

NOTES FROM THE DIRECTOR

By William W. Fitzhugh

This newsletter celebrates twenty years of Arctic Studies Center activities, the mid-point of the International Polar Year, and the slow rebuilding of the Smithsonian after years of misguided management. The return to our traditional values of scholarship and public education began when **Cristián Samper** was appointed Acting Secretary in 2007 and has continued with the installation of **G. Wayne Clough** as Secretary on 1 July 2008. Since then, we have had steady progress with new appointments and new policies, and vigorous attention to the Institution's well-being by an invigorated group of Regents.

We are also pleased to have Cristián back as NMNH Director. His return coincided with the opening of our fabulous new Sant Ocean Hall, followed by an excellent forensic exhibit, *Written in Bone: Forensic Files of the 17th Century Chesapeake*, curated by **Douglas Owsley**, **Kari Bruwelheide**, and associates.

These transitions include the departure from Washington, DC of **Senator Ted Stevens**, a long-time friend and supporter of the Smithsonian and the ASC. His encouragement helped create the impetus for the ASC and gave us our special focus on Alaska, assisted by **Elmer Rasmuson** and developments at the Anchorage Museum. Today, these changes are accompanied by momentous effects of climate warming in the Arctic, compounded by more immediate impacts of economic distress. These signs of a restless earth remind us that change has always been part of our world, even though we seem to coast complacently for decades in unchanging plateaus. During the next decade we will probably be introduced to Arctic climates and systems the likes of which we have not experienced since the early Holocene.

Our anniversary provides an opportunity to mark the passing of these twenty years with a special newsletter issue summarizing our most important programs from the years 1988-2008.

Although brief, these reviews illuminate themes that have come to characterize ASC activities: the importance of collection resources; international collaboration; community-based programs; heritage preservation; knowledge transfer; creation of permanent and electronic information records; and research and museum training.

The opening of Smithsonian galleries and expanded facilities and collections at the Anchorage Museum will create many new opportunities for expanding our Alaskan connection in coming years.

The other half of this issue presents 2008 activities. Two programs are of special note, the first of which is the huge effort being made by the SI collections staff in preparing object loans for the Anchorage Museum exhibits. More than 600 objects—approximately 400 from NMNH and 200 from NMAI—are being conserved, bracketed, and mounted for installation in state-of-the-art earthquake-proof cases. The process is probably the most carefully planned exhibition ever undertaken by the Smithsonian and has attracted widespread attention in the professional museum world and the Alaskan media. Special kudos are due to **Aron Crowell**, **Dawn Biddison**, **Jake Homiak**, **Landis Smith**, and all others involved (see reports herein).

The other major effort has been **Igor Krupnik's** stewardship

of cultural aspects of the International Polar Year. Igor's work with **Michael Lang** and **Scott Miller** to produce the *Smithsonian at the Poles* symposium (May 2007) resulted in published proceedings by Smithsonian Press early in 2009. This effort included papers by all ASC staff and most of our research associates. Meanwhile, Igor has been busy with the international IPY officials in evaluating, publicizing and commemorating the out-pouring of work being produced under the IPY banner, which for the first time gives prominence to cultural and indigenous themes.

Elsewhere the staff has been busy with other programs. **Stephen Loring**, working with **Rosita Worl** and the Tlingit community, made the debut of a new Raven canoe carved by **Doug Chilton** for the Ocean Hall, a major attraction as it was dedicated



Kim Cullen Cobb, Assistant Conservator for the Anchorage Collection Project, explains the conservation procedures employed by the team to Smithsonian Institution Secretary Wayne Clough. Photo: **Ken Rahaim**

last spring by a band of Tlingit paddlers on the Potomac River. Stephen worked to bring northern anthropology into the Ocean Hall, was featured in **Ted Timreck's** Champlain-related media events in Vermont, and continued his field programs with the Innu in Labrador. **Noel Broadbent** spent much of the year finishing a book documenting his Saami research, and this year the CCA series saw the appearance of an important monograph on Labrador archaeology by **Bryan Hood**.

I spent most of my time working with **Abby McDermott**, **Morris Rossabi**, **Bill Honeychurch**, and **Perpetua Press** on a book to accompany the exhibit, *Genghis Khan*, produced by **Don Lessem**, which opened a two-year North American tour on 27 February 2009 at the Houston Museum of Natural Science. I have also been working with Princeton University Art Museum on an exhibition of ivory art for an exhibit and book titled *Gifts From the Ancestors*, co-edited and co-curated with **Julie Hollowell** and **Aron Crowell**, opening in Princeton in October 2009. I also continued my archaeological fieldwork on deer stones in Mongolia, and Basque and early Inuit sites in the Gulf of St. Lawrence.

Celebrations sometimes lead to watershed events, and next year's big ASC event will be the Anchorage opening. As we look forward to that and the many other challenges facing us in 2009, our best preparation is a spirited "Yes We Can!"

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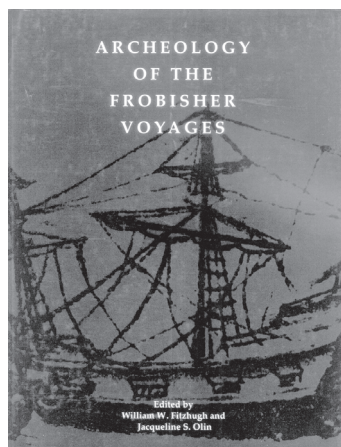
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ASC 20TH ANNIVERSARY REVIEW

THE LATE 1980s TO THE EARLY 1990s

THE META INCOGNITA PROJECT: ARCHAEOLOGY OF THE FROBISHER VOYAGES

By William Fitzhugh



Archeology of the Frobisher Voyages (SI Press, 1993)

1981 Smithsonian exploration of the Frobisher mines and workshops on Kodlunarn. Canadian involvement resulted in a large research program (1990-95) coordinated by the Canadian Meta Incognita Committee.

Reginald Auger spent several years researching the Frobisher sites and Fitzhugh organized studies of the Paleoeskimo and Inuit sites, exploring the nature of Elizabethan-Inuit contact and its impact on historic Inuit cultural development. In addition to Auger's Kodlunarn work, thesis projects were conducted on Thule-Inuit social, subsistence, and economic change by **Anne Henshaw**; acculturation and gender issues by **Lynda Gullason**; and Dorset culture development by **Daniel Odess**. The Frobisher ores (no gold!) were studied by mineralogist **Donald Hogarth**; Kodlunarn erosion and conservation mitigation was accomplished; and **Susan Rowley** matched Hall's ethnohistory with modern oral history from Frobisher Inuit. The surfaces of Frobisher's iron blooms contained conifer (Baltic?) charcoal dating to the 16th century, and the early dates resulted from blooms having been forged by coal rather than charcoal. The Ship's Trench on Kodlunarn produced cached Frobisher lumber, peas and lentils. Dorset archaeology revealed a specialized and apparently isolated population with little outside contacts. European materials like metal, roof tiles, ceramics and European wood were incorporated into Thule culture with little social, technological, or economic change. Frobisher's most lasting impact on Inuit culture was to introduce the Inuit to European expeditions and how to utilize the many new material resources (iron, ceramics, cloth) to increase the efficiency of their own way of life. Major publications from the project include *Archeology of the Frobisher Voyages* (SI Press, 1993) and *The Meta Incognita Field Project: Contributions to Field Studies* (Canadian Museum of Civilization, 1994).

In 1862, while searching for the lost Franklin Expedition, **Charles Francis Hall** accidentally discovered the Frobisher's "gold mines" of 1576-78 on Countess of Warwick (now called Kodlunarn) Island in Frobisher Bay, Baffin Island. An iron bloom that Hall found and donated to the Smithsonian Institution was radiocarbon-dated in 1980 to the 12-13th century Norse era, creating speculation that the Frobisher site might be a Viking (Norse) settlement, and initiating **Bill Fitzhugh's**

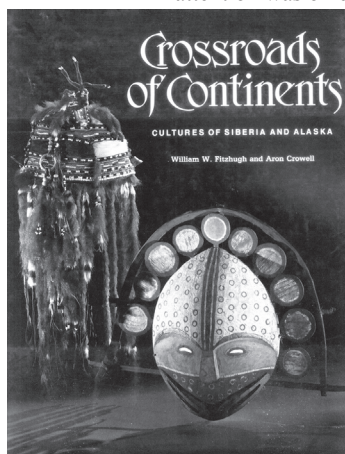
CROSSROADS OF CONTINENTS: CULTURES OF SIBERIA AND ALASKA

By William Fitzhugh

One of the oldest themes in New World anthropology has been the origin of the peoples and cultures of the Americas. Franz Boas' Jesup North Pacific Expedition (1897-1903) conducted by the American Museum of Natural History was the earliest investigation of this problem, centering on the Bering Strait. Following détente with the Soviet Union in the 1970s, the Smithsonian Institution and the Soviet Academy of Sciences began discussing joint research in the previously off-limits Bering Strait region. In 1977, we agreed to begin research on the ethnographic and archaeological collections from Russian America and Siberia to produce a joint exhibition, catalog and other publications. During the next eight years prospects rose and fell as military confrontations intervened, but by 1984 yearly exchanges financed by the International Research and Exchanges Board (IREX) were producing results.

The exhibition featured the archaeology, history and art of the traditional cultures around the North Pacific rim, from the Amur River to the Columbia River, using collections from Soviet, American and Canadian museums. Many of these collections dated to the 18-19th centuries and were in Soviet Museums, while most of the American collections were obtained from Siberia by the Jesup Expedition and were in the AMNH in New York. The focus of attention was on comparing eight Beringian cultures: Amur peoples;

Even, Koryak and Chukchi of eastern Siberia; and Eskimo, Aleut, Athapaskan and Northwest Coast Indians from Alaska and Canada. The exhibition opened in 1988 at the Smithsonian, with a symposium and the catalog *Crossroads of Continents: Culture of Siberia and Alaska* (SI Press, 1988) and traveled to five other venues in North America from 1988-1992. The planned Soviet/Russian tour had to be cancelled for political and economic reasons. Subsequently, smaller "mini *Crossroads*" exhibits organized by the ASC toured to rural museums in Alaska from 1993-95 and the Russian Far East from 1996-99, accompanied by separate English and Russian language catalogs. The *Crossroads* exhibit led to several scholarly symposia and publications on Jesup Expedition archives and collections through the 1990s.

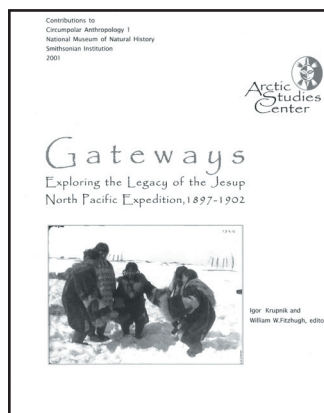


Crossroads of Continents: Culture of Siberia and Alaska (SI Press, 1988)

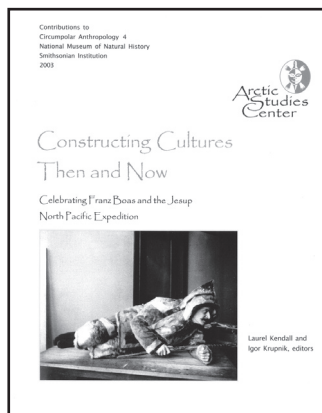
JESUP-2

By Igor Krupnik

This 10-year venture was a direct follow-up of the *Crossroads of Continents* exhibit project; it had similar focus on indigenous cultures of the Great North Pacific region. It dwelled on the centennial anniversary of the fieldwork and epic ethnographic collections of the Jesup North Pacific Expedition (1897-1902) of the American Museum of Natural History (AMNH) in New York under the leadership of **Franz Boas**. Like *Crossroads*, Jesup-2 explored cultural connections among indigenous people of Siberia, Alaska, Japan, and the Northwest Coast. It generated a strong



Gateways (ASC, 2001)



Constructing Cultures (ASC, 2003)

international network of collaborators across the U.S., Canada, Russia, Japan, Germany, and other nations. Five international 'Jesup-2' symposia were held in 1992 (Québec, Canada), 1993 (Washington, DC), 1994 (Anchorage, Alaska), 1997 (New York) and 2002 (Sapporo, Japan). Two Jesup-2 collection volumes under the newly started *Contributions to Circumpolar Anthropology* series have been produced: *Gateways to Jesup-2* (Igor Krupnik and William Fitzhugh, eds. 2001) and *Constructing Cultures Then and Now* (Laurel Kendall and Igor Krupnik, eds., 2003), accompanied by scores of other Jesup-2 publications, including a photo exhibit catalog *Drawing Shadows to Stone* (1997), individual monographs, papers, and most recently *Raven's Arch* (Kazuyuki Tanimoto and Koichi Inoue, eds., 2009). Jesup-2 solidified for the ASC a primary role in North Pacific (Alaska-Siberia) cultural research and strengthened ties to AMNH and many other partners and institutions, particularly in the Russian Far East, Alaska, British Columbia, and Hokkaido.

ARCHAEOLOGY OF THE RUSSIAN ARCTIC: YAMAL TO BERING STRAIT

By William Fitzhugh

The collapse of the Soviet Union in 1991 opened new opportunities to explore the archaeology of the Russian High Arctic. Building on relationships with Russian archaeologists forged during the *Crossroads* exhibition, and with Amoco Corporation financial support, Igor Krupnik and I teamed with Andrei Golovnev,



Neenet elder **Khobka Vanuyto** building a reindeer sled in Yamal.

Vladimir Pitulko, and Natalia Fedorova to conduct anthropological studies of the Yamal Peninsula of the West Siberian Arctic.

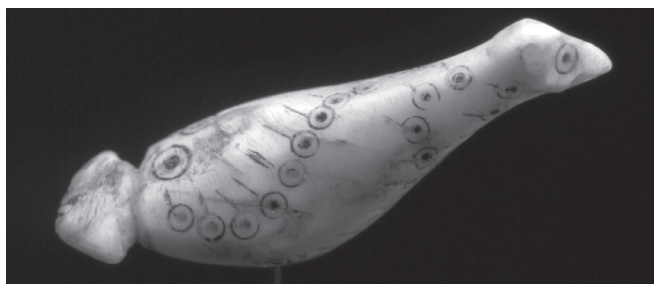
While Igor pursued ethnological and archival studies from 1994 to 1996, Golovnev, Pitulko, Alaska Native **Sven Haakanson**, and I investigated Yamal's ca. 500 BC – 1000 AD Iron Age cultures. Our special interest was the Ust-Poluj culture, which had been identified as a potential proto-Eskimo culture due to documented hunting of seals and walrus with harpoons, dog sled technology, and animal art

motifs. If confirmed, Ust-Poluj would be an important link in the circumpolar distribution of Eskimo-like cultures theorized by **Gutorm Gjessing** and other scholars. Field studies in Siberia from 1994 to 1996, including coastal surveys along the Arctic coast eastward from the Ob River to the Bering Strait, assisted by ships and small AN-2 biplanes, greatly augmented earlier information on the Ust-Poluj and other Iron Age cultures. But instead of confirming the existence of a proto-Eskimo culture or adaptation, these cultures had rudimentary coastal adaptations and little Eskimo technology. Instead, during the Iron Age Ust-Poluj shifted from a mixed hunting and fishing economy to one focused on reindeer herding and fishing. Farther east, Pitulko's research at the 8,000-year-old Zhokhov site exhibited a reindeer- and polar bear-hunting culture with no use of walrus or seals. Russia's arctic coast seemed barren of proto-Eskimo developments, unless all of these sites had been destroyed by rising Holocene sea levels. Publications generated from the Yamal Peninsula expeditions include *Cultures of Yamal: Archaeology, History, and Ethnography of the Yamal-Nenets Okrug* (ASC and Salkehard, 1998) and *"Gone into the Hills": Culture of the Northwestern Yamal Coast Population in the Iron Age* (ASC and Russian Academy of Sciences, 1998), along with a number of journal articles.

ARCHAEOLOGY IN THE ALEUTIAN ARCHIPELAGO

By Stephen Loring

For more than a century, Smithsonian Institution naturalists and anthropologists (including **William Dall**, **Leonard Stejneger** and **Aleš Hrdlička**) conducted research in Alaska's Aleutian Islands, providing the baseline data for much of the region's cultural and biological complexity. The Smithsonian's Western Aleutian Human Paleocology and Biodiversity Research Project, an international, interdisciplinary research initiative, set in the western-most ("so far west it's east") islands of the chain, sought to explore aspects of the social and ecological constraints that figured in the emergence of cultural complexity in the remote archipelago. The impetus for renewed Smithsonian involvement in Aleutian research could be blamed on cormorants, for it was the bones of *Phalacrocorax urile* and relatives from dated contexts that led **Douglas Siegel-Causey** (then of the University of Nebraska, now at the University of Alaska-Anchorage) to assemble a research team that included scholars from the Smithsonian, the Museum National d'Histoire Naturelle, Laboratoire d'Anatomie Comparee in Paris, the Severtsov Institute in Moscow, the University of Kansas and the US Fish and Wildlife Service. Fieldwork was conducted on Little Kiska in 1992, Buldir in 1993, Shemya in 1994 and Agattu in 1995. The islands are among the most geographically isolated landscapes ever colonized by maritime hunter-gatherers, and the project team aimed to examine long-term changes in regional and interregional biodiversity, biogeography and paleoecology.

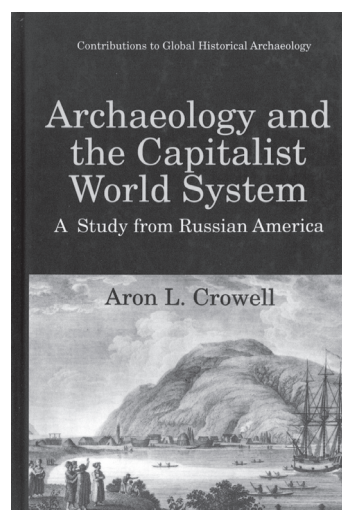


Hunting hat ornament in the form of a small bird, from Karab Cove-1 on Agattu.

THE MID TO LATE 1990s

ARCHAEOLOGY OF INDIGENOUS-WESTERN CONTACT IN SOUTHERN ALASKA

By Aron L. Crowell



Archaeology and the Capitalist World System: A Study from Russian America
(Plenum Press, 1997)

Since 1990, ASC-Alaska has maintained a research focus on indigenous-western interaction in southern Alaska, framed by world systems and ethnicity theory. The effort has enjoined the resources and approaches of archaeology, history and oral tradition, with strong Alaska Native community involvement in fieldwork initiatives on Kodiak Island and the Kenai Peninsula. Sponsoring agencies include the National Science Foundation and National Park Service.

Southern Alaskan Native peoples, including Unangan, Alutiiq, Dena'ina and Tlingit, endured the most intensive, destructive and extended

conditions of colonial rule in Alaska, beginning with the late 18th to early 19th century Russian fur trade and continuing through American territorial rule after 1867. The political economies of the two eras were quite different. NSF-funded excavations (1990-1991) at Three Saints Harbor, the earliest Russian colonial capital, explored the material and ethnic dynamics of the conquest/tributary system that the fur traders imported from Siberia. The project was published as *Archaeology and the Capitalist World System: A Study from Russian America* (Plenum Press, 1998). Excavations at Alutiiq sites on the outer coast of the Kenai Peninsula (1994, 2002-2007), combined with oral histories recorded at Nanwalek and Port Graham, have revealed the very different circumstances of Alutiiq populations under the two regimes, including a shift from a primarily self-produced material culture to an import-rich inventory derived from participation in the American wage and trade system (see "An Alutiiq Village on the Outer Kenai Coast: Subsistence and Trade in the Early Russian Contact Period," *Alaska Journal of Anthropology* 6(1-2):225-252, 2008). Colonial class structure, educational policy, racial ideology, religion and other factors also changed with the transition to American rule, adding a new layer of historical complexity to Alutiiq self-conception (see "Terms of Engagement: The Collaborative Representation of Alutiiq Identity," *Études/Inuit/Studies* 28(2):9-35, 2004). This line of research in the Alutiiq region dovetailed with development of the *Looking Both Ways* exhibition (this issue). Additional fieldwork in Glacier Bay National Park (1996, revised final report in press) demonstrated Huna Tlingit responses to the Russian, and later American, presence, and additional studies are planned in coordination with the NPS and Hoonah Indian Association.

The research described here has provided new insights into the economic and social dynamics of Arctic/sub-Arctic colonialism, adding to an emergent comparative field of global historical archaeology (see forthcoming *Capitalism in Colonial Contexts*, Springer).

ARCHAEOLOGY AS SOCIAL ACTIVISM

By Stephen Loring

Recognition that it is an honor and a privilege to conduct fieldwork in northern homelands carries with it the realization that there is always a political component to archaeological practice. Archaeology in Nitassinan, the traditional lands of the Innu in Labrador and adjacent Quebec, must confront the horrific social problems that have traumatized Innu communities as a consequence of adopting village life. Social, economic, health and educational inequities have fostered a climate of despair and neglect in some Innu communities that is in striking contrast to the pride and independence that characterized previous generations. Since 1992, the Arctic Studies Center, has worked with the Innu Nation and with the Tshikapisk Foundation, an Innu experiential educational initiative, to conduct a series of archaeological projects that have sought to provide training opportunities for Innu young people and to situate knowledge about the past in the communities. The Tshikapisk initiative brings together Innu elders and educators knowledgeable about country practices with Innu youth and visiting researchers to uncover the history of Innu land-use and tenure, and foster pride in Innu accomplishments and heritage. <http://www.tshikapisk.ca>

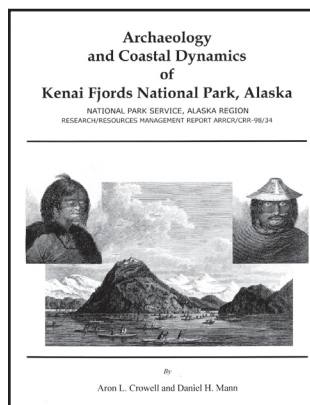


Daniel Ashini surveys the ruined Michikamau Lake shoreline during an Innu Nation-sponsored archaeological survey in 1995.

GULF OF ALASKA ENVIRONMENTAL ARCHAEOLOGY

By Aron L. Crowell

The Gulf of Alaska (GOA) is a highly productive marine ecosystem but one subject to both geological cataclysms (seismic, volcanic, glacial) and climate-driven turnovers in the food web upon which coastal inhabitants (Unangan, Alutiiq, Dena'ina, Tlingit and their ancestors) depend (see "Maritime Adaptations and Environmental Instability in the Gulf of Alaska," this issue). At the time of first western contact, indigenous populations in the region were large and complexly organized, but from an archaeological standpoint the GOA is poorly known. It encompasses some 16,000 km of shoreline, over 2000 archaeological sites, and 10,000 years of prehistory, but current knowledge is based primarily on reconnaissance level surveys and modest-scale excavations at perhaps fifteen locations.



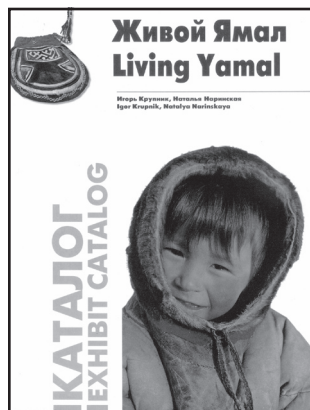
Archaeology and Coastal Dynamics of Kena Fjords National Park (NPS, 1998)

Archaeology and Coastal Dynamics of Kenai Fjords National Park (NPS, 1998), five journal articles in *Arctic Anthropology*, *Alaska Journal of Anthropology* and *Radiocarbon*, and forthcoming revised Glacier Bay and Katmai monographs (2010). Primary results include: demonstration of region-wide correlation between settlement densities and resource diversity; correlation of site ages and locations with shifting Holocene shorelines and earthquake histories; and significant new data on Alutiiq and Tlingit adaptations to the perturbations of the Little Ice Age.

Indigenous partnerships have been an important component of the program, including field participation by Alutiiq and Tlingit students, elders and community members; oversight by tribal entities; and numerous community presentations to discuss project results. The Kenai Fjords project is featured in the film *Archaeology and Memory: Historic Alutiiq Villages of the Outer Kenai Coast* (Arctic Studies Center, 2003).

LIVING YAMAL

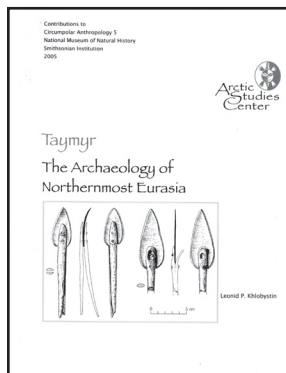
By Igor Krupnik



Living Yamal (ASC, 1998)

Haakanson, Natalya Fedorova, Andrey Golovnev); studies of local archival and museum collections (**Igor Krupnik**); production of historical photo exhibit (*The Land of Yamal*, 1996) for local venues, accompanied by a bilingual catalog (the late **Alexander Pika, Tatyana Pika, Igor Krupnik**); the *Living Yamal* ethnographic and historical display at the *Arktis/Antarktis* exhibit in Bonn, Germany (1997–1998, **Igor Krupnik, William Fitzhugh, Natalya Narinskaya, Natalya Fedorova, Sven Haakanson**) with

To enhance understanding of long-term human/environmental interaction in the GOA, ASC-Alaska undertook interdisciplinary coastal surveys in Katmai, Kenai Fjords and Glacier Bay national parks (1994–1996, 2007), with major follow-up excavations at sites in Aialik Bay, Kenai Fjords National Park (2002–2004). The research has been sponsored primarily by the National Park Service, with additional grants from the Wenner-Gren Fund, Alaska Humanities Forum and the Smithsonian Institution. Publications include



Taymyr (ASC, 2005)

a companion bilingual catalog published in Russia (*Living Yamal*, 1998). Strong partnerships with Russian archaeologists, ethnologists, museum workers were built; this network produced several local follow-up exhibits, science articles, and joint publications. Another outcome of the Yamal project was the translation of the Russian archaeological monograph on the nearby Taymyr Peninsula (*Taymyr: Archaeology of the Northernmost Eurasia*, ASC CCA 2005).

AINU: SPIRIT OF A NORTHERN PEOPLE

By William Fitzhugh



Ainu: Spirit of a Northern People (ASC and Univ. of Washington Press, 1999)

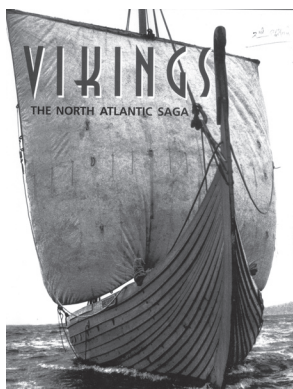
In 1994, the ASC began working with Japanese scholars, led by **Yoshinobu Kotani**, who were inventorying Ainu collections in North American museums. The Smithsonian collections of **Roman Hitchcock** attracted their attention, and soon their project became the launching pad for a Smithsonian Institution-coordinated exhibition and catalog project that came to fruition in 1999 as *Ainu: Spirit of a Northern People*. In succeeding years the Japanese inventory program

located and documented all of the Ainu collections in museums and archives around the world, creating through catalogs, publications and exhibitions the most complete global inventory of a single ethnographic corpus in existence. Many museums in North America collected Ainu materials in the late 19th and early 20th centuries but had rarely, if ever, published or exhibited these objects. As curiosity about the “European look” and unusual customs of the Ainu waned in the 1930s, these collections were neglected.

In 1997, the ASC hired **Chisato Dubreuil**, to assist in preparing an exhibition, and with her husband, **David Dubreuil**, and Japanese and Ainu experts, she studied Ainu collections in many museums in North America. Supported by grants to the ASC from the Nippon Foundation, the Japanese-American Friendship Commission, the Smithsonian Institution and others, the exhibition opened at NMNH in April 1999. The exhibition, which featured an Ainu ship, a house (*chise*), and a bear festival (*Iyomante*) constructed by Ainu museum artist **Masahiro Nomoto**, was one of the most beautiful ever produced by NMNH. A major section, curated by Chisato Dubreuil, was devoted to contemporary Ainu art, with a special feature on the work of **Bikki Sunazawa**. Although planned to travel, no other venues materialized. The catalog, *Ainu: Spirit of a Northern People* (ASC and Univ. of Washington Press, 1999) is the most complete presentation of Ainu archaeology, culture, history and art ever assembled.

VIKINGS: THE NORTH ATLANTIC SAGA

By William Fitzhugh



Vikings: The North Atlantic Saga (SI Press, 2000)

In 1997, the Nordic embassies in Washington, D.C. approached the ASC about preparing a North American exhibition on Vikings to coincide with the 1000th anniversary, in the year 2000, of **Leif Ericson's** discovery of America. The suggestion galvanized interest, and following an exploratory tour of Scandinavian museums, a curatorial team was assembled led by **Bill Fitzhugh** and **Elisabeth Ward**, whose Icelandic heritage and Scandinavian language skills facilitated the research and

exhibition process. Rather than emphasizing Viking conquests and art in Europe—the standard themes of previous Europeans exhibits and publications—our project emphasized the unpublicized new research on the westward expansion of Viking across the North Atlantic, their discovery of America, their interactions with Native Americans and climate issues relating to the Viking retreat from Greenland. A large team of archaeologists, historians, climatologists, art historians, literature experts and museum curators began gathering relevant data and materials, while a team of fundraisers and exhibition planners initiated a fundraising campaign, assisted by the Nordic embassies, the Nordic Council of Ministers, and the White House Millennium Commission. The Nordic Council, Volvo of America, and the Smithsonian Institution became major funders, following a campaign assisted by **Hillary Rodham Clinton**, whose statement that “the Vikings were the internet of the year 1000” galvanized public interest.

The exhibition opened in May 2000 with a gala event attended by Nordic heads of state, then President and First Lady Clinton, and **Helge Ingstad**, the discoverer of the L'Anse aux Meadows Viking site in northern Newfoundland, who had turned 100 years of age during the celebration year. Fitzhugh and Ward published the exhibit catalog, *Vikings: the North Atlantic Saga* (SI Press 2000), NOVA and other films and media programs aired and the exhibition and anniversary were featured on the covers of major news magazines. The exhibit traveled to five other locations in North America, and today, Elisabeth Ward is working to install parts of the exhibit in a new Viking museum in Iceland.

HISTORICAL ETHNOGRAPHY (1968-2009)

By Ernest S. Burch, Jr.



Ernest S. Burch, Jr.
after getting his lifetime
achievement award at
ICASS-6 in Nuuk, Greenland.

In 1968 I embarked on a long-term comparative study of two Inuit populations on the west coast of Hudson Bay and in northwestern Alaska. The purpose was to try to develop an empirically-based general theory of the structure of hunter-gatherer societies for the earliest period of which Native historians had firm knowledge. During the early years, and through the 1980s, I interviewed Inuit elders, mostly in their seventies and eighties. That effort was more productive in Alaska than in Canada because historical knowledge was more available. However, when the Hudson's Bay Company records were opened to the public in the mid-1970s, this evidence tipped the scales, and cast new light on Northeast Canada's history. The resulting publications integrate the findings from both datasets.

By the time the Arctic Studies Center was founded in 1988, the “two populations” project already had momentum, and I was loathe to discontinue it, partly because I was still learning things, partly because I had obligations to sponsors. But most importantly, I felt I had an obligation to the elders who had shared their knowledge to make it available to the public. Over the years I have contributed to ASC exhibit catalogs and symposia such as *Crossroads of Continents* (SI Press, 1988) and *Smithsonian at the Poles* (SI Press, 2009). I have also kept up a close professional association with the ASC's **Igor Krupnik**. With the publication of a chapter on the Caribou Inuit in *Native Peoples: The Canadian Experience* (Oxford Univ. Press, 2004) and the book *Social Life in Northwest Alaska* (Univ. of Alaska Press, 2006), I feel that I have paid my debt to both my funders and those Inuit elders who entrusted their cultural history to me.

ASC WEBSITES BRING ARCTIC CULTURES TO A GLOBAL AUDIENCE

By Ted Timreck

The ASC was a leader at the Smithsonian Institution in designing its web site identity and offering the public several state-of-the-art electronic presentations. Produced by **Theodore Timreck** (Spofford Films) in cooperation with S2N Media, ASC scientists and artists have worked together over the last fifteen years to create innovative, scientific narratives for the web. Beginning with the 3D virtual exhibit based on *Crossroads of Continents* and extending through the *Ainu* and *Viking* exhibits, the teams built museum and web presentations that emphasized the visual anthropology of the moving image and the special importance of innovative web architecture that offered a breadth of information, from serious scholarship to games for kids, based on the natural environment of the Arctic. Both the *Ainu* and the *Vikings* sites were award winning electronic destinations, and the collaboration continues with the current expansion of the ASC web site:

<http://www.mnh.si.edu/arctic/>

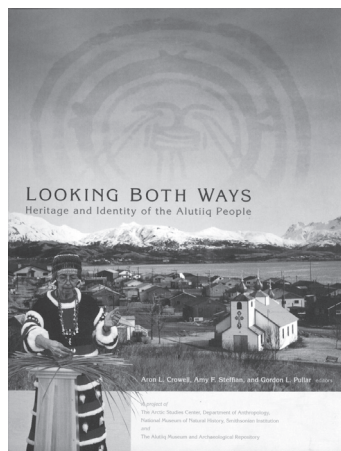


The Arctic Studies Center home page.

THE EARLY 2000s

LOOKING BOTH WAYS: HERITAGE AND IDENTITY OF THE ALUTIIQ PEOPLE

By Aron L. Crowell



Looking Both Ways: Heritage and Identity of the Alutiiq People (Univ. of Alaska Press, 2001)

regional corporations, *Looking Both Ways* explored the fundamental question, “What does it mean to be Alutiiq?” through a process of community planning, dialogue and collaborative interpretation of heritage materials. The latter included late-19th century ethnographic collections made on Kodiak Island, the Alaska Peninsula, and Prince William Sound by **William J. Fisher**, one of the collectors and field naturalists recruited in Alaska by Smithsonian Secretary **Spencer F. Baird**. The Alutiiq Museum’s archaeological collections, oral history archives and energetic staff were all major assets in the realization of the project. The exhibit, which was designed and produced by the Smithsonian’s Office of Exhibits Central, opened at the Alutiiq Museum, and embarked on a three-year tour to Homer, Anchorage and Washington, DC, where it appeared at the National Museum of Natural History in 2004.

The keystone planning event was a region-wide elders’ conference, convened in 1997 in Kodiak, which brought together representatives from seventeen Alutiiq (Sugpiaq) communities to discuss Alutiiq identity, history, lifeways, language, values and spiritual beliefs, to examine hundreds of historical photographs and objects assembled by the project curators. The question of cultural identity came to the fore because of the region’s turbulent and often tragic history, and the losses wrought by cultural, social and linguistic suppression. The exhibit was viewed as one vehicle for cultural renaissance, and part of a larger Alutiiq revitalization movement. Perspectives and knowledge shared at the conference, which was filmed and audio-recorded, were the foundation of the exhibit and catalog. The latter received excellent reviews including **James Clifford**’s “Looking Several Ways: Anthropology and Native Heritage in Alaska” (*Current Anthropology*, 2004). The project brought home long-alienated collections, engaged communities and presented first-person Alutiiq perspectives on complex questions of cultural identity and meaning.

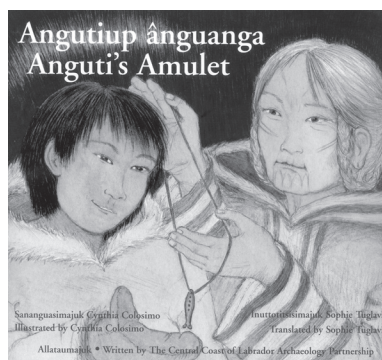
Looking Both Ways: Heritage and Identity of the Alutiiq People, the exhibition and catalog of the same title (University of Alaska Press, 2001), was developed as a collaboration between the Arctic Studies Center’s then-new Alaska regional office (established in 1994) and the Alutiiq Museum in Kodiak, AK a leading Alaska Native-owned regional cultural center. With planning and implementation sponsorships from the National Endowment for the Humanities, the Smithsonian Institution, and Alaska Native



Elders from Makkovik provide critical interpretation and ecological knowledge during site visit.

ARCHAEOLOGY AND COMMUNITY RESPONSIBILITY

By Stephen Loring



Anguti's Amulet (Eastern Woodland Publishing, 2005)

archaeology programs have sought to involve Innu and Inuit participation in the construction and interpretation of their history. The Central Coast of Labrador Community Archaeology Project was initiated in 1999 as an alliance of the ASC, the Robert S. Peabody Museum of Archaeology in Andover, Massachusetts, and the White Elephant Museum and historical society in Makkovik. Four consecutive field-seasons (1999-2003) were conducted at an early 18th century Labrador Inuit village site on the Adlavi Islands under the direction of **Stephen Loring**, **Leah Rosenmeier** and **Joan Anderson** of Makkovik. Project leaders and students informed by community members (translators, educators and

The most significant development in the practice of circumpolar archaeology in the last two decades has been the shift in the discipline to be more receptive to the needs and interests of descendant community members whose ancestors and history archaeologists have sought to reveal. In Labrador, a pair of pioneering community

elders) worked together to produce a bilingual book on the Adlavi site and archaeology. *Anguti's Amulet* (Eastern Woodland Publishing, 2005) was the first Labrador-dialect inuktitut publication produced for the Labrador school system, and it was recognized by both the Canadian Archaeological Association and the Historic Resources Association of Newfoundland-Labrador. Unquestionably the greatest success of the project to date has been the graduation of **Lena Onalik**, one of the

program’s student archaeologists, from Memorial University of Newfoundland, where she also conducted post-graduate training before her appointment as the first archaeologist in the Nunatsiavut Government.

THE GATEWAYS PROJECT: CULTURE CONTACTS AND BASQUE ARCHAEOLOGY IN THE GULF OF ST. LAWRENCE

By William Fitzhugh

Following three decades of research exploring cultural history, environment and changing Eskimo and Indian boundaries along the Labrador coast, the Gateways Project extended this research strategy into the Gulf of St. Lawrence in 2001-08. Special attention



Frédéric Simard and Erik Phaneuf
on the Pitsiulak holding earthenware
vessels recovered from the underwater
dig site in 2007.

was given to determining the southern limit of Eskimo and Maritime Archaic Indian groups and culture contacts, including those with Europeans. Surveys extending from Blanc Sablon, QC to the Mingan Islands discovered late Maritime Archaic settlements with longhouses dating ca. 3,800 BP. The southern limit of Eskimo cultures was also clarified. Early Paleoeskimo (Pre-Dorset) culture is absent, but Groswater culture sites (2,500-2,000 BP) are found as far west as Cape Whittle, QC. Early Dorset is missing, and Middle Dorset is present only as a trace west of Blanc Sablon. Prehistoric Thule culture is not found in the Gulf, but historic Labrador Inuit settled in Blanc Sablon in the early 17th and 18th century, when winter villages were established at Brador and Belles Amours.

