NOTES FROM THE DIRECTOR
by Bill Fitzhugh

Gulp! Yes, the Smithsonian, the National Museum of Natural History and the Arctic Studies Center are still here, despite down-sizing, the “blizzard of the century” and government furloughs. And while these bureaucratic and climatic impediments enabled us to get some writing done, the press of projects, preparations for summer fieldwork and publication promises edged our spring newsletter off the spring agenda. (In the art of procrastination there are no easy solutions). In an effort to catch up with recent--now not so recent--developments we have decided to bring you the year’s “in-house” highlights including the Anchorage NMNH Board meeting, the “launch” of the Arctic Studies Center homepage, our expanding education and exhibition progress, and news from our Alaska office.

NMNH Board Meeting:
The past year and a half has seen many milestones -- and a few mill-stones too. One of the most important events was the NMNH National Board meeting held at the Anchorage Museum of History and Art (AMHA) on 15-16 September 1995. Many NMNH staff and Board members came to Alaska for the first time for this meeting.

The novel idea of holding a Board meeting outside Washington was stimulated by the invitation of Board Member Elmer Rasmuson, who not only proffered the invitation but, with Mary Louise Rasmuson, hosted fine banquets at the AMHA and Alyeska Resort. Banquet speakers included Senator Ted Stevens of Alaska, Alaska Governor Tony Knowles, and Anchorage Mayor Rick Mystrom. All encouraged the ASC and NMNH to continue developing its partnership with the AMHA and the people of Alaska.

I would like to thank those who spoke on behalf of the ASC to the Board from their positions as Native Alaskans, representatives of federal and state agencies, faculty of the University of Alaska, and others. Their comments provided evidence of strong local support for our Alaska initiative. In addition to NMNH staff, speakers included Bob Malott (NMNH Board Chair), Pat Wolf (AMHA Director), Richard West, Jr. (NMAI Director), Gordon Pullar (UAF), Lee Gorsuch (UAA), Noel Broadbent (NSF), Ted Birkedal (NPS), Garrett Brass (ARC), Jana Harcherek (Barrow), Mary Stachelrodt (Bethel), Lydia Hays (CIRI), Martha Viasov (Chugach), Rosita Worl (Sealaska), Richard DiLorenzo (Anchorage Schools), Anne Fienup-Riordan (AMHA/ASC), Jean Flanagan Carlo (Mini-Crossroads), and Ted Timreck (Spooford Films). All emphasized the success of current efforts and the need to make Smithsonian and NMNH resources more available to Alaskans.

SI Commission Report:
In May 1995 the Smithsonian published a report titled E Pluribus Unum: This Divine Paradox. Report of the Commission on the Future of the Smithsonian. Chaired by Maxine Singer, the report highlights the need to expand electronic communication, build regional partnerships, and increase Smithsonian access by broader audiences. By the end of the Anchorage Board meeting it was clear that the ASC was in fact already far down the course charted by the Singer Commission. During the meeting we demonstrated a prototype ASC homepage that featured a virtual Crossroads of Continents exhibition, field reports, museum studies, and repatriation...
themes. Our traveling Crossroads Alaska show was a stunning success in rural Alaska (and just opened in Khabarovsk in December!), and new shows were being planned for Kodiak and other regions. Workshops in museum studies and conservation were planned; Alaskans were coming to Washington in a steady stream to study collections and archives; and a storage facility had been prepared in the AMHA to hold NMNH collections. By all means, the ASC has shown how the Singer Commission can be implemented.

An Emerging Agenda:

During the past year we have realized that the ASC has developed a distinctive approach and a new constituency. Through exhibits, films, publications and other programs we have brought ASC resources to national and international audiences. Our programs have also reached regional audiences in the circumpolar north and Alaska. With the Amoco-funded Living Yamal program we pioneered constructive relationships between scholars, native people, and industry.

We have come to realize that merely supplying educational materials is not enough and have recognized obligations for community programming and collaboration, especially in Alaska. After 150 years of gathering and curating Alaskan heritage materials, we need to focus on how these materials can be restored to the mainstream of Alaskan heritage today.

The new ASC mission changes the structure of museum-community relationships from the traditional top-down, “outsider” approach to one that articulates closely with local constituencies. In addition to new methods, a new focus begins to emerge. ASC goals continue to emphasize research, curation, public education, training, and publication. However we see our primary role as facilitating cultural restitution and restoration: documenting, preserving, and promoting cultural heritage and cultural legacies of northern indigenous peoples. It seems certain that the next century of museum anthropology will see a reversal in the flow of cultural information – this time out of the museum coffers and into local communities and museums.

The crucial change involves not only Native participation in museum programming, but replacement of traditional museum methods with an entirely new set of targets and research goals. New models of culture restoration and restitution offer opportunities for museums and local and/or Native constituencies to grow and share cultural treasures, building bridges and partnerships between existing resources and programs and northern communities.

The ASC Homepage:

One of the “hits” at the Board meeting was the demonstration of the ASC’s new website. Developed with Ted Timreck of Spofford Films and Kathy and John Prusinski of Cybergrafi, the demo showed careful scripting and design could be used to produce an appealing and stimulating homepage. With a grant from NMNH Public Programs, we spent the rest of the year developing the site and “launched” the first of three upgrades this past August. The page presents an overview of ASC staff and activities: a virtual “Crossroads” exhibit; a profile of our next big show, Kamuy: Spirit of the Ainu; field reports from Yamal and southeastern Alaska; a teleconference report on Tingit repatriation; and publications. The centerpiece was the beautiful reconstruction of a virtual Crossroads of Continents exhibition which opens new ways to share (or replace!) museum experiences with our constituents throughout the world. Visit the site at http://www.nmnh.si.edu/arctic/ and leave your footprints in our response section.

A Collective Thank-you:

I also want to take this opportunity to extend a “thank-you” to our own overworked staff: Aron Crowell in Anchorage; Stephen Loring and Igor Krupnik in Washington; to April Wright who took over Kim Wells’ work as our administrative assistant last year, and to Carole Lee Kin who guided April through the bureaucratic maze. Also others: Dosia Laeyendecker, Dee Hunt, Lynne Fitzhugh, David and Kitty Dubreuil, Edith Dietze, Cathy Valentour, Greta Hansen, Deb Hull-Walski, and Deb Wood. Thanks to all. Your support has helped establish an exciting and dynamic ASC profile.

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SENATOR TED STEVENS’ ADDRESS:
NMMH Board Meeting, September 1995

Thank you, Elmer [Rasmuson], for inviting me to speak today. It is good to see so many friends here. I would like to acknowledge the generosity of Elmer and Mary Louise to the Anchorage Museum since its beginning. There are a number of other founding members here in the audience who are also responsible not only for the foundation of the Museum, but for its continued growth. Your support is greatly appreciated. I wish also to acknowledge the Museum’s Director, Pat Wolf, whose hard work at the Museum for more than a quarter-century, working with Alaskans from all corners of the state, has proven especially valuable. Pat has been indispensable in helping exhibits sparked by NMNH like *Inua* and *Crossroads* travel successfully to Alaska.

James Smithson bequeathed his entire estate to our nation, creating the Smithsonian Institution. At that time, he said, “It is in his knowledge that man has found his greatness and his happiness,” “…the particle and the planet are subject to the same laws, and what is learned of one will be known of the other.” We take seriously Smithson’s mandate to increase and diffuse knowledge. In order for an institution as large and diverse as the Smithsonian has become to reach people, it must now travel to the far reaches of our nation.

The Smithsonian has in its attics and display cases collections of Alaska-related materials that cannot be matched anywhere. These collections should be accessible to all Alaskans. Not everyone will travel to Washington, DC to take advantage of what the Smithsonian has to offer. But collections can come to the people. This museum has proved that this is not an impossible task. Incidentally, The Archives, our National Archives, has done this, also. When we needed to research Alaskan history in our National Archives, my staff and I worked with the Archives to bring Alaska’s record home. The Alaska Regional Archives office here in Anchorage has been a success since the day it opened. My hope has been that the Smithsonian will establish a similar, real presence in Alaska.

Our history since the purchase of Alaska from Russia has been chronicled in this Museum and in others here in Alaska, and Alaskans have shared their art treasures, which we have enjoyed here. In addition, Alaska’s history has been through the generations in our villages, passed down with traditional story-telling, and now it is being shared with all of us historians.

My late wife, Ann, and I were able to see the Alaskan collections at the Smithsonian in the late 1970s. Bill Fitzhugh took us to the ‘attic’ where we saw these treasures stacked on shelves, in drawers — ivories, boxes of masks. Ann asked, ‘Is there any way Alaskans could see these at home?’ The result was the Edward W. Nelson exhibit *Inua.*
which was a smash hit in DC. It toured around the country and came to Alaska.

Congress has learned much from the Commission on the Future of the Smithsonian. The Commission’s report, issued in May 1995, pointed out that ‘The Smithsonian must maintain education as a priority, and explore ways to expand its educational programs.’ The report points out that the purpose of Smithsonian collections and research and exhibitions is as its founder directed: to educate. Collections kept in files or on shelves cannot do that. Through this report the Smithsonian directors have also called for Smithsonian partnerships with institutions outside Washington, DC. According to that report, partnership institutions should be truly local. They will be profoundly assisted by expert advice from the Smithsonian or permanent loans of relevant collections.

There is no place better suited for a pilot partnership program than Alaska. The Anchorage Municipality agreement with the National Museum of Natural History to establish an Arctic Studies Center Office at the Anchorage Museum was a significant beginning of the type of partnership program the Smithsonian Commission’s report contemplates. Alaska’s good friend, and my good friend, too, Bill Fitzhugh, Director of the Arctic Studies Center in Washington, DC, with Pat Wolf and an advisory board, began the work to inaugurate the Arctic Studies Center in Anchorage in 1988.

It’s a year and a half since the Arctic Studies Center’s Anchorage Director Aron Crowell came on board. Already, the Center is expanding, and its five-year plan promises exciting programs for Alaskans.

Advisory boards have great significance in achieving the task of bringing museums to the people. The SI’s Commission on the Future noted the importance of strengthening advisory boards. Board members, the report stated, should reflect a broad spectrum and involve citizens with diverse talents and knowledge. Most importantly, advisory board members should be given real responsibilities. The report notes that unless board members feel they have an important and useful role in shaping performance, it will be impossible to attract highly-talented leaders to serve.

