitic material in Interior Alaska.

[13] Peter Collings, Oswaldo Medina Ramirez, Elspeth Ready (University of Florida)

Social Support, Social Networks, and Resilience in Ulukhaktok, NT, Canada

SESSION 7: Contributed Papers in Cultural Anthropology

This paper examines social networks of support in Ulukhaktok, NT, Canada. In 2015, food security, economic, and social network data were collected from 78 households. Participants identified others in the settlement who supported them in the following dimensions: country food, store food, money, subsistence equipment, assistance with tasks, and advice/knowledge. Analysis of these networks suggests that exchanges tend to be restricted within nuclear-family household groups, with senior households as the nexus of social relations. The paper considers support networks as an example of social resilience within household structure, livelihood strategies, and food security.

[14] Debra Corbett (Nanutset Heritage)

Susten Camp: 30 years of Kenaitze Archaeology on Yaghanen

SESSION 11: Kenai Peninsula Cultural and Archaeological Heritage

In 1994, I was invited to participate in the Kenaitze Indian Tribes newly created Susten Camp, designed to introduce tribal youth to their heritage and culture. Thus began a 28-year partnership that has used archaeology to explore Dena'ina history on the Kenai Peninsula. I will describe the camps and youth and present some of our work's highlights.

[15] Justin Cramb (University of Alaska Fairbanks), Scott Shirar (University of Alaska Museum of the North), Josh Reuther (University of Alaska Museum of the North), Robert C. Bowman (Northern Land Use Research Alaska LLC)

The Chena Townsite: Past, Present, and Future Research

SESSION 14: Days of Climate Futures Past: The Environmental Legacies of Euro-American Settlement and Interaction in the Far North

Chena (49-FAI-00011) was a goldrush town in the Alaska Interior that was founded in 1902 and mostly abandoned by the 1920s. The founding of this expedient town along the banks of the Tanana River resulted in the loss of much of the townsite. Over the past decade, researchers, students, and volunteers have investigated what remains through archaeological, archival, and historic preservation-based research. In 2023, a suite of new technologies, including photography, LiDAR, Ground-Penetrating Radar, RTK GPS units, and a Robotic Total Station, were employed to enhance and modernize future research at Chena.

[16] Roseanne Darby (Kenaitze Indian Tribe)

Kenaitze Cultural Observers and the Sterling Highway MP 45-60 Project

SESSION 11: Kenai Peninsula Cultural and Archaeological Heritage

In 2015, work began on a Programmatic Agreement to address cultural impacts caused by the construction work for the Sterling Highway realignment through Cooper Landing. A critical element of the PA was the inclusion of Kenaitze Tribe and Cook Inlet Region, Inc., Cultural Observers, to monitor construction and the data recovery effort. Since 2020, a team of cultural observers has participated in surveys, monitored vegetation clearing and pre-construction earth moving, and attended crews at all the data recovery excavations. During Data recovery, Observers identified potential artifacts and features, assisted in identifying burials, and helped determine the level of effort needed when expanding or opening test pits. The Tribe's Lead Cultural Coordinator has been the primary contact with Construction crews, DOT project managers, and contract data recovery teams. This presentation describes the work and accomplishments of this small but mighty team.

[17] Briana Doering (University of Wyoming) and Julie Esdale (Colorado State Center for Environmental Management of Military Lands)

Cultivating Connections Across Academic, CRM, and Descendant Communities at Niidhaayh Naâ, central Alaska

SESSION 4: Beyond Compliance: Current Issues, Perspectives, and Studies in Alaskan Cultural Resource Management

Academic and industry priorities are at times presented in opposition. Finding common ground can unify priorities for applied and theoretical research that benefits the field as a whole. Since 2017, work at Niidhaayh Naâ (XBD-110), a multi-component site on Delta Creek, has shown how various stakeholders can come together to conduct research at a site threatened by both climatic and human impacts. This presentation will explore the project's development, fieldwork, analysis, publications, and future research plans to show how partnerships can be sustained. This work demonstrates that building

relationships across communities offers meaningful training opportunities that can improve the field.

[18] Adam Dunstan (Kenai Peninsula College)

Dena'ina/Salmon Relationships in Nineteenth-Century Kenai Peninsula: A Cultural Keystone Species Approach

SESSION 11: Kenai Peninsula Cultural and Archaeological Heritage

This paper examines the plethora of roles played by *tuq'a* (salmon) in Kahtnuht'ana (Kenai River Dena'ina) communities prior to the late-1800s rise of commercial salmon fishing. In addition to being a dietary mainstay, salmon were also a major factor in village leadership, the naming of months and clans, the hunting of land animals, the temporality and location of village sites, and storytelling. Through in-depth archival research utilizing a Cultural Keystone Species model, I seek to build on earlier scholarship and broaden the anthropological conversation regarding Dena'ina/salmon relationality in pre-cannery Yaghanen (Kenai Peninsula).

[19] Adam Dunstan (Kenai Peninsula College)

Linguistic Anthropology of, and in, Alaska: Past, Present, Future

SESSION 10: Rising Lights: Reinvigorating the Study of Language, Culture, and Society in and of Alaska

Over its extensive 150-year history, linguistic anthropology in Alaska has at various points reflected, expanded upon, and even shaped broader trends in anthropological linguistics. This paper presents a brief and eclectic - but hopefully informative - assessment of the work of linguistic anthropologists in Alaska past and present, those doing work in Alaska and those doing work 'Outside'. Along the way, despite its vast diversity, certain recurring themes emerge: ethnogeography of place-names; language endangerment, documentation, and revitalization; storytelling; religious and moral discourse; critical studies of language in education; ecological knowledge; and historical linguistics insights into prehistory, among many others.

[20] Christina Ediwn (University of Alaska Fairbanks)

Reflections on a Pandemic: An Autoethnography of Covid-19 from an Alaska Native Perspective

SESSION 12: Healthquakes in the Circumpolar North: Shaking Disparities, Shaping Futures

At the height of the COVID-19, I began documenting cultural responses to the pandemic by several Alaska Native and other groups as part of a research team led by Dr. Sveta Yamin-Pasternak. Building off that collaboration, I am currently developing an MA thesis, an autoethnography by a diversely involved Alaska Native researcher. My research questions how the experiences during COVID-19 speak to the past, present, and future of cultural adaptations to pandemics and crises. In this presentation, I highlight several experiences as a culture bearer and caregiver with a home in Alaska's Anchorage, Fairbanks, and middle-Yukon River regions.

