



# Arctic Studies Center

# Newsletter

Smithsonian Institution

National Museum of Natural History

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## NOTES FROM THE DIRECTOR

By William Fitzhugh

GREETINGS FROM MONTREAL AIRPORT, where I've been stranded for several hours returning from a conference in Newfoundland honoring **Jim Tuck's** retirement. Current predicament aside, the conference was wonderful, with papers by Jim's colleagues – old and new – bringing insights and humor to topics from Iroquoia to Ferryland, with stops in between. There were new ideas on Iroquois origins, conundrums like fluted points made of Ramah chert, and esoteric topics like aviation archaeology. While in St. John's **Kevin McAleese** and **Elaine Anton** gave me a tour of 'The Rooms', the spectacular but architecturally challenged new museum and archive complex that opens in mid-2005, built on the historical site of the fishermen's rooms, which will house and display Newfoundland's art, history, and archaeology.

New museums are the rage here in Washington also! The National Museum of the American Indian had its grand opening in September. This spectacular event included a week of gala receptions and oratory that began with a procession by some 20,000 Native Americans (**Sven Haakanson**, **Gordon Pullar**, **Rosita Worl**, and many others), many in full regalia, and a three-day Native American festival. The NMAI's wonderful building stayed open all night for three days to accommodate visitors, and the press featured Native American stories for nearly the entire month. To commemorate the event, the Anthropology Department opened a special show, "Hawaiian Treasures", and Director **Cristián Samper** presented **Rick West** with a framed original of **Ives Goddard's** Native American Language Map, a product of 150 years of Smithsonian scholarship and Native American collaboration.

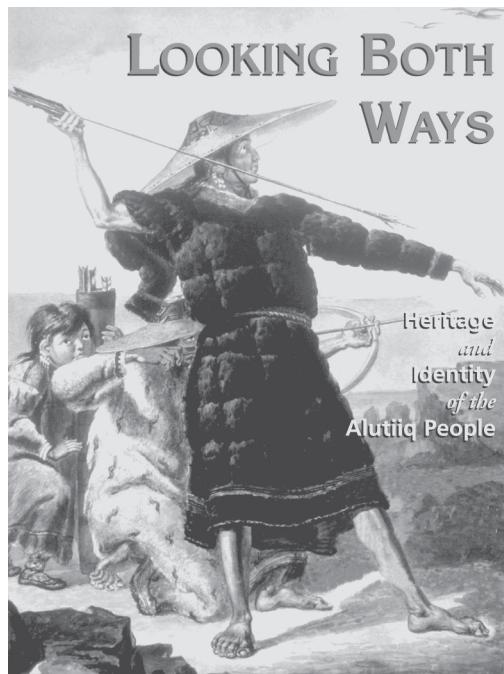
The past few newsletters have reported on the 'rebirth' of the Smithsonian under **Larry Small's** tenure, a process that has been both painful and rewarding, as birthing tends to be. It now seems that my relief at reaching the end of this process was premature, for this past year revealed a new stage of this Faustian

ordeal: the specter of strategic plans that followed as administrators sought to illuminate the paths so blithely outlined by our erstwhile councilors. The first was a strategic plan for each of the four themes identified as priorities by the Science Commission: astrophysics, earth and planetary sciences, biology, and anthropology. I chaired the latter effort, which we completed last winter. Concurrently, NMNH set in motion its own strategic planning effort, which was completed this fall. Of course we are all hoping these efforts produce new funds to go along with the new focus and new priorities.

But in fact, so far, funds for science continue to decline, except for fellowships, which we have managed to re-fund after two years of zero budgets. Secretary Small has made significant progress with his top priority, 'R&R,' but seems disinclined to repair the threadbare science effort, which suffered two new blows. NSF, which seemed ready to open its doors wide to SI proposals last spring, buckled under pressure from the university and oceanographic communities. The impasse continues, making mockery of the OMB's much-touted 'level playing field'!

The second blow was the sudden closure of the Smithsonian Institution Press, effective January 2005. SIP has been in financial trouble for some time, and two years ago **Don Fehr** was brought in to produce black ink. Don turned the press toward trade books, contracted Norton to market its books, and discontinued all but the most lucrative scholarly publications. Predictably, SIP still bled – unable to compete dollar-for-dollar with the publishing industry. Since then, we have been assured the *Contributions*

Series will continue to publish technical monographs under the "Smithsonian Institution Press" imprint; but whether this will adequately fulfill our publication needs remains to be seen. One hopes that the SI will come to its senses and realize that the Institution cannot fulfill its scholarly purpose without a press any more than we can fulfill our educational role without exhibits and collections. In the meantime, the *Handbook* has survived and the ASC continues to publish its *Contributions to Circumpolar Anthropology*.



Poster for the Looking Both Ways Exhibit. Mikhail Tikhanov painting of Alutiiq hunters (Scientific Research Museum of Russ. Academy of Arts, St. Pet.)

Here we have indeed made great progress and under **Igor Krupnik's** direction, have published several new books, including *Watching Ice and Weather Our Way*, and *From the Playgrounds of the Gods: the Life and Art of Bikky Sunazawa*, and this coming year will release Leonid Khlobystin's *Archaeology of Taimyr*, Bryan Hood's *Archaeology of Nain, Labrador*, and a volume of essays on *Northern Ethnographic Landscapes*.

In February I took **Cristián Samper** to visit the ASC offices in Anchorage, where he saw our Alaska programs in action. A museum training workshop organized by ASC and NMAI was underway and we received a briefing on the Anchorage Museum's exciting expansion plans. We also met with representatives of the University of Alaska (where Cristián gave a seminar on his conservation biology research) and the National Park Service. An exciting wintery flight to Seward brought us to the Sealife Center and an overflight of **Aron Crowell's** field research area. Hospitality provided by **Ann Fienup-Riordan** and many others made Cristián's second visit to Alaska exciting and memorable. His first had been years ago, in the balmy climes of a Juneau summer.

The Center's research programs continue to flourish in all corners of the North. In addition to Aron's Kenai Fjords project, ASC staff continued work in Western Alaska, Mongolia, Quebec, Labrador, and now Scandinavia. Igor continued his research on knowledge repatriation in the communities of Nome, Savoonga, and Gambell as well as editorial work on *Ethnographic Landscapes*. **Stephen Loring** had a productive community archaeology project with the Labrador Innu at Kamistastin, Labrador, and **Bill Fitzhugh** continued his fourth-year investigations of the archaeology of Quebec's Lower North Shore in the Gulf of St. Lawrence, and Bronze Age cultures of northern Mongolia, where he was joined by **Bruno Frohlich** and **Paula DePriest**. Our Mongolian studies were also augmented by **Bill Honeychurch's** field program in the Gobi, building on his post-doctoral SI fellowship research.

This year also brought **Noel Broadbent** onto the Center's staff with his NSF-sponsored archaeological study of Saami origins in northern Sweden. This exciting project promises to revolutionize the history of Swedish Saami, based on new fieldwork and historical analysis. Noel fills the void we have felt for years in coverage of Scandinavia and is a most welcome member of the team.

This year's special projects included the closure of the tour of *Looking Both Ways*, which was open at NMNH from January through September. With assistance from **Marianne Stenbaek**, the Danish Embassy, and the Greenland Home Rule government, we are planning a series of lectures, exhibits, and performances as part of a Greenland Culture and Arts Festival taking place May 20-22, 2005. In February, Bill and Igor organized and led a symposium at the 2004 AAAS exploring historical and contemporary issues of climatic change in the north as an activity of the interagency SEARCH program. Also linked to SEARCH is **Igor Krupnik's** and **Kat Rusk's** exhibit, *A Friend Acting Strangely*, an exhibition that will open in spring 2005 exploring the impacts of climate change on land, sea-ice, and people. In March the Mongolian entourage trekked to Pittsburgh where **Michael Rosenmeier** hosted a workshop on Mongolian studies, while this November **Stephen Loring** hosted the yearly student-oriented Arctic Research Seminar at the SI.

Plans for the construction of a new wing at the Anchorage Museum of History and Art are advancing rapidly, following a detailed design plan that has now been completed by

the British firm Chipperfield Associates assisted by **Aron Crowell**. The addition will provide the ASC with superb facilities for research, display, and collection storage for Smithsonian objects through the Alaska Collection Project. This year the ACP completes its final round of Alaska Native consultation visits, hosting Athabascan and Tlingit groups who identified interesting materials and provided new information on the collections. This sets up the second phase of the project which will involve object documentation, web development, and conservation, which will begin in 2005. The ACP project has already made important contributions in connecting SI collections with Native communities and has produced important new Native documentation for NMNH collections.

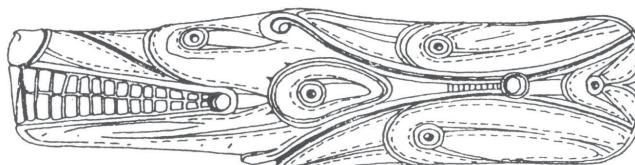
This year also brought us into closer contact with a number of individuals, communities, and institutions. Our growing association with Dartmouth College, with whom we are planning a special event honoring the 100<sup>th</sup> anniversary of Vilhjalmur Stefansson's first arctic expedition in 1907, and with Sterling College, which is collaborating with us on our Mongolian project and student exchanges, has been particularly gratifying, as is our long-standing relationship with the University of Alaska.

On a more personal note, I received the 2003 Secretary's Distinguished Research Lecture Award and entertained multitudes with "Down to Earth: An Archaeologist's Search for Circumpolar Connections." A great honor! And great fun, I might add, to have much of the Smithsonian staff as a captive audience for an hour of your life. Many thanks to **Jeffrey Stine** (NMAH), **Mindy Zeder**, and others who made this possible and so enjoyable! I also note here the recent arrival of another 'Fitzhugh' onto this orb – Larissa, born in Seattle to Ben and Laada, on October 6, 2004!

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## ASC ANCHORAGE

### LOOKING AHEAD TO 2009: ASC EXHIBITIONS AT AN EXPANDED ANCHORAGE MUSEUM

*By Aron Crowell*

Arctic Studies Center exhibitions, research, and public programs will be featured in a new wing of the Anchorage Museum of History and Art, scheduled to open in late 2009. Plans call for hundreds of Alaska Native objects from Smithsonian collections, selected and documented over four years through study visits to Washington with indigenous Elders and experts, to be displayed in 8000 square feet of galleries, visible storage areas, and a cultural resource center.

In March, the Anchorage Museum announced that full capital funding (\$75 M) had been raised for construction of the wing, which will also be home to new art galleries, café, shop, and the Museum's library and archives. Conceptual designs were presented to the public in September by **David Chipperfield** Architects (London) and exhibition designers **Ralph Applebaum** Associates (New York). Detailed plans for the new ASC facilities and exhibitions will evolve over the next two years through work with designers, an exhibition advisory panel, and museum staff in both Anchorage and Washington. Planning and fund raising efforts continue for object conservation, shipping, personnel, and other costs of the anticipated programs in Anchorage.

The new exhibitions and physical expansion are the outcome of a unique 10-year partnership between the National Museum of Natural History (NMNH) and the Anchorage Museum. This partnership has enabled the Arctic Studies Center to establish an active Alaska presence and to develop a wide range of collaborative projects with Alaska Native communities and organizations. Work with Alaska Native experts to document Smithsonian collections at NMNH and the National Museum of the American Indian (NMAI) in Washington (the Alaska Collections Project) was the first step toward creating the new exhibitions and a web site that will be launched in 2005. Funding for this phase was provided by the Rasmuson Foundation, Conoco



*Rendition of Main Entrance*



*Rendition of ASC Anchorage Museum gallery*

Phillips Alaska, National Park Service, and Museum Loan Network (MIT).

The broad concept of the new exhibitions is to emphasize the cultural diversity of Alaska, which is home to twenty Native languages, and to emphasize first-person voice and indigenous interpretation. A visitor who enters the main Smithsonian gallery (shown below in an artist's provisional rendering) will encounter Alaska's Native heritage through a world of beautifully displayed, handmade objects and the stories they exemplify. Elders' discussions about objects, recorded during the Alaska Collections Project, frequently move from specific information (how something was made and used) to broader values, beliefs, and history. Various media options are being considered for the gallery, including handheld audio/video players.

Entering the adjoining Cultural Resource Center, the visitor will find opportunities to learn more and to pursue special interests. Visible storage displays will hold series of objects such as boots and parkas from different cultural areas, inviting comparison and study. Media stations will offer access to oral, historical, and museum information, as well as links to archives and on-line exhibits. At the Center, Arctic Studies Center staff and museum docents will facilitate activities ranging from master artist classes to school visits, individual research, internships, fellowships, and lecture programs. A rotating loan program and continuing work with Elders and other visitors will allow knowledge of the collections to grow and for cooperative exhibit projects to be developed with Alaska Native museums and cultural centers.

### MUSEUM TRAINING WORKSHOP IN ANCHORAGE

*By Aron Crowell*

The National Museum of the American Indian (NMAI), Arctic Studies Center, Anchorage Museum of History and Art (AMHA), and Alaska State Council on the Arts (ASCA) joined resources and staff to host a five-day, hands-on workshop at the Anchorage Museum on the topic of caring for Alaska Native collections in small museums (January 12-16, 2004). Sixteen participants, most representing Alaska Native and Canadian First Nations museums and cultural centers, took part in seminars on museum policies and practices, object handling, shipping, registration, condition reporting, monitoring, management and long-term care. Special attention was given to Native perspectives on collections and to adapting museum practices to Native philosophies. NMAI and ASCA offered travel scholarships to assist in long distance travel from far-flung places: Anaktuvuk Pass, Cordova, Point Hope, Burwash Landing, Nome, Sitka, Port Graham, Hoonah, Fairbanks, South Naknek, and Kenai.

**Karen Cooper** and **Jill Norwood** (NMAI Community Services) took the lead in organizing the workshop as part of NMAI's national outreach program, with coordination and assistance from ASC and ASCA in making contacts across Alaska and western Canada. The Arctic Studies Center's Alaska regional office has worked with many different partners since 1994 to produce annual museum training opportunities in support of the region's growing network of community and tribal museums.

Guest faculty **Barbara Lucero Sands** (Museums Studies Program, Institute of American Indian Arts, Santa Fe)

presented many of the sessions. Special topics were given by **Scott Carrlee** (Conservator, Alaska State Museum), **Aron Crowell** (ASC), **Walter Van Horn** (Curator of Collections, AMHA), **Janelle Matz** (Assistant Curator of Collections, AMHA), **Kathleen Hertel** (Director, Museum Archives, AMHA), and **Saunders McNeill** (ASCA). Evaluations by participants were enthusiastic, mentioning that the information presented was practical, comprehensive, and useful, and that it was a great opportunity for networking with peers.

**Cristián Samper** (Director, National Museum of Natural History) and **William Fitzhugh** (Director, ASC) were guests at the workshop and at an evening reception hosted by the Anchorage Museum, where Dr. Samper presented a lecture on Smithsonian research and programs. Both were in Anchorage to review Arctic Studies Center activities in Alaska and welcomed the chance to meet representatives from so many cultural programs. **Patricia Wolf**, Director of the Anchorage Museum, welcomed the guests and participants.

Attending the workshop were: **Ada Ahgook** (Simon Paneak Memorial Museum), **LaRue Barnes** (Ilanka Cultural Center), **Sharla Blanche** (Alaska Native Heritage Center), **Terrence Booshu** (Uivvaq Heritage Project), **Angela Demma** (Alaska Native Heritage Center), **Mary Jane Johnson** (Kluane First Nation), **Robin Lovelace-Smith** (Carcorss/Tagish First Nation), **Denise Michels** (Kawerak, Inc.), **Elmenda Miller** (Southeast Alaska Indian Cultural Center), **Brandon Moonin** (Port Graham Village Council), **Mary Beth Moss** (Hoonah Heritage Museum), **Lillian Morris** (Gates of the Arctic National Park), **Mary Jane Nielsen** (Alaska Peninsula Corporation), **John Smelcer** (Chugachmiut), **Stephanie Stephens** (National Park Service), and **Dana Verrengia** (Kenai Visitors and Cultural Center).



*Athabascan Elders (l to r) Phillip Arrow, Trimble Gilbert, Eliza Jones and Judy Woods examine Deg Hit'an mask at the National Museum of Natural History.*

#### ALASKA COLLECTIONS PROJECT UPDATE

By Dawn Biddison

In May 2004, a group of Athabascan Elders **Eliza Jones** (Upper Koyukon), **Judy Woods** (Lower Koyukon), **Trimble Gilbert** (Gwich'in) and **Philip Arrow** (Deg Hit'an) traveled to the Smithsonian's National Museum of Natural History and National Museum of the American Indian to conduct research.

They worked with **Aron Crowell** (ASC Anchorage) to record multi-lingual information about Athabascan objects from the Alaskan collections. This research was conducted for the Alaska Collections Project (ACP)—a statewide research program conducted in collaboration with



*Chelsea Venechuk*

Alaska Native Elders and organizations. The ACP is funded by the Rasmuson Foundation, the National Park Service and Conoco Phillips Alaska. A group of Tlingit and Haida Elders will participate in the final museum consultation this spring. In addition to producing an educational web site and classroom materials for children, the Alaska Collections Project will result in the long-term loan of objects for exhibition at the Smithsonian Gallery planned for the Anchorage Museum of History and Art expansion and at Alaska Native museums.

Unangam (Aleut) Elders **Mary N. Bourdukofsky** and **Vlass Shabolin**—both originally from St. Paul in the Pribilof Islands—spent a week in September at the ASC Anchorage sharing their cultural knowledge as translators of information gathered on their research trip to the Smithsonian in April 2003. These Elders, along with **Daria Dirks** and **Maria Turnpaugh**, worked with museum staff in April of 2003 to record information about Unangam objects at the Smithsonian. Other ACP translators include **Frances Charles** (Iñupiaq, from Unalakleet), **Vera Kaneshiro** (St. Lawrence Island Yupik, originally from Gambell), **Martha Aiken** (Iñupiaq, from Barrow), **Beth Leonard** (Deg Hit'an, from Fairbanks) and **Kathy "Hishinali" Sikorski** (Gwich'in, from Fairbanks). **Veronica Kaganak** (Yup'ik, originally from Bethel) and **Marilyn Koezuna-Irelan** (Iñupiaq, from Nome) are currently translating materials from museum consultations with Yup'ik and Seward Peninsula Iñupiaq Elders.

At ASC Anchorage, **Chelsea Venechuk** (originally from Healy) and **Nadia Jackinsky-Horrell** (originally from Homer, with family ties to Ninilchik) also contributed to the Project. From February to July, Chelsea diligently worked on the arduous task of transcribing ninety-three hours of museum consultations with Alaska Native Elders. She has also worked as a transcriber for Alaska Department of Fish and Game. As a subsistence and cultural resources technician for the Denali National Park and Preserve, Chelsea conducted ethnographic fieldwork, administered subsistence-use regulations and gave public presentations. This summer Nadia examined archival film footage from the Iñupiaq and

St. Lawrence Island Yupik regions and added to an inventory of footage descriptions. Nadia will return to work on the project from February to May of 2005 through an internship funded by the CIRI Foundation (Cook Inlet Regional Alaska Native Corporation) and by the National Park Service's Beringian Heritage Program.



*Nadia Jackinsky-Horrell*

## ACP RESEARCHER DAWN D. BIDDISON

**Dawn Biddison** is the Alaska Collections Project researcher at the Arctic Studies Center's (ACS) office in Anchorage. In addition to providing project coordination and administrative support, Dawn works with translators on multi-lingual interviews with Alaska Native collaborators and edits transcriptions. This interview material along with historical research and museum information is the basis for her work on a comprehensive database of information on objects to be included in an ASC web site and exhibit at the expanded Anchorage Museum of History and Art. Dawn also assists in education and outreach related to the Alaska Collections Project by supervising interns, writing articles and presenting at conferences.

Dawn's interest in anthropology began as an undergraduate at Columbia University and University College London where she pursued a cross-cultural emphasis to her study of psychology. Between jobs ranging from drug abuse research in Washington State jails to cooking in the Alaska bush and Antarctica, she traveled extensively in North, Central and South America. Her time with indigenous peoples, along with time spent at museums and remote archaeology sites, led her interest back to anthropology and to dissemination through museum work. Dawn completed her Masters in Anthropology at the University of Alaska Fairbanks while working at its UA Museum in collections, in exhibits and as a guest curator. While conducting fieldwork for her thesis on contemporary Alaska Native art, she was an intern on the Alaska Collections Project, which led to a job opportunity upon graduation. Calling Alaska her home for over a decade, Dawn looks forward to continued collaborative work that serves Alaska's diverse communities and to developing her on-the-job work with Alaska Native languages into formal university study.



*Dawn Biddison*

## KENAI FJORDS ORAL HISTORY AND ARCHAEOLOGY PROJECT, 2004

*By Aron Crowell*

The Alaska office of the Arctic Studies Center carried out a third season of archaeological fieldwork this summer for the Kenai Fjords Oral History and Archaeology Project. Almost five weeks of strangely sunny weather in Kenai Fjords National Park (normally one of the雨iest areas of southern Alaska) made for a comfortable camp in Aialik Bay and allowed rapid progress with research into the region's human and climatic history. A changing team of 20 students, researchers, and community volunteers carried out excavations and paleoenvironmental studies under my direction, in cooperation with the National Park Service, Pratt Museum, and



*Excavations at the Denton Site.*

the Cook Inlet villages of Nanwalek, Port Graham, and Seldovia. **Dr. David Yesner** (University of Alaska Anchorage) joined the project in the field and laboratory as faunal analyst, and **Dr. Owen Mason** (Geoarch Alaska) conducted geomorphological research at the Bear Cove site, a precontact village (~A.D. 1000–1400) that was excavated in 2002.

The historic Denton Site, a hunting camp that was occupied as early as the 1860s and perhaps intermittently into the early 20<sup>th</sup> century, was the primary focus of this year's work. The Denton Site represents the last period of outer Kenai coast occupation by Alutiiq families whose descendants now live in the three cooperating Cook Inlet villages. The old camp is well remembered in family traditions, creating the opportunity to use both oral and archaeological data to reconstruct a period when the Alutiiq population was transitioning from Russian colonial rule to the new American capitalist trade system. Dramatic changes in material life are evident in artifacts and features at the site. The houses are log cabins rather than traditional semi-subterranean dwellings. Buttons, buckles, and shoes indicate the switch from fur clothing to garments sold at Alaska Commercial Company trading posts, and firearms (muskets and Civil War era rifles) have by this date largely replaced the arrows, harpoons, and seal darts found at older settlements. Subsistence activities at the site, as documented by faunal remains and oral history, included winter fur trapping, black bear hunting, fishing, and the spring/summer harvest of harbor seals and Steller sea lions.

In climatic terms, the Denton Site was occupied during a period of rapid warming at the end of the Little Ice Age (or LIA, ~A.D. 1300–1900). Preliminary comparisons to the nearby Early Contact Village (occupied very briefly during the period ~A.D. 1790–1810) suggest that important changes were occurring in the marine ecosystem. Residents of the older Early Contact Site experienced one of the very coldest periods of the LIA, as shown by tree-ring studies, but one that was apparently very productive for sea mammals (harbor seal, harbor porpoise, sea lion), seabirds, and certain fish (e.g., Pacific cod). Clams, cockles and other shellfish at the Early Contact Site are much larger than any found in the area today. In relative abundance and size, animal bones and shell at the late 19<sup>th</sup>/early 20<sup>th</sup> century Denton Site appear to reflect more modern conditions.

Detailed comparison of the well-preserved faunal remains from both sites is underway and will continue this winter at the Arctic Studies Center in Anchorage, with funding from the Wenner-Gren Foundation and the National Park Service. A

\$25,000 Wenner-Gren Individual Research Grant (to Aron Crowell, 2005) will allow geochemical analysis of oxygen and carbon isotopes in fish otoliths to track late LIA water temperatures and ocean productivity. The grant will also fund a regional GIS analysis of subsistence resources and settlement patterns, as well as "bone workshops" in Nanwalek and Port Graham where faunal remains from the sites will be discussed with Alutiiq subsistence hunters.

**Aron Crowell, David Yesner, and Owen Mason** presented research papers on the Kenai Fjords project at

several venues, including the 2004 Arctic Conference at the National Museum of Natural History, organized this year by the Arctic Studies Center. Crowell gave an invited lecture about the project at the Quaternary Research Center (University of Washington, Seattle) and continued a series of public presentations to schools, tribal councils, and general audiences at Nanwalek, Port Graham, Seldovia, and Homer.

From the beginning, the Kenai Fjords project has benefited from the support of the National Park Service and its Ocean Alaska Science and Learning Center program, directed by **Dr. Peter Armato**. Again this year, the Pratt Museum in Homer partnered with the project through its high school intern program, which allowed four Alutiiq students to participate in both the rigors and fun of an archaeological field camp.

Many thanks to other members of this year's field team: **Mark Luttrell** (field coordinator, Seward), **Gale Parsons** (Pratt Museum education director), **Nicole Tozzi** (University of Alaska, Fairbanks), **Rita Eagle** (University of Alaska, Anchorage), **Christy Baez** (University of Alaska, Anchorage), **Salena Bias** (University of Alaska, Fairbanks), **Alicia Wallen** (University of Alaska, Fairbanks), **Nadia Jackinsky-Horrell** (George Washington University), **David Crowell** (Eastman School), **Ian Fry** (Eastman School), **Cody Strathe** (Alaska SeaLife Center), **Tim Johnson** (Seward), **Connie Hedrick** (Seward) and high school interns **Katrina Dupree** (Seward), **Stacy Hetrick**

(Nanwalek), **Kristine Smith** (Port Graham), and **Michelle Meganack** (Port Graham).

Dartmouth College intern **Zachary Strong** spent his spring term assisting the project in the Arctic Studies Center archaeology lab in Anchorage, where he cataloged thousands of animal bones and

helped to produce an analytical database for the samples. University of Alaska Anchorage graduate student **Rita Eagle** is preparing her master's thesis on the glass trade bead assemblages from the Aialik Bay sites. **Nicole Tozzi** conducted magnetometer surveys of the Denton and Early Contact Villages sites and is writing her M.A. thesis on the Denton artifacts for the University of Alaska, Fairbanks. UAA students directed by **Dr. Douglas Veltre** (Department of Anthropology, UAA) are assisting with metal conservation, computer mapping, and other projects.



*Interns Michelle Meganack and Kristine Smith catch a rockfish.*



*Aron Crowell at Aialik Glacier, June 2004.*

## CRISTIÁN SAMPER VISITS ALASKA

By Bill Fitzhugh

NMNH Director, **Cristián Samper**, visited Alaska last January with **Bill Fitzhugh** to become acquainted first-hand with the ASC Alaska office and its programs and partners. **Aron Crowell** arranged an exciting three-day program of tours and meetings that began with a delicious dinner for ASC Advisory Board members at **Anne Fienup-Riordan's** home in the hills above Anchorage and ended with a visit to Juneau, where Samper once conducted biological studies years ago, in a very different season of the year.

Aron organized a flight to Seward for our first day's experience. Before leaving we participated in a museum studies workshop that was taking place at the Anchorage Museum, where members of regional museums were learning exhibit and conservation techniques. Before long we were flying over the Kenai Mountains and its spectacular glaciers, swooping down over Aron's Kenai field site, and landing on a VERY windy and frigid Seward airstrip. Here we were hosted by the Seward Marine Science Center, which has been working closely with Aron's Kenai Fjords archaeology and oral history project. That evening, back in Anchorage, Cristián hosted a dinner where he met some of our funding and corporate partners.

Our second day was devoted to discussions with **Pat Wolf**, Director of the Anchorage Museum, and members of various committees overseeing architectural and exhibit planning for the AMHA museum expansion. This provided Cristián with a clear idea of the huge scale of this project and the importance of SI collections and staff assistance, and he reaffirmed the Smithsonian's commitment, based on our joint MOU, in providing artifacts and expertise to meet these goals. Lunch-time brought us to the University of Alaska Anchorage campus where Cristián had been invited by UUA Chancellor and SI National Board member **Susan Ruddy**, to lecture on his conservation biology work in the tropical forests of Colombia.

For our final day we shifted to Juneau, where **Rosita Worl** organized meetings, presentations, and a sumptuous Tlingit-style feast sponsored by SeaAlaska Heritage Foundation. We arrived in a mini-blizzard, but by mid-day the sun was out, snow was melting, and we felt like we were in another land. And we were! Draped in magical Tlingit gift blankets, it was easy to imagine the SI playing an ever-larger role in Alaskan research, cultural affairs, and education. The trick is how to make it happen. Of course we all are hoping that the memories, the new friends, and the blankets will help ensure progress. It's not everyday that Alaska gets to capture (even if only for three days) a tropical biologist director of the NMNH.

*Thanks to Aron, Anne, Pat, Rosita, and everyone else who helped make Cristián's visit so enjoyable and fruitful.*

## ASC ALASKA BERGy BITS

### RESEARCH PROPOSALS

Successful research proposals were made by the Alaska Office of the Arctic Studies Center to the Wenner-Gren Foundation (\$25,000 for *Little Ice Age Cultural Adaptations to an Unstable Maritime Environment in the Gulf of Alaska*); National Park Service Shared Beringian Heritage Program (\$132,945 for *Indigenous Interpretation and Access to Beringian Collections at the*

*Smithsonian Institution), and the National Park Service Ocean Alaska Science and Learning Center (\$45,000 for the Kenai Fjords Oral History and Archaeology Project).*

### LOOKING BOTH WAYS

The exhibition *Looking Both Ways: Heritage and Identity of the Alutiiq People*, a collaborative project of the Arctic Studies Center and Alutiiq Museum in Kodiak, finished its three-year tour at the National Museum of Natural History. *Looking Both Ways* and its catalog (edited by **Aron L. Crowell**, **Amy F. Steffian**, and **Gordon Pullar**, University of Alaska Press, 2001) were reviewed in both academic and popular publications. In a feature article published by *Current Anthropology* ("Looking Several Ways: Anthropology and Native Heritage in Alaska", Vol. 45(1):5-30) **James Clifford** (University of California, Santa Cruz) explored the Alaskan context of the project and its implications for contemporary anthropology. He appreciated its exploration of contemporary Alaska Native identity through multiple sources and perspectives, writing that "Perhaps the most striking feature of *Looking Both Ways* is its multivocality." In *Nugguam*, the Quinault Nation newsletter published in Taholah, Washington, reviewer **Gene Woodrick** wrote, "When will the Quinault people have such a book about themselves?"

