



FOURTH ANNUAL

ALASKA

ANTHROPOLOGICAL

ASSOCIATION

CONFERENCE

University of Alaska, Fairbanks
April 8-9, 1977
Wood Center



Keynote Address

Roy A. RAPPAPORT*
University of Michigan, Ann Arbor

ADAPTATION AND THE STRUCTURE OF RITUAL

Much has been written about the place of ritual in the adaptations of particular societies, but in few of these discussions has much attention been paid to those features of ritual which suit it to fulfill the functions imputed to it. This paper will at once attempt to delineate those features of ritual that distinguish it from other forms of behavior and then to discuss the relevance of these features to human adaptation. It will be more concerned with adaptive problems facing the species as a whole (because of its possession of language) than with the role that ritual may play in the adaptations of particular societies.

*Dr. Rappaport is currently serving as the chairman of the Department of Anthropology at the University of Michigan. He earned a B.S. at Cornell University in 1949 and a Ph.D. in anthropology at Columbia University in 1966. His research interests include ecological anthropology, the religion of primitive peoples, and the application of systems theory to anthropology; his fieldwork has centered on the populations of Oceania. A brief list of his major publications includes: "Archaeology of Moorea, French Polynesia" (*American Museum of Natural History*, 1967), *Pigs for the Ancestors* (Yale University Press, 1968), "Ritual regulation of environmental relations in New Guinea" (*Ethnology*, 1967), "Sacred in human evolution" (*Annual Review of Ecology and Systematics*, 1971), "Ritual sanctity and cybernetics" (*American Anthropologist*, 1971), "The flow of energy in an agricultural society" (*Scientific American*, 1971).

FRIDAY MORNING

WOOD CENTER: GROUND FLOOR

8:00-12:00 Registration

WOOD CENTER: BALLROOM

SYMPOSIUM: CONTEMPORARY SUBSISTENCE IN ALASKA

Organized by: Rosita WORL, Harvard University
William SCHNEIDER, National Park Service
Michael NOWAK, The Colorado College

I. Legislative Effects on Subsistence

- 9:00 *Development of subsistence policies by land management agencies.*
Stell NEWMAN, National Park Service.
- 9:15 *Towards a legislative definition of subsistence.*
Rosita WORL, Harvard University.
- 9:30 *Contemporary native reindeer herding socio-economics.*
Richard STERN, University of Alaska, Fairbanks.
- 9:45 *Subsistence and change.*
Anthony VASKA, Stanford University/Kuskokwim Community College.

10:00 DISCUSSION

II. Subsistence as a Cultural Value

- 10:30 *Ideological elements of modern Koyukon subsistence.*
Richard NELSON, University of Alaska, Fairbanks.
- 10:45 *Koyukon women and subsistence.*
Kathleen MAUTNER, University of Alaska, Fairbanks.
- 11:00 *Some traditional and modern roles of the kayak in Hooper Bay, Alaska.*
David ZIMMERLY, National Museum of Man.
- 11:15 *Inupiat subsistence values and fish and game management policies.*
Dale STOTTS, North Slope Borough.
- 11:30 DISCUSSION

WOOD CENTER: ROOM 127

ARCHAEOLOGY IN THE NORTH

Program chairperson: Wm. Roger POWERS, University of Alaska, Fairbanks.

- 9:00 *Winter survey and testing in arctic Alaska.*
Michael KUNZ, University of Alaska, Fairbanks.
- 9:20 *Preliminary report on archaeological reconnaissance of proposed water system at Gambell, Alaska.*
David YESNER, University of Alaska, Anchorage.
- 9:40 *BLM archaeological excavation at Paxson Lake, Alaska.*
John BECK, Bureau of Land Management, Anchorage.
- 10:00 *Preliminary investigations of the Carlo Creek site, upper Nenana valley, central Alaska.*
Peter BOWERS, Washington State University.
- 10:20 COFFEE BREAK
- 10:40 *Contactual transformations: the Dorset-Thule succession.*
Ellen BIELAWSKI, University of Calgary.
- 11:00 *Intertidal archaeology in the Queen Charlotte Islands.*
Philip HOBLER, Simon Fraser University.
- 11:20 *Archaeological survey of the Itkilik Lake/River area, central Brooks Range, Alaska.*
Michael KUNZ, University of Alaska, Fairbanks.
- 11:40 *A protohistoric mass burial site at Kotzebue, Alaska.*
Richard SCOTT and Brian STOCKLIN, University of Alaska, Fairbanks.
- 12:00-1:30 LUNCH

FRIDAY AFTERNOON

WOOD CENTER: BALLROOM

SYMPOSIUM: CONTEMPORARY SUBSISTENCE IN ALASKA (cont.)

III. Territorial Patterns and Traditional Land Use

- 1:30 *Place name research: a key to understanding land use.*
Ray BANE, National Park Service.
- 1:45 *Historic sites and the persistence of subsistence values.*
William SCHNEIDER, National Park Service.

2:00 *Niska land ownership in historic perspective.*
Steven McNEARY, National Park Service.

2:15 DISCUSSION

IV. Economic Interests

2:45 *Aniakchak: its conflicting interest groups.*
Merry TUTEN, University of Michigan.

3:00 *Fish, caribou, and spam: aspects of Eskimo hunting and the western cash economy.*
William JANSEN, Department of State.

3:15 *Alternatives to subsistence: a survey of some economic factors in two modern Eskimo communities of southwestern Alaska.*
Michael NOWAK, The Colorado College.

3:30 *"Back to the land" subsistence users: policy dilemmas in the Yukon-Charley national rivers.*
Richard CAULFIELD, National Park Service.

3:45 DISCUSSION

WOOD CENTER: ROOM 127

SYMPOSIUM: BLM ARCHAEOLOGY

Program Chairpersons: Bob GAL and Ray LEICHT

1:30 *BLM-Alaska cultural resource program: an overview.*
Ray LEICHT

1:45 *BLM and cultural resources in Alaska.*
Mike BROWN

2:00 *BLM archaeologists in the Naval Petroleum Reserve, Alaska.*
Bob GAL

2:15 *The condition of NRHP-eligible archaeological sites in NPR-A.*
Richard REANIER

2:30 *BLM archaeological survey in Tangle Lakes archaeological district.*
John BECK

2:45 *A weapons cache at Kotzebue.*
Howard SMITH

3:00 *The stabilization effort at Ft. Egbert, Alaska.*
Steve PETERSON

3:15 *BLM Iditarod trail historic structure survey.*
John BECK

WOOD CENTER: ROOM 127

4:00-5:00 Round table discussion of ARCHAEOLOGICAL ADVOCACY COMMITTEE
Moderator: Harvey SHIELDS, University of Alaska, Fairbanks.

