

# ARCTIC STUDIES CENTER



## NEWSLETTER

NATIONAL MUSEUM OF NATURAL HISTORY, SMITHSONIAN INSTITUTION

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[www.mnh.si.edu/arctic](http://www.mnh.si.edu/arctic)

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### NOTES FROM THE DIRECTOR

#### THE YEAR IN REVIEW

By William Fitzhugh

"Now that's the kind of problem I like to have," quipped Robert Fri, Director of the NMNH, as he noted Viking show visitors lined up across the rotunda and out onto the Mall.

During the past twelve months it seemed impossible that the day would finally come when *Vikings* opened. But it did, with much fanfare and a media-crazed event with a full house of Scandinavian royalty and record-breaking crowds. The latter helped push the Museum's visitors ahead of the Air and Space Museum's for the first time in 14 years, 2.8 million visitors to NASM's 2.3 for the first four months of the year. NMNH is now the most-visited museum in the world!

Other successes include the catalogue, which after a month of sales is in for reprinting. *Newsweek*, *Time*, *The New York Times*, *The Washington Post*, *The Chronicle of Higher Education*, and other media have carried the story, and *Vikings* has been featured on *Nova*, on PBS stations carrying our HDTV special *Lief Eriksson: the Man who (Almost) Changed History*, and on other programs. News stories on CBS, CBC, BBC, NPR TV and radio, and many others have also spread the word. Vikings 2000 is hot stuff! Poor Columbus! At least he had the sense to go to Iceland for a geography lesson before his 1492 gambit! For the real scoop, check out [www.mnh.si.edu/vikings](http://www.mnh.si.edu/vikings) and our own site, [www.nmnh.si.edu/arctic](http://www.nmnh.si.edu/arctic).

But success does not grow on trees; *Vikings* has been an unprecedented collective effort. I want to thank especially the Nordic Council of Ministers, the White House Millennium Council and its Chair, **Hillary Rodham Clinton**. On the museum side, **Robert Sullivan** and many others, especially **Joe Madeira**, **Marjorie Stoller**, **Anna-Lincoln Whitehurst**, **Kara Callaghan**, **Randall Kremer** and **Michelle Urie** brought the project to life. **Michael Headley** and the Office of Exhibits  
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#### THE ASC VIKING SAGA:

*"From the Fury of the Northmen, Lord, Protect Us"*

By Elisabeth Ward

On April 29<sup>th</sup>, *Vikings: The North Atlantic Saga* opened, and the entire ASC staff sighed in relief that this monumental undertaking had finally come to an end. Over the last 18 months, as demands increased and deadlines loomed, the title of the exhibition took on new meaning: we felt part of a long and arduous saga. Just like a saga, it unfolded and grew more complex over time, with important funding coming through at the last moment from **Volvo**, **Phillips Petroleum**, **Husqvarna Viking Sewing Machines**, and **Barbro Osher Pro**

**Suecia Foundation** to augment the grant from the **Nordic Council of Ministers** (NCM). Like a saga, it was created in one time period while its subject matter and events took place hundreds of years earlier with all the problems incumbent upon interpreting a distant past. Just like a saga, plot twists came from surprisingly mundane details, like the fire sprinkler locations that derailed the original design for our Viking longhouse. What was the most reminiscent of literary sagas was the way the exhibition consisted of



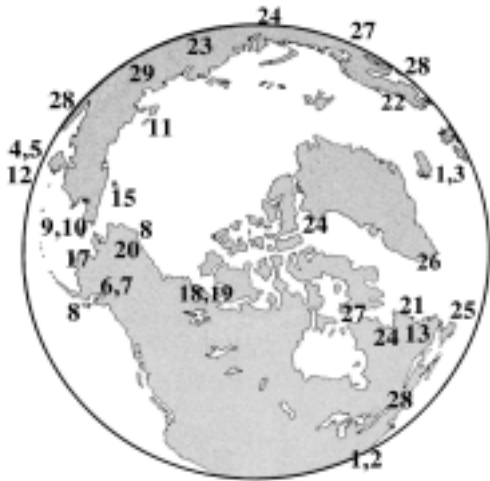
*Vikings opens at NMNH to great fanfare and excitement.*

a community of people, all of whom had unique and sometimes surprising roles to play in the development of the story. Nearly the entire museum came together to make this project a reality. Fortunately our saga did not end with multiple slayings following a cycle of escalating violence! Instead, it ended with an array of wonderful products and by-products: a traveling exhibition with over 300 objects, a beautifully illustrated catalogue, an ever-expanding website, two TV documentaries, educational materials, magazine articles, press stories, and scholarly talks and lectures.

Now that we've had a few weeks away from the looming deadlines and daily crises, it seems appropriate to see whether or not the curatorial goals were met.

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## GLOBE OF CONTENTS



*News from around the Arctic is on the pages indicated*

**DIRECTOR'S NOTES** *Continued from page 1*

Central staff; **Richard Molinaroli** and the MFM Design staff; artist **Hugh McKay**; our website team of **John and Kathy Prusinski** and **Ted Timreck**, the Anthropology Department under the direction of **Dennis Stanford**, **Carolyn Rose**, and **Dan Rogers**; the authors and object lenders; the catalogue production team of **Perpetua Press** and **SI Press**; and especially my super co-curator, **Elisabeth Ward**. Everyone worked like wizards and demons this past year.

As the Viking year progresses, related projects are popping-up all around: the Library of Congress' exhibition and symposium, *Living and Re-living the Icelandic Sagas* and the Government of Newfoundland and Labrador's exhibition, *Full Circle*. All of this ushers in a new chapter in the history of North America, thanks to the archaeological discoveries of Helge and Anne Stine Ingstad, delivering proof positive on the ideas of history and literature. While we tout Leif and "norse.com" for their rightful credit, we need to remember that Native response to Viking contacts effectively postponed European settlement in North America for another 500 years, preventing North America from being a Nordic-speaking world!

*Vikings* is not the only ASC story this year: *Ainu: Spirit of a Northern People*, had a long run at Natural History, closing in January 2000. It was a wonderful show and was visited by hundreds of thousands of viewers. Unfortunately our

plans for a national tour fell through when the bean-counters at prospective host museums decided other shows would make more money. Nevertheless, the show and catalogue informed Americans, foreign visitors, and scholars about Ainu history and culture and contemporary Ainu life and art. Thanks are due to **Chisato** and **David Dubreuil** and the many others, especially **Nippon Foundation**, **The Japan Foundation**, and **The Japan-United States Friendship Commission** who made this beautiful show and book possible.

Activities in Anchorage have been forging ahead also. **Aron Crowell** has completed curatorial preparation for *Looking Both Ways*, an exhibition featuring early collections from the Alutiiq region gathered by William J. Fisher in the 1880s. Funded by NEH and others, the show will open at NMNH and Kodiak in mid-2001 and will tour in Alaska for two years. A catalogue by Aron Crowell and Alutiiq specialists will be published by the University of Alaska Press.

The big Alaskan news is that we have applied for a major three-year grant from the **Rasmuson Foundation** to assist in the selection of NMNH and NMAI ethnographic objects to be loaned to Anchorage. Supplemented by support from the **Museum Loan Network** and hopefully **Phillips Petroleum**, this grant would will enable groups of Alaska Natives to travel to Washington for consultation on loan materials, and the development of a web-based study collection and related exhibition projects. Portions of the collections would be exhibited at the **Anchorage Museum**; others would be available for study and research. Close collaboration with the **NMAI**, with Alaska organizations including the **Alaska Native Heritage Center** and others, will be part of this long-term revolving loan program.

Although we have emphasized exhibits and collections during the past year, fieldwork and research have not languished. Large portions of Labrador archaeological loans have been described and returned to Newfoundland with assistance from **Dan Odess**; **Stephen Loring** has initiated new community archaeology programs with the Inuit of Makkovik; **Igor Krupnik** has continued collaboration with St. Lawrence Island Yup'iks to return historical and ethnographical knowledge; **Aron Crowell** has completed resource inventories in southern Alaska for the National Park Service; and Daniel Odess and I have worked with **Vladimir Pit'ulko** to plan excavations at Zhokov Island in the Laptev Sea. In short, this transitional year, closing the first decade of ASC operation, has brought us many

accomplishments. We have (I hope) weathered the worst of the budget cutting 1990s, have high hopes for the new work and priorities launched by the new Smithsonian Secretary, **Lawrence Small**, and are ready for our second decade, bright-eyed and bushy-tailed, thanks to all of you!



*Left to right: Prince Joachim of Denmark, Princess Victoria of Sweden, President Halonen of Finland, President Grimsson of Iceland, Queen Sonja of Norway, King Harald of Norway, and Smithsonian Secretary Lawrence Small lift a glass to the celebrate the opening of the Viking exhibition.*

## EXHIBITS

### VIKINGS *Continued from page 1*

Among the many reasons for developing a show on the Vikings, four were of primary interest to the ASC. When **Marjorie Stoller** of the museum's Special Exhibition Office was first approached by the NCM, she asked Bill if he was interested. Knowing how little most Americans know about the Vikings in North America, how stereotyped those views were, and how much had recently been discovered from archaeological and scientific research, it seemed that a Viking show could make a major impact. The primary objective was to make the Viking voyages to North America known as an historic fact in the minds of the American public.

To reach that goal, we employed assistance from a wide circle of Viking scholars. In consultation with **Birgitta Wallace**, an international team consisting of **Lilja Arnadottir**, **Jette Arneborg**, **Colleen Batey**, **Joel Berglund**, **Torsten Edgren**, **Sigrid Kaland**, **Thomas McGovern**, **Carin Orrling**, **Peter Schledermann**, and **Gisli Sigurdsson** was assembled for curatorial and catalogue production. Eventually, the latter effort included more than forty scholars. While a smaller production team would have been easier, the breadth and the international nature of the subject and the multi-institutional object loans required a group of this size. Developing close ties with scholars and institutions throughout the North Atlantic region was also an important goal.

The opportunity of celebrating a 1000-year anniversary in a way that could change public perception of American history was another way the Viking exhibition could encourage a broader understanding of history. To many Americans, the historical lens rarely extends earlier than 1776 or 1492. Euro-Americans need to realize there is a deeper past underfoot. We wanted to emphasize that history is cumulative and extensive. After all, the Vikings were in North America five hundred years before Columbus, and Norse maintained a vibrant European Christian settlement in Greenland for as long as Europeans have now maintained a permanent settlement in the Americas.

A more immediate goal was to use the Vikings as an example of how one comes to know the past. The exhibit makes a point of calling into question some of the notorious "Viking" finds, like the Vinland Map and the Kensington Rune Stone. Historical discoveries are almost never that simple; one doesn't just find a stone that proves Vikings were in Minnesota. In fact, uncovering the truth about the past requires wading through layers of misconceptions (e.g. Vikings wore horned helmets) and searching an array of scholarly disciplines. The past cannot be known only from history, especially when that

history is written by only one party to the events of the past – the monks and churchmen who were victims of Viking attacks. That biased view of the Vikings has led to many misconceptions and stereotypes.

Another written source about the Viking past is the literature preserved in Iceland – poems and stories called sagas composed by the Vikings and their descendants. While this literature gives us an intriguing view into the intellectual culture of the Vikings, disseminating factual information is not their main function, as the sagas contain contradictory statements about times, people, and places. This is especially evident in the Vinland sagas. While it took archaeology to validate the accounts, no one would have looked for Viking ruins on the northern tip of Newfoundland Island were it not for the saga

stories. While archaeology sheds light on daily life and economy, the opportunity to pair knowledge of known saga characters with archaeology makes the past come alive.

Archaeological investigations have recently provided insight into another piece of the historical puzzle through the work of natural scientists looking for evidence of climate change and human impacts on the environment. Together, these various sources give a more complex view of who the Vikings were and what their lives were like than the old views based solely on histori-

cal records and spectacular archaeological finds. In the exhibition, we utilize all of these disciplines to show that understanding the past is no simple matter.

Our final goal was to emphasize the Viking discovery and exploration of North America as an anniversary of the first meeting between Europeans and Native Americans. For two-hundred years, the story of Leif Eriksson coming to America has been a point of pride for Scandinavians and Scandinavian-Americans. We believe it can also become a point of pride for Native Americans – Micmac, Innu, Inuit, Iroquois – that their ancestors had met the "fierce" Vikings and not only held their own but actually turned back their western expansion. This 1000-year anniversary is not only a European story; it is part of the history of Native America. That is the reason our curatorial focus has been on contact between the Vikings and the Thule, Dorset, and Woodland Indians. This is not a story of one culture's expansion but of various cultures coming together in surprising ways – conflict, curiosity, and trade. Although this view tends to be obscured by public interest in Viking warriors, First Nations in Canada have taken note. With a June opening of *Full Circle: First Contact* in St. John's, Newfoundland, we hope that this will gain greater currency.



*Greenlandic walrus ivory chessman from the Isle of Lewis. NMS coll.*

## AINU REFLECTIONS THROUGH JAPANESE EYES

By Igor Krupnik

I had the pleasure of being in Japan just as the ASC exhibit, *Ainu: Spirit of a Northern People*, was on display at NMNH. Naturally, there was much curiosity in Hokkaido and elsewhere in Japan with regard to the focus and potential outcome of the Smithsonian *Ainu* effort. People were very interested to discuss how the exhibit was assembled and to compare its design and its vision of the Ainu culture with other Ainu ethnographic displays in Japanese museums. So, I took the opportunity during my fellowship in Japan where I was transcribing old Siberian Yupik stories to make a comparative Ainu museum survey in Japan.

Many people were extremely helpful in offering their assistance, guidance, insights, and experience for this particular task. The list included: **Inoue Koichi** of the Slavic Research Center; **Deriha Koji**, Anthropology Curator at the Historical Museum of Hokkaido and an old Fellow of the ASC; **Kayano Shigeru**, President of the Kayano's Nibutani Ainu Museum; **Nomoto Masahiro**, Curator at the Ainu Museum in Shiraoi and a skilled builder of the Ainu house (*chise*) and boat (*itaomachip*) for our Smithsonian exhibit; **Sasaki Shiro** and **Kishigami Nobuhiro** of the National Museum of Ethnology in Osaka; **Sasaki Toshikazu**, Curator at the Tokyo National Museum; **Ogihara Shinko**, Professor of Eurasian Studies at the Chiba University; **Amano Tetsuya**, Hokkaido University Museum; **Watanabe Yutaka** and **Nakada Atsushi**, from the Hokkaido Museum of Northern Peoples in Abashiri, **Okada Hiraoki**, Hokkai Gakuen University, and **Okada Atsuko**, from the Hokkaido Tokai University, and many others. Most of those people were participants in the Smithsonian '*Ainu*' project or were among the *Ainu* catalog contributors. Their names appear here according to the Japanese tradition, with the family names coming first.

Of course, the Smithsonian *Ainu* exhibit represented but a tiny fraction of the available Ainu collections and cultural resources. Many archaeological and modern Ainu artworks loaned from Japanese museums were combined with ethnographic objects from little-known American museum collections. Both Japanese and American artifacts were integrated into a single storyline that did not separate the objects by lending institution.

Certain other differences were also quite visible to our Japanese and Ainu colleagues. Beyond its distinct 'minority culture' focus (which carried a very charged message in the modern political context of the Ainu culture in Japan), the exhibit crossed an important boundary for traditional Japanese Ainu displays by mixing Ainu traditional ethnography and modern art (thanks to a pioneer approach introduced by **Chisato Dubreuil**, our exhibit co-curator). This is hardly ever done in Japan, where 'art' and 'ethnography' usually belong to different

departments and museums. The Smithsonian show featured Ainu culture from its prehistory to the modern days as one single story. Again, this approach is not done in Japan, where Ainu history and Japanese prehistory, in general, are normally split into different cultural periods. The Smithsonian approach was first and foremost *educational* and *outreach*-oriented, which is quite understandable for an exhibit focused on a little-known minority group in a foreign country. Japanese museum displays are primarily *object*-oriented. The Smithsonian show featured prominently themes such as spirituality, change, and voices (through video and music recording). The Japanese Ainu exhibits commonly display the diversity and richness of Ainu material culture (much less of the Ainu spiritual world) backed by historical still photography. The Smithsonian Ainu exhibit was an *event* that was built with and was aimed at generating enthusiasm and pride. The Ainu historical village in Shiraoi, with its musical and dancing performances, is a *job*, a daily operation going on for many years and aimed primarily at the general public and tourists. Of course, no North American

experience of displaying or dealing with a northern native culture can be easily transplanted to the Japanese soil. Parallels can be easily misleading, as was clearly seen at the *International Festival of Indigenous People* held at the Ainu Museum in Shiraoi, Hokkaido in October. At the festival, dance teams and speakers from several indigenous nations took part: the Saami of Finland, the Nanay and Nivkh of Siberia, the Maori of New Zealand, the Inuit, the Cree, and the Ojibway of Canada, the

minority people of Taiwan, and surely the hosts, the Ainu people of Japan. People performed with great enthusiasm in trying to express their legacy through dance, song, and wonderful costume. However, their indigenous cultures are very different, as are the problems they face in their daily life.

