

# ARCTIC STUDIES CENTER

## NEWSLETTER

NATIONAL MUSEUM OF NATURAL HISTORY  
SMITHSONIAN INSTITUTION

September 1995

Number 4

### ZDRAVSTVUITE!

-- by William W. Fitzhugh

Greetings from the "Living Yamal" field office in Nadym, Russia! I am momentarily between field projects and have promised to provide some introductory remarks for this fall issue of the *Newsletter*. Thanks to Amoco Eurasia's facilities here I can fax a few words as we go to press.

This is the first issue in which we have been able to accomplish our original goal with this newsletter-- to maintain a semiannual schedule. This issue will include notes from sources outside the ASC. Although the expense of producing and mailing two numbers each year is considerable, we see the *Newsletter* as crucial to the Center's "diffusion" role.

#### Welcome, NMNH Board!

This issue appears at an important time in the development of the ASC program as it coincides with a very special event. Last fall, **Elmer Rasmuson**, a member of the National Board of the National Museum of Natural History, invited the Board to hold its September 1995 meeting in Anchorage in cooperation with the Anchorage Museum of History and Art. As host for the ASC's Alaska office, **Patricia Wolf** and her Museum generously offered facilities and assisted the ASC in providing the Board with an introduction to Alaska and to the activities and opportunities of the ASC's Alaska programs. We thank Mr. Rasmuson, Ms. Wolf,

NMNH Board Chairman **Robert Malott**, and NMNH Acting Director **Donald Ortner** for their efforts in making the Alaska meeting a reality.

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### CROSSROADS ALASKA

-- by Jean Flanagan Carlo, Valerie Chaussonnet and Stephen Loring

*Crossroads Alaska*, an exhibition of Siberian and Alaska Native art and culture is currently completing a two-year tour throughout Alaska which has included fourteen venues, seven of which were inaccessible by road and were only reached by airplane or barge.

With its focus on the shared cultures of the North Pacific Rim, *Crossroads Alaska* includes over 300 objects and artifacts from the collections of the Smithsonian's National Museum of Natural History and the National Museum of the American Indian, the University of Alaska Museum, the Koniag Area Native Association, and several Russian Far East and Siberian museums: the Arsenev Maritime State Museum, Vladivostok; the Sakhalin Regional Museum, Yuzhno-Sakhalinsk; the Arsenev Regional Museum, Khabarovsk; the Northeast Interdisciplinary Research Center, Magadan; and the Kamchatka Regional Museum, Petropavlovsk-Kamchatskiy. The exhibition was supported by an exciting variety of educational materials including a film/video library of 33 titles; mannequins with podiums designed to hold photo albums

reflective of the eight major cultural groups represented in the exhibition; and educational trunks including hands-on games and activities. Specially prepared teacher resource kits were sent in advance of the exhibition to school libraries at each venue and on-site



*Inupiaq Eskimo elder visits Crossroads Alaska in Barrow (photo by Karen Brewster)*

instructions and training materials for teachers and docents provided exciting and innovative educational opportunities at each of the communities the exhibition visited. These components were produced in cooperation with Native Alaskan educators and artists through a contract from the Smithsonian to the University of Alaska Museum, one of the project's major sponsors in Alaska.

Since its debut in the fall of 1993 at the University of Alaska Museum in Fairbanks *Crossroads Alaska* has



*Dora Mulch and friends at the Kenai Peninsula Arts and Crafts Fair held in conjunction with Crossroads Alaska at the Pratt Museum (photo by John Sigler)*

travelled to the Alaska State Museum in Juneau, the Sheldon Jackson Museum in Sitka, the Sheldon Museum and Cultural Center in Haines, the Valdez Museum, the Bicentennial Visitor and Cultural Center in Kenai, the Pratt Museum in Homer, and the Old Ipalook School in Barrow, its northernmost venue. At each site local community scholars, teachers and artists crafted a unique series of programs and events that elaborated and celebrated the "Crossroads" themes.

With the help of the North Slope Borough Planning Department and the North Slope Borough School District the 1994-1995 winter tour of *Crossroads Alaska* began in Barrow on November 8, just as the first blizzard of the season hit. Because Barrow was in the initial stages of planning a large cultural facility there were no museum spaces available to display the exhibition. The challenge of finding a locality that met the security and environmental needs of the exhibit was resolved by transforming a room in the old elementary school into a museum gallery.

All roads in Alaska seem to converge on Anchorage-- Alaska's largest city

with a population representing two thirds of the state. Following the Barrow venue, *Crossroads Alaska* traveled to Anchorage where it was proudly displayed at the Heritage Library and Museum at the National Bank of Alaska from late December through early February of 1995. Visitation at the Anchorage site for just one month was over 3,000, more than half of the previous year's entire attendance. And this in the dead of winter!

In addition to increasing the audience for exhibits of Native art, *Crossroads Alaska* was honored to serve an institution not normally reached by other travelling exhibits. The educational program was coordinated with the Anchorage school district to provide additional opportunities for Alaskan and Alaska Native students to study their shared cultural heritage.

This spring the *Crossroads Alaska* exhibition journeyed to Bethel where it was the inaugural exhibit at the *Yup'it Piciryarait*, the new Yupik Cultural Center. The exhibit was scheduled in Bethel to coincide with the opening of this long awaited cultural facility in the Yupik heartland of southwestern Alaska, and with the Camai Festival, an

annual celebration of traditional dancing that attracts dance troupes from villages throughout the Lower Yukon and Kuskokwim River region and visitors from all over Alaska.

After Bethel, the exhibition crossed over Shelikof Strait to Kodiak Island where it was the inaugural exhibit at the grand-opening of the Alutiiq Museum and Archeological Repository on Saturday, May 13.

At both the Kodiak and Bethel sites, the exhibition met community needs in a special way by providing a professionally mounted exhibit to coincide with long-awaited public openings of new cultural facilities. Kodiak and Bethel each posed many challenges, yet the rewards have been many, including the strengthening of relationships between the Smithsonian's Arctic Studies Center, the University of Alaska Museum, and the Alaska State Museum, and the community of Alaskan Natives concerned with their cultural heritage and patrimony. The Arctic Studies Center and the National Museum of Natural History recognize their responsibility as custodians of unique anthropological collections and are committed to making the patrimony of Alaska's Native peoples more accessible.

