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RESEARCH

1992-1993 FROBISHER BAY FIELD NOTES

---William Fitzhugh

[Since our last newsletter in June 1992 we have completed two field seasons of our archeology of the Frobisher voyages project, a part of the Canadian Meta Incognita Project. Here we report primarily on results of the 1992 season and make brief note of the recently completed final field season in 1993.]

The third year of the Frobisher Project has been completed with a bustle of activity: a successful field season of site survey and excavation; a round of conferences and publications; consultation with a newly-created British archival studies group (ARTAF); new analytical studies; and a major SSHRC grant received by **Reginald Auger** of Laval University for archeological studies at Kodlunarn Island. (Reg Auger was also recently appointed to a tenure-track position in historical archeology at Laval University, Quebec.) The Smithsonian effort has been directed at field surveys for Frobisher sites and mines and studies of Inuit culture change in response to Elizabethan and later European contacts in southeastern Baffin Island.

Co-directors **Lynda Gullason** of McGill and **Anne Henshaw** of Harvard, who helped fund and direct the 1992 work, hit the snowbanks of outer Frobisher Bay in mid-June. The less hardy arrived with the wildflowers in

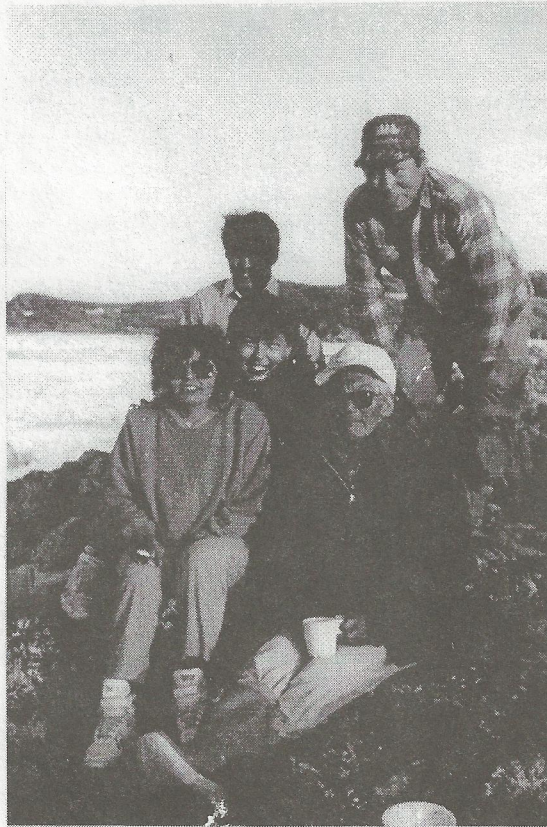
early July. After two weeks of great weather we moved to Kamaiyuk Island basecamp, where we remained, excavating with visiting firemen, hosting TV crews, and playing tundra croquet until mid-August when we moved to Kussejeerarkjuan, a 19th C. qarmat site on the mainland a few hundred meters north of Kodlunarn Island. At season's peak, after the Pitsiulak burst through unusually

heavy bay ice in early August, we had 22 participants in the field. It was a great group and a great season -- and this year there were no polar bears in camp!

The archeological results were equally spectacular. A wealth of data was gathered from full excavation of three bilobed Frobisher-period sod houses at Kamaiyuk; an 18-19th c. sod house at Kuyait; a 19th c. qarmat at Kuyait; and three 19-20th c. qarmats at Kussejeerarkjuan. In addition, we excavated Dorset sites in Cyrus Field Bay, Willows Island, and Newell Sound and located a large caribou hunting drive system in the hills north of Countess of Warwick Sound. Sadly, the summer's extreme ice conditions caused us to "cliff" our survey and driftwood projects in Beare Sound and Loks Land.

Analysis of the 1992 data is underway. Lynda is working with Inuit collections on contact and gender issues. Anne is working up faunal and environmental data. **Dan Odess** of Brown University is analyzing the Dorset collections, and **Dosia Laeyendecker** is busy with her wood and charcoal. **Don Hogarth**, who was also with us in the field, continues work on Frobisher quarry descriptions and ore samples.

The efforts of all were rewarded by a tremendous store of data. While we did not uncover a treasure-trove of fancy Frobisher artifacts, the Kamaiyuk



The Pishuktie Clan: Ooletwa, Pauloosie, Jean, Maleeta, Akshiulia at Kuyait. (photo by: A. Henshaw)



Kamaiyuk 1992: Dositia Laeyendecker showing the Michaels our latest finds. (Photo by A. Henshaw)

houses produced abundant and diagnostic Elizabethan contact materials. Despite severe marine erosion, which had destroyed the middens and fronts of these houses, we amassed sufficient data to characterize early contact behavior, settlement patterns, and subsistence. The results indicate that, following an initial surge of Elizabethan material influence, European contact decreased in the 17-18th c. and did not pick up again until the 1840s, perhaps due to blockage of the East Baffin coastal region by ice during the cold summers of the Little Ice Age. Our Dorset results were equally interesting. Willows Island 4 is a large Early Dorset site with excellent bone and wood preservation, and Newell Sound produced a perfectly preserved Late Dorset mid-passage house floor. In all, it was a great summer.

An exciting development on the museum front was the discovery, with assistance from **Ted Carpenter**, of the "Frobisher anvil", long rumored to have been obtained by Robert Peary from contacts at the whaling station in Cyrus Field Bay north of Countess of Warwick Sound. It turns out that the "anvil" has been in the meteorite collection of the American Museum of Natural History for years. With the assistance of Barbara

Conklin we found it to be another Frobisher iron bloom! Frobisher's real anvil remains at large while we flounder in blooms, which we now believe were used by Frobisher as ship's ballast for the Gabriel.

As this goes to press, we have also just completed our 1993 (and final) season, so an addendum to our 1992 field season is in order here. The 1993 project was devoted primarily to excavation of the Willows Island 4 Early Dorset site. This project, under the field management of Dan Odess, produced a large amount of artifacts dating to ca. 300 B.C.-200 A.D., including well-preserved wood, ivory, and bone materials. The site appears to be a fall hunting camp with 8-10 midden mounds whose frozen deposits between 0.5-1.5 m. deep include Tyara sliced type harpoon heads, wood handles and shafts, boat and sled parts, artwork, snowknives, and other items rare or missing from previously excavated Early Dorset sites.

Other results from 1993 include excavation of a second Late Dorset house in Newell Sound, and completion of our surveys in Beare Sound and Loks Land. In the latter area we located several new historic Inuit winter villages, the Cape True whaling station, and a candidate for Frobisher's "lost" Beare Sound gold

mine. The latter was pointed out to us by Inookie Naudlook, a most knowledgeable elder from the outer bay region.

The 1993 work successfully completes our four-year program in Frobisher Bay. The entire outer bay region has been surveyed and a number of excavations have been completed. We now have the data needed to develop settlement pattern, historical, and contact overviews. One of the most pleasing aspects of the final season was recognition that our work, and that of others actively involved in Meta Incognita Project, has resulted in a solid foundation of local support for archeological and historical studies in the outer bay region. It was therefore with some sadness that at the end of August we packed our gear and turned Pitsiulak's bow south for Labrador and Newfoundland. While we have finished the most active phase of our Frobisher research, we will remain in active collaboration with future fieldwork planned by Odess and Auger. We will be presenting preliminary results of our work to the Iqaluit community at the Inuit Studies Conference in June 1994. At that time we will have a documentary film available for the community.

Several sources of information exist concerning our Frobisher field work. Both the 1992 and 1993 field reports can be obtained from the Arctic Studies Center. See also the Jan. 1993 article in Smithsonian, Archeology of the Frobisher Voyages (Fitzhugh and Olin, Smithsonian Press, 1993), and The Meta Incognita Project (S. Alsford, CMC, 1993). Discovery Channel aired a short documentary on the Frobisher story in mid-December, 1992.