Nowhere were these differences more obvious than during a meeting with **Shigeru Kayano**, the doyen of Ainu cultural research and the Ainu revitalization movement in Japan, and **Vasilii N. Ivanov**, Director of the Institute of Research in Humanities in Yakutsk, Sakha Republic, Russia (the former Institute of History, Ethnography, and Archaeology). The meeting took place at Kayano's house in Nibutani, Hokkaido, followed by a tour of Kayano Shigeru's Nibutani Ainu Museum. Whereas one nation (the Ainu) is struggling to keep their language and traditional culture under the pressure of acculturation, the other (the Sakha, or Yakut) is vigorously building economic and political grounds for its sovereignty within the Russian Federation. I asked both leaders what would be, in their view, the most critical factor for their nation's future in the next century. "To preserve our Ainu language" was Kayano's immediate response. "To keep our Presidency," answered Ivanov, meaning the current Sakha political system with its elected President and the level of self-government. Let us hope that both prospects will be sustained.



Kani (Crab) by Bikky Sunazawa

## AINU EXHIBITION CLOSES

By William Fitzhugh

After eight months on view in the special exhibition gallery at NMNH *Ainu: Spirit of a Northern People* closed in early January 2000. During this period *Ainu* was one of the more popular exhibitions on the Mall, and it received several hundreds of thousands of visitors. One of the members of the Smithsonian Council described it as the finest and most important Smithsonian show in recent years and Secretary Small singled it out as his favorite at the time. A full review is soon to be published in the *American Anthropologist*.

Unfortunately, our plan to tour the show in North America fell through when the prospective venues that had expressed interest in hosting the show declined at the last minute, citing the prospects of box-office losses for a show whose themes were directed primarily at adult audiences. Although the reconstructed *chise* (Ainu house) and *iyomante* (bear ceremony) were popular with both adults and children, the major themes – history, culture, and contemporary art – were serious in nature. Indeed, **Chisato** and **David Dubreuil** and I, and our many collaborators, designed the exhibition to provide North Americans with an appreciation of a culture that had drifted very near extinction but that recently has found a means, through art, spiritualism, ethnicity, and political action, of resuscitation. The exhibition and book document the history and development of Ainu culture over hundreds of years into the modern era, and show how Ainu culture had fought for survival against frightful odds.

Even though the exhibit cannot travel in its entirety, arrangements are being made for the *chise* and *iyomante* reconstructions and props to travel to other museums where they will become the backdrop for other Ainu exhibitions, perhaps including one in Tasmania. We will also be preparing a major website featuring highlights of the exhibition.

Chisato and David Dubreuil spent several weeks in Japan during April and May returning archaeological materials, contemporary artworks, and archival documents to institutions and individuals who loaned material to the show. Many of these individuals and other Japanese saw the show in Washington and commented on its beauty and the importance of having it produced in North America. While they were sorry it could not tour in North America or Japan, they felt the exhibition had broken new ground and would have a major impact on the appreciation of Ainu culture and on future exhibitions of Ainu culture and art in Japan. In Japan such shows have never effectively bridged the historical-contemporary divide, due to an unfortunate feature of Japanese museum organization and



An Ainu funeral (NAA 98-10405) parallels our sadness at the closing of the exhibit.

funding structures: historical museums do not display contemporary art, and vice-versa, and most Japanese Ainu scholars also do not cross this divide. Hopefully the voices of the Ainu themselves will be heard more strongly in future cultural presentations in Japan. In addition to **Nippon Foundation**, we thank **The Japan Foundation**, **Nippon Express**, **All Nippon Airways**, **the Agency for Cultural Affairs (Bunka-cho)**, **the Ainu Cultural Research Center**, **the Asian Cultural Council New York City**, **The Japan-United States Friendship Commission**, and the many

lending museums and their curators, and other institutions, organizations, and individuals who assisted this project. Above all, thanks to Chisato and David Dubreuil, without whose dedication and sacrifices neither the exhibition nor catalogue could have been done.

## ASC PROJECT MANAGER FOR *LOOKING BOTH WAYS*

By Aron Crowell

ASC Anchorage is moving ahead rapidly with production of its traveling exhibition *Looking Both Ways: Heritage and Identity of the Alutiiq People*, set to open at NMNH in June, 2001, and bolstered by the dynamic energy of Project Manager **Shirley Mae Springe- Staten**. Ms. Staten, who joined the staff in December, coordinates ASC's work with many partners and contributors to the *Looking Both Ways* project, including the Alutiiq Museum in Kodiak, elders and advisors in Alutiiq communities, the National Museum of Natural History, the Smithsonian's Office of Exhibits Central, and the Anchorage Museum of History and Art. She brings a wide range of international experience in cross-cultural projects, community service, and coordination of public programs in education and the arts.

Among her credits is service as Cultural Events Coordinator for the United Nations International Women's Conference in Beijing in 1995. Ms. Staten's professional scope is a broad one, and includes the stage - she is a noted singer, actress, storyteller, and workshop presenter on the Alaskan and national scene. Our appreciation for her fine work on *Looking Both Ways*!



Shirley Mae SpringerStaten

## ASC ANCHORAGE

### NEWS FROM THE ANCHORAGE OFFICE

By Aron Crowell

Plans to enlarge the Anchorage Museum and make it a home for Smithsonian collections moved forward this year. ASC submitted proposals to the Rasmuson Foundation in Anchorage and to the Smithsonian Institution's Collections-Based Research Fund, requesting support to bring Alaska Native consultants to Washington, D.C. The consultants, including elders, artists, and educators, would help to select and interpret cultural objects to be sent to Anchorage on long-term loans from the National Museum of Natural History (NMNH) and the National Museum of the American Indian (NMAI). A total of 1000 or more pieces will be selected from the two museums. Both the Anchorage Museum and NMAI will be major partners in planning and implementing the project. One outcome will be an educational web site with information about the objects selected, including 3-D rotatable images and video commentaries by Alaska Native consultants.

In Anchorage, the city's Historical and Fine Arts Commission held hearings to ask for public comments about plans to double the size of the Anchorage Museum and to include new galleries for Smithsonian exhibitions. Public support was overwhelmingly positive. The Anchorage Museum's current funding target of \$90 million is already riding high on a \$50 million gift from **Elmer Rasmuson**, who with his wife **Louise** recently received the American Association of Museums's Distinguished Medal for Philanthropy for the year 2000. Federal funding will also be part of the mix, with several million dollars already received through an appropriation to the Smithsonian.

*Looking Both Ways: Heritage and Identity of the Alutiiq People*, a traveling exhibition developed by ASC's Anchorage office, is on track for its June, 2001 opening at NMNH. Project manager **Shirley Mae Springer Staten** joined the Anchorage staff in December, with a rich background in education, public programs, community service, and the arts. At NMNH, Assistant Chair **Dan Rogers**, Collections Manager **Deborah Hull-Walski**, Conservator **Catherine Magee**, and Registrar **Deborah Wood** have been ably handling loans and materials for the exhibit. The Smithsonian's Office of Exhibits Central (OEC) is building *Looking Both Ways* under the direction of **Rick Pelasara**. **Tina Lynch** at OEC has created a great design, and **Rosemary Regan** is editing the exhibit script.

On the research side, work continues on partnered studies with the National Park Service on the archaeology of the Gulf of Alaska region. The work is highly relevant to current scientific concerns and debate over global climate change and dramatic "regime shifts" in the North Pacific food chain, and a major NSF

proposal is in preparation to examine impacts on human coastal inhabitants. University of Alaska intern **Melia Busch** spent the semester at ASC-Anchorage compiling a region-wide catalog of archaeo-faunal collections that reflect changing human food gathering strategies along the southern Alaskan coast.

**Sonja Luehrmann**, who spent two fellowships at ASC-Anchorage to gather information from Russian sources on the ethnohistory and demography of the Alutiiq region, finished her Master of Arts thesis at the Johann Wolfgang Goethe University in Frankfurt. Her thesis is entitled "Alutiiq Villages Under Russian and U. S. Rule." Former *Looking Both Ways* intern **Shauna Lukin** graduated from UAA this May with a BA degree in History. Congratulations to both, and many thanks for the fine work!

### ANNUAL ARCUS MEETING FOCUSES ON GLOBAL CLIMATE CHANGE AND HUMAN IMPACTS

By Aron Crowell

The Arctic Studies Center represents the Smithsonian Institution as a member of the **Arctic Research Consortium of the United States** (ARCUS), a non-profit association of 39 American and international universities concerned with arctic research and science education. ASC's participation in ARCUS has focused on bringing data from anthropology and archaeology into the long-term picture of circumpolar ecology. This year's meeting on May 16-19 in Washington, DC examined the impacts of global warming on the Arctic. The interplay of atmospheric and ocean circulation leads to "arctic amplification" – the special sensitivity of high latitude regions to even minor changes in global temperature. New data discussed at the conference document thinning of the polar ice cap by as much as 40% over the past three decades. Large changes in the total system can occur because one effect builds on another. For example, a shrinking ice cap means that less solar energy is reflected by white ice and more is absorbed by dark water, accelerating the warming of the Arctic Ocean.

**Caleb Pungowiya**, Native affairs advisor to the Marine Mammal Commission, discussed the effects of warming from the perspective of Alaska Native observers in Bering Sea communities. Declines in walrus, changing patterns of whale migration, shrinking caribou herds, and shifts in the breeding ranges of seabirds have been noted. ASC archaeological research presented at the conference by **Aron Crowell** documented human adjustments to climate change in the Gulf of Alaska, including colder temperatures of the Little Ice Age (1200-1900 AD). Overall, northern marine food webs appear to fluctuate far more rapidly than once assumed, placing a premium on flexibility in human adaptations.



Male caribou in the Labrador tundra

## MANY HANDS MAKE SHORT WORK Exhibit Workshop in Anchorage

By Aron Crowell

In January, ASC and the Anchorage Museum of History and Art co-hosted an exciting exhibit-making workshop for tribal museums with funding from the Alaska State Council on the Arts. At the workshop, Yup'ik elder and whaling captain **Roger Silook** of St. Lawrence Island stood before a rapt audience of 40 Alaskan artists and museum staff. Mr. Silook talked about the beautifully carved objects of walrus ivory that he held, including human figurines, whaling harpoons, and ceremonial hunting amulets. Many were almost 2000 years old, from the island's Old Bering Sea culture. Mr. Silook explained the uses of the objects and talked about spiritual links between Yup'ik people and the animals that sustain their lives. His own ancestors were walrus-people, Silook said, including his grandfather who traveled south with the animals on their migrations each year.

Roger Silook and two well-known ivory artists, his daughter **Susie Silook** and Gambell carver **Walton Irrigoo**, were guest curators at the workshop. This project was designed as a training session to assist small museums and Alaska Native cultural centers in developing community-based exhibits. The event was part of the Alaska Governor's Conference for the Arts 2000. **Robert Fri**, Director of the NMNH, visited the workshop to see the exhibit process in action, and to talk with participants about the needs and priorities of tribal museums in the state. The project was covered by National Native News for countrywide radio broadcast.

During the course of an exciting day, participants worked together on all steps of developing the exhibit, from conception and writing to design, production, and installation. **Aron Crowell**, ASC's Alaska Director, developed the workshop concept and facilitated the morning's interpretive discussions with the guest curators. In the afternoon, the group divided into teams to work with **Dave Nicholls**, **Janelle Matz**, and **Allan Shayer** of the Anchorage Museum staff to typeset labels, design the exhibit case, and mount the objects.

Cultural perspectives of the Yup'ik curators guided the collaborative effort. The curators explained that the carvings express spiritual connections with walrus, bowhead whales, polar bears, and other animals who give themselves to hunters for the survival of the people, and that the designs are symbols of respect for all things in nature. These relationships are part of today's subsistence lifeway, just as they were 2000 years ago. Mr. Silook described how a bowhead whale comes to hunters, consciously seeking its death. In reference to an

engraved bucket handle from the Old Bering Sea period, Mr. Silook explained that a whaling captain's wife still pours fresh water from a bucket over a killed whale's mouth to quench its thirst. Pails were also traditionally used to bring food to the crew of a successful boat: "When they got to the shore, the boat captain's wife came with a little pail. She walked out in a fancy rain suit...When she got to the shore, the harpooner

threw his harpoon between her legs. Then they all ate a little bit from that pail, and the ceremony was over." Examining a hunting amulet, Mr. Silook remembered other traditions of respect for polar bears. When a bear was killed, its soul was honored in a three-day ceremony. The bear's paws and head were arranged on the ground to represent the animal's body. A pouch of tobacco was placed near the head of a male bear, while a female was adorned with beads.

Contemporary ivory artists live and work within this spiritual tradition. Susie Silook said, "What I do is a sign of respect for my culture." She added, "To be able to get in front of people and talk about my artwork in relation to the Old Bering Sea culture is challenging. These opportunities give me a chance for cross-cultural education." Mr. Irrigoo told about learning how to carve from his father, and reflected that the type of finely detailed engraving seen on Old Bering Sea carvings is very difficult to achieve, even with electric tools.

The completed display, entitled "*Sakwat (Objects)*" included examples of both ancient ivory art and new works by the guest artists. It was presented at the opening reception for the Governor's Conference and was shown at the Anchorage Museum through April.



Participants discuss exhibit design ideas in the collections department, AMHA. Photograph by Harry M. Walker.



Judith Hoeristing and Francine Hopson-Rochon work on mounting a Punuk period ivory carving from St. Lawrence Island for display. Photograph by Harry M. Walker.

## PARKA PROJECT CELEBRATED IN KODIAK

By Aron Crowell

In October, the Alutiiq Museum in Kodiak, Alaska unveiled a beautiful ground squirrel skin parka that was created by contemporary skin sewers **Susan Malutin** and **Grace Harrod**. The garment is sewn from rows of tanned ground squirrel pelts and accented with white ermine, caribou, and mink fur. The tassels adorning the garment are made of dyed skin, sea otter fur, and red trade cloth with ermine puffs.

The new parka is a precise replica of an Alutiiq man's parka purchased at the village of Ugashik on the Alaska Peninsula in 1883 by Smithsonian collector William J. Fisher. It is now part of the Alaskan ethnological collection of the National Museum of Natural History. Malutin and Harrod traveled to Washington, D.C. in 1996 to study the parka as part of a University of Alaska/Arctic Studies Center field trip for Alaskan artists and museum studies students. They carefully photographed and measured the parka and discussed its construction with ASC staff. Archival and ethnohistoric research on the garment had already been completed by ASC as part of the upcoming exhibition, *Looking Both Ways: Heritage and Identity of the Alutiiq People*, and each of the many types of fur had been identified by microscopic hair analysis.

All of this information proved useful in the project, but the artists also took a more intuitive approach to their work. As they sewed they thought about the original artist, a young woman of the last century. "Here we are in a nice warm kitchen with lights. What did she have? Did her fingers get cold?" they wondered. They noted that every possible square inch of the squirrel furs had been used, whereas contemporary skin sewers are often more wasteful. The project took four years of work, from purchasing the furs and other materials through the long process of dyeing, stretching, preparing, and sewing the skins with sinew thread. The work took place in Susan Malutin's kitchen in Kodiak, with financial support from the Alaska State Museums Grants-In-Aid program. Dozens of volunteers assisted, and the women concluded that the original artist must also have had extensive help from family and community.

The parka is on exhibit at the Alutiiq Museum in Kodiak and will be included in *Looking Both Ways*, when it opens in Washington, D.C. in June 2001 prior to an Alaska and Seattle tour.

## ASSISTING THE SIMON PANEAK MUSEUM

By Grant Spearman and Vera Weber

Recently the Simon Paneak Memorial Museum made a request through **Aron Crowell** at the ASC in Anchorage for assistance from the Smithsonian Institution in Washington, D.C. The Paneak Museum, located in the Nunamiut Inupiat village of Anaktuvuk Pass, Alaska, is a small local history and ethnographic museum operated by the North Slope Borough, and is dedicated to preserving the history, culture and traditions of the Nunamiut people of the north central Brooks Range.