WOOD CENTER: ROOM 128

VISUAL ANTHROPOLOGY

Program chairperson: Larry NAYLOR, University of Alaska, Fairbanks.

1:30 *Uang eka (learning to use money): an experiment in applied anthropology.*
Sharon NAYLOR and Larry NAYLOR, University of Alaska, Fairbanks.

2:20 *The community as an educational resource.*
Richard YAMADA, University of Alaska, Fairbanks.

3:10 *Forum on the unplanned consequences of planned community development.*
TANANA CHIEFS HEALTH AUTHORITY.

4:00* *At the Time of Whaling.*
Sarah ELDER and Leonard KAMERLING, Alaska Native Heritage Film Project,
University of Alaska, Fairbanks.

*If available at the time of the conference, the most recent
Kamerling/Elder film entitled: *From the First People*, which
centers on Shungnak Village, will be shown at 4:00 p.m.

FRIDAY EVENING

WOOD CENTER: SOUTH DINING HALL

6:00-7:00 *COCKTAILS*

WOOD CENTER: BALLROOM

7:00-9:30 *BANQUET*

WOOD CENTER: SOUTH DINING HALL

10:00-12:00 *PARTY*

SATURDAY MORNING

WOOD CENTER: ROOM 127

SOCIAL/CULTURAL ANTHROPOLOGY

Program chairperson: Stephanie FOX, University of Alaska, Fairbanks.

- 9:00 *God is ever northward: Moravian missionaries on the Kuskokwim.*
Stephanie FOX, University of Alaska, Fairbanks.
- 9:20 *Alaskan games: a comparative cultural curriculum writ.*
Sudie BURNHAM, Alaska State Museum.
- 9:40 *The cultural systems nature of drinking behavior: an Athabascan case study.*
Gregg BRELSFORD, North Pacific Rim Native Corporation.

WOOD CENTER: ROOM 128

GENERAL ARCHAEOLOGY

Program chairperson: Anne SHINKWIN, University of Alaska, Fairbanks.

- 9:00 *Ethnoarchaeology and material culture systems: a new approach.*
John HOFFECKER, University of Alaska, Fairbanks.
- 9:20 *Obsidian hydration as an independent dating technique.*
Timothy SMITH, University of Alaska, Fairbanks.
- 9:40 *Training Inuit archaeological assistants in the Canadian Arctic.*
Allen McCARTNEY, University of Arkansas.

10:00 COFFEE BREAK

BUNNELL BUILDING: SCHAIBLE AUDITORIUM

- 10:30 KEYNOTE ADDRESS: *ADAPTATION AND THE STRUCTURE OF RITUAL*
by Professor Roy A. RAPPAPORT, University of Michigan

12:00-1:00 LUNCH

SATURDAY AFTERNOON

WOOD CENTER: BALLROOM

SOCIAL/CULTURAL ANTHROPOLOGY

Program chairperson: Larry NAYLOR, University of Alaska, Fairbanks.

- 1:00 *Implementing part J of the Vocational Education Act: observations on developmental anthropology in bush Alaska.*
Darryl MADDOX, Kuskokwim Community College.
- 1:20 *Native employment on the Trans-Alaska oil pipeline: complete employment statistics, July 1974 through December 1976.*
Larry NAYLOR and Larry GOODING, University of Alaska, Fairbanks.
- 1:40 *Human rights issues in Alaska today.*
Kerry FELDMAN, University of Alaska, Anchorage.
- 2:00 *Assimilation or genocide: aspects of change.*
Anthony VASKA, Stanford University/Kuskokwim Community College.
- 2:20 *The sacred (wesa) in the context of the boy's initiation (Awaja Hachine) in Grand Valley Dani society.*
Charles DeBURLO and Larry NAYLOR, University of Alaska, Fairbanks.
- 2:40 *The role of aggression in human evolution.*
James GRAY, University of Alaska, Fairbanks.

WOOD CENTER: ROOM 127

PANEL ON ALASKAN NATIVE LANGUAGES AND LITERATURES

Organizer and program chairperson: John H. Koo, University of Alaska.

- 1:00 *A comparison of Koyukon and Navajo relative clauses.*
Chad THOMPSON, University of Alaska, Fairbanks.
- 1:20 *Sugcestun place names, Kodiak Island.*
Linda Finn-Yarborough, University of Alaska, Kodiak.
- 1:40 *Reference, conversion and backgrounding in Inupiaq.*
Dermot COLLIS, University of Alaska, Fairbanks.
- 2:00 *Stress in the Yupik languages and Seward Peninsula Inupiaq.*
Jeff LEER, University of Alaska, Fairbanks.
- 2:20 *The folklorist, the literary critic, and the unfaithful Aleut husband.*
John BERNET, University of Alaska, Fairbanks.
- 2:40 *Some morpho-phonological features of Inupiaq Eskimo.*
Roy JOHNSON, University of Alaska, Fairbanks.

WOOD CENTER: BALLROOM

3:15-5:00 BUSINESS MEETING OF THE ALASKA ANTHROPOLOGICAL ASSOCIATION

PRESIDING OFFICER: William WORKMAN, University of Alaska, Anchorage.

All motions presented from the floor must be submitted in writing to the presiding officer and secretary.

5:00-6:00 Reception at the UNIVERSITY OF ALASKA MUSEUM

6:00 Meeting officially ends: *Thank you for attending and participating in the 4th annual conference of the Alaska Anthropological Association.*

NOTE: For those parties interested, Mary Pat Wyatt will demonstrate ivory preservation techniques in the Duckering Building on April 8 (10:00 a.m. and 3:00 p.m.) and April 9 (9:30 a.m.). More details can be obtained at the registration desk.

Bane, Ray G.

"Place name research: a key to understanding land use"

Drawing upon research conducted in the Kobuk, Koyukuk, and other areas of northwestern Alaska, it will be demonstrated how place name research can be used to understand how people orient themselves to their environment. Implications are noted for travel, means of navigation, land use patterns, and world view.

Beck, John

"BLM Iditarod Trail historic structure survey"

Approximately 380 miles of the historic Iditarod Trail route were surveyed by the Bureau of Land Management Anchorage District Office during the 1976 field season to determine the location and condition of historic structures associated with the gold rush trail. The main objective of the reconnaissance was to locate and evaluate historic structures on BLM lands along the trail for emergency stabilization needs, until more comprehensive stabilization can be undertaken in connection with an interpretive program for the entire trail. Approximately 40 historic sites were located in the survey conducted by BLM Anchorage District Office Staff Archeologist, John Beck assisted by resource staff of the McGrath Resource Area. National Park Service Historic Architect, Loren Huffman of the Pacific Northwest Regional Office in Seattle also assisted in the study.