### TRADITIONAL KNOWLEDGE FROM SIBERIA

During the annual Beringian Heritage Conference in Anchorage (October 2004), a group of representatives from indigenous organizations in Chukotka met with ASC Alaska Region Director **Aron Crowell** at the Anchorage Museum to discuss traditional clothing and other objects from their region. The group examined photographs of Smithsonian collections of the National Museum of Natural History and National Museum of the American Indian, and also looked at pieces in the Anchorage Museum collection. The discussions were a first step toward bringing traditional knowledge from Siberian peoples into an expanded Alaska Collections Project. The visitors included **Edvard Zdor** (Chukotka Association of Traditional Marine Mammal Hunters), **Gennady Inenkuwas** (Whaling Committee ChaZTO), **Valdimir Etylin** (Russian Association of Indigenous Peoples of the North), **Oleg Etylin** (Chukotka Union of Reindeer Herders), **Vera Tymneraskova** (Chukotka Native Information Center), and **Nikolai Etyne** (Bering Bridge Association). **Andrew Crow** and **John Tichotsky** of the Alaska Chukotka Development project helped to organize the event. Future consultations are planned with funding from the National Park Service's Shared Beringian Heritage Program.

### ALASKAN AAM PANEL

ASC Alaska Region Director **Aron Crowell** organized a double panel session for the American Association of Museums 2004 annual meeting in New Orleans entitled "Alaskan Connections: Cultural Heritage for Local and Global Audiences." Presenters included **Sven Haakanson, Jr.** (Alutiiq Museum), **Terry Dickey** (University of Alaska Museum), **Patricia Partnow** (Partnow Consulting), **Julie Hollowell** (Princeton University Art Museum), and **Suzi Jones** (Anchorage Museum). The session was sponsored by the AAM, ICOM, and the AAM Native American and Museum Collaboration Professional Interest Committee.

## EXHIBITIONS

### INUIT ART: A PORTAL INTO THE MAGIC OF THE CANADIAN ARCTIC

*By Judith Varney Burch and Stephen Loring (assisted by Liu Zengye, Canadian Embassy, Peking).*



Judith Varney Burch

Washington D.C. is a political town, a place where the vestiges of State and government, and the architecture of power and prestige dominate the urban landscape: as readily apparent as monuments and landmark buildings and as subtle as the fleet of diplomat-plated limousines and the embassies that are scattered across the city. The embassy that is closest to the Smithsonian's ASC, both physically and conceptually, is the Canadian Embassy on Pennsylvania Avenue. Gracing the front of the Embassy is **Bill Reid's** magnificent cast bronze sculpture –*Spirit of Haida Gwaii*—arguably the finest outdoor sculpture in a city renowned for its sculpture gardens and statues. Since its inception, the Arctic Studies Center has enjoyed a close working relationship with the Canadian Embassy with whom we have co-curated exhibitions, shared lecture and film programs, and hosted visiting delegations of Canadian Inuit and First Nations representatives. Canada, more so than any other circumpolar country, has merged its identity with a recognition and celebration of its indigenous "First Nations" communities. One can see the depth to which the official Canadian persona has embraced a northern identity in the support and the promotion of Canadian Inuit art at all governmental levels. It is not uncommon, when gifts of state are needed, for Canadian officials to present Inuit stone carvings as a uniquely Canadian symbolic gift, and the *inuksuit* — those enigmatic human-shaped cairns of stones that are scattered across the arctic — have become as much a symbol of Canada as the Maple Leaf.

In 1992 **Stephen Loring** curated an exhibition of Inuit stone sculpture from the Smithsonian collections at the Canadian Embassy. *Northern Spirits - Selected Works of Inuit Art* was a showcase for the **Joseph Hirshhorn** collection of Inuit art, much of it derived from the early 1960's from the heady early period of "modern" Inuit art when the work and the artists were just beginning to be recognized. The exhibition grew out of the interest and enthusiasm of **Curtis Barlow**, the Embassy's Counsellor of Cultural Affairs. To augment the exhibition of early Inuit stone carvings Barlow arranged for **Judith Varney Burch** of Richmond, Virginia to display a number of Inuit cloth wall-hangings from

Baker Lake. The pairing of the robust stone sculptures in their display cases and pedestals with the bright cloth wall-hangings made for a fabulous emersion into the world of Canadian Inuit artists that caught many visitors by surprise. The exhibit also marked the beginning of what has proved to be a long-lasting, close working relationship between the Arctic Studies Center and Judy Burch.

At the time of the Embassy exhibit Judy had already enjoyed a long collaborative relation with the Canadian Embassy and following upon the ASC exhibit we subsequently established a cooperative relationship based on our shared interests in the Canadian Arctic, and in particular with Inuit artists. Judy is very much a pivotal figure in the Arctic Studies Center family of colleagues and we have asked her to comment on her life and interest in Inuit Art and to prepare a brief account of her recent, and remarkable, journeys on behalf of Canadian Inuit Art.

**Judy writes:** My experience with Inuit art began in Nova Scotia 25 years ago. **Maria von Finckenstein**, Inuit Art curator at The Museum of Civilization in Ottawa, was head of the Inuit art section of the Bureau of Indian and Northern Affairs. I noted to Maria that the art seemed to surge from Inuit people's relationships with land. Of course, she said there is only one way to understand the power of this connection for Inuit people ... to go North. Maria helped me submit a grant and three months later I was on a six week study and adventure in the Arctic.

Early experiences had attracted me to people at society's edges – a childhood in a small Illinois farm town, a Sociology major at Duke University, and my first career in community service at the YWCA. Later, while raising children, I connected to fine art as a powerful source of cultural expression and reflection through my years of involvement with museums, including The Delaware Art Center, Winterthur and The Virginia Museum of Fine Arts.

On my first trip North I went hunting with men at the floe edge. I held long conversations (often through interpreters) with mothers holding young babies. I discussed beliefs and life with anyone willing. While in the North I traveled with photographs of Inuit art that helped to open doors and start conversations.

I have since seized every opportunity to bring artists South. The Virginia Museum of Fine Arts interviewed and filmed visiting artists. Artists whom I have invited to exhibit in the United States, include **Kananginak Pootoogook**, **Pitaloosie Saila**, **Germaine Arnaktauyok**, and **Bill Nasogaluak**. On one occasion, 400 guests at the University of Richmond were enthralled by throat singers and a drum dancer. Another event showcased tapestry weavers from Pangnirtung, giving them a chance to exhibit their work internationally and visit the weaving department at Virginia Commonwealth University.

One memorable moment occurred during a visit by **Kenojuak Ashevak** and **Jimmy Manning** to our home. They got into a disagreement in Inuktitut in the midst of the dinner party in their honor. When I asked Jimmy what was troubling him, he said Kenojuak was sure they were eating polar bear, but

Jimmy was sure it was grizzly! Our plain old pot roast had never risen to such heights!

At the University of Virginia's Art Museum, we introduced Cape Dorset prints, Pangnirtung tapestries and sculpture by Inuit artists whose works are cherished throughout the world. We held a symposium at UVA involving **Bill Fitzhugh**, **Norman Hallendy** and **Stephen Loring**.

Over time, I was asked to curate Inuit art events at the Canadian Embassy in Washington, D.C. Through Embassy exhibitions I grew to know **Stephen Loring** and **Bill Fitzhugh**. Building on our relationship, I was invited to speak at the Smithsonian on April 1, 1999, during the National Museum of Natural History/Canadian Embassy celebration of Nunavut. Through the ASC I also was invited to serve as a guest lecturer on the Smithsonian Associates Travel tour of the Eastern Arctic on the ship *LeLevant*. We continued this program the next year on the Russian ice breaker *Akademik Joffe* on the western coast of Greenland and Baffin Island.

I am delighted to have assembled several special collections of Inuit art over the past 25 years. Recently, two of these collections have been traveling between museums internationally.

One body of Inuit work, a collection of prints by Jessie Oonark, can be seen at museums under the title "Power of Thought." A large number of Jessie **Oonark's** prints (40) are assembled in a catalogued exhibition that has traveled in Canada and throughout the United States, including venues at Bowdoin College in

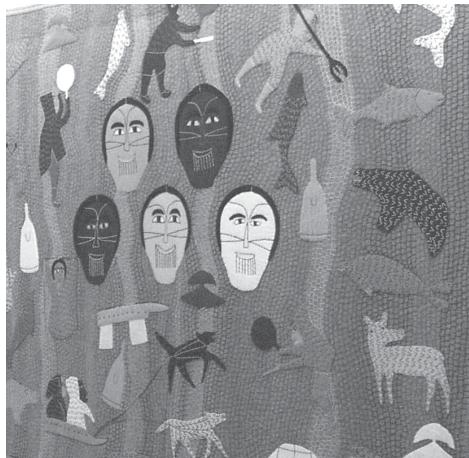
Brunswick, Maine, Kresge Art Museum in Michigan, Utah Museum of Fine Art and the Fowler Museum of Culture and Art at UCLA.

Another special collection is now catalogued in Spanish, Japanese, Korean, and Chinese. Baker Lake textiles are powerful statements of Inuit culture and imagination, as creative as any works of stone or paper. An exhibition of these textiles under the caption "Culture on Cloth" is traveling currently among museums around the world. The exhibition opened at the Canadian Embassy in Washington.

The Baker Lake Wall Hanging collection has been exhibited at the following venues: The Alhondigo – Guanajauto, Mexico, Oct. 2002; Obispado Museum – Monterrey, Mexico, Feb. 2003; Museum of Anthropology – Mexico City, May 2003; Echigo Tsumarii Festival- Niigata Japan, July 2003; Keumsan Gallery -Seoul, Korea, Oct. 2003; Tokyo Gas and Power- Tokyo, April 2004; Beijing Capital Library – Beijing, Nov. 2004; Nationalities Museum – Kunming, China, Nov. 2004.

According to the Canadian Embassy in China, this was the first exhibition of Canadian aboriginal art in the Chinese capital. Nearly seven thousand residents attended it though held after the Chinese national holiday. As of today, Canada's Department of Foreign Affairs has expressed interest in sending the exhibition throughout the Caribbean, Central and South America.

The special collections described above as well as individual pieces for purchase can be accessed by our galleries in Canada or the United States and at [www.arcticinuitart.com](http://www.arcticinuitart.com).



Wall-hanging by Jessie Oonark

*An abstracted portion of the “official report” of Judy’s Chinese tour follows:*

On October 12, Canada’s Ambassador to the Peoples Republic of China, **Joseph Caron** opened the exhibition with VIPs from Chinese government and key cultural and arts institutions. Along with national flags, the territorial flag of Nunavut was displayed in the exhibition hall. A CD of aboriginal throat singers resounded in the exhibition hall, while a large screen projected a documentary film on Inuit cultural and daily life. To reinforce China-Canadian values and our long-standing commitment for a dynamic, multi-cultural and innovative society with strong people-to-people ties, BEIJING successfully invited a wide spectrum of local contacts and VIPs (government, business, academic, and arts & culture) to attend the opening ceremony including senior officials from the Ministry of Culture, the State Ethnic Affairs Commission, presidents from universities and colleges, curators, influential Chinese cultural organizations, and representatives from the Central Committee of Communist Party of China. Following the inauguration **Judith Varney Burch** gave a lecture at the library.

Ms. Varney Burch delivered two lectures on aboriginal arts - “Art as the Eye of a Culture” at the library and the Central University of Nationality. In total over two hundred people attended these lectures. During her presentation, she introduced the Canadian Inuit people and their art, and explained how the aboriginal women made their art and the significance of the symbols to Inuit people. At the Central University of Nationalities, where the student body has a high percentage of Chinese ethnic minorities, the Q and A session was dominated by enquiries about the current status of Canada’s aboriginal people. The Canadian curator noted in her replies that the Canadian government has provided great support to the Inuit people and other aboriginal peoples but also noted the history of government policies and programs. She candidly remarked that Canada’s treatment of its aboriginal peoples is not without controversy, our message being that others can learn from our mistakes, we are not perfect.

The roundtable discussion at the Chinese Academy of Social Sciences (CASS) was lively, as the Chinese scholars presented at the meeting were all scholars engaged in ethnological and anthropological studies. They exchanged views regarding aboriginal peoples and introduced the status of ethnic people in China. One professor who specialises in shamanism studies remarked that the beliefs of Canadian Inuit people are similar to the shamanism religion which is respected among some Chinese ethnic peoples.

#### **INUVALUIT EXHIBIT: ACROSS TIME AND TUNDRA**

*By David Morrison, Director, Archaeology and History, Canadian Museum of Civilization, and Stephen Loring*

*Across Time and Tundra: the Inuvialuit of the Western Arctic* was a major exhibition curated by **David Morrison** that was on display all last year at the Canadian Museum of Civilization. The Inuvialuit of the Western Arctic have a fascinating history and rich culture. Morrison’s groundbreaking exhibition has unearthed forgotten photographs, documents, and artifacts that provide a new and inspiring perspective on the Inuit of the Mackenzie River Delta. For hundreds of years, the Inuvialuit enjoyed what was probably the richest and most secure lifestyle of any aboriginal

group in Canada’s North. That changed with the arrival of Europeans, and especially the American Pacific whaling fleet, which began operating in western Canadian Arctic waters in 1890. The whalers brought prosperity through wage labour and inexpensive trade goods. However, they also brought disaster in the form of infectious diseases. The Inuvialuit population declined drastically from about 2,500 people in 1850 to about 150 in 1910. It was only the “immigration” of hundreds of Alaskan Inuit and their incorporation into Inuvialuit society that ensured their survival. For the Inuvialuit, the twentieth century was one of recurring cycles of boom and bust. After the collapse of the whaling industry, many turned to intensive fur trapping to support themselves and their families. But by 1960, trapping no longer provided a reliable source of income. The next boom period was the 1970s. The Inuvialuit benefited from the hundreds of jobs created by the oil and gas industry, only to see these disappear by the end of the decade. But the Inuvialuit have persevered. In 1984, they signed a comprehensive land claim with the federal government and they are currently negotiating a self-government agreement.

The CMC exhibition team — David Morrison (curator), **Jennifer Elliott** (interpretive planner) and **Caroline Dromaguet** (coordinator) — worked closely with the Inuvialuit community to produce *Across Time and Tundra*, which opened in Ottawa in November 2003. The exhibition featured almost 200 artifacts — mostly from the CMC, the Smithsonian, and the McCord Museum — and about 120 photographs, historical drawings and contemporary art prints. The exhibition’s dynamic interactive feature included a dance studio where visitors could practice traditional Inuvialuit drum dancing alongside Inuvialuit dancers on video.

*Across Time and Tundra*, both the exhibit and the volume of the same name, were years in the planning, and David is to be congratulated for his determination to overcome Smithsonian bureaucracy and collection-loan moratoriums to bring his vision of a celebration of Inuvialuit history and culture to fruition. The Smithsonian houses perhaps the earliest and largest Inuvialuit ethnology collection, materials acquired by a Hudson’s Bay Company clerk, Roderick MacFarlane, who was stationed at Fort Anderson in the early-1860’s. Artifacts that had been collected by MacFarlane were prominently featured in the exhibit. Unfortunately loan fees and escalating conservation costs, a reality of modern life as Smithsonian resources are curtailed and stretched, meant that some of the selected items could not be included. The Inuvialuit exhibit bore the brunt of these new restrictive measures.

As is frequently the case, the ASC staff finds itself benefiting from information and insight provided by curators from borrowing institutions. Thanks to David Morrison’s reflections on Inuvialuit culture and the history of Inuit-European relations, the Hudson’s Bay Company, and the questionable character of the French missionary Emile Petitot, we have learned much more about our collections. *Quyannini*.

#### **ACROSS TIME AND TUNDRA**



**"BASQUE 1000" EXHIBITION CONSIDERED**

By William W. Fitzhugh

With the Columbus Quincentennial in 1992 and the celebration in 2000 of Viking discoveries in eastern Canada, North Americans are better informed about the early history of the New World. By now, 'Columbus' and 'Vikings' have taken their place alongside other great New World discovery and settlement ventures like Jamestown, Plimouth, St. Augustine, and New Amsterdam (New York). But just try asking Smithsonian visitors – who include many international tourists – "Who are the Basques and what did they do in America?" and you see confusion and befuddled stares. "Basques? Never heard of them."

Apparently, other than Canadians, who have been hearing about Basque whalers in Labrador since the 1980s – less is known about them today than was known about Vikings in the 1990s. Surveys then showed that all Americans knew of the Minnesota Viking football team and most had heard of the Vikings as pillagers of Europe. We asked similar questions about the native Ainu people of northern Japan before we exhibited *Ainu – Spirit of a Northern People* and found the response similar to our inquiry about the Basque. The difference is that the Ainu are not known to have reached the shores of North America, whereas the Basques established the first viable economy in North American products fifty years before the founding of Jamestown and Plimouth by sending scores of whalers and traders yearly to Newfoundland and Labrador between 1530 and 1620.

How did a small isolated region and its people, speaking a language unlike any other tongue and lacking armies, a navy, and a national government become master ship-builders, skilled mariners, and Europe's first accomplished whalers? How did they successfully explore northeastern North America and corner the European market for whale oil for more than half a century, competing with large European powers like Spain, France, Holland, and England? How did they interact with America's Native peoples? What happened to cause their retreat from the New World? And finally, what has become of them since then?

**Basque Discoveries in Canada**

Knowledge of Basque voyages to the Canadian Maritimes was almost unknown to historians until **Selma Huxley** Barkham's work in the Spanish Basque archives in the 1960s-80s produced evidence of a remarkable enterprise gleaned from local city financial records and court documents (Bélanger 1971; Barkham 1977, 1978, 1980, 1984; Huxley 1988). Part of the reason we know so little about the Basques is because their overseas ventures were eclipsed by the Dutch and English in the early 1600s, and subsequent political domination by the French and Spanish left the Basque without a strong voice to promote their own history. While maintaining their culture and identity as ethnically distinct farmers, fishermen, and small businessmen, the

legacy of their New World whaling enterprise and their far-flung diaspora remained hidden for almost four centuries.

Barkham's discoveries were soon explored on the ground by Canadian archaeologists **Walter Kenyon** and **James Tuck**, who immediately recognized the significance of huge heaps of red clay roof tiles at whaling stations along the shores of southern

Labrador. Along with tiles, archaeologists found 16<sup>th</sup> C. ceramics and glass, iron harpoons, blubber furnaces, and workshops; and when archival reports of lost ships were found, Parks Canada divers directed by **Robert Grenier** discovered vessels including what may be the wreck of the *San Juan*, which sank with 1000 barrels of oil in Red Bay in a violent storm in 1565 just as she was to depart for Spain. The discoveries at Red Bay and its cemetery containing the remains of scores of whalers provide a detailed view of Basque material culture, people, and their whaling industry as it was prosecuted during the last half of the 16<sup>th</sup> Century (Tuck and Grenier 1989). Surveys by Canadian and Basque archaeologists along the adjacent coasts from Chateau in Labrador to Middle Bay on the Quebec Lower North Shore have revealed tiles and furnaces that marked other Basque stations (Azkarate et al. 1992; Niellon and McGain 1987; Lalande 1989), but few sites other than Red Bay have been investigated in detail.

During the last half of the 16<sup>th</sup> C. Basque whaling activities expanded westward into the Gulf of St. Lawrence, where whale blubber ovens have been found

in the Mingan Islands (Drouin 1988), at the mouth of the Saguenay River at Tadoussac, and across the Gulf at Iles aux Basques (Auger et al. 1992). In 2001 while surveying for archaeological sites between Mingan and Blanc Sablon on the Lower North Shore our Smithsonian archaeological team found two Basque sites, one at Petit Mécatina near Harrington Harbor and another at Boulet Harbor between Mutton Bay and La Tabatiere. Four short seasons of test excavations at Mécatina in 2001-4 have produced especially interesting results (Fitzhugh 2001, 2002; Fitzhugh and Sharp 2003, 2004).

While the presence of Basque sites has been known in other areas of the Gulf and St. Lawrence estuary, Mécatina is unusual for containing such articles as clay pipes and glass trade beads - but most unusual are presence of Inuit soapstone blubber lamp and cooking pot fragments that indicate contact with Inuit (Eskimo) people – a feature of Basque activity heretofore absent from archival documents and archaeological evidence. We have also discovered a rich underwater midden containing roof tiles and ceramic storage vessels, whale bones, ship timbers, and other materials. Our research has now shown conclusively that Petit Mécatina dates to ca. 1680-1730, a century later than the Basque whaling sites previously known from archaeological and historical studies in this region. This probably explains the absence of blubber furnaces or other signs of whaling activities, presumably because whales had been over-hunted and Basque activities had shifted to fishing, sealing, and fur-trading (Turgeon n.d.).

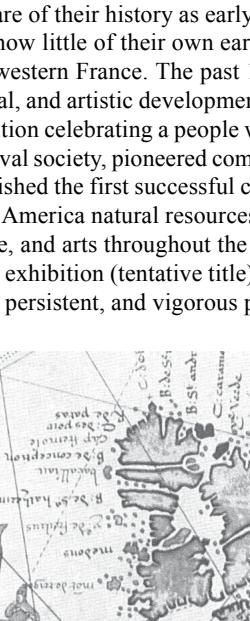


*Painting of a Basque Whaler by Richard Schlect, courtesy of the National Geographic Society*

The Basque ability to weather changing fortunes while continuing to maintain their ethnic identity, language, and customs has enabled this small ethnic group to adapt and persist over hundreds of years, despite social and political pressure for assimilation. This unique Basque experience – in addition to their ancient culture and language, whose origin is unknown and is unrelated to any other modern European language – distinguishes Basques from Spaniards and French, and from American societies where many Basque live today. Basque culture has also placed special emphasis on literature and arts. Their literature, poetry, dance, theater, and architecture have received world-wide recognition that is most dramatically symbolized by the presence of the strikingly beautiful Bilbao Guggenheim Museum. But Americans who have never been to Basque Country are most likely to meet Basques as dazzling cooks and restaurateurs. Tucked into grazing lands along the front range of the Rockies and found elsewhere in small communities in the United States and Canada, the Basque diaspora is surprisingly extensive, a result of hundreds of years of pioneering settlement in unsettled fringes of the Americas wherever sheep-herding was possible.

Basques, like Scandinavians, have been apart of the American landscape and population since the early 1800s, and even earlier. Unlike Scandinavians, Basque people did not settle in large numbers in large blocks of territory as Scandinavians did in

the northern Mid-West, and because their numbers were not large, they have received little recognition for their history and contributions. Most Basques, like North Americans generally, are unaware of their history as early American explorers and whalers and know little of their own early history in northern Spain and southwestern France. The past 1000 years of Basque historical, cultural, and artistic development deserves a major museum exhibition celebrating a people who created a rich and vibrant medieval society, pioneered commercial whaling and trade, established the first successful commercial exploitation of northern North America natural resources, and later spread Basque talents, culture, and arts throughout the world. The theme of a "Basque 1000" exhibition (tentative title) commemorates the successes of a small, persistent, and vigorous people to a wide audience and at the same time would present new scholarship that would help reinforce Basque ethnic heritage and pride and reconnect the far-flung Basque diaspora to their original homelands. A similar motive lay behind production of the Smithsonian's "Viking" exhibition, which had a major impact on re-uniting Scandinavian-Americans with their history in North America and Europe.

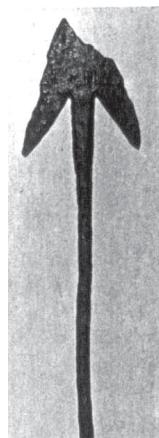


“Basque 1000” revives a project that we explored in the early 1990s when the ASC joined with **Robert McNulty’s** Partners for Liveable Places (a DC-based non-profit dedicated to improving the cultural life of cities) to help organize a

Basque exhibition. In that Quincentennial era, what seemed called for was an exhibit featuring a different, northern, version of 'discovery' unknown to the American public resulting from archival discoveries and archeological finds that would bring to public attention the exciting, unfolding history of the northern part of the continent. With the Viking Vinland voyage celebrations of A.D. 1000 behind us, the story of 18<sup>th</sup>c. Basque explorers and whalers in North America still needs to be told, but it is a tale that has a larger purpose today than in 1992. "Basque 1000" would demonstrate the importance of cultural values and the special contributions that the Basque – like Ainu and Norse and other ethnic groups – have made to world history; in short, the story of a people with a special history and ethnicity and the mark they have made on the world over the past thousand years.

The exhibit might unfold in three parts: (I) History and Homelands; (II) New World Explorers and Whalers; and (III) Basque Diaspora. The first section would explore Basque culture and history, its unique anthropological and linguistic place in Europe; development of maritime traditions, including ship-building, whaling, and maritime trade; and the rapid Basque response to whaling opportunities in the New World. This section would draw heavily upon collections and expertise of Basque institutions and scholars. The second section would highlight Labrador and ‘Grand Bay’ as seen through historical documents, archaeological discoveries, and native contacts. This section would

draw strongly on Canadian scholarship and collections. The third section would be developed from a wide range of materials and expertise from arts and humanities documenting the past three centuries of Basque history, art, poetics, literature, architecture, and culture with reference to human stories and profiles from the Basque diaspora, and contemporary Basque issues and affairs in their homelands and abroad. As in other ASC productions, the exhibit would produce a multi-authored catalog, films, web sites, symposia, and media events. No firm dates have been set, but if lending partners and sponsors are found, the exhibit might open in 2008-9, traveling thereafter in North America, the Basque Country, and Europe.



*Basque iron  
spearhead  
from Red Bay*

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## SEARCH EXHIBIT ON ARCTIC CLIMATE TO OPEN By Katherine Rusk

After two years of collaboration with other government agencies and scientists, the exhibition *A Friend Acting Strangely: Arctic Climate Change* opens at NMNH in May 2005. The exhibit focuses on experiences of Arctic residents in their own voices and represents the latest scientific information on Arctic climate change and its impacts on the circumpolar ecosystem. Past climate changes and those expected for the future are also explored. The exhibit has been developed by **Igor Krupnik** with assistance from **Katherine Rusk** and others at the ASC and benefits from several years of close collaboration with arctic residents, and features their stories and experiences. The exhibit balances different ways of life in the Arctic – hunters and herders, city residents, and backwoods pioneers – and the different perspectives of scientists and Arctic residents. The name of the exhibit is taken from an observation by **Zacharias Aqqiaruq**, an Inuit elder of Igloolik, that the weather is *uggianaqtuq*. As he explains, “You are not feeling yourself one day. You visit a close friend or relative who immediately senses something is wrong. The friend would say that you are *uggianaqtuq*: You are not yourself; you’re acting unexpectedly.” (Fox 2002:43-44, in *The Earth is Faster Now*).

A major feature of the Arctic experience, and therefore of the exhibit, is the role of sea ice in the ecosystem. How the residents of St.



*Yamal Nenets children playing "reindeer herder"*  
Photo by David Dector, 1996.

Lawrence Island observe their weather is described together with their various terms they use for snow and ice. The way they make weather observations is very different from the methods used by scientists. The direction of the wind is more important than temperature or any other measurement. Satellite imagery has offered a startling look at how quickly the sea ice pack has changed in the last twenty years. This trend is not likely to end soon. Naturally speaking, the sea ice is a very large proportion of the available space for sea mammals. Most people around the Arctic Ocean coast rely heavily on sea mammals for their food so any changes in the sea ice have a major impact on these communities. A related issue is that of coastal erosion. The sea ice constitutes a calming influence on waves much like a barrier island does along the Eastern seaboard. When this protection is gone large waves can erode the shoreline. The residents of Shishmaref have discovered that they will have to move their entire village to escape this threat. Further inland, people rely primarily on caribou or reindeer. The Innu of Labrador speak of their experiences in hunting a more elusive prey, while the Saami of Sweden give voice to their frustration at having to herd reindeer in an increasingly hostile environment. It is not obvious *why* the climate of the Arctic is changing, nor is it clear if anything can be done about it. What is unambiguous is that the Arctic is rapidly changing and these changes are having a dramatic effect on both the residents of the Arctic and the rest of the planet.

The ASC and NMNH thank NOAA and NSF for their generous support for the project and greatly appreciate the assistance of many specialists who provided scientific knowledge and observations, especially **Waleed Abdalati**, **Zacharias Aqqiaruq**, **Noel Broadbent**, **Fred Bruemmer**, **Elisabeth Cassano**, **Lou Codispoti**, **Kathy Crane**, **Oriana Harding**,

**Brendan Kelly**, **David Klein**, **Gary Kofinas**, **Steve Loring**, **Caleb Pungowiyi**, **Dennis Stanford**, **Mrs. Mabel Toolie**. Our core team who developed the exhibit was **Lou Codispoti**, **Richard Efthim**, **Igor Krupnik**, **Kathy Lenard**, **Christine Leonard**, **Judy Mannes**, **Siobhan Starrs**, **Barbara Stauffer**, and **Tom Thill**.



*Floeberg taken by GW Rice of the first IPY expedition in Ellesmere Island in 1882.*

## PREVIEW OF GREENLAND FESTIVAL AT NMNH

At a luncheon at the Danish Embassy two years ago, honoring the visit of the Greenland Prime Minister, **Bill Fitzhugh** suggested that the recent success of the Viking exhibition and interest in Nordic affairs in the Washington area should be extended to closer relations with Greenland. He proposed organizing a Greenland Cultural Festival at NMNH to popularize the culture, environment and history. During the past year the project has been organized by the Greenland government with assistance from the Danish embassy, **Marianne Stenbaek**, **Katherine Rusk**, and many more, as well as NMNH and the Smithsonian Associates who offered to host lectures and a reception. This program is a first of what we hope will be other northern cultural festivals to promote education, craft and art sales and Smithsonian related travel tours.

The new family event celebrating the culture of Greenland will be at the NMNH from May 20-22, 2005. The event will open with a special evening with a slide lecture by the Honorable **Henriette Rasmussen**, Minister of Culture, Education, Research and Church, Honorable **Jørgen Wæver Johansen**, Minister of Self-Governance, Mineral Resources, and Justice, Greenland Home Rule Government; **Liisi Egede Hegelund**, arts specialist, the National Greenland Arts and Crafts Project; and performances of the Aavaat Choir in national dress and Drum Dancers at an informal reception featuring Greenlandic foods.

Saturday's lecture series:

### 10 to 11:15 a.m. On the Trail of the Vikings

First encounters between Vikings (Norse) and Inuit in 1,000 AD; New research and what archeological sites reveal about the Norse culture in Greenland.



*Aavaat Choir*

**Claus Andreasen**, Curator of the Greenland National Museum.

### 11:30 a.m. to 12:30 p.m. On the Trail of the Inuit

Inuit culture daily life, relationship to nature, and sagas; their commonalities with other North American Inuit communities.

