


ASC Newsletter

# ARCTIC STUDIES CENTER



## NEWSLETTER

NATIONAL MUSEUM OF NATURAL HISTORY, SMITHSONIAN INSTITUTION  
[www.nmnh.si.edu/arctic](http://www.nmnh.si.edu/arctic)

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Number 6

### NOTES FROM THE DIRECTOR

#### Jesup II; Life after *Crossroads*; and SI "Affiliation" Programs

by Bill Fitzhugh

Several years ago Igor Krupnik and I proposed a broad-based Jesup II research consortium for international North Pacific studies as we approached the five-year Jesup Centennial era beginning in 1997. Although the prospect for funding a Boasian-style program remains elusive, the six years between the 1991 closing of *Crossroads of Continents* and this past November's Jesup centenary conference ("Constructing Cultures: Then and Now") hosted by AMNH has seen a flood of trans-Beringian collaborative studies. The questions "Whither Jesup II?" and "Is there life after *Crossroads*?" seem appropriate to raise as we contemplate changes in the transformation-rich dateline environment. What are we gaining and losing here? Perhaps Igor's round-up of the AMNH conference will provide some answers. Tune in for our next report.

Meanwhile, down in the trenches, ASC toilers have made progress in many areas. This past year we were pleased, most of all, to have hosted *Agayuliyararput: the Living Tradition of Yu'pik Masks*, a wonderful exhibition produced by Ann Fienup-Riordan and the Anchorage Museum which opened at NMNH on 24 October 1997. This show gave us months of pleasure.

At the same time, we have had to accept the reality that *Crossroads Alaska/Siberia* achieved its maximal tour of the Russian Far East with its closing in Yuzhno-Sakhalinsk in December. While we are sad to see the "Crossroads" era close, other projects advance: a special German exhibition titled *Arktis/Antarktis* featuring polar science, art, and history opened in Bonn in December with major ASC contributions. Elsewhere

in Europe, we are working with the Nordic Council of Ministers to prepare a major West-Viking exhibition in North America for 2000. And, with great pleasure, I can announce that we are planning to open *Ainu: Spirit of a Northern People* on 29 April, 1999. Our Anchorage office put on two highly successful exhibit planning workshops, and that office has become a model for the Smithsonian's new national "Affiliations" program. And our expanding web page continues to receive media prizes and notoriety. This issue reports on these, and more.

We can also report progress on publications. The English translation of *Historical Ethnographic Atlas of Siberia*; the edited volumes of *The History of Eastern Arctic Archeology*; *Archival Legacy of the Jesup Expedition* (University of Washington Press); and Lynne Fitzhugh's *Voices from the Land of Cain* (Breakwater Press) are all moving forward. A list of staff publications appears at the end of this issue.

This *Newsletter* also features research highlights. "Living Yamal" has had four highly successful seasons, and our field projects in the Aleutians, Russian Far East, and South Alaska have produced important results. Agreements have been reached with the Newfoundland Government for the scheduled return of our Labrador collections. In addition, this issue introduces an insert report series for

articles related to the Center's program that are too long for newsletter format. Our first report is an article by Chinese archeologist Yaoliang Song who presents circum-North Pacific perspectives on rock art discoveries in northeastern China.

In closing, I would like to thank the many people who have sent us messages through our web site email system. (<http://www.nmnh.si.edu/arctic>.) Your comments are always welcome and we try to reply to everyone!



*Nepcetaq* mask with face peering through a triangular shield, painted red, white, and black. One of several SI masks that were part of the *Agayuliyararput* exhibit. (Photo Barry McWayne).

# TAKING STOCK

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## THE CHANGING ARCTIC:

### New Visions for Arctic Anthropology

by Igor Krupnik

*This text was originally written as a script for the ASC video, "Peoples and Cultures of the Arctic" produced by Ted Timreck (Spofford Films) on behalf of the ASC for the "Arktis-Antarktis" Exhibit in Bonn, Germany (see this issue). An abridged version will also appear at the ASC home page (<http://www.nmnh.si.edu/arctic/>). The author thanks Bill Fitzhugh and Ted Timreck for comments to the first draft.*

Arctic anthropology and museum science are facing a new era. Recent changes in communication, mobility, and industrial and political processes have helped to bridge the huge distance that existed for centuries between the polar areas and the more southern 'cores' of respective nation states. Mass education, media, and tourism are now emerging as the main vehicles for bringing thousands of people into the Arctic environment, both physically and virtually. And finally, a new vocal constituency of northern residents and Native peoples is now making its own profound impact upon the focus, goals, and ethics of Arctic research.

These and many other factors have triggered a recent re-evaluation of the basic ideas and visual images of the Arctic shared by the general public. In a similar way, arctic anthropology is being forced to re-examine its views on how to convey this transformed image to the general public and to Northern people. The following is one of many reflections of the deep re-evaluations currently taking place within modern arctic science.

## Diversity

People still commonly visualize the Arctic "in white". They imagine it primarily as an endless frozen plain – a land of snow or an unbroken surface of sea ice. While this physical condition holds for much of the year, the Arctic also has beautiful mountains and river valleys as well as myriads of islands and bays. It abounds in the roar of the ocean surf and the sounds of life brought by migrating flocks of birds, caribou, and marine mammals. In summer it is clad in a rainbow of bright colors.

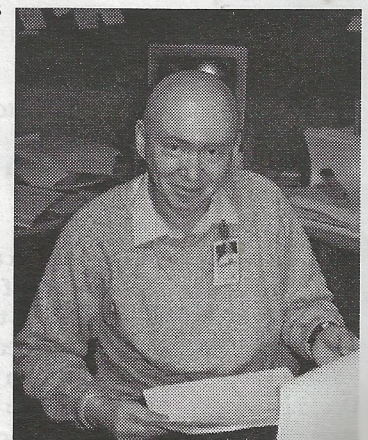
This new image of bustling Arctic life and of its amazing environmental diversity is now actively disseminated by both public TV and by natural scientists. However, the same message is yet to be conveyed with regard to the peoples and cultures of the Arctic. The North may be cold but it is neither sterile nor hostile to human cultural development. The Northern people, with their diversity of adaptations and their enduring cultural achievements, fill the Arctic with their own kind of beauty and life.

The indigenous peoples of the circumpolar world – the Indian and Inuit of North America; the Saami of Scandinavia; the Nenets, the Chukchi, and other native groups of northern Russia – all share many common traits but have surprisingly different cultural traditions. In their various ways, northern cultures celebrate the wonder of human creativity. Their material culture ranges from skin tents to permanent dwellings of various kinds and shapes; from skin boats to wooden canoes; it includes processed skins, bone, wood, and walrus ivory; gorgeous masks, decorated fur clothing, sculpture, and rock painting. The bulk of this amazing cultural diversity is still in place. Northern people continue to fish and hunt for the various land and sea game and use other resources of their ecosystems, and they still drive herds of reindeer across the tundra and the boreal forest zone in many different ways. In fact, the difficulties of Arctic life have never slowed people's ingenuity and artistic expression.

This new message of persisting diversity within the circumpolar world is the foundation of the modern science of Arctic anthropology. It is emerging as a shared vision of cultural variability, one that searches for the various origins of Northern peoples as well as for the numerous scenarios on how their life styles have emerged and how their cultural achievements have endured.

## Dynamism

As people abandon the old vision of northern cultures as uniform and homogenous in space, they similarly cease to see them as static and frozen in time. Modern disciplines – archeology, physical anthropology, genetics,



Igor Krupnik in his office, preparing yet another paper!

linguistics, and folklore and mythology studies – have revealed the incredible dynamism of peoples throughout the circumpolar world. The first people to settle the New World were circumpolar Ice-Age hunters who mastered the various ecosystems of the cold Arctic steppe at the edges of glaciers; their world was not one of warm tropical islands and forested river valleys. But neither cold nor high latitude was ever an obstacle as people settled and moved freely across tundra, sea, and ice – almost everywhere in the Arctic. Archaeologists have recovered traces of human settlement on distant polar islands dated well before industrial societies developed the airplanes, icebreakers, radio, and satellite transmission. Zhokhov is a small island 300 miles off the Siberian coast, deep in the Arctic Ocean. The island was not "officially" discovered until 1914 when a Russian expedition arrived aboard a steam icebreaker, using telegraph and sophisticated navigation equipment and charts. But recently, **Vladimir Pitul'ko** has discovered human dwellings and tools used on Zhokhov Island by its ancient pioneers over 8000 years ago.



Nunivak AK  
(James H. Baker)

This new historical dimension has profoundly changed the way we now think about the Arctic and the surprisingly rich history of its indigenous people. Preserved not in manuscripts, pyramids, or ruins of ancient cities like in southern latitudes, this record must be carefully investigated. The aim of modern anthropology, and of archaeology in particular, is to reveal this hidden chronicle of culture change and to integrate that story with our understanding of human development around the globe.

Environmentally, the Arctic is now seen by scientists as a critical "early warning" system for every climate change to affect the entire planet, and that chronicle of environmental change must also be investigated.

**Complexity**

Another challenge faced by modern Arctic anthropology is how to convey the complexities of northern cultures to the rest of the world and to Northern peoples themselves. Culture – as anthropologists see it now – is not just about hunting tools or masks or skin clothing which could be easily exhibited in museum cases. It is primarily about how people interact with their environment and with one another; how they raise their children; make war and love; create myths, praise gods, and communicate with spirits. People of the Arctic not only do these and many other things in different ways but they also arrange the various components of their cultural legacies in thousands of individual combinations.

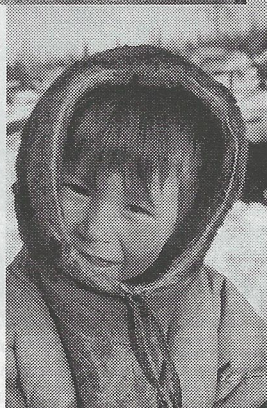
Take for example the complex, interwoven cultural expressions of the concept of humankind's relationship to the natural and supernatural world. Very little of what could be labeled "traditional Arctic religions" of the anthropological textbooks (and of public imagination) remains intact, but northern

cultures' basic ideas about human relations with the universe, about life and death, and about the divine continue to survive. Most northern people still treat the animals they hunt as honorable guests, not game, and in most places they honor the reindeer they herd more as a key to their cultural and spiritual health than as a source of income and economic opportunity. Decorated hunting tools have always expressed this particular respect together with certain ritual practices in skinning, processing, distributing, and consuming animals materials. Northern people continue to communicate with animals in thoughts and dreams, in dances and shaman songs, in the stories they tell, and in the names they give their children.

Northern cultures are nevertheless exposed to changes, as are cultures and people everywhere. They are very receptive to technological innovations, even in the most distant Arctic villages. Contacts with other people and participation in the various networks of modern society do not eradicate cultural differences; they actually create more complexity. Arctic residents of Alaska, Greenland or northern Russia are as much members of their village and ethnic communities as they are citizens of their respective nation states. They pay taxes and vote in different ways; they participate in unique political and legislative processes; and they argue for rights, stability, and progress according to the means and patterns accepted by their respective societies. This is an entirely new vision of northern residents to be disseminated by modern anthropology on behalf of all Arctic people to the public at large.



Tatitlek, AK  
Anchorage Daily News



Yamal, Siberia. (Sven Hakansson)

**Respect**

This message of complexity and diversity in Arctic cultures should now be delivered with a new sense of respect. For decades anthropologists have studied Arctic people for the sake of "pure" academic knowledge and to satisfy the curiosity of a temperate-zone public. Studies were conducted and numerous theories

were produced and advanced which rarely if ever considered what northern people themselves perceived of their culture and history. Perhaps the greatest challenge for modern Arctic anthropology is that it now faces a new, and extremely engaged, constituency.

Educated and politically active, modern Arctic people want to use anthropological and historical knowledge about their cultures to gain more rights as well as to instruct their children, to keep their languages flourishing, and to preserve their ways of life. Little of the old science of anthropology could match such a demand. To meet this, the new Arctic anthropology must master new tools. It must develop educational projects, capture visual documentation of native legacy and life styles, and record indigenous knowledge. Working with native

people, it must produce new textbooks, internet programs, and traveling exhibits to reach even the most distant northern communities. Anthropologists must learn to speak new languages other than English, Danish or Russian. In a sense, Arctic anthropology is transforming itself as quickly as the cultures it studies are developing into modern societies. The North – the land of the "cold, white silence" – is changing its image and identity. Arctic science is quickly following this lead.

### **OUR FIRST DECADE...AND THE FUTURE**

*by William Fitzhugh*

This year the ASC celebrates its tenth anniversary as a Smithsonian special program and in December 1998 completes the final year of our five year cooperative agreement with the Anchorage Museum of History and Art. Over this period, progress recorded in the pages of our newsletters provides some measure of success. Although we do not have much time for nostalgia, some "taking stock" may be in order here.

Certainly our major accomplishment during this decade has been the establishment of the Center's core program and profile. No institution today can hope to play more than a bit part in any national or global enterprise. Instead, our role is to serve as a catalyst to help mobilize resources toward goals defined in collaboration with outside interests. Perhaps the ASC's major impact at the Smithsonian has been to serve as an example of how our museum resources can become more available and meaningful to our constituency.

Part of our work has been to define what that constituency is. That definition today is very different than what it was in 1980, before the INUA exhibition and before the ASC. Prior to 1980 there was virtually no outside interest in the collections. Even scholars assumed that what was published (Nelson, Murdoch, Turner, Collins, etc) had said it all, and some Smithsonian administrators wondered why we kept collections at all.

Today the situation has changed drastically, and the ASC has helped the Institution define a new national role for its scholarship, its collections, and its educational program. The Smithsonian's Commission on the Future (*E Pluribus Unum*, 1996) identified this role clearly: regional partnerships, community programming; and sharing resources.

The Anchorage Office program provided a focus for these goals based on the strength of our collections, our staff expertise, and operational resources for research, training and education. During the past decade the ASC has mobilized these resources for a variety of projects throughout most of the circumpolar region. We have carried out research in Labrador, Baffin Island, South Alaska, the Aleutians, Yamal, and the Russian Far East, published on all these areas, and have produced exhibitions that traveled in most of these circumpolar regions. We have brought educational programs to film, radio, and the internet. And we have helped train a generation of new academic and community scholars. In this process we have identified and helped generate a new constituency beyond the academy. Northern Natives and residents and a broadened sector of the public now find interest and relevance in Arctic environmental and cultural issues and understand the importance of museum collections and roles.

Tourism, Arctic minerals, concerns about global change, and other social and political issues have come to the fore.

Our work over the past five years has charted a course and shown us some signposts for the future. A series of new international exhibitions (*Ainu*, *Viking*) are progressing, and smaller regional shows are planned for Alaska. New research projects and educational ventures have been identified. A major expansion of our home page into research documentation will add important new capabilities for regional constituents. Under a new agreement taking form between the SI/NMNH as part of the Institution's "Affiliations" program, collections will begin to move back to Alaska for exhibition and study. Also, we plan to strengthen our partnership with the National Museum of the American Indian and to expand our activities in Alaska into the natural sciences while developing more projects with local Alaskan museums.

These activities will require new investments in staff, operational funds, and capitol resources. Plans and capitol campaigns are underway within SI/NMNH and at the Anchorage Museum to find these resources. Solutions cannot be expected from the federal side alone; corporate and foundation sponsorship, Alaska State assistance, and private philanthropy will be needed. The first task is to secure current programs and staff and to locate resources for moving collections to Alaska.