[21] Jason Elder, Amelia Jansen, Jack Helmericks, Meredith McMahon, Dylan Taylor, Scott Shirar, and Justin Cramb (University of Alaska Fairbanks; University of Alaska Museum of the North)

A Faunal Analysis of the Outlet Site (XHP315), Etivlik Lake, Northern Alaska

SESSION 1: Posters

Located on the shore of Etivlik Lake in the Brooks Range in Northern Alaska, the Outlet Site (XHP315) consists of numerous late Holocene pit houses. One of these house features (#74) was excavated in 2006 during a University of Alaska Fairbanks archaeological field school. Faunal analysis was undertaken by a zooarchaeology class during the fall semester of 2022 and the results identified several patterns indicative of prey selection behaviors. Over 12,000 bones and bone fragments were analyzed, with a majority of the identified specimens belonging to Rangifer tarandus (caribou). This poster presents and discusses the results of the initial faunal analysis and explores characteristics represented in the assemblage that provide insight into prey selection behaviors by the people who once lived at this site.

[22] Julie Esdale (Colorado State Center for Environmental Management of Military Lands)

Current Directions in Cultural Resources Management from a Department of Defense Perspective

SESSION 4: Beyond Compliance: Current Issues, Perspectives, and Studies in Alaskan Cultural Resource Management

Federal policies have a direct impact on how agencies manage their cultural resources, which in turn affects the types of projects that contractors and cooperators will be asked to complete. In this presentation, I will review recent Presidential Memoranda and changes to federal regulations guiding current and near-future projects in Cultural Resources Management. Recent policy focus has centered around climate resiliency,

government-to-government consultation, National Historic Preservation Act compliance, and National Graves Protection and Patriation Act compliance. Although this presentation comes from the perspective of someone who has worked extensively with the DoD, the focus areas likely apply to other federal agency projects as well.

[23] Stormy Fields (University of Alaska Fairbanks)

Stable isotope analyses of five hearths from coastal Alaskan sites to determine past terrestrial and aquatic resources use

SESSION 1: Posters

Organic preservation in archaeological sites is often a limiting factor in understanding the lifeways of the ancient inhabitants in coastal settings. Stable isotope analysis of carbon and nitrogen of hearth sediments is a useful tool in determining faunal contents in sites in Interior Alaska. This project applies this technique to hearth sediments from five archaeological sites in various coastal settings of Alaska, with varied degrees of faunal preservation. A two-end member mixing model showed that the proportional contributions ranged from 100% terrestrial to 100% aquatic remains in the hearths.

[24] Jonathan M. Flood (National Park Service)

Social, Economic, and Environmental Legacies of the Klondike Gold Rush in Dyea and Skagway, Alaska

SESSION 14: Days of Climate Futures Past: The Environmental Legacies of Euro-American Settlement and Interaction in the Far North

This paper explores the social, economic, and environmental impacts on two neighboring watersheds caused by the 1898 stampede into the Yukon goldfields. The Klondike Gold Rush was a formative moment in the colonization of Alaska and resulted in sweeping changes to ecosystems and landscapes, demographics, and settlement systems. Over 125 years after the mass movement of primarily Euro-Americans into the region, the legacy of the short-lived rush is still very apparent in both watersheds, having altered forest compositions and river morphology, even shorelines. Socially and economically, the gold rush legacy manifested differently in the Taiya River watershed versus the Skagway River watershed.

[25] Adam Freeburg and Jillian Richie (National Park Service)

Recent Field Results from Gates of the Arctic and Yukon-Charley

SESSION 5: Agency Research and Updates

Since 2019, National Park Service archaeologists have documented 47 previously unrecorded archaeological and historic sites within Gates of the Arctic National Park and Preserve and Yukon-Charley Rivers National Preserve. An additional 39 previously known sites were revisited. Highlights of these survey results add to recent research of the mid- to late-Holocene occupation of Alaska's eastern interior and central Brooks Range.

[26] Ruby L. Fried (University of Alaska Anchorage)

Creating an Unangaâ Conceptual Model of Healthy Living with the community of St. Paul Island

SESSION 12: Healthquakes in the Circumpolar North: Shaking Disparities, Shaping Futures

The need for population-based and culturally appropriate measures of health has been well-documented, including in the Arctic. Approaches that allow for self-determined measures of health, such as this concept mapping for Unangaâ, healthy living, provide the opportunity to properly articulate and acknowledge Indigenous histories and experiences that are intrinsic to health outcomes and the local context. By creating an Unangaâ healthy living conceptual framework in partnership with the Aleut Community of St. Paul Island, this project privileges Indigenous voices in the pursuit of improving Indigenous health and reducing Indigenous health disparities.

[27] Angela Gore (SWCA Environmental Consultants) and Joshua Lynch (Arkansas Tech University)

Bridging the Gap: Enhancing Entry-Level Skills in Cultural Resource Management Through Archaeological Field Schools

SESSION 4: Beyond Compliance: Current Issues, Perspectives, and Studies in Alaskan Cultural Resource Management

This paper presents survey results assessing the entry-level skills of professionals entering the cultural resource management (CRM) field. Targeted private sector survey respondents emphasize the need to elevate the standards of archaeological field schools to facilitate strong candidates for entry-level CRM positions. We discuss a tangible example of implementing meaningful changes in the archaeological field school curriculum at Arkansas Tech University by co-author Joshua Lynch. Although enhancing entry-level skills is a small component of a complex, evolving field, we seek to focus on actionable solutions to support and enhance the effectiveness of cultural resource management practices.

[28] Elizabeth Groat (Utah State University)

To Pot or Not to Pot: An Experimental Approach to Understanding Ceramic Adoption in the Kodiak Archipelago

SESSION 9: Coastal Archaeology

After ignoring ceramic technology for centuries, around 500 cal BP, Alutiiq ancestors in the Kodiak Archipelago began making large earthenware pots, but only in the southern region. Using an experimental, behavioral ecology-based approach, this study interrogates the plausibility of one potential explanation for this phenomenon: the use of pots to mass-render marine mammal oil. Are Alutiiq pots actually a better way to mass-produce marine mammal oil than other traditional rendering methods? What conditions should favor ceramic adoption? I will discuss the results of my experiments, as well as other insights I have gained along the way.