Decentralization in decision-making authority is also an important factor. I note that the Advisory Board for the Arctic Studies Center reflects that advice, with members representing museums, universities, Native Alaskan interests, federal agencies, and scientific experts. In a partnership agreement, the central Smithsonian administration and local decision-makers will share in program planning and implementation. The report ‘strongly endorse(s) the Institution’s policy of decentralization with accountability of administrative functions, and urge(s) that it be accelerated.’

Here, in what we have always called the “Rasmussen Museum,” there is now an ambitious and full agenda. Your program demonstrated that we need to build a real partnership with the Smithsonian in Alaska. In terms of that partnership, it appears you are well on your way, with the progress the Arctic Studies Center has made. Making progress is something Alaskans are good at. You have achieved a great deal in a relatively short time. That progress came about because of the commitment of all -- benefactors, volunteers, and professionals. Many of you are here tonight.

The Smithsonian is home to the objects which have marked our nation’s trails in the past. Its mission for the future, as it incorporates information and telecommunication technology, is to carry on Smithsonian’s vision: the increase and diffusion of knowledge among men.” We Alaskans are part of a new initiative to achieve that goal. It is an enormous challenge -- which I know all of you will welcome.

Elmer, I am truly pleased you asked me to come home for this event. It’s great to feel the Alaska spirit in this room -- with the leadership you have brought together. It means Alaskans will be good partners with the Smithsonian.”

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Crossroads Alaska

Native Cultures of Alaska and Siberia

To Purchase Crossroads Alaska:

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Please send a check payable to Arctic Studies Center for $19.95 for each copy ordered to Arctic Studies Center, Smithsonian Institution NHB-307, MRC-112, 10th St. and Constitution Ave., NW Washington, DC 20560. There are a limited number of Russian language editions available for the same price.
NATIVE ALASKAN PARTNERSHIPS
by Jana Harcherek

The following is adapted from Jana Harcherek's address to the NMNH Board in September, 1995. Jana is President of Alaska's Keepers of the Treasures.

I am Inupiaq. I was born and raised in Barrow by my grandparents near the northernmost point in the U.S. I learned from my grandparents the value of maintaining my language and customs and have a sense of urgency in pursuing the perpetuation of their way of life. Their spiritual presence is with me, and it is only because of the wisdom of the ancestors that I am able to address this meeting.

We are here today to talk about building NMNH partnerships in Alaska. I will focus primarily on how partnerships with Native Alaskan peoples and organizations can be strengthened as part of a mutual effort to make resources located at the Museum of Natural History accessible to the people from whom they originated.

Assimilationist attitudes and practices on the part of the government and missionaries at the turn of the century wreaked havoc on indigenous cultures and societies in Alaska. Especially hard-hit was the practice of passing on traditional knowledge. In order to counteract this nearly irreversible impact, we had to take drastic measures. We had reached a point where we could no longer rely solely on oral traditions for perpetuating our lifeways. Different regions in Alaska have instituted various language and cultural revitalization programs, some informally, some rather well defined. I can share with you my experience on the North Slope.

The North Slope Borough was formed in 1972 with the mandate to improve the quality of life for the residents of the North Slope. Some three years later, the Commission on Inupiat History, Language and Culture was formed by borough ordinance in response to the need for initiating the monumental task of documenting the traditional knowledge of Inupiaq elders before they passed on. Elders Conferences have been held annually on topics ranging from traditional housing and hunting practices before contact, to navigational techniques, ice dynamics and the art of preparing and sewing different kinds of animal hides. Some of these proceedings have been published for use in the schools.

A multyear program was also initiated for purposes of documenting traditional land use patterns. Knowledgeable elders were taken to sites occupied at various times for different purposes to document their use and to validate continued use. This information is currently being published in a series of bilingual geography books for use in schools, not only on the North Slope, but elsewhere where information about the way of life of the Inupiat is limited, nonexistent or inaccurate.

As part of the effort to control the destiny of the information our elders held, plans were made for what was, back in 1975, conceived of as the "Inupiat Center for Information, Culture and Language" or ICICL. The plan included a college campus complete with dormitories, a library and a museum. Funding limitations and other priorities took precedence and the concept was never delivered, but the dream has never died.

In 1979, City of Barrow Mayor Don Long formed the Barrow Cultural Center Commission and obtained funds from the state legislature for developing a new design concept for cultural facility in Barrow. The Commission, over the course of the next five years, worked with an architect in designing a facility responsive to needs identified by the members of the commission. Subsequently, the North Slope Borough Assembly authorized initial construction. Site work has commenced and construction is to begin next summer. The facility includes a museum, library, traditional arts room, and a place for gatherings such as the annual Elders Conferences.

Although not officially named as such, the Kaniugvik, or "Place to establish roots" as envisioned by our elders, will be a place where our older generations can pass their knowledge on to our younger generations in an environment that utilizes traditional teaching approaches. There will be opportunities to learn about our ancestors and how, through time, although some aspects of life have become modernized, we continue to maintain strong ties to, and practice, a way of life centuries old. To newcomers and others that don't know, we want to convey the fact that we are not frozen in time, but are a living, vibrant, proud people who still cling to our land and ocean and the resources from which we gain sustenance and spirituality.

Modern technological advances have become common tools on the North Slope. Already, our schools have video conferencing. Fiber optics make it possible to link our schools to local databases through computers. These databases containing anything from historical images to traditional land use information will be accessible to students at all levels from preschool all the way through the post-secondary level at our local college.

I believe we -- those of us here in Alaska working towards our continued existence with distinct languages and ways of life -- and you -- those of you at the Smithsonian who make decisions about the accessibility of material held there, need to work together with Native Alaskans to attain common goals through cooperative efforts.

How can we make this happen in ways mutually beneficial? One cooperative example is to continue collaborative interpretive work toward a whaling exhibit. Another is to continue working together in museum training and mutually finding ways to provide funding for such projects, not only in anthropology, but in biology and natural sciences as well.
RESEARCH

RESEARCH IN THE YAMAL: A NATIVE ALASKAN VIEW

by Sven Haakanson, Jr.

Sven Haakanson, a native of Old Harbor, Alaska is a Ph.D candidate in Anthropology at Harvard. He has been a key participant in the ASC's "Living Yamal" project. Haakanson spent three months last winter traveling with Nenets reindeer herders.

When I began my research in the Yamal Peninsula in 1994, I knew nothing about the Nenets people, let alone what a reindeer herder did. Nor did I comprehend then how the experiences of the next three years would affect me. I am only just beginning to grasp how complex Nenets culture is. It is a "living" culture in that they have been able to maintain many traditional features of their culture and lifeways throughout the past 400 years of contact with Europeans and Russians. In this day and age to maintain a traditional way of life based on subsistence is not easy. Even though the Nenets herders work for a Sovkhоз, they still follow traditional migration routes and ways of living in this region.

What happened with Native Americans and more specifically the Sugpiag people on Kodiak Island in terms of drastic changes in their culture and language over the last 212 years raises an interesting question as to how the Nenets maintained their traditional culture despite intensive interaction with outsiders. Was it because they were nomadic and are in a very remote area of the world? One could argue this. However, even today one can find both male and female Nenets aged 17 and up choosing to live traditionally. The age of 17 is important because this is when young adults graduate from high school and decide what to do for the rest of their lives.

The Nenets have a choice; they can live a traditional life on the land or they can choose to live in villages. Individuals are making a conscious choice to live traditionally. When I asked young Nenets men and women why they decided to live out in the tundra they all answered, "We like our way of life. Besides, it is boring in the villages. How can one just sit and not move? Out in the tundra we are always moving and seeing new things all year round." Whether or not they were justifying their actions doesn't matter because they were happy with their decision.

Over the last thirty years Russian geologists, as well as gas and oil companies went into the Yamal region to do exploratory research. However, due to the lack of infrastructure and world market prices of gas, the companies have delayed building a pipeline to export gas.

This is good because it gives time for the Nenets to learn about examples from Alaska and Canada on what has worked and what hasn't. For example, I spent time talking with one of the Nenets leaders, Dmitri Otavich Khorila from Yar Sale. He understands what is going on at local and global levels, but he is one person of a group of 35,000, and his time is limited to dealing with local issues and economics. Since most Nenets don't fully grasp the changes that are going to occur, not only on their land but within their culture, it is important they and their leaders know what has happened elsewhere in the Arctic.

The tundra Nenets are aware of the outside world. However, in my experience from talking with them, they do not comprehend the pressures they will begin to face as a consequence of the increased development and industrialization of their land. As long as they retain the will and ability to choose the life they want they will be able to perpetuate traditional cultural values.

This is different from having outsiders deciding the way people should live. Under the Soviet regime Russian administrators tried to change the Nenets through forced collectivization of their herds and by jailing Nenets leaders and forcing children to attend
distant boarding schools. While this has clearly had an impact on Nenets society it has not resulted in the widespread cultural dislocation and resulting abandonment of traditional subsistence economies and spiritual beliefs that have disappeared throughout most of North America.

Living with the Nenets leads me to wonder how they have been able to perpetuate and maintain their traditional culture. My own experience, growing up in a native community on Kodiak, did not include much in the way of "visible" traditional culture values or language. While I had some ideas about traditional values I was unable to really understand nor appreciate them. My experience with the Nenets has changed my views and understanding of what it is to have a strong traditional culture and an intact language and belief system. My Yamal experiences have led me to reflect on the relationship between resource development and native self-determination. If the discipline of anthropology is to benefit northern native peoples the following agenda should be considered: First, arctic anthropologists need to bring world recognition to groups which would otherwise be overwhelmed by larger interests, such as the gas, oil, and mineral industries; and second, development needs to progress with local involvement and empowerment. Anthropologists should be advocates and educators offering information in the form of ideas and alternative ways in which local populations can preserve their culture and as well be a part of the modern world. This is what I hope to teach some of the younger Nenets people I am working with. Many of the educated Nenets understand how important it is to maintain their culture and are taking action to perpetuate its importance.