#### **ARCTIC STUDIES CENTER THANKS:**

*Afognak Native Corporation*  
*Alaska Humanities Forum*  
*Alaska State Council on the Arts*  
*Anchorage Museum of History and Art*  
*ARCO Foundation*  
*Asian Cultural Council*  
*Bristol Bay Native Corporation*  
*Department of Commerce*  
*Department of Interior, National Park Service*  
*Department of States, Man in the Biosphere*  
*Era Aviation*  
*Japan-United States Friendship Commission*  
*KAH Bundesrepublik Deutschland*  
*King & Jean Cummings Charitable Trust Fund*  
*Koniag, Inc.*  
*National Endowment for the Humanities*  
*National Science Foundation*  
*National Bank of Alaska*  
*National Museum of American Indian*  
*The Nippon Foundation*  
*Nordic Council of Ministers*  
*Smithsonian Institution*  
*Trust for Mutual Understanding*  
*1<sup>st</sup> National Bank of Anchorage*

**AND ALL OTHERS FOR THEIR GENEROUS SUPPORT**

## ASC ANCHORAGE

### FROM THE ANCHORAGE OFFICE DIRECTOR

by Aron Crowell

One of the major events for the ASC Alaska Office was a three-day gathering of almost 40 Alutiiq elders, who were invited to the Alutiiq Museum in Kodiak to consider themes and materials for the upcoming exhibition *Looking Both Ways: Heritage and Identity of the Alutiiq People*. The participants discussed Smithsonian collections from the region, historical photographs, and archaeological artifacts, while bringing the perspectives of the Alutiiq community into the process of exhibit research and planning. Look inside for more about the workshop, which was covered on National Public Radio and supported by the Alaska Humanities Forum, Alaska Native corporations, and the ARCO Foundation. The other major event for ASC Anchorage took place in February 1998 when the Arctic Studies Center held a Native Museums Management workshop at the Anchorage Museum of History and Art.

In between these two events, ASC Anchorage was pleased to help coordinate the SI National Board's trip to Alaska in June 1997. Aron Crowell and Bill Fitzhugh accompanied this group of SI donors and friends as they toured the BP and Alyeska Pipeline operations in Prudhoe Bay and the Native community of Barrow, where they saw the new Inupiat Heritage Center under construction (see p. 35).

This past summer, ASC welcomed **Maria Williams** to the Anchorage office as our Education Coordinator. Maria, a Tlingit, wrote her dissertation at UCLA on Alaska Native music and dance, and she brings to ASC her experience with the Alaska State Council on the Arts and the Institute of American Indian Arts in Santa Fe. She has helped the Anchorage office expand its outreach and education programs, including professional development workshops for tribal museums around the state.

Other projects are underway. Collaborative archaeological studies of the Gulf of Alaska region with the National Park Service have moved into the analysis and reporting phase. ASC's web page will soon have a new feature developed by *Looking Both Ways* researcher **Dee Hunt** and artist **Mark Matson** – our first installment on a long-term commitment to bring Smithsonian collections on-line via the internet. And groundwork is being laid for the future movement of real Smithsonian objects to the Anchorage Museum of History and Art, where they will be more accessible for exhibits, research, and public programs.



SI National Board enjoying a bus tour of Barrow, AK.



(L-R) Doris Lind, Mary Kompkoff, Virginia Aleck, John Pestrikoff, and Martha Demientieff examine artifacts during the Alutiiq Elders' Workshop.

### SUGPIAT ANGNERTAAT KATURTUT Alutiiq Elders Planning Workshop

by Maria Williams

In September, ASC Anchorage held an Alutiiq Elders workshop in Kodiak, Alaska, in cooperation with the Alutiiq Museum and the Kodiak Area Native Association (KANA). The elders workshop was attended by forty elders from eighteen different Alutiiq villages. This was a major planning component for the upcoming Smithsonian-produced exhibition *Looking Both Ways: Heritage and Identity of the Alutiiq People*, featuring William J. Fisher's southern Alaskan collections from the 1880's and scheduled to open at the Alutiiq Museum in 2000.

The exhibit will coincide with a Gathering of the Alutiiq Nation, organized by **Gordon Pullar** (Department of Alaska Native and Rural Development, University of Alaska, Fairbanks). Due to tremendous cultural and assimilationist pressure, the Alutiiq people of the Kodiak, Prince William Sound, lower Cook Inlet, and Alaska Peninsula areas were denied the right to speak their language and practice their religion. Recently, the Alutiiq people have begun to reclaim their cultural practices and identity under the guidance of elders such as **Larry Matfay**, originally from the village of Akhiok on Kodiak Island.

*Looking Both Ways* will enhance this growing renaissance of Alutiiq culture and highlight the results of collaborative research.

**Aron Crowell** spent many months researching the Fisher collection, photographing the pieces, and organizing an advisory group of Alutiiq artists, scholars, and knowledgeable elders. **Dee Hunt**

carried out additional research on the Fisher objects and located photographs of Alutiiq villages and people in archives around the country for discussion at the Kodiak meeting. Hunt also completed a CD-ROM educational project based on the Fisher Collection, which is being utilized by the Chugach and Kodiak Island Borough School Districts. **Jean Anderson** (Alutiiq), from the village of Ouzinkie, was hired as an intern for the elders conference project. She recently graduated from the University of Alaska-Fairbanks with a degree in anthropology. The internship was funded by ARCO Foundation and Koniag, Inc.

*Looking Both Ways* will be a community-based project, and input from knowledgeable elders is a vital component. The workshop was organized to present the idea of the exhibition to elders and tradition bearers, and to give them an



Larry Matfay and ASC intern Jean Anderson lighting the seal oil lamp at the opening of the conference. (Mike Rostad)

opportunity to participate and make suggestions. It opened with a reception and welcoming by the Kodiak Alutiiq Dancers and **Larry Matfay**, who performed the ceremonial lighting of a seal oil lamp to bless the gathering.

In addition to Crowell, facilitators at the workshop included **Gordon Pullar**

(University of Alaska, Fairbanks), **Lydia Robart** (Alutiiq educator), **John Johnson** (Chugach Heritage Foundation), **Margie Macaulay-Waite** (Katmai Descendants), **Mary Jane Nielsen** (Alaska Peninsula

Corporation), **Margaret Knowles** (Koniag, Inc.), **Amy Steffian** (Alutiiq Museum), **Irene Coyle** (Alutiiq Heritage Foundation), and **Jeff Leer** (Alaska Native Language Center). The facilitators presented research topics, discussed cultural projects being conducted throughout the Alutiiq region, and invited commentary on slides of the Fisher collection and of the archival photographs. There were lively exchanges on the importance of the Alutiiq language (Sugcestun), shamanism, and Alutiiq Christian practices such as "starring" and "masking" during Russian Orthodox Christmas. All events were audio recorded and/or filmed on videotape by **Francine Taylor** of Taylor Productions. Individual interviews were also videotaped, with funding from the Afognak Native Corporation. The video footage will be incorporated into a larger exhibition documentary, and information shared by the elders will contribute to educational programs for the exhibit.

Highlights of the four-day event included an evening of songs in Sugcestun and a session for viewing photo albums and videotapes. *Alutiiq Pride: A Story of Subsistence*, a recently completed documentary of the Prince William Sound area featuring recognized tradition bearer **Edward Gregorieff**, was shown in addition to footage of the Father Hubbard collection taken from the Alaska Peninsula and Holy Cross area in the 1930s and 1940s.

Many of the elders praised the workshop and expressed a desire to gather for similar events in the future. New kinship connections identified during the meeting among the different Alutiiq groups added to the sense of cultural unity. Planning, research, and organization by the Arctic Studies Center, Alutiiq Museum, and Alutiiq advisors produced a rewarding gathering in which much new information

was shared. **Sponsors included** the Alaska Humanities Forum, Koniag, Inc., Afognak Native Corporation, the Alutiiq Museum, Bristol Bay Native Corporation, Bristol Bay Native Association, Era Aviation, ARCO Foundation, the Anchorage Museum of History and Art, Chugach Alaska Corporation, Chugachmiut, Kodiak Area Native Association, National Museum of the American Indian, and the National Museum of Natural History.

#### IMAGES AND MEMORIES:

##### Archival Photos from the Alutiiq Region

by Dee Hunt

Part of planning for the upcoming exhibit *Looking Both Ways: Heritage and Identity of the Alutiiq People* involves a survey of historic photos. Preliminary research was conducted at state and national archives including the Alaska State Library, the Anchorage Museum of History and Art, the Rasmuson Library (University of Alaska, Fairbanks), the Alutiiq Museum and Archaeological Repository, the Kodiak Historical Society, Cordova Historical Society, University of Washington Libraries, the National Archives, the National Anthropological Archives, and the National Geographic Society. A collection of images dating from the 1880's to the 1930's has been assembled.

Researchers, government workers, businessmen, school teachers, medical personnel, mission staff, and photographers on board U. S. revenue cutters and mail steamers all provide sources of historical photography from the region. Some of the earliest images come from the expeditions of the *Albatross*, a research vessel for the U.S. Fish Commission from 1882 to 1921 that visited Alaskan fur seal rookeries, fisheries and canneries and documented maritime conditions, topography, and natural history from Alaska to the South Pacific. Located at the National Archives, this collection illustrates the life and material culture of Native people in the 1880's and early 1890's from Alutiiq villages in lower Cook Inlet, the Alaska Peninsula and the Kodiak Archipelago.

A unique visual history of Woody Island from 1898 through the 1920's is available through the Slifer and Learn collections at the Kodiak Historical Society. R. G. Slifer, a

teacher on the Island from 1898-1900, took many of the first images available for Woody Island. One of his photos shows a spruce root hunting hat almost identical to the one collected by Fisher in Karluk in 1885. Photos taken at the Baptist Mission on Woody (Learn Collection) are especially valuable because many of the people pictured have been identified and contextualized.



Archival photo of Alutiiq family in a three hole kayak, visiting the "oil town" of Kanatak on the Alaska Peninsula, 1930's. Photo courtesy of Anchorage Museum of History and Art (B64-1354).

About 150 slides of these photographs were shown to Alutiiq elders and community members in Kodiak at the elders planning workshop (see above). The photos stimulated discussions about some of the individuals pictured, Alutiiq social life and religious traditions, mission education and its effect on language transmission and cultural continuity, and a host of other topics relative to contemporary life and to the presentation of Alutiiq history to the public. Particularly meaningful to many people were images of villages that are now abandoned.

Viewing photos from villages in lower Cook Inlet, the Alaska Peninsula, Prince William Sound and the Kodiak archipelago contributed to the sense of regional unity sparked by the gathering itself, which was the first Alutiiq elders conference to include region-wide participation. The shared history took shape in everyone's minds when new kinship ties were uncovered, or families currently living on the Peninsula recognized relatives of several generations back photographed near their homes in Kodiak. Binders containing the full collection of photos were available during an evening session in which more information was shared and gathered. Forms were provided for those who wished to order personal copies.

Thanks go to **Alice Ryser**, archivist at the Kodiak Historical Society; **Amy Steffian**, curator at the Alutiiq Museum and Archaeological Repository; and **John Johnson** at Chugach Alaska Corporation. Their interest in the photographic history of the Alutiiq people greatly contributed to this effort.

**WORKSHOP FEBRUARY 1998:  
Alaska Native Museums and Culture Centers**  
*by Maria Williams*

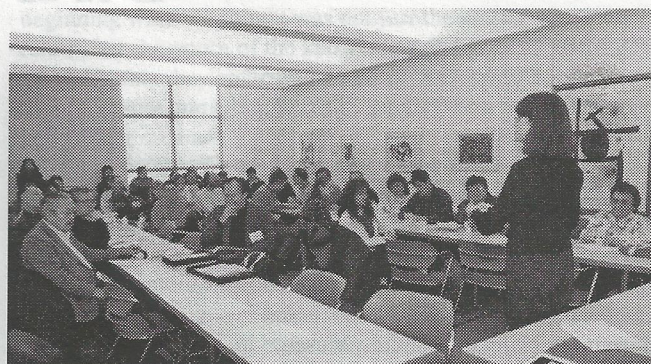
ASC Anchorage sponsored a technical assistance workshop on February 18-20, 1998 at the Anchorage Museum of History and Art called *Alaska Native Museums and Culture Centers: Planning and Management*. The three-day workshop focused on general issues of museum and culture center planning and management in addition to topics specific to tribal institutions. Forty individuals attended from the following communities: **Anchorage, Angoon, Barrow, Bethel, Brevig Mission, Chenega Bay, Chickaloon, Chignik Lake, Cordova, Dutch Harbor, Fairbanks, Homer, Juneau, Kenai, Kodiak,**



(L-R) **Mary Jane Nielsen** (South Naknek Tribal Council), **Joan Hamilton** (Director, Yupiit Piciyararait Culture Center of Bethel), and **Alberta Stephen** (Eklutna village). (Harry M. Walker).

**Kotzebue, Mentasta, Nome, Pilot Point, Quinhagak Seward, South Naknek, Togiak, and Toksook Bay.**

Two guests at the national level were



**Amy Steffian** (Alutiiq Museum, Kodiak) gives a presentation on collections management during the workshop (Harry M. Walker).

invited as keynote speakers: **Charlotte Heth** (Cherokee), Deputy Director, National Museum of the American Indian, and **George Abrams** (Seneca), Director of the Yager Museum and founding director of the Seneca National Iroquois Museum. The expertise and perspectives that Dr. Heth and Mr. Abrams brought to the workshop were very valuable. In addition to the two guests at the national level, several other presenters at the statewide level were included. **Donna Mathews** of Museums Alaska, **Amy Steffian** of the Alutiiq Museum in Kodiak, **Ron Brower** of the Inupiat Heritage Center of Barrow, **Joan Hamilton** of the Yupiit Piciyararait Culture Center of Bethel, **Terry Dickey**, Education Coordinator of the University Museum in Fairbanks, and professional museum staff of the Anchorage Museum of History and Art gave presentations on various facets of tribal museum management.

The workshop included sessions on fund raising, museum shops, education programs, governance, mission statements, facilities management, exhibit planning and design, and collections management. The three days were jam-packed with information, and the participants learned from museum professionals about many aspects of museum and culture center management. Highlights included tours of the Anchorage Museum of History and Art's exhibit design and workshop space, in addition to the collections area. The participants' response confirmed the need for providing technical assistance workshops for rural communities, and some noted that the workshop also provided a springboard for networking between all the museums and culture centers throughout Alaska.

The workshop was made possible by important partnerships with the Anchorage Museum of History and Art, the Anchorage Museum Association, the Alaska State Council on the Arts, and Alaska Humanities Forum. Personnel of the Anchorage Museum and the Arctic Studies Center organized the workshop by inviting participants and presenters. The Alaska State Council on the Arts funded the workshop with a Technical Assistance Contract, in addition to offering travel support for individuals to attend the workshop, which ensured an excellent statewide attendance. The Arctic Studies Center is planning for additional workshops as part of its series for museums and culture centers in Alaska.

## EXHIBITS

### THE END OF AN ERA:

#### *Crossroads* Completes Far East Tour

by Igor Krupnik and William Fitzhugh

The *Crossroads Alaska/Siberia* ("Mini-Crossroads") traveling exhibit finally came to an end in Yuzhno-Sakhalinsk, Russia on 20 December, 1997. This eight year venture began in 1990 and was organized by the NMNH Arctic Studies Center and drew on collections from the Smithsonian's National Museum of the American Indian, University of Alaska Museum in Fairbanks, Alutiiq Museum in Kodiak, Alaska, and a consortium of regional museums from the Russian Far East. The Smithsonian's partnership with the Russian Pacific museums was a ground-breaking undertaking for all parties. Major contributions were made by the Grodekov (Regional) Museum in Khabarovsk, Sakhalin Regional Museum in Yuzhno-Sakhalinsk, Kamchatka Provincial Museum in Petropavlovsk-Kamchatskii, Arsen'ev Maritime Museum in Vladivostok, and Archeology Lab of the Northeastern Interdisciplinary Research Institute in Magadan.