**Aqqaluk Lynge**, vice-president of the Inuit Circumpolar Conference and president of the Greenlandic Authors' Association.

### 2 to 3:15 p.m. On the Trail of the Natural World

A photographic journey through Greenland's natural world. **Dr. Minik Rosing**, Professor of Geology, University of Copenhagen.

### 3:30 to 4:30 p.m. On the Trail of Greenland Today

Lively and informed panel discussion on aspects of contemporary life; guidelines for travel. Panelists: **Ole Marquardt**, president of the University of Greenland; **Jørgen Wæver Johansen**; and **Henriette Rasmussen**. Moderator: **Marianne Stenbaek**, professor of Cultural Studies, McGill University, Canada. Program Moderator is **Henriette Rasmussen**, Minister for Culture, Education, Research and Church in the Greenland Home Rule Government; Co-Moderator is **Ole Marquardt**, president of Ilisimatusarfik University.

Sunday's events are focused on children's play and will include a storyteller and children's games. Throughout the weekend various artisans will be demonstrating their skills.

**HISTORIC NMNH EXHIBITS DISMANTLED**

By Bill Fitzhugh

For a curator it's a bitter-sweet experience to see old exhibits dismantled. Well, perhaps not *always*. I did not feel too sad about the 1970s closing of the NMNH North American archaeology halls that **Waldo Wedel** had installed back in the 1950s, because they were so factually out-of-date. But somehow, ethnology halls are different, even old ones, which have important historical value beyond their specific cultural messages. In these cases it is often not the facts or interpretation of objects that are wrong but rather the offensive social tone and context. The wonderful old objects were grand to see, and the dioramas were stately even if they expressed antiquated views of Native America.

So October was a sad time as I watched and sometimes participated in the destruction ('de-installation' to museum professionals) of our old North American ethnology halls. These halls were closed a few months before the September opening of the National Museum of the American Indian – not because NMNH was getting out of the 'Indian business' or transferring its Indian programs to NMAI as many visitors seemed to think – but because a huge new Oceans Hall was to be constructed that will absorb the adjacent spaces occupied by the old Indian and Pacific halls. In the future, anthropology halls would be installed on the museum's second floor. But this would take a few years to plan and carry out. Meanwhile, we were losing some wonderful old exhibits, and some not-so-old ones also, like **Stephen Loring's** recent cases on SI Alaskan collections, and an Aleut (Unangan) exhibit co-curated with the Aleut community.

Along with other exhibits featuring North American artifact cases (Plains, Northeast, Southeast, Subarctic, and others) installed by **John Ewers** in the 1950s, we had to dismantle some of our oldest and most popular dioramas. The Plains Indian teepee diorama was dismantled several years ago when the IMAX theater was installed. And this fall, we lost two other extremely popular exhibits – John Smith Landing at Jamestown, and the Polar Eskimo life group. The Jamestown diorama depicted a romantic version of the English colonists' first meeting with the Virginia Algonquians – everyone shown very pleased with the event and the future it promised.

The Polar Eskimo case was another matter, and I had to swallow hard to accept its demise because this was one of the life-groups designed by **William Henry Holmes** for the 1901 Buffalo Exposition, and it has been open to the public at NMNH for more than 100 years. (Also I had written a long article about this exhibit: Fitzhugh 1997). Unlike the Jamestown diorama with its flawed history and psychology, the Polar Eskimo case was designed to illustrate an event in the life of an Inuit family that is as real today as it was when **Robert Peary** visited the Polar Eskimo in Smith Sound, near Thule in northwest Greenland, in the years around

1900. The scene showed an Inuit family celebrating a boy's first seal, the father saying to his son, "Call that a seal?" because it was such a *small* seal, though his expression showed he was obviously as pleased with the event as everyone else in the family, including the dogs, whose eyes were riveted on the animal for different reasons. Although the exhibit had some other problems (artifacts that did not belong to the Polar Eskimo, etc) it taught much about family life, rites of passage, and the human condition generally and was not out-of-date or ethically-challenged as many of our older ethnographic exhibits.

It so happened that the dismantling of the Polar Eskimo exhibit coincided with a request by filmmaker **Staffan Julén** to film the exhibit as part of a documentary on the life of Minik, the young Inuit whom Peary brought to New York in 1897 and who was raised partly by staff of the American Museum of Natural History when his father and other adults, also brought to NYC, died shortly after their arrival (Harper 1989; Gilberg 1994).

Staffan wanted to film Greenland Inuit **Robert Peary Jr.**, the grandson of Robert Peary, as he viewed the exhibit – the last of the museum exhibits depicting his people at the time of Peary's expeditions – for the first and last time.

We arranged to delay dismantling until October 25, 2004 when Stefán and Robert could come to Washington with their producer, **Michael Haslund-Christensen**. The event was everything we could have wished for, a fitting end for the exhibition's long and important life. Robert was proud to be able to see the exhibit that had

represented his people to huge number of Americans and international visitors for more than a century. And we were very pleased to be able to document the closing of this chapter in museum anthropology with Robert's assistance.

Now, we just have to solve the biggest mystery of the exhibition: the origin of the Greenland costumes and artifacts, which were not catalogued before installation. Hopefully that mystery may soon be solved.

Fitzhugh, William W.

1997 "Ambassadors in Sealskins: Exhibiting Eskimos at the Smithsonian". In *Exhibiting Dilemmas: Issues of Representation at the Smithsonian*, edited by Amy Henderson and Adrienne Kaeppler, pp. 206-245. Washington: Smithsonian Institution Press.

Harper, Kenn

1989 *Give me Back My Father's Body: The Life of Minik the New York Eskimo*. Steerforth Press, VT.

Gilberg, Rolf

1994 *Mennesket Minik (1888-1918)*. Espergaerde, Copenhagen

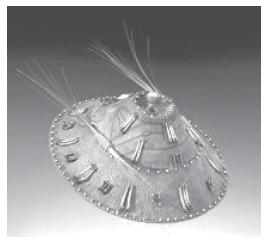


"Polar Eskimo: The Northernmost People of the World"

## COLLECTIONS

### ALASKANS PURCHASE ALUTIIQ HAT

*The Alutiiq Museum in Kodiak and the Anchorage Museum of History and Art jointly purchased a rare 19th-century decorated Alutiiq spruce-root hat at the Bonhams and Butterfields auction in San Francisco in December (Anchorage Museum of History and Art photograph)*



By Megan Holland (*Anchorage Daily News*  
Published: January 4, 2005)

The hat hung on a wall in a kitchen for decades, where cigarette smoke blackened the woven reeds. Then it hid in the darkness of a basement trunk for nearly 30 years where mold spores collected — the owner not knowing its cultural or monetary value. Now, nearly five years after its discovery at a home in Southeast Alaska, a rare Alutiiq hunting hat estimated to be more than a century and a half old has been purchased by two Alaska museums — a coup in saving it from Outside collectors.

"To have something like that still in Alaska, it's incredible," said **Steve Henrikson**, curator of collections at the Alaska State Museum in Juneau. The purchase is a first in Alaska because two museums joined forces to buy the hat — the Alutiiq Museum in Kodiak and the Anchorage Museum of History and Art. And it marks a triumph, say museum curators, because it reclaims an Alaska artifact, so many of which were displaced around the world by early explorers.

Only several Alutiiq hunting hats are known to exist, Henrikson said. But others may be out there in Russian museums or dusty attics in Europe, where he suspects they were originally taken. The hat went on auction at Bonhams and Butterfields in San Francisco in early December. While most of the hundreds of other items at the Native American, Pre-Columbian and Tribal Art sale sold for a few thousand dollars, the Alutiiq hunting hat commanded the highest price: \$160,250. It is now back in Alaska. It has been evaluated by a conservator and is destined for Kodiak today — a return to its probable origins after about 150 years.

Experts guess the age of the hat based on the style of its Russian beads. Not much is known about its use other than it was likely worn by a hunter in a kayak and used for ceremonial purposes, said **Sven Haakanson Jr.**, executive director of the Alutiiq Museum. The hats became rare by the late 1800s. "Mainly, people did not have time nor the access to the material to make them," Haakanson said. "Their value changed from displaying wealth to meaning nothing when money came into the scene."

The hat spent many years in the kitchen of a cabin owned by the mother of **Natasha Calvin**. Then it was stored, until five years ago, in an old Army footlocker in Calvin's Sitka basement. Calvin is the granddaughter of Russian Orthodox priest **Andrew Kashevaroff**. Kashevaroff was an avid collector and became the first curator, from 1919 until 1940, of what is now the Alaska State Museum. He may have inherited the hat from Alutiiq relatives before settling in Juneau. Or, museum curators speculate, he may have picked it up on his missionary travels around Kodiak

Island or Prince William Sound. "I knew it was an old Indian hat. But that was about the extent of it," said **Bob Ellis**, husband to Natasha Calvin, who died in 2001.

Henrikson discovered the hat at Calvin and Ellis's home. The family said they had a few artifacts lying around and offered to show them to the museum curator. When Ellis carried it up from the basement to the dining room table, "I just about hit the ceiling," Henrikson said. "I was speechless for about five minutes."

For several years the state museum had it on display in Juneau, on loan. With the smoke and mold removed, the spruce-root basket hat showed itself to be decorated with shells, beads, red cloth and sea lion whiskers. The family tried to work out a deal to sell it to the museum, but the state was never able to come up with the money, Henrikson said. This summer, Calvin's daughters, who inherited the piece, decided to auction it in San Francisco.

That's when word of the hat began circulating in Alaska, said **Helen Simeonoff**, who grew up in Kodiak but now lives in Anchorage. "I raised Cain over it." When Haakanson first heard about it, he figured there was no way his museum could raise the funds: "We don't have that kind of money lying around." But, he said, "After thinking about it, we felt that if we did not do something about this, the hat would disappear forever." He waged an intense campaign to raise money among Native corporations and joined with the Anchorage museum to come up with money. Haakanson also appealed to retired banker **Ed Rasmuson**, who gave tens of thousands of dollars of his own money because, he said, "I hate to see beautiful art leave Alaska."

The last time such a hat was available was more than a decade ago. It sold on a San Francisco auction block for \$110,000. Since then, Henrikson said, "the price of Native American art has just skyrocketed." He expected this hat to go for a lot more than it did. The Alaska museums were in competition with another high bidder, although they don't know who it was. "When I heard that we got it, I started crying because I was so upset about losing it," Simeonoff said. She hopes the hat will revitalize spruce-root hat making. "We will be able to study it — the weaving technique, the shapes, the color, paints used."

The two museums will share ownership, something Anchorage museum curator of collections **Walter Van Horn** said is extremely rare. He contacted the American Association of Museums for a recommendation on joint ownership, but the organization knew of only one such case, involving a modern art installation piece, not an artifact. The relationship between the two museums over the hat will be based largely on trust, Van Horn said.

"What this means is another piece of us is getting put back together again, after the destruction of our culture," Simeonoff said. "We were always here, but most of our clothing, utensils, masks and everything else are all in museums, not here."

The hat will go on display in Kodiak early this month. When it is Anchorage's turn, Van Horn hopes to create an Alutiiq exhibit. Until now, the museum has had too few objects from the Alutiiq peoples, he said. Haakanson, who is also an Alutiiq Native from Old Harbor on Kodiak, said, "Bringing back a cultural piece to Kodiak and Alaska means so much, from the material to the symbolic level. The loss on Kodiak has been very hard on our own 'spirits,'" he said. "And now to begin bringing symbols back such as the hat shows how rich our culture once was and what it can be again."

## ORIGINAL BOAS MAP FOR THE JESUP EXPEDITION DISCOVERED

By Igor Krupnik and Stanley Freed

Since the publication of the “Constructing Cultures Then and Now” volume (**Laurel Kendall and Igor Krupnik**, eds. *Contributions to Circumpolar Anthropology 4*, 2003), an important piece of Jesup Expedition’s legacy has been accessioned and researched at the American Museum of Natural History (AMNH) in New York. The new hit is the original (and authentic!) ethnographic map of the North Pacific region, hand-written and hand-colored by Franz Boas, presumably around fall of 1896. The map is one of the most remarkable recent discoveries of the original Jesup North Pacific Expedition’s (JNPE) documents retrieved during the years of the “Jesup-2” program (ASC Newsletter 11).

The story actually began in May 2003, when **Stan Freed**, North American curator-emeritus at the AMNH, received an e-mail letter from **Curtis (Kit) M. Hinsley**, History professor at the Department of Applied Indigenous Studies, Northern Arizona University, Flagstaff, AZ. In his short letter, Hinsley described his visit to the late Zoology professor in Ohio,

**Ralph Dexter**, ‘a few years before he died.’ During this visit, Dexter handed to Hinsley a folder of newspaper clippings, associated with **Frederic Ward Putnam** (1839–1915), once the Anthropology curator at the AMNH and the nominal head of the Jesup Expedition, during its preparation and first years. Inside that folder was a hand-drawn and water-colored ethnographic map of the Jesup

Expedition area on a piece of white paper. Upon reviewing the map, Hinsley identified hand-written remarks on the margins as being made by **Franz Boas**; so, it was presumably a map that Boas prepared for Putnam or for some of his presentations at the AMNH in the late 1890s. It has been preserved in Putnam’s file that later entered into Dexter’s possession for almost 100 years. In his short message, Hinsley offered the map as a donation to the AMNH, as “it’s time for it to come home.”

Freed responded immediately urging Hinsley to mail the map to the AMNH Department of Anthropology. Stan also alerted **Igor Krupnik** that Boas’ map had been recovered and offered for donation to the AMNH. Since the joint ASC-AMNH collection on the Jesup Expedition’s legacy, “Then and Now,” was already in print, Stan and Igor agreed to jointly report on the map, after it was accessioned and researched at AMNH.

In August 2003 (almost at the same time as the cartons with the newly printed “Then and Now” volumes arrived to the Smithsonian), Hinsley sent Boas’ map to the AMNH Division of Anthropology Archives, where it was received by **Kristen Mable**. Hinsley’s cover letter generally reiterated his brief story of how Boas’ map got into his possession, much as he presented it in his earlier communication to Freed. Some of the details in Hinsley’s

letter are worth citing in full:

“Ralph W. Dexter, who was a professor of zoology at Kent State University in Kent, Ohio, and who is now deceased, was a scholar of Frederic Ward Putnam for many years. Dexter’s intent was to write a biography of Putnam, but he never completed the task [although he published a handful of short papers on Putnam between 1966 and 1976 – IK, SF]. He did, however, amass a great deal of information about Putnam, including various documents from Putnam’s granddaughters (...) These are now in the Dexter papers in Kent State University Archives. I visited Dexter in the summer about ten years ago, and at that time, knowing about my interest in Putnam, he handed me a folder of papers, most of which were newspaper clippings that Putnam had kept over more than 40 years, having to do with his career... Mixed in the clippings, though, as I later discovered was the Boas map.”

As Hinsley argued, “It is clear from his words on the map that Boas was illustrating, presumably to Putnam and/or

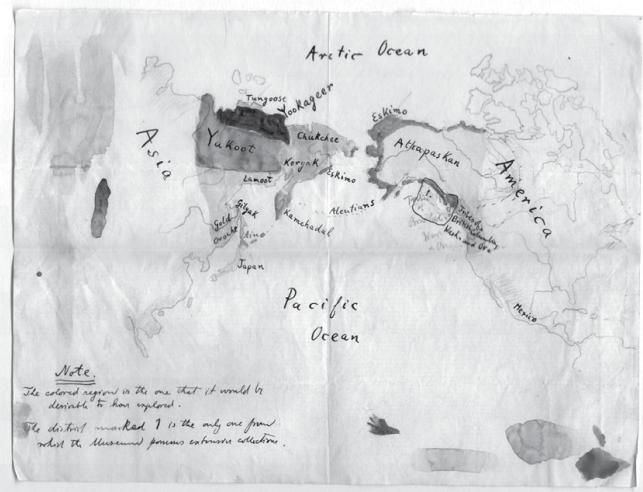
Morris Jesup, those parts of the Northwest/Siberian geography that the proposed Jesup expedition should concentrate on for the purpose of collecting.” Hinsley tentatively dated the map as drawn ‘circa 1898–1902’ and he once again reiterated that “the handwriting is unquestionably and entirely Boas’s” (Hinsley to Kristen Mable, AMNH Division of Anthropology Archives, August 12, 2003).

A year later, in September 2004, Igor made the first detailed study of the map at the AMNH (see illustration). It has been drawn on piece of watermarked paper, roughly 6 by 8” size. Upon further

examination, it became clear that the paper was, actually, a standard AMNH letterhead paper of the time (usually in 8 by 10 ½” size), from which the upper section with the logo has been cut off. The watermark, “Crane’s 1893,” offers the earliest possible date for the map. The map has no name: It covers the Pacific shore of Asia, up to the Malacca Peninsula, and the section of the Americas, up to the northernmost part of South America. However, only the northern section of the map, with the adjacent areas of Siberia and North America, is colored with the names of various ethnic groups added in black ink. The colored area extends from the southern shores of Siberia along the Sea of Japan and roughly up to the Washington-Oregon border in North America. Those boundaries are moved slightly further south than the most commonly named area of the JNPE, “from the Amur River in Asia to the Columbia River in North America.” However, both rivers are clearly marked on the map.

The base map has been penciled with great detail, including islands and major river systems. It was most certainly copied from some original map. It also has a different projection than most of the known JNPE maps.

The map has a short text hand-written in black ink, under the caption ‘Note’ in the left bottom corner. The text—which



1896 (?) Hand-Colored Culture Distribution Map by Boas.  
Courtesy of the Division of Anthropology, AMNH

indeed can be clearly identified as Boas' handwriting, when compared to several Boas' letters and memos of the time at the AMNH Archives, and can be read as follows:

"The colored region is the one that it would be desirable to have explored. The district marked 1 is the only one from which the Museum possesses extensive collections" [This shows the area roughly from Controller Bay in Alaska to the Queen Charlotte Islands in British Columbia, populated by the Tlingit and Haida – IK, SF]. Thus, there is no doubt that the map has been indeed prepared by Boas for the preparation of the North Pacific Expedition. The questions are then: When, and for whom?

The answer to the first question can be tentatively sought through the analysis of the tribal names and their areas, particularly in Siberia, where the map is more detailed. For example, position of the 'Eskimo' named on the Siberian coast is exactly the same as on the well-known published color map titled "Map Showing the Locations of the Tribes Inhabiting the Coasts of the North Pacific." It was printed as an opening illustration to the 'Annual Report of the President (of the American Museum of Natural History) for the Year 1896' (New York 1897). The latter map was obviously produced in late 1896 or early 1897, at the latest, to appear in the Annual Report for the year 1896. Both maps, however, showed the wrong position of the 'Eskimo' on the Siberian shore, which was later corrected in the final publication of the map of the JNPE area in 1903.

So, the hand-written map and the published map of 1897 displayed the same misplaced position of the 'Eskimo' in Siberia. There are many other similarities in the ways the areas and boundaries of several ethnic groups are marked on both maps. Surprisingly, however, the transliteration of the Siberian ethnic names often differs on both maps (like 'Tungoose' versus 'Tungus', 'Yookageer' vs. 'Youkageer,' 'Chukchee' vs. 'Tchuktchee, and others). Overall, we believe, the hand-written map represents an earlier version of the map that was published in the 1897 Annual Report; it could be then dated by the end of 1896 or even a few months earlier.

The second issue is to whom did Boas originally address his map. The nature of this prospective addressee can be tentatively guessed by the way the map displayed indigenous groups in Siberia and North America. It marked twelve Native Siberian groups, including the Ainu, versus just four (!) in North America, of which one has been labeled 'Tribes of British Columbia, Wash. and Ore.' In contrast, the published map of 1897 illustrated a far more even ratio of nine named ethnic groups in Siberia versus ten groups in North America. This means that the earlier (?) hand-written map was used by Boas primarily as an orientational tool - to educate his counterpart(s) in the names and areas of indigenous groups in Asia. We believe that the person he actually targeted was, indeed, Putnam, rather than Jesup, since the latter would have hardly been interested in the details of Siberian indigenous naming and areas. Hence, the map may be tentatively attributed to Boas' early efforts to persuade Putnam to lobby for the 'North Pacific' (in this case, primarily Siberian) expedition to be launched by AMNH. A more balanced representation of Native ethnic groups was later displayed on the published map of 1897, when the fate of the JNPE was formally approved by Jesup.

Unfortunately, no record of Boas' map being commissioned by or handed to Putnam in 1896 has been recovered (or preserved?) at the AMNH Division of Anthropology Archives that houses several letters and other papers exchanged between Boas and Putnam between 1895 and 1897. So, this is just a guess

that awaits additional corroboration. Many other intriguing issues related to the map remain as well. For example, what was the source of Boas' quite extensive knowledge on the names and areas of indigenous groups in Siberia, prior to the Jesup Expedition? Whereas for North America Boas could solidly rely upon John W. Powell's map of 'Indian Languages' of 1891 (and its later revision of 1894), as well as upon his own extensive field records, hardly any such source was then available to him for Siberia. We know that Boas did not read in Russian, and by 1896 he yet had no documented contacts with the Russian specialists, like Radloff, Jochelson, or Bogoras, who could have referred him to specific Russian sources to be used for his map (and for his planning of the 'North Pacific' Expedition).

So, the motives and the sources that Boas used for his original map of the prospective JNPE area remain to be identified. Jesup-2 'foot soldiers': Just keep marching on!

*The authors are grateful to Kristen Mable and Sonia Dingilian, Registrars at the AMNH Division of Anthropology Archives; Peter Whiteley and Laurel Kendall, AMNH, North American and Asian Curators respectively; Barry Landua; and to Barbara Mathé, Head, AMNH Special Collections, for their assistance. Curtis Hinsley's generous gift to the AMNH made Boas' map available to the many generations of scholars to come.*

## PROGRESS ON LABRADOR ARTIFACT RETURNS

By Christie Lecce

In an effort to return the archaeological collections from Labrador, the ASC has relied heavily on assistance from interns. A network of student interns with diverse museum studies and archaeological interests has developed out of the ASC lab. Through a posting on the main NMNH internship website, inquiries from professors, and word of mouth, we receive applications from interns with an interest in gaining hands-on experience with collections. While assisting with the weighing, cataloging, measuring, bagging, and describing of artifacts, other skills emerge that lead to new projects. Over the past year, these have included **Kimberly Conscroe's** artifact illustrations, **Christine Brindza's** report on Basque history in the Americas, and **Beth Kovach's** visitor study of the *Looking Both Ways* exhibit.

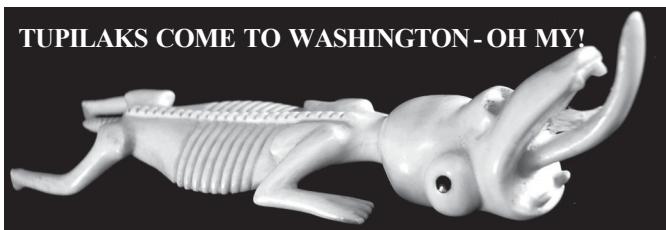
Independent projects aside, the primary focus of the internship program is in processing the Labrador collections. With their help we have made steady progress and will continue to do so. Since the last newsletter hit the press, over 6,000 artifacts and 1,000 bags ofdebitage and samples were returned. Three new interns join the ASC lab in January, bringing new interests and abilities. In addition to this, several large collections are well under way. These factors bode well for our return rate in the coming year. The chart below shows the larger collections returned in 2004.

Site Name	Borden Number	Number Returned
No Name Island 2	HcG-02	1046
Koliktalik 1	HdCg-02	1531
September Harbor 1	HdCg-11	974
St. Johns Island 3, L4	HeCf-01	788
St. Johns Island 1	HeCf-02	107
St. Johns Island 3, L1-L3	HeCg-26	19



Ramah Chert artifacts from Big Head 6 (IICW-08)

Thalia Point 2	HfCi-02	65
Shuldhamb Island 9	IdCq-22	348
Beacon Island 1	IICv-02	109
Beacon Island 4	IICv-05	50
Beacon Island 5	IICv-06	40
Peabody Point 1	IICw-01	319
Big Head 1	IICw-03	560
Big Head 5	IICw-07	18
Big Head 6	IICw-08	445
Amiktok Island 1	IICw-11	60
Whale Island 1	IICw-14	76
Whale Island 3	IICw-16	22
Whale Island 6	IICw-19	24



By Stephen Loring

From the perspective of the Arctic Studies Program and the Department of Anthropology, without a doubt, the very big news from Collections Management at the National Museum of Natural History this year has been the acquisition of two extraordinary collections of tupiliks - those grotesque and fanciful demonic beings from Greenland - gifts from **Mr. Eugene Thalmann** of McAllen, Texas and from the estate of **Dr. Maxwell Britton**. A previous donation from **Dr. Edgar Folk** in 1996 had brought a single tupilak to the National Collections, but with the Thalmann and Britton donations that number now swells to 69 making the Smithsonian holdings - we believe- perhaps the largest in a public institution west of Greenland.

Once feared and hated, tupilak carvings were made by shamans, charged with sorcery and sexual powers and secreted about the homes of perceived enemies to call forth disaster and disease. So dangerous were they that no original tupilaks survive although a few 19th-century copies, carved to show the inquisitive (and ignorant) Europeans, are in Danish collections.

Three sentences on history of tupilaks. Carved from sperm whale teeth they have figured significantly in

tourist trade since 1930's. An emergent Greenland art tradition coupled with the desire to create items for the burgeoning tourist trade saw the steady proliferation of tupilak carvings beginning after WWII. In olden times they were made from human bones stolen from corpses but with the transition from sorcery to keepsake, from spiritual to mundane, tupilaks began to appear in walrus or sperm whale ivory, soapstone, wood, and caribou antler. The Smithsonian tupilaks all date from this exciting period of tupilak proliferation dating from 1960-1970.

#### **The Eugene Thalmann Collection: Eugene**

**Thalmann** of McAllen, Texas was a civilian contractor involved with the construction and maintenance of two DEW-line radar stations in East Greenland (DIE-2 and DIE-4) in the late-1960's-early-1970's. While working in and out of Ammassalik Mr. Thalmann assembled a fine collection of 92 ethnographic objects. The collection is composed principally of small carved "ivory" (sperm-whale teeth) pieces, wood and stone objects and a few beaded and skin pieces. All the objects are made by the East Greenlanders primarily for the "tourist" trade. Highlights of the collection include 6 "ivory" figures, 42 tupilaks, a detailed kayak model, several beaded garments and a doll dressed in traditional Greenland regalia. In addition there are a few pieces of clothing, some children's games and some small animal carvings.

#### **The Maxwell Britton Collection:** The Arctic Studies

Center was approached by the executors of the estate of **Maxwell Britton** about our interest in acquiring Dr. Britton's collection of 26 tupilak figures from East Greenland that Britton had acquired during his tenure at the Office of Naval Research (ONR) between 1955 and 1971. Dr. Britton died at home last March, he was 92. A well known and highly regarded arctic research scientist and administrator, Dr. Britton was Chief Scientific Officer of the Naval Arctic research Laboratory in Barrow, Alaska where, among other things, he helped initiate the establishment of research camps on the drift ice of the Arctic Ocean, and where he played a pivotal role in the development of theory and practice pertaining to arctic tundra ecosystems. His expertise was of great assistance in the design of the environmental impact assessment of the Alaska pipeline as well as studies surrounding the Atomic Energy Commission's Project Chariot. **John Schindler**, a colleague of Britton's, writes "He promoted a wide gamut of research, but did not ignore the demographics of the local people. He felt that their contribution and knowledge of the local [North Alaskan] environment was of primary importance in accomplishing the goals of the [Naval Arctic Research] laboratory." (For a fuller account of Britton's arctic career see Schindler's memorial essay in *Arctic* vol.57:436-438). The ASC would like to acknowledge the extraordinary generosity of Dr. Britton's executors - **John Duran** (National Park Service) and **Jerry Brown** (former NSF Polar Program information officer) - for helping arrange the gift to the Smithsonian.

Together the Thalmann and Britton collections have revolutionized our Greenland holdings by dramatically enhancing the research and exhibition potential of the NMNH Greenland collections. The Smithsonian's Greenland collections consist primarily of 1) Materials collected by **Robert Peary** and Peary-related expeditions to Northwestern Greenland between 1890 and 1910 as part of the whole "race to the North Pole" business; 2) Ethnographic materials assembled by **Gustav Holm**





from East Greenland in 1884-1885, an exchange with the National Museum of Denmark; and 3) Miscellaneous ethnographic and archaeological pieces from West Greenland (ca. 1900) acquired opportunistically and non-systematically. The Thalmann and Britton collections represent the first significant acquisition of "contemporary" Greenland materials at the Smithsonian. Arguably one of the most significant cultural and economic developments in the Arctic has been the emergence, and the phenomenal success, of regional Inuit Art traditions. The NMNH, thanks to the acquisition of the Hirshhorn collection of Inuit art from

the eastern Canadian Arctic, and the **Edgar and Mary Arp Folk** collection of Inupiat craft pieces, carvings, and ivory souvenirs from the Barrow region, is an important repository for documenting the development of these tourist art traditions in the North. The one significant lacuna in recent NMNH collecting has been Greenland. Because of the Marine Mammal Protection Act of 1973, which effectively curtailed the international trade in tupilaks (since many are made from the teeth of protected sperm whales) collections like Thalmann's and Britton's can no longer be brought into the country.

Tupilak figures are as well known in Europe and among northern cognoscenti as are the Inuit soapstone carvings of the eastern Arctic but they are relatively unknown in North America. Acquisition of these collections is an amazing opportunity. The tupilak carvings represented in these collections provide a tremendous potential for the subsequent research and study of this emerging art tradition.



## THE LEONARD KEPLER COLLECTION

The Smithsonian Institution was the recipient of a gracious donation of a small collection of Native Alaskan memorabilia from the estate of **Mr. Leonard D. Kepler** a former resident of King County, Washington. Mr. Kepler's bequest of about 15 ivory carvings, for the most part intended for the tourist trade, included jewelry, small animal figures, letter openers and decorated ivory tusks. In Alaska from ca. 1934-1964 Mr. Kepler's collection appears to be derived for the most part of post-WWII items. Kepler's collection builds upon other recent donations of Alaskan materials to the National Collection including the **Caroline Van Hoose** collection from Kotzebue ca. 1940 (1993), **Dr. Joel Halprin's** donation of a family of Ethel Washington dolls (made in 1950) also from Kotzebue (1997) and the impressive **Mary Arp Folk** collection of Eskimo Art and Artifacts acquired -and meticulously documented- by **Edgar and Mary Folk** at Barrow in the 1960's-1970's (1998).