[29] Martin Gutoski (Alaska Survey Innovations)

Fairbanks Moose Creek Pictograph Site Redo

SESSION 3: Anthropological Approaches to Subarctic Anthropology

I have been searching for the photographs and tracings made by J. Louis Giddings in June 1940 as reported in the *American Antiquity*, Vol. 7, No. 1 (July 1941), at pp. 69-70 since I was an undergraduate student in anthropology at the University of Alaska Fairbanks in 1992. After 30 years of looking, I found these photos & tracings to apply D-Stretch software to render the images for comparison with the sketches in the 1941 *American Antiquity* report to present the results at the AAA conference in February.

[30] Heather Hardy, Whitney McLaren, Julie Esdale (CEMML, ECP)

Taiy Tsadlh (Six mile Hill) Site Evaluations

SESSION 1: Posters

Taiy Tsadlh or Six Mile Hill has been used since prehistoric times for a variety of activities, ranging from recreation, a military fuel terminal, ceremony, subsistence, and game spotting. Archaeological investigations have revealed six extensive prehistoric sites, further documenting the rich history of the area. Lithic artifacts, tools, and faunal remains have expanded our understanding of prehistoric hunting and gathering subsistence activities. Data derived from these sites regarding lithic raw material acquisition and trade, as well as lithic tool creation, maintenance, and use, have contributed to broader patterns of landscape use in the area.

[31] Tamara Holman (HDR, inc.)

Kenai Peninsula Outer Coast Material Culture

SESSION 11: Kenai Peninsula Cultural and Archaeological Heritage

One interpretation of upper Kenai River cultural landscapes is that it was a place where people met for trade. Geomorphology and study of adjacent regions suggest that people and animals could have moved in as early as 10,000 years ago. Previous work in the Sqilantnu Archaeological district has identified material culture related to ancestral Sugpiaq/Alutiiq and Dene peoples, and oral histories show a long history of people living in and traveling through the district. This paper examines the material culture of Kenai Peninsula's outer coast to help contextualize artifacts recovered as part of the Sterling Highway 45-60 project.

[32] April Hostetter (Igiugig Village Council)

Cultural Resilience: Exploring Yup'ik Masks

SESSION 2: Collaborative Research, Community-Based Participatory Research, and co-Creation of Knowledge

This presentation touches on the cultural significance of mask components, terminology, and the impact of colonization in addition to the evolution of the Yup'ik language as well as cultural revitalization efforts. Utilizing works by anthropologist Ann Fienup-Riordan and local museum resources, meanings of the mask designs are evaluated. A mask replicated by the Smithsonian Repatriation office for the village of Igiugig was also analyzed. Combining linguistic and socio-cultural anthropology, the project culminates in a demonstration theorizing the appearance and purpose of Igiugig's mask, contributing to a broader understanding of what cultural revitalization looks like through indigenous cultural resilience.

[33] Elliot Hubbard and Christine Castro (HDR, inc.)

Understanding the variation of mortuary practices of the Dena'ina within the Sqilantnu Archaeological District (KEN-00156/SEW-00282)

SESSION 11: Kenai Peninsula Cultural and Archaeological Heritage, Posters

Several human burials have been uncovered on the Kenai Peninsula and the presence of two different burial practices suggests two different mortuary behaviors; however,

previous bioarchaeological research has primarily focused on Riverine Kachemak burials and not Dena'ina burials. A major factor for this trend is the difficulty in identification and analysis of commingled cremated remains of fauna and human. Here, we report on a fauna and human cremation burial from KEN-00092. We used ethnographic, archaeological, and additional osteological data from three additional Dena'ina burials located in the Sqilantnu Archaeological District (KEN-00156/SEW-00282) to contextualize and synthesize Dena'ina burial practices within this area. Results show that despite the difficulty in identification and analysis, a few common themes related to the process of cremation can be identified. Our research utilized a social bioarchaeological framework to detail the funerary cycle of the Dena'ina and the framework's potential to reveal mortuary behaviors relating to Beggesh/Beggesha. By compiling ethnographic, archaeological, and additional osteological data, we are now gaining a better understanding of the norms and values that were important to the Dena'ina during the funerary cycle. Future research should consider the extra-funerary processes of Dena'ina mortuary behavior since the act of cremation forms only a small portion of the mortuary practice and funerary cycle.

[34] Melissa Ilardo, Joo Young Lee, Suhartini Salingkat, Rasmus Nielsen, Nikolai Nordsborg, Yelin Ko (University of Utah: Department of Biomedical Informatics, Anthropology)

Insights from genetically adapted populations

SESSION 7: Contributed Papers in Cultural Anthropology

There is an incredible diversity of climates on this planet, and Indigenous peoples have inhabited nearly all of them for millennia. This is possible through technological innovation and genetic adaptation. By understanding, celebrating, and replicating the biology of these unique populations, we can leverage the power of natural selection to improve the wellness of all. I will discuss two populations that survive through breath-hold diving; the Bajau and the Haenyeo. I will also share medical insights that have been gained by studying these populations, insights that could likely not have been discovered through traditional genetic analyses in European populations.

[35] Amelia Jansen (University of Alaska Fairbanks)

Legacy Zooarchaeological Collections and Piecing Together Far North Goldrush-Era Settlements

SESSION 14: Days of Climate Futures Past: The Environmental Legacies of Euro-American Settlement and Interaction in the Far North

Incorporating legacy archaeological collections into present-day research provides unique obstacles and challenges, but can also reveal new information when placed within the context of new research questions. Over the past few years, I have been synthesizing the data from eight legacy zooarchaeological collections in Alaska to identify faunal use and distribution patterns between Goldrush-era settlements. In this paper, I will present the benefits and pitfalls of using someone else's data to answer my questions.

[36] James Kari (Alaska Native Language Center)

Some Features of the Lower Tanana Dene Dictionary, forthcoming 2024

SESSION 13: Contributed Papers in Linguistic Anthropology

Some of the new or original features of the 920-page LTDD are: 1) a Table of Headwords with coordinated tag bands that enhances the search for Na-Dene comparanda. 2) An editable verb complex with 131 vb.pf. and 22 vb.sf. in five prefix zones and one suffix zone; LTDD is the first Dene dictionary to present a full inventory of prefixes and suffixes. 3) A refined word formation model called Dene Interrupted Synthesis Word Formation. 4) Recognition of over 90 LT derived roots, and over 150 LT rare archaisms (v). 5) A root-type convention that can promote archaeological or paleo-ecological discussions. 6) Discussions of the Dene-Yeniseian Hypothesis prompted by the 2022 book by Fortescue & Vajda and the implications of the overtly informative Dene place names 11 kyBP during the GLA drainage shift.