Discovery of a Basque site at Hare Harbor on Petit Mécatina on the Lower North Shore of Québec has provided the first archaeological information for a post-1600 Basque occupation and dates to ca. 1700. Excavations on land uncovered cookhouse and blacksmith structures, and the project dive teams found ballast piles and stratified deposits documenting discrete periods of carpentry, whaling and cod fishing. Soapstone lamp and pot fragments in the cookhouse and smithy suggested that Inuit were present, and in 2008 the remains of a burned Inuit house, containing Inuit toys mixed with Basque materials, was found beneath the smithy. This structure must have been occupied by an Inuit family employed by the Basques as hunting and camp assistants and winter site guards. A 1729 report of a French and Indian attack on Inuit at Mécatina may explain its destruction during a period when Inuit had expanded into a traditional Indian-occupied region.

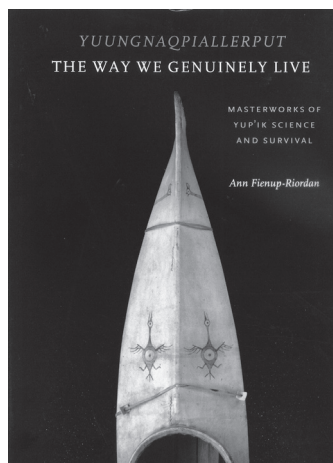
AGAYULIYARARPUP YUUNGNAQPIALLERPUT- LLU / OUR WAY OF MAKING PRAYER AND THE WAY WE GENUINELY LIVE

By Ann Fienup-Riordan

In 1993, Yup'ik community members began efforts to locate Yup'ik masks in museums and bring them home to Alaska for exhibition, including several dozen masks from NMNH. Collaborating with anthropologist **Ann Fienup-Riordan** and the Anchorage Museum, their efforts resulted in the mask exhibit *Agayuliyararpup/Our Way of Making Prayer*, which opened in the village of Toksook Bay in January 1996, moved to Bethel, Anchorage, and in the fall of 1997 arrived at both NMNH and NMAI. Building on this successful collaboration between elders, educators, anthropologists and museum professionals, community members continued exploring museum collections and, in 2002, began work on a second major Yup'ik exhibition of the full range of nineteenth-century tools and technology, which they named *Yuungnaqpiallerput/The Way We Genuinely Live: Masterworks of Yup'ik Science and Survival*. More than a science exhibit, from the beginning their goal was to share with visitors the unique view of the world that continues to animate their lives.

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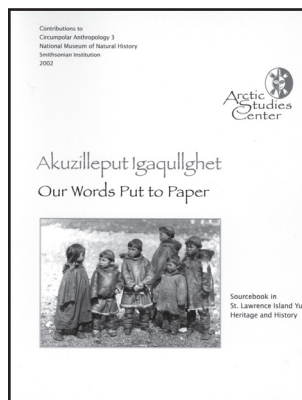
Yuungnaqpiallerput/The Way We Genuinely Live (Univ. of Washington Press, 2007)

Agayuliyararpup/Our Way of Making Prayer (Univ. of Washington Press, 1996); *Yuungnaqpiallerput/The Way We Genuinely Live* (Univ. of Washington Press, 2007); and *Paitarkitenka/My Legacy to You* (Univ. of Washington Press, 2008). Both exhibits were presented at the Anchorage Museum and the Smithsonian's National Museum of Natural History.

KNOWLEDGE REPATRIATION (ST. LAWRENCE ISLAND AND CHUKOTKA, RUSSIA)

By Igor Krupnik

The project was started in 1998 with a three-year grant from NSF to make early documentary records from the Smithsonian and other collections available to the Native Alaskan communities. A team of dedicated local experts was assembled to work with historical censuses, old photographs, early field notes, and other archival documents related to the Yupik people of St. Lawrence Island, Alaska and nearby Chukotka, Russia. It produced a heritage sourcebook, *Akuzilleput Igaqullghet. Our Words Put to Paper* (**Igor Krupnik, Willis Walunga, and Vera Metcalf**, eds. ASC, 2002) made of early documents and other archival sources, primarily from the Smithsonian collections. The 460-page volume under the ASC *Contributions to Circumpolar Anthropology* was printed; more than 700 copies were given by the two island village councils to every family in Gambell and Savoonga. A companion Russian collection of Siberian Yupik elders' stories from Chukotka, *Let Our Elders*



Our Words Put to Paper
(ASC, 2002)



Let Our Elders Speak (Russian
Heritage Institute, 2001)

Speak (**Igor Krupnik**, ed. Russian Heritage Institute, 2001) was published by the Russian Heritage Institute in Moscow. The project helped strengthen ASC partnership with the Yupik communities on St. Lawrence Island and in Russia, with other Alaskan communities and institutions holding Alaskan documentary and photographic collections.

CULTURAL FESTIVALS: GREENLAND, ALASKA AND MONGOLIA

By William Fitzhugh



During 2005 and 2006, the ASC organized several cultural festivals at the National Museum of Natural History. *Festival of Greenland: Kalaallit Nunaat* was held on 20-22 May 2005, and was organized with assistance of the Greenland Home Rule Government, the Greenland Arts Council, the Greenland Trade Association, the Danish Arts Agency, the Royal Danish Embassy in Washington, DC, and the Smithsonian Institution. The special honored guest was **Henriette Rasmussen**, Culture Minister of Greenland. The festival included an exhibition of contemporary Greenland art (*New Beginnings*) and a photographic show by **Ivars Silis** (*Frozen Moments*). Artists and craftsmen performed in the museum halls, and **Maligiaq Padilla** built a Greenland kayak, which Rasmussen later presented to the Smithsonian. An evening of music and dance was organized by Smithsonian Associates; NMNH hosted a film festival; small exhibits of Smithsonian artifacts from Greenland were displayed; and an exhibit of **Knud Rasmussen's** sledge trip from Greenland to Alaska was opened. **Marianne Stenbaek** assisted with Greenland coordination and fund-raising.

The Greenland festival was so successful that the ASC decided to organize *The Alaska Native Arts and Culture Festival* that fall. The Alaska Native Arts Foundation, directed by **Alice Rogoff Rubenstein**, organized the festival, which ran from 4-6 November

2005. **Barbara Overstreet**, **Veronica Slajer**, **Willie Hensley**, and **Christine Peters** raised funds to bring Alaska Native artists, musicians, craftspeople and story-tellers to the museum. A reception, an evening of music and performances, and a film festival and series of lectures were held, and artists presented their work on the gallery walls. A special highlight was the exhibit of Native art provided from the collection of the Alaska Native Arts Foundation (ANAF). **Lena Sharp** and **Christie Leece** coordinated the event for the ASC.



Inupiat fur parka, NMNH.



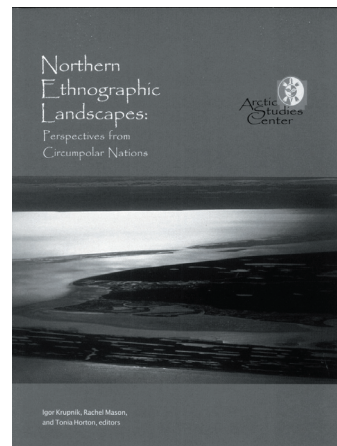
Chinggis Khan:

800 Years of Mongolian Statehood celebrated the 800th anniversary of the founding of Genghis Khan's Mongolian empire in 1206 and was held on 6-8 October 2006. The festival was organized with the Mongolian Embassy in Washington, DC, and **Ambassador Ravdan Bold** was the official host. The embassy and National

Geographic Society provided historical and modern photographs by **Gordon Wiltzie**. The main event was an evening production of a sound, light and dance show called *The Great Story of the Mongols* presenting 800 years of Mongolian history with hundreds of Mongolians dressed in period costumes. The show was organized by Mongol impresario **Gankhuyag Natseg**, with musical direction by **Sansar Sangidorj**. During the festival, special lectures were presented and Mongolian artists, musicians and dancers from the local area and overseas performed in the halls. Mongolian *gers* (yurts), felting demonstrations and Bronze Age deer stone archaeology were on display. Donors included the Mongolian Embassy, Chinggis Khan Foundation, Mongo-American Cultural Foundation, American Center for Mongolian Studies, Mongolia Society, National Geographic and several private donors.

NORTHERN ETHNOGRAPHIC LANDSCAPES

By Igor Krupnik



Northern Ethnographic Landscapes (ASC, 2004)

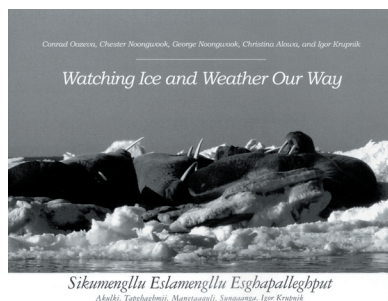
The project was an outgrowth of an earlier effort by the National Park Service's Alaska Office to produce a summary of national legislative policies regarding the preservation and documentation of indigenous cultural (ethnographic) landscapes in major polar nations. ASC agreed to host the project in 2000 with the NPS funding; **Igor Krupnik** acted as a PI for a four-year international study. Many ASC partners and new collaborators from Alaska, Russia, Canada, Norway, and Iceland

joined the effort. In 2004, ASC published 400-page collection volume, *Northern Ethnographic Landscapes: Perspectives from Circumpolar Nations* (**Igor Krupnik**, **Rachel Mason**, and **Tonya Horton**, eds. ASC, 2004) of 19 chapters featuring national cultural landscape preservation policies in Alaska, Russia, Canada, and Norway, and several local case studies. The project was another milestone in the decade-long partnership between ASC and the National Park Service. It strengthened ASC's role in the study of traditional cultural landscapes and in the continuing collaboration with indigenous northern communities in the documentation of their oral traditions, subsistence practices, and historical use of ancestral lands.

RECENT AND ON-GOING INITIATIVES

INDIGENOUS KNOWLEDGE OF ARCTIC CLIMATE CHANGE

By Igor Krupnik



Watching Ice and Weather Our Way
(ASC, 2004)

Research on local knowledge and observations of climate change by Arctic indigenous people started in the late 1990s, although ASC scholars have been active in polar environmental archaeology and ecological anthropology for several decades. Today it is a rapidly expanding field that

brings together indigenous experts, local elders, anthropologists, human geographers, climate and marine specialists. The growing public acknowledgement of rapid climate change in the Arctic requires a new perspective from modern northern residents. **Igor Krupnik** launched a joint study with **Henry Huntington**, and local Yupik experts from St. Lawrence Island, Alaska on the documentation of Yupik practices of sea ice and weather observations on a grant from Marine Mammal Commission (2000–2002). This partnership produced a joint volume, *Watching Ice and Weather Our Way* (ASC, 2004) and several publications. Results from this and similar local surveys were summarized in a circumpolar collection, *The Earth Is Faster Now: Indigenous Observations of Arctic Environmental Change* (**Igor Krupnik** and **Dyana Jolly**, eds. ASC, 2002) and in the chapter on indigenous observations in the seminal *Arctic Climate Impact Assessment* (ACIA 2005, **Henry Huntington** and **Shari Gearheard**). The ASC contribution to Arctic climate change research was put on display in the NMNH temporary exhibit, *Arctic: A Friend Acting Strangely* in 2006. An educational website has been produced and a smaller traveling version of the exhibit toured several venues in northern Canada in 2007–2008. <http://www.forces.si.edu/arctic/>

BRONZE AGE MONGOLIA: THE DEER STONE PROJECT

By William Fitzhugh

Research on the origins of Eskimo culture and the elaborate art of early Alaskan Eskimos has been a driving force in arctic archaeology since the 1930s. The discovery that Alaskan Ipiutak culture displayed elements of Siberian shamanism, Chinese masking traditions and links to Scytho-Siberian art brought attention to the little-known archaeology of eastern Eurasia. Having failed to find evidence of proto-Eskimo cultures in the Russian High Arctic in the 1990s, I turned south to investigate possible Scytho-Siberian connections on the steppes of Mongolia. Research concentrated on Mongolian Bronze Age cultures of the first millennium BC whose deer stone monuments were un-dated and displayed elements of shamanism, human-animal transformation and a Scythian-related art style. Seven seasons (2002–08) of collaboration with the National Museum of Mongolia produced important results and the publication *The Deer Stone Project: Anthropological Studies in Northern Mongolia* (ASC, 2005). The Deer Stone Project (DSP) has greatly expanded understanding of



Ulan Tolgoi deer stone, Khovsgol Province, Mongolia.

these monuments, which take the form of stylized humans with heads, torsos (with deer-bird carvings) and warrior belts with hanging tools and weapons. We have mapped and documented hundreds of deer stone sites and have discovered they are often associated with horse head burials. Radiocarbon-dating has shown these monuments date to between 3,200–2,700 years BP, ending just at the beginning of the Scythian period. We have also determined that deer stones are

part of a ritual complex including stone burial mounds known as khirigsuurs. Discovery of a deer stone/khirigsuur ceremonial complex has given cultural and chronological definition for a Late Bronze Age steppe culture that pre-dates Scythian origins by several hundred years. It has also demonstrated that deer stone art contributed to the formation of the Scythian animal-style art. Nevertheless, despite success connecting Bronze Age Mongolia to the Scythian world to the west, its eastern links into the North Pacific still remain elusive.

LIVING OUR CULTURES, SHARING OUR HERITAGE: FIRST PEOPLES OF ALASKA

By Aron L. Crowell

Living Our Cultures, Sharing Our Heritage – a collaborative Smithsonian exhibition and community-based study center representing Alaska's indigenous peoples and their arts – will open at the Anchorage Museum in May 2010. Six hundred heritage objects drawn from the collections of both the National Museum of Natural History (NMNH) and National Museum of the American Indian (NMAI) will be on public exhibit in a newly-constructed, multimedia gallery. The exhibition is designed for cultural access; displayed items will be removable for hands-on study and discussion with Alaska Native elders and scholars, and for public programs including lectures, workshops, and master artist presentations. New knowledge gained through on-going community consultations will be published electronically to the exhibit floor (via touch-screen displays) and to the *Sharing Knowledge* web site (<http://alaska.si.edu>). The exhibition catalog, with contributions by twenty Alaska Native authors, is being prepared for publication in 2010 by Smithsonian Books. The exhibition runs through 2017.

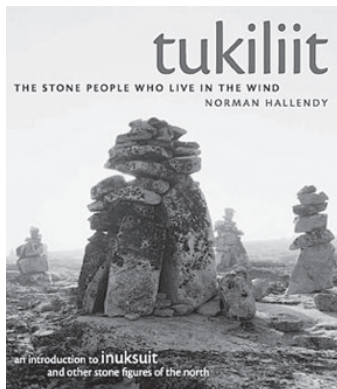
Living Our Cultures has been realized through a wide network of partners and participants, including the three museums and their collections staffs, a 17-member Alaska Native advisory panel, and over one hundred cultural advisors who have contributed to documentation and preparation of the collections for display. The idea of bringing a major Smithsonian collection back to Alaska for source community access and public exhibition was envisioned as early as 1994, when the Arctic Studies Center opened its

Alaska office through a partnership with the Anchorage Museum. Exhibit development got under way in 2001 with the first visits by Iñupiaq and St. Lawrence Island Yupik elders to the collections at NMNH and NMAI in Washington, DC followed by work with Yup'ik, Athabascan, Unangan, Sugpiaq, Tlingit, Haida, and Tsimshian advisors through 2007. Hundreds of hours of discussion about key items in the Smithsonian collections have been recorded, in both English and seven indigenous languages, and are offered in part on the *Sharing Knowledge* web site.

Funders and sponsors for the project include the Rasmuson Foundation, Anchorage Museum Foundation, National Park Service, Smithsonian Institution, Museum Loan Network, ConocoPhillips Alaska, Alaska Humanities Forum, Barney and Rachel Gottstein, the Gillam Foundation, and all twelve Alaska Native Regional Corporations: Ahtna Inc., The Aleut Corporation, Arctic Slope Regional Corporation, Bering Straits Native Corporation, Bristol Bay Native Corporation, Calista Corporation, Chugach Alaska Corporation, Cook Inlet Region, Inc., Doyon, Limited, Koniag, Inc., NANA Regional Corporation, and Sealaska Corporation.

THE TUKILIK PROJECT

By Norman Hallendy



Tukiliit (Univ. Alaska Press, 2009)

The Tukilik Project marked the beginning of a major undertaking to document the perceptions of the Inuit (Sikusiilarmiut) of southwest Baffin Island. **Norman Hallendy** has spent 48 years recording memories of a way of life that ended when the Sikusiilarmiut moved into settlements. In the process, 1,537 Inuit terms were documented in a semantic field dictionary, and fifty-three hours of video tape and over 7,000 photographs illustrating the features of the Sikusiilarmiut environment, material culture and the pattern of movement throughout the Foxe Peninsula were preserved in visual archives. Furthermore, a transect of central Baffin Island was conducted in 2001/2002, yielding the first ethnogeographic map of the area, and major ethnogeographic studies were conducted in 2002 and 2006. In 2006, 236 Paleoeskimo, Dorset and Thule sites were mapped and documented throughout the Foxe Peninsula, and that effort resulted in *Utiirniigiit: Traces of Coming and Going; An Overview of the Ethnogeography of the Foxe Peninsula*, which will be published online in 2009.

The Tukilik Foundation (see <http://www.tukilik.org/>) was established in 1995 to make the projects research accessible to the Inuit and the general public. Over 30,000 copies of *Inuksuit: Silent Messengers of the Arctic* (University of Washington Press, 2000) have been sold. The project's latest publication, *Tukiliit: The Stone People Who Live in the Wind* (University of Alaska Press, 2009)



The late **Peter Jack, Sr.** (Angoon) and **Clarence Jackson, Sr.** (Kake) examine a Tlingit clan hat collected by **George T. Emmons**. NMAI MSC, 2005.

reveals the presence of *inuksuk* like figures in other lands far from the Canadian Arctic, and is expected to reach as wide an audience. An active lecture program is conducted at home and abroad covering a wide range of subjects. Currently, the paper *Unganatuq nuna Sikusiilarmiut: Perceptions of the Land: From Cognitive Maps to GIS*, by Norman Hallendy and **Anne Henshaw**, is being considered for publication by the Royal Geographical Society (UK).

HIDDEN LANDSCAPES REVEALS NATIVE HISTORY IN THE NORTHEAST

By Ted Timreck

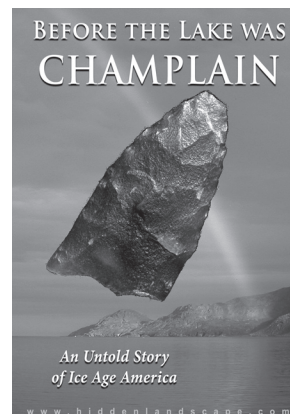
In 1980, Timreck Productions began working with the Arctic Studies Center to create a long term, moving image database of anthropological and environmental topics in the Circumpolar world. Along with the curated work of the filmmakers, who have also collaborated through the years on ASC museum projects and electronic presentations, this database now contains hundreds of hours of interviews and location material from around the northern globe. In 1980, this effort was simply titled the Northeast Archeology Project for inclusion in the SI National Anthropological Archive.

Now independently funded, the *Hidden Landscapes* series presents narratives built out of this database. The recordings tell the story of three decades of revolutionary archeological thinking that challenges our accepted models for early Eastern American Native life. Hundreds of scientists, Native representatives and antiquarians have generously donated their time, their ideas and often their personal resources to help chronicle these discoveries.

Thus far, two films have been produced. *Before the Lake was Champlain* was commissioned for the Vermont Quadracentennial to celebrate the 400th anniversary of **Samuel de Champlain's** expedition. Our aim was to introduce audiences to the deeper history of the region, particularly the discovery of a Ramah Chert point along the high beach terraces of the ancient Champlain Sea, and consequently the maritime archeological ideas that are currently

experiencing a fluorescence in the NMNH Department of Anthropology. Our goal was to establish the case for a Paleo-Maritime chapter in Eastern Native history.

The second film, *The Great Falls*, led to the determination by the National Register of Historic Places that the ceremonial hill at the Turner Falls airport in Montague, MA is eligible for protection and preservation. It is the first time that a Native, (pre-colonial) stone site has been officially recognized in the Northeast. It is also the first time that the National Register has used



The DVD cover art for *Before the Lake Was Champlain* (2009)

the film medium as legal evidence in their determination process. These are the kinds of artistic, scientific and educational goals the Northeast Archeology Project always hoped to realize, and these achievements would never have been possible without the support of the scientists and staff of the ASC.

THE SEARCH FOR A PAST: THE PREHISTORY OF THE SAAMI OF NORTHERN COASTAL SWEDEN

By Noel D. Broadbent



Jane Kershaw mapping at the Hornslandsudde site in northern coastal Sweden.

This project was initiated in 2004 with the support of a three-year grant from the National Science Foundation. The Search for a Past project has demonstrated that Saami territory once extended along much of the Swedish Bothnian coast and almost as far south as Stockholm. These coastal settlements show continuity from at least 5000 BC. Analyses were carried out together with the Geoarchaeology Laboratory (Swedish Central Board of Antiquities), under the direction of **Dr. Eva Hjärthner-Holdar**, and **Dr. Jan Storå** (Osteology Research Laboratory, Stockholm University). **Katherine Rusk** was

contracted for GIS mapping and **Elaine Reiter** (Northern Virginia Community College) rendered maps and illustrations.

In addition to numerous published scientific reports and articles since 2005, the project will be published as *Contributions to Circumpolar Anthropology Vol. 8* (fall 2009). The working title of the book is *Lapps and Labyrinths: the Resiliency and Ethnogenesis of the Saami of Sweden*. The project has made special efforts in public outreach and education, most recently through *Archaeology Magazine* (July/August 2008), and the United Nations Education Caucus Policy Forum. A website can be found at: <http://www.mnh2.si.edu/arctic/features/saami/index.html>. Doctoral student

Britta Wennstedt Edvinger was granted financial support through the project, and the project has hosted seven interns. An archaeology field school in Sweden was organized with Britta Wennstedt Edvinger and **Kjell Edvinger** (Arkeologisentrum). **David Black** (University of Western Michigan), **Jacqui Graham** (University of Minnesota), **Kim Consroe** (George Washington University), **Jane Kershaw** (Oxford University) and **Anna Hellgren** (University of Uppsala) participated. David Black and Kim Consroe completed their Masters degrees with the Search for a Past project, and Saami historian **Dr. Patrik Lantto** (University of Umeå) conducted research at NMNH with the support of the Fulbright Commission. A photo exhibit *Frost: Life and Culture of the Saami Reindeer People of Norway* highlighted the works of Saami photographer **Fred Ivar Utsi Klemetsen**. A second exhibit at NMNH with Swedish photographer **Boris Ersson** is scheduled for March 2010.

CULTURE ON CLOTH: BAKER LAKE TEXTILES

By Judith Varney Burch

A collection of textiles created by the Inuit women of Nunavut has become a global arts and education program. **Judy Burch**, ASC Research Collaborator, has worked with universities and museums worldwide to ensure that northern women's skills and stories are preserved. Nineteen embroidered artworks serve as a vehicle for recording and communicating the oral traditions and iconography of the Canadian Arctic. Inuit women of the past stitched clothing of seal skin and caribou, a life skill needed for survival. Today the women's stitches are celebrated as personal and cultural signatures far beyond the Canadian Arctic.

Over the last decade, the project's catalogues and brochures have been translated into eight languages. Programming ranges from university lectures, to roundtables with professors, to activities targeted towards elementary school children. ASC colleagues have led institutional introductions in Siberia, Mongolia and Japan, and the project is complemented by ASC online resources.

The project includes a cultural exchange component for elementary school children. Students are asked to create their own simple textiles with local cultural iconography – their own “culture on cloth” – and these tapestries are then shared with school children in the Arctic. Judy returns regularly to Nunavut to bring the outreach home and share these positive images and messages with Baker Lake school children.

Administrative support has been provided by the Canadian Department of Foreign Affairs since the initial exhibit at the Canadian Embassy in Washington, DC. Recent exhibits were hosted in Guanajuato, Monterey, Mexico City, Tokyo, Sapporo, Seoul, Beijing, Kunming, Nanjing, Shanghai, Ulaan Baatar, Jaipur, Vilnius, Riga, Moscow, Salekhard, Khanty–Mansisk, Tourouvre and Paris.

EXHIBITING NORTHERN CULTURES AT THE NMNH: COOPERATION AND RESPECT

By Stephen Loring



Sherry Spray Ruberg from the Aleut Institute brings community knowledge to interpreting SI objects.



Jennifer Burch Madden and Judy Burch in India during a Clutres on Cloth exhibition.

Plans to revamp the National Museum of Natural History North American archaeology and ethnology halls were well underway in 1994 when they were put on hold so as not to conflict with fundraising initiatives for the new National Museum of the American Indian. However, a couple of opportunities presented themselves that allowed the ASC to place exhibit cases telling northern people's stories in front of Smithsonian visitors.

In 1999, following construction of the new IMAX movie theater,



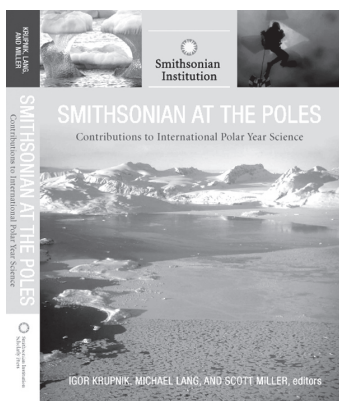
The raven figurehead on Yéil Yeik, the Raven Spirit canoe, carved by Douglas Chilton.

wishes of communities in telling their stories has always been a hallmark of ASC exhibition initiatives. Some indication of the powerful sentiments such exhibits evoke was apparent on the occasion of the début of the Alaskan displays, which was attended by his Beatitude Metropolitan Theodosius of the Orthodox Church of American and Canada. The blessing led to the spontaneous singing of hymns by the Aleut delegation. Senators **Ted Stevens**, **Frank Murkowski** and **Daniel Inouye** were in attendance.

Finally, the opening of the Sant Ocean Hall in 2008 afforded us an opportunity to partner with Sealaska Heritage Institute to acquire a new ocean going Tlingit canoe – *Yéil Yeik* or the Raven Spirit – as the capstone to an exhibit on the peoples of the North Pacific and their deep abiding relationship with salmon.

INTERNATIONAL POLAR YEAR 2007–2008

By Igor Krupnik



Smithsonian at the Poles
(SI Press, 2009)

venture with the substantial presence of social science and humanities, human health and indigenous studies. Since 2004, the Smithsonian Institution has been a player in the US IPY program; ASC represents the Institution at various interagency meetings and activities, and acts as the prime nod in the US to social and human efforts in IPY. **Igor Krupnik** serves on the IPY Joint Committee (since 2004), the main steering body that supervises the IPY program. The ASC-led exhibit, *Arctic: A Friend Acting Strangely* (2006), was among the first Smithsonian contributions to IPY. Since 2007, the ASC has hosted one of the IPY socio-cultural projects,

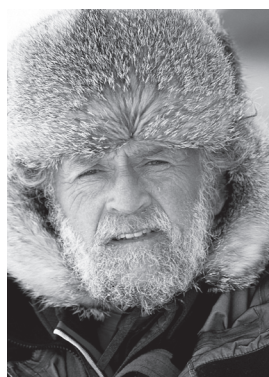
room was made in the North American Hall for two new exhibits – the first in over forty years! Working closely with a team of contemporary Native Alaskan artisans and the Aleutian-Pribilof Islands Association, a pair of exhibition cases was constructed celebrating the diversity of Alaskan native cultures.

Early involvement of community representatives and attentiveness and responsiveness to the

SIKU: Sea Ice Knowledge and Use (Igor Krupnik, PI) that is funded via grants from the National Park Service and includes partners from Canada, Russia, Greenland and France. In May 2007, the SI hosted an interdisciplinary symposium, *Smithsonian at the Poles: Contributions to International Polar Year Science*, with sessions on IPY legacies and histories, and Smithsonian cultural research in the Arctic (<http://www.si.edu/ipy/>). The symposium proceedings were published in the volume, *Smithsonian at the Poles* (Igor Krupnik, **Michael Lang**, and **Scott Miller**, eds. SI Press, 2009). In October 2007, the SI hosted another IPY symposium, *Making Science Global: Reconsidering the Social and Intellectual Implications of the International Polar and Geophysical Years*. The ASC will remain one of the lead centers for assessment of IPY social and human research (see *ASC Newsletters* 2003, 2004, 2005, 2006, 2007 and 2008).

BEYOND BORDERS: THE FAR NORTHEAST – MAINE TO GREENLAND

By Wilfred E. Richard



Will Richard

More than a decade of field work has been devoted to preparing **Will Richard's** publication, which combines research and photography of Northeastern coastal environments and cultures. The text and images illustrate how northern peoples of this region have developed a capacity for adapting to climate and environmental change. Living close to the land dictates a multiplicity of skills and knowledge for survival that today's predominantly urban culture has lost; these attributes, born of humankind's genesis as hunters

and gatherers, can be rehabilitated. The sparsely populated Far Northeast as geographic place – historically and ecologically – is integrated through contiguous waterways linking Maine, Québec, Atlantic Canada, Nunavut and Greenland. The book raises the question: What are the adaptive responses that people develop to maintain balance between economic and ecological change?

Themes include geography, climate, culture and history. Environmental issues that guide presentation include latitude and carrying capacity of land, nature of place, land versus landscape, place and wisdom. Field observations have been gathered through ASC Director **Bill Fitzhugh's** Gateways project (see this issue), development of the International Appalachian Trail (see this issue), village postings through Home Rule government in Greenland, Labrador coastal cruises, Moravian settlement visitations, and trekking and floe edge trips on the eastern islands of Nunavut. Collaboration on publication arrangements is being coordinated with the Quebec-Labrador Foundation (QLF) and its founder, **Reverend Robert Bryan** (see this issue). Bill Fitzhugh describes *Beyond Borders* as “a testament to Will's vision in recognizing and promoting one of the world's great – and little acknowledged – geographic regions... Will's journey... with his notebook and camera, guided by a poet's eye, takes a giant step in that direction.”



An Arctic tern. Photo: Will Richard

ASC ANCHORAGE

ANCHORAGE EXHIBITION
UPDATE

By Aron L. Crowell

Progress continues toward completion of the \$13M Arctic Studies Center gallery and research facility at the Anchorage Museum, where the exhibition *Living Our Cultures, Sharing Our Heritage: The First Peoples of Alaska* is on track to open in May 2010. The museum's glass-walled expansion wing is now complete and the building (except for the Arctic Studies Center floor) will open to the public in May 2009. The Alaska ASC staff (myself as project curator, **Dawn Biddison** as assistant curator, and a very able team of interns) worked to weave together the project's many strands – research, consultation, catalog, film, web site, photography, exhibit design, fabrication, conservation, and more.

Alaskan audiences are anticipating the dual purpose of the project. The gallery will offer a spectacular display of indigenous cultural treasures, but all will also be removable from their cases for study. Planned programs will open the collection to hands-on examination and interpretation by Alaska Native artists, elders, and others with expert knowledge. Anchorage Museum and Smithsonian staff will work together to implement research and educational programs in the new facility.

Almost six hundred objects from all Alaska Native peoples are now being prepared for *Living Our Cultures* at the collections facilities of the National Museum of Natural History and National Museum of the American Indian. Former Bishop Museum conservator **Valerie Free** joined the effort this year as Washington-based Project Manager. Conservators **Landis Smith** (NMNH), **Michele Austin-Dennehy** (NMNH), **Kim Cobb** (NMNH), and **Kelly McHugh** (NMAI) and registration technician **Ryan Kenny** (NMNH) continued their extensive efforts to prepare the loan, overseen by Anthropology Collections Director **Jake Homiak** (NMNH) and Special Project Manager **Besty Gordon** (NMAI). The mount-making team is now a collaboration of two firms, Ely, Inc. and Robert Fuglestad Design.

Several Alaska Native consultants spent time with the conservation and curatorial team this year, advising on cultural meanings of the objects along with considerations for their handling, treatment, and display. They included Tlingit elder **George Bennett**; his son **James Bennett**; Iñupiaq artist **Sylvester Ayek**; and Tsimshian artist **David Boxley**. Yakut/Sahka advisors **Vera Solovyevi** and **Zhargal Solovyevi** also visited to examine Siberian birchbark basketry and clothing that are included in the exhibition. These visits continued the innovative NMAI/NMNH program in *collaborative conservation* for the Alaska loan, previously involving **Elaine Kingeekuk**, **Vernon Chimegalrea**, **Chuna McIntyre**, **Cass Pook**, **Tommy Joseph**, and others (see



Jim Pepper-Henry, Director of the Anchorage Museum (left) and **Aron Crowell**, Alaska Director of the Arctic Studies Center (right) in front of the new museum building. Photo: **Roy Corral** (Alaska Newspapers, Inc).



Anchorage Museum expansion wing under construction, April 2008. The Arctic Studies Center offices and exhibition gallery will occupy the entire second floor of the new building. Photo: RISE Alaska.

articles in this issue and *ASC Newsletter* No. 15, 2008). NMNH ethnology curator **Igor Krupnik** (ASC) continued his active advisory role on many aspects of the project.

Smithsonian Books will publish the exhibition catalog, edited by **Aron Crowell**, **Rosita Worl**, **Paul Ongtooguk**, and Dawn Biddison. The book features information contributed by more than forty Alaska Native elders; curatorial chapters on Alaska Native history and contemporary life; beautiful photography of people, places, and objects; and cultural essays by **Beverly Faye Hugo** (Iñupiaq), **Merlin Koonooka** (St. Lawrence Island Yupik), **Alice Rearden** (Yup'ik), **Eliza Jones** (Koyukon Athabascan), **Alice Petrivelli** (Unangan), **Gordon Pullar** (Sugpiaq), **Rosita Worl** (Tlingit), **David Boxley** (Tsimshian), and **Jeane Breinig** (Haida).

We mourn the sudden and unexpected passing of veteran Smithsonian Books editor **Caroline Newman**, who played a key role in shaping the concept and design of the catalog. SI Books Editor **Carolyn Gleason** will see the project to completion.

An innovative gallery film under development by the Arctic Studies Center and Donna Lawrence Productions will introduce museum visitors to the sweeping diversity of Alaska's indigenous peoples, histories, and contemporary lives. The first-person story, told by twenty-five Alaska Native narrators, will move through the exhibition across seven large monitors, offering both dynamic panoramas and quiet, focused moments. The gallery will also offer extensive information about the objects through touch screen monitors.

MARITIME ADAPTATIONS AND ENVIRONMENTAL INSTABILITY IN THE GULF OF ALASKA: ASC SESSION AT SOCIETY FOR AMERICAN ARCHAEOLOGY, VANCOUVER 2008

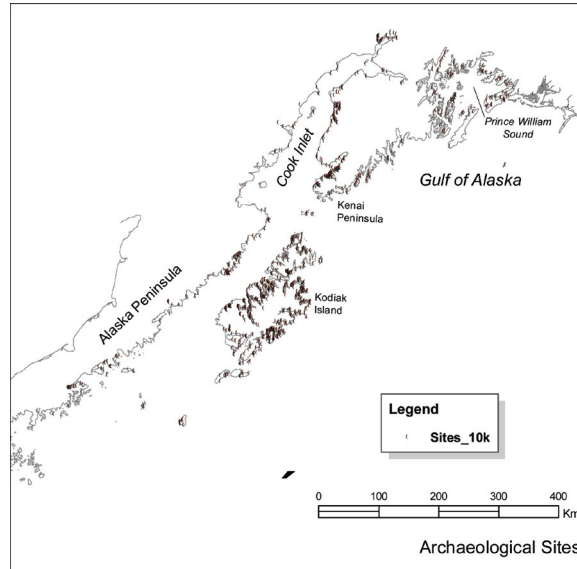
By Aron L. Crowell

The high biological productivity of most subarctic and temperate coastal regions has long been recognized by archaeologists, who note that indigenous hunting and fishing societies in these zones frequently attained high population densities, large settlements, and political complexity. The northern Gulf of Alaska (GOA), home to the Tlingit, Alutiiq, Dena'ina, and Unangan, is an oft-cited example, along with the adjacent Northwest Coast of British Columbia.

An Arctic Studies Center session presented at the Society for American Archaeology meeting in Vancouver (March 2008) brought together archaeologists and environmental scientists to consider a paradox. That is, while the GOA is an exceptionally productive eco-region overall, its maritime resources are quite variable over both space (patchiness) and time (cyclicality). The former is controlled by variable shoreline configurations and ocean

current regimes; the latter by long and short-term climatic fluctuations that substantially impact the abundance of salmon, sea mammals, and other maritime resources. Moreover, the GOA is subject to frequent, catastrophic geological events – earthquakes, co-seismic alterations in relative sea level and shoreline position, tsunamis, volcanic eruptions, and rapid glacial advances – that alter coastal ecology and upset human settlement and foraging systems. How is it then that maritime societies of the GOA so successfully adapted to the risks and instability of their environment?

Session participants presented research on diverse aspects of the problem, taking a consistently region-wide perspective. **David Yesner** (University of Alaska, Anchorage) reviewed archaeofaunal data that indicate major shifts in indigenous subsistence strategies from the early Holocene through the Neoglacial, Medieval Warm, and Little Ice Age periods. **Aron Crowell** (Arctic Studies Center, session organizer), **Joe Liddle** (University of Alaska Southeast), and **Mark Matson** (independent GIS consultant) used a GIS-based factor analysis to demonstrate strong correlation between GOA settlement locations (over 2000 sites) and resource diversity (presence/absence of 24 key subsistence species), suggesting that settlement in highly resource-diverse areas was a principle strategy to buffer against temporal fluctuations in the marine food web. **Ian Hutchinson** (Simon Fraser University) and Aron Crowell compared paleoseismic data and hiatuses in archaeological occupation over the last 4000 years, developing a model of earthquake periodicity and human impacts. It is clear that migration away from tectonically-impacted areas has been a recurrent event in GOA prehistory. **James Jordan** (Antioch University) and co-authors **Herb Maschner** (Idaho State University), **Bruce Finney** (University of Alaska Fairbanks), and **Mathew Betts** (Canadian Museum of Civilization) discussed their multidisciplinary research on Sanak Island and the western Alaska Peninsula, which reveals long-term human resilience and adaptation to climatic, geological, and ecological variability over time. **Jeanne Schaaf** (National Park Service) examined 7000 years of fine-grained environmental and archaeological data from the Mink Island site in Katmai National Park and **Bill Workman** (University of Alaska Anchorage) considered reasons for the intermittent occupation of Kachemak Bay, apparently due to resource fluctuations. Papers by **Linda Yarborough** (US Forest Service) on Neoglacial climatic instability in Prince William Sound, by **Patrick Saltonstall** and **Amy Steffian** (Alutiiq Museum) on the previously unknown intensity of interior riverine settlement in on Kodiak



Coastal archaeological sites in the central Gulf of Alaska. 1959 sites are plotted on 17,000 km of shoreline. A GIS-based factor analysis of this distribution indicates that settlements cluster in areas of high local resource diversity. From "Patchiness and Complexity: Resources and Settlement Strategies for Gulf of Alaska Societies" (Crowell, Liddle, and Matson).

Island, and by **Jennie Deo Shaw** (University of Washington) on the significance of driftwood as a critical resource for maritime economies completed the presentations.