*Leonard D. Kepler*

## OUTREACH

### DONATION TO THE NATIONAL ANTHROPOLOGICAL ARCHIVES

The ASC wishes to acknowledge the thoughtful donation of a small collection of twenty 35mm kodachrome slides taken in the vicinity of Iqualuit (formerly Frobisher Bay) on Baffin Island, Canada in September 1956 by **Morton Margulies** of Potomac, Maryland. Mr. Margulies, an officer in the U.S. Army Judge Advocate Generals Corps stationed in Labrador, had a brief assignment that took him to the joint US-Canadian Air Base in Frobisher Bay. During his very brief visit Mr. Margulies had the opportunity to photograph Inuit families in their summer encampment and visiting the Hudson's Bay Company store. The Margulies photographs will be accessioned into the Papers of the Arctic Studies Center housed at the National Anthropological Archives where they will be available to future scholars and researchers.

The Smithsonian's National Anthropological Archives and Smithsonian Institution Archives have become recognized as an important repository of archival photography pertaining to the peoples of the circumpolar North. Much of this material originates from the fieldwork of Smithsonian naturalists and archaeologists working between 1877 and 1940. It can be said that these early photographs form the intellectual bedrock of pictorial materials from the Arctic. However, the profound cultural transformation that has taken place across the Arctic since WWII is poorly represented in our collections. The ASC has adopted a policy of trying to acquire collections of photographs and moving pictures from the post-war period so that future researchers will have a corpus of materials as rich and varied as are the materials left by earlier Smithsonian scientists. Towards that end the Margulies photographs form a modest but valuable addition to our holdings with their insight to camp life among the Inuit of Frobisher Bay prior to their adopting a more settled life in the village that became Iqualuit.

### KRUPNIK GIVES SENATE TESTIMONY

On 16 November, **Igor Krupnik** presented expert testimony before the Senate Committee on Commerce, Science and Transportation concerning the Native experience of Arctic Climate Change as part of a hearing convened to discuss global climate change. Opening remarks were made by **Sen. John McCain** as chair of the committee welcoming the witnesses.

Igor was a member of a panel which presented the findings of the Arctic Climate Impact Assessment (ACIA) which was published the previous week. The other panel members were **Robert Corell, Mark Serreze** and **Susan Hassol**. Dr. Corell, the chairman of ACIA, gave a brief history of the ACIA effort and of the scientific interest in climate change. Dr. Serreze (INSTAAR) presented a brief summary of current changes as seen by scientists. Ms. Hassol, chief author of the popular version of the report, spoke of the impact the Arctic climate changes could have on the remaining areas of the planet. Igor spoke movingly of the impacts already being felt and observed by Native residents of the North. Several questions by committee members were directed towards Bob Corell and Mark Serreze to clarify some of the scientific points they made during testimony.

The panel was followed by a second panel of experts to discuss the impacts of climate change on Antarctica which included **Dr. Ghassem Asrar**, **Dr. Drew Shindell** and **Waleed Abdalati** of NASA and **Dr Scott Borg** of the Office of Polar Programs, NSF. The second panel spoke of the scientific and modeling underpinnings of the ACIA report and fielded intensive questions from **Senators McCain** (Chair) and **Lautenberg**. The overall response to the testimony was brief yet positive by committee members. Hopefully, this will open further discussions within the Senate and House on the pressing issues of global climate change and, more importantly, how we respond to these changes.

#### A DECADE OF SLAPINS MEMORIAL AWARDS

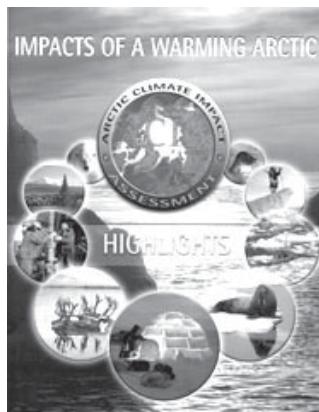
*There is some soul of goodness in things evil / Would men observingly distil it out. (Shakespeare: Henry V, act iv. sc. i.)*

The life and, most particularly the death, of **Andris Slapins** bears out the assertion of Shakespeare noted above. Mr. Slapins, a noted Latvian filmmaker, was killed by sniper fire while filming the Latvian demonstration against the Soviet regime in 1991. This was a tremendous loss to Arctic residents and researchers as Slapins was a devoted chronicler of the Native experiences in a volatile, rapidly changing world.

We here at the Arctic Studies Center had the good fortune to work with him on the *Crossroads of Continents* exhibit, to which he supplied two films. The first was *Chukotka: Coast of Memories* which describes the lifeways of the peoples on the shores of the Russian side of the Bering Strait. The second film was *Times of Dreams: Siberian Shamanism* which artistically combines then-current film of Evenki shamans "at work" with a family, one of whose members has returned from military service in Afghanistan in a very disturbed state, with archival film shot by A. Litvinov in the Amur river region in the 1920's. Each of these films, though dated to our eyes, offers a precious glimpse into the lives of the observed and the observer.

Andris Slapins was determined to establish as close a bond as possible with the people he was filming, often at the expense of personal comfort or safety. Noted for setting out to extremely remote areas often alone or with only one assistant, Slapins had the happy gift of combining truth with beauty in extreme situations through focusing solely on what was "afoot".

Slapins carried out his work across the Arctic but, being



*Cover of ACIA report*

Latvian, he naturally supported his country's independence movement against the Soviets. It was a personally fatal move, but from his loss support has emerged for furthering his work with Arctic residents who now film their own cultures for themselves as a record of their past and future. The goodness that can be distilled out of this evil was the establishment of the **Andris Slapins Memorial Award Program** which has publicized the work of Native cinematographers. Many of these cinematographers were encouraged by Slapins directly as part of his effort to highlight Native lives and experiences.

A new film premiered nearly each year at NMNH from 1991 to 2001 in memory of Slapins and his artistic vision. **Mark Soosaar** was awarded the first in 1991 for his films *Man of Kihnu Island* and *Woman of Kihnu* concerning the cultural experiences of an isolated small island off the coast of Estonia. The second award winner was *Siberia through Siberian Eyes* a 1992 film directed by **Mark Badger** and **Asen Balikci**. This was prepared from the videotapes made by the Khanti people of Kazim in western Siberia. For once the studied became the studiers of their own perspective and culture. For 1993 **Zacharias Kunuk**, an Inuit, presented his film *Nunaqpa* the story of the 1991 summer caribou hunt in Igloolik, Baffin Island. Mr. Kunuk has gone on to direct the prize-winning film (*Camera d'Or Cannes 2001*) *Atanarjuat-The Fast Runner* which was Canada's first Aboriginal-language movie written, produced, directed and acted by Inuit. 1994 saw the return of the award to Siberia with *The Gods of Yamal* by **Dr. Andrei Golovnev**.

Like *Nunaqpa*, this film focused on the reindeer (the semi-domesticated cousins of the caribou) as herded by the Nenets along the Arctic Coast. The film of 1995 was **Nigel Markham's** work *Hunters and Bombers* on the Innu perception of the NATO bombing program in the interior of Labrador. 1996 saw a return to the Nenets reindeer herders in **Sven Haakanson's** work, *Nenets Reindeer Herders of Yamal, Western Siberia*. The next film to be awarded a Slapins prize was **Sarah Elder's** work, *Shooting Films with Alaska Native Communities: a Retrospective look at the Alaska Native Heritage Films Center 1972-1998* on how Native

communities can document for themselves how their cultures are changing and their responses to this change. The last award made went to **Catherine Martin**, for her film *Spirit Wind*. This documentary recorded the efforts of the Tom's River Micmaq, led by Cheif Misel Joe, to build a traditional birch bark canoe, and sail it to the annual gathering of the Micmaq Nation.

Each of the filmmakers awarded the Slapins prize has gone on to greater triumphs with their filming or research. It has been a tremendous honor for the Arctic Studies Center to participate in this Memorial and collaborate with so many distinguished observers of the Native experience. Truly some good has been snatched out of an evil incident, a good that helps prevent more evil from happening again.

The ASC thanks the **Trust for Mutual Understanding** for its generous support of the Slapin's Award program.



*Andris Slapins at Mechigmen Bay, Bering Strait, Siberia 1986*

## FIELDWORK

### MONGOLIA 2004: CONFERENCE, TRAINING, AND FIELD STUDIES

By Bill Fitzhugh

This year's Mongolia expedition defied all odds and was the most successful field project we have had in Mongolia since the project began four years ago. 'Defied' because it was one of the shortest seasons – less than 14 days of actual fieldwork – and 'most successful' because we accomplished more during this brief period than in any previous year. Why? is answered easily: we had the finest weather, a superb field team, and the most important finds.

That said, there were moments when the project was in jeopardy. Financing was 'nip and tuck' and for months we had no way to organize the conference we had planned in Ulaanbaatar. Nevertheless, in the end – with some creative financing and the assistance of the newly-founded American Center for Mongolian Studies – we pulled off a triple-header: a productive scholarly symposium and workshop, popular public lectures, and field research that generated important new archaeological, cultural, and environmental data.

#### Symposium and Workshops

At the close of last year's season we had begun discussing ways to share findings and methods with our Mongolian colleagues. Field training and technical reports only went so far, especially when they were in English only. We needed a bilingual conference, technical workshops to exchange archaeological methods and museum techniques, and publication of our field results in Mongolian as well as English.

When I discussed the idea with Dr. Charles Krusekopf, Director of the ACMS, he suggested the Center's newly-established UB office might coordinate the meetings and assist with translation and training. We applied for and received funds from the Trust for Mutual Understanding and the Department of State Ambassador's Fund, and received financial and other assistance from the Smithsonian's Under Secretary for Science, the Smithsonian Center for Materials Research and Education, the SI's Office of Exhibit Central, and NMNH Departments of Botany and Anthropology. By spring, **Peter Marsh** had been appointed director of the ACMS in UB and agreed to undertake the task of local organization together with his assistant, **Demchig Enkbaatar**, and enlisted co-sponsorship of the National Museum of Mongolian History (NMMH) through its director, **A. Ochir**, and staff, **Bumaa Dashdendev** and **Bayaara**. Meeting facilities and projection equipment were provided by the Mongolian National University. The Mongolian Academy of Sciences and its

Institute of Archaeology also provided assistance of various kinds.

The archaeological conference took place on 2-3 June at the National University, attended by more than 100 local archaeologists, ethnologists, and physical anthropologists. Papers by project scientists and other specialists covered topics related to Deer Stone Project research in Hovsgol Aimag ranging from Bronze Age archeology to ethnology, cultural ecology, environment, linguistics, and studies of 20<sup>th</sup> century mass graves and Gobi mummies (see below). The translators did a wonderful job rendering scientific terminology and treaded lightly through thickets of scholarly debate and controversy, all of which will be published in 2005.

Not surprisingly, the workshops reached a much broader cross-section of the scholarly community. Fifty-five museum curators from 10 museums and 35 participants from other academic institutions in UB took part in the collection management and casting workshops, respectively. **David Hunt** (Anthropology), **Debbie Bell** and **Greg McKee** (NMNH Botany), and **Rae Beaubien** (SCMRE) provided instruction on basic specimen care, storage methods, and archaeological field conservation techniques – illustrating best practices while also showing what NOT to do. **Carolyn Thome** and **Paul Rhymer** offered an equally popular workshop attended by 35 representatives from Mongolian museums and other institutions in which they demonstrated practical and inexpensive casting and model-making techniques in a 'down and dirty' day that ended with trophy casts and sticky fingers all around. **Bruno Frohlich**'s GPS workshop attracted more than 20 archaeologists and students whose 'final exam' required making a satellite GPS map of UB's Sukhbaatar Square without being arrested by the police guarding the adjacent Parliament building.

In addition to formal academic sessions, the conference sponsored four public lectures at the National Museum of Mongolian History. **Paula DePriest** and **Bill Fitzhugh** lectured on archaeological and botanical aspects of the Deer Stone Project ("Tsaatan Reindeer Herding and Environment" and "The Deer Stone Project: Goals and Results"), matched by presentations by Dr. **A. Ochir**, Director of the NMMH ("Introduction to Ethnic Groups of Hovsgol Aimag"), and **O. Sukhbaatar** ("Geography and Culture of the Tsaatan People of Hovsgol"). Each of these lectures attracted audiences of 30-50 people from a broad range of fields, including media, government, foundation, and international agency officials, and many others. These public lectures brought the Deer Stone Project to the attention of a very diverse group of people.

The conference also included several important social functions, including a reception hosted by the Santis Foundation through the generosity of its CEO, **Ed Nef**, and local Santis director, **Dooloojin Orgilmaa**, and a private dinner hosted by American Ambassador **Pamela Slutz** at her residence. These events and the interest of the popular media, which covered the



David Hunt Giving a Workshop

meetings in print, radio, and television, spread information about our research and educational programs broadly throughout Mongolia.

The impact of these conferences, workshops, public lectures, and social events – attested by the large turn-out of archaeologists, museum professionals, and general public interest – can hardly be overstated. I believe this is the first time professionals from western countries have presented instruction in archaeological field techniques, museum methods and conservation in Mongolia. Interest in these areas was especially strong and resulted in our staff conducting special sessions with several Mongolian museums. All urged us to continue the workshops in future years and expressed interest in learning more about instructional materials and training opportunities outside Mongolia.

The Deer Stone Project conference was equally successful, if less innovative, in that exchanges of research information of this type have a long history in Mongolia. However, this meeting was extremely important in opening dialogue between Mongolian and American anthropologists concerning interdisciplinary research in an area of northern Mongolia that has been given little previous attention. Our conference produced the first set of research papers to be written on the archaeology, anthropology, and environmental setting of the Hovsgol-Darkhat region. This in itself is important, because this area is a geographic outlier of the Mongolian steppe encircled by mountainous Russian territory and is occupied by Darkhat Mongols and Tuvan-speaking Tsaatan reindeer-herders who are minorities in the ethnically more homogeneous Mongolia. These ethnic groups and their language, customs, and history are poorly-known, yet are extremely important because of their connections with Siberian lands and peoples to the north. Our work is contributing to the traditional Mongolian view of its ‘northern hinterland’ by documenting Hovsgol’s distinctive role as an important and geographically unique transitional steppe-taiga border zone.

I believe the week of conferences, workshops, and related events had a strong positive impact on the Mongolian scholarly community as a whole. There are relatively few occasions for Mongolian and foreign research and museum professionals to exchange views, learn from each other, and provide outreach to the public, because most foreign research projects do not build conferences and learning opportunities into their research programs. Our experience suggests that this activity is very beneficial for all parties, and so we plan to offer similar programs as a regular feature of our work in the coming years.

#### Archaeological Results

Since **Andrea Neighbors** has written a narrative of our fieldwork, my comments on our archaeological work are limited to the most salient scientific results. Note should also be made of **Bruno Frohlich's** report on the South Gobi mummy cave and the

*kheriksur* mapping project reported elsewhere in this newsletter.

This was our third year of research in Hovsgol Aimag, and as in the past we concentrated on three research problems in three different locales. The first of these is the continued investigation of deer stone sites, particularly the large site west of Erkhel Lake, north of Muren. This site has some of the most

beautifully carved deer stones in northern Mongolia and is of interest because of its association with a specific geographic feature, ulan tolgoi, which is surrounded by hundreds of *kheriksur*. The Deer Stone Project has several goals, including determining (1) chronological the age of individual deer stones and their carvings; (2) the ritual and chronology of features associated with deer stones; (3) the function and meaning of deer stones as a general class object; and (4) the relationship between deer



Working at the Tsatsat Deer Stone Site

stones and *kheriksur*.

Last year’s work identified three rock features associated with Erkhel’s Deer Stone 4 and recovered pecking stones that were used to create or refurbish the images on this stone. In 2004 Bruno continued his GPS mapping of the Erkhel site while I continued excavations at DS4, discovering two more rock features similar to the three excavated in 2003 that contained horse hooves, neck vertebrae, and skulls. Together these features completed a ring of five horse head burials each located 2-4 meters from the deer stone. AMS dates of the 2004 skulls produced ages of 2900 B.P. (uncorrected), confirming the earliest dates obtained on our 2003 horse heads, strongly suggesting that all of these horse head burials and the carving of the stone itself took place as part of a single ceremony. In 2004 we also excavated two horse head features at a deer stone site at the Tsatsat site south of Tsaaganuur.

The second phase of the field program expanded our 2003 excavations at Soyë, where the Baran Gol River emerges from the Sayan Mountains into the Darkhat valley. This confirmed our previous findings of two components, a medieval level with thick sand-tempered reddish pottery associated with bones of domestic sheep, goats, and bovids, and a lower Neolithic level containing poorly-fired grit-tempered ware with cord-wrapped stick impressed decoration and a variety of chipped flint tools, including small triangular points, triangular endscrapers, microblades, cores, and other implements. Unfortunately, as in 2003, the only faunal remains recovered were highly fragmented bones of birds and mammals, none recognizable to specific species. So far we have not been successful in locating any prehistoric reindeer remains, which we have been hoping to recover to test the theory that reindeer domestication occurred in this region 3-4000 years ago, and whose historical legacy may be preserved in the modern reindeer herding practices of the Tsaatan people.

The third phase was a visit to the West Tundra Tsaatan in the mountains west of Tsaaganuur. This year we met the group at a location halfway between Soyë and Tsaaganuur and reached their camp in the tundra after a single day’s ride by horse. We discovered they have moved from their previous season’s camp on



Tsaatan reindeer camp in the tundra

the Minge Polog River to a new location a few kilometers downstream. This made it easier to survey the abandoned 2002 camp where I had previously found chert flakes, and as luck would have it, we recovered several small microblade fragments. This was an important find because our earlier excavations here had lacked diagnostic artifacts. Now it was possible to assign a definite Neolithic age to this site, indicating use of this mountain tundra region as early as 4-5000 years ago. During our visit, Paula DePriest, Deborah Bell, and Greg McKee spent a week traveling with Sanjim and other Tsaatan herders collecting samples and investigating the botanical features of different seasonal reindeer pastures.

We also made a brief survey in the Tsaaganuur area, exploring north of the Shishin Gol (Little Yenesei) River where we found several prehistoric sites, including deer stones, stone alignments, and sites with chert and ceramic remains. We plan to expand investigations here in 2005 since it is here, near the outlet of Lake Tsaaganuur where the Shishin Gol enters the Sayan Mountains that one would expect a more continuous record of archaeological sites.

Although brief, the 2004 season added important knowledge to our understanding of the culture and environmental history of the Darkhat region. We have been able to define and date a local phase of Medieval culture as well as a Neolithic phase that can be directly compared with Siberian and other Mongolian assemblages. Most importantly, we have identified horse sacrifices and their burial features as an integral component in the dedication of deer stones, and it appears these activities take place as part of a single ceremonial event. The presence of horse sacrifices and absence of human remains suggests that deer stones served a parallel function to *kheriksür* as a communal memorial dedicated to a deceased leader. We have also learned much from our surveys of *kheriksür* mounds and plan to investigate the relationship of deer stones sites to *kheriksür* and their contents, organization, and ritual. Rather than being a palimpsest of ceremonial behaviors created by different peoples at different time periods, the data are beginning to suggest a single, complex but coherent ceremonial system that can be assigned to a particular time and people – a classic Mongolian Bronze Age phase that may have been linked to the formation of Scythian and other cultures, possibly even the early Eskimo cultures of the North Pacific.

In closing I want to thank our many funders and institutional partners mentioned above, and our project participants, who this year numbered more than twenty-five! In

addition to those noted above I particularly wish to thank Scott Weinhold, Sasha Sanjmiatav, Adiyabold Namkhai, Odbaatar, Oyunaa Bileg, Oyumbileg, Undra Monkhou, Sukhbaatar, Manlai, Bazargur Dashzereg, Tugsuu Amgalantugs, and our jeep and van drivers, Tsogt, Hotbaatar, Nema, and Narm, our fabulous cook Amra, and the many Tsaatan who made our stay in the tundra so rewarding and enjoyable – Sanjim, Bayandalai, Bayaraa, Batsaya, Tsetsegma, and many others.

### MUMMIES OF THE HUN AGUI CAVE

By Bruno Frohlich and Naran Barzarsad

The 2004 research in Mongolia focused on a continuation of the work we did during two field seasons in 2003. The burial mound survey in the Hovsgol aimag in collaboration with Bill Fitzhugh's Deer Stone Project continued for several weeks and included several objectives such as the recording of mounds in the Soyë and Lake Erkhel areas, second and repeat recording of mounds already recorded during the 2003 field season (for quality control), and excavation of selected mounds in the Soyë area. Also, we did a one day survey of more than 100 mounds about 4 kilometers Southwest of the Ushkin Uver deer stones. Tugsuu and Bazargur from the Mongolian Academy of Sciences' Institute of Archaeology assisted in the research. A complete Landsat VII coverage (satellite imaging) of Mongolia was obtained in October 2004. All surveyed mounds were recorded as symbols, each representing a variety of mound features such as size, shape, and classification. We also excavated two robbed/disturbed mounds in order to obtain biological material from the main chambers and external mound structures. We succeeded in getting a relatively good sample of human skeletal remains and also some large fragments of horse crania, mandibles and cervical vertebrae, all for dating purposes. This information will be published at a later time in conjunction with Bill Fitzhugh's deer stone excavations, thus building on our understanding of the potential temporal relationship between burial mounds and the deer stone monuments.

During the first week of June David Hunt joined us in Ulaanbaatar. David worked with us on the excavations of mass burials in Ulaanbaatar in 2003 and we succeeded in getting access to other human remains at the Museum of the Victims. We recorded and photographed 22 skulls, all males, between 20 and 45 years old at death. Of the 22 crania, 21 included entry holes in the occipital bone, and 20 included exit holes in the frontal bone. Basically all the individuals, representing Buddhist monks, were victims of execution by firearm. The study of associated objects clearly dated the killing event to the late 1930s and thus corresponds to the material we excavated at Hambiin Ovoo in 2003. The work at the Museum of the Victims was completed by a small team consisting of Naran Bazarsad and Tugsuu from the institute of Archaeology, Gantulga and Bekbat Sodnom from the Museum of the Victims and Bruno Frohlich and David Hunt from the Smithsonian. The data from the Museum of the Victims will be included in the final report on the Hambiin Ovoo mass burial, scheduled to be completed within the next few months.

The focus of this piece is on research which actually started several weeks earlier. During the winter of 2003/2004 the Mongolian Academy of Sciences decided to investigate a cave located in the southern Mongolian Gobi desert a few miles from the Chinese border. Our museum had been asked by the Mongolian

Academy of Sciences to assist them in the exploration of the cave. Reportedly the cave included some mummified human remains, and it became the duty of archaeologists and anthropologists in the Academy's Institute of Archaeology to visit the cave and decide how to protect the human remains. Increased traffic in the area had made the cave and its contents generally known, notably among groups organizing tourist visits to this part of the Gobi. The Institute recognized this as a problem and organized a small expedition, scheduled to take place in the spring of 2004. The expedition was organized as a joint venture between the Mongolian Academy of Sciences (represented by Naran Bazarsad) and the Smithsonian Institution (represented by Bruno Frohlich).

The cave (also known as the Hets Mountain Cave, the Hun Agui [The Human Cave] and the Hets Agui [the Hard Cave]), was brought to the attention of government officials in 1974 by local herdsmen. Its location is about 4 kilometers north of the Mongolian border with China and about 25 kilometers east of the 108° East meridian.

Later in 1980 the General Secretary of the Mongolian Revolutionary Party, **Mr. Adiya**, learned about the cave and requested the Mongolian Academy of Science to initiate a study of its contents. Consequently in 1982 the cave was visited by two scientists: archaeologist **N. Ser-Odjav** and physical anthropologist **D. Tumen**. They reported that the cave was disturbed but it still included 12 bodies representing seven children between newborn and seven years, four males and females around 30 years-old, and one 60-year-old male. Ser-Odjav found ceramics from the Kidan period and also some woman's pants and wooden plates. Based on these finds he dated the remains to be from about 10 AD, thus about 2,000 years old. To our knowledge the fate of these artifacts is presently unknown.

Some do not agree with N. Ser-Odjav's dating. Since all of the cultural objects described by N. Ser-Odjav are missing and samples collected by us still have to be submitted for analyses, we have yet to decide on a final dating. Other possibilities include a legend presently circulating among local herdsmen; this folklore suggests that a local thief named Dashsamba murdered his entire family during a killing rampage and later escaped criminal charges by fleeing across the border to China. Dashsamba was originally a Buddhist Lama but because of lack of success as a Lama he converted to the business of larceny and became a thief. This supposedly took place between 1937 and 1939 thus during the same period when the Stalinist regime in Ulaanbaatar was involved in mass executions of Mongolian Buddhist monks. Legend has it that the remains in the Hets Mountain Cave are the victims of his rampage, dating the remains to the 20<sup>th</sup> century.

The 2004 survey team included Naran Barzarsad, **Natsag Batbold**, **Tugsuu Amgalantugs**, **B. Erdene**, and **Bruno**

Frohlich. David Hunt, of the Smithsonian Institution joined us in Ulaanbaatar on our return from the Gobi and is presently collaborating with the rest of the team on this and other projects.

After an arduous 900 km journey, mostly on dirt roads and tracks, we arrived about 1.3 kilometers southeast of the cave by midmorning on May 26 for our four day survey. After a small and temporary exploration of the surrounding area we established camp on a flat plateau 130 meters northeast of the cave.

The first attempt to enter the cave was achieved by Natsag Batbold and Naran Bazarsad. The presence of human remains was verified and the general lay-out and its entrance system were noted. Our first assessment objective was to decide if the human remains should be left in place or removed and transported to the Institute of Archaeology in Ulaanbaatar. We observed recent destruction of the cave's contents and some forceful removal of human body parts, including several heads. These observations led us to the decision to remove the remains as soon as possible, meaning we could wait until we returned to Ulaanbaatar to perform a detailed study of the remains. Accordingly we focused on the following objectives: (1) Architectural and geological description of cave and cave access; (2) Description of the human remains in their 'in-situ' positions; (3) Collection of tissue samples for dating and other analytical purposes; (4) Completion of test excavations; (5) Preparation of remains for transportation to Ulaanbaatar; And (6) description of surrounding geological features.

The subterranean cave has an approximately 0.9 x 0.6 meter circular opening leading to a system of two platforms connected by three tunnels. The cave extends in an approximately west to east direction and has a maximum length of 16.8 meters. The maximum width of 5.9 meters is found at the eastern end and the width adjacent to the entrance is about 3 meters. The maximum height from the floor to the ceiling is 3.4 meters and is found at the central and western end of the cave.

In general human remains were found in four areas or groups. Two of the groups included concentrations of remains depicting complete bodies, most of them still in their original position and location. Most of the bodies were well preserved with the majority of skeletal tissue present and 10% to 80% of the soft tissue is still intact. The excellent preservation of soft tissue appeared to be a product of a rapid process of natural

mummification, leaving all body parts in their original position and location. However, it was evident that the remains had been disturbed by visitors to the cave and in some cases, body parts had been removed and relocated to other locations within the cave.

Several groups of human bodies and body parts were identified. Some of the remains could be identified to their original position while some of the disarticulated body parts



*One of the mummies in its original position*

were obviously a result of later disturbance. In one of the major bundles we found a minimum of seven articulated and partly articulated bodies stacked on top of each other. One body was potentially in a sitting position but with the head and some of the extremities missing. This body may have been the one previously reported by N. Ser-Odjav as a sitting woman embracing an infant. No infant remains were found during our visit. The remaining six bodies had been stacked in a heap suggesting a quick disposal of the remains without any rituals.

The ligaments connecting the various body parts were all well preserved and in some cases muscle, skin, intestinal tissue, nails, and hair were present. However of the seven bodies only three included a head. Careful search for the missing cranial/skull material did not yield any results, so it is hypothesized that some of the remains, especially the heads, were removed during visits to the cave in the last few decades.

The seven bodies represented four males ranging from 12 years to 40+ years old, two females both adults, and one child of unknown sex.

Three articulated bodies were found about five meters from the adult group of bodies described above. All of them were infants less than one year old. The preservation was excellent with soft tissue in the thoracic and abdominal regions well preserved. The colons and some smaller intestines were all in very good condition. None of the bodies included a head.

One of the most fascinating observations was that we could determine the cause of death in all cases where head and/or neck tissue was present. This is unusual because even in bodies including mummified soft tissue, it is most often impossible to establish cause of death. We established that the majority of the bodies represented individuals who had been killed by hanging, strangulation or other causes pertinent to application of traumatic force to the head and neck regions. In two cases, a rope was still attached tight around the cervical area suggesting strangulation, and in the case of a 40 year old female, severe trauma to the neck had dislocated some of the cervical vertebrae and the mandible had been forced out of its articulation with the temporal bones. Deep indentation in the posterior neck tissue around the 4<sup>th</sup> cervical vertebrae suggests the use of a strong stick or bar made from wood or a metallic material used to keep the upper body and the neck in a fixed position while the head was forcefully pulled in a posterior direction causing the trauma observed in the neck vertebrae as well as in the temporo-mandibular joints. Also, the good preservation of the tongue showed a cut in its anterior part caused by a forceful closure of the mouth, dismembering the distal tip of the tongue. The cut appears to follow the arching shape of the maxillary and mandibular dental arches. In two other cases, rope or rope fragments associated with deep indentations in the neck skin tissue suggests forceful strangulation of the individuals. Further analysis will be completed when access to advance x-ray and CT equipment can be established.

The reconstruction of the cave contents will be difficult and partly hampered by the limited research which could be accomplished studying the remains in-situ in the constricted area



*Hun Agui* cave opening

of the cave, and by the destruction of the contents likely caused by recent visitors. A wealth of data is still available however, and the analytical phase is being initiated which will hopefully give us accurate dating of the material within the next few months. Also, advanced analytical research in a controlled laboratory environment should add a significant body of data to our reconstruction effort of this very sad event, which could have taken place either a few decades ago or possibly even thousands of years ago.