After Kodiak the *Crossroads Alaska* exhibit travelled to Nome in July and August where it coincided with the Inuit Circumpolar Conference. The statewide tour is now being completed in Ketchikan where the show is exhibited at the Tongass Historical Museum and the Totem Heritage Center from September 5 - October 15, 1995. After a period of "re-tooling" including conservation and Russian translation, *Crossroads Alaska* will realize the long-held goal of its predecessor and inspiration, "*Crossroads of Continents: Cultures of Siberia and Alaska*," by touring in Russia beginning in the spring of 1996.

A round of applause and special thanks are due the University of Alaska

Museum for their expertise and assistance in developing educational materials, to the Alaska State Museum for their support in touring the show, and to the Smithsonian's Office of Exhibits Central for their ingenuity and creativity in constructing the exhibit and preparing it for travel. Generous funding has been provided by the National Endowment for the Arts, the Smithsonian's Special Exhibits Fund, the Alaska Regional Office of the National Park Service, the National Science Foundation, and the Man and the Biosphere Program of the U.S. Department of State.

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## FIELD NOTES FROM THE DIRECTOR

-- by William W. Fitzhugh

### YAMAL

I have just completed an exciting month of archeological and cultural surveys in the Yamal Peninsula where the Ural Mountains and Ob River meet the Kara Sea. Working with support from **Amoco Eurasia Corporation**, with collaboration from **Andrei Golovnev** and the Institute of Archaeology and History (Ural Branch of the Russian Academy of Sciences), we have extended our 1994 work with excavations at two important archeological sites-- an early arctic maritime hunting site at Tiutey Sale, and Yarte 6, an early medieval reindeer herding/hunting site dating to the 9-12th centuries. These sites will provide important information on such questions as the history of local metallurgy and connections with Uralic ritual bronze castings; local origins and history of reindeer breeding; and development of modern Khanty and Nenets ethnic groups. Our project also gathered excellent quality ethnographic film documentation. We have just returned to our local base at Nadym where we have been hosted by Amoco and its partner, **Nadymgazprom**.

### "BARNSTORMING" SIBERIA

We are about to begin the second phase of our summer program which will take **Sven Haakanson**, Golovnev and myself across northern Siberia to Alaska in two Antonov-2 biplanes. This project will involve surveys of archeological sites, meetings with many different ethnographic groups and has as its goal a week's visit to Wrangell Island, home of the world's latest surviving mammoths (4500 BP) and some of the earliest Eskimo cultures in the arctic. This project has been organized with **Shane Lundgren**, a pilot who is leading the AN-2 squadron with Russian pilot colleagues across Taimyr to Yakutsk, down the Lena River, across Chukotka to Wrangell, Bering Strait and Western Alaska. We will end our historic trans-Siberian venture at Haakanson's home-- the village of Old Harbor on Kodiak Island. In addition to Fitzhugh and Golovnev, the science team aboard the two aircraft includes **Ted and Adelaide Carpenter**, naturalist **Stephen Young** (Center for Northern Studies), archeologist **Vladimir Pitulko**, and paleontologist **Sergei Vartunyan**.

Our "barnstorming" exploration of northern Siberia will be featured on the Discovery Channel with real-time coverage through America Online satellite links which may be accessed at <http://www.discovery.com>. The media team includes cinematographer and ethnologist **Andrei Golovnev**, journalist **William Gasperini**, and photographer **Mark Brown**. **Liesel Clark** and **Ted Timreck** will oversee the on-line and film productions based on information from the science team, and these will be highlighted on the World Wide Web through both the Discovery Channel and the Smithsonian/NMNH home pages.

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### FROBISHER FILM

**Fitzhugh** and **Timreck**, together with **Anne Henshaw**, **Lynda Gullason**, **Dosia Laeyendecker** and

**Reginald Auger** have finished producing a film ("Baffin: Frobisher Field Notes") featuring their Baffin field studies of 1990-1993. This film documents highlights of the research and presents its results within the context of a community archeology program. The film will be presented first at the Chacmool Archaeological conference in November by Henshaw and will be broadcast in Canada in 1996.

Additional congratulations are to be extended to Anne Henshaw on the successful completion of her Harvard doctoral dissertation *Central Inuit Household Economies: Zooarchaeological, Environmental, and Historical Evidence from Outer Frobisher Bay, Baffin Island, CANADA*. Bill Fitzhugh was Henshaw's major advisor in this endeavor.

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## Also on Film...

### VIKING AMERICA

**Bill Fitzhugh** and his Baffin Island colleagues were featured in a documentary presented on NOVA this past winter exploring the trail of Viking explorers in the Americas. Shot and planned by **Ted Timreck** of Spofford Films, and produced by NOVA, the film utilized the voyage of the *Pitsiulak* on its return from four years of fieldwork on the archeology of the Frobisher Voyages as the backbone for the film. Contrary to most Viking films which have been based on old historical accounts, *Viking America* presents results of recent archeological studies of Viking and Native American sites and the impacts of Viking contacts on Native American Inuit and Indian peoples.

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# ARCTIC ETHNOGRAPHY

## LABRADOR IN GERMANY

-- by Stephen Loring

For three weeks in July **Stephen Loring** visited German museums in Stuttgart, Munich, Herrnhut, and Berlin to study and photograph 19th century ethnographic collections from Labrador and Alaska. Accompanying him was his wife **Dr. Joan Gero** (University of South Carolina) who had received a research grant from her university to study collections of Recuay culture ceramic vessels from ancient Peru.