Drawing upon information from their oral history research and artifact documentation programs, the museum staff is currently involved in developing a wide array of educational materials for classroom use in North Slope schools. One of the units nearing completion concerns traditional household cooking utensils and cooking methods.

Based upon ethnographic interviews done with village elders, the household utensils unit describes the materials, manufacture, and use of traditional wood, stone, antler and other food preparation implements which predate the introduction of metal and ceramic wares in the late 19th century. Because such implements are now very rare and are usually found only in large museums, Smithsonian personnel were asked if they could provide illustrations and dimensional information about similar types of implements collected in Barrow in the 1880s by John Murdoch, so they could be incorporated into the artifact descriptions.

Aron passed the request along to **Dan Odess** who, with assistance from ASC graduate intern **Karen Kramer** and the Collections Management Division's **Dave Rosenthal**, measured the objects and provided descriptions of how they were manufactured, information that is not available in Murdoch's report.

Once the Paneak staff had researched and written the basic content of the unit, it passed the information along to a team drawn from the **North Slope Borough Inupiaq History Language and Culture Commission**, the **North Slope Borough School District** and **Iiliasagvik College**, who will develop curricula aimed at meeting both State of Alaska standards as well as the 'Alaska Standards for Culturally Responsive Schools' and the North Slope Borough School District Inupiaq Standards.

On behalf of the museum, the community of Anaktuvuk, and the organizations involved in the development and refinement of these educational materials, we would like to express our appreciation to the staff at the Arctic Studies Center in Anchorage and the Smithsonian Institution in Washington, D.C. for their enthusiastic response and support of our requests.



*Alutiiq squirrel parka finished and on display*



## RESEARCH

### RECAPTURED HERITAGE: HISTORICAL KNOWLEDGE OF BERINGIAN YUPIK COMMUNITIES

By Igor Krupnik

The *Beringian (Siberian-St. Lawrence Island) Yupik Heritage Project*, a two-year ASC research, publication, and outreach initiative, is coming to its final stages (see *ASC Newsletter* No.7). The project stems from an NSF grant and it is directed by a team of four that includes **Igor Krupnik**, the ASC ethnologist; **Willis Walunga**, Yupik elder and a respected local historian from Gambell, St. Lawrence Island; **Vera Kingeekuk Metcalf**, originally from Savoonga, St. Lawrence Island, and presently the heritage coordinator at the Bering Strait Foundation in Nome; and **Lyudmila Ainana**, Siberian Yupik educator and political leader from Provideniia, Russia. The goal of the project is to recapture valuable historical resources related to the Yupik communities, ‘re-package’ it for local users, and make it available to the residents of the Bering Strait area for educational, heritage, and other programs.

During late 1999 and early 2000, more people joined the team and more historical documentary records, notes, maps, and old photographs related to the St. Lawrence Island Yupik people were recovered. **Lars Krutak**, currently on the NMAI repatriation staff, conducted extensive surveys in the **Henry B. Collins**, **Aleš Hrdli. ka**, **Riley D. Moore**, and other collections at the National Anthropological Archives at the Smithsonian Institution in Washington, D.C. He also surveyed the **Otto Geist**, **Dorothea Leighton**, **Froelich G. Rainey**, and **St. Lawrence Island Teacher/ Missionary Journal** collections at the Elmer Rasmuson Library, University of Alaska Fairbanks, which stores the largest file of historical photographs and anthropologists’ field notes from St. Lawrence Island. As expected, many spectacular materials have been recovered. We are extremely grateful to our predecessors who usually made outstanding field records, although only a small portion were ever used by or known to later anthropologists and native Alaskans.

The fascinating story of Riley D. Moore’s collection, now stored at the National Anthropological Archives at the Smithsonian, is a good example. Moore was sent to St. Lawrence Island in summer of 1912 by the Smithsonian physical anthropologist, Dr. Aleš Hrdli. ka, “...[i]n the joint interest of the Smithsonian Institution and the Panama-California Exposition.” He spent four full months on the island (from July 1<sup>st</sup>, to October 31<sup>st</sup>, 1912), primarily making body measurements and other physical observations. Eleven years later (!), Moore published much of the ethnographic data he collected during this trip in a large article, “Social Life of the Eskimo of St. Lawrence Island” (*American Anthropologist*, 1923, 25(3): 339-375). Among other things, Moore was the first to mention the existence of several patrilineal clans among the people of St. Lawrence Island and to provide the first list of historical clan names.



*Asunaghaq, Gambell elder  
Photo by R. Moore, 1912*

While surveying Moore’s collection at the NAA, Lars Krutak came across Moore’s original anthropological forms for individual body measurements and a few old photographs of Gambell made in 1912. Several more of Moore’s photographs were found in the Aleš Hrdli. ka collection, including over 50 individual photographs taken as a part of the physical anthropological program. These old photographs were copied and mailed to

Gambell, where Willis Walunga engaged several local elders in an enjoyable process of identifying ‘our people of the old times.’ As it turned out, Moore had taken measurements of some 180 local residents (out of the then-island population of 292), and had recorded their names and estimated age. A young local man named **Paul Silook**, then 19-years old, worked as Moore’s interpreter. This was the beginning of Silook’s outstanding career as a local historian, educator, and a long-term collaborator to several anthropologists who later worked on St. Lawrence Island in the 1920s, 1930s, and 1940s including Henry B. Collins, Otto Geist, James A. Ford, Alexander and Dorothea Leighton, among others.

Using St. Lawrence Island genealogies built through the project, Igor Krupnik matched the people measured by Moore as well as their names and ages that were evidently recorded by Silook in families and clans. He also checked and added people who were missed by Moore (but who were definitely present on the island during his visit as based upon the 14<sup>th</sup> U.S. Census of 1920). The result is a reconstructed village census of 1912, the second-earliest list of almost 300 residents of St. Lawrence Island, with their Yupik names and clan organization, and even with their most likely residencies on the island. This data was then scrupulously checked by Willis Walunga. This is an entirely new kind of record and a new type of knowledge created by processing the old knowledge through cooperative research.

Another piece of the unknown Moore legacy is his two-page article, “Note on St. Lawrence Island: Eskimo Measurements of Implements” (*American Anthropologist*, 1928, 30(2): 349-50). For anthropologists, it was mostly of passing interest to know how Yupik people once used every possible dimension of their bodies as measuring devices (like arrows that used to be of one arm length, from the shoulder to the thumb end) – instead of standard inches, yards, fathoms, and feet. For the St. Lawrence Island Yupik people, to the contrary, this is an invaluable record of their fathers’ and mothers’ knowledge and practical skills in building skin boats, making hunting tools and weapons, cutting skins for boots and fur clothing. **Nancy Walunga** from Gambell has re-read Moore’s paper and she produced drawings of measurement techniques listed by Moore.

These and many other old documentary records and historical photographs by early anthropologists as well as stories recorded from the Yupik elders of today will now be assembled together as a sourcebook in St. Lawrence Yupik heritage and history, under preparation by the project team. This 350-page volume is titled *Sivuqam*

*Igaqulghhet: Our Words Put*

*Walunga's drawing for Moore's paper*

on Paper. It has five sections: *Our Faces and Names Caught in Records; Our 'Old Day' Stories Documented; How Other People Saw Us From the Outside; Yupik People Speak for Themselves: Stories and Writings of Our Father; and Old Papers, Today's Elders: Matching Memoirs and Written Records.* The volume will be heavily illustrated with numerous historical photographs, maps, and copies of the original historical records and old census sheets. The printed sourcebook and a CD-formatted version will be presented to the two Yupik communities on St. Lawrence Island and in Nome at the termination of the project in late 2000.

Another contribution is a collection of Siberian Yupik elders' stories from Igor Krupnik's field notes (see p. 12). In addition, two historical electronic name databases have been created in course of processing old documentary records and elders' interviews: one for the Yupik residents of St. Lawrence Island (ca. 1,400 names) and another for the Siberian Yupik people of the nearby Provideniia District on the Chukchi Peninsula, Russia (ca. 1,500 names). Project computer consultants, **Yuri Rodny**, from Mill Valley, CA and **Robert Metcalf**, from Nome, AK helped to make these extended electronic files operational for local users. The St. Lawrence Island database includes all people listed in historical records and island village censuses between 1900 and 1980. The Chukotka database lists people known from genealogies, elders' stories, and written records between the years 1850 and 1941. These databases represent the most complete listings of both the Siberian and St. Lawrence Island Yupik population ever collected. The Siberian name database verified by Lyudmila Ainana is in Cyrillic Yupik and in Russian (with parallel name spelling in Roman-based St. Lawrence Yupik introduced by **Willis Walunga**); so that it can be installed in Russia for use at local schools and cultural/heritage programs.

The databases are now organized as two operational ACCESS files, with several specific task options (queries) available for potential users. For example, one can access information on every clan's and lineage's list of personal names as well as clan population numbers for any particular period or through the available record. Names of former and present-day boat captains are accessible in the database as well as the data on inter-clan marriages, on migrations of people between Gambell and Savoonga, etc. Lists of individual relatives and of one's clan and lineage members can also be produced using



personal ID numbers recorded in the database. A similar set of operations will be possible with both St. Lawrence and Russian Siberian Yupik databases.

In February 2000, Igor Krupnik and Vera Metcalf chaired a small workshop in Nome, to share major project outcomes and current activities. A one-day training session was offered to those people from St. Lawrence Island who may be interested in using the completed historical name database. Two Yupik students at the University of Alaska Fairbanks, **Jonella Larson** from Nome and **Chris Koonooka** from Gambell, are currently working on research projects based upon the census data, name database, and genealogies collected by the Beringian Yupik project team. Both Yupik students are exploring their clan histories by matching historical documentary data and interviews with elders from their extended families.

The culmination for the *Beringian Yupik Heritage Project* will come later this year when the results of the two-year effort and all project materials – the sourcebook, the name database files, copies of all historical photographs and records – are to be presented at public meetings in Gambell and Savoonga. As the project comes to a close, the team members, elders and other local participants reflect on the learning experience. As Willis Walunga reports from Gambell, "...working with those historical photographs really makes our elders happy. People are asking whether more "old pictures" will come from the Smithsonian."

As intended, the *Beringian Yupik Heritage Project* is already building bridges of trust and cooperation. This project pioneers the path to *knowledge repatriation*, that is, to open historical documentary records and anthropologists' data resources to native communities. It has made a significant impact on local views about the role of anthropological and social research, and the relationships between native communities and large scientific institutions, like the Smithsonian and the NSF. Discussions are currently under way on whether a similar effort in knowledge repatriation may be launched for other native Alaskan groups in 2001. We believe this is an invaluable contribution to the public welfare and to the dignity and self-image of native communities that were considered "without any valuable written history" just a few decades ago.



*Willis and Nancy Walunga interview Flora Nemayaq, Asunaghuq's great niece, Savoonga 1999*

## INDIGENOUS MANAGEMENT OF RESOURCES

By Nobuhiro Kishigami

Having conducted field studies on social organization and social change in Canadian Inuit villages for 15 years, I was delighted when research at the National Museum of Ethnology (NME) underwent reorganization in 1998 and formed a new Department of Advanced Studies in Anthropology. Established to instigate new projects on important topics in current anthropology, a key focus is indigenous management and use of renewable resources.

The primary objective of cultural ecology is exploring how human groups exploit and utilize resources and the relationships between the human activities and socio-cultural arrangements. After the end of WWII, Arctic and Pacific indigenous groups had severe conflicts with foreign states' over-exploitation and self-determined ownership of marine resources. In this contemporary climate, applied research is increasingly necessary. Existing differences of economic power among the human groups has resulted in overt differentiation of resource accessibility and use. In most cases, indigenous peoples suffered the disadvantages of limited access. Furthermore, corporate development has exhausted resources on which local people depend and often has destroyed local environments.

The current project investigates indigenous exploitation, distribution, and management of marine resources in the Arctic and Pacific regions. We are also gathering information on indigenous ecological knowledge, co-management, consumption, trading, ownership, harvesting regulations, and environmental conservation of resources.

The author is conducting research on hunter support and its impacts on Nunavik Inuit society, focusing on harvesting, use, distribution and management of beluga whale and arctic char in Eastern Canada. **Masami Iwasaki-Goodman** (Hokkai Gakuen University) is investigating native harvesting, use and management systems of salmon in Northwest Coast of Canada. **Minoru Oshima** (Otaru University of Commerce) is carrying out field research on native harvesting, use and management systems of salmon on the Kamchatka Peninsula. For the purpose of comparison, three scholars in the tropical Pacific are included: **Tomoya Akimichi** (NME) explores indigenous harvesting and management of sea turtle in Indonesia; **Daisuke Takekawa** (Kitakyushu University) engages in ecological research on harvesting, use and management of dolphin resources in Solomon islands; and **Hiroyuki Matsumoto** (Osaka University of Education) investigates dugong resources in Torres Strait.



Walrus coming ashore in Chukotka. Photo by A. Slapins.

Several times a year we will meet to discuss our findings with other research members including **Henry Stewart** (Shouwa University), **Komei Hosokawa** (Saga University), **Jun Akamine** (National Museum of Ethnology), **Keiichi Omura** (Osaka University) and **Kazufumi Nagatsu** (Kyoto University). We plan to publish the results in a volume of *Senri Research Reports* and organize an international symposium on indigenous use and management of marine resources at NME in 2002-3. Kishigami e-mail: inuit@idc.minpaku.ac.jp

## ZHOKOV AND NEW SIBERIAN ISLANDS EXPEDITION

By Dan Odess

Plans are well underway for **Bill Fitzhugh** and **Dan Odess** to participate in an international research program organized by **Vladimir Pitul'ko** and funded by the Rock Foundation on islands in the Laptev Sea June - August.

Together with botanist **Steven Young**, Director of the Center for Northern Studies and ASC Board Member, **Steven Cox**, also of CNS, and **Ted Carpenter** and **Adelaide de Menil**, they will work with Pitul'ko and Russian colleagues to study the natural and cultural history of the region. The bulk of this summer's efforts will be devoted to excavating at Zhokov Island and surveying other islands in the New Siberian chain.

The Zhokov site is located at 76 degrees north latitude and is one of the most significant early

sites ever discovered in the Arctic. It has remained frozen almost from the day it was abandoned 8,000 years ago and preserves a variety of stone, wood, bone, antler and ivory tools and weapons, as well as the bones left from Mesolithic meals. In this regard it is similar to Qeqertasussuk, the exceptional frozen Saqqaq site excavated several years ago in Disko Bay, Greenland – except that it is 4,000 years older. Excavation and study of this material will provide insight into the perishable side of the Siberian Mesolithic society and its toolkit – information that has heretofore been left largely to the realm of informed speculation. Other analyses will be directed at illuminating the diet and economy of the site's inhabitants, thought to be based on hunting reindeer and polar bears, and on determining the relationship between these people in westernmost Beringia and those who lived in Alaska and the rest of Siberia at roughly the same time.

In addition to working on archaeological questions, team members will collect botanical samples from the island, useful for reconstructing past environments and climates from the site's well-preserved deposits. By integrating this data with information gathered from ocean cores taken in the adjacent Laptev Sea by Russian and German researchers over the past few years, we expect to make significant strides in filling the void in global paleoclimate reconstruction.

## SOJOURN IN JAPAN: SIBERIAN YUPIK STORIES

By Igor Krupnik

ASC's *Ainu* connection took a peculiar twist when **Igor Krupnik** spent three months at Hokkaido University in Sapporo in August-November 1999 as an International Scholar at the Slavic Research Center (SRC). The SRC is the leading Japanese research institution in North Eurasia/Russia/Eastern European studies. Each year the center's 12 scientists host between five to eight long-term international visitors on research and writing scholarships.



*Ipi from Chaplino (1914-1993)*

During this period, work was completed on "*Let Our Elders Speak: Oral Stories of the Siberian Yupik People of Chukotka, 1975-1987.*"

This was mainly a writing venture based on transcripts of some 400 oral stories that were recorded from over 70 elders in several Yupik communities in Russia. Those stories were based on written interviews and field notes created over twenty-five years ago. In the meantime, most of the elders had passed away, so that their knowledge and voices were preserved in my fieldnotes only. During a three-month period, the old interviews were re-typed and processed into a 500-page volume of oral stories. It has 30 thematic chapters organized in four major sections: *The Old Villages*; *The Sea and the Tundra*; *Kinsmen and Neighbors*; and *Our Yupik Knowledge*. The stories covered the time roughly from the 1880s until the 1940s. They describe traditional activities, traditional rituals, cultural practices and stories about powerful shamans and other leaders of the past. This may be the largest corpus of Siberian Yupik ethnography documented as narratives of people recalling stories and memories of their lifetime.