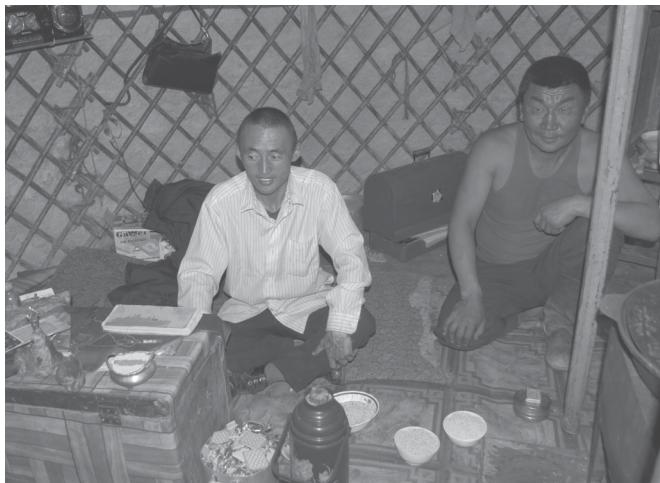
We returned to Ulaanbaatar following a western route crossing the 108° Eastern meridian about 50 kilometers north of the Chinese border into the Omno Gobi aimag and continued toward a small settlement named Nomgon. Nomgon included a small house adjacent to a few older and decaying mud-brick ruins. A few kilometers before we reached Nomgon we ran into a small group of government officials from the Mongolian Ministry of Ecology.

Obviously a lot of clandestine gold exploration has taken place in this area and we were told that gold diggers came in huge SUVs loaded with explosives and blew up hills and other promising gold containing geological strata. The officials told us that there could be more than hundred such clandestine operations active at any time and that most of them were successful. We continued toward Hanbogd about 70 kilometers northwest of Nomgon and passed through some of the most fascinating and most beautiful desert landscape ever seen. As far as the eye could see we observed smooth and rounded black basalt formations testifying to thousands or possibly millions of years of wind and water erosion.

From Hanbogd we continued north toward Manlay and after refueling our vehicle we crossed the line between the Omno Gobi aimag and the Dund Gobi aimag and arrived early in the evening in the town of Mandalgovi. We succeeded in finding a small hotel where we managed to stuff four people into a small room while **Natsag Batbold** and our driver **G. Sukhbaatar** stayed with the vehicle to ensure the safety of our mummies and equipment. Before we reached Mandalgovi we stopped at a small gehr where we convinced the family to cook for us. This resulted in a great meal cooked in a traditional Mongolian manner and displaying traditional Mongolian hospitality. One guest was a Buddhist lama who had spread out all his medicinal paraphernalia, in an effort to use their powerful effects to protect everybody from getting sick. On May 30 we started from Mandalgovi and followed the track toward Ulaanbaatar. About 70 kilometers south of the capital we encountered our first re-exposure to ‘modern civilization’; a small collection of gehrs which most likely could be identified as a Mongolian ‘truck stop’ offering food, soft drinks, refrigeration, and TVs. And although none of it worked because the generator was broken, we certainly knew we were getting closer to home.

We had accomplished our goal in seven days thus keeping our project within the original planned time frame. We logged 1,908 kilometers, of which 98% were driven on unpaved tracks or roads including 30% on unmarked surfaces. Fortunately

we were blessed with a complete absence of transportation equipment break-downs. We had succeeded in putting together a small but highly efficient team, found our cave, recorded its contents and returned everything to our Institute in Ulaanbaatar. Our success is a reflection of fine team work, outstanding support from our institutes, and an excellent collaboration between various government agencies, including the Mongolian Academy of Sciences and the Mongolian Army.



*Mongolian Lama and his medical treatments*

## DEER STONE PROJECT NARRATIVE

*By Andrea Neighbors*

*Andrea, a Washington College student who has interned for several years with the ASC, accompanied us to Mongolia in June 2004. This is her journal report.*

We arrived Monday night in Ulaanbaatar at the very busy Buyant-Ukhaa International Airport, where we were greeted by staff members of the National Museum of Mongolian History. The week of our arrival involved many meetings in preparation for the first joint Mongolian-American conference, inevitably the first of many more to come. The end of the conference initiated the beginning of a new field season for the summer of 2004.

Post conference, our remaining days in Ulaanbaatar involved preparing for the field with many trips to the city's 'black market,' where searching for the best bargains for food, cooking utensils, horse stirrups, and gifts for the crew became the daily chores.

### 8 June 2004

We arrived in Moron, the capital of Hovsgol aimag during our second week in Mongolia. Our visit here only lasted one night, staying at the Gobi Hotel on the outskirts of town. While there,



*Andrea and her host*

we met up with our drivers and cook, and the archaeologists who drove to the Hovsgol aimag capital from Ulaanbaatar carrying our heavy gear and equipment. Our time spent in Muren consisted of buying more supplies at the local market, and paying a visit to town officials. The next morning we left Muren and headed west, taking us further into the heart of Hovsgol, with four jeeps and vans carrying a team of 20.

### 9 June 2004

Several teams of scientists would take part in this year's expedition. A large team of Botanists, with **Paula DePriest**, **Deborah Bell** and **Greg McKee** from the Smithsonian as well as **Oyunaa Bileg** and **Undraa Monkhou** from Ulaanbaatar would be gathering more specimens for the Herbarium in Washington. **Bruno Frohlich** and his assistants, **Tugsuu Amgalans** and **Bazara Dashzeveg** would map the khirigsuurs at Soye and Erkhel. **Bill Fitzhugh**, **Odbaatar**, **Manlai**, **Bayaraa**, **Sasha**, and I would be doing the archaeological excavations at Soyé and Erkhel.

To start the new field season, a brief stop at the Erkhel Deer Stones gave us some insight in what to expect at the end of the month, when we would return to start a new excavation at Deer Stone 4. A close observation of each individual stone gave us some more information about recent natural impacts on the stones, such as rain and the growth of lichens on the carvings. Unfortunately, and to our dismay, another impact on one of the stones was not from natural causes but from human activity. We noticed what appeared to be someone's initials on the mid-section of the tallest deer stone. This sort of activity triggers concern about the future safety and preservation of the stones, which are totally unprotected in the open steppe. Our drive northwards brought us into the Darkhat Valley, west of Lake Hovsgol. Our first campsite literally started off with a bang, the team hurrying to set up tents before a strong thunderstorm. Little did we know that this would be routine for almost every night we would be in the field.

### 10 June 2004

Our second day on the road toward Ulaan-Uul brought us to two pingos – raised mounds with ice cores that are found occasionally in permafrost soil – located not too far from our previous night's camp. The first one we observed was rather large and had partially collapsed due to melting of its ice core. The second one was almost of the same size, and was also protruding through the ground.

Our travel through the Darhat Valley eventually reached the town of Ulaan-Uul, after a beautiful drive up and down hills, and in and out of valleys. But before we could enter the town we had to pay a road tax. Our group of vans and jeeps had to pay a much larger tax than the horses and motorcycles that passed this way regularly. With that taken care of, we arrived at the town center which was made up of shops, a school, some offices, and a



*Tugsu, Bayaraa, Andrea, and Tsogt*

restaurant. Here we bought snacks and supplies. It was a very quiet day, and our presence attracted attention from the residents. Among other things we had to get information about where the Tsaatan reindeer herders were currently located so we could find them. After a long wait, we received word that the Tsaatan were at their spring camp and would be awaiting our arrival in a few days. Relieved to know that we would be able to visit the Tsaatan before their migration to their summer camp, we moved on toward our second campsite and first excavation site – Soyë .

#### 11-12 June 2004

The first day of work at Soyë involved an archaeological survey of this riverside Neolithic site we had found first in 2002. Our first two days of digging was productive; working with four Mongolian archaeologists we were able to find many microblades, some arrowheads, pottery shards, and samples of charcoal. On the 12<sup>th</sup>, members of the botany team, Paula DePriest, Deborah Bell, Oyunaa Bileg, Undraa Monkhou, and Sukhbaatar left to meet the Tsaatan, where they would stay for several days while we worked at Soye. Bill Fitzhugh and I would leave to meet the Tsaatan a day later, as we planned to stay for only a few days. On the 13<sup>th</sup> the archaeology team traveled from Soye to Chudurrin Daraa, where some human bones were said to have been found by a local herder named **Mishig**. These bones were not found around khirigsuurs but from several stone circles embedded in the ground that seemed to mark the location of a burial. Surprisingly, Mishig was very cooperative in explaining to us what he had found in his own “excavation”. He accompanied us to the site of Chuduriin Daraa where we did two small tests. One area produced several ribs and finger bones from a child, and the other had some charcoal and a piece of pottery.

#### 14-15 June 2004

Before the archaeologists departed to visit the Tsaatan, we visited Mishig again. Bruno and his team had been in the same area during the last few days mapping the mounds. Mishig invited us into his ger for a quick orientation. He told us where he had been digging and what he had found, and showed us an animal and a human jaw bone that he had kept. He was getting ready to move from his spring to his summer camp and would not be in the area for long. We agreed to meet with him later if he was still in the area, and moved on to our meeting place to go over the mountains and visit the Tsaatan.

Later in the afternoon we were greeted by some Tsaatan men who had ridden out of the hills with extra horses for riding and baggage. Once we were settled upon our designated ‘beasts’ we started moving over the hills and through the forests. A few hours later we had reached the tundra and greeted several families who were already settling in for the night. The reindeer were wandering about and the young Tsaatan children watched our arrival with big eyes and shy smiles. At the end of the day Paula, Deborah, and the rest of the botany team appeared at their campsite. After a long and windy day, we enjoyed sitting in the warm tent with **Bayaraa** and his wife, **Tsetsegma**, and their children. One of their

daughters, **Bilguun**, only 5-6 years old, had undergone hip surgery a year ago in the United States, and seemed to be doing very well back home with her family. This coming winter she will travel to Ulaanbaatar for physical therapy, and there is even talk of her returning to the States to have her metal pins removed.

On the 15<sup>th</sup> the botanists continued to gather specimens in the area, and the archaeology team went out searching for sites. But before we went our separate ways, Paula and our translator **Adiyabold** distributed some toys and hats they had brought for the children. This was a very exciting morning for the Tsaatan, and for us as well. With the reindeer moving about, snow still on the ground, and children playing with brand new toys, the scene was like a Christmas morning. For most of the day we rode about the valley visiting possible site locations. Some surface finds of microblades indicated the presence of Neolithic people like those at Soye, but we could not find a source site. At any rate, it was a perfect horseback ride through Tsaatan’s country. At one point I was amazed to see a long line of reindeer carrying lumber from the forest to the treeless tundra camps.

#### 20-22 June 2004

Our second site, Erkhel, is home to several deer stones which are incredibly engraved with reindeer and other details, such as a shaman’s belt and tools. Our first day of digging started on Monday the 21<sup>st</sup>. By now our digging team was much larger, due to help from the botanists and sometimes the drivers. The area we covered around Deer Stone 4 expanded upon last summer’s dig. For the next three days we continued digging and mapping the site, successfully finding two horse heads, charcoal, and calcined (burned) bone samples. One horse

head was placed upside down, which was rather peculiar considering most are burried right-side-up. As the archaeology team continued to dig around the deer stone, the botanists catalogued their findings from the previous weeks, and Bruno and his assistants mapped khirigsuurs and deer stones. Our only other visitors were the Bactrian camels who roamed the steppe near camp during the evenings.

Our last day at Erkhel completed the final stage of mapping the excavation, drawing profiles, and measuring the squares. Just as we were finishing up our work and putting our supplies away in the jeeps a Fulbright Fellowship group doing a documentary on Mongolia pulled up in several vans. With their impeccable timing they were able to film Bill explaining the significance of the deer stones and their importance in Mongolian archaeology. It was an appropriate ending to the 2004 field season.

We returned to Muren the following day and caught our flight back to Ulaanbaatar, where we spent the next few days cleaning artifacts and cataloging them at the museum. Several charcoal and bone samples were brought back to Washington for radiocarbon dating and analysis. Our fieldwork this summer will add to the dissemination of Mongolia’s scientific and cultural wealth.



Tsaatan child receives SI gift

## THE SEARCH FOR A PAST: THE PREHISTORY OF THE INDIGENOUS SAAMI IN NORTHERN COASTAL SWEDEN.

By Noel Broadbent

In spite of numerous archaeological surveys in northern Sweden during the past two decades, no serious attempts have been made to relate coastal archaeology to Saami prehistory. Saami territory and economy have been largely defined by reindeer herding and hunting in interior and mountain regions. Saami identity has also been characterized by history and ethnology more than archaeology. These perspectives have obscured the diversity of Saami culture in the past, and perpetuated interpretations that have limited Saami rights to land and resources.

This project (2004-2007) is intended to examine the evidence for Saami settlement and land use in the coastal regions of northern Sweden where seal hunting was of primary importance. The main study area is between latitudes 63 and 66 degrees North, particularly Västerbotten County. This is a glaciated area with the highest rates of land uplift in Sweden, as much as 0.91 cm per year. Shoreline displacement provides an outstanding opportunity to date archaeological features. Prehistoric seal hunting sites are found from over 100 m above sea level (5000 BC) down to early Medieval Times at the 6 m elevation above present sea level (AD 1300).

Of particular interest to this project from the Late Iron Age, also referred to as the Younger Metal Age (c. AD 500–1300). This was a time of intensive seal hunting on the coasts as evidenced by hundreds of small huts in seal hunting areas, on peninsulas and on islands. These huts bear a striking resemblance to huts in the Swedish mountains, referred to as Stalotomningar, and usually interpreted as seasonal camps used by the Saami to hunt reindeer. Both complexes date to the same time period, from AD 500 until ca AD 1300. Most date to the Viking Period, AD 800–1150, and most were abandoned by AD 1300, a period of Swedish church and state expansion and a time of great change throughout Europe. The 14<sup>th</sup> century was also marked by the spread of the Black Death and the Little Ice Age.

The Search of a Past is using archaeological data collected by Noel Broadbent within the framework of the Seal Hunting Cultures Project, in addition to new place name data, GIS

mapping, archaeozoological data, and new excavations and survey material. (The field work in 2004 is described under field work in this newsletter).

**Britta Wennstedt Edvinger's** dissertation is examining the “de-Saamification” of Swedish archaeology and the difficulties of archaeologists working in an indigenous context. A special study of the Saami in Hälsingland complements the project in Västerbotten. She has previously studied Saami bear ceremonialism and documented cultural landscapes in the South Saami region, as well as published an article on Saami ritual sites on the North Bothnian coast.

One of the most significant finds regarding the search for a Saami presence in the coastal zone is a deposition of burned and split bear bones found buried on a small cairn in a sealer's hut at the site of Grundskatan in northern Västerbotten. These bones are interpreted as ritually buried and following the customs of Saami bear ceremonialism. Some 30 bear burials are known from northern Norway and Sweden. Radiocarbon dating of the bones from Grundskatan rendered a calibrated age of  $1080 \pm 45$  BP. The hearth in the adjacent hut floor dates to  $1110 \pm 110$  BP, showing them to be contemporary. The hearth contained bones of ringed seals. This contextualization of coastal sealing during the Late Iron Age is a major

breakthrough and opens the door to entirely new interpretations of Saami prehistory in Sweden. More ritual sites of Saami character, namely circular sacrificial features, have also been documented in the coastal zone, and are also found in association with the sealers' huts.

Place names referring to Saami settlement and land use are especially prevalent in the Skellefteå region. The most common names with the prefix “Lapp” refer to natural features in the landscape, especially mountains and hills, waterways and meadows.

Soil chemistry has been analyzed at several sites and reveals concentrations of nitrogen, phosphorus, and potassium reflecting animal carcasses (meat and bone) and burning. This material is helping to determine the functions of features in remote locations.



Map of Northern Sweden, study area (circle)



Saami Bear Grave Illustration

which will be a doctoral dissertation to be defended in Sweden by **Dr. Jan Storå**. **Dr. Katherine Rusk**, Smithsonian Arctic Studies Center, will coordinate GIS mapping for the project.

**Professor Noel Broadbent** joined the Arctic Studies Center on March 15 as a trust employee with funding from the NSF. This project, which extends from 2004-2007, will result in a number of articles and two planned volumes, one of

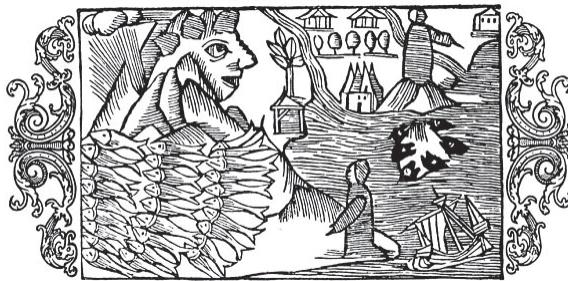
## SAAMI PROJECT FIELDWORK 2004

By Noel Broadbent

With support of the National Science Foundation, **Noel Broadbent** undertook fieldwork in the Lövånger region and the Bjuröklubb peninsula of northern coastal Sweden.

Fieldwork took place on August 4 – 24, and project headquarters were at the historic Church Village (Kyrkbyn) in Lövånger. This village of small log cabins dates to the 18th century and is a unique phenomenon in northern Sweden. Villagers from the surrounding region lived in the cabins during important church holidays. The excavations and surveys were mostly centered on the Bjuröklubb peninsula about 15 km away, although some work was also done at Broänget, a few kilometers north of the village of Lövånger.

Lövånger parish is rich in archaeological features, especially those connected with seal hunting, fishing and medieval activities. Bjuröklubb was given special attention by Olaus Magnus and is shown on his map, the *Carta Marina*, from 1530, and his book from 1555. The rocky promontory, with a crown of rocks, was an important location for medieval navigation, herring fishing and sealing (below).



Woodcut illustration of Bjuröklubb by Olaus Magnus, 1555

### A Bear Grave

The special focus of the project, “A Search for a Past”, was to seek out and document a former Saami presence on the coast of northern Sweden. Ritual sites are especially important for connecting this landscape to Saami land use.

The main goal of the archaeological fieldwork was to complete investigation of a ritual bear burial at the Grundskatan site. This bear burial represents a Saami presence on the coast during the Viking Period. Previous investigations at this site were focused on analysis of seal hunters’ huts in the region. Numerous radiocarbon dates demonstrated the huts dated to the Late Iron Age, particularly the Viking Period, c. AD 500 – 1100. Analysis of bones from hearths showed the main prey had been ringed seals. A small cairn in hut 4 contained the bones of an adult bear that had been killed, eaten and buried under a cairn in  $1080 \pm 45$  BP. The cairn was carefully examined for more bones, and a metal detector used to recover any metal objects. The stratigraphic relationship to the hearth in the hut, dating to  $1110 \pm 110$  BP, was also clarified.

### Saami Ritual Structures

A second object of particular interest was a circular stone construction situated on Lappsandberget on Bjuröklubb. This feature was mapped and examined using a metal detector as well as soil chemistry in order to determine its function and age. It is believed to be a Saami ritual site of a type known especially

well in northern Norway, but also found in Swedish Lapland. Several other sites of this type were investigated in the coastal zone, in particular the stone construction on the Island of Stora Fjäderägg. This feature is very similar to the north Norwegian constructions and also has a *seite*, or sacred stone, embedded in its wall. Numerous huts dating to the same time period as at Grundskatan are found on this island as well.

### Seal Hunter’s Huts near Jungfrugraven

A small cluster of huts situated near the Jungfrugraven feature, a possible medieval chapel wall or Saami circular enclosure (!), were investigated in order to obtain more bone samples from hearths. In addition to seal bones some sheep/goat bones were previously found in one of these huts, one of which dates to as early as AD 600.

### A Saami Hearth

A characteristic round hearth of Saami type on Bjuröklubb, which had been excavated in the late 1980s, was radiocarbon dated through the new NSF project. This feature dates to the 17<sup>th</sup> Century, and can be associated with the use of the region by nomadic reindeer herding Saami who had taken advantage of rich lichen pastures on the coast.

### Cultural Deposits at Broänget

Earlier fieldwork at this site rendered a radiocarbon date of  $1025 \pm 70$  BP. A low circular wall suggests a palisade had once been constructed here and the elevation above sea level suggests the Viking Period. A trench was put into this wall to obtain new carbon samples. This site may have been a trading outpost and predates the village of Lövånger.

### Collaboration

The project is being conducted in collaboration with Skellefteå, Museum, the Archaeozoology Laboratory at Stockholm University (**Dr Jan Stora**), and *Arkeologcentrum* in Brunflo (**Britta Wennstedt Edvinger**). The permit for fieldwork was issued by the County Antiquarian, Jan Sundström, Västerbotten County. For more information about the project, refer to the Arctic Studies homepage.

The field crew consisted of **Britta Wennstedt Edvinger**, **Kjell Edvinger**, **Greg Levallee**, **Rosanna Broadbent** and **Elaine Broadbent**. **Annika Sander** and **Bertil Bonns** (Skellefteå Museum) joined us for fieldwork as did **Margareta Axelson**.

The results of this fieldwork, and a presentation on the new project, were given by Noel Broadbent at the NAK22 (Nordic Archaeologists’ Conference) in Oulu, Finland, on August 20.



A Saami sacrificial feature on the island of Stora Fjäderägg

## ASC FIELDWORK IN LABRADOR

By Stephen Loring

Smithsonian fieldwork in Labrador in 2004 focused on continuing ethnohistorical and archaeological research pertaining to the Innu and their ancestors in Ntessinan (the interior of northern Quebec-Labrador). The ambiguity of the archaeological record, although rarely acknowledged, is, I suspect, even more pervasive in Labrador's "Caribou Country" (as the American explorer and amateur ethnologist **William Brooks Cabot** called the barren lands about the George River and the Height-of-Land). These slim material traces are scant building blocks upon which to erect an interpretation of past lifeways replete with stories, myths, strange animals and supernatural beings. For many who travel there, the interior barren lands east of the George, are a haunted landscape littered in bones, memories and ghosts. One of these ghosts, that of the extirpated barren-ground grizzly bear (*Ursus arctos L.*), was the focus of our research.

In 1975 **Steven Cox** excavated a remarkably well-preserved skull of a Labrador Grizzly Bear from an 18th-century Labrador Eskimo midden at Okak Bay in northern Labrador. The Okak skull provided the first tangible evidence for the existence of a remnant Pleistocene grizzly bear population in the Quebec-Labrador peninsula. Long a matter of historic speculation, derived from the accounts of 19th-century explorers and the records of the Hudson's Bay Company, the lack of physical specimens and the difficulty of travel in the Quebec-Labrador interior, had relegated the Labrador grizzly to a nebulous, near mythical status.

In 1910 William Brooks Cabot made one of his intrepid journeys into the interior of Labrador. Cabot had long pursued a passionate study of the language and culture of the Innu, whose small bands, scattered across the interior of northern Quebec and Labrador, yet retained a traditional life-style linked to the hunting of migratory caribou. Cabot was aware of the stories of the large "yellow" bear among the Innu and the Hudson's Bay Company accounts of trade in grizzly bear hides and he beseeched his Innu companions to provide him with skins and skulls. The Innu always promised to acquire these for him but they never did. Given the deep respect the Innu hold for bears in particular it does not seem surprising that specimens were not forth-coming. Significantly the Innu did not deny the existence of a large bear in the barren lands.

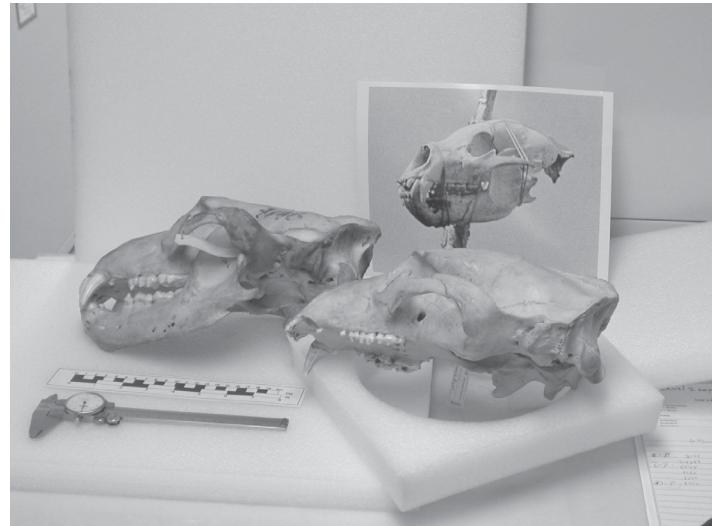
In 1910, in a remote valley near Kamestastin, Cabot stumbled on to a strange offering which he photographed but did not otherwise disturb. Placed on the crest of a hill was a tall pole, stripped of bark and braced with rocks, on which a large bear skull had been carefully secured. This last February **Arthur Spiess** (Maine Historical Commission) and I used a blow-up of this

photograph to compare it with the skulls of grizzly bears from the Canadian barren grounds west of Hudson's Bay, and Labrador black bears housed at the Smithsonian. We were able to conclude that the Cabot photograph is very likely that of a grizzly bear skull. In preparing these results for publication I have gathered a significant amount of previously unpublished references (including accounts by Smithsonian ethnologists **Lucien Turner**, who was at Ft. Chimo on Ungava Bay in 1881-1883) and **William Duncan Strong** who wintered with an Innu family near Davis Inlet in 1927-1928. What was missing from all the published materials and archival sources was any Innu historical accounts, oral traditions or "ethno-biological" knowledge of the Labrador grizzly bear. Thus, in setting out plans for fieldwork in Labrador this past summer I hoped to be able to talk with knowledgeable Innu about any memories or oral history that might pertain to the great brown bear of the interior. I was greatly aided by **Peter Armitage**, also in Labrador during the summer, who was continuing with his own oral history and place name research on behalf of the Innu Nation. While older Innu did recognize the association of *matashu* with a large brown bear and sometimes expressed surprise at the memory of the word, no one we talked to had much to say about its history or habits. We hope to make additional inquiries with Innu families at Kawawachikamach in Quebec where many of the descendants of the George River Innu now reside.

Actual archaeological survey work in Labrador, conducted on behalf of the Tshikapisk Foundation, an Innu experiential education initiative in Sheshatshit and Natuashish, was centered in the barrenlands adjacent Border Beacon (at the Height-of-Land west of Voisey's

Bay) and, as opportunity allowed, on Shipiskan Lake and the lower portion of the Kanairiktok River. Surprisingly, after the density of sites documented at Kamestastin (approximately 50 km. to the north), the paucity of sites at Border Beacon was unexpected, limited to a pair of early "Maritime" Archaic sites and traces of numerous recent (since-1965) Innu camps. However, at Shipiskan Lake, during a visit to Ponus Nuk's camp, two interesting discoveries were made: 1) a very unusual large "Intermediate Indian" stemmed point of a chocolate-brown chert was found eroded out on the beach, and 2) a small Late Prehistoric Period Innu campsite was found in a surface exposure near Mr. Nuk's house that contained the eroded remains of a hearth surrounded by Ramah chert debitage and—surprise!—a small number of dentate-stamped grit-tempered ceramic sherds. One doesn't often associate ceramics with highly mobile bands of northern caribou hunters yet they have been recovered at several sites now in Labrador and adjacent interior Quebec.

Labrador fieldwork was made possible by a generous Smithsonian "small grant" from the **Robert Bateman** funds and facilitated, as always, by the graciousness of our Labrador colleagues and friends who helped arrange logistics and interviews.



Comparison of Grizzly skulls with Cabot photo

## ST. LAWERENCE GATEWAYS PROJECT

By Bill Fitzhugh

The fourth year of the Smithsonian's Gateways Project, dedicated to archaeological surveys, excavations, and cultural heritage research along Quebec's Lower North Shore, was conducted during the first three weeks of August, 2004. The goals of this year's project were similar to those of the 2001-2003 seasons and concentrated in the core region investigated since 2002, from Cape Whittle to Blanc Sablon. Specifically, our attention in the 2004 season was directed at a third year of excavations at the Petit Mécatina Hare Harbor Basque site, surveys of the mainland coast from Chevery to Harrington, excavations at Gros Mécatina 3, and surveys of Fecchteau Island and the western portion of Bayfield Island near St. Augustine. Work was conducted under an archaeological permit granted to **Yves Chrétien**, who co-directed the project, participated in field work, and brought a professional Québécois perspective as well as relevant expertise in prehistoric and historical archaeology.

Research was conducted by a combined American and Canadian team including **William W. Fitzhugh**, **Christie Leece**, and **Helena Sharp** of the Smithsonian National Museum of Natural History's Arctic Studies Center, **Yves Chrétien** of Quebec City, **Emiliana Donadi-Sánchez** of Concordia University in Montreal, **Polly Husmann** of Notre Dame University, **Mary Melnik** of Bowdoin College, photographer **Will Richard** of Maine, and our skipper, **Perry Colbourne**, and his nephew, **Andy Colbourne**, of Lushes Bight, Newfoundland. **Christine Vatcher** of Harrington Harbor volunteered for two days of survey on the Chevery beaches. In addition to the assistance of a hard-working crew this year's work benefited from three weeks of calm weather that inexplicably was accompanied by a near total absence of flies of all description – a very unusual condition that local people attributed to continuation of a cold, wet, foggy spring well into the middle of August. Although fog played havoc with plane schedules, it did not hamper our research, and in fact brought a welcome regime of light winds and breezes instead of the strong southwest winds that usually prevail in this part of the Gulf during August.

Work began at the Hare Harbor Mécatina site with our decision to extend the Area 1 excavation of the past two years north toward the cliff, since this was the most logical place for a work area near the workshop. We immediately discovered that this area, designated Area 2, had few roof tiles, little iron, and many fewer artifacts than the workshop floor; essentially it was an unmodified sand and cobble beach overlain by peat and humus. Only near the drainage gully separating it from A1, did we find any midden deposit. We also opened several pits in a boggy area, designated Area 3, east of A2, where shovel tests revealed cut wood below 20-30 cm of sterile peat.



Gateways Field Crew 2004

This summer brought a number of interesting finds, including a blue seed bead, another Labrador Inuit soapstone vessel fragment, and iron finds from A2, and what looked like a plank 'floor' at the base of a new test pit in Area 3. Although this pit was too small to positively identify it as a floor, the planks were cut, leveled, and aligned SE-NW and were associated with a few tile fragments and a cobble rock feature. Among the iron finds from A2

was a small beak-shaped iron vessel identical to the 'bec de corbeau' oil lamp found at Red Bay (J. Tuck pers. comm.; Tuck and Grenier 1992: 50). For the third year in a row we found another fragment of an Inuit soapstone vessel that does not belong to either of the other two vessels and comes from a different area of the site, strengthening our idea about the presence of Inuit, or at least Inuit women, attending the Basque occupation. As in previous years, no active evidence of whale hunting or presence of try-works was found. We did, however, recover small amounts of baleen, but not enough to indicate commercial hunting or processing.

