

NOTES FROM THE DIRECTOR

By Bill Fitzhugh

A whirlwind of activities during the past year, including Greenland and Alaska Native Festivals at the Smithsonian, IPY-4 planning, new research and publication projects, and a growing consensus that a major regime change is taking place in arctic climate – that ‘Friend Acting Strangely’ as northern Natives have expressed it – have all brought the past year to a close. This time we are trying to reach you early in the new year, something we haven’t done for ten years. I also note, with relief, that my stint as Anthropology Chairman ended in April with the appointment of **Daniel Rogers** to this position for a five-year term.

Arctic change is certainly the key-word for this issue, for with the past year we seem to have crossed a threshold in scientific and public awareness of the magnitude of environmental changes now taking place in the arctic. The publication of the Arctic Climate Impact Assessment (ACIC) report, the Rivkin series in *The New York Times*, and many other highly publicized accounts have crystallized a sea-change of opinion across a broad spectrum of disciplines and public arenas that we are entering a new climate and environmental regime in the North. While the long-term magnitude and significance of rising temperatures, rapidly retreating sea ice, melting permafrost, shifts in animal migratory patterns, and impacts on human settlements and activities of all sorts can still only be imagined, there is no doubt that profound changes are afoot – both good and bad. And it seems likely that the combination of sea ice reduction and reduced snow cover may accelerate the warming effects far beyond their magnitude in other regions of the globe. We may soon be faced with an arctic for which we have no Holocene precedent.

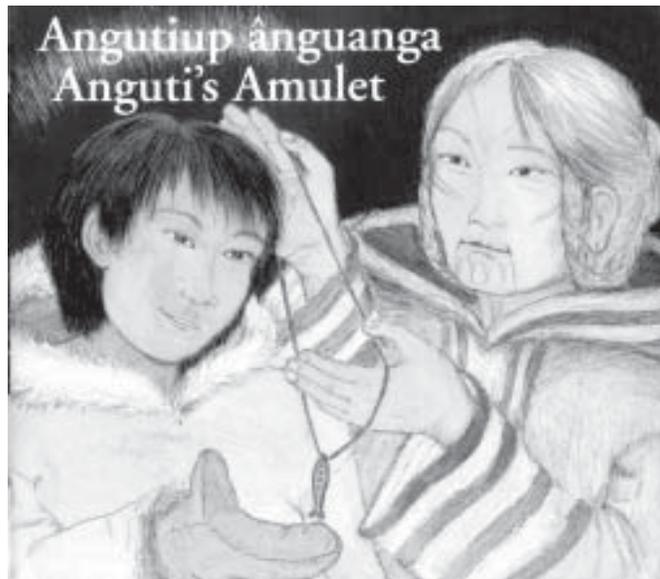
Early in 2006 the National Museum of Natural History will open an exhibit that explores these issues as they relate to environmental change and impacts on native and traditional cultures in the north. *Arctic: A Friend Acting Strangely*, a

collaboration between NMNH, NOAA, NASA, and NSF, explores arctic environmental change as it effects land, sea, and atmosphere and how these changes impact human populations in the arctic and beyond. When we began planning the exhibit as a public educational outreach component of the SEARCH program (Study of Environmental Arctic Change) sponsored by the Interagency Arctic Research Policy Committee three years ago, we had no idea this topic would become such a prominent public policy issue. We are therefore looking forward to the Smithsonian taking part in educating the public about what is certain to be one of the most important environmental issues of the coming century.

As these developments in the wider world have been unfolding, the museum and the Smithsonian have been engaged in an extensive period of introspection and renewal following several years of strategic planning and budgetary ‘restraint’. Planning and budget problems seem to be common bedfellows, and this certainly applies well to our current situation. However, a major Ocean hall is a-building, and the museum is actively seeking funds for a major hall of human origins to fill the void created by the closure of virtually all our out-of-date Native American exhibits. We have also begun planning a suite of new exhibition halls presenting new areas of anthropological research. Whether we will succeed in selling these concepts

to donors and funders is truly a multi-million dollar question.