The volume will be published in Russian later this year. Most of the books will be donated to the Siberian Yupik communities in Chukotka and local schools. This project is part of a larger effort in 'knowledge repatriation' under the NSF-sponsored project focused on the related 'Beringian' Yupik communities of St. Lawrence Island and Siberia.

We are extremely grateful to the Hokkaido University and the Slavic Research Center, its then-Director, **Dr. Inoue Koichi** for hosting this venture to the great benefit of the native Siberian people.

Another important component of my sojourn in Japan was building connections with Japanese scholars who work in circumpolar anthropological research. Japanese anthropologists and linguists working in Siberia like **Yoshida Atsushi** (Gydan

Peninsula), **Sasaki Shiro** (Primor'ie), **Ikeda Tohru**, **Saito Shinji**, **Takakura Hirok**, and **Yamashita Munehisa** (Yakutia), **Ikeya Kazunobu** and **Kurebito Tokusu** (Chukotka), **Oshima Minoru**, **Watanabe Yutaka**, and **Ono Chikako** (Kamchatka), **Inoue Koichi** (Sakhalin, Yakutia, Trans-Baikal area), and others face the problem which is familiar to Russian colleagues: the language barrier. This is worse for the Japanese as very few foreign scholars read Japanese script(s), whereas many Western anthropologists can fumble through Cyrillic, with the aid of a dictionary. Unless papers are translated into other language(s) or have extended summaries with translated titles, they are blocked out of mainstream northern research. **Chester Chard** created *Arctic Anthropology* in the early 1960s to link the two knowledge bodies with strong Japanese, Russian and Korean translation.

Japanese northern scholars also attempt to bridge the gap through international projects, publications, and meetings. The annual international symposium held at the Hokkaido Museum of Northern Peoples at Abashiri, Hokkaido is one of the best known venues for northern research. Each symposium brings 6-8 speakers; half Japanese and the other half invited guests from other countries. The proceedings are published as bilingual volumes, half-English and half-Japanese, with extended English summaries. **Bill Fitzhugh** and **Igor Krupnik** both attended earlier meetings in Abashiri; the last symposium in October coincided by Igor's fellowship, who participated as a guest commentator. This symposium entitled *Ainu and Northern Peoples: With Special Reference to Subsistence Strategy* contained three invited guests were from Russia: **Anatoly Startsev** (from the Institute of History, Archaeology, and Ethnology in Vladivostok), **Vladimir Nutayulgin** (Director of the Koryak Regional Museum in Palana, Kamchatka), and **Evdokiya Sadovnikova** (Itelmen Cultural Program, Kovran High School, Village of Kovran, Kamchatka). Two of the three invited Russian speakers are native cultural workers and all three are currently working as research partners in long-term projects with their Japanese counterparts. The proceedings of this meeting will be published shortly.

The *Jesup-2* project still has minimal Japanese participation. One issue discussed with the Japanese anthropologists during the Abashiri meeting was whether they could build up a Japanese 'portion' of the *Jesup-2* program before 2002. There are many options, including a joint volume or hosting a future *Jesup-2* symposium. We are waiting to hear what our Japanese colleagues may offer.



*Aringaawen from Avan (1900-1985)*

## FIELDWORK AND CONFERENCES

### COMMUNITY ARCHAEOLOGY AT ADLAVIK HARBOR, CENTRAL LABRADOR

By Stephen Loring and Leah Rosenmeier (Robert S. Peabody Museum of Archaeology and Brown University)

A joint initiative by the Smithsonian Institution and the Robert S. Peabody Museum of Archaeology in Andover, Massachusetts, in collaboration with the community of Makkovik (including the Jens Erhardt School and the Makkovik Historical Society) was launched during the summer of 1999. From its inception, the project was designed specifically as a **community archaeology project** whose avowed goals include working with the community to develop a program on archaeology in the local school curriculum; providing training and employment opportunities; identifying archaeological and historical resources in the vicinity of the community and to advance the heritage appreciation and awareness of tourism opportunities; and fostering pride in Labrador culture and heritage.

The goals of the 1999 fieldwork included determining the community's interest in supporting a cooperative archaeological program associated with the J.C. Erhardt school, and assessing the viability of a site at Adlavik Harbor, about 35 kms east of the village. The 1999 fieldwork was conducted under a research permit issued by the Newfoundland-Labrador Division of Culture, Tourism and Recreation. It was supported by the **Arctic Studies Center**, the **Robert S. Peabody Museum, Brown University**, the community of **Makkovik**, the **Makkovik Historical Society** and by a generous grant from the **Quebec-Labrador Foundation**. The student team from Makkovik – **Bernie Andersen, Errol Andersen, Tracy-Ann Evans, Amalia Fox and Lena Onalik** – proved to be exceptionally dedicated, hard-working and imaginative.

The remains of three large rectangular sod-wall structures were discovered at Adlavik Harbor in 1987 during a Smithsonian reconnaissance. Along with the famous site at Eskimo Island in the Narrows of Hamilton Inlet, the Adlavik Harbor site appears to be one of the southernmost Eskimo settlements in Labrador. Research here is expected to contribute tremendously to an understanding of Labrador Eskimo culture history. The size of these structures suggested that they are the remains of Inuit communal houses dating to sometime in the late-17th or early-18th century, a time when Inuit groups in

Labrador were coalescing around prominent native leaders. It was a time of tremendous social change as Inuit families sought prestige and power through increased interaction with Europeans, interaction that ran the spectrum from trading to warfare to outright murder.

We hoped the 1999 field work would enable us to determine the rough chronology of the site and acquire information about the extent of cultural deposits and their preservation at the site so that we would be able to determine how an archaeology program for high school students could be planned and developed. Fieldwork was conducted between August fourteenth and the twenty-second.

The sod-house structures at Adlavik Harbor are nestled beneath a high bedrock knoll that hides the site from view by travelers working their way along the Labrador coast. We suspect that this defensive attribute of the site's situation is not fortuitous, but reflects the pervasive climate of social unrest, a consequence of the incessant internecine raiding and trading that characterized 17-18<sup>th</sup> century relations between the Inuit and the expanding European presence along the south and central Labrador coasts.

Test units were placed in the interior of House-1 and House-2 with more or less similar results. They demonstrated that the structures were both exceptionally well-preserved and undisturbed, with features including paved floors, sleeping platforms, lamp stands, storage alcoves, etc., which upon completion of excavations would present

striking and dramatic examples of 18<sup>th</sup> century Labrador Inuit winter dwelling.

A two-meter long test-excavation unit was placed in the midden in front of House-1, just beyond the beginning of the entrance passage. The loamy organic midden soil proved to be almost 40cm deep and full of refuse bone and wood demonstrating the presence of an intact stratified deposit with exceptional preservation.

The midden contains a promising array of artifactual remains from both domestic and subsistence contexts, indicative of both traditional Inuit tools and technologies (especially harpoon technology and fragments of soapstone kettles) and new tool forms (harpoons made of iron, European iron pots) and raw materials (iron nails, spikes, bolts and scrap). A few European ceramic sherds were recovered including grey stonewares and delft-ware. Preliminary analysis supports the interpretation that the site was occupied sometime between ca. AD 1680 and 1750.



Makkovik student archaeologists (left to right) Tracy-Ann Evans, Amalia Fox, Lena Onalik. Errol Andersen and Bernie Andersen join project co-directors Leah Rosenmeier and Stephen Loring on Southern Island near Makkovik.

While middens are usually interpreted as areas of refuse accumulation, their proximity to houses means that certain activities including wood cutting, animal butchery, tool manufacture, maintenance of dog teams and storage facilities must have occurred on or in close vicinity to the midden. Just one example of these sorts of activities is indicated by the large whale vertebra that was found that had been used as an anvil in the production of tools and for splitting wood. A test-pit in the entrance passage for House-2 produced not only iron scrap and many nails and rivets but also the neck and upper portion of a large green glass bottle of late 17<sup>th</sup> century English style. The bottle fragments may attest to Inuit interests in glass as a raw material or perhaps in the wine contents. The glass may be the remains of scavenged objects found at European sites, or a bottle that washed ashore to the astonishment of the Inuit—as



Lena Onalik, Leah Rosenmeier and Amalia Fox with their test-excavation unit in the midden in front of House-1 at Adlavik Harbor site.

attested to in a delightful story recorded by **Junius Bird** (*Archaeology of the Hopedale Region*, 1945:163).

In this original (1934) pre-play of the *Gods Must Be Crazy*, Bird's Inuit assistant **Heinrich Ursak**, commenting on similar bottle fragments recovered from the Hopedale sod-houses, recounted a song he knew about the discovery of the first glass bottle ever seen by an Inuk! This is a remarkable example of the tenacity of oral history since the event, according to Mr. Ursak, had happened prior to the arrival of the Moravians at Hopedale in 1781. The story even included the fact that the bottle was round-bottomed and would not stand upright, a description that fits what we know about many 18<sup>th</sup> century bottles like the one recovered at Adlavik.

The general paucity of European manufactured products at Adlavik Harbor – with the significant exception of iron (iron nails, spikes, bolts and scrap) – suggests that the assemblage of European objects and materials was derived from Inuit raids or scavenging expeditions to southern Labrador. The site location itself implies both a need to monitor the coming and going of groups (Inuit and Europeans alike) along the



Adlavik Harbor site (GgBq-1) is situated near the center of the peninsula on Southern Island near Makkovik, central coast of Labrador.

central coast and, perhaps, fear of retaliation, given its hidden, defensive position.

However exciting the archaeology and the history of Labrador's indigenous Indian and Inuit populations are, much of the results of this research are unknown to Labrador communities. Until recently few First Nations individuals have been involved in more than a cursory fashion in archaeological projects addressing their own history. The primary goal of our project is to address this problem and to make archaeology an intimate feature of coastal Labrador communities. We believe that the project will contribute significantly to an awareness of the deep historical roots of the community and serve as a source of local pride for young people and a model for projects in other Labrador communities.

Both the Arctic Studies Center and the Robert S. Peabody Museum for Archaeology believe that community-based research is the future of archaeology in Labrador. The project is committed to careful exploration and development of Labrador's heritage resources and to making opportunities available to young people from Labrador communities. The future of the past in Labrador belongs to Labradorians. Our research seeks to develop new ways to involve students, community members and political leadership in the production of Labrador history.

Evidence of our success is noted in comments from the student evaluations:

*When I found out that I was going on this trip, I was very happy for many reasons. One was to learn about the way the Inuit lived and to go back to the place where I fished with my uncle who passed away, so it was good to be back there and to see what archaeology is like. – Errol Andersen*

*Overall this was one of the most boring, but most interesting things I have ever been on. I have learned a lot about the past life of my ancestors and how important archaeology really is. – Tracy-Ann Evans*

*As I sit here and collect my thoughts of the past week, I realize I've learned so much about the way our ancestors lived and it makes me feel proud that I could learn more about our culture from this expedition.*

– Lena Onalik

## SCIENTISTS AND INUIT EXCHANGE OBSERVATIONS ON ARCTIC CLIMATE AND SEA ICE CHANGE

By Igor Krupnik

Everybody knows that arctic climate is changing. There are many signs of dramatic shifts in the arctic environment, which are quite visible across northern marine and terrestrial ecosystems alike. Some indicators of change, such as the more northern position of the arctic pack and drift ice boundaries, rising air and water temperatures, thawing of the permafrost layer and thinning of sea ice, earlier growing seasons, and the northern advance of trees and bushes on land have been well-documented by recent research. Others, such as shifts in migration patterns of key marine mammal species, changes in sea ice characteristics, and greater frequency of winds and storms have long been pointed out by residents of arctic communities.

It is quite popular these days to talk about “linking” indigenous and scientific knowledge. Unlike scientists, hunters are not bound in their observations by “project time” or to any salaried research period. They test arctic weather, brave the sea, and go on the ice almost every day, year after year. They have detailed terminology for dozens of local environmental conditions, such as the famous “300 Eskimo words” for various types of snow. They are also very keen to preserve their memories and observations, to listen to elders’ stories, and to share their experiences with other hunters. This body of knowledge has been praised highly by many anthropologists and natural scientists for years; recently it has been widely publicized as one of the most powerful tools for documenting global environmental change.

Most of the recent efforts, however, commonly look for some magic bullet of environmental expertise that is stored (or even “locked”) in native tradition. Reportedly, it can be opened if and when one matches the “300 Eskimo words for snow” with “hard science” collected by scientists. There have been several recent attempts to enlist the observations and knowledge of northern residents to track modern changes in the arctic environment. A few efforts have been quite successful, while many more have not.

With these considerations in mind, and with a desire to bring together scientists and indigenous experts to discuss issues related to global warming, the **Marine Mammal Commission** (MMC) organized a workshop on “Impacts of Changes in Sea Ice and Other Environmental Parameters in the



Provideniia, Chukotka, Russia. Photo by A. Slapins

Arctic.” The workshop was held on February 15-17 in Girdwood, Alaska, and brought together some 50 arctic scholars, staff people from research and environmental protection agencies, and native experts, including Inuit hunters from several Alaskan communities. The workshop was sponsored by the MMC, the **North Pacific Marine Research Initiative**, the **National Oceanic and Atmospheric Administration** (NOAA), and the **National Marine Fisheries Service** (NMFS). Participants were chosen to provide a balance between scientists and indigenous experts from various scientific disciplines researching arctic environmental change, and along sections of the North Alaskan coastline, from Nunivak Island to Barrow. The ratio of scientific and indigenous experts was almost 50:50, and it represented a broad spectrum of northern communities. The list included communities of Mekoryuk, Unalakleet, Gambell, Savoonga, Elim, Nome, Deering, Kotzebue, Kivalina, and Barrow in Alaska, and Inuvik, in Canada’s Northwest Territories. Individuals from Greenland as well as from Diomedea, Emmonak, Stebbins, and Shishmaref in Alaska were invited but could not make it to the workshop.

The idea of a special climate workshop aimed at bringing together scientific and indigenous experts was originally proposed by **Caleb Pungowiyi**, the MMC Special Advisor on Native Affairs. **John Reynolds**, the MMC Chairman, opened the three-day session that was efficiently organized by **Robert Mattlin** from the MMC staff in Washington, D.C. and **Henry Huntington**, from Eagle River, Alaska. An extensive background report was produced in advance under the editorship of Henry Huntington, with important chapters contributed by **Gunter Weller** and **Alan Springer** from the University of Alaska, Fairbanks, **Lloyd Lowry** from Alaska Department of Fish and Game, **Jackie Grebmeier**, University of Tennessee, **Kenneth Dunton**, University of Texas, and **Caleb Pungowiyi** from Kotzebue.

ASC’s and general social sciences’ contribution was presented by **Igor Krupnik**, who also contributed a chapter, *Humans in the Bering Strait Region: Responses to Environmental Change and Implications for Future* to the background report. In addition, Krupnik documented many individual stories from native experts about their observations of sea ice



Spring in Gambell, Alaska

change. Those interviews and other contributions were later summarized in a special section, *Native Perspectives on Climate and Sea-Ice Change*, which will appear in the workshop's final report. Another summary perspective was offered by **George Noongwook**, an experienced Yupik hunter from the village of Savoonga on St. Lawrence Island.

It is almost trivial these days to talk about the "barriers" and "hurdles" in matching native or local knowledge with data collected by the scientific community. The obstacles most commonly listed arise from the presumption (which more often than not remains untested and never fully examined) that traditional knowledge is intuitive, holistic, qualitative, and orally transmitted, whereas academic or scientific knowledge is primarily analytical, compartmentalized, quantitative, and literate. While there is some truth to these differences, both scientists *and* native experts can effectively operate with *both types* of knowledge, as was demonstrated by many of the presentations given at the Girdwood workshop.

It is not a different *nature* but rather a different *focus* that keeps scientific and local knowledge looking in different directions. Modern scientific studies of environmental change are unmistakably *time-focused*, in that scholars are primarily looking for well-documented series or samples of otherwise uniformly organized data (like annual or seasonal temperatures, ice charts, satellite photos, ice core samples, etc.). This focus allows scientists to operate with both the average and the extreme characteristics of the environment that are easily and thoroughly positioned in time and which are regarded as "statistically reliable." Thus, most of the scientific studies of climate change are openly designed to expand the timing and reliability of the data they use; the very nature of the data may be of secondary importance.