The Iditarod Trail provided an important winter overland supply and communication route to otherwise isolated areas during the 1906 to 1930 period. Comprised of many sled trails connected to form a network which branched to several mining districts and even up the coast to Nome, the main Seward to Nome route eventually came to be known as the "Iditarod Trail," probably because the Iditarod gold fields provided the initial impetus for the trail. In the half century that has elapsed since the mining activity peak, the trail has fallen into disuse and many of the mining camps, Native villages, cabins and roadhouses along it have long been abandoned.

Preliminary studies of Alaskan gold rush trails by the Bureau of Outdoor Recreation in 1975 led to their proposal of a National Historic Trail category in the National Trails System, with the Iditarod Trail to be the first such trail included in the system. Their proposal is currently being reviewed for congressional approval. In the interim, the Bureau of Land Management will take measures to preserve the historic resources on lands they manage, including emergency stabilization of historic structures where needed.

Beck, John

"BLM archeological survey in Tangle Lakes Archeological District"
An intensive archeological survey was undertaken in the 1976 field season by the BLM Anchorage District Office to assess the extent that archeological values are being threatened by recreation and other influences in the Tangle Lakes Archeological District near Paxson, Alaska. Off-road vehicle use and other recreational activities along the heavily travelled Denali Highway may be affecting archeological resources in this National Register district. Areas of the 460,000 acre district most accessible to the public and, therefore, most likely to show the effects of these activities, were examined during the course of the three month project.

Two archeological student interns from the University of Alaska at Fairbanks worked under contract to BLM through the Western Interstate Commission for Higher Education to examine over 180 archeological sites and document the nature and extent of disturbance to these resources. All forms of disturbance, including those resulting from natural causes were inventoried by the investigators during the 9 week period spent in the field. Observations were also collected on the focal areas of recreational activities taking place which have the potential to affect archeological values.

The project was supervised and directed by BLM staff archeologists Julia Steele and John Beck. Results of the survey will be available after January, 1977. The information will form an important part of the data upon which future management of the district will be based.

Beck, John

"BLM archeological excavation at Paxson Lake, Alaska"
During the 1976 field season, the Bureau of Land Management, Anchorage District Office undertook intensive archeological testing at 49-GUL-79, a historic Athapascan campsite near Paxson, Alaska. The site is near campground facilities being built by the BLM and may be affected by the influx of people when the facility is completed. Archeological testing was undertaken to document the extent and nature of the archeological resources so that the potential impact upon these values may be evaluated.

Excavation was conducted by four archeological student interns working under contract to BLM through the Western Interstate Commission for Higher Education. The four students came from California, Oregon, and Alaska to spend a total of twelve weeks on the project, with approximately 9 weeks of the period devoted to fieldwork. The project was supervised and directed by BLM staff archeologists Hal Keesling and John Beck.

Two housepites identified by the BLM staff archeologist in 1975 were excavated to one half their entirety. A cache pit was excavated and a midden deposit associated with one dwelling was tested. Results of the excavation are now being analyzed, with a final report to be issued by October 1977.

Bernet, John W.

"The folklorist, the literary critic and the unfaithful Aleut husband"

Aleut literature has not yet received the attention of folklorists or of literary critics. Folklorists have frequently been regarded, especially by anthropologists, as belonging to the family of cultural anthropologists; but most folklorists consider themselves engaged in an independent discipline with special skills and interests different from those of ethnologists and other cultural anthropologists. The ultimate purpose of folklore studies, however, appears to have more to do with the culture of a people than with the esthetic features of a composition in language. Because the traditional tales of most cultures are the product of an oral heritage, both cultural anthropologists and folklorists look with suspicion upon any efforts by literary critics to treat the material according to the methods which they customarily apply to written texts. Yet literary critics can be primarily concerned with the large narrative structures and significant artistic elements in the material without necessarily doing injustice either to the oral form or to the original language in which it was told (assuming that they must read it in translation). Aleut stories about unfaithful husbands afford an example of material which the interests and objectives of literary critics would lead them to approach in different ways from those of folklorists.

These stories are of two basic kinds. In those of one class, two wives of the same husband discover through the song of a bird that he has deserted them for another woman, usually a woman with only one eye; the wives kill her by submerging her head in a pot of boiling soup and avenge themselves upon their husband by drowning him. Folklorists would find the six different versions of this story particularly intriguing for several reasons: their common features and exact similarities may provide sufficient evidence for the re-construction of an earlier, more authentic, though hypothetical, version; some of their common stylistic features may reveal something about conventional formulas in Aleut oral storytelling; they raise questions which might be answered by investigation of the culture (why should the husband find a one-eyed woman desirable?); and, finally, they have analogues in most other Alaska Native cultures which afford opportunities for exploring questions about origin, distribution, and changes more comprehensively.

The other basic class of Aleut stories about an unfaithful husband has to do with a single wife who discovers that her husband has been killing her relatives as well as visiting another woman and who engages her son or sons to assist her in taking vengeance against their father by killing him. Literary critics would find the three versions of this story especially worthwhile for study because they afford examples in varying degrees of effectiveness of the Aleut storytellers' employment of dramatic techniques in narrative art. One version, in particular, appears to be constructed in acts and scenes determined by changes in setting and passage of time and makes extensive use of dialogue and theatrical effects. Whereas the cultural anthropologist might use such

a version to demonstrate the interest of the Aleut people in dramatic presentations, the literary critic would accept the anthropologist's statement about the culture but go on to show how interest in dramatic presentations results in the storyteller's deliberate and artistic use of the techniques of drama. The literary critic would also comment upon the very skillful characterization of the husband in two of the versions and would argue that this is a noteworthy achievement of the storytellers' narrative art.

Bielawski, Ellen

"Contactual transformations: the Dorset - Thule succession"

Evidence for possible contact situations between people of the Dorset and Thule cultures is found in sites showing dual occupations and in mixed Dorset and Thule artifact assemblages. These archaeological manifestations of contact are examined and classified as to what interpretations may be made about contact situations. Consideration is also given to success of adaptation and to the effects of overlapping economic orientation between the Dorset and Thule groups. The nature of possible cultural contact situations between Dorset people and Thule people is outlined. Finally, it is suggested that a perspective including physical contact between Thule and Dorset people be adopted in methodology and interpretation of the Dorset - Thule succession.

Bowers, Peter M.