We would like to add a special note of gratitude to the Canadian Museum of Civilization for helping support our field programs for the past three years. Their assistance in the form of field equipment loans, processing and loans of collections, and artifact conservation have been greatly appreciated. Likewise we thank the Prince of Wales Northern Heritage Center, the many granting agencies that provided support for the fieldwork and the Iqaluit community and Inuit residents of Frobisher Bay for their strong support of our work.

COMMENTS ON WOOD AND CHARCOAL ANALYSIS FROM FROBISHER BAY

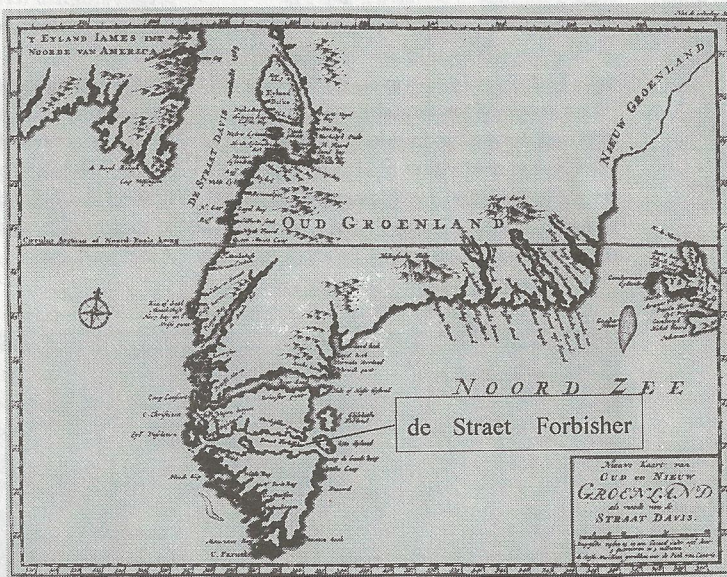
---Dosia Laeyendecker

The 1981 test excavations of several structures in Frobisher's base camp on Kodlunarn Island yielded large amounts of charcoal and wood that were used for smithing and construction during the summers of 1577 and 1578. These samples have been identified as temperate hardwoods, likely from England. They represent an influx of exotic wood species into an area at a time when the only local wood source was coniferous driftwood from the northern boreal forests of Canada, Alaska, northern Scandinavia and Siberia.

As part of the Meta Incognita project, wood and charcoal samples were collected from Inuit sites in Frobisher Bay during the field seasons of 1990, 1991, 1992 and 1993. Spruce, larch, and pine were all identified from the wood samples of an Inuit winter village described in the Frobisher accounts by George Best, one of Frobisher's captains. Also, a few fragments of oak and beech were found which probably were scavenged from Frobisher's camp on Kodlunarn Island. Inuit sites from later periods (ie: 19th century) show a larger variety of woods, including hardwoods. This is likely the result of contact with whaling vessels and nearby whaling stations.

To complete our data, we have collected driftwood samples from the coasts of Frobisher Bay and southeast Baffin Island. Some of these samples were sent to the University of Lund in Sweden where **Olafur Eggertsson**

studies tree ring patterns of arctic driftwood. Of the 5 samples we sent him in 1991, he matched one with a chronology of dated samples from Alaska's Yukon Valley. The outer ring of this sample dated to 1924. This result inspired us to attempt collecting driftwood from the outer beaches of Frobisher Bay in 1992, but our efforts were thwarted by heavy pack ice. However, we were successful in making collections in 1993 and expect interesting results from this material. Dr. Eckstein (University of Hamburg, Germany) might be able to date oak samples, if those are found in driftwood. This information will help us find out more about woods imported in the arctic drift which were used by Inuit and which were brought in by explorers like Martin Frobisher.



NOTES FROM THE DUTCH ARCHIVES

---Dosia Laeyendecker

Figured above is a map of Old and New Greenland and Davis Strait from a Dutch book about the Greenland whale fishery, written as a diary in 1720 by C.G. Zorgdrager, captain of a Dutch whaler. On the map Frobisher Bay (Straet

Frobishers) is mistakenly located in southern Greenland. This misconception persisted and was used universally into the nineteenth century when C.F. Hall discovered the true location of the Frobisher voyages (see Wallis, 1984).

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Wallis, Helen
1984 "England's Search for the Northern Passages in the Sixteenth and Early Seventeenth Centuries." *Arctic*, vol 37, no. 4 (December 1984) p. 453-472

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KODIAK PROGRAMS

Following the September 1991 repatriation of skeletal remains and mortuary artifacts from the Uyak site on Larsen Bay, relations with KANA and Kodiak Island natives have "normalized". The loan of a Smithsonian boat, *Becky I*, to KANA for an aquaculture experiment has been followed by collection loans from KANA to the "Crossroads Alaska" exhibition, plans for loans of Smithsonian Kodiak area collections to the planned

KANA museum, and participation in various Kodiak archeological projects. In 1993, *Becky I*, was used by Ben Fitzhugh who conducted an archeological survey project on Sitkalidak Island, where Bill got his first taste of Kodiak archeology by volunteering two weeks' assistance in June. Ben's project involves investigating regional culture history, settlement patterns, and demographic change, with special interest in the dynamics of emerging cultural complex-

ity. The fieldwork is sponsored by the University of Michigan and NSF in cooperation with Kodiak Area Native Association and the village of Old Harbor.

RESEARCH IN THE WESTERN ALEUTIAN ISLANDS

---Stephen Loring

An interdisciplinary, interagency, international research project has **Stephen Loring** joining forces with **Douglas Siegel-Causey**, **Christine Lefevre** (Laboratory d'Anatomie Comparee, Museum National d'Histoire Naturelle, Paris), and **Debra Corbett** (United States Fish and Wildlife Service, Anchorage) to pursue archeological, paleoclimatic and biogeographical research in the Western Aleutians. The project is a multi-year initiative with the following objectives:

- 1) refine the culture-history of the Western Aleutians; 2) define the nature and availability of resources in the Western Aleutians that figure in regional Aleut settlement-subsistence strategies; 3) provide critical data on site integrity and erosional rates to facilitate cultural resource management decisions; 4) analyze midden remains for paleobiological and paleoclimatic data, with emphasis on biogeography and population dynamics of bird species; 5) reexamine the cultural and biological relationships between the Aleutian Islands and the Asian continent; 6) provide a research environment that highlights Aleut cultural accomplishments with the goal of facilitating Aleut interest in and use of Smithsonian collections.

This research follows more than a century of active Smithsonian involvement in Aleutian studies. The Smithsonian houses some of the largest and earliest ethnographic collections from the Aleutians; it also has extensive archeological collections including masks and baskets from cave and shell midden sites.

For a decade, beginning in the late-1920's, the Smithsonian's indomitable

Ales Hrdlicka made annual archeological expeditions to Alaska. Hrdlicka was interested in the problems of racial history and origins of human occupation of the New World, the origin of Eskimo cultures in Alaska, and the nature of prehistoric exchange, interaction and migration. Hrdlicka worked in the central and western Aleutians in 1936, 1937 and 1938. He dug at a number of ancient Aleut sites and conducted physical anthropological and biometrical observations among the Aleut communities, especially with those in the Near Islands and on the Commander Islands in Russian territory.

Hrdlicka had a poor reputation among native Alaskans due to his zeal for recovering human skeletal remains. His research, regardless of the valid scientific questions, was conducted with little regard for native concerns, and his archeological procedures were far from satisfactory, even by the standards of his day. To his credit however, Hrdlicka did retain much of the faunal material exposed during his midden excavations.