NEW PUBLISHING VENTURE

THE HISTORICAL-ETHNOGRAPHIC ATLAS OF SIBERIA

Maxim G. Levin and Leonid P. Potapov (eds.).


by Igor Krupnik

The Arctic Studies Center is currently in the midst of a huge editorial project which is expected to materialize in a milestone publication next year. The work is a translation of a monumental volume titled The Historical-Ethnographic Atlas of Siberia prepared by the Institute of Ethnography of the Russian Academy of Sciences (1961, Moscow and St. Petersburg: Nauka). The original Russian publication has nine major sections featuring reindeer transportation, dog-sled techniques, boats, skis, dwellings, clothing, headdress, ornamentation styles, and shaman drums of some 40 Siberian native nations as described by the Russian ethnographies of the early 1900s. The Russian edition was limited to 1,800 copies of which only a few have made their way to libraries in the West.

The English edition of the Atlas was initiated by the late Director of the Institute of Ethnography in Moscow, Julian Bromley, who encouraged Henry Michael (University Museum, University of Pennsylvania) to do the translation. The volume is a major milestone of Russian Siberian ethnography, with over 600 pages of text, 29 maps, and 350 plates of illustrations. Other people instrumental in the project include Ted Carpenter, Jim Vanstone (Field Museum), Alexandr Dolitsky (Alaska-Siberia Research Center in Juneau), and Russian anthropologists from Moscow and St. Petersburg.

Although Henry Michael finished the translation work over a decade ago, the expense involved in producing such a volume precluded its publication in Cold War America. But with the burgeoning awareness and interest in Russia since the demise of the Soviet state, and with increased American business ventures and capital interested in developing Russian resources, new opportunities have become available. The current initiative is an outgrowth of the ASC’s Living Yamal program supported by the Amoco Eurasia Corp. Amoco graciously provided a special grant to bring the volume to publication by the Smithsonian Institution Press. The American edition will also include a detailed Index of all Siberian native terms (which is missing in the Russian version) and a new Introduction by Igor Krupnik, the volume’s editor. The latter will provide historical background of the Atlas project and a perspective on its value for students in Siberian native ethnography. The atlas will be published by the ASC with Smithsonian Institution Press in 1997.
EXHIBITS

“YUP’IK MASKS” EXHIBIT TO TOUR THE LOWER 48

Agayulyaraput: The Living Tradition of Yup’ik Masks, curated by Anne Fienup-Riordan with the Anchorage Museum of History and Art and the assistance of the Yup’ik community, has closed at AMHA with rave reviews. The project has been revolutionary in all respects. Fienup-Riordan uncovered a vast treasure trove of Yup’ik masks scattered in museums throughout the world. She and her Yup’ik colleagues, especially Marie Meade, have connected these precious finds with living information from the Yup’ik people. The project has done much to document the persistence of Yup’ik traditions in masking and ceremonial life, and Fienup-Riordan’s detailed research has uncovered fascinating information about these collections and their museum history. As a result of the project Yup’ik people have become re-acquainted with unknown and little-known memorials of their ancient legacy. Fienup-Riordan, the Yup’ik people, and the AMHA can be justifiably proud of a marvelous accomplishment. Their project has set new standards for museum display and exhibition methods. An equally fine catalogue has been published by University of Washington Press. Teaching materials are available through the AMHA.

Yup’ik Masks will now tour several museums in North America. It is scheduled for venues at the Gustav Heye Center of the National Museum of the American Indian in New York, opening 28 March 1997, and will be seen at the National Museum of Natural History in late 1997 or 1998.

“MINI-CROSSROADS” GOES TO SIBERIA

After several years of delays and a few months of frantic preparations, Crossroads Siberia/Alaska was shipped to Russia in late November and opened soon after in Khabarovsk, the first of six venues (including Vladivostok, Blagoveschensk, Yuzhno-Sakhalinsk and Petropavlovsk-Kamchatkski, and Magadan, with possible future extensions for Yakutsk, Novosibirsk, Moscow, and Japan). The Russian Far East tour of this exhibit has been in the planning stage since 1990, but few people really believed it would happen until recently. Current economic and financial constraints in Russia almost killed any high-level public activities by Siberian museums and left them at a survival level for the last few years. The project however got a new start in 1995 when the Moscow-based Institute of Cultural and Natural Heritage of Russia lobbied the Russian Ministry of Culture to pledge federal backing and financial support for the Far East tour.

A breakthrough took place in Khabarovsk in early 1996 when Bill Fitzhugh, Igor Krupnik and Deb Hull-Walski (Anthropology Collections Manager) met with Far East museum and government officials enlisted to host the show. An agreement was signed shifting responsibility for the tour from Moscow to the Far East. The Khabarovsk Museum and its Director, Nikolai Ruban, became the principal host of the exhibition in Russia, reflecting new power and influence accumulated by local governments and cultural agencies in post-Soviet Russia.

Since last March a lot has happened. The Russian version of the original Crossroads Alaska catalog (Valerie Chaussonnet, ed. 1995) was re-issued under the editorship of Igor Krupnik. Compared to its American counterpart, all entries on Siberian native cultures are now written by native scholars and cultural activists from these very nations. This will be the first major publication aimed at general audience where all Alaskan and Siberian native cultures are introduced by native people themselves. The Russian catalog is being printed by the U.S. Information Agency which covered all costs of publication.

In August 1996 Greta Hansen from the SI Anthropology Conservation Lab toured the sites for the Siberian venues with Dr. Olga Shubina, curator from the Sakhalin Regional Museum in Yuzhno-Sakhalinsk, who was appointed local coordinator of the Russian tour. Olga visited the Smithsonian for
two weeks in November 1996, and then accompanied the exhibit back to Russia.

The paperwork accompanying an international exhibit is always daunting. The original labels had to be translated into Russian, loan agreements had to be negotiated, and U.S. custom clearances obtained. Preparing the exhibition for travel to Russia would not have been possible without the heroic contribution of the Museum Support Center conservation and processing staff supervised by Hull-Walski and Hansen. The ASC staff would like to express its warmest thanks to all people who contributed time, energy, and professional skills. *Crossroads Siberia* is the first international traveling exhibition ever to tour in the Russian Far East, and will see the old "Beringian Bridge" once again working on behalf of the residents of both sides of the North Pacific.

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**KAMUY: SPIRIT OF THE AINU**

by Bill Fitzhugh, Chisato Dubreuil, David Dubreuil

During the past year the Arctic Studies Center has been busy laying the groundwork for a major new exhibition. *Kamuy* (Ainu for spirit or god) will showcase the history, culture and art of the Ainu people. The exhibition has been under development for the past several years and is now scheduled to open in mid-1999 at the National Museum of Natural History, after which it will tour in North America, Japan, and Europe. The exhibition has been supported by planning grants from the Smithsonian Special Exhibition Fund, and is now in an active fund-raising phase.

The idea for a special Ainu exhibit emerged as unfinished work of the Crossroads exhibition. Despite their obvious ties to the North Pacific world, the Ainu had been excluded from *Crossroads* by Soviet administrators who wanted to avoid some unpleasant political history. For almost a decade now a team of Japanese scholars have been inventorying and studying Ainu collections in North American and European museums, revealing large, well-documented artifact and archival collections never before published or exhibited. The timing seemed propitious for an exhibition featuring the little-known North American Ainu collections held by the Smithsonian’s NMNH, the University of Pennsylvania’s University Museum, the American Museum of Natural History, and The Brooklyn Museum. A consortium of museum anthropologists including *Fitzhugh, Loring, and Chang-Su Houchins* from the Smithsonian, curators *Adria Katz* (University Museum), *Laurel Kendall* (American Museum), and *Amy Poster* (Brooklyn Museum) agreed to participate, and preliminary planning funds were obtained. Our work was facilitated by travel assistance provided by *Yoshinobu Kotani* from his Ainu collection inventory project.
A major step forward was made with the hiring of project coordinator Chisato Dubreuil in November, 1995. Ms. Dubreuil has Ainu ancestry and lived in Japan prior to coming to the U.S., where she studied anthropology and art history and obtained an MA in art history at the University of Washington. Her thesis was on the art of the late Bikky Samazawa, a contemporary Ainu artist who revolutionized Ainu contemporary art. Chisato’s husband David Dubreuil, of Mohawk-Huron ancestry, also brings knowledge of Ainu culture from his years in Japan and is also working with the project team.

The exhibition will focus on the Hokkaido Ainu, but will also embrace the broader historical world of the Ainu reaching into the Kuril Islands and Sakhalin. The exhibition will present Ainu culture as perceived from archeological data, historical collections, arts and archives, and contemporary cultural practices and arts. The major feature of the planned exhibition will be an opportunity to showcase the unstudied 19th century Ainu collections from North American museums. Archeological treasures will come from institutions in Japan, and contemporary Ainu fine arts will be borrowed from Japanese institutions and Ainu people.

The exhibition intends to explore unrecognized aspects of Ainu culture and history: their important role as traders and maritime seafarers between Japan, China, and Russia; the importance of Ainu products in the early history of Japan; unique spiritual and ceremonial life, including the iyomante or bear festival; the role of the Ainu as a North Pacific people; and the importance of art, language, and music in modern Ainu life.

A recurrent thread is the emergence of an Ainu ethnicity as it has changed over nearly one thousand years of contact with other peoples and cultures.

Chisato’s first task was to organize a large workshop attended by many American and Japanese scholars in December 1995. The December workshop resulted in an extensive exchange of views between a diverse group of scholars from Japan, US, and Europe. Participants included: Kotani, Nagoya University; Toshikazu Sasaki, Tokyo National Museum; Koji Deriha, The Historical Museum of Hokkaido; Tohru Ikeda, of Hokkaido University; Hideo Kirikae, Hokkai Gakuen University; Toru Ikeda, Hokkaido University; Nobukatsu Aoyagi, Asahikawa City Museum; Yoichi Ohtani, Ainu Culture Center, Sapporo; Kiyoshi Yamaura, Rikkyo University, Tokyo; Josef Kreiner, German Institute for Japan Studies, Tokyo; Hans Dieter Oelschlegel, Wein, Austria; Claudivius Muller, Museum Fur Völkerkunde, Berlin; Bill Fitzhugh, Stephen Loring, Chisato Dubreuil and David Dubreuil, Arctic Studies Center; Adria Katz, University of Pennsylvania Museum; Amy Poster, The Brooklyn Museum; Laurel Kendall, American Museum of Natural History; David Howell, Princeton University; and Emiko Ohnuki-Tierney, University of Wisconsin, Madison.