"Preliminary investigations of the Carlo Creek site, Upper Nenana Valley, Central Alaska"

Results of 1976 test excavations of the Carlo Creek site are described. Date indicate the site contains 2 cultural components, representing butchering and/or tool-modification activities. The site consists of three major geologic units: 1) gravel and sand deposited by a former high channel of the Nenana River, 2) 3.5 meters of overbank sands, and 3) 3 meters of eolian sand/silt. An unconformity, located at the Unit 2-3 contact, is the locus of archeological Component I. Based on geologic estimates, Component I dates to between 3000 and 10,000 BP. Component I consists of several crude biface fragments, 1 hammerstone, and about 2200 argillite flakes. Bones of Ovis sp. and Citellus sp. were found scattered around a hearth area. Component II, located within the eolian unit, is composed of a cluster of about 250 white chert flakes. Based on present data, no firm cultural/technological affinities can yet be established for either level.

Brelsford, Gregg

"The cultural-systems nature of drinkings behavior: an Athabascan Indian case study"

A cultural-systems approach to the understanding of drinking behavior is proposed as an alternative to the conventional, and inadequate, medical and psychological models. This perspective is then applied to the drinking behavior of one isolated Alaskan Athabascan community. A distinct system of drinking behavior is identified; the specific form and content of which is shown to be the product of specific cultural and environmental factors in the surrounding milieu.

These results were then discussed with and corroborated by members of the village involved. Implications for conventional alcoholism services and future research are presented.

Brown, Mike

"BLM and cultural resources in Alaska"

Since the passage of the National Historic Preservation Act of 1966, a number of Federal Agencies have established cultural resource programs in Alaska. This paper identifies the legislative and administrative directives concerning cultural resources which apply to the Bureau in Alaska, summarizes the problems which plague the Bureau's cultural resource program, and suggests possible solutions.

Burnham, Sudie W.

"Alaskan games: a comparative cultural curriculum unit"

Cultural curriculum development programs in Alaska (such as local Indian study programs, Alaska Educational Board, and the Alaska Multi-Media Education Program) have focused upon single culture concepts. As these programs become established in Alaskan schools, their inevitable success has led to a new cultural awareness. The AME program now receives frequent requests for curriculum units using comparative cultural concepts. In response, AME has designed and produced a learning kit entitled Alaskan Games which will be presented at the conference.

Caulfield, Richard

"'Back to the land' subsistence users: policy dilemmas in the Yukon-Charley National Rivers"

The National Park Service recognizes a dependency of many Native and non Native people in Alaska upon traditional subsistence resources. It is further stated in its draft policy statement on subsistence that providing for the continuance of traditional subsistence uses is "an opportunity for retaining an unbroken link with the nation's cultural past".

In many proposed park areas in Alaska, application of draft guidelines would appear relatively simple and straightforward, particularly in the areas having strong cultural tradition. In the proposed Yukon-Charley National Rivers however, virtually all subsistence is undertaken by non Natives who would not qualify under the guidelines; either they are recent arrivals or are in trespass. A dilemma develops because these more recent users are the only people in the area at present interested in perpetuating traditional skills and knowledge.

Social characteristics of these relatively new subsistence users will be outlined and comparisons drawn with other proposed park land areas.

Collis, Dermot Ronan F.

"Reference, conversion and backgrounding in Inupiaq"

The derivation of the compound Inupiaq word can be formulated from a distributional point of view as follows:

± prefix + base ± postbases ± suffix ± enclitic

The same, seen from a semantic point of view, can be divided into:

+ topic ± comment

The topic can be expressed either by a base alone or by a base and one or several post bases.

The question arises, where does the topic end and where does the comment begin?

Assuming that a speaker refers, directly or indirectly, to a topic with each compound word, he must know where the division occurs. What enables the speaker to recognize the topic?

Nothing in the phonology of Inupiaq such as accent or intonation pattern indicates the point of division. In the morphology, no special "topic marker" is found with this function alone. Clearly the answer must lie in the categories of derivational morphemes or postbases. To establish these categories a double deduction is needed because postbases are almost never found alone. We must find the class of the base that takes the postbase and in order to find the latter we must find the category of suffixes the base takes. Suffixes can include one or several morphemes: verbal suffixes contain ± mode + person subject ± person object; nominal suffixes contain ± person possessor ± subordinator ± situater. Although these combinations of morphemes enable a variety of types of classifications, at their very simplest, bases fall into categories that function as real verbs and real nouns or pronouns and pseudo-verbs, i.e. V and N postbases can either continue the base theme or convert it to the opposite category; in this way we have four functional categories of postbases: n-n, n-v, v-v, v-n.

Two of these four categories, n-v and v-n, are converters. Under certain circumstances they mark the boundary between topic and comment. This we shall see with the aid of examples.

When a nominal or a verbal theme has been converted, the meaning of each of the postbases in the string up to the converter is backgrounded and the superficially descriptive utterance takes on a deeper level of meaning, a more general referent. One can surmise that a "difficult word" to an Inupiaq speaker is one whose topic is unfamiliar even though the meaning of its elements may be quite well known to him.

Deburlo, Charles and Larry L. Naylor

"The sacred (wesa) in the context of the boy's initiation (Awaja Haciné) in Grand Valley Dani Society"

A fundamental concept in the supernatural system of the Grand Valley Dani is that of wesa. This is the attribute of sacredness. It incorporates both the ideas of mana and taboo. Dani society is composed of non-territorial kin groupings and territorial political units. The leaders, activities, and objects of these social and political groups are given meaning and effective power by the attribute of wesa. Social structure is based on a moiety principle. Moiety transgressions are strongly wesa. Within the boy's initiation ceremony (Awaja haciné) we see the interlinkages of social and political structure expressed by beliefs and practices set against the concept of wesa. Several authors have discussed wesa and the Awaja haciné independently. This paper will relate the concept with the ritual, and show how the sacred brings meaning to the performance. While there are some varying interpretations for Awaja haciné, it seems that purification is expressed here.

Feldman, Kerry

"Human rights issues in Alaska today"

Research among various minority groups in nine Alaskan communities was conducted between May and September, 1976, in conjunction with the Alaska State Human Rights Commission. The purpose of the project was to assess the need for and interest in local human rights commissions as provided by Alaska State statute. Open-ended interviews were conducted with local minority leaders among Alaskan native groups and other racial minorities, as well as with local officials in government and business.

The major discriminatory practices experienced by the racial minorities were found to have an institutional basis. Institutionalized discrimination refers to the equal application of a law, regulation or policy by a local, state or federal institution which results in a non-equal treatment of people. The areas of social life involved included education, subsistence fishing/hunting, health care, the court system, police office requirements, employment and others.

Additional substantiating data is provided by current empirical research efforts by Alaskan social scientists.