Critical evaluation of Hrdlicka's faunal collections, particularly the avian remains, brought Doug Siegel-Causey to the Smithsonian. Siegel-Causey is in the

process of systematically working through the Smithsonian's North Pacific faunal collections as part of a joint US-Russia research venture examining the biodiversity of the Beringian region. Examination of archeologically derived midden materials affords the only means of providing an historical time depth to this research. Unfortunately, the archeological techniques of Hrdlicka and his contemporaries were not sophisticated enough to recover the full range of bioarcheological and paleoecological materials preserved in the Aleut middens.

Siegel-Causey, Lefevre and Corbett initiated the Western Aleutian Human Paleoecology and Biodiversity Research Project during the summer of 1991 with a reconnaissance trip to Buldir Island. Buldir, situated halfway between the Rat and the Near Island archipelagos, was archaeological terra incognita. Access to Buldir was only possible because the U.S. Fish and Wildlife Service was conducting ornithological research and wildlife management projects there and space was available aboard their research vessel *Tiglax*. While the stay on Buldir was limited to a brief ten days it was enough to locate, map, and test an extraordinary Aleut midden site. A water-saturated



Stephen Loring and Debra Corbett process flotation samples from the Little Kiska midden, 1992. (Photo by Christine Lefevre)



The midden mound on Little Kiska Island, view to west toward Kiska Island.

midden deposit allowed excellent preservation of organic materials (including wood and bone) and numerous pit features were found exposed in the eroding midden face. Unfortunately, the site was suffering erosional damage from winter storms. A return to Buldir was made a high priority of the 1992 field season.

Loring brought the Smithsonian's Arctic Studies Center into Siegel-Causey's Western Aleutian initiative in 1992. Unfortunately logistical and financial constraints resulted in a revised field strategy for the 1992 field season. Unable to arrange transportation to Buldir the research team decided to work on Little Kiska, among the western most of the Rat Islands, and presumably the jumping off point for migrating paleo-Aleuts to Buldir and the Near Islands. Little Kiska was one of the sites investigated by Hrdlicka in 1936.

The principal site on Little Kiska consisted of a prominent midden mound approximately 90 meters long and 50 meters wide. Our excavation Unit One consisted of a 2x1 meter trench cut into the top edge of the mound. As the pit deepened the trench grew wider as it incorporated the slope of the midden mound. Excavations accidentally exposed the burial of a young Aleut child eroding

out of the face of the mound. A copper spoon and a dozen or so small white trade beads suggested a late-eighteenth century burial. The burial was left *in situ* and reburied at the close of our excavation.

The midden proved to be comprised principally of thick layers of sea urchin (mixed with faunal remains including marine mammal, bird, fish and limpet remains) separated by dense bands of dark organic midden soil. Copious faunal remains, including large amounts of marine mammal, bird, and fish bones and small amounts of shell fish, in addition to the ubiquitous sea urchin, were recovered.

A whalebone lined pit, Fea.D, was exposed a meter and half below the surface. The pit feature was full of bone artifacts including wedges and harpoon heads. The bottom of the pit consisted of a nearly fused fat-saturated layer of sea-urchin shells. At the very bottom of the pit a stone lamp and beach-cobble hammerstone were found. While no human remains were recovered in the feature it seems similar in many respects to a whalebone lined burial that Hrdlicka exposed on Amoknak near Unalaska. Charcoal recovered from Feature D produced a radiocarbon date: 420±60 BP. Below Fea. D. excavations continued to a depth of 3.2 meters below the surface without encountering the base of the

midden. A radiocarbon date from one of the lower shell levels, on charcoal, was 2300 BP±100.

In 1993 the research team returned to the Western Aleutians and conducted a three week excavation on Buldir Island. The major site on the island, fronting an eroding beach, was found to contain a midden more than a meter deep containing nearly perfectly-preserved deposits, including many wood and bone artifacts dating as old as 2000 years. More research is planned here for the future. The Western Aleutians remain a tantalizing and mysterious landscape from both a cultural and a biological perspective and very fertile grounds for interdisciplinary research.

The 1992 and 1993 fieldwork was conducted with permits from the Aleut Corporation and from the United States Fish and Wildlife Service. The USF&WS was especially generous with the loan of equipment, logistical support, and the experience and knowledge of their personnel. National Geographic Society helped fund the 1993 season.

JESUP II RESEARCH INITIATIVE

---Bill Fitzhugh and Igor Krupnik

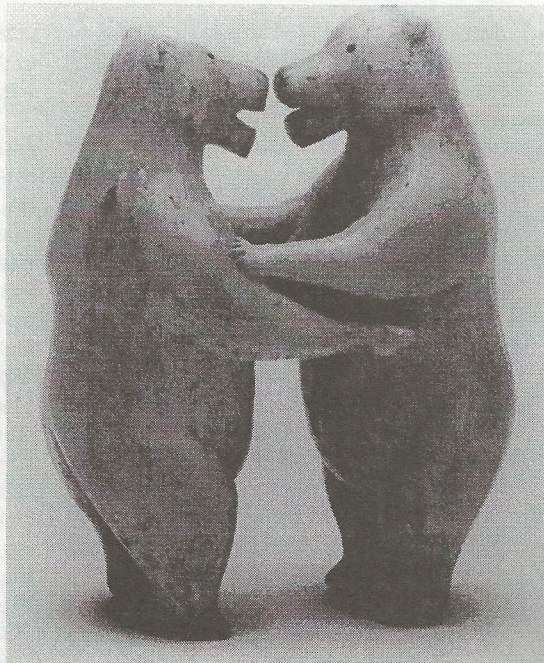
The Smithsonian Institution, in association with other museums and universities, is planning a long-term study of cultures, peoples, and environments of the Greater North Pacific (GNRP) and Beringian region. This new North Pacific study takes its name from the pioneering Jesup North Pacific Expedition (JNPE) of 1897-1903 led by Franz Boas of the American Museum of Natural History. "Jesup II" will seek to integrate social and natural sciences in a region where scholarly communication has been blocked by political hostility and confrontation for most of the 20th century. Studies of this region are particularly important today because of the recent opening of U.S.-Russian borders across Bering Strait plus recognition of the importance of the

GNPR in historical and contemporary arenas.

Motivated by promising results of the first Jesup Expedition and success of its recent "Crossroads of Continents" exhibition, the Smithsonian proposes to coordinate a research program to investigate the history and current status of native cultures of the GNPR as a centennial successor to the JNPE ("Jesup I"). In collaboration with a consortium of institutions and agencies in the United States, Russia, Canada, and Japan, we propose to evaluate and reassess the results of the original Jesup Expedition and to coordinate a new study of the area in a multidisciplinary and international context.

Research Area and Focus

The GNPR is one of the most interesting and yet poorly known areas of the world. Encompassing the coasts and hinterlands of the North Pacific, including the Bering, Okhotsk, and the Chukchi Seas, it has been identified in a number of publications as a unified biogeographical, cultural, and historical region. Geologically active and biologically productive, the GNPR is also geographically central to the crossroads of Eurasia and the Americas. Its sediments and archeological sites contain long records of human and environmental history. Its diverse cultures, flora, and fauna are more highly developed than in other circumpolar areas. Its mineral wealth is immense and its fisheries are among the most productive in the world. Historically, the region hosted the peopling of the New World and the formation of many distinctive, elaborate, and complex native cultures. The northern locus of contacts across the Pacific and impulses from the nearby agricultural civilizations of Japan, Korea, and Northeast China must have influenced the nature and impact of these transmis-



"Dancing" bears, ivory carving collected from the Koryaks of Kamchatka (Museum of Anthropology and Ethnography, St. Petersburg). These bears symbolized our joint efforts with Russian scholars during production of Crossroads. That spirit lives on in new US-Russian cooperation under the Jesup II program.

sions in a profound (but largely unknown) way.