Ben Fitzhugh (University of Washington) wrapped up the session as discussant, noting the increasing strength and sophistication of regional environmental modeling but cautioning against over-determination of these models with regard to complex cultural processes, most notably social differentiation that led to ranked prestige systems. Overall, the session indicated that the long-term history of GOA societies is a record of high mobility; broad spectrum, flexible subsistence strategies and technologies that provided resilience in the face of change; and selective residence and exploitation of environmental niches or "hot spots." The picture is significantly more complex than earlier models of global maritime adaptations, with their emphasis on the stability and predictability

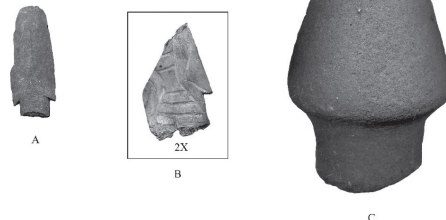
of coastal zones, would suggest. Plans for book publication of the session are currently being explored.

ARCHAEOLOGY, ORAL TRADITION, AND LANDSCAPE HISTORY IN HUNA KÁAWU: AN UPDATE

By Aron L. Crowell

Hoonah is a small Tlingit community on Icy Strait in Southeast Alaska. The ancestors of present day residents once owned the large territory called Huna Káawu, including Glacier Bay, Cross Sound, northern Chichagof Island and the North Pacific coast as far north as Lituya Bay. Most of that region was appropriated by the federal government between 1925 and 1939 to create Glacier Bay National Park, but the land retains the imprint of memories, oral tradition, place names, and archaeological sites from thousands of years of human residence and use.

The physical landscape underwent dramatic alterations during the Little Ice Age, especially a rapid advance by massive Muir Glacier down the length of Glacier Bay. The glacier overran two villages called Chookanhéeni ('Grassy Creek') and L'eiwshaa Shakee Aan ('Town on Top of the Sand Mountain [Dune]') in about AD 1750. Hoonah, originally called Xuniyaa ('Lee of the North Wind'), was founded by refugees who fled from these settlements as the glacier loomed near. The vast weight of the ice depressed the landscape and sank local shorelines, probably the event recorded in Tlingit oral traditions as the Great Flood.



Artifacts from Xákwnoowú, Dry Fort, about 800 years old: barbed arrow point (A), bone fragment with incised decorations (B), and the upper portion of a maul or pestle (C).

In 1995, the Arctic Studies Center and National Park Service conducted an archaeological and geological survey of Glacier Bay National Park and Preserve. The goal was to document Huna Tlingit ancestral sites as well as responses to climate and landscape change (see "Archaeology in a Mythical Landscape," Arctic Studies Center Newsletter 4, 1995). A wealth of new data and interpretation has been developed since then, including comprehensive documentation of Tlingit place names and histories by the Hoonah Indian Association (HIA 2005), a new syntheses of Little Ice Age sea level changes (Mann and Streveler 2008) and analysis of the Muir Glacier advance (Connor et al. in press).

Extensively updated and augmented by new information, the 1995 Smithsonian archaeological study is planned for publication by the National Park Service under the title "Archaeology and Oral Tradition: A Survey of Huna Tlingit Places in Glacier Bay National Park and Preserve" (authors **Aron L. Crowell**, **Wayne Howell**, **Daniel H. Mann**, and **Greg P. Streveler**). The expected publication date is 2010.

One outcome of this combined work has been an exceptional opportunity to correlate oral tradition and archaeology. An early historic period midden at Palma Bay on the Pacific coast of the park, called Kaknau Creek 1, corresponds with the place traditionally known as Xhaatgutuu.aa, or 'Village Nestled in the [Spruce] Roots.' Here Huna Tlingit seafarers took shelter during perilous open ocean voyages to Lituya Bay and Dry Bay. Just to the south is Ghaanaxhåa-aa, an old summer village memorialized in the "Story of the Puffin," recorded by **John Swanton** at Sitka in 1904. The story records a canoe accident near the village in which all but a chief's daughter drown; she is adopted by puffins and only released when her father pays a ransom of white hairs, which the bird's add to their crests. At the mouth of the Dundas River is a famous fort known as Xákwnoowú ('Dry Fort') in oral tradition; radiocarbon dates indicate that occupation began around AD 1100 when intensified warfare was sweeping the Gulf of Alaska and similar fortified villages became common from Southeast Alaska to the Aleutians. Other discoveries of the project include rock paintings on Icy Strait and several sets of mountain top cairns, apparently constructed as ritual monuments to the Great Flood.

The work has also yielded better understanding of the impacts of Little Ice Age climate and environmental changes. Migration out of the region in the 18th century appears to have sharply reduced its population, as **George Vancouver** observed in 1794. On the other hand, demographic recovery took place as the climate warmed during the 19th century, a period when several historic winter villages and numerous seasonal camps were in use. About 4 m of isostatic rebound has occurred along Icy Strait since the end of the Little Ice Age peak, so these settlements are often located in the forest, well back from the current shoreline. Possibilities for future fieldwork in coordination with Glacier Bay National Park and the village of Hoonah are being considered, and a visit by community members to Ghaanaxhåa-aa is planned for the summer of 2009.



Patricia Janes



Candice Smith



Christina Uticone

ASC ANCHORAGE 2008 INTERNS

By Dawn Biddison



Joshua Peacock



Alexandra Sprano



Amy Chan

Christina Uticone returned to ASC upon completing her degree in Classics at St. Olaf College in Minnesota. She continued her work researching historical illustrations to contextualize objects for all Alaska Native culture groups. Born and raised in Anchorage, Alexandra is currently teaching in Turkey where she continues pursuing her interest in Middle Eastern studies. **Christina Uticone** is originally from Seneca Falls, NY, and currently lives in Fairbanks, AK. She works as a copywriter and support representative for Web.com and is also a freelance writer and blogger, chronicling her life in Alaska at <http://blogs.fingerlakes1.com/snowcones>. Christina searched online databases for additional film resources statewide and researched on-site at the Alaska Moving Image Preservation Association at University of Alaska Anchorage, identifying relevant films and taking content notes.

In the fall/winter of 2008, ASC Anchorage welcomed another three interns – Patricia Janes, Amy Chan and Candice Smith – whose work also contributed to the *Living Our Cultures* exhibition and *Sharing Knowledge* web site. **Patricia Janes** conducted her internship as a practicum through Green Mountain College where she is pursuing a MS in environmental studies while working as an executive editor for Scholastic Inc.'s science magazines in New York City. Her experience in the Arctic includes being selected in 2005 by the Arctic Research Consortium of the United States to participate in the Teachers and Researchers Exploring and Collaborating program. This enabled her to join leading scientists on a month-long expedition to the Bering Sea aboard the US Coast Guard cutter *Healy*, which included a stop at St. Lawrence Island. Patricia conducted her internship off-site, studying Siberian materials – archival references, object images, archival images, consultation transcripts and museum catalog information – to write reading notes and additional summaries for objects. **Amy Chan** is a graduate student at Arizona State University, where she is pursuing a PhD in history and theory of art. Amy also conducted her internship off-site, studying Athabascan materials – consultation transcripts, object images, museum catalog information, research reading notes and object-based historical summaries – and contributing new references and reading notes, to write additional summaries for objects. **Candice Smith**, soon to be Candice Krupa,

volunteered at ASC during her fall semester at University of Alaska Anchorage where she is currently an anthropology graduate student, focusing her studies on museum studies and Alaska Native cultures. Candice worked with Tlingit research materials – editing bilingual transcripts, creating an object names list, determining questions for review by a Tlingit translator, and compiling museum catalog information. Originally from Abbotsford, BC, Canada, Candice moved to Fairbanks, Alaska to attend UAF where she graduated in December 2004 with a BA in art history and anthropology. Since graduation, she has worked in museums, galleries and government research.

ROSITA WORL RECEIVES AAA KIMBALL AWARD

By William Fitzhugh



Rosita Worl

Rosita Worl, a long-time friend of the ASC, was awarded the Solon T. Kimball Award from the American Anthropological Association at the association's annual meeting in 2008. The Kimball Award honors outstanding achievements that have contributed to the development of anthropology as an applied science and have had important impacts on public policy.

Rosita, whose Tlingit names are Yeidiklats'okw and Kaa.hani, is Tlingit, Ch'áak' (Eagle) moiety of the

Shangukeidí (Thunderbird) Clan from the Kawdliyaayi Hit (House Lowered From the Sun) in Klukwan, Alaska. She has managed Sea Alaska Heritage Institute since 1996 and has served as assistant professor of anthropology at the University of Alaska Southeast. She has a PhD and a MS in anthropology from Harvard University and holds a BA from Alaska Methodist University.

Rosita has worked on behalf of Native people in various capacities. As an adviser on Alaska Native and rural affairs to **Governor Steve Cowper** in the mid-1980s, she was instrumental in developing the governor's policy establishing the state's relationship with tribes for the first time in Alaska. As a Director of the Alaska Federation of Natives, she fought for Alaska Native rights to subsistence resources while seeking legal means to protect those uses into the future. As a member of the National Repatriation Review Committee, she has strived to protect rights of Native people seeking to repatriate cultural objects under the Native American Graves Protection and Repatriation Act. She also recently helped guide the establishment of the Smithsonian Institution's new National Museum of the American Indian. As a Director of Sealaska Corporation, Worl successfully fought to include shareholder descendants as shareholders. As President of SHI, she has led efforts to document and perpetuate Native languages in innovative ways and to weave Native language and culture into curriculum used by public schools. She has authored or co-authored more than 60 publications, papers, and books, editorials and reviews.

For many years Rosita has assisted the Smithsonian's Arctic Studies Center in a variety of undertakings, serving on the ASC Advisory Committee and participating in several exhibition projects. Most recently she was instrumental in securing a Tlingit Raven canoe for the National Museum of Natural History's new Ocean Hall and has been a member of the development team for the Smithsonian Alaska Native Peoples Gallery, to be installed in 2010 in the expanded Anchorage Museum. Congratulations Rosita!

A COLLABORATIVE CONSERVATION PROCESS: CONSERVATORS AND ALASKA NATIVE CONSULTANTS AT THE SMITHSONIAN

By Landis Smith

A homecoming of sorts will be the successful culmination of the Arctic Studies Center *Living Our Cultures* exhibition due to open at the Anchorage Museum in May 2010. Smithsonian conservators have been busy preparing close to 600 Alaska Native objects for their return, display and close study by Alaska Native people. From the inception of the *Living our Cultures* project, increased access to collections has been an organizing principle of research, curation, and design.



*Central Yup'ik consultant, **Chuna McIntyre**, demonstrates the use of dance fans in Yupik dance, and the importance of restoring the missing feathers.*

In keeping with the Arctic Studies Center exhibition approach, consultations with Alaska Native advisors continue as a central and essential component of the conservation process. In a series of successful collaborations, conservators at the National Museum of the American Indian (NMAI) and National Museum of Natural history (NMNH) have worked with Native partners in Washington, DC to inform and refine their approaches to treating the objects. To date, participants have represented the Central Yup'ik, St.

Lawrence Island/Siberian Yupik, Iñupiaq, Tlingit and Tsimshian regions. It is anticipated that additional Alaska Native consultants from other culture groups will participate as the work continues. The insights, information and perspectives gained during these sessions have been an invaluable component of the conservation decision-making process as well as the documentation of objects and their conditions.

In many ways, conservators are uniquely suited to this sort of collaborative work with collections. They share common ground with Native consultants in their focus on technologies, materials, the processing of materials, the ways objects were used, what condition can tell us about use, the extent of use, whether the objects were made for sale or trade, traditional care of different kinds of objects, and aesthetic issues. These areas are best explored when the conservators are well-prepared in terms of the cultural background of the objects at hand. Basic collections research is part of the process for contextualizing the objects in terms of their pre-collection and post-collection histories. For each object, museum records such as catalog cards and conservation reports, early collectors' museum reports, archival materials, curatorial input, exhibit histories and, if called for, scientific analysis, provide the foundation for the full evaluation of objects. This background information, compiled in individual object dossiers, has proven to be an invaluable reference during consultations, for conservators and Native advisors alike.

That said, no amount of conservation expertise or background research can substitute for the insights gained during consultations with Alaska Native people. Native partners and conservators may be examining the same object, but see it through their own cultural knowledge and understanding. In answering the deceptively simple

question “How should the object look on exhibit?” consultants offer perspectives and information otherwise unavailable. For example, upon viewing a pair of Yup’ik dance fans, Central Yup’ik consultant **Chuna McIntyre** immediately surmised that they were missing feathers, rather than a caribou hair ruff. This was confirmed under the microscope when quill remnants and the wood pegs that once secured them were located in each of the holes made along the edges of the fans. Apparently, the objects were collected in this condition, as indicated by a 19th century ledger drawing and old photographs in the 1881 report of museum collector, **Edward Nelson**. Chuna felt strongly that the missing feathers/plumes that once encircled the pair of dance fans ought to be restored; the fans would come to life, they would “sing.” Chuna demonstrated the use of fans in Yup’ik dance, and the way in which the long feather plumes would have accentuated the arm movements. In dancing the fans, Chuna clearly illustrated how essential feathers were in understanding both the use and purpose of these objects. By restoring the feathers, the meaning of the fans would be preserved. Discussions with curators followed, about how to balance preservation of the original objects as they were collected, with the cultural imperative to restore the feathers. In the end, an innovative exhibit mount was designed to receive the feathers while preserving the full integrity of the original objects. The feathers will be restored once the fans are in Alaska, hopefully by Chuna or another appropriate Yup’ik person. The fans are but one example of the many ways in which Native input has impacted conservation treatment decisions for this project.

Ideally, consultations become exchanges that flow both ways. In particular, older objects inspire the work of visiting artists, the telling of stories and recounting of memories. A Yup’ik artist takes a tracing of an elaborate fur parka for a future re-creation. An Inupiaq artist snaps photos of the objects that will inspire his own art. A pair of Yup’ik boots stirs memories of a grandmother’s traditional care of footwear, thus explaining the unusual pattern of wear on the soles



*Inupiaq consultant, **Sylvester Ayek**, explains the use, traditional care, and proper configuration of the parts of this harpoon.*



*Tsimshian Consultant, **David Boxley**, discusses the carving methods and paint types used on a wood hat with potlatch rings. From left to right NMAI conservator, **Kelly McHugh**, NMNH conservator, **Michele Austin-Dennehy**, **David Boxley**, and NMNH conservator, **Landis Smith**.*

observed by conservators. Objects and the materials from which they were made are discussed and named in Native languages, the preservation of museum collections inextricably tied to the preservation of language and the traditions the objects embody.

Consultations in Washington, DC are necessarily limited by distance, time and funds, but serve an invaluable and essential role in the treatment of these collections. Once in Alaska the relative proximity of AK Native people will allow more ongoing discussions with more people. There will no doubt be more issues raised and hopefully more questions resolved. Either way, Alaska Native people will be at the center of the discussion about the care and presentation of their cultural heritage.

A special thanks to the **Andrew W. Mellon Foundation** for their generous grant to the NMAI, make the consultations possible, and to the **NMNH Anthropology Department** for additional support.

Living our Cultures project conservators:

National Museum of Natural History (NMNH) Anthropology Conservation Laboratory

Greta Hansen, Head of Conservation

Michele Austin-Dennehy, ASC/AM Project Conservator

Landis Smith, ASC/AM Project Conservator

Kim Cullen Cobb, Assistant Conservator for ASC/AM Project

National Museum of the American Indian (NMAI) Conservation Department

Marian Kaminitz, Head of Conservation

Kelly McHugh, ASC/AM Project Conservator

TAILS OF A YUP’IK GROUND SQUIRREL PARKA

By Molly Gleeson

This Yup’ik man’s ground squirrel parka was collected by **Edward William Nelson** from the village of Nushagak in northern Bristol Bay, Alaska and accessioned into the collection at the US National Museum in 1880. There is no record that the parka was ever exhibited or included in any publications since its acquisition, and it is likely that its existence is not known outside of a small group of people at the Smithsonian’s National Museum of Natural History (NMNH). After over a century in storage, however, its days of anonymity are numbered. The parka soon will be featured in the *Living Our Cultures, Sharing Our Heritage: The First Peoples of Alaska* exhibit, which opens in the Anchorage Museum in May 2010. As a garment that would have been worn during *Kelek*, a major winter festival, also called *Qaariitaaq*, *Itruka’ar*, *Agayuyaraq*, or the Inviting-In Feast, it will be featured in the “Ceremony, Celebration” section of the Yup’ik community case.

In the *Living Our Cultures* project, access is a key word, particularly for the conservation team. Once installed in the Anchorage Museum, the parka will be on exhibit for over ten years and made available to Alaska Native visitors for study and research. Due to some condition problems, the parka required conservation treatment in order to make it accessible for this type of use. However, work on the parka went beyond stabilization - through literature research, consultations with Native advisors, and utilization of special expertise and resources available at NMNH, important information regarding the cultural context, raw materials and construction techniques of the garment was discovered and recorded. This information not only informed the treatment decisions, but will also travel with the parka to Alaska and be

available to those viewing or studying the piece while it is on loan.

The parka is made from the summer fur of the Arctic ground squirrel. Approximately 103 ground squirrel skins, plus additional pieces of squirrel fur were prepared to construct the double-layer parka. The main part of the parka, below the shoulders, was assembled from squirrel skins that were sewn together with sinew, side-by-side in five horizontal rows. Each squirrel skin was prepared by removing the head and front legs; then the bodies were cut across the inside of the hind legs and the skins were cleaned. It appears that most were then flattened, with the squirrel backs and tails exposed on the outside of the parka, and the bellies and front legs on the inside. The squirrel tails hang like fringe in rows across the entire surface of the parka and the sleeves. The hood has a ruff of wolverine fur, and the sleeves have cuffs of white caribou fur with narrow bands of short brown trim, most likely beaver or river otter.

The parka was flagged for treatment because many of the squirrel tails were already completely or partially missing; in addition the remaining tails were extremely fragile and distorted. The conservators were concerned that the remaining tails would be susceptible to breakage and loss during preparation for the loan and throughout the duration of the exhibit. Otherwise, the parka was observed to be in good condition - the skins retained some flexibility and had well-preserved color and luster. The treatment goal was to stabilize the remaining tails and to prepare the parka for presentation in the Yup'ik community case.

Few examples of this type of parka exist in museum collections today, and published information specific to the materials, techniques and cultural context of this garment is limited. Background research began with museum records and relevant literature regarding Yup'ik material culture and parka-making, work which informed the assessment of the parka and prepared the conservator for sessions with Central Yup'ik advisors, **Vernon Chimegalrea** (linguist) and **Chuna McIntyre** (artist). They helped to provide a cultural context for the parka and identified its different types of fur and construction techniques. Additional insights were gained in consultations with NMNH mammalogists **Jeremy Jacobs** and **Suzanne Peruach**, and with NMNH taxidermist/exhibits specialist **Paul Rhymer**. Their knowledge of squirrel anatomy and animal fur preparation helped to explain some of the fabrication features and to identify potential causes for the instability of the tails. Examining the parka with all consultants provided a much deeper appreciation for the parka, its careful craftsmanship and its relatively pristine condition, especially considering its age.

After gaining a better understanding of the cultural context, materials and



NMNH mammalogists **Jeremy Jacobs** and **Suzanne Peruach** (center) discuss the parka with project conservators (from left to right) **Kelly McHugh**, **Molly Gleeson** and **Landis Smith**.

manufacturing techniques, ideas about condition problems were clarified. It was concluded that the squirrel tails were susceptible to breakage due to the initial preparation of the skins. After the squirrels were cut and skinned, the furs were likely tanned using traditional Yup'ik methods of scraping and pressing the skin, along with the application of oil (Fienup-Riordan 2007:258). While some of the tails were cut open and flattened to remove the bones and extra cartilage/fleshy material, others were not opened entirely. Because of this, many of the tails had never been completely tanned, causing them to become stiffer and inherently weaker.

Understanding why many of the tails were so fragile allowed for a treatment solution specific to this object.

This treatment would involve reshaping and repair of the squirrel tails. Standard conservation treatments for reshaping skin involve the use of water and solvents; treatments for repair include the use of a variety of adhesives and supports, either applied directly, or by using various solvents and/or heat. In order to determine which of these materials and application techniques would be suitable for the parka, various tests were conducted. The reaction of the squirrel skin to water and solvents was evaluated and both the pH and the heat shrinkage temperature of the skin were tested. In addition to helping decide on treatment, the pH and heat shrinkage tests also measured the extent of deterioration of the skin. Based on these tests, several adhesives were chosen as possible candidates. These adhesives were tested along with a range of different application techniques and supports, including Japanese tissue paper, synthetic non-woven fabrics and gold-beater's skin.

Finally, a suitable treatment protocol was determined. Each distorted tail was humidified and reshaped using a mixture of water and ethanol. After reshaping, each tail in need of stabilization was reinforced using a medium-weight Japanese tissue paper, cotton thread and Lascaux, an acrylic dispersion adhesive. In the end, forty-seven tails on the parka were treated. After carrying out further humidification and reshaping to reduce large creases in the arm and shoulder areas, the parka was deemed stable and the treatment was complete.

The treatment alone was critical to facilitate the safe travel and display of the parka. In addition, the research undertaken during the treatment provides a greater understanding of the parka and allows for further examination and study to be carried out. But perhaps one of the most important aspects of this project was bringing people together to examine the parka in Washington, DC as the first step to providing better access to this object. The next step will be taking it back to Alaska, to be seen by Native Alaskans for the first time in over 100 years.

This project was carried out under the guidance and supervision of the *Living Our Cultures* Project Conservators, **Landis Smith** and **Michele Austin-Dennehy**; and with the oversight of Head of Conservation, Anthropology Conservation Laboratory, **Greta Hansen**.

Molly Gleeson is a former UCLA/Getty Master's Program in Archaeological and Ethnographic Conservation intern in the Anthropology Conservation Lab.



Yup'ik men's ground squirrel parka from the collections at the NMNH.

EXHIBITS

YÉIL YEIK—THE RAVEN SPIRIT CANOE—COMES TO WASHINGTON*By Stephen Loring*

In April 2007 at a solemn gathering in the forest north of Juneau a magnificent old-growth spruce was felled to become a Great Canoe. A raven, noticed by some because of the odd way it held its wing, was in attendance, as were Tlingit and Haida representatives, elders and artisans. On that occasion **Cristián Samper**, then Acting Secretary of the Smithsonian Institution and Director of the National Museum of Natural History, sent a message of greeting and appreciation from the National Museum of Natural History as part of the blessing ceremony in which he acknowledged the extraordinary generosity of **Sealaska Heritage Institute** and the Tlingit, Haida and Tsimshian people of Southeast Alaska in bringing a canoe from the Northwest Coast to Washington. Samper noted, "Creation of a new canoe is always a time of celebration and respect: a celebration of the potential of the canoe to unite peoples and respect for the ancestors whose wisdom and legacy is embodied in its lines and in its spirit."

The premier event of the last year at the National Museum of Natural History was, unequivocally, the opening of the new Ocean Hall in September. Recognizing that the ocean is the source for all life on earth, the new exhibition features the evolution and diversity of the ocean world. Human beings have always had an intimate association with the ocean: as a source of food and materials, as a source of wonder and inspiration, and as a place of extraordinary challenges and adventures. No exhibition about the oceans could be complete without the story of the human connection. For that story, the Smithsonian sought a dramatic symbol of human prowess and mastery of the ocean world, a symbol that recognizes the extraordinary spiritual and emotional as well as the economic and practical bonds that the ocean has always presented to the brave and adventurous. That symbol, a great canoe from the indigenous peoples of the Northwest Coast, has become an integral feature of the Ocean Hall where it provides an inspirational display as well as "anchoring" an exhibit on the abiding intimacy between the native peoples of the Northwest Coast, and other North Pacific indigenous cultures, and salmon. As such we hope it will lead to recognition of the responsibilities that all human beings share to safe-guard and protect our home, this ocean world. The generosity of Sealaska Heritage Institute in making this log available for this project is a conspicuous donation that honors the new exhibition and furthers the long-standing friendship between the Smithsonian and the Tlingit, Haida and Tsimshian peoples.

Following the felling of the tree, the log that was destined to become



The Yéil Yeik or Raven Canoe brought the spirit of the Northwest Coast to the waters of the Potomac River. Photo: Ellen Tynan.

a canoe was taken to Juneau where **Douglas "Kevin" Chilton** along with his brother **Brian** and a small cadre of friends and relatives set about to carve the canoe. Mysteriously, a raven with a curiously trailing wing became a regular visitor to the work-shed where the carving was taking place. Early in the spring of 2008 the canoe was finished and after an inaugural paddle in Pacific Ocean waters, arrangements were made to ship it to Washington, DC. The imposing canoe was painted black and boasted a prominent Raven design on the sides as well as a

carved Raven figurehead holding a copper sun in its beak.

At the NMNH, the pending arrival of the canoe precipitated a flurry of activities as plans were made to celebrate its début. The exhibition design team and the curatorial staff of the Ocean Hall exhibition—including **Jill Johnson** (Ocean Hall project manager), **Sarah Grusin** (exhibition writer) and **David Wiley** (exhibition design)—were united in their desire to acknowledge the arrival of the canoe with a formal launch and paddle on the Potomac River. The launch, followed by a luncheon and afternoon program at the NMNH, seemed an appropriate way to express the museums appreciation for all the support and enthusiasm the project had generated. A quick scout along the Potomac River shoreline revealed that the best place for such festivities would be the Thompson Boat Center, a facility managed by the US Parks Service. Thompson Boat Center was a fitting venue for the celebration, as it is situated on a significant ancient camp site where for many thousands of years Indian people had gathered to look out on the river for the canoes that would signal the arrival of friends, family members, traders and visitors from distant places. It provided an opportunity to recognize the duration and tenure of Native American cultures and the abiding interest that they shared with the American Nation in distant trade and commerce. Both are themes that resonate with the Haida, Tsimshian and Tlingit of southeast Alaska and symbolized the enduring legacy of Native Americans and the intricacy of the social, economic and philosophical contributions they continue to make to life in America.



Douglas Chilton poses with the bear figurehead of the famous Chief Shakes canoe at the SI Museum Support Center. Photo: Ellen Tynan.

In contemplating just how to get a 26-foot log canoe from the NMNH basement, where it was being stored prior to its installation in the exhibit hall, to the water and back proved a justifiably "interesting" problem. A conspicuous debt of gratitude is due **Joe Youcha**, Executive Director of the Alexandria Seaport Foundation, who is the Smithsonian's go-to man in all matters pertaining to the launching of traditional watercraft. Joe had a solution to every problem we encountered. He and his staff of volunteers worked seamlessly with **Gary Weeden**, the manager of the Thompson Boat Center, and his people to pull off a fabulously successful launch.

We were further aided in getting the canoe to the water by **Paul Rhymer** of the NMNH exhibition staff and **John Lagundo** and his crew from the Office of Building Management. Hats off to everyone for a terrific job.

The Launch

June 19 proved to be a lovely gentle spring morning allaying our last concerns that winds might interfere with the planned morning launch. As the affair had received some notice in the press, and the project had many inroads throughout the museum, a nice crowd of several hundred people including a prominent contingent of Tlingit and Haida students, well-wishers and dignitaries had gathered on the shores of the Potomac to witness the launch and canoe-naming ceremony. In her opening remarks, **Elizabeth Duggal**, Associate Director for External Affairs and Public Programs at the NMNH, acknowledged the unflagging support and interest of **Sealaska Corporation** and the Sealaska Heritage Institute, in bringing the canoe to Washington, DC. We were honored that **Albert Kookesh**, Chair of Sealaska Corporation, **Chris McNeil**, CEO & President of Sealaska Corporation, and **Rosita Worl**, President of Sealaska Heritage Institute, had made the journey to participate in the launch. Since the inception of the project (and before!) Rosita had been a steadfast supporter of the effort to bring a new Tlingit canoe to Washington, DC, and it never would have happened without her dedication and enthusiasm. **Clarence Jackson**, Chairman of the Council of Traditional Scholars, made a deeply moving speech about the significance of canoes for the Haida, Tshimsian and Tlingit peoples and about the importance of cultural heritage and language preservation. He spoke with pride about the gift of the canoe whose presence in Washington, DC would further symbolically demonstrate the link between the Native People of Alaska and the United States.

The canoe was brought forth from the boathouse carried by a score of paddlers and young-people who had come to Washington, DC for the celebration. Down feathers were loosened on the wind as the boat was gently lowered in the water. With great fanfare, and to the beat of a drum, the canoe crew was assembled, many wearing festive clothing depicting the Raven clan, and the canoe was launched and began its inaugural voyage on Atlantic waters. Everyone watched entranced as a great Northwest Coast log canoe made a stately tour about Roosevelt Island and down to the Kennedy Center before returning to the dock where it was greeted by song and a short naming ceremony. The canoe received the name *Yéil Yeik* or “the Raven Spirit.”

The Smithsonian-Sealaska “Raven Canoe” carries a heavy load: while it celebrates the extraordinary skills and maritime heritage of the peoples of the Northwest Coast, it also serves to remind us always of the intimate relations that Native Americans as a whole share with Mother Earth. Furthermore, it’s heritage acknowledges the profound dependence that Northwest Coast peoples had on subsistence strategies based on maritime resources, especially the salmon, and challenges us to be aware of the threats to the world’s fisheries on which so many lives depend. Finally it is a vehicle to facilitate celebration and potlatch, the means by which families, clans, communities and distant peoples are brought together to renew and strengthen the web of social obligations that bind us as a people. It was Raven, as everyone from Alaska knows, that stole the sun to illuminate the world for human beings. The Smithsonian also uses the sun, and its power of illumination as a metaphor for the transition from dark ignorance to enlightened knowledge. Imagine how delighted we are to find the raven figurehead of the new canoe holding a copper sun in its beak—a symbol transcending cultures and centuries!

CAPTAIN BOB BARTLETT REMEMBERED

By Catherine Dempsey



“To survey **Captain Bob Bartlett**’s collections is to review the biology of the Arctic regions.” This quote from **Waldo Schmitt**, curator at the Smithsonian refers to the annual trips that Captain Robert A. Bartlett made to the Arctic. After buying

his schooner, the *Effie M. Morrissey* in 1925, the renowned ice-master turned from fishing and sealing to twenty years of specimen collection and scientific measurements. Born and raised in Brigus, Newfoundland, Captain Bob was captain of the *Roosevelt* for **Admiral Robert Peary**’s dash to the North Pole in 1909, and captain of the ill fated *Karluk* in 1913 on the Canadian Arctic Expedition. The work of the scientists on these voyages inspired him, and offered a way for him to continue to explore the far north. As he said, “When I got back home in 1902,” as mate on one of Peary’s early trips, “I realized that I was committed to Arctic work. I had got the poison in my veins.” Captain Bob made more than 40 expeditions before his death in 1946.

With 2009 as the centenary of the dash for the Pole, the Historic Sites Association of Newfoundland and Labrador has organized a year long celebration of its famous native son. Activities are varied and will take place in thirteen communities across the province.

In May, a travelling exhibition from Bowdoin College, featuring the photography of **Donald MacMillan**, will be on display at the Seaman’s Museum in Grand Bank, Newfoundland. After a period of time it will move to the exhibition center at The Rooms in St. John’s, and then to Northwest River, Labrador. The Provincial Museum and Archives are also developing temporary expeditions based on their collections of Bartlett artifacts.

Between May 22 and 24, the Newfoundland Historical Society will hold a symposium on Newfoundland’s role in Arctic exploration. The sessions will take place in St. John’s and in Brigus, about an hour outside St. John’s, and the home of Captain Bob. For the younger set, the annual Heritage Fairs will be focussed on exploration and discovery.

The Rooms and Department of Education are developing an interactive on-line chart of Captain Bob’s voyages, and the Boy Scouts will be dedicating their provincial jamboree to Bartlett’s life and explorations. On July 11 everything will move into high gear when the Arctic Schooner *Bowdoin*, from the Maine Maritime Academy, will sail into Brigus for four days of celebrations. The vessel will be manned by students of the academy and will offer visitors a chance to tour the ship and make some excursions around the harbor. A travelling exhibition about Captain Bob will be set up, and a number of concerts and dramatic presentations will be offered for public enjoyment. After Brigus, the ship will visit eleven other ports where celebrations will be hosted by local communities. In mid August the *Bowdoin* will head for home.

Meanwhile back in St. John’s, the Marine Institute has developed a simulation of the voyage of the *Roosevelt* to the North Pole in 1908/09. You will be able to feel the crushing ice and the movement of a wooden ship as she rams her way towards Cape Sheridan, and feel the excitement as she then sails into Battle Harbor, Labrador for Peary’s press conference to announce the success of the voyage. Further information can be found at

www.bartlett2009.com, or www.historicsites.ca. The Historic Sites Association can be reached by phone at 1-709-753-9262. If you would like to receive *The Bartlett Bulletin* you can e-mail director@historicsites.ca.

THE NANOQ ARCTIC MUSEUM IN JAKOBSTAD, FINLAND

By Marcus Lepola

The Nanoq Museum is a museum that makes a lasting impression on any visitor who ventures into the forest 7 km outside the town of Jakobstad (Pietarsaari in Finnish), Finland. The museum is the creation of one man's vision, **Pentti Kronqvist**, a retired fireman known for his strong physique and adventurous nature. Pentti had been the leader of the Finnish-Norwegian trans-Greenland expedition of 1981, which was the 33rd expedition to cross the inland ice since the very first crossing made by **Fridtjof Nansen** in 1888. In 1976 he participated in an expedition to the Thule District in northwest-Greenland, joining **Erik Pihkala** and **Christer Boucht**. Pentti was impressed by the Thule Inuit and their traditional way of life and returned to Thule on five different occasions. During these visits he collected many artifacts.

Pentti was often asked to give lectures about the Arctic, which led him to mount an exhibition. In Fäboda, outside Jakobstad, where he had grown up, he created a small village of huts and cottages. This village soon became a miniature museum. It was here that Pentti first began to think of Fäboda as the location for an Arctic museum and information centre. He wanted to create a setting where the visitors might learn about the Arctic and experience its nature, culture and history. This was viewed as peculiar by some villagers since most Arctic peoples built their cottages by the sea. But Pentti is anything but ordinary. His determination and vision have given birth to one of the region's most popular tourist attractions, the Nanoq Arctic Museum.

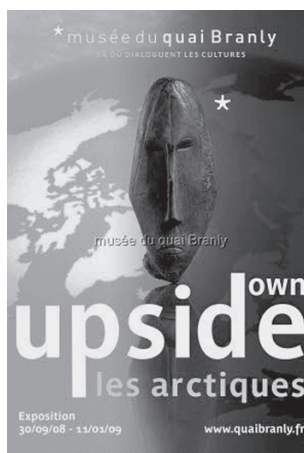
The foundation for the museum was laid in the summer of 1988, and it opened to the public in 1991. A traditional Inuit sod and peat house in northern Greenland served as a model for the main building. This type of house is the northernmost dwelling form in the world. Just as peat houses fit in the Arctic environment, Nanoq has carefully integrated it into the surrounding natural environment, including Pentti's timber cottages. The museum reflects an ecological way of thinking.

The museum was built entirely without financial loans, as Pentti was able to find sponsorship from companies, cultural foundations, the city of Jakobstad, and interested individuals. Most of the building was constructed by volunteer enthusiasts and friends who sacrificed their leisure time to make Pentti's idea a reality.

The extensive natural-history collections on display allow the visitor to become familiar with the exciting life of Arctic hunters and famous explorers. Beautiful works of art and crafts from Arctic regions are also on display. Objects connected with seal hunting and fishing in the Gulf of Bothnia can be viewed in a separate area. As a new accession, the museum has a permanent exhibition of art by professor **Vladimir Goichmann** (1903-2001) featuring Arctic landscapes.

Recently Pentti celebrated his 70th birthday and the 20th anniversary of the Nanoq Museum's Arctic collections, and it was obvious to all in attendance that his enthusiasm has not diminished over the years. Pentti is currently planning a new addition to the museum: a church modeled after the first Christian church built in northern Greenland. For opening hours, directions and booking information please visit www.nanoq.fi

UPSIDE DOWN – LES ARCTIQUES AT QUAI BRANLY *By William Fitzhugh*



Promotional poster for Upside Down.

On 30 September 2008, a beautiful exhibit of Arctic art opened at the spectacular, nearly new Quai Branly Museum on the banks of the Seine in Paris. The exhibit was the culmination of a life-long dream by **Edmund Carpenter** to present Arctic art in a fine arts setting in Paris, and the exhibition certainly fulfills that goal, and more.

The exhibit combines 500 specimens of some of the finest ivory, bone, and wood sculpture and engraved art from Canadian Dorset and Alaskan Okvik, Old Bering Sea, and Ipiutak cultures, with a selection of fabulous ethnographic Yup'ik masks

from the Bering Sea coast. The latter were mostly loaned by the Smithsonian's National Museum of the American Indian. The Dorset materials were from the Canadian Museum of Civilization, the Old Bering Sea and Okvik artifacts came mostly from the Russian State Museum of Oriental Art and the Rock Foundation, and the Ipiutak materials were from the American Museum of Natural History and the National Museum of Denmark. A beautiful catalog illustrating some of the finest piece, edited by Carpenter, once again demonstrating his artistic and poetic finesse about things "arctique" and contains excellent essays by Edmund Carpenter (ethnography and film), **Robert McGhee** and **Patricia Sutherland** (Dorset), **Mikhail Bronshtein** and **Kirill Dneprovsky** (Ekven Okvik/OBS), **Anne Bahnson** (Ipiutak), and **Anne Fienup-Riordan** (Yup'ik). **Doug Wheeler** contributed to the book design.

Our visit to the exhibition in mid-October was in the nature of a 'scouting trip' since our group – **Julie Hollowell**, **William Fitzhugh**, and **Bryan Just** – was in the midst of planning a similar exhibit for the Princeton University Art Museum. The PUAM exhibit, "Gifts from the Ancestors," opens in early October 2009, and will include some of the same cultures and artifacts exhibited in Paris.

The Branly installation, designed by Doug Wheeler, places the art in a near white-out environment whose Arctic context is framed visually by white spaces and introduced by a "cold" room, a film showing an upside-down Yup'ik dancer, and a stunning series of 19th C. Yup'ik masks. The ancient art is seen in two blocks: a snow-like wall of Dorset objects as they might have been seen in the diffuse light of a Central Canadian Arctic igloo 1000 years ago; and the Alaskan collections in a maze of small ice-block-looking cases filled with wonderful specimens, many illustrating Russian Old Bering Sea collections never before seen in the West. Although the backlit cases created some problems for viewing the intricate design features of the objects, the display is a stunning achievement that destroys any notion that the frigid Arctic zone constrained the artistic exuberance of its early peoples and cultures. The exhibit is above all a visual and aesthetic experience, and its only shortcoming is the near absence of textual and educational information. Our visit to the exhibition was most generously facilitated by Branly curator **André Delpuech** and assistants **Gwengèle Guigon** and **Delphine Davenier**. The show closed in January 2009. Congratulations Ted Carpenter!

RESEARCH

IPY 2007–2008: TIME FOR SUMMING UP?*By Igor Krupnik*

On 25 February 2009, a special International Polar Year Ceremony at the headquarters of the World Meteorological Organization (WMO) in Geneva marked the official closure of the observational period for IPY 2007–2008. It took literally a blink of time and just two annual issues of the *ASC Newsletter* for this major international initiative to run its course. Of course, the IPY itself as a significant international science and public venture will last at least for another year or two, including its scheduled follow-up conferences, various professional meetings, and publications. Nonetheless, its research and observation program is officially over; many believe that this once-in-a-lifetime international venture is now in its final stage, namely in the assessment and synthesis of its results. This update, the sixth in the series published by the *ASC Newsletter* since 2003, covers major developments in IPY during 2008; it also addresses some of the issues associated with its legacy in 2009 and beyond.