Finn-Yarborough, Linda

"Suqstun place names, Kodiak Island"

The Suqpiak Eskimos of Kodiak Island, Alaska, live in an area of rich resources. Their language, Suqstun, characterizes these resources, and the environment in which they are found, but is decreasing in use on the Island. Programs in English Bay and Port Graham have, however, with the assistance of Jeff Leer of the Alaska Native Language Center, been successful in writing down and revitalizing Suqstun, which is spoken both there and on the Alaska Peninsula, as well as on Kodiak Island.

Although less and less used, Suqstun place names are still remembered by many people of Kodiak Island. The research which initiated recording place names is sponsored by the University of Alaska, through a grant from the National Park Service. This work with areas being selected under section 14(h) (1) of the Alaska Native Claims Settlement Act began to turn up names associated with site areas, and half-forgotten meanings and stories which accompanied the names. The researcher, Linda Finn-Yarborough, began to record these names, and, with the assistance of Jeff Leer and occasionally people from Port Graham and English Bay, standardize spelling, and look into meanings.

These place names fall into several categories in terms of use and meaning. Analysis of the categories as well as knowledge of the earlier life-styles of the people allows better understanding of territorial familiarity and utilization for people of particular areas on the Island. Comparison with place naming and name use in Yupik and Inupiaq Eskimo areas shows similarities in attitudes towards the environment which surrounds the people, as well as their territory of familiarity.

Fox, Stephanie

"God is ever northward: Moravian missionaries on the Kuskokwim"

The establishment of the Moravian mission station at Bethel in 1885 was the first sustained contact between the Yupik Eskimos of the Lower Kuskokwim and white culture. Acting as traders, school teachers, representatives of various U.S. government programs and as missionaries, the Moravians exerted extensive control over individual and population movements on the lower river and coastal regions.

The Moravians were responsible for the introduction of massive technological innovations into Native culture and the missionary attitudes and teachings affected most aspects of Eskimo religious and social life. The Moravians were not alone in their attempts to change Eskimo culture, and they faced competition from Russian Orthodox, Catholic, and Pentecostal missionaries. The Eskimo response to the varied missionary groups has affected settlement and development patterns to the present.

Gal, Bob

"Archeologists in the Naval Petroleum Reserve - Alaska"

A brief overview of BLM's responsibilities, its activities, and goals in managing the cultural resources of NPR-A will be offered. Summary discussions of misconceptions about "archeological clearance" and the conflict between subsistence uses and protection of National Register of Historic Places-properties will be presented to solicit formal professional replies.

Gray, James L.

"The role of aggression in human evolution"

An ethological view of human aggressive tendencies is briefly discussed. Consideration is given to the evolutionary importance of the development of the hunting way of life and man's ecological similarity to the social carnivores. It is concluded that aggression has played an important role in the evolution of man. Intergroup aggression was a major contributor to the acceleration of the rate of natural selection in our hominid ancestors, in addition to causing selection for between-group aggressiveness, within-group cooperativeness, and increased intelligence.

Hobler, Philip M.

"Intertidal archaeology in the Queen Charlotte Islands"

The report deals with the results of two seasons of archaeological survey on Moresby Island, the southern half of the Queen Charlotte Islands. Archaeological sites are distributed in relation to prehistoric sea levels. Most sites relate to sea levels higher than those of the present. Several sites that relate to lower than modern sea levels may constitute the earliest complex in the islands. Comparable, although perhaps later, intertidal sites have been found on the central British Columbia coast. The Queen Charlottes intertidal collection contains no bifaces, projectile points, or bipolar technique. Microblade technology may also be missing. The early large flake and core technology of the intertidal collection is strongly levallois-like, and may bear relationships to industries outside of North America.

Hoffecker, J. F.

"Ethnoarcheology and material culture systems: a new approach"

From the beginning, archeological interpretation has been dominated by ethnographic knowledge. For many years the procedure involved in this interpretation has been unsystematic and inconsistent. In recent times the demand for more rigorous and explicit methods in archeology has produced the more structured approaches characteristic of "ethnoarcheology". This is of great importance to a systems model approach to prehistory, because the differential preservation of the archeological record makes it an inadequate source for socio-cultural models. Much current research begins with an ethnographically observed pattern, and then proceeds to the archeological data (Schrire 1972, Binford 1973, Jochim 1976, etc...). Attempts have been made to construct predictive models for subsistence choices, site location, demographic patterns, and cognitive artifact types. However, as yet, a model of a material culture system as a whole has not been attempted. No one has mapped artifact production behavior relative to measurable variables such as food resources, available raw materials, seasonality, site dimensions, and others, by recording individual artifact production, maintenance, exchange, and loss. The predictive models constructed from a series of such studies would be of tremendous value in archeological interpretation. With the increasing incorporation of traditional material culture systems into modern industrial ones, the possibilities for this kind of analysis among both non-agricultural and agricultural populations are rapidly fading. If feasible, this work must be undertaken as soon as possible.

Jansen, William H. II

"Fish, caribou and spam: aspects of Eskimo hunting and the western cash economy"

Hunting represents a traditional subsistence pattern for Eskimo people across the arctic. However, there is an increasing presence of western culture with its cash economy and cash-generating opportunities for Eskimos. The role of hunting is examined within the context of an increasing participation of Eskimos in a cash economy. Examples from Canada and Alaska demonstrate the continued importance of hunting and the ways in which cash and hunting subsistence activities coincide. The data also represent a western cash economy influence of differing degrees -illustrating variations in the hunting patterns of Eskimos with increasing involvement in a cash economy.

Johnson, Roy D.

"Some morpho-phonological features of Inupiaq Eskimo"

The various dialects of Inupiaq Eskimo in Alaska present many interesting morpho-phonological problems to the linguist. One rule in Inupiaq prohibits the clustering of more than two vowels within a word. A method of breaking up what would otherwise be a three-vowel cluster is by the insertion of the epenthetic ɣ, i.e., the voiced velar fricative, at the morpheme boundry. This insertion of ɣ can be used in conjunction with other evidence to determine whether or not the glide w should be considered an autonomous phoneme in Inupiaq. The w appears only intervocally and only following the vowel u. It will be shown that the presence of w in Inupiaq reflects only the lip-roundedness of ɣ.

Kunz, Michael L.

"Winter testing and survey in arctic Alaska"

During the winter of 1974-1975 a number of construction schedule changes were initiated within the CZW of the PL ROW along the trans-Alaska pipeline. The AFORs of the APO granted NPTs to Alyeska's Project Engineers in the various construction sections. This placed the task of doing archeological survey, testing, and possible excavation during winter months on the archeologists under contract to Alyeska. It therefore became necessary to undertake archeological field work during a time of year when conditions for doing this type of work were about as bad as they could possibly be. As no one had previously had to work under such conditions there were no known methods or procedures to follow. This paper is a discussion of the methods and procedures developed for successfully doing archeological field work in arctic Alaska during the winter months.