Jesup II, like JNPE, takes the entire North Pacific rim as its target area. On the North American side it includes the coasts and hinterlands from the Columbia River, bordering Oregon and Washington states, north through British Columbia and the Alaskan panhandle, to the Aleutian Islands and the Bering and Chukchi Seas. On the Asian side it stretches south and west from Bering Strait to the Kolyma River valley, south to Kamchatka, the Okhotsk Sea coast, and the lower Amur River, including Sakhalin, the Kuriles, and Hokkaido Islands. On the American side, principal native groups include various Northwest

Coast and Alaskan Indian, Eskimo, and Aleut groups. Their counterparts on the Asian side are the Siberian Eskimo,

Chukchi, Even, Yukagir, Koryak, Itelmen, Lower Amur peoples, Ainu, and neighboring northeast Asian groups.

Several dramatic changes have taken place in the North Pacific since the Jesup I surveys were conducted. The population of the GNPR has grown many times due to the arrival of outsiders such that indigenous populations, though also growing rapidly, are now a minority in their original homelands in all but a few locations. Native subsistence economies have gradually disappeared under the pressure of monetarization, commercial exploitation, and governmental policies. A number of ethnic groups have vanished as recognized entities, while the majority of Native languages are endangered and will probably not survive into the 21st century under the pressure of assimilation.

Although Native populations are growing in most parts of the GNPR, the cultural diversity and integrity of the region is threatened. This situation creates an urgent need for social scientists to document conditions and record on-going changes, to outline the fields of greatest concern, and to contribute perspectives on cultural traditions and the survival of indigenous culture and language in the future.

At present, emphasis is on evaluation and publication of existing JNPE collections, data, archival sources, and interpretations. Conferences and symposia will consider these data and the contexts under which they were gathered to provide a secure database for modern comparative research. In several cases Jesup I data was never synthesized, and much was never published. Concurrently we propose a new field survey of the GNPR aimed at understanding cultural and environmental history together with inventory and assessment of the current status of cultures and peoples of this region.

The strategy employed in Jesup II will be similar to the method of "detailed comparison" that motivated Boas and his colleagues. Selected case studies from

various regions will be employed to build bodies of data with local context and cultural integrity, followed by comparative and analytical surveys under modern techniques. The goal is to identify the forces that shaped (and continue to shape) human and environmental history, diversity, and adaptations within the GNPR. The new program will not be directed at Native societies as isolates as in earlier JNPE approaches; relationships with external Asian, Russian/Soviet, and Euro-American societies will be important in studying periods of early contacts and modern transformations. Natural sciences including paleoclimate, paleoecology, biodiversity, and biogeography will be important aspects of the research program.

Global Change in the Beringian Context

The new program aims to explore a regional component of the larger subject of global cultural and environmental change. Unique features of the circumpolar environment make it particularly well suited for studying global change. Circumpolar land masses are geographically contiguous; their marine and terrestrial flora and fauna are closely related; and they share similar climates and environments. These conditions have promoted similarities in composition, structure, and history of biota. The pattern extends also to cultures and human history, as seen by the expansion of arctic and subarctic cultures across thousands of miles, including Bering Strait from North Siberia to Greenland and all along the insular zone of the North Pacific rim. This attests to the global nature of population movements, cultural diffusion, and impetus of historical forces in the North Pacific region over a 40,000 year time span.

Thus, the GNPR, with its deep human history and biologically productive environments, is an ideal setting for multidisciplinary research on modelling long term human-environmental interaction and culture change with a global, circumpolar perspective.

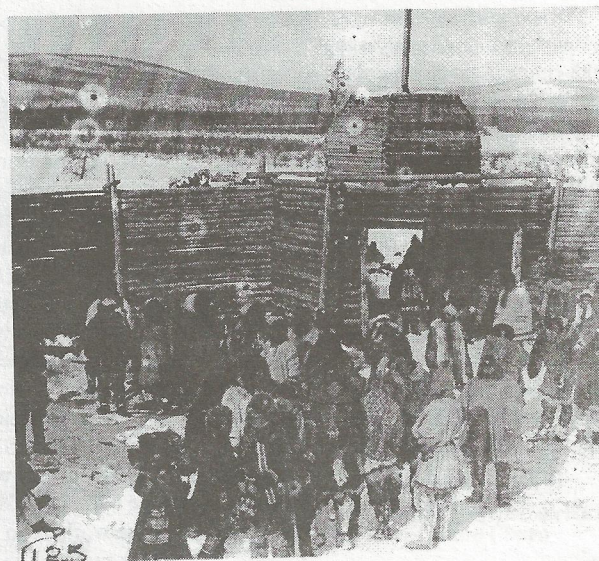
Cultural Survival in the Modern World

A major focus of Jesup II will be on contemporary issues affecting the cultures and peoples of the GNPR in modern times. As the world approaches the end of the 20th Century and faces a new millennium, scholars and public alike are concerned with the dramatic outcomes of the past century and the legacy it will leave to future generations. Environmental degradation, pollution, loss of species, and ecosystem integrity are currently issues of major concern as is the loss of human cultural diversity. Paternalistic governmental policies, industrialization, and spread of consumerism values all have damaged indigenous subsistence and languages, and distorted their cultural continuity and ethnic diversity.

While the issue of cultural survival is likely to become a major focus of social sciences for the next century, few if any efforts are presently underway to summarize the outcomes of a centennial-long transformation in a broad regional perspective. An important research advantage of our project is that the GNPR already has available the unique baseline dataset developed by the first Jesup Expedition almost exactly a century ago. The goal of the proposed program is, hence, to produce a summary of indigenous survivals and losses during the 20th century in the area that has been highly influential in the global ecosystem due to its location.

Comparative surveys will be an important part of research. During this century thousands of Alaskan and Northwest Coast natives have abandoned

their traditional life styles and have joined the modern workforce in increasingly industrialized urban settings. Huge numbers of outsiders have immigrated into their territories, bringing



Siberian trade fair at Aniui, Kolyma River, ca. 1900. W. Bogoras took this photo during the Jesup Expedition. Chukchi, Even, and Koryaks all mingled here where Alaskan and Asian trade goods exchanged hands. (AMNH photo)

demographic, social, and political change. Entrepreneurism, business interests, and military policies made major impacts on both human and natural environment. While many groups continue to live in their homelands, most have lost their native languages, have adopted imported religious beliefs, and rely on modern technology. The same is mostly true for Ainu people in northern Japan.

In Siberia equally dramatic changes occurred. State-controlled hierarchies have dictated policy; floods of recruited and imprisoned outsiders arrived; some native groups have been deprived of traditional livelihoods, while others involved in state-owned reindeer herding, pelt-farming, and fishing have been artificially subsidized. Official policies of "russification" and relocation have reduced the viability of native life and

economy. State-controlled industrial development has had a devastating impact on land and resources over which Native people have had little power to control or mitigate.

Despite differences in political systems, in many respects the results of 20th century developments in Siberia and northwest North America have produced surprisingly similar results. In both areas native people have lost much of their ability to direct their own futures; languages have been weakened or lost; poverty has increased; subsistence economies have been weakened; and alcoholism and social disjunctions/disorders are serious problems. In both areas cultural and language survival, native rights, education policy, and economic and political issues will be major issues in the future.