The workshop provided an exciting opportunity for the Ainu Exhibition Team, composed of Japanese researchers and U.S. museum personnel, to inspect the Ainu collections at the four participating museums, to share information in a seminar and discuss exhibition themes, funding, and other issues. One of the important outcomes of the meeting was recognition of a third major component needed in our exhibition plan: the “living” Ainu dimension brought home by Chisato’s familiarity with contemporary Ainu arts and the importance of Ainu expressive culture in today’s living Ainu tradition.

In February and March of 1996 Chisato and David traveled to Hokkaido, the homeland of the largest population (25,000) of Ainu today. During a six-week stay they met with Ainu people from many different regions, soliciting their input for the exhibition and outlining some of the preliminary concepts and ideas developed by the curatorial team. This visit was crucial for the development of the
show, for it secured direct Ainu interest in the project and led to project endorsement by Ainu leaders and organizations. Ainu cooperation and participation in the proposed exhibit is even more germane given the passage of the Ainu Registration Act by the Japanese Diet in June 1996. This Act for the first time officially recognizes the Ainu as a distinct cultural entity within Japanese society. Although it does not address many issues of importance to the A-nu, it is a first step in providing official support for the preservation of Ainu culture and ethnicity.

In this regard we are pleased to report that the Bunka-cho (the highest cultural agency of the Japanese Government) has officially approved the Ainu project and has agreed to take a leading role in its organization on the Japan side. Details of our official arrangements were discussed at meetings in Tokyo October 28-30, 1996. The Japan Foundation and several other public and private foundations have expressed interest in Kamuy. Mr. Karoku Miwa of the Bunka-cho and Ms. Hanako Matano, the Smithsonian’s indefatigable representative in Tokyo, have been extraordinarily helpful in furthering negotiations necessary for the success of the Ainu exhibit. During our visit to Tokyo we also were able to meet briefly with Ainu cultural and political leader Shigeru Kayano to acquaint him with exhibition progress. We also welcomed Dr. Kiyoshi Yamaura and Dr. Kazuo Ohtsuka as curatorial participants in archeology and ethnology.

In November 1996, Chisato and David again traveled to Hokkaido to continue talks with Ainu officials, community members and artists, exploring exhibition materials and concepts and soliciting contemporary art materials. These discussions provided the foundation for the “living Ainu” theme of the exhibition. In January 1997 the American curators held a review meeting and planned Dr. Ohtsuka’s visit to study the collections. Hopefully, by this spring all the parts and players will be arranged so that we can move ahead to the formal production stage.

COMMUNITY ANTHROPOLOGY ON NUNIVAK ISLAND

by Stephen Loring

Community anthropology features initiatives that seek to merge museum research with local native community interests. Such a partnership has Stephen Loring working with community members in the Chu’pik village of Mekoryuk on Alaska’s Nunivak Island. Smithsonian anthropologists Henry B. Collins and T. Dale Stewart conducted research at Nunivak in 1927. Their collection included objects taken from ruined houses in recently abandoned villages, clothing and baskets purchased from Nunivak craftspeople, archeological specimens (mostly pottery) excavated from ancient middens, and a wide range of objects (including bowls, harpoons, jewelry, etc.) collected from old burial scaffolds. Since some of the Collins-Stewart collection will be repatriated, Loring made inquiries about community interest in participating in a project to describe and analyze the collection.

A preliminary visit was made to Mekoryuk last September. Loring was accompanied by B.I.A. anthropologist Ken Pratt who, along with Robert Drouza, has been working with Mekoryuk community leaders and elders to create a detailed gazetteer of Nunivak Island, richly layered with place names and stories. Loring brought an unusual gift: a set of nearly 70 photographs Henry Collins had taken in 1927. Pratt’s introductions and the photographs
provided a wonderful *entree* into the Mekoryuk community.

Visits to homes throughout the village quickly transformed and personalized Collins’ scant notations (“Eskimo woman and daughter,” “Eskimo man in kayak”) into specifically-named individuals and contexts. The photography produced spirited discussions detailing Nunivak genealogy, stories of subsistence strategies, personal histories, and settlement changes. Copies of the prints were distributed throughout the community and plans were made to incorporate them into the school curriculum.

With support from the Repatriation Office and a Smithsonian collections enhancement grant, a party of three elders (George and Elsie Williams, Walter Amos) and two community scholars (Howard Amos and Ike Kiokun) came to the Smithsonian this past February to examine the artifacts collected on Nunivak over the years and to consult on repatriation issues. We hoped the visit would begin a research initiative leading to publication of a book featuring the Collins’ photographs, the oral narratives the photographs evoked, and analysis and discussion of the material culture, artifacts and art.

Combining notes made by Collins and others with knowledge of the Mekoryuk elders, we obtained a detailed history and analysis of the Nunivak collections. The elders were able to provide Chu’pik names for artifacts, many of which had not been manufactured in their lifetime. Together we spent an intensive week discussing all the objects in the collections: masks, bowls, hunting equipment and clothing. The elders felt a responsibility to provide an accurate and detailed explanation of each object because they recognized they were now the culture bearers. The younger men, who had previously prepared a Chu’pik dictionary, were continually surprised to discover new words emerging from the elders’ discussions that had fallen out of use in modern village life.

During the week-long visit the research team had an opportunity to examine and document the entire Nunivak collection. Much of the discussion (in Chu’pik and English) was video-taped and copies were made so that the discussions and discoveries could be shared with community members back in Mekoryuk. The next stage is to incorporate all the information thus far, finish photographing the entire collection, and then return to Mekoryuk for final consultation. The project will conclude with a bilingual volume on Nunivak material culture and history that includes Collin’s diary, field notes, and photography.

Bicentennial Celebration of the birth of St. Innocent, Ioann Veniaminov

Lydia Black and others at the University of Alaska Fairbanks, in collaboration with the Alaska State Museums, are preparing the following events in celebration of the bicentennial of the birth of Ioann Veniaminov (St. Innocent, Apostle of Alaska and Siberia):

1. An exhibit illustrating the life, work, and legacy of St. Innocent. The representation of St. Innocent in modern iconography as well as the the secular art works inspired by his life will be included in the exhibit. The exhibit will incorporate works by major Alaska artists, both Native and non-Native. The exhibit will open in early Summer, 1997 and will run through 15 September 1997 at the “Bishop’s House” which was designed by St. Innocent and served as the Diocesan headquarters and Seminary during his time. The exhibit will then travel to other Alaska venues, including the University of Alaska Fairbanks in December of 1997.

2. An oratorium by Alaskan composer Father Norman Pepin, S.J., dedicated to St. Innocent to have its premiere performance at the University of Alaska Fairbanks in early December, 1997 by the Fairbanks Choral Society under the direction of Suzanne Summerville. Cassettes will be made available.

3. An international symposium to be held in the first half of December, 1997 coinciding with the exhibit’s venue at Fairbanks and the premiere of Fr. Pepin’s oratorio.

For venue requests, please contact Peter L. Corey, Curator, Sheldon Jackson Museum, 104 College Drive, Sitka, AK 99835.
ASC Alaska Office

PRESERVING CULTURAL OBJECTS: Smithsonian-UAF Workshop Attracts Participants from Museums Around the State

by Aron Crowell

Twenty-five representatives of 16 museums and cultural centers from all parts of Alaska met at the Anchorage museum of History and Art from May 20-24, 1996, for five days of intensive training with Smithsonian experts in techniques for preserving the products and records of Alaska Native tradition. Items entrusted to the care of tribal and community museums range from fading historical photographs to art works and archaeological collections, and may soon include burial masks and other objects whose return is being sought under terms of the Native American Graves protection and Repatriation Act (NAGPRA). Community-based archeology programs, oral history projects, and individual donations of traditional crafts and implements have all helped to build the cultural resources now housed in local repositories around the state.

The workshop was conducted by Carolyn Rose and Greta Hansen, both with the Anthropology Department at NMNH. Rose and Hansen have worked with Smithsonian ethnographic and archeological collections from all corners of the globe, including objects that are hundreds to thousands of years old. In classroom sessions, they reviewed the challenges of preserving sensitive and fragile Alaskan items including skin clothing, ivory, wooden carvings, and grass baskets. Even in a museum, such articles can be easily damaged by mishandling, overexposure to light, fluctuations in temperature and humidity, chemicals, insects, and disasters, including floods and earthquakes. Awareness of the problems and knowledge of preventative measures will help staff at Alaska’s small museums maintain their collections for the benefit of future generations. In laboratory sessions, workshop participants began this long-term project by applying professional conservation procedures to document, clean, and stabilize items brought to Anchorage from their home communities or institutions. The workshop also provided an opportunity to address future directions of cultural preservation and museum development, on both state and national levels. Guest presenters Gloria Lomahhaftewa of the Heard Museum in Phoenix, Alyce Sadongei of the National Museum of the American Indian, and Philip E. Minthorn, Jr. of the Repatriation Office at NMNH discussed the development of community and tribal museums throughout the US as Native American groups seek to preserve, reclaim, and revitalize their cultures.

An important topic of discussion was the challenge of combining scientific approaches to preserving objects with procedures and rituals for their spiritual care.

To supplement class discussions about objects and exhibitions, the Anchorage Museum’s Curator of Collections, Walter Van Horn, conducted a behind-the-scenes tour of the Alaska Gallery, and anthropologist Ann Fienup-Riordan gave a tour of the summer exhibition Agayuliyaraput, The Living Tradition of Yup’ik Masks.

The workshop was organized and sponsored by a three-way coalition of scientific and cultural organizations. The Arctic Studies Center Alaska Office, which receives support from both the Municipality of Anchorage and the National Museum of the American Indian, is one sponsor. The ASC Alaska Office offers a comprehensive museum studies curriculum in partnership with the University of Alaska. This workshop was the first in a series of jointly-produced ASC training opportunities in support of the expanding museum network in Alaska.