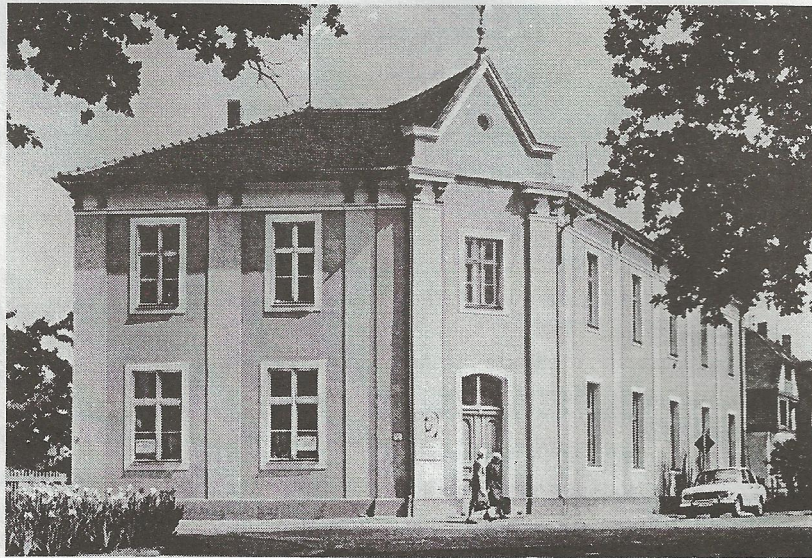
The highlight of the trip for Loring was a week spent in the small village of Herrnhut very near the former East German-Polish border about 70 kilometers east of Dresden. Herrnhut is the center of the Evangelical Community of Brothers (the Moravian Church), which had been established by religious refugees from Bohemia and Moravia in 1722. A fundamental tenet of the Moravian Church has always been its commitment to bring the word of God to "unenlightened" people throughout the world. Beginning in 1732 the Moravians sent missionaries to the West Indies to preach their religion to plantation slaves and maroon communities. In 1733 they established a mission in Greenland and in 1770 in Labrador. The history of the Inuit people of Labrador is intimately linked to the history of the Moravian Church. In 1870 a Moravian mission was established in Bethel, Alaska-- a story brilliantly told in **Ann Fienup-Riordan's** book *The Real People and the Children of Thunder* (1991) and

*Harmonious to Dwell* by **James Henkelman** and **Kurt Vitt** (1985).

During the summer of 1990 Loring co-directed an archeological excavation of the village midden in the Moravian Eskimo community of Nain in northern Labrador. The excavation was a joint initiative of Loring and **Gary Baikie**, Director of the Torngasoak Cultural Centre in Nain. The project was both a field school for students from the University of South Carolina and a training program to teach a group of Inuit students about archeology. Subsequently one of Loring's students, **Melanie Cabak**, prepared a Masters

documents and 19th-20th century photography pertaining to the Labrador missions.

Also in Herrnhut is the Museum of Ethnology with its fascinating collections derived from missionary activities around the world. The Moravian collections are for the most part objects sent back to Herrnhut as souvenirs but also, significantly, as instructional material to illustrate the lifestyles of the people with whom the missionaries worked. The museum contains a large collection of models, made by local artisans at mission stations across the arctic, in the



*Volkerundemuseum Herrnhut* (photo by E. Winkler)

Caribbean and South Africa. The Labrador collections feature clothing, domestic and household utensils, models, gorgeous ivory figurines, archeological specimens, and a complete komatik pulled by a team of stuffed dogs. Access to the Herrnhut collections were facilitated by our gracious host and museum director,

Thesis, "Inuit Women as Catalysts of Change: an Archaeological Study of 19th Century Northern Labrador" (U.S.C. 1991) on the analysis of the midden materials. Loring and Cabak are now in the process of preparing a monograph which will fold the results of this research into a larger discussion of the history of the community and the relationship between the Inuit people of Labrador and the Moravians. To this end Loring has been conducting research in the Moravian archives in Bethlehem, Pennsylvania, and London, England. An opportunity to visit the archival and administrative head of the Moravian Church was deemed essential in order to study 18th century

**Dr. Stephan Augustin**, who proved extremely knowledgeable about all matters pertaining to the Moravians and their collections.

At the turn of the century several German museums acquired small collections of ethnographic materials from the Moravians in Labrador. Loring had the opportunity to examine these collections at the Linden Museum in Stuttgart and at the Staatliches Museum für Volkerkunde in Munich. A brief visit was made to the Staatliche Museen zu Berlin where Loring was shown the Alaskan and Labrador collections by **Dr. Richard Haas**.

Berlin is home also to the Johan Adrian Jacobsen Collection from Alaska. Jacobsen's travels in Alaska between 1881-1883 (primarily along the Northwest Coast and in the Yukon-Kuskokwim region) resulted in one of the great ethnographic collections from the region. It was both surprising and delightful to see many companion pieces to objects that Edward Nelson had collected only a few years earlier (1877-81).

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### "LIVING YAMAL"

-- by Igor Krupnik

In addition to **William Fitzhugh's** 1995 summer archeological and ethnographic field survey with **Sven Haakanson** and **Andrei Golovnev** on the Yamal Peninsula, there are a number of additional developments in the "Living Yamal" program worthy of note.

**David Dector**, a Russian-born M.A. student in anthropology at the Hebrew University in Jerusalem, spent three months earlier this year doing ethnographic fieldwork in Yamal. Dector's research focused on "agents of cultural continuity" contrasting life in small towns and rural communities with the life of the "free" pastoralist dwelling in the tundra. Dector first visited the Yamal in 1993 when he conducted research in the town of Yar-Sale and the small community of Seyakha in northern Yamal. During subsequent research visits he lived in the camp of nomadic reindeer herders. A report on Dector's fieldwork is in progress. He plans to return to Yamal this fall in to join Fitzhugh, Golovnev and **Igor Krupnik** at a series of public presentations of the "Living Yamal" project in Salekhard.

Another project on the "Living Yamal" agenda has been recently completed by a Russian team led by **Alexandr Pika**. In 1928-1929, a Russian crew headed by Vladimir Evladov, surveyed the Yamal



*Nenets reindeer herders on the move in the Yamal, 1928 (photo by Vladimir Evladov, courtesy Alexandr Pika and Petr Evladov)*

Peninsula and spent almost a year travelling on reindeer sleds among the Nenets herders. Evladov was a skilled observer and photographer. His talents resulted in an extended report, an illustrated field diary (both were published in Russian by Pika in 1992) and a collection of some 100 glass plate negatives. These are now invaluable historical photographs-- the best and the most extensive sample picturing the life of the Yamal residents as it was some 70 years ago.