Native Support and Participation

Our proposed studies will be done in cooperation and with regard to the needs of local native groups and communities and with the aim of encouraging local education and professional development. Such studies and implementation of assistance and native training programs are urgently needed throughout the Russian Maritime Provinces and northeastern Siberia, as well as in British Columbia and Alaska. Encouragement of local scholars, native research resources, and cultural exchange among indigenous peoples of the area should be a priority for international and national efforts under the new GNPR research initiative, Jesup II. To date few resources have been made available to expand native contribution to the scientific and educational development in the GNPR. Yet this region's future economic and political progress will be extremely important for the prospects of all four countries bordering the area--the U.S., Russia, Canada, and Japan. After five centuries of a dominant "Atlantic" perspective on world history and politics, we are entering an era in which Pacific resources and relations are assuming a major role in world affairs. The opportunity to develop a knowledge basis for North Pacific lands, peoples, and

cultures will provide immense benefits to science, to northern peoples, and to public understanding of a little known but increasingly important part of the world.

The Jesup II Program: An Urgent Need

The nature of trans-Pacific research calls for close international cooperation and multidisciplinary profile. Though ideal, this is difficult to achieve due to differences between two sides of the Pacific resulting from restrictions on scholarly contact during most of the 20th century. In the absence of close communication, research continued but went in different, sometimes divergent directions. With a more rapid growth in Alaska and Canada than in Siberia, the numbers of social scientists working on the American side by the 1980s greatly outnumbered those working in the Russian Far East. At the same time different scholarly traditions and technical capabilities have made it difficult to compare research results. Field methods, terminology and methods of description varied, and different standards for scientific analysis developed.

With the recent relaxation of political controls, Russian scholars have been increasingly able to conduct joint research with their American, Japanese, and Canadian colleagues. Botanists, geologists, and other natural scientists have been able so far to develop several mutually beneficial collaborative programs. Although some progress has been made also in the social sciences, its pace of development has been slower than in the natural sciences. Russian social scholars are generally more interested in western library resources, technology and research methods, publication outlets, educational opportunities, and financial support for their own field programs in Russia than in North American field opportunities. North Americans, on the other hand, are primarily anxious to get access to formerly closed Russian collections and archives, field sites, and Native populations.

The Jesup II program can open new opportunities for both sides and will

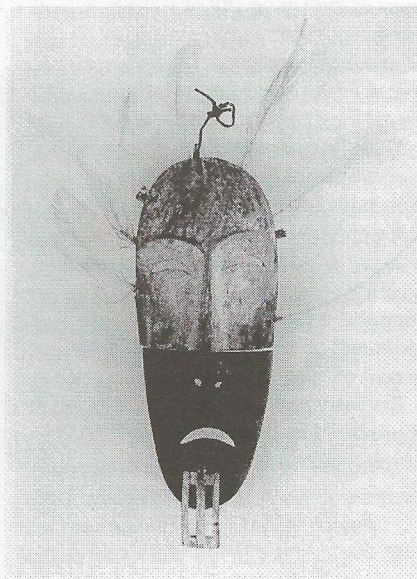
bridge the present gap resulting from decades of isolation and recent resource shortages. Our view is that Jesup II should be a broad-based international pathway to achieve a new understanding of this continental crossroads by the turn of this century. The timing of the program is significant. We are rapidly approaching the centennial anniversary of the Jesup I inauguration in 1997. We propose to have the project well underway by that time and to complete our studies within the decade, by 2002--the anniversary of the actual field completion of the JNPE. We hope that what eluded Boas and his partners--thematic synopsis and regional integration--might be possible today due to the far more holistic approach to social processes and cultural change and to the larger body of data, methods, and theory available to modern researchers.

ETHNOGRAPHY AT THE CENTER

Igor Krupnik, Visiting Scholar at the Arctic Center, continues to devote his energy to the design and logistics of the cultural, ethnohistorical and modern sections of the Jesup II program. Toward this end he and Fitzhugh co-chaired a symposium, "Jesup II: Survival, Continuity, and Cultural Change in the North Pacific Region", at the IASSA Congress in Quebec in 1992. Presently, they are both engaged in editing the papers presented during the symposium. In addition, a new panel on the Jesup I legacy was held during the Washington AAA Meetings in November, 1993.

Igor has several other projects currently under consideration in conjunction with Jesup II, including a plan to publish a summary volume (in a "Handbook" format) on Northeastern Siberia and/or a tribal map of the North Pacific area during the late 1800's. He is also focusing on the unpublished archival legacy of Waldemar Bogoras, who was a key figure in the Jesup I survey, and worked among the Chukchis, Itelmens, and Eskimos of Siberia.

Beyond his work on Jesup, Igor is busy working on a monograph (see "BERGY BITS"). He is also guest-editing a special issue of the "Etudes/Inuit/Studies" which will focus on Eskimo-Eskimo cultural influence as a pathway to cultural change, contact experience, and modernization. Additionally, he will guest-edit for the recently established (1992) Russian periodical, "The Petersburg Journal of Cultural Studies" which is published in English and edited by Russian Arctic linguist, **Nikolai Vakhtin**. Igor will translate and provide commentary for a special issue, "Classics in Siberian Anthropology", which will be a collection of papers produced by Russian/Soviet anthropologists on Siberia in the 1920s-1940s, but never published in the West. Included will be papers by Boris Dolgikh, Georgii Prokof'ev, Alexander Zolotarev, Valerii Chernetsov, Maksim Levin and several other "classics" of Siberian anthropology -- all highly respected in Russia but barely known to their western colleagues in the Arctic field.



"Night and Day" Dance mask collected from Lower Kuskowkim River by E.W. Nelson 1881, from Crossroads Alaska exhibit.

Cultures, Early Sea Mammal Hunting, Ancient Spirits, and the two introductory cases on Alaska [2 masks] and Siberia [Udegei Shaman's Drum Cover]). Overall 300 artifacts from the Smithsonian, Alaska and Siberian museums are displayed in the exhibition. They travel on their mounts, cases sealed and in 15 striking magenta crates, which cleverly open on the side to make a ramp, facilitating installation without need of equipment or much staff. "Crossroads Alaska" was designed by OEC designer **Eve Macintyre**, and the script was edited by OEC editor **Rosemary Regan**, who is also editing the exhibit catalog.

The catalog, delayed due to pressure to complete the exhibit cases, will be available in March 94. New York based **Harp and Company** is designing a 112-page catalog, which will contain photographs (b&w and color), artifact descriptions and essays by Native Alaskan authors about their own culture (**Nora**

EXHIBITS

CROSSROADS ALASKA

----Valerie Chaussonnet

After a successful run in Fairbanks, at the University of Alaska Museum, Crossroads Alaska is now open in Juneau at the Alaska State Museum where it will be on view from December 15 to February 7, 1993. It will then continue to tour a dozen smaller museums in rural Alaska. The Smithsonian's Office of Exhibits Central, supervised by John Coppola and Walter Sorrell, has produced a beautiful series of 10 teal and cream color free-standing cases (on the themes of Home, Children, Sewing, Fashion, Masks, Spirits, Cuisine, Land, Sea, and Strangers), 5 wall cases (Ancient



Project curator, Valerie Chaussonnet, and designer, Eve Macintyre, in the exhibit storage room working on archeological case.

and **Richard Dauenhauer, Gordon L. Pullar and Richard Knecht; Larry Kairaiuak and Darlene Orr; Jana Harcharek and Rachel Craig; Miranda Wright, Melinda Chase, and Bernice Joseph; and Barbara Svarny Carlson**). Included will be a series of essays by **Igor Krupnik** on Siberian Native Cultures.

Ted Timreck of New York City (producer of the original "Crossroads" 20th century movie with the late Andris Slapins in 1988), filmed Rosita Worl, Bill Fitzhugh, and Valerie Chaussonnet discussing scientific knowledge and Native wisdom, spirituality, beauty, and material culture in the context of the new exhibition. He used the film to produce a 15-minute video tape which introduces Crossroads Alaska at each touring venue.