In the meantime, the ASC has been keeping our emptied halls busy with a series of small exhibits and cultural festivals. Our *Festival of Greenland* held over a weekend in early May brought a large contingent of Greenland officials, artists, dancers, singers, performers, and scholars to the Smithsonian as part of a broader effort by the Greenland Home Rule Government to renew connections with North America, specifically, with the Smithsonian and its scholars and collections. **Henriette Rasmussen**, Home Rule Minister of Culture, Education, Research, and the Church, led the delegation, which brought fine art and photographic exhibits and presented lectures, music, and receptions hosted with the assistance of **The Smithsonian**



Labrador community archaeology team produces bilingual (English/Inuktitut) booklet interpreting 18th century Inuit culture

Associates. At the close of the festival Minister Rasmussen presented the NMNH with the magnificent kayak **Maligiaq Padilla** had constructed while demonstrating his kayak-building skills to our visitors. In addition the ASC mounted several exhibits of its own, including newly-acquired Greenland tupilak figurines, arctic books from the Smithsonian Institution Library, and a large foyer case display, *Across Arctic America*, featuring the famous 1921-24 Fifth Thule Expedition of Danish-Greenlandic explorer-anthropologist, Knud Rasmussen.

This was followed in early November by an *Alaska Native Culture and Arts Festival* co-sponsored with the Alaska Native Arts Foundation under the energetic leadership of **Alice Rogoff** and a team of amazing women, one whom, **Christine Peters**, became an adjunct member of the ASC staff with **Christie Leece** and **Lena Sharp** and pulled off a magnificent weekend of native art exhibitions, children's programs, 'Eskimo' sports and gymnastics, and musical performances featuring the now famous **Pamyua** group, and a steller performance of Yupik music and dance by **Chuna McIntyre**. The festival got off to a great start with a panel of Native leaders discussing climate change organized by **Igor Krupnik**, an event boosted by the surprise appearance of **Governor Frank Murkowski** who took the occasion to open the festival and promote his economic development agenda for rural Alaska.

This fall we also opened the spectacular photo exhibit, *Frost*, shot by Saami photographer **Fred Ivar Utsi Klemetsen** documenting the lives of his people in northern Norway. The exhibit, which was curated by **Noel Broadbent**, had been assembled by the Norwegian Embassy as part of their anniversary of 100 years of independence (from Sweden) and was accompanied by a TSA lecture program.

Planning for the Fourth International Polar Year (2007-8) has consumed a huge amount of **Igor Krupnik's** time. Igor represents the Smithsonian and social science in general on several national and international IPY4 committees. The IPY4 agenda is rapidly gathering momentum and financing, and for the first time social science and native participation have become an integral to the polar year process. The enthusiasm by which this has been supported by agencies, scientists, and native groups is making IPY4 a watershed event, coming as it is with the recognition of rapid arctic change. The Smithsonian anticipates participation with exhibits of its own IPY history, lectures, and an international symposium.

Aron Crowell and **Dawn Biddison** have made tremendous progress this year on the Alaska Collection Project, as part of the rapidly unfolding expansion plans at the Anchorage Museum of History and Art. This new facility, to open in 2010, will include new offices and labs for the ASC and a large exhibit gallery featuring Smithsonian collections being designed by **Ralph Appelbaum Associates**. NMNH Anthropology is supplying nearly 800 artifacts for these exhibitions. During the past year Aron and Dawn worked closely with Applebaum on exhibit plans, completed the native consultations on collections in Washington, established an advisory group, and began selecting the final object list. The **National Museum of the American Indian** is also a partner in the Alaska Collection Project, which is financed by a grant from the **Rasmuson Foundation**.

In other areas, work proceeds apace in research, publications, and educational programs. Exciting new developments have been made in my Mongolian and Quebec field work; **Stephen Loring**

has continued his community archaeology research in Labrador with the Innu and Inuit; Igor Krupnik has continued his studies of environmental change and local history in St. Lawrence Island and Bering Strait; Noel Broadbent has completed his archaeological studies in Sweden for his NSF project on Saami origins; and Aron Crowell has continued his archaeological and oral historical research in Kenai Fjords.

On the publication front, we have issued several new books: Stephen Loring's community archaeology team produced a bi-lingual (English and Inuktitut) account of their research at an 18th C. Labrador Inuit village near Makkaik, Labrador, and **Leonid Khlobystin's** major opus on the archaeology of Taymyr.