[37] James Kari, Gerrit Verbeek (Alaska Native Language Center)

Jim Tyone's 1912 Ahtna travel narrative from Tyone Village to Knik Village

SESSION 13: Contributed Papers in Linguistic Anthropology

This is a collaborative effort to publish a classic Ahtna travel narrative (Shem Pete's Alaska: 223-226) in an online format that combines audio, dual-language transcription, an interactive map, and supplemental explanations. In the 10-minute narrative, Jim Tyone mentions 37 At. or Den. names on the family's ~175 mi-long route. This multimedia format has many potential applications. The auto-instructional features of Dene/Ahtna generative geography can be annotated and discussed by the Chickaloon band or by Kari. Also, this text can stimulate language and geo-archaeological discussions specific to Glacial Lake Atna. More generally, Alaska's recorded oral history, as in the Choss Lore project, holds significant value for scholars and has broad appeal as a genre of educational entertainment. Publishing recordings online faces challenges

including maintaining accessibility as software evolves, and managing visual content such as reference maps that supplement the audio.

[38] Nils "Buster" Landin and Dr. H. Kory Cooper (Purdue University)

A Raven's Eye View of the Spatial and Temporal Innovation of Haa At.óow (Our Sacred Clan Items) sháal (Fish Traps) in Lingít Aaní (Tlingit Land)

SESSION 1: Posters

A new Indigenous methodological approach of incorporating the Tlingit principle of Haa At.óowu (Our sacred clan items) is used to examine Southeast Alaska's Tlingit highly adaptable selective fish-catching system called a fish weir or trap. The Haa At.óowu methodology examines some physical forces, materials used in the construction of the fish-catching technology, and engineering design principles that influence the structure of the different fish weir typologies and seeks to suggest definitions for these limb typologies. A primary focus of this project is a GIS analysis (Yéil waak̓ gein = Raven's eye view) of the ages and distribution of Tidal Pulse Fishing Technology in Southeast Alaska. The relationship and possible correlations between Tlingit oral histories, the most recent glacial period that constrains the temporal availability of large portions of the region, the permanent settlement of the Tlingit People in SEAK, and the findings of the GIS analysis are explored.

[39] Line Lea (University of Alaska Fairbanks), Inna Rivkin (University of Alaska Fairbanks), Razan Yousif (University of Alaska Fairbanks), Laura Ekada (University of Alaska Fairbanks), Maya Salganek (University of Alaska Fairbanks), and Lisa Wexler (University of Michigan)

Supporting and celebrating cultural connections through youth digital storytelling in an Alaska Native community

SESSION 12: Healthquakes in the Circumpolar North: Shaking Disparities, Shaping Futures

This presentation focuses on a 2022 collaboration between UAF and Kotzebue's Boys and Girls Club (BGC). Young people ages 7-19 participated in mentor-facilitated BGC cultural activities (e.g., drum-making, dancing, boating) and created and shared digital stories about their lives. Mentors noted the confidence kids developed through exploring and sharing who they were within a supportive community. Young people's digital stories illustrated interpersonal, cultural, and environmental connections. Community members appreciated watching the stories and felt more connected to the kids and community. We discuss the value of offering opportunities for young people to celebrate culture and build community support and wellness.

[40] Joshua J. Lynch (Arkansas Tech University)

Approaches to Osseous and Composite Projectile Technology in the Upper Paleolithic of Eastern and Western Beringia

SESSION 3: Anthropological Approaches to Subarctic Archaeology

This paper presents morphological and functional variability analysis of 163 osseous and composite projectiles recovered from eleven Siberian and Alaskan archaeological sites. Robust use-wear and use-damage data provide an avenue for (1) identifying patterns in the raw-material selection and manufacturing techniques; (2) systematically documenting morphological variability in osseous points across the region through time; and (3) inferring the functions of these organic artifacts. Ultimately, more holistic assessments of the functional and cultural application spaces of organic toolkits in Beringia are necessary for robust understandings of toolkit organization, mobility, and human response to the changing climate in the late Pleistocene and early Holocene.

[41] Sean Mack (Mack Consulting/Penn State University)

Using LiDAR to Remotely Detect and Map Archaeological Sites

SESSION 4: Beyond Compliance: Current Issues, Perspectives, and Studies in Alaskan Cultural Resource Management

LiDAR has been increasingly used to detect and map archaeological sites around the world. Alaska's remoteness and vegetation can often make finding sites and mapping site features difficult. Using LiDAR data to create a bare earth surface model can assist in finding sites and site features but can be time-consuming if you don't already know where the sites exist. By implementing new methodology, we can automate a procedure to examine the data and produce a map of possible cultural depressions prior to a field visit, saving money and time.

[42] Annika Mayer (University of Alaska Museum of the North)

Exploring culinary practice through use-alteration analysis and food crusts on Thule period pots from Hooper Bay

SESSIONS 1 and 15: Traditional Food Processing Technologies in the Circumpolar North: Past and Present Adaptations to Environment and Climate Change, Posters

Arctic cooking pots are both tools of survival and elements of a complex culinary tradition, exemplified in the array of beautiful and functional vessels from the Hooper Bay/Naparyarmiut site. This project presents a use-alteration analysis of 530 potsherds

from the Hooper Bay collection, supplemented by publications on Oswalt's 1951 excavation, ethnographic reports on Yu'pik cuisine, and contemporary cultural knowledge. The material from this site is of particular modern relevance due to extensive coastal erosion in the area. The legacy of these sites can be preserved through cultural knowledge among descendant communities and the study of archaeological materials in museum collections.

[43] M.C. MoHagani Magnetek (University of Alaska Fairbanks)

Anthropologically, it's Complicated: Issues in Gender Expansive Healthcare

SESSION 12: Healthquakes in the Circumpolar North: Shaking Disparities, Shaping Futures

For marginalized community members navigating the healthcare system in Alaska there are varied difficulties ranging from appropriate use of pronouns, gender-affirming procedures and the nuance treatment of gender dysphoria none of which have easy solutions without a dialogic between patients and medical professionals. Alternatively, gender-expansive community members disengage with the healthcare system in exchange for self-care and homeopathic methods of care as opposed to actuating self-advocacy when navigating adversity in healthcare. From an analysis of ethnographic data, considerations are given to contest these complicated matters to improve relations between medical professionals and marginalized gender-expansive community members.