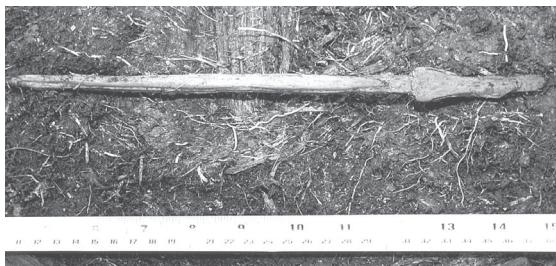
Associated with the oil lamp were finds of strike-a-light flints from a large hearth feature made of boulders, but further work on the bog test pits proved difficult due to swamping from the rain. We also opened up Area 4 (west of A2) where we had noted a cluster of large rocks and soon after, Yves found a Groswater microblade of Newfoundland chert. Other flakes and microblades followed, although their

association with the rock feature could not be proven.

While cleaning up in Area 1, we found several more beads, a lead fishing sinker, a fine European flint strike-a-light, and a fragment of a Groswater soapstone pot or lamp. This suggests that the Groswater finds in A4 may be part of a more concentrated Groswater locus beneath the Basque workshop floor. Christie also found a fine black and white spiral bead in A2.

Ten days of work at the Mécatina Basque site produced surprising results, A2 because of its relative lack of Basque materials and activities, but with some unique finds, like the small iron "raven's beak" oil lamp, and A3 because of the intriguing but challenging finds of waterlogged wood buried beneath thick, water-saturated peat deposits. Our tests here suggest this area may contain very interesting Basque occupation deposits, including possibly the remains of huts or living quarters with plank floors. The presence of a decorated wood pin may be a clue as to future finds to be made if we discover a method to manage the water. This level, protected area is a likely residential area. If Inuit people were present on the site, as is suggested by the soapstone vessel finds, their residence locations might be in the A3 region as they, unlike the Basque, would be living ashore and not on board the ship.

During the past year neutron activation analysis of the glass beads found in previous years produced dates in the 1675-1750 range (Herzog and Moreau 2004), substantially altering our initial assumption of a 16<sup>th</sup> century date like most other Basque sites excavated to date from the Gulf and Straits region. The bead dates are supported by the presence of tobacco pipes of comparable age. Detailed analysis of the material culture being undertaken by **Anja Herzog** will undoubtedly produce new information on dating and



*Ornamental Wooden Pin*

sources of these materials that will substantially augment knowledge about this site and its role vis-à-vis other European agents in the Gulf, possibly about its relationship with native groups, and its role in the fishing, trade, and fur enterprises.

Of particular interest is that Mécatina is the first site to be found that documents a late phase of Basque presence in the Gulf. While 17-18<sup>th</sup> century Basque activities are known from historical records, Mécatina offers the first chance to explore this history archaeologically, and this perspective is beginning to look quite interesting and productive.

We spent two days surveying the mainland shore north of Harrington Harbor Island, beginning with a foot survey of the shore from the west end of the bight. This large grassy field has numerous historical earthworks that date as early as 1733, when it was a French fishing and trade site (EcBv-2), and continued to be used throughout the 19<sup>th</sup> century (Niellon and Jones 1984). Christine Vatcher, who was surveying with us for the day, found a small site that is probably one of the oldest so far known on the Lower North Shore. Scattered in a blowout around a small outcrop about 56 feet above sea level was a small group of flakes and artifacts of quartz, including small, round, steeply beveled end scrapers, a portion of a triangular endblade (missing its tip and one corner and resembling the large triangular points from the Arrowhead Mine site in the Straits (McGhee and Tuck 1975)), and the base of a square-based lanceolate biface resembling specimens from the Hound Pond site in Groswater Bay and the cache from the L'Anse Amour burial mound. Unfortunately, when we returned to excavate the site we found that virtually the entire collection was at the surface and no subsurface deposits existed to provide charcoal or other cultural information. The Vatcher site is a very small but very interesting archaeological manifestation. If the typological similarities with the Arrowhead Mine from the Strait of Belle Isle, with the L'Anse Amour Mound, and with the Hound Pond site in Hamilton Inlet are valid, this site is 7-8000 years-old and is one of the earliest Indian occupations known from the Lower North Shore.

On our eastward return journey we took time for surveys along the way. Our first visit was to Providence Island which is a small glacially-scoured flat island covered with thin peaty soil. In some areas the peat has dried out and is decomposing as we have seen elsewhere along the coast, apparently a result of the increasing frequency of hot, dry summers. Although we found a few promising

areas, no prehistoric sites were located, and our strongest impression of this seasonal French-speaking settlement was their interest in maintaining their heritage and economic traditions. Evidence could be seen everywhere about the community: wooden windlasses used to haul small boats; a beautiful Catholic church dating from 1895 standing like a beacon at the top of the island; a fine early Canadian National Film Board documentary by **Pierre Perreault**; an ethnography by **José Maillot**, whose photos are mounted in the small exhibit room behind the altar of the church; and a seal processing station with cutting board, grindstone, blubber chute and other elements in the middle of the settlement. Walking around the island, talking with its friendly residents who now maintain a much-reduced summer fishery, one sensed the community's deep traditions and the passing of a way of life that might be maintained if some new resource – perhaps tourism – could be activated.

We continue to find evidence of later historical settlements in the survey region, this time primarily from Kantz and Goluchon Islands, east of Providence Island, between Mécatina and Mutton Bay. In both cases the remains are from sealing or fishing stations dating to the 18-20<sup>th</sup> centuries, attesting to use of this and other Lower North Shore (LNS) regions by shore-based settlers in the post-Basque period. The presence of many different European agents – including French, Basque, English, Jersey, Norman, and Acadian – makes this section of coast very interesting for historical and archaeological study and contributes to the interest expressed by current residents in their diverse national and ethnic heritage.

Last summer on the northwest arm of Grand Isle (Gros Mécatina), we found a chert biface fragment at one of the sites here, GM-3, L2, that seemed to be a Maritime Archaic longhouse. However, after mapping the structures and beginning to excavate around a square hearth in S1, where the 2003 biface had been found, we began to find Groswater artifacts made out of the usual tan, brown, and mottled Newfoundland chert, and small amounts of black and pink chert of probable local LNS origin. As we excavated deeper into the cobble beach, Groswater tools continued to appear down to a depth of 90 cm, clustered beneath and slightly south of the hearth, the deeper specimens apparently having trickled down between the rocks. Although the hearth and finds came from S1, it was not clear whether the S1 structure belonged to the Groswater occupation or was Maritime Archaic, as we previously assumed, or some other culture.

For the fourth consecutive year, we have found new Groswater Paleo-Eskimo sites. This year's evidence expands the distribution from Seal Net Point near Cape Whittle to Hare Harbor at Petit Mécatina and Gros Mécatina 3 on Gros Mécatina, both having outer coast maritime settings where seal hunting would have been a likely pursuit. While these new sites are not large, they follow the pattern of small family-based exploitation groups whose tool complex and lithic resources are identical with that known for this culture in Newfoundland and Labrador, suggesting close cultural ties. What is somewhat surprising



*Providence Island Church*

is the large number of Groswater sites that must be present, at least in the eastern LNS, given the number of sites found to date. Groswater sites are not obvious or easy to find, so one must presume that the sites now known represent only a small percentage of existing sites and that the Groswater occupation of the LNS, while geographically marginal in terms of the overall culture area, enjoyed a substantial period of occupancy – probably in the hundreds of years –

and had a reasonably large population. It is significant that its tenure here at the farthest limit of the Eskimo cultural range corresponds with the coldest period in the post-glacial era, when one expects that the distribution of seals, walrus, and pack ice was more extensive than at any time in the historical era, and that these conditions are part of the reason for Groswater migration into a region that – as in Labrador – was already occupied by Indian groups. It is also interesting that we continue to find no trace of Dorset culture.

The weather turned foggy again and we decided to spend some time surveying around Fechteau Island. We anchored in a cove on the southeast side of the island and circumnavigated the island by speedboat, finding nothing of interest. The island was memorable, however, for a boating incident: while anchoring, our speedboat towline got sucked into the Pits' propeller, instantaneously winding tight and shutting down the engine. **Mary Melnik**, a veritable seal, dove into the frigid water to clear the line but found it jammed too tight to be cut out without using a face mask. So we proceeded at slow speed to St. Augustine, where we borrowed a mask and Mary succeeded in cutting through the fused mass of nylon with a pruning saw, earning the admiration of the team and townsfolk.

Our survey continued to the high sandbanks at the west end of Bayfield Island, east of Rudder Island. Here we found a large Archaic Indian site that may be the same as **J.Y. Pintal's** "Site 15" in the Quebec site inventory, judging from the presence of an old shovel test in this location. Our test pits along one hundred meters of terrace front revealed charcoal, ochre stains, cobble hearth features, as well as artifacts and flakes, sometimes in high concentration. Among the artifacts were stemmed/notched bifaces and a large endscraper – all appearing to date typologically ca. 1000-3500 BP. In addition to an abundance of Ramah chert we found high-quality blue-grey and pink chert, and an absence of quartz. The site probably contains the remains of dwelling structures and other features. Whether Bayfield 1 is a single occupation or a series of short term camps dating to different periods can be investigated in the future, and the site will probably yield information on domestic dwellings and other settlement pattern data. The site is the largest and most important early Indian site found to date on the LNS outer coast.



Archaic Indian artifacts from Bayfield-1

Bayfield Island 1 in particular seems likely to produce important information on the past 3500 years of Indian settlement on the Lower North Shore. The fact that Ramah chert is present in considerable quantities confirms that long-distance trade and contacts as far as northern Labrador was taking place, whether overland, through the interior, or via the coast. It is interesting that the other chert materials from this site do not appear to be from Newfoundland, suggesting either local sources or contacts to the west.

Our last day of research was spent in Jacques Cartier Bay. In 2003 we surveyed the L'Anse aux Portage settlement area near the west entrance of the bay. This year we decided to anchor in the narrow channel northeast of Canso Island. In a small boulder beach above the southeast side of this island we found a cluster of the usual boulder cache pits. More interesting, however, were three small stone structures built on flat-topped outcrop in the middle of the cache pit area. Although the three were in varying states of derangement, all had the unmistakable pattern of an Inuit stone fox trap: a narrow chamber made with two rows of parallel rocks closed at one end and open at the other end, which has slots chamber with a slot for a falling slab rock or plank door. The tops of the traps were missing, as were the door slabs. The most unusual feature was the narrow width of the chamber – too small for a full-grown fox, but wide enough for a young fox, mink, weasel. Other than the Inuit soapstone vessel fragments found at Petit Mécatina, these traps are the westernmost evidence for an Inuit presence west of Blanc Sablon. Europeans probably never utilized traps of this type, given their access to steel traps. The presence of stone traps at a site used for food caching is further evidence for their use in capturing small fur-bearers, and their dismantled upper portions suggests they had been used successfully.

In addition to finds of Inuit soapstone at Petit Mécatina, the discovery of Inuit-style stone traps on Canso Island adds new evidence of Inuit activities on the LNS west of the Strait of Belle Isle. While not as definitive as Inuit tent rings or winter houses with rear benches or entrance tunnels – architectural features that may not exist in Inuit sites south of Labrador – stone traps are probably as diagnostic a type of evidence as may be found on the LNS. The Canso traps seem too small for full-grown foxes, but could have been used for young foxes, mink, or weasel, and their presence suggests that someone with Inuit heritage was trapping fur at a cache site using traditional Inuit technology. Further surveys in the Canso Bay

region should be carried out to see if other evidence of Inuit occupation is present. These traps seem especially significant in light of the stories we gathered last year from people at the L'Anse aux Portage settlement on the west side of Jacques Cartier Bay, concerning an old Inuit woman who used to live in this area. According to this oral history, a soapstone lamp from her cairn grave near the settlement was sold to a collector, probably **William F. Stiles**, working for the Heye Foundation (Museum of the American Indian) in New York. Possibly the Canso traps were her handiwork as well.



Groswater artifacts from Gros Mécatina-3

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## THE NARWHAL TOOTH EXPEDITION AND RESEARCH INVESTIGATION, REPORT FOR 2004

By Martin T. Nweeia, D.M.D.

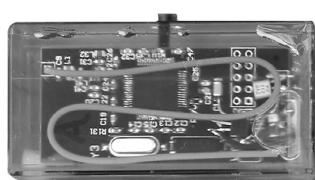
Research conducted this year reinforced the need to approach the discovery of narwhal tusk function with interdisciplinary studies. Preparations for field research in 2004 included experiments in acoustics, electroencephalography, and histology. Interviews with Inuit elders and hunters on expedition continued to provide a wealth of observations that both directed and balanced the scientific work. Other aspects of the overall investigation included on site research at the Zoological Museum of Copenhagen to document skeletal samples, an interview with naturalist **Jens Rosing**, and discussions with whale acoustician **Bertel Mohl**. Collection of anatomic and histologic data within the United States included laser surface scans of skeletal samples from Smithsonian collections at Optimal in Michigan, additional CT scans at Woods Hole Oceanographic Institution, and preparation for a series of papers on narwhal histology developed with collaborators at the Paffenbarger Research Center.

The third field season was completed on August 24<sup>th</sup>, 2004 after three weeks at Qaggiat Point, near Arctic Bay, Baffin Island. I was invited as a collaborator with **Rune Dietz**, Senior Scientist from the Environmental Research Institute of Denmark, **Jack Orr**, from The Canadian Department of Fisheries and Oceans and **Mehdi Bakhtiari**, Lead Engineer for the Critter Cam, Remote Imaging Center, National Geographic Society. This work allowed access to living narwhal in a catch and release program designed for satellite tagging. Eight whales were caught and released, and I was able to conduct research on five of these. Three experiments were prepared prior to the field season. They included deploying a wireless sensor on the tusk to be linked with a logging unit attached to the Critter Cam, acoustic testing with hydrophones during brief captivity, and electroencephalography. The EEG monitoring was made possible by the generous offering of equipment use by the Grass-Telefactor Division of Astro-Med, Inc., but was not possible as weather conditions would have endangered the equipment. Three

tusk sensors were deployed and only one recovered successfully. Three sound recordings were made, one between two males and the other two recordings were made of one female each. The results of the sensor retrieved and the three sound recordings will be analyzed before January 2005.

Several preliminary observations were noteworthy. The first was an abrupt blast of energy and general numbing sensation that was felt on my right leg when positioned directly in front of the 4<sup>th</sup> captive female. When asked, none of the team members could recall experiencing any such sensation or knowing anyone who had when working with narwhal. Initial speculation suggests this sensation may be due to a non linear interaction of high frequency waves to generate a type of sound pressure. **Joseph Pompei** has done extensive work in this area which will be explored as it may relate to sound propagation of the narwhal. There is only speculation on how narwhal catch their prey and although a "stun effect" has been hypothesized, no one has reported any confirming results. During the recordings, hydrophones were placed approximately two meters from the sound producing center of the melon. The two males, each having tusks approximately two meters in length, were recorded within 5 cm of one tusk and 10 cm from the second tusk. Because of constant movement from waves, particularly with the female whales, it was difficult to keep a fixed hydrophone position. Dissected pulp tissue from five harvested specimens collected on expedition were prepared for histological analysis. These samples will provide insight into the development of the tooth and any reparative function of this tissue. Dr. **Peter Hauschka**, one of our collaborators at Harvard and Children's Hospital, Department of Orthopaedic Surgery is working on the analysis of an interior bone segment within the pulp that was discovered last field season. We believe that this may be instrumental either in development, reparative function, similar to a tusklet in elephants, or as a dentinal pearl (dental tissue sometimes found within the pulp of other mammals). Including the samples from 2003, we have 10 samples beginning from fetal development to late adulthood, including pulp tissue from a broken tusk specimen. Beluga teeth and jaw specimens were also collected on expedition from Inuit harvests in Resolute. These will assist with comparative studies.

Two additional interviews were conducted with Inuit elders camped near our site at Qaggiat Point. Many of our notations from last season were confirmed and new observations were noted. Among them was one elder describing the swimming behavior of a frightened narwhal. He told me that



Tusk sensor developed by Mat Liebowitz, Media Lab, MIT



Mehdi Bakhtiari deploying tusk sensor

after first swimming faster to escape they can then corkscrew with their whole body spinning. We have also documented considerable information that supports the explanation of broken tusks as a result of a narwhal panicking and inadvertently hitting bottom in an effort to escape predators and not broken as a direct result from aggressive behavior as has been frequently reported.

During the spring, we gathered data and recorded photographic records of the narwhal skeletal collection at the Zoological Museum of Copenhagen. As this sample represents the largest and most extensive overall collection, we have added considerable records to the library of information currently housed by this Research Investigation. Preliminary morphometric records indicate that narwhal tooth morphology may share descriptive features similar to other mammals. These may provide insight into genetic variations within the species and provide a means of describing migration patterns of these narwhal populations. We also documented the broken and plugged tusks which garnered some attention because of their appearance as if a piece from the tip of one narwhal tusk was deliberately lodged in to the broken opening of another. Resolving this anecdotal story can only be achieved by interviewing the Inuit hunter who collected it, and not from any scientific analysis. We interviewed Danish naturalist **Jens Rosing** at his home since he has collected more rare forms and expressions of the tusk not available in museums. He has also collected information from Greenlandic elders and hunters on anatomic variations of adult narwhal that we will utilize in comparisons with our information gathered from Canadian Inuit elders and hunters.

Three skeletal samples from the Marine Mammal Collection at the Smithsonian were analyzed by a T-Scan, laser surface scanning technology from Steinbichler Optotechnik. Their United States division, Optimal CAE, Inc., donated their services to the Investigation this spring. The samples were scanned for exhibit purposes and for three dimensional studies as they enable detailed mathematical analysis of the tusk surface morphology. Preliminary analysis of the tusk spiral reveals a classic logarithmic spiral.

Scientific articles and ongoing presentations will be written and released this coming year. The first article has been submitted to the *International Journal of Dental Research* with collaborators at NIST describing positioned resolved chemical, structural, and mechanical properties of the tusk tissue. The *American Dental Association News* featured this work and the filming by National Geographic Television. *New Scientist Magazine* will publish a profile piece for an upcoming issue in 2005 and the *Harvard Dental Bulletin* is preparing a cover feature on the work. Two additional lectures have been planned one at The Long Beach Aquarium of the Pacific, February 1<sup>st</sup>, 2005 and the other at the Harvard Club in Boston, April 28<sup>th</sup>, 2005.



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## CONFERENCES

### REVERSING LANGUAGE AND KNOWLEDGE SHIFT IN THE NORTH: A FESTSCHRIFT FOR MICHAEL KRAUSS

By **Igor Krupnik**

The publication of the ASC volume *Honoring Our Elders: A History of Eastern Arctic Archaeology* (CCA vol.2, 2002), has re-energized the efforts to support the roots of our scientific tradition and to preserve 'oral history' of northern/



Michael Krauss, Richard Dauenhauer,  
Yvon Csonka

Arctic anthropology. Many of us believe that our professional community would benefit greatly from better documentation and broader knowledge on our own 'tribal history' (and a 'tribe' we are!). Naturally, this has to be done by paying greater tribute to our academic 'elders' in the field and by the various forms of personal conferences, anniversary meetings, and festschrift publications. As many of our elders retire, often struggle with health, and cease showing up at the usual popular gatherings, such tribute venues have to be organized sooner rather than later. Having both the 'celebrated' and their younger colleagues, including students, as speakers and panelists in the same session offers tremendous inspiration and intellectual delight. Our community does have a great corporate tradition, and - as the students hear the words and see the faces of our most respected 'elders' - it becomes the best investment into the continuity of our professional tribe.

With this in mind, in the fall of 2003, **Prof. Louis-Jacques Dorais** at the Université Laval, Québec, Canada, and **Igor Krupnik** (ASC) joined their efforts to organize a small international symposium celebrating **Michael Krauss** and his 45-year dedicated professional and public service on behalf of Alaska Native languages and northern education. Krauss, the founder and former director of the Alaska Native Language Center (ANLC) at the University of Alaska Fairbanks, turned 70 in August 2004. He has lived in Alaska since 1960, made an outstanding contribution to Alaskan and northern Native linguistics, and he is still very active in the field. By bringing together scholars, writers, and educators from several professional generations and various northern nations, the organizers paid tribute to both the long-lasting impact and the international scope of Michael Krauss' acclaimed career in the North.

The venue titled *Reversing Language and Knowledge Shift in the North?* was framed as a four-day international symposium, with some 20 invited speakers. The main purpose of the symposium was to bring together northern specialists to share their experience in research and community programs focused upon indigenous languages, traditional knowledge systems, and educational practices. The name of the symposium, followed the title (with a question mark!) of the seminal book by **Joshua A. Fishman** (*Reversing Language Shift: Theoretical and Empirical Foundations of Assistance to Threatened Languages*, 1991). As

such, it defined the symposium's unique focus on both the theoretical paradigms in describing the knowledge/language transitions in northern communities and on practical steps in coping with such transition through research, educational policy, and heritage initiatives.

Since the 1960s, many northern nations have tried to revitalize indigenous minority languages using various educational programs, governmental policies, and public initiatives. Despite these efforts, several critical issues remain unresolved. What is the role of northern scholars, governmental and indigenous institutions in the effort to document northern knowledge and language systems and how did it change from the 1960s to today? Are we doing enough to preserve indigenous knowledge systems and languages via current programs in documentation, education, and outreach? Are we able to 'reverse' or at least, stabilize the ongoing knowledge/language shift in northern communities and, if so, what are the conditions for any such program to succeed as well as the indicators that it may fail? These and other similar questions were addressed in practically every paper presented at the symposium.

The urgency of those issues stems from the unprecedented speed of transformation of many northern communities that are now affected by cultural and environmental change. In many places such change is reflected in a rapid shift (or, rather, decline) of fluency in indigenous languages and in the status of traditional knowledge, particularly among the children and young adults. As such, both indigenous languages and knowledge systems need to be supported by various and often quite costly programs, as they remain the pillars of cultural identity to many communities and indigenous nations in the North.

Questioning the possibility of reversal, and what can be done about it will contribute in a major way to future theoretical and applied research in circumpolar studies on indigenous knowledge, language and identity.

The special value of the Québec symposium, the first of its kind, is that it succeeded in bringing together several specialists in linguistics, anthropology, education, and public policies from many northern countries. Speakers from Canada (including from Nunavut, Northern Québec, and Labrador), U.S. (including Alaska), Greenland, and Russia reviewed their respective fields under a common intellectual paradigm of 'reversing language and knowledge shift.' As many symposium participants demonstrated in their papers, preservation of Native languages and knowledge should be a common and well-coordinated task, as both phenomena follow the same trajectory and are affected by many similar agents of change. Speakers included primarily academic scholars, linguists and anthropologists, but also many Aboriginal and non-Aboriginal practical specialists in Native languages and education, such as **Mick Mallon**, formerly in charge of teaching Inuktitut as a second language in Iqaluit; **Carl Christian Olsen** (Puju), Director of the Oqaasileriffik/Language Secretariat of the Greenland Home Rule Government in Nuuk; **Nora Marks**

**Dauenhauer**, a renowned Tlingit writer and educator from Juneau, Alaska; **Christopher Koonooka**, Yupik language and heritage teacher from Gambell, Alaska, **Catharyn Andersen**, Director of the Torgnasok Cultural Institute in Nain, Labrador, and others.

The symposium was organized by the Centre Interuniversitaire d'Études et de Recherches Autochtones (CIÉRA) at the Université Laval, Quebec City, Canada. A friendly and hospitable site, Québec City is in a perfect position to welcome scholars from Europe, Greenland, USA, and Russia, as well as from northern and southern Canada, including its northernmost regions of Nunavut, Nunavik, and Labrador.

The funding for the symposium was granted by the Conseil de recherches en sciences humaines du Canada/Social Sciences and Humanities Research Council of Canada (CRSH/SSHRC); Centre Interuniversitaire d'Études et de Recherches Autochtones (CIÉRA), DIALOG. Le réseau québécois d'échange sur les questions autochtones; Government of Nunavut (Department of Culture, Language, Elders & Youth); Association Inuksiutiit Katimajit Inc. The ASC was also able to channel substantial financial support to the meeting, thanks to a special travel grant given by the NSF Office of Polar Programs.

Over 20 papers dealing with the issues ranging from regional differences in the Canadian Inuktitut spelling system for heritage publications to the knowledge of Saami reindeer herders in Russia were delivered during three days of sessions. The symposium proceeded in four thematic panels: Languages and Dictionaries (Chair: **Nikolai Vakhtin**, Russia); Knowledge

Documentation (Chair: **François Trudel**, Canada); Histories, Knowledge and Identities (Chair: **Murielle Nagy**, Canada); Thwarting Language and Knowledge Shift? (Chair: **Igor Krupnik**, USA); and a final session, Synthesis and Conclusions (Chair: **Louis-Jacques Dorais**, Canada). The critical advantage here was the ability to hear perspectives from many northern regions that are very different in their practical policies and theoretical approaches to minority languages and



François Trudel, Chris Koonooka, Michael Krauss, Nora Dauenhauer, and Richard Dauenhauer

heritage. Also, the presence of many senior scholars ensured that there was an extensive first-hand personal coverage coming from decades of experience in language and knowledge documentation and preservation work in the North, from the 1960s to the present day.

The proceedings of the symposium will be published in 2005 as a special issue of the journal *Etudes/Inuit/Studies*, under the joint editorship of **Igor Krupnik** and **Louis-Jacques Dorais**. This journal is widely regarded as the leading venue for publications in northern, primarily in Eskimo/Inuit languages and cultural research. This will ensure that the outcomes of the Québec session will be disseminated broadly to the interested scholars, governmental agencies, indigenous organizations, and northern communities.

**THE ARCUS ARCTIC FORUM - 2004***By Katherine Rusk*

The 2004 Arctic Forum of ARCUS (the Arctic Research Consortium of the United States) was held 13-14 May 2004 at the Washington Terrace Hotel in Washington D.C.. The co-chairs for the Forum were **Dr. Wieslaw Maslowski** of the Naval Postgraduate School and **Dr. Mark Serreze** of the Cooperative Institute for Research in Environmental Sciences (CIRES) at the University of Colorado Boulder.

The theme was "Recent Decrease of the Arctic Sea Ice: Its Causes, Consequences, and Historical Perspective." The meeting included invited and contributed presentations by a diverse representation of arctic researchers which addressed issues of the physical environment; marine ecosystem responses; coastal transformation; impacts on humans; historical and paleoclimate perspectives on arctic warming. PDFs of the presentations can be found at [http://www.arcus.org/annual\\_meetings/2004/index.html](http://www.arcus.org/annual_meetings/2004/index.html).

Although the scientific community has targeted the assessment of how thinning sea ice has major impacts on the health and well-being of the Arctic Ocean eco-system **Warren Matumeak** of Barrow Alaska offered a timely reminder that the changes occurring in the region do not happen in a vacuum: they profoundly affect the resident communities and their ways of life. Various models of the sea ice pack were presented, including a truly alarming computer visualisation based on satellite data by **Joey Comiso** (Goddard Space Flight Center NASA) which showed the ice disappearing entirely. Impacts on the geo-physical field past and present were discussed well as the impacts of sea ice change on the biological communities. A special presentation by **Charles Wohlforth**, author of "The Whale and the Supercomputer: On the Northern Front of Climate Change" highlighted the banquet on the first evening. The second day focused on the human impacts of sea ice change and the wider issue of global climate change. The Student Award Paper: "Shrub Increase in Northern Alaska Documented Using Repeat Aerial Photography" was presented by **Kenneth Tape** (Geophysical Institute University of Alaska Fairbanks). A lively panel discussion of how collaboration between scientific communities and native communities can be enhanced ended the proceedings.

**ASC HOSTS THE 12<sup>TH</sup> ARCTIC WORKSHOP***By Stephen Loring*

The 12th Annual Arctic Conference, an informal gathering of scholars and students sharing a common interest in the history of human experience in the arctic and subarctic, was hosted by the Arctic Studies Center Nov. 4th-6th at the Natural History Museum. Founded by **Dr. Herb Maschner** and his colleagues, and revolving around issues of human prehistory, the conference commonly draws scholars working in the related dimensions of anthropology and Quaternary science. Held at the University of Wisconsin between 1993 and 1997, subsequent venues have included the Universities of Arkansas, Indianapolis, Kansas, Idaho State and Washington. The meetings provide an opportunity to share research results and to network with colleagues in a smaller and more intimate venue than typical of the larger (SAA, AAA) meeting format. In welcoming the Arctic Conference to Washington the Arctic Studies Center was able to host tours of the

Smithsonian's research and collections storage facilities (with a tip-of-the-hat and thanks to the NMAI CRC staff, especially **Patricia Nietfeld** and MSC Collections Management staff including **Deb Hull-Walski**, **David Rosenthal**, **Jim Krakker** and **Felecia Pickering**) and invite students and colleagues to take the opportunity to explore collections-based research at the Smithsonian. Some 65 colleagues, researchers and students—with research interests stretching from the Aleutians to Labrador, Greenland and the Shetland Islands - gathered over the post-election weekend to commiserate and share research results. As part of the Arctic Conference **Susan Crockford** organized an Arctic Pinniped Workshop that focused on arctic phocid seal and walrus biology, ecology, behavior, genetics, anatomy, and taxonomy that was relevant to the identification or interpretation of prehistoric faunal assemblages. Thanks to NMNH Marine Mammal biologist **Charles Potter** who made seal skeletons in the National Collection available for comparison study.



*Bill Taylor Jr. measuring bones excavated at Southampton Is. Dorset site*

**JIM TUCK'S RETIREMENT: FROM THE ARCTIC TO THE AVALON - A CELEBRATION OF AN EXTRAORDINARY CAREER***By Stephen Loring*

On the occasion of **Jim Tuck's** retirement from the Department of Archaeology at Memorial University a conference organized to acknowledge and celebrate his extraordinary career was held in St. John's, Newfoundland, 14 -15 October. There are few individuals in our over-specialized 21<sup>st</sup> century who have had such a profound impact on the archaeology and history of their study area, or explored such a broad historical palette, as Jim whose groundbreaking (literally and figuratively!) excavations in Newfoundland and Labrador have rewritten the history of the "Far Northeast". Space does not permit a full accounting of Jim's accolades, nor would he wish to be so singled out, yet it is safe to say that there is no one in the province who has not been impacted by the revelations of his trowel! **Stephen Loring** and **Bill Fitzhugh** were among the colleagues, students, and government representatives who made presentations acknowledging Jim's accomplishments.

## SOCIAL SCIENCES AND HUMANITIES ADVANCE ON THE IPY AGENDA FOR 2007–2008

By Igor Krupnik

Many of our readers are certainly familiar with the next major initiative in polar research, International Polar Year 2007–2008, or IPY 2007–2008 (see *ASC Newsletter 11*). According to its organizers, the IPY 2007–2008 is envisioned as an intense international campaign of coordinated observations and analysis across the polar regions. It should be bipolar in focus, multidisciplinary in scope, and truly international in participation.