Evladov kept the glass plates in his personal archive until his death in 1974, after which his son, **Petr Evladov** cared for them. Last year Pika contacted Petr Evladov and invited him to participate in a Smithsonian project to develop a travelling exhibit of sixty of his father's best historical pictures. The photographs were reproduced from the original glass plate negatives and captions and a short history of Evladov's expedition were prepared by Petr and Alexandr.

The exhibit, *Yamal 1928/29: Land of Our Memory* is made possible by a grant from **Amoco Eurasia Petroleum Company** (with their Yamal partner, **Nadymgazprom**) to the ASC's "Living Yamal" research initiative. The exhibit was a cooperative undertaking between Russian colleagues in Moscow, Kiev, Ekaterinburg, and the ASC, and will travel to communities throughout the

Russian Arctic. At the conclusion of its tour the exhibit will be donated to the local museum at Salekhard, the largest city in the Yamal region. As part of our arrangements with the exhibit organizers a complete set of the Evladov photographs will be deposited at the National Anthropological Archives, NMNH.

### *Siberian Publications*

Other developments in the ASC Siberian agenda include the forthcoming publication of a collection of "classic" papers on Yamal anthropology (translated from Russian): *The Yamal Legacy. A Sourcebook in Culture and History of the Yamal Native People* which **Igor Krupnik** has edited. Also, the Smithsonian Press will publish **Henry Michael's** translation of *The Historical-Ethnographical Atlas of Siberia* (made possible by a grant from **Amoco Corporation**). The Atlas, introduced by Krupnik is a voluminous collection of texts, photographs, drawings and maps that covers all of Native Siberia. *The Atlas* was originally published in Russian by the "Nauka" Publishers in Leningrad (now St. Petersburg) in 1961 under agreement with the Institute of Ethnography (RAS, Moscow). It was translated by Michael between 1984-1986 with support from the **Rock Foundation**. The project lay dormant for many years until its

existence was brought to the attention of the ASC by **Alexander Dolitsky**. The ASC will send *The Atlas* to the SI Press by the end of this year.

Krupnik also finished a study of the old Russian population records and produced a report titled "The Yamal Nenets Population Change, AD 1695 to 1989."

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## EXHIBITS

### LOOKING BOTH WAYS: THE REBIRTH OF ALUTIIQ IDENTITY

-- by Aron Crowell

The Alutiiq peoples of the southern Alaskan coast, whose homeland extends from Prince William Sound to Kodiak and the Alaska Peninsula, are deeply engaged in the process of cultural rediscovery and revitalization. Much of what once contributed to a unique ethnic identity, including the indigenous language, arts, and religion, was suppressed and nearly lost during two hundred years of Russian and U.S. rule. Even in the 1970s, school children were punished for speaking Sugestun, and told that theirs had been a simple "stone age" way of life. Information on classical Alutiiq culture and its material expressions, including embroidered skin clothing, ceremonial dance costumes, and sophisticated watercraft and weaponry, was almost completely unavailable.

Over the past decade, the Kodiak Area Native Association (KANA), Chugach Alaska Corporation (CAC), the Chugach Heritage Foundation (CHF), Bristol Bay Native Corporation (BBNC), and other Alutiiq organizations have fought to reverse this lost connection to the past through a variety of research and educational programs, many undertaken in partnership with universities, museums, and agencies. These projects have



*A Nenets reindeer herder approaches a sacred site-- a pile of reindeer antlers-- to make an offering and prayer to the spirits and to his clan's ancestors. Yamal, 1928 (photo by Vladimir Evladov, courtesy Alexandr Pika and Petr Evladov)*

included the recording of oral traditions and Native place names, the revival of arts such as kayak building and skin sewing, Sugtestun language training in the schools, extensive archeological research, and the creation of local museums and cultural centers. A long-awaited achievement was the opening of the new Alutiiq Museum in Kodiak in 1995, a Native-owned, state-of-the-art regional facility for exhibitions and research.

As an outgrowth of these efforts, the Arctic Studies Center and the Alutiiq Museum have announced plans to collaborate on *Looking Both Ways: The Rebirth of Alutiiq Identity*, a travelling exhibition that will tour in Alaska and perhaps the lower 48 during 1997-2000. The project is seeking planning funds from the National Endowment for the Humanities, the Smithsonian, and other corporate and foundation sponsors, with major planning and research efforts scheduled to begin in January.

The show will "look both ways" through history at the changing meanings of Alutiiq culture and identity, from ancestral societies to the contemporary scene and beyond. Language, oral traditions, artistic expression, ties to the land and sea, and

spiritual beliefs will be major themes. *Looking Both Ways* will draw on previously unpublished and unexhibited material that include the William J. Fisher ethnographic collection at the National Museum of Natural History, archeological specimens at the Alutiiq Museum, and historical photographs. Displays will include interactive language and catalog programs (see *Heritage Access through Digital Media*, this newsletter), contemporary art, and photo/video documentation of traditional subsistence skills, stories and crafts.