IPY Social and Human Science Activities in 2008

As of the most recent count (fall 2008), at least 30 proposals in social/human research endorsed by the IPY Joint Committee in 2005–2006 received full or partial funding and were operational by summer 2008. Several have already been completed. Those 30-some funded international ventures cover all fields of social and human research, with most of the projects focused on northern industrial development, human health, indigenous knowledge, community adaptations to climate change, language and cultural preservation, and the like (see *ASC Newsletter* 15). The IPY social and human science projects include participants from at least 16 countries (Australia, Bulgaria, Canada, Denmark, Estonia, Finland, France, Germany, Greenland, Iceland, the Netherlands, Norway, Russia, Sweden, UK and the US), as well as from major organizations of Arctic indigenous people in all circumpolar nations. To that list, we should add at least two dozen social/human initiatives that have been funded in certain countries—notably, in Canada, Russia, Sweden, and the US—through their national IPY programs, outside the JC review and endorsement process. When those *national* IPY projects are taken into account, the overall number of the IPY activities in the ‘People’ field is perhaps close to 55 or 60, with some other still unaccounted efforts in education, outreach and public communication.

The year 2008/2009, the second in IPY 2007–2008 observation cycle, marked the climax of many initiatives. The 2008/2009 winter is the last official IPY field season in both the Arctic and Antarctic. Nonetheless, several IPY studies will continue to run their course during 2009, and even into 2010, since many were funded after the official start of IPY in March 2007. Some activities may expand their lifetime through additional funding.

The year 2008 also witnessed a growing spectrum of various IPY-related symposia, conferences, and sessions. In July 2008, two major polar science organizations, the Scientific Committee for Antarctic Research (SCAR) and the International Arctic Science Committee (IASC) co-sponsored major IPY-focused conference in St. Petersburg, Russia titled “Polar Research: Arctic and Antarctic Perspectives in the International Polar Year.” Over a thousand IPY researchers attended its numerous sessions in all polar disciplines, including six sessions focused on social/human projects in IPY 2007–2008 (see <http://www.scar-iasc-ipy2008.org/>). Another major science gathering, the fall meeting of the American

Geophysical Union (AGU) in December 2008 in San Francisco, featured dozens of papers, scores of public events, poster sessions, and invited lectures focused on IPY science, primarily in geophysical disciplines but also in ocean sciences, education, and public outreach. In the social science field, the highest-profile event was the 6th International Congress of Arctic Social Sciences (ICASS-6) in Nuuk, Greenland in August 2008 that was officially listed as an IPY project (IPY #69). The Congress’ program included ten sessions organized around international IPY projects and several individual and plenary papers on IPY research. Another major opportunity to elevate the profile of Arctic social and human studies was the so-called IPY People’s Day on 24 September 2008 (<http://www.ipy.org/index.php?ipy/detail/people/>). That week-long event, the sixth in the series of special International Polar Days over the duration of IPY opened to the public some 40 projects in social/human research, education, and science outreach, including links to project websites and related resources, and interviews with project leaders. Last but

not least, the social/human science footprint in IPY was boosted by innumerable public events, such as scholarly talks, lectures, museum and art exhibitions, community workshops, roundtables, speaking tour and the related media coverage and websites.

These and similar activities are certain to continue for some time after the official ending of the IPY observational period in March 2009. It will lead naturally to more follow-up publications and media stories. Just two months ago, the Smithsonian Institution released a major IPY publication, the 440-page collection *Smithsonian at the Poles: Contributions to International Polar Year Science*. The IPY 2007–2008 Publications Database was launched in spring 2008 as a joint effort by the Arctic Institute of North America in Calgary, Canada; the American Geological Institute in Alexandria, USA; and the Scott Polar Research Institute in Cambridge, UK. It already listed 945 IPY-related entries as of October 2008. Many IPY scientists are already working on summary publications on their project research in special journal issues and collections of papers. In spring 2009, the new Russian ecological journal, *Ecological Planning and Management*, will



Cover page of the statement on IPY 2007–2008 science achievements released in Geneva on 25 February 2009.

publish its special IPY issue titled “International Polar Year 2007–2008 in the Russian Arctic” (**Igor Krupnik**, guest editor) with eleven papers on social and human studies in the Russian Arctic, from the Kola Peninsula to the Bering Strait.

Life After IPY

By now, the attention of the IPY scholarly community is focused upon the next major IPY-related event, the international Conference “Polar Science – Global Impact” which will take place in Oslo, Norway in June 2010. This conference will attract a few thousand scientists, science managers, writers, journalists, publishers, and educators. It will mark the height of international science and public interest in IPY research, its major achievements and lasting legacies. The conference, organized by the Research Council of Norway, has been endorsed by the IPY Joint Committee, the International Union for Science (ICSU), the World Meteorological Organization (WMO), two major IPY sponsors, as well as by SCAR, IASC, the Arctic Council and other notable players in polar science and policy-making. The conference aim is to, “demonstrate, strengthen, and extend IPY’s remarkable accomplishments in science and [...] highlight the extraordinary interdisciplinary and multinational efforts in research and in communication of research to the public.” See (<http://ipy-osc.no>). Over 120 session proposals have been already submitted to the conference’s Steering Committee. The conference will be organized around five major themes: 1) linkages between polar regions and global systems; 2) past, present and future changes in polar regions; 3) polar ecosystems and biodiversity; 4) human dimensions: health, society and resources; and 5) new frontiers and directions in polar research. The Conference’s subcommittee on IPY social/human research is chaired by **Dr. Sverker Sörlin**, polar science historian and the Head of the Swedish IPY national committee. The Oslo conference will certainly initiate numerous publications, round-tables, scholarly reports and media materials related to IPY.

The IPY planners are charting yet another major IPY-related conference to take place in spring 2012 in Canada. The Canadian event, unlike the conference in Oslo, will primarily focus on the public, educational, and political impacts of IPY. The Canadian IPY Committee and other Canadian agencies have expressed their readiness to host this major international meeting, although the time and venue are yet to be determined, so stay tuned.

Securing the Legacy of IPY 2007–2008

In the five-plus years following the onset of serious planning for this IPY, we have witnessed a remarkable turn-around in the standing of social and human research in polar science and in IPY, in particular. While geophysical and biological ‘heavy-weights’ may have initially viewed polar social scientists as marginal players, we are now regarded as highly valued partners. For many, the very involvement of social scientists and polar residents in IPY 2007–2008 illustrate the new innovative and modern face of the events. During that transition, we helped successfully reshape the IPY science program into a truly multi-disciplinary enterprise. While social/human studies played almost no role in IPY-2 in 1932–1933 and in IGY in 1957–1958, social/human studies now account for more than twenty percent of all scholarly activities in this IPY and constitute perhaps one third of its public and educational efforts. In fact, the final tally of our impact may not be known until the end of IPY projects in 2009/2010, if not a few years later, when IPY-related publications and synthesis volumes are published.

If we indeed view IPY 2007–2008 as something that happens once in a scientist’s lifetime—a challenge of fifty years—we may justly claim that Arctic social/human scientists were up to that

challenge when they joined the planning and preparation efforts for IPY in 2003/2004. We may reflect on our growing acceptance by mainstream polar organizations, the opening of new funding sources for social research in Europe, Canada, and the US, and the inception of many science initiatives operated jointly or primarily by Arctic residents. To that list, one may add the emerging recognition of the importance of social sciences and societal issues by many agencies and governmental programs in polar research, as well as by major intergovernmental organizations such as the Arctic Council and the two IPY co-sponsors, International Council for Science (ICSU) and World Meteorological Organization (WMO).

We have also witnessed an increase in the number of physical and natural scientists who seek to collaborate with polar residents in their research, and embrace themes and issues related to polar communities and methods of social and human research. That growing interest was evident in several large-scale interdisciplinary initiatives of the past decade, like the International Conference for Arctic Research Planning (ICARP-2), Arctic Climate Impact Assessment (ACIA), International Study of Arctic Change (ISAC), and the Sustainable Arctic Observing Network (SAON). We now engage with many more sympathetic partners, and face fewer skeptics than five years ago. IPY-based collaboration yielded a wide range of interactions with our colleagues in natural and physical sciences, including many cross-disciplinary efforts in the documentation of ecological knowledge and the monitoring of Arctic climate change. We should be pleased we did not ‘miss the IPY boat’ back in 2004.

The twelve-page statement by the IPY Joint Committee, *The State of Polar Research* (http://216.70.123.96/images/uploads/IPY_State_of_Polar_Research_EN_web.pdf) released at the IPY ‘closing ceremony’ in Geneva on 25 February 2009 refers to seven major achievements towards an IPY legacy that the Joint Committee views as the key long-lasting outcomes of IPY. These are: (new) observational systems, facilities, and infrastructure; scientific and political cooperation; cross-disciplinary collaboration, synthesis and integration; (main) reference data; new generation of trained polar scientists and engineers; exceptional public interest and participation; and engagement of Arctic residents and indigenous people. As the JC statement rightly advocates, “For the first time in IPY/IGY history, physical, natural, social, and humanistic scientists, and local community-based experts, worked together under a common multi-disciplinary science program. This new form of cross-disciplinary collaboration is widely perceived as a lasting achievement of the IPY. It marks an extraordinary advance in our vision of the complexities of the polar regions and of the importance of synthesis, knowledge integration, and data sharing in the understanding of processes that affect our planet (p.10).”

With regard to the Arctic residents’ engagement in IPY, the JC statement argues that “...for the first time, Arctic residents and their organizations acted as full partners and leaders in international projects that involved scholars from many nations and disciplines, in research planning, data collection, management, analysis and outreach. The contributions by Arctic residents and integration of their observations and knowledge were key to the success of several IPY projects studying the dynamics of sea ice, weather; changes in habitat and wildlife distribution; sustainability of local economies; and public health and community well-being. This legacy of partnership has created a solid foundation for the engagement of Arctic residents and indigenous peoples in future large-scale science projects.” Our common contributions to IPY 2007–2008 will be evaluated according to these very high standards for decades to come.

SIKU (SEA ICE KNOWLEDGE AND USE) STUDY ADVANCES IN ITS THIRD YEAR

By Igor Krupnik

The *SIKU* (*Sea Ice Knowledge and Use: Assessing Arctic Environmental and Social Change*) project is a collaborative international study under the IPY 2007–2008 program (IPY #166). The project name, *SIKU*, is also the basic word for sea ice (*siku*) in all Eskimo languages from Bering Strait to Greenland. The *SIKU* project was started in 2006 and it will continue until 2010, as a consortium of about a dozen local initiatives. Indigenous experts from more than twenty northern communities in four countries participate in *SIKU* studies conducted by teams from five nations: Canada, U.S., Greenland, Russia, and France (see *ASC Newsletter* 15). Major *SIKU* ‘hubs’ are located at the ASC in Washington, DC (**Igor Krupnik**), University of Alaska Fairbanks (**Hajo Eicken**), Carleton University in Ottawa, Canada (**Claudio Aporta** and **Gita Laidler**), Russian Institute of Cultural and Natural Heritage in Moscow (**Lyudmila Bogoslovskaya**), and at the ICC-Greenland Office in Nuuk, Greenland (**Lene Kielsen Holm**).

SIKU activities include ice and weather monitoring by community observers; interviews with elders and hunters; compilation of local dictionaries of sea ice terms in indigenous languages; education and public outreach in support of indigenous languages and subsistence knowledge. These and other activities exemplify the key mission of the *SIKU* project, namely, to advance polar residents’ participation in IPY 2007–2008 and to strengthen their contribution to the scholarly studies of Arctic climate change. By its very nature, the *SIKU* initiative embodies the inclusive character of IPY 2007–2008; its reliance on sharing and collaboration; and its appeal to the Arctic people (see <https://gcr.ca/carleton.ca/siku>).

SIKU Activities in 2008

The first *SIKU*-focused studies were initiated in Alaska in spring 2006 and in Chukotka, Russia in fall 2006 (see *ASC Newsletter* 15). Soon after several other efforts in the documentation of indigenous knowledge and use of sea ice, such as the *SILA-Inuk* project administered by the Inuit Circumpolar Council (ICC)-Greenland (**Lene Kielsen Holm**, coordinator) in Nuuk, the Nelson Island Natural and Cultural History Project (**Ann Fienup-Riordan** and **Mark John**, Calista Elders Council, Pls), the NSF-funded effort in Western Alaska; and the *Siku-Inuit-Hila* project (**Shari Gearheard**, **Henry Huntington**, and **Lene Kielsen Holm**, coordinators), another NSF-funded venture involving the communities of Qaanaaq (Greenland), Clyde River, (Nunavut), and Barrow (Alaska) joined the *SIKU* initiative. Main *SIKU* operations, started in early 2007, were supported by grants from the Canadian Government IPY program and the Shared Beringia Heritage Program of the National Park Service, Alaska Office for its Canadian and Alaska-Chukotka components, respectively.

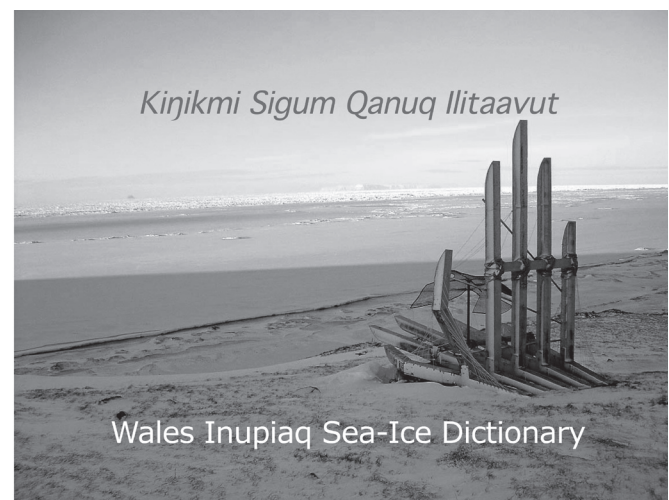
For many components of the *SIKU* ‘alliance,’ 2008 was the second full year of field studies and work with the participating northern communities. The *SIKU* team also organized its first major symposium at the 6th International Congress of Arctic Social Sciences in Nuuk, Greenland (August 2008) that was run as a full-day session of 15 papers. The Canadian *SIKU* team at Carleton University launched the project website at <https://gcr.ca/carleton.ca/siku> and hosted a five-day project meeting in Ottawa in November 2008. The *SIKU* project was featured on the IPY People’s Day in September 2008, and in several scholarly and public presentations. This article provides a brief overview of major *SIKU* activities during 2008.

SIKU-Alaska

The main feature of the *SIKU*-Alaska efforts is its focus on community-based knowledge and heritage documentation and on the integration of observations of local experts into scholarly studies of Arctic ice and climate change. The latter goal follows the overall objective of IPY 2007–2008 to introduce the data and perspectives from Arctic residents and indigenous people into science models of sea ice dynamics, marine animal distribution, and ecosystem shift. Overall, experts from seven Alaskan communities—Gambell, Wales, Shishmaref, Shaktoolik, Barrow, Tununak, and Toksook Bay—participated in the *SIKU* operations in 2008.

Specific *SIKU*-Alaska activities, as well as in other regions, fall in four major categories: 1) local observation of sea ice and weather dynamics by community-based monitors; 2) collection of indigenous terminologies for sea ice in local languages and dialects; 3) documentation of local knowledge on subsistence use of sea ice in hunting, traveling, and monitoring via interviews with local experts and participant observation; and 4) production of educational and heritage materials for participating communities. Local observations were conducted in Gambell (**Leonard Apangalook, Sr.**, and **Paul Apangalook**), Wales (**Winton Weyapuk, Jr.**), Barrow (the late **Arnold Brower, Sr.** and **Joe Leavitt**), and Shaktoolik (**Clara-Mae Sagoonick**). Daily observational logs are being put into a centralized database being run by the team at the Geophysical Institute, UAF (**Hajo Eicken**, **Matt Druckenmiller**, and **Mette Kaufmann**). In all four communities’ sea ice and weather observations will continue throughout winter 2008/2009, until the full disintegration of sea ice in May-June 2009. That will help produce an unbroken record of local observations in four communities throughout the entire IPY period. Local observers’ sea ice logs are constantly checked against coastal radar data (in Barrow and Wales, UAF-based program) and high-resolution satellite imagery (at UAF and Alaska Weather Service in Anchorage, **Gary Hufford**).

Alaska *SIKU* teams were successful in recording indigenous terminologies for sea ice in Wales (**Winton Weyapuk, Jr.**), Barrow (**Ronal Brower**), Shishmaref (**Josh Wisniewski** and local collaborators), Shaktoolik (**Igor Krupnik** and **Clara Sookiayak**), and Tununak (**Ann Fienup-Riordan**, **Mark John**, and local collaborators). The Wales and Barrow sea ice lists include over 100 terms, whereas Shishmaref, Shaktoolik, and Nelson Island lists are in the range of 50-80. The Wales sea ice terminology, illustrated



Cover page of the Wales Inupiaq Sea Ice Dictionary (**Weyapuk** and **Krupnik**, 2008).

with photographs of local ocean views taken by **Winton Weyapuk, Jr.** and historical photos from the 1920s from the collection of the Denver Museum of Science and Nature, have been organized into a 112-page illustrated book, *Wales Iñupiaq Sea Ice Dictionary / Kingikmi Sigum Qanuq Ilitaavut* (Weyapuk and Krupnik 2008) to be published in 2009. The collection of local sea ice terminologies will continue throughout 2009 and will include two more Alaskan communities, Point Hope and Wainwright.

Besides the Wales 'sea ice dictionary,' several efforts were undertaken to popularize *SIKU* project activities and to share materials with communities. In Shishmaref, Wisniewski organized a workshop with a group of elders and the school Iñupiaq language instructor. This group will continue its work on an educational curriculum titled *A Kigiqtaamiut Way of Knowing about Hunting on the Ice* to be produced as a CD-ROM for local users. In October 2008, the *SIKU* team at UAF organized public lectures and classes for university students featuring *SIKU* participants from Alaskan communities (**Winton Weyapuk, Jr.**, **Joe Leavitt**) and UAF faculty (**Hajo Eicken** and **Ron Brower**). **Leonard Apangalook, Sr.** from Gambell gave a public talk under the IPY lecture series at the UAF Northwestern Campus in Nome in September 2008 and **Igor Krupnik** spoke to the same audience in February 2008. Igor also made public presentations on the *SIKU* project at the Alaska Park Science symposium in Fairbanks in October 2008 and at the Arctic Social Science Congress in Nuuk in August (see below).

SIKU-Chukotka

Russian *SIKU* operations were greatly expanded in late 2007, when the team from the Russian Beringia Natural and Ethnic Park agreed to join the project and offered assistance by local park rangers in observation and data collection. Altogether, *SIKU*-related studies were undertaken in five communities in Chukotka. Local ice and weather observations were conducted in the village of Uelen in the southern Chukchi Peninsula (by **Roman Armaergen** since late 2006), in Yanrakynnot (**Arthur Apalu**), New Chaplino (**Alexander Borovik**), and Sireniki (**Oleg Raghtilkun**). **Igor Zagrebin** continued his long-term monitoring of the sea ice conditions in Providenia Bay, which he started in 2000.

Russian team members worked on four local bilingual sea-ice 'dictionaries': in Uelen (**Roman Armaergen** and **Victoria Golbtseva**, over 120 terms), Yanrakynnot (**Arthur Apalu** and **Natalya Kalyuzhina**, started in December 2008), Lavrentiya (**Boris Alpergen** and **Elisaveta Dobrieva**, over 60 terms with illustrations), and in Sireniki (**Aron Nutawyi** and **Natalya Rodionova**,



Roman Armaergen, 69, local hunter from the village of Uelen, makes pencil drawings to illustrate the Uelen Chukchi sea ice dictionary. Photo: **Victoria Golbtseva**

over 55 terms). The two former dictionaries are the first ever sea-ice lists compiled in the Chukchi language; the two latter ones are in the Central Siberian and Naukanski Yupik languages, respectively. The Uelen Chukchi list will be published in spring 2009 and all four Chukotka indigenous 'dictionaries' will be converted into bilingual public materials for local users. The Russian team has already produced four publications in Russian journals and collections and a Russian *SIKU* book is planned for 2010.

An important component of the *SIKU*-Chukotka program is public outreach and education. Several *SIKU*-based presentations and

training workshop in the documentation of indigenous knowledge were conducted in 2008 in Uelen, New Chaplino, Provieniya, Lorino, Yanrakynnot, and other Chukotka communities.

SIKU-Canada

The Canadian component of the *SIKU* project titled Inuit Sea Ice Use and Occupancy Project (ISIUOP) builds on previous sea ice research in Nunavut and Nunavik communities and extensive documentation of local knowledge and use of sea ice. Inspired by the seminal Inuit Land Use and Occupancy Project of 1976 under **Milton Freeman**, ISIUOP aims at collaborative investigations and mapping of the sea ice knowledge and use around several Inuit communities. ISIUOP teams document the extent and areas of sea ice use, key harvesting areas, traditional and current ice routes, Inuktitut place-names and terminologies associated with ice features, conditions, or dynamics, as well as shifts in patterns of sea ice use due to social and/or climatic change. This work has been carried out for several years in Igloodik, Cape Dorset, Pangnirtung in Nunavut and also in Nunavik.

A unique component of the ISIUOP effort is the development of new northern-focused multi-media educational tools, including an online, interactive cybercartographic atlas framework that uses an open software package called *Nunaliit* designed by the Carleton University cartographic team (**Fraser Taylor**, **Peter Pulsifer**, **Amos Heyes**). An online cybercartographic atlas will facilitate the input of information on sea ice use and occupancy and communicate

this in new ways. It will allow local communities, which have limited access to modern geographic information processing tools, to enter their knowledge into the shared online framework.

In 2008, ISIUOP-*SIKU* researchers continued their work in Igloodik (**Claudio Aporta**, **Gita Laidler**, **Kelly Karpala**), Cape Dorset and Pangnirtung (**Gita Laidler**, **Karen Kelley**, **Mark Kapfer**), Clyde River (**Shari Gearheard**) and other Nunavut communities. In Nunavik, ISIUOP researchers (**Chris Furgal**, **Martin Tremblay**) are engaged with the communities of Akulivik,



SIKU community presentation in Uelen (March 2008). **Victoria Golbtseva** (to the left) speaks to local elders about the documentation of sea ice knowledge. Photo courtesy of **Victoria Golbtseva**

Kuujuuaq, Umiuuaq, and the Kativik Regional Government in the community-based ice-monitoring and knowledge documentation program. Extensive interviews were conducted in the participating communities and a multi-media CD (eventually available online), containing maps of traditional trails on land and sea ice and local knowledge regarding ice conditions, is in development. Recent additions to the Canadian *SIKU* effort include the compilation of a Inuttut (Labrador Inuit) sea-ice terminology of some 120 terms by **Paul Pigott**, Labrador-based journalist and M.A student in linguistics at Memorial University in St. Johns, Newfoundland, and a poster with Nunavik sea-ice terms produced by **Martin Tremblay** and his Nunavik collaborators for use in local schools and heritage programs.

SIKU-Greenland

SIKU activities in Greenland are conducted by two independent teams. The main effort is carried out by the *Sila-Inuk* project administered jointly by the ICC-Greenland and Kalaallit Nunaanni Aalisartut Piniartullu Kattufiat (KNAPK), or the Association of Fishermen and Hunters in Greenland in Nuuk (**Lene Kielsen Holm**). The *Sila-Inuk* project is focused on the documentation of local observations of ice and climate change in Greenland via interviews with hunters, fishermen, and elderly experts. Over 30 people were interviewed in 13 Greenlandic communities; the interviews provided information about the changing environment, including ice, weather, local animals and plants, and hunting conditions. In 2008 the team produced a major report summarizing the materials from the interviews that is now being translated into English.

The *Sila-Inuk* team also participates in the circumpolar *Siku-Inuit-Hila* project, a comparative NSF-funded study of sea ice knowledge and use in three polar communities: Qaanaaq in Northern Greenland, Clyde River in Nunavut, Canada, and Barrow, Alaska. Teams of indigenous hunters and experts from those communities and participating scientists (**Shari Gearheard**, **Henry Huntington**, **Andy Mahoney**, **Yvon Csonka**) have visited each of the three communities for extensive fieldwork and knowledge documentation. In spring 2008 the joint team worked in Clyde River, Nunavut, after similar field visits to Qaanaaq in spring 2007.

Independently, a small French *SIKU* team is working in both West and East Greenland. From May to June 2008, meteorologist **Pierre Taverniers** visited the small community of Qeqertaq (population 180) in the northeast section of Disko Bay in Northwest Greenland. In 1987/1988, Pierre stayed in Qeqertaq for a full year conducting meteorological observations and studying sea ice variability and local use of sea ice. Since 1987, the average annual temperature in Qeqertaq has increased by more than 3° C, which has had major impacts on ice regime, subsistence, and hunters' access to sea ice. Following his visit, local ice observations were started in fall 2008 and a dictionary of local ice terms has been collected. **Nicole Tersis**, Inuit linguist at the CNRS in Paris and the author of the recently published East Greenlandic (Tunumiisut) dictionary, is compiling a list of East Greenlandic terms for sea ice for comparative analysis of Greenlandic Inuit (Kalaallit) ice nomenclatures.

Prospects for 2009–2010

Most of the *SIKU* observation and data-collecting activities will continue until summer 2009. By that time, *SIKU* participants will be duly converting their materials into chapters for the forthcoming *SIKU* project volume. The book will be published by Springer in June 2010 in time for the next major IPY conference in Oslo,

Norway. The *SIKU* team has already submitted a proposal for a special *SIKU* session at the Oslo conference so the results of these initiatives can be shared with the broad IPY community. Papers presented in Oslo in 2010 will provide the basis for another *SIKU* collection or a special issue of a major science journal. The Canadian team at Carleton is also planning to present a prototype of its electronic sea ice atlas in Oslo. A Russian *SIKU* book and several local publications, including bilingual heritage and educational materials, are also on the list for 2009/2010. The full scope of the *SIKU* data-sharing and publication program will be apparent by the time of the next *ASC Newsletter* in early 2010.

THE ARCHAEOLOGY OF LABRADOR INUIT AND MORAVIAN MISSIONS

By Beatrix Arendt

"The wheel is come full circle." – William Shakespeare



Beatrix Arendt in the field

Ten years ago I ambled along the Museum Storage Center (MSC) hallways as an Arctic Studies Center intern working with **Stephen Loring** on a small archaeological assemblage from a little known Moravian mission village in Labrador, Canada. My return to the ASC as a Pre-doctoral fellow continues the work I began as an intern. My dissertation research explores the influence of German Moravian missionaries on Labrador Inuit culture during the 18th and 19th centuries in the town of Hopedale. I returned to

the Smithsonian to conduct analysis on archaeological assemblages from two 18th century Inuit sites in northern Labrador.

The Moravians established their first mission at Nain in 1771 and approached the barren Labrador landscape with a belief in their ability to transform it into an ordered Christian society. They introduced wooden houses, built roads, and encouraged Christian community values, yet tried to keep the modern accoutrements separate from the Christian message. The missionaries' explicit goal was not predicated on transforming every aspect of local indigenous culture. They wanted Inuit to remain self-sufficient and maintain many of their traditions, including hunting and related material culture. But their Christian message affected the Inuit community greatly and took hold of many. As a result, the church



Snow knife found in the House 1 midden at Anniowaktook Island.

continued to build additional missions and by the end of the 19th century had established seven Moravian communities along the entire Labrador coast.

Despite their attempts not to change Inuit material culture per se, the mission presence marks the beginning of more notable transformations of Inuit tradition. Eventually, the missionaries began to impose particular cultural and social views and practices that tremendously affected basic aspects of Inuit culture, including what they hunted and where they lived. Although Inuit were in intermittent contact with European explorers and whalers since the 16th century, the Moravian's presence, proselytizing and systematic trade profoundly influenced the course of future Inuit domestic and subsistence strategies. My project seeks to understand Inuit choices to move out of sod house settlements to missions, convert to Christianity, and adopt European practices by studying and understanding the historic transformations prior to the Moravians' arrival. My work at the ASC studies whether the Moravians arrival unwittingly interfered with an established Inuit social system.

Inuit developed an elaborate trading network with European whalers and explorers that led to a structured society. Inuit men who rose to positions of authority as boat owners, whale hunters, shamans, mediators and trading captains used existing social roles of authority to organize kin, dominate exchange and accumulate wealth through European trade goods. Maintaining strong social and economic alliances with these leaders could be beneficial to community members during periods of resource scarcity or economic hardship. However, the arrival of the Moravian missionaries in 1771 disrupted this social system by offering Inuit access to desired resources, including tobacco and iron. Access to European trade goods was no longer reserved for the most influential. By comparing household data from 18th- and 19th-century Inuit sod houses in and around the Moravian's third mission, Hopedale, established in 1782, my hope is that this project will provide a better understanding of Inuit choices in a colonial setting and discover how their previous social system influenced culture contact situations.

One of the two assemblages I am analyzing currently is from an Inuit sod house settlement excavated by Stephen Loring, of the ASC, and **Leah Rosenmeier**, of the Peabody Museum of Archaeology at Andover and Brown University, over a series of field seasons from 1999 to 2003. Loring and Rosenmeier led a community archaeology project that excavated three large sod houses on Adlavik Island located a hundred kilometers southeast of Hopedale dating to the mid-18th century. At Adlavik, the large array of Inuit materials are indicative of traditional Inuit subsistence and domestic activities as well as the introduction of new European technology especially iron into the Inuit toolkit.

The second assemblage is from an excavation I carried out in 2008 on Anniowaktook Island located 7.5 km east of Hopedale. Along with five Inuit students, I excavated an 18th-century Inuit sod house and its associated midden, or trash deposit. The excavation unearthed a large quantity of faunal materials and traditional Inuit hunting tools such as harpoon parts and snow knives which suggests an active and successful hunting tradition. The presence of European items including tobacco pipes, glass beads, French Normandy stoneware and a copper buckle also proposes Inuit living here participated in an active trade with the European whalers and traders that visited these coasts before the Moravians. Together, these two assemblages will provide further insight into domestic practices during the 18th century as well as the basis for contextualizing later changes to Inuit culture.

As my research interests focused over the last ten years, my

general appreciation of Labrador Inuit culture continues to broaden. Originally a historical archaeologist interested in slave sites in the southeast, my lucky encounter with Stephen Loring ten years ago led me down an unexpected path towards research of missions in the subarctic. Yet I have never looked back and am eager to see how this study adds to a growing body of work on the Moravian and Inuit of Labrador.

STUDIES INTO THE SOCIAL ORGANIZATION OF THE MARITIME ARCHAIC OF NEWFOUNDLAND AND LABRADOR

By Christopher B. Wolff



Christopher B. Wolff

Over the last several decades research focusing on the Maritime Archaic of Newfoundland and Labrador has been gradually increasing. As more data is recovered and more researchers are working in that Province, our ability to delve deeper into their social organization has been improving. Yet, beyond broad social patterns there is much we do not know about the earliest inhabitants of Newfoundland and Labrador. For example, while the development of Maritime Archaic

residential architecture from single-family pithouses to multi-family longhouses has been substantiated in areas of central and northern Labrador, little is known about the causality behind those changes. Another gap in our understanding of Maritime Archaic society concerns the development and maintenance of the long-distance exchange network that ranged from northern Labrador to northern New England. There is substantial evidence that lithic material from Ramah Bay in northern Labrador was traded in large quantities within Newfoundland and Labrador, and increasingly smaller amounts farther south into the Canadian Maritimes and New England. Other lithic materials procured from various source localities in Newfoundland and Labrador were also traded throughout that range. However, we know little about the social



Maritime Archaic "nipple-based" points found in ritually killed pithouse.

organization of the population that created and maintained the movement of these materials. These two issues have been the focus of my research over the last seven years, and my interest in them really started earlier as an intern at the Arctic Studies Center when I was an undergraduate student at Portland State University.

The first of these issues—the changes in domestic architecture—was the focus of my doctoral research at Southern Methodist University, where I recently completed my dissertation entitled *A Study of the Evolution of Maritime Archaic Households in Northern Labrador*. The field research for this project was conducted at a site just south of Saglek Bay on a small peninsula called White Point. This peninsula contained the remains of Maritime Archaic structures including many pithouses and three longhouses. I and a crew of three students from Memorial University, and three Inuit students from the nearest community of Nain (~200 km south) steamed two days up the coast in the summer of 2006 to excavate several of these structures. It was a successful expedition and we were able to excavate two of the pithouses and one longhouse, despite losing a couple of weeks due to sea ice conditions, gale force winds, heavy rain, and having our sleep interrupted by the occasional polar bear. Nonetheless, we made several interesting finds.

First, we excavated what appears to have been a ritually killed Maritime Archaic pithouse dating to roughly 6500 BP at White Point 21 (IcCp-41). Where other pithouses that have been excavated—including a neighboring house about 3 meters away—have living floors that suggests they were occupied for short periods and hosted a variety of activity, the ritually killed pithouse only contained a large, circular red ochre deposit in its hearth area with two large, finely-made spearpoints, that had been purposefully broken, stabbed into it. This makes this house the only known instance of this type of ritual behavior associated with the Maritime Archaic, and more broadly, perhaps the earliest evidence of ritually killed architecture in the New World. It suggests that early in their cultural history, the Maritime Archaic embedded spiritual elements into their domestic environments. This makes the shift to larger multi-family houses and eventually longhouses even more interesting, because it implies that there may have been shifts in their ideology to coincide with those changes.

I believe that ideology had to have played a role in the evolution of Maritime Archaic houses, although other more pragmatic considerations, such as conservation of materials, changing demographic structure, and flexibility in their mobility strategies were likely also important influencing factors, as they always have been in northern societies. The excavation of the longhouse at White Point 16 (IcCp-34), however, did not provide any clues to what kind of ideological or symbolic changes may have occurred. The organization of the longhouse and its contents showed little evidence for asymmetrical social relationships, and no clear ritual materials or contexts were discovered. There was some indication that there were discrete activity areas associated with primary production of stone tools, and with the butchery and processing of animals, which I believe demonstrates a shift towards a more logistical mobility strategy; however, that evidence does not directly lead to the need for co-residence within a single longhouse rather than individual single family houses within a community. For that change to occur, I think there needs to have been an alteration in the ideology of the Maritime Archaic, at least in portions of that society. Among other possibilities, this change could be linked to solidification of community associated with communal hunting activity or corporate ownership of boats, but may also be a type of enforced egalitarianism in an attempt to maintain that ideal in the face of rising social complexity by neighboring groups. In that

regard, it has pragmatic applications as well if there was increased conflict associated with societal changes.

The social complexity achieved by the Maritime Archaic is difficult to assess, in part due to the poor preservation conditions in Northeastern North America. The development and maintenance of long distance exchange necessitates some degree of social complexity but its organization and operation is virtually unknown. My post-doctoral research at the Arctic Studies Center is an attempt to start filling in some of that organization and the mechanics of Maritime Archaic exchange. I am using a variety of petrographic analyses (e.g. X-ray diffraction (XRD), X-ray fluorescence (XRF), and scanning electron microscopy (SEM/EDS)) to source slate recovered from Maritime Archaic sites throughout Newfoundland and Labrador to try to map Maritime Archaic exchange relationships and mobility strategies across that region. Initial results of primary component analyses resulting from XRF and XRD are promising, and indicate that we will be able to group source data through sampling slate artifacts. This data will then be mapped on the landscape and its distribution analyzed at various time scales to assess if we can obtain information about changes in the social organization and mobility of Maritime Archaic populations.

Both of these research pursuits are in their early stages, and much more work needs to be conducted on these and other aspects of Maritime Archaic social organization. Initial findings, however, are promising. In the near future I am planning more inter-disciplinary collaborative efforts to examine Maritime Archaic society in a fuller cultural and environmental context, and have started a new research project at Stock Cove, Newfoundland to examine the historical ecology of that region beginning with the Maritime Archaic but examining human-environment relationships throughout its cultural history.



Longhouse excavated at White Point, Northern Labrador

FROM COGNITIVE MAPS TO GIS

By Norman Hallendy



Norman Hallendy

The Inuit whose lives depended on a lifetime of traveling in search of food required highly developed and specialized hunting skills and a thorough understanding of the sky, sea, tundra, and ice in order to stay alive. The behavior of clouds, the appearance of 'sun-dogs', even the precise quality of the air contained messages of importance to the Arctic hunter. His language

reflected their "language" and it was a complex language, this *tukisianiq nunamik*. The language of the land was an articulation of omens and accurate observations, a careful blend of magic and science expressed in the oral tradition and passed on from one generation to the next. **Osuitok**, an elder of Kinngait, referred to the actual transferring of knowledge as *tautuunguatitsiniq*, creating a picture in the other person's mind of a place or thing. It was not unusual for a young hunter to learn a *pissik*, a song describing the way to a distant and unfamiliar place, or for children to play a game of tongue twisters composed of place names rapidly recited in sequence.

"Maps" were registered upon the memory as a series of images illustrating features, places and related objects located upon a temporal and spiritual landscape. Each and every one of these entities had names. Inuktitut terms for hills, rivers, lakes, eskers, mountains, including all natural features were familiar terms, to people living in widely separated regions. However, the names of places and objects often reflected how they appeared to the eye and thus how they were imagined. The images they evoked were multidimensional, thus recognizing the fact that their appearance varied depending on the relative position of the traveler. Because the Arctic landscape changed about every one hundred days, these cognitive maps were dynamic so as to be relevant to the prevailing conditions of the seasons, weather and tides. An example of an ephemeral landscape whose character is reflected in its name is an ancient site on the east coast of the Foxe Peninsula known as Nurrata. The name Nurrata implies "Where the land and the sea appear as one in winter." Nurrata lies in the region of Qaumarvik "Where the land is in brightness" which is the region beyond Tikiraaqjuk the "Great Finger."

For the first time since Inuit inhabited the Arctic, the reliability of traditional knowledge of ancient routes is now in peril. Inuit elders in a number of communities have noticed the increased frequency of severe storms, changes to the migration patterns of wildlife and the formation of sea ice occurring later and breaking up much earlier than can be remembered. In response to the concerns of Inuit hunters, the Kativik Regional Government of Arctic Quebec have produced sets of maps based on interviews with hunters that illustrate both traditional travel routes alongside contemporary travel routes, including places that now present an imminent danger to the traveler (Tremblay et al 2006). In Arctic Bay, it is now relatively common for hunters to check weather and ice conditions depicted on daily satellite reports.

Recently, a group of Inuit students under the guidance of two archaeologists conducted a dig at a well known Naujaat site at Naujan Lake near Repulse Bay. Their usual gear, consisting of a digging trowel, measuring tape, pencils and paper, also included surveying equipment and GPS devices. The information gathered was very carefully plotted on electronically generated maps for later data entry into a *Qaritaujaq*, or meaning that which resembles a brain: a computer. In the final analysis, a map gives you an impression of a specific area. GPS can indicate on that map where you are supposed to be, but traditional knowledge about survival in the Arctic is what can save your life.