This newsletter has already presented reports on the "Mini-Crossroads" tour in Alaska in 1993-1995 (ASCN nos. 2 and 4) and on the difficult preparations for the Russian tour (ASCN no.5). An excellent account of *Crossroads'* final break-through and of its opening in Khabarovsk on December 18, 1996 was published in the NMNH 1996 *Annual Report*. The exhibit also got excellent coverage in the local Alaskan and Siberian press and media, and on the ASC Web Site (<http://www.nmnh.si.edu/arctic/>).

Of the six Russian Pacific venues – Khabarovsk, Blagoveshchensk, Vladivostok, Yuzhno-Sakhalinsk, Petropavlovsk-Kamchatskii, and Magadan – the latter two had to be dropped due to lack of financing and daunting logistics. Plans for additional venues in Yakutsk and Moscow never materialized for the same reasons. Unlike the tour in Alaska, all Russian venues and transportation had to be supported exclusively by local Siberian funds. The Russian Federal Ministry of Culture, which originally was very enthusiastic, in the end could only pay the insurance fee for the Russian tour. Meanwhile, prices for personnel, travel, freight, and all services in Russia continued to skyrocket during 1996-1997. Under these conditions our Russian partners demonstrated remarkable ingenuity, resourcefulness, and newly-acquired skills in fund-raising. The only venue to explore corporate funding was in Yuzhno-Sakhalinsk where **Sakhalin Energy**, a consortium led by **Marathon Oil Company** based in Houston, played a crucial role.

The first Siberian venue, and the longest, took place in **Khabarovsk** (December 1996-April 1997). The Khabarovsk

Nikolai Grodekov Museum was our primary partner for the entire Siberian tour, and it pioneered a Russian pattern of public activities and educational programs related to the exhibit. Altogether, more than 30,000 people (of a city population of some 600,000) visited the exhibit there, including hundreds of high-school and college students who came as part of educational tours. The museum's office of public programs organized 51(!) sessions, educational seminars, round-tables, and native craft shops focused on the exhibit and on the local collections on the Amur native people: the Nanay, Ulch, and Negidal.

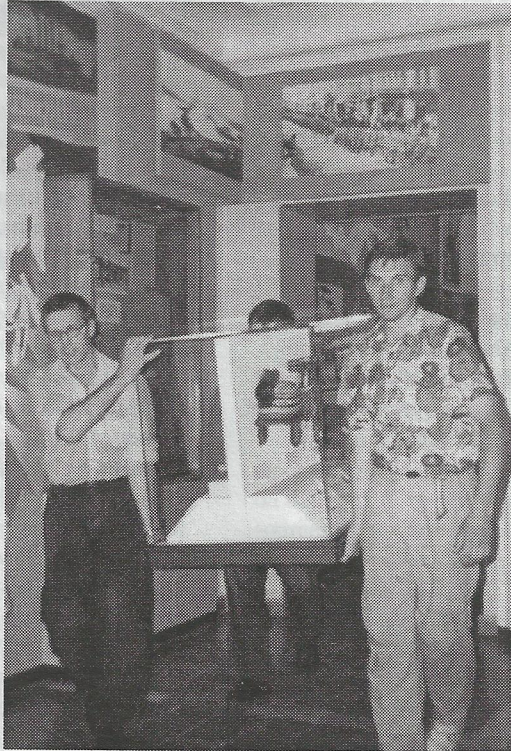
In May of 1997, *Crossroads* moved 200 miles up the Amur River to the city of **Blagoveshchensk** (population 200,000). Here, on the Russian border with China, it became the first American exhibit to reach the area. About 12,000 visitors toured the show during its two-month venue, including high school and college student groups, visitors from China, and special tours for students and teachers from the native Evenk villages.

The third Russian venue opened in August 1997 in the Pacific maritime city of **Vladivostok**. Formerly a 'closed' area and the hub of the Russian Pacific Navy, Vladivostok now has booming commercial relations with Japan, China, and South Korea and scores of foreign tourists have arrived. Here *Crossroads* was met with great enthusiasm by the city residents, museum professionals and local academic people as well as by the

small Native communities of Udege and Nanay.

In October 1997 the exhibit moved to its last Russian venue in the city of **Yuzhno-Sakhalinsk** on Sakhalin Island. The opening on October 22<sup>nd</sup> became a major public event crowded with local dignitaries, native activists and cultural workers, and visiting foreign investors from the U.S. and Japan. The Sakhalin venue was packed with numerous public programs and outreach activities, thanks to the professional vigor of the local museum workers and support provided by the provincial administration and the American-based "Sakhalin Energy" consortium. The exhibit was on display in Sakhalin until mid-December of 1997. After that, it was shipped back to Khabarovsk and disassembled by Russian and Smithsonian conservators.

It is hard to believe that this eight year project is over. We have yet to inventory and assess hundreds of photographs, slides, and newspaper clips from all 16 venues, hours of video materials, volumes of visitors' records, 'twin' catalogs in English and in Russian, and dozens of papers and educational



Installation of *Crossroads* exhibit cases in Vladivostok. (Olga Shabina photo).



materials produced by the host institutions. For thousands of residents of both Alaska and the Russian Far East, *Crossroads Alaska/Siberia* marked an important cultural watershed. For the first time, they were able to encounter the fascinating cultural resources and unique history of the area's native people, seen and beautifully displayed as a single common legacy to be shared by both sides.

One legacy of "Mini-Crossroads" is already fully accounted for. This is one of mutual partnership, commitment, and dedication. A project that required hundreds of thousands of dollars, millions of roubles, and tons of paperwork could never have been accomplished without these immaterial, purely human, resources: **Valerie Chaussonnet, Olga Shubina, Jean Flanagan Carlo, Yurii Vedenin, Anne Stone, Nikolai Ruban, Michael Allen, Vicky McIntyre, Rosemary Regan, Douglas Harp, Edith Deitze, Greta Hansen, Deborah Hall-Walski, Anna Ponomareva, Nikolai Tomashik, Valerii Shubin, Galina Alexyuk, and Vladislav Latyshev.** To these and many more we say "thank you" for your ardent contributions and for the generous sharing of your time, energy, and personal talents over this long, successful eight-year journey. None of this could have been accomplished without the financial and administrative support of the Smithsonian, the National Museum of Natural History, The National Science Foundation, National Park Service, Man and the Biosphere, the Trust for Mutual Understanding, and all the cooperating venues.

#### **AGAYULIYARAPUT (OUR WAY OF MAKING PRAYER): Lessons Learned**

by Ann Fienup-Riordan

In January 1996, fifty Yup'ik masks were flown to Toksook Bay, a community of 500 on the edge of the Bering Sea. While museum curators installed the masks in cases in the village high school, 40 planes touched down on the runway, delivering 500 guests in a single day. More than one thousand men, women, and children had come to Toksook to dance, give thanks, and celebrate. The *Agayuliyararput* exhibition, three years in the making, opened with drumming and dancing and the pride of seeing the Yup'ik past made present. Sam Chanar, a Toksook high school student, wrote in an e-mail message to his friend in Bethel, "The mask exhibit was awesome. I saw two masks made by my grandfather. It made me proud."

For me, the journey to Toksook began in 1989 when pictures of masks first drew me to the National Museum of the American Indian. The masks' extraordinary features intrigued me, and I wanted to know more.

While I was exploring the contents of one museum's attic, **Tim Troll**, former executive of the Coastal Yukon Mayors' association, and **Andy Paukan**, mayor of the Yukon village of St. Marys, were investigating the contents of another – the Sheldon Jackson Museum in Sitka, Alaska, home to hundreds of objects collected from their area in the 1890s. We determined to work together with the Anchorage Museum of History and Art and a steering committee of Yup'ik men and women to learn what we could about these old things, and to bring them home. From the

beginning what we sought was not just the masks' physical return, but the return of the knowledge and stories, the history and pride that they embodied and that, we hoped, might in some measure come home with them. This has been realized beyond our dreams.

The Yup'ik reaction to learning about the existence of Yup'ik collections has been gratitude and pride. At our first steering committee meeting, **Andy Paukan** said: "This project is important for me and, I believe, all Yup'ik people, not because it brings the past back to us but because it may help preserve our future. . . . I consider it fortunate that so many well regarded museums have fine collections of Yup'ik materials. Certainly those who collected these items may have thought they were collecting the artifacts of a vanishing culture. However, among those of us whose forefathers were the craftsmen, these items demonstrate that we may be different, but we have not vanished."

If this exhibition has a lesson to teach, it is the resonance and power of objects brought home. I could give hundreds of examples of Yup'ik men and women and their moving reactions to things they saw at Toksook, Bethel, and Anchorage. At Toksook, when **Lizzie Chimigak** saw the beautiful *camataq*, or women's dance headdress, she fingered it gently, saying that she had heard stories of *camataq* but never before seen one. The exhibition in Anchorage brought tears to the eyes of **Earl Chase**, a board member of the Calista Corporation, representing the Native people of southwest Alaska, and he wrote in the comment book, "I go away knowing a little more of who I am and where I come from." Again and again, in the poorest region in Alaska, with the highest suicide rate and highest unemployment, we saw people empowered.

This brings me to a second lesson learned, the flip side of the positive ownership of the exhibition by the Yup'ik community. This exhibition originated in the Yup'ik desire to bring old things home for their younger generation to see. Had



Ann Fienup-Riordan enjoying the NMNH opening of *Agayuliyararput* with her parents.

we not done the exhibition the way we did, had the Yup'ik community not been involved from the beginning, the results of all our planning might not simply have been neutral, they could have been hurtful.

The point was made clear when I gave an exhibition tour to the members of the Calista board of directors. The prospect of leading a group of Yup'ik men, most my elders, through an exhibition of their heritage was intimidating. But as we walked through, instead of talking about the meaning of the masks, I told them the story of how we made the exhibition, and their interest was intense. At the end of the walk-through, **Johnny Hawk** of Eek stepped forward and said: "When I hear a white person speak our language, it confuses me, and I want to answer them in English. When I hear them *read* my language, it makes me angry at them. But then I realize that I am really angry at myself, because I cannot read my own language. And my only regret is that we did not do this sooner."

I came away from that tour having been reminded of something I hope I never forget. If, as a non-Native researcher, I work without community involvement, I take away authorship, undercut ownership. Collaboration is much more than a matter of respect. An outsider's exhibition, however accurate, runs the risk of putting Alaska Natives at arms length from the objects of their past.

The last lesson, then, is about ownership. I smile when I think how many feel that this exhibition is theirs. The Anchorage Museum is rightfully proud of their exhibition. And I'm proud, too. Best of all, listen to what Yup'ik commentator **John Active** wrote about seeing the mask exhibition in Bethel:

"When I walked through the doors, the first thing I saw was a king salmon mask. How appropriate, I thought. From the salmon carving, I turned to my left and walked through the rest of the exhibition which dazzled my mind. 'How ingenious we Yupiit are,' I thought to myself as I saw a mask from Chevak with moveable eyes. The mask exhibit reaffirmed my Yup'icity. Suddenly I was proud to be Yup'ik. These masks cry out to us, saying, 'Look how inventive you people are! Come and see how your ancestors used to make prayers, quietly, beautifully. And you know, we are still praying for you today.'"

It is not the objects we have brought together that have made this work worthwhile, but the bonds of friendship and mutual respect that working together has nurtured. In making this exhibition we have learned much about masks. We have also been taught something about life, from the Yup'ik point of view. Elder **Paul John** has always told me about my opportunity to learn Yup'ik, "You're very lucky, Anna." Now, thanks to him and to men and women like him, we're all lucky in the rare view of the past we've been given, as well as an understanding of the meaning this past still holds for people in Alaska today.

•Ann Fienup-Riordan. Printed with permission of the author.

## ALASKA PIPELINE EXHIBIT

by Chuck Smythe



Nora Rexford-Leavitt and Chuck Smythe stand beside her parka at opening night of the "Oil from the Arctic" exhibit.

On Oct. 22, an exhibit entitled *Oil from the Arctic: Building the Trans-Alaska Pipeline* opened at a 1,200 foot gallery in the Smithsonian's National Museum of American History in Washington, D.C. The exhibition opening marked the 20th anniversary of the completion of the trans-Alaska pipeline and included a 21-foot section of the pipeline and a photographic essay of the construction effort. This technical story was complemented by presentations about the peopling of Alaska and

contemporary Alaska Natives, and the history of Smithsonian science in Alaska.

The exhibition, curated by **Jeffrey Stine** (NMAH), was a collaborative effort between the ASC and the National Museum of American History. **Bill Fitzhugh** and **Stephen Loring** of ASC and **Chuck Smythe** of the NMNH Repatriation Office contributed expertise on the archeology, ethnology and history of Alaska. The exhibit featured presentations on the Smithsonian's 19th century scientific expeditions to Alaska as well as on the archeology of the pipeline and the historical association between Native land claims and the development of North Slope oil fields.

The highlight of the exhibit was the commissioning and for us, the display of two contemporary parkas representing the two Native groups through whose land the pipeline passes. Athapaskan artist **Dixie Alexander** of North Pole made a traditional Athapaskan chief's coat featuring patterns in beadwork and tufted, dyed caribou hair. The Inupiaq seamstress **Nora Rexford-Leavitt** of Barrow made an Eskimo fancy parka using wolf, wolverine, muskrat and calfskin. These items will become significant new additions to the Anthropology collections at NMNH now that the pipeline exhibit has closed.



Dixie Alexander's chief's coat. (SI Staff photo)

**A NENETS CHOOM IN BONN:**  
**Arctic Cultural Display Opens in Germany**  
*by Igor Krupnik and William Fitzhugh*

On December 19, 1997, an international polar science exhibit entitled *Arktis-Antarktis* opened at *Kunst- und Ausstellungshalle (KAH)*, the Federal Art Exhibit Hall in Bonn, Germany. This spectacular exhibit was the outcome of a two-year project that produced, in addition to the exhibit, an illustrated catalog, a series of video, internet, and CD-Rom products as well as public meetings, official presentations, and educational activities.

ASC cooperation with the *KAH* began in spring of 1996 when the Swedish curatorial team of **Eric** and **Annagreta Dyring** visited the Smithsonian. They invited the ASC to produce a display on modern and prehistoric Arctic cultures for a unique show covering everything that is 'Arctic-Antarctic': from icebergs and auroras to whales and penguins; from modern peoples to medieval polar charts and early navigational equipment.

The Dyrings' circumpolar vision and *KAH's* resourcefulness – mastered by museum director **Wenzel Jacob**, exhibit chief curator **Stephan Andreae**, and East European coordinator **Johanna Roos** – succeeded in producing an appealing display of polar life; in fact, two polar lives, northern and southern. The exhibit featured stuffed mammals and polar birds; a reconstructed piece of Arctic tundra; scientific equipment and special clothing; and a large picture of a Russian surgeon in an Antarctic polar station performing open surgery on his own abdomen. It also displayed the original **James Caird** lifeboat used by the British Antarctic explorer Ernest Shackleton for his 1,300-km rescue mission of 1916.

Other features included a magic room of 'polar sounds' collected by **Charles Morrow**, Arctic/Antarctic video programs, and a display of Arctic cultural masterpieces arranged by **Jean-Loup Rousselot** from the Museum of Völkerkunde in Munich.

