

explorers and scientists to the polar ice cap, starting them on their expeditions. She accompanied her father on trips to the sometimes remote settlements, at least one of them seeing the two gone for an entire month.

As a teenager in the 1930s, she worked as a translator in a local hospital, allowing Danish doctors not fluent in Inuit to more accurately diagnose their Greenlandic patients. Her work included helping in the tuberculosis wards of the time, despite her mother's misgivings about the risk of infection. Then, as always, Inger was unafraid and willing to help anyone despite the risk.

Inger's natural affinity for language extended well past the initial exposure to Danish and Inuit. By the time she was in her 20s, she was fluent in not only her first two languages, but also German, Swedish and Norwegian. Later, when the family was on assignment from 1963 to 1968 in Montreal, she learned a good deal of French. During World War II Inger stayed in Greenland and continued her work as a translator, helping the U.S. military in their dealings with the Inuit. It was during that time that Inger met her husband to be, **Gunnard Holm**, an American who was the United States Consul posted to Godthab. Married in 1945, Inger and Gunnard traveled widely to American embassies throughout the world. Inger and Gunnard raised four boys. In 2001, after Gunnard's death in 1997, she moved to Owls Head, Maine, and married **Dr. Edward K. Morse**. Dr. Morse, a surgeon who in 1948 served aboard the arctic exploration vessel *Schooner Bowdoin*, was a lifelong friend of the Knudsen family.

Inger Knudsen Holm Morse led a charmed life, precisely because she herself was so charming. She sang Inuit lullabies to **Barbara Streisand**, cooked for **Julia Child**, and danced with **Elvis Presley**. Due to the circumstances of her birth and her extraordinary character, Inger's friends unwaveringly called her their best friend, their closest confidant, and the person who understood them best. What higher praise can a person receive?

ALEKSANDRA VOVNYANKO, 1932-2013

By Katerina Wessels

Aleksandra A. Vovnyanko, 81, Russian American historian and journalist, passed away in Anchorage, Alaska, on September 30, 2013. She was born in Nalchik, Russia, and graduated with honors with a degree in journalism from the University of Moscow. In the mid-1980s, Vovnyanko became interested in the history of Russian America, and conducted research in Moscow and St. Petersburg archives and libraries collecting information on the early history of Russian exploration of Alaska. **Nikolay Bolkhovitinov**, academician and prominent authority in the history of US and Russia's relations, valued Vovnyanko's work highly. The results of her research were published in many Russian and American scholarly magazines, such as *The American Yearly*, *The Russian Discovery of America*, *The Pacific Northwest Quarterly*, and *The Alaska Native Reader*.

In 1996, Vovnyanko moved to Anchorage,

Alaska. The culmination of Vovnyanko's research was the publication of *The Fur Rush* (2002, co-authored with **Katerina Wessels**), a significant monograph on the early period of Russian presence in Alaska from the 1740s into the 1780s. The monograph explores such subjects as Russian colonization of Alaska, fur trade in Russian America, first colonial settlements, expeditions to the Pacific, and the first maps of Alaska and the Aleutian Islands. The book contains extensive archival references and more than 150 illustrations and maps, some of which were considered lost and were published for the first time. This publication was regarded highly by such renowned Russian American scholars as **Lydia Black** and **Richard Pierce**. Vovnyanko's lifelong journey ended in her beloved Alaska. The memory of her will remain in her work and the hearts of those, who love this Great Land.



Aleksandra Vovnyanko.

SANJIM DANJIN, 1940-2014

By: Paula T. DePriest

Sanjim Danjin, elder of the Mongolian Dukha (Tuvan) reindeer-herding community and long-time guide for the Smithsonian's Deer Stone Project, succumbed to heart failure on March 16, 2014 in Tsaagannuur sum, Darkhad Valley, Hovsgol Aimag. The Dukha are also called Tsaatan, literally 'reindeer possessing people' in Mongolian.