An excerpt from *Uganatuq Nuna Sikusiilarmiut perceptions of the land: From cognitive maps to GIS* by **Norman Hallendy** (Tukilik Foundation) and **Anne Henshaw** (Bowdoin College)

FINNS IN RUSSIAN ALASKA: IMPACTS AND OBSERVATIONS

By Marcus Lepola

I graduated from Åbo Akademi University in 2002 with a Masters degree in ethnology. My thesis "Colonial patterns in Sitka during the middle of the 19th century: Cultural contact and conflict among Russians, Finns and the native peoples of Alaska" has not been published and is only available from selected libraries in Finland. Since my graduation, I worked on rural development issues in the Turku Archipelago, until recently, when I returned to my thesis research in Alaska. I am fascinated by the skills and technical knowledge of Arctic and Sub-Arctic hunter/gatherers. I believe that one can not fully understand traditional societies without analysis of the technical and practical aspects of Arctic and Sub-Arctic living. My many reconstructions include a traditional Fenno-Ugrian composite bow and a skin-covered Aleut Baidarka. I recently received funding from The Society of Swedish Literature in Finland to continue my research into the Finnish footprint in Alaska. Many Finns collected large quantities of Native artifacts that they later donated to the newly established National Museum in Helsinki. The Russian expansion to Alaska was initiated by Russian furriers, the promyslenniki, who had rapidly expanded across Siberia in their hunt for precious furs. The expeditions of Vitus Bering in 1720 and 1741 opened the door to Alaska and the precious sea otter skins the surviving crew members of Bering's expedition brought back to Petropavlovsk spurred other promyslenniki to find pristine hunting grounds. Their expansion to Alaska was as daring as it was brutal. The Aleutian Islands provided the stepping-stones to the mainland, and the Aleuts suffered the most during this ruthless period. Organized companies replaced the promyslenniki around 1765. Finally, in 1799 the Russian-American Company was granted sole right to all Alaskan trade by the Tsar.

Alexander Baranov lead the new company, created from a merger of more than 40 smaller companies. Baranov continued to force the Aleut to work for the company, often in very poor conditions. Their hunting skills and their use of the traditional Kayak, or Baidarka, was renowned among the Russians. The Russians expanded along the coast towards the Southeast from their stronghold in Kodiak, and employed the Aleut to hunt the inlets of Alaska.

In Yakutat Bay, the Russians crossed paths with the fierce Tlingit who were already engaged in trade with the Americans, and saw no benefit in dealing with the Russians for their inferior products. Furthermore, the Tlingit demanded compensation from the Russians because the Aleuts hunted otters in Tlingit waters. The

Russians and the Tlingit fought each other on several occasions and the Russians finally overcame the Tlingit in 1804, but only after the latter had first destroyed the two Russian settlements in the area. The Sitka colony was the only one to be rebuilt, and was named Novo Archangelsk. The relations between the Russian and Tlingit remained strained.

By 1839, 823 people from Russia and Europe, representing different ethnic backgrounds, inhabited the Russian colonies in Alaska, along with 1318 creoles (Métis). The official census did not include aboriginal people, but it is believed that some 6000 native Alaskans lived adjacent to the Russian settlements.

The Finns, Baltic Germans, Estonians, Latvians, Lithuanians and others were a Lutheran minority in a Russian Orthodox environment. **Sir George Simpson**, Governor-in-Chief of the Hudson Bay Company, noted upon a visit to Sitka in 1841 that the Finns were more numerous than their proportion to other nationalities within the Russian empire would suggest. Most seamen were Finns, and Finns held many high positions within the colony. Swedish was the official language of Finland, and many of these Finns spoke Swedish as their first language.

On two separate occasions, Finns served as colony Governor: **Arvid Adolf Etholén** and **Johan Hampus Furuholm**. Furuholm resigned his position in 1864, and was replaced by Maksutov, who became the last Russian governor of Alaska.

Arvid Etholén was born in Helsinki on 9 January 1798. His family originated from Etola village in Tavastia (Häme). He grew up in the bourgeois environment of Helsinki, but he was only a teenager when he first to sea. Etholén explored the northern coastal waters of Alaska under Baranov's command from 1819 to 1824, and was one of the first Finns to settle in Alaska. He was offered the Governorship in 1838, but briefly returned to Finland to find a suitable wife. He was married to **Margareta Sundvall** in Helsinki on 18 June 1839 and returned to Sitka in September onboard the *Nikolai*. Also onboard the *Nikolai* was the new Lutheran priest, **Uno Cygnaeus**. There were approximately 150 Lutherans in Alaska at the time. Etholén wanted the Lutherans to have their own pastor and was able to convince the Company to hire a minister, despite the protests of the Orthodox priests. The Lutheran congregation was strictly prohibited from converting any individuals of the Orthodox faith, or preaching to the Alaskan natives.

Dr. Ferdinand Sahlberg was also on the *Nikolai* along with his assistant **Georg Rosenberg**. Sahlberg was a naturalist and planned to gather specimens of animals and plants. He collected specimens in every harbor and was about to leave the ship in Chile when he was persuaded to stay onboard by Etholén. Etholén was worried over his wife and was in need of Sahlberg's medical skills. Sahlberg later regretted his decision, as he was very unhappy in Sitka.

The Lieutenant onboard was **Johan Bartram**, who was born in Finland, but his parents were Scots. He was assigned to Sitka in 1839 and became Etholén's right hand man. Many thought he

would succeed Etholén as governor but he decided to return to Finland after his five year term. Bartram was mainly in charge of the shipping of goods in Sitka. He was accompanied by his young wife **Margareta Swartz** and her even younger sister Wilhelmina.

The town of Sitka (Novo Archangelsk) consisted mostly of Russian style wooden houses. The larger streets were covered by planks, but for the most part the streets were muddy and wet due to heavy rainfall. The governor's mansion was the most dominant building in town, even larger than the Orthodox Church. A stockade separated the town from the adjacent Tlingit settlement. Six guns were placed on the stockade to discourage attacks. Salaries were considered high, but the cost of living was higher still, since most things had to be imported. Many workers soon found themselves deeply indebted and thus unable to pay for their voyage back home after their five year term. These tensions added to the growing social problems in the colony.

Company officials and their family members viewed their stay in Sitka as a way to earn money and prestige. They saw themselves as temporary residents, and were eager to return to their home countries at the end of their terms. Still, many officials tried

their best to improve the living conditions in the colony, and Etholén saw to the basic needs of every inhabitant, and was concerned about the welfare of the native Alaskans. He personally mandated that all children in Sitka would receive basic education.

Social life in Sitka bloomed during Etholén's governance and the governor's house was the social center of Finnish society. The house served as a gentlemen's club, and the Lutheran church, until the actual church was finished in 1843. Daily life in Sitka revolved around the Orthodox ritual

calendar and festivities, and the Lutherans often felt out of place. This division was especially apparent during the Christmas season.

All of the former *Nikolai* passengers, except for Rosenberg who died of an infected gunshot wound, returned to Finland and continued their lives there. The Etholéns had three sons during their stay in Sitka, but only one, Alexander, survived into adulthood. Cygnaeus later became the father of the Finnish educational system, and it's possible that he was influenced by the Sitka schools.

Living conditions in the colony did improve with the help of the Finns. Métis children received proper education, and the best students were handpicked for further navigational studies allowing them to pursue careers in shipping and trade. For the most part, the Tlingit in Sitka stayed true to their traditional belief systems, despite the efforts of the Russian Orthodox Church to convert them. Inter-marriage between the lower classes of the colony and Tlingit women were common, but the women had to be baptized before the marriage would be recognized. Trade with the colony made the Tlingit more prosperous, since they also controlled the inland trade routes. There are several intriguing notes on the festivals Etholén arranged as a sign of good will towards the Tlingit. These records describe buildings constructed for the occasion, and hundreds of Tlingit participating in the events. These records seem to indicate that the Tlingit were still a strong nation despite the small pox epidemic which had taken place only a few years earlier.



Marcus Lepola tries out his Aleut style baidarka replica, which is covered with hide and made waterproof by the fat of grey seals from the Gulf of Bothnia. Photo: Folke Pahlman

FIELDWORK

INUIT FINDS AT MECATINA AND BRADOR

By William Fitzhugh

The 2008 field season of the St. Lawrence Gateways Project, supported this year by a grant from the Smithsonian Endowment Program, had surprising results: discovery of an Inuit winter house beneath a Basque blacksmith shop at the Hare Harbor site, and of an early Inuit sod house village near the mouth of the Brador River near Blanc Sablon. For the past few years, the Gateways Project has been concentrating on excavations at a ca. 1700 Basque whaling and fishing site near Harrington Harbor on the Quebec Lower North shore, dating more than 100 years later than Basque sites like Red Bay in the Strait of Belle Isle. While Basque voyages are historically known to have continued into the 17th century, Hare Harbor is the first late Basque site to be explored archaeologically.

Previous Research

Research on the 2007 collections was summarized in papers presented at the January 2008 Society for Historical Archaeology meetings during a conference organized by Ben Ford ("Ship to Shore: Landscapes Above and Below Water at the Late 17th/Early 18th c. Basque Site at Petit Mécatina, Lower North Shore, Quebec") A second paper, "Whales, Codfish, and Basques: Archaeology of a Late-17th c. Basque Site in the Gulf of St. Lawrence, Quebec," authored by William W. Fitzhugh, Anja Herzog, Sophia Perdikaris, and Brenna McLeod, was read by Anja Herzog at the CNSHS Congress in Quebec held from 12 to 14 June 2008. In addition, a 125-page illustrated report, *The Gateways Project 2007: Land and Underwater Excavations at Hare Harbor, Mécatina*, by William Fitzhugh and Erik Phaneuf (2008), was submitted to Quebec Provincial authorities and was published on the Arctic Studies Center website (www.si.edu/arctic/publications/field-reports). The Hare Harbor Inuit site was also reported in the February 2009 issue of *Smithsonian Magazine*.

Laboratory studies of 2007 samples included (1) an analysis of ballast rock samples (results: no fossil markers found); (2) continued research on artifact collections by Anja Herzog for her Laval University MA thesis; (3) analysis of fish remains by Sophia Perdikaris of New York University (results: strong indications of commercial cod fishing); and (4) DNA studies of whale bone samples by Brenda McLeod of Trent University (results: many bowheads, a few humpbacks, but no right whales).

Publication this year of Parks Canada's Red Bay underwater site report (Robert Grenier and associates, 2008) facilitated comparison of our Hare Harbor artifacts with the Red Bay collections. Both have similar porringers and plainware storage jars, but both of these ceramic types have long periods of use during the 16/17th centuries. Most other materials from the stone pavements

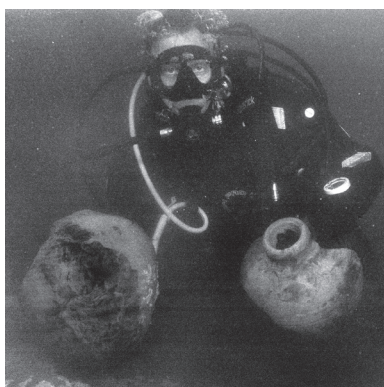
of the cookhouse and blacksmith structures (Normandy stoneware, glass beads, clay pipes, gun flints, gun parts) are from Iberian and West European sources that date to the 17th or early 18th centuries. The presence of the Inuit house found below the blacksmith shop suggests a date for the site ca. 1720s (see below).

The project took place from 23 July to 29 August. This year's field team included William Fitzhugh and Abby McDermott from the ASC; Christie Leece from the Peggy Notebaert Nature Museum in Chicago; photographer and geographer Will Richard; Laurie Penland, photographer and Smithsonian Dive Program officer, and her daughter Alex Penland; Dive Team Leader Benjamin Ford, from Texas A&M University; Vincent Delmas of the University of Montreal; and Christine Bender, a professional writer and researcher of Basque culture from Boise, Idaho. As usual our skipper, Perry Colbourne of Lushes Bight, acted as captain, occasional cook, and bakeapple provider.

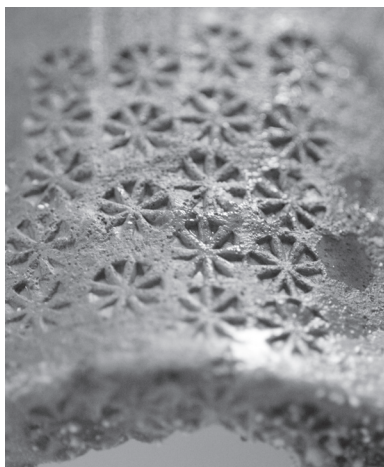
Field Report

Underwater Finds: Bad weather restricted the number of dives to about 50 over a two-week period. Nevertheless we completed two 2x2 meter test pits, two 1x2m pits, and made an exploratory test. We obtained excellent photographic coverage, confirmed our earlier stratigraphic series, and made important artifact discoveries. Our most surprising finds were a large nearly complete olive jar of Iberian origin and a roof tile with multiple star markings. These pieces are provisionally dated to the mid-17th c. The pits in D-quadrant, at the western extremity of the underwater site, proved to be shallow and had few interesting remains. New pits in B-quadrant (TPB3 and 4) produced similar finds made in 2006-7, but little in the way of ceramic vessels. We succeeded in collecting a large number of ballast rock samples from Ballast Stone Piles 2, 4, 5, 6, and 12 and also recovered faunal remains, rope, and new whalebone samples.

Originally we had intended to concentrate on the underwater work this year, but discoveries on land drew our attention toward finds that began to be made under the blacksmith shop on shore.



Vincent Delmas in an underwater shot, holding the Iberian olive jar.
Photo: Laurie Penland



Close-up shot of the roof tile found with star markings. Photo: Laurie Penland

Hare Harbor Inuit Winter Structure: After clearing the blacksmith shop area excavated previously, we removed its stone pavement, discovering beneath it the charred remains of an earlier wood floor. While some of the flooring was made of sawn planks, most were barrel and tub staves. Beneath a cluster of large slab rocks that appeared to be the remains of an Inuit house lintel entry, we found two large roof tiles and a 'doorstep' made from an up-turned European-style toolbox of sawn planks pegged with wood nails. Extending south from this entryway we found an entrance tunnel excavated 30-40 cm into sterile peat. Wooden poles that had fallen in from the tunnel roof lay on a floor paved with barrel staves and slab rocks. A heavy deposit of charcoal along the west side of the tunnel may be the remains of

the structure's main hearth. Along the center-line of the house interior we found a series of wooden post supports. Those with saw-cut bases were larger and appeared to be supports for the blacksmith shop roof, while smaller axe-cut posts may have been supports for the lower, presumably Inuit, structure.

Inuit House Assemblage: Unlike the floor of the BS shop, which had tiles, nails, and other European materials, the lower floor and entryway contained few European materials other than Basque tiles. However we recovered a number of iron nails, two glass beads, a small number of clay pipe stems and bowl fragments, a nodule of pyrites, a lead musket-ball, charred remains of coarse fabric (canvas?), barrel and tub parts, a possible lead button, several grindstones, a piece of European flint, small amounts of glazed earthenware, glass fragments, a wood toolbox, two wood tool handles, a metal awl in a wood handle, and a part of a lathe-turned wood platter. The most important finds were several Inuit implements that would not be present in a European occupation site. These include the broken arm and end of a tiny miniature bow, the broken arm and end of a larger child's bow, three small toy soapstone lamps, and several lamp wick-trimmers, an implement used primarily by Inuit women to tend their soapstone oil lamps. Soil conditions did not favor preservation of bone. The scarcity of European artifacts and absence of a bone refuse midden suggests the Inuit house was occupied for a short period, perhaps only a single winter. Bone remains were found on the Inuit floor, but these were so heavily burned they were reduced mostly to calcined paste and could not be identified.



The toy soapstone lamp.



Fragment of the larger toy bow recovered from HH-1.

Inuit-Basque Interaction at Hare Harbor: The presence of an Inuit winter dwelling helps explain the presence of Labrador Inuit soapstone pots and lamp fragments found at both the cookhouse and blacksmith shops. The large pot and lamp fragments and oil-stained pavement rocks in the CH suggest an Inuit woman served as a cook or domestic helper at the shore facilities. The toy soapstone lamps—girls' toys—and the small hunting bows—both boys' toys—in the Inuit house indicate that an Inuit family, including children, were present and that their residency included summer and winter seasons. Quite likely they were employed to help the Basque whaling and fishing operations during the summer and fall and served as caretakers and defenders of the shore facilities during the winter/spring period



Overview of the HH-1 site. Alix Penland works to expose more of the wood floor, while Bill Fitzhugh adds to the unit map. Photo: Abby McDermott

when the Basque crews were away in Europe. According to Jesuit records, an Inuit family was murdered at Mécatina ca. 1729 by French and Indians who resented their presence in Indian territory. Although there is no direct archaeological evidence for an Inuit massacre at Hare Harbor, this location has long been known by the French-speaking town of Tête-à-la-Baleine as "Eskimo Bay."

After concluding our excavations at Hare Harbor we began our return east to Newfoundland, conducting several archaeological surveys and tests along the way.

Inuit at St. Augustine: Several years ago, we located Inuit stone fox-traps on Canso Island east of St. Augustine, and recorded local stories of an Inuit grave containing a stone pot or lamp at L'Anse au Portage. This summer we were invited by **Nicholas Shattler** of St. Augustine to test a site on Mikey's Island in the western part of the Grand Rigoulette that had been partially excavated 20-30 years ago by local people searching for 'pirate treasure.' The Mikey's Island site consisted of a small cemented field stone foundation about 4x5m in size. It is not clear whether this was a habitation structure or some type of processing site. No specific Inuit features were noted.

A more likely Inuit site was discovered a year ago by Shatter in a small cove on the southeastern end of Cumberland Island. Near the tent ring were several stone cairns or caches, one of which contained a seal bone and the bowl of a burned wood spoon. A few meters up-slope was a circular tent ring partially covered with moss and vegetation. Excavation produced a number of seal bones, a few iron nails, a piece of heavy iron strap, and fragments of green bottle glass with bubbles. The location and architecture of the site, the faunal remains, and the artifacts suggest this may be an Inuit summer camp, although no diagnostic Inuit artifacts were found.

An Early Inuit Village at Brador: Blanc Sablon has long been known as a target of early Labrador Inuit interest in obtaining iron, wood boats, and other European materials from Basque and other European whalers and fishermen beginning in the mid-16th century. Until now, however, archaeological evidence of Inuit settlement in this area or in the wider Strait of Belle Island region has been difficult to find. The only Inuit sites known are scattered remains from St. Paul River and two briefly-occupied (and as yet unexcavated) winter houses at Belles Amours Point found in 1993 by Dumais and Poirier and dating, probably, to the early 1800s. In our 2007 survey we found several 16-17th c. Inuit artifacts at a forested location west of the Brador River near the Hart Chalet site. This summer tests revealed the presence of two and possibly three large sod-walled winter houses at this location. The Hart Chalet site must have been occupied by a large group of Inuit who were trading with or scavenging from Basque sites in the Straits. It contains large amounts of Basque roof tiles, European ceramics, and large spikes and nails, and has extensive middens containing Inuit artifacts. This site is considerably earlier and more productive than the later Belles Amours Inuit site. Location of these two winter camps establishes a new southern boundary for Inuit occupation far south of the nearest

central Labrador coast sites in Hamilton Inlet and Cartwright and provides an opportunity for exploring Inuit relations with the European in this focal region of European activity in the northern sector of the Americas.

Conclusion

The unexpected Hare Harbor results explain the presence, known for the past five years, of earlier finds of Inuit artifacts at the cookhouse structure and fit well with the historic record of Basque-induced Inuit expansions west along the Quebec Lower North Shore, a region that had for the previous 1500 years been the undisputed domain of various Innu-related (Indian) groups. Given the perpetual state of conflict between European powers—English, French, Spanish (Basque)—at this time, it is not surprising that the Hare Harbor site may have seen numerous episodes of violence, as evidenced by the multiple burning horizons found in its structures and the apparent destruction, by fire, of a large Inuit winter residence and the blacksmith shop later built above it. Finds of Inuit structures in St. Augustine and a large, early Inuit settlement in Brador, add greatly to our knowledge of how Inuit were drawn into this mix of early European contenders, taking advantage of opportunities for acquiring European goods by trade, scavenging European sites, or by direct service employment, while also suffering many disasters in the process.

AN AMERICAN TEENAGER IN COASTAL QUÉBEC: THE TRIP OF A LIFETIME!

By *Alix Penland*

The first thing one remembers, of course, are the bugs. There were mosquitoes, sure; big, bloated mosquitoes, ones that left bloody smears on the walls when you swatted them. There were little beetles as well, but few. The bugs that come to mind first were the biting flies. Big, round, nasty things that tore off chunks of flesh when they bit.

I'm a seventeen-year-old girl. There was no cell phone service, no Internet access, no mall for hours in any direction, and I left my friends in another country. I was in constant and close contact with adults, all ten of crewmembers crammed into a fifty-foot fishing boat. I spent two weeks covered in mud, sunscreen, and insect repellent. Showers were a rare luxury. Plus there were bugs upon bugs upon bugs.

Why, then, were the two weeks I spent in Quebec some of the best of my life? When my mother told me that I had an opportunity to spend two weeks of my summer vacation with **Dr. William Fitzhugh** on a remote archaeological site in Canada, I'll admit to being nervous.



The 2009 Pitsiulak crew (L-R): Laurie Penland, Alix Penland, Bill Fitzhugh, Christine Bender, Ben Ford, Vincent Delmas, Abby McDermott, Christie Leece, Perry Colbourne, and Will Richard.

bakeapples—also cloudberryes, or *Rubus chamaemorus*—grew in abundance on the sloping countryside. Arctic moss sprang up around our feet.

My first day, knee-deep in muck and cold, my fingers numbing, I found some bone and a rusty nail. It's not much—and, as I discovered later, the place was full of bone and rusty nails—but there was something thrilling about holding the nail in your hand and thinking, "This was used. People made this, and they used it, and that happened hundreds of years ago. And here I am, digging it up so long after its use..."

Suddenly, you're connected to the past. Whoever made that object, whoever used that bone; you uncovered their story. By a mere fluke, guesswork and careful digging, they became history; and, through guesswork and careful digging, I became part of that history.

As the days progressed, we uncovered something completely unexpected. I'd been working in floorboards, so charred that Dr. Fitzhugh had originally written them off as a layer of sediment. Still, as a writer, I could see stories unfold before me. What had happened here? Some sort of catastrophe—that was obvious, as we were finding charcoal bits and other evidence of a massive fire all over the site. But here was evidence that this was from the burning of the building, not of objects inside it.

I learned more in those two weeks than in my entire public school career. Every night, we'd sit around the tiny table in the galley, talking about the most random topics in the world—from Mongolian dining habits to sunken ships in Lake Erie to the romances of Genghis Khan. The people on the boat—the *Pitsiulak*—were scientists and historians. Stories and knowledge were there for the sharing.

More than anything, I learned about myself—I learned who I was, who I am, and who I want to be. Suddenly, I wasn't pressured by the teenage world. I didn't have to be a Book Nerd, or a Drama Kid, or a Teacher's Pet. I was **Alix Penland**, surrounded by interesting strangers, and later surrounded by friends.



Alix Penland and Abby McDermott strike their "bug shirt diva" poses. Photo: Laurie Penland

HISTORICAL NOVELIST RECOUNTS QUEBEC ARCHAEOLOGICAL ADVENTURES

By Christine Bender

As tempted as I'd been in the past to enhance the research for my novels by participating in an archaeological dig, I never imagined myself surrounded by Smithsonian archaeologists while hunting for artifacts that may have been left behind by my own ancestors.

It all started when I met **Dr. William Fitzhugh** in Boise, Idaho, where he was giving a presentation at the Basque Museum and Cultural Center related to the Basque whaling site at Hare Harbor, Quebec. I'd been serving as a historical adviser for the Basque museum while drafting my upcoming novel about Basque whalers. For over a decade I'd studied the Basques and written about their history. My father's family came from the Basque fishing village of Lekeitio in northern Spain. When Bill invited me to join his team, I realized I had a chance to retrace the steps of my own ancestors.

Preparation

I perused Bill Fitzhugh's previous Hare Harbor field reports, studied maps of the area, and bought a book on field techniques. **Laurie Penland**, a Smithsonian dive officer, sent me a list of the supplies to bring and warned me that our boat would supply no hot water and that the cold water must be used sparingly. For a moment, I hoped that we could bathe in the St. Lawrence until I remembered that its waters are as salty as the Atlantic.

Many dig sites are found in out-of-the-way locations, but few are as inaccessible (46 hours from home to boat!) as ours proved to be. I flew to Quebec City and met most of the dive team, comprised of Laurie and her daughter **Alix Penland**, **Ben Ford**, and **Vincent Delmas**. We loaded into the Smithsonian's van and began a thirteen-hour drive to Havre-Saint Pierre. At midnight we caught a ferry and chugged up the St. Lawrence for twenty-four more hours to reach the village of Harrington Harbor. Here, in the blowing wind and spitting rain, Bill Fitzhugh welcomed us aboard the *Pitsiulak* and introduced **Perry Colbourne**, our boat captain, **Will Richard**, **Abby McDermott**, and **Christie Leece**.

We newcomers were shown around the boat, which was snug since the *Pitsiulak* was built for eight people rather than the ten it now carried. I changed my clothes, climbed into my small bunk, and was unconscious in moments.

Not 'Green' for Long

At dawn we left Harrington Harbor, and the moment I went below decks seasickness hit me with a vengeance. Blessedly, it disappeared soon after we anchored. The shore team, comprised of Bill, Will, Abby, Alix, and me, donned our coveralls and boarded the launch.

Speeding across the bay toward a shoreline that rose to a level plane sheltered by an overhanging cliff of multi-hued granite, my heart pounded with anticipation. When the speedboat touched the shore we scrambled onto half-submerged boulders while balancing backpacks stuffed with extra clothes, gloves, and cameras. The

wet trail lifted steeply and while I climbed I spotted fragments of orange clay tiles poking from the undergrowth. I knew these tiles were once carried as ballast in the holds of Basque galleons and were then taken ashore and used to roof cooperages and tryworks stations. And now these tiles lay scattered near my feet. I paused to touch one, and that brief contact brought the ghosts of the long-dead Basques to sudden life. What else had they left behind?

At the top of the trail we spotted the site, already partitioned into one-meter squares and identified by wooden stakes and strings. Large boulders, loosened from the cliff, now leaned against one another at the northern edge of the site. While I stood listening to the breeze I could imagine the deep tones of ancient Basque work songs echoing off the rock face above.

Bill pointed me toward a square and I was soon crouching over a section of wet ground with a trowel in my gloved hand. No one needed to tell me to be watchful. I knew many small artifacts had been found in recent years. As I lowered my trowel, I was earnestly hopeful there was more historical treasure yet to be brought to light.

I went to work with slow deliberation but my square of dirt relinquished nothing at first. Before long, Alix began to find animal bone fragments. Abby dug up a colored glass bead. With each of these finds, I paused in awe, wondering who had last touched that item, and then I went back to work. But after a day of digging I had uncovered nothing more than a charred plank. I feared I might have missed something. Perhaps tomorrow my hands would contribute to the list of newly discovered artifacts.

The next morning I began to clear a new square. Before noon my trowel suddenly scraped across something solid. Gently digging around the object, I held my breath and pulled it free. It was a large corroded nail! Within hours I'd found three more nails and a scrap of cloth crusted with mica crystals. By the time we returned to the boat to swap stories with the divers, I felt indoctrinated into the world of archaeology.

Storm Brewing

Not many days had passed before I was reminded of the need to be flexible while on an excavation site. We'd just stepped back aboard the *Pitsiulak*, hungry, bone-tired, dirty as usual, and very much looking forward to a hot meal. Rather than food, however, we were met by Perry, announcing, "Nor'easter comin' in." To be caught by a storm in that small rocky-shored cove would have been disastrous, so

we hurriedly stowed our gear, weighed anchor, and raced back to Harrington Harbor with the storm in gray-clouded pursuit. We made it, and tied our boat tightly up to the dock to wait out the wind. Little did we know that on two additional occasions we'd be forced to make similarly sudden relocations.

When dinner finally came that night, we enjoyed with relish the efforts of Vincent Delmas, one of the fine cooks aboard. Later, he even made us a tart from bakeapple berries, a small apricot-colored, cloud-shaped fruit that was gathered near our site. After the dishes were washed, we documented our day's discoveries in journals and field reports. Then we headed to our bunks and switched off the lights to conserve the boat's batteries. Once in our sleeping bags, slumber came quickly despite the rumbling and tossing of the storm.



Christine Bender at work in the northwest corner of the HH-1 site. Photo: Will Richard

Showers, Bugs, and Swollen Hands

The unanticipated return to Harrington Harbor brought with it the next morning a welcome opportunity to indulge in a hot shower. The restroom at the fish factory was one option, and even that sounded like a luxury by this time. The families of two brothers in town, **Wilson and Christine Evans** and **Miles and Helen Evans**, also made their bathrooms, laundry rooms, and telephones available to us. These good folks and their friends even presented the entire crew with a wonderful feast at Wilson and Christine's.

With the passage of the storm we made an early morning start back to Hare Harbor. The waters of the bay were glassy calm, and this stillness beckoned to every insect in the area. The mosquitoes formed small gray clouds around our heads. Black flies tended to be quieter but they left a small bloody trail on the skin as mementos of their bites. The deer flies were the sneakiest and most painful of all. While I swatted away at my swarm I heard Bill declare, "At least the bugs aren't nearly as bad as last year." That evening every portal on the boat was shut tight but the mosquitoes thickly coated the screens. By morning we all had a new collection of red bumps on our faces, feet, and already swollen hands.

The Hunt and the Reward

The days quickly passed as I unearthed other charred beams that seemed to mark the northern and western edges of the building. I came upon a badly corroded musket ball imbedded deeply within a beam that had once supported the western wall. Other musket balls had been found in prior years, but this one, at least, had been shot into the beam that faced the path leading from the bay. I brushed away the dirt and wondered why it might have been fired at this building. The entire dwelling had ultimately been burned to the ground, evidenced by charred wood and tile and a pervasive layer of charcoal. Had the fire also been the result of an attack?

With these questions milling in my mind I resumed my search, and soon what appeared to be a section of a stone pathway began to reveal itself. Following Bill's instructions, I dug around the stones, inching deeper and deeper. The rounded stone formation continued downward for perhaps eighteen inches, forming what appeared at first to have been a forge. Unfortunately, much of its shape had been broken and scattered by boulders that had fallen from the cliff, and its purpose was ultimately deemed to be inconclusive.

As work progressed, seldom did an hour pass without a member of our team announcing a discovery. They found pieces of crockery, a soapstone lamp, fragments of cloth, barrel parts, sharpening stones, and pieces of Inuit bows. In a highly productive area of the site, Bill Fitzhugh located a well-preserved oak toolbox made with both iron and wooden nails buried in the mire at the



The 2009 Pitsiulak family enjoying a much deserved hot meal after a long day's work. Photo: Will Richard

described the underwater discovery of a large clay olive jar. She and Vincent had managed to safely lift its three pieces to the surface. In the coming days the St. Lawrence River also surrendered to Ben, Christie, Vincent, Bill and Laurie a unique roof tile that bore mysterious starred markings.

Before I was ready to halt my search, it was time to cover the site with the same dirt we'd sweated to clear away. Afterward, standing quietly at a corner of the reclaimed site, I felt the tug to return. I knew the pages of my novel would be richer for my time spent on this shore. I knew I was richer by far. Bill's team, ranging in age from 17 to 65, had become a kind of family, of which I could now fondly count myself a member.

Connecting Pieces of a Historical Puzzle

The artifacts we found at Hare Harbor help paint a clearer picture of the 16th century Basque whalers who worked here. They reveal that at least one Inuit family may have inhabited this place.

But even as the discoveries fill empty spaces of a historical puzzle, they also

generate questions, such as just how close were the relationships between the Basque and Inuit people in this area? Were children born that carried the blood of both? Do their descendants live near

here today? Who fired the musket ball into the western beam, and what or who had been his target? Also, what caused the site's ultimate abandonment?

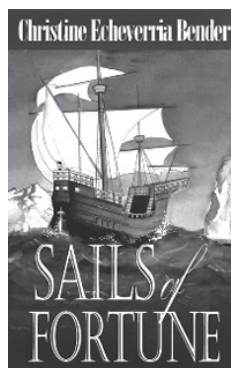
Undoubtedly, it is partially this tantalizing lack of closure and the awakening of new queries that draws archaeologists to the next dig. Piece by piece, we are lured to disclose history's endless secrets.

Christine Bender's new novel, Whaler's Forge, will be released 31 May 2009 by Caxton Press. You can read about her other novels at

www.christinebender.com



Christine and Abby McDermott with the wood box found in the Inuit house entrance passage. Photo: Will Richard



Christine's 2005 historical novel on Magellan's voyage.

THE TRAIL TO THE CARIBOU HOUSE: A TSHIKAPISK ARCHAEOLOGICAL AND CULTURAL HERITAGE INITIATIVE. FIELDWORK IN THE VICINITY OF BORDER BEACON AT THE LABRADOR-QUEBEC BOUNDARY IN NITASSINAN

By Stephen Loring, ASC, and Anthony Jenkinson, Tshikapisk Foundation, Sheshatshit/Natuashish

For almost a decade now, a Smithsonian (ASC)-Tshikapisk Foundation partnership has conducted a series of informal archaeological and cultural heritage awareness and training programs at Kamestastin, an ancient meteor impact basin in the interior of northern Labrador. The partnership has paired the archaeological and cultural-historical expertise of Smithsonian anthropologist **Stephen Loring** with the social and intellectual authority of the Tshikapisk Foundation. Tshikapisk is a registered non-profit organization composed of Innu from the two Innu communities in Labrador. The Foundation was launched with a mandate to initiate a number of country-based (*nutshimit*) projects as a means to combat widespread cultural erosion and to reinvigorate the Innu way of life in the country. Since the dramatic collapse in the health and well being of the Innu is strongly associated with the demoralizing conditions of life in the villages and the separation from the country, the Foundation believes that new and creative approaches to boost Innu identity are required. At Kamestastin, training in archaeology and cultural-heritage management has been a core-component of a learning environment to promote, support and encourage participation in their own culture by Innu youth and Innu families. The project celebrates Innu culture and history and works towards restoring the Innu way of life in the country as an honored and valid part of Innu society in the new millennium.

2008 Smithsonian ASC-Tshikapisk fieldwork was centered about the abandoned weather station and runway at Border Beacon (55°19'56"N/63°12'59"W) in the north central interior of Labrador immediately adjacent to the Quebec-Labrador border. Using Border Beacon as a jumping off spot we hoped to travel by canoe to the George River in Quebec following an old Innu route centered on the vast shoreline of Kauashekutakepenants (Lac aux Goélands). Organized by the Tshikapisk Foundation with the support of the Natuashish Band Council the canoe trip was envisioned as an opportunity to provide country experiences for a small number of Innu youth. Permits to conduct archaeological research in Nitassinan were received from the Newfoundland-Labrador Provincial Archaeology Office, the Ministère de la Culture et des Communications in Quebec City, and the Innu Nation. In working directly with Innu, the archaeology program is firmly grounded in a "community archaeology" approach that seeks to situate knowledge about their past with the Innu themselves.

The basic research problem addressed by this work is to develop a more elaborate and detailed understanding of the culture history and land-use of the northern interior of the Quebec-Labrador peninsula. While previous research has demonstrated that Amerindian and Paleoeskimo sites are present in the region there have not been enough sites (with the exception of 19th-century Innu sites) recorded to enable more than a cursory culture-history of the region to be developed. Based on Tshikapisk-ASC research at Kamestastin we hoped to locate and document sites that might contribute to some of the following research questions: 1) What role did interior resources and interior adaptations play in the initial human colonization of the Quebec-Labrador peninsula following deglaciation; and 2) unquestionably the most significant cultural manifestation in the interior of the Quebec-Labrador peninsula



*A classic caribou crossing place. Overlooking the beginning of the Adlatok River as it leaves the Ashuapun Lake in Sept. 2008. Small Maritime Archaic caribou hunting and butchering loci are found on both sides of the river. Photo: **Stephen Loring***

is the extraordinary presence and visibility of late-19th/early-20th century ancestral Innu habitation sites—typically clusters of raised earthen-wall tent-rings—that are a ubiquitous feature of the historical landscape at Indian House Lake, Kamestastin, Fort Chimo/Kuujuaq, and the central coast of Labrador. How are 19th century Innu sites distributed across the landscape? Are they concentrated at Indian House Lake or do they have a wider distribution (as we suspect) to maximize chances of intercepting caribou herds during their seasonal migrations? Although caribou drive systems are documented for the Innu in ethnohistorical accounts they have never been identified on the land and remain a significant research opportunity and goal.

Fieldwork was conducted between 5 September and the 1 October 2008. Joining project co-directors Loring and **Anthony Jenkinson** were **George Gregoire**, **Penote Poker**, **Ponius Rich** and **Charles-Joseph Pasteen** from Natuatish. It had been hoped that the field project would create an opportunity for Innu collaboration and participation, but conflicts over food and scheduling led to an early departure by the young men.

Survey Results

Prior to the departure of the Innu students the research team spent almost two weeks at the north-eastern end of the Ashuapun Lake adjacent to the source of the Adlatok River. The place where the river leaves the lake, Ashuapun Kupitan, is a significant caribou crossing place and several ancient small hunting and butchering activity areas (GhCs-01) had been discovered here, on the north side of the river, when the area was previously visited in 2000 and 2001. Situated at a prominent caribou crossing place the site is interesting as much for what it is as for what it isn't. If indeed the interior of Nitassinan had supported large prominent human populations in the past one might expect to find large sites with multiple reoccupations at prominent caribou interception points. The fact that the site loci at Ashuapun Kupitan are few and discrete contributes to our perception that the initial occupation of Nitassinan by Early-Middle Maritime Archaic people was not as concentrated nor as specialized as later Innu cultural manifestations.

In addition to the numerous small activity areas, which we interpreted as caribou hunting and butchering stations, the survey team located a prominent cache constructed of large boulders and a set of boulder pavement features, one of which we excavated. With the removal of the surface rocks we discovered a stone-lined conical pit, filled with rocks, that was about 80 cms deep. A small

discrete deposit of red ocher was found just below the surface but nothing else was found in the pit. In many ways the feature was analogous to Mound 1, an early Maritime Archaic mortuary feature at Ballybrack (HeCi-11) on South Aulatsivik Island just north of Nain, that had been excavated by a Smithsonian team in 1977. The Ballybrack mound, like the Ashuapun feature, was almost completely devoid of artifacts and also had prominent deposits of powdered red ocher placed in the pit fill. The dates from Ballybrack are problematical, as they range between 5000 and 7770 BP, but the presence of small triangular end-scrapers of banded grey chert, “pencil-shaped” celts, and nipple-base points support an Early Maritime Archaic attribution around 7000 BP. Based on the similarity of the Ashuapun complex of sites and features with sites at Kamestastin and the Early Maritime Archaic sites on the Labrador coast, we believe them to be of similar age.

Across the Height-of-Land: Border Beacon to the George River drainage

On the September 13 we turned our back on the Ashuapun and started west through a cleft in the hills following the principal northern tributary to a series of small lakes at the Quebec-Labrador boundary which is also the divide between waters draining east to the Atlantic from those draining north, via the George river, to Ungava. Crossing over the divide it was our intention to follow a traditional Innu travel route to the George River via Shaputuuu (Lac Chapiteau), Lac Rochereau, and Kauashekutakepenants, a distance of approximately 90kms. However, the weather conspired to curtail our efforts and expectations.