The ASC displayed Arctic culture – the prehistoric and modern – with some 500 objects arranged in wall and floor cases covering about 1,200 sq. feet. These cultural displays – **Bill Fitzhugh's** display on Arctic prehistory and **Igor Krupnik's** "Living Yamal" display on modern Yamal Nenets ethnography – were, in fact, a joint venture of several familiar players. The support of our Siberian/Arctic team established during previous years of "The Living Yamal" project greatly enhanced our contribution. As the Russian saying goes, "you would better have one hundred friends than one hundred roubles" (particularly these days).

The display on modern Yamal Nenets ethnography included displays of gorgeous modern photography of the Nenets tent life by **Sven Haakanson**, **David Dector** and **Adelaide DeMenil**, and

a 7-minute video *Northern Races, Northern Clans* produced by **Ted Timreck**, using some earlier footage of **Andrei Golovnev** and the late **Andres Slapinsh**. Also, a Moscow team led by **Tatyana Pika** produced a bilingual Russian-English catalog of the Yamal historical photography recovered by her late husband, **Alexander Pika**. The most dramatic display was certainly a full-size Nenets *choom* (nomadic skin-tent) built by **Sven Haakanson Jr.** in the middle of the *KAH* main exhibit hall. When the Salekhard Museum delivered one half of the necessary *choom* coverings, bedding, pillows, and home utensils, Sven's creativity, doubled by his experience of living with nomadic Nenets reindeer-herders during the last two years, made our *choom* a living and hospitable residence. Other problems included tent poles that looked more like lumber for a log cabin than the elegant 20-foot tent poles the Nenets carry on their reindeer-sleds. Well, everybody knows that the Arctic is about ingenuity, quick adaptations, and good survival skills, even in Bonn...



*Salekhard Museum's Nenets choom as erected by Sven Haakanson at KAH. (J-L Rousselot photo)*

The Yamal displays were a great attraction to visitors who could clearly sense the remarkable preservation of traditional Nenets life. The current conflict between Yamal's Native peoples and the oil and gas industry that is developing their lands, so far without land claims or benefit agreements, is of interest to Germans and other Europeans who will be receiving the Yamal pipeline.

The sections on Arctic prehistory had three parts; the first presented comparative archeology of the circumpolar region and illustrated highlights of a variety of northern cultures. The featured early

collection came from the striking finds **Vladimir Pitul'ko** recovered from Zhokov Island on the Laptev Sea, a Mesolithic site dating to 8000 BP with remarkable preservation of wood, bone, and ivory materials. Sled runners, microblade inset lance tips, and mammoth ivory picks were brought from the St. Petersburg collections to represent one of the first occupations of the High Arctic by humans.

Later cultural developments were presented within the framework of circumpolar archeology. Four archeological displays from different regions of the Arctic focused on adaptations – including tailored skin clothing, skin boats, harpoons, oil lamps, ulus and other items – that were cited by early circumpolar culture theorists like Bogoras and Gjessing. These were illustrated by NMNH collections and included materials from Kodiak and Bering Strait Eskimo groups (AD 500-1000), Newfoundland and Labrador Maritime Archaic Indian (4000 BP), and the Scandinavian Younger Stone Age (4000 BP).

The final segment of archeological material came from our recent archeological collaboration in Yamal with **Natalia Fedorova** of the Ekaterinburg Institute of History and Archeology and the Salekhard Museum, which supplied the collections. Fedorova presented a snapshot of Iron Age life from Tiutey Sale and Yarte 6 sites: reindeer herding, hunting, and domestic equipment. Most impressive, however, were the bronze and silver ornaments that have been found in Yamal and nearby sites, which illustrate the complex ideology, spiritual beliefs, and art forms of early cultures of Western Siberia. Among these were forms that had been cited by H. Larsen and F. Rainey in 1948 as building blocks of "Eskimo" art. We concluded that after many parallel developments (8000-3500 BP), later cultural developments in Eurasia and North America took rather different courses.

Almost half of the archeological pieces and all Nenets ethnographic specimens were provided by the Yamal-Nenets Area Museum from Salekhard (Director **Natalya Narinskaya**). Other Arctic archeological pieces came from the Institute of the History of Material Culture in St. Petersburg, the Smithsonian Institution, the Newfoundland Museum in St. John's, Canada, the Oldsaksamling Museum in Oslo, Norway, and the National Museum of Finland.

Because of the heavily booked KAH schedule, the *Arktis-Antarktis* Exhibit was displayed for only four months and closed on April 19 having been seen by more than 200,000 people. We have documented the show by color slides and video, and we will produce a small-size illustrated catalog and an exhibit educational package for the internet, the first to be produced by ASC.

#### AINU NOTES

by Kitty & David Dubreuil

Good News! In the Fall of 97, we received a substantial planning grant from the Nippon Foundation in Japan, and a smaller grant from the Japan-U.S. Friendship Commission. Together these will allow the project to proceed. What a relief! We also have a firm opening date for the exhibition, April 29, 1999. That may seem like a long way off but in the museum world, 18 months to develop an exhibition of this size, almost 5,000 square feet, has us running. We have hired the services of an exhibition designer, Douglas/Gallagher's **Rob Malootian** and **Leslie Geer**, with whom we are very happy. They have worked on several major Smithsonian projects, and other exhibitions including *Chiefly Feasts*.

Two other great people have joined our exhibit production team: **Sue Voss** is our writer and **Deborah Wood** has come on

board as our registrar. The other important piece of the project, the catalogue, is moving along at a fast pace. It will be published by **Perpetua Press** out of Los Angeles, and it's going to be the same highly successful format as "Crossroads of Continents". We are very excited to be able to produce what will be a beautiful and educational work.

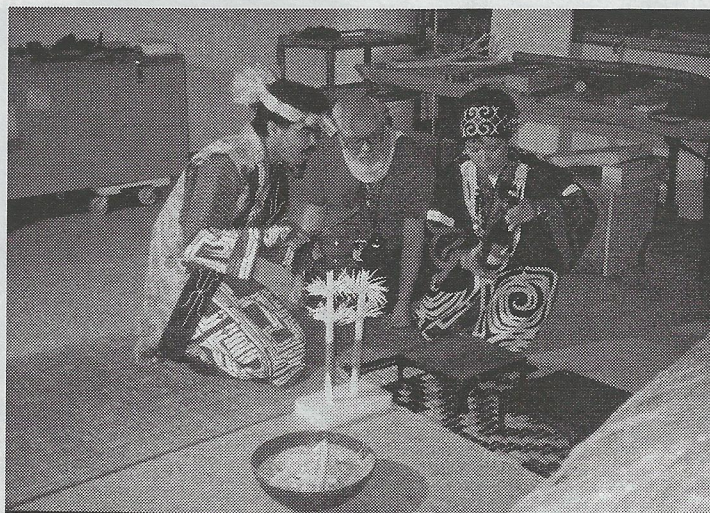
Most recently, Ainu artist **Masahiro (Hiró) Nomoto** from the Shiraoi Ainu Museum in Hokkaido has come to carve traditional wooden objects for use in the exhibit. His first project is a 12 foot model of an ocean-going dug out canoe. Because he carves using traditional methods, the log for the canoe first had to be blessed in a ceremony which many at the Smithsonian were very honored to have witnessed.

To keep everyone informed about what else is happening, we have a page on the ASC web site entitled "Kamuy: Anatomy of an Exhibition". We thought the general public might enjoy learning what it takes to produce a major exhibition, so we are writing it as a person would write a diary. So far we have

received great comments and suggestions. If you have time, click on [www.nmnh.si.edu/arctic](http://www.nmnh.si.edu/arctic).

**WEST-VIKING:  
A Millennial  
Exhibition**  
by *Elisabeth Ward*

The National Museum of Natural History / Arctic Studies Center has begun producing an international exhibit featuring the western voyages of the Vikings that is scheduled to open



Nomoto (L) with Kitty and David Dubreuil during the blessing of the canoe log ceremony.

in April 2000 at NMNH. Titled *West-Viking: The North Atlantic Saga*, it will focus on the western expansion of the Norse across the North-Atlantic and on their discovery of North America around the year 1000, so 2000 provides an exciting opportunity to increase public awareness of this historic event.

The initial impetus for *West-Viking* came from the **Nordic Council of Ministers (NCM)**, and at their invitation **William Fitzhugh**, **Birgitta Wallace** (Parks Canada), and **Patricia Sutherland** (Canadian Museum of Civilization) toured Scandinavian museums in the summer of 1997 to discuss ideas for the exhibit. The NCM then provided a financial gift which allowed for a series of meetings and the hiring of project coordinator, **Elisabeth Ward**, who -- appropriately -- is part Icelandic.

*West-Viking* will have sections on the Viking Homelands in Scandinavia and on the expansion of Vikings into England and Europe. But the majority of the exhibit will follow the saga accounts and examine the trials and triumphs Vikings experienced as they settled the islands of the North Atlantic and

finally reached the northeastern corner of North America. Of particular interest will be new archeological finds from Greenland and the clues they provide about the disappearance of the Norse settlements there. Another interesting issue is contact between the Viking Norse and the Native peoples they encountered, as seen in artifact exchanges. These will be juxtaposed with more fabulous objects of reputed Norse origin like the Kensington Stone.

The geographic breadth of this topic -- from Kiev to Minnesota -- would be daunting, were it not for the help of our three curatorial teams. **Carin Orrling** from the Statens Historiska Museum in Stockholm heads up the Homelands team with the enviable task of choosing 70-80 objects out of the thousands of impressive Viking Age finds. She is joined by **Torsten Edgren** (National Board of Antiquities, Helsinki), **Jette Arneborg** (Danish National Museum), **Colleen Batey** (Glasgow Museums, Glasgow) and **Sigrid H.H. Kaland** (Bergen Museum, Bergen). Sigrid Kaland agreed to take on responsibility for the Norwegian collections after **Irmelin Martens** (University of Oslo Museum) retired.

The other teams are the Saga team and the Viking Legacy team. The Saga team is headed by **Birgitta Wallace**. She is joined by Icelandic scholars **Lilja Arnadottir** (National Museum of Iceland, Reykjavik) and **Sigurgeir Steingrímsson** (Institute of Arni Magnússon, Reykjavik) who were appointed after initial consultations with **Thor Magnusson** (State Antiquarian, National Museum of Iceland). **Tom McGovern** (Hunter College, CUNY) will contribute the latest thinking on environmental changes during this time period. The third team, Viking Legacy, will focus on the Greenland settlements and on the Vikings in North America. **Jette Arneborg** and **Joel Berglund** (Greenland National Museum and Archives, Nuuk) will present new archeological findings from the Greenland settlements, while **Bill Fitzhugh** and **Birgitta Wallace**, with **Peter Schledermann** (Arctic Institute, Calgary) and **Donald Kloster** (National Museum of American History), will explore the problem of Viking myth versus reality in North America.

We also have begun to organize an educational team, with **Laura McKie** (NMNH) leading the effort. To reflect the



*Carin Orrling discussing a Viking loom with West-Viking curators at Statens Historiska Museum.*

organization of the exhibit, Laura will be joined by Canadian and Nordic education specialists. We plan to coordinate our educational program with the Newfoundland Museum which is also putting on a Viking



*Ruins of Hvalsey Church, a fourteenth century Norse building in the Eastern Settlement, Greenland. This is the site of the last documented evidence of Norsemen in Greenland. (Joel Berglund Photo)*

Millennium exhibition curated by **Kevin McAleese**. Together, these two shows will greatly increase public understanding of a shared Nordic / North American past.

Our curatorial organization has developed through a series of meetings organized by ASC with the aid of the Nordic Council of Ministers. The first took place December 1997 in Copenhagen at the offices of NCM. In addition to our core-team, this location gave us the opportunity to meet with several Danish scholars, including **HC Gullov** and **Jorgen Meldgaard** from the Danish National Museum and **Morten Meldgaard** from the Danish Polar Center.

The next meeting took place in Washington D.C. in January 1998 and was co-hosted by the Swedish Embassy as initiated by **Ove Joanson**, the Swedish Cultural Minister here in Washington. At this meeting, the curators were joined by officials from NCM (**Per Sorbom** and **Bjarni Danielsson**) and the Government of Newfoundland and Labrador (**Liz Batstone** and **Chip Bird**) and by Canadian, Danish, Finnish, Icelandic, Norwegian and Swedish embassy representatives from their offices in Washington, New York, and Ottawa. Museum officials from the Danish National Museum, the Canadian Museum of Civilization, AMNH, and NMNH were also in attendance. A luncheon hosted by Danish Ambassador **Erik Tygesen** and a dinner hosted by Swedish Ambassador **Rolf Ekeus** made this meeting an enjoyable and exciting one, in addition to being productive. Most recently, **Carin Orrling** organized a meeting for the Homeland team in March 1998 at the Statens Historiska Museum in to discuss object selection.

The Arctic Studies Center extends a heartfelt "thank you" to all who have contributed their time and expertise to *West-Viking*. We also sincerely appreciate the endorsement of the **White House Millennium Council**, and the \$1 million dollar commitment from the **Nordic Council of Ministers**. As this newsletter goes to press, NMNH is working with the Nordic governments on a fund raising campaign to secure the remaining needed funds and looks forward to making a formal announcement of the exhibit in the near future.

## RESEARCH

### "LIVING YAMAL" LIVES ON!

by William Fitzhugh

During the past year the "Living Yamal" project continued to develop despite the termination of our grant from Amoco Eurasia Corporation (1994-96), coordinated by **Igor Krupnik** with our partners in Yekaterinburg and Salekhard (see Bonn Exhibit, this issue).

Much to everyone's surprise, I returned to Yamal for the 1997 season to continue fieldwork. Some thought this was just bravado to demonstrate re-birth after a 1996 bout with Siberian tularemia, but in truth the offer to join **Natalia Fedorova** and her team on a chartered river boat was just too good to pass up. In the weeks that followed, we explored the forested Lower Ob and Poluy Rivers and the small fishing and hunting communities that dot their shores. Here we were met with scenes of horses and cattle grazing river grasses in the phosphorescent midnight light; of Khanty boatmen purse-seining; and of Khanty artists working on embossed birchbark crafts.

The finds were as exciting as previous years but led us in entirely new directions – away from circumpolar predilections and more toward Al Spaulding's ideas about boreal forest contacts. We found Iron Age settlements and cemeteries (bronze castings; iron "swords"), tragic gulag camps, fortified villages, medieval hill forts; and "old-time" Russian and Native villages, arts, and technologies.

We reached Yamal a few weeks later and found new surprises. Ceramic finds near Yar Sale turned out to be huge Neolithic house floors whose storage pits and middens were bathed in red ocher. (No, not exactly 'Maritime Archaic' – but LOTS of ocher.) These were serious guys with ash-barrel-sized storage pits (fish?), and glossy, beautifully decorated pottery (no pitted ware for once!). The pottery had a neat surprise: lugs molded into spirit bears, frogs, and beasts that peered out over the rim at you. We even found a touch of bronze and some fine ground slate points. C-14 date: 4200 BP. Hypsithermal "ice-men"? A 15cm thick podsol capped the site, indicating that once there was forest where today there is forest-tundra transition.



(L-R) Bill Fitzhugh, Sven Haakanson and Bruce Forbes enjoy a break during their Ob River survey.

In early August, **Sven Haakanson** left our camp to join his Nenets friend **Edick Hudi** for a foot survey of south Yuribei, which produced lots of great ethnography and some

good archeological sites. The departing Sven looked like an Afghan camel loaded for the silk route!

Polaroids are now as common as Snickers wrappers along the Yuribei, and the word "Sven" is like saying "tobasco" to Yamal Nenets. Sven's trading skills provided an opportunity for the ASC to receive some wonderful Nenets ethnographic materials, and in return the Nenets now sport Minnesota fleece!