Local knowledge, on the other hand, is first and foremost *detail-focused* in that it prizes specific and very detailed information about the characteristics of the environment observed, including changes in climate and ice. There is no issue of statistical reliability, and every personal observation is considered sound and equal, as long as it relates to the environment which is familiar to the given observer. The age of the observer is probably the closest equivalent of the scientific concept of "reliability," as changes reported by elders are always considered more valid than those observed by younger people. And there is hardly an issue of precise timing. Local knowledge documents the many possible facets of environmental changes as well as truly exceptional phenomena; but in most reported cases it is not focused on absolute dating or on any mechanism of precise timing similar to the beach-ridge chronology developed by geologists and archaeologists. That is why

for many scientists local knowledge contains *too much* data that are very hard to organize properly in a standardized time series.

Therefore, in order to be compatible, both types of knowledge must be substantially modified to accommodate each other's specifics in the same way that the data from social and natural (physical) sciences have to undergo certain accommodations to be used in any interdisciplinary or joint research. One can also see from the statements of many native participants that local hunters are far more advanced in mastering the terms, data, and approaches developed by scholars than vice versa. Unlike native experts, scientists learn through "projects" and they respond to new challenges by "research programs." Therefore, the only way academic science can become more open to the accommodation of native knowledge is by developing a special research program on *how to do this*.

This approach differs from the many previous studies that argued instead for the *incorporation* of traditional knowledge into scientific research. Rather, it is scientific knowledge about recent climate change in the Arctic that has to become

detailed and specific. From abstract global models, it has to be projected down to the regional and even to the individual village level in order to interact productively with the expertise and observations of change shared across local communities. For local knowledge, on the other hand, a timing mechanism has to be created in order to make native observations of past and present events compatible with the records kept by academic scholars. This



Siberian Yupik hunter. Photo by A. Slapins

complicated enterprise, an equivalent to a "beach-ridge chronology," has to be built for each local community, based upon its particular history, available documentary records, and memories shared by elderly experts.

With regard to the more specific suggestions, it is recommended that a more developed framework should be created for documenting systematic environmental observations by residents of Alaskan native communities. Records might include factors that are significant from the local perspective, such as the dates of first snow cover and snow melt; ice thickness; die-offs or strandings of marine mammals, fish, and sea birds; body condition of harvested game species; and others. Such a system requires adequate funding for local observers as participants in research or climate-monitoring projects.

To accomplish these and other goals, much joint research as well as intense mutual interaction and knowledge/data sharing is required. This future long-term effort should be focused first and foremost on charting the way for *mutual adjustment* of the two types of knowledge on Arctic climate change, which would be the most significant legacy of the Girdwood sea ice workshop of 2000.



## COLLECTIONS

### EXPLORING THE NATION'S ATTIC

*The ASC is committed to making the Smithsonian's vast holdings of ethnographic and archaeological materials accessible to northern native peoples. Native American internships and Community Scholar grants, administered by the Office of Fellowships and Grants, provide a means by which Native Alaskans and Canadian First Nations peoples can come to Washington to pursue their special interests. Alaskan Native scholars, educators and artisans are encouraged to contact Stephen Loring (telephone 202.357-4842, fax 202.357-2684) to help gain access to the Smithsonian collections.*

#### DAVID J. ULROAN'S SMITHSONIAN VISIT, February 14-26, 2000

*By David J. Ulroan, Community Scholar Award Recipient.*

Hello, my name is **David J. Ulroan** from Chevak, Alaska. Chevak is located on the north bank of the Ninglixfak River, seventeen miles east of Hooper Bay in the Yukon-Kuskokwim Delta, not far from the shores of the Bering Sea. The closest town of any size is Bethel which is about 120 miles away.

Anyway, I went to Washington D.C. to do some research at the Smithsonian Institution with the Yukon collections and artifacts that were gathered a long time ago. I had received a two week Community Scholar Award to work there in Washington with a new friend, Stephen Loring.

Coming all the way to DC was a tough challenge for me to travel that far all by myself, especially if you are from a small village and love subsistence hunting. It was a long ride from Anchorage, Alaska all the way to St. Paul/ Minneapolis. It was such a long flight that my heart started to pound because I was worried that the plane was lost. Finally the flight attendant told us that we were going to land in about 15 minutes. Then I felt a whole lot better. Going all the way to St. Paul/ Minneapolis was tough because it is a HUGE airport. When I went inside the terminal I followed the people that were leaving the jet, I just tailed them because I thought they knew where they were going. They ended up going to the restroom! Then I followed another man until he went into a different restroom, and that is when I knew I was really lost! But all I did was ask one of the employees for directions and it was kind of a piece of cake. I made my connecting flight and survived all the way to DC, where I arrived at 1:30 in the morning without cuts and bruises.

There I saw **Stephen Loring** for the first time. He was waiting for me. We drove to Maryland and I was able to finally relax when I got to his home. In the morning the sun was shining and there was hot tea and toast for breakfast. There was no snow in Washington even though I had left behind a wintry village in Alaska. It almost felt like summer, it made me want to go out boating to hunt for animals. But that wasn't possible since they don't hunt animals in Washington, D.C..

I was looking forward to seeing the collection of Cupik artifacts from the Yukon-Kuskokwim region that are

cared for at the Smithsonian. Actually seeing the many old tools was fascinating. For some reason I was really into looking at all the different things my ancestors made. It made my spirit full of joy to see what our ancestors made, to see and carefully examine the old tools. We spent hours looking at the collections



*David J. Ulroan holding a dance mask*

in a building that had no windows, but I was never bored, although when we finally did take a break and went outside to see the sunlight it felt really great! My research enabled me to work with artifacts and crafts that I had never seen before. It was exciting to learn so many new things, what the tools were used for and how they were made. The old tools were beautiful and I had lots of ideas about how they were made and how they were used, and I looked forward to trying them out when I got back home. I learned something new every day!

For much of the time that we were looking at artifacts. Stephen and I took turns filming each other while we talked about the different tools, artifacts and masks. This was so the people back home in Chevak could see what our ancestors made a long time ago. There were lots of things we were uncertain about, so we filmed them so that the elders back home could see the things which they would know the use for.

I didn't spend all my time with the collections. One afternoon I went to the building at the Smithsonian where the new exhibits are prepared. **Bill Fitzhugh** had asked me if I would be a model for a new exhibit about the Vikings. They wanted to have a display showing when the Eskimos first met the Vikings and they needed to cast an Eskimo face to put on their mannequin. So I popped up and had my face cast in latex. My face will be traveling all over the United States for the next two years as the exhibit goes from city to city. The best thing is that the exhibits people said they would send me a cast of my face! I am looking forward to that!

Another time I was interviewed with Stephen for a film on research at the Smithsonian. That was quite an experience; it made me feel famous. There was a camera crew and a sound man who held a microphone above us. I was a little nervous, but they said we did excellently.

I wasn't doing anything but work all the time I was there. I did some other activities on my own which were fun while in the city and you have the chance that not too many people from an Alaskan village get. My biggest dream while in Washington was to go to an NBA game, and that dream came true! A friend of Stephen's, **Keith Ward**, took me to see the Phoenix Suns play the Washington Wizards. The best part was seeing Michael Jordan sitting behind us!

I would like to thank the Smithsonian Institution for giving me a chance to do research on the things made by my

ancestors, especially to Stephen and his wife Joan for their hospitality.

When I made it back to Alaska, it was a whole different climate. When I came back to my home town, I told my friends, "Man it feels good to feel the cold once again." Then I got invited for a steam bath and that sure was satisfying!

I showed the video tapes we made at a presentation to the high school students which attracted a lot of attention. The students were really impressed. Once the word got out, then a lot of people in the village wanted to see the video as well. They were happy to see the old things; it was great! I am showing the tape and asking questions. I'll send you more information when I get it.

Quayana Cakneq to everybody!

## PATTERNS FROM THE PAST: GWICH'IN TOUR

By Terry Halifax

*The Arctic Studies Center hosted a visit by a distinguished group of Gwich'in seamstresses and their colleagues who came to study Gwich'in clothing in the NMNH collection after visiting the collections at the CMC. The Smithsonian's collection is an exceptionally early one, acquired by Hudson's Bay Company factors Roderick MacFarlane and Bernard Ross from the Mackenzie River District beginning about 1862. Terry Halifax, a journalist with the Northern News Services in Yellowknife, NT, gave us permission to reprint her account of the Gwich'in visit, adapted and condensed.*

### Delegation to Research 100-year-old Gwich'in Clothing

Seven Northerners will travel south to learn about northern fashion from times gone by. They are members of a group researching early clothing of the Gwich'in people. After travelling to the **Canadian Museum of Civilization** in Hull, Quebec, they will go to the **Smithsonian Institution** in Washington, D.C.. They will study the century-old articles in the two museums and use what they learn to duplicate clothing for displays in the North, said **Ingrid Kritsch** research director for the Gwich'in Social Cultural Institute in Tsiigehtchic.

Among the delegation will be three Gwich'in elders: **Rosie Firth**, **Rosie Stuart** and **Renie Martin**, along with seamstress **Karen Wright-Fraser**, filmmaker **Dennis Allen**, Prince of Wales Heritage Centre curator **Joanne Bird** and the executive director for the Gwich'in Cultural Institute, **Alestine Andre**.

"The women we are taking along with us are very well known in the art of sewing," Andre said. "Hopefully they will also be able to provide us with some background information on the clothing -- information that they've heard from their grandparents or parents."

The project will consist of three phases. The first phase will be the trip to examine clothing and making a pattern. The second will be the actual replication of clothing. Andre said the third phase will be repatriation, which involves a 30-minute documentary film of the process, a tour of schools and finally public display of the replicas. It's hoped that a set of clothing will be on display at the Prince of Wales Northern Heritage Centre in Yellowknife.

### A stitch in time: Seamstress works to mend a culture.

Karen Wright-Fraser's brother brought a book home 17 years ago that changed her life. The book, from the Canadian Museum of Civilization in Hull, Quebec, featured the traditional dress of the Gwich'in. "In all my life, I'd never seen a Gwich'in dress and I got really choked up," said Wright-Fraser, a seamstress and designer. "I thought, Wow! How come I never saw anything like this? I grew up in an alcoholic home in Inuvik and I didn't see many positive things about my culture, tradition and whatnot. There's other children out there who need to see this -- something so beautiful that came from their ancestors, instead of always seeing negative stuff."

Wright-Fraser started *Whispering Willows* three years ago. The home-based Yellowknife company specializes in wedding and graduation dresses with a flair for traditional design. While her business keeps her busy, Wright-Fraser developed a passion to restore this part of her people's culture. She wanted to make a copy of a dress she saw in the book, but didn't know where to begin. From her interest sprang the idea for the trip to the Canadian Museum of Civilization and the Smithsonian Institution to study traditional dress. The trip was very informative for the delegation and sparked a new interest in the art.

Matching the design and method continues to be a learning process for Wright-Fraser who has had to do a lot of detective work to recreate the age-old methods. While at the Smithsonian and the CMC Wright-Fraser said they had a difficult time determining exactly how the clothing was crafted. "The patterns were so sophisticated that we could hardly figure them out. It took us a whole day just to find out how they made these fringes," she said. She was also amazed with the primitive tools her ancestors used to craft the clothing, such as a bone awl. "I even held one at the Smithsonian -- I was so thrilled," she said with a smile. "It was made out of a loon's leg -- very sharp at the end and extremely pointy, and the sinew was threaded through a hole in the joint."

Ancient seamstresses used a thin, thread-like sinew for beading in a cut unknown to Wright-Fraser. "I've never seen anything like them. The sleeves come forward like this," she said, hunching her arms to illustrate the look. "It took us another half a day just to figure out how they did that."

Traditional Gwich'in dress required the seams and joints to be anointed with the medicine power of red ochre -- a mineral that can be pounded and mixed with water for painting. "I had to go to Rock River to get the red ochre. It's a spiritual place and I had to leave tobacco for an offering," she said. The process of recreating the clothing will take about two years and will begin with a series of workshops in the Beaufort Delta with people from Inuvik, Aklavik, Arctic Red River and Fort McPherson participating in the project.

Starting with the hunt, the communities will learn the process step by step. Older men will teach the young how to hunt, skin and flesh the hide. Women will instruct on how to tan the hide and make tools, followed by porcupine quill techniques. The women will instruct on how to make patterns, cut and sew pieces. When the project is completed, the Gwich'in hope to have a man's summer outfit, a woman's summer outfit,

a young girl's summer outfit and a young boy's winter outfit.

While some have grumbled for repatriation of the century-old items held in the museums, Wright-Fraser is thankful to the southerners who have maintained these clothes. "Some of our people will get all angry about it and say, 'What are they doing with our things?' But I'm glad they have them – if they didn't we'd have nothing now."

### Following Faded Footprints: a Search for Lost Culture

Along with Wright-Fraser on the fact-finding mission to the Canadian Museum of Civilization and the Smithsonian Institution, searching for a lost piece of Gwich'in culture in the collections, were the elders or the "three Rs" as they became known to the rest of the group: Renie Martin of Inuvik, Rosie Stuart and Rosie Firth of Fort McPherson.

Firth has been invited twice to the CMC but this was her first trip to the Smithsonian. "It was really great, and I couldn't believe what I was seeing," said Firth, 70, who has been working needle and thread since the age of 12, doing embroidery, beading, mitts and moccasins the whole works. "I've been at it every day except Sunday--that's my day of rest," she said laughing. "All my girls do it too. I'm passing my work on."

Although she's been sewing Gwich'in clothing for nearly 60 years, Firth has never seen the work which is displayed at some museums. "I never, ever learned how to sew quill work, but I think if I try, I could do it," she said. "I had seen it, but my parents never let me do it; my dad was really against it." The trip has left a lasting impression on the elder, who is very excited to carry on to the next phase of the project.

Stuart, 70, is a Fort McPherson elder who has been sewing since age 10. Stuart was amazed by the quality and style of the clothing they saw on the trip. "The beading was very nice and the beads were really tiny and the quill work was nice too," Stuart said. "It's really a lot of big work especially with those small beads." Stuart said the Smithsonian gave the women gloves to wear, but she couldn't figure out why. The clothes were so old, and they were kind of dirty. "They gave us white gloves so that we would not get the clothing dirty, but it was our gloves that were dirty by the time we got finished," said the elder laughing.

"What we saw down there made me think of my ancestors and what they wore. We don't see that anymore. Everything was done by hand and the stitching was so very

small and neat, you could hardly see it," said Renie Martin of Inuvik. "I started when I was a little girl – when I was a tiny tot, you might say. I used to sit around the table with my mother and she'd cut out something for me and I'd try to do the beadwork like her. It made me feel like these things belonged to our ancestors, and I felt honored to be around all those things I'd never seen before," said Martin.



*Karen Wright-Fraser discusses details of Gwich'in clothing with Rosie Firth, Rosie Stuart and Renie Martin at the Museum Support Center.*

### Anthropologist Welcomes Gwich'in Stephen

Loring, museum anthropologist with the Arctic Studies Center at the Smithsonian Institution in Washington, D.C., enjoyed meeting the Gwich'in elders. "I think the women were delighted to see these materials because they are not that well-known," Loring said. "The Smithsonian is starting to see more and more First Nations peoples come to Washington to share in the wealth of the past. A decade ago we might have seen one native visitor for every

ten scientists. I would say that's reversed now."

The Gwich'in collections at the Smithsonian are quite unique, Loring said, because of their early acquisition from around the 1840s to the 1860s. "While the Smithsonian does have more elaborate clothing from other groups in the collection, the Gwich'in clothing is for the most part just day-to-day stuff," Loring said. "It's not a totem pole; it's not a shaman's outfit; it's just the clothes that ordinary people might have been wearing. We wouldn't think anything of throwing away an old pair of blue jeans, so it was relatively easy to acquire these things. Over time, they have been transformed from day-to-day things into these treasures that have tremendous historical and cultural significance just by the virtue of having survived this long." He said the Smithsonian's collection also includes Gwich'in cooking utensils, hunting paraphernalia, cradles, moccasins and snowshoes.

Specific to the Gwich'in clothing in the Smithsonian collection were articles with red ochre markings along the seams which Loring thought might have had spiritual significance to the wearer. "There are a lot of markings made with iron hematite red ochre," Loring said. "These markings were made on the joint places, like the ankles, knees and wrists. There has been, in the past, a very intricate knowledge that dealt with protection and spirit power that perhaps has been lost-- but maybe not," he pondered.

## INTERNS

The ASC welcomes students completing degrees ranging from bachelors, to masters, to PhD's, and sometimes even highschool students, whose research fields dove tail with our own. If interested, please contact either Stephen Loring or Bill Fitzhugh using the information on page 30.

## HISTORY REMEMBERS HENRY WOOD ELLIOTT

By Lisa Morris

A doctoral candidate at the University of Alaska, Fairbanks, she received a short-term visiting scientist award to conduct archival research at the Smithsonian.

History remembers Henry Wood Elliott (1846-1930) as an eccentric character who helped save the Alaska fur seals from probable extinction, but he was also one of the first American artists to work in Alaska as far north as Point Barrow. His images of the Pribilof Island fur seals assisted the public in visualizing an animal and a way of life that most people had never seen. They sparked conservation sentiment that led to the recognition of the fur seal as a valuable renewable resource that needed protection (Elliott 1976 [1881]).



Henry Wood Elliott's "Fishing from Kayaks" NAA

The fur seals, however, were not the only subjects Elliott painted. Alaska's Native people and their activities spurred his imagination. Elliott expressed his views on Alaska's Native people in his best-selling travel book, *Our Arctic Province*. Like many late 19<sup>th</sup> century artists, Elliott stereotypes his Native subjects, using them as picturesque features to draw attention to often spectacular landscape scenery, and focuses primarily on the activities and cultural settings of his subjects in an attempt to record a vanishing lifestyle (Moore 1997; Woodward 1993, 1998).

A collection of Elliott's works at the Smithsonian **National Anthropological Archives** amply illustrates his handling of his Alaska Native subjects. MS 7119 includes fourteen photographic enlargements of Elliott watercolors.

Elliott renders his Native figures as specific types; within them his subjects generally look alike. For instance, in an approach characteristic of the late-nineteenth century belief in the validity of physical types, he describes his drawings of

the Tlingit Indian groups near Sitka in *Our Arctic Province* by stating that all the various tribes share the same physical characteristics. Indeed, everyone seems so much alike that "...the margin of distinction up here between the ten or eleven clans which ethnologists enumerate is so slight that only a practised eye can declare them" (Elliott 1897[1886]:44). For each Native group Elliott lists general features "all" the members of that culture share.

"Fishing from Kayaks" (1872), an image of three Aleut men halibut fishing, illustrates this type casting. All of the fishermen share the same Mongolian-like facial characteristics and resemble one another so much that they could be mistaken for triplets. What seems to have interested Elliott most in this image is the action; he has a marked tendency to pay scant attention to his figures and focus on their activity or their cultural settings. Elliott also habitually places his figures back in the middle distance with either their backs or sides to the viewers. When these figures do face forward, they rarely look directly at the viewer but have their eyes cast down, intent on some activity. The halibut fishermen are a fine example. This treatment of the human figure also allowed Elliott to somewhat mask his lack of formal art training. Objects in the middle distance do not require as much detail and by averting his subjects' faces, he neatly avoided having to deal with the difficulty of drawing the human figure.

Elliott may not have paid much attention to the individual in his work but he missed little else. In an attempt to record the cultural life of Alaska's Native people for posterity, he lavished attention on his subjects' subsistence lifestyle, clothing, dwellings, and the tools needed for everyday living. "Fishing from Kayaks, Captains Harbour" (1872) shows an Aleutian man cod-fishing. The man has his back turned to the viewer as he hauls in his catch and stores it in the front hatch of his kayak. The *kamleika* or gut parka, the shape of the kayak, the oar, the fish, and the rope are all beautifully rendered and highly detailed. The Unalaska coastline with its steaming volcano is also richly defined. The absence of figure-to-viewer interaction and the spectacular setting combine to create a timeless and almost spiritual quality.

Concentrating on everything but the figure, Elliott's Native persons seem to lose a portion of their humanity and transform into exoticized landscape elements. Elliott believed that nature formed an integral part of the Native's physical and spiritual being. As he explained:

*...these savages were created for the wild surrounding of their existence, expressly for it, and they live happily in it. Change this order of their life, and at once they disappear, as do the indigenous herbs and game before the cultivation of the soil and the domestication of animals* (Elliott 1897[1886]:42).

That Elliott seems to depict a world set apart from the ordinary may be an unconscious reflection of his emotive state. Prior to 1890 Elliott's images of Alaska, especially the Pribilof subjects have a Garden of Eden quality to them. Potentially disturbing topics such as the seal harvest in "Natives Clubbing and Skinning Seals" do not perturb the viewer. The men go about their various tasks in a calm, still and almost luminous atmosphere.



Henry Wood Elliott's "Aleutians's Striking Humpbacks.." NAA

The frequent use of "God's light" in Elliott's images also suggests a landscape paradise. "Aleutians Striking Humpback Whales: off Akootan (sic.) Island, Bering Sea" depicts several Aleut hunters in double-hatched kayaks pursuing a pod of humpback whales. At least two hunting teams prepare to harpoon their quarry. As with the sealing image the whale hunt is not a disturbing image. The sun sends streamers benevolently down upon the sea and its occupants. The Native people appear to be acting as props to draw more attention to the landscape as in a timeless world.

In short, art often reveals more about the artist than it does the subject. Henry Elliott could not escape the tenets, thoughts, and morality of the Victorian culture in which he lived. His images of the Native people of Alaska are rich in ethnographic detail but also reveal his thoughts about these cultures. As such, the images are important sources for learning about our own culture's development over time as well as the Native lifestyles.

### A LEARNING EXPERIENCE

By Karen Kramer

I recently graduated from The George Washington University with a Master's degree in Anthropology. Part of my coursework involved a semester-long internship, working under **Dan Odess** in the Arctic Studies Center. When I first met with him, I told him that my background is in Native American art, and not stone tools, but that I prefer having too much to do, like to work independently, and love coffee. I was in. The main project I worked on was describing, inventorying, and packing collections from Labrador in anticipation of their return to the **Newfoundland Provincial Museum**. In the process, I learned about the culture history of Labrador, lithic technology analysis, and also about collections management policies and practices more generally. I encountered some problems that exposed some real-world, long-term curation issues regarding archaeological collections. For example, when looking for artifacts from a specific site, you can't count on the outside label of a storage drawer to be correct! I therefore set about updating the labels and inputting that information into a database. In addition to the Labrador collections, I also inventoried artifact photographs and measured ethnographic objects that will be used in curriculum development by a museum in Alaska (see page 8). My internship was a well-rounded and worthwhile experience that will definitely prove useful in my future career.

### FINDING CONNECTIONS IN HEBRON, LABRADOR

By Beatrix Arendt

*A graduate from Emory University, she conducted a one year research internship with Stephen Loring.*

In May 1999, I met **Stephen Loring**, and thus began my relationship with the Moravian Missionaries and the Inuit from Labrador. I would come to know the story of the Inuit and their long-time visitors through cataloging artifacts and reading German diaries of the missionaries. Having spent the previous fall in Germany and recently graduated from Emory University, I thought I was fluent and prepared. However there was a twist – the diaries were written in an old Gothic German where one could barely distinguish between s, h or f.

Ready for the challenge, I returned to Washington that fall after having spent the summer working on an archaeological excavation of the homes of African-Americans slaves at the Hermitage in Nashville, TN. Dr. Loring welcomed me with box loads of artifacts to measure, draw and catalog. I worked with **Laurie Burgiss** daily at the Museum Support Center discussing white-ware decoration, architectural objects and glass beads in order to better understand the types of artifacts found in Hebron, Labrador. With a primarily historic background, specializing in African-American slave culture, I started learning a new language of artifacts that included Ramah chert, bone sled runners, and Dorset bifaces. There was more to the work than cataloging. Dr. Loring gave me the opportunity to use my German language skills to translate the Moravian's trade lists, diaries and letters that flowed back and forth across the Atlantic Ocean. I was grateful for those summer months that I practiced writing my German Gothic letters instead of studying for my GREs, because my eyes started to recognize letters then words. Before long, I was reading the diaries and trade lists easily. The many days spent at MSC proved to be instrumental in understanding the Inuit situation at Hebron. A thesis emerged for a paper! Dr. Loring and I asked questions about the Inuit's impression of these European Christian Crusaders. Until now, Moravians portrayed much of the history, projecting a biased view of the Inuit. Social relations were dictated through the economics of trade. In the archaeological record European influence could clearly be identified with porcelain and pocket-watches. Were the Inuit encompassing the new wooden houses, hunting styles, and Christian holidays, or were they forced to alter their own living to accommodate these visitors? What did the Inuit verses the Moravians deem important, and how was that presented in the archaeological evidence?

A paper discussing these questions was presented at the Canadian Archaeology Association meetings this spring in Ottawa. Dr. Loring and I formulated possible answers that looked at the social and economic relationship of the Inuit and Moravians. The presentation was a success and provided a wonderful final setting for this intriguing saga of control and manipulation in Hebron. I am off to work at Mount Vernon for the summer and then down to North Carolina in the fall where I will meet the Moravians again at an African-American site with **Leland Ferguson**. Hopefully I will return to the D.C. area, but until then...auf wiedersehen!

## PUBLICATIONS

### VIKINGS CATALOGUE HITS THE BOOKSTANDS!

By Elisabeth Ward



Last year, the Arctic Studies Center published its first book, *Ainu: Spirit of a Northern People*, without the assistance of a commercial press. This year, we found ourselves again in the publication business with *Vikings: the North Atlantic Saga* this time with the constant support of the SI Press to produce it on time. Their assistance, especially that of **Caroline Newman**, coupled with a distribution agreement with the Smithsonian Contributing

Membership Program, allowed us a large print run. So far, the efforts of the SI Press to sell the book have gone extremely well and we are having to run a reprint! If you would like to order a copy, please call 1-800-782-4612.

This success is due in part to the tremendous talent of **Leticia O'Connor** and **Dana Levy** of Perpetua Press, who also produced *Ainu*. Their team of editors worked tirelessly to transform the 35 chapters into a readable and informative volume. Dana's design incorporated into those 424 pages over 500 color illustrations, including numerous maps, B&W drawings, and charts. The efforts of **Carl Hansen's** photographic services team, of artist **Marcia Bakry**, and of **Sarah Ganiere** in photo acquisition, brought home the illustrative 'bacon'. **Dan Odess** was a constant resource for map research and drafting captions relating to Native American archaeology.

The catalogue is organized into six sections: Viking Homelands; Viking Raiders in Europe; Vikings in the North Atlantic; Viking America; Norse Greenland; and Viking Legacy. Each section begins with a short introductory essay, followed by more in-depth essays. Authors include scholars from disciplines such as history, archaeology, literature, environmental science, cultural anthropology, and physical anthropology. Like the exhibit, the book traces the Vikings from their Scandinavian homelands, into Europe, across the North Atlantic, and to the shores of North America. This geographic spread is coupled with a chronological span of over 1000 years, starting with the historic routes of the Vikings in the 7<sup>th</sup> century to the modern day impacts the Vikings have had on popular culture and local environments of the North Atlantic.

This breadth of treatment is not unique for Viking publications, but ours is the first to set the western expansion on equal footing with Viking raids in Europe. Since that western migration shaped life in the North Atlantic, and led to the first contact between Europeans and Native Americans, this focus is long overdue!

### AINU: SPIRIT OF A NORTHERN PEOPLE STILL AVAILABLE!

By Sarah Ganiere

*Ainu: Spirit of a Northern People* describes and illustrates the Ainu people's rich cultural heritage. Japanese, Ainu and Western authors unite to create the first comprehensive English-language edition celebrating both the contemporary expression of Ainu ethnicity and the experiences of the Ainu past, providing both a historical and modern view of this vibrant culture. This beautifully-illustrated book features discussions of Ainu origin theories, museum collections, spiritual links, contemporary art, political adversities, modern renewal, and the Ainu future.

We are hoping the book will interest art-, social-, and cultural- historians; anthropologists; linguists; private collectors and all those who appreciate historical, object, and modern photography. The in-depth discussion of Ainu struggles through history should resonate with students of northern cultural studies.

The editors are **William Fitzhugh**, and **Chisato Dubreuil**, an art history doctoral candidate at the University of British Columbia who centers her studies on Ainu and Northwest Coast contemporary art, specializing on the works of **Bikky Sunazawa**. Chisato was also the co-curator for the Ainu exhibition, which was developed along with the catalogue.

Published in 1999 by the Arctic Studies Center in association with University of Washington Press; the final product of the ASC's multi-year Ainu project consists of 415 pages; 897 illustrations (419 in full color) including historical and modern photographs of Ainu, object photography, Japanese Ainu-e paintings, maps, and modern Ainu art. With the cancellation of the exhibition tour, this book is the only product remaining to extend the message of the Ainu culture, though a website is in the works.

The paperback is available from the Arctic Studies Center for \$49.95 and the hardback and paperback is available from the University Washington Press. All proceeds from books purchased through the ASC benefit its publication series on northern cultures.

#### To order

**books:** Arctic Studies Center, NHB-307 MRC 112, Smithsonian Institution Washington, D.C. 20560-0112. Fax inquires or institutional purchase orders to: 202.357.2684. Make checks payable to: Arctic Studies Center, Smithsonian Institution.



**A REVIEW OF ESSAYS ON KHANTY TRADITIONAL LAND USE AND HISTORY (Materials to Atlas) [Ocherki istorii traditsionnogo zemlepol'zovaniia khantov (Materialy k atlasu)]**

By Igor Krupnik

Many Western northern anthropologists may miss out on this excellent 200-page paperback volume filled with contemporary and important information on Khanty land use practices and historical-cultural ecology of the Khanty area. *Essays on Khanty Traditional Land Use and History* has been published in Russian in Ekaterinburg by one of the small private presses, *Thesis*. Because of that the book will probably not make it to major international library catalogs. It has no cover title editor and no English summary. The larger *Khanty Atlas* it advances is not available yet, and may never be fully published, a victim of the lack of academic funds which is so typical for present-day Russian science.

Despite all these factors, this is a valuable collection and its readers will be fully rewarded with many pleasant surprises behind the black and white cover displaying the image of a traditional Khanty village. The collection reports the results of a long-term anthropological research, *The Khanty Traditional Land Use Atlas Project*, funded by the MacArthur Foundation and also supported by the World Bank, the Russian State Committee of the North, and the local government of the Surgut District. It has a mixed team of contributors: archaeologists from the Ekaterinburg Institute of History and Archaeology, ethnologists from the Ekaterinburg University, American anthropologist **Andrew Wiget** from the New Mexico State University, Las Cruces, NM, and his wife, Russian ethnologist **Olga Balalaeva**. In fact, it was Wiget and Balalaeva who masterminded the whole *Atlas* project and the *Essays* collection, for which Wiget also wrote an introduction and the largest contribution, which was translated by Balalaeva. The *Khanty Atlas* effort itself grew out of an earlier project ran by Wiget and Balalaeva, *Sacred Trust*, that was aimed at developing an understanding of Khanty sacred places necessary for planning for their preservation.

For these and many other reasons the materials for *Atlas* presented in the *Essays* volume are worth exploring. The study region, the Khanty-Mansi Autonomous Area is located in Western Siberia, to the south of a former ASC field project, *Living Yamal* in 1994-1997 (ASC Newsletters, Nos. 4,5,6 and 7). This is the Russian "Kuwait," the area that for decades provided the bulk of Russian oil and gas output and one that supplied the core of the all-important flow of hard currency to the Russian economy. It is hard to find any other area across the Russian North that suffered as much damage from industrial expansion, oil development, and destruction of traditional subsistence patterns of its local population. This same area, nevertheless, is currently pioneering some of the most interesting projects and legislative initiatives on behalf of the local people and their cultural heritage.

The *Essays* collection is made of five individual contributions. The first two are solid overviews of the available knowledge and published records on local archaeology ("Ancient History of the Surgut Portion of the Ob River Basin" by archaeologists **Yuri Chemiakin** and **Konstantin Karacharov**), and on the colonial and Soviet-era history of the Khanty people ("The Khanty Within the Russian State", by ethnologist **Elena Glavatskaya**). The third contribution by linguist **Tatyana Dmitrieva**, "Structure and Semantics of the Khanty Place Names" offers an extremely detailed typology of traditional place names across the vast Khanty area, with several hundred local examples and illustrations. It is last section of **Dmitrieva's** paper that alters the volume from a handbook-overview to an exploratory and inspirational journey. Its title, "The Sacred Sites of the Khanty People of the Kazym River" piques the readers interest for the upcoming chapter. This piece offers a map and a list of some 90 sacred sites divided into four categories: kin-group ritual sites with ritual objects and places for sacrificial offerings; former ritual sites; present-day sacrificial places with minimal offerings; and non-ritual sites with symbolic and/or mythological significance for the Khanty people. Nothing of this kind and level of detail has been produced in the decades of Russian northern research nor does anything comparable exist for areas elsewhere in the North.

There are even more surprises in the next paper by **Olga Balalaeva**, "Sacred Sites of the Khanty People of the Middle and Lower Ob River." This study lists and maps some 70 more 'sacred sites' for three areas in the Middle Ob River Basin: along the Yugan, the Tromyugan, and the Pim and Lyamin Rivers. Balalaeva offers a far more detailed typology of traditional 'sacred sites,' particularly of those she names 'natural sacred sites' following the UNESCO definition. This designation refers to rivers, lakes, hills, streams, standing rocks, and other natural objects that have sacred and/or ritual value to local native people. Again, this is a pioneer study and one with a very broad value for research in documenting northern 'ethnographic landscapes' that goes far beyond the Khanty area and Siberia, in general.

**Andrew Wiget** authors the last paper "Economy and Traditional Land Use of the Eastern Khanty," a classical subsistence-budget study and the most detailed analysis of the transitions under the pressure of acculturation and oil industry ever done for native communities across Siberia. This chapter covers subsistence strategies and annual budgets of six individual Khanty families or family groups: those of boreal forest reindeer herders, mixed herders-trappers-fishermen, successful commercial trappers, and marginalized trappers on the verge of economic breakdown who move to



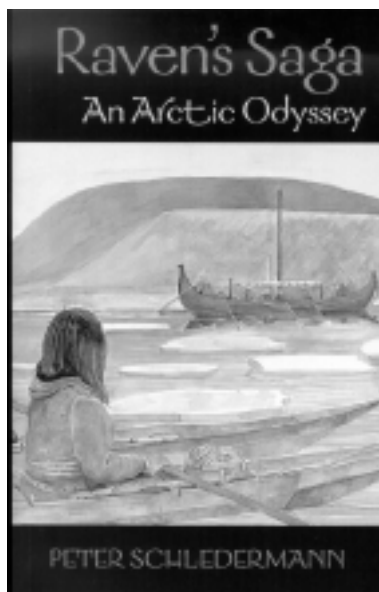
town. All statistical data as well as maps and subsistence budget tables were based upon Wiget's field research during 1992-97. Wiget's study also relied heavily upon field methods familiar in North America but unusual in Russia (such as ethnohistorical contextualization, GIS mapping, etc.) and so his models and perspectives on native cultures and subsistence activities are new to Russian ethnography. In contrast to the many generalized and government-sponsored observations that support the official claims of the need for "progress" (that is, regular employment and sedentarization) for the Khanty people, the extensive, in-depth field research represented in this study suggests that traditional subsistence economy continues to provide an economically viable, even rich, way of life in some areas still relatively unaffected by oil development (like the Upper Pim and Yugan Rivers).

The last section of Wiget's paper has a darkly symbolic title, "The Black Snow: Oil and the Eastern Khanty People." It reinforces the conclusions of an earlier World Bank environmental assessment study and Wiget's own field observations. There are dozens of publications full of dread and apocalyptic scenarios for the native Siberian people. But there is hardly any other study so compelling in its proof of the ruinous impact of industrial expansion and environmental pollution on native traditions. It is tough and sorrowful reading: the Siberian snow seething with oil becomes Wiget's symbol of the ultimate threat of destruction that the unlimited and unmitigated industrial development brings to the Khanty community and its age-long boreal forest subsistence and culture. As Wiget hopes, there are still policy options on all sides. Whereas some Khanty communities are being destroyed (especially on Trom-Yugan and Agan Rivers), others are still quite capable of successfully negotiating a passage to a new, viable cultural formation. Nothing though will be delivered for free by a 'benign hand' of the oil industry, in Siberia or elsewhere. I wish more people will read this section, in Russian as well as in English – the sooner the better, as public awareness is the best vehicle to any speedy action.

#### JUST RELEASED!

*Yamal Antiquities* (v. 1) has just been received in the the mail from Editor-In-Chief, **Andrei Golovnov**. Published this year by the Institute of History and Archaeology and the Ethnographic Bureau, this wonderful volume of 247 pages (in Russian with English summaries) holds a wealth of new information on recent ethnographic and archaeological studies of the Yamal.

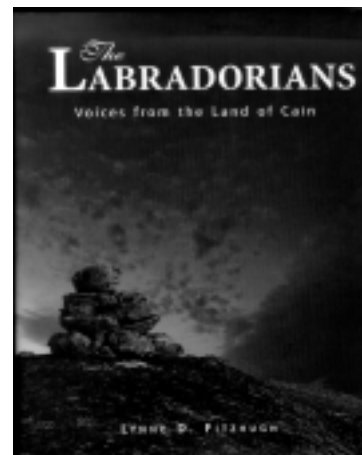
Princeton University Press has just released a new book by **Marjorie Mandelstam Balzer** titled *The Tenacity of Ethnicity: a Siberian Saga in Global Perspective*. (\$19.95, PUP c/o California/Princeton Fulfillment Services, 1445 Lower Ferry Road, Ewing, N.J. 08618.)



#### THE LABRADORIANS APPEARS IN CANADA AND AMAZON.COM

**Lynne Fitzhugh's** book, *The Labradorians: Voices from the Land of Cain*, was published by Breakwater Books, Ltd. in St. John's Newfoundland, in December, 1999.

The book has been a great hit in Labrador and Newfoundland, and since its appearance Lynne has had many positive comments and radio interviews. The jacket copy explains, "Labrador is one of North America's best-kept secrets and last uncorrupted wilderness areas, a land until recently hidden from the modern world...This is the story of the people who settled there, Aboriginal and European...the story-tellers are the Labradorians themselves, and they are masters of the craft...the author has woven these [tales] into profiles of Labrador's dominant mixed-race communities and their seminal components – the Innu, Inuit, and European Settler peoples whose first New World encounters took place on the shores of Labrador a millennium ago." The many stories presented have been excerpted and edited from the famous Labrador journal, *Them Days*, founded in 1975 and published since then by Doris Saunders of Goose Bay, Labrador. Copies may be obtained from Amazon.com or from the publisher for \$39.00 (US\$30.00), 100 Water Street, St. John's, Newfoundland, Canada A1C 6E6. Currently Lynne is working on a new book, an historical novel set in 18<sup>th</sup> century Labrador.



#### RAVEN'S SAGA: AN ARCTIC ODYSSEY

After hearing about a fictional work one of our Viking curators, Peter Schledermann, had been working on, we were thrilled to see it finally completed. The novel *Raven's Saga: an Arctic Odyssey* was just published by Corvus Press, Suite 704, 2010 Ulster Rd. N.W., Calgary, Alberta T2N 4C2 (phone 403-220-4008; fax 403-282-4609; email [schleder@ucalgary.ca](mailto:schleder@ucalgary.ca)). The story was inspired by a site in northern Ellesmere where Peter has excavated Norse objects in a Thule village. Peter weaves a compelling story of the Norsemen who left these objects behind during a daring voyage farther north than any Norsemen had gone. Price: Can. \$15, US \$12 plus postage and handling.



## BERGY BITS

### VIKING FESTIVITIES

#### Opening Week Excitement!

*Vikings: The North Atlantic Saga*, the highlight millennium exhibition for the Natural History Museum, opened on April 29<sup>th</sup>, 2000 with a burst of memorable events. The first was a Nordic press preview on Wednesday night, and then one with all the trimmings Thursday morning, April 27<sup>th</sup>. In attendance were **Prince Joachim** of Denmark, Crown **Princess Victoria** of Sweden, **King Harald V** and **Queen Sonja** of Norway, **President Olafur Grimsson** of Iceland, and newly elected **President Tarja Halonen** of Finland. We were extremely honored to have so many heads of state present. Speakers at the press conference included King Harald representing the five Nordic Countries, **Elsebeth Garner Nielsen**, Cultural Minister of Denmark, speaking on behalf of the Nordic Council of Ministers, **Leif Johansson**, CEO of the Volvo Group, speaking for Volvo, our main corporate sponsor, **Robert Fri** of NMNH, and newly appointed Smithsonian Secretary, **Lawrence Small**. Among all these official statements, **Bill Fitzhugh** also managed to say a few words about the content of the exhibition. Following the press conference Secretary Small hosted a special lunch.

That evening, more than 800 gathered for a "black tie" gala reception hosted by the Natural History Museum, Volvo and the Nordic Council of Ministers. This event was a smashing success, with an ice sculpture of a Viking ship, simulated snow fall, greeters decked out in Viking costume, and a "Viking camp" — all organized NMNH's **Diana Brinkman** and **Tina Karl**. Other than being a bit crowded, everyone enjoyed themselves. The exhibition was declared opened following an enthusiastic aquavit toast and "skool" led by King Harald V and the summoning of Viking spirits with a blast from **Odd Lund's** huge birchbark horn! After the Museum reception, many left for other parties throughout Washington. Those who exited promptly at 9pm received a complementary hard bound copy of the exhibition catalogue from Volvo, our main sponsor.



From the second story balcony of our rotunda, **Odd Lund** sounded his Viking style birchbark horn during the opening festivities.

Those of us on the curatorial side had to restrain our celebration as we had a scholarly symposium to conduct Friday and Saturday. These proceedings began with eloquent introductions from Icelandic Minister of Culture and Education **Bjorn Bjarnason**, **Elsebeth Gerner Nielsen**, and **Queen Sonja of Norway**, who officially opened the symposium and introduced its most honored guest, **Dr. Helge Ingstad**, the Norwegian explorer and writer who discovered the Viking settlement at L'Anse aux Meadows.



*Helge Ingstad with his daughter, Benedicte*

He and his daughter, **Benedicte Ingstad**, gave the first talk of the day.

At noon on Friday, The White House honored the Nordic Heads of State, the exhibition (which had been a key event in the activities of the White House Millennium Council), and its organizers, the Smithsonian, and sponsors with an elegant luncheon hosted by **President and Mrs. Clinton**. Both the President and Mrs. Clinton and King Harold of Norway spoke eloquently about Viking achievements and of the

new recognition of Nordic contributions to America. Equally memorable was the appearance for dessert at each table of a fleet of huge chocolate Viking ships filled with ice cream!

The Friday symposium, supported by the embassies and NMNH and organized by **Elisabeth Ward** and **Debbie Rothberg**, was well attended and included talks by **Sigrd Kaland**, **Torsten Edgren**, **Colleen Batey**, **Astrid Ogilvie**, **Birgitta Wallace**, **Kirsten Seaver**, **Peter Schledermann**, **Joel Berglund**, **Jette Arneborg**, and **Tom McGovern**, all of whom presented overviews of various subjects treated by the exhibition and catalogue. **Patricia Sutherland** reported on new findings of Norse yarn discovered in a Baffin Island Dorset site excavated by the Late Father Mary-Rousseliere, indicating contact between Norse and Dorset Paleoeskimos. A Native American perspective on Vikings in the New World was presented by **Pamela Ward Levi** from the Mi'kmaq Red Bank First Nation. Her presentation painted a



*President and Mrs. Clinton with President Grimsson enjoying Viking ice cream!*

vivid picture of daily life of her people 1000 years ago at the time when they probably met Vikings exploring and perhaps settling briefly in the Vinland region.

On Friday night a less formal opening was hosted by the Smithsonian Associates, including

popular lectures from **Carin Orrling** and **Bill Fitzhugh** and demonstrations of “possible” Viking Age music performed by Odd Lund, a Norwegian wind instrumentalist who has been experimenting with the types of horns that would have been available to the Vikings. After the talks, we enjoyed a reception with visiting scholars, members of the public, and exhibition co-workers who could not attend the previous night’s affair.

By the time opening day, Saturday, April 29<sup>th</sup>, came around, we were all feeling a bit worn out, and there was still a half day of symposium talks to go, including talks by **Arne Emil Christensen** on Viking ships, **Gisli Sigurdsson** on the Vinland Sagas, and **Birgitta Wallace** on Viking fakes. However, we were all instantly buoyed by the sight of people lined up across the rotunda waiting to get into the exhibition. This enthusiastic reception was thanks in no small part to our publicity team of **Randall Kremer** and **Michele Uire** of NMNH, and **Nord Wennerstrom** of the Fertelli Group who effectively got the word out. Vikings as a topic is extremely popular, so we were hoping for a big opening, but we never imagined lines to get in! An exhibition is for the public, so when an exhibition finally opens and is received as warmly as *Vikings* has been, then it seems as if all the hard work has been worth it, more so than fancy dinners and receptions. The public also gave an enthusiastic reception to the Viking re-enactors and performers who displayed Viking culture throughout the opening weekend. The efforts of **Laura McKie** and her staff, together with the Nordic embassies, made Vikings come alive indeed!

Since the opening, we have continued to enjoyed fabulous media coverage. This included the cover of *Time Magazine*, a story in *Newsweek*, numerous articles in the *New York Times*, *Washington Post*, National Public Radio, and many specialized Scandinavian studies and archaeology publications, as well as international press not only in the



*Symposium participants and curatorial advisors to the Viking exhibit made opening week intellectually rewarding. Left to right: Jette Arneborg, Elisabeth Ward, Patricia Sutherland, Colleen Batey, Sigrid Kaland, Tom McGovern, Carin Orrling, Joel Berglund, Kirsten Seaver, Arne Emil Christensen, Birgitta Wallace, Peter Schledermann, Lilja Arnadottir, Gisli Sigurdsson, Sigurgeir Steingrímsson, Bill Fitzhugh*

Nordic countries but in Italy, Portugal, and Brazil. The real mark of success is that the news has not only been about the exhibition and the royalty that attended the opening, but also about the Vikings and Viking history. In addition to the Ward Television

documentary running on 185 PBS stations nationally (*Leif Eriksson — the Man Who (Almost) Changed History*), a NOVA special and a cover story in *National Geographic Magazine*, all capitalized on the ASC’s Viking team and the inherent popularity of the Vikings. All this bodes well for the show’s impact and its forthcoming tour to New York in the fall of 2000, Denver in early 2001, Houston in summer 2001, Los Angeles in late 2001, early 2002, Ottawa in the spring of 2002, and perhaps Minneapolis. *Skoal!* to an auspicious beginning for the Viking Millennium, and continued success!

### Viking Ship to Arrive – Again!

One of the highlights of the millennium summer will be the arrival of the Viking ship *Islendingur* built and skippered by Captain Gunnar Eggertsson of the Westman Islands in Iceland. Gunnar’s voyage begins in Iceland and takes him to Brattahlid, Erik the Red’s homestead



*Gunnar Eggertsson readies Islendingur for 2000 crossing from Iceland to North America*

in Greenland, before following Leif Eriksson’s voyage to Vinland. *Islendingur* arrives at L’Anse aux Meadows in mid-July and then sails on to Halifax and New York, reaching the latter by Leif Eriksson day on 9 October.

### Newfoundland's Viking Show Opens

*Full Circle/First Contact: Vikings and Skraelings in Newfoundland and Labrador* opened at the Arts and Culture Center in St. John's, Newfoundland on June 5. Curated by Kevin McAleese with many Canadian and Scandinavian scholars, the show will move to Corner Brook, Newfoundland, and later to the Museum of Civilization in Ottawa and other cities in Canada and the United States during the next two years. *Full Circle* is indeed a "full sweep," featuring human origins and the reconnection of humanity's eastern and western migrations in Eastern Canada at 1000 A.D. The show includes Scandinavian Viking artifacts and provides a strong representation of Newfoundland's Native Indian and Inuit cultures at the time of the Viking voyages to North America. A catalogue and website ([www.gov.nfld.ca/fullcircle/index.htm](http://www.gov.nfld.ca/fullcircle/index.htm)) are available. Festivals and cultural events mark the arrival of Vikings in Newfoundland from July to September, culminating in a roving conference, *Viking Millennium International Symposium*, from September 15–23 in St. John's, L'Anse aux Meadows, L'Anse aux Clair (Labrador), and Corner Brook.

### TECHNOLOGY

#### Viking Web

As part of our efforts to mark the millennial anniversary of Leif Erikson's arrival in the New World with a major exhibition, we are also working to develop a website about the exhibition and about Vikings generally. The Smithsonian's **Educational Outreach Fund** and the **American Scandinavian Foundation** both awarded grants to aid in development, and these contributions are being supplemented by the Natural History museum's **Office of Public Programs**. After reviewing a number of proposals, a contract has been awarded to **Ted Timreck** and **S2N Media** to design and develop the site in collaboration with ASC and other Smithsonian Staff. The initial launch of the site was timed to coincide with the opening of Vikings in late April, and the final substantive parts scheduled to go online during July. The site can be viewed at <http://www.mnh.si.edu/vikings/> or linked to directly from the ASC's website: <http://www.nmnh.si.edu/arctic>. The site features a 'virtual tour' of the exhibition, and when finished will include an interactive 'virtual voyage' across the North Atlantic from Viking Homelands in Europe to the shores of North America.