[44] M.C. MoHagani Magnetek (University of Alaska Fairbanks)

Cause No Harm, Do No Harm: African American Historical Archaeology Survey Methods that Minimize Negative Environmental Impacts in Wiseman, Alaska

SESSION 14: Days of Climate Futures Past: The Environmental Legacies of Euro-American Settlement and Interaction in the Far North

This paper concerns itself with archaeologically exploring a cabin that was once the home of Roshier H. Creecy, an African American placer gold miner in Wiseman, Alaska circa 1930 until his death in 1948. Ethnographic records point to the whereabouts of his cabin, yet the challenge is identifying the cabin which may or may not remain standing. As contemporary historical archaeologists aim to minimize destruction of environmental landscapes while conducting archaeological investigations, I am proposing to investigate the Creecy cabin with the combined usage of drone LiDAR technology and pedestrian survey as exploratory methods.

[45] Amana Mbise (University of Alaska Anchorage and The Alaska Black Caucus)

We are not taken seriously: Barriers to Responsive Healthcare Among Black Alaskans

SESSION 12: Healthquakes in the Circumpolar North: Shaking Disparities, Shaping Futures

At the peak of the COVID-19 pandemic, it became clear that Black people were experiencing more severe symptoms and had higher rates of mortality from COVID-19 than white people. To address this, the Alaska Black Caucus initiated the first Black Alaska health needs assessment to understand the health status, needs, and resources of the Black community of Alaska. Findings indicated that Black Alaskans experience various barriers to accessing health such as discrimination, lack of information and health insurance, and lack of providers. This presentation will review the barriers and actions being taken to improve access to health for Black Alaskans.

[46] Lily McEwen (University of Missouri), Eric Hollinger (Smithsonian Institution National Museum of Natural History), AlexAnna Salmon (Igiugig Village Council), Monty Rogers. (Igiugig Village Council)

3D Digital Technology Connecting the Remote Community, the Native Village of Igiugig, Alaska, with Material Culture in Museum Collections.

SESSION 1: Posters

Museum collections are largely inaccessible to communities whose heritage is stored far away, but recent efforts to digitize museum collections through 3D technology are increasing access to collections. The objective of this project is to connect the Alaska Native Village of Igiugig with their objects of cultural heritage through 3D digital models and 3D physical replicas. This presentation will highlight the 3D digitization methodology that was used to develop the models and replicas. In October 2023, six digital models and two physical replicas returned to the Village of Igiugig and will be used for educational purposes in Traditional Knowledge workshops.

[47] Haley McCaig (University of Alaska Museum of the North)

Architectural Strategies for Caribou Hunting in the Northern Brooks Range

SESSION 5: Agency Research and Updates

Caribou hunting has shaped the cultural landscape of the Alaska Arctic interior. In many cases, this meant intentionally altering local landscapes to the direct advantage of caribou hunters. These engineered landscapes are visible today in various forms of hunting architecture, including stone drive lines, drift fences, cairns, and hunting blinds.

Despite the prevalence of these features, caribou drive systems are often only noted peripherally to nearby habitation and processing sites. The lack of spatial analysis, dating, and exploration of the function of various hunting architectures in northern Alaska directly impedes our understanding of these features and how they relate to broader systems of land use through time. This paper outlines preliminary results from a recent spatiotemporal study of caribou hunting architecture in the northern foothills of the Brooks Range, including Tukuto Lake and the Nigu River Valley.

[48] Holly J. McKinney (Alaska Department of Transportation and Public Facilities)

Alaska's Aging Infrastructure and the Reconstruction of the Last Three Remaining WWII-Era Bridges on the Alaska Highway

SESSION 4: Beyond Compliance: Current Issues, Perspectives, and Studies in Alaskan Cultural Resource Management

The Pearl Harbor attack in 1941 brought the U.S. into WWII & spurred the development of the Alaska Highway. 5,000 Black soldiers began construction of the Alaska Highway in 1942. The 97th Regiment constructed the Alaska portion of the highway, which included five steel truss bridges (Tok, Tanana, Gerstle, Johnson, and Robertson). All five of the bridges are eligible under Criteria A&C. Gerstle is also eligible under Criterion B. The Gerstle, Johnson, and Robertson Bridges are the last three remaining bridges, and need to be replaced. This presentation outlines efforts taken to mitigate the adverse effects of replacing these bridges.

[49] Robyn Miller (HDR) and Mary Ann Sweeney (Alaska Department of Transportation and Public Facilities)

Chaos to Consensus: an Example from the Sterling MP 45-60 Project

SESSION 4: Beyond Compliance: Current Issues, Perspectives, and Studies in Alaskan Cultural Resource Management

Large transportation projects often result in complex cultural resource management issues due to their long linear APEs that intersect multiple landowners, involve multiple state and federal agencies, and are of interest to federally recognized tribes. The lead federal agency faces challenges when developing and implementing a programmatic agreement and subsequent mitigation measures with multiple signatories and for projects that span multiple years. These types of projects often result in multiple years of survey, data recovery, and mitigation deliverables. DOT&PF's Sterling Highway MP 45-60 Project (which is realigning and reconstructing the Sterling Highway in Alaska's Kenai Peninsula), is having an adverse effect to the Sqilantnu Archaeological District (KEN-00156/SEW-00282). In 2021 and 2022 the communication between DOT&PF and

the signatories broke down during the amendment process of the programmatic agreement. By mid-2023, the consultation process for the project was back on track and is currently running smoothly. Project mis-steps that hindered consultation and subsequent actions to improve consultation will be presented.

[50] Nicole Misarti (University of Alaska Fairbanks), Caroline Funk (University of Buffalo), Lorrie Rea (University of Alaska Fairbanks), Julie Avery (University of Alaska Fairbanks)

Year 4: The Aleutian Mercury Dynamics Project continues

SESSION 9: Coastal Archaeology

Year 4 of our transdisciplinary project included excavation at ancestral village ATU-216 on Agattu Island and continued sampling of Pacific cod, Northern fur seal, and Steller sea lion bones from archived ancestral Unanga midden collections. Our sample size exceeds 2000 unique specimens, making this one of the largest studies of its kind. Mercury and stable isotope analyses show change across time and place, although analyses are not complete. Here we report on the ATU-216 excavation and early mercury analysis results. Our study continues to demonstrate the importance of integrating heritage and paleobiochemical studies for a holistic understanding of past conditions.