But fieldwork eventually ends. **Natalia, Pavel Kosintsev** and I have completed a monograph on the Tiutey Sale site from central Yamal this year, and other works are planned. My "virtual archeology" paper on Yamal circumpolar connections appeared in **Jorgen Meldgaard's** festschrift, and a paper with **Andrei Golovnev** describing a shaman's cache we found at Drovyanoy in 1994 will appear in a forthcoming issue of *Arctic Anthropology* that also honors the life and work of Jim VanStone. We were pleased to see the February 1998 issue of *National Geographic* appear with the article we stimulated through Sven Haakanson's work with the Nenets. The conflict over traditional culture and development in Yamal continues to inspire international interest and was the focus of a special reindeer herders' conference held in Nady in 1997, attended by **Bruce Forbes**, Sven, and many Nenets as well as Saami and other northern Natives.



Natalia Fedorova, stylish in field "browns".

### INVESTIGATIONS ON AGATTU:

**Joint USF&WS - Smithsonian Research in the Aleutians**  
by Stephen Loring

The 1996 summer field season was the fifth for the Western Aleutians Human Paleoecology and Biodiversity Project centered in the Near Islands in the Aleutian Islands National Wildlife Refuge. Previous field work (at Buldir in 1991 and 1993, Kiska in 1992 and Shemya 1994) had revealed almost 4000 years of human occupation in the western Aleutians and provided a cultural-chronological framework for subsequent studies on the evolution of maritime cultural complexity in this remote archipelago. Carefully controlled and fine-scaled faunal recovery procedures will enable detailed reconstructions of former subsistence strategies as well as provide a proxy-record of changes in the biological communities of the Western Aleutians. We assume that human beings have been a significant component of the Aleutian ecosystem for at least the past 4000 years, and that a clearer understanding of the consequences of human impact on species abundance and distribution can provide significant time depth to studies of Aleutian biodiversity and biogeography. During the summer of 1996, archaeological and paleoecological research was centered on Agattu Island. Agattu was chosen for research because of its unique geological situation; tectonic activity has uplifted an impressive series of sedimentary deposits, including beds of

fine-grained cherts that we suspected would be a critical source for the former inhabitants of the Near Island archipelago. The field-team was directed by **Stephen Loring** (ASC / Smithsonian), and assisted by **Tori Oliver** (Smithsonian / Brown), **Elise Manning** and **Bruce Sterling** (Greiner Associates), and **Leslie Hines** (Seward, Alaska).

Everyone assembled on Adak June 1<sup>st</sup> and then rendezvoused with the U.S. Fish and Wildlife Service research vessel *Tiglox*. The outbound voyage to the Near Islands included a brief stop on Segula to check on a fox eradication program, which enabled the archaeology team to visit previously reported sites around Zapad Head. While walking along the flank of the island's volcano cone, large blocks of glassy volcanic stone – not obsidian, but excellent material for stone-tool manufacture – were encountered. This was the same material observed eroding from the midden at Zapad Head.

The *Tiglox* reached Little Kiska Harbor on the evening of June 2<sup>nd</sup> in time to weather out a passing storm before crossing to Buldir. Here we visited the prominent midden mound on Little Kiska that was the locality of our 1992 field season. We were pleased to find that our back-filling and re-sodding of the excavation was completely successful and that the scene of our work was now covered with luxuriant midden vegetation.

Buldir was reached on the morning of June 4<sup>th</sup>. While the ornithological team was being unloaded, we inspected the North Cove midden. Later that evening the *Tiglox* ran along the southeast coast of Agattu to our destination at Karab Cove. Camp was established the following morning adjacent to a small Aleut village site, Karab Cove-1 (AG-27), and the *Tiglox* departed.

In the course of the summer we concentrated our investigations at Karab Cove-1, where we opened up a 4x6 meter block excavation in the 3-meter deep midden. Our excavation revealed a large number of features: pits, hearths, cracked and fire-burned rock clusters, architectural constructions, butchering stations, and chert-reduction activity areas. On completion of the block excavation, a ten meter long trench was cut through the central axis of the house-pit adjacent to the midden.

The Karab Cove excavations provide the best definition to date of the late prehistoric sequence from the Near Islands. Over four thousand artifacts were collected from the block

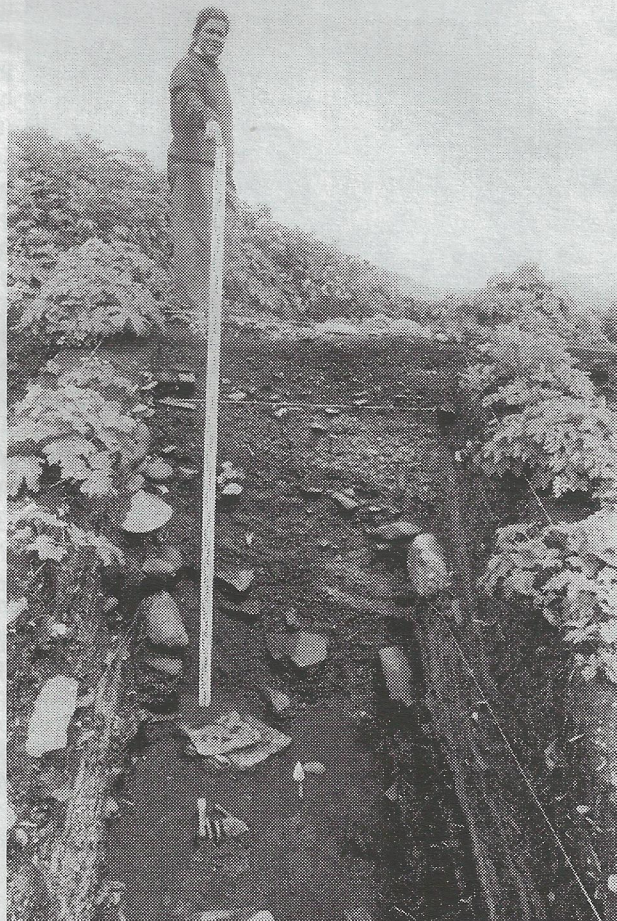
excavation as well as forty-three boxes and seven trunks of debitage, faunal remains and soil samples. When analyzed, these will provide important insight into the nature of the Aleut social, economic and physical world prior to the arrival of Russian *promyshlyenniki* and the maelstrom of change that swept over the archipelago after 1741.

However, a few observations about the site at Karab Cove can be made at this time based on our field observations and an initial suite of radiocarbon dates. The portion of the site we excavated appears to contain traces of three principal components: (1) a Russian-Aleut sea-otter and sea-lion hunting camp ca. 1765-1785, evidenced by limited trade goods and Aleut sea-otter hunting equipment (and the astonishing discovery of a large sculpted stone penis!); (2) a prehistoric component ca. 1200 A.D.; and (3) a prehistoric component ca. 200 A.D.

The last component contained circle-and-dot motif toggling harpoon heads; beautiful, tiny ivory carvings; extensive evidence of whaling; and DENSE concentrations of lithic debris. Clearly an important activity at the site was the acquisition and reduction of chert for stone tool distribution.

We also intensively surveyed much of the southeastern third of the island. We visited most of the previously documented village middens along the southeast coast and documented a number of chert localities. Chert is abundant all along the coast, in the adjacent interior plateau, and in blocks at the base of cliff faces and stream embankments. We did not identify any specific quarry sites *per se*; rather, it appears that prehistoric people were acquiring blocks of stone from the adjacent beaches and bringing them back to the site to work. We spent two rainy afternoons at a second prominent site in Karab Cove, AG-26 (in the northeast corner of the cove), where we cleared the exposed edge of a post-WWII road cut through the

midden in order to get an intact profile with *in situ* charcoal and faunal material for dating. A few artifacts (ca.25) were collected and a detailed map of the site prepared. Another afternoon was spent visiting AG-23, a village site at Island Cove on the east coast of the island. Here a small stream bisects the midden, and we collected some very interesting stone tools (ca.50) that had eroded into the stream bed. A casual typological examination of this material suggests that it slightly predates the Karab Cove assemblage and is estimated to date to around 2200-2500 B.P. The collection is large



Tori Oliver tends the meter pole at Karab Cove-1, Agattu Island.

enough to compare with the material from Karab Cove as well as Hrdlicka's collection from Aga Cove and Spaulding's collection from Krugoli Point.

The site at Karab Cove was completely backfilled and camp more or less packed-up when the *Tiglax* returned for us on August 18<sup>th</sup>, and we accompanied the *Tiglax* as it circumnavigated Attu Island. In passing Attu's Cape Wrangell we were arguably at both the westernmost and easternmost point in the United States.

During the return voyage archaeological observations were made on a previously unrecorded cave site on the eastern shore of Temnac Bay on Attu. While no evidence of burial activity was apparent on the surface, the cave was full of midden debris from both a prehistoric and WWII occupation. We also discovered a previously unrecorded village site on Semisopchnoi and visited a remarkable burial cave in the Delarof Islands, where standing columns of rib-like basalt inside the cave create the impression of being inside a whale!

Fieldwork on Agattu was with the permission of the Aleut Corporation, the financial support of Smithsonian Institution (through a Scholarly Studies award), and a permit from the U.S. Fish and Wildlife Service.



Stephen Loring on Agattu, attempts contact with the U.S.F. & W.S. Aleutian Wildlife Refuge Headquarters on Adak.

## JESUP CENTENARY CELEBRATED IN NEW YORK

by Igor Krupnik

As almost everybody knows by now, 100 years ago, in the spring of 1897, an American railroad tycoon-turned-museum director, Morris Jesup, financed the 'Jesup North Pacific Expedition' – an international research and museum project directed by Franz Boas. This resourceful venture launched the first anthropological study into the early origins of Native Americans and the interactions of native peoples, cultures, and environments at the North Pacific crossroads of Siberia and North America.

In 1992, in anticipation of the forthcoming centennial of the original Jesup Expedition, the ASC unveiled its 'Jesup-2' initiative as a novel cooperative effort to document native cultures and modern lives on the two sides of the North Pacific. As it turns out, things were done much faster one hundred years ago. In less than six months Boas was able to solicit funding for the expedition from Jesup to cover five field seasons for 16 people and even to run to the field in British Columbia with his first crew. In contrast, after three years of preparation, the mighty institutional support of the American Museum of Natural History and all the resolution of its Asian curator, Dr. **Laurel Kendall**, an international conference *Constructing Cultures: Then and Now*, was produced to celebrated the centennial of the Jesup Expedition (1897-1902)

and of Franz Boas' career at the American Museum and Columbia University.

The conference was hosted by the American Museum in New York (which sponsored the original Jesup Expedition) and opened on November 13, 1997. The Conference Steering Committee of **Laurel Kendall**, **William Fitzhugh**, **Igor Krupnik**, **Marjorie Mandelstam Balzer** (Georgetown University), and **Nikolay Vakhtin** (European University at St. Petersburg, Russia) invited some 50 speakers from the U.S., Russia, Canada, Japan, France, Britain, and Germany. Five days of sessions were packed with presentations, video and film festivals, visits to the AMNH ethnographic collections, and various public events. **Anne Fitzgerald** and **Alexia Bloch** from AMNH contributed their energy to the challenges of conference preparations and logistics that probably matched Boas' field hardships in British Columbia (though not those of Bogoras and Jochelson in Siberia). The beginning of the Jesup centennial conference coincided with the opening of AMNH's historical photo exhibit *Drawing Shadows to Stone*, featuring the unique ethnographic photography collected by the Jesup Expedition members in both North America and Siberia.

The exhibit curators, **Barbara Mathé** and **Thomas Ross Miller**, produced a 112-page catalog coauthored with Laurel Kendall and published by the University of Washington Press. So the conference and the exhibit, like the original expedition, was a true cooperative venture.

This centennial conference generated enormous enthusiasm among its 50-some speakers and almost 150 participants. Contacts were established and old ties were strengthened, from which several new projects are certain to follow. Preparations are currently underway to publish conference proceedings in two issues of the *Memoirs of the American Museum of Natural History*, under general editorship of Laurel Kendall. These will focus on the historical legacy of the Jesup Expedition (under Igor Krupnik) and the modern status of native cultures in the 'Jesup area' (under Marjorie Balzer).

One more piece of good news: the University of Washington Press in Seattle has formally accepted for publication our earlier collection of Jesup-2 papers, *Gateways to Jesup-2* (edited by Bill Fitzhugh and Igor Krupnik). So, we are indeed building a centennial Jesup Program -- slowly but steadily. One wonders whether Boas would have ever succeeded in his efforts one hundred years ago had he to contend with today's bureaucracies! He certainly displayed a lot of endurance as the original Jesup Expedition publications dragged for almost 30 years after the field work was completed. So, we still have some time left to compete with the Jesup score-card.



## NEWFOUNDLAND AND LABRADOR

### LABRADOR COLLECTION RETURNS

by *Carla Lovett*

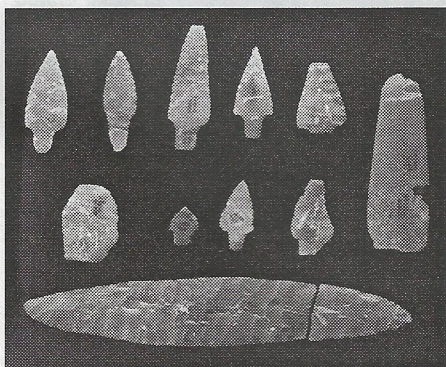
The 1997 Newsletter noted plans for a continued ASC emphasis on Labrador. One step taken in conjunction with this newly initiated "Labrador Project" was to invite **Carla Lovett** to join the ASC with a 10 month contract to supervise the documentation and safe return of many of the Labrador site collections, about half of which are still housed at the Smithsonian. This effort will be the next phase in a long-standing research relationship between the Arctic Studies Center and Canada's Newfoundland Museum.

Carla (formerly Carla Favreau) was a good candidate for the position, having already survived one stint at the ASC in the early '90s as a research assistant working with the same collections. During the year, she has been working closely with **Kevin McAleese**, **Elaine Anton**, and **Karen Ryan** from Newfoundland and Labrador's Culture and Heritage Division.

Joining Carla last fall was **Steve Rosenberg**, an intern from UC-Santa Cruz enrolled in the University of California's UC-DC program. A senior anthropology major, Steve contributed time and talent to the project, and as a school project analyzed St. John's Island 3, a Middle Dorset walrus hunting camp. Coming from sunny southern California, Steve's experience in Washington was memorable, especially when he encountered his first (and D.C.'s only 1997/8) snow storm!

This spring the Arctic Studies Center was pleased to host two more students. Labradorian **Sean Montague** was sponsored by the Office of Fellowships and Grants' Native American Awards Program and The Cummings Trust of Maine's Community Foundation. A 1997 graduate of Memorial University in physical anthropology, Sean provided invaluable assistance to the artifact return effort. Sean also researched a Middle-Late Dorset spring hunting camp at Itigaiyavik Cape, near Saglek.

Our latest addition, **Mackenzie Tysell**, joined the ASC also as a student in the University of California's UC-DC internship program. A senior anthropology major from UC-Davis,



*Maritime Archaic tools from Rattler's Bight, Labrador. (John Steiner Photo).*

well as the results of research on the history of repatriation. With so much attention focused on the Labrador collections, the ASC anticipates their speedy return to Canada over the next two years.

Mackenzie enjoyed her ASC experience despite studying the cultures of the frozen north rather than those of balmy South America where her true interests lie. She produced a report on the Maritime Archaic site of Gull Arm 1 (near Nain), as

### BIRD COVE CONFERENCE:

#### High-lighting Belle Isle Straits Heritage

by *William Fitzhugh*



*Participants of the Bird Cove Conference gather at a newly-found Maritime Archaic site.*

Following the September 1997 Summit of the Sea and NABO conferences in St. John's, a third meeting convened in Bird Cove, Newfoundland, to discuss history and archeology from a more local perspective. Organized by the Northern Peninsula Heritage Association (NPHA) under the leadership of **Dale Kennedy** and **Selma Barkham**, the meeting drew participants from academic, government, business, and local sectors.