The second key contributor was the Alaska Native Human Resources Development Office of the College of Rural Alaska, University of Alaska Fairbanks, directed by Gordon L. Pullar. This program provides educational and human services such as the Alaska Native Leadership Program, rural
arctic studies center.

contract opportunity

As SC Alaska seeks an Education Coordinator to assist the ASC-Anchorage Director in the planning and implementation of professional museum training workshops, internship programs, and K-12 school programs. Experience in fund-raising would be an important asset. This is a full-time, 9-month personal service contract with total compensation of $21,000 (no benefits). The assignment will require extensive contact and interaction with museums, educational institutions, Alaska Native cultural organizations and tribal councils; coordination with National Museum of the American Indian outreach programs; writing of correspondence and work plans; logistical and institutional arrangements for classes and workshops; supervision of interns; and general administrative tasks. The successful contractor will have an educational and employment background in education, museums, Alaska Native cultural heritage, history, anthropology or art; demonstrated abilities in project coordination; excellent communication and writing skills; and basic or better computer skills. Bilingual ability in an Alaska Native language is a plus, but not required.

The need is immediate. We are seeking to fill this contract by April, 1997. Please forward a letter and resume to Dr. Aron Crowell, Director, Alaska Regional Office, Smithsonian Arctic Studies Center, Anchorage Museum of History and Art, 121 W. 7th Avenue, Anchorage, AK 99501. FAX (907) 343-6130. Phone (907) 343-6176.

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Education Outreach Position

This year saw the inauguration of an important new educational program in the Alaska office. With funds from the National Museum of the American Indian, we initiated a contract position for an education coordinator. The duties of the coordinator will be to assist the ASC in planning and implementing professional museum training workshops, multi-media education products, and K-12 school programs. For six months in 1996, this position was held by Abraham Friendly, a Yu’pik from Bethel who has background in Native language and culture programs. Abraham spent much of his time canvassing communities about their needs in museum and cultural training and assisted Aron Crowell in the artifact preservation workshop held last spring. One of the coordinator’s roles is to assist NMAI with its Alaskan programs and interests. We are very pleased to have NMAI support for this position and look forward to this new collaborative effort.

A generous award from National Museum of Natural History board member Elmer E. Rasmuson to the Anchorage Museum Association will make it possible for the Alaska office of the Arctic Studies Center to move into newly refurbished office and laboratory space adjacent to the Anchorage Museum of History and Art (AMHA). Major support for the expansion is being provided by Anchorage Mayor Rick Mstrom and the Municipality of Anchorage, which owns the building and donates space and services to the ASC as part of its unique partnership with the Smithsonian Institution. Both the ASC and the AMHA are part of the

new arctic studies center offices at the rasmuson center

by Aron Crowell

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new Rasmussen Center, launched with a public Naming Ceremony on September 17, 1996 to honor life-long museum support and leadership by Elmer and Mary Louise Rasmussen. The Rasmussen Center will continue to expand over the next decade to include an entire city block of municipal and Smithsonian museum and research facilities. Major credit for the success of the current expansion and for her long-term vision of partnership and growth belongs to AMHA Director Patricia B. Wolf. Large donations of time and professional expertise were provided by Anchorage Museum Association board members, especially architect Michael Mense, interior designer Cathy Kerr, and computer consultant Theresa Karrish.

The move to its new facility comes as ASC's northern bureau completes a third year of operation, and will support the steady growth of its research, education, and exhibit programs. A multimedia computer lab will come on-line at the new center, for research use, classes, production of educational CD-ROMs, and Internet outreach. An archeological laboratory will provide artifact storage and work space for Aron Crowell's on-going Alaska research program, and accommodate other research projects by Smithsonian fellows, interns, and visiting scholars. Alaska Native artists, students, and community scholars will use the Center for the study of Smithsonian ethnographic collections and other projects. The goal is for the facility to evolve into an international research center promoting the cross-fertilization of scientific and indigenous knowledge systems.

The new offices opened in early January 1997. The ASC is currently accepting applications for internships and fellowships to be conducted at the Anchorage facility. Topics include archeology, cultural studies, education, and museum studies. In some cases, travel funds and living stipends can be arranged through programs offered by the Smithsonian Office of Fellowships and Grants.

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Alaska Museum Studies Program Travels to Washington, DC

by Aron Crowell

Seventeen students, teachers, museum staffers, and Alaska Native artists with the ASC-University of Alaska Museum Studies Program made an exciting research expedition to Washington, DC in March, 1996, led by co-instructors Dr. Aron Crowell and biologist Dr. Dave Norton (Ilisagvik College, Barrow). The group spent a week exploring Washington’s museums and archives, gathering data and ideas to take back to tribal and community museum projects in Alaska. The trip capped the Spring semester class “Fundamentals of Museum Studies,” part of an 18 credit museum studies program taught via statewide audio conference by Norton, Crowell, and paleontologist Roland Gangloff at the University of Alaska, Fairbanks.

The real focus of the trip was three days of behind-the-scenes research and collections study at the NMNH Museum Support Center (MSC) in Silver Hill, MD. Students assisted Kodiak Island skin sewers Susan Malutin and Grace Harrod in their close study of an 1883 Alaska ground squirrel parka from the village of Ugashik. The parka, which is beautifully decorated with strips of sea otter, mink, weasel and caribou, is being replicated for the permanent collection of the Alutiq Museum in Kodiak. The garment is part of the William J. Fisher ethnographic collection from southern Alaska which will be featured in the joint ASC-Anchorage and Alutiq Museum exhibition Looking Both Ways (1998). The entire Fisher collection is also being documented on a CD-ROM catalog, now being authored in Anchorage by Crowell and ASC researcher Dee Hunt.

Students also helped kayak builder Joe Kelley of the Kodiak Area Native Association and Chris Cunningham of Sea Kayaker magazine to “take the lines” from an angiaq skin boat model in the Fisher collection. Kelley plans to build a full-sized boat (over 30 feet long) in Kodiak, using data from the Fisher piece as well as historic descriptions and a reference collection of angiaq frame parts recovered
at the Karluk 1 archeological site. Angiaks were once used for war, trade, and long-distance transport by the Alutiiq people of Kodiak, the Alaska Peninsula, and Prince William Sound, but most were destroyed or confiscated by Russian fur traders in the late 18th century. Recreation of the boat in Kodiak in coordination with the Looking Both Ways project will be a milestone event in the on-going Alutiiq cultural renaissance.

Participants in the Washington trip included students and cultural specialists from a number of Alaskan communities: Shawn Dickson and Patricia Lekanoff-Gregory (Unalaska), Elizabeth Pontil, Ellen Lester, and Judith Scherer (Kodiak); James LaCas, Judy Cooper, and Tricia Hansen (Anchorage), Vera Weber (Anaktuvuk Pass), David Ramos, Sr. (Yakutat), and Vivian Johnson (Bethel). Funding for the trip and the Museum Studies Program was provided by an education grant from The Pew Charitable Trusts.

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Other News and Highlights from the Anchorage Office

New Connections for Museums and Native Americans was the topic of a well-attended colloquium at the annual Museums Alaska meeting held in Anchorage October 9-11, 1996. The session, organized and chaired by Aron Crowell, included presentations by speakers Alysse Sadongel (National Museum of the American Indian), Stephen Loring, Gary Selinger and Jonell Larson (University of Alaska Museum), and Steve Henrikson (Alaska State Museum).

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Planning and research activities for the Looking Both Ways exhibition and related programs continued with major funding from the National Endowment for the Humanities and the Smithsonian Special Exhibitions Program, as well as Alaskan corporate donations from ERA Aviation, Totem Trailer Express, the National Bank of Alaska, and Apple Computer. The exhibition Working Committee met for intensive discussions about the project, and exhibition curator Aron Crowell and Alutiiq consultant Gordon L. Pullar (Department of Alaska Native and Rural Development, University of Alaska, Fairbanks) traveled to Kodiak to meet with the board and staff of the Alutiiq Museum, Kodiak Island elders, and other interested groups.

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A planning workshop for the Bering Sea Impact Study (BESIS) on global climate change was held by the International Arctic Science Committee at Girdwood, Alaska on September 18, 1996. This multinational program will conduct coordinated research into how physical, biological, and social systems of the Bering Sea region will be impacted by global warming over the next century. Over 50 U.S., Russian, Canadian, Japanese, and Chinese scientists participated in the workshop. Crowell is a member of the Steering Committee, and led the social science planning session.

COLLECTIONS RESEARCH

VISITORS

An important function of the ASC program is to facilitate research and research training in the arctic and subarctic collections at the National Museum of Natural History. In 1995, visitors included David Gregg (Ph.D. candidate at Brown University) who is preparing a dissertation on the cultural consequences of radical new technologies, focusing on the impact of firearms on Native Alaskan cultures. Gregg examined gun-related paraphernalia from Alaska and Siberia. Cath Obehotzer (Cobourg, Ontario) continued her long-standing study of Algonquian clothing during her research visit. Interest in the lifestyles of early 19th century Mackenzie Inuit and Dene people from the Mackenzie River district of British North America (now Canada) brought both Christopher Hanks and later Father Bern Brown from Colville Lake to examine the Robert Kennicott collections. The Kennicott collections (1858-62) are among the earliest systematic collections acquired by the fledgling Smithsonian Institution and are being considered for a future exhibition project. While attending the White House Conference on Aging, Alaska delegates Clarence and Mabel Irrigo (Nome) made a brief visit to examine photographs in the National Anthropological Archives. Mr. Irrigo had worked for Henry Collins in Gambell on St. Lawrence Island in 1928 and 1929. Edgar Folk (University of Iowa) visited in May; Yukio Sato (Ainu Association of Hokkaido) and Toyohiro Nishimoto came in June to examine the Ainu collections, and Alfix Claire looked at wooden artifacts from prehistoric sites in northern Alaska.
and Canada.
 Thus far in 1996, Steve Henrikson (Alaska State Museum, Juneau) and Janice Criswell visited to study and photograph the Museum’s collection of Tlingit war helmets and Tlingit basketry. March was a busy month. On the 4th Nuka Moller (Secretary to the Premier, Greenland Home Rule Government) examined the collections from Greenland. Shawn Dickson (University of Arkansas) spent a week examining archeological collections from the Aleutians. Overlapping Dickson’s visit was the visit of Frank Perez, a community scholar from Metlakatla in southeast Alaska. Perez, a noted Northwest Coast artist spent ten days studying, drawing and photographing bent wood bowls and model canoes. Capping it all off, the ASC hosted a group of students from the Pribilof Island community of St. George.