An intensive inspection of the countryside adjacent the travel route allowed us to document a number of late 19th century/early 20th century Innu camps and a variety of culturally unaffiliated features including scattered hearths (with no associated artifacts), stone caches, and several “quartz bashing events” (QBE’s) where quartz expedient tools may (or may-not) have been fabricated. Arriving at Shaputuuu we set up our camp in a sheltered grove of trees on the north side of the small river that entered at the extreme eastern-end of the lake. The deep water pool at the mouth of the river where it entered the lake promised good fishing and we were not disappointed. The combination of reliable fishing, the beginning (or ending, depending on which way you were traveling) of the portage trail, a protective stand of trees and the convergence of several major caribou trails led us to believe that this was a promising locality to find evidence of previous occupations. We settled into our sleeping bags eager for the morning and a chance to investigate our surroundings. During the night the weather changed and it commenced to blow and blow and blow.

In the morning when we looked out from our camp the lake had been transformed into a churning mass of waves. The wind built through the day and continued through the night and all the next day. Ocean-sized rollers crashed ceaselessly on the shore. Hail preceded rain which was followed by snow. Exactly 105 years previously another canoe party attempting to reach the George River was stymied by mid-September’s treacherous weather. Aficionados of Labrador history will recall how in 1903 **Leoniadas Hubbard** and his companions were windbound for nearly two weeks while trying to cross a modest sized lake much like Shaputuuu. For the Hubbard party, being windbound had fatal consequences, but for us it severely curtailed the extent of our intended survey. We conducted an intensive survey of the eastern-end of Shaputuuu as the weather allowed. It was apparent both by the numbers of caribou that we encountered—in fact we were almost never not in sight of caribou during the seven days we spent at Shaputuuu—and by the convergence of numerous, deeply-incised

caribou paths, that the eastern-end of the lake formed a prominent choke-point for caribou moving through the countryside.

The only trace of ancient hunters found at Shaputuuu was a small site situated on a level terrace 500 meters to the west of the river’s debauchment on the south side of the lake. Several prominent caribou trails converged at this spot and led down to the water. Adjacent to the caribou paths we found several small activity loci, quite similar to the ones at Ashuapun Kupitans, two of which we excavated.

Life in the interior appears tenuous, even at the best of times. After almost a decade of research situated between Border Beacon and Kamestastin the relative paucity of sites and their small size suggest that there never was an ancient occupation of the interior of Nitassinan on par with that of the Mushuannuat (the Barrenground Innu) during the 18th and 19th century. It also appears that the land was never completely abandoned, that ancient Innu ancestors—the people archaeologists call Maritime Archaic—must have arrived while parts of the country were still covered with glacial ice and they and their descendants (including cultures that archaeologists refer to as Intermediate Indians and Pt. Revenge Indians—the immediate antecedents of the Innu) left a fleeting and ephemeral trail that is only just now beginning to be perceived. It shouldn’t be so surprising that archaeological traces of the Innu ancestors should be at the threshold of visibility when considering several aspects of Mushuannuat culture. Mobility and the skill to travel far and fast has long been a measure of Innu pride. Self-sufficiency and an ability to fabricate needed tools and clothing from skins, bone and wood, all invisible in the archaeology record, further an impression of an impoverished life-style. The extraordinary nuances of myth, memory and language that irrevocably link Innu with their ancestors and their land is a challenge to perceive and to imagine. The exceptionally modest assemblages that were recovered in the course of our fieldwork contribute significantly to the construction of an Innu past that is more eloquent than their unpretentious nature suggests. This is a direction that we plan to explore more fully in a summary of Tshikapisk research that is currently under preparation.

While the Tshikapisk-Smithsonian fieldwork in Nitassinan in September-October 2008 produced only modest results it was successful in several respects and proved an important primer in learning how to address the needs and interests of both Innu and *akaneshaut* participants. For almost a decade now the Tshikapisk initiative has sought to provide an opportunity for Innu leaders and young people to actively participate in the construction of knowledge about their history and heritage. The decade past has also seen a devastating willowing of the last generation of Innu elders who were born and brought up in the country, and who

lived an antonymous subsistence-based lifestyle that garnered meaning and respect from the intimacy that the land and the animals provided. For Tshikapisk, archaeology is seen as a means to engage young people in country-based experiences that are both meaningful and challenging and which, most of all, celebrate Innu identity and propriety of Nitassinan.



Maritime Archaic biface of Ramah chert, Ashuapun Ekupitats (GhCs-01). Photo: Stephen Loring

MONGOLIA – EAST AND WEST

By William Fitzhugh

For the past two years the Deer Stone Project has been conducting field programs in two regions of Mongolia—continuing work in north-central Mongolia begun in 2002 and opening a new field area in Bayan Ulgii Aimag in the Altai Mountain region of western Mongolia. The purpose of this summer's activities, conducted from 21 May to 29 June, was to refine knowledge of the dating, stylistics, and association of the deer stones and khirigsuur burial complex (DSKC) in northern Mongolia and compare it with western Mongolia. How were these complexes similar or different, and what were their respective ages? Work in Bayan Ulgii aimag took place between 23 May and 2 June and in southern Khovsgol aimag from 4 to 26 June. The Altai project was undertaken in collaboration with **Richard Kortum** of East Tennessee State University, who conducted previous work in the Lake Khoton region along the Chinese border. Our Mongolian sponsor was the National Museum of Mongolia directed by **J. Saruulbuyan**, and as in previous years my Mongolian partner was **Jamsranjav Bayarsaikhan**.

Research Problem

Deer stones are found throughout northern and western Mongolia and in adjacent regions of South Siberia (Tuva), Gornii Altai, and northwestern China. Known for their graceful carvings of bird-headed deer on rectangular stone plinths representing warriors with belts festooned with daggers, battle-axes, and other male regalia, deer stones are the first and most elaborate of a long Central Asian tradition of warrior-heros to be immortalized as stone monuments. Radiocarbon dates on horses sacrificed at the dedication of these stones date deer stone installations to ca. cal. 3300-2700 BP. Related stone monuments representing warriors at Scythian sites north of the Black Sea have been dated to ca. 2400 BP, and the deer carved on Mongolian stones are thought to be related to the 'fluid' Scytho-Siberian animal style art tradition. Now that the central Mongolian deer stones have been dated to ca. 3000 BP we needed to determine the stylistic markers that would reveal the origins, development, and decline of the deer stone art as well as its geographic variation. This would reveal whether Mongolian deer stones were a formative part of Scythian cultural development or a parallel or derivative tradition.

Bayan Ulgii Aimag

Our first target area in western Mongolia was Lake Khoton, a spectacularly beautiful location on the north side of the Altai Mountains within sight of the Chinese border. Richard had found this area to have a rich cultural history. In addition to the spectacular Biluut rock art sites Richard had studied previously, we

found numerous Bronze and Iron Age remains: khirigsuurs, deer stones, Pazyryk burial complexes, and Turkic burial complexes.

It was immediately apparent that the khirigsuurs differed from those in central Mongolia. Most lacked inner cobble pavements and the paved, east-facing aprons of central Mongolia mounds. More distinctive were the four radial lines or spokes that often connected the central mound with the surrounding square or circular fence line, leading some researchers to see these mounds as

symbolic representations of chariot wheels. Only one of the hundreds of khirigsuurs we found had horse sacrifice features around the eastern side of the mound; on the other hand most khirigsuurs had satellite ritual cooking hearths that are hallmarks of the central Mongolian khirigsuurs.

We also found fully-carved deer stones quite rare in southern Bayan Ulgii. Many of the Bayan Ulgii deer stones could be recognized only by their secondary features such as belt lines, slash marks for faces, and grooved circles for ears. Deer stone with weapons attached to the belts are rare, and sun discs, mirrors, "floating" weapons, chevrons, and sun and moon pairs—common in central Mongolian deer stones—are rare in southern Bayan Ulgii. We saw few textured belts, only grooved forms (and not many of them), and no convincing necklace pits. All of these features are hallmarks and defining features of the 'classic' style of central Mongolian deer stones. Some deer images carved on deer stones have straight legs, a common feature also seen in deer shown in rock art.

Unlike central Mongolia, deer stones are sometimes found

associated with circular or round khirigsuurs, and at Tsagaan Asga we found a small deer stone had been removed from its original setting in the east side of the central mound. And in another case at Lake Khoton we found a deer stone that appeared to have been part of a khirigsuur construction. Quite a few classical Mongolian deer images were found as petroglyphs at the Biluut sites, often in multiple images on a single rock panel; and many deer images with some features similar to the iconic form (peaked withers, flowing antler form, bird-like head) as well as different features (legs extended as in standing, up-standing antlers, deer heads) are also found. No Scythian style animal figures were seen on any petroglyphs or in deer stone art.

Our search for dating materials was surprisingly successful, despite the general absence of horse sacrifices. We did, however, locate one horse head burial from the On Khad site, and recovered charcoal and/or calcined bone from several khirigsuurs and their hearth circles. All of these dates fell into the cal. 3200-2700 BP period, exactly paralleling the chronology of khirigsuurs and deer stones we had determined for central Mongolia. Our most important finding was that careful excavation often rewards one with datable charcoal (and in some cases bone) from many of the khirigsuur and deer stone hearth rings. This enables one to date the western deer



2008 field crew (L-R): **Richard Kortum, Irina, Natsagaa, Bayarsaikhan, Janat, Kyle Strickland and Togoo** at Khar Nuur lunch site.



On Khad near Lake Khoton was one of the rare West Mongolian khirigsuurs with horse sacrifices.



Bor Hujirin Gol-1, view north

stones and khirigsuurs even without the presence of horse heads, an aspect of central Mongolian tradition that appears to be rare in Altaï Mongolia.

Khovsgol Aimag

Following our Bayan Ulgii work we returned to excavate three deer stone sites in the Khovsgol region: Bor Hujiriin (Bogt Mountain), Khushuugiin Gol, and Khyadag. Bor Hujiriin Gol, a site previously studied by Russian archaeologist **V. Volkov**, has two deer stone clusters. We mapped, drew, and photographed these stones, one of which has a crooked top with a human face. Attempts to recover horse remains was only partially successful. Some horse-looking features contained nothing, while others produced horse remains.

At Khushuugiin Gol, another site investigated by Volkov, we found a linear arrangement of three deer stone settings. The largest and most elaborate stones are found in the southern cluster (Group 1), where after excavating several features we finally found one containing horse remains. One of these deer stones has a rank of horses carved on one side of the stone, and some have polished panels at the top which may have been for painted, rather than carved, human faces. We also obtained horse remains from features in Groups 2 and 3, allowing us to test the chronological relationship of the three clusters, which also have differences in deer stone carving styles.

At Khyadag, north of Muren, we excavated a 5-20 m area around the deer stones at Khyadag East and a broad trench at Khyadag West. The former contained a large number of small deer stones, most of which had fallen or had been purposefully broken, leaving their bases in place in the ground. Among the deer stones were circular and oval stone features and cobble pavements where we found animal remains from ritual meals. Associated with these pavements were charred deposits containing metallic slag mixed with charcoal and fired clay. Some of the slag recovered has been tested by **Jeffrey Speakman** at the Smithsonian Museum Conservation Institute and contains high content of iron, copper, and other metals. Radiocarbon dates of the bones associated with the deer stones date to ca. cal. 2800 BP while charcoal associated with the slag dates to ca. cal. 2750-2370 BP.

Nearby at Khyadag West we excavated a trench from the edge of the boulder pavement to the central concentration of four deer stones. At the eastern end of the trench a circular stone feature produced burned horse remains dating cal. 2870-2750 BP. Near the base of the large central deer stone we found a small bronze (?) knife blade, a bronze button, and horse skull parts.

Analyses of several dating samples from the Altaï and Khovsgol sites suggest that the Altaï khirigsuurs and deer stones



A herder's family on the south side of Lake Khoton.

date roughly to the same period as the central Mongolian sites. However, as yet, only a few dates are available from the Altaï region. Until we are able to date samples directly associated with West Mongolian deer stones, the question of Central Mongolian and Altaï cultural and stylistic relationship remains unclear. If the current pattern of synchrony holds, differences between these regions may be attributed to regional and cultural, rather than chronological, differences, and the mystery of the Scythian connection remains unsolved.

A SURFACE SURVEY OF SOUTHERN BAYAN OLGII AIMAG: JUNE 2008

By Richard Kortum, D.Phil., East Tennessee State University

During an intensive seven-day period, 2-8 June 2008, I undertook an initial surface survey of undocumented petroglyphs in the southern extremity of Bayan Olgii aimag in Mongolia. This remote region of the Mongolian Altaï appears to have remained unexplored by foreign researchers since the break-up of the Soviet Union, at least. Secondly, I sought to record previously undocumented deer stones and particularly interesting khirigsuurs.

In systematic fashion, beginning at the southernmost extreme of the province, I investigated every stream valley descending eastward off the Altaï Nuruu that separates Mongolia from China. Many of these visits were brief; telltale signs of rock art were absent. Even so, I pursued a number of routes up into these valleys for several kilometers before turning back. I took every opportunity to interview local inhabitants for information. And so, in this brief



Richard Kortum points to a Biliut rock panel featuring Bronze Age moose and a Mongolian deer.

time my Kazakh driver-guide, Agii, and I managed to record several small petroglyph sites (the number of individual images ranging from between 50 and more than 300) as well three significant rock art complexes at which a close association of petroglyphs, khirigsuurs, and deer stones is evident. At these rich complexes I conservatively estimate the number of petroglyphs to range between 1,500 and more than 2,500 each. These locations contain many beautiful images and some highly unusual ones as well, and ought to be explored thoroughly in the future.

Major results of this survey

Deer stones: Agii and I recorded nearly 30 previously undocumented stones. Sixteen bore no visible markings. Among these, six stones were situated in small slab boxes. Almost all of these stones are formed of feldspathic granite, like the majority of those found in north-central Mongolia. One stone, however, was a pebbly black conglomerate and one was a dense black sedimentary. We also recorded eleven new decorated stones, five of which are located on the inner arc of a unique crescent-shaped stone mound. These five are small, one of the marked stones being only 15 cm (6 in.) high. In Gants Mod Valley we found three more with a wealth of decorations, composed of a dense sedimentary rock, deep grey or pale blue-grey in color. No doubt this region contains many more.

Importantly, none of the stones we discovered display any animal figures, whether of stylized Mongolian deer or of naturalistic animals. Perhaps this means another type of deer stone ought to be distinguished from the three currently named in the literature. Those referred to as “Mongolian” or “Transbaikalian” are characterized by the presence of full circles, gouged “necklaces” and/or inscribed “earrings,” belts, and tools and/or weapons; but most especially by the depiction of paradigmatic stylized deer. “Sayan-Altai” designates shaped stones that are most commonly decorated with deer or other animals represented in a naturalistic fashion; and “Eurasian” is applied to large shaped stones that are devoid of decorations, usually associated with first and second millennium BC cultures whose realms are centered considerably further west. But what of the several tall shaped stones in boxes? Are these Eurasian, or are they some other variation entirely? And the many smaller stones decorated with just a circle, or with chevrons only, or with both of these plus other ornaments such as tool belts and weapons—that is, with no deer of any kind or animals whatsoever—to which category do they belong? Only closer inspection can resolve this issue. That, and excavations for datable material that can reliably be linked to these stones. This is work for next season.

Khirigsuurs and other stone features: As in the northern part of this province, southern Bayan Olgii contains a vast number and large variety of ancient stone mounds. On this trip we counted more than 150; we must have seen well over 200. This is just a tiny fraction of the total. There must be thousands. A few of the ones we examined have been broken into, but the overwhelming majority appear not to



Camels and horse rider in the Chigertai River valley in southern Bayan Olgii aimag.

be—yet. At least three major river valleys contain khirigsuurs in spatial association with petroglyphs. At Chigertei, a few old mounds are interspersed among rocks decorated with pecked imagery. With one or two possible exceptions, horse mounds associated with ringed or “fenced” khirigsuurs are absent. Shape and size, in terms of both diameter and mound height, vary a great deal; we encountered squares (several with prominent corner stones), circles, ovoids, a crescent-shaped mound, as well as spoked designs, but far fewer Pazyryk graves, and still fewer Turkic slab boxes, balbal, and slate standing stones. This marks a distinct difference from what we’ve discovered so far in the area surrounding lakes Khoton and Khurgan 300km to the northwest. On this trip, we came across only two Turkic stone men. We observed only a few giant spoked khirigsuurs; typically these seem to have four radial stone “paths” leading from the central mound to a perimeter stone fence. But two of those we discovered in the far south had at least twice as many spoked paths: one in particular, had ten spokes inside a squarish fence of gigantic

proportions (over 100 m sides); four of these paths connect to the corners. One of the mounds in a group of 15 that I explored just below Deluun (at our first campsite) had a trapezoidal ramp leading up to a circular pavement. This one reminds me of Hunnu graves.

Petroglyphs: Beginning at Bayan Olgii’s southwestern border with Khovd aimag, we documented four or five modest petroglyph sites. The overwhelming majority of images can be credited to early Iron Age artists of the first millennium BCE, with a small proportion attributable to the late Bronze (c. 1200-1000 BCE). A very few appear to be older, either Neolithic or possibly even Archaic. Agii and I also discovered three significant rock art complexes; two of these reveal a larger presence of Bronze Age pastoralists. Worthy of note, I found three figures rendered in a manner resembling the Scythian animal style. Also intriguing are images of bowmen hunting a Mongolian-style deer, another of a man riding a Mongolian deer (with reins), and one of a legendary camel with deer antlers. Strangely, I found not one single image of a wheeled vehicle. At Biluut on Khoton Lake to the northwest there are two dozen, at least. Far fewer depictions of horses and of deer were found in the far south as compared with Biluut. Only a few moose, no bears, and no bird imagery. Nothing that looked explicitly “shamanistic” or ceremonial. Also a surprise, we hardly saw an image of a yak, and very few of bulls. These creatures are dominant in the work of Bronze Age artists at Biluut. However, in terms of sheer numbers pecked on a single rock face, some panels at Chigertei surpass anything located on the three Biluut hills. So far, only Chigertei and Gants Mod show significant abuse by vandals; in one or two places in Chigertei the damage is particularly egregious. It’s just a matter of time, I fear. Sadly, this situation is sure to get worse in the weeks, months, and years to come.

BOTANY TEAM VISITS SACRED MONGOLIAN SPRINGS

By Paula T. DePriest, *SI Museum Conservation Institute*

There is a reverence for natural forces throughout Mongolia. Traditional animistic worship ascribes spirits to objects whether they are natural or created; for instance, teacups have spirits that are released only when the cup is broken. But beyond this level, unique formations of land and water, called in Buddhist cosmology *Savdag* and *Lus* respectively, are worshiped as being the abode of spirits. Because these land and water spirits control all aspects of the local environment, providing benefits that range from good pastures to abundant hunting game, Mongolians offer them proper worship with *ovoos* (ritual piles of stones), prayer scarves known as *hadags*, and small amulets carved from wood, stone, or even bone. As an exchange-based worship, the presentation of these small gifts obligates the spirits to reciprocate with their own gifts, whether health, water, good weather, or other benefits.

On the basis of the botany team's experience with the 2005 and 2007 documentation of the a hunting *ovoo* at Sailag Davaa that is dedicated to the Land Spirit and Animal Masters, in July 2008 the team examined the worship of springs by two ethnic groups, the Darkhad (ethnic Mongols) and the Dukha (Tsaatan reindeer herders) in the Darkhad Valley west of Lake Khovsgol. Previously, on 19 August 2003, the team camped near, and visited a small complex of mineral springs that issue forth in the center of the Darkhad Valley (N51°00.896' E099°20.869') near Deed Tsagaan nuur. Three of the springs were marked for special medicinal uses, i.e. stomach problems. The site included a single *ovoo* of standing larch poles in the shape of a teepee that was decorated with blue *hadags* showing its links to Lamaist Buddhism typical for the Darkhads.

On 25 July 2008, the botany team participants, **Danielle Soyo**, **O. Sukbaatar**, **J. Oyumaa**, and **Oltzi**, visited one of the most important medicinal spring complexes in the larger Darkhad area, called Boostog (N50°35.641' E099°25.848'). The spring is not actually within the Darkhad Valley, but between the sum centers of Ulaan Uul and Hatgal, at the headwaters of the Beltes gol upstream of our usual campsite at Tooms Brigade. The mineral spring complex includes a multitude of springs at different elevations and on different aspects of the rocky mountain ridge. Each of the mineral springs has a designated medicinal application, i.e. heart, lungs, female problems, etc. By tradition, a visitor coming for the healing powers of the waters stays to drink the waters for seven



Hadag-draped dragon inside the inner chamber of the cave.
Photo: by **Paula T. DePriest**

consecutive days. During our visit one family with two Mongolian tents were camping at the base of the mountain. Boostog has two unique geological features that mark it as an important site for the worship of land and water spirits. The first is a natural rock arch that serves as a gateway to the mountain and its springs. The opening, larger than one meter in diameter, is decorated with offerings of blue *hadags* and white strips of cloth and large numbers of carved amulets. A second partial opening that does not go completely through the rock is decorated similarly. The carvings include animals such as bears, fish, and snakes; commemorative plaques with names, dates, Tibetan script, and images of horses, deer, and wild goats; and ceremonial representation of *Tsatsal* spoons for milk offerings, horse-sweat scrappers, and even crutches. A nearby pine tree was decorated with *hadags* and a hanging carved snake. Offerings at the gateway and tree included dried cheese, bread, money, and candy.

The second unique feature was a cave with two large chambers situated high on the ridgeline, surrounded by mineral springs. Outside the cave small standing poles were wrapped in blue and white *hadags*, and more rarely, yellow and red. On the rocks in front of the cave were placed carvings largely of items associated with water – fish, beavers, ducks, eels, etc., and even a carved representation of the “Sukhbaatar,” the only ship on nearby Hovsgol Lake. The carvings included a few of the more typical items such as bears, snakes, horses, wild goats, and commemorative plaques. However, all of the carvings at the cave were more elaborate and fanciful than those placed at the gateway site, one example being a carved human mask, the first we have seen or heard about in such a context. Many of these carvings were arrayed on a flat rock that served as a natural altar. This alter includes a Buddhist offering table with gifts of money and dried cheese.

The first chamber of the cave was broad and open, and the second smaller and more closed. It was in the second chamber that the nature of the carvings changed significantly. Niches in the cave walls were filled with carvings of exotic and imaginary animals, such as monkeys and dragons, as well as owls and other birds. A number of commemorative plaques with conventional images were placed in this area as well. The carvings and the algae-covered moist walls were covered with splatters of milk from repeated offerings. The use of Buddhist symbols—Tibetan script, blue *hadags*, and exotic animals—identifies the worship as Lamaist Buddhism, with aspects of Darkhad Shamanism.

A second spring, visited on 12 July 2008, represents private worship. When visiting the winter camp of our Dukha guide **Sanjim** and his wife **Chuuluu** on the Moisto gol in the Kharmai River Valley, we were shown the year-round, spring-fed stream just behind their wooden cabin and stables (N51°15.367' E099°10.256'). The presence of the stream, and its free-flow during the cold winter, are essential for the placement of the camp and for the prosperity of the family's herds. To protect the spring, the family has established an *ongon*, a sacred object where spirits reside, constructed of horse



Natural arch “gateway” to the mineral springs with blue *hadags* and offerings. Photo: **Paula T. DePriest**

and wild deer skulls and strips of white and blue cloth. When the family arrives in the fall and departs in the spring, they make offerings and add cloth strips to the *ongon*. This *ongon*, actually a subordinate *ongon*, communicates to a main *ongon* at the spring where the family ancestor has his burial. The offerings appeal to this ancestor, who is merged with the spring's spirit, to provide water and life to the family. In contrast to the Darkhad worship at the public springs, this worship reflects Dukha Shamanism's greater isolation from Lamaist Buddhism.

BRONZE AGE BURIAL MOUNDS IN KHOVSGOL AIMAG: 2008 REPORT.

By Bruno Frohlich, Smithsonian Institution, and Tsend Amgalantugs, Mongolian Academy of Sciences

The 2008 season saw the continuation of our research of the Bronze Age burial mounds (*khirigsuurs*) in southern Khovsgol aimag. The season began with a visit to Russia where we presented the results of our Mongolian research projects at the Institute of the History of Material Culture near the State Hermitage Museum in St. Petersburg, and from there proceeded by train to Moscow, Novosibirsk, Irkutsk, and finally Ulaanbaatar, arriving a week later on June 15, 2008.

After spending a few days in Ulaanbaatar getting permits and piecing our American, New Zealand, and Mongolian crew together, we drove in two Russian vans to Khovsgol, arriving at our old camp on the Delger Muren River on the evening of June 19. Our objective this season was to complete excavations within the 2005 survey area and expand into new areas studied in 2006 and 2007. Results from the first two seasons had shown that all the excavated burial mounds dated to a well-defined time period between 3,500 BP and 2,800 BP, and we wanted to see if similar mounds in a different location would produce similar dating results. We also wanted to repeat the recording of mounds we had added into our GIS system in 2004 and 2005 to ensure that we had reproducible results.

Our field crew included **Tsend Amgalantugs** (co-director), **Erdene Batshatar** (archaeologist), and four students (**Zagdsuren Batshatar**, **Bat – Erdene**, **Azbayar**, and **Amarbold**) from the Institute of Archaeology of the Mongolian Academy of Sciences. Our drivers of previous field seasons returned (**Tumur** and **Sukhbaatar**), and our cook, **Bolorma**, ensured that we were all fed with a great variety of mostly Mongolian dishes. Crew members from outside Mongolia included **Michael Dickson** (physical anthropologist), a graduate student from the University of Auckland, New Zealand, **Samuel Cummings** (archaeologist) from the University of Vermont, and **Thomas Frohlich** (architect and surveyor) from Hobart and William Smith Colleges in upper New York State. Michael and Sam were new to the Mongolian experience while Thomas started his third season, being responsible for all our architectural drawings and assisting with surveying projects.

It took us about a day to establish camp adjacent to the Delger Muren River. This location is excellent (except when rains upstream

cause the river to flood), because it provides access to fresh water for washing and cooking and is only one hour from the town of Muren where we purchase supplies. Over the years we have developed good rapport with local herdsman and their families from whom we purchase goats and sheep for our meat requirements. This season we avoided any major fluctuation in the weather – no snowstorm as we had in May of 2007 and no flooding as we had both in 2006 and 2007, when we were forced to move to a higher location.

The area selected for excavation was located about 12 km northeast of our camp and about five km north of the Ushkiin Uuver deer stone complex. It included a small area with Class III mounds, defined as small and medium sized mounds located in the hills, similar in size and shape to those excavated in 2006 and 2007. A total of seven mounds were excavated. Five were small and did not include any visible fences, the circular or squared line of rocks that surround the central burial mound. Two relatively large mounds had a circular fence and a squared fence, respectively. Having previously discovered some mounds with infant burials we wanted to test the hypothesis of a correlation between the size of the mound and the age at death of the interred individual.

Our working hypothesis proved to be wrong. The small mounds excavated in 2008 included young adults and adults, and one of the largest and most complex mounds excavated to date included the remains of a newborn or infant. Clearly the size of the mounds is not related to age at death of diseased sub-adults, but probably relate to other criteria such as socioeconomic or political factors. We also found that what we were earlier recording as a circular fence may not be a fence at all but a special ring-wall surrounding the central burial chamber, thus adding a new architectural feature to some of our mounds.

A second observation relates to the disturbance of burials. We have seen clear signs of disturbance of burials in early antiquity as well as in more recent times, the latter most likely related to attempted grave robbery. The early grave disturbances are deceptive, however. So far, we have not found any grave

goods. With our sample size of more than 30 excavated mounds we should have found at least one object, or a trace or fragment if such an object was ever placed in the burial chamber. The excellent preservation of the human skeletal remains strongly suggests that the majority of grave goods should have survived the 3000 years in the ground as well. We therefore have to conclude that no grave goods were placed in the burials by the people who constructed the mounds. This observation leads us to believe that the disturbance of burials may have a different purpose than obtaining grave goods. Intentional destruction or premeditated disturbance of the body shortly after the interment took place might be one cause of disturbance. We also know that such disturbances were by people who were not immediately associated with the mound-builders. For example, it is obvious that builders knew about the hazard of desecration and went to great efforts to fool intruders by hiding the body or by preparing a fake burial chamber. This appears to have worked in some cases, but it failed most of the time.

One of our major objectives has been to reconstruct the demographic profile of the population. We do this by studying



2008 Field Team in Hovsgol. Photo: Bruno Frohlich

the relationship between burial architecture, age at death of the interred individuals, calculated life expectancies, land-use patterns, number of diseased people, and the time span during which the mounds have been in use. We may be able to establish that the mounds are a good representation of the people who lived in the area 3,000 years ago. At this time we know that we have all age cohorts and both males and females represented in the mounds, so the distribution may prove to be a good representation.

Studying demographic patterns is very interesting. We know from studies carried out by Chinese and American scholars that there is continuity between the various population groups representing different Mongolian time periods. This means that the population initiating the Bronze Age continued into subsequent time periods, with the result that there is more similarity between Bronze Age populations and later Mongolian populations, for example from Xiougnu, Kitan, Mongolian Empire, and Ming periods, than between any of these groups and groups from other and adjacent geographical areas external to Mongolia. Basically, since there is biological continuity from more than 3000 years ago into modern time, whatever demographic model we produce cannot let the population 'disappear' or be replaced by a new population from the outside. In general what we deduce from this is that the Mongolian people living during any time period should be successful to the degree that they sustain an existing population with a positive rate of growth and are also able to recover from severe destructive events such as disease, warfare, starvation and climatic disasters. We are just at the beginning of being able to elaborate on all these observations. Hopefully, our results from the 2009 season will help this process.

We completed a very successful and exciting field season on July 13 when we packed up camp and drove south and southeast toward **William Honeychurch's** field camp at Baga Gazaryn Chuluu in the Dundgovi aimag. Two days of driving led us through some fascinating Mongolian landscape representing near tundra environments, very lush vegetation, beautiful and undisturbed Alpine-like lakes, and the much drier northern Gobi Desert environments. We stopped briefly at the Khara Khorum site and arrived at Bill Honeychurch's camp in the late evening on July 15. Our short visit turned out to last until July 18 during which time we surveyed some of Bill's mounds and located a few new mounds in the hills. Unfortunately, and unexpectedly, our award-winning soccer team got chewed up by Bill's team in a soccer game.

We returned to Ulaanbaatar on July 20 and spent the rest of our time before leaving on July 30 reorganizing the Institute of Archaeology's storage space for human remains and animal bones. We organized the office and laboratory spaces and gave everything a good cleaning and a new paint job, hopefully improving the working environment significantly. We also cleaned our storage container located outside the Institute's building, constructed new wood shelves, and got our equipment inventoried and readied for the 2009 season. Our time in UB was hectic and very busy. The local economy is getting worse, especially for students. It



Mound 43 from the 2008 excavation in Hovsgol. Photo: Bruno Frohlich

has become almost impossible for them to attend universities even considering the very low fees and tuitions. We had the opportunity to support some of our students with a yearlong salary supplemented by extra payments during the field seasons.

On October 12 **Bruno Frohlich** returned to Ulaanbaatar to attend the International Conference on Xiongnu Archaeology organized by **Bryan Miller** from the

University of Pennsylvania and **Ursula Brosseder** of the University of Bonn. It was a great opportunity to check up on students, make plans for the 2009 field season, and to meet scholars from the US, Russia, Germany, China, South Korea, and France.

Our preparations for the 2009 field season have gotten off to a good start. Thus far, we have secured funding from the Smithsonian Restricted Endowment Fund and from our CT operation. During past field seasons we have focused on mounds located in the lower and higher hills, mounds which we define as Class II and Class III mounds. We have avoided the large and very time-consuming Class I mounds located on the flat steppes. The reason for this is that excavating one or two large mounds over one or two seasons will yield few, if any human burials. This may be adequate for descriptive purposes but does little to increase our understanding of the ancient population. Our original objectives included the collection of data for reconstructive purposes such as demography, population dynamics, and reconstruction of social and biological histories. Now with some of our original objectives fulfilled, it makes sense to excavate one or two large Class I mounds, and it is our plan to undertake this effort during the 2009 field season. We also believe the 2009 season will be the final survey and excavation season in the southern Khovsgol aimag. The Institute of Archaeology has reported finds of similar Bronze Age burial mounds in the western part of Mongolia closer to the Altai Mountains and we have been asked to take a look at this area, and we may organize a new project that will draw heavily on the experience gained from our very successful archaeological and anthropological field seasons in Khovsgol.



Attendees of the Xiongnu Conference organized by Bryan Miller in Ulaan Baatar - Oct. 2008. Photo: Bruno Frohlich

OUTREACH

TLINGIT COMMUNITY SCHOLARS WORK WITH THE NMNH

By George J. Bennett Sr., T'akdaintaan Clan, Tlingit & Haida Elders Advisory Council, and Eric Hollinger, NMNH Office of Repatriation

For two weeks this fall, father and son Tlingit artists **George and James Bennett** visited the Smithsonian NMNH and NMAI museums to conduct research as Native American Community Scholars in the Smithsonian's Office of Fellowships Community Scholars Program. George hails from Hoonah, Alaska, and is a T'akdaintaan Clan spokesperson and Chairperson for the Tlingit & Haida Elders Advisory Council, and James is a member of the Wooshketaan Clan from Sitka, Alaska. They visited from September 26 to October 10 to study the Tlingit collections and revive ancient techniques and styles of Tlingit art, but they also assisted the museums with a number of projects and efforts related to the Tlingit culture. They were sponsored by **Eric Hollinger** of the NMNH Repatriation Office and Arctic Studies Center Intern **Barbara Betz**, and were co-sponsored at the NMAI by **Mary Jane Lentz**. George's wife **Mary Bennett**, an Inupiat, and their daughter **Kathy** also joined them for part of their visit.

Upon arrival in Washington, the Bennetts were invited to join a group of local Tlingit in dancing at the opening ceremonies of the NMNH's Ocean Hall exhibit on September 27. George Bennett noted that they did not bring their traditional regalia with them and asked if a Chilkat robe could be checked out from the collections for him to wear in the ceremony. The Department of Anthropology approved the request on the condition that the blanket be strong enough to handle any stress of the use and that it test low for pesticides that might have been used to treat it. George had the added requirement that the crest the robe depicted had to be one of his clan or at least his moiety which is the Raven side. Hollinger and Anthropology Department Conservator **Greta Hansen** worked with the Bennetts to identify a robe that was suitable for such use. The vast majority of robes examined were very fragile or were from the Eagle side of the Tlingit moieties and were not suitable for use. Fortunately, the last robe examined fit the bill in every way and was approved by George and the Anthropology Department.

On the morning of the opening, behind the scenes George spoke to the Tlingit gathered for the ceremony and showed them the blanket and explained how he had requested it be brought out and how the museum had worked with them to make it possible. George initiated the opening of the Ocean Hall by speaking to the thousands of visitors about the importance of the Tlingit collections in the museum and about the robe, the museum's approval of his request to wear it during the ceremony and the importance of being able to display the robe in such

a public context after 120 years in museum storage. The robe was then placed on George's shoulder by his son James as it is culturally appropriate to be dressed by a member of an opposite clan. George and James then sang and danced in the robe along with the Tlingit group. In the Tlingit tradition according to George, the ceremony brought the robe back to life and it is now the only Tlingit object in the museum's collections that is alive because it was danced publicly. An estimated 42,000 people visited the Ocean Hall that day.

Each week during their visit, George and James gave presentations to the public and museum docents in the Ocean Hall where they talked about the Tlingit objects on exhibit in the hall and how they were and are used in Tlingit communities. The highlight of the Tlingit items in the exhibit is the Raven Canoe recently donated to the museum by the Tlingit community. The Bennetts answered questions from the public and they were filmed by the Office of Education

and Public Outreach for clips to be showed on the web about the exhibit and for training of museum docents.

While studying the Tlingit collections at the NMNH and the NMAI the Bennetts also consulted with the conservators of both museums and advised on Tlingit objects being prepared for a major loan to the Anchorage Museum of History and Art. The Bennetts lectured museum staff on the history, use and cultural protocols associated with clan crest objects, war related items, and shamans objects. The Bennetts helped the museums solve a number of long standing problems and mysteries relating to several of the items. During their visit they were also interviewed by a reporter for the L.A. Times.

The Bennetts were able to study thousands of Tlingit, Haida and Tsimshian objects in the collections of both museums. As George noted, "I think the staff of both [museums] take this job not only serious, but also feel the importance of all these art pieces under their care. They are important to the tribes that created them, and how they are connected to those tribes." Working with the Tlingit objects in the museums was a moving spiritual experience as well as an educational opportunity for the Bennetts. They visualized the Tlingit creators making the bentwood boxes and

other clan objects and pictured how they must have been used by their ancestors. At one point during their visit George stood in the collections before the giant canoe of the famous Tlingit Chief Shakes and recited a speech as if he were arriving in the canoe at a Tlingit village and addressing those on shore. They hope to be able to apply to the program again and return for another visit. George pointed out that, "Having the opportunity to visit the Smithsonian Institution on a program that was designed for visiting scholars as well as artists was an experience that I will cherish as well as recommend to anyone seeking this program to help them."



George Bennett (at right wearing chilkat robe), and **James Bennett** (holding paddle), dance and sing with DC area Tlingit to mark and honor the opening of the Ocean Hall exhibit. Photo: **John Steiner**



George Bennett examines a Tlingit chest for the presence of pigments with NMNH conservator, **Michele Austin-Dennehy**.

LIGHTS OUT FOR NATIVE ALASKA? POWER, WATER, AND HEALTH IN THE NORTHWEST ARCTIC BOROUGH

By Laura Eichelberger, PhD Candidate Anthropology, University of Arizona



Clara Lee and Laura Eichelberger on the banks of the Kobuk River in Aug. 2008. Photo: **Helena Jones**

"This is my favorite time of year," **Ernie** said to me as we tore into dried whitefish and pike at his mother's home in Ambler this September. "We eat so well and the food is so fresh." He smiled as he spooned more toasted dried fish eggs and seal oil onto his plate. The Kobuk River stretched out before us, winding through the bright yellow willows illuminated by the sunlight. The air was fragrant with the autumn aroma of leaves and tundra.

Ernie, now an Anchorage resident, was home to help his siblings and mother stock their freezers with caribou meat for

the long winter. With record gas prices—over \$9 per gallon in Ambler—they try not to return from hunting empty handed. "With these fuel prices, we can't afford to be picky," Ernie commented as they field dressed a small bull on the beach. The soaring price of fuel has caused some Iñupiaq families to change their subsistence practices, and forced others to move into larger hub villages and urban areas.

When I arrived in Alaska's Northwest Arctic nine months ago, my research questions focused on water scarcity. Why, I asked, are rural communities in this wealthy state still struggling to access sufficient water for domestic needs and public health? More specifically, in the NANA region why do Iñupiaq villages that have piped water and sewer continue to experience periodic scarcity, and how does this affect households?