In addition to reporting on successful local archeological work directed by **David Reader**, the conference demonstrated the potential of the Northern Peninsula region for future historical and archeological studies. Scholarship was not the only force driving the NPHA agenda. The conference mobilized an impressive array of planners and local business people interested in building regional economy and tourism through research and educational programs. Readers reported on discoveries at Maritime Archaic, Dorset and Recent Indian sites; **Charles Martijn** on ethnohistory; Fitzhugh on Labrador; Selma Barkham spoke about early European explorations; others presented history and oral history; and **Chip Bird** and **David Lough** revealed new Parks and government initiatives. The meeting demonstrated powerful interests linking local initiative, scholarship, and heritage tourism.

The conference was capped by site visits and lively evening entertainment of the sort that outpost Newfoundlanders are famous for! Oh, those skits! Thanks to local sponsors Dale, Selma, NPHA, and Bird Cove Motel, and to Parks Canada, ACOA, Tourism and others!

The ASC hopes to collaborate with NPHA in the future by helping with regional surveys, conferences, media outreach programs, and travel tours, one of which (with Fitzhugh in tow) will visit the L'Anse Aux Meadows Viking site by cruise ship this September. The Viking Millennium offers a perfect target for building these research and development links during the next few years.

**ARCHEOLOGY IN THE SCHOOLS:**

**A Community Initiative**

by Stephen Loring

Labrador is host to a remarkable prehistory of alternating and sometimes overlapping Indian and Inuit cultures that extends back approximately 8000 years. With the disappearance of glacial ice, the natural resources of the region brought pioneering paleoindian hunters to the Province. Subsequent migrations of other Indian groups and -- beginning around 4000 years ago -- of groups ancestral to the Inuit have left behind traces that testify to the extraordinary accomplishments of Labrador's original inhabitants. Their story, for the most part derived from archeology, is one of the great chapters of Canadian history, and full of drama, challenge and a long legacy of confronting changing environmental and social situations. Unfortunately, it is a story that, for the most part, is unknown or under-played in Labrador's community school curricula.

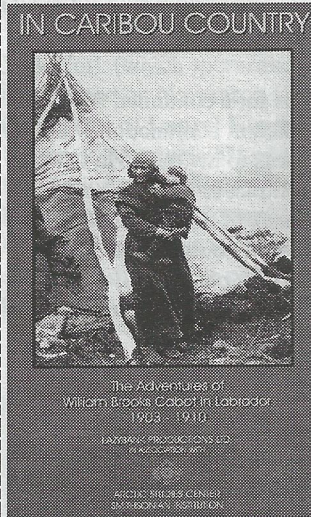
Following up on one of the initiatives discussed by the members of the "Labrador Project," **Stephen Loring** and **Tim Borlase** met in Goose Bay in March to explore the possibilities of developing an archaeological program in the Labrador school system as part of the Labrador Studies initiative. They discussed offering an introductory class at the high school level which would afford students a chance to acquire detailed knowledge about Labrador prehistory and the rudiments of archaeological theory and practice. Following course work, students would participate in supervised archaeological research (a summer field school program) and a subsequent course, or independent study, in archaeological analysis and presentation.

Loring and Borlase then flew to Postville and Makkovik to discuss the proposal and gauge community interest. Initial response was very favorable, and a proposal on community archaeology in Postville, Makkovik and Rigolet as a cooperative venture between the communities, the Labrador Integrated School Board, the Labrador Inuit Association, Newfoundland and Labrador's Culture and Heritage Division, and the Smithsonian Institution is being prepared.

**A NEW LABRADOR VIDEO**

**Nigel Markham** has completed production of his film *In Caribou Country, The Adventures of William Brooks Cabot in Labrador 1903-1910*, which he made in collaboration with **Stephen Loring**.

The film tells the story of Cabot's fascination with the Innu of Labrador and his visits to their caribou hunting camps in the interior of northern Labrador and adjacent Quebec. It is illustrated by a haunting blend of contemporary footage and Cabot's period photography -- the only extant photographs of traditional Innu life in the barren grounds. Given the current political struggle over land-claims and resource development in Labrador, *In Caribou Country* is a timely addition to Markham's corpus of provocative, insightful films examining the history and culture of Inuit and Innu peoples in Labrador.



IN CARIBOU COUNTRY  
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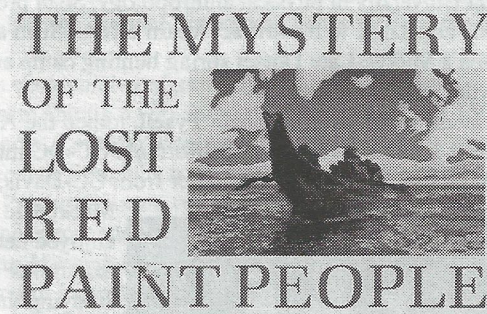
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*Also Available:*



**The Discovery of a  
Prehistoric North American Sea Culture**

*Bullfrog Films  
A Film by T.W. Timreck*

This video documents exciting discoveries on both sides of the North Atlantic, beginning with finds in Labrador, that have allowed archeologists to piece together the history of seafaring cultures from 7000 years ago.

Available from Bullfrog Films, Oley Pennsylvania, 1-800-543-FROG or (215) 779-8226. 57 minutes.

## COLLECTIONS

### EXPLORING THE NATION'S ATTIC

by Stephen Loring

*The ASC is committed to making the Smithsonian's vast holdings of ethnographic and archaeological materials accessible to northern and native peoples. Native American internships and Community Scholar grants, administered by the Office of Fellowships and Grants, provide the means by which Native Alaskans can come to Washington to pursue their special interests. Alaskan Native scholars, educators, and artisans are encouraged to contact Stephen Loring (202-357-4742) or Aron Crowell (907-343-6162) to help facilitate access to the Smithsonian collections.*

Some indication of the significance of the Smithsonian's northern collections is attested by the continuous stream of visitors, scholars and researchers who come to examine, photograph and study material at the Smithsonian's Museum Support Center (MSC). This state-of-the-art conservation and storage facility has, since 1993, been home to the Smithsonian's anthropology collections.

A quick list of northern visitors since our last newsletter is appended. 1997 began with the visit of **Iliodor Philemonof** (Chairman and Exec. Vice president of St. George Tanaq Corporation) and **Andronik Kashevarof** from St. George in the Pribilof Islands who came to examine the ethnographic and archaeological collections from the Aleutian region. **Vernon Doucette**, a professional photographer and Arctic aficionado from Boston

University, spent a day photographing Old Bering Sea and Punuk ivory carvings of watercraft that Henry Collins excavated from St. Lawrence Island for a book on kayak history being prepared with **Eugene Arima** (Canadian Museum of Civilization [CMC]). In February **Judy Thomson** (Curator of Western Subarctic Ethnology at CMC) and **Bernadette Driscoll** spent several days examining the Robert Kennicott and Roderick MacFarlane collections of Athapaskan skin clothing (collected prior 1865). **Ed Tompkins** (formerly with the Canadian National Archives) made a close inspection of the Lucien Turner (1882-1884) collection of Northern Quebec-Labrador Inuit and Innu material for a possible exhibit at the Canadian Embassy in Washington. In March, **Larsen King** (Chu'pik) from Mekoryuk, Nunivak Island, Alaska visited MSC to examine the ivory carvings and traditional hunting gear that William Dall (ca.1873), Edward Nelson (ca. 1880) and Henry Collins (1927) had collected from Nunivak.

After a long correspondence, **Tom Andrews** (Subarctic archaeologist at the Prince of Wales Northern Heritage Centre, Yellowknife) and his co-researcher **John Zoe** (Chief

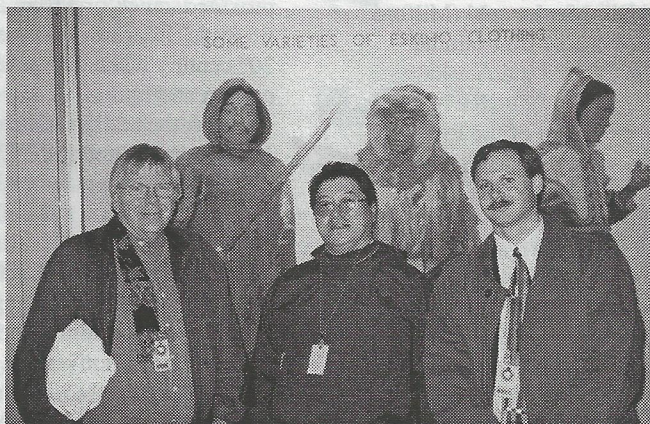
Negotiator for the Dog-Rib Treaty 11 Council, the comprehensive land-claim negotiations) spent the last week of April at MSC working with both the Roderick MacFarlane collections from the northern Yukon and adjacent Northwest Territories and with the journals and photographs of David Wheeler. The David and Everett "Pep" Wheeler papers, currently housed in the Arctic Studies Center, include numerous documents pertaining to David Wheeler's trips to the Barrenlands north of Great Slave Lake between 1910-1913. Andrews and Zoe came to Washington following their visit to the University of Iowa where they had been presented with the caribou-skin chief's tent that Frank Russell had collected during his Barrenland travel with the Dog-Rib between 1892-1894. Their work is featured in an important new volume *At a Crossroads: Archaeology and First Peoples in Canada*, edited by George Nicholas and Tom Andrews (1997, Archaeology Press, Department of Archaeology, Simon Fraser University, Burnaby, B.C.).

In June **Scott Forrest** (University of Northern British Columbia), in Washington to attend the ARCUS meetings,

briefly examined some of the Northwest Coast collections. **Yannick Meunier** (Université de Paris III, Sorbonne Nouvelle, Département de Civilisation nord-américaine), who is attempting to launch a community archaeology project in the schools on St. Lawrence Island to salvage some of the information being lost through indiscriminate "subsistence diggings", examined the Henry Collins' collection from St. Lawrence Island, as well as his notes and diaries and the dairies of Paul Silook, Collins'

principal informant, that are housed the National Anthropological Archives (NAA).

September and October were busy months at MSC. **Lars Krutak** (University of Alaska/Fairbanks) spent a fortnight researching the history, prevalence and symbolism of tattooing among the Yup'ik of the Bering Straits region. **George Charles** (University of California, Santa Barbara), from the distinguished Bethel family, arrived to photograph Yup'ik, Northwest Coast and Navaho material for a cross-cultural study of religion and symbolism. **Gary Hochman** (Nebraska ETV) looked at archaeological and ethnographic material from the Aleutians as well as Hrdlicka's film footage in the NAA for inclusion in a documentary on Aleutian prehistory. **Lisa Frink** (Wisconsin) made a reconnaissance visit to assess the significance of collections from the Chevak area of the Yukon-Kuskokwim Delta for a community anthropology project that would bring a group of Chevak elders to the Smithsonian in the near future and **Mary Lane** (Washington) examined ivory bow-drill handles as part of her dissertation research on pictorial narratives. Among others who visited the MSC



(L-R) Dr. William Kemp, Zebedee Nungak, and Stephen Hendrie of Makivik Corporation pose in front of an NMNH case on Inuit clothing.

facilities, we wish to note **Edna MacLean** and **Kathy Ageak** from Barrow; and **Alan Levy** (Anchorage Museum Board) and his wife. Also, **Dixie Alexander** from North Pole, Alaska (an address that caused some consternation when signing into the Embassy Suites) and **Nora Levitt** from Barrow visited the collections while in D.C. for the opening of the Alaska Pipeline exhibit (see above).

**Moira McCaffrey** (McCord Museum, Montreal) and **Louise Jackson** (University of British Columbia) made quick visits to MSC during the American Anthropological Association meetings held in Washington in November. Moira examined Labrador and Northern Quebec collections and Louise was interested in the incorporation of Euro-American derived raw materials in traditional western Alaskan material culture. The ASC also hosted a group of six visiting native college students from Alaska on a pro-seminar tour of the collections in December.

Thus far in 1998 visitors to MSC have included **Margaret Beck** (Arizona) studying the Lucien Turner collection from Attu, the westernmost island in the Aleutians; **Katherine Woodhouse-Beyer** (Brown) to examine the William Turner collection from Kodiak Island; and **Bill Mackowski** (Milford, Maine) -- a leading authority on snowshoes -- to examine snowshoes from Labrador, subarctic Canada and Alaska.

The ASC was honored to host a visit by **Zebedee Nungak** to MSC on April 23<sup>rd</sup>. The elected president of the Inuit-run Makivik Corporation (established to administer Inuit territory and resources in northern Quebec), Mr. Nungak has a keen interest in Arctic history. He traveled to Washington, in part, to examine the ethnographic collections from northern Greenland and from his northern Quebec-Labrador homeland. The Quebec-Labrador collections were made by Lucien Turner in 1883 who acquired the material from Inuit and Innu bands visiting the Hudson's Bay Company post at Ft. Chimo, now known as Kuujuuaq.

## NUNIVAK STUDIES

by *Dennis Griffin*

With the assistance of a Smithsonian Predoctoral Fellowship, **Dennis Griffin** (University of Oregon) spent this past winter examining Smithsonian collections from Nunivak Island in an effort to correlate the material culture of Nunivak Island with that of mainland communities and to document the effects of culture change. Dennis' interest in these collections has come from his close work with the village of Mekoryuk on Nunivak Island, which has also led to him conducting archeological and anthropological investigations at the village of Nash Harbor, Nunivak, for the past three summers as part of his doctoral research.

Nunivak Island, located along the west coast of Alaska, is believed to be one of the last places in North America to be directly affected by Euroamerican settlement (ca.1923). Due to

its geographic isolation and lack of fur bearing and mineral resources, interest in Nunivak Island and its Chupiit Eskimo residents lagged far behind that of mainland Eskimo communities, thus allowing them to maintain their traditional lifestyle much longer than elsewhere in the state.

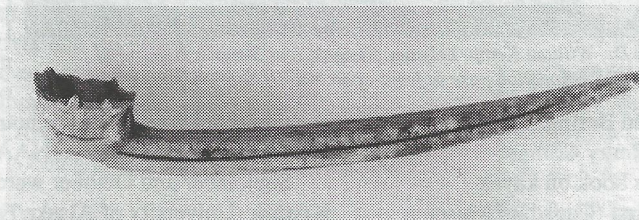
The Smithsonian Institution currently houses three of the largest known ethnological collections of material culture and traditional lifeways prior to and during the years of intensifying white contact. These collections of William Healy Dall (ca. 1874), Edward Nelson (ca. 1879-1881), and Henry B. Collins and T. Dale Steward (ca. 1927) were the subject of Dennis' research. The Smithsonian also houses their original field journals, accession records, unpublished notes, and historic photographs and sketches - records that have, to date, never been systematically studied. Artifacts collected by Collins and Steward represent the largest known assemblage from Nunivak Island and are currently in the process of being returned under federal repatriation legislation. Dennis' analysis of the Smithsonian's ethnological collections provided an excellent comparative collection for the artifacts recovered from his recent archeological excavations on the island, and provided much first hand information on "traditional lifeways" in practice on the island during the late 19<sup>th</sup> and early 20<sup>th</sup> century when changes that were occurring rapidly through contact and trade.