The ASC has been pleased to host several other research scholars during the past year. Japanese archeologist Kiyoshi Yamaura of Rikkyo (St. Paul’s) University in Tokyo spent his sabbatical year with us studying the archeology of the Russian Far East where he has lately been conducting excavations in collaboration with Russian colleagues. This was our second year with Yamaura, his first having been a Smithsonian fellowship year in 1974. It was particularly exciting for us to have his assistance during an important planning year for the forthcoming Ainu exhibit project.

A second visitor, Natalia Fedorova of the Russian Academy of Sciences (Urals Branch) in Yekaterinburg, spent four months at the ASC working with Krupink and Fitzhugh on the Living Yamal project. Fedorova was supported by a Fulbright Fellowship and spent most of her time preparing a report on results of our archeological excavations in the Yamal. A highlight of her visit was a lecture she delivered to Smithsonian specialists in art and archeology hosted by the Freer Gallery of Art.

Mary A. and Edgar Folk conducting physiological research on hibernating grizzly bears in Alaska during the 1960s. (staff photo)

ST. LAWRENCE ISLAND PREHISTORY

A Smithsonian research fellowship supported Don Dumond during a stay at the Arctic Studies Center from mid-January to May 1995, to re-study collections from the Hillside site on St. Lawrence Island initially reported by Henry B. Collins, Jr., in 1937. Dumond also gave attention to collections from the other Olkvik/Old Bering Sea sites in Gambell, allowing him to assess the relative dating of the Hillside site as the earliest of those excavated. Previously, Dumond studied the other half of the unpublished Hillside house collection excavated by James L. Giddings in 1939, held at the University of Alaska. He has corresponded with Hans-Georg Bandl regarding his later excavations at the Hillside site (still pending publication), communicated with Edmund Carpenter regarding the artifacts excavated by St. Lawrence Natives at the same site, and has also examined comparative material from the Olkvik site at the

Jacob Semenooff inspects an umiak model at the Smithsonian’s Museum Support Center. (Stephen Loening, photo)
University of Alaska. A visit to Gambell in summer of 1996 enabled Dumond to prepare a detailed site map.

Dumond now believes that the temporal seriation by Collins of his Gambell sites is correct, but that the Giddings house somewhat predates the Collins Hillside houses. Although the Hillside collections show affinities with the Okvik site collection reported by Froelich Rainey, the latter material is almost certainly mixed and does not represent a pure component. Probably neither the Hillside nor the Okvik collections predates A.D.1, and both may date some centuries later. More definitive dating awaits radiocarbon measurements expected to be in hand by mid-1996.

Don plans to soon have a monograph ready for press. He then hopes to analyze Kurigaitvik site excavated near Wales in 1936 by Collins—also unanalyzed.

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MY VISIT TO THE SMITHSONIAN

by Ingrid Johnson

In the summer of 1994, I was working at the MacBride Museum in the southern Yukon Territory researching beadwork objects which had originated in the southern Yukon and adjacent coastal areas over the past century. This phase of the study was focused on communication with other museums in North America and Europe which housed similar collections. We were hoping to learn of the existence of other beadwork objects, trace collecting expeditions, and perhaps get some valuable clues about the original makers and owners of some of the objects. One of the museums we contacted was the National Museum of Natural History in Washington, D.C. Our inquiry was forwarded to Stephen Loring of the Arctic Studies Center, and it was then that the adventure began!

Stephen invited me to apply for a Community Scholar Award through the Smithsonian’s Native American Awards Program. Not daring to be too hopeful, I completed and returned the application in January of 1995 and was happy to learn in the spring that I had been accepted for an award! It meant that I would be able to travel to Washington, visit the Smithsonian, and continue my research with the Northwest beadwork collection (gloves-on!). So in October of 1995 I traveled to Washington where I made many fascinating discoveries, some of them about beadwork collections.

I can’t hope to include all of my impressions in this short article, but suffice it to say that I found the Smithsonian awesome! Traveling thousands of miles to the eastern United States, to the seat of American tradition and democracy, was for me a culturally-dislocating experience to say the least! I had been born and raised in a small inland Tlingit settlement in the southern Yukon and had most recently been studying in the relatively small and enclosed world of the Anthropology Department at the University of British Columbia. Within the vast landscape of Washington and the Smithsonian, the Arctic Studies Center offices both downtown and at the Museum Support Center in Maryland provided a much-needed place of security and familiarity.

My greatest challenge in approaching the collection was to focus on a small but significant part of it—a segment that would perhaps tell a larger story. The temptation to try to research more or all of the beaded objects was never very far away. They are splendid to look at. Many carry with them only a provocative hint of their origins. Some are hauntingly beautiful and mysterious! However, with Stephen’s help, I was able to select a manageable number of objects and to explore the many avenues of information stored away in drawers and records.

I had the opportunity to view hundreds of Northwest Coast moccasins, bags, drums, dance dress, boxes, etc. Of these, I chose twenty-five for further study on the basis of their origins in the northern Northwest Coast and adjacent interior lands. I examined the object documentation and the accession records for each. I was impressed by the seriousness and dedication of the collectors working on the Northwest Coast in the last century. Often it was the collectors’ own words in the accession records which conveyed this seriousness, and also evidence of a sense of urgency in their work.

Finally, I was able to work closely with five of the artifacts: three dance bags, a pair of moccasins, and a woman’s hair ornament. By viewing them closely, it was possible to see the complexity of construction and the intricacy of their design. It was also possible to get a sense of the care the collector gave to selection and labeling of each object, still evident in the preserved original marking and tagging materials. Although more than a century has passed since some of the objects were collected, it is
still possible to feel the excitement of discovery and “newness” that must have been experienced.

Those objects I did not have the time to work with more closely Stephen kindly photographed for me for later study. Additionally, I had the opportunity to scan through the rich resources of photo archives and reference libraries, a process which enabled me to locate other interesting information, some of which helped me to further contextualize the history of museums and collections. Additionally, my research benefited much from being able to converse on-site with many knowledgeable and interested people, all of whom offered information sources, opinions and ideas. I was also given the opportunity, albeit limited, to simply be a museum visitor, to peruse the displays, particularly those to do with North American Indian cultures.

My time at the Smithsonian not only provided me a quick-study of one of the oldest Northwest Coast collections in the world, made largely at a time when collectors feared for the imminent diminution of First Nations traditions and peoples, but also afforded me a glimpse inside the world of the museum in the larger sense - the cultural sphere of which the Northwest Coast beadwork objects are now part. The most interesting aspect of studying beaded objects in museum collections is the presence of the many layers of culture and tradition in which the objects are embedded. These may be the original First Nations culture from which the objects emerged at a given time in history, or it may be the museum culture of which they are now a part; or it may be any number of variations of these, to do with present-day women’s traditional work, for example, or to do with present-day connections and meaning as seen by beadworkers themselves. Importantly, the objects may serve as channels for interpretation of one cultural world by members of another. This was a fascinating experience, an adventure I will not soon forget. It has fostered understanding that will continue to resonate in my future work with museums.

I owe much to Stephen for his kindness and patience, for his fine hand at photography, his unfailing generosity and sense of humour. Thanks, too, to Bill and Lynne Fitzhugh, April Wright, and all the ASC family for their wonderful hospitality, and to the Office of Fellowships and Grants for their support.

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NATIVE ARCHIVES: IMPRESSIONS

by Stage Silook

I come from the village of Gambell, on St. Lawrence Island, as have all my ancestors on my Father’s side. My Father’s father was Paul Silook, who is referred to as the first Native Alaskan ethnologist by some folks at the Arctic Studies Center of the Smithsonian.

In the late 1920s and throughout the 1930s, my grandfather assisted every archeologist that worked on St. Lawrence Island. I grew up with stories about his intelligence, his writing, and his work with the various missionaries and archeologists that came to Gambell. Respect for him still is strong through the memories of his children, now themselves elders. My Aunt Estelle Oozevaseuk initially told me about the writing that Paul had done for Henry Collins. In 1995 I traveled to Washington, D.C. on a research grant from the Office of Grants and Scholarships of the Smithsonian Institution to study his work, along with the material collection of St. Lawrence Island.

With the American in me completely at odds with the Native American in me, I was ambivalent about visiting the capital of the “conquered,” but that is an entirely different essay. However, I wasn’t the least bit ambivalent about my feelings about the drastic temperature change. I’m Yupik Eskimo – enough said. Luckily, the spirits about D.C. took pity on me and the heat was bearable.

In my mind I suppose I had an image of a few, faded documents I would devour (memorize?) in a few hours before moving onto the visual imagery. Three days later I had not finished reading everything my grandfather had written or contributed to the archives.

Needless time to look through the material collection, I had to settle for receiving copies in the mail to complete my study.

Awestruck – I was awestruck! My Apa (grandfather) was everything his children boasted, and then some. This wasn’t the work of a helpful local jotting down a few items of interest for the white man; this was the work of a serious scholar dedicated to a profession. Hundreds of pages recorded everything from births to deaths, to excavations journals, hunting tales, wind and weather information, games, rituals, marriage customs, family relationships, and hunting techniques.

He described my clan’s whaling rituals and the “moon worship” ceremonies of the other clans. Dreams were interpreted, constellations explained, and he shared the Yupik view of animals and how their spirits were regarded. Thorough and meticulous, Apa told of things many others could or would not speak of.

I was acutely aware that these things were not meant for my eyes. He would not let his children read the things he wrote, having made his conversion to Christianity, and, obviously, science. It is my belief that, translated into Yupik terms, Christian concepts were in fact themselves converted into ancient Yupik cosmology, and the early conversions were not quite what the missionaries intended. Nevertheless, believing in the inevitability of change, he embraced the new ways wholeheartedly and accomplished amazing things with his rare (for his time) bilingual and literary abilities.

Unfortunately, he lived in a time when his achievements would never be credited to him. I’m certain he handled this with Yupik humility. Still, it must have been frustrating for him to have been a Yupik man in a society largely blind to other cultures.