As my fieldwork developed, I realized that energy costs are inseparable from water scarcity in the Arctic. Struggles around these basic utilities—water and energy—shape daily life in rural villages. People living with piped water are talking about how they will afford stove oil, gas, and electricity while at the same time keeping up with their water bills. Those living without in-home water are demanding basic services, while concerns about the affordability and energy efficiency of these facilities mount among government agencies.

I use ethnography to explore the effects at the household level, in two villages that represent the spectrum of concerns in the Northwest Arctic Borough. For over a decade, the City of Buckland has worked (and struggled) with various government agencies to establish a piped water and sewer system. Most Buckland residents use 5-gallon lined "honey buckets" as toilets, and haul as much water as they can with their 4-wheeler for domestic use. Farther northeast, the City of Ambler struggles to operate, maintain, and improve their existing system.

Residents there pay \$120 per month for water and sewer services. Despite this high price, the cost to run the system exceeds the revenue collected from customers, and the City Council continues to search for options to reduce costs.

Ambler residents often point to the past when they talk about basic utilities. As we cut fish on the shore of the Kobuk River this summer, two Iñupiaq elders paused to tell me about the changes they've seen in their lifetimes. "**Adiga**, we used to do this before freezers." **Clara** looked wistfully at the racks lined with drying fish. "Before freezers, we ate fresh meat when the men hunted, and dried meat the rest of the year. Now we have freezers." "We also have bills," replied **Minnie**. The two women laughed with an air of resignation. For many elders, utility bills drain the majority of their small incomes.

In the next phase of my research, I will spend several months in Buckland documenting the local experiences of energy and water scarcity. There, I will engage with community members in a participatory research project to document their concerns and experiences of living in a "honey bucket" village.

ASC PARTICIPATES IN CONFERENCE AT DANISH EMBASSY

By Wilfred E. Richard

On May 7, 2008, the ASC participated in a conference titled "Greenland, Climate Change and the Melting Ice" at the Royal Embassy of Denmark in Washington, DC. Speakers included **Dr. Waleed Abdalattii**, head of NASA's Goddard Space Flight Center's Cryosphere Sciences Branch, who specializes in the development of space satellites which are designed to measure changes in polar ice. **Professor David Holland**, Director of the Center for Atmospheric Ocean Science at NYU, discussed the interaction of ice and oceans in the polar sea. **Dr. Thomas Armstrong**, US Geological Survey Senior Advisor for Global Change Programs, is very involved in climate change issues and is an expert on the Greenland ice sheet and its connections to global climatic forces. **Kenneth Hughes**, an agricultural specialist, is Chief Agricultural Advisor to the Greenland Home Rule Government. He makes the important distinction between hunters who are the cultural touchstone of Greenland, and fishermen who are the backbone of the economy. He also noted the rising importance of animal husbandry and cash crops, such as potatoes, broccoli, berries, which has implications for traditional livelihoods.

A reception followed the conference, and this event served as the official opening reception for **Will Richard's** exhibit entitled *Greenland: Between Two World*, which was on display at the embassy from March through June 2008.

Earlier that same day, the ASC co-sponsored a performing arts event at the National Museum of the American Indian titled *Poetry from Greenland: Jessie Kleemann and Aqqaluk Lyngé*. **Jessie Kleemann**, Greenlandic actor, artist, and poet did a performance which combined dance and poetry. **Aqqaluk Lyngé**, former President of the Inuit Circumpolar Conference, and current President of the ICC of Greenland, read from the English language edition of his work *The Veins of the Heart to the Pinnacle of the Mind*. There was much to see and hear about Greenland, a place about which so many know so little.



From L-R: **Will Richard, Bill Fitzhugh, Danish Ambassador Friss Arne Petersen, and Aqqaluk Lyngé.**

NUUK HOSTS 6TH CONGRESS OF ARCTIC SOCIAL SCIENCES

By Igor Krupnik

From 22 to 26 August 2008, Greenland's capitol city, Nuuk, also served as the world's capital of Arctic social sciences by hosting the 6th International Congress of Arctic Social Sciences (ICASS-6), organized by the International Arctic Social Sciences Association (IASSA). The Congress was attended by over 400 participants from two dozen countries, including major contingents from Greenland, Denmark, Norway, US, Canada, Russia, Finland, Iceland, Sweden, UK, France and Germany, as well as smaller groups of scholars and students from Estonia, Japan, Austria, Belgium, Bulgaria, the Netherlands, Poland, and other nations. It was co-sponsored by the Greenland Home Rule Government, Nordic Council of Ministers, Commission for Scientific Research in Greenland, US National Science Foundation, Nunafonden, European Science Foundation and other agencies. The Congress sessions took place at *Ilimmarfik*, the newly built campus of the University of Greenland (*Ilisimatusarfik*) and also in *Katuaq*, the main cultural center building in downtown Nuuk. **Birger Pöppel** from the University of Greenland served as the Congress' President and **Janus Chemnitz Kleist**, UGreenland M.A. student, was the Congress secretary. Scores of UGreenland students acted as assistants, guides, facilitators and hosts at numerous events and sessions of ICASS-6.

The Congress took place in the middle of the International Polar Year 2007–2008 and it was officially listed as one of its outreach projects (IPY #67). Besides its overall title, *Arctic Social Sciences: Prospects for the International Polar Year 2007-2008 Era and Beyond*, a substantial number of Congress sessions were focused on specific IPY projects and related activities. Several IPY projects, such as the *Community Adaptation and Vulnerability in Arctic Region* (CAVIAR, IPY #157), *Glocalization: Language, Literature and Media* (IPY #123), *Polar Stations and IPY History* (IPY #100), *Sea Ice Knowledge and Use* (SIKU, IPY #166), *Arctic Human Health Initiative* (AHHI, IPY #167), *Moved by the States* (MOVE, IPY #436), *Arctic Social Indicators* (ASI, IPY #462) held full-day overview sessions on their project activities. The full ICASS-6 program of over 50 sessions organized around eleven themes—Sustainability and Climate Change; Economic Development; Politics, Justice, and Governance; Living Conditions; Language, Literature, and Media; Culture, Religion, History, and Science; health; Material Culture and Archaeology; Outreach and Education; Inclusive Research; and IPY—can be found at <http://www.icass.gl/program.aspx>.

The Congress also featured numerous roundtables, smaller sessions and meetings, as well as several plenary events with talks delivered primarily by the Greenlandic hosts, including **Aqqaq Lyngé**, **Finn Lyngé**, **Lene Kielsen Holm** (together with **Shari Gearheard**). The citizens of Nuuk regarded the Congress as a major event due to its several open public sessions, and the presence of so many Arctic social scientists and indigenous leaders. Local newspapers, radio and TV stations interviewed many of the

Congress' speakers. The science sessions were actively attended by the UGreenland students and other interested Greenlanders.

The ASC had a substantial presence at ICASS-6. **Igor Krupnik**, who served on the ICASS-6 Steering Committee, co-chaired a session on one of the IPY projects: (IPY #166) titled *Polar Residents Document Arctic Ice and Climate Change*. Igor also delivered one of the Congress' plenary addresses, titled "IPY 2007–2008 and Social Sciences: A Challenge of Fifty Years," and participated in a special IPY plenary round-table of several speakers chaired by the outgoing IASSA president, **Yvon Csonka**. **Noel Broadbent** chaired a session called *The Power of Historical Narrative* and presented his paper "Historical Narratives and the Saami Past." Lastly, **Ernest S. Burch**, ASC Research Associate, was awarded the IASSA Lifetime Achievement Award, together with **Ludger Müller-Wille**, the first IASSA president, and **Robert Petersen**, the dean of Greenlandic social and cultural studies.

As its last matter of business on 25 August 2008, the IASSA General Assembly elected a new Council for the next three years. At its first meeting, the Council chose **Dr. Joan Nymand Larsen** from the Stefansson Arctic Institute in Akureyri, Iceland as the new president of the association for the 2008 to 2011 term. The Stefansson Institute will also host the IASSA secretariat for the next three years and will organize the next IASSA Congress (ICASS-7) in Akureyri in 2011. The new secretariat can be reached at iassa@svs.is; **Ms. Lára Ólafsdóttir** serves as the new IASSA secretary. Besides Joan Nymand Larsen, other IASSA Council members elected for the 2008–2011 term are: **Yvon Csonka** (past president), **Grete Kaare Hovelsrud** (Oslo, Norway), **Lene Kielsen Holm** (Greenland, Nuuk), **Alexander King** (Aberdeen, Scotland), **Birger Pöppel** (Nuuk, Greenland), **Peter Schweitzer** (Fairbanks, USA), **Florian Stammer** (Rovaniemi, Finland) and **Anne Sudkamp** (Fairbanks, USA).

TO THE SLEEPING LAND: ADVENTURES ABOVE THE ARCTIC CIRCLE

By Elisa Maria Lopez

What follows is a short summary of a larger artistic project I began in January 2007. Under the auspices and support of the Jacques and Natasha Gelman Trust, these travels over nine consecutive months followed my proposal to visit diverse communities above the Arctic Circle and make artwork about my adventures. For now, I call this broad, on-going project "To The Sleeping Land", which was the name of the blog I kept while on the road and can be found in its original form at <http://tothesleepingland.blogspot.com>.

In spring 2006, I was an undergraduate art student at the California Institute of the Arts, and my last semester was proving to be a hectic one. I had just completed my final solo exhibition titled "The Theory is Religion, The Practice is Magic," and was busily doing the rounds of critiques, meetings and last minute coursework required in order to graduate. Months prior, in doing research for my exhibition, I had developed an interest in the state of Alaska and its rich cultural history. My art works up that point had often



The historic center of the town of Nuuk, with several buildings from the 1800s and early 1900s. Photo: Igor Krupnik

referenced and drawn inspiration from historic subject matter, and the American Civil War had been a fairly major interest of mine since grade school. It was through reading of the aftermath of the war and the purchase of Alaska in “Seward’s Folly”—118 years before my birth to the day—that I began to develop an interest in learning all I could about the state. I began to collect vintage books for fun and visual inspiration, and promised myself that upon graduation I would take a short trip to either Alaska or Copenhagen (to visit some Danish professors) as a way to open up a new chapter in my life as a college graduate and make new refreshed and inspired art work.

One day, a professor and mentor of mine called me into his office and explained that I had been nominated by the department faculty to submit a portfolio and proposal for a large arts grant that had just been given to our department for one undergraduate student to use after graduation. What kind of grant was it? How much was it for? All my professor could tell me was that I should make my budget at least \$25,000 and that I should write my proposal for a project involving travel *outside* of the United States—and I had only one week to write the proposal! He emphasized the unusual nature of this award (for undergraduate artists!) and encouraged me to propose the most outrageous dream-of-dreams journey I could conceive for myself. After our meeting, I began to feverishly reflect on these possibilities, and instantly thought of my dream of visiting Alaska, but recalled that this journey had to take place outside the US. I mused on what drew me to Alaska. The environment and geography of the Arctic, of course, was like a force in itself. But there was also the pull of the frontier, the isolation, and what I suspected to be sparse and incomplete portrayals of inhabitants of the North in popular culture. I researched as much as I could about peoples in other parts of the Arctic, from Siberia to Scandinavia to Greenland, and settled on the 66°33 parallel as an imaginary route to guide my travels. I presented a proposal to travel to all the countries with territory within the Arctic Circle, for up to a year, to learn about current life in the diverse communities of these lands, alongside the histories, myths, and my own relationship to each as an artist/traveler/outsider/explorer along the way. A week before my graduation, I received notice I had been chosen as the first recipient at my school of The Jacques and Natasha Gelman Travel Fellowship. I was 21 years old at the time.

I became aware of the Arctic Studies Center through a series of events beginning with a move about a month later to Chicago, the hometown of my long-time gentleman friend who was attending



Portrait of E. Ericson, student
graphite on paper, 2007.

the Art Institute there at the time. His mother, being aware of the grant and my plans for the following year, introduced me to a friend of hers, **Virginia Heaven**, the curator of the fashion collection at Columbia College. Virginia’s particular field of interest and expertise was the clothing of the peoples of the Arctic. She had been involved in producing the mannequins and working with some of the clothing in the ASC exhibition, *Crossroads*

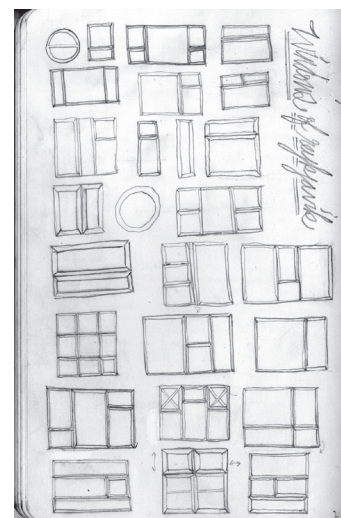
of Continents. Virginia not only gave me access to her personal library of books about the Arctic and notebooks with technical drawings from her studies in the British Museum, but also encouraged me to get first hand experience with collections, and suggested I get in touch with **Dr. William Fitzhugh** and the ASC, since the Smithsonian Institution’s research in the Arctic was so significant, and could be a helpful source of contacts in the places I planned to visit.

I must admit that initially I was intimidated by the idea of contacting Dr. Fitzhugh. How would people in an academic setting, who researched these parts of the world professionally, receive the notion of the artistic adventures I proposed? While I wanted to be as informed as possible about the cultures I would soon visit, I was by no means approaching the project from a single vantage point. I also anticipated learning about new things along the way and letting things unfold in an organic manner. I was relieved to discover that the ASC comprises a great group of folks who not only welcomed me to their offices upon my visit to Washington, DC a few months before the trip, but helped point me in several new directions and areas I hadn’t thought to explore. They gave me back issues of this newsletter and pointed out individuals I might try to get in touch with, especially in Greenland. Being able to discuss preliminary ideas with **Dr. Stephen Loring** and **Christina Leece**, the ASC Research Assistant at the time, also helped allay the nervousness I felt about my departure the following January.

Ultimately, I visited five of the eight circumpolar countries over the course of nine months: Sweden, Norway, Finland, Iceland, and Greenland. I strove to balance the time I invested in a certain location so that I could embrace new routines and habits specifically molded by that place. I found myself developing patterns of working that I had never relied on before. The insulating focus of -35°C temperatures and 20-hour nights had an effect on my schedule, and I was able to ask people I’d befriend on ferries or on the edge of a fjord to pose for source photographs for portrait drawings. There were sensations I had never felt and flavors I tasted for the first time; despite being a lifelong vegetarian, I sampled reindeer in northern Sweden. Among many places, I lived above a Mennonite church in Jokkmokk, Sweden, on a farm on an island of 40 people in the North Sea, with a friend



Portrait of K. Pavval, reindeer herder
graphite on paper, 2007.



Windows of Reykjavik. Notebook
pages, October 2007.

in the “rough” part of Rovaniemi, what used to be the largest dairy farm in Iceland, and a huge flat in the new modern apartment towers in Nuuk. I worked on farms, tarred boats, visited research libraries, fished, hitchhiked, fought mosquitoes, attended church services in six languages and spent time alone writing, drawing, shooting video and recording sound. This journey was a dream come true as an artist and arctic enthusiast, and the experiences I had only seem to grow and change and reveal themselves in new ways since my return—there is so much to tell! I hope to be able to display the bulk of the work resulting from the trip in fall or winter 2009.

UPDATES FROM THE ELEPHANT OFFICE: NOEL BROADBENT'S 2008 OUTREACH AND EDUCATION INITIATIVES

By Noel Broadbent

In between his book-writing marathons, in 2008 Noel managed a number of outreach activities including helping put together and then manning the Arctic Studies display table during the Congressional Family Night at the NMNH on 1 March 2008. He also sponsored guest researchers, spoke at the UN, and Colby College in Maine, and participated in two international conferences, along with planning a new photo exhibit to open at the museum in 2010.

From 28 March to 12 April Noel hosted **Dr. Lana Troy**, Professor of Egyptology, Uppsala University, Sweden, who is involved in an international project documenting texts on mummy wrappings that had been cut into pieces and given to museums around the world in the late 19th century. Dr. Troy also documented some of the mummy cases at the museum and gave a well-attended lecture and demonstration the coffin of the temple singer.

Noel was a Guest Professor at Colby College, Maine from 24-26 April, where he gave two lectures, one a classroom lecture on science and public policy, and an evening lecture on the ever-popular Andr   expedition to the North Pole. On May 6 Noel was invited for the second time to New York as an invited speaker at the United Nations Education Caucus Policy Forum. On May 7 he participated in a UN Radio group discussion on environmental education that was broadcast from the UN's studios.

Noel worked with intern **Aza Derman**, from Brooklyn, NY from 16 June to 4 August 2008. Aza worked with Noel on bibliographic materials and commuted weekly by bus to DC! Noel sponsored **Dr. Robert Chambers**, a medical pathologist who volunteered to work with Mongolian mummies. Bob was able to

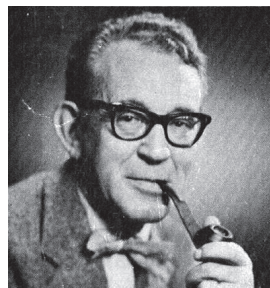
complete work on the soft tissues on these mummies and is still working closely with **Dr. Bruno Frohlich**.

Noel and Swedish photographer **Boris Ersson** have planned an exhibit tentatively scheduled for Sept 2010 that will feature Boris's photography of the Bothnian Region to be displayed in coordination with the NMNH Ocean Hall. This exhibit will also highlight the archaeological research that Noel has conducted in the area.

Finally, Noel organized and chaired the session “The Power of Historical Narratives” at the International Congress of Arctic Social Sciences, held in Nuuk, Greenland from 22-26 August 2008. Noel decided to extend his North Atlantic travels in late summer 2008 by serving as Plenary Speaker at a conference at the University of Oulu in Finland, from 4-6 September 2008. He lecture was titled “The Roots of Saami Ethnicities, Societies and Space/Places.”

GUTORM GJESSING LEGACY CONFERENCE

By William Fitzhugh



Gutorm Gjessing
(1906-1979)

A special conference titled “A Circumpolar Re-appraisal: the Legacy of **Gutorm Gjessing** (1906-1979)” organized by **Christer Westerdahl** of the National Technical Norwegian University was held in Trondheim on 10-12 October 2008. In attendance were scholars from around the northern world, with the notable exception of our Russians colleagues, who encountered the old problem of visa complications. The meeting was

hosted by **Jarek Jasinski** and the Suhm House Medieval Museum.

Gutorm Gjessing has inspired many anthropologists and archaeologists working in the North, and his many contributions were the subject of papers ranging across the circumpolar region. The mother lode of the meeting was the continuing discussion about whether circumpolar approaches that were so important during the lifetime of Gjessing are still relevant today. The opinion was a resounding “yes!” with, however, many caveats due to advances in theory, archaeological knowledge, and the rise of indigenous knowledge and approaches to modern problems, climate change, and cultural transformations. What remains for the future is a ‘new synthesis’ of the sort that Gjessing provided in his day. Despite (or perhaps because of) the many advances in culture history and ethnography, the way forward for circumpolar anthropology and archaeology as comparative or historical science is less clear today than it was in Gjessing's time.

Papers ranged across such topics as Gjessing's contributions to circumpolar theory (**Westerdahl, Fitzhugh**), climate change (no way! according to geologist **W. Karl  n**), interpretation of Saami drum illustrations (**Berglund**), industrial whaling (**Aalders and Hacquebord**), snow-patch archaeology (**Dixon, Callanan, Farbre  d**), Russian colonization (**Jasinski**), boat-building (**Wickler**), bark canoes (**Luukkanen**), Saami origins (**Broadbent**), Eurasian pottery diffusion (**Nunez**), Pomors (**Peacock**), circumpolar art (**Svensson**), microblade traditions (**Dixon**), bear petroglyphs (**Helskog**), stone tool technology (**Darmark**), arctic hearth types (**Odgaard**), circumpolar shamanism (**Yamada**), Ainu bear festival (**Irimoto**), Gjessing and the New Archaeology (**Stylegar**), archaeology as social anthropology (a posthumous paper by **Odner**), and cosmology (**Westerdahl**). Many thanks to the organizers for a delightful and stimulating meeting. The conference proceedings will be assembled for publication in late 2009.



*Noel Broadbent's friend and colleague, photographer **Boris Ersson**, camera in hand, interviewing a fisherman's wife in northern Sweden.*

INTERNS

A VERY “COOL” SEMESTER AT THE ARCTIC STUDIES CENTER

By Nicki Bertsch



Nicki Bertsch at the Lyndon House Community Arts Center in Athens, GA.

My experience as an intern last spring in the Arctic Studies Center is something I will never forget. Under the supervision of **Dr. William Fitzhugh**, I gained invaluable knowledge of anthropology, archaeology and museum work.

My first day at the National Museum of Natural History was definitely intimidating. I had worked at museums before, but nothing like the Smithsonian! After a long morning of paperwork, I went to meet Dr. Fitzhugh and **Abby McDermott** for lunch. Immediately, they, along with **Dr. Noel Broadbent**, **Dr. Stephen Loring**, and **Dr. Igor Krupnik** made me feel right at home in the ASC office. That office quickly became my favorite place in DC.

I had two major projects while at the ASC. One was to design the ASC's poster for the Smithsonian's Congressional Night, and the other was to produce the 2007 Mongolia Field Report. Congressional Night was one of my favorite experiences during my internship. It was an opportunity for researchers in the NMNH to share their work with members of Congress and their families. It was also an opportunity to be in the museum at night, and to see all of the different departments showcasing their research and programs. In addition, designing the poster for the ASC allowed me to see the range of initiatives underway at the Arctic Studies Center alone. I was proud to have the opportunity to produce the centerpiece for the ASC's table during that important event.

However, I spent most of my internship working to produce the 2007 Mongolia Field Report, which would document Dr. Fitzhugh's work excavating deer stone sites the previous summer. I had to take former ASC intern **Lauren Wynalda's** digitized field maps and drawings and employ the Adobe layout program InDesign to incorporate them into the text. Reading Dr. Fitzhugh's field journal entries exposed me to the process of excavation, and his stories of life in the field were definitely entertaining. By the end of my work on the Mongolia Report, I began to feel as if I knew the site and had been there myself!

Aside from these two major projects, I got to see and experience a lot of really cool things outside of the ASC office. I attended a lecture Dr. Fitzhugh gave at the Museum Support Center in Suitland, Maryland as part of the Arctic Film Series. Dr. Fitzhugh then took the time to show me the conservation laboratory, and I was instantly inspired. How could this whole field of museum work exist without my knowing about it? I decided then and there that conservation work would be my ultimate career goal. I loved the idea of giving objects the care they need to survive and educate many generations to come. After this initial trip to the MSC, I returned many times with **Dr. Stephen Loring**. I actually spent the last few days of my internship with Dr. Loring and the amazing artist **Fran Reed** looking at fish skin parkas in the collection.

In addition, **Mary Sangrey**, Director of the NMNH Office of Academic Services, provides many opportunities for interns to explore the varied departments of the museum. One day we had a seminar in the “mummy room.” We also visited the entomological collection, the geological collection, and got to meet with experts in those fields. One of my favorite experiences was in the Joseph F. Cullman the 3rd Library of Natural History, where I got to see first edition copies of the Audobon guides, Carlos Linnaeus's *Systema Naturae*, and Darwin's journal from the HMS Beagle.

As a senior (about to graduate, yikes!) at the University of Georgia, I couldn't imagine my life without my experience at the ASC. Before last spring, I thought I wanted to work in a museum, but I had no idea what I should specialize in or what skills I needed. My experience at the NMNH, gave me a great perspective on all of the options that are available to those in the museum field. When I returned to Atlanta, I used my experience at the NMNH to network with a conservator at the Michael C. Carlos Museum at Emory University, and I currently volunteer in the conservation lab. I'm working on a project with UGA and the Carlos Museum to repair a 30,000 year old whale fossil. I am so grateful to Dr. Fitzhugh for giving me the opportunity to learn about the professional world of anthropology and museums, and I will never forget my wonderful colleagues at the ASC.

LESSONS LEARNED IN THE LABRADOR LITHICS LAB!

By Sara L. Juengst



Sara Juengst

I began working with ASC Director **Bill Fitzhugh** in September 2008. The focus of my internship was to analyze the remaining archaeological collections from Labrador and Newfoundland that Bill collected during his fieldwork in that region in the 1970s. Although I had prior archaeological experience from my undergrad years at Vanderbilt University, I had previously focused on Central and South American cultures. Heading north to the Arctic was a big change! Becoming acquainted with the language of Arctic stone tools and rock

types has been a bit challenging, but it's been really interesting and has definitely expanded my archaeological horizons.

I have mainly been working to describe and photograph artifacts from the Labrador collection that the ASC has to return to The Rooms Provincial Museum in St. John's, Newfoundland. The collection includes artifacts dating from Pre-Dorset up to relatively modern times, as evidenced by some brass shotgun shells. Documenting the artifacts before they are returned will allow for future study of these collections here at NMNH. Thus far, I have described, photographed, and returned over 400 artifacts from a variety of Pre-Dorset, Dorset, and Maritime Archaic sites. The variety in the tool and rock type is a lot more complex than I had anticipated and it has been really interesting to see how the frequency of tool types fluctuates between cultural periods.

Earlier in the fall, I spent time working with another intern, **Patricia Holm**, to return ten boxes of lithic debitage from the Koliktalik 1 site. It was a daunting task to count and weigh what seemed to be a never-ending amount of material, but the effort yielded some impressive results when we were able to aggregate the data. I've also had the chance to work with ASC Post-Doctoral Fellow **Chris Wolff**, another Arctic archaeologist, who is studying material from a Maritime Archaic site he excavated in Newfoundland. I will continue to work with the Labrador collection through the spring of 2009, but I can already say that working at the ASC has been an incredibly rewarding experience.

THE BENNETT'S VISIT OFFERS MANY TEACHING OPPORTUNITIES

By Barbara Betz

During the first two weeks of my Arctic Studies Center internship, I was fortunate enough to work with visiting Tlingit community scholar and artist **George Bennett**, T'akdaintaan Clan spokesperson and Chairperson for the Tlingit and Haida Elders Advisory Council from Hoonah, Alaska, and his son **James Bennett**, Wooshketaan clan from Sitka, Alaska. The stated goal of their visit, which was sponsored by **Eric Hollinger** of NMNH's Repatriation Office, was to study the Smithsonian's Tlingit collections in order to revive ancient techniques and styles of Tlingit art.

I became involved in their visit and research in a very roundabout fashion: after a summer of excavation in Mongolia, I learned of **Bill Fitzhugh's** work on deer stones there, got in touch with him, and was offered a chance to help him publish the results of his latest season of Deer Stone excavations by producing the 2008 Mongolia Field Report. Just as I was about to start, however, Eric Hollinger sent out a request for assistance for two weeks of research in the collections with some visiting scholars. Despite the fact that I knew next to nothing about the native cultures or art of the Pacific Northwest, I jumped at the opportunity to see some of the museum collections and facilities for myself. Ultimately, it turned out this perk was only the tip of the iceberg, for beyond just seeing objects from the collections, I was given a chance to learn about their origins, craftsmanship, stylistic and symbolic elements, history and cultural significance from two experts on the subject and to take part in a truly amazing and enjoyable collaborative learning experience between the Smithsonian staff and the Bennetts.

Most of the two week visit was taken up with visits to the Museum Support Center and the NMAI facilities out in Suitland, MD, where the Bennetts were able to look through the collections and examine and photograph objects of interest to them. These ranged from canoes, totem poles and wall panels to fishhooks, armor, and (George's specialty) bentwood boxes. Most of the objects were wooden, as both George and James are wood carvers, so that is where their particular expertise and curiosity lie. As they looked at each object they would discuss how it fit with their experience and knowledge of such things, what kind of tools and techniques had been used to make them and how they related to the tools and techniques that they themselves used. They would also use their knowledge of the distinctive stylistic elements of each clan

and subgroup, such as which animals were depicted on the object or particular stylistic elements like form line thickness, sharpness of angles, use and placement of particular colors, and specific styles of depicting eyes and faces, to help either verify or call into question the museum's records of who made certain objects or where and when they had originated. All of this analysis substantially added to the museum's own records. In some cases George and James were asked to look at particular objects and advise Smithsonian curators about their appropriateness for loan to the Anchorage Museum and to ensure that all such objects were being treated respectfully and appropriately by the standards of Tlingit culture.

At the beginning of my time with the Bennetts I will admit to being somewhat baffled by the complex and fascinating objects we examined, unable to pick out anything other than eyes, teeth and the occasional human face on the boxes upon which we focused.

Fortunately, George and James both proved to be excellent teachers, and they, along with George's wife **Mary** and daughter **Kathy** who joined us for some of our time in the collections, were eager to share information about their craft, culture and history. Thanks to their willingness to share themselves and their knowledge, along with access to numerous comparative examples we found within the Smithsonian's collections, by the end of the Bennetts' visit I was able to identify several different animals on the boxes based on particular stylistic elements and even hazard an educated guess as to which clan the box might have been from. Beyond a personal level, however, it seems that a great deal of good came from the Bennetts' visit. They provided

valuable advice to the Anchorage Loan Project, and engaged in a dialogue about the museum's holdings, including potential repatriation claims and questions about the historical record. The Bennetts helped bring objects that have long been sitting in storage to life for the Smithsonian staff. I personally hope that there are many such visits in the future and that the Smithsonian continues to make such a commendable effort to reconnect indigenous groups with their past rather than being seen as alienating them from museums and similar research institutions by ignoring or discounting their voices and concerns. I'd like to thank the Bennett family, Eric Hollinger, and Bill Fitzhugh for the opportunity they gave me to take part in such an amazing experience.

BEHIND THE SCENES AT NMNH

By Barbara Webster

Last summer I had the amazing experience of working as an intern in the Arctic Studies Center for **Bill Fitzhugh** and **Igor Krupnik**. As a senior at Gonzaga University majoring in history and Spanish, I was looking for an opportunity to come into contact with the professional world of archaeology before applying to graduate archaeology programs. I not only gained familiarity with the processes involved in an archaeological dig, but also with the structure and inner workings of a museum.

When I arrived at the museum in May, Bill was working on a dig in Mongolia, and I was warmly welcomed by Igor. My first task from Igor was to transcribe recordings of interviews that Igor had conducted with key contributors to the International Polar Year.



Barbara Betz, second from R, working with Tlingit scholar George Bennett (L behind bentwood box). Also pictured: Tom Evans (center, NMAI) and Mary Jane Lenz (far R, NMAI).



Barbara Webster

I felt a sense of accomplishment to be a part of the process of recording history. I also familiarized myself with eMU (the electronic database for SI collections) and generated a list of around 100 prominent NMNH collectors that included the number of specimens collected, their provenience, and a short biography.

Because Bill knew he would be gone most of the time I was at the ASC, we set up a few projects beforehand. My first task was to do historical research on Spanish/Basque ceramics, and to try to identify objects he had found at Hare Harbor. Bill directed me to **Javier Iñáñez**, a Spanish archaeologist working at SI studying chemical compositions of Spanish ceramics to determine source locations and trade and exchange systems. Javier helped me immensely in finding the resources to research this topic. After reading through these resources, and comparing them to photos of the ceramics found in Hare Harbor, I translated relevant sections from Spanish to English for Bill.

My other major task was to research Basque operations in Newfoundland and St. Lawrence seaway between 1600 and 1740. In Bill's office was an in-depth history of Basque whaling called *ITSASOA: El Mar De Euskalerría La Naturaleza, El Hombre Y Su Historia*, but it was in Spanish and Basque, with no translation. I read through some of the relevant sections and provided a selective summary.

However, everyone was quick to remind me that my internship wasn't all about work, and that I should take advantage of all the opportunities that being an intern at the NMNH has to offer. One of the most exciting of these was getting to visit the anthropological collections at the MSC in Suitland, where I observed Igor as he conducted conservation consultations. These experiences were a fascinating and hands-on introduction to the conservation process.

Another memorable opportunity was attending the launch ceremony of a hand-carved Tlingit canoe that **Stephen Loring** had worked to acquire for the new NMNH Ocean Hall. The summer ended on a positive note with a short contract with SI Photographer **Don Hurlbert**, who asked me to help organize and insert metadata into images of objects included in the Anchorage Loan Project. I was very impressed with all the open doors I encountered at NMNH. I came away with many insights into the archaeological and museum world. I'm very grateful to Bill, Igor, Abby, Don, and everyone at the Arctic Studies Center for this great experience.

EXPLORING PUBLIC HISTORY AND ARCHAEOLOGY AT NMNH

By Patricia Holm

I came to the Smithsonian for an eight-week internship in the fall of 2008 to fulfill the final requirements for my Masters degree in Public History from Texas State University. I hoped to gain more practical knowledge about cultural anthropology and archaeology – disciplines in which I attained my undergraduate degree – as well as experience working in a museum environment. Most importantly, working at the National Museum of Natural History allowed me to better understand the important role museums play in our culture.

When I started my internship I knew very little about the Labrador region. Under the guidance of **Dr. William Fitzhugh**, my fellow intern **Sara Juengst** and I learned a good deal about the cultures and archaeological periods of that cold, Canadian province. **Dr. Noel Broadbent** and **Dr. Stephen Loring** also provided me with insights into current issues in museum anthropology.

I was fortunate to work alongside Sara during my internship. Dr. Fitzhugh and **Dr. Chris Wolff** taught us a great deal, and we were able to observe Chris, a Post-Doctoral Fellow with the ASC, at work in the lithic analysis laboratory every day.

Sara and I were first assigned to work on lithics collected during Dr. Fitzhugh's 1975 field season in Labrador. We counted, weighed and cataloged lithic debitage by type and site for later analysis. We became very familiar with rock types, wear patterns and the ASC's cataloging procedures. We were finally able to ship ten boxes of lithic debitage to Canada during the seventh week of my internship. It was a long process but it felt good to complete that task and see the material returned to the provincial government.

We then inventoried every ASC quarter unit. The maze-like hallways of the museum reminded me of the last scene in *Indiana Jones and the Raiders of the Lost Ark*. It was pretty amazing to know all of those quarter units and drawers were filled with artifacts that had a story to tell. We got lost several times and found some interesting sights, including dinosaur bones and iron coffins!

I was fortunate to be at the NMNH when the new Sant Ocean Hall opened. I watched the development of the exhibit as well as previewed the 3D IMAX film *Deep Sea*. I was exposed to the exhibit planning process, and the ways that exhibit developers create multiple avenues of learning to diversify visitors' experiences. It was also really cool to see the museum elaborately decorated for the black-tie gala opening. The museums was even barred to employees one morning so that **President Bush** could visit the exhibit – that was quite a surreal experience for me!

The internship also allowed me to meet people I probably never would have crossed paths with otherwise. One day we had lunch with musicians from the Republic of Sakha in Russia who invited us to see a performance of their regional folk music at Georgetown University. We also attended seminars, lectures and programs on museum operations and anthropological research. I was able to take a two-day course in ArcGIS computer software, a program archaeologists use to analyze and present spatial data.

In fact, my last project with the ASC allowed me to combine my computer skills with my newfound understanding of lithic analysis. Dr. Fitzhugh asked me to develop computerized maps of the archaeological sites in Labrador he had excavated and plot relevant artifacts. I was then able to do some initial analysis of the lithics at the sites. I wrote an eight-page draft analysis of the lithic debitage distribution, drawing comparisons between the two houses situated on the site, which were from different time periods, and

between the three chronological layers within these houses. I felt like I provided interpretations that will help Dr. Fitzhugh further his research and develop written documentation of the cultures that existed in Labrador's prehistory.

My purpose for completing this internship was to gain a better understanding of the nature of public history careers by engaging in practical work experiences under the guidance of knowledgeable professionals. While at the ASC, I was able to learn and work with eminent anthropologists in an amazing museum. I know that my time with Dr. Fitzhugh, Abby, Sara, Chris, and the other ASC archaeologists will serve me well during my career.



Patti Holm at NMAI.

BERGYBITS

IMPORTANT IMAGE OF CHIEF SHAKES CANOE ACQUIRED FOR NAA

By Stephen Loring

When plans for the Sant Ocean Hall were first discussed many years ago, the Department of Anthropology proposed bringing the most famous canoe in the Smithsonian collection out from storage at the Museum Support Center to display in the hall. This canoe, one of the acknowledged surviving masterpieces of Northwest Coast marine technology, is the Chief Shakes canoe which was purchased by **George Emmons** for display at the Chicago World's Fair in 1894. Shortly after the Fair's closing the canoe came to Washington where it was on display for many years in the Arts and Industry building. Unfortunately, at 46 feet in length, it was deemed too large for the exhibition space in the Sant Ocean Hall.

However, early this spring we learned that an original photograph of Chief Shakes canoe was being offered on eBay. A quick check of the National Anthropological Archives (NAA) revealed that while there were a number of photographs that documented the history of the canoe following its appearance at the World's Fair, there were none of the canoe in Alaska. The photograph offered for sale was a print of a picture taken by the early Alaskan photographer **William H. Partridge** at Wrangell ca. 1886-1887. The picture shows the Chief Shakes canoe in all its glory and loaded with passengers in front of Chief Shakes House. The image also includes a pair of mortuary poles: *Gonakadet*, a sea-monster; and the *Bear-Up-The-Mountain* grizzly bear pole, which may represent a grizzly bear who led the Nan-yan-yi people up a mountain to safety in long-ago times. An appeal to **Dan Rogers**, Chairman of the Department of Anthropology, was enthusiastically received, and the photograph was acquired for the NAA at a considerably lower price than had been anticipated.

MONGOLIA FEATURED AT MIDFEST 2008

By William Fitzhugh

After helping to arrange an Ainu festival for Miffest 2006, an international cultural festival organized yearly in Middletown, Ohio, I assisted the 2008 festival by helping organize a program featuring Mongolia's peoples and cultures. This time the festival was held in Middletown's town park from 3-5 October, only days after **Sarah Palin** hid out in the hotel next to the festival area, awaiting the announcement of her selection as the Republican Vice Presidential candidate. As in previous years the festival was organized by powerhouse **Virginia Ritan**, supported by a huge corps of volunteers and local donors. In addition to the Mongolian program, the festival this year included films, panel discussions, art presentations, and performances by a Yiddish ensemble, Tahitian and Poi Fire Dancers, a Latin band named Tropicoso, The Bacchanal Steel Band, The Ark Band, and Spanish flamenco dancers.

The Mongolia program was organized and staged by impresario **Gankhuyag Natseg** of Arlington, Virginia and Ulaanbaatar, Mongolia. Ganna is a master of festival production and brought together such variety performances as Mongolian wrestlers, contortionists, bow-and-arrow shooting, discussions of Buddhism, Mongolian films, art and culture exhibits, a shamanic performance, Tsam dancers, sand-painting, and a host of musical performances including throat-singing, horse-head (*morin khurr*) fiddle playing, a monastic orchestra, and musical offerings from a group of Gobi

school children. Camels were on scene to entertain the kids, and for science buffs, **Bill Fitzhugh** presented lectures on Bronze Age deer stones and **Tad Schurr** (University of Pennsylvania) discussed the results of DNA population studies documenting the biological history of Central Asian cultures.

As usual the festival was a great success and introduced Mongolian culture to a huge group of festival attendees. Thanks to Virginia and the other organizers, to Ganna for his tireless work, and to the Mongolian Embassy and the many project sponsors for their interest and assistance! Tad and I especially thank our

home-stay hosts, **Cathy and Larry Mulligan**, who put us up in their wonderful home, introduced us to their family, and led us on expeditions to local restaurants and even to a Sunday Catholic church service!