[51] Delaney Mitchell (University of California Berkeley)

Living and Dying in Glaciated Landscapes

SESSION 7: Contributed Papers in Cultural Anthropology

Two geographically isolated communities in the circumpolar North are linked through a peculiar legacy concerning mass death and group burial: Brevig Mission (Alaska, U.S.) and Spitsbergen Island (Svalbard, Norway). In the late nineties and early aughts, longstanding efforts to locate and excavate residual pathogens of the 1918 flu virus from human corpses were realized by separate groups of scientists, projects that sought to gather anticipatory defenses for future outbreaks. This intervention considers the ways in which scientific investments in futurism, especially efforts to prolong life and prevent death, can serve as an alibi for violating the deceased.

[52] Nikola Nikolic, Laura Ekada, Inna Rivkin, LeAnn Bifelt, Cathy Brooks (University of Alaska Fairbanks, Center for Alaska Native Health Research, Biomedical Learning and Student Training, Center for One Health Research)

Getting Through a Pandemic: the Role of Cultural Values and Practices

SESSION 12: Healthquakes in the Circumpolar North: Shaking Disparities, Shaping Futures

Members of the Huslia community collaborated with UAF researchers to explore how the community was impacted by COVID-19 and examine how cultural values and practices helped them get through it. Youth conducted cross-generational interviews, and then community members worked across generations to create and share digital stories. Community strengths lie in their values of coming together and participating in cultural activities and connections to combat social distancing and isolation challenges. Connections to land, culture, family, and community provide strength in good times and bad. Community members want to continue to share Huslia's stories and strengths.

[53] Gabriela Olmos Rosas & Elaine Drew (University of Alaska Fairbanks)

Migration Matters: Unveiling the Influence of Food Insecurity and Cultural Bereavement on the Onset and Progression of Diabetes within Anchorage's Mexican Population

SESSION 12: Healthquakes in the Circumpolar North: Shaking Disparities, Shaping Futures

Diabetes is among the leading causes of death in Alaska, with more than 100,000 adults diagnosed with diabetes or prediabetes. Hispanic Alaskans are among those most at risk, with 15.8% of adults diagnosed between 2012 and 2016. Yet, little research has examined the social context of diabetes among this population. In this study, we are conducting in-depth interviews with Mexican immigrants living in Anchorage who developed prediabetes or diabetes after migrating to Alaska. The interviews inquire about social, lifestyle, and health changes since their migration. We will present the findings of our ongoing research in this session.

[54] Tara Palmer (University of Alaska Fairbanks)

The Neoliberal Register and the Alaskan Workforce Innovation Board: A Linguistic Anthropological Approach to Policy and Governance

SESSION 10: Rising Lights: Reinvigorating the Study of Language, Culture and Society in and of Alaska

While language may have nearly limitless potential for expression, Cohn (1987) observes that the common "technostrategic register" of "defense intellectuals" constrains the possible topics and linguistic formulations in their discussions. This register constrains who has legitimacy and what questions and lines of argument can be formulated. Her work illustrates Agha's (1999) definition of register as a linguistic link to the creation and maintenance of social boundaries. In this paper, I build off this work on register in order to

describe characteristics of the neoliberal register found in print materials designed to train members of the Alaska Workforce Innovation Board. I seek to analyze how this register determines policy foci and constrains access to resources while maintaining social boundaries.

[55] Ben A. Potter (University of Alaska Fairbanks)

Peopling of the Americas: Integration of Genetic and Archaeological Data

SESSION 3: Anthropological Approaches to Subarctic Archaeology

Recent genomic research over the last five years has allowed for developing and testing hypotheses of the peopling of Beringia and the Americas. Some results are consistent with archaeological models, while others are surprising, offering an opportunity for more complex and realistic models. This presentation integrates broad patterns in yDNA, mtDNA, and genomic analyses with archaeological and paleoecological data as they bear on the peopling of Beringia and the Americas, and highlight current areas of disagreement.

[56] Molly Proue (Alaska Department of Transportation and Public Facilities)

Navigating Cultural Resources Management for DOT&PF Projects

SESSION 4: Beyond Compliance: Current Issues, Perspectives, and Studies in Alaskan Cultural Resource Management

Hello consultants and Alaska archaeology colleagues! This paper is designed to present a brief overview of current processes and procedures in place for cultural resources management at Alaska DOT&PF. We will introduce you to DOT&PF cultural resource personnel and present overviews of relevant Section 106 processes, including Advisory Council Program Comments specific to transportation facilities and procedures developed specifically for Alaska DOT&PF. We will also provide links to helpful trainings for transportation Section 106. Please feel free to come with questions; we will save time for discussion at the end.

[57] Morgan Reynolds (University of Alaska Fairbanks)

Sometimes we can still hear their voices: Pre-emptive eulogization of Ainu

SESSION 10: Rising Lights: Reinvigorating the Study of Language, Culture and Society in and of Alaska

This presentation explores Japan's monoethnic and monolingual ideologies amidst a wider international context of indigenous culture and language preservation. I analyze recent legal policies and declarations to demonstrate that the Japanese government's "promotion" of Ainu culture and language is not done out of genuine concern. It is instead done in an attempt to save face on an international level while domestically presenting Ainu as a "living fossil" (Ingebretson, 2021) that does not pose a threat to the ideology of a monoethnic and monolingual Japan (Heinrich, 2012).

[58] Shawna Rider (Jacobs) and Tom Wolforth (Alaska Army National Guard and Department of Military and Veterans Affairs)

Cemetery erosion in Wales, Alaska; effects on community dynamics and projects

SESSION 4: Beyond Compliance: Current Issues, Perspectives, and Studies in Alaskan Cultural Resource Management

The modern cemetery in Wales, Alaska, located in sand dunes adjacent to the Bering Strait, has been eroding for decades. Ongoing community improvement projects and general research projects have brought and will continue to bring outside researchers into the community and potentially into contact with human remains. This paper discusses the implications of human remains for projects in Wales and the various, often conflicting, thoughts within the community on what should happen with exposed remains. Wales is examined in the context of other northwestern villages experiencing the same coastal deflation and steps being taken to resolve the issue.

[59] Jason Rogers (National Park Service)

Recent research in Lake Clark National Park and Preserve

SESSION 5: Agency Research and Updates

This paper will present updates on recent research in Lake Clark National Park and Preserve, including newly-identified high-elevation hunting infrastructure, ice-patch revisits, and documentation of WWII aircraft wreckage.