Sanjim was born in 1940 near the Belem (Salmon) River in northeastern Tuva, on the Tuvan side of today's Mongolia/Tuva (Russia) border, the third child of father **Danjin** (d. 1976) and mother **Tsedev** (d. 1955). His paternal clan was Kataya Balagsh (balagsh means fish in Tuvan), a Todz Tuvan group of hunter-gathering, reindeer herders who nomadized the taiga on the north side of the Shishged/Yenisei River. His maternal clan was Tsagaan Soyon. Soon after his birth, Sanjim's father was conscripted into the Russian army to produce wooden snow skis for World War II efforts in Asia. His father was one of the few Todz soldiers who lived to return to the taiga in the summer of 1945. By 1947 the family escaped the post-WWII poverty, famine, disease, and forced boarding schools in Russian Tuva by taking their reindeer across the newly regulated Mongolian border. They moved frequently to keep their location secret even from their relatives and were deported to Tuva at least once during this period. Their camps ranged from the taiga near the sacred mountain Agaya, Joshim gol and Mongol Sharyn davaa (hill) in Renchinkhumbé sum and today's Tsaagannuur

sum, to Khankh sum.

In 1955, when Sanjim was 15 his mother Tsedev died near Urtrag Rashaant (spring) in Renchinlkhumbe sum where he had taken her after a difficult childbirth. This was a life-defining moment for Sanjim as he promised his mother that he would take care of her six younger children. He fulfilled this promise by arranging for three of the little boys to be adopted and becoming the primary parent to the remaining three children, Gombo (now the elder of the East Taiga reindeer herders), but especially his younger sisters **Ayush** and **Baljmaa**. He even raised Ayesha's four children and Baljmaa's two children after their early deaths.

Sanjim earned money by working for Darkhad Mongolian herders and herding reindeer with his father's "Khub-sugul Dolgio" cooperative near Khankh sum. In 1958 after his father served as a guide for the Mongolian border commission, the border was set and the Dukha were welcomed as full Mongolian citizens. This allowed Sanjim and his family to live openly in Mongolia. Around 1960 the Mongolian government established the Tsagaannuur fishing cooperative as an appropriate economic activity for the hunter-gatherer reindeer herders living north of the Shishged River. The cooperative ultimately failed because of insufficient transportation of the processed fish, but Tsagaannuur, became an established sum in 1985 and the fishing tradition—if not the fishing economy—survived.

Following the path of most of the young Dukha men, Sanjim joined the Mongolian army around 1960 and as part of his service participated in building the first airport in Ulaanbaatar. In 1963 at the end of his military service, he returned to Tsagaannuur where he met a beautiful young nurse named **Chuluun**, the only daughter of a famous Dukha shaman, **Gombokhuu**. In 1964 they eloped (called "stealing" in Mongolia), to Selenge where Sanjim had a government job as a logger and woodcutter. His three young siblings and father

joined the family in Selenge and lived there until around 1971 when the family returned to the home of Chuluun's parents in Ulaan Uul sum to provide a better place to raise their children. Sanjim and Chuluun had seven biological children, and at least six foster children joined them around 1980 in Ulaan Uul, supported by Sanjim's job as a woodcutter and

carpenter and Chuluun's job as a baker. The family spent the summers with Chuluun's parents and the young adopted brother, **Mandakh**, herding reindeer and fishing in the area around Khuren Taiga.

In the early 1980s the reindeer herders in this area had increasing run-ins with the herders of the majority ethnic Darkhad group who accused the Dukha of horse thievery and border-running. In 1982-3 many Dukha men were jailed, including Sanjim's father-in-law, Gombokhuu. Sanjim himself was put under house arrest, and had to check in at the police station every

day for a year. In 1985 the Ulaan Uul Dukha were relocated with their reindeer to Tsagaannuur sum, and their former homeland along the Tuvan border was closed and strictly controlled. The dislocated Dukha tried various places to pasture their reindeer and

suffered losses in their herds, until they agreed upon Menge Bulag as for their summer reindeer camp – this group is now called the West Taiga Dukha.

Sanjim diversified his family's income by securing a job with the Tsagaannuur sum government herding the sum's horses, cows, goats, and sheep, and continuing his work as a wood-cutter. Further changes occurred with the fall of the Soviet-supported government in 1991, and Sanjim was retired from his sum job

and received a small pension. With a large family and little money, Sanjim was not able to purchase many reindeer or other herd animals when the cooperatives closed, and the family maintained a few reindeer, goats, and horses, and later, cows. Their goats and horses were pastured at summer and winter



Sanjim, in 2002, demonstrating the significance of a bear skull at a ritual offering site



Sanjim, wife Chuluun and their family in the early 1980s.

camps in Kharmai Valley west of the Tsagaannuur sum center, and their reindeer at the summer camp of Menge Bulag, the fall camp of Sarig River, various winter camps from the Jolgo River to Guulga, and the spring camp of Sarig River. Sanjim and his family worked as guides, loggers, and woodcutters to supplement their herding income.