SERMITSIAQ NOW OFFERS ENGLISH VERSION ONLINE

By Stephen Loring



Our colleague **Marianne Stenbaek** (McGill University) who was the motivational force behind the Smithsonian's Festival of Greenland in the spring of 2005 writes to tell us about the availability of Greenland's best selling newspaper *Sermitsiaq* which is now on-line in an English edition. Founded in 1958,

Sermitsiaq is independent of political and economic interests and specializes in research, politics, economics, business, weather, culture and sports from Greenland and the Arctic. For all of us interested in the circumpolar North, *Sermitsiaq* provides a refreshing point of view from its qualified staff of reporters in Nuuk, Greenland. It aims to be a primary daily source for arctic news and information. Updated daily, you can view the newspaper in English at: <http://sermitsiaq.gl/english/>

REVEREND BOB BRYAN – CROSS-BORDER STEWARD, ARCHDEACON, BUSH PILOT, HUMORIST

By Wilfred E. Richard



Bob Bryan and Tim Sample.
Photo: Will Richard

Personification of the cross-border spirit is the essence of **The Venerable Robert Bryan**, Archdeacon of the Anglican Church of the Lower North Shore (also known as “the Québec Labrador”) of Québec.

For almost a decade, the ASC has continued archaeological exploration of a Basque / Inuit site on the island of Petit Mécatina. Less than 10 miles from the site is

Harrington Harbour where at least once a week the site team visits on the Smithsonian’s boat *Pitsiulak*. There we stock up on food and diesel fuel, replenish our water tanks, shower and wash clothes, and often, in the event of a storm, tie up at the fish plant. It was here that we met Bob Bryan, who serves his ministry from his home in Harrington Harbour. Both Bob and his wife, **Trish Peacock**, are flying ministers. Bob has logged more than 17,000 hours of flight time.

Much earlier in life while both were students at Yale, Bob teamed up with folklorist **Marshall Dodge** to make the “Bert and I” records which celebrate Maine humor. For those of us who were raised in northern New England, the wry wit, downeast dialect, and swaggering under-emphasis are the essence of Maine humor. On December 13, 2008, about 15 miles from my home, the 50th anniversary of the first “Bert and I” album was celebrated at LL Bean in Freeport, Maine. Bob appeared with a number of other humorists including Marshall’s younger brother **Fred Dodge and Tim Sample**, who continue the “Bert and I” legend. Marshall Dodge died in 1982.

Bob describes how, with the proceeds from the initial “Bert and I” album, he bought his first airplane which soon became his transportation for his ministry in Canada. In word and in lifetime commitments, Bob Bryan is the quintessential cross-border persona, with residences in Harrington Harbour and in Ipswich, Massachusetts, the location of the administrative headquarters of the Québec – Labrador Foundation (QLF).

Bob has some hair-raising stories to tell, including his first fixed-wing descent into Manhattan to land on a 900 ft. pier. Then there was the flight in which the fuel line froze and forced a pancake landing on top of a grove of pine trees in eastern Massachusetts. My favorite story is of Bob flying his float plane to St. Augustine on the LNS to pick up a passenger who was to be medically evacuated to hospital in Blanc Sablon. Twenty miles north of St. Augustine, he noticed that town was solidly locked into a fog bank. Instead of attempting to land in St. Augustine, he landed on the St. Augustine River and taxied down river until he located the town’s seaplane dock. With ingenuity and knowledge of the landscape, Bob is one effective pilot. His flying stories are frightening, and not for white-knuckle flyers. Bob is now working on his memoir and it is with honor and delight that I have accepted Bob’s offer to work with him on his book.

With 50 years service in Québec and Labrador, Bob has seen the need for various social services, particularly for education. In 1961, this recognition led to creation of the QLF. Bob continues to serve as its Founding Chairman. In essence, QLF’s mission statement is “thinking beyond borders.” Within that context, the QLF works from Maine to Labrador (and now, even beyond to the Middle East) to foster stewardship of cultural heritage and the environment. With funds raised from friends by QLF, young people are given stipends to attend postsecondary schools in Canada and in New England. (www.qlf.org).

A SOLO SAIL IN THE NORTH ATLANTIC

By Wilfred E. Richard



Björn Bergstrand at the tiller.

Photo: Will Richard

Perry and myself to put in at St. Anthony, near the northern tip of Newfoundland’s Great Northern Peninsula, and hunker down for a number of days. We were not the only craft to do so. While there, we met **Björn Bergstrand** from Sjöro, Sweden, who sails the seas solo on a 30 ft boat. He left Sweden April 12th and headed for the Shetlands, the Faroes, Greenland, and finally Newfoundland. From Nuuk, Greenland, he set a course due south for St. Anthony, NL which covered 840 nautical miles (966 statute miles) over 13 days, sailing 74.33 stat miles per day.

Björn described unusual sightings during his travels, such as cargo containers which had fallen off ships in the English Channel and North Sea to become iceberg-like hazards. Björn reported that on November 25, 2008, there would be elections in Greenland regarding home rule. That election was held and voters did approve greater autonomy from Denmark, and now the parliaments of Denmark and Greenland in will take the next steps sometime in 2009.

It was in the Far Northeast that our crew met Björn, who had sailed south to Newfoundland, while I had traveled north from Maine by auto and ferry. Both of us traveled from the American and European longitudinal fringes of the Far Northeast, and as Björn’s adventure reveals, this region is connected through its waterways.

Long voyages within the North Atlantic region are not unique. In the late 1990s, **W. Hodding Carter** built a Viking style cargo boat or “knarr,” the *Snorri*, on the shores of the Kennebec River in Maine and crated it for shipment to Greenland. Eventually, the *Snorri* was sailed and rowed from Sisimiut, Greenland to L’Anse aux Meadows, Newfoundland. Today, the *Snorri* resides at Norstead, a living history Viking museum adjacent to L’Anse aux Meadows.

In 2001, Parks Canada Ranger **Charles Kavanaugh** served as a guide for the *Pitsiulak* crew in the Mingan Islands as our survey

party began seeking likely spots for archaeological study on the Lower North Shore. A few years later Charles set out in his sailboat with two young daughters and sailed to Greenland. Clearly those with a passion for the North are compelled to who make the arctic run between Maine, Nunavut, Greenland and beyond!

INTERNATIONAL APPALACHIAN TRAIL REACHES ITS NORTHERN TERMINUS IN NEWFOUNDLAND

By Wilfred E. Richard

On Earth Day 1994, former Maine Commissioner of Conservation **Richard Anderson** launched the effort to establish a trail in the Appalachian Mountains from Maine into Canada. This 1,500 mile footpath, the International Appalachian Trail (IAT), has slowly become a reality. It now reaches from Mt. Katahdin in Maine, through all of the Atlantic provinces of Canada, ultimately to Crow Head, Newfoundland, the tip of the Great Northern Peninsula. Today, within two kilometers of the Viking site L'Anse aux Meadows, hikers from the south cross paths with earlier Norse adventurers who traveled their own treacherous routes by sea from Greenland, all in this amazing place known as the Far Northeast. Fifteen years after its founding, in April 2009, an IAT delegation will travel to Portugal and Spain to visit with hiker organizations that have indicated an interest in hooking up to the IAT by way of the Caledonides. Though, now separated by an ocean, tectonic plate orogeny that began 300 million years ago created both the Appalachians and the Caledonides, and the IAT could bring these mountain ranges together again.

www.internationalat.org

INNU ARCHAEOLOGY TEAM RESCUES IMPORTANT DATA

By Stephen Loring

The Tshikapisk Foundation is a group of Innu educators and allied researchers who have been working together to help promote an awareness of Innu history and heritage through programs that provide Innu young people with opportunities to experience life in the country. For almost a decade now Tshikapisk has conducted archaeological and historical research in the country surrounding Kamestastin (Lake Mistastin on some maps), a large lake in the country west of Natuashish. Working in collaboration with Smithsonian Institution archaeologist **Stephen Loring**, Tshikapisk researchers have sought to directly involve Innu in the discovery and interpretation of their past through training programs and opportunities to participate in survey and excavation programs. Now that work is bearing fruit. Last May, Tshikapisk researchers **Napeu Atikush**, **Nukash Rich** and **Anthony Jenkinson**, while traveling by snow-machine, stopped to visit a locality where a few stone flakes—the by-product of fashioning stone tools—had been observed several years before where a prominent river enters Kamestastin. The Tshikapisk team encountered an impressive sight: the ice in the river had broken free and a jumbled mass of ice was being pushed down towards the lake scouring the river

banks like a massive bulldozer. Ever alert to past traces of Innu encampments, Jenkinson observed what looked like the remains of an ancient stone hearth tumbling down the side of the river bank. Sensing that something precious could be lost the Tshikapisk team spent an afternoon carefully digging out the few remaining stones from the hearth. As Jenkinson recalled, “All the while the ice was shifting and rafting and bits of the bank were falling into the river. So the excavation took place to the accompaniment of

the sound of rattling stones as they tumbled down the bank onto the jumbled ice below and assorted crashes and splashes as the ice rearranged itself under the pressure being piled on from the water pressing against it.” All that the team recovered for their effort was a small bag of flakes, the whittlings left over from fashioning stone tools, and several VERY small specks of charcoal from the fireplace. Jenkinson sent the charcoal to Stephen Loring at the Smithsonian, who submitted them to a radiocarbon-

dating laboratory in Miami, Florida. The lab results, announced 5 March 2009, revealed that Innu ancestors had camped next to the river 1890±40 years ago, or around 60 AD. “This is a very significant date,” says archaeologist Stephen Loring, “It is one of very few actual dates available from ancient Innu campsites in the northern interior of Nitassinan, and it provides a very important link connecting the Innu to their ancient ancestors. I think it is fabulous that Tshikapisk has taken such an active role in preserving knowledge of Innu history and congratulate them in their care and dedication!” Loring further notes, “This date from Kamestastin is important because it supports a perception of Innu history that recognizes a continuity between the Innu and the ancient cultures known mostly from archaeology. It supports Innu contentions that their ancestors have been in Labrador for many thousands of years.”



Beverly Roberts of St. Anthony, NL (L) and Verna Roberts of St. John's, NL (R). Photo: Will Richard



The Eagle's Nest, Tshikapisk Headquarters at Kamestastin. Photo: Anthony Jenkinson

INNU NATION LAUNCHES PLACE-NAME WEBSITE

By Stephen Loring

In November the Innu Nation made history by placing on-line the first comprehensive cultural website dedicated entirely to Aboriginal place-names: www.innuplaces.ca. Called *Pepamuteiati nitassinat* ("As we walk across our land") the website gives access to over 500 Innu place names in Labrador, as well as associated stories, photos, and video clips.

Innu Nation Grand Chief, **Mark Nui** noted, "Over thirty years of research with our Elders went into this website. It's a gift from our Elders to younger Innu people. It's part of our Elder's legacy and an important part of our intangible cultural heritage that will help educate people about the richness of our history and traditions." The project is the culmination of almost thirty years of research to preserve knowledge that could never be recreated, as many Innu elders have passed away. The biggest source of place-names came from a 1980 project in which several hundred maps at 1:50,000 scale were cut and taped together to form two gigantic maps. One was laid out on the gym floor at the Peenamin McKenzie School in Sheshatshiu and the other in the parish hall in the former community of Utshimassits (Davis Inlet). Elders were invited to walk about on the maps to indicate the locations of old travel routes, campsites, caches, birthplaces as well as good hunting and fishing places, while the place-names they used were carefully written down on the map. Later these giant maps, a treasure trove of Innu knowledge and history, disappeared, but memory of it persisted. Persistent questioning by anthropologist **Peter Armitage** revealed that people last remembered seeing the map rolled up in the attic of the Sheshatshiu band council, long since transformed into offices. Convinced that such an important link to Innu culture and history would not have been thrown out, Armitage knocked a hole in the office dry-wall and found—tucked-up under the eaves—the long lost map! After the find, validation work was done by ethnolinguist **José Mailhot** and Peter Armitage with the collaboration of **Marguerite MacKenzie** and a devoted team of Innu researchers including **Sebastien Piwas**, **Jean-Pierre Ashini**, **Basile Penashue**, among others. The Arctic Studies Center and the Tshikapisk Foundation contributed historical photographs of some of the places in the database.

NEWS FROM SILA – THE GREENLAND RESEARCH CENTRE

By Bjarne Grønnow



SILA, the Research Center at the National Museum of Denmark has been in existence now for nine years. Through projects in collaboration with Greenland and other international partners, publications, and educational activities, SILA has provided important new insights into Arctic archaeology and ethno-history and has revived the arctic research environment in Denmark.

However, our external funding from the National Research Council expired at the start of 2009, and the SILA epoch has come to an end. We have had the sad task of saying goodbye to a number of our specialists and post-docs. Fortunately, some research projects are slated to continue into 2009, and the transition to a new platform for arctic research in Copenhagen will be relatively smooth.

We are building on the momentum of the old SILA, and the future is looking quite bright. The arctic research environment at the National Museum is now an integral part of the Department of Ethnography, and fortunately we have been welcomed and offered a new platform within this framework. On the whole, we will be able to keep our offices, library and brand. The new designation will now be SILA – Arctic Centre at the Ethnographical Collection, The National Museum of Denmark. The Centre's activities, which include fund-raising, circumpolar research, curation of the arctic archaeological and ethnographical collections as well as public outreach, are coordinated by former head of the Centre, senior researcher **Bjarne Grønnow**, in close collaboration with research professor **H.C. Gulløv**. **Jette Arneborg** continues her projects on the Greenland Norse in the Danish Middle Age and Renaissance Department. The new platform ensures that SILA has a potential for raising new funding and that the Centre continues to be an attractive international collaboration partner and a node in the northern research network.



NMAI ANNOUNCES NEW OPPORTUNITIES FOR NATIVE ARTISTS

The Smithsonian's National Museum of the American Indian Native Arts Program, established in 1996, has been revamped into two new initiatives: the Artist Leadership Program and the Emerging Artist Program. The Artist Leadership Program targets indigenous artists of the Western Hemisphere and Hawaii who are recognized by their community and can demonstrate significant artistic accomplishments and may work in any media (visual, performance arts, literature, etc.).

The Emerging Artist Program seeks to enhance and encourage the artistic growth of indigenous artists in high school and college. In these programs, artists will be provided with training opportunities to research the museum's collections in Washington, DC. and strengthen career development. The College Student Artist is an application-based process similar to the Artist Leadership Program while the High School Student Artist is a collaborative effort between the museum and the US Department of Indian Education.

Artists are selected through a competitive process and evaluated by an independent review panel. While the 2009 deadline for both programs passed in early April, those who would like further details on the application process should visit <http://nmai.si.edu/icap/leadership.html>, or call (301) 238-1544 or email ALP@si.edu for more information.



TRANSITIONS

FRAN REED: AN APPRECIATION

By Stephen Loring

Flamboyant, irreverent, innovative, eccentric, visionary, creative-genius, artist, scholar, educator and friend, **Fran Reed**, the world's foremost authority on gut and fish-skin clothing, died 11 September 2008 in Anchorage, Alaska. Fran, in one guise or another, has been an intimate colleague of the Arctic Studies Center since 1993 when she accompanied the noted Tsimshian weaver **Delores Flora Mather Southard** to examine Northwest Coast woven baskets and chilkat robes in the Smithsonian collections. Forever tying knots, Fran's love-affair with warps and wefts preceded her arrival in Alaska in 1969. Alaska wrought an alchemical transformation in Fran's perception of the fiber arts. Something about Alaska, perhaps the sense of unbounded limitations and lack of constraints, coupled with a deep abiding respect for the genius of Native Alaskan weavers and seamstresses, and a growing familiarity with their exotic raw materials like *qiviut* (musk-ox wool), cedar bark, fish-skins and animal gut, led Fran to become one of the leading innovators in contemporary basketry and crafts. Fran taught weaving at the University of Alaska Fairbanks and served as a visiting lecturer on Alaskan Native arts for the Alaska Pacific University and the Alaska Marine Highway Elderhostel program. Fran's work with Dee Southard led to her being adopted into the Killer Whale clan, an honor and a responsibility that she never forgot.

Fran's initial visit to the Smithsonian fired her imagination and fueled her creativity. For her the Alaskan collections were an astonishing library full of unique objects that she excelled at reading. Virtually neglected since their collection more than a hundred years ago, the Native Alaskan objects and clothing manufactured from fish-skin and sea-mammal gut (including bladders, stomachs, esophagus and intestines) became Fran's special preserve. Fran's artistic inspirations and proclivities grew more and more fanciful and astonishing as her knowledge and appreciation of the objects in the Smithsonian collections deepened. Fran received fellowships and awards for her artistic accomplishments and recognition for her research publications and expertise. During her last visit this spring Fran worked with the conservators and curators at the NMNH and the NMAI to identify, understand and restore Native Alaskan clothing that was being prepared as a loan to the Anchorage Museum as part of the Alaska Collections Project.

A celebration of Fran's life took place at the Anchorage Museum

Rasmuson Center on 26 September 2008. The next day an eagle was released in Fran's name at the Bird Treatment and Learning Center off the Old Seward Highway. Coincidentally, with the eagle's release, fiber artist **Audrey Armstrong** presented a paper that Fran had prepared "Embellishment of the Arctic Gut Parka" at the Textile Society of America's annual symposium in Honolulu. "Fran's Eagle" brings to mind some lines by the Amherst poet **Robert Francis**:

*If birds that go tried to
conceal their going/ They
could not do much better than
they do./*

*A few at a time. We never know the time/ Ahead, or if we happen to
see them go/*

*We do not know if they have gone for good/ Or will come back. We
never say good-bye.*

THE BLAIS FAMILY: COMMERCIAL PIONEERS OF THE QUEBEC LOWER NORTH SHORE

By Bernard and Louise Blais

*Editor's note: I thank **Louise Blais** for her assistance in obtaining this article. I discovered the Blais family history in Tabatière, where we have been conducting archeological work since 2002. We frequently obtain fuel and berthing from the old Blais plant, now undergoing major refurbishment. Through several generations and over 130 years, the Blais family has been intimately tied to the development of the Lower North Shore of Quebec. Using the family archives, **Bernard Blais** provides this brief account, published here for the first time.*

Sailing the St-Lawrence (1850-1930's)

The story begins in the 1850's at La Tabatière, a small community 150 kms west of Blanc Sablon and over a 1,000 kms northeast of Quebec. The configuration of the land and the islands at La Tabatière made it possible to intercept the passing harp seal herd in its annual migration to the southwest part of the Gulf of St. Lawrence late in the fall. Thousands of mature seals could be captured here every year. The meat was used to feed komatik (Inuit-type sled) dogs during the winter months while the pelts were stored in sheds on the islands until the spring when the fat was removed and rendered in huge iron pots and the skins dried to make various items such as mitts and boots.

Samuel Robertson, operator of the Big Seal Fishery called upon **Captain Narcisse Blais** to bring in much-needed supplies to the region. In due course, Captain Blais' schooner *Stadacona*, laden with flour, salt beef, salt pork, winter-keeping vegetables and all manner of fishing equipment, became the main supplier to many Lower North Shore communities from Baie Comeau to



12 June 1943 – 11 Sept. 2008

"Life is too short to be tactful."

- Fran Reed



During a 1994 visit by noted Alaskan textile artists, **Fran Reed** and **Dolores Southard** (Tsimshian) offered an opportunity to closely examine Chilkat robes and Tsimshian ceremonial regalia including a halibut button blanket that had been acquired by **John Swan** in the 1870s.



Capt. Jos Blais with Louis T. Blais in 1932.

Blanc Sablon. These supplies were advanced on credit and were payable with salted or pickled fish at the end of each fishing season. Unpaid balances would be carried forward into the following year.

Captain Blais was soon joined in his enterprise by his son, **Captain Joseph T. Blais**. The younger Captain Blais was the proud owner of the *Daisy*, known at that time as the fastest vessel in the gulf. Captain Joseph was responsible for transporting free of charge all the wood which served to build the churches along the Lower North Shore in those years.

The seafaring tradition in the Blais family passed down a third generation as Captain Joseph Blais' eldest son, **Louis T. Blais**, served in the Canadian Navy during the 1st World War. In 1919 after his discharge from the navy, Louis joined the family business to ply the St Lawrence.

Expansion of the Fishery (1931-1970's)

Sails were giving way to steam in 1931 and young Captain Louis was lured away by the Clarke Steamship Co. to help start a regular steam service on the North Shore. As demand for the service continued to grow, in 1933, with the backing of Mr. Clarke, a new company of steam-driven vessels was formed under the name Louis T. Blais Ltée.

This new business quickly became famous for the distribution of various canned products under the new PRIMO brand. These products, including salmon, lobster, scallops and halibut were prepared by the people along the Lower North Shore.

As Captain Louis T. Blais and his trading business continued to prosper, his father's beloved *Daisy* was lost in 1935 during a storm in Bradore Bay, near Blanc Sablon. Captain Joseph T. Blais died suddenly a few years later aboard the *North Voyageur* which he was guiding through the Gulf of the St. Lawrence towards the Atlantic.

During the following year, success allowed Louis to start another more ambitious project, a fish processing plant to be built at La Tabatière. La Tabatière was considered a good safe port with a good source of fresh water supply within easy reach. This new company, St. Lawrence Sea Products Co., was originally designed to transform fish scrap into fishmeal. The scrap came from the codfish which was split by the fishermen before salting and curing and consisted mainly of the heads and viscera. With time, the plant was expanded to process pelts from the Big Seal Fishery and other seals captured in the region from Harrington Harbour to La Tabatière.

In the fall of 1945 the plant was destroyed by fire, leaving only its concrete foundations. In early 1946 the plant was rebuilt using fire-proof material and operated profitably until 1953. At this time the increasing use of synthetic oils caused the market for seal and codfish oil to collapse, and this part of the business had to be abandoned. The machinery for oil production was replaced by new equipment to process fresh codfish into frozen products with freezing facilities provided by the provincial government. This successful operation evolved over the years to accommodate fishermen getting bigger boats and expanding their season. Eventually, draggers, which could venture further out to sea, were

used to include ocean perch in the catch.

In the 1960s the company added three large 129' trawlers. Built in Lauzon, Quebec, they were at the time the largest fishing vessels operating in the Province. These were tremendous years for La Tabatière plant, with each trawler bringing in full loads of a quarter of a million lbs. of ocean perch on a regular basis. The plant was humming along on 60 hour work weeks.

This level of activity and demand attracted many large boats from other provinces and the fish stocks soon became dangerously depleted. When the stocks finally collapsed, the ships were sold in 1977, and once again the plant was converted, this time to process herring and crab for the Japanese market. The products were shipped to Japan by reefer vessel through the Panama Canal.

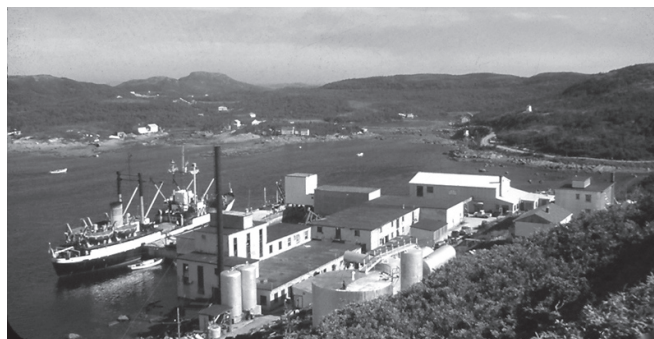
From its main office in Quebec City, along with the management of the plant in La Tabatière, the company carried on its trading business on the Lower North Shore dealing through local merchants. Salt and pickled fish were purchased from fisherman until the mid 1960s. After this the fish was sold in the Caribbean and to Puerto Ricans in New York City.

Family Business (1960-1986)

Over the years, Capt. Louis T. Blais's four sons, André, Pierre, Bernard and Robert, were all involved in the operation at one time or another. **Bernard Blais** eventually became president and **Andre Blaise** the operating manager of the company, which was called Primonor Inc. as of 1978. In 1986 the Blais brothers sold the company to their agents operating in the Japanese market. Andre retired, but Bernard remained active as a consultant and advocate for the fishing industry. In the fall of 1988, tragedy struck when a car accident claimed the lives of two of the new owners and gravely injured the others. As a result, the Provincial government had to step in and operate the company for several years. The plant is still active today, processing mainly shrimp but is evolving and adapting, as it has done in the past, to the changing demand and the availability of fish stocks.

Postscript

Part of the Blais' trading business through the years involved petroleum products. In the early days it was kerosene, naphtha, and gasoline. When gasoline became more in demand, drums had to be returned often for refilling. The decision was taken by Louis T. Blais to install storage tanks at various locations on the Coast from Baie Johan Beetz to Blanc Sablon. Later the need for diesel to provide electricity to small villages forced the expansion to more and larger tanks, again assisted by Louis T. Blais. This petroleum business provided some stability which has helped the company weather difficult years in the fishing industry. Through his wisdom and leadership, Louis T. Blais has played a vital role in the lives the residents of the Lower North Shore.



La Tabatière during the big years in the 1960s.

PUBLICATIONS

SMITHSONIAN AT THE POLES: CONTRIBUTIONS TO INTERNATIONAL POLAR YEAR SCIENCE

By Igor Krupnik

On 15 January 2009 the Smithsonian Institution Scholarly Press (SISP) released *Smithsonian at the Poles: Contributions to International Polar Year Science* (Igor Krupnik, Michael Lang, and Scott Miller, eds., 2009, 406 pp.). The volume contains the papers of an interdisciplinary symposium of the same title that was hosted at NMNH on 3–4 May 2007. The two-day all-Smithsonian venue was dedicated to the opening of the International Polar Year 2007–2008 (IPY); it was a milestone in Arctic and Antarctica Smithsonian research, and one of the first major events under the US scholarly and public program for IPY 2007–2008. It featured over 40 speakers from five Smithsonian bureaus (Smithsonian Astrophysical Observatory, National Museum of Natural History, Smithsonian Environmental Research Center, National Zoological Park, National Air and Space Museum), NSF, NOAA, and numerous US universities from Alaska to Texas, as well as scientists from Australia and Germany.

Barely 20 months later, SISP has produced the proceedings volume featuring 31 of the symposium papers, a foreword by **Dr. Ira Rubinoff**, then the SI Under Secretary for Science, and an introduction by the three volume co-editors and symposium co-organizers, **Igor Krupnik** (NMNH Anthropology), **Michael Lang**, and **Scott Miller** (both from the Office of the Under Secretary for Science). *Smithsonian at the Poles* marks a great step in the emerging cross-disciplinary integration of Smithsonian research and the SISP should be given credit for promoting collaboration among various disciplinary studies across the Institution. Being a product of the first-ever Smithsonian polar symposium, featuring both the Arctic and Antarctica, the volume displays the variety of Smithsonian polar studies, including physical and natural sciences, social science, and humanities. Its 31 papers come from fields as diverse as history of science, Arctic anthropology, invertebrate and vertebrate zoology, underwater and under-ice research, astronomy and meteorites. These fields of Smithsonian activities hardly ever appear under one cover. The last time the data from American polar research in anthropology, natural history, meteorology, earth magnetism and aurora studies were published in a single volume was shortly after the First International Polar Year of 1882–1883 (*Report of the International Polar Expedition to Point Barrow, Alaska*, 1885). Even then, it was done under the auspices of the US House of Representatives and not by SI, which produced several disciplinary publications out of the expedition's immense materials.

Smithsonian at the Poles returns to the tradition of interdisciplinary ("natural history") science that was the hallmark of the first IPY, though not of the second or third ones in 1932–33 and 1957–1958. Many articles describe precious Smithsonian collections from the Polar Regions, from South Ocean crustaceans to traditional Alaskan Eskimo whaling gear to Antarctic meteorites to space rockets from the International Geophysical Year of 1957–

1958. As one volume paper summarizes succinctly, "**Joseph Henry** (the first SI Secretary) would be pleased."

NMNH-based and affiliated scientists contributed 10 of the 31 papers; of these, seven were produced by the staff members and associates of the Department of Anthropology's Arctic Studies Center (ASC). Over 20 years of ASC history, this is perhaps the

first time when all of its staff members were featured as authors in one collection. **Bill Fitzhugh's** plenary paper reviews the more than 150 years of Smithsonian Arctic research and the ways it has changed since the time of Joseph Henry and **Spencer Baird** by responding to new challenges and addressing new social and cultural realities. The paper by **Ann Fienup-Riordan** focuses on the contribution of the Yup'ik people of Western Alaska to Smithsonian studies and collections. Three papers, by **Ernest S. Burch**, **Aron Crowell**, and **Stephen Loring** explore the stories of two early expeditions of the First IPY 1882–1883 (to Barrow and Ungava Bay, respectively), and the value of their ethnological research and collections, now at the NMNH, to today's scholars and Arctic residents. Igor Krupnik's paper presents the new face of this IPY and the

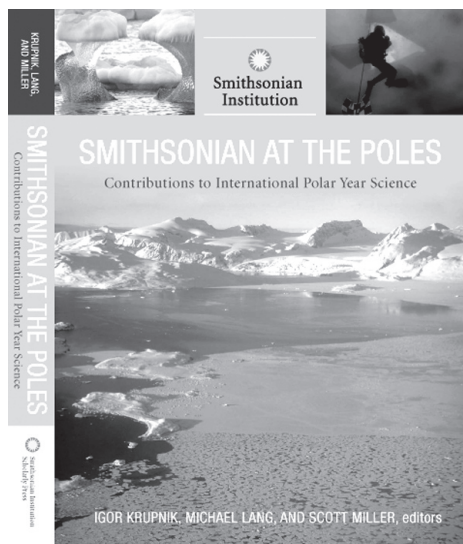
growing collaboration between scientists and indigenous experts in documenting Arctic climate and sea ice change. **Noel Broadbent's** paper discusses the role of archaeology as a new tool to document the history of polar explorations in the Arctic and Antarctica.

Individual volume papers and the entire text can be accessed as PDF files through the SISP website www.scholarlypress.si.edu. Copies of the book may be requested by e-mailing SISP at schol_press@si.edu. We congratulate the SISP staff and its manager, **Ginger Strader**, on yet another great achievement in featuring Smithsonian research.

NEWSLETTER INDICES IN DEVELOPMENT!

By Katherine Sullivan

In an effort to pull together the newsletters published by the ASC over the last 16 years, we are in the process of creating a comprehensive bibliographic index: a searchable database of all of the newsletters to date. At this point, it is a two-prong effort. The first is a straightforward cataloging of the newsletters. This is a stand-alone reference document, which will enable the user to scan a single document to locate every article in every newsletter. The second phase is a much larger undertaking to create a searchable, concept driven database, which will catalogue each article into emergent themes or categories, identifiable by key words. For example, everything from the *Living Yamal* will be located under that heading, and identified chronologically, by volume and page number. Articles will also be cross-referenced when appropriate. By doing this, we will be able to follow the "lifecycle" of a research project, in some instances from the inception of the original research question, on through full-scale project implementation, exhibit development, and publication. In the end, we are confident this initiative will yield a very comprehensive, searchable database. Estimated date of completion is Spring 2009.



THE SEARCH FOR A PAST – IN PRINT!

By Noel Broadbent

Dr. Noel Broadbent has completed the book based on his NSF project *The Search for a Past: The Indigenous Saami of Northern Coastal Sweden*. The worked title is *Lapps and Labyrinths: A Maritime Perspective on Resiliency and the Ethnogenesis of the Saami of Sweden*. The book is scheduled to go to press in spring 2009, and is intended to be accessible to a broad professional



The labyrinth is one of the most magical and universal of symbols. The Bothnian labyrinths, as Christian symbols, were built near places where there was a need for protection.

readership and an international public with an interest in interdisciplinary research, Scandinavian archaeology and indigenous issues.

Lapps and Labyrinths is an engaging account of excavations along a 500 km long stretch of the Swedish Bothnian coast, and within 300 km of Stockholm, that examined the unique ecology of the Nordic region as the long-term meeting ground of Circumpolar and European peoples. This area also has ties to the most ancient roots of Saami culture and the origins of modern Saami identities in Sweden. However, this same region is not Saami territory today. These new results show that the Saami were completely driven inland (and assimilated) by 1279 AD, a century before the Norse abandoned Greenland and two centuries before Columbus sailed into the New World. According to the Norse sagas, Saami territory (*Sápmi*) also extended nearly as far south as Oslo in Norway, Stockholm in Sweden, and included all of Finland and even parts of Latvia.

This new material challenges the stereotypes of Saami culture, past and present, and with it many of the assumptions held by Saami and Scandinavian peoples alike about the history of the Swedish North. Evidence of farmsteads does not mesh with the image of the Saami as nomadic hunter and reindeer herder. Sophisticated metallurgy and direct involvement in trade, also evidenced in this analysis, stand in stark contrast to the technologically primitive and socially simplistic models so often used to describe northern hunting societies. The archaeology of the Bothnian coast not only speaks of the greater sophistication and diversity of the ancestral culture of the Saami, but also of their dynamic interactions with the outside world.

The title of this publication introduces two terms that bring these contrasts to the forefront. The first of these is “Lapp,” the name formerly used for the Saami by non-Saami speakers. Over a thousand place-names referring to Lapps in Sweden are a reflection of the history of contacts between the Saami and other groups, and these places are of great importance for understanding the historic development of modern Saami identity. The second term is “Labyrinth,” referring to the stone circles found by the hundreds along the Gulf of Bothnia. The labyrinths are Christian symbols left by Scandinavian fishermen and represent not only Swedish colonization of the region, but the power of the church that came with it. These stone circles mark the point at which a balanced relationship turned into one of suppression, setting the patterns that changed the course of northern history from the 14th century onward.

Saami prehistory exemplifies the strengths and resiliencies of northern indigenous societies. There are many lessons to be learned: the value of social, cultural, linguistic and spiritual flexibility; mobility; resource diversity and an acceptance of natural ecological changes that leads to sustainability; as well as the value and strengths of multiculturalism.

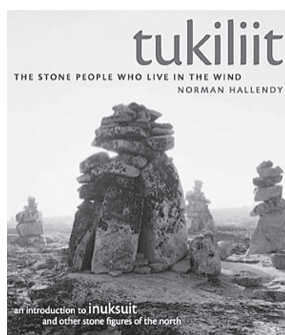
Archaeology is a wonderful tool for discovering new knowledge about the past and filling in the gaps of history, especially for those who have been relegated to sidebars in our own narratives. While archaeology may have once been primarily a means for creating national myths, it has evolved into a tool to uncover the average man and woman who were left out of history, and for the minorities and colonized peoples who have been denied their own history. Today, reindeer herding symbolizes Saami resiliency, but this is only the latest example of their ability to survive and thrive in the modern world.



Rich vegetation marks this Iron Age Saami hut on the Island of Stora Fjäderägg in northern Sweden. Photo: Noel Broadbent

TUKILIIT DELVES INTO MYSTERIOUS ARCTIC STONE FIGURES

By Norman Hallendy



ASC colleague and scholar **Norman Hallendy**, a medalist of the Royal Canadian Geographic Society and the Royal Scottish Geographical Society, has completed his second book, which reveals the meaning of the stone figures in the North American Arctic, including the arcane *inuksuk* like figures in Greenland, Iceland, the Faroe Islands, northern India, Mongolia, and the American

Southwest. The book, *Tukiliit*, is richly illustrated with over 90 wonderful photographs making it a splendid compliment to his first book *Inuksuit: Silent Messengers of the Arctic* now in its sixth edition with over 30,000 copies sold to date. *Tukiliit* was released in April 2009 in North America and Europe.

Washington University, The University of Alaska, The British Museum and Douglas & McIntyre of Canada have been Hallendy's publishers to date. Norman's third book, *An Intimate Wilderness*, is well under way. It chronicles his 40-year experience traveling with the Inuit, who once lived in the traditional manner in southwest Baffin Island.

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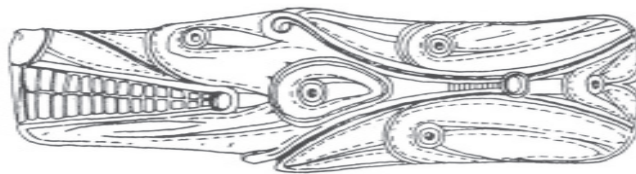
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ASC STAFF

William Fitzhugh, Director and Curator: fitzhugh@si.edu

Aron Crowell, Alaska Director: crowella@si.edu

Igor Krupnik, Curator and Ethnologist: krupniki@si.edu

Stephen Loring, Museum Anthropologist: lorings@si.edu

Noel Broadbent, Archaeologist: broadben@si.edu

Dawn Biddison, Alaska Collection Project:

biddisondd@ci.anchorage.ak.us

Abigail McDermott, Research Assistant: mcdermotta@si.edu

RESEARCH ASSOCIATES AND COLLABORATORS

Ernest Burch Jr. - Harrisburg, PA, Esburchjr@aol.com

Judith Varney Burch - Nova Scotia, Canada inuitjvb@tallships.ca

Anne Fineup-Riordan - Anchorage, AK, riordan@alaska.net

Joan Gero - Takoma Park, MD, jgero@american.edu

Norman Hallendy - Carp, Ontario, Canada, tukilik@rogers.com

Wilfred E. Richard - Georgetown, ME, will@wrchphoto.com

Ted Timreck - New York City, theodore.timreck@verizon.com

2008/2009 ASC FELLOWS

Beatrix Arendt: arendtb@si.edu

Jonella Larson White: jonellalarsonwhite@gmail.com

Christopher B. Wolff: wolffc@si.edu

SPECIAL THANKS TO OUR ASC INTERNS AND VOLUNTEERS

Danielle Bartolo - Spanish material culture research

Nicki Bertsch - Mongolia field report production

Barbara Betz - Mongolia field report production

Amy Chan – *Living Our Cultures/Sharing Knowledge*

Patricia Holm - Labrador lithics laboratory

Cory Hood - Mongolia field report illustrations/maps

Patricia Janes – *Living Our Cultures/Sharing Knowledge*

Sara Juengst - Labrador lithics laboratory

Joshua Peacock - *Living Our Cultures/Sharing Knowledge*

Candice Smith – *Living Our Cultures/Sharing Knowledge*

Alexandra Sprano – *Living Our Cultures/Sharing Knowledge*

Kyle Strickland - 2008 Mongolia field team

Katherine Sullivan - ASC newsletter index project

Christina Uticone – *Living Our Cultures/Sharing Knowledge*

Barbara Webster - Basque/Spanish material culture research

CONTACT INFORMATION

Ordering information for publications can be found at:

www.mnh.si.edu/arctic

Arctic Studies Center

Department of Anthropology

Natural History Building, MRC 112

Smithsonian Institution

P.O. Box 37012

10th and Constitution N.W.

Washington, D.C. 20013-7012

(202) 633-1887 (phone) (202) 357-2684 (fax)

ASC Anchorage

Arctic Studies Center at the Rasmuson Center

121 West 7th Ave.

Anchorage, A.K. 99501

(907) 343-6162 (phone) (907) 343-6130 (fax)

This newsletter was edited by William Fitzhugh and designed and produced by Abigail McDermott.



Smithsonian Institution

Arctic Studies Center
Department of Anthropology
Natural History Building, MRC 112
Smithsonian Institution
P.O. Box 37012
10th and Constitution, NW
Washington, DC 20013-7012

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