[60] Patrick Saltonstall and Molly Odell (Alutiiq Museum)

Settlement History of a Dynamic Landscape: Archaeological Survey of Tugidak

SESSION 9: Coastal Archaeology

Tugidak Island lies at the far southern end of the Kodiak Archipelago and the Alutiiq/Sugpiaq world. Until recently, this remote part of the Alutiiq homeland had been

little studied. In 2023, Alutiiq Museum archaeologists surveyed Tugidak to expand understanding of its human history. Some parts of the island are experiencing severe erosion, while others have prograding beach ridges, lagoons, and dune complexes. This project highlights the need to understand coastal geomorphology to locate archaeological sites, and to interpret what the distribution of sites, including their absence, can reveal about Alutiiq history.

[61] Patrick Saltonstall, Amy Steffian (Alutiiq Museum)

Excavation of a 3,000-year-old House in Interior Kodiak Island

SESSION 9: Coastal Archaeology

How did Alutiiq ancestors use Kodiak Island's interior? Research beside Karluk Lake, one of Kodiak's largest salmon systems, is revealing settlement patterns and suggesting that people spent long periods away from the coast. In 2023, excavation uncovered a large, heavily built structure dating to about 3,000 B.P. A deep foundation, thick sod roof, and sod walls lined with planks reflect a substantial investment of labor and materials in construction and perhaps use of the structure in the cold season. Household garbage, including the community's remains of woven grass mats, suggests the structure was a house and likely occupied in the fall.

[62] Robert Sattler (Tanana Chiefs Conference), John Parcell (U.S. Forest Service), and Ken Pratt (Bureau of Indian Affairs)

Tanana Chiefs Conference lidar mapping

SESSION 5: Agency Research and Updates

Tanana Chiefs Conference recent acquisition of lidar capacity for cultural site mapping will be showcased with examples of three missions flown in the fall of 2023 at the early 20th century Chena Native village downstream of Fairbanks. Lidar data will show the built environment, marked graves in a cemetery, and ground features in the footprint of the townsite, including trails, building foundations, and ground pits. In collaboration with the BIA ANCSA 14 (h)(1) program, TCC anticipates improving mapping quality at several historical places and cemetery sites in the forthcoming years throughout the Yukon River basin.

[63] Robin Shoaps (University of Alaska Fairbanks)

Teaming up with animals: Examining Alaska dog mushing and human-animal relations through an ethnographic and semiotic perspective

SESSION 13: Contributed Papers in Linguistic Anthropology

This paper aims to provide an intervention into the anthropology of sport and the study of multi-species relations. The notion of community practice (CoP), as defined by sociolinguists, delineates as its ethnographic object a group of people who carry out a joint activity and share (at least some) linguistic resources and interpretive frameworks for making sense of discourse that takes place during the joint endeavor. Findings from ethnographic and linguistic anthropological fieldwork with Alaska dog mushers illustrate how elaborating CoP as an analytic framework provides a rich, new perspective on the study of sport and human-animal relations.

[64] Nina Shultz (Atla - Collectors and Connectors in Religion and Theology)

Indigenous ethics and aesthetics of the Yup'ik human being

SESSION 2: Collaborative Research, Community-Based Participatory Research, and co-Creation of Knowledge

Indigenous knowledge encompasses a range of topics from traditional ecological knowledge to ethics to aesthetics. This study will consider the indigenous ethical code and aesthetics in the conceptualization of the human being in Alaskan epistemology, as articulated by several Yup'ik scholars and tradition bearers, including Angayuqaq Oscar Kawagley, George Kanaqlak Charles, and Joan Pirciralria Hamilton. The ethical and aesthetic importance of balance in the relations between human, natural, and spiritual worlds through communication and action will also be discussed as a way that this balance contributes to an ethically more fulfilled way of life for contemporary Yup'ik people.

[65] Lindsay Simmons (Northern Land Use Research Alaska, LLC)

Accountability without Authority: Affecting Change as a CRM Professional

SESSION 4: Beyond Compliance: Current Issues, Perspectives, and Studies in Alaskan Cultural Resource Management

We are all involved in this discipline because we share a common interest: we respect the past and the lessons it continues to teach. However, our interests, skills, and opportunities in life have led us down varying paths, sometimes at odds and sometimes in collaboration with one another. As a CRM professional, my path involves navigating the realms of business sustainability, client requirements, federal and state regulations, research opportunities, community concerns, and personal interests and ethics. This

presentation will explore the challenges and opportunities that result from playing an integral part in state and federal regulatory processes without regulatory authority.

[66] Kelsey Sisik (University of Alaska Fairbanks)

Encoding Traditional (Ecological) Knowledge: A Chronotopic Analysis of Yup'ik Subsistence Narratives in Southwest Alaska

SESSION 10: Rising Lights: Reinvigorating the Study of Language, Culture and Society in and of Alaska

Traditional (ecological) knowledge is the specialized understanding of environmental phenomena based on experience and cultural beliefs that is oftentimes transmitted using a culture's native language. This paper focuses on how rural Alaska Natives use chronotopes, or spatio-temporal linguistic markers, to anchor themselves in subsistence narratives and encode traditional knowledge using the English language. This research examines narratives of personal experience elicited from semi-structured interviews conducted in English in collaboration with Alaska Department of Fish and Game (ADF&G) Subsistence Division researchers. The identified "subsistence chronotopes" validate the ability of non-native speakers to pass on traditional knowledge to future generations in English.

[67] Gerad M. Smith (University of Alaska Anchorage), François B. Lanoë (University of Alaska Fairbanks), Joshua Reuther (University of Alaska Fairbanks), Charles Holmes (University of Alaska Fairbanks), and Barbara Crass (University of Alaska Fairbanks)

Site Assemblage Insights from the North Gerstle Point Site in the Middle Tanana River Basin, Alaska: Understanding the Later Denali/Northern Archaic Transition

SESSION 3: Anthropological Approaches to Subarctic Archaeology

This paper discusses the North Gerstle Point site's components corresponding to the Denali and Northern Archaic transition in central Alaska. This time period, ~10,000-6,000 cal BP, continues to represent a regional precontact period of times less understood than others. The paper also presents comparisons with updated recent data from the relevant Carpenter, Hollembaek, and Swan Point assemblages. It further considers their adaptive strategies within the context of 19th-century local Dene cultural practices to derive unique interpretations.

[68] Sean Teeter (HDR, inc.)