Kunz, Michael L.

"Archeological survey of the Itkillik Lake/River area, Central Brooks Range, Alaska"

As early as 1949 evidence of past human habitation has been recognized in the vicinity of Itkillik Lake. In 1961 Jack Campbell spent a short period of time there with a small field crew in conjunction with his work at Anaktuvuk Pass. In 1970, 1971, 1974, and 1975 a number of short and impromptu surveys were undertaken by myself and my colleague, Dale Slaughter. As a result of this work and trans-Alaska pipeline work near Galbraith Lake (approximately 25 km east of Itkillik Lake) we became quite interested in the archeological possibilities that the Itkillik Lake region might offer. Specifically, these were: extreme site density, the great range of time and cultural diversification apparently represented, and, most importantly, the physical conditions necessary to the development of buried, stratified sites which are a rarity in that region of the arctic. This interest resulted in a two month survey of the region within a 5 km radius of the lake during the summer of 1976. This work resulted in the location and testing of 57 archeological sites ranging from recent Nunamiut campsites of 15 to 30 years ago to fluted point and Akmak-like, core producing sites which may be as old as 8,500 BC. This paper is a summary of that work.

Leer, Jeff

"Stress in the Yupik Languages and Seward Peninsula Inupiaq"

This paper will be in two parts. The first part will be a brief description of the patterns of primary and rhythmic stress in the Yupik languages, including Siberian Yupik, Central Yupik, and Sugcestun. The different stress-skipping rule will be explored in Southern Central Yupik and Sugcestun and compared to Northern Central Yupik and Seward Peninsula Inupiaq, where no stress-skipping rules have evolved. Also, for each dialect, a description of related phenomena such as rhythmic lengthening, automatic gemination, and e-repression* will be given. The system of stress-related consonant weakening in Seward Peninsula Inupiaq will also be briefly discussed insofar as it relates to the topic of this paper.

The second part of the paper will be a discussion of the history of these prosodic phenomena in the Yupik languages and the question of why the same rules are found to be the basis of the northern Central Yupik stress system and the Seward Peninsula Inupiaq consonant weakening rules. The origin of certain prosodic features unique to Alaskan Yupik languages will be shown to be related with the phenomenon of e-repression and the question of how stress-skipping evolved in the two Sugcestun dialects will be explored.

*The orthographic e is phonemically /±/.

Leicht, Ray

"BLM-Alaska cultural resource program: an overview"

The existing cultural resource program will be discussed in the light of past Bureau practices and future policy and goals. Specific topics that will be broached include professionalism in BLM, problems of external credibility, and manpower needs.

Maddox, Darryl M.

"Implementing Part J of the Vocational Education Act: observations on developmental anthropology"

This paper provides a description of the Part J program in Bilingual Vocational and Technical Training, as it is currently being offered by Kuskokwim Community College.

There follows an analysis of the relationship of this program to the over-all K.C.C. mission in southwestern Alaska and some observations regarding the emergence of new and more complex sociocultural structures within the region.

Within the context of the above, developmental anthropology, as a sub-discipline and the role of the anthropologist as its practitioner are discussed with what it is hoped (devoutly!) are some pithy insights into the pitfalls (and potential pratfalls) of the field. It is pointed out that the anthropologist is often placed in the situation of having to satisfy a granting agency and a Native constituency at cross-purposes with one another.

Mautner, Kathleen

"Koyukon women and subsistence"

This paper will discuss the important but often overlooked role of women in subsistence. The Koyukon Athabascan women of the village of Huslia are economically important in the harvesting of subsistence resources and in the utilization of these resources by such activities as tanning and sewing skins. Women also play an important supernatural role in subsistence. By observing the hundreds of taboos they must follow to show respect for the different animals with which they interact, women have the power to bring good luck in subsistence pursuits. The ideal Koyukon woman is competent at hunting, trapping, fishing, tanning, and sewing, and follows these taboos strictly - she is immersed both physically and spiritually in her subsistence lifestyle.

McCartney, Allen P.

"Training Inuit archeological assistants in the Canadian Arctic"

The Thule Archeology Conservation Project, sponsored by the Canadian Government, strives to work closely with Inuit communities in the eastern Canadian Arctic. In a climate of suspicion created by oil, gas and metals exploration, archaeologists must pay increasing attention to community relations and feedback of anthropological information.

Besides involvement of older men as guides and boat/sled operators, our project has begun archaeological training of younger Inuit who represent a generation raised on English language schools and permanent settlement residence. Nine such young Inuit were hired to work with trained archeologists this past summer. Their participation in fieldwork simultaneously provided 1) training in archaeological field procedures, 2) awareness of the fragile cultural resource base, and 3) monitoring of crew activities while living on the land.

Four of these assistants have been given special training in archaeology, museology, and cultural resource management at the University of Arkansas during the winter of 1977.

McNeary, Stephen A.

"Niska land ownership in historic perspective"

Niska hunting territories and fishing sites are traditionally owned by "House" or matrilineage units. The ecological characteristics of these territories are described. Then, changes in land use patterns due to the fur trade, missionaries, canneries, the advent of the moose, and the logging industry are briefly considered. Today, private ownership of subsistence resources is important only for fishing sites. While the concept of lineage ownership of land has been weakening, the Niska have come to see the Nass Valley as a whole as corporate property of the Niska tribe.

Naylor, Larry L. and Larry A. Gooding

"Native employment on the trans-Alaska Oil Pipeline: complete employment statistics, July 1974 thru December 1976"

A descriptive presentation of the basic employment figures for Alaskan Natives involved in the construction of the trans-Alaskan Oil Pipeline from its beginning through the completion of the construction phase in December 1976. Based on the raw employment data and information provided by the Alyeska Pipeline Service Company, we will present the correlates of work activity with such variables as place of origin, sex, age, and training.

Naylor, Sharon L. and Larry L. Naylor

"UANG EKA (learning to use money): an experiment in applied anthropology"

Uang Eka is an education film experiment produced in 1972 as part of an anthropological fieldwork project which concentrated on culture change among the Dani of the Balim Valley, Irian Jaya, Indonesia (West New Guinea). This Super-8 film was done in response to a stress situation created out of culture contact and the introduction of a new money into the area. The effort resulted out of the needs of the Dani to understand this new form of currency and a request from a resident missionary for help in solving the problem. The people of the Balim Valley have been in contact with the outside world for only a short period, some 17 years at the time of this project. Despite this short contact period, the Dani have been subjected to a great many innovations totally alien

to their previous "stone age" existence. The use of money is one such innovation. While the Dani have come to learn the value of money over the years, a change in currency by the Indonesian government caused great difficulties for these people because they failed to understand the values of the new currency in relation to the older currency. The older currency was understood in terms of its size and color.