Sanjim was extremely knowledgeable about the taiga, reindeer herding, Dukha traditions, and had been taught about medicinal plants by his father, Danjin. He enjoyed interacting with visitors to the Dukha and since the 1990s served as primary host and guide for many international research parties, including the Deer Stone Project. He was a good and entertaining traveling companion, naming the mountains and streams and recounting personal stories. He preferred to ride tsagaan (white, or actually gray) Mongolian ponies, and was ever vigilant in keeping his visitors safely on their horses while crossing raging streams, muddy marshes, and steep slopes. Many accounts and photographs of Samjin, Chuluun, and their family have been in reports, magazines, journals, and on the Web. Although not a shaman himself, he performed as a shaman in **Gregory Colbert's** *Ashes and Snow*, a photograph and film project that took him throughout Mongolia, and to China, Thailand, and even Antarctica. Sanjim had a Balagsh passion for fishing, and dreamed of building a fishing cabin in his childhood homeland of Joshim gol. He is survived by Chulun, his wife of 50 years, his large family of children and foster children, grandchildren, and great grandchildren. He will be remembered for his ability to graciously share his Dukha heritage with the world.

PRISCILLA RENOUF, 1954-2014

(Adapted from Josh Pennell, *The Telegram*, 4/7/14)

The field of archaeology and Memorial University of Newfoundland (MUN), lost a internationally celebrated and valued archaeologist on April 4, 2014.

Canada Research Chair of North

Atlantic archaeology and most senior professor of Archaeology at the Department of Anthropology and Archaeology, MUN, **Priscilla Renouf** was well recognized for her work in Port au Choix where she uncovered and reconstructed the 6,000-year-old human presence. Dr. Renouf was "committed to the success of her students" and was recently nominated for a distinguished professor award at MUN. Her work at Port au Choix brought the attention of the world to this important historic site and she brought MUN's graduate program to world recognition.



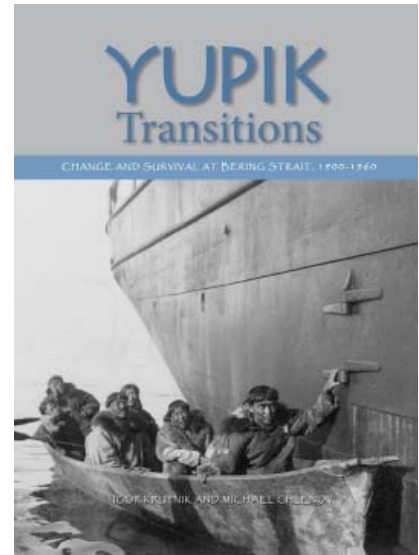
Priscilla Renouf

PUBLICATIONS

YUPIK TRANSITIONS: CHANGE AND SURVIVAL AT BERING STRAIT, 1900-1960 By Igor Krupnik and Michael Chlenov

By William Fitzhugh

"Igor Krupnik and Michael Chlenov have written the definitive history of the Chukotka Yupik people in the last century as no one else could, starting with living memory in 1971 and digging deep into local archives. Considering their own personal contributions to that history and the politics involved, this is a heroic work in more ways than one. To Alaskans and readers everywhere, this book is invaluable." – From jacket copy by Michael Krauss, University of Alaska.



Yupik Transitions: Change and Survival at Bering Strait, 1900-1960.

Krauss, the leading linguist of Alaska and Northeast Siberia languages, makes a strong statement about the importance of this Yupik (Siberian) history of Chukotka. The authors are the leading experts in this field and have been working on this book for more than twenty years, based on field studies they conducted in the 1970s-80s. There is no Russian or English language equivalent, or anything that even comes close to providing the detailed documentation of Yupik historical change at Bering Strait provided in this work. Its complimentary partner, *The Eskimos of Bering Strait 1650-1898* by Dorothy Jean Ray (U. Wash. Press, 1975), is based almost solely on historical literature and secondary sources; Krupnik's and Chlenov's is a detailed village by village, almost decade-by-decade, demographic reconstruction of events as remembered by local inhabitants and Native oral history which is placed in a larger cultural and historical context by the authors. The focus is a completely field-based, anthropological study of changing times, events, and political forces as Yupik societies in a critical geopolitical and cultural crossroads are confronted with shifts from free-trade and czarist policies to repressive communist Soviet power. What is missing, and will be needed, is a sequel covering the modern era, 1960-2014, which the authors will hopefully consider as a future project.

Everyone will find their own special interest in this comprehensive history. For archaeologists, the