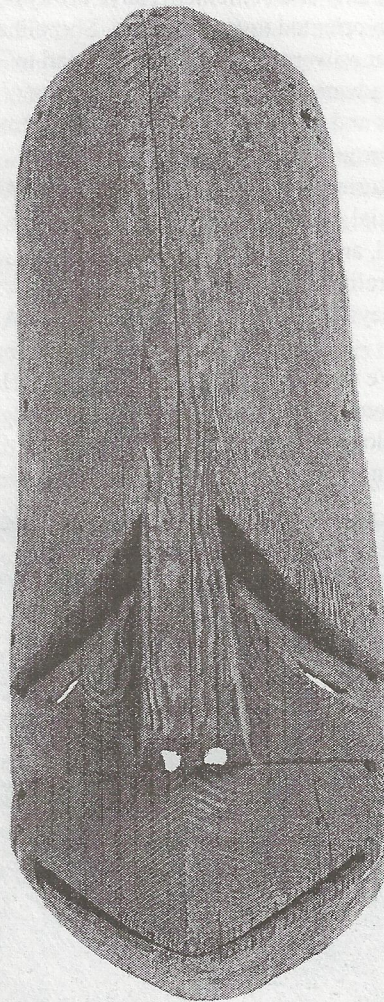
Current plans call for Fisher objects used in the show (as well as selected additional pieces from the collection) to remain permanently at ASC-Anchorage after the *Looking Both Ways* tour is completed. The Fisher collection is diverse and systematic, and includes everyday and ceremonial objects from late 19th century Alutiiq, Yupik, and Denaina villages as well as ethnographic and linguistic notes. It will be a valuable resource for studies by Alaskan scholars and artists.

An Alutiiq advisory panel and consultant group will work with curators **Aron Crowell** (Arctic Studies Center, Anchorage) and **Richard**

**Knecht** (Alutiiq Museum) to develop the themes and content of the show, and to plan educational outreach and public programming. **Gordon Pullar** (Director, Alaska Native Human Resource Development Program [ANHRDP]) will organize a parallel conference of scholars and community representatives. In March, Pullar and Crowell met with assistant curator **Dee Hunt**, **Cindy Pennington** (Cook Inlet Region, Inc.) **Alicia Martinez** (Interface), and advisors **Lena Anderson**, **Lucille Davis** (Alaska Native Heritage Center), **Nancy Yaw Davis** (Cultural Dynamics), **Martha Demientieff**, **Perry Eaton** (Alaska Village Initiative), **William Fitzhugh** (ASC), **John Johnson** (CAC), **Lora Johnson** (CHF), **Margie Macaulay** (BBNC), **Mary Jane Nielsen** (Alaska Peninsula Corporation), **Frank Pagano** (Koniag, Inc.), **Patricia Partnow**, **Feona Sawden**, **Marlane Shanigan** (Chugachmiut), **Jacob Simeonoff**, and **Martha Vlasoff** (Chugachmiut) for a "brainstorming session" about the conference and exhibition.

The meeting generated ideas and exchanges that highlighted the potential of the exhibition to provide a focus for cultural education efforts in the Alutiiq region and beyond. Planned publications, including an exhibit catalog, print catalog and CD-ROM documentation of the Fisher collection, an educational package for the schools, and a conference volume will bring the Alutiiq culture to life for diverse audiences. In addition, the Arctic Studies Center and the Alutiiq Museum plan to work with Pullar at ANHRDP to put on two intensive museum training workshops (7-10 days in length) in conjunction with production of the exhibition. Workshop attendees will represent Native Alaskan cultural centers and museums that are planned or have recently opened around the state, and will gather to hone their professional skills and share ideas with colleagues.

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*Pacific Eskimo mask from the Fisher Collection*  
(photo by NMNH staff photographers)

#### MACFARLANE-KENNICOTT COLLECTION EXHIBITION

-- by William W. Fitzhugh

During the past year the ASC has been developing an exhibition plan with **Christopher Hanks**, **Bernadette Driscoll Engelstad** and others on the unreported ethnographic collections made in Northwestern Canada by Smithsonian naturalist Robert Kennicott together with local Hudson Bay Company collectors and Native Dene and Inuvialuit people. This project will be jointly funded by Canadian and American sources and will tour the McKenzie-Yukon region of Canada and will be seen in Canada, Alaska and at the Smithsonian. An interactive CD-ROM and traditional catalogue will be prepared. The theme

of this exhibit will be the teaching of anthropology, history, and natural science through museum collections.

These collections are historically unique as they represent the first instance in North America-- and perhaps also in the world-- of systematic field collecting in the field of ethnology. Each object was carefully documented following Spencer Baird's regimen of biological collecting. Other than the Wilkes Collection and Matthew Perry's collections from Japan, these subarctic collections are also the first ethnological materials to be acquired by the Smithsonian.

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#### CROSSROADS SIBERIA

-- by William W. Fitzhugh

*Crossroads* will conclude its two-year tour of Alaska village museums and will be ready for shipment to Russia early in 1996. During recent visits to Moscow, **Bill Fitzhugh**, **Igor Krupnik**, and **Deborah Hull-Walski** finalized agreements on the forthcoming tour. The show will be sponsored by the Institute for Cultural and Natural Heritage and the Ministry of Culture of Russia with assistance from USIA and others. The tour will begin in mid-1996 and will feature museum and conservation training, educational and scholarly programs, and cultural events. The Smithsonian's **Javier Piedra** is assisting in the fund raising effort for this and other ASC projects in Russia.

We are extremely pleased to report that the exhibition catalog *Crossroads Alaska: Native Cultures of Alaska and Siberia* prepared by **Valerie Chaussonnet** has been published. It is an elegant book and can be obtained through the ASC for \$19.95.

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## ANCHORAGE RESEARCH

### ARCHEOLOGY IN A MYTHICAL LANDSCAPE: GLACIER BAY NATIONAL PARK

-- by Aron Crowell

The icy, mountainous terrain of Glacier Bay National Park evokes conjoined natural and cultural histories. Tlingit Indian traditions tell of migrations into the region long ago from the south and east of violent conflicts between clans, and of relocations necessitated by dramatic physical changes in the coastal environment. In these tales, recorded by Franz Boas, John Swanton, Frederica DeLaguna and other anthropologists, villages are crushed beneath glaciers that surge through their valleys in response to careless human invitations or broken taboos. In others, a great high tide drives the ancestors to mountaintop retreats, where they build stone "nests" to protect themselves against bears. Raven, escaping from the flood with a box containing the sun, recreates the land, trees, and heavens.

Current interdisciplinary studies around Glacier Bay, directed by Arctic Studies Center archaeologist **Aron Crowell** and funded by the National Park Service, support an intriguing hypothesis-- that these legends may have their basis in real geological events associated with the Little Ice Age, a period of cooler temperatures that began some 800 years ago, reached its maximum about 250 years ago, and ended around 1900 A.D.