With no funds and only simple equipment, a Super-8 camera, this film was produced to help solve the problem, reorient the people to the new form of currency. The fact that the Dani are still basically illiterate only compounded the problems in producing such an educational device. The film was done in cooperation with Father Jules Camps, and Dr. Larry L. Naylor, University of Alaska - Fairbanks. The actual film showing will be accompanied by a discussion of its production, dissemination and results.

Nelson, Richard K.

"Ideological elements of modern Koyukon subsistence"

Subsistence activities of the modern Koyukon Indians (Koyukuk River villages) are deeply suffused with traditional religious beliefs and practices. These include elaborate rules for proper treatment of nature, especially of game and products derived from game. Powerful spirits enforce these rules and insure that man approaches all natural things with proper respect. This paper will briefly describe the subsistence ideology of modern Koyukon people, and will highlight two of its most important elements - avoidance of waste and conservation of natural resources.

Newman, Stell T.

"Development of subsistence policies by land management agencies"

This paper briefly describes the development of the National Park Service draft policy on subsistence uses of lands proposed for inclusion in the NPS system under the provisions of the Alaska Native Claims Settlement Act. The paper discusses some of the interest groups involved, such as subsistence practitioners, anthropologists, Native corporation representatives, federal and state agency officials, and government lawyers. Broad areas of misunderstanding among these groups are outlined, such as the requirements of various lifestyles, agency mandates, socio-economic values of subsistence practices, ethnic and agency world views, imminence of action on subsistence issues, land use impacts, underlying group intent, agency procedures, and the legal issues involved. Finally, suggestions are made for solving these problem areas and for practical efforts to develop a workable, equitable, and legally defensible subsistence policy within Alaska.

Nowak, Michael

"Alternatives to subsistence: a survey of some economic factors in two modern Eskimo communities of southwestern Alaska"

Although a great deal of attention is currently being focused on traditional subsistence and its economic and social value, in point of fact, the majority of Native peoples in Alaska today have become highly dependent on non-local foods and equipment. This paper examines recent cost trends in these items and some responses to these trends in two communities of southwestern Alaska. Inasmuch as the maintenance of traditional subsistence today makes a great deal of use of imported equipment and petroleum products, the cost differential between Native and imported foods is not likely to increase more rapidly than do adjustments in public assistance programs. Such a gap would be particularly hard felt in the Yukon-Kuskokwim Delta where a high percentage of Native peoples receive some form of welfare aid. Increased dependence on subsistence might be an expected response, but is unlikely inasmuch as the cash required to participate in subsistence would increase rather than decrease.

Peterson, Steve

"The stabilization effort at Ft. Egbert, Alaska"

BLM has been involved in stabilizing the historic Ft. Egbert at Eagle, Alaska. Past and planned archeological work, the historic preservation plan, and stabilization techniques will be discussed.

Reanier, Richard

"The condition of NRHP-eligible archeological sites in NPR-A"

A slide show documenting the looting and willful destruction of the sites of Birnirk, Walakpa, Kugusugaruk. Some suggestions for coping with the problem of site looting are made.

Schneider, William

"Historic sites and subsistence values"

The Kuk River empties out into a large lagoon a few miles down the coast from the present village of Wainwright and provides easy access to the interior. Sites along this river and its tributaries demonstrate historic use of the interior and a particular pattern of Eskimo adaptation. The sites remain important to the Wainwright people because of their historical ties with the area and the natural resources which they continue to harvest there. The area deserves special consideration because of its historic and present importance to the Eskimos at Wainwright and to the scientific community interested in understanding inland/coastal adaptation.

Scott, G. Richard and Brian F. Stocklin

"A protohistoric mass burial site at Kotzebue, Alaska"

During the summer of 1976, a proposed expansion of the sewage lagoon one mile south of Kotzebue threatened a protohistoric burial site marked by four vertically implanted whale bones. As the affinities of the individual interred at the site could not be determined by local officials, a contract was issued to the University of Alaska to remove and reinter the human remains. Although the burial site was thought initially to contain the remains of a single individual, the ensuing excavation led to the discovery of a mass burial with a minimum number of 48 individuals represented. Of this number, 14 intact and at least 34 disarticulated skeletons indicated primary and secondary burials, respectively. Several factors, including (1) the age-sex profile of the interred individuals, (2) associated cultural and non-human skeletal remains, and (3) the types of bones represented among the disarticulated skeletons, suggest that this multiple burial reflects an early stage in missionary attempts to alter the pattern of pre-contact burial practices.

Smith, Howard

"A weapons cache at Kotzebue"

Slides of an impressive cache of weapons and other implements recovered on a Native allotment near Kotzebue are to be presented. The cache shows some traits which recall the Battle Rock Phase.

Smith, Timothy A.

"Obsidian hydration as an independent dating technique"

Obsidian, a natural volcanic glass, absorbs meteoric water the amount of which is measurable under an optical microscope. If the rate at which hydration proceeds is known, the age of the obsidian artifact can be calculated. Previously, hydration rates have been determined from obsidian samples of known age (via radiocarbon dates) and applied to other sites within the region. Recent research has shown that the chemical composition of the obsidian and the soil temperatures determine the hydration rate, invalidating the concept of "regional rates".

A methodology was developed by the author to determine hydration rates, independently of radiocarbon dates, from estimates of soil temperatures and chemical composition of obsidians from the Dry Creek site, which serves as a test case. The hydration dates thus found are compared to existing radiocarbon dates. The methodology should be applicable to sites lacking suitable organics for radiocarbon dating.

Stern, Richard

"Contemporary Native reindeer herding socio-economics"

Reindeer herding was first introduced into Alaska in the 1890's largely through the efforts of the Reverend Shelton Jackson. Dr. Jackson believed that large-scale reindeer herding would be the answer to the perceived depletion of the traditional food staples in northwestern Alaska - caribou and sea mammals. Since the introduction of reindeer herding, it has never attained the importance Jackson thought it would have, nor has it always benefited the Eskimos whom he sought to help.

Current land withdrawal proposals can be expected to affect reindeer herding operations in a large area of northwestern Alaska where they are still carried out. In addition, the withdrawal of d(2) lands will include large areas which were used for reindeer herding until quite recently and which have the potential for being used again as grazing lands. The Reindeer Herders Association, NANA Corporation and Bering Straits Native Corporation are all involved with the activities of herders.

The fifteen Native herd owners/operators face a number of difficulties with their business. Most do not rely on it completely for their annual income because of some combination of the following problems: predation, small economically inviable herds, straying, range conditions, disease, and lack of animal husbandry knowledge. In addition the herders are faced with a bewildering array of government red tape which they must deal with in order to continue herding. After briefly examining the contemporary situation, the legislative effects on reindeer herding will be discussed.