Throughout his letters he gave accounts of the progress of his children. He expressed pride in my father, Roger, for grasping the hunting responsibilities of a man at the age of eight. Paul’s work with the archeologists was a much needed source of income for a large family. So, the traditional tasks were given to my father while his brother, Henry, was to assume the educated and
scientific expectations set forth by Paul’s achievements. In fact, one of Henry’s Yupik names was Pakhīguitaq, or Shovel. Gifted and intelligent, Henry unfortunately died prematurely of an alcohol-related car accident.

My father, meanwhile, fathered and step-fathered eight children. His strong sense of responsibility prevented him from succumbing to the powerful influence of alcohol. Hardworking and self-sufficient, he, too, believed that the old ways were fading and sought to expose us to modern opportunities by moving to Nome when I was six years old. By the time I was 13, he’d become disillusioned and moved us back to Gambell, determined that we learn about our culture.

While professing not to know too much, my father is a wealth of information. He is now an elder with many stories and much knowledge of his own to pass on. Delegated to what was considered the lesser role, he is now rich in ways not measured by Western standards. Paul would be proud.

I am proud to come from the lineage of Paul Silook. His contributions toward Yupik education will be many in the years to come as his work is converted into materials for bilingual education, children’s books, art, etc. I suspect that in my Uncle Henry’s lifetime he came to realize what it meant to be brown-skinned in America, something I wonder how much my grandfather perceived. Perhaps the things expected of Henry were a heavier load than anyone realized. My personal hero is Saavluk, my father. He lives and is what has proven valuable and sustaining after the 60 or so years since my grandfather set out into the new world so eagerly.

My trip to the Smithsonian was an eye opener in many ways, and in some ways was my pilgrimage to Mecca. Yet, it raised more questions about repatriation, subsistence digging, and cultural identity than I was prepared for. I’ll always be grateful for having had an opportunity that challenged me as an artist, daughter, grand-daughter, and Native American. I will continue to grow from it.

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**UPCOMING EVENTS AND PROJECTS**

**THE LABRADOR PROJECT**

*by Bill and Lynne Fitzhugh*

While Newfoundland prepares for the arrival of the *Matthew* and the quincentennial celebration of John Cabot’s discovery of Newfoundland and Labrador, the ASC has initiated a public education program under the banner of “The Labrador Project.”

Although the “Labrador Project” is still in its infancy, much has happened since the idea germinated on a West Timpanogos adventure trip last May. The concept seems now to be developing into two distinct but related initiatives, a festival of Labrador cultures in Washington, and an ongoing series of outreach programs and partnerships with Labradorians working in cultural activities and education.

Discussions in Labrador over the summer centered on the need for people there to see firsthand what the Smithsonian has to offer in the way of resources and opportunities. Viewing the Labrador collections and archives, meeting with cultural center people and craft sales experts all will give Labradorians a better chance to visualize potential partnerships. We began with a two-day meeting at the Smithsonian in late December among a group of Labradorian representatives. Collaborative projects are among
from these sessions have become the long-term focus of the Labrador Project. Meanwhile, ideas for Washington activities celebrating Labrador’s aboriginal and mixed cultures on the 500th anniversary of European discovery seem to be taking hold. Perhaps most exciting are plans for a major Labrador unit in the 1999 Festival of American Folklife where on the National Mall, for two weeks every summer, the Smithsonian Institution produces an event which is attended by some one million visitors. As described by the Folklife Center at the Smithsonian, the Festival is a research-based educational “museum without walls” devoted to grassroots cultural heritage. The 33rd annual Festival in 1999 will feature musicians, artists, performers, cooks, craftspeople, and scholars, who will demonstrate, present, and discuss the living cultural traditions of Labrador and Newfoundland. Being both celebratory and educational, the program will run daily from 11:00am into the evening, with about fifty participants from Labrador and Newfoundland who will sing songs, demonstrate crafts, tell stories, cook everyday and celebratory dishes, illustrate various occupational skills, discuss how they live their daily lives, and address issues of cultural identity, history, and heritage. Visitors will be invited to join in, learning songs and dances, asking questions, tasting foods, trying their hands at new things, and learning about grassroots culture directly from the people who maintain and create it.

Initial prospects also look good for two exhibitions—one of hooked rugs made by Labrador settlers in the early decades of this century under the auspices of the Grenfell Mission, the other a retrospective of traditional and contemporary crafts from members of the three main ethnic communities. The Canadian Embassy is one of several venues interested in hosting exhibitions.

The King and Jean Cummings Charitable Trust Fund of Maine awarded a grant for planning work in Labrador last summer and supported our fall initiatives, and The Walter and Duncan Gordon Foundation of Toronto which also supported the December meeting. We have joined the Folklife Center staff in seeking $300,000 in underwriting for the Folklife Festival program and are seeking donors and venues for exhibitions and other Washington events.

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BERGY BITS
NEW ACCESSIONS AND DONATIONS

The Arctic Studies Center is thrilled to announce the recent acquisition of a superb collection of over 130 contemporary carvings and ethnographic objects, primarily from the Barrow, Alaska area collected by Edgar and Mary Folk. The collection provides a wonderful addition to the Smithsonian’s holdings in that it substantially enhances the value of earlier collections obtained from the same localities by Smithsonian researchers in the late 19th century. The Mary Arp Folk Collection of Eskimo Art and Artifacts dramatically attests to the continuation of certain “traditional” styles of craft production and documents the direction and change of various Eskimo art movements and initiatives. Accompanied by detailed documentation (the Folks knew many of the artists personally) the collection is noteworthy for its wide variety of carvings, most produced for the tourist market, that provides insight into Inupiat socio-economics. Dr. Folk spent part of 18 consecutive years in Point Barrow conducting medical and biological research on the nature of mammalian response to extended periods of light and dark.

The Arctic Studies Center gratefully acknowledges the donation of a nearly complete run of the journal Arctic by Dr. Stanwyn Shetler (Curator of Botany Emeritus, NMMH) to the ASC’s Henry B. Collins’ Library. Dr. Shetler has long standing research interests in northern botany.

In June 1995, Stephen Loring concluded negotiations with John Knight, an antique dealer in Baltimore, who
presented a 19th-century Thule Eskimo narwhal-tusk harpoon (catalog number: 426558) to the National Museum of Natural History, a valuable addition to the National Collection. Mr. Knight had acquired the harpoon at a Philadelphia auction around 1980. It is believed to be a specimen brought back from Greenland by Robert Peary, or by one of the Peary relief expeditions between 1893-1895.

**Dr. Joel Halpern**, Professor Emeritus, University of Massachusetts/Amherst donated an exquisite set of three dolls by Alaska’s premier Inupiat doll maker Ethel Washington (1889-1967). Basil and Susan Hedrick have written a short biography of this remarkable woman from Kotzebue: *Ethel Washington: The Life and Times of an Eskimo Doll Maker* (Alaska Historical Commission Studies in History 31, 1983). Halpern purchased his dolls from Ethel Washington in 1950 during the summer he worked with Froelich Rainey and Helge Larsen at the archeological site at Deering. The Halpern dolls, a family of three dressed in exquisite detail—a Washington trademark—are the second Washington doll family to be accessioned into the National Collection. The **Caroline Van Hoose** collection, acquired in 1993, also contained a set of Ethel Washington dolls, one of which is now included in the “Mini-Crossroads” exhibit touring the Russian Far East.

**John Branson** (Park Historian at the Lake Clark National Park in Alaska), Loring, and **John Homiak** (Director of the Smithsonian’s National Anthropological Archives) were instrumental in arranging for the acquisition of the **Frederick K. Vreeland** photography collection. The collection of almost 3000 images includes extensive materials from the Lake Clark area taken during a visit in 1921. It also includes hundreds of photographs taken among the Navajo, Hopi and Zuni in New Mexico, Arizona and Colorado (many from ca. 1900) and among the Blackfeet in Montana (1930’s) and the Cree in British Columbia (1911-1912). The collection was donated by **Robert W. Vreeland** of San Francisco. The Vreeland collection is a significant acquisition providing insight into a number of Native American societies during a time period that is not well represented in museum holdings. The National Museum of Natural History wishes to acknowledge the foresight of John Branson and Frederick’s son Robert Vreeland in making the collection available to the Smithsonian.

**Yahoo!!
ASC Web Site**

The Arctic Studies Center homepage on the World Wide Web was launched July 24, 1996 to the tune of over 30,000 hits within its first few days live on the Internet. It was chosen on the Web browser Yahoo! as the “pick of the day” on its first day out, and then as the “pick of the week” with a favorable review by the folks at Yahoo!:

An entirely different kind of interesting is what you’ll find at the Arctic Studies Center, the latest addition to the web presence at the Smithsonian Institutions National Museum of Natural History. The Center is “dedicated to the study of northern peoples, their history and environment.” Here, you can, amongst other things, read about a native culture on the Yamal Peninsula of Siberia, follow a team of curators as they put together a new exhibit, or learn about the collaboration between the Repatriation Office and native people to determine the future of Native American objects currently in the Museum’s collection.

This is a huge honor in cyberspace, and marks the ASC site as one of the best on the Web. Analysis indicates the ASC site has increased viewership of the NMNH site by 15-20%.

The site was featured shortly thereafter at the “Smithsonian On-Line” tent at the Smithsonian’s 150th Birthday Party On the Mall, August 10th and 11th, one of the most popular tents at the celebration. ASC consultants **Ted Timreck** (Spofford Films), Kathy and John Prusinski (Cybergraffix) as well as ASC curators **Anne Stone** and **April Wright** participated in big-screen presentations and more intimate information sessions in the On-Line tent.

Two additional site upgrades are planned within the launch year, including areas geared to children (with games and other kids’ stuff), an elvish wildlife page, information on upcoming exhibits, field reports from the scientists, biographies of staff members and colleagues, scientific papers, updated publications lists, the ASC Newsletter on-line, and much more. Please visit us at [http://www.nmnh.si.edu/asc](http://www.nmnh.si.edu/asc) or access the ASC homepage from the NMNH homepage. The ASC welcomes your comments and suggestions.