The Arctic Studies Center has sponsored a series of Alaskan projects, coordinated by **Jean Flanagan Carlo, Terry Dickey**, and the staff of the University Museum in Fairbanks. These include a series of tribal photo albums (**James Barker and Fran Lambert**), a video library (**Leonard Kammerling and Sarah Elder**), and an unprecedented education curriculum package designed by a Native panel (**Glenda Lindley, Nancy Eddy, Jeannie Nelson, Ron Manook, Valerie Davidson, Miranda Wright**), with input from Smithsonian's Education Specialist, and author of the original "Crossroads of Continents" teachers' guide of 1988, **Carolyn Sadler**.

Crossroads Alaska is currently scheduled to tour Alaska until Spring '95, after which we hope it will travel to cities of the Russian Far East.

Crossroads Alaska was made possible through the generous financial support of the following:
Alaska Humanities Forum;
Alaska State Council on the Arts;
Alaska State Museums, Juneau, and Sheldon Jackson Museum, Sitka;
Anchorage Museum of History and Art;
British Petroleum, Alaska;
City of Fairbanks Hotel/Motel Bed Tax Fund;
Friends of the Alaska State Museum;

Friends of the University of Alaska Museum;
Man and the Biosphere;
National Endowment for the Arts;
National Park Service, Anchorage, and Beringian International Park Project;
National Science Foundation;
Smithsonian Institution Special Exhibition Fund;
University of Alaska Museum, Fairbanks;
Young and Associates; and
Department of Anthropology, National Museum of Natural History.

The exhibit was designed, edited, and produced by the Office of Exhibits Central, Smithsonian Institution.

CONFERENCES

One of the most enjoyable events of the year was a conference held April 29-May 1, 1993 at Dartmouth College, on a beautiful spring weekend. The **Elders Conference on the History of Archeology in the Eastern Arctic** was organized by the Arctic Center in Cooperation with the Dickey Endowment at Dartmouth to honor our recent octogenerian elders: **Frederica deLaguna, Elmer Harp** (the special elder of honor), **Father Guy Mary-Rousseliere**, and **Graham Rowley**. **Eigil Knuth** sent regards but remained



William Laughlin holding the "world's largest microblade" from the Anangula site in the Aleutian Islands. ELDERS CONFERENCE, Hanover, New Hampshire. (Photo by S. Loring)

at home to conserve energy for his forthcoming 90th (to be celebrated in Peary Land of course). The Elders Conference resulted in a fine string of nearly 50 papers, a glorious banquet, and informal gatherings that brought many of the clan together for the first time in years. Ted Timreck filmed the proceedings and interviewed the elders.

While we were much interested in developing our rather scant literature on history of Eastern Arctic research, we also discussed the changing role of research in the North. To this end we enjoyed the participation of **Gary Baikie** (Nain), **George Qulaut** (Igloodik), and **Deborah Webster** (Tukteyaktuk). The papers are now being assembled for publication by the **University Press of New England**. Sponsorship and assistance from **NSF DIAND, SSHRC, Evelyn Nef, Mary Westbrook, SI and Dartmouth** was much appreciated.

Several other conferences were held since we last published. Krupnik and Fitzhugh held a productive session, **Jesup II: Survival, Continuity, and Culture Change in the North** at the International Arctic Social Science meetings at Laval in Quebec in October 1992. Stephen Loring organized **Current Research and Scholarship in the Aleutians** for the 1993 Alaska Anthropological Association meetings in Anchorage in April. This fall special sessions were organized on the **Crossroads Alaska** exhibition at the Museums Alaska meetings in Fairbanks, and a second Jesup II program on archival studies was held during the AAA meetings in Washington in November.

Bridges of Science Between North America and the Russian Far East

The Arctic and Pacific Divisions of the AAAS, in cooperation with the Far East Branch of the Russian Academy of Sciences, are sponsoring the Arctic Science Conference in 1994 with meetings in Anchorage (25-27 August) and Vladivostok (29 August-2 September). These meetings will focus on

interconnections between Northwest North America and the Russian Far East. A series of anthropological programs will include culture exchange and contact in the North Pacific; contemporary issues in social, economic, and political development; Native perspectives; and ethnology, linguistics, folklore, physical anthropology, and archeology. Charter fares will be available from Anchorage to Vladivostok. Those interested in attending should send abstracts to AAAS Arctic and Pacific Divisions, Conferences and Special Events, 117 Eilson Building, P.O. Box 757800, Fairbanks, Alaska 99775-7800. Phone (907) 474-7800; fax (907) 474-5592. The Arctic Studies Center will be organizing sessions on the Jesup II research program for the Vladivostok meeting. Contact either the Center or Fairbanks if you are interested in participating.

EXPLORATIONS IN THE ATTIC

ALEUT VISITORS STUDY SI COLLECTIONS

---Charlotte Spray Gisvold

[The ASC is committed to making the Smithsonian's vast holdings of ethnographic and archeological materials accessible to northern native peoples. Native American internships and Native American Community Scholar Grants, administered by the Office of Fellowships and Grants, provide a means by which Native Alaskans can come to Washington to pursue their special interests. Stephen Loring, ASC's Museum Anthropologist, passes along the following account of the recent visit



Char Gisvold (left) and Sherry Ruberg examine Aleut guskin hats in the attic of the National Museum of Natural History. (Photo by S. Loring)

of a sister team of Community Scholars affiliated with the Aleut Institute from Anchorage, Alaska, with the hope that it might encourage other Native Alaskans to consider the opportunities the Smithsonian affords.]

Every once in a while a person finds herself in the right place at the right time. Having just quit a job I hated, I gathered up my last paycheck, an overstuffed suitcase and joined my sister, Sherry Spray Ruberg, on her trip to Washington, DC. She had received a Native American Community Scholar grant from the Smithsonian Institution to study the collection of Aleut material in the Museum of Natural History. I decided to take advantage of her opportunity and combine my vacation with culture, sight-seeing and learning. It was such an incredible experience I want to share it with you.

The Smithsonian Institution in general is a series of museums packed with exhibits displaying a variety of our countries treasures. Everything is represented in gigantic replica, living form, such as the live insect display (with the biggest darn cockroaches you ever saw), or authentic historical items ranging from totem poles to the Hope diamond.

From all over the world, explorers, scientific researchers and collectors have stored everything here from bones to space craft. Though there are over thirteen fully packed museums which the public is free to visit, what is actually on exhibit is merely the tip of the iceberg! In the Natural History Museum one floor above the thunder of thousands of visiting tourists there is surprising quiet. Here, behind locked doors, one enters a maze of long halls and windowless offices. Silently people study, photograph, catalog, dissect, repair and prepare a diverse yet connected menagerie of science. Above these scholars there is even more, the Attic...Artifact Heaven! This is truly Treasure Island: row after row of cultured past. There are shelves piled with spears, clay pots, paddles, baskets, etc., etc.

Stephen Loring, our guide and mentor, stops at the area where we are to study and unlocks an ancient double door

(everything is ancient here it seems). He pulls out a drawer full of spear points, labrets, and oil lamps. My mouth gapes. We put on the required white cotton gloves and gently begin to examine the skillful handiwork of our ancestors. It seems like time tumbles backward as we begin to visit with our ancestors. We spend day after day studying hats, clothing, baskets, masks, bidarka models, grass mats, footwear. We are armed with a total of nine cameras. We shoot what seems like an incredible amount of photos, yet it is sure to be too few.

Carefully we lay out fragile baskets and brittle gut-skin parkas, scarcely daring to breathe. With wonder and exasperation we try to draw and write descriptions of the detailed stitching and painted designs so intricate a modern sewing machine couldn't replicate. Mere words cannot adequately convey the incredible skill we witness in the work. Getting up close and personal with these objects made time fly, but it was also intense. So, I broke away from my colleagues and crammed in some Capitol sights which are all near the museums.