Stotts, Dale

"Inupiat subsistence values and fish and game management policies"
Through thousands of years, the North Slope Inupiat have developed a deep attachment to their arctic environment. In spite of technological changes, environmental factors continue to play a critical role in regulating the subsistence harvest. Fish and game management might best be demonstrated at the local level by the people who are most familiar with its fauna and who have the most to gain from effective management.

Thompson, Chad L.

"A comparison of Koyukon and Navajo relative clauses"
Virtually no linguists have studied the syntax of a northern Athabaskan language in any depth. This neglect is quite understandable given the incredible complexity of Athabaskan verb morphology and the opportunities which Athabaskan languages present for comparative phonological reconstruction. However, Athabaskan syntax also presents many interesting challenges for the linguist. The present paper studies only one aspect of Koyukon syntax, the relative clause, and compares it to work which has already been done on Navajo relative clauses.

Both Navajo and Koyukon mark relative clauses by suffixing a marker on the end of the main verb, which always occurs in sentence final position. Navajo suffixes a -yee for perfective sentences and a -ígíí for non-perfective sentences. Koyukon, on the other hand, suffixes a -(y)ee for sentences in which both the subject of the relative clause and the co-referential noun are non-human, a -(y)in for sentences in which either the subject or the co-referential noun is human, a -na if the co-referential noun is plural, and a -din if it is a place.

The major difference between Navajo and Koyukon relative clauses is the fact that in Navajo they appear before the head noun (i.e., are left-branching), while in Koyukon they appear after the head noun (i.e., are right-branching). Furthermore, Navajo can also have "headless" relative clauses. In other words, it has clauses in which the head noun appears in its normal position in the relative clause. This optional choice of head noun positions in Navaho has been interpreted as the result of a forward or backward deletion rule by one author, and as the result of an optional raising rule to a dummy head noun by others. Either of these alternative explanations is acceptable from a descriptive standpoint, but in Koyukon it is quite clear that the co-referential noun is deleted and pronominalized in the relative clause.

Both Koyukon and Navajo are SOV languages. However, because Koyukon is right-branching, the relative clause separates the head noun from the rest of the sentence in which it occurs, and successive relative clauses restrict comprehension. This situation is called center-embedding. Navajo, on the other hand, is left-embedding and so comprehension is not as limited as it is in Koyukon. On the assumption that right-branching and center-embedding is marked for SOV languages and that left-branching and left-embedding are more natural, it is suggested that the treatment of relative clauses in Navajo is a development from an older treatment which Koyukon still preserves.

Tuten, Merry

"Aniakchak: its conflicting interest groups"

Competing interest groups as well as changes in the economic base of the people sets the scene for conflict in the Aniakchak area of the Alaska Peninsula. This paper briefly describes the different interest groups, the conflicts, and the management decisions that will have to be made. Mechanisms of conflict resolution are presented and weighed in light of the above discussion.

Vaska, Anthony

"Subsistence and change"

Given that the legislative laws of the state of Alaska and the federal government have drastic effects on the lifestyle of the subsistence economies in the state of Alaska, this discussion will look at some general implications of those laws on the affected peoples. Economic anthropology can generally be divided into two theoretical camps "formalist" and substantivist". The government's policies can be analyzed into one or the other camp. This discussion will look at the policies as ways for which the governments try to put subsistence economies into perspectives that they (the government) want so as to deal with them (subsistence economies).

Vaska, Anthony

"Assimilation or genocide: aspects of change"

The different aspects of assimilation and genocide will be discussed and briefly defined for purposes of this discussion.

The discussion will look at the question, "are Alaska Native cultures becoming extinct through deliberate practices by the dominant society's institutions that 'serve' the people"?

This discussion will look at some of the state of Alaska and federal governments laws and practices which govern the lives of the culturally different peoples in Alaska. Other affective agents of change will also be explored for their possible effects on Native societies such as the Alaska Native Claims Settlement Act, Statehood, etc.

Worl, Rosita

"Towards a legislative definition of subsistence"

Today legislation becomes a critical variable in the maintenance of subsistence activities. A primary question remains can legislative thinking and federal and state policies reflect the changes that have been incorporated into subsistence systems? An examination of legislative actions will be contrasted with North Slope socio-economic systems with particular emphasis on the whaling complex which demonstrates the adaptive strategies made between a cash and subsistence economy.

Wyatt, Mary Pat

"Ivory preservation techniques: a demonstration"

A demonstration of a possible consolidation method for archeological ivory specimen using a polyvinyl acetate solution applied through vacuum impregnation. The advantages and disadvantages of the method will be discussed as well as considerations for care of other arctic archeological materials.

Yamada, Richard

"The community as an educational resource"

A video tape produced in 1975 by the Cross Cultural Development Program and used in this field-centered teacher-training program as an introduction to a course carrying the same title. Its purpose was to promote the concept of the "classroom without walls" and to involve studying teachers in evaluating the applicability of this teaching method in rural education. After the showing a brief discussion will be conducted on the role of media in rural education, particularly in the Native communities of the state.

Yesner, David R.

"Preliminary report on archaeological reconnaissance of proposed water system at Gambell, Alaska"

During 1976 archaeological reconnaissance was required for a proposed water system for the village of Gambell, St. Lawrence Island, Alaska. The route of the system bisects previously unexcavated materials south of the Miyowagh site reported by Collins, as well as the edge of a burial ground southwest of that site, reported by Bandi. The former materials, located on the earliest beach-strand, are apparently Old Bering Sea in age, and may constitute a tail of the Miyowagh site during its earliest period of occupation, or a relatively sparse occupation contemporaneous with it. One house entranceway was excavated, which strongly resembles those reported for the Miyowagh site. It is in close proximity to burials of Old Bering Sea age located in the northeastern periphery of Troutman Lake. One Punuk period burial of an aged adult female was also uncovered, indicating that additional burials southwest of the Miyowagh site remain unexcavated.

Zimmerly, David W.

"Some traditional and modern roles of the kayak in Hooper Bay, Alaska"

The use of the kayaks as a major subsistence tool in the Yukon/Kuskokwim Delta area of Alaska has declined almost to non-existence. As the last kayak-using community of an import in this area, Hooper Bay provides a last look at some of the subsistence techniques that depended on the kayak. It also partially explains reasons for the decline in kayak use as well as illustrating some directions in which modern subsistence techniques are heading. Finally, noting these new directions, suggestions are made for directed change that would preserve the kayak's functional utility of the past while allowing for labor-saving techniques of the present. The paper is illustrated with short film clips from recent fieldwork.

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