2023 Field Season Updates, Sterling Highway 45 - 60 Project Data Recovery

SESSION 11: Kenai Peninsula Cultural and Archaeological Heritage

One interpretation of upper Kenai River cultural landscapes is that it was a place where people met for trade. Geomorphology and study of adjacent regions suggest that people and animals could have moved in as early as 10,000 years ago. Previous work in the Sqilantnu Archaeological district has identified material culture related to ancestral Sugpiaq/Alutiiq and Dene peoples, and oral histories show a long history of people living in and traveling through the district. This paper examines the material culture of Kenai Peninsula's outer coast to help contextualize artifacts recovered as part of the Sterling Highway 45-60 project.

[69] Christian Thomas, Allie Winton, Debbie Nagano, Lee Whalen (Yukon Government)

Tr'ondëk / Klondike: The role of archaeology in interpreting the First Nation experience of the Klondike Gold Rush

SESSION 14: Days of Climate Futures Past: The Environmental Legacies of Euro-American Settlement and Interaction in the Far North

The history of Canada is centered on the narratives of pioneers and explorers, and celebrated at colonial monuments. In these narratives, the history of Indigenous peoples is treated as an abbreviated preface to the history of a place. Much of the founding mythos of the Yukon is similarly situated around the Klondike Gold Rush of 1898. The Tr'ondëk Hwëch'in First Nation have held that these histories exclude the First Nations experience of a colonial event that dramatically impacted their society. In this talk, we will focus on the role of archaeological interpretation in expressing a more authentic understanding of the Klondike Gold Rush.

[70] Lynn Walker (University of Alaska Fairbanks)

Applying Semiotic Landscape Analysis to Alaskan Museums

SESSION 10: Rising Lights: Reinvigorating the Study of Language, Culture and Society in and of Alaska

How do museums create knowledge about objects? To answer this question, this presentation applies semiotic landscape analysis to the Sugpiaq basket collections of three Alaskan museums at different stages of decolonization. Semiotic landscape analysis, which grew out of linguistic landscape studies, examines how meaning is made in an area and has not been widely applied to the museum institution. This presentation, by combining anthropological and sociolinguistic methods, uses each museum's catalog records, exhibits, and outreach materials in conjunction with staff

interviews to determine how each institution creates knowledge through the museum process in a situated landscape.

[71] Kyle Wark (Tlingit), John Trainor, Roxy King, Ryan Mortenson (Yup'ik)
(Southcentral Foundation)

*Applications of Community Based Participatory Research & Indigenous Research
Methodologies in an Alaskan Tribal Health Setting*

SESSION 2: Collaborative Research, Community-Based Participatory Research, and co-Creation of Knowledge

Southcentral Foundation conducted a community-based participatory research (CBPR) program to advance Indigenous health equity in Southcentral Alaska, honoring and uplifting Indigenous Knowledge (IK). We started by conducting a landscape analysis of existing food sovereignty, food security, and diet and health programs in the Tribal health system and broader community. Then we organized a community advisory board (CAB) who helped plan a Traditional Foods Gathering that celebrated the diverse ways Indigenous food sovereignty, food security, and diet and health-related initiatives have been carried out across Alaska. IK frameworks and how they were implemented in this project will be discussed.

[72] Katherine Wolk (HDR, inc.)

Traditional Plant Use and Site Industry at KEN-00215

SESSION 11: Kenai Peninsula Cultural and Archaeological Heritage

The Alaska Heritage Resources Survey site KEN-00215 is situated on a terrace above the Kenai River and is within the Sqilantnu Archaeological District on Dena'ina ancestral lands. Subsurface cultural resources identified during ongoing data recovery efforts for the Sterling Highway 45-60 project have contributed context to site uses. Plants and the botanical environment are part of a larger picture of Indigenous land use. Examining the plant species at KEN-00215 that are important to Dena'ina cultural practices may shed light on aspects of how KEN-00215 and similar sites were used in the past.

[73] Sveta Yamin-Pasternak and Igor Pasternak (University of Alaska Fairbanks)

What the Actual Fairbanks? Wellness while Jewish in Alaska's Golden Heart

SESSION 12: Healthquakes in the Circumpolar North: Shaking Disparities, Shaping Futures

Following the massacre by Hamas on October 7, 2023, cities and towns around the US have been seeing a spike in antisemitic action. Fairbanks, our longtime home, was not spared. Over the past months, we have been attempting a scrupulous effort to document our observations and experiences as an artist-anthropologist research team, who are also identity and culture bearers. In dedicating our presentation to this difficult topic, we revisit some of the aims of the International Polar Year 2007-09 and reflect on how politics of prejudice systematically influence the affected groups' use of health and wellness resources.

[74] Itzel Zagal (University of Alaska Fairbanks)

Herbs for a Broken Heart: Use of Traditional Indigenous Medicine in the Community of Abya Yala Alaska.

SESSION 12: Healthquakes in the Circumpolar North: Shaking Disparities, Shaping Futures

Traditional Indigenous medicine among the Latin American immigrant community in Alaska responds to diseases cataloged since pre-Hispanic times. The case of the broken heart responds to the health challenges faced by the Latino community in Alaska and finds healing possible through herbs and ceremonies.

[75] Eduard Zdor, Angela Linn, Josh Reuther, and Scott Shirar (University of Alaska Fairbanks)

Integrating Iñupiaq Knowledge into Museum Collections

SESSION 2: Collaborative Research, Community-Based Participatory Research, and co-Creation of Knowledge

The University of Alaska Museum of the North (UAMN) is developing a project to work with Iñupiaq cultural experts and educators to review its collections classification and conservation practices associated with cultural materials from northern Alaska. The project will focus on the Birnirk, Barter Island, and Wales archaeological collections and cultural collections from the Kaktovik, Utqiagvik, and Wales regions to expand the integration of Indigenous knowledge and language into the collections data. The goal of the project is to incorporate as much documentation as possible from Iñupiaq language and cultural experts, including traditional classifications for the objects, perspectives on how objects may relate to each other, explanations of the importance of the objects to Iñupiaq culture and the communities, and traditional care practices if known. Using Iñupiaq terms and knowledge increases the utility and interest of the collections for descendant and source communities, further establishing their relationship to it through the co-production of knowledge and driving increased accessibility to these collections while sparking

educational opportunities across multiple generations of community members. This project will potentially result in a collaborative framework for larger regional and national museums, repositories, and Indigenous communities to create mutually informed classification systems and conservation practices.

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