Geological studies conducted in the summer of 1995 by **Dan Mann** (University of Alaska, Fairbanks) and **Greg Streveler** (Glacier Bay National Park) indicate that coastal glaciers increased dramatically in size during the Little Ice Age. At the same time, the coastline sank some five to seven meters in response to the increased burden of ice. Consequences would have been severe for the Tlingit, whose

economy and settlements have always been oriented toward the sea. Shoreline villages were flooded or abandoned to the advancing glaciers, while salmon runs and productive shellfish beds were destroyed. During the last two centuries, a warming trend has brought glacial retreats, gradual rebound of the land, and the reforestation of uplifted shorelines and glacially-denuded valleys.

We now suspect that when La Perouse, Vancouver, and other foreign explorers first entered the territory of the northern Tlingit in the late 18th



Project Director Aron Crowell at *Hooknoowoo Fort* (photo courtesy Aron Crowell)

century, they encountered a Native population that was still in the process of adjusting to the Little Ice Age transformation of its environment. The Tlingit were expanding northward into Yakutat Bay and other territories formerly occupied by the Eyak (Athapaskan) Indians and Chugach (Eskimos), and gaining control of new resources through intensified coastal and interior trade. Interclan warfare, at least partially related to resource competition, was endemic. It is perhaps no coincidence that the

fortification of villages and construction of defensible retreats on the tops of steep rock outcrops began some 800-900 years ago as the climate chilled and food resources are likely to have been in decline.

During the summer of 1995, archeologists **Wayne Howell**, **Angela Demma**, **Susan Bender** and **Jeanne Schaaf** joined Crowell and a team of volunteers and students in a six-week search for cultural remains along the thickly forested shorelines of Glacier Bay National Park. The team included Tlingit students **Mike Mills** and **Bill Abbott**, both attending the University of Alaska. The study expanded on an earlier archeological survey conducted in the park in 1963-65 by **Robert Ackerman** (Washington State University). A number of intriguing new discoveries were made, despite the challenges posed by thick undergrowth, highly changeable weather, and thriving populations of both insects and bears.

Perhaps most significantly, the formerly unknown location of a refuge settlement known as *Hooknoowoo* ("Dry Fort") in Hoonah Tlingit traditions was identified on top of a high granite outcrop. Field investigations provided data that will help clarify the history of settlement and warfare in the region. While radiocarbon dates are not yet available, stone and bone artifacts from test excavations indicate that the fort was used for hundreds of years prior to European contact. In later years-- in fact, up until the 1920's-- Hoonah Tlingit families occupied dwellings around the base of the rock, but its former purpose was largely forgotten.

Other types of sites discovered this summer included summer villages and camps used during hunting and trading trips, one with the remains of a wooden plank canoe. The unusual scarcity of shellfish in site middens hints at disturbance of this food resource by shifts in sea level, and analysis of food bone samples may yield a more detailed picture of adaptation to unstable Little Ice Age conditions.



other locations for special tours and projects. The most ambitious field trip was an 11-day tour of art, history and science museums in the Sonora Desert region of Arizona, led by Norton.

The classes will be offered again in 1995-96, in addition to a higher level course on museum administration. Those interested in participating should contact Dave Norton (907) 852-9140 or Aron Crowell (907) 343-6162 for further details.

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**ASC HOME PAGE: THE ARCTIC ENTERS CYBERSPACE**

-- by William W. Fitzhugh

One of the most exciting developments of the past year will be featured in our presentation to the NMNH Board in Anchorage this September. With the assistance of **Ted Timreck** and his associates at **CyberGrafix**, we have prepared a prototype home page for the ASC for presentation through the Smithsonian/NMNH World Wide Web offerings. Our demo for the Board will include three components: Excerpts from our 1994 Yamal field studies, including Nenets interviews; a virtual exhibit composed from selections from the Crossroads exhibition; and an exploration of repatriation issues based on consultations with the Tlingits. This experiment will allow us to develop a full-fledged internet feature for the ASC during the coming year that will give us the capability to offer information on a wide variety of programs and activities to a huge public beyond the walls of the museum. Initial viewings of the home page are stunning, outclassing everything we have previously seen on the net.

\* \* \*

**HERITAGE ACCESS THROUGH DIGITAL MEDIA: AN ALASKAN ETHNOGRAPHIC COLLECTION ON INTERACTIVE COMPACT DISC**

-- by Aron Crowell

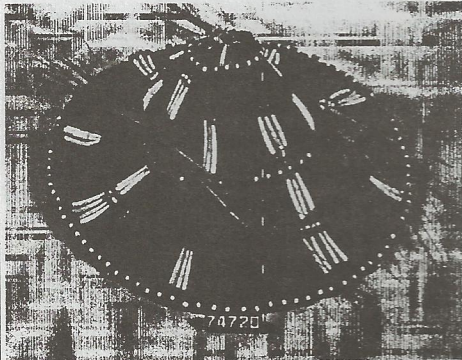
Arctic Studies Center (Anchorage) has received a grant from the Smithsonian's Collections Based Research Fund to produce an interactive catalog on compact disc of a large, well-documented Alutiiq, Yup'ik, and Tanaina collection at the National Museum of Natural History (NMNH). Cooperation and in-kind support for the project have been offered by **Apple Computer, Inc.**, Chugach Heritage Foundation, Chugach School District, Kodiak Area Native Association and Kodiak College.

The William J. Fisher collection was acquired in the 1880s from Kodiak Island, the Alaska Peninsula, and Prince William Sound, and includes over 250 fine examples of masks, ceremonial clothing, hunting weapons,

and decorated implements. The Hypercard database of the Fisher materials will include color photography, complete accession data, ethnographic documentation and indigenous language terms (in text and audio), providing unparalleled access to the collection for study by scholars, artists, educators and students. The design will allow the program to be used for a variety of applications-- as a research tool, a point-and-click catalog for visual browsing, an exhibition display, and a teaching aid.