With the additional analysis of two smaller ethnological collections located at the University of Pennsylvania in Philadelphia [e.g., George B. Gordon (ca. 1905) and William B. Van Valin (ca. 1917)], Dennis examined over 2,000 objects collected from Nunivak Island over a 50+ year time span. These ethnological materials span an important period of contact for Nunivak's Chupiit residents and their analysis provides much additional data for understanding both Euroamerican motives and Chupiit responses to the changes

occurring during this early contact period. Not only does this analysis provide information useful in measuring the degree of incorporation of western material goods into the local economy, it also helps to document the changes to Chupiit material culture resulting from the extinction of island caribou around 1880, the introduction of reindeer, and the establishment of the first island trading post in 1920.

These events and others had major impacts on traditional lifeways.

While Dennis' analysis of this rich data will not be fully completed until later in the year, much of the raw data collected during his Fellowship has been shared with the Smithsonian Institution's and University of Pennsylvania's curatorial staffs to assist future research in this Arctic region. His analysis represents one of the most intensive studies of a single area completed to date from the Smithsonian's vast ethnological collections, and he hopes his research will encourage other scholars to take advantage of the rich data base contained within the Institution's museums and archives.



*Collections studied by Dennis included this 23 cm object, originally labeled by Nelson (1879) as an "unknown ancient ivory object." Nunivak elder George Williams recently identified it as a qaluarun, a stetcher used to hold open seal intestines while they are cleaned for gut parkas.*

**KOMAKTORVIK ANALYSIS:****An Early Dorset Site***by Erica Guyer*

As an intern at the Arctic Studies Center during the summer of 1996, I was exposed to the variety of resources available at the ASC. I became acquainted with the Eastern Arctic archaeological collections by conducting a research project on an Early Dorset period site (Komaktorvik-1) in Labrador under the guidance of **Bill Fitzhugh** and **Christopher Nagle**.

This internship sparked my interest in prehistoric culture contact, and led to my honors thesis on the potential contact between the Dorset and Thule cultures in the Eastern Arctic. I intended to address the broader issue of what constitutes appropriate evidence for identifying and interpreting culture contact in prehistoric contexts. The extensive surveys and excavations conducted by the Smithsonian's Torngat Archaeological Project Crew in Labrador in 1977-1978 had collected data on both specific sites as well as settlement patterns and culture change. This data provided me with an excellent opportunity to develop a model of looking at culture contact which incorporated several units of analysis including regional, settlement, and site level data.

My research at the ASC gave me the opportunity to recognize the importance of using various types of data for conducting archaeological research. The extensive resources available at the ASC, especially the guidance of Bill and Stephen, were invaluable for my research.

**THE COLLINS NUNIVAK COLLECTION:****An Internship and More!***by Elisabeth Ward*

When **Stephen Loring** met with me in May of 1997, we discussed different collections I could work on for a summer internship. Finally Stephen suggested Henry B. Collin's collections from his 1927 research on Nunivak Island, Alaska. And I'm grateful he did! This collection and the supporting documentation, including Henry's photographs, diary, and fieldnotes, provided me with a rich research opportunity. As my first exposure to Alaskan archeology, I was struck by its complexity and its potential to relate to modern ethnographic issues including repatriation to the Nunivak Corporation.

Henry Collin's Nunivak collection also became the subject for my fall semester museum studies project. The multiple issues this collection embodies – changing collection practices; historical attitudes about physical anthropology; modern participation of the elders in interpreting the collection; loss of traditional knowledge; and issues about museum authority in presenting a native story to a native audience – made this particularly challenging and rewarding.

I thank the ASC for letting me follow Henry's path to Nunivak, and for letting me hang around through the fall for the museum project. This enabled me to apply and get hired as the Viking Exhibit coordinator (my actual research interest -- B.A. in Scandinavian Studies, UC Berkeley), so a double "thank you" to Stephen, Bill and Igor!

**TWO ALEUTIAN COLLECTIONS***by Jane LeGrow*

Last summer I had the opportunity to be the first participant in the Penn State- Smithsonian Partnership Program. My plan for an Aleutian exhibit at Penn State's Matson Museum of Anthropology was chosen after an intense review process, and for ten weeks last summer, I worked with

Dr. Stephen Loring analyzing an assemblage of bone and lithic tools from the 1994 field season at the Shemya-3 site on Shemya Island in the western Aleutian chain (see Loring's article above).



*Unusual lithic bifaces from Shemya Island.*

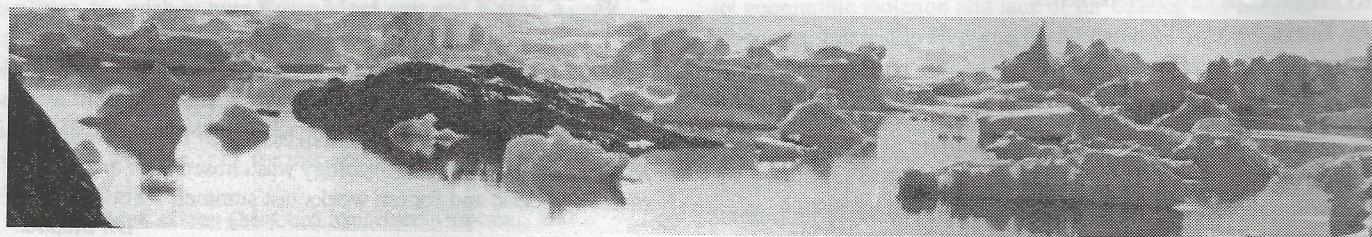
A lot of my time with the Arctic Studies Center was spent reading and researching background materials for my exhibit. Another time-consuming task was the search for a set of elusive World War II era aerial photographs of the western-most islands, some of which we found at the National Archives in College Park, Maryland.

After conducting this background research, I returned to Penn State to begin work on our own Aleutian collection and the exhibit. In contrast to the seemingly endless resources of the Smithsonian, our little museum is somewhat limited in that regard, so a great deal of creativity was required when designing and planning an exhibit. I didn't realize just how large an undertaking a project like this can be.

In addition to mounting the exhibit, I have been analyzing Penn State's Aleutian collection, which was donated by an alumnus in 1950 after he had been stationed on Shemya Island at the end of World War II. The collection is at least twice the size of the Shemya-3 assemblage, and, despite its lack of provenience, may still be useful in comparing stylistic distributions and in simply compiling more information about western Aleutian collections, of which so few exist. I am currently preparing an article about this collection for publication in the fall.

My internship with the Arctic Studies Center was an experience not soon forgotten. With the help of a number of people, especially Dr. Loring and **Claire Milner**, curator of the Matson Museum, I have been able to work on several engaging projects, and present what I hope is a vivid and enlightening profile of the people of the Aleutian Islands to an audience not likely to have had much exposure to this culture.

## BERGY BITS



### SLAPINS FILM AWARDS, 1997-98

Things being what they are -- that is, somewhat delayed -- we report here the presentation of TWO Andris Slapins Memorial Film Awards lectures at the NMNH. Last year the 1997 award went to **Sven Haakanson**, who presented "Nenets Reindeer Herders of Yamal, Western Siberia" with stills and video of his research. Sven's sensitive photography does in still what Slapins' did in moving image. Our 1998 award went to **Sarah Elder** of the State University of New York (Buffalo) Media Studies Department. Sarah's work with Leonard Kammerling over three decades pioneered a new style of filmmaking for Alaska. Her lecture, "Shooting Films with Alaskan Native Communities: a Retrospective Look at the Alaska Native Film Center, 1972-1998," reviewed highlights that have brought new value and public understanding of Native Alaska to the rest of the world.

### META INCOGNITA

The Meta Incognita Project (1990-1995) came to a fitting public climax with a major conference at Trent University in early May, 1997. In attendance were more than fifty researchers from Canada, the U.S., and Great Britain with interests in history, archeology, archeometry, Inuit oral history, mineralogy and other fields. **Reginald Auger**, **Bill Fitzhugh**, **Garman Harbottle**, **Anne Henshaw**, **Donald Hogarth**, **Lynda Gullason**, **Dosia Laeyendecker**, and **Jacquelin Olin** were among the participants. Organized by **Dr. Thomas Symons** of Trent University and **Sir Ian Gourlay**, coordinator of the British Archival Task Force, with assistance from many others, the conference reviewed and debated results of this large international program (me). A swarm of reporters covered the meeting, and major reports appeared in *University Affairs* (Nov. 1997 by **Peggy Berkowitz**) and *The Review of Archaeology* (v.17/2; Fitzhugh 1997). A second set of presentations was later delivered to the Iqaluit community this past November. A new film summarizing our work, *Baffin Field Notes*, produced by **Ted Timreck** with assistance from **Anne Henshaw** and **Bill Fitzhugh**, was shown to great acclaim at both meetings

### VISIT TO GAMBELL

Hosted by **Suzie Silook**, **Ted Carpenter** and **Bill Fitzhugh** visited Gambell, St. Lawrence Island, for several days in late May 1997. While Ted had been to SLI several times, it was Fitzhugh's first visit to the Beringian heartland where Henry Collins had re-opened Smithsonian interests, dormant since E.

W. Nelson's visit in 1881, with his pioneering archeology in the 1930s. Suzie had spent the year in Gambell with her children assisting the village with art and market issues and asked us to participate in an arts workshop she had planned with Gambell and Shismareff. During the meeting we presented our idea for an exhibition on prehistoric Bering Sea ivory art that we had been planning with Suzie in collaboration with the Dapper Gallery in Paris. The idea had a warm reception and was endorsed by the Gambell IRA Council. We found the community receptive to working with Arctic Studies Center programs in research, education, and heritage. In the next few years we plan to develop a variety of programs here and in other locations in Bering Strait. **Igor Krupnik** is currently planning work with Gambell resident **Lewis Walunga** and others, including **Vera Metcalfe**, on a population history project. Our visit also led to contact with **Chris Koonooka**, a UAF student who will participate in **Ben Fitzhugh's** archeological project in Kodiak this summer.

### VISITING ARTISTS

ASC had a touch of the arts with two special guests this year. The Nunamta Yup'ik Dancers, including **Chuna McIntyre**, **Vernon Chimegalrea**, **Jolene John** and **Tatiana Andrew** performed this winter as artists-in-residence for one of the museum's Yup'ik Mask exhibition programs. As always, Chuna and his group made the audience see through Yup'ik eyes and brought an added dimension to the exhibit. Our other special guest was **Ellen Obed**, who wrote the wonderful children's story *Borrowed Black* which was inspired by Labradorian folktales she heard while living in Labrador and raising her two sons. Ellen and her sons were in town this spring for the opening of the theatrical adaption of *Borrowed Black*, which was produced by the Mermaid Theater of Halifax and shown at the Kennedy Center.

### NEW RESEARCH ASSOCIATE

**Noel Broadbent** was recently appointed Research Associate at the ASC by NMNH Director Robert Fri. As Professor of Archaeology at the University of Umea, Noel has brought new international arctic programs to Umea and Scandinavia in general, and recently announced a merger of the Umea Archaeology Department and the Saami Studies Program -- the first such academic link between archeology and a Native educational and research organization. Noel will be working with the ASC to help expand our Scandinavian interests in the "West-Viking"/Millennium era.

## YUP'IK SHAMAN MASK AT AFN FUND-RAISER



William Fitzhugh, a Yup'ik shaman mask, and Catherine Stevens at the AFN luncheon.

On June 12, 1997 the Alaska Federation of Natives held a fund-raiser at La Colline restaurant near Union Station to publicize and raise funds for the AFN Sobriety movement. The event

was attended by several members of Congress including the Alaska Delegation and their wives. Bill and Stephen showed up with Edward W. Nelson's "Shaman's Mask" of 1879 for the event to emphasize the connection between art and spiritual life in traditional Alaska Native society. Deb Hull-Walski, NMNH collections manager, is owed a conspicuous "thank you" for facilitating the release of the mask even after Bill told her it "was for a Temperance Movement meeting downtown."

## COMINGS AND GOINGS

Among the "comings and goings" have been two sad "goings": **Anne Stone** left her job as Program Assistant in December, having worked with us for more than a year, to take a position in the NMNH Development Office. She marshaled our forces effectively during her tenure and was a delight to work with. **Jack Mullaney** stepped into the breach and took Anne's position for a brief period. However, he too has subsequently taken another job, leaving our office just a bit more chaotic than usual.

On a more cheerful note, we report the addition of a new staff member, **Elisabeth Ward**, who is working with Bill and his Norse colleagues on the forthcoming West-Viking exhibit. Elisabeth came to the Museum as an intern from GWU's Masters program working with Stephen on the Collins/Stewart Nunivak Island collections. She 'wooded' Bill with her Icelandic language and Nordic history skills acquired at UC Berkeley and last fall found herself at the steering oar, charting a course through those perilous northern mists, onward to Vinland.

## VOLUNTEERS

Toiling behind the scenes are a number of volunteers at the Arctic Studies Center who have made substantial contributions to several research initiatives.

Having done her time sorting through the wet-screen midden samples collected at Little Kiska in 1993 and washing faunal remains from the 1994 excavations at Shemya, **Vivian Morris** has spent the last year and a half of Wednesdays at the Museum Support Center (MSC) preparing a user's guide to the

Everett "Pep" Wheeler papers that the ASC is curating for the National Anthropological Archives. Wheeler (1900-1974) was a pioneering geologist and the leading authority on rocks in Labrador. A keen naturalist, amateur ethnologist and linguist, Wheeler's diaries, notebooks, letters and photographs form an important corpus of observations and insight into the culture and history of northern Labrador. **Stephen Loring** and Vivian have cooperated on a short piece on Wheeler's thoughts about Inuit dogs for the next issue of *Them Days*, a journal of Labrador folkways and history.

Joining Vivian at MSC is **Joan Cameron**, a long-time volunteer with the Smithsonian's Naturalist Center, who has undertaken the task of cataloging the so-called "School Collection". As its name implies, the school collection was for many years the source of ethnographic and archaeological specimens that were mined by Smithsonian curators and educators for hands-on lectures. A large collection of archaeological specimens (ca.700 objects) were clearly from a northern Alaskan provenance and were moved to ASC offices from the Natural History building's attic in 1993. Joan and Stephen's research has concluded that the collection is derived from the Barrow vicinity, most likely by one of the service men stationed at the Naval Arctic Research Laboratory who worked with James Ford during one of his excavation seasons.

In the fall of 1996 Stephen returned from Agattu with forty-three boxes and seven trunks of artifacts, debitage, soil samples and faunal remains. Several volunteers have been instrumental in unpacking, cleaning and cataloging this material. To date about a third of the faunal material and debitage has been cleaned and is awaiting analysis. The artifacts have all been washed, thanks to Vivian, Joan and **Monika Rese**. Monika is close to finishing cataloging the collection, having numbered almost 4000 artifacts. Joan Cameron and **David Roser** washed and sorted faunal remains and **Robert Hicks** has been entering provenance data into the computer.

## RUSSIAN SCHOLARS



**Sergei Vartanyan** (L), paleontologist who found the dwarf mammoth bones on Wrangell Island (ca 4500 B.P.); **Andrei Golovnev** (C), film-maker and anthropologist who god-fathered our Living Yamal program; and **Vladimir Pitul'ko**, archeologist of fabulous Zhokov Island, crossed paths in New York 9/97 between meetings in Colorado and New Hampshire and lectures at ASC.

## TRANSITIONS

We are sorry to report the loss of dearly loved and respected colleagues during the last year. **Egil Knuth** died in Copenhagen rather than (as we all imagine he would have hoped) in his beloved Peary Land. We were all stunned by the sudden illness and death due to cancer on 30 January 1998 of **Moreau Maxwell**. Bill Fitzhugh will take on Maxwell's summer lecture duty on board a "Viking" cruise from Greenland to Nova Scotia. Happily, Max's wife Eleanor will be among the participants.