The emerging vision for the IPY 2007–2008 aspires for researchers from many nations to work together to gain new insights into planetary processes and to increase our understanding of both the Arctic and the Antarctica, and their role in the global system (see: *A Framework for the International Polar Year 2007–2008*. Produced by the ICSU IPY 2007–2008. www.ipy.org). The IPY 2007–2008 is being organized jointly by the International Council for Science (ICSU) and the World Meteorological Organization (WMO). It has been already endorsed by dozens of other science agencies, governmental bodies, and international institutions.

There were many critical developments in the planning for the IPY 2007–2008 during this past year. By April 2004, the first draft science documents outlining prospective IPY research have been released by the ICSU IPY Planning Group (ICSU PG) and the U.S. National Committee for the IPY. Despite some general wording and several references to the need to incorporate a ‘human factor’ (or ‘human dimensions’) to the IPY program, both drafts were very heavily tilted towards geophysical studies. There were no direct research themes or specific topics associated with the issues relevant to many polar social scientists and local residents. The few individual social scientists then sitting on various IPY committees remained mostly isolated and out-voted. As a result, social and human issues were not clearly articulated and did not make it to the top of the early IPY documents. It was left to the polar social science community to mobilize its resources, so that its approach, ideas, focus, and language become included in the new interdisciplinary vision of the IPY 2007–2008.

### Building Social Agenda for the IPY 2007–2008

Two major developments in this field took place during 2004; both helped shift the situation toward a more active mission of social sciences and humanities in the IPY 2007–2008. The first factor was a truly leading role played by our main professional body, the International Arctic Social Science Association (IASSA), founded in 1990. The second factor was the position of many international bodies and agencies (like Arctic Council, IASC, International Arctic Science Committee, and others), with regard to the inadequacy of social and human topics in the early IPY documents. That eventually pushed for a more visible role of social scientists and polar communities in the planning for the new IPY, particularly for plans associated with its public, educational, training, and outreach efforts. The combination of those two factors proved to be both critical and highly effective.

In May 2004, a special panel on the prospects for socio-cultural research under IPY 2007 was organized by **Igor Krupnik** at IASSA 5th International Congress of Arctic Social Sciences. The panel reviewed the status of national programs and efforts, and the role of social scientists on IPY planning committees in Canada, the

U.S., Finland, Norway, Greenland, and other countries. The panel attracted several dozen participants from many countries. It reiterated a strong interest within the polar social science community in participation in the IPY. It re-asserted our historical roots to many earlier IPY efforts preserved in unique museum collections, documentary records of the past IPY field stations, classical ethnological publications, and other resources (see *ASC Newsletter 11*). Last but not least, the panel revealed a great interest in many polar communities for access to the records collected during the first IPY expeditions and to turn those old records into today’s assets in education and cultural revitalization.

IASSA General Assembly also adopted two general resolutions initiated by **Gérard Duhaime**, then the only social scientist sitting on the main international IPY committee. The resolutions strongly endorsed the idea of the IPY 2007–2008; both, however, argued for a much larger presence of social scientists, polar residents, and indigenous communities in its planning and preparation. The resolutions asked for special social and human topics relevant to both researchers and polar communities being featured prominently on the IPY agenda as its ‘science goals’ and ‘research frontiers.’ The Assembly also established a special international IASSA-IPY liaison group of some twenty social scientists from ten nations (Canada, Denmark, Finland, Greenland, Iceland, Norway, Russia, Sweden, UK, and USA) to facilitate interactions between the various IPY planning bodies and the social science community. The group’s headquarters were established in Fairbanks; Krupnik was elected as a head of this international task group.

During the summer 2004, this new group spearheaded IASSA’s role in revising a preliminary ICSU document, the *Initial Outline Science Plan for the IPY 2007–2008*, and in drafting a far more articulated social and cultural agenda for the IPY mission. This was a truly collaborative international process—much like the new IPY is aimed to be. The draft was forwarded many a time between Igor’s desk in Washington and the other national IPY Committee members: **Michael Bravo** (UK), **Sverker Sörlin** (Sweden), **Ludger Müller-Wille** (Canada), **Peter Schweitzer** (US) IASSA Past President, **Grete Hovelsrud-Broda** (Norway), **Birger Poppel** (Greenland), and others. Based upon IASSA’s official recommendation, which was strongly supported by the then ICSU IPY Planning Group and other agencies, a new, sixth key research theme and a supporting ‘interdisciplinary observational strategy’ were added to the overall IPY 2007–2008 science program:

**Research Theme #6:** To investigate the cultural, historical, and social processes that shape the sustainability of circumpolar human societies, and to identify their unique contributions to global cultural diversity and citizenship.

**Observational Strategy #6:** To investigate crucial facets of the human dimension of the polar regions which will lead to the creation of datasets on the changing conditions of circumpolar human societies.

To their utmost credit, the IPY planners, both internationally and nationally, quickly realized that, unlike all previous IPY ventures, there should be an institutionalized and ever-growing social and human footprint to the IPY 2007–2008. This is the major innovation of the new IPY that may enlist these days strong societal and legislative backing; it may also ensure its funding in today’s tough budget climate. To achieve this, many more social scientists have been appointed to several IPY planning bodies and invited to various IPY meetings and workshops, at both

international and national levels. Under the U.S. preparation for the IPY 2007–2008, NSF and the National Academies organized several special workshops on education and outreach activities for the IPY, inter-agency cooperation, implementation strategies for the U.S. IPY program, and others during the summer of 2004. Igor, **Bill Fitzhugh**, **Glenn Sheehan**, Anne **Jensen**, and **Richard Glenn** from Barrow, and **Rick Caulfield** from Fairbanks participated in some of these discussions, as also did many teachers, educators, media and museum specialists from across the country. With this, the IPY 2007–2008 agenda really started to embrace a much broader public profile and to look beyond the ‘classical’ polar science menu of icebreakers, ice-core drilling, satellite observations, Antarctic sub-glacial lakes, and ocean-bottom explorations

As a result, the emerging vision for the new IPY program was greatly reshaped in the fall of 2004. The most current document that summarizes this new approach to IPY 2007–2008 (Framework 2004), has numerous references to “social sciences,” “humanities,” “human dimensions,” “polar residents,” “local communities,” “indigenous knowledge,” “local participation,” and many other key terms that have been missing in early drafts. The multi-disciplinary focus of the IPY is underlined repeatedly, “with the active inclusion of the social sciences” emphasized as one of its main objectives. The same is also true for many of the recent documents produced by the U.S. IPY National Committee. To us, as social scientists this speaks volumes about the changes in the way the broader polar science community sees itself today. It also illustrates a new image of the IPY 2007–2008 that envisions our full participation as committed and articulated members of the polar science team.

Because of these and other actions, for the first time in the history of the IPY ventures, IPY 2007–2008 has a designated research field for social sciences, humanities, and indigenous studies. Two social scientists, **Grete Hovelsrud-Broda**, a member of the Norwegian IPY national committee, and **Igor Krupnik**, who is on the US IPY national committee, have been nominated to the new ICSU-WMO Joint Committee to oversee the socio-cultural agenda for the IPY in years 2005 to 2009. More of our colleagues will serve on new committees to supervise educational and public activities for IPY 2007–2009, data-management and sharing policies, to be established shortly. Social scientists and representatives of indigenous organizations are now sitting on almost a dozen national IPY committees (in Canada, Denmark, Finland, Greenland, Iceland, Netherlands, Norway, Sweden, UK, USA), and on many international bodies engaged in the preparation of the IPY 2007.

The social science community is quickly mobilizing itself through proposal writing, team building, and extensive communication. Several dozen social science and humanities



*The new IPY has to address the issues of participation, and representation of polar communities – such as this village of Savoonga on St. Lawrence*

proposals have been already submitted to the main IPY office in Cambridge, UK by January 2005. Many more are to follow by the final submission time due in summer 2005. Those activities may be followed on a special IPY web page built by IASSA under its main website at [www.uaf.edu/anthro/iassa](http://www.uaf.edu/anthro/iassa) (created by Anne Sudkamp) and also on individual national committees’ sites, such as [www.ipy-api.ca](http://www.ipy-api.ca) for Canada, [www.us-ipy.org](http://www.us-ipy.org) for the US, and others.

#### **Prospective Social and Humanities Topics under the IPY 2007–2008**

The current science outline for the IPY 2007–2008 identifies the following crucial ‘societal questions’ that will be central to the new IPY objective of “enhancing the understanding of human-environmental interactions in the polar systems” (Framework 2004:16):

1. How can the “wellness” of polar environments be studied in terms of changing socio-political conditions and the health of ecosystems?
2. What has been the effectiveness of governance regimes in polar regions, and how can these respond to the divergent and rapidly evolving cultural and socio-economic systems?
3. What research methodologies are best suited to an interdisciplinary understanding of the fundamental links between ecosystems, economies and cultural diversity? How can polar residents become more instrumental in shaping these activities; and how can social sciences, humanities, and fine arts communicate this understanding to diverse audiences?
4. What are the key human health and medical issues in polar regions? How, for example, are diseases carried into polar communities and how is community health affected by environmental change?
5. How can historical studies and records of the polar regions enhance understanding of contemporary social and cultural problems?
6. What do the polar societies contribute to global cultural diversity and the political status of indigenous people worldwide?

Of course, the list of research questions outlined in this first science-planning document is neither exhaustive nor complete. It is certain to be substantially expanded as the national IPY committees set up their specific research priorities, and many individual and collaborative projects take shape in the coming years. What is critical here is that the new IPY social agenda is defined around the principles of social inclusion and ethical complexity. It focuses on the wide sphere of human activities ranging from local governance, coordinated social and environmental sustainability (“wellness”), cultural and linguistic

diversity, health and living conditions, and national policy-making.

One of the issues of the highest priority to the IPY 2007–2008 science program, in general, is the study of change in the polar regions and its impact on the local and planetary systems. This involves regarding polar communities as being both the subject and the agent of change. Social scientists have for a long time advocated that polar societies have been active factors of change in their own cultural, socio-economic, and physical environments for millennia. This is yet to become a shared vision, as many global climate modellers and policy makers are primarily preoccupied with the processes and factors originating in more southern latitudes. For these and other reasons, many still consider the impact of polar communities—dispersed and relatively small in numbers—as ‘insignificant’ in global context. We hope that social research under the IPY 2007–2008 will help put an end to such stereotypes.

The forthcoming IPY 2007–2008 offers an unprecedented opportunity to examine the records from the human environment, past and present, to identify emerging paradigms of development and sustainability in both the Arctic and Antarctic. One of the key challenges for the social sciences and humanities is to conceptualize interdependent human-environmental relations in the polar regions and to introduce vision and models that would be compelling to other researchers, polar residents, and the general public.

Last but not least, research in the social sciences and the humanities has changed significantly during the last few decades as social and political conditions have undergone remarkable changes. The predominant paradigm now is one of close collaboration with local communities and of inclusion of polar residents as partners in research—from initial project design to data collection, to interpretation and dissemination of the results. Therefore, many studies, particularly in vulnerability, resilience, adaptability and sustainable development of polar communities must be a product of network collaboration between researchers and local experts and institutions. The same rule has to apply to data-management, education and outreach, and dissemination processes. They all have to become two-way routes linking academic researchers and scientific institutions to local stakeholders and their representative agencies.

This is the new vision for the IPY 2007–2008 that has emerged after our first year of vigorous involvement in the IPY-planning process. Many more stages lie ahead. We have to generate electrifying proposals based upon exceptional scholarship to become a part of the IPY research and legacy. Promises and offers are to be eventually paid by texts and deeds. After securing our special niche under the IPY framework, we have to expand greatly our outreach to local communities and to other science fields. Time is running quickly though we still have almost two years to save the line for design and discussion, until our first teams move on ice, arrive to the tundra camps, enter local community halls and family residences. The count down for the IPY 2007–2008 starts in spring 2007; the hardest groundwork, however, has to be done now.

A more extended version of this paper titled *Social Sciences and Humanities in the International Polar Year 2007–2008: An Integrating Mission* has been submitted to the journal *ARCTIC* as a joint contribution by **Igor Krupnik**, **Michael Bravo**, **Yvon Csonka**, **Grete Hovelsrud-Broda**, **Ludger Müller-Wille**, **Birger Poppel**, **Peter Schweitzer**, and **Sverker Sörlin**.

## REPATRIATION SEMINAR AT THE SCHOOL OF AMERICAN RESEARCH

**Stephen Loring** and **Dorothy Lippert** (Repatriation Office) were invited participants at a seminar, “Politics, Practice and Theory: Repatriation as a Force of Change in Contemporary Anthropology” held at the School of American Research in Santa Fe, New Mexico, August 3–6, 2004. Arguably the “Repatriation Movement” is the most significant development in American Anthropology over the last decade. The objective of the seminar was to broaden an assessment of the repatriation movement by turning to the effect this movement has had on the practice of anthropology writ large, both within the academy, the museum and society as a whole. Organized by **Thomas Killion** (formerly of the NMNH Repatriation Office and now at Wayne State University) and attended by a small group of archaeologists and museum professionals, the seminar sought to address how Repatriation has emerged in terms of theories of culture and ways of thinking about, and knowing, the past.



Standing: Tamara Bray, Stephen Loring, Larry Zimmerman, David Hurst Thomas, Keith Kintigh, Seated: Joe Watkins, Dorothy Lippert, Thomas Killion

## RSGS LECTURE TOUR—OR: DEER STONES IN SCOTLAND?

By Bill Fitzhugh

Two years ago **Norman Hallendy** was invited by the Royal Scottish Geographical Society to participate in the RSGS winter lecture series and had such a good time chasing down standing stones that he recommended its president, **David Munro** invite me for a re-run, perhaps thinking I’d find some Coffin Island pinnacles. The tour came to pass for a week in March, with David running me through the regional gauntlet from Aberdeen, to Dundee, Glasgow, and Edinburgh, with lectures on Vikings and circumpolar anthropology. The RSGS is a venerable Society with a long history of exploration and publication as well as a valuable archive and is housed at the University of Glasgow. Upon arriving, former RSGS Director, **Alistair Cruickshank** and his wife

welcomed me at their home in Dollar, near Edinburgh, and gave me a great tour of West Scotland and the mounds, museums, and standing stones of Kilmartin (shades of Mongolia, without deer carvings!), and an evening of jazz and the local Dollar music society. While in Aberdeen I met **Tim Ingold** and his vigorous arctic studies team and visited the Aberdeen Museum, which includes some venerable arctic collections, including one of the famous 'fin-men' kayaks recovered near Aberdeen. In Dundee **Alfie and Joy Ingram** were great hosts, as was David Munro, who had just returned from leading an RSGS cruise to Antarctica that barely missed becoming a 'Shackleton' adventure. Final stop was Edinburgh, where I verified that our Viking show Lewis Chessmen were safely home at the fantastically re-furbished Royal Scottish Museum, and looked over some of their Canadian collections. Note for arctic museum buffs: check out the great Scottish museums, collections and archives! Scotland has many little-known arctic treasures!

## BERGY BITS

### ARCTIC STUDIES ON THE WEB

The Arctic Studies Center has recently been aided by a very talented web designer, ASC intern **Elaine Reiter**. Elaine came to us from Northern Virginia Community College, where she just graduated Summa Cum Laude. Over the course of a few short months she created a beautiful website for **Noel Broadbent's** Saami research, and updated the Arctic Studies website, which should be up and running in no time. Elaine also helped polish up the website describing Bill Fitzhugh's Quebec field project: St. Lawrence Gateways Project: 2001-2004 Voyages, drafted initially by Bill, Will Richard, and Ron Lavier. Be sure to check it out at: [www.mnh.si.edu/arctic](http://www.mnh.si.edu/arctic) and at: <http://www.geocities.com/noelbroadbent/index.html>

### ELISABETH HIGHTOWER NUPTIALS

Since leaving the ASC in 2003, **Elisabeth Ward** has kept characteristically busy. In addition to beginning her graduate studies at UC Berkley and editorial work on the book *From the Playground of the Gods. The Life and Art of Bikky Sunazawa*, she and **Dave Hightower** were married! In a recent update she dropped the news that they are expecting a baby in August. Congratulations Elisabeth and Dave!



Elisabeth with Dave Hightower disguised as a Mongolian

### THE SI WELCOMES THE PRESIDENT OF MONGOLIA

*By Paula DePriest*

On July 14, 2004, the **President Bagabandi** of Mongolia, visited the Smithsonian Institution to witness signing of a Memorandum

of Understanding by the Under Secretary for Science **David L. Evans** and the Mongolian **Ambassador Bold**. The signing ceremony included the Mongolian Minister of Foreign Affairs **Erdenechuluun**, the US Ambassador to Mongolia **Pamela Slutz**, the Head of the Mongolian Buddhists Choijamts, the Directors of the Smithsonian's National Museum of Natural History **Cristián Samper** and Freer/Sackler Gallery **Julian Raby**, and other Smithsonian and Mongolian guests.

The Memorandum between the Smithsonian Institution and three Mongolian Institution, the Mongolian Academy of Science, the Museum of Mongolian National History, and the Museum of Mongolian Natural History, will strengthen ties between Smithsonian and Mongolian scientists, scholars, institutions, and museums through collaborative research, scholarly exchanges, collections developments, and new exhibits.

This Memorandum grew of a multi-faceted research program, "The Deer Stone Project," that was initiated in 2000 by the National Museum of Natural History. The project, including Smithsonian scientists **William Fitzhugh**, **Paula DePriest**, **Dan Rogers**, **Bruno Frohlich**, Fellow **William Honeychurch**, and their Mongolian counterparts, has studied the cultural and biological diversity of Mongolia from the Neolithic to Medieval periods.

In addition, the National Zoological Park has been involved in the conservation of Mongolian animals. **Dr. Peter Leimgruber** has studied the migration of Mongolian gazelles, and **Dr. Steve Monfort** is the coordinator for the Przewalski's Horse, "takhi", survival plan. Our Front Royal Center is home to 17 of these wild horses.

Under Secretary Evans presented two gifts to the President of Mongolia in honor of this occasion and: a framed print of Przewalski's Horses from the Zoo's *Smithsonian Endangered Species Collection* and the mineral Smithsonite, zinc carbonate, named after the founder of the Smithsonian Institution **James Smithson**. The President presented an original Mongolian landscape painting to the Smithsonian.

The President of Mongolia was visiting Washington to meet with the President of the United States.

### ASC PUBLICATIONS

Book sales have always been a pivotal part of the Artic Studies Center's research and funding, but distribution problems plagued our sales and prevented us from reaching a wider audience. Thanks to **Petra Meindel-Andrews**, who volunteered her astounding organizational skills and book sales savvy, we are now out of the quagmire that was ASC publication accounts, and into a new era of brisk book sales and efficient record keeping. The ASC owes her major kudos for her work! Petra has continued on to Catholic University's Masters Program in Library Science.

### THAT'S DR. RUSK TO YOU!

*By Andrea Neighbors*

Earlier this spring, **Katherine Rusk** received her Doctorate in Philosophy from the University of York, after completing her thesis titled, *Shall We Abide Here? Site Selection Criteria of the Eastern Settlement of Norse Greenland. A Case Study of Qorlortup Valley*. As a student from the University of York's Department of Archaeology in York, England, Dr. Rusk spent almost ten years conducting fieldwork in comparing Greenland and Iceland for her research. Her thesis was an examination of the settlement pattern

around Eric the Red's farm Brathlid to see why they chose this area during the initial settlement period. After extensive field survey and subsequent GIS analysis she found the most likely explanation for the location of their farms in the landscape was the exposure of that particular location to sunlight during winter, not as others had suggested, due to the proximity of pasture for sheep.

Dr. Rusk is currently starting a new GIS project in support of **Noel Broadbent's** work on the Saami of Northern Sweden in Västerbotten. They will be looking at terrain analysis of traditional landscapes of the Saami, and more specifically, exploring natural features and cultural deposits of both the Saami and the Norse. Particular attention will focus on ritual bear burials.

Dr. Rusk gives many thanks to her supervisors **Julian Richards** and **Peter Halls** for long tutorials and many cups of tea! Congratulations!

#### SI DISTINGUISHED LECTURE AWARD

**Bill Fitzhugh** was the recipient of Secretary Small's Distinguished Lecture Award for 2004. The award was established three years ago to honor Smithsonian scholars for their research and public education accomplishments. Fitzhugh's talk was titled "Down to Earth: An Archaeologist's Search for Circumpolar Connections" and was given on 20 October, 2003. The talk drew on ideas, projects, and materials Bill has been developing since the early years of his career when he took an undergraduate course at Dartmouth College on circumpolar peoples taught by Professor **Elmer Harp**. Later, after a Navy stint in the arctic, graduate studies acquainted him with **Franz Boas'**, **Gutorm Gjessing's**, and **Leroi-Gourhan's** work on cultural connections, he began to explore arctic regions systematically with an eye toward building a framework for testing theories about why so many arctic cultures are similar, and why some are not.

Migration and adaptation to similar environments account for many similarities. Cultures that have moved recently into new regions account for similarities in language, implement styles, and clothing design. The migration of the Thule whaling culture from the Bering Sea region into Canada, Greenland, and Labrador created continuities in arctic North America throughout the past 1000 years, and a similar expansion of Arctic Small Tool tradition peoples from Eastern Siberia to Alaska, Northern Canada, and Greenland created an earlier dispersal of similar cultures between 5000-1000 years ago.

Similarly, the spread of reindeer-herding, both by migration and diffusion, transformed the diverse hunting and fishing peoples of northern Eurasia between 3000-1000 years ago and explains many similarities in economy, herding technologies, settlement patterns found throughout northern Eurasia. A combination of physical and cultural barriers at Bering Strait made it difficult for reindeer-herding to expand into Alaska, whose Eskimo peoples had developed a powerful economy, and large populations found little use for the changed life-style that reindeer-herding required. The Bering Sea's rich marine resources supported large populations who over the past several thousand years adopted many ideas from Siberian peoples, including certain forms of shamanism, pottery, sinew-backed bows, and perhaps animal-style art. Strangely, relatively few developments occurring in Alaska and the North Pacific region seem to have spread back into Asia, perhaps because northern Eurasian cultures during the past several thousand years came under greater influence from complex

civilizations to the south.

Someday, Bill plans to gather his thoughts into a book. Until then summaries like the article he published ("Yaman to Greenland: Global Connections in Circumpolar Archaeology") in *Archaeology: The Widening Debate* (Oxford University Press, 2002) will have to do.

Thanks to everyone who made this event so enjoyable – in particular to **Mindy Zeder** and the award committee of the Congress of Scholars, and to Assistant Secretary **David Evans** for providing a funds for a special lunch and reception.

#### NORM HALLENDY PRESENTS.... "THE WOLF IN MY BAG"

Research Associate **Norman Hallendy** recently gave two illustrated lectures dealing with the landscape and human occupation of the Canadian Arctic at the Museum of America and the Sea in Mystic Connecticut. These lectures were followed by a remarkable performance to a number of school children in Mystic entitled - "The Wolf that Lives at the Bottom of My Bag". The performance included an old fashion slide show illustrating what the Arctic looks like, the wildlife it supports, the Inuit, and in particular the children who lived in the traditional manner and those who live in contemporary times. The highlight of this presentation is when he engages all the children to accompany him in the singing of an Aya-ya where upon he begins to pluck from his pack sack all manner of wondrous things including a traditional caribou hunting parka, an enormous polar bear skull and to everyone's delight a beautifully mounted Arctic Wolf. "The Wolf that Lives at the Bottom of My Bag" has delighted hundreds of school children as far away as the Orkney Islands.

More recently, the National Film Board of Canada and the Canadian Television Broadcasting Corporation have provided the funds to establish an independent film company in Nova Scotia to produce a documentary largely based on Hallendy's years of travel and study with the Inuit of southwest Baffin Island. The working title of the documentary is *Silent Messengers* based on the subtitle Norman's highly successful book *Inuksuit*. **Natar Ungalaq**, the star of the remarkable feature film *Atanarjuat, The Fast Runner*, plays a role in the film which documents not only traditional values but the problems and prospects facing the Inuit today. The documentary attempts to reveal the perceptions of the Arctic landscape and its people from two very different perspectives: The perceptions of a young Inuk (Natar Ungalaq) an accomplished sculptor, actor and traveler who was born and continues to live in the Arctic; and the intimate relationship Norman Hallendy has had for 40 years with the people of southwest Baffin.

The two film makers **William D. MacGillivray** and **Terry Greenlaw** have produced a number of acclaimed documentaries.

#### "ANOTHER GHOST OF COURAGEOUS ADVENTURE"

**Stephen Loring** was the featured guest lecturer at both the Vermont Archaeological Society's (April 2004) and the Maine Archaeological Society's (Halloween 2004) Annual Meetings. His talk, *Another Ghost of Courageous Adventure: Archaeological Reflections on the Spirit World of Ancient Hunters in the Far Northeast*, discussed recent research on the culture and ideology of some of New England's earliest Paleoindian and Archaic Period

inhabitants. Far from being a marginal backwater to cultural developments in more temperate climes, it is argued that the ancient inhabitants of New England and the Maritimes, along with their neighbors to the north, participated in an elaborate and vibrant web of social and economic relations predicated on shared spiritual beliefs about the relationship between human beings, animals and the spirit world. Central to this discussion was the exciting new revelation of a paleoindian fluted projectile point found in Vermont that was made of Ramah chert from northern Labrador.

## AN UP-SCALE VIKING VOYAGE !

By Elisabeth Ward

During August of 2004, the weather in the North Atlantic was so fantastic it must have rivaled that experienced by the Vikings during the height of their westward expansion. So it was a very apt summer for the Radisson's *Seven Seas Navigator* to retrace the Norse route from Iceland to Greenland to North America.

Thanks to the recommendation of **Bill Fitzhugh** and **Stephen Loring**, I served as the study leader for a Smithsonian Associates group of 15 on a ship of almost 400. **Graham Cambell**, a highly experienced ship-board lecturer and Royal Archaeologist was also lecturing.

The trip began with two days in Iceland, my maternal family's home. It was my pleasure to welcome the group with a lecture on the Viking settlement of Iceland and subsequent Commonwealth history. After that, we hit the usual highlights including a Reykjavik city tour and a visit to the waterfall of Gullfoss and the geothermal Geysir waterspout. We also enjoyed a small charter flight to the Westmann Islands, and a tour at the Culture House of the exhibition on the Icelandic Sagas by the exhibition curator, **Gisli Sigurdsson**. The National History Site of Thingvellir, where the Icelandic Parliament met beginning in 930 A.D. was equally memorable.

We were soon on our way to Greenland, with time only for a formal dinner with the captain and a lecture on early Icelandic literature before we reached the eastern coast the next afternoon. We had planned to cruise Prince Christian Sound, but the fog was too intense, so we instead had to stay out in the open ocean. This was perhaps the down side of such warm weather – it produced an unusual amount of fog and “bergys bits”. Still, the view from my balcony over the foggy, glassy Greenland Sea is one I will never forget.

We made two stops in Greenland over the next two days, one at Narsarsuaq (Eriks Fjord) where the site of Brattahlid, Erik

the Red's homestead, is located. In celebration of the millennium, a full-scale recreation of the church likely erected by Erik the Red's wife Thjodhild has been made, as well as a reconstruction of a Norse style long-hall, based on what is believed to be the oldest ruin at Brattahlid, which might make it the home of Erik the Red or his sons. The other stop was at Qaqortoq, from whence we took a shuttle boat to the Norse stone church ruins at Hvalsey. I had attempted to prepare the group for the shore excursion to Hvalsey, but truly nothing can prepare you for the magnificence of that site. It was definitely the highlight of the trip for me.

Leaving Greenland, we crossed Davis Strait, and at the last minute I decided to use the time to lecture on the native peoples of North America whom the Norse may have encountered. Though not my area of specialization, it was the lecture for which I received the most audience feedback, an encouraging sign that there is deep interest in this often overlooked aspect of the Viking story. Upon reaching the Labrador coast, we sailed up Hamilton Inlet overnight, and put in at Goose Bay. From there, we took buses to Northwest River, where we received a very warm

welcome. Many of us also made our way to the newly opened Interpretive Center, which focuses on the First Nation Peoples of the area.

The biggest disappointment came the next day, when the captain piped through the ship moments before we were scheduled to dock at St. Anthony that the water there was too rough to stop. This of course meant we could not tour the Unesco World Heritage Site of L'Anse aux Meadows, the only confirmed Viking settlement in North America and obviously the pinnacle of our efforts to

follow in the footsteps (or wake) of the Vikings. The reason given was that the water was too rough.

In Sydney, we had a pleasant tour of the massive recreated Louisburg fort, and as we returned to the ship we learned a new destination had been added for the following day: Halifax, Nova Scotia. Our city tour of Halifax and bus ride out to Peggy's Cove, again in fantastic weather, highlighted the extreme difference in climate and vegetation between Newfoundland and Nova Scotia. From the vantage point of a sea voyage, the idea that Leif or Karlsefni considered themselves in a land of grapes and self-sown wheat once they reached the southern Gulf of St. Lawrence made perfect sense. Just about anywhere on Nova Scotia could be the idyllic “Hop” of the Vinland Sagas. Then it was back to present-day reality as we sailed toward Boston. We finally ended our “Viking Passage” journey in New York City, and as we slowly sailed up the Hudson, we passed the majestic Statue of Liberty; viewing her from the deck of a large cruising vessel, as she was meant to be experienced, brought the full power of her presence into focus. It still was the perfect ending to a wonderful trip.



*A warm Summer '04 made the inner fjords of southern Greenland particularly lush, demonstrating why Erik the Red called it Greenland. This reconstruction of the church erected by Erik's wife Thjodhild and the reconstructed longhouse to the left were completed in 2000.*

## TRANSITIONS

### REMEMBERING RACHEL CRAIG

**Rachel Craig** passed away on October 16 2003 as a result of a stroke. She was 72. Rachel is well known throughout Alaska for her work on recording and preserving Native culture. In the Seventies she was instrumental in starting the Elders Conference and since then Rachel has done numerous interviews and conferences on Inupiat history and became an expert on Inupiat history herself. Rachel represented the first program sponsored by the Smithsonian to assist northern native people develop local

culture centers and museums, a ten-day museum training workshop held in May 1979. She gathered genealogies of the Kotzebue area, and helped start the alcohol rehabilitation camp near Kotzebue and the Heritage Program of Maniilaq, the Native corporation of Kotzebue. Her programs taught people how to work with Elders and how to research and maintain Native culture. At the age of 52 she decided to get a degree in history and education and graduated with an M.A. from the University of Fairbanks in Alaska in the top of her class. The most difficult task and one which was very dear to her heart was the translation of 52 hymns into Inupiaq requested by her church. Just a few days after finishing the project she suffered a stroke and did not recover. Her task was done.