Research and photography of the Fisher collection in Washington, DC have been conducted by **Aron Crowell** and **Dee Hunt** (San Francisco State University), who will collaborate on writing and production of the CD-ROM. Hunt and **Martha Vlasoff** (Chugachmuit) will visit communities in Prince William Sound this fall to interview Alutiiq elders about the use and manufacture of the types of objects included in the Fisher collection, and to collect digital audio materials for the

Researcher Screen



English Name: Painted spruce root hat

Alutiiq Name: **awirnaq**

Location: Karluk, Kodiak Island  
Collected: 1884  
Catalog number: 74720  
Materials: split and woven spruce root glass beads, dentalium shells, sea lion whiskers, sinew, woolen trade cloth  
Dimensions: 38 cm. diameter

In his field notes (Smithsonian Archives) Fisher wrote about this piece:

"Hunting Hat from the Karluk Settlement, Kodiak Island. These hats are heirlooms in native families and very seldom parted with. The shells - dentalium dentalis - with which these hats are ornamented are highly appreciated by the natives and quickly bought for 10 cents. The natives are firm believers in the virtues of the hats to allure the sea otter to the possessors bidarka [kayak]; and so to secure him plenty of the precious furs."

Hats of this type are widely distributed among the Alutika, Tlingit, and Haida. The color and style of hat indicated the rank of the wearer (Black 1991). See Holmberg (1880), Holm (1988), Birket-Smith (1941). Wear and stains on the inside of this hat indicate it may have been used for a long time prior to its sale to Fisher, and the chin strap has been adjusted, perhaps when passed down to a son. The beads are all early Russian period types, suggesting the hat may have been made around 1830. Repainting of the design may have been done either before or after acquired by the Smithsonian.

Oral History

Catalog Screen

Main Menu

Sample screen from the interactive CD-ROM catalog of the William J. Fisher collection

database. **Richard DeLorenzo** and **Eric Schmidt** (Chugach School District) and **Mark Standley** (Apple Computer, Inc.) are assisting in the development of a "school-to-work" program that will involve high school computer students in Tatitlek, Whittier, and possibly Kodiak in the preliminary design and programming of the Fisher database. Classes will work independently with a sample of the Fisher photos and information, generating ideas for using and presenting the data that can be incorporated into the final, professional product.

The very low cost of production (as compared to print media) will allow the finished CD-ROM to be widely distributed at no charge to schools, libraries, museums, universities and Alaska Native organizations. The technology is particularly appropriate for Alaskan public schools, which already use a variety of MacIntosh learning software on compact disc. Apple Computer's contribution in resources and expertise will take the product to the leading edge of the widely expanding field of interactive media for museums and schools. For example, digital photography will allow three-dimensional images of the objects to be viewed and rotated by the user, who will also be able to zoom in on details of stitching and design.

\* \* \*

## STAFF PUBLICATIONS

### Valerie Chaussonnet

*Crossroads Alaska: Native Cultures of Alaska and Siberia.*

Arctic Studies Center, National Museum of Natural History, Smithsonian Institution, Washington, DC 1995

### Aron Crowell

*"Alutiiq Poison Dart Whaling."*

In *Anthropology of the North Pacific*, Edited by William W. Fitzhugh and

Valerie Chaussonnet, pp. 217-242, Smithsonian Institution Press, Washington, DC 1994

*"Evidence for a Large Earthquake 700-800 Years Ago in Aialik Bay, Southern Coastal Alaska"* (with Daniel Mann). In *Canadian Journal of Earth Sciences* In press

*"World System Archaeology at Three Saints Harbor, An 18th Century Russian Fur Trade Site on Kodiak Island, Alaska."*

Ph.D. dissertation, University of California, Berkeley, University Microfilms

### Dosia Laeyendecker

*"A Dendrochronological Study of the Origin of Driftwood in Frobisher Bay, Baffin Island, N.W.T., Canada"* (with Olafur Eggertsson).

In *Arctic and Alpine Research*, 27:2, 1995

*"Charcoal Identification."*

In *Diversity and Complexity in Prehistoric Maritime Societies, A Gulf of Maine Perspective*, by Bruce J. Bourque, Plenum Press, New York and London, 1995

### RELATED PUBLICATIONS:

#### Scott A. Elias

*Ice-Age History of Alaskan National Parks.*

Smithsonian Institution Press, Washington, DC, 1995

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To order Smithsonian Institution Press Publications

Call (800) 782-4612

The *Crossroads Alaska* Catalog is available from the ASC. Send \$19.95 by check payable to Arctic Studies Center, Smithsonian Institution, National Museum of Natural History, Smithsonian Institution, Washington, DC 20560

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## BERGY BITS...

At the invitation of **Shawn Dickson** and the Unalaska City School District **Stephen Loring** spent the week of March 13-20 on Unalaska in the Aleutian Islands. In addition to teaching classes in grades 4-12 he presented two public lectures for the community as the inaugural event of the state-wide Alaska Archaeology Week. Loring also had the opportunity to meet with community, civic, and corporation leaders where he participated in discussions concerning archeological resources and community interest in developing a local cultural center/museum to celebrate traditional Aleut culture.

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**Aron Crowell** presented a lecture entitled *The Russian Invasion of Kodiak: Archeologists take a New Look* during Alaska Archeology Week in Anchorage.

\* \* \*

Also during Alaska Archeology Week, **Stephen Loring** presented a slide show and public lecture in Unalaska called *The Smithsonian Institution and the Native Peoples of Alaska*. Loring also led hands-on activities for school children grades K-12.

\* \* \*

**Bill Fitzhugh** and the Arctic Studies Center were featured in a Science Times article in *The New York Times* last fall. The article highlighted Fitzhugh's encounter with isolated Nenet groups on the Yamal Peninsula during the summer 1994 archeological survey of the region.

\* \* \*

**Stephen Loring** was quoted in *Iowa Today* while accepting a donation of Eskimo artifacts collected since the

1940s by physiologist and biophysicist **Edgar Folk** and his wife, photographer **Mary Arp Folk**. The Folk Collection includes carved ivory figures, children's toys and masks.