We made a car trip up to New York City, and after getting lost in Harlem (it really is just like on TV) we saw...guess what? More museums! We stayed with a lovely lady, Mary Jane Lenz, who works for the National Museum of the American Indian. On the ferry trip on our way back to D.C. guess where I found my scientific travelling companions? Not on the bow looking at where we were going, but at the stern, looking ever so happily back on where we had been...

On the last day I went my way and saw the White House, Lincoln and Vietnam Memorials, National Cathedral and more...more museums. I swore that when I got back home I was going to get myself a t-shirt that said, "OH NO, NOT ANOTHER MUSEUM". But, I tell you this: I am thankful to have spent those days with Sherry and Stephen, I learned so much and because of them enjoyed the experience far more deeply. I appreciate our ancestors creative, incredibly beautiful and inventive talents. I also feel so honored to have seen their work. It was like opening presents.

Such a learning vacation I would recommend to anyone. There are always unexpected opportunities, such as getting to hoot "hello" to Eddie Murphy as he left from an evening of filming at Union Station where we had lingered long after our dinner in hopes of getting a glimpse of him. And finally, there are the lasting effects. Since returning home I find all the news from Washington, D.C. has new meaning. I am fiercely proud of our Country and of being an American. Every time I go shopping I am drawn to baskets, masks, and artworks with a new appreciation and a critical eye. I have been reading about explorers and visiting --you guessed it-- MUSEUMS! Proudly I let everyone know I am an Aleut.

TRANSITIONS

Three Russian colleagues must sadly be eulogized here: **Dr. Sergei Serov** of



Dr. Sergei Serov

the Institute of Ethnography in Moscow died suddenly from pancrea necrosis in Moscow in late August, 1992. Sergei was a Latin American specialist who stepped in to coordinate the Russian side

of the 'Crossroads of Continents' exhibition. He was "a scholar and a gentleman" of the first order and in his role as "Russian expert" at the many Crossroads venues came to be known and loved across North America. We have dedicated the Crossroads symposium volume (just published by SI Press) to his memory.

Word of **Dr. Rosa Liapunova's** death also reached us in the fall of 1992. Rosa was the Aleut ethnography expert at the MAE museum in St. Petersburg. Her many monographs and articles on customs and materials of the Aleuts are among the most important ethnographic works on this group. Bill will always remember Rosa emerging from an MAE storage room in 1987 with a laundry basket piled high with Aleut bentwood hunting helmets for the Crossroads research team to inspect. She too was a delightful colleague whose impish smile and great store of Aleut cultural and linguistic knowledge will long be missed.

We are also sad to report the death of **Galina Gracheva**, an ethnologist specializing in Nganasani and Evenki, who was killed in a helicopter crash in Chukotka at the end of May 1993. A number of European journalists also died in this accident.

Researchers in colonial archeology and early English history in the Americas lost two wonderful people and productive scholars. **Audrey Hume** died suddenly and unexpectedly following minor surgery in August, 1993. **Alison Quinn** died in October in Liverpool. Both contributed immensely to their fields and will long be remembered. Our sympathies to their research partners/spouses, Ivor Noel Hume and David Quinn.

BERGY BITS

Repatriation and the North Slope Borough

Stephen Loring accompanied **Dr. Tom Killion**, the Director of the Smithsonian's Office of Repatriation to

Barrow, Alaska to participate in a workshop presented by the North Slope Borough Iñupiat History Language and Culture Commission titled "Repatriation: What It Means to the North Slope". The all-day workshop, held 24 February 1993, was prepared for the edification of the North Slope Borough village commissioners and was broadcast live over the local radio station. The workshop was facilitated by **Jana Harcharek**, IHLC Liaison Officer. In addition to presentations by Loring on the history of archeological research in north Alaska, and Killion on the details and ramifications of the Native American Graves and Repatriation Act, invited speakers included the Borough's Mayor Jeslie Kaleak, Anchorage Attorney Patrick Anderson and Grant Spearman, Curator of the Simon Paneak Museum in Anaktuvuk Pass.

While in Barrow, Loring and Killion attended the first two days of Kivgiq, the messenger feast, a community celebration of solidarity and thanksgiving. The community had taken 17 bowhead whales during the preceding fall migration so there was meat and muktuk for everybody!

Siberian Eskimo History

Michael Chlenov was at the Center for two months during the fall of 1992, working on a monograph he is co-authoring with **Igor Krupnik**. Made possible by a special grant from the National Science Foundation, the work is entitled "Survival in Contact: Siberian Eskimo Transitions, 1900-1990," and will be published by the Smithsonian Press. The product of twenty years of fieldwork on the Chukchi Peninsula, Siberia, it will be the first detailed study of the traditional social structure, community organization, family patterns, and contact history of the Eskimos of Siberia and their transitions under the pressure of Soviet governmental policies. The first section, "The Old Society" is currently being translated by **Steven Jones**. Part two, "The Dawn of Communism", is soon to follow.

Northern Yukon Connections

The SI Press released *Science in the Subarctic: Trappers, Traders, and the Smithsonian Institution*, by **Debra Lindsay**, in 1993. This book provides an excellent account of the Smithsonian's earliest collecting ventures in the North carried out by Robert Kennicott with Spencer Baird and officials of the Hudson's Bay Company. Phone Orders: (800) 782-4612.

Christopher Hanks (Cripple Creek, Colorado) received a short term visiting scientist fellowship from the Smithsonian Institution to examine Leonard Mason's field notes from his studies at Oxford House in 1938 and 1940, currently in the National Anthropological Archives. Mason worked with many of the same informants Hanks came to know, and had interviewed individuals that Hanks referenced but who had died by the time he lived in the community. Mason's genealogies proved an invaluable addition to those collected in the 1970's, and the combination of both genealogical records will allow individuals and family groups to be tied to events that occurred from the late 1840's through the 1970's. The fit between the two data sets collected thirty odd years apart is amazingly good. As a result, Mason's paper will allow the expansion of the Cree perspective of the past in monograph (*Memories of an Earlier Way* by Christopher Hanks), and the development of a more comprehensive view of the changing role of shamanism in the community from the mid-19th century through the late-20th century.

Slapins Film Collection

We thank the Trust for Mutual Understanding for their support of our work on the Andris Slapins film collections. This support allowed us to organize Andris' film project conducted with the Smithsonian in Siberia, Alaska, and Labrador. Currently funds from the trust are making it possible for the ASC to transcribe sound recordings and edit Andris' footage shot in Labrador in 1989, which, along with Ted Timreck's footage,

will be used in production of a film on Labrador archeology and Native cultures.

Crossroads Volume Reprint

Smithsonian Press has re-published Crossroads of Continents: Cultures of Siberia and Alaska to meet the demand for this book inspired by the growing awareness of the North Pacific region's cultural richness. It can be obtained through: SI Press, Customer Service, Dept. 900, Blue Ridge Summit, PA 17294-0900. Phone orders: (800) 782-4612 or (717) 794-2148. The price is \$34.95.