*Rachel Craig*

Al served as Professor of Anthropology at the University of Arkansas from 1970 until his retirement in 2003. Over his career, he produced numerous publications and conference papers. He wrote extensively about maritime adaptations, whale hunting peoples, prehistoric use of iron, cultural ecology, and Aleut-Russian contact. Al served as editor of the journal "Arctic Anthropology" for 13 years; a soon to be released issue of that journal honors his contributions to northern scholarship. He received the Alaska Anthropological Association's Professional Achievement Award in 2003.

Al was a dedicated, generous, and highly respected scholar who added greatly to our knowledge of the archaeology and history of the North American Arctic. His work has influenced several generations of students and has been an inspiration to his colleagues. To those who have learned from his efforts, as well as to those of us who knew him well, he will be sorely missed.



*Allen McCartney*

### REMEMBERING ALLEN MCCARTNEY

By Douglas W. Veltre

Northern studies lost one of its most esteemed practitioners on June 15, 2004, with the death of **Allen P. McCartney**, who had suffered from Parkinson's disease for the last several years. He was 63 years old.

Al's interest in the Arctic began as an undergraduate student at the University of Arkansas, when he studied the wartime internment of Aleuts in southeastern Alaska. His first field work came in 1962, when he took part as a student worker on an archaeological project in the Nikolski village area in the eastern Aleutian Islands under the direction of **William Laughlin**, then of the University of Wisconsin. He received his M.A. and Ph.D. degrees from Wisconsin in 1967 and 1971. Al's work in the Aleut region continued over the next forty years and included archaeological surveys throughout the Aleutian Islands as well as major excavations on the Alaska Peninsula, Unalaska Island, and St. Paul Island. Al also pursued archaeological research in the Canadian Arctic. In addition to studying the Thule culture, he developed an extensive guide to the analysis of whale bone remains. More recently, he was involved in research on prehistoric whaling cultures in north Alaska.

### **MY EARLY YEARS IN ARCTIC ANTHROPOLOGY AN INTERVIEW WITH ALLEN P. MCCARTNEY, JANUARY 14, 2003**

*Excerpts taken from a tape interview with Dr. Allen McCartney, recorded by Igor Krupnik on January 14, 2003 in Fayetteville. Edited by Igor Krupnik and Helena Sharp*

When I first got to Madison in the summer of 1962, I was picked up at the airport by **Kirsten Taylor**, who was sort of **Bill Laughlin's** secretary, and was helping him out. She was married to **Ken Taylor**, a Scottish man, who was one of Laughlin's students, and worked up in Greenland at the time. He and **Dick Nelson** worked with canvas kayaks, made after Greenland Kayaks. They took me out on one of the lakes in Madison back in 1962, to teach me how to use one and, not knowing what I was doing, I managed to turn over the kayak, lost my glasses on the bottom of the lake and darn near killed myself. Dick Nelson had to save me. That was a memorable beginning at Madison.

So in the summer of 1962 I took off and joined an expedition to the Aleutians with Laughlin, **Reeder**, a zoologist, and **Robert Black**, a geologist. **Christy Turner**, Laughlin's senior student at that time, was in charge of the field crew on Umnak Island and in Nikolski village, and he also dug the big Chaluka midden site. At the end of that summer we also began excavating the Anangula site, across the bay and had a chance to go out there and get some C-14 samples with Christy Turner. That was the

beginning of my forty years of northern work.

#### Northern Anthropology in Madison in 1962

The Department at Madison had a strong Northern component at the time, consisting of **Catharine McClellan**, who was a cultural anthropologist, **Chester Chard**, who was an archaeologist interested in all sub-arctic material, and Bill Laughlin who was a physical anthropologist, with a long-term Aleutian project already under way. It was well known in the 1960's that this was the place to go to school for Northern research training, and they had about two dozen students there over the 1960's, like **Bill Workman**, **Don Clark**, **John Cook**, **Vic Kotani**, **Jacque Cinq-Mars**, **Charles Martijn**, and others. The more advanced Ph.D. students were Christy Turner, **Chuck Merbs**, and a few others. I felt like I had stumbled upon a really wonderful group of people to study with, and I found that the students at the school were educational sources as much as the faculty were. Sometimes the faculty were kind of hard to come by; but we had a big lab where all the students gathered together and exchanged information. Those students working up North on the Aleut-Koniag prehistory project were very close to one another. The cultural people, the physical anthropologist, and the archaeologist, we were all members of this project together which made it worthwhile for me.

We also went to the field together in teams, like up the Alaska Highway back in 1963 to do work in the Aleutian Islands. Bill Workman, **Mazakuzu Yoshizaki**, Dick Nelson, and I drove in a University car up to Anchorage. We were each given \$50 for our food and board. We stayed in parks over night and it took us 7 days to drive to Anchorage. First time I was ever on the Alaska Highway. Quite a good experience. Dick, Bill, and I were all about 20, and Yoshizaki was probably 35 at the time, he had a gallon of soy sauce with him; he put it everything he ate. There are some great pictures of that whole trip.

Down at the Field Museum (of Natural History) in Chicago I discovered a large Aleutian collection assembled by **Alvin Chan**. Alvin Chan had split the collection during World War II between the Field Museum in Chicago and the American Museum of Natural History in New York, so those were the two big pieces of the collection that I looked at for my thesis. **Jim VanStone** was then the curator in charge of that material in the Field Museum, and I met him that same year, about 1966 maybe, and he agreed to let me look at the collection. I used to take the bus and the train from Madison down to Chicago for about a week at a time to study the collection, off and on for a year, going back home on the weekends to Madison, and in the process produced my 540 page Masters thesis, *An Analysis of the Bone Industry from Amaknak Island, Alaska*.

#### "POTLATCH" FOR FREDERICA DE LAGUNA (1906-2004)

*By Bill Fitzhugh*

**Frederica de Laguna**, a living legend in northern Anthropology for decades, passed away around 7pm on October 6, 2004. Known to everyone as 'Freddy', she was just three days past her 98<sup>th</sup> birthday.

Freddy had a long and close association with the Smithsonian, beginning with her close relationship with **Henry Collins**, dating back into the 1930s. Henry was always envious

that Freddy was one of the few Americans who had been able to do fieldwork in Greenland, as an assistant to **Therkel Mathiassen**. Later she wrote her charming autobiographical *Passage to Greenland*. Later she served as mentor and colleague for **Richard Jordan**, whom she inspired greatly and lured into Alaskan archaeology.

On 12 December some of us made the pilgrimage to Bryn Mawr to help celebrate Freddy's life at a memorial service organized by

**Rick Davis**. The small Bryn Mawr faculty club was busting with anthropologists from the Philadelphia region, and some from far afield, like **Sergei Kan** from Dartmouth and **Marjorie Balzer**, a former Bryn Mawr graduate, from Georgetown. In the reception line I met **Ward Goodenough**, whom I hadn't seen for twenty-five years. The whole room was a museum of anthropological heroes, spanning generations.

He and the few others of his generation who were present, together with the recollections of family and friends, snippets of video showing Freddy dancing with the Tlingit during her last visit with them in 1997, gave the proceeding a magical sense of cultural transformation. In this case it was not an assemblage of potlatch blankets, artworks, and formal elocutions of her beloved Tlingit. Rather it was a memorial potlatch of people from a different time and place and culture that functioned in the same way, as we shared stories and thoughts and lives intertwined with this one person. We all imagined her very close to us, especially so because she had remained so completely 'Freddy' to the very end. I think she was there at the back of the room, along with her old knapsack and camera (which Rick had put on display), taking notes which she would have edited, printed, and handed to us on our way out the door!

In her last years Frederica's focus was on Northern Books, the independent press she created in 2002. The purpose of the press is to promote anthropological research in the circumpolar regions and adjacent areas and to assist in the preservation of the northern cultural heritage by publishing manuscripts, aiding authors and encouraging reprints of valuable research. Marie-Françoise Guédon [mfguedon@fredericadelaguna.com](mailto:mfguedon@fredericadelaguna.com) the executrix for her estate will be leading the effort to continue Freddy's work in support of northern anthropological research.

Freddy's obituary by Marie-Françoise Guédon can be found on the AAA site at [www.aaanet.org/lagunaedited.htm](http://www.aaanet.org/lagunaedited.htm). For more information on publishing and purchasing books from Northern Books, visit [www.FredericadeLaguna.com](http://www.FredericadeLaguna.com).



*Frederica de Laguna*

#### TONY WILLIAMSON (1935-2004)

*By Tony's brother, Jed Williamson*

**Tony Williamson's** career spans over forty years in the arctic and sub-arctic and twenty years in international development projects.

He received his B.A. degree from Dartmouth College, where he studied with **Vilhjalmur Stefansson**. As an undergraduate he sailed on the Blue Dolphin Greenland Expedition under **Capt. David C. Nutt**, surveying Labrador and the southwest coast of Greenland. He went on to McGill University where he received an M.A. degree, specializing in northern geography.

From 1957 to 1967, Tony focused on research related to aboriginal use of renewable resources throughout the North American Arctic. His first studies assessed the impact of the resettlement of the northernmost communities of the Labrador Inuit. In the early 1960s, with **Don Foote**, he conducted human geographical studies in northwest Alaska as part of a bio-environmental study related to the U.S. Atomic Energy Commission's Project Chariot plan to detonate an underground nuclear device near Point Hope. This study was the first comprehensive, large scale environmental assessment in the North American Arctic. In 1963 he extended similar studies on Inuit resource use to Victoria Island and in the central Canadian Arctic, efforts that became a model for comprehensive land claims research in northern Canada in the 1970s and 80s. Other research in the 1960s included an assessment of fisheries along the Labrador and James Bay coasts, and a socio-economic study of Cree communities in northern Quebec.

Tony joined the Extension Service of Memorial University of Newfoundland in 1967, residing on the Labrador coast, where he facilitated community building and was a catalyst for the creation of the Coastal Labrador Regional Development Association (CLRDA). Here he became involved with the use of film and video as a catalyst for social and community development, which became known as the Fogo Process. Williamson applied the Fogo Process internationally. For example, in 1969, he joined a team under **Donald Snowden**, Director of the Extension Service at Memorial University and **Colin Low**, of the National Film Board of Canada, on a White House Office of Economic Opportunity Project examining poverty and nutrition in the poorest regions of the U.S. Williamson used the Fogo Process to connect poor black tenant farmers in Mississippi with white Food Stamp and Welfare Administrators in a dialogue which was facilitated by video as the mediator.

From 1979 to 1996, Tony was a senior administrator at Memorial University of Newfoundland in a number of capacities. As Associate Director of the Extension Service, he was responsible for the development and delivery of all outreach programs in Labrador. The use of telecommunications for distance education was introduced to Labrador in this period. Under Williamson, the Extension Service in Labrador also pioneered in informal community-based education for which the Extension Service was regarded as a model throughout Canada.

As the founding Director of Memorial University's Labrador Institute of Northern Studies, located at Goose Bay-Happy Valley, Williamson raised \$4 million in the period from 1979 to 1985. These funds supported a broad mandate of participatory research projects. They included Metis land use and

occupancy studies, the value of country foods in the northern Labrador aboriginal communities, the establishment of a pilot program in the training of aboriginal people in renewable resource technology and management, and a research project assessing dust and pneumoconiosis in the iron ore town of Labrador City.

Tony's last ten years at Memorial University were devoted to promoting international partnerships and building institutional capacities with partner universities in developing countries to meet their respective development needs. In 1984, upon the passing of **Donald Snowden**, the President of Memorial University asked Williamson to assess Snowden's ongoing development projects in India. This led to the continuation of Snowden's projects, under the umbrella of the Don Snowden

Centre for Development Support Communications, which Williamson founded and directed. He also served as the International Projects Officer for Memorial University. Through the Snowden Centre, Williamson extended the Fogo Process internationally through projects directed at community outreach, community-building and community access to university programs, notably in India, Nepal, Thailand, and Pakistan.

Tony also served on a number of voluntary Boards. While on the Board of Directors of the Association of Canadian Universities for Northern Studies

(ACUNS) between 1979 and 1985, he chaired the Committee on Relations with Northern Peoples, which developed Ethical Guidelines for the Conduct of Research in the North, subsequently ratified by all member universities. As a member of the first Advisory Council on Wilderness and Ecological Reserves (Government of Newfoundland and Labrador), he contributed to the identification of and planning for the establishment of the first ecological reserves and the Bay du Nord Wilderness area in Newfoundland and Labrador.

He served as Chair of the Federal Task Force on Citizen Communications in Canada in 1972, which led to federal government policy in funding aboriginal communication associations and systems. In addition to the promotion of the Fogo Process worldwide, Williamson contributed to conferences on development communications: with FAO in Rome and Bangkok, WHO in Geneva, UNESCO in Paris, and Inter-Agency Roundtables sponsored by IDRC in Ottawa, Toronto and Montreal. He was an advisor, participant and organizer for the Dag Hammarskjöld Foundation Project on 'Methods and Media in Community Participation', which brought together grass roots organizers from Asia, Africa and South America for a two week workshop in Uppsala, Sweden, and a two week workshop in Goose Bay, Labrador, where Labrador Inuit and Innu joined the workshop as representatives from 'the Third World of the North'.

Williamson retired from Memorial University in 1996 to return to northern Labrador to take part as a consultant for the Labrador Inuit Association. His work with the LIA was to ensure the full incorporation of aboriginal environmental knowledge in the Environmental Assessment of the proposed nickel, copper, cobalt mine near Voisey's Bay. In this context, he coordinated an Inuit



*Elmer and Elaine Harp, and Tony Williamson in St. John's*

Environmental Knowledge Research Project and the presentation of briefs by Inuit Elders to the Environmental Review Panel at its public hearings. His consulting in recent years with LIA also involved assisting in the Land Selection Process of LIA's Land Claims Agreement in Principle and in developing a forest management plan in the community of Postville.

At the time of his passing, he was writing his Memoirs on his northern and international experiences. Just before his death, he learned of the terrible tragedies in the Indian Ocean communities following the Tsunami. He and his wife Sharon had been working together on international development projects in Southeast Asia. It is for this reason that donations in Tony's name may be made to the Asian Earthquake Relief Fund, care of the Canadian Red Cross.

### JAMES V. WRIGHT

With the passing of **James V. Wright** on May 2, 2004 the Canadian archaeological community suffered the loss of an outstanding colleague, a uniquely Canadian personality, a gentleman and scholar. Arguably he was among the last of the "old school", when the entire archaeological community of Canada could -and did!- fit into one station wagon to drive to the States to attend the SAA meetings. A big man for a big land, his massive three volume opus of Canadian archaeology may very well be the last time a detailed synthesis of the entire country's archaeology is attempted. His infectious wisdom and enthusiasm will be sorely missed as the world becomes more fractious and (over?) specialized. Truly, he cast a long shadow!



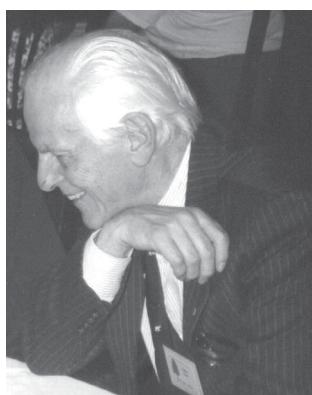
*J.V. Wright*

### GRAHAM ROWLEY

(1912-2003)

(Adapted from the *Ottawa Citizen*)

**Graham Rowley** had more initials after his name (M.B.E., C.M., L.L.D.), spoke better inuktituk and had more stories up his sleeve than any other arctic archaeologist. The last of the dog-team scientists, he was both the father of Dorset archaeology (by dint of his discoveries at Abverdjar) and the father of Dorset archaeologists (his daughter **Susan Rowley**). An intrepid arctic traveler and student of Inuit culture, he first visited the Arctic in 1936 as a member of the British Canadian Arctic Expedition. It was during that trip that he contracted a life-long affliction of the "polar bug", resulting in a life devoted to northern pursuits (he first worked for the Department of Defense and later for the Department of Indian Affairs and Northern Development). There is a prominent island in Foxe Basin that bears his name, and one hopes a bit of his spirit



*Graham Rowley at the Arctic Elders Conference, 1992*

might reside there still, entranced by the northern lights and reveling when in the company of Inuit hunters and their prey.

## NEW PUBLICATIONS

### REVIEW: *DES MYTHES Á LA PRÉHISTOIRE: PEUPLES DU GRAND NORD I; VER L'“ESQUIMAU,” DU MAMMOOUTH Á LA BALEINE: PUEPLES DU GRAND NORD II.*

Patrick Plumet. Paris: Editions Errance. (2004)

*By William Fitzhugh*

This year **Patrick Plumet** published two volumes (and is working on a third) synthesizing the history – primarily archaeological – of the circumpolar region. These works report Plumet's rapidly expanding horizons since completing his research in northern Quebec a decade ago and in essence constitute a career synthesis.

The first volume begins with views of northern regions and peoples reported from Greco-Roman, medieval, and Viking times, with considerable discussion of early maps, early arctic explorations, and early views of 'Eskimos' and other arctic peoples. There follows discussion of arctic geography and climate and quaternary history. He reviews both issues (adaptation, technology, glacial history) and archaeological evidence for early human adaptation and occupation of northern regions from the Middle Pleistocene to ca. 10,000 years ago, presenting key sites and assemblages, and ending v. I with human migration into Alaska. The nature of the presentation is that of a compendium with mini-site reports, illustrations, and charts and graphs and short essays and sidebars. Notes and glossary, index, and bibliographies are available but not very well proofed.

The second volume picks up the Late Pleistocene story in Europe again, emphasizing cultural adaptations to Ice Age conditions (Kostienki) and broad discussions of human language, clothing, habitations, art, religion, and society – all with a very broad brush, essay style – with many useful illustrations. There follows a section dealing with the Late Pleistocene and Mesolithic colonization of the Eurasian high arctic in Scandinavia, the trans-Urals, and Eastern Siberia with feature discussions of key sites. Then picking up the trail of the Paleoindians (he prefers "Paleoamerican"), Plumet moves to northeastern North America, concentrating on the development of maritime adaptations, with extensive discussions of the Maritime Archaic. He then moves back to Asiatic Neolithic maritime culture developments around the North Pacific rim, in Japan, the Okhotsk, and the Aleutians. The story ends there, after summary discussions of key questions (Mongoloid origins, technological and ethnic origins, and others), leaving us anticipating v. 3, which presumably will concentrate on the latter cultures of arctic Eurasia and the North American Arctic. Writing books about circumpolar culture and its origins is not easy, and many compromises have to be made along the way. This year two other books appeared with circumpolar focus (**John Hoffecker's Prehistory of the North: Human Settlement of the Higher Latitudes**; and **Robert McGhee's North: Landscape of the Imagination**). Plumet's compendium, like Hoffecker's, deals primarily with early environments and prehistory, but is much more detailed and heavily illustrated. No doubt Plumet had Leroi-

Gourhan's synthetic *Archéologie du Pacific-Nord* in mind as he prepared this work. Like the latter, it is written in French and will not be easily accessible to many arctic researchers; but those who dig in will find it full of interesting data, interpretations, and especially interesting questions. It is a pioneering work of enormous scope and will assist others who may be tempted to write a similar book in the future by not having to cover so much territory and time!

### **REVIEW: NORTHERN ETHNOGRAPHIC LANDSCAPES: PERSPECTIVES FROM CIRCUMPOLAR NATIONS.**

*Igor Krupnik, Rachel Mason and Tonia Horton, editors.*  
Published by the Arctic Studies Center, NMNH, Smithsonian Institution, in collaboration with the National Park Service. Washington, D.C. 2004.

By Noel Broadbent

This 414 page volume is a collection of nineteen articles grouped into four parts: State Policies: Perspectives From Four Arctic Nations (**Susan Buggey, Rachel Mason, Tonia Woods** **Horton, Ingegerd Holand, Pavil M Shul'gin**); Protecting the "Invisible": Stories From The Arctic Zone (**Andrew Wiget & Olga Balalaeva, Galina P. Kharyuchi, Donald G. Callaway, Igor Krupnik, Herbert Anungazuk, Susan W. Fair, Elisabeth I. Ward & Arthur Bjorgvin Bollason, Anita Maurstad**); Regional Approaches, and Comparative Perspectives to Documentation and Protection (**Thomas D. Andrews, Tonia Woods Horton, Natalia V. Fedorova, Torvald Falch & Marianne Scandfer**).

The authors emanate from most of the circumpolar nations. Two papers deal with Canada, seven with the US (Alaska), four with Russia, four with the Nordic region (three on Saami landscapes) and the final comparative article, on Australia (**Claire Smith and Heather Burke**). *An Epilogue: Nations Perspectives and Nations: What Does it all Mean?* (**Ellen Lee**), completes the collection.

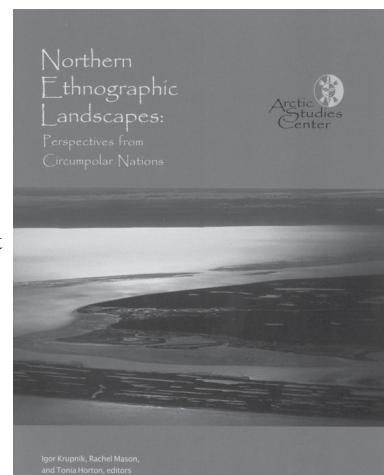
**Igor Krupnik, Rachel Mason and Susan Buggey** provide an introduction explaining the background of the book project including relevant legislation in the United States and Canada, Unesco conventions, and international literature on cultural landscapes such as the *One World Archaeology Series*. Originally conceived of as a student project and then a workshop, the project evolved into an edited volume with international contributors. In this regard the book is very similar to international conference volumes, albeit more focused and of higher quality. The circumpolar theme provides coherence in terms of similar ecologies and management issues, and depth through the critical mass of circumpolar literature. The book is of value to those who work in these regions and to those who can learn from this experience.

Buggey's 1999 definition of "ethnographic (indigenous) landscapes" as places valued by aboriginal groups, and the concept of the unity of the natural and spiritual environments, is endorsed by the editors. The idea of the northern wilderness, so favored by conservationists, is challenged by this approach. The recognition of indigenous landscapes thus constitutes a milestone in the discourse and has set the stage for new management policies throughout the

circumpolar world. Aboriginal worldview is a theme taken up by numerous authors. The invisible world of stories and myths is perhaps the most elusive of these scapes, and is a core element of the ethnographic approach to landscape analysis. The authors also refer to landscapes, seascapes, taskscapes, viewscapes and relict landscapes.

I found the idea of shifting from the traditional focus on sites to cultural landscapes as dominant units of heritage management, as noted in the article by **Claire Smith and Heather Burke**, to be especially productive. This is in essence the recognition that only interdisciplinary studies can adequately describe land uses and values. The archaeologists, anthropologists, folklorists, linguists, geographers, paleobotanists, zoologists etc. must work together with local and aboriginal people. Only then can we describe and understand the complex ways that humans live and interact in space and time.

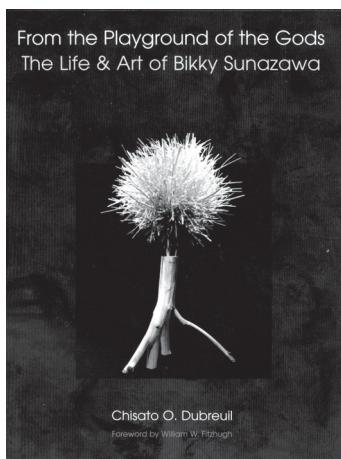
*Northern Ethnographic Landscapes* is an excellent presentation of how these northern societies relate to their physical and spiritual surroundings. This is about the nature of the realities of people living in the North, people who have been subject to the values, interpretations and management policies of majority cultures in both capitalist and socialist societies. Landscapes are about power relations. Native empowerment is one of the great forces in the Arctic today. As stated in the forward by **William Fitzhugh**, "...few scholars would question the importance of landscape as an integrating concept in understanding cultural traditions." This theme is enhanced today by the increasing collaboration between scientists and indigenous partners. Land management by government authorities (i.e. national doctrines) brings this issue to the forefront regarding research, stakeholder interests and policy development. In summary, this well designed and thought out book is extremely timely and an important contribution to northern and international scholarship.



### **FROM THE PLAYGROUND OF THE GODS. THE LIFE AND ART OF BIKKY SUNAZAWA.**

*By Chisato O. Dubreuil. Foreword by William W. Fitzhugh. Arctic Studies Center, Distributed by the University of Hawaii Press, 2004*

**Bikky Sunazawa**, was the Ainu artist who pioneered the "break-out" of Ainu art from its traditional encumbrances, and from its commercial shackles as tourist art, into the international world of fine arts. Bikky, a nickname meaning "frog" in Ainu, rose to prominence in the 1970-80s as a charismatic young artist interested in advancing the political and cultural aspirations of the Ainu people. Initially through direct political action and later through his art, Bikky translated the historical legacy of Ainu culture into a powerful message of modern Ainu identity unlike any previous Ainu artist. Chisato Dubreuil's current work is the most comprehensive



treatment of the artist who became the pivot-point in the development of modern Ainu fine art.

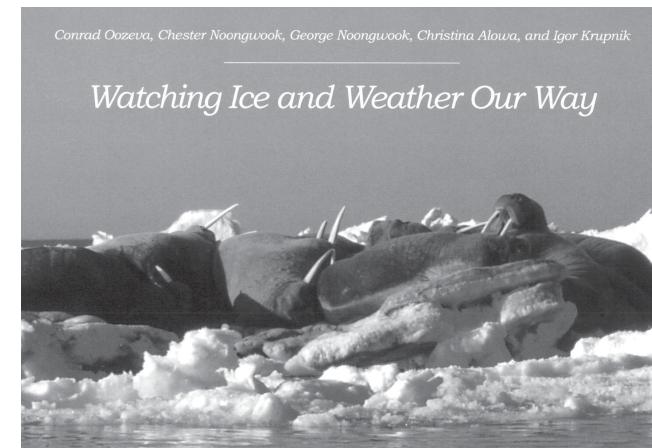
A complex character who richly deserves the “larger than life” epithet, Bikky was sensitive, dramatic, extremely innovative in several areas of art, loyal to his friends but hard on family relationships. Beginning with the spectacular composite designs derived from traditional Ainu textile arts passed down from his mother, each of his works proved equally innovative and inspirational, each successive style breaking new ground and revealing new and more profound insights into “what it means to be Ainu.” Bikky translated his native beliefs, sensibilities, and ethnic traditions into artistic expressions that embody a strong Ainu vision. Today Ainu culture is beginning to be recognized for its historical tenacity, the beauty of its art and literature, and for the important message its religion and philosophy; spiritual balance between humans and nature. Bikky Sunazawa is recognized as one of the most creative and important contemporary native artists within today’s circumpolar peoples. An English Language book devoted to Bikky’s life and art that we are pleased to be able to publish through the generous support of the Motoko Ikeda-Spiegel Memorial Foundation.

### **SIKUGMENGLU ESLAMENGLU ESGHAPALLEGHPUT. WATCHING ICE AND WEATHER OUR WAY.**

By Conrad Oozeva, Chester Noongwook, Christina Alowa, and Igor Krupnik. Edited by Igor Krupnik, Henry Huntington, George Noongwook, and Christopher Koonooka. Arctic Studies Center, Washington D.C. 2004. Distributed by the Arctic Research Consortium of the United States (ARCUS). Books @arcus.org

This book is the product of a joint four-year effort by subsistence hunters from two Yupik communities on St. Lawrence Island, Alaska and Northern Scholars researching Arctic climate change. Its title, *Watching Ice and Weather Our Way*, reflects the project team’s belief that northern communities and polar scholars can both benefit tremendously from one another. This book illustrates the richness and the value of traditional knowledge presented by the most experienced elders in two Yupik communities. We are honored to make it available by putting words of elders to paper. The volume has four sections totaling 208 pages. Part One presents the Yupik sea ice “dictionary” an illustrated list of almost 100 Yupik terms for sea ice formations prepared by **Conrad Oozeva**. Part Two consists of records of observations made by Oozeva and by **Chester Noongwook**, two respected Yupik Elders, during 2000-01. Part Three introduces Yupik Elders’ conferences, Personal Narratives, and interviews. Finally, Part Four presents a selection of historical records on sea ice and weather conditions off St. Lawrence Island with comments by today’s elders. The book is addressed to the residents of Sivuqaq

(St. Lawrence Island), other Alaska and circumpolar indigenous people, northern researchers and readers elsewhere who are eager to understand more about how arctic people watch their environment and how they use this knowledge in their daily life.



## **ASC STAFF PUBLICATIONS**

### **Dawn Biddison**

2004 Review of *Under the Palace Portal: Native American Artists in Santa Fe*, by Karl A. Hoering, and *Who Owns Native Culture?* by Michael F. Brown. *Journal of American Ethnic History* (forthcoming).

2004 “Representing Indigenous Cultures: Alaska Native Contemporary Art Exhibits in Anchorage.” *Etudes/Inuit/Studies* 28(1):37-56.

### **Noel D. Broadbent**

2004 “Global Climate Change, Settlement and Sedentism: North Swedish Prehistory from 7000 BC to the Present”. In: *IRISEN-II. Integrated Regional Assessments in the European North: Basic Issues, Methodologies and Regional Climate Modelling*. (Manfred A. Lange & Dörte Poszig, eds.). Zentrum für Umweltforschung 2. Westfälische Wilhelms-Universität. Münster. Pp. 95-105.

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### **Igor Krupnik**

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#### **William Fitzhugh**

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#### **Aron L. Crowell**

- 2004 "Terms of Engagement: The Collaborative Representation of Alutiiq Identity." *Etudes/Inuit/Studies* 28(1):9-35.
- 2004 "One Century at a Time: The Alutiiq People of Kodiak Island." In *The Harriman Alaska Expedition Retraced: A Century of Change, 1899-2001*, edited by Thomas Litwin, pp. 131-139. Rutgers University Press.
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***Ainu: Spirit of a Northern People***. Edited by William W. Fitzhugh and Chisato O. Dubreuil. 1999.

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***Honoring Our Elders: The History of Eastern Arctic Archaeology***. Edited by William W. Fitzhugh, Stephen Loring, and Daniel Odess. *Contributions to Circumpolar Anthropology 2*, 2001.

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