**Travel and Events**

This year has been a busy one for ASC staff—so much that we have lost sight of each other for months on end. Apart from field research of which more will be said in our next newsletter, the following are of special interest:

**Igor Krupnik**, Bill Fitzhugh, and Deb Halk-Hansen traveled to Khabarovsk for meetings with Russian Far Eastern museum and government officials in March, to negotiate the tour of Crossroads Alaska Museum. Later, during August, Greta Hansen, our departmental reas-


vator, visited the Russian Far Eastern museums to discuss details of the exhibit tour, accompanied by Olga Shubina of the Yuzhno-Sakhalinsk Museum.

During the summer, Aron Crowell conducted research in several areas of South Alaska; Stephen Loring was with a team in the Western Aleutians for a full three months; Krupnik conducted work in Chukotka; and Fitzhugh conducted a third season of archaeological studies in Yana.

Lyne Fitzhugh spent six summer weeks in Labrador with Doris Saunders, part of that time in Goose Bay and part in the islands off Cartwright. In October, Crowell, Fitzhugh, and Krupnik participated in a special international meeting on Native Development and Self-Determination organized by Gordon Pullar and the University of Alaska at Alysksa. Loring was also in Alaska this fall for the Museums Alaska and AFN meetings. He spent a day in Homer talking to school children. In the evening, he gave an illustrated lecture at the Pratt Museum.

Finally, following Fitzhugh's trip to Japan to make the official arrangements for the Ainu exhibit, he returned via Bonn, Germany, where he met Krupnik and they settled plans for an exhibition of the Living Yamal project be mounted by the Kunst un Ausstellungshalle, a fine new art museum supported by the Government of Germany. Meanwhile, Chisato and David Dubreuil departed to Hokkaido for research with the Ainu people.

Stephen Loring was in Los Angeles for a few days in February as part of the Smithsonian's Voices of Discovery program held in conjunction with the opening of the Institution's 150th year anniversary exhibition, America's Smithsonian. Stephen presented an illustrated lecture, "The Smithsonian's Arctic Adventure" at Los Angeles elementary schools and at the Los Angeles Children's Hospital. While in LA Stephen, accompanied by Tiane C. Benson (NMNH Associate Director Development and Public Affairs), had the opportunity to discuss ASC programs and aspirations with a number of prominent community leaders and UCLA administrators at a reception hosted by Tom and Kay Stoever who had participated in a Smithsonian travel cruise in the Bering Sea in 1993.

Upon his return from LA Stephen received the following letter from a 5th grade student at Roscomare School:

"Thank you for coming to our school and for making a great presentation. I think that the Arctic Studies Program is a great idea for kids to find out more about the Arctic. You seem to be a great Anthropologist. I have been to the Smithsonian Natural History Museum and you describe it pretty well.

"I thought that your story about the caribou stomach was interesting. You know—when people would take out the caribou stomach, hang it up in their houses and let it rot. Then they would eat the rotted food. It would taste like sour cole-slaw.

"Once again thank you. I now know more about the arctic.

"Thanks,
(signed) Audrey Lapiner."

Stephen Loring participated in a conference at the British Museum: "Imagining the Arctic: the Native Photograph in Alaska, Canada and Greenland" organized by Jonathan King and Henrietta Lidchi of the Museum of Mankind in April. Loring presented a paper "In Tornat's Realm: the 19th century photography of Moravian Missionaries in Labrador". National Museum of Natural History anthropologists William Sturtevant and Paula Fleming were conference discussants. While in England Loring was able to examine the Newfoundland and Labrador archeology and ethnological collections at the Museum of Mankind and central arctic collections and memorabilia pertaining to the Franklin Search Era at the National Maritime Museum in Greenwich.

As reported in the Anchorage Daily News of October 8, 1996, Smithsonian Institution Secretary I. Michael Heyman visited Alaska this October and spent some time at
the Anchorage Museum of History and Art (AMHA) and the ASC Alaska Office. While his visit to the state was the first by a Smithsonian Executive, Heyman is no stranger to Alaska. Earlier in his career he participated in mediation between Native Corporations and arbitrated some issues after the Alaska Native Claims Settlement Act was passed by Congress.

Concerning the Anchorage Museum and the State of Alaska, Heyman proclaimed "this is the singular best example of the kind of affiliation I want to do." Heyman’s comment comes in the aftermath of a decision by the Smithsonian Regents to foster new relationships between the Smithsonian and regional museums and cultural institutions for collection-sharing and research collaboration.

Kudos

In 1996 the Alaska Anthropology Awards for student papers were won by Deanna Kingston (University of Alaska, Fairbanks) and Erica Guyer (Brown University) in the graduate and undergraduate divisions, respectively. Both Deanna and Erica spent their summers at the ASC. Deanna is working at the Smithsonian’s Human Studies Film Archives on the Father Bernard Hubbard Oral History Project under a grant from NSF, and is doing research with the photography of Henry B. Collins in the National Anthropology Archives. Erica spent the summer as an intern working with Bill Fitzhugh and Christopher Nagle on Labrador Dorset culture studies, and is now back at Brown University.

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Ben Fitzhugh was in Old Harbor, Kodiak Island in the summers of 1995 and 1996, directing an archeological field school for Old Harbor grade-schoolers. The project was intended to encourage younger generations to find a sense of pride in their cultural heritage. "Those very things that were being discouraged for so long are now being encouraged at every level," Fitzhugh is quoted in the Anchorage Daily News on 5 June 1995. The work produced, among many other things, a knife which may be up to 4,000 years old. (Kodiak Daily Mirror, 5 June 1995)

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Congratulations to the Alutiiq Museum for its recognition by the Kodiak Chamber of Commerce as the “Business of the Year” for 1995. As reported in the Tundra Times, 6 Dec. 1995, the Museum and Archaeological Repository was noted for its efforts in “providing guidance in the development and promotion of a diversi-

fied economy for the Kodiak region.” A co-recipient of the award was Natives of Kodiak, which shares space and works closely with the Museum. “The Alutiiq Museum has quickly become an important visitor attraction, making Alutiiq culture widely accessible to visitors for the first time,” said Wynetta Ayers, Executive Director of the KICVB. (Tundra Times, 6 Dec. 1995)

Dr. Richard Knecht and Philomena Knecht deserve much credit for the creation and success of this museum. Now they are “museum-building” in Dutch Harbor, Unalaska.

Volunteers

Catherine Langrehr (Bryn Mawr) worked as volunteer intern with the Arctic Studies Center during the summer of 1995. Catherine undertook archival research and translated 19th century manuscripts pertaining to exploration along the northern coast of Labrador and in the northern Canadian Barrens west of Hudson’s Bay. She worked with 19th century photographic archives and translated a pair of 19th century archeological treatises from an obscure European journal.

Vivian Morris is one of the Smithsonian’s unsung heroes, one of many volunteers that greatly facilitate the work of the Institution. Vivian works behind the walls of the Castle helping to direct public inquiries to the appropriate offices and departments.

For three years now (in between vacations in Siberia and Svalberg) Vivian has been spending most Wednesdays working in the ASC laboratory at the Museum Support Center (NSK - where the collections are housed) alternating between processing archeological materials and collections from the Smithsonian’s editing and cataloging the papers of Everest Peary and Whittlesey (Labrador explorer-geologist 1900-1974).

Robert Hicks is another generous soul who has been volunteering for the ASC, and whose hard work has contributed to the publishing of this newsletter.
We also want to thank Dave Dubreuil for his volunteer efforts on behalf of the ASC’s Ainu exhibition project. Dave has been working on fund-raising and exhibition planning.

Transitions

The ASC feels deeply the loss of colleagues Sasha Pika and Richard Condon, researchers lost in a boating accident in Provideniya in late summer 1995. Their contributions to arctic research and peoples were monumental, and their friendship was greatly valued. Igor Krupnik and Bill Fitzhugh have written obituaries (see below) that document the immense contributions made by these relatively youthful scholars to the Arctic community.

The ASC welcomes Dr. Charlotte Heth as a new member of our Advisory Committee. Dr. Heth is the Director of Public Programs at the National Museum of the American Indian and is a specialist in ethnomusicology.

Now there are two Dr. Fitzhugh practicing archaeology in the north! In October Bill’s eldest son, Benjamin Fitzhugh, successfully defended his Michigan Ph.D. thesis, “The Evolution of Complex Hunter Gatherers on the North Pacific: A Case Study from Kodiak Island, Alaska” and in January, he and his wife, anthropological linguist Laada Bilanyuk, delivered themselves of a baby girl, Laska Tatiana Fitzhugh, making “grand” and “great” of the +1 and +2 generations!


The ASC congratulates Anne Henshaw on her new position at Bowdoin College, Brunswick, ME. Anne previously worked as a visiting scientist at Arizona State University and was a member of the ASC’s Frobisher research project. Her 1995 dissertation for Harvard, “Central Inuit Household Economies: Zooarchaeological, Environmental, and Historical Evidence from Outer

Frobisher Bay, Baffin Island, Canada,” is one result of the Meta Incognita Project research in 1990-1994.

The Arctic Studies Center is fortunate to have Chisato “Kitty” and David Dubreuil on board as the Ainu Project Coordinators. The Dubreulis came to Washington, DC from Washington state in November of 1995 to begin work on the daunting but exciting task of mounting an exhibition on Ainu culture, now set to open at NMNH in mid-1999. Kitty, who is part Ainu herself, earned her Master of Arts in Art History from the University of Washington. David, also a Native American person (Mohawk-Huron), completed graduate work in biology and environmental sciences. The ASC welcomes them with thanks for the hard work they have already done, and good wishes for the project in the future.

We would also like to welcome Anne Stone to the ASC as the new Museum Program Specialist, replacing Kim Wells in the position. Anne came to the ASC from The National Museum of the American Indian. She has lived and worked in Sitka with the Friends of the Sheldon Jackson Museum. She is a welcome addition to the team.

April Wright is still working with the ASC on a project basis. She is taking graduate classes in Art History at the University of Maryland and is applying to graduate programs in that field, to begin in September 1997. April has been the managing editor for this Newsletter issue.


William Fitzhugh fitzhugh@ic.sis.edu


Smithsonian Institution, in Arctic Research of the United States, Fall. 1996. (with S. Loring, A. Crowell, and I. Krupnik)