Father Hubbard Film Collection

After months of negotiations with Santa Clara University in California, **Jake Homiak**, Director of the SI Human Studies Film Archives (HSFA), arranged for the donation of the Father Bernard Hubbard Film Collection to the HSFA in the summer of 1993. The ASC and HSFA are developing a program to preserve and utilize this remarkable collection of visual materials for research and cultural programs together with the Cook Inlet Regional Corporation in Anchorage and members of the King Island community, where most of Hubbard's films were made in the 1930s and 40s. The collection contains approximately 40,000 feet of film documenting subsistence and ritual activity of the King Island Inupiat. Father Hubbard, who became a well-known celebrity ("The Glacier Priest"), lived for one year on King Island, in 1937-38, and in addition to filming, took over 4,000 still photographs. **Dorothy Jean Ray, Wendell Oswald, Sergei Bogojvalenski and Robert Fuller--** anthropologists who have studied various Alaskan Native groups--all agree that the stills are of "inestimable" value for cultural and scholarly work. The Hubbard films promise to be equally important. **Deanna Kingston**, daughter of a King Island Native, has just completed her MA in anthropology at Oregon State University, just completed

contract work with HSFA and ASC in which she catalogued and prepared the film collection for conservation and future study. Deanna hopes to use the Hubbard Films as the basis for an oral history project involving dance and documentation from King Island elders.

NEW ACCESSIONS & DONATIONS

The Smithsonian is one of the world's major repositories for 19th century ethnographic collections from



Caroline Van Hoose with Inupiat children Kotzebue, ca. 1940.

Alaska. These spectacular holdings provide a unique perspective on Native Alaskan cultures. Priceless, they tell a story which would have vanished if not for the dedication of field naturalists and collectors like Edward Nelson, Lucien Turner, and W.H. Dall. Museums have a long-standing tradition of caring for and protecting much of the world's cultural patrimony. However, museums are sometimes guilty of projecting an image of indigenous peoples as if they were frozen in time. One challenge facing today's museum curators is to think about the material museums should be collecting now that will be of interest to native peoples and scholars in the future. One example of the Arctic Studies Center's interest in collecting contemporary material culture is William Fitzhugh's and **Anne Fienup-Riordan's** efforts to

purchase a broad spectrum of woven grass baskets made both by Yupik women in Alaska and by Labrador Eskimos in Canada.

During this last year Stephen Loring oversaw the accession of a pair of small collections from Alaska that date to the first half of the 20th century. This is a time period that is poorly represented in the Smithsonian's Alaskan collections.

First, **Caroline Van Hoose** of Sequim, Washington very generously offered a small exquisite collection of objects she acquired while she was a school teacher in Kotzebue during World War II. The collection included a baleen basket, several small ivory and baleen carvings, kayak models, a gorgeous ground-squirrel coat, a pair of beaded wolf-head mittens, and a spectacular family of dolls made by one of Alaska's premier doll

makers, **Ethel Washington**. One of Van

Hoose's Washington dolls will tour in the "Crossroads Alaska" exhibition throughout rural Alaska and in adjacent Siberia during 1993 and 1994.

Additionally, **Sarah Fry** of Washington, D.C. donated a magnificent beaded Athapaskan coat attributed to a Kutchin craftsperson, from the Fort Yukon/Old Crow vicinity circa 1920, to the SI. Sarah reported that the coat had been a gift to her great-grandfather, Gustavus Warfield Hobbs, Jr., in recognition and respect for his efforts on behalf of Episcopalian missionary activities worldwide. Episcopalian ministers were active in the upper Yukon country around the turn of the century and doubtless played a hand in the acquisition of the coat.

Recent Staff Publications

By Igor Krupnik:

"Subsistence Whaling". In: J.J. Burns and J.J. Montague (eds.): The Bowhead Whale. Society for Marine Biology, Special Publication 2, pp. 579-630, 1993. (with Sam Stoker).

"The Chukchi Peninsula and Bering Strait". In: M. Rudne (ed.): Remote Alaska and the Russian Far East. St. Louis, pp. III:1-31, VI:10-36, 1993.

"Prehistoric Eskimo Whaling in the Arctic: Slaughter of Calves or Fortuitous Ecology." Arctic Anthropology 30(1):1-12, 1993.

"The Conflict between two Nationalisms: A New Soviet North. In: Marco Buttino (ed.): In a Collapsing Empire: Underdevelopment, Ethnic

Conflicts, and Nationalisms in the Soviet Union. Milan: Fondazione Feltrinelli, pp. 65-72. 1993.

'Arctic Ethno-ecology': Environmentalist Debates in the Soviet North. In: E. Croll and D. Parkin (eds.): Bush Base: Forest Farm, Culture,

Environment, and Development. Pp. 218-222. London and New York: Routledge. 1992.

"Classification of Siberian Nomadism: Traditional Patterns and Modern Transformation." In: Proceedings of the 6th International Abashiri Symposium, "Sedentary and/or Migratory Life in the North". Abashiri, Japan: Hokkaido Museum of Northern Peoples, pp. 27-40. 1992.

"Extinction of the Sirenikski Eskimo Language: 1895-1960." Etudes/Inuit/Studies 15(2):3-22. 1992.

Arctic Ethnoecology. University Press of New England. 1994.

By Dosia Laeyendecker

"Wood and Charcoal Remains from Kodlunarn Island". In: Fitzhugh and Olin (eds.), Archeology of the Frobisher Voyages, pp. 173-180. Washington: Smithsonian Institution Press. 1993.

"Analysis of Wood and Charcoal Samples from Inuit Sites in Frobisher Bay." In: S. Alsford (ed.), The Meta Incognita Project, pp. 199-210. Ottawa: Canadian Museum of Civilization. 1993

By Stephen Loring:

"That Comes from Inside": Joseph Hirshhorn's Collection of Inuit Art. In: Northern Spirits: Selected Works of Inuit Art. From the Collection of the National Museum of Natural History, Smithsonian Institution. Washington: Art Gallery of the Canadian Embassy. 1992.

By William W. Fitzhugh:

"Art and Iconography in the Hunting Ritual of North Pacific Peoples." In: Proceedings of the 7th International Abashiri Symposium, "Animals in the Spiritual World of Northern Peoples", Abashiri: Hokkaido Museum of Northern Peoples, pp. 1-14. 1993.

"Archeology of Kodlunarn Island," and "Field Surveys in Outer Frobisher Bay." In: Fitzhugh and Olin (eds.), Archeology of the Frobisher Voyages (above). 1993.

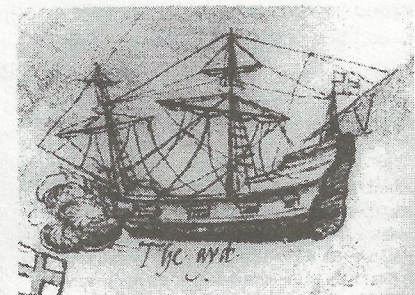
"The Archeology of the Frobisher Voyages and European-Inuit Contact." In: S. Alsford (ed.): The Meta Incognita Project: Contributions to

Field Studies. Ottawa: Canadian Museum of Civilization/Arctic Studies Center, pp. 89-138. 1993.

Preliminary Report on Excavations at Kuyait (KfDf-2) and Kamaiyuk (KfDe-5), Frobisher Bay, Baffin Island, N.W.T. In: S. Alsford (ed.), "The Meta Incognita Project" (above), pp. 176-198, 1993. (with Lynda Gullason and Anne Henshaw)

Anthropology in the North Pacific, William W. Fitzhugh and Valerie Chaussonnet (eds.), Washington DC: Smithsonian Institution Press. 1993. (Crossroads Exhibition symposium volume--fall 1993 publication)

Archeology of the Frobisher Voyages. William W. Fitzhugh and Jacqueline Olin (eds.). Washington DC: Smithsonian Institution Press. 1993.



Frobisher's flagship, Ayde, as pictured in Archeology of the Frobisher Voyages. (photo courtesy of the London Public Record Office)

Archeology of the Frobisher Voyages: Regional Surveys and European-Inuit Contact Studies, 1992 Field Report. Arctic Studies Center, Smithsonian Institution. 1992.

Crossroads Alaska. Edited by Valerie Chaussonnet. Washington: Arctic Studies Center. National Museum of Natural History, Smithsonian Institution. (1993)