Finally, we were also saddened by the report of **Anne Stine Ingstad's** death in November. Anne excavated L'Anse aux Meadows in the 1960s. Her husband Helge Ingstad, the site's discoverer, is well and will be 100 when the celebrations of the Viking Millennium occur in 2000.

## CONFERENCE WRAP-UP

In July of 1997 **Stephen Loring** and **Daniel Ashini** (Innu Nation) were invited to the 1997 Fulbright Symposium "Indigenous Cultures in an Interconnected World" in Darwin, Australia. The aim of the symposium was to "identify and promote successful strategies used by indigenous peoples to advance their cultural values in the face of pressures arising from an interconnected world." For the session "Indigenous Heritage and the Land," Stephen and Daniel prepared a presentation entitled "Past and Future Pathways: Innu Cultural Heritage in the 21st Century". Daniel also co-chaired a session with **Joan Gero** on politics and identity.

The ASC was well represented at the Jesup conference in New York in November 1997, where **Bill Fitzhugh**, **Igor Krupnik** and Stephen all had papers to present at various sessions (see Jesup article above). Stephen attended the 1997 AAA meetings held in Whitehorse, where he presented the first results of his research on Agattu, "New Perspectives on Western Aleutian Prehistory: 1996 Fieldwork on Agattu."

For the 1998 Alaska Anthropological Association meetings in Anchorage, Igor Krupnik's and Bill Fitzhugh with **Andrei Golovnev's** papers were presented in a symposium in honor of James VanStone. **Aron Crowell** spoke about the results of his archeological research with the National Parks Service along the outer Kenai Coast, and Stephen Loring presented, "The archeology of an 18th-century Russian-Aleut sea-otter hunting camp on Agattu", and participated in a symposium organized by **Ben Fitzhugh**, "Community Archeology," with a presentation entitled "The Trail to the Caribou House:

Community Archeology with the Innu in Labrador". Bill and Igor also participated in the third IASSA (International Arctic Social Scientists Association) conference held in May 1998.

## "LIVE FROM THE POLES"

An electronic field trip aired on PBS on April 28<sup>th</sup>, taking viewers to the ends of Earth to meet scientists who conduct research in two fascinating regions – the Arctic and Antarctic. Titled *Live from the Poles*, it was another in the *Passport to Knowledge* programs on PBS produced by **Geoffrey Haines-Stiles**. **Bill Fitzhugh** presented artifacts relating to technological developments pioneered by Alaskan Native cultures, including harpoons, snow goggles, and other Arctic adaptations, from SI collections. **Aron Crowell** assisted with a hook-up from the Anchorage Office, where Yup'ik culture leader **Theresa John** spoke about her people's approaches to technology and spiritualism. **Douglas Siegal-Causey** also participated, speaking about Arctic natural history, and was joined by several NSF Polar Program officials.

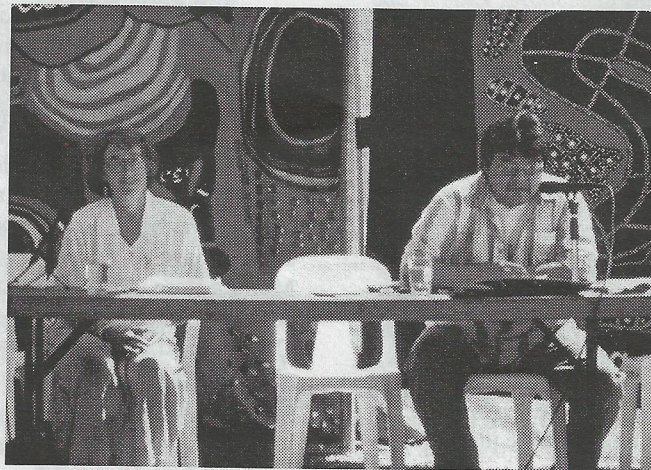
## ASC ANCHORAGE INTERNS

The Anchorage office is pleased to welcome two summer interns who will be helping us with projects related to the *Looking Both Ways* exhibit. **Shauna Lukin**, an Alutiiq from Kodiak Island who is currently a history Major at the University of Alaska, was awarded a Smithsonian Internship to assist with the Fisher Collection interactive CD-Rom that will accompany the exhibit. **Sonja Luehrmann** has come all the way from the University of Frankford where she is working on her Master in Anthropology.

As part of her a Travel Scholarship from the U.S., she is attending the University of Oregon for a semester and assisting the ASC with Russian and German translations of Russian archival material for the exhibit.

## "SVEN" UPDATE

**Sven Haakanson** completed his fieldwork in Yamal this fall, topping off summer-long archeological research with two months of travel with his reindeer herder's brigade on their southern migration from the central Yamal tundra. Sven is now digging into his thesis writing at Harvard. While in Yamal last year, he obtained a small collection of Nenets ethnographic specimens for the ASC – the first Western Siberian ethnographic material accessioned to the Smithsonian. With Sven's assistance the ASC's Living Yamal efforts were rewarded by a feature article in the March 1998 issue of *National Geographic Magazine*.



Joan Gero (American University) and Daniel Ashini (Innu Nation) co-chair a session at the July 1997 Fulbright Symposium in Australia.



## "BARROW-INUA"



SI Secretary Michael Heyman hears Jana Harcharek outline the construction of the new Inupiat Culture Center in May 1997.

The Inupiat Cultural Heritage Center (IHC) in Barrow, directed by **Ronald Brower** and assisted by **David Putnam** will open this June. IHC has arranged for their inaugural exhibit to be part of the E.W. Nelson collection the ASC toured in Europe in the early 1990s as "Euro-Inua".

Following similar themes but using different objects than those seen in the original "Inua" show that toured in Alaska in the mid-1980s, "Barrow-Inua" brings a new selection of early Western Alaskan materials to the Barrow Center. The show, curated originally by **Susan Rowley**, has been in storage since it returned from Europe. "Inua" is scheduled to be in Barrow for nine months beginning in June 1998. It will then travel to Anchorage to become the first SI collection on long-term loan to the Anchorage Museum.

## CONGRESSIONAL NIGHT BAZAAR

This May the Natural History Museum put on its fourth annual "Congressional Night", setting up its research and public programs offices in stalls throughout the museum's galleries. While beer, hotdogs, and sodas were served around the elephant, the intellectually-minded toured the halls and soaked up a feast of information.

This time the ASC booth was manned by "real" staff, since Bill, Igor, and Stephen were all out of town. So much the better, it seemed! **Carla Lovett**, **Sean Montague**, **MacKenzie Tysell**, **Elisabeth Ward**, and our "Ainu team" of **Chisata** and **David Dubreuil**, and **Masahiro Nomoto** stole the show, outfitted in paper Eskimo masks and real-live Ainu costumes! Apparently ASC curators can be a real distraction when party-time arrives. But the biggest draw was the free and very striking Yu'pik Mask posters we were giving away. There is still a supply, so if you come visit, please remember to take one back with you.

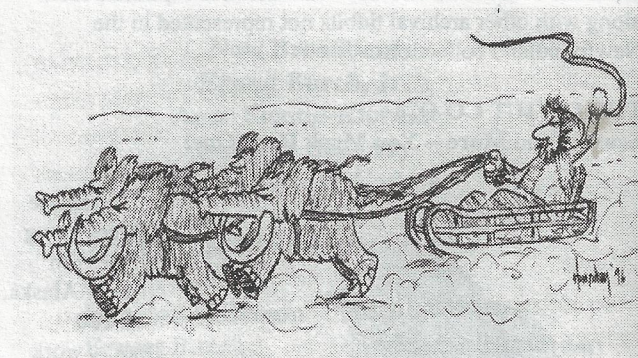
Also overheard: Newt Gingrich is a great fan of NMNH and gave the Museum a tip for next year's event -- "don't try to book Congressmen for your evening; they'll never even see the invitation! Get to their wives!"

## OF KAYAKS AND ULUS

Secretary Heyman highlighted the education curriculum project *Of Kayaks and Ulus*, the education kit based on the Edward W. Nelson collection, in his "Smithsonian Perspective" editorial in the June 1997 issue of the Smithsonian Magazine. Produced by **Anne Bay** and **Ruth Selig** for the Inua exhibit in 1982, this innovative teacher's guide for grades 7-10 is, in the Secretary's words, "an example of object based education [that] focuses the learning experience more on artifacts and primary documents in a manner that taps children's diverse learning styles while stimulating interest and providing a deeper understanding of the subject." The kit has been reprinted in a simplified form and is available to teachers through the SI Office of Education (SOE) or the Arctic Studies Center. It is also available on the SOE's web site as "Teaching from Objects and Stories: learning about the Bering Sea Eskimo People" at <http://educate.si.edu/lessons>.

## NEW ANTHROPOLOGY TEXT

Smithsonian Press has just published *Anthropology Explored: The Best of Smithsonian AnthroNotes*, edited by **Ruth Selig** and **Marilyn London**. One of the "darling children" of the retired chief of the SI Press, **Daniel Goodwin**, AE has already received wide public notice. (*AnthroNotes* itself has been published by Ruth, **Alison Brooks**, **Ann Kaupp** and **JoAnne Lanouette** for the past 25 years.) Oriented toward secondary school teaching of anthropology, the book fills an important niche. **Katie Westgate** assisted Ruth in pulling the book together while on an undergrad internship from Yale, and as always **Bob Humphrey's** cartoons perform miracles in driving home the anthropological messages.



## OFFICE MOVES

D[e]parture-day finally arrived for most of the Anthropology Department this spring as the long-feared date came when we had to vacate our offices to allow building renovations and HVAC repairs. For the past several years we have been plagued by leaks and crumbling plaster, but the

worst has been un-correctable temperatures: we freeze in summer and roast in winter.

Anthropology and Birds were the first to go in the building-wide rotation that sent us into cubicle offices in the old North American archeology hall on the second floor. Here we have a small nest of offices and cubicles with one book shelf and barely room for a single swivel chair and a computer. Turmoil, to say the least, after trying to clear out and take or store 28 years of accumulated materials, in Fitzhugh's case. All the remaining Labrador collections also had to be moved. Disruptive? Yes! Surprises? Strangely enough, no discoveries in the 'excavatin' of 307! We are now in our new digs, so visitors should beware. Better to visit when we are back home in 307 in '99. The Center's 5th floor office is intact but will move into new quarters when the new East Court in-fill building opens next year.

### OF MUTUAL BENEFIT...

**Elaine Anton**, an ebullient Toronto transplant to St. John's, Newfoundland, spent a few weeks at the ASC in late spring, 1998 as a Smithsonian fellow working on the Labrador Early Dorset St. John's Harbor 5 site for her Master's thesis at Memorial University of Newfoundland. Elaine was well-known to us as the voice "at the other end of the phone" in St. John's where she has been assisting Kevin McAleese in organizing the archeology collections at the Newfoundland Museum. Her thesis project will examine SJ-5 and the Groswater-Early Dorset transition in Labrador. Our excavations there in the late 1970s produced both Groswater and Early Dorset tools, and Elaine is studying these materials and their context for indications of cultural transition, contact, or mixed assemblages to see if the current population and culture replacement models for northern Labrador GWD-ED hold water.

Not unexpectedly, Elaine has found other Early Dorset materials at the ASC and has volunteered to repatriate them along with other archival tidbits not represented in the Newfoundland collections.

### THE QIVIUT CO-OP: Scarves and More -- You Musk Have One!



In remote villages along the western coast of Alaska, over 200 knitters work with one of the finest and rarest wools known. This wool, called qiviut (ki-vee-ute), comes from the musk ox. Musk oxen, survivors of the ice age, look



*Ida Wesley (L) knitting a Mekoryuk nachaq, Nellie Forbes (C) knitting a Bethel scarf, and Susie Shavings (R) knitting a Mekoryuk nachaq, all out of musk ox wool. (Chris Arend photo)*

like remnants from prehistoric times. Strangely enough, musk oxen are neither related to cattle, nor do they produce musk. In Inuktitut (Eskimo), they are called Oomingmak; meaning "the Bearded One."

At a glance, musk oxen do not look like they could grow the soft, fine qiviut. The long, thick guard hair they grow hides an amazing spiral fiber beneath it. Qiviut grows each fall, and acts as a natural insulation through the winter. When the days lengthen and the temperatures increase, musk oxen begin to shed the fine qiviut. To get the qiviut, herders at Musk Ox Farm in Palmer, Alaska, comb each animal with a hairpick during May or June. Each musk ox sheds between four and six pounds each year, approximately filling a large garbage bag.

'Oomingmak' Musk Ox Producers' Co-Operative purchases the raw qiviut from the farm as well as from other sources. The knitting is done in remote villages in rural Alaska. Designed to provide people in the villages with an opportunity to earn a supplemental income as they need it, knitters knit only as little or as much as they like. Knitters pay a small membership fee to join the Co-Op; in return, they are supplied with qiviut yarn and patterns with which to knit. Each village has its own unique pattern. The village of Mekoryuk on Nunivak Island, for instance, knits a harpoon pattern reminiscent of ivory harpoon heads archeologist have found on the island. Once the items have been made, knitters send or bring them into the Anchorage Co-Op headquarters. They are paid immediately for their work. Every qiviut item includes a gold card which has been signed by the knitter and stamped with the name of her village. The final blocking and packaging process can be seen at the Co-Op during the weekdays.

Items can be purchased directly from the Anchorage shop, and a brochure is also available. For information, contact 'Oomingmak' Musk Ox Producers' Co-Operative by phone at (907) 272-9225, by mail at 604 H Street, or by e-mail at oomingmak@qiviut.com. Also, you can visit their web site at [www.qiviut.co](http://www.qiviut.co).

## STAFF PUBLICATIONS

**Aron Crowell**

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Subsistence Hunting and Resource Management among the Ju/'hoansi of Northwestern Botswana (with Robert K. Hitchcock, John E. Yellen, Diane J. Gelburd, and Alan J. Osborn). *African Studies Monographs* 17(4): 153-218. 1996

**William Fitzhugh**

Dagbog fra Yamal: forskning i de Nørlige Russiske Områder Folger ikke de Spilleregler, vi Kender fra Vesten. *Polarfronten* 1:11. 1998

Biogeographical Archeology in the Eastern North American Arctic. *Human Ecology* 25(3): 385-418. 1997

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Archaeology. In *Arktis/Antarktis: Catalogue of an Exhibition*. Kunst-und Ausstellungshalle der Bundesrepublik Deutschland: Bonn, pp. 24-31. 1997

[Compiler] Beringian Systems Research. *Arctic Research of the United States*. 11: 23-26. 1997

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**Igor Krupnik**

Foreword. In *The Land of Yamal: Album of Yamal Expeditions by V. Evladov* (Bilingual catalogue.) Tatyana I. Pika, comp. Sovetsky Sport Publishing House: Moscow, 1998. pp. 5-16.

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**Stephen Loring**

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On the Trail to the Caribou House: Some Reflections on Innu Caribou Hunters in Ntessinan (Labrador). In *Caribou and Reindeer Hunters of the Northern Hemisphere*, Lawrence Jackson and Paul Thacker, eds. Avebury Press: London, 1997. pp 185-220.

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<b>Ernest Burch</b>	<b>Anne Fienup-Riordan</b>
<b>Jana Harcharek</b>	<b>Charlotte Heth</b>
<b>Aldona Jonaitis</b>	<b>Susan Kaplan</b>
<b>Gordon Pullar</b>	<b>Steven Young</b>
<b>William Workman</b>	<b>Patricia Wolf</b>
<b>Rosita Worl</b>	<b>Miranda Wright</b>

*The Managing Editor for this issue of  
ASC Newsletter has been Elisabeth Ward.*