\* \* \*

**Ben Fitzhugh's** activities in Kodiak were noted in *The Kodiak Daily Mirror* in summer 1995. Ben, a doctoral candidate in archeology at the University of Michigan, ran an archeological field school project in which grade-school children assisted in the excavation of **Sven Haakanson Sr.'s** front yard. The project was intended to ignite the interest of young children in their cultural heritage through anthropology, archeology, history and art.

\* \* \*

**Jean Flanagan Carlo** was featured in *The Drums*, Bethel's newspaper, in March 1995 with Yup'ik Museum director **Mary Stachelrodt** at the opening of *Crossroads Alaska* which coincided with the Grand Opening of the Museum.

\* \* \*

**Lynne Fitzhugh** has completed editing her book *Voices From the Land of Cain*, a comprehensive oral history of Labrador compiled from 20 years of publications of *Them Days*. Lynne has worked on this project for several years with the support of **Doris Saunders**, founder and publisher of this award-winning heritage series. *Voices* will be the first history of Labrador "told by the people themselves," and covers the Straits to Killinek. Lynne's introductions summarize the history of Labrador and its peoples as a way to introduce the oral histories of hundreds of Labradorians.

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*Met by Fitzhugh at Harry's Bar, in the Provideniya Airport, Chukotka: Jean-Loup Rousselot* of the Museum fur Volkerkunde, Munich, conducting

Chukchi ethnographic studies; and **Dale Taylor**, formerly of National Park Service Alaska, on a fish-tagging project in Koluchinskaya Bay.

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## TRANSITIONS

After nearly five years of devoted and creative service, **Kim Wells**, ASC administrator and crisis management specialist, has resigned her position at the Smithsonian in order to attend the University of California, Los Angeles for study in organizational psychology. Kim's ability in dealing with federal bureaucracy and her considerable diplomatic skills were all predicated on an awareness that people are as important as policy. She oversaw the early growing pains of the ASC, facilitating program development and expansion with deft management of program funds and an enviable style in calming troubled waters. As despondent as we are in her absence, we are delighted at her success and wish her all the best in her future endeavors.

With Kim's departure, **April Wright** (BA 1994, SUNY, University at Albany) has stepped into her snowshoes to help lead the ASC across the deep drifts of fund management as well as department, museum, and institutional protocol. Welcome aboard, April!

\* \* \*

**Tori Oliver**, ASC research assistant, after two years working with us in Washington, DC (with summer field-sessions in Frobisher Bay and the Western Aleutians) has also succumbed to the siren song of graduate school, having been accepted into the Ph.D. program at Brown University this fall. (Also at Brown are ASC alumnus **Dan Odess**, completing his dissertation on the paleoeskimo materials recovered during the Smithsonian's Meta Incognita Project, and **Donald Holly**, an incoming graduate student who, along with Tori, spent the 1994 summer

field-session in Sheyma in the Western Aleutians as part of an interdisciplinary research project sponsored in part by the ASC.) Good luck, Tori!

**Kirsten Seaver** alerted us to the sad news of **Helen Wallis'** sudden death in early February. Helen was a fine Elizabethan historian and cartographer who participated actively in the ARTAF Committee advising the Frobisher/Meta Incognita project for the past five years. To many arctic buffs she is best known for her article in *Arctic* (37:4) 1984 "England's Search for the Northern Passages in the Sixteenth and Early Seventeenth Centuries."

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## NEWS FLASH

### *Labrador's Wilderness Under Impending Development*

-- by Lynne Fitzhugh

What appears to be the world's largest, purest deposits of nickel, copper, and cobalt were discovered last year near Nain, in northern Labrador. Since then, the country has been besieged by prospectors staking and exploring claims. Over 12,000 square miles of pristine wilderness have been staked as of July, 1995, netting the economically desperate Newfoundland government, which administers Labrador, over \$15 million so far. Diamond Fields Resources and Inco Ltd. of Canada are leading the stampede. Plans call for open-pit mining to begin in 1997 or 1998, but the companies are already pushing for construction of roads, airfields, and ports needed to service the mining operations. Their only potential obstacle is the people of Labrador.

Labrador's population of about 35,000 includes aboriginal Innu and Inuit whose land-claims suits have been pending for many years. The Labrador Innu are the only Indian group in North America that has never signed a treaty

or contract giving up its land. Nor have the Inuit. The settlers of Labrador are descendants of 18th and early 19th-century immigrants from Europe who married Inuit women. They too have lived on the land for upwards of eight generations but have essentially no property rights. The odds against a just land-claims settlement for any Labradorians are enormous under the circumstances, and with billions in profits at stake, environmental safeguards may be waived. Up to now, there has been no response from US and Canadian environmental and Native rights organizations, in part because word of the project has yet to reach them.

The Nain-Voisey Bay region is one of the richest archeological and historical regions in Labrador, yet archeological surveys of the impacted region have only just begun. The Nain region was surveyed by Smithsonian archeological teams in the 1980s, but Voisey Bay did not receive much attention. New work is urgently needed to identify sites and recover endangered archeological and historical resources before development impacts occur.

#### ***Directory of Arctic Social Scientists:***

An international directory of social scientists working in the Arctic is being compiled with a grant from the U.S. National Science Foundation's Office of Polar Programs. "Social Science," for purposes of the directory, includes, but is not necessarily limited to, the following fields: archeology, cultural anthropology, economics, environmental studies, geography, history, human ecology, linguistics, medical anthropology, political science, psychology, social anthropology, and sociology. The region encompassed by the term "Arctic" will be left to the individual judgments of people engaged in northern research; it will extend at least as far south as the northern part of regions that are usually considered subarctic (including Iceland). If you wish to be included in the directory, and/or if you know someone else (especially graduate students) who should be included, please send names and addresses to:

*E. S. Burch, Jr.*  
3500 Market Street, Suite 106  
Camp Hill, PA 17011-4355 USA  
or fax to: (717) 975-3592

#### ***DONOR THANKS***

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