#### ASC Website

After a brief hiatus caused by an "improvement" in the Smithsonian's email system, we are again monitoring and responding to questions that come to us through the website. Typically we receive five to eight queries per day on topics even more diverse than the content of the site itself. Those sending questions come from all over the world, though North Americans predominate, and include elementary school students

to retirees. Not unexpectedly, now that the Viking exhibit is open with much media attention, the number of questions about the show and the catalog have increased dramatically.

#### Labrador Geographical Information Systems

Efforts to employ Geographical Information Systems to analyze and manage the substantial body of archaeological data from Labrador and elsewhere accumulated over the past 30+ years have moved forward slowly over the past year. Now that Vikings will be occupying less of our energies, we hope to devote more time to this long-term project in the coming months. We hope to develop a model for how best to take the disparate types of data – computer files, artifact photographs, field notes, and paper site and excavation maps – and integrate them into Arc/Info and Arc/View. Having the Labrador data available in this fashion will represent a significant step forward in terms of data management, analytical and modeling capabilities, and our ability to report on the results of the Tornat and other Labrador archaeological and paleoenvironmental projects.

### VISITORS

**Maria Berglund** from the Greenlandic National Museum (Nuuk) took advantage of a visit to Washington and spent time examining the Pre-Dorset collections from Labrador which are temporarily housed in the Arctic Studies Center. She is in the "aesthetics" in Greenlandic Pre-Dorset and Sarqaq cultures.

Along with her husband **Joel Berglund**, she was struck by the strong similarities between Pre-Dorset tools from Labrador and Greenland.

**Robert Shaw** from Anchorage Alaska spent a few days studying and drawing Yupik wooden artifacts, which he might replicate in the future. Bob has become a proficient woodcarver, and uses replica items for educational projects in the state of Alaska.



*Maria Berglund studies Labrador Pre-Dorset collections*

**Vladimir Pitul'ko**, an archaeologist from the Russian Academy of Sciences in St. Petersburg who was part of Bill Fitzhugh's Siberian Odyssey, and who has worked with **Dennis Stanford** and **Dan Odess** in Alaska, dropped in to touch base on the ongoing Alaskan research, and to work on formalizing arrangements with Fitzhugh and Odess for a return to Zhokov Island (see Zhokov p. 8).

**Dosia Laeyendecker**, who identified our wood and charcoal specimens from Labrador and the Frobisher project during the 80s and 90s, and conducted driftwood studies on Baffin Island stopped in for a brief visit in March. Dosia has agreed to come out of retirement to work on sample identification with materials recovered from Zhokov Island this summer.

## MEETINGS AND TRAVEL

### Around the Globe

**Igor Krupnik** participated in a workshop on the “Impacts of Changes in Sea Ice in the Arctic”, due to Recent Climate Warming, held by the Marine Mammal Commission at Girdwood, Alaska on February 15-17th, 2000. The workshop brought together some 50 participants. Half of those were scholars in environmental and economic research and the other half consisted of native hunters and community leaders from Alaskan marine hunting villages. After the workshop, Igor made a trip to Nome, where he chaired a training session in using historical genealogies and electronic name databases under his NSF - sponsored project on St. Lawrence Island and Siberian Yupik cultural heritage programs.

In January, Igor made a trip to Halle, Germany, to the newly-established **Max-Planck Institute for Social Anthropology**. There he lectured on the prospects for modern cultural research in Siberia. In March he made another trip to Moscow and St. Petersburg, where he lectured at the **St. Petersburg European University** and worked with ASC partners at the Moscow **Institute of Cultural and Natural Heritage of Russia**. In May he traveled to the University of Vienna, Austria to give the keynote address at a conference entitled “Siberia and Circumpolar North: New Approaches to Siberian Studies.”

### Subarctic Maine

**Bill Fitzhugh** spent an enjoyable weekend lecturing on the Vikings at the **University of Maine, Presque Isle**, hosted by **JoAnne Putnam**, Dean, and her husband **David Putnam**, who until last year had been working in Barrow, Alaska, with the Inupiat Heritage Center. Along with **Ron Brower**, he helped us get our mini *Inua* exhibit organized at the IHC. The whole family had moved up to Barrow and their boys got a great Inupiat-flavored education. Also presenting a lecture at the University’s subarctic-themed weekend was **Tony Williamson**, formerly of Memorial University in St. John’s, who spoke on the comparative geography and cultures of Labrador and Alaska. We also visited the Maine School of Science and Math, a magnet high school where the kids were practicing their knowledge of culture and environment, by, among other things, building snow houses! The environment and culture program here is being directed by **Mark Tasker**, an educator and field program director who has been busy with Newfoundland field trips and sea kayaking. Mark worked with **Laura McKie** at NMNH to develop a great Family Guide for the *Vikings* show. While we were looking at the snow houses who should emerge from one but **Arthur Spiess**, who had been providing tips and labor. Art’s daughter is a senior at MSSM, and is headed to become a sea mammal veterinarian! While in

Presque Isle Bill met some of the Micmacs, and enjoyed a basket-making demonstration from **Donald** and **Mary Sanipass**. Later Don, Mary, and **Marline Sanipas** and David Putnam helped make a replica of the birch bark container that was found at the L’Anse aux Meadows site, for use in the *Vikings* exhibition. In the future we hope to collaborate with UMPI and MSSM on education programs.

### Canadian Archaeology Conference

**Stephen Loring** helped organize and chaired a symposium at the 33rd Annual Meeting of the Canadian Archaeological Association, Ottawa, Ontario in May, *Neoeskimo Archaeology in the North American Arctic*. Stephen co-authored two papers: “Inaugurating a community–archaeology project on the central Labrador coast - 1999 fieldwork at the Adlavik Harbor site (with **Leah Rosenmeier**)” and “An archaeological reconnaissance at Hebron, Labrador (with **Beatrix Arendt**).” In the session 75 *Years after Jenness: Dorset Archaeology in Arctic Canada*, **Dan Odess** presented a paper entitled, “One of These Things is Not Like the Other: Typology, Chronology, and the Concept of Middle Dorset.”

### Library Donated

In January, **Bill Fitzhugh**, **Igor Krupnik**, **Elisabeth Ward** and **Sarah Ganiere** traveled to Bryn Mawr, PA to pack and collect **Frederica de Laguna’s** library, which she donated to the Arctic Studies Center last year. The trip was a success, filled with memories and reminiscence of arctic research completed decades ago, and Freddy’s plans for future publications to keep her busy well into her second century. The books will be inventoried in Washington D.C. and then sent to the Anchorage office as part of its



Arctic Archaeologists: Bill Fitzhugh and Frederica de Laguna flank photos of Alfred Kroeber (r) and Franz Boas (l). ©2000

growing library.

### Ben Fitzhugh in the Kurils

Expanding his research area across the North Pacific this July and August, **Ben Fitzhugh** (University of Washington) is beginning an archaeological survey in the Kuril Islands, Russia. Russian archaeologist **Valerii Shubin**, Japanese archaeologist **Kaoru Tezuka** and volcanologist **Yoshihiro Ishizuka**, and American scholars including geoarchaeologist **Carole Mandryk** of Harvard, Ben and three UW students will gather archaeological, geological, and paleoclimatic data to better understand the role of humans on the evolution of island ecosystems and the reciprocal effects on human settlement. This information in turn will be used to clarify the role of maritime contacts between Japan, northeastern Siberia and possibly North America, expanding on the biological survey of the Kurils led by UW Fisheries biologist **Ted Pietsch**, who is documenting contemporary biodiversity. Fitzhugh and Peitsch both have support from the NSF Biotic Surveys and Inventories program.

### Paper Presentations

In addition to Viking programs, **Bill Fitzhugh** has managed to attend a few research meetings. In April he delivered talks on contact between Vikings and Native Americans to a symposium at the Society for American Archaeology meeting in Philadelphia organized by **James Woollett** and **Susan Kaplan**, and another paper, "The Ainu: Japan's Northern Native People" at the Japan Society's series, *Inside Outsiders*, in New York City. In mid-May he took part in a conference at the Department of Ethnography of the British Museum, organized by **Jonathan King** and **Phillip Taylor**, *Boundaries in the Art of the Northwest Coast of America* and spoke on "Transformations: the Decline of Spirits in North Pacific Art."

### COMINGS AND GOINGS

With the ASC budget still low, this year's comings and goings have been less than usual. **Sarah Ganeire's** employment with the Center has been in a constant state of flux as we scrambled to secure funds to keep her here during the hectic Viking production period. After editing the newsletter, she'll be working with Igor Krupnik to design a report for the Yupik communities he's been working with. Later this summer, Sarah will be moving home to California before embarking on a missionary tour with her church. We'll miss her good-spirited help. Thankfully, **Dan Odess** is now a Research Associate appointed for three years. The Zhokov project will require most of his attention, but we hope he continues to lend his talents to other duties as well. A less certain future awaits **Elisabeth Ward**, who is currently with the Center until September. But with the Viking tour planned to last into 2002, and with lots to do at the Center, we're hoping to keep her on board at least for a year, before she heads off for her PhD.

**Sven Haakanson** just completed his PhD from Harvard on ethnoarch-

aeology of the Yamal Nenets, and will become the director of the Alutiiq museum in Kodiak, Alaska. We wish Sven the best of luck!

**Dennis Stanford** recently stepped down as Chair of the Anthropology Department, and is now free to explore his Solutrean hypothesis more fully, including a sabbatical in Colorado. He leaves the Department in the very capable hands of **Carolyn Rose**. Carolyn's administrative savvy will certainly come in handy with the changes coming down the line from Secretary **Larry Small**. Both promise to make the Smithsonian "ship-shape!" **Dan Rogers** is the Chairman Elect, similar to Deputy Chairman.

### IN MEMORIAM

#### Motoko Ikeda-Spiegel

On February 14, 2000, artist Motoko Ikeda-Spiegel passed away unexpectedly of a massive stroke. Motoko, a Japanese-American who felt the official discrimination of the American government by being wrongly imprisoned during World War II, spent much of the rest of her life fighting to correct institutional prejudice. An Ainu advocate through her art and visits to the Ainu homelands, we first became friends during my capacity as co-curator of the Exhibition, *Ainu: Spirit of a Northern People*. In her own way, she fought for my people for more than 20 years. As an Ainu person, I felt the same pain of institutional prejudice during the exhibition development and often turned to her for counsel, and strength. Motoko, a woman of enormous passion for life, her family, her art, and social justice, became more than my role model, she became my mother in the spirit of the Ainu family. I will always miss her. - Kitty Dubreuil



Motoko Ikeda-Spiegel

[The ASC extends its sympathy to her husband, Cy Spiegel and to the many friends we shared at the Brooklyn Museum of Art]

#### Oleg Bychkov

Oleg Viktorovich Bychkov, a well-published Russian anthropologist, died on December 27, 1999 while working on his house in the outskirts of his native town Irkutsk in southern Siberia. After graduating from Leningrad University in 1983, Bychkov began his anthropology career as a curator of the ethnographic collection in Irkutsk Regional Museum. He conducted ethnographic research in Irkutsk, Krasnoyarsk, and Kemerovo provinces. In 1988, he served as Science Director for the Irkutsk Regional Museum. Then in the following year he completed a thesis on descendent communities of early Russian settlers for an advanced degree from the Institute of Ethnography, Soviet Academy of Sciences.

The later part of his career was spent bridging the gap between Russian and American communities, with traveling exhibits such as "Russian America: Forgotten Frontiers," research comparing Oregon coastal communities with his Siberian homeland and participating in United States anthropology conferences and Russian-American scholarly exchange. He resigned as Science Director in 1991 to establish a small ethnographic research organization where he facilitated government and documentary research.

He was a member of the Communist party for a short time before converting to the Russian Orthodox Church, who took pride in his Russian and Siberian heritage. His untimely death robs us of a vigorous and productive scholar.



Dan Odess, Elisabeth Ward, and Sarah Ganeire with Bill in "ASC central" during Viking catalogue production madness!

## STAFF PUBLICATIONS

### Aron Crowell

- 1999 Maritime Cultures of the Gulf of Alaska. *Journal of American Archaeology*, Vol. 16.
- 2000 Smithsonian Institution. In *U.S. Arctic Research*. Journal of the United States Interagency Arctic Policy Committee. (with Daniel Odess, Igor Krupnik, Stephen Loring, Aron Crowell)

### William Fitzhugh

- 2000 *Vikings: The North Atlantic Saga*. 425 pp. Washington DC: Smithsonian Institution Press. (Edited with Elisabeth I. Ward).
- 2000 Watch Out Columbus! The Vikings Are Coming! *NYT News*. Magazine of the Danish National Museum.
- 2000 Vikings Arrive in North America – Again! *Scandinavian Review*. Pp. 50-56. Winter 2000.
- 2000 Puffins, Ringed Pins, and Runestones: The Viking Passage to North America; Skraelings: First Peoples of Helluland, Markland, and Vinland (with Daniel Odess and Stephen Loring); Celebrating the Viking Millennium in America (with Elisabeth Ward); Stumbles and Pitfalls in the Search for Viking America (with Birgitta Wallace). In *Vikings: The North Atlantic Saga*., edited by W. W. Fitzhugh and E. I. Ward. Washington: Smithsonian Institution Press.
- 2000 Vikings in America: Runestones, Relics, and Revisionism. *Minerva*, Summer 2000. 6 pp.
- 2000 Smithsonian Institution. In *U.S. Arctic Research*. Journal of the United States Interagency Arctic Policy Committee. (with Daniel Odess, Igor Krupnik, Stephen Loring, Aron Crowell)

### Igor Krupnik

- 2000 Reindeer Pastoralism in Modern Siberia: Research and Survival During the Time of Crash. *Polar Research* 19(1). Special issue from the Symposium, Human role in the Reindeer/Caribou Systems, Rovaniemi, Finland, February 1999.
- 2000 Review: Franz Boas among the Inuit of Baffin Island, 1883-1884 (Ludger Muller-Wille, ed.). *Polar Record* 36(196): 57-58
- 1999 Power, Politics, and Heritage: Undercurrent Transformations in the Post-Soviet Arctic - The Case of Chukotka (with Nikolai Vakhtin). In: Frank Sejersen, ed. Changes in the Circumpolar North. Culture, Ethics, and Self-Determination. 1999. *Topics in Arctic Social Sciences* 3: 27-42. Copenhagen: IASSA.

### Stephen Loring

- 2000 Skraelings: First Peoples of Helluland, Markland, and Vinland (with Daniel Odess and William Fitzhugh). In *Vikings: The North Atlantic Saga*., edited by W. W. Fitzhugh and E. I. Ward. Washington: Smithsonian Institution Press.
- 2000 Smithsonian Institution. In *U.S. Arctic Research*. Journal of the United States Interagency Arctic Policy Committee. (with Daniel Odess, Igor Krupnik, William Fitzhugh, Aron Crowell)

### Daniel Odess

- 2000 "Skraelings: First Peoples of Helluland, Markland, and Vinland" (with Stephen Loring and William Fitzhugh). In *Vikings: The North Atlantic Saga*., edited by W. W.

Fitzhugh and E. I. Ward. Washington: Smithsonian Institution Press.

2000 Smithsonian Institution. In *U.S. Arctic Research*. Journal of the United States Interagency Arctic Policy Committee. (with William Fitzhugh, Igor Krupnik, Stephen Loring, Aron Crowell)

### Elisabeth Ward

- 2000 *Vikings: The North Atlantic Saga*. Washington DC: Smithsonian Institution Press. (Edited with W. Fitzhugh).
- 2000 Reflections on an Icon: Vikings in American Culture. In *Vikings: The North Atlantic Saga*, W. Fitzhugh and E. Ward, eds., 365-373. Washington: Smithsonian Institution Press.
- 2000 Celebrating the Viking Millennium in America (with W. W. Fitzhugh). In *Vikings: The North Atlantic Saga*, W. Fitzhugh and E. Ward, eds., 351-353. Washington: Smithsonian Institution Press.
- 2000 Vikings in America. *Muse* Vol. 4, Num. 5, Pp. 30-36.
- 2000 Objects Going Places. *The Smithsonian Material Culture Forum's Grapevine* Vol. 37, Pp. 5-6.

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