



Arctic Studies Center Newsletter

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National Museum of Natural History

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NOTES FROM THE DIRECTOR

The Year in Review

By Bill Fitzhugh

Kanuiipi! Somehow it seems appropriate to open this newsletter with an Inuktitut greeting, seeing as I am writing from the newly refurbished *Pitsiulak* in the middle of the Strait of Belle Isle, near the southern limit of former Inuit territory. We have just begun a survey of the Lower North Shore of the Gulf of St. Lawrence from Mingan to Blanc Sablon, the easternmost village in Quebec and are rolling down the Strait with an easterly swell at our stern. It's great to be back aboard *Pitsiulak*, but more about this project later on.

Thinking back over the past year, it's difficult to know where to begin, with so many highlights to report. But since we just

passed the L'Anse aux Meadows site a few hours ago (its glinting Viking steel now replaced by reflections from tourist vehicles!), Vikings seems like a good beginning. Since opening in Washington in April of 2000, *Vikings: the North Atlantic Saga* has continued to demonstrate spectacular visitorship at venues in New York, Denver, and Houston. Future venues are still to come in Los Angeles, Ottawa, and Minneapolis.

But the 'big' news of the year is the opening of *Looking Both Ways: Heritage and Identity of the Alutiiq*

People which opened to great fanfare on 23 June at the Kodiak Museum in Kodiak, Alaska. Congratulations to **Aron Crowell** and his curatorial team, to **Sven Haakanson** and his Kodiak Museum staff, and to the many Smithsonian specialists who helped bring this exhibit to life. LBW is the first of a series of new shows that will bring Smithsonian collections, archives, and expertise to Alaska and other northern regions.

For the past several years we have been 'looking both ways' ourselves, wondering how to finance our collection sharing and education programs. This year those efforts came to partial fruition in the form of a major grant from the Rasmuson Foundation of Anchorage for the first phase of our Alaska Collection Project. Rasmuson funds, supplemented by a generous gift from Phillips Petroleum, will provide resources for a three-year pilot project aimed at identifying cultural objects to be loaned to Anchorage and

preparing an ACP object website. Process is a key feature of the ACP, and toward that end we held the first of a series of consultative workshops with elders from Unalakleet in May that helped us establish protocols for the project.

The ACP is sponsored jointly by NMNH and the National Museum of the American Indian, and both collections will be included in the Alaska loans. Our relationship with NMAI moved forward substantially in other areas as well. ASC staff are now assisting NMAI with arctic collection documentation, and plans are being made to exhibit LBW at NMAI's Gustav Heye Center in New York, develop regional catalogs based on ACP workshops, and provide Alaska Native community education programs.

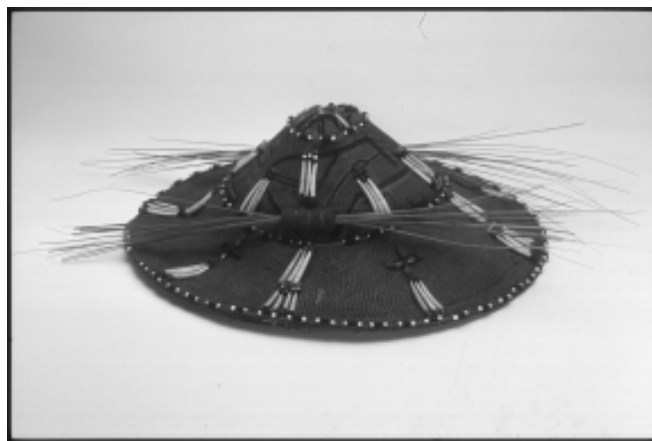
Research work has also pressed forward. **Stephen Loring** has continued community archaeology programs with the Innu and

Inuit in Labrador; Aron published a monograph on his work for the National Park Service and has found time to begin planning new field projects linked to global change issues; **Igor Krupnik's** *Our Words Put to Paper* project with St. Lawrence Island elders has reached the publication stage and has ignited a surge of interest in 'knowledge repatriation'. And while juggling institutional politics and my upcoming role as President of the NMNH Senate of Scientists, I have worked on Labrador collections, completed a major paper on circumpolar culture, and explored new field opportunities in Mongolia and Quebec.

The financial success of *Vikings* has made it possible for us to realize a long-cherished dream of establishing an ASC publication series. This fall we hope to see publication of *Honoring Our Elders: History of Eastern Arctic Archaeology* (a volume of essays dedicated to Elmer Harp, Jr.) and *Gateways: Exploring the Legacy of the Jesup North Pacific Expedition*. With Igor's and **Elisabeth Ward's** assistance we expect to be publishing two or three monographs each year.

Finally, I am sad to say that our esteemed NMNH director, **Robert A. Fri**, has announced his intention to leave the museum at the end of September. Bob has been a great friend and supporter, and his efforts have greatly advanced our work. Thanks, Bob, for your steady hand and tremendous help in so many areas. Assistant Secretary **Dennis O'Connor** will serve as Acting Director until the the newly-formed Science Commission makes its recommendations.

Best Wishes to all and enjoy this year's 36 page newsletter!



Koniaq decorated spruce-root hat collected ca. 1880 by William Fisher and featured in the "Looking Both Ways" exhibition which opened in Kodiak, Alaska this June.

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CHANGES AT THE INSTITUTION:

A Personal View

By Bill Fitzhugh

Institutions, like cultures and people, live and are shaped by rites of passage and events that however joyful or traumatic, forever mark their history. The Smithsonian, founded in 1846, is going through such a time today.

Only a few years past celebrating its 150th anniversary and with its charter reviewed by a blue-ribbon commission, Smithsonian scientists, curators, and other staff have become engaged in a controversy with its new administration over matters of science, priorities, administrative organization, exhibition process, academic freedom, sponsorship, and external influence. The crisis was precipitated by financial shortfall as the Smithsonian endeavored to undertake new Congressional mandates without sufficient funding. During the last Secretarial appointment process, convinced that a business management approach could most effectively address these problems, the Smithsonian Regents appointed **Lawrence Small**, formerly of Citibank and Fanny Mae, and charged him with re-inventing the Smithsonian. Now in office for twenty months, Small has indeed defined his goals for the Institution and has set about to bring what has been a notoriously 'loose' aggregation of museums, centers, and programs to heel.

Small's actions and his proposed plans are shaking up the Institution. In fact, they have shaken it into an uproar that is being heard from coast to coast and around the world.

Richard Fiske, a geologist who directed NMNH, the largest of the Smithsonian's research divisions, a decade ago liked to describe the Smithsonian Institution as a platform of museums and programs supported by three sturdy legs: research, collections, and public outreach. Weakening or tampering with the interrelations of any of these components, he believed, would result in catastrophic failure of James Smithson's charter - the increase and diffusion of knowledge - and the Institution's ability to conduct research, catalog and care for the national collections, and provide public education. Many staff members believe the administration's plans to cure the Institution's financial woes will have a profound negative impact on science and scholarships.

Although described as an attempt to re-focus and strengthen the science/research 'leg' of the Smithsonian stool, Secretary Small's actions suggest an intent to down-size research in favor of public outreach, exhibitions, and facility renovation. Proposed cuts would terminate some research and conservation programs; they would also cannibalize the research staff of the National Museum of Natural History, the largest and oldest Smithsonian bureau. Indeed, his attempt to terminate the (animal) Conservation Research Center, the Smithsonian Center for Materials Research and Education (SCMRE, formerly the Conservation Analytical Laboratory) and a number of other programs and offices suggest only the beginning of a major retrenchment. These cuts have come out of the blue - administrative fiat without the advice of external review panels or internal debate and consensus.

In place of the current museum (or bureau) structure, the administration originally proposed creating four separate science institutes: Earth and Planetary Science, Astrophysics, Systematic Biology, and Anthropology and Human Sciences. Reconfigured from the staffs of NMNH, the Smithsonian Tropical Research Institute (STRI), the Smithsonian-Harvard Astrophysical Observatory (SAO), the Smithsonian Environmental Research Center, SCMRE,

and other units, the proposed institutes would answer directly to the Castle, which proposed to support them with existing federal funds, private donations, and contracts. However, in the case of biology, anthropology, and geology, most of whose members would come from NMNH, many believe that once separated from the research environment of NMNH, science budget lines would be cut and research would be shifted from federal to private trust budgets. Under such conditions, less popular research programs might fail to find sponsorship and would be terminated. Small's plan would reduce scientific breadth and effort; furthermore, it would leave many collections without scientific or curatorial oversight.

Small's plan would also have a disastrous effect on the third leg of the Smithsonian enterprise - interpretation and public programs - by separating curators and collections from the Museum and its exhibition and public program staff. Without scientific guidance, museum exhibitions and other public programs would be organized by educators and exhibit specialists who have little knowledge of the subject matter or the collections. Located in separate organizations, scientists and exhibit producers would find little reason to work together, and the dynamic curator-designer relationship that lies at the heart of every exhibition would be imperiled; exhibits would lose their validity and would come under the sway of administrative interests intent on displaying materials for their entertainment value rather than for their contribution to history and science. The current furor in the press over recent donations to exhibit projects at the National Museum of American History (condemned by professional historical societies) has revealed the pitfalls when big money is given too much influence over the development of Smithsonian exhibition content.

While most curators and scientists welcome the Secretary's call for change, the specific changes identified, including a de-emphasis of science and research, separation of curatorial staff from the NMNH, and the 'selling' of our museums and products to private sponsors are seen as disastrous departures from established Smithsonian tradition that will quickly rob the nation of its crown educational jewel in Washington. Without the protection for scholarly research as a function of curatorial duty and freedom to develop public programs without inappropriate external influence, the Smithsonian cannot pursue James Smithson's charge for "increase and diffusion of knowledge" and in short order will lose its identity as a national beacon of knowledge.

The spring 2001 meeting of the Smithsonian Board of Regents reviewed the Secretary's proposals and authorized him to develop "centers of excellence." However, responding to the furor and media critique over proposed science cuts, the Regents ordered a blue-ribbon Science Commission be established to study Smithsonian science and recommend areas of enterprise and organization. In June, the House Appropriations Sub-Committee inserted language in their mark-up stating that no cuts or changes should be made until the Science Commission had completed its

work. The newly formed Science Commission will be chaired by **Jeremy Sabloff**, Director of the University Museum of the University of Pennsylvania, and will consist of external and internal scientific experts, including myself. I look forward to participating in this process, and will be working with the Commission until it is expected to announce its findings in Summer of 2002.

But in the meantime, as this discussion advances, the CRC remains under seige and other organizations, such as SCMRE, are left under the axe. Cuts of non-science offices and general downsizing continues in most branches of the Smithsonian except for the National Museum of the American Indian and the NASM Dulles Center.

The ultimate cause of the Smithsonian's distress is rooted in years of failure to address unfunded mandates imposed by Congress, often with acquiescence from the Smithsonian in the belief that better times lay ahead. So far the major effect of

Secretary Small's shake-up has been to wake the American people and the Congress up to the fact that one of the nation's leading institutions of learning needs better care and feeding, and that if new institutions like the National Museum of the American Indian, the Museum of African Art, and others are to be established, full provision needs to be taken for their existence without negative impact upon other branches.

The current battle is not a power struggle between pragmatic modern administrators and old guard traditionalists, as it is sometimes described. Rather it is

a battle for institutional identity. What should the Smithsonian's role be in our national and increasingly global society? Should it represent the loftiest goals of science, history, sentiment, morality, education, and reflection? Or is it to concoct entertaining 'just so' stories that pander to national fancy and fashion or present the views of the rich and powerful? The debate is serious because questions of national and ethnic identity are serious. What does it mean to be American as opposed to Native American, Latin American, Japanese American, African American and 'any other' American, and how should all these 'Americas' be represented at the Smithsonian, our National Museum?

By exploring these questions through the lenses of history, science, technology, environment, and culture, Smithsonian curators raise questions, explore themes, and offer perspectives; in so doing the Smithsonian helps define the character of America. The Smithsonian is not infallible and has no pre-eminent authority. When it has erred it has been from not consulting widely enough over controversial subjects. Its value is measured in the trust and reverence which it earns from every visitor who enters its halls.

In this time of institutional change, it is important that principles of excellence, scholarship, accountability, and public service be kept clearly in mind. If these guidelines continue to serve as the Institution's heart and soul, visitors returning home after a visit to Washington D.C. will continue the proud refrain so often heard across the land and oceans: "It's true! I saw it in the Smithsonian."



The Natural History Building dome is not the only part of the SI undergoing structural change. Pardon the list! Photo by H. Dorwin.

ASC ANCHORAGE

INUPIAQ ELDERS LAUNCH THE ALASKA COLLECTIONS PROJECT

by Aron L. Crowell

Anna Etageak, an 80 year-old Inupiaq Eskimo Elder from the village of Unalakleet in Norton Sound, Alaska, still navigates her own motor boat through the shoals of the Unalakleet River and ventures out onto sea ice each spring to fish for tomcod. At the National Museum of Natural History's anthropology collections facility in Maryland this May, she recognized an 1870s version of the fishing gear she employs today, and took delight in demonstrating exactly how to use the wooden pole and ivory lure.

Mrs. Etageak and three other Elders from the village – **Oscar Koutchak**, **Francis Charles**, and **Theresa Nanouk** – came to Washington as part of a new Arctic Studies Center research and outreach initiative, the Alaska Collections Project (ACP). Over a period of five days they examined and discussed 19th century tools, clothing, and other artifacts from Unalakleet in the collections of two Smithsonian museums, the National Museum of Natural History and National Museum of the American Indian. All four Elders are fluent speakers of the Inupiaq language and provided previously unrecorded indigenous names for the items.

The group was accompanied by tribal facilitator **Art Ivanoff** and by **Branson Tungiyon**, who heads the Eskimo Heritage Program for Kawerak, Inc. in Nome. **Suzi Jones**, Deputy Director of the Anchorage Museum of History and Art, joined Arctic Studies Center curatorial staff in the discussions.

The delegation was the first in a series of visits by Alaska Native consultants who will study the Smithsonian collections over the next two and a half years. Documentation and interpretation by culture bearers will inform new exhibitions for the Arctic Studies Center program at the Anchorage Museum, as well as smaller displays that will travel throughout rural Alaska. In addition, the work will support development of a technologically sophisticated web site offering global access to objects representing Alaska's diverse indigenous heritage.

The Alaska Collections Project received a total of \$410,000 in planning and implementation funds from the Rasmuson Foundation (Anchorage), Phillips Alaska, and the Museum Loan Network (Massachusetts Institute of Technology). The National Museum of the American Indian (NMAI) has committed an additional \$140,000 for personnel and travel to support this unprecedented joint effort with the Arctic Studies Center and National Museum of Natural History (NMNH). NMNH Director **Robert Fri**, Special Assistant to the Director **Ruth Selig**, and NMAI Director **Rick West** played key roles in institutional coordination and funding strategy. Research work with the Unalakleet Elders in Washington was facilitated by **Jake Homiak** and **Candace Green** of the NMNH Department of



Anna Etageak with model of a parka made at Unalakleet, c. 1870.

Anthropology and by **Jim Pepper-Henry** and **Lars Krutak** at NMAI.

The large and comprehensive Smithsonian ethnological collections from Alaska are an immensely valuable and as yet barely tapped resource for systematic study and public appreciation. Unalakleet alone is represented by more almost 400 items in the NMNH collection, acquired during the second half of the 19th century by scientific collectors **Edward W. Nelson**, **William H. Dall**, and **Lucien Turner**. A total of about 15,000 Alaskan ethnological objects from all parts of the state are owned by NMNH and an approximately equal number by NMAI, which is in the process of moving its materials from New York to its new Cultural Resource Center in Maryland. The object collections are augmented by extensive accession records, reports and publications by collectors, and archival photographs. About 2000 objects from the two museums will be selected through the ACP for long-term loan and exhibition at the Anchorage Museum and will be included in the ACP web site.

Important connections between past and present were explored during the week-long consultation. Among the most important is the subsistence way of life. Hunting, fishing, and the harvest of wild plant foods remain an essential part of Inupiaq life today. As Francis Charles stated, "We live out in the country most of the time. Well, all my life. I still go out hunting for my food – weeds, berries, drive my own motor and boat."

Despite technological change, the old implements used many generations ago often have modern equivalents. For example, the practice of netting beluga whales as they migrate along the shoreline has scarcely changed, even though today's nets are made of fiber

or plastic rather than leather strips. Several old whale nets – called *situanun kuvraq* in the Inupiaq language – are included in the NMAI collection. In describing contemporary whaling, Theresa Nanouk



Unalakleet group at the Cultural Resource Center, NMAI. (L to R: Art Ivanoff, Francis Charles, Anna Etageak, Oscar Koutchak, and Theresa Nanouk)

told how the net is stretched into a V-shape by a struggling whale, signaling the catch to those on shore.

The continuing importance of wild game and plant foods means that a comprehensive understanding of animal behavior and the arctic ecosystem has been sustained in Inupiaq communities despite cultural changes in many other areas. Analysis of museum artifacts as part of a total cultural system is possible through the combination of historical information and contemporary knowledge.

Indigenous ecological awareness also provides insights into the cycling of arctic biosystems. Oscar Koutchak, an active caribou hunter even in his 70s, noted that the animals have become abundant around Unalakleet only in recent years. Because of a late 19th century population crash, caribou were a scarce resource in Norton Sound when the Smithsonian collections were acquired. The caribou skins used for items of clothing in the collection – including boots and beautifully sewn miniature parkas in male and female styles – were probably acquired through trade with Inupiaq groups living farther to the north.

The participants provided valuable information about a wide range of other topics, from the manufacture of skin clothing and kayaks to traditional medical practices. Anna Etageak drew on her life-long experience as a skin sewer to describe the process of making waterproof parkas and tent coverings from seal intestines and Oscar Koutchak demonstrated the use of the *millkaq* (crooked knife) for carving wooden bowls.

More than 20 hours of video and audio tapes recorded during the sessions are now being indexed and transcribed in Anchorage by program assistant **Jennifer McCarty** and by University of Alaska Fairbanks intern **Dawn Biddison**. Jennifer McCarty is also responsible for logistical coordination of ACP consultations. As project director, I will travel to Unalakleet this fall to share this wealth of information with the community and to gather additional information and ideas for publication and educational programs. Direct community consultation is an important part of the process, ensuring that all cultural information brought into the public domain through the ACP is accurate and appropriate.

The Arctic Studies Center owes special thanks to Art Ivanov and the Native Village of Unalakleet for their cooperation and assistance. Branson Tungyan is working with the Arctic Studies Center to organize a follow-up visit this September by Elders from other parts of Norton Sound and from St. Lawrence Island. A consultation with Elders from the Barrow region, led by **Ron Brower, Sr.** of the Inupiat Heritage Center, is anticipated in January and work with representatives from other regions will be scheduled over the following months.

Oscar Koutchak paid moving tribute to the project and to the importance of sharing Inupiaq heritage in his concluding remarks at the NMMH reception on May 10. The staff of Arctic Studies Center extends its deepest appreciation to Mr. Koutchak and to Anna Etageak, Francis Charles, and Theresa Nanouk for their dedicated work.

REPATRIATION CONSULTATION WITH UNALAKLEET ELDERS

By Lars Krutak

On May 9th and 10th, the National Museum of the American Indian (NMAI) Repatriation Office hosted Elders and community leaders from the Alaskan village of Unalakleet as part of the *Smithsonian Alaska Collection Project*. Activities included an extensive tour of the Cultural Resources Center in Suitland, Maryland, an overview of collections specific to the Norton Sound region, and discussions focusing upon the conservation, traditional care, stewardship, and possible repatriation of objects representative of the Native Village of Unalakleet. The official request for repatriation consultations came in a 10 May 2000 letter addressed by Unalakleet Repatriation Coordinator **Art C. Ivanoff**.

Repatriation involves an array of complex, and sometimes competing, social interests, and that is why community consultations provide for the best means to make sure all issues are fairly and completely deliberated before any actions are taken. It is important to hear the stories behind each object with careful consideration of the effect they have on community members. During our consultations, 100 objects from the Norton Sound region were viewed and analyzed,

and as community leader Art C. Ivanoff stated, “[we are] excited about viewing objects absent from our community for the last one hundred years.” Elder **Teresa Nanouk**, however, said that some objects were “too fancy to be from Unalakleet” while others were like “the ones my mother or father used.” In the case of one simplistic looking lancet, Elder **Oscar Koutchak** explained, “Sometimes they used to poke the joints with that, to let the blood flow and help with arthritis.”

All in all, the most important aspect of our

consultation with the community of Unalakleet was the consensus that Native Alaskan communities must have broad access to and use of all data pertaining to museum collections (e.g., photographs, accession information, pesticide testing/conservation condition reports, etc.) to insure that informed decisions can be made regarding the ultimate disposition of these objects. This approach is crucial, since the Museum’s commitment to work with Native American communities should be department-wide.

ASC-AFN RECEPTION IN WASHINGTON

By Elisabeth Ward

On May 10th, to celebrate the visit of the Inupiaq Elders, the first group to participate in the Alaskan Collection Project examination of objects, the Arctic Studies Center hosted a reception in Washington D.C. at the Natural History Museum. Originally planned as an opportunity to thank the Elders and allow press to hear about their experience, it soon grew into a more complex and



Francis, Anna and Oscar investigate a seal-gut parka with Lars Krutak and Veronica Quiguango, NMAI personnel.

high-profile event when Aron Crowell realized that the visit of the Elders to Washington coincided with the annual board meeting of the Alaska Federation of Natives (AFN). Because the Alaska Collections Project (ACP) hopes to involve many different Native communities, and to produce educational exhibitions and materials of use to all Alaskans, who better to tell about our project than the AFN? Thanks to **Julie Kitka** for agreeing to fit this reception into the busy agenda of the AFN, and thanks to the many board members who joined us at the Executive Conference Room after a long debate and delayed vote on the Hill regarding Native land-use rights.

We had much to discuss at this two hour event. Host **Robert Fri**, Director of the Natural History Museum, explained that the Alaska Collections Project is just one of many ways that NMNH strives to serve the needs of Alaskan communities, and grows out of the long term agreement we have with the Anchorage Museum of History and Art. **Bruce Bernstein** (Associate Director, Cultural Resources NMAI) gave comments on behalf of the National Museum of the American Indian. NMAI is contributing both financial support and staff time to the Alaska Collections Project as part of a two year agreement to bring the ASC and NMAI closer together in terms of collection documentation, exhibition development, and outreach. The joint comments by these two senior officials of their respective institutions was the first time that that cooperation had been publically announced, though it has been in practice for half a year. **Suzi Jones**, Deputy Director of the Anchorage Museum of History and Art, which has a twenty year cooperative agreement with NMNH and stands to ultimately benefit from loans identified by the ACP, gave comments on the strengths of this trio of museums sharing a commitment to Alaska Native heritage.

Aron Crowell gave a magnificent overview of the themes and objectives of the Alaska Collections Project while the sponsors of the ACP—the Museum Loan Network (**Lori Gross**); Philips Petroleum (**Nancy Schoephoester**) and the Rasmuson Foundation (**Cathryn Rasmuson**)—gave kind and encouraging remarks emphasizing how pleased they were that the project was moving forward and that they were a part of it. Because this reception took place only a few weeks before *Looking Both Ways* opened in Kodiak, Aron was able to show clips of that website and discuss briefly its themes.

But certainly the most memorable speaker was Oscar Koutchak speaking on behalf of the four Elders from the Norton Sound region. They had completed several days of collection research and he was able to eloquently share their experience, while also offering his father's own, traditional kayak as an addition to the Smithsonian collections.

Given all that was going on, it was a pity that **Senators Stevens** and **Inoue**, and Representative **Nighthorse Campbell** had to cancel at the last minute. Thankfully, several members of the press were on hand to take all this in, and most joined us and AFN members for tours of the Museum Support Center, where the collections are stored. We believe that although the guests enjoyed the reception and food, the impression of a dynamic, Alaskan-focused agenda at the Smithsonian was the thing they all found most memorable.

LOOKING BOTH WAYS: HERITAGE AND IDENTITY OF THE ALUTIIQ PEOPLE

Exhibition Opens in Kodiak, Alaska

By Aron L. Crowell



Kodiak Island Elder Lucille Antowak Davis lights a seal oil lamp to open the exhibition. Photo by Sven Haakanson, Jr.

As we drove through Kodiak this June on the day after *Looking Both Ways* opened at the Alutiiq Museum, **Lucille Antowak Davis** looked back at the six years that we had worked together on the project along with scores of other Alutiiq Elders, advisors, anthropologists, museum professionals, educators, designers, and film makers—a circle of colleagues that extends from Kodiak and the villages of the Alutiiq region to Anchorage and Washington, D.C. “Well, Aron,” she teased, “What are we all going to do with ourselves now that this is over?”

The public opening, celebration dinner, and arts festival on June 22-23, actually felt like both an ending and a beginning. The exhibition had arrived ten days earlier from Washington, D.C. in 40 salmon-stenciled pink crates. In charge of the precious cargo were Smithsonian conservator **Greta Hansen** (Department of Anthropology, National Museum of Natural History) and tour coordinator **Judy Baletka** of the Anchorage Museum of History and Art. Alutiiq Museum director **Sven Haakanson, Jr.** and the museum staff worked long hours with Hansen and Baletka to install the bright panels and dark wood cases. Inside were unique archaeological artifacts and beautifully crafted examples of traditional skin clothing, carvings, masks, and ceremonial headdresses. Many of these objects were acquired in the late 19th century by Smithsonian collector **William J. Fisher**, and have returned to Alaska for the first time.

Looking ahead to the next three years, *Looking Both Ways* will travel from the cities of Kodiak and Homer in the Alutiiq homeland to the Anchorage Museum and to national venues including the Burke Museum in Seattle and National Museum of Natural History in Washington, D.C.

Looking Both Ways is designed to bring indigenous voices and perspectives to the topic of Native American identity in contemporary Alaska and the United States. The exhibition themes – Our Ancestors, Our History, Our Way of Living, Our Beliefs, and Our Family – reflect Alutiiq cultural values and millennia-deep connections to the land and history of southern Alaska. At the same time, *Looking Both Ways* highlights new anthropological and archaeologi-



Alutiiq Elder Perry Eaton speaking on behalf of the Alaska Humanities Forum. Photo by Sven Haakanson,

cal research in the Gulf of Alaska region. These studies have explored Alutiiq cultural development over a time span of nearly 10,000 years, followed by the post-contact fusion of Alutiiq, Russian, and Euro-American customs, languages, and beliefs. This unique and complex history underlies the project's focus on ethnicity and heritage, as seen from both within the Native community and from the external viewpoints of scientists and scholars.

Over two hundred Alutiiq participants from Kodiak Island, the Alaska Peninsula, Cook Inlet, and Prince William Sound attended the opening festivities, which included prayers in Russian, Alutiiq, and English and the ceremonial lighting of an ancient seal oil lamp. They were joined by representatives of sponsoring organizations and by **Mary Tanner** from the Smithsonian Office of the Under Secretary for Science and **Ruth Selig** from the Office of the Director, National Museum of Natural History. **Rita Stevens** of the Kodiak Area Native Association and **Ruth Dawson** of the Alutiiq Heritage Foundation offered congratulations and best wishes.

A unique consortium of institutional partners helped to make *Looking Both Ways* possible. The Arctic Studies Center took the lead in planning, research, writing, and fund-raising, while the NMNH Department of Anthropology took responsibility for project management. Special thanks go to Anthropology Chair **Carolyn Rose** and Deputy Chair **Daniel Rogers** for seeing the project through several difficult moments. **Deborah Wood** contributed as exhibition registrar, **Deborah Hull-Walski** as collections manager, and **Catherine Magee** as conservator. The Alutiiq Museum made available its staff, collections, and oral history archives, and served as a focal point of community participation. **Amy Steffian**, the museum's Deputy Director, is the exhibition's co-curator. Design and fabrication were accomplished by a large team at the Smithsonian's Office of Exhibits Central, led by director **Mike Headley**, project manager **Rick Pelasara**, designer **Tina Lynch Safreed**, and editor **Rosemary**



The signiture image for Looking Both Ways is a painting from a wooden box panel found at an archaeological site on Kodiak Island. It may depict Lam Sua, the Alutiiq supreme being. The rays extending from the image's eyes suggest penetrating vision or light.

Regan. The Anchorage Museum of History and Art donated staff services and general support, and the Alaska Native Heritage Center designed the educational outreach and teacher training programs that will accompany the exhibition tour.

Principal financial support came from the National Endowment for the Humanities, Phillips Alaska, the Smithsonian Institution, Koniag, Inc., Afognak Native Corporation, Bristol Bay Native Corporation, Kodiak Area Native Association, the Alaska Humanities Forum, and National Bank of Alaska.

At its foundation, *Looking Both Ways* was a community-based effort. Alutiiq Elders and leaders from more than 20 communities served on the advisory panel, participated in two

regional planning conferences, and contributed their knowledge and perspectives to the exhibition text, catalog, film, web site, and educational outreach program. Alutiiq educator **Gordon Pullar**, whose efforts as president of the Kodiak Area Native Association led to establishment of the Alutiiq Museum in 1995, helped to organize the planning effort and served as a co-editor of the catalog, published in September by the University of Alaska Press.

Quyana'sinaq – many thanks! - to all who gave so generously of their time and knowledge.

Readers are invited to see *Looking Both Ways: Heritage and Identity of the Alutiiq People* in Kodiak (June 23, 2001 – April 6, 2002), at the Pratt Museum in Homer (May 3 - September 13, 2002), at the Anchorage Museum of History and Art (October 6, 2002 – January 12, 2003), at the Burke Museum in Seattle (May 25 – September 1, 2003), or at the National Museum of Natural History in Washington D.C. (October 2, 2003 – January 12, 2004). The catalog of the same title, edited by Aron L. Crowell, Amy F. Steffian, and Gordon L. Pullar, is available for \$24.95 (paper) or \$49.95 (cloth) from the University of Alaska Press (1-888-252-6657 or email orders.uapress@uaf.edu). And, the entire exhibition and additional educational resources are available on the web at www.mnh.si.edu/lookingbothways/.



The Kodiak Alutiiq Dancers perform at the Looking Both Ways celebration dinner on June 22 in Kodiak. Photo by Sven Haakanson, Jr.

NEW DIRECTIONS

ASC LAUNCHES PUBLICATION SERIES

By Bill Fitzhugh and Igor Krupnik

After several years of deliberation, publishing setbacks, and a never-ending quest for additional resources, the ASC is proud to launch a major new initiative, a full-size publication series of its own. Titled *Contributions to Circumpolar Anthropology*, the new series— whose first volumes are to appear in the fall of 2001 — demonstrates the growing role of the ASC as an established center of circumpolar scholarship as well as its accumulation of resources and publication experience. This is also our way to respond to the spreading commercialization of the present-day anthropology publication field. In recent years, the ‘rule of the market’ has created a painful selection toward a fairly limited brand of anthropology books that are eagerly picked up by the big presses because of their obvious commercial success. First and foremost among them are illustrated exhibit catalogs, historical albums, ‘exotic’ fieldwork, and travel monographs. At the same time, most presses increasingly discriminate against some low-profit (or truly ‘non-profit’) publication products such as proceedings of academic conferences, Ph.D. theses, translations from foreign languages, and collections aimed at limited native audiences.

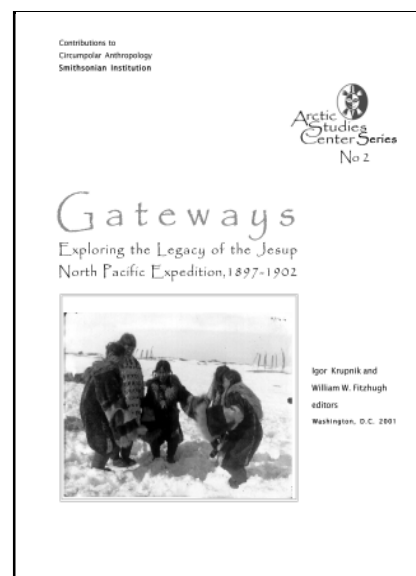
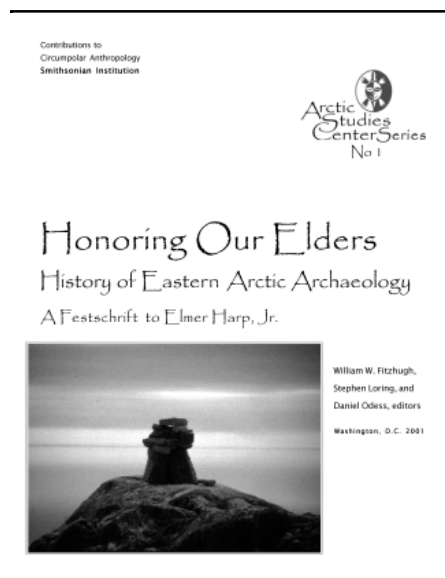
We at the ASC know both ends of the current market spin quite well. Of course, everybody praises the astounding success of our major catalog publications, such as *Crossroads of Continents* (1988), *Aimu: Spirit of a Northern People* (1999), and particularly the most recent SAA prize-winning volume, *Vikings: The North Atlantic Saga* (2000). On the other hand, we have faced the sober reality of many excellent publication products being delayed for years. A few have been rejected by prospective publishers, who

cited high costs or difficulty in marketing specialist books, even after our works were given positive reviews and sometimes after they had been formally accepted for publication. The enduring saga of the *Historical-Ethnographic Atlas of Siberia* (which we advertised earlier as being accepted and scheduled for printing by the Smithsonian Institution Press - see *ASC Newsletter*

1997, 5:7) is a painful reminder of the latter scenario. As our frustration was building, we eventually decided to take our own chances and brave the uncharted grounds of book publishing ourselves. Hence, the birth of the *Contributions to Circumpolar Anthropology* series.

We envision the new series as a joint effort of the ASC and the SI Press, with the ASC doing the manuscript preparation (and maybe even printing) and SI Press taking the lead in marketing and distribution. As of today, we have a list of some 15 major monographs and collections of papers that - pending adequate resources - can be produced in the next five years (2001-2005). These have been selected from a larger set of publication opportunities available and include works that are either done or can be completed easily within the available time frame. They are, of course, in various stages of preparation and of a different level of technical complexity: from the fairly finished manuscripts of conference proceedings and Ph.D. theses to a monumental Siberian Atlas of some 700-page text, almost 2,000 historical illustrations, and 30 maps.

Two manuscripts selected as the 2001 inaugural volumes in the series share almost identical stories. Both are proceedings of pioneer academic conferences organized by the ASC in 1993. Both were submitted to the commercial presses as fully completed volumes in 1997, were positively reviewed and accepted - only to be returned a few years later, for ‘marketing and financial reasons.’ The first book, *Honoring Our Elders. History of Eastern Arctic Archaeology*. (William Fitzhugh, Stephen Loring, and Daniel Odess, eds.), emerged from a conference held at Dartmouth College in Hanover, New Hampshire, on 22-24 April, 1993. The immediate purpose of that meeting, and of the follow-up collection of papers, was and is to honor a generation of archaeological elders. As it happened, Elmer Harp, Graham Rowley, and Father Mary-Rousselière, who had reached simultaneously the august age of 80 at the time of the “Dartmouth Elder’s Conference” of 1993, found their careers straddling what can aptly be called the “golden age” of arctic archaeology. Trained by or associated with the pioneers of arctic anthropology and archaeology like Therkel Mathiassen, Kai Birket-Smith, Helge Larsen, Henry Collins, and Diamond Jenness, and having contributed by scientific works and training of students to a vast expansion in knowledge, they presided over a field that has changed dramatically in past decades. Produced in honor of these senior archaeologists, who reached their 80th birthdays in the mid-1990s, this set of twenty-four papers, including an extensive introduction discussing themes and milestones, covers the history of Eastern Arctic archaeology from its earliest years to the present. We dedicate this volume to our recently deceased elders, William E. Taylor, Jr. (1927-1994) and Father (Atata) Mary-Rousseliere (1913-1994), who were with us

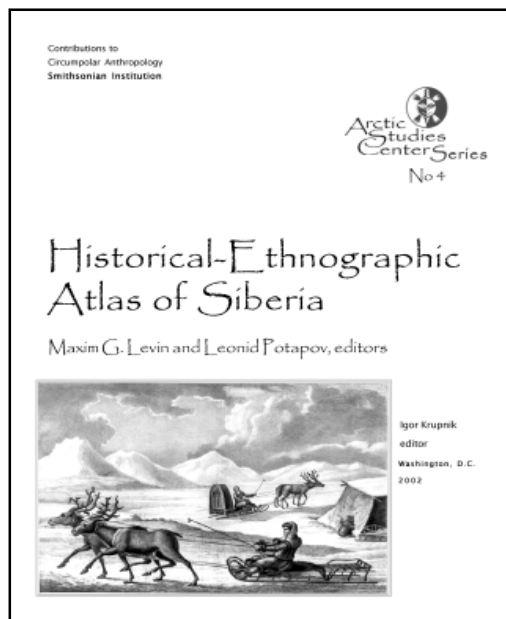


in Hanover, and to “Count” **Eigil Knuth** (1903-1996), who could not attend. Their dedication to archaeology, to their students and colleagues, and to northern peoples have brought past and future together. Their passing marks a generational change that lies at the heart of this publication enterprise.

The second volume, *Gateways: Exploring the Legacy of the Jesup North Pacific Expedition, 1897-1902* (**Igor Krupnik** and **William Fitzhugh**, eds.) is a long-due product of the Jesup 2 effort launched by the ASC in the early 1990s (see ASC Newsletters - 1993, 1994, 1997). It is an outgrowth of a panel, *Gateways to Jesup 2: Evaluating Archival Resources of the Jesup North Pacific Expedition, 1897-1902*, organized by volume co-editors at the 92nd Annual Meeting of the American Anthropological Association in Washington, D.C. in 1993. The panel and the follow-up volume was the first summary of the new initiative we called Jesup 2 to honor the famous Jesup Expedition North Pacific Expedition (JNPE) project that was designed and supervised by Franz Boas. At the centennial decade of the monumental JNPE venture a more dedicated and multifaceted appraisal of some of the less recognized aspects of the JNPE legacy that extend far beyond its voluminous publications and ethnographic collections of a century ago is needed. What can be said now about Boas' theoretical motivations in organizing the Jesup Expedition? How this can be tested against general intellectual discourse and the dominant anthropological paradigms of the era? Particularly, the Boasian perspective on “culture” has sparked a new debate and is currently the subject of extensive scholarly re-evaluations. What was the subsequent impact of the JNPE fieldwork, writings, and of its magnificent collections well after the expedition was completed? The volume deals with these and other aspects of the JNPE historiography, particularly with the intellectual background of the expedition, the present-day perspective on its fieldwork and collection practices, and the assessment of its various archival legacies. The twelve contributions that comprise the 350-page volume have been organized to emphasize this progression of ideas.

As the first candidates for in-house production, both the *Elders* and the *Jesup 2* volumes underwent substantial style editing. The common cover and volume design format for the ASC series was developed by graphic designer **Anya Vinokour**. At the ASC, **Elisabeth Ward** is supervising the numberless administrative and editorial challenges that every publication venture experiences. Both volumes will be printed by one of the Washington area small presses in some 800 copies by late summer-early fall of 2001.

The third monograph in the *Contribution to Circumpolar Anthropology* series, completely hopefully in the winter of 2002, is most likely *Prehistory of the Russian Central Arctic* by **Leonid P. Khlobystin**. (Vladimir Pitulko and William Fitzhugh, eds.) Written by the late Leonid Khlobystin (1931-1988), the foremost specialist in the prehistory of arctic Russia, it was published originally in Russian in 1998 under the title “Ancient History of Taymyr and the



Formation of the North Eurasian Cultures” (St. Petersburg, Institute for the History of Material Culture). This book presents the results of Khlobystin’s pioneering fieldwork in the Russian Arctic for over 25 years, from the early 1960s until 1988. It synthesizes a vast amount of modern data on archaeology and first human settlement of central northern Siberia that was not available to the majority of non-Russian scholars.

These books will inaugurate and define three major fields or publication types within the new ASC *Contribution to Circumpolar Anthropology* series. We have designated them as *Projects* (i.e. major interdisciplinary research initiatives), *Eastern Arctic Contributions* (to maintain a specific regional focus), and *Russian Translations*. They all represent and honor three long-standing research commitments and major fields of the ASC activities over the last two decades that have brought our

staff, partners, and associates from Labrador and Baffin Island to Alaska and North Pacific, and to the Yamal Peninsula and the Siberian High Arctic. More books are to follow within the same basic ‘streams’; in fact, we plan to produce two or three monographs each year, to give an equal footing to each major venue of our research.

Of course, many problems remain, particularly with regard to marketing and distribution of the new series. We expect our *Newsletters* and the Arctic Studies Center’s web site to be our major venues for reaching out to our potential readers as well as to the major libraries that may be interested in subscription to the whole series. We also hope that the SI Press will give us a friendly support in by placing our new publications on its catalog lists and, maybe, even in managing the distribution. These ideas will all be tested soon, as the first volume under production, *Gateways: Exploring the Legacy of the Jesup North Pacific Expedition, 1897-1902*, is about to go the printers at this time.

The initiation of the ASC series fulfills a long-standing need to present results of the many highly dynamic research and outreach activities to broad academic and local northern audiences much faster and more economically than has been possible in the past using external presses. Profits from *Vikings* enabled us to begin the series, and an endowment from the estate of our late colleague and a long-term ASC supporter, **James W. VanStone** will ensure the *Contribution to Circumpolar Anthropology* series fulfills its mission. We could think of no better way to commemorate VanStone’s lasting contribution to the field of circumpolar anthropology, his long-term collaboration with the Smithsonian and the ASC, and a truly outstanding publication record of his own, than to dedicate the series to his memory.

We also invite your interest in supporting the ASC program by purchasing and helping to publicize the series, which, we hope will become self-sustaining in the near future. Although volume prices have not yet been established, we would like to keep them at a very reasonable level and would be pleased to receive advance orders for the *Gateways (Jesup 2)* and *Honoring Our Elders* volumes. Information on these and other ASC volumes is to be found elsewhere in this *Newsletter*.

ARCHAEOLOGY WITH THE INNU AT KAMISTASTIN

By Stephen Loring

At Kamistastin (Lake Mistastin on most maps), northern Labrador, Innu children tumble off sand banks above the lakeshore in a mock Olympics that has them doing flips and pole vaults and running helter-skelter through the camp under only marginal supervision, a law unto themselves. Scaffolds are hung with the meat of caribou and the air is redolent with the smoke of spruce wood fires and baking bannock emitted from half-a-dozen canvas tents. The children's laughter mingles with the sounds of wood chopping and the distant calls of migrating geese. Old men watch the shoreline for the movement of animals, while old women scrape the hair off caribou hides in preparation of transforming skins into moccasins. It is October in the barren lands of Nitassinan (northern Labrador) and all thoughts turn to the ways of the deer. It has been this way since the beginning of time.

Meanwhile, in the Innu communities of Sheshatshit and Utshimassit, many young people loiter out of school and out of work, alcohol and substance abuse is endemic, as are self-destructive behaviors sometimes culminating in suicide and suicide attempts. The poignancy of the plight of Labrador's Innu communities in their struggle to find a path that bridges their ancient trust with the land and its resources with the contingencies of life in the modern world has attracted international attention. The media spotlight has been a catalyst for the emergence of a thriving health-care industry that has, over the last decade, attempted to address this crisis confronting Innu youth. And although well-meaning, and promulgated on a premise that inaction is inexcusable given the devastation and despair wrought by substance abuse, the health-care professionals and their programs are predicated on urban models that are wholly divorced from Innu lifestyles, language and tradition.

It is at the interface of health, education and tradition that the **Tshikapisk Foundation** seeks to make its mark. Tshikapisk is an Innu educational initiative based in Sheshatshit, Labrador that has as its mandate addressing the social problems confronting Innu youth. Tshikapisk has long been involved with Innu country-based learning programs including *Nutshimiu Atusseun*, a training program for guides. For the last several years Tshikapisk energies have focused on finding the resources and support to develop an Innu experiential education facility at Kamistastin. Accompanied by families, experienced elders and Innu teachers, young people would have the opportunity to learn and experience traditional Innu values, knowledge and skills, and to acquire pride in their history and heritage. As **Jean-Pierre Ashini**, one of the guiding forces behind Tshikapisk remarked in response to the failure of western health and education services to address the crisis confronting the Innu, "We have occupied the land for ten thousand years why should we be teaching young people to abandon it now?"

It is the goal of Tshikapisk to create at Kamistastin a facility that would provide a country-based option for young people. By living and learning from Innu elders and their families, Innu youth could acquire skills for subsequent employment opportunities that would be based on traditional Innu relations to their land. Currently under consideration



Lake Kamistastin in late September, 2000

are research collaborations with environmental and biological science programs that would have as an integral component the training of Innu students (including the Smithsonian's archaeological survey initiated in 1998 and discussed further below). Possibilities include the development of experiential education programs for natives and non-natives alike, and opportunities for eco- and cultural tourism and sport fishing.

During the month of September 2000, Stephen Loring returned to Kamistastin with Tshikapisk personnel **Anthony Jenkinson** and **Etienne Pastiwet** who had arranged with Sheshatshit and Utshimassit community leaders to bring in four Innu families to Kamistastin. These families still retained a close connection to the land and were interested in the Tshikapisk initiative and the possibility of participating in programs deemed beneficial to Innu youth. The Innu families included **William** and **Philomena Katchnak**, **Jochim** and **Mary-Jane Nui**, **Edward** and **Agate Piwash** and **Leon Rich** and his wife. It is hard to imagine that it will ever again be possible to concentrate so much Innu land-based knowledge and experience in one place. Tshikapisk staff, as well as their guests, were honored to be in such distinguished company, and honored by the support and encouragement these Innu elders gave to the Kamistastin initiative. The elders bring a grace to an Innu camp that is almost palpable: a combination of the sureness of the axe stroke, the matter-of-fact way of kindling a fire, and the keenness of vision that can see and sense the ways of animals, the intent of the wind, and the pathways that radiate in every direction from the camp.

Loring, working with **Lynne Fitzhugh**, had arranged to bring a pair of prominent leaders in the field of expedition tourism, **Peter Voll** of PVA Travel (Palo Alto, California) and **Susan Connell** of SECA Travel (Ledyard, Connecticut) to visit Kamistastin in order to assess the potential of the Tshikapisk proposal to develop a cultural and eco-tourism component to their Kamistastin initiative. It was envisioned that such a program would bring in resources and capital to help offset the expense of other programs. Part of the Kamistastin initiative is to help create employment opportunities for Innu young people who desired the chance to live and work in the country in order to develop and maintain core Innu cultural values. For ten days Peter and Susan had the unique opportunity of experiencing the way of life of the Mushuannuat—the barrenland Innu—as they wandered about the camp, talking with the families and playing with the children, sampling country foods



Three Inuit 'pole vaulters'.

(caribou, char and porcupine), listening to stories and reveling in the brilliance and glories of autumnal days and nights in the heart of Labrador. They were able to fish for lake trout and char and travel with Tshikapisk staff to wait at the caribou crossing place as people have waited for more than 7000 years. With Stephen as a guide they were able to visit some of the many archaeological sites that had been discovered and recorded as part of a Tshikapisk sponsored program in 1998 and 1999:

ancient tent sites with hearths long cold, as well as the ambush and killing places where thousands of caribou must have perished in past hunts and where stone tools still litter the ground.

Peter and Susan provided input on expectations of cultural and eco-tourists and made valuable suggestions about how Tshikapisk might be able to utilize the Innu's extraordinary resources - personnel, heritage, and landscape - to develop a program that would contribute to the support of other Innu educational initiatives at Kamistastin.

Since his previous visit in 1998 (see ASC Newsletter #7) Stephen Loring and Tshikapisk co-founder Anthony Jenkinson have collaborated on an archaeology and heritage awareness project at Kamistastin that had several primary goals. First of all, as part of the bureaucratic hurdles that precede development on Crown Land (this despite Innu tenure of the region past and present) the Newfoundland-Labrador government necessitates that an archaeological survey determine that no significant heritage resources would be impacted by Tshikapisk plans to build a resource facility-outpost camp-school at Kamistastin. Loring and Jenkinson were able to use the necessity of such a survey to launch a collaborative project on Innu history that provided training for Innu interested in archaeology and cultural land management practices. It also provided an opportunity for future guides to gather intimate knowledge of the Kamistastin environs. A number of surprisingly early "Maritime" Archaic sites (ca. 5500-7500 B.P.) were discovered as well as a large number of historic sites from ca. 1880-1925. Subsequent survey work by Jenkinson and **Richard Nuna** during the spring of 1999 located a score of additional sites. An assessment of these finds was included as an integral part of the 2000 fieldwork. Perhaps the most significant discovery made by the Tshikapisk team was a pair of sites dating to the pre-Contact Innu (the group referred to by archaeologists as "Pt. Revenge" Indians after an archaeological site in Hamilton Inlet where traces were first identified), a time period that has until now eluded archaeologists working in the interior of Labrador. With this discovery the Kamistastin area becomes the first locality in interior Labrador to host the full sequence of historic and pre-Contact Indian cultures from the earliest traces of Maritime Archaic hunters ca. 7300 B.P. (and perhaps earlier), as well as "Intermediate Indian - Saunders Phase sites, to late pre-Contact Innu ancestral sites and 19th and 20th century camps. The future of the past at Kamistastin, as elsewhere in Nitassinan, seems bright and the Arctic Studies Center hopes to be able to continue to develop programs and partnerships with the Innu. The underlying tenet of future work is that it should be conducted in such a way as to conform to the Tshikapisk mandate by providing information, opportunities and experiences for Innu.



A Tsataan family proudly shows off their reindeer.

MONGOLIAN 'ARCTIC' ADVENTURE

By Bill Fitzhugh

A group of scientists inspired by **Ed Nef** of Inlingua and including **Bill Fitzhugh**, **Steve Young** and others visited extreme northern Mongolia in June to explore the problems faced by the reindeer herding Tsataan and some of the scientific issues of this little known region.

Our flight took us over the Great Wall, tracing its way along the mountaintops north of Beijing. Northward stretched the terraced fields of China-dominated inner Mongolia, and north of that, Mongolia Proper, beginning with the fabled Gobi Desert, the great dinosaur research location. Today, many Mongolians still live as nomadic pastoralists here amidst the recently abandoned ruins of Soviet military camps. Two-thirds of the way into Mongolia, one begins to see a tinge of

green, and as the desert gives way to rolling hills, a verdant steppe dotted with white *gers* (dome-shaped felt tents) appears, with herds of sheep, goats, yaks and cattle. The capitol, Ulaanbaatar, is nestled in a little valley with a beautiful sparkling river running along its southern edge, under a hilltop monument commemorating the deeds of Mongol and Soviet heroes.

Next we boarded a MIAT airplane to Moron, where we found a fleet of five Russian-made Yaz jeeps and a van waiting to race off across the steppe to the northwest. Everywhere the rolling green hills held *gers*, animals, and horsemen, whose felt tunics, colorful silk sash belts, and stylist fedora hats established a strong ethnic persona to the landscape. We soon had to trade in the jeeps for horses, as we set off for our final leg of the journey to meet the Tsataan.

The Tsataan have suddenly become isolated from their relatives in Russia and are struggling to find their place in a newly western-oriented nation whose Mongol majority are still horsemen and pastoralists. Whether or not the small group of Tsataan can survive is a major question. They number only a few hundred people and reindeer and live largely outside the ethnic Mongol mainstream. We brought with us 20 horses as gifts, which will surely assist them.

Before and after deciding to join this eclectic bunch on a largely humanitarian mission, I've been asked countless times, "What has Mongolia got to do with the Arctic?" Well, to tell the truth, I'm not sure. But there are interesting threads to explore. The Tsataan are a Siberian people closely related to the Russian native Tuva people and are the southernmost reindeer-herders in the world. This begs the question of whether Siberian reindeer-breeding began in the Central Asian steppe and spread from there into the north.

Another intriguing circumpolar connection lies in whether or not Mongolian groups were among the groups who moved into the Americas. Also, did their culture influence the North Pacific world and early Eskimo animal-style art?

Those golden beast of ancient Central Asia show up in Mongolia as magnificent "deer stones," which date to the 8th c. B.C.. It may seem like a far cry from the Arctic, but there is something here that needs looking into. I've already begun plans for ASC research in Mongolia in 2002.



A "deer stone" monument.

EXHIBITS

MOVABLE FEAST, VIKING STYLE

By Elisabeth Ward

After a very successful showing at NMNH, *Vikings: The North Atlantic Saga* left "home" on a three-year tour. **James Rubinstein**, who worked for years at SITES and NMAI, is the able-bodied shepherd of this operation in his capacity as tour coordinator, while **Shari Stout** has taken over **Deborah Wood's** job of keeping track of the objects as registrar. The first stop was the American Museum of Natural History in New York, which had a tremendous gala opening presided over by the **King Carl Gustaf of Sweden**. Not to be outdone by Washington, New York's opening weekend festivities were spectacular: a Viking village had representatives from each of the Nordic countries demonstrating Viking handcrafts, music, and art; and a full scale replica Viking ship, the *Islandingur*, arrived in New York harbor a few weeks before the opening and docked near the museum, allowing visitors to climb on board and be real Vikings for a few hours with Captain **Gunnar Marel Eggertsson** and his crew.

But the educational programming was not the only story; the exhibit itself also garnished attention! Here a tradition was established that has continued since: the host museum added a new component to the exhibition. New York's addition was a three-quarter-scale model of a Viking merchant vessel called a *knarr*. This impressive piece of exhibit furniture allows the visitors a close-up experience with these magnificent ships, though unfortunately visitors cannot go onto the ship nor look inside. **David Hurst Thomas**, on-site curator, **Nate Johnson**, education coordinator, **Nancy Lynn**, project manager, and **David Harvey**, Vice President of Exhibits are all to be congratulated.

The next stop on the tour was the Denver Museum of Nature and Science, Colorado. Befitting the western vistas, DMNS had a huge exhibition hall with soaring ceilings that provided a remarkable setting to the Viking exhibition. This allowed Denver ample space to also display the ship from New York, which truly became a part of the show here. Denver's special addition to the exhibition was a hands-on kid oriented room called the "Viking Village." Staffed with volunteers (over 300 were signed up to take turns in the Village and in the exhibition), people could visit Magnus' Metals or Thora's Threads and learn about craft production in the Viking Age. Many congrats to **Liz Cook** for making that a success. **Rebecca Smith** organized a Viking festival in May, which headlined ship captain Gunnar Eggertsson in from Iceland. Project manager **Marianne Reynolds** and on-site curator **Ella Maria Ray** were a joy to work with for all of us at NMNH. We won't soon forget the special western hospitality show to us by all the staff, including **Liz Davis**, adult education programmer, who patiently worked with Bill as he crammed off-site meetings into his scheduled lecture and talks. The opening in Denver was likewise overflowing with hospitality, as the local Scandinavian American groups joined together to make a lovely evening for all. Denver truly put their own stamp on the show, and rumor has it the worked paid off in extremely good attendance rates.

Next the exhibition moved to Houston, where it opened July 14th at the Houston Museum of Natural Science. Despite flooding on the first floor of the museum a week before objects were supposed to arrive, everything came off without a hitch. (Once **Birgitta Wallace** Fedexed down a modern replacement butternut after the archaeological specimen on loan displayed signs of deterioration). Jim Rubinstein's meticulous planning certainly had something to do with it, as did the leadership of **Hayden Valdes** and **Rodney Gentry** in Exhibits. The Houston museum's special addition was the creation of four new videos, three of which might tour with the exhibition since they nicely complement and highlight existing themes. One is on longhouse construction, which utilized the 3D animation created by Pixelyard and Cycore for the website (mmh.si.edu/Vikings); another explores the moment of first contact between Native and Norse through graphics and photos of the tantalizing clues we have; and finally and a "site report" on the Farm Beneath the Sand. Since that site has now been washed away, this two-minute video provides one of the only glimpses of this remarkable northern Pompeii. But by far the biggest treat was the opportunity to work with **Dirk van Tuerenhout**, curator of anthropology, who has been enthusiastically reading up on all things Viking to become the shows biggest advocate.

Although the exhibition has grown and changed in exciting new ways, proud parents Bill and Elisabeth have not let it stray far out of sight, attending all the openings and continuing to give press interviews and lectures. Elisabeth has also visited each museum beforehand to advise and assist as needed, thanks to a grant from the **Leifur Eiriksson Millennium Commission of Iceland**, which allows her to participate in programming planning. Having the Viking ship *Islandingur* join the exhibition tour at one or more stops as it did in New York has been a major focus of effort, but as of yet, no sponsor has been found to make that a reality.

But the shows not over yet! Still on the horizon are Los Angeles, Ottawa, and Minneapolis. The Minneapolis venue was added recently when it became apparent that a Midwest venue was an absolute must. We are thrilled that this will mean the exhibition will be on view until May of 2003.

Plans are currently under consideration for the next stop in this movable feast: Europe. The Danish National Museum, especially their indefatigable director, **Steen Hvass**, has agreed to gage the interest and possibility of extending the loans to allow for showings in Europe, including Copenhagen, London, Edinburgh, Paris, Stockholm, St. Petersburg, and perhaps even Kiev. Bill hopes to use this as an opportunity to explore some themes not well developed in the present exhibition, namely the eastern expansion of the Vikings into the Baltic, Russia, and the Near East, by adding pieces from Russian and Ukrainian museums. It seems that the Norns of Viking mythology have determined that the Viking exhibition is fated to wander the earth, gathering new components



The American Museum of Natural History celebrated the opening of Vikings with a "viking village" sponsored by the Nordic Consulates, where kids enjoyed hands-on activities like dressing up in Viking costume.

as it goes. We could think of worse futures for *Vikings: The North Atlantic Saga!*

RESEARCH

NORTHERN ETHNOGRAPHIC LANDSCAPES:

A management concept becomes a new research frontier

By Igor Krupnik

The ASC is currently in charge of a new research and publication project under the general title of *Northern Ethnographic Landscapes* (2000-2002). The new study addresses one of the most poorly known and, at the same time, one of the most exciting fields of arctic research and cultural resource management. The initiative was triggered by an earlier appeal to the ASC from the U.S. National Park Service (NPS) Alaskan office in Anchorage, to undertake a review of policies related to indigenous (aboriginal) "ethnographic landscapes" across the circumpolar zone.

The project now looks at how various northern nations (Canada, Russia, Norway, U.S., Iceland, etc.) advance their efforts in research, documentation, and preservation of arctic landscapes that are of unique cultural importance to northern residents, primarily (though not exclusively) to the local native people. This was how the project, *Northern Ethnographic Landscapes: Perspectives from the Circumpolar Nations*, was eventually born, with the support from the NPS Alaskan office in Anchorage.

The new initiative finally took off in late 2000. It is aimed at producing an international volume of papers under the same title and under general editorship of **Igor Krupnik** and **Rachel Mason**, from the NPS Anchorage office. Contributions will be received from anthropologists, park service and heritage workers, and native activists from several northern countries, all of whom are active in this field.

The concept of 'northern ethnographic landscapes' is neither established (nor even fully recognized) or uniformly accepted in anthropological scholarship and/or in cultural resource management practices. The Americans prefer to use the general term 'ethnographic' for landscapes and individual sites with special cultural significance and value to local indigenous people, although alternative terms such as *spiritual lands*, *sacred sites*, *sacred landscapes*, etc. are widely in use. The Canadians call the similar lands and sites *aboriginal cultural landscapes*; whereas the Norwegians and the Russians prefer simply *cultural landscapes* in their respective languages and legal documents. While almost everyone agrees that such landscapes and sites need special documentation and protection from respective national agencies in charge of preservation of historical/cultural resources, the inconsistency in national and even local approaches to the issue is well beyond similar policies related to archaeological sites, cultural monuments or museum collections. Therefore, the northern ethnographic landscape is indeed a frontier - in research and management alike.

By setting the stage for and the general outline of this new

initiative, the NPS-funded project offered great flexibility in choosing specific topics and selecting authors for the forthcoming international volume. As the volume's managing editor, Igor Krupnik undertook a challenging task of identifying the volume's thematic framework and in enlisting prospective international contributors. Special trips were made to



Saami sacrificial site from the Stuovanjarga Peninsula in northern Norway; fishermen visit the large stone before they set out for long sea trips during the wintertime. Photo by Stine Benedicte Sveen.

Russia (in October 2000), Norway (April 2001), and Canada (May 2001), to survey local grounds and to meet with key people involved in national ethnographic landscape research and its management network. Several of those people interviewed eventually agreed to become volume contributors. In fact, the initiative has a surprising magic of its own, as most of those initially approached by e-mails and invitation letters from the Smithsonian turned into the most enthusiastic and devoted collaborators.

A 10-day trip to Norway in April 2001 included meetings in Oslo, Tromsø (northern Norway), and Guovdageaidnu (Kautokeino), home of the Northern Sami Institute. Most of these talks focused upon the role of various heritage projects and museum exhibits in generating public awareness on the status of modern native cultures and identities. The short trip was extremely productive in forging relationships and future partnerships with individual Norwegian researchers and agencies active in heritage documentation and cultural landscape preservation. At every meeting, information was shared about current ASC activities in the field of cultural heritage research, and newsletters and other published materials were disseminated.

The *Northern Ethnographic Landscapes* volume is currently being assembled. Some 20 papers from the U.S., Canadian, Norwegian, Russian, Icelandic, Australian, and other contributors are to be submitted during summer-fall months of 2001. These will be organized in three thematic sections: 1. "State Policies: Perspectives from the four Arctic Nations"; 2. "Protecting 'The Invisible'": Ethnographic Landscape Stories Across the Arctic Zone; and 3. "Regional Approaches to Ethnographic Landscape Documentation and Protection." Each section offers a comparative circumpolar perspective; a more general comparative framework will be presented in volume's expanded Introduction and Epilogue, written by Igor Krupnik and **Susan Buggey**, the author of a recent review, *An Approach to Aboriginal Cultural Landscapes*, produced by Parks Canada (1999). The NPS Alaskan office pledged to publish the 600-page international volume in 2002. We will certainly update you in our next newsletter!

INUPIAT ESKIMO WORKERS IN THE COMMERCIAL WHALING INDUSTRY OF NORTH ALASKA

Mark S. Cassell

In the late winter and early spring of 1892, about 80 Inupiat Eskimos were preparing for the coming whale hunt at Point Belcher, Alaska, about 100 miles southwest of Point Barrow on the coast of the Chukchi Sea. It was an age-old practice; villagers in coastal north Alaska had spent this season preparing for spring subsistence whaling for almost a thousand years under the leadership of *umialiit* (Inupiat whaling captains). The Inupiat at Point Belcher in 1892, however, were preparing for whaling under historical circumstances differing considerably from those of even a decade before. Like many people in north Alaska in 1892, they were *not* readying for subsistence whaling. They were preparing for the extraction of baleen, the fibrous material draping down from the upper jaws of the bowhead whale; baleen was an industrial raw material, used in making buggy whips and corset stays, and profitable on the open market in American manufacturing centers. Neither were they under Inupiat *umialiit* leadership. These Inupiat were skilled laborers in the western Arctic commercial whaling industry. They were employees of American commercial whaler/trader John Kelly, and worked at the shore whaling station Kelly established at Point Belcher in the fall of 1891. And Kelly's station was not an Eskimo village. It was a little company town, a factory town, with storage facilities and worker's housing and a main office, laborers and bosses, native-born and immigrant. With tremendous support from many Inupiat of the nearby village of Wainwright and from the Bureau of Land Management and the U.S. Fish and Wildlife Service, we excavated parts of Kelly's station only about 100 years after its brief 10-month occupation.

Charles Brower started hiring Inupiat for whaling in 1888 in Barrow, and in the few years between 1888 and the 1891 establishment of Kelly's station, Inupiat labor became a near universal characteristic of the social landscape in north Alaska, and indeed all the western Arctic. Virtually all able-bodied Inupiat men and women worked in some capacity for the commercial whaling industry. Most worked for the numerous commercial whaling stations set up along the coastline at existing Inupiat villages, established initially due to the close proximity to good subsistence whaling areas. These villages also had potential laborers for commercial whaling.

Prior to commercial shore whaling, the Inupiat world was one in which a very few privileged people could become *umialiit* by

virtue of their special access to requisite material resources. The "commoner" Inupiat seemed never to be able to attain the respected status of *umialik*. A

person aspiring to become an *umialik*, to be a whaling captain and provider to the village, could not get resources like food for use during the whale hunt and its prior preparations, seal and walrus skins for whaleboat coverings, and the like, without access to wealthy extended kin networks and prime trading partners. But established *umialiit* had already insured that those resources were under their control.

With the advent of Inupiat labor in shore whaling, virtually all Inupiat could at least gain access to such resources through their association with the commercial whaler. The commercial whaler became the prime trading partner for Inupiat workers, and the goods provided were great in variety and quantity. The early 20th century ethnographer and explorer Vilhjalmur Stefansson noted that "their employers must not only pay them a year's wages for six weeks' work (the duration of the commercial whaling season), but also

furnish them houses to live in..., and rations for the entire year.... The employer supplies them with cloth for garments, and such suitable provisions as flour, tea, beans, rice, and even condensed milk, canned meats and fruit."

Whaleboats and harpoons,

obviously useful to Inupiat wishing to try their chances at being an *umialik*, were often offered as part of the wages. The material acquisition of the Inupiat employees was so successful that by the beginning of the 20th century numerous new Inupiat *umialiit* formed whaling crews.

The material and foodstuff remuneration for their labor in commercial whaling provided the wherewithal for everyday Inupiat to alter their traditional social world. The status and role of the *umialik* remained strong; only the path to that status had shifted. While not every Inupiat wanted to or did become an *umialik*, the



Map showing the location of Pt. Belcher



Late 19th or early 20th Century commercial shore whaling station in North Alaska. Photo courtesy of the California Academy of Sciences.

access to material requirements existed in the prime trading partnership with the American commercial whalers.



John Kelly. Photo courtesy of the Presbyterian Church of America

industry. Regardless of Kelly's successes and failures, his Inupiat employees from the coastal village of Point Hope to the south and from the Noatak River valley in the north Alaskan interior materially benefited from the presence of American industrial pursuits.

Archaeological information from the site describes the process and results of Inupiat labor force development. Kelly's station contains the remains of five buildings, eight storage racks, and 12 trash middens. The middens were excavated, yielding nearly 5500 artifacts. Data show that Kelly's station was set up with surveillance of his employees in mind, in the manner of many 19th century factories: Kelly's house was built in the middle of the station complex, and he could see all buildings and storage racks from there. At least three buildings were workers' housing. It also indicates the great quantity and variety of material and foodstuff resources to which his employees had access through Kelly. More than 750 glass trade beads were found, in dozens of varieties. While the beads were not the sole item obtained by the Inupiat employees at the station, they do represent the access to material wealth through Kelly. Burlap bag fragments (from containers of beans and flour) and apricot pits were abundant. The presence of 16 chert hide scrapers (a classic material marker of traditional Inupiat lifeways) provide evidence both of the station's active fur trade and of the importance of traditional Inupiat technologies.

Archaeology at Kelly's station demonstrated that while Inupiat Eskimos participated in commercial enterprise, they were no less Eskimo because of it. Indeed, they were more. The Inupiat were, in the words of anthropologist Malcolm McFee, an example of the "150% man", plenty competent in Euro-American worlds while never losing sight of what constituted their indigenous society. And they remain so: as one Inupiat said to me in 1990, "We are Eskimos. We are hunters".

Com-
mercial
whaler/trader
John Kelly's
1891-1892
Point Belcher
shore whaling
station was
one such
venue of
Inupiat
material
acquisition.
While his
brief stay at
Point Belcher
resulted in an
entirely
unsuccessful
commercial
whaling
season,
Kelly's
station was
the center of
the lucrative
regional arctic
fox fur

EARTHQUAKES AND ARCHAEOLOGY

By Aron L. Crowell

The southern coast of Alaska, where the Pacific Ocean floor collides with the North American continent and slides beneath it, is a region of active volcanoes and frequent earthquakes, occasionally of large magnitude. The National Earthquake Hazard Reduction Program has awarded a \$15,000 research grant to **Ian Hutchinson** (Simon Fraser University, British Columbia) and **Aron Crowell** (Arctic Studies Center, Anchorage) for a region-wide study of how earthquakes and tectonic movements are reflected in the archaeological record from Prince William Sound to the Alaska Peninsula.

Geological data indicate that great earthquakes (magnitude greater than M8) occur there about every 700- 800 years, most recently in about A.D. 500, 1170, and 1964. Rapid downward displacement of shoreline areas occurs during these events, resulting in the erosion and loss of many archaeological sites. Occupation gaps in surviving sites may reflect periodic abandonment and reoccupation in response to tectonic destruction of productive coastal habitats. Earthquake-generated tsunamis (tidal waves) can also wash over living settlements or archaeological sites and leave signature deposits of sand, gravel, and marine shell.

Hutchinson's prior work with **A. D. McMillan** at sites in southern British Columbia and northern Washington state demonstrated the impacts of tectonism over the past 3000 years ("Archaeological Evidence for Village Abandonment Associated with Late Holocene Earthquakes at the Northern Cascadia Subduction Zone," *Quaternary Research* 48:79-87, 1997). Work along Kenai Fjords and the Alaska Peninsula by Crowell and **D. H. Mann** ("Sea Level Dynamics, Glaciers, and Archaeology along the Central Gulf of Alaska Coast," *Arctic Anthropology* 33:16-37, 1997) and on Kodiak Island by **Gary Carver, Lou Gilpin, Ben Fitzhugh, and Patrick Saltonstall** (see Fitzhugh's *The Evolution of Complex Hunter-Gatherers in the North Pacific: An Archaeological Case Study from Kodiak Island*, Ph.D. dissertation, University of Michigan, 1996) have demonstrated the interpretive potential of this approach for southern Alaska. The new research will catalog and interpret existing archaeological data using a GIS database and will establish a basis for future field studies.

NORTHERN CROSSROADS PROJECT

By Noel Broadbent

In 2001, the University of Umeå was awarded a one million dollar grant from the Bank of Sweden in support of the "Möten I Norr" (Northern Crossroads) research project. This archaeological and environmental project, under the direction of **Noel Broadbent**, supports 9 PhD students from Umeå, Stockholm and Lund, and a postdoctoral researcher from Umeå, for the next two to four years.

The research will span the period from 9000 BP to historic times. Topics include human-environment relations (**Krister Eferström, Phil Buckland, Anders Fanden**), settlement, economy and the formation of Scandinavian, Finnish and Saami identity (**Bengt-Olav Käck, David Loeffler, Elisabet Sandqvist, Lillian Rathje**), Saami religion (**Birgitta Fossum**) and rock art (**Britta Lindgren**). We view the Nordic region as the northwest corner of Eurasia, corresponding to Beringia in far northeast of Eurasia, and a meeting place of European and Circumpolar cultural and environmental forces. The integrating theoretical perspective for the project is world-systems analysis. We hope this multi-year, joint project will provide a model for future research initiatives.

DOCUMENTING ARCTIC CLIMATE 'THE YUPIK WAY'

By Igor Krupnik and Henry Huntington

There is extensive interest across the scientific community in the ways indigenous Arctic residents observe and document climate, sea-ice, and weather phenomena in their daily life activities. There is also a growing pressure on polar scientists to incorporate data and observations from northern residents into models of global warming and Arctic environmental change. Gradually, these local observations and indigenous monitoring practices are gaining broad recognition as a valuable source of data for the studies of Arctic ecosystem fluctuations, of factors and indicators of change in the environment, and of responses it generates across northern communities. More efforts are needed, however, to ensure the next transition: from recognition to partnership built on data sharing and resource exchange.

To test such a transition in a practical way, the U.S. Marine Mammal Commission and the Yupik communities of Savoonga and Gambell on St. Lawrence Island, Alaska, agreed to run a pilot project in observation of sea ice conditions off St. Lawrence Island 'the Yupik way.' This is a one-year effort to document Yupik knowledge about Arctic weather and sea ice, which we named *Watching the Weather our Way*. The project is an outcome of a special workshop, *Impacts of Changes in Sea Ice and Other Environmental Parameters in the Arctic* organized by Marine Mammal Commission in Girdwood, Alaska, in February 2000 (see ASC Newsletter 2000, pp.15-16). This project follows the workshop's recommendation of future efforts to assist native people in building their own record of observation and documentation of Arctic climate and ice change.

Two workshop participants from St. Lawrence Island, **Conrad Oozeva** from Gambell and **George Noongwook** from Savoonga, agreed to explore the chances for local monitors recording in Yupik sea ice and weather observation in their respective communities. This would allow a more traditional way of ice and weather observations and the use of all the terms, words, and realities that are so important in Native culture. An English translation would be produced so that more people (and younger students, in particular) could read and use the observation record.

The ice and weather observations in Gambell were started in December 2000 by Conrad Oozeva, with **Elinor Oozeva**, his wife, assisting him in recording and English translation. Conrad, an old whaling captain, is an acknowledged expert in Arctic sea ice and native terminology. About 15 years ago, he prepared a list of some 90(!) Yupik terms for the various types of sea ice and ice formations, which is now included in Yupik language school curriculum on St. Lawrence Island. In Savoonga, **Chester Noongwook**, another experienced senior hunter and whaling captain, volunteered to do the observations and to make daily documentation of ice and weather conditions in Yupik. **Christina Alowa** agreed to assist in recording Chester's notes in Yupik and in making a parallel English translation. The Savoonga team got started in late December 2000, and since February 2001 it produced an almost unbroken set of daily records in Yupik and English. The observations lasted all through the winter and springtime, and ended in mid-June 2001, as the sea ice finally disintegrated off St. Lawrence Island.

Several months of observations produced dozens of pages of records in Yupik (with English translation). These daily or weekly entries are full of native terms, explanations of ice patterns, references to rapid shifts in ice and weather conditions, and



The village of Savoonga, February 2001. One can see darker patches of open water off the island

sightings of marine mammals. The winter of 2001 was quite unusual on St. Lawrence Island and in the northern Bering Sea area, in general. Local people have long recorded an increasingly

delayed fall sea ice formation, which now commonly occurs in early December, instead of late October or November as in the 'old days.' This past winter was special: the sea ice was not firmly established until late December; then it was broken up in January and early February, so that there was open water all around St. Lawrence Island almost in the middle of Arctic winter. Whereas the sea ice eventually returned to stay until late spring, this was a year to remember and to document, for the sake of local expertise and scientific record alike.

The observation data are to be fully processed by village teams by fall of 2001 and parallel English texts will be edited by Henry Huntington. In October 2001, Igor Krupnik is to come to St. Lawrence Island and to work with local team members on a full project report. The report will include the bilingual observation records; an expanded bilingual version of Conrad Oozeva's Yupik sea ice 'dictionary'; and several earlier stories and interviews with local elders on former knowledge of and training in the sea ice monitoring and navigation off St. Lawrence Island. The aim is to produce a summary of local Yupik knowledge about the sea ice, a sort of a new "Yupik Sea Ice Sourcebook," under the editorship of Igor Krupnik, George Noongwook, and Henry Huntington.

This will be probably the first time that a book about St. Lawrence Island is not only produced mainly by the islanders themselves but will be actually assembled and prepared right on the island, though of course the book will be printed off-site later. Nevertheless, this is going to be a tremendous experience and a highly emotional reward for everyone engaged in the Yupik sea ice observation project. For observers, translators, and elders, who shared their knowledge of ice and weather, this will be a first chance to see how their stories and records, personal drawings and old photographs are making their way into a bilingual book. The volume, *Watching Ice and Weather Our Way*, is to stay in the community as a Yupik curriculum and heritage material. This will be a true monument to the Yupik legacy and to the dedicated efforts of many island residents in sustaining their ecological expertise and ways of observations for the next generations to come.

We believe that modern Arctic ice and climate studies are to benefit tremendously via the contribution of properly collected local observations, done by Native people themselves and from their cultural perspective. As Native people are given the chance and appropriate means to record how **they** observe weather and sea-ice in their own words, a whole set of new data will be available for thorough and comparative examination. Then, and only after this is done, we may start thinking about how this knowledge can be matched with the information collected by scientists and used in scientific models, maps, and in the overall discussions of Arctic climate and ice change in course of recent 'global warming.'

FIELDWORK AND CONFERENCES

ZHOKHOV 2000

By Bill Fitzhugh

Early in July 2000, I was sitting at my desk at 9:30 am, noticing the steaming white haze already rising over the Mall, when the phone rang. It was **Dan Odess**. I had been expecting his call for several days. His over-due call had caused me concern because I had had no word yet from the team that had landed on Zhokhov Island more than a week earlier. This was not trivial business. Zhokhov is located at 76 North at the northeastern edge of the Laptev Sea - WAY out there, and the team was totally on its own, with no one else within hundreds of miles, the only link to the outside being a radio and satellite phone operating at the limits of their technology.

"Bill, it's Dan! We're here, and we're OK!" But somehow I did not sense that everything was "OK." Dan's voice had a quaver, an insistence, foreboding. Soon the story became clear. "I've been up all night trying to keep the tents from blowing away in a storm. One was destroyed. We have a couple of new inches of snow and the wind is still blowing 30-40 knots." I swallowed hard. A pause.

Then: "Bill, when you come out here be sure to bring the warmest clothes you've got. This is NOT Baffin Island. This is colder than any place you've ever worked!..." Fade out.

Message received. I took Dan's advice, and arrived at Zhokhov on the 26th of July, the peak of summer, with two huge duffles of gear. During the next three weeks I used almost every bit of it.

Zhokhov 2000 lived up to my expectations. There was a good reason why we had not been able to get there in several attempts in the mid-1990s. It's WAY far north and is totally isolated. Our helicopter flight from Tiksi required four re-fueling stops, each one in a more 'serious' setting: more pack ice, less vegetation, more wind, more far away from everything. You're on your own in Zhokhov.

In addition to the large Russian team, including geographers, geologists, archaeologists, mechanics, the group included **Steven Young**, botanist and Director of the Center for Northern Studies in Walcott, Vermont; **Steven Cox**, from the Maine State Museum, **Peter DeRoos**, investment banker, myself, and **Adelaide De Menil** and **Ted Carpenter** (whose Rock Foundation funded the project). We all arrived together, having met up in Moscow, and survived the crush and surprises of Russian air travel, which this time included an excellent in-flight meal.

After a memorable couple days in Tiksi we boarded a very over-loaded helicopter and flew off to Zhokhov, and after a long day of flying and refueling, we arrived at Pitul'ko's camp, swooping in low and blowing over the banya shack as we settled down. "What a DESOLATE place!" was my first reaction, but within a few hours we were nicely set up in a tent camp and were eating a fine dinner accented with French wine. Dan and Volodya had spared nothing! Zhokhov 2000 was not paradise, but it had all the necessary amenities, even a two-holer! A week after we have arrived Volodya's team even managed to scare up a diesel oil stove for the safari tent Steve Young and I occupied. This was especially nice when the wind howled and ice fog crystallizing on the outside of the tent broke loose and cascaded down, sounding like a glacier descending on us.

The work turned out to be fascinating, as expected. Dan and the Russians had built a dam to impound water for wet-screening, so when the weather was above freezing (usually from 11am to 10pm) we could dig and screen the mud-muck for bones, flints, and other goodies. This was great when there was liquid water in the

trickle-brook, but the problem was that the site consisted of a huge mound of frozen deposits resting on a 3-4 foot high ice lens. Nothing melted except the upper few centimeters exposed to air, and as you proceeded down, you found your square filling up with wood and bones that had assumed a vertical



The Russian and American Zhokov team. L to R, Top: Sergei, Misha, Bill, Andrei Ivanov, Peter, Adelaide, Andrei Golovnev, Ted, and Steve. Bottom: Volodya Pitulko and Daniel Odess.

position due to frost action over the years. It was somewhat like excavating the back of a porcupine, or searching for tiny flints and tools in a frozen maze of 'pick-up-sticks' which were frozen in place. Apparently over the millennia, water percolating down into the deposit would freeze against the ice mass below the occupation level, and over the years this accretion caused the site to be 'jacked' upward so that the crest of the mound was 3-4 meters above the surrounding terrain.

We never did figure out the significance of the vertical wood, whether it marked the outlines of a dwelling or was the remains of a dwelling, but we did manage to find quite a few important artifacts, including ground stone and ivory celts, a probable wood sled runner, strange knobbed objects, a possible netting implement, cores, microblades, wood food troughs, an engraved ivory gorget, and a grass basket recovered from the permafrost. Ted Carpenter and I spend the better part of a week chipping the basket and a wood



Excavations exposing wood and bones that have been 'jacked' vertically by 8000 years of constant frost action. Photo by A. DeMenil.

trough from the frozen muck after an early fall storm brought a permanent deep-freeze to Zhokhov about the 10th of August. After that, no further digging could be done. Mother Nature had spoken! There's a good reason Zhokhov still exists as a frozen relic from 8000 years ago.

Other finds including important paleobotanical remains that Dan and Steve Young excavated from a lens of perfectly preserved organics, testament to an early flash-freeze event that has now been radiocarbon-dated to 9-13,000 years ago, when *dryas* grew on Zhokhov and the island was probably part of the Russian mainland, not yet submerged by post-glacial sea level rise. Today, *dryas* grows only as far north as the Lena Delta, 300 miles to the south. So, there has been a significant amount of environmental cooling in this region since that time, something in the order of 4-5 degrees celcius.

The wonders of Zhokhov also included a marvelous bird cliff, myriad polar bears (some of which tested our reindeer meat cache and posed for films at the banya), some wonderful meals with ice-water dripping down your neck from the inner skin of the Weatherport tent, scientific palaver, and music à la Golovnev and Ivanov. Some significant new finds advanced knowledge of this early reindeer-polar bear Mesolithic economy and kept a legion of Russian specialists busy with analysis during the winter months.

This summer, 2001, may prove to be a break-through year, with excavations in the same area of the site but much further down. Dan Odess called in with reports of finding more baskets, harpoons, and new tool types this summer. While that is good news, Dan also reports summer 2001 seems to have been even colder than last year! In addition, expanded surveys of New Siberia Island conducted in 2001 will give a planned Zhokhov 2002 team more to do!

FIELDWORK AT ADLAVIK HARBOR *Community Archaeology on the Central Labrador Coast, 2000 and 2001*

By Stephen Loring and Leah Rosenmeier

There have been two field seasons of archaeological work at the Adlavik Harbor site since last reported on in these pages. A joint initiative by the Smithsonian Institution's ASC and the Robert S. Peabody Museum of Archaeology at Phillips Academy in Andover, Massachusetts, in collaboration with the community of Makkovik (including the J.C. Erhardt Memorial School, the White Elephant Museum and the Makkovik Historical Society) was launched during the summer of 1999. The project has sought from its inception to be designed specifically as a community archaeology project whose avowed goals include 1) working with the community to develop a program on archaeology as an integral feature of the local school curriculum; 2) to provide training and employment opportunities for local students and young people in the field of archaeology, 3) to work with community council members and the local historical society to identify archaeological and historical resources in the vicinity of the community and to advance the archaeological training in heritage appreciation and awareness in the community as well as explore other potential benefits to the community including tourism that might be a consequence of developing local archaeological resources; 4) to create museum displays and high-school curricula incorporating materials from the archaeological site; and 5) to foster pride in Labrador culture and heritage.

Research at Adlavik Harbor continues to focus on the remains of a modest Labrador Inuit winter village consisting of three large rectangular sod-wall structures and their associated

middens. 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 Labrador Inuit settlements known. Research at Adlavik is contributing to an understanding of 18th-century Labrador Inuit culture history. Preliminary results from our three field-seasons indicate that the site was occupied sometime in the early 18th century, at a time when Inuit groups in Labrador were coalescing around prominent native leaders. It was a time of tremendous social change in Labrador as Inuit families sought prestige and power through their increased interaction with Europeans. This interaction ran the spectrum; from trading to outright murder and warfare.

The 2000 field season at Adlavik Harbor continued where the preliminary test excavations left off in 1999. The project was greatly enhanced with the return of our experienced field-crew from Makkovik: **Bernie Andersen, Lena**

Onalik, Amalia Fox and Tracy Ann Evans. Work was concen-



Excavations in progress at Adlavik Harbor.

trated in House-1 with excavations continuing to expose the interior of the structure and expand upon the test-pit in the adjacent midden. Also joining the project for the 2000 field season was recent Phillips Andover graduate **Sarah Lansing**, who is collaborating with the Field Museum in a study of small mammal biodiversity and distribution in Labrador.

Excavations conducted in the House-1 midden proved extremely rewarding. In addition to excellent bone preservation (faunal analysis is underway by **Leah Rosenmeier** [Robert S. Peabody Museum of Archaeology and Brown University] and Sarah Lansing [Michigan State University]) the midden contains a very promising array of artifactual remains from both domestic and subsistence-activities contexts. These remains are indicative of both traditional Inuit tools and technologies, especially marine mammal hunting with artifacts pertaining to kayak and dog-team transport as well as harpoon technology and domestic life represented by fragments of soapstone kettles and lamps and by miniature artifacts thought to be children's toys. New tool forms (harpoons made of iron, European iron pots, glass beads) and raw materials (lead, iron, copper and glass) were also recovered. A few European ceramic sherds were recovered including grey stonewares and delftware. Preliminary analysis supports the interpretation that the site was occupied sometime between ca. AD 1700 and 1750.

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 Inuit derived the assemblage of European objects and materials from 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 central coast and—perhaps—fear of retaliation given its unusual defensive position hidden from casual view. It is estimated that the site was occupied for a period of three to five years. Interestingly, all of the artifacts suggestive of more sustained contact and interaction with Europeans—beads, tobacco pipes, musket balls and European ceramics—are all derived from the upper portion of the midden. This suggests that the occupation periods at Adlavik Harbor capture a dramatic moment in the evolution of Native-European interaction in Labrador.

In addition to support from the Robert S. Peabody Museum at Phillips Academy and the Arctic Studies Center, the 2001 field season was made possible through grants from the International Grenfell Association, through the REDAS program (Regional Economic Development and Schools) administered by the Newfoundland and Labrador School Boards Association and Inuit Pathways. The International Grenfell Association and the REDAS grant included funds for student salaries as well as for developing educational resources (including a book aimed at a High School audience, and instructional pamphlets to aid in interpreting the site and encouraging tourism), for curation supplies and for materials to develop an exhibit on the archaeological work at Adlavik at the White Elephant Museum in Makkovik. The very generous support of Inuit Pathways was critical to the success of the 2001 fieldwork both because it provided needed funds for student salaries, supplies and transportation but also because it honored our vision of a community program supported at the grass roots level. To all our benefactors and supporters we acknowledge a tremendous debt of gratitude and appreciation.

The 2001 field season demonstrated the success of at least one aspect of our community archaeology program: that of providing skilled local archaeological field-workers for subsequent

research programs. Two Adlavik Island veterans, **Amalia Fox** and **Lena Onalik**, were able to gain employment working with **Henry Cary** (Memorial University)

excavating at the site of the first

building erected by Moravians missionaries in Labrador in 1752. The building was situated in Ford's Bight (the Moravian's Nesbit Harbor) the next bay to the south from the community of Makkovik. Long known to local residents, the house foundation had been partially disturbed in the search for purported Moravian silver thought to have been buried nearby by the missionaries prior to their leaving for a trip to locate and meet local Inuit groups. Tragically the Moravian party was killed by a group of Inuit they encountered and their building was latter sacked and destroyed.

Meanwhile, back on Adlavik Island (at the site quite possibly occupied by the Inuit who first met the Moravian missionaries), archaeology veterans **Bernie Andersen** and **Tracy Ann Evans** were joined by neophytes **Erin Andersen** and **Catherine Rice**, students from the J.C. Erhardt Memorial School in Makkovik (named after the leader of the martyred Moravian party) and Phillips Academy junior **Jeff Wessler** to continue excavations at the Labrador Inuit winter house village at Adlavik Harbor (GgBq-1). **Sarah Lansing** (Michigan State University) returned for a second field-season as resident project naturalist and whale watcher. Alas, Sarah encountered rather dramatic proof of the cyclical nature of Labrador's lemming population as evidenced by their nearly complete disappearance from the island. Anecdotal stories by our nearest neighbors, at their summer fishing camp on an adjacent island, confirmed our observations: whereas last year as many as 17 lemmings might be found drowned overnight in water-buckets not one was found this year. But biodiversity's loss was archaeology's gain as Sarah redirected her energies and talents to excavating one of the kitchen areas in House-1 which was replete with a concentration of animal refuse bone.

2001 fieldwork consisted of excavating and mapping House-1 and conducting the first test excavations of House-3, the largest structure at the site. In House-1 a second lamp stand and cooking alcove was uncovered indicating that apparently two allied family groups occupied the structure. Test pits in the entranceway of House-3, which is clearly the largest of the three houses at Adlavik, revealed a carefully prepared floor of flagstones beneath approximately 40 cms of dark midden-like soil. As compared with excavations conducted in the midden, relatively few artifacts were recovered from the excavations within House-1, although the 2001 field season did produce a few surprises. Along with a large number of iron nails, bolts and spikes, perhaps the most common artifact recovered from the house floor were tiny blue, white and red glass seed beads that had been lost between cracks in the flagstone floor. The recovery of a bead is always a moment of pleasure at an archaeological site, both because they attest to the care and skill of the excavator in finding such diminutive things, but also because there is something about the effrontery of such bright and colorful reminders of long-ago days that captures the imagination and helps to people the past.



Two student seek Vikings in Labrador.

The summer proved to be the stormiest in recent recollection. We were delayed in getting out to the site by a barricade of pack ice that stretched from Cape Ailik to Cape Strawberry. When we did reach Adlavik Island, it was packed-in solid along most of the shoreline with only a tiny northern exposure. For the first week fields of drift ice surrounded the camp. Clouds, fog, and storms returned driving off most of the pack ice but bringing in a few giant icebergs down from Greenland and a host of pelagic birds, jaegers, puffins and dovekies, not normally seen so close to shore.

One of the pleasures of community archaeology is interacting with people who have a long and close familiarity with the region and its history. Every year it seems that more and more people come out for a visit to see what the archaeology project is up to and we all feel honored to be part of the on-going stories and memories of this place. We were also very honored to receive a visit from a distinguished group of Newfoundland-Labrador government officials, the very individuals that make archaeological work possible in the province, including **Martha Drake** (Resource Archaeologist, Dept. of Tourism), **Elaine Anton** (Curator, Newfoundland Museum) and **Heather Maclellan** (Assistant Deputy Minister of Tourism) who were accompanied by **Gary Baikie** (Director of the Labrador Inuit Association's Torngasok Culture Centre in Nain). Among the topics discussed was the means and strategies as to how to develop the tourism and educational prospects of the Adlavik Island site in response to the interest of educators and community planners in Makkovik.

Despite the formidable weather, the project was successful in both expanding our knowledge of the social dynamics that transpired at the Adlavik Harbour site (with new insight about the number of occupants at the site, the implications of intra-group dynamics, and the nature of Native and European interaction in the early-18th century) and in strengthening the interest and awareness of archaeology in the community of Makkovik as well as elsewhere along the central and northern coasts of Labrador.

The project remains committed to the wise and careful exploration and development of Labrador's Inuit heritage resources and to making opportunities available to young people from Labrador's coastal communities. The future of the past in Labrador belongs to Labradorians and the research conducted herein seeks to develop new ways to involve students, community members and political leadership in the production of Labrador history. As eluded to above, we feel a great honor and trust in being able to work with an increasingly widening circle of friends, associates, colleagues, students and family members who have expressed an interest in our community archaeology initiative. In closing, we need to extend a special thank-you to **Paul Canning** at the International Grenfell Association and **Sophie Tuglavina**, the program administrator at Inuit Pathways, for their help in arranging financial support for the project; and to **Randy Edmunds** the skipper of *Jason's Pride* who never let us down and always got us to our destination despite the ice and the gale-force winds. And finally, finally, none of this would be possible without the continued help and interest of **Joan and John Andersen** who not only loaned us their son, their boat, and their home but who have remained an unflinching source of support and enthusiasm. *Nakummek!*

ORAL HISTORY AND ARCHAEOLOGICAL RESEARCH ON THE OUTER KENAI COAST

By Aron L. Crowell

Most visitors perceive the Pacific coast of the Kenai Peninsula as a spectacular but empty wilderness, devoid of human history. Glaciers rumble down steep valleys to the sea and sheer cliffs line the long fjords. The sea teems with otters, whales, seals, and birds but no echo of a human presence seems to linger in the quiet coastal forests.

History, memory, and archaeology all tell a different story. Russian, British, and Spanish vessels made contacts with resident Alutiiq (Sugpiaq) populations along this coast during the 18th and 19th centuries, and Native hunters were recruited for the Russian sea otter fleets. Alutiiq Elders in the Cook Inlet villages of Nanwalek, Port Graham, and Seldovia tell stories about their grandparents and earlier generations who migrated from Prince William Sound and lived at Aialik Bay, Yalik, Dogfish Bay, and other outer coast settlements. Archaeological surveys by the Arctic Studies Center (Alaska Regional Office) and the National Park Service in 1993 located several of these historic sites and traced occupation of the region to much earlier times. More than 30 archaeological locales are now known, ranging in age from 100 – 1800 years old. Geological results of this project revealed the dynamic character of the outer coast environment, where glacial advances and great earthquakes have periodically reshaped the landscape and disrupted human habitation.

A new ASC research program, now at the stage of planning and preliminary field studies, will combine archaeology, oral history, and paleoclimatic research to explore Alutiiq responses to the Little Ice Age (A.D. 1250 – 1900). All across the Gulf of Alaska this time period was characterized by widespread cultural change, migrations, increased warfare, and shifts in subsistence strategies and settlement patterns. Many of these changes may have been related directly or indirectly to the deteriorating climate. For example, new house forms appeared, including large, multi-roomed dwellings and winter houses with cold trap entryways. Oral histories from adjacent regions of coastal and interior Alaska tell of advancing glaciers that overran living villages and of migrations out of areas where glacial impacts were severe.

The Pacific coast of the Kenai Peninsula is an ideal location to undertake interdisciplinary studies of the Little Ice Age.

Surrounding spruce and hemlock forests contain trees up to 500 years old whose annular growth rings provide a detailed record of temperature change. Geologists reconstruct the timing of glacial movements by using dendrochronology – the determination of calendar dates from growth rings – to gauge the ages of trees that have been overran by ice or that have grown up in the



L to R: (back) Elders Luba Moonin, Feona Sawden, Natalie Kvasnikoff, (front) Aron Crowell and Malcolm Billings of the BBC. Photo by Gale Parsons.

path of retreating glaciers. Archaeological sites with well-preserved animal bone and marine shell offer a cultural and biological record of human interaction with the changing environment. Artifacts from the sites provide direct information on cultural change and patterns of human adaptation.

A key feature of the project will be extensive participation by Alutiiq residents of Nanwalek, Port Graham, and Seldovia. Oral narratives about life on the outer coast, handed down through several generations, will play an important role in the interpretation of historic period sites. Local knowledge about the coastal environment and its subsistence resources will yield a better understanding of hunting, fishing, and gathering practices in the past. Students from the villages will participate in excavations, the recording of oral histories, and translations between Sugcestun (Alutiiq) and English.

Planning meetings were held in all three villages in March, 2001 with funding from the Alaska Humanities Forum. Presenters included principal investigator **Aron Crowell**, linguist **Jeff Leer** (Alaska Native Language Center, University of Alaska Fairbanks), subsistence anthropologist **Ron Stanek** (Alaska Department of Fish and Game), **Gale Parsons** (Pratt Museum, Homer), and **Ida Murdock** (National Park Service). Residents as well as representatives of the village governments and corporations expressed strong interest in joining and supporting the research effort and in developing related educational programs and exhibits.

Preliminary field research took place July 9 – 12, when village residents **Luba Moonin**, **Feona Sawden**, **Natalie Kvasnikoff**, **James Kvasnikoff**, **Kevin Seville**, and **Sperry Ash** traveled with the project organizers to visit archaeological sites in Aialik and Harris Bays, courtesy of Kenai Fjords National Park and its research vessel *Serac*. The group was joined by **Malcolm Billings** and **Brigid O'Hara**, radio journalists with the British Broadcast Corporation, who are producing a program about the project for the BBC's *Heritage* series. The three elderly Alutiiq women gave on-site interviews that helped to bring the traditional history of the area to life.

Few residents of Port Graham, Nanwalek, and Seldovia have ever had the opportunity to visit their ancestral homelands in Kenai Fjords National Park. The experience was memorable for everyone. **James Kvasnikoff** of Nanwalek said that "From now on, this place will be on my mind."

Support from National Science Foundation will be sought this winter for the Kenai Fjords Oral History and Archaeology Project, including plans for extensive excavations during 2002-2003. Many thanks to the National Park Service for financial and logistical support of the field work in July, especially to park superintendent **Anne Castellina**, *Serac* captain **Ken Pendleton**, *Serac* first mate **Elsie Dillewaard**, logistical coordinator **Tom Osborne**, and Native liaison **Ida Murdock**. Thanks also to **Emily Swenning**, first chief of Nanwalek, **Elenore McMullen**, first chief of Port Graham, and **Crystal Collier**, president of Seldovia Village Tribe. Arrangements for the trip were organized by ASC research assistant **Jennifer McCarty**, **Ida Murdock**, **Gale Parsons** of the Pratt Museum, and **Elisabeth Ward** of the ASC main office in Washington.

Those interested in research on the outer Kenai coast may request a free copy of the monograph *Archaeology and Coastal Dynamics of Kenai Fjords National Park, Alaska* by Aron L. Crowell and Daniel H. Mann (1998, National Park Service, Anchorage.) Please email acrowell@alaska.net or write to Arctic Studies Center, 121 W. 7th Ave., Anchorage, AK 99501.

REPORT ON BRITISH MUSEUM'S ARCTIC CLOTHING CONFERENCE

By Bernadette Driscoll Engelstad



Elena Charles demonstrating Yup'ik dance regalia. B. D. Engelstad photo.

In conjunction with the exhibition, *Annuraaq: Arctic Clothing from Igloodik*, the British Museum hosted a three-day conference in March 2001 focusing on historical and contemporary clothing design across the Arctic. In the keynote address, **Veronica Dewar**, President of *Pauktuutit*, the Inuit Women's Association (Canada), emphasized the intimate relationship between Inuit society and clothing design. In recent years *Pauktuutit* has organized workshops in local communities and

sponsored fashion presentations in Ottawa and Toronto to develop and promote northern clothing production. Noting the recent interest of fashion retailers in Inuit clothing design, however, Ms. Dewar voiced *Pauktuutit's* concern over designers' attempts to 'appropriate' Inuit clothing designs. Such appropriations, she cautioned, threaten to distort the very nature of the clothing tradition as well as undermine Inuit women's efforts to pursue economic opportunities in its production. *Pauktuutit* has participated in forums with indigenous women's organizations throughout the western hemisphere which focus on shared concerns dealing with cultural production, entrepreneurial opportunities for women, and the protection of indigenous craftwork from commercial exploitation.

The hallmark of the British Museum conference was the exchange among academics and Inuit, Inuvialuit, and Yup'ik speakers from Alaska, Greenland, and the Canadian Arctic bringing together the varied perspectives of seamstresses, curators, educators, anthropologists, art historians, and cultural advocates. Throughout the conference speakers underscored the social importance of clothing and vitality of clothing traditions across the Arctic. As **Jana Harcharek** of Point Barrow, Alaska described the rhythmic sound of her grandmother's needle clicking against the thimble, a smile of recognition passed among the Inuit women present. For the audience the image aptly centered sewing within the social rhythm of family and community life. Several speakers addressed this point, linking clothing production with community pride and personal self-esteem. **Rhoda Karetak** (Arviat) and **Bernadette Dean** (Rankin Inlet) each spoke poignantly of the "cultural devastation" that followed the entrenchment of western institutions in the arctic and the consequent loss of Inuit political, economic, and social autonomy. Both noted the positive changes taking place in their communities as Inuit reestablish their own political authority in the Canadian Arctic. As Bernadette Dean stated, "With the birth of Nunavut, we are in a position to build programs that are culturally relevant. With Nunavut we are given new hope to develop our own cultural programs."

In a presentation entitled, “Festive Clothing: The Greenlandic National Costume”, **Gertrud Kleinschmidt** (Nuuk) described the beaded collar as an integral component of the Greenland woman’s dress ensemble and a source of personal pride as well as cultural identity. Worn on public and religious occasions, including the opening day of school, confirmations, graduations, weddings, funerals, Christmas, Easter, and National Day, these elaborate collars can incorporate more than 60,000 beads worked in abstract and geometric patterns. With obvious respect, Ms. Kleinschmidt stated, “The women I knew as a child never worked out the pattern on paper but carried it in their heads. That is why I think of them today as mathematical geniuses!” In an insightful presentation entitled “How do we heal?”, **Dixie Dayo** discussed the therapeutic benefits of sewing as a vehicle in a “personal wellness journey”. In explaining her motivation in using particular design motifs, Ms. Dayo alluded to the mnemonic structure that often imbues northern clothing design. “This pouch was made as a memory of my father. I designed it with a poinsettia because, with my Dad, every day was like Christmas.” **Chuna McIntyre**, a Yup’ik linguist, choreographer and performing artist, originally from Eek, Alaska, also described design codes deriving from both mythological sources and family ancestry implicit in the Yup’ik clothing tradition. In describing a fancy parka made by his family as a gift to a new sister-in-law, he noted that design elements associated with the family were used in its decoration, welcoming the bride into the family and serving as a visual statement of the relationship.

The singular importance of museum collections to study clothing traditions and inspire new research questions was emphasized in several presentations. Using examples from international collections, **Fran Reed** detailed the ingenious use of fishskin by native seamstresses in the interior of Alaska. In response to a question from the audience, seamstresses from the central Arctic noted that the skin of arctic char was considered too thin for general use as clothing material, although they also cited the occasional use of fishskins for mittens and, historically, for kayak jackets. With the prospect of adequate funding, Reed noted that workshops to revitalize the declining art of fishskin preparation and clothing production were being planned for the future.

Several presentations also focused on questions facing the current generation who struggle with the increasing cultural duality of northern life. **Cyd Martin**, for example, discussed the dilemma facing young Inuvialuit brides in selecting a traditional Inuvialuit or

western-style wedding dress. **Birgit Pauksztat** described her research with kayak clubs in southern Greenland, noting the conflict members feel in their choice of kayak clothing, weighing the desire for historical authenticity with the competitive edge offered by newly developed synthetic materials.

As part of the British Museum’s educational outreach program, several conference participants shared their experience with area design institutions. **Taqralik Partridge** and **Vickie Okpik** gave presentations at Chelsea Art College and the Wimbledon School of Art in London; **Glenna Maulding** spoke at the University of East London; **Chuna McIntyre** and **Dixie Dayo** presented a workshop at the National Museums on Merseyside in Liverpool. Many also took advantage of the opportunity to visit museum collections of arctic clothing in Oxford, Cambridge, Aberdeen and Edinburgh. In addition, conference participants noted the growth in recent publications on Inuit clothing that have proved so beneficial to northern seamstresses, curators, and educators. This collection of research materials, historical photographs, and comparisons of regional clothing forms across the Arctic, did not exist in publication form even twenty years ago — and much more remains to be written. As Taqralik Partridge of the Avataq Cultural Institute stated, “I never go anywhere without my copy of Betty Issenman’s book.”

The British Museum, and conference organizers, **Jonathan King** and **Birgit Pauksztat**, are to be heartily commended for their leadership in hosting this conference. Although this summary describes only a small selection of the many outstanding papers presented, the anticipated publication of conference papers will further disseminate the ideas and information that provided such a lively exchange in London.

NORTHERN RESEARCH FORUM

By Bill Fitzhugh

The Northern Research Forum held an international conference in Akureyri, Iceland entitled “North Meets North” from Nov 2 to 6th, 2000. Organized by **Andrei Golovnev** and **Lassi Heininen** with the Stefansson Institute and supported by **President Grímsson** of Iceland and the Ford Foundation, the meeting brought together a broad range of social scientists and policy makers to discuss problems and potential solutions for cultural, economic, and political development in the North. **Aron Crowell** and **William Fitzhugh** both attended. Aron presented “*New Dynamics of Cultural Research and Representation in Alaska*” which focused on collaborative efforts that reform the traditional power dynamics between researchers and the community. Bill presented a discussion of circumpolar cultural heritage programs and their educational importance and reviewed the impact of the Viking exhibition, which inspired the President to make an impromptu invitation to extend the tour of the Viking exhibition to Russia, where it its theme of far flung travel and meeting diverse peoples would be timely and certainly of interest. As plans for a European tour evolve, this may yet come to fruition. But the more immediate benefit of the Forum was the opportunity to bring together so many people with a devoted interest in the North and to strengthen those ties. Over the next year, the Forum will be developing programs, including a traveling film festival and a series of conferences on specific topics.



Panel speakers answering questions. L toR: Veronica Dewar, Rhoda Karetak, Bernadette Dean, Jean Harcharek, Dixie Dayo, Chuna McIntyre.

VIKING MILLENNIUM CONFERENCE

By Elisabeth Ward

To celebrate the Viking Millennium in 2000, the Government of Newfoundland and Labrador organized a complex, well-publicized Viking symposium that lasted for 10 days and was staged in six different towns including St. John's, St. Anthony, L'Anse aux Clair, and Cornerbrook. Many of the

speakers were also authors on the Viking exhibition catalogue, which gave **Bill Fitzhugh** and **Elisabeth Ward** an opportunity to meet some of the authors with whom there had been only e-mail communication and to also see most of the Viking core curatorial team again. In addition to these participants, such luminaries in the field as **Else Roesdahl** and **James Graham Campbell** made this a particularly intellectual diverse and interesting gathering.

The conference began in St. John's, Newfoundland on September 15th with a key note address by **Peter Sawyer**, who had to grab the attention of tired travelers after a wonderful meal! The next day included talks by **Patrick Wallace** of the Irish National Museum, who gave a fascinating overview of Dublin archaeology, and by **Orri Vesteinsson** on the Viking settlement in Iceland; and several talks on the settlement and disappearance of the Norse in Greenland. Thus the stage was set for the Viking voyages westward to Vinland.

The conference then moved to the Northern Peninsula, where the archaeological site of L'Anse aux Meadows was the main topic. On the way there, Bill and I stopped to check in with **Perry Colbourne** on the repairs to the *Pitsulak*, which were coming along very well. **Benedicte Ingstad**, daughter of Helge Ingstad, was a huge draw, as was the talk by **Nicolay Eckhoff** who had worked with the Ingstads on the early excavations. Because of the large attendance to the conference, participants had to split up to hear different sessions, as there were no venues large enough in the Northern Peninsula area to accommodate everyone. This sometimes led to strange situations such as a fascinating talk on pagan religious practices by **Neil Price** which took place within a local Unitarian church. But the main highlight was certainly the tour of the archaeological site with **Birgitta Linderoth Wallace**, whose intimate knowledge of the site is unsurpassed. Of course, radio personality **Magnus Magnusson's** lively evening lecture on the sagas also was memorable!

A quick stop in Cornerbrook allowed us to see the exhibition *Full Circle: First Contact* which had been organized by the Newfoundland Museum at the same time and with many of the same lenders and funders as our Viking exhibition. A clever use of cases shaped like ships was used for the Viking material, while the rich array of First Nation artifacts were given a prominent position in the show. The ending of the exhibition also focused on the Basque and later European settlement of Newfoundland and Labrador, which contextualized the Viking voyages as the first in a series that



Conference participants gathered outside of one of the cozy, if untraditional, talk locations, a church near L'Anse aux Meadows

has radically transformed our world.

The conference then moved across the strait to Labrador, where the focus was on the native peoples. Bill Fitzhugh gave the opening address for this portion of the conference, but he was only able to catch a few of the lectures the next day on Native Norse contact before heading off to Cartwright, Labrador to give a lecture to that community and discuss

with them archaeological site preservation. All in all, it was a very full and very productive 10 days!

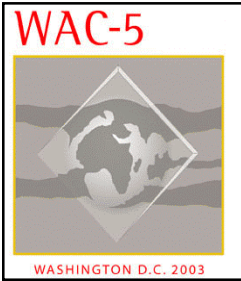
IASSA CONFERENCE IN QUEBEC

by Bill Fitzhugh

The International Arctic Social Scientists Association held its 4th Congress over several days of meetings in Quebec May 16-20 of 2001. This group has emerged as the most important scholarly body concerned with the broadest themes of circumpolar social science and has good representation from all arctic countries. One of the featured attractions were plenary lectures by **Jeanne Briggs** of Memorial University, **Galina Dyachkara** of the Russian Institute of Ethnology, **Julie Cruikshank** of the University of British Columbia, and **Phyllis Morrow** of the University of Alaska, Fairbanks. This year's meeting was hosted by Laval University and included the now-familiar Quebec hospitality. Among other topics presented was a series of papers on Arctic archaeology with special attention to a new research program now beginning in Northern Quebec on Dorset culture.

Daniel Odess and **Volodya Pitulko** presented papers on research in Alaska and Zhokhov. A special highlight of the meeting was the presentation of two new films by **Andrei Golovnev** with -- for the first time-- English narration as arranged by **Gail Osherenko**. Golovnev's film *Pegymel* was especially powerful, featuring new research on the famous rock art of the Chukotka site.

The Arctic Studies Center proved to be the core contingency at a session entitled "Museum Representation and Archives of Northern Peoples," focusing on its efforts to bridge scholarship with community outreach. **Aron Crowell** spoke about the process of developing the *Looking Both Ways* exhibition and the issues of identity it engendered for the Alutiiq people. **Bill Fitzhugh** spoke about the Viking exhibition's focus on Native-Norse contact as a little known chapter in North American prehistory. **Igor Krupnik** presented a talk on his St. Lawrence Island Handbook, entitled, "Opening Historic Sources to the Beringian Yupik Community," which discussed specific approaches and methods of 'cultural translation' of archival documents to a Native community. Bill and Aron presented an overview of the Alaska Collection Project, and Bill used the opportunity to meet with Quebec officials regarding new research possibilities on the Lower North Shore.



WORLD ARCHAEOLOGY CONFERENCE COMES TO WASHINGTON

by Stephen Loring

The Smithsonian Institution's National Museum of Natural History and the National Museum of the American Indian have joined as partners

with the Fifth World Archaeological Congress, to be held in Washington, D.C. in late June, 2003. The World Archaeological Congress is the only representative world-wide organization of practicing archaeologists, and whose stated mission includes increasing international dialog and promoting archaeology that is concerned with under-represented minorities, communities and nations. WAC is based on the need to recognize the historical and social role, and the political context, of archaeology, and the need to make archaeological studies relevant to the wider community. At this time when the Taliban is systematically eradicating prehistoric Buddhist treasures, WAC's mission is particularly relevant: "to debate and refute institutionalized views that serve the entrenched interests of the powerful, to the detriment of diversity and disenfranchised minorities."

The 2003 meeting is the first time a WAC congress has been held in North America, and the Arctic Studies Program has taken a lead in developing programs for WAC-5, within the Smithsonian partnership. **Joan Gero** of American University is the conference organizer. Readers might want to log on to the WAC-5 web site at: <http://www.american.edu/wac5>, for information on meeting plans, emerging themes for sessions, and a place to indicate interest in receiving updates about WAC-5 developments over the next two years. Circle the dates June 21-26, 2003 on your calendars.

KUUJJUAQ CARIBOU CONFERENCE

by Stephen Loring

Stephen Loring's participation in the Kamistastin project under the auspices of the Tshikapisk Foundation led him to attend the 9th North American Caribou Workshop that was being held at Kuujjuaq in northern Québec on April 23-27, 2001. The theme of the workshop was an exploration of the long-term relationship between human beings and caribou. Loring wanted to learn what the perceptions of wildlife biologists and ecologists were towards using and incorporating knowledge that northern hunters possessed about caribou behavior and ecology. Particularly, how his archaeological work combined with the insight of the Innu elders working at Kamistastin, might be constructed to provide a new awareness and understanding of Innu land-use and hunting ethos in northern Labrador.

The conference received substantial support from the Makivik Corporation as well as from the community of Kuujjuaq and the conference organizers are to be complemented on their initiative and vision in bringing a major scientific gathering (with well over 225 attendees) to a small northern community.

COLLECTIONS

KUUJJUAQ COMMUNITY SCHOLARS VISIT

By Stephen Loring

While in Kuujjuaq Stephen had the opportunity of visiting with **Johnny Adams** the Chairman of the Kativik Regional Government who has had a long standing interest in the ethnological collections that Lucien Turner made at Kuujjuaq (then called Fort Chimo) for the Smithsonian back in 1882-1884. As it so happened Johnny was planning to bring a group of elders down to Montreal late in May to participate in the opening of an exhibition of art and artifacts from Nunavik put together by Avataq, the cultural arm of the Makivik Corporation. If it was at all possible he hoped to extend that trip and bring the group on down to Washington. To our surprise and delight Johnny was able to find support from Makivik to travel to Washington early in June. Accompanying him was **Michael Gordon**, the Mayor of Kuujjuaq and four distinguished elders from Kuujjuaq: **Johnny Watt, Tommy Saunders, Lizzie Gordon** and **Joanna Koneak**. Together we spent three days going over, piece-by-piece, the Inuit material that Turner had collected: hunting tools and clothing, soapstone kettles and lamps, games, toys, model kayaks, shamanistic paraphernalia, even a full-size fiddle hand-made out of drift wood! With few exceptions the elders were able to identify all of the objects and remembered stories and songs that hadn't been sung since childhood. A video record was made of the discussions that accompanied each object along with notes and photographs. The excitement everyone felt is some indication of the importance of the collection for the Inuit of Nunavik. The visitors hoped that a way might be found to bring a portion of the collection back north, so that many more descendants of the people who made the objects that Lucien Turner purchased might have an opportunity to see and learn from the old things.

The Arctic Studies Center and Makivik Corporation have enjoyed a close relationship ever since **Zebedee Nungak**, the former president of Makivik, visited the museum in 1998. Zebedee was instrumental in acquiring Makivik funds to help offset a reissue

of Lucien Turner's classic monograph on his fieldwork in Northern Quebec and Labrador. Turner's *Ethnology of the Ungava District, Hudson Bay Territory* was originally published in 1894 as part of the 11th Annual Report of the Smithsonian Institution's Bureau of Ethnology and will be republished this fall (with a new forward by Stephen Loring and with Turner's previously unpublished photographs) by the Smithsonian Institution Press in their "Classics of Smithsonian Anthropology" series. Hopefully this marks the beginning of a close working relationship that will lead to the loan and exhibition of a portion of the Turner collection to Nunavik (Arctic Quebec) and adjacent Labrador.



Joanna Koneak and Lizzie Gordon look on as Johnny Adams examines a caribou-skin amauti Turner collected in Kuujjuaq in 1882-1884.

MEASURING METAL: EVIDENCE OF THULE METAL USE IN THE SMITHSONIAN'S ARCTIC COLLECTIONS

by Lynda Gullason, Postdoctoral Fellow

This past year I bypassed one of Eastern Canada's more interminable winters by relocating to the very equable climate of Washington, D.C. to study ethnographic and archaeological collections at the Arctic Studies Center, NMNH. (It was with some amazement that I watched D.C. televised broadcasts detailing local school closures and traffic pileups due to snowfalls that surely didn't exceed 2 cm, judging from the exposed grass visible!)

My research objective at the ASC was to expand upon earlier work I had conducted on Thule Inuit metal use prior to and during early European contact in the Eastern Canadian Arctic. During the previous year, I received postdoctoral support from Université Laval (archaeometry research group) that enabled me to develop the research project. The Smithsonian represents the first of three planned visits at research institutions to undertake the analysis.

One of the problems with researching this early period is the slight material evidence, particularly of metal tool blades (knives, harpoons, etc.) that seldom survive in archaeological sites. Yet metal, in the form of iron extracted from meteors and native copper ore, was widely used throughout the Arctic by pre-contact Aboriginal populations. The relative importance of this material before and after European contact is one of the key issues to resolve in arctic archaeology.

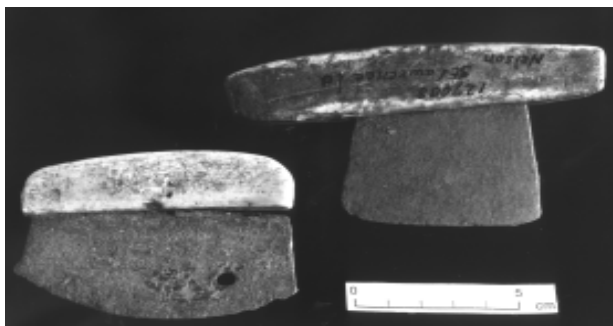
The best source of evidence for metal blades comes indirectly from the width of the blade slot in the surviving tool handles, usually made of bone, ivory, antler or wood. These slots are characteristically thinner than those that held stone blades. In addition, my previous research suggested that it is possible to differentiate between copper and iron use by blade slot width. I wondered, as well, whether it was possible to distinguish Thule use of native copper from smelted copper and meteoritic iron from wrought iron, in the absence of direct evidence in the form of the blades themselves.

I had the following questions in mind: 1. does the earliest European contact mark the onset of major transformation to Thule Inuit culture, in the form of a substantial increase in metal use? 2. can copper, iron and slate use be identified by blade slot width? and 3. did Thule use of native copper and meteoritic iron differ from Thule use of their European counterparts? I examined bladed tools from collections that cover a range of prehistoric and historic Inuit contexts in the North American Arctic. The original objective to study four collections at the Smithsonian was significantly exceeded. In total, thirteen collections were analyzed, totaling over 2200 specimens.

The NMNH contains the best-documented materials from the Western Arctic, including the Collins, Moore and Nelson material from St. Lawrence Island, the Collins collection from Prince



A sample of the artifacts Lynda Gullason measured during her fellowship, from the collection of Edward Nelson, including ulus, harpoons, and knives.



of Wales, the Murdoch-Ray collection from Pont Barrow, and the Nelson collection from Bering Strait, as well as the MacFarlane, Dutilly and Kumlien collections from the Central Arctic, the Lucien Turner collection from northern Quebec and Charles Francis Hall's collection from Baffin Island. The Alaskan collections are of interest because they contain early material representing prehistoric Siberian metal exchange as well as evidence

of widespread use of ground slate blades continued well into the early 20th century, due to the prohibition against metal use for sea mammal hunting. Several specimens represent intact composite items. These collections will provide important comparative material for subsequent analyses of fragmentary archaeological collections and will ultimately contribute to our understanding of the nature of Inuit metal use and of Inuit-European interaction.

During my sojourn at the Museum Support Center (MSC), where most of the Arctic collections are located, **Felicia Pickering** provided an excellent tour of the facility, succinct, yet comprehensive. **Johanna Humphries** was always helpful in printing computer catalogues and in suggesting yet more collections of interest (really, Johanna, that was a good thing!). (Note to future researchers, make contact with this essential services personnel well before your anticipated arrival to obtain artifact catalogue printouts. It is difficult to study the collections otherwise and Johanna is the only staff member I found who could access the artifact database. The MSC is only open to researchers from 9 am to 5 pm, Tuesdays to Fridays so plan your research schedule accordingly). For my final two weeks I was very fortunate to have the good company of **Kareen Morrison** and **Kathleen Dougherty**, graduate student interns, to assist me. (They said that the work was a welcome break from sorting nails, is that possible . . .?). Finally, it was nice to see old friends, **Dan Odess** and Bill Fitzhugh again and to finally meet **Elisabeth Ward**, 'in the flesh'.

REVEALING VISIT BY INNU SCHOLAR

By Stephen Loring

Last fall, between the 20th of November and the 8th of December, Stephen Loring and Joan Gero were host to **Richard Nuna**, an Innu recipient of a Smithsonian Institution Community Scholar Award. Richard, from Sheshatshiu, Labrador, who had previously worked with Stephen on the *Pathways Project* in 1993 (see ASC Newsletter #3), an Innu community archaeology project sponsored by the Innu Resource Center and the Innu Nation. Subsequently Richard had participated in several other archaeological projects and had emerged as a key player in the Tshikapisk Foundation's Kamistastin initiative. As a hunter Richard spends as much time as possible in the country where, with his increased awareness and sensitivity to archaeological and historical traces, he has recognized many previously unreported sites.

In November 1999 Richard Nuna and Stephen Loring were co-presenters at the Chacmool Conference on Indigenous Archaeology in Calgary where Richard spoke about the changing perceptions of archaeology in Innu communities. As a young hunter, educator and aspiring artist Richard desired to learn more about the history and material culture of the Innu which led him to seek a Community Scholar Award to come to Washington. He wrote, "I want to learn more about how the artifacts that we have uncovered relate to what is known by archaeologists and how my ancestors lived so that I can help pass on my own knowledge and enthusiasm about archaeology and Innu history to the youth I work with in the community. I want every young Innu person to grow up with a sense of pride about who they are and where they came from."

During his visit Richard was able to closely examine the Lucien Turner collection of Innu tools, clothing and artifacts collected at Kuujuaq in northern Quebec in 1882-1884 and work with the Smithsonian's outstanding photography collection pertaining to the Innu. **Lou Stancari**, the Photo Archive Specialist at the National Museum of the American Indian, opened up their archive of Innu photographs, mostly pictures taken by Frank Speck at Sept Iles in the early 1920's, which proved to contain portraits of Richard's own family ancestors as well as those of many of the families in Sheshatshiu today. Armed with copies of these images Richard hopes to both be able to provide community members with a tangible result of his visit to Washington – a sort of visual repatriation – as well as get community elders and family members to identify many of the nameless people featured in the photographs for the NMAI records.



Richard Nuna holds George Catlin's 19th century painted caribou Innu robe.

THE LABRADOR FILES

By Rebecca Boone

I came to the Arctic Studies center under the recommendation of **Joan Cameron** who works for **Stephen Loring** at MSC. Joan and I volunteer together at the Smithsonian Naturalist Center in Leesburg, VA, so when Stephen asked her for someone to help out with archaeology, she thought of me! At the Arctic Studies Center, I am continuing the project of returning artifacts excavated by **Bill Fitzhugh** in Labrador to the Newfoundland Museum. I learned a lot about these artifacts, their uses and histories, from consulting files, field notes, and listening to Bill and Stephen.

The Labrador sites at the Arctic Studies Center are all registered according to Canada's Borden System of site registration: four letters indicate longitude and latitude and two numbers to indicate the order in which the site was found.

I had an opportunity to appreciate the Borden System when **Elaine Anton** at the Newfoundland Museum sent a list of Labrador collections stored in the Arctic Studies Center. Based on her 1998 inventory, the list was 34 pages long and sorted by Borden number. This means that the sites were sorted according to their geographical position on the Labrador coast from south to north. However, our artifacts were stored by site name and roughly by date, so I needed to cross-reference our information with Elaine's list. This was a two-week task which involved opening drawers, looking at each collection, finding the Borden number, and indicating where the collection was stored next to each site on Elaine's list. A number of collections had been returned since the inventory and I needed to check the documentation of the collection's return.

My task became more enjoyable as I familiarized myself with the interesting site names from which the artifacts were excavated, such as Bear's Gut, Dog Bight and Windy Tickle. Each place name had its own story. Serpent Cove, for instance, was named after the

snake-like appearance of some plastic debris that had washed up on shore. Another site, Radio Shack, was named after a historic radio building, not the chain of stores.

Most of my work involved packing up artifacts for return to Newfoundland and creating inventory lists for the shipment. Before shipping the artifacts, I arranged to have certain collections photographed for our files and for future publication. The Smithsonian photographers made interesting observations about the artifacts; for example, they noticed that a looping hand-painted design on a historic sugar bowl had a three



19th century ceramics from the Penny Hook Cove site.

dimensional effect, a novel and intriguing idea.

From December 2000 to June 2001, I returned to more than 2,500 artifacts from 130 sites. Elaine informed me that students from Memorial University are already working on the returned collections, so the task has been worthwhile. I hope to continue with this work in the fall.

PUBLICATIONS AND FILMS

BERINGIA YUPIK “KNOWLEDGE REPATRIATION” PROJECT COMPLETED Some Team Members’ Reflections

By Igor Krupnik

The three-year Beringia (Siberian-St. Lawrence Island) Yupik Heritage Project in cooperation with the communities of Gambell and Savoonga on St. Lawrence Island was successfully completed earlier this year. The project produced two major volumes, *Akuzilleput Igaqullghet. Our Words Put to Paper* (2000) and *Let Our Elders Speak. Oral Stories of the Siberian Yupik Eskimo, 1975-1987* (in Russian, 2001) as several other products. This pioneer cooperative venture, under a two-year NSF grant, opened up a whole new field of research and outreach that we call “knowledge repatriation.” The original core team included **Igor Krupnik** (project leader); **Willis Walunga**, a respected elder and a local historian from Gambell; **Vera Metcalf**, heritage coordinator at the Bering Straits Foundation in Nome, formerly from Savoonga; and **Lyudmila Ainana**, Siberian Yupik educator from Provideniia, Russia (ASC Newsletter 1999, 7). Several more people joined our team at later stages, including **Lars Krutak** from the NMAI, **Sara Ganiere** and **Anya Vinokour** (as volume designers), **Chris Koonooka** of Gambell (now at the UAF), and others. The

project was motivated by our shared belief that local residents of the North, particularly people from the distant rural communities, should have free access to the existing documentary resources related to their culture and history. Special means and venues are to be developed to open these resources and to make them available for community needs, for educational, language, and for family genealogical programs. Written knowledge once collected for scientific, administrative or other purposes and stored in large archives, university libraries, and in field notes of individual researchers, should be converted back into a community resource and shared with native residents for their contemporary use.

In trying to make the old documentary records accessible to the Yupik communities of St. Lawrence Island and Chukotka Peninsula we expand the term “cultural repatriation” well beyond its present-day meaning. Whereas repatriation is now commonly seen as a one-way return of skeletal remains or patrimonial and ritual objects from big museums to native communities, “knowledge repatriation” is more about *sharing* rather than simply giving back. For native knowledge experts, and particularly for elders, it is hard to view knowledge about their history and tradition as a collectable commodity, as something that can be ‘taken’, ‘stored’ or legally ‘returned.’ The very purpose of historical knowledge is that it is to

be shared; it is about teaching and learning, listening, and dialogue. In native and academic communities alike, knowledge is transmitted and enhanced through *re-telling*, that is, through passing to other people. Under this perspective, native communities, archival workers, and anthropologists can find a new type of understanding and forge new partnerships through sharing their resources to benefit all involved.

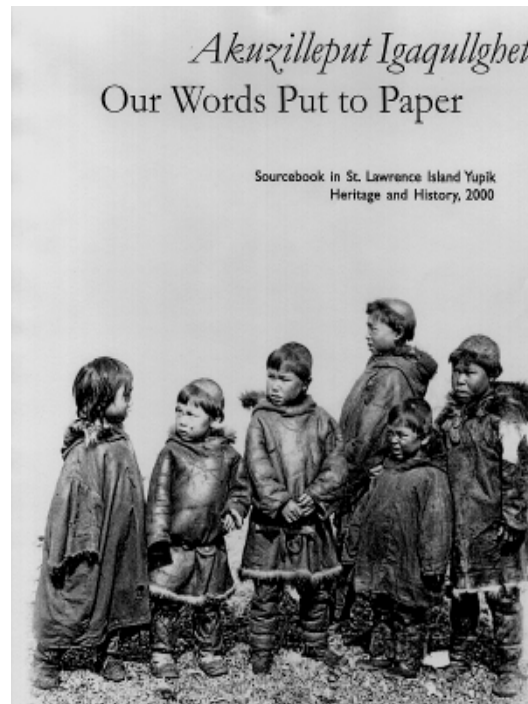
There was neither a blueprint nor an earlier model available to guide us through our effort in “knowledge repatriation.” In fact, we regard ourselves as pioneers and, hence, several steps in our project were initiated by experimentation. The project brought us through several consecutive stages of collecting, selection, and “cultural translation” of the old documentary materials, and of matching historical records with the living memories of today’s elders.

Our first task was to identify the key historical records related to the Yupik people of St. Lawrence Island and Chukotka and to persuade their keepers to open these files for sharing copies of historical documents with the native communities. All major keepers of the documentary records, such as the Archives and Library of the University of Alaska in Fairbanks, the National Anthropological Archives at the Smithsonian Institution in Washington, D.C., the National Archives-Pacific Alaska Region in Anchorage, and others offered their full cooperation. Most of the big archives and libraries are now very user-friendly in terms of their access and copying policies, and their staff people were supportive, when

being told that the documents are being copied for sharing and use in native heritage programs in distant communities in rural Alaska.

In the course of our surveys, the project team secured copies of historical censuses of Gambell and Savoonga, starting with the 12th Census of the U.S. of 1900 that offers the earliest list of some 300 St. Lawrence Island residents with their personal names. Other censuses and village lists collected include those of 1910, 1920, 1930, 1938, 1940, 1958, 1966, and 1979. The earliest documentary records for a Siberian Yupik community that have personal names are the list family heads in the village of Ungaziq (Indian Point) by Waldemar Bogoras in 1901 and a parish roster by a Russian Orthodox missionary in Provideniya Bay in 1910.

However, most of the early historical records are very difficult to work with without previous training. Copies on microfilms are often illegible or hardly readable; names were commonly misspelled and nicknames were often used instead of Yupik names. Clan affiliation was never recorded and tribal identification is often misleading. For these and other reasons all copies of old censuses had to be enhanced, then fully retyped, and sent back to St. Lawrence Island, where they underwent extensive cultural ‘verification.’ Willis Walunga checked name and place-name spelling, and every person listed in the old censuses has been





The Russian counterpart of the SLI Sourcebook

historical name database has been created for the Yupik people of Chukotka. It has some 1,400 name-entries of people born roughly between the years 1850 and 1940, and people listed in historical records and extensive genealogies collected by Michael Chlenov and myself during the 1970s and 1980s.

Processing of the old documentary records offered compelling evidence of the ‘new’ knowledge being generated. This is where we believe a new process should be introduced – namely that of *cultural translation*. Such a procedure includes a careful reading and a checking of the old records by local knowledge experts, primarily elders. The names of individuals and place names have to be identified, so that correct Yupik spellings can be inserted to the old records. Stories of early visitors need to be checked for their accordance with the local tradition, and many practices and statements from the old days look insensitive to today’s readers, and could be adjusted to accommodate. Some other early records may even undergo a certain re-telling or even ‘re-recording,’ in order to be understandable to modern people. An illustration is the earliest known documentation of St. Lawrence Island Yupik songs, recorded by Waldemar Bogoras in 1901, during the Jesup North Pacific Expedition. Of course, the people of St. Lawrence Island have never seen the Bogoras’ volume that includes transliteration of several Yupik songs recorded on wax-cylinders. But they can barely read Bogoras’ transliteration, as it is so different from the Yupik written standard of today. Under the project, Willis Walunga and Chris Koonooka of Gambell undertook a courageous effort in re-recording Bogoras’ 100 year-old transliterations, so that those can be understandable to modern people of St. Lawrence Island.

Last but not least, every old historical document stimulates human memory and often triggers more stories by elders. Names and events are recalled and recollected, and when images or faces on old photographs are identified, more personal stories usually follow. These invaluable new comments were also recorded during our sessions and they were put together with the old documents to which they referred. As the process went on, elders became readers and commentators, and even co-writers. This is indeed the most productive form of sharing and exchange, when knowledge once collected produces more knowledge of today to be documented and put to people’s behalf as heritage and educational resources. These critical steps in the knowledge repatriation process are well reflected in the organizational structure of our major product - a 464-page

identified by his or her individual Yupik name as well as by their clan and lineage affiliation. The names of all island residents mentioned in historical records are also downloaded into a special computer database. It now includes some 1,500 individual name entries to constitute, seemingly, the most complete record of the historical residents of St.

Lawrence Island ever collected. A similar

volume, *Akuzilleput Igaqullghet. Our Words Put to Paper.*

Sourcebook in St. Lawrence Island Heritage and History. 2000 (Igor Krupnik and Lars Krutak, compilers; Igor Krupnik, Willis Walunga, and Vera Metcalf, editors). The volume designed by **Anya Vinokour** and **Sarah Ganiere** is illustrated by more than 100 historical photographs; as of this time, several dozen copies have been economically printed. The story of the project as well as our major reflections and methodological comments are presented in the volume introduction and chapter introductory pieces. The first two sections of the Sourcebook, “Part One: Our Faces and Names Captured in Records” and “Part Two: Yupik People Speak for Themselves” are mostly about *collection*. They offer access to written sources and recorded stories of the Yupik people that were locked away for decades in archival files. The following two sections, “Our ‘Old Day’ Stories Documented and How Other People Saw Us From the Outside” are more about *cultural translation* of the records left by early outsiders for today’s readers. The last section, “Old Papers, Today’s Elders” illuminates the process of matching written records and the memories of today’s elders. It documents new stories and comments generated by elders when reviewing the old documents, photographs, census lists, and reports.

The project is now almost over, with the *SLI Sourcebook* volume submitted for publication to the University of Alaska Press. Several dozen laser-printed copies have been distributed on St. Lawrence Island, in Nome, and are donated to the various educational and research agencies in Alaska and elsewhere. A second 540-page Russian-language volume, *Let our Elders Speak: Oral Stories of the Siberian Yupik Eskimo*, based upon local historical documents and Igor Krupnik’s Siberian field records of the 1970s, was published in Russia in June 2001. Some 350 copies of this Russian print are to be delivered to Chukotka for free distribution in local libraries, schools, native agencies as well as among the Yupik families in the towns of Provideniya, Anadyr, Lavrentiya, and in the villages of Sireniki, New Chaplino, and Uellkal. Copies of all documentary materials collected through the project have been also deposited at the Eskimo Heritage Project Office of the Kawerak Inc. in Nome. Framed copies of Moore’s photographs of 1912 now adorn the walls of several Yupik houses in Gambell and Savoonga, and software for easy printing is installed on computers at local schools, village council offices, and native corporations.

The project has been also presented and discussed many times at local public meetings, community sessions, scientific conferences, and high-school classes in Nome, Gambell, Savoonga, Anchorage, and also in Canada and Siberia. We have already heard stories of parents on St. Lawrence Island reading the *Sourcebook* to their children, and of people debating the content of documentary records at family gatherings. A recent ‘thank-you’ letter from the Alaska State Library in Juneau offers a widely shared evaluation: “What a beautiful publication! Obviously a lot of work and care went into it. You and your team are definitely to be commended.”

We hope that eventually the communities of Nome, Gambell and Savoonga will generate sufficient funding that will allow provision of a free copy of the Sourcebook volume to every interested family on St. Lawrence Island and to many relatives living elsewhere. With this and other similar presentations on the project already delivered or put ‘to paper’, the saga of our knowledge repatriation effort gradually acquires the new life of its own, well beyond the St. Lawrence Island-Chukotka story. Discussions are currently underway on whether other native Alaskan groups might follow the people of St. Lawrence Island in launching similar local projects in “knowledge repatriation.”

To all of us, the journey of the *Beringia Yupik Heritage* project was highly rewarding. At every stage, it championed efforts in sharing, collective authorship, and community focus. It has already made a significant impact on local views about the role of social research and on the relationships between native communities and scientific institutions, such as the Smithsonian. This process can be a powerful venue in forging new partnerships between native residents and scholars across the Arctic and in building a new, more open and community-friendly, image of Arctic social science.



Residents of St. Lawrence Island poring over the Sourcebook

AKUZILLEPUT IGAQULLGHET: A Participant's Postscript

By Vera K. Metcalf

On my first visit to the Smithsonian Institution in 1994, I was immediately overwhelmed. There was so much stored there and so much kept from us. The collections from St. Lawrence Island filled long rows of storage cabinets containing artifacts recovered from archaeological excavations, old photographs, early carvings, pages of stories, and the remains of our ancestors. Although the Smithsonian is one of the largest and most prominent examples, there are many other museums and private collections around the world that have our cultural inheritance.

Returning our ancestral remains under NAGPRA and NMAI has primarily been the sole repatriation effort in the Bering Strait region. Many have recognized the need to bring those who represent our living heritage, our ancestors, home. For some communities, including ours, these remains are of those who perished in the devastating diseases of contact in the late 1800's and early 1900's. These people didn't live in some 'dark past.' The repatriation of these ancestors was a humane, caring act, and one that carries much emotional cost. Perhaps too much, because these actions haven't inspired a dedicated, continuous effort at additional repatriations or at long-term cultural heritage management.

Since Edward W. Nelson disturbed the tragic, solitude of our abandoned villages in 1881, many have come to St. Lawrence Island to excavate, inspect, interview and record our history, culture, our grandparents and families — us. We know many of their names, like Collins, Geist, Rainey, Bandi, and others. Each had their own interests and reasons for coming. Some were learned, honest scientists seeking to gain knowledge of the past and our place in mankind's existence, while others revealed themselves as seekers of fortune and fame. The result of this period is bittersweet. A large

amount of information has been gathered and safely stored away, but also we've come to believe others are the caretakers of our inheritance, of our past.

The collections of artifacts, images, and documents that represents our past, which were excavated, recorded or bought through the years, have been separated from us, and not just physically but also spiritually. These items have lost most of their cultural significance; instead, they are often only cherished for their cash value. Once removed, catalogued, and stored for all these years, their context and meaning has become vague to us, often unimportant and even lost to our younger people.

The difference with this project is how easily it connects with people, and not only with those of St. Lawrence Island heritage. It reminds us that those museum collections and old documents that are stored far away from our land are interesting to others, but they are of vital importance to us. Their message goes well beyond revealing history of a unique place and time. To the descendants, it can help to begin bringing the importance and value of lost heritage back. The photographs, forefathers' stories, and historical documents are not enigmatic artifacts or speculation about the past. They are of real individuals, about living in a much different time; and inevitably, we realize that they are not unlike us.

These old interviews may seem simple, sometimes child-like, and some portraits show confused and scared faces; but the conversations reveal a firmness of thought. The ancestors' stories remind of our responsibility, as the inherent strength of steadfast belief and reliance on common cultural values is evident throughout this book, and most photographs show calm dignity or even defiant confidence. That is why this collection is a cultural treasure.

This book represents not only the return of our ancestors' stories, faces, and life details to us. It also returns our responsibility as guardians of our past and its lessons back to us. Dr. **Igor Krupnik** and **Willis Walunga** worked with many of us to review, translate, and make decisions on this collection — this is ours, above anyone else's. What we now do with it is the next question. The reminder of our responsibilities is more important than ever with the continuing changes occurring in the communities. Perhaps this volume, *Akuzilleput Igaqullghet*, will bring past lessons and our true heritage to life as we read stories or look at an ancestor's photograph together with our family. A hope is that the SLI sourcebook, as a cultural treasure, will help encourage others to take an active role in managing all the cultural resources of St. Lawrence Island. As we discover, explore, and begin to find the true value of all our cultural resources, we will undoubtedly benefit greatly.



Savoogna elders and IRA council members review the project materials

THE JOURNEY HAS JUST BEGUN

Thoughts on *Spirit Wind*

By Catherine Martin

The 2001 Andres Slapinsh Arctic Film Maker Award went this year to **Catherine Martin** for her film *Spirit Wind*. This one hour documentary records the efforts of the Tom's River Micmaq, led by Chief Misel Joe, to build a traditional birch bark canoe, and sail it to the annual gathering of the Micmaq Nation.



The crew of "*Spirit Wind*" a traditional birchbark canoe, as they cross foggy Cabot Strait. Photograph by Catherine Martin.

On June 4, 2001, I and **Saqamaw Chief Misel Joe** of Miawpukek First Nation, Newfoundland, Canada were warmly welcomed by the staff of the Smithsonian Institution. I believe that the red carpet was rolled out for us, so to speak, and for the premiere showing of *Spirit Wind* at Baird Auditorium, National Museum of Natural History. It was truly an honour to be invited to receive the Andres Slapinsh Award for Best Northern Native Filmmaker this year.

It was equally an honour to meet one of Andres's colleagues and friends, **Bill Fitzhugh**. This meeting personalized this award even more, and brought the experience full-circle. I had received another Andres Slapinsh award in 1995 for my film, *Mi'kmaq Family*, a documentary which was screened at the 9th Annual Parnu Visual Anthropological Film and Video Festival, in Estonia. There, I met Slapinsh's widow, two children and long time editor, who had chosen me for this award and were there to present it to me as well. I had the opportunity to spend a week with them and was able to learn more about this courageous artist, Slapinsh. It is an honour for me to receive this award, in his memory, a second time, now on the other side of the ocean in Washington. It tells me that there is a message to be found here.

Being a documentary filmmaker is very difficult work, and unlike Hollywood movies, it is usually not financially rewarding. However, the reason that I continue to do this type of work is because of where I come from, the Mi'kmaq Nation in Canada. I know that there have been so many, many untruths and half-truths from those who have written about, recorded stories from and filmed our people over the years. As a child, so much negative information was taught to me in school by teachers whom I trusted to teach me the truth about history. I did not want this to be repeated to my own children. I want them to be proud of their ancestors, their history and know who they are: Mi'kmaq First Nations children. Filmmaking gave me a tool to be able to do this for future generations. It is a long, tedious process to make a

documentary well. It requires a lot of sacrifice and time away from your family. To make this film, I spent three summers becoming a part of the crew of *Spirit Wind*, filming their struggles and sharing in their defeats and joys. But the sacrifices and courage was more than worth it. Now I am able to relate stories that were lacking in my childhood of our bravery and struggles to my children and great great grandchildren, through film and video.

I am sure that **Andres Slapinsh** thought a lot about the risks involved and the sacrifices he was making as he ventured off to shoot another film. I am sure he would rather be here today, physically, to enjoy his family and watch his children grow. He made a choice to document history in the making and he ended up giving up his life for his cause: his commitment and belief in the need to tell the truth through film. His choice cost him his life and I believe after speaking to so many people that knew him well, society has lost a very good person. However, his award to other "pioneers" in the filmmaking business

ensures that his spirit lives on and his dreams continue to be carried out through the eyes and hearts of other filmmakers.

Again, I can only say that we, the crew of *Spirit Wind*, are honoured by this award and honoured to be invited to the Smithsonian. Perhaps, most importantly, we are honoured that the board for this award saw the value and importance of our film, *Spirit Wind*, a most historical and truthful spiritual journey. We know that the journey we started with *Spirit Wind* didn't begin with



(L to R) Stephen Loring, Cathy Martin and Chief Misel Joe at the award ceremony in Washington.

us building the canoe. Perhaps ten years prior, the vision, or dream came to Chief Misel Joe, a dream that came to him from the ancients, our ancestors. So this vision, this journey, was already planned for us, even before we understood it. We know that the journey didn't end when we made it across the Cabot Strait to Nova Scotia. In fact, that was only the start of a long journey that we are still on today. Coming to Washington, D.C. is part of this journey, and we continue to travel with *Spirit Wind* as our guide.

In speaking with Saqamaw Chief Misel Joe, it is obvious that our journey along the traditional routes of our ancestors, via canoe, has only just begun. The *Spirit Wind* crew are presently building a 30 foot birch bark canoe that they plan to paddle to St. Pierre Michelin as another destination, another retracing of our ancestral routes. This trip will begin next year once we have raised enough funds to do so. Again, this is the beginning of many traditional routes to be reclaimed through the paddling of our canoes. We hope that anyone wishing to help us to reclaim our history, and help our healing, will contact Saqamaw Misel Joe. We are fundraising all the time to continue this vision. His email address is: Saqamaw@cancom.net You can also learn more about Miawpukek First Nation by looking them up on the internet.

FIFTY YEARS OF ARCTIC RESEARCH

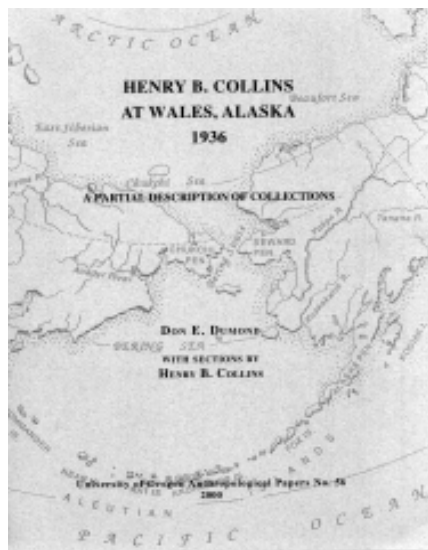
By Elisabeth Ward

The new millennium is proving an appropriate time to look back at what has been accomplished in circumpolar anthropology. We at the Arctic Studies Center are currently completing *Honoring our Elders: History of Eastern Arctic Archaeology*. But earlier this year, a more broadly focused volume was produced by the Department of Ethnography at the National Museum of Denmark entitled, *Fifty Years of Arctic Research: Anthropological Studies from Greenland to Siberia*. Featuring articles by **H.C. Gulløv; Jorgen Meldgaard; Ted Carpenter, Freddy de Laguna, Jette Arneborg, William Fitzhugh, Elmer Harp Jr., Susan Kaplan, Patrick Plumet, Moreau Maxwell, George Swinton** and many others, it covers the entire Arctic region and research delving into diverse time periods. No doubt this will be an invaluable addition to research libraries, and it is a major accomplishment for the Department of Ethnography. It is available in the United States from David Brown Books for \$29.95 by calling 1-800-791-9354.

HENRY COLLINS, 56 YEARS LATER

By Elisabeth Ward

Don Dumond, who held a senior post-doc at the Arctic Studies Center in 1995, has just published *Henry B. Collins at Wales, Alaska, 1936. A Partial Description of Collections*, University of Oregon Anthropological Papers, 56, 203 pp., 2000. It is based on excavations conducted by **Henry Collins** in the Bering Strait region in the 1930s, specifically at the village of Wales, on the western tip of the Cape Prince Wales. This book draws from Henry Collins' fieldnotes, a partially completed manuscript of the site found in Henry's archive, and Don's own analysis of the collection. The forward written by **William Fitzhugh** describes the book as, "a rare and precious commodity: an in-depth, single-site description." As such, it is sure to be a welcome addition to the literature related to Alaskan prehistory.



Henry's work becoming accessible through the careful and informed efforts of Don Dumond.

This is the second monograph resulting from Don's work on the Henry Collins collections at NMNH; in 1998, *The Hillside Site, St. Lawrence Island, Alaska: an Examination of Collections from the 1930s* was published, also by the University of Oregon Anthropological Papers, 55. 199. Both of these are available from either Don Dumond himself, or from the University of Oregon. We are thrilled to see

TWO GOLOVNEV FILMS NOW IN ENGLISH

By Elisabeth Ward

Gail Osherenko of Dartmouth College has arranged for two of **Andrei Golovnev's** beautiful Arctic films to be narrated in English and distributed in the U.S. *Pegtymel*, filmed on the Chukotka Peninsula in 1998 and 1999, is a "visual poem" on the summer life of the Chukchi arctic people. With stunning photography and a sensitivity to the subject, Andrei's award-winning film pairs scenes



Andrei Golovnev in Yamal, 1995.

of Chukchi everyday life with visions of the ancient petroglyphs of this region. *The Way to the Sacred Place* documents the filmmaker's visit to the Nenets on the Yamal Peninsula in 1996. He joined a group of nomadic reindeer herders on their trek to the Seven Tents, a Nenets sacred site on the Yamal coast. Along this historic route crossing the territory of the Nenets, he witnessed sacrifices and purifications, and his film allows others to share in the experience. Both are available from the Institute of Arctic Studies, attn: Siberian Films, Dartmouth College, 6214 Fairchild, Hanover, NH 03755.

CD-ROM CATALOG OF CREE OBJECTS TO BE PRODUCED

By Stephen Loring

Our ASC hat is off to **Cath Oberholtzer** (Trent University, Ontario), a leading scholar of Great Lakes region and boreal forest material culture, who visited here in 1995. Cath has been asked to assemble a CD-ROM catalog of Cree objects held by various museums on behalf of the Cree Regional Authority and *Aanischaukamikw* (Cree Cultural Institute). The resulting visual encyclopedia would be used, in her words, to "encourage an exchange of community knowledge that will assist in the identification of regional styles, techniques and meaningful design motifs." The catalog will also "stimulate artisans and artists to adopt and/or adapt traditional design motifs and forms to their work" and "provide a basis for making recommendations for future activities of the Aanischaukamikw project with respect to traditional Cree material culture".

We were thrilled to learn that the NMNH's collections including bear talismans, leggings and dolls were selected for the project. We congratulate Cath on her cooperative work and applaud her merging of traditional museum studies with Cree cultural initiatives. Her project is at the cutting edge of northern museum anthropology in providing a powerful (and perceptive) combination of academic scholarship, community involvement and expertise with modern technology and dissemination of information and knowledge that has long remained sequestered behind museum walls.

BERGYBITS

AWARDS

SAA Book Award

This April, **William Fitzhugh** and **Elisabeth Ward** received an extremely pleasant, and unexpected, surprise. The volume they edited, *Vikings: The North Atlantic Saga*, was awarded the Society for American Archaeology Book Award. In presenting the award during the Board meeting of the SAA in New Orleans, President **Keith Kintigh** lauded the multi-disciplinary approach of the volume, the scientific value of the topic of early contacts in North America it explores, the accessible and accurate papers (thanks to all the terrific contributors), the beautiful design and editing job (thanks to **Perpetua Press**), and the effort to bring up-to-date, in-depth

information to a broad public. While we always felt that Vikings had a unique opportunity to reach beyond academia, the response the volume has received surpassed all expectations. At first it did not seem possible to attend the meetings in person because of schedule complications, but as Bill said, "This is absolutely a once in a lifetime honor." So we went! We are so grateful to have the recognition of professional colleagues for this publication that it more than makes up for the countless hours and headaches. Our only regret is that the many who helped make the publication a reality were not there to share in the moment with us.

National Museum Award to Kodiak!

Shortly after **Sven Haakonson** completed his PhD at Harvard, and assumed the directorship of the Alutiiq Museum and Archaeological Repository on Kodiak, Alaska, the museum received a National Humanities Medal for excellence by the federal Institute of Museum and Library Services. In D.C. to accept the award on behalf of the museum, and shmooze with President and First Lady Clinton, Sven seemed rather nonplused by the attention. After all, it is a great museum! Having *Looking Both Ways* open at this institution whose merits, long known locally, are now nationally recognized, is a special honor for the ASC.

RESEARCH ASSOCIATES

Noel Broadbent Assumes Chairmanship

Since leaving NSF in 1997, Arctic Studies Center Research Associate Dr. Noel Broadbent has been serving as Academic Chair of the Department of Archaeology at Umeå University in Northern Sweden. In 1998 the department merged with the Saami language department to become Archaeology and Saami Studies. Shortly after the merge the whole department moved into state-of-the-art facilities with superb offices and labs, a spacious library and ample storage space.

The department has an active Ph.D. program with some 19

doctoral candidates. In addition to archaeology, the department operates the Environmental Archaeology Laboratory (MAL) which specializes in soil chemistry, macrofossil and pollen analysis. The move into the new facilities, in the "KBC" Building, which houses chemistry and biology, was ideal for both students and staff. For more information about the Department and its associated programs see the Department of Archaeology and Saami Studies home page: www.umu.se/archaeology/



Bill and Elisabeth receive the SAA Book Award from Keith Kintigh.

Places of Power

ASC Research Associate **Norman Hallendy** continues documenting traditional perceptions of the land by the Inuit of southwest Baffin Island. Some of his remarkable visual records have been assembled into a traveling exhibition recently shown at the World Cultural Center in Anvers Antwerp, Belgium. The exhibit, titled "Places of Power - Objects of Veneration" has been

shown in Canada, including various communities in the Arctic, is now on tour in Europe and destined to travel to Latin America. Norman's beautiful book by the same title was published by McClellan and Stewart, 2000.

He will be awarded the Royal Canadian Geographic Society Gold Medal in October of 2001, and the ASC is pleased to have supported his nomination.

COMINGS AND GOINGS

Goings.... With many congratulations, we are happy to announce that **Daniel Odess**, who has been working with us for over three years as a contractor and as a research associate, has accepted a position at the University Museum of Fairbanks, Alaska. His duties will include curating their archaeological collection and teaching courses at University of Alaska, Fairbanks. We will miss his myriad contributions but wish him well. **Sarah Ganiere** left in the fall on a missionary assignment in Argentina for two years, but she has been keeping us apprised of her amazing experience there through frequent letters. Former ASC intern **Chris Wolfe** has graduated from Washington State and has begun graduate work at Memorial University in St. John's. **Deborah Wood**, who served as registrar on exhibitions for the ASC including *Crossroads*, *Ainu*, *Viking*, and *Looking Both Ways*, has left NMNH for a position as registrar at the Senate. We will surely miss her careful attention and patience on any upcoming projects.

Comings.... **Jennifer McCarty** has joined Aron Crowell in Alaska as the Outreach Coordinator after serving as his research assistant on contract for the last few months. Part Inupiat, Jennifer brings an energy and perspective to the position that will be welcomed. **Dawn Biddison**, a graduate student in anthropology at the University of Alaska Fairbanks, has joined the ASC office for the summer to work on the Alaska Collections Project. She will begin work on the footage of elders and staff discussions of cultural objects from the Unalakleet/Norton Sound area, which was taped

during a recent trip to Washington D.C. **Rebecca Boone** came on board in November to manage the return of artifacts to Labrador after a two-year period with little movement on that front, for which we thank her. Three interns are working at the ASC this summer, **Saskia Wrausmann**, who also volunteered for us over Christmas; **Jennifer Birch** who was working her way back north to Ontario after a field school in Belize; and **Afiya Amzil** who is organizing illustrations for the forthcoming publication of Nelson's recently discovered Alaskan field diaries.

Transitions.... **Elisabeth Ward** has accepted the position of Program Assistant after postponing Ph.D. studies for another year, mostly because the continued allure of the Viking exhibition still calls. But the truth is that the ASC has got addicted to her many talents, and hopes she stays. **Bill Fitzhugh** has been elected President of the NMNH Senate of Scientists for the year 2002, and he has been appointed to the "blue-ribbon" Smithsonian Science Council to advise on the Institution's science reorganization, adding another duty to his very full plate.

On the move..... After five years in dry-dock, it seemed as if the *Research Vessel Pitsiulak*, which had served the ASC well during the Torngat and Frobisher projects, would never see water again. But our ship captain, **Perry Colbourne**, steadfastly pursued a complete rebuilding of the boat. The exterior was fiberglassed in multiple layers, reinforcing the hull tremendously. The top deck and cabins were replaced, while the galley, staterooms, and below decks were gutted and redone, including wiring. Two new 350 gallon gas tanks replaced the smaller ones, and other engine repairs were carried out to ensure it was in good working order. The folks at Universal Marine in Triton, Newfoundland, especially **Ben Fudge**, were extremely helpful with everything, despite continued payment problems from the good old Smithsonian. While some things never change, other things certainly do!



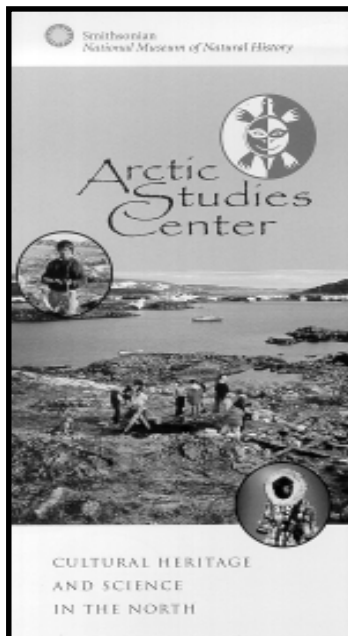
The Research Vessel Pitsiulak in final preparation in Triton, Newfoundland.

While some things never change, other things certainly do! The Pitsiulak is, according to Perry, basically a new boat. Befitting this new status, the University of Massachusetts has agreed to transfer ownership officially to the Smithsonian, and we expect many years of dependable service.

GIFTS

Inua Exhibition Cases

Inua: Spirit World of the Bering Sea Eskimo, the first traveling exhibition curated by **William Fitzhugh** (with **Susan Kaplan**), originally opened in 1982 at Natural History. Since then it has been on display in one form or another continuously. In 1999, the Inupiat Cultural Heritage Center in Barrow, Alaska, gave the exhibition new life again, exchanging some objects and ideas for others, to make *Inua: Historic World of the Bering Sea and Arctic Eskimo*. As the inaugural exhibition of this new heritage center, the



The ASC has produced a new brochure describing its program this year. Please contact us if you have use for copies.

ASC was proud to have been able to offer this relevant and beautiful exhibition (see ASC Newsletter #7). In June of this year, after a number of extensions, the *Inua* exhibition closed at the Inupiat Heritage Center. **Greta Hansen** and **Dave Rosenthal** traveled to Barrow after installing the *Looking Both Ways* show to de-install *Inua*, returning all the objects to Washington D.C.. With this closing, the story of the indefatigable Inua exhibition has come to an end. Ah, but not quite! The exhibition furniture, especially the valuable and well made cases, are still in Alaska. The always resourceful **Aron Crowell** and Director of the Inupiat Heritage Center, **Ron Brower**, have agreed to divide these cases between them for use in upcoming exhibitions in Anchorage and Barrow. We are sure they will serve both institutions well.

Gifts Expand the ASC Library

The ASC library continues to expand its holdings with the generous donation of **Jim VanStone's** arctic library, **Frederica de Laguna's** arctic and general anthropology library, and **Sandra Barz's** library of Inuit art books. Each of these significant additions will be catalogued and labeled, primarily by **Stephen Loring**. Then the majority will be sent to **Aron Crowell** to form the basis of the Arctic Studies Library at the Anchorage Museum of History and Art. Combined with our current titles based on the library of **Henry Collins** and others, the library will soon become an attractive asset for incoming fellows and researchers, as well as an important resource for Native Alaskans. At the same time, **Boris Zelinsky**, a retired bookbinder from St. Petersburg, has begun rebinding many of our current and incoming rare and fragile volumes, so that they can once again be handled and utilized, well into the future.

IN MEMORIAM

Elmer Rasmuson

Few businessmen have been more generous philanthropists in the last half century than Elmer Rasmuson, and certainly none have been as thoughtful and left so many lasting legacies. Elmer donated \$50 million to the Anchorage Museum of History and Art, and in his will left \$19 million to the University of Alaska. The Rasmuson Library at U of A has enjoyed his generosity for many years. His dedication to supporting important cultural institutions that would benefit all Alaskans inspired him to create the Rasmuson Foundation, which is now led by his son, **Edward Rasmuson**.

The Arctic Studies Center has been profoundly grateful to Elmer and the Foundation for supporting our program over the years as a member of the NMNH Board and with financial assistance to the Alaska Collection Project. Elmer's association with the Smithsonian and the ASC began with **Michael Hayman**, and developed under the stewardship of **Robert Fri**. Elmer will be missed by all of us at the Smithsonian who have had the honor to work with him.

James W. VanStone

On February 28, 2001, James W. VanStone, one of the world's leading experts in Arctic anthropology, passed away of heart failure in Evanston Hospital. He was 75. Jim was a prolific scholar and an authority in many fields of circumpolar anthropology. His academic stature was masked by an unpretentious, self-deprecating demeanor, and an often ailing frame weakened by a childhood bout with polio.

A Ph.D. graduate of the University of Pennsylvania and a student of Louis Giddings and Froelich Rainey, VanStone taught at the University of Alaska Fairbanks (1951-1956) and at the University of Toronto (1959-1966). By the time he received his Ph.D. (in 1954), he had already spent three years on the faculty of the University of Alaska, published several papers, and undertaken archeological and ethnographic field work in Kotzebue, on Nunivak Island, and along the Copper River, all in Alaska. This pattern of wide-ranging research interests and remarkable productivity became the hallmark of a career that took him across much of Alaska, northern Canada, and the Soviet Union.

In 1966, VanStone joined the Anthropology Department at Chicago's famed Field Museum of Natural History as Arctic Curator. He later served as the scientific editor of its publication series, *Fieldiana*, and as long-term departmental chair. Over the 50-odd years of his career, he published more than 140 books, articles, reviews, and collection studies, and he was still working at the time of his death. His most recent publications appeared posthumously in several leading Arctic journals this year.

Jim VanStone was a long-time friend of the Smithsonian, and an ardent supporter of the Arctic Studies Center. His relationship with the SI started in the 1950s through his personal friendship with Henry Collins. In the 1970s, he was an active contributor to the *Arctic* and *Subarctic* volumes of the Smithsonian's *Handbook of North American Indians* series. In the 1980s, his enthusiasm and his immense knowledge of North American and Russian anthropology and museum collections was a driving force in the highly successful Smithsonian *Crossroads of Continents* exhibit. Recently, he donated his prized personal library of Alaskan and Russian anthropological works to the ASC office and Alaskan Museum of History and Art in Anchorage. His final gesture was a generous financial gift from his estate to the ASC 'in support of its northern research and publication efforts.'

Unassuming and reserved, he was fondly regarded by all who knew him. His life and work will live on in his many publications, and in the memories of the many native people he knew and colleagues he endorsed, encouraged, and supported during his long and distinguished career.



Jim VanStone's "method" for selecting objects for the Crossroads exhibit. St. Petersburg, 1983. Photo by Jean-Loup Rousselot

Helge Ingstad, 1900 - 2001

We were very saddened to have heard first from **Christian Keller** in a late night e-mail and then from other colleagues around the world about the passing of Dr. Helge Ingstad, a giant in northern exploration, literature, and archaeology and a most wonderful human being. He and his wife, archaeologist **Anne Stine Ingstad**, lived a life of joint adventure in Norway, Svalbard, Greenland, and Canada, culminating in their almost miraculous discovery of inconspicuous Viking house remains on the northern tip of Newfoundland Island in the 1960's. Bill Fitzhugh expressed his condolences to their daughter, **Benedicte Ingstad**, with the following: "I think with all the sadness, you must also be very proud to have been part of this particular family. I only wish I could have spent more time with him and your mother. I missed the chance to visit you all when Elmer Harp's crew came up to L'Anse aux Meadows in 1963. But I met Helge and Anne-Stine in Oslo in 1971 when looking at Younger Stone Age collections in Scandinavia. I saw them last here at the Smithsonian at the reception in the Air and Space Museum in 1992, and they were both so perky still." And of course, all of us will treasure the great honor Helge's presence at the opening of the Viking exhibition lent to that gathering. Over the course of those memorable days of official events, parties, and media interviews, Helge mentioned often his wife, who had passed away in 1998, referencing her contributions constantly, and saying how he missed her and wished she could have also participated in the opening.

Although recent scholarship by **Birgitta Wallace** has somewhat altered the initial interpretation of the LAM site, the bulk of what we know about the Vikings at LAM result from Helge and Anne-Stine's work. Nothing is going to change that, no matter what new discoveries are made. Their discoveries were the North American equivalent to Schliemann's discoveries at Troy — a search motivated by one's confidence in historical sources. Only the 'treasure' was different in Newfoundland, and in terms of the impact on our understanding human history, far more important!

A true gentleman with an unstinting love of life, family, adventure, and knowledge has passed from our midst, while the rest of us hope to have lives half as full, enriched already by having known him.



Helge Ingstad toured the Viking exhibition with Bill Fitzhugh, explaining many fascinating details about his discovery, including the role played by the Stefansson map.

Publications

Aron Crowell

- 2001 ed. *Looking Both Ways: Heritage and Identity of the Alutiiq People*. Edited by Aron L. Crowell, Amy F. Steffian, and Gordon L. Pullar. University of Alaska Press, Fairbanks.
- 2001 "Alutiiq Culture: Views from Anthropology, Archaeology, and History" with Sonja Luehrmann. In *Looking Both Ways: Heritage and Identity of the Alutiiq People*. Edited by Aron L. Crowell, Amy F. Steffian, and Gordon L. Pullar. University of Alaska Press, Fairbanks.
- 2001 "Suugucirpet, the Alutiiq 'Way of Living'" with April Laktonen. In *Looking Both Ways: Heritage and Identity of the Alutiiq People*. Edited by Aron L. Crowell, Amy F. Steffian, and Gordon L. Pullar. University of Alaska Press, Fairbanks.

William Fitzhugh

- 2000 "Vikings: The North Atlantic Saga" *AnthroNotes: Museum of Natural History Publication for Educators*. V. 22(1):1-9.
- 2000 "Foreword." In *Henry B. Collins at Wales, Alaska, 1936: A Partial Description of Collections*. Don E. Dumond and Henry B. Collins. University of Oregon Anthropological Papers No. 56.

Igor Krupnik

- 2001 *Pust' govoriat nashi stariki. Raskkazy aziatskikh eskimosov-yupik, 1975-1987* (Let Our Elders Speak. Oral Stories of the Siberian Yupik Eskimo, 1975-1987). Moscow: Russian Heritage Institute. 528 pp.
- 2000 *Akuzilleput Igaqullghet. Our Words Put to Paper*. Sourcebook in St. Lawrence Island Yupik Heritage and History, 2000. Igor Krupnik and Lars Krutak, compilers; Igor Krupnik, Willis Walunga, and Vera Metcalf, eds. Washington and Nome: Arctic Studies Center, 464 pp. (computer print).
- 2000 *Anpassungsstrategien in der Arktis*. (German translation of *Arctic Adaptations: Native Whalers and Reindeer Herders of Northern Eurasia*.) Berlin: Reinhold Schletzer Verlag. 315 pp.
- 2001 "Native Perspectives on Climate and Sea-Ice Changes." In H. Huntington, ed. *Impacts of Changes in Sea Ice and Other Environmental Parameters in the Arctic*. Marine Mammal Commission, Bethesda, MD, pp.34-51.
- 2001 "Humans in the Bering Strait Region: Responses to Environmental Change and Implications for the Future." *Ibid.*, pp. 64-79.

Stephen Loring

- 2001 Repatriation and community anthropology: the Smithsonian Institution's Arctic Studies Center. In *The Future of the Past: Archaeologists, Native Americans, and Repatriation*, edited by Tamara Bray, pp. 185-200. New York: Garland Press.

Elisabeth Ward

- 2001 "The Case of the Horned Helmets" *Material History Review*. Fall 2001. Ottawa: National Museum of Science and Technology.

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Unless otherwise noted, all photos are SI Staff photos.

Jennifer Birch has been the Managing Editor for this issue of the ASC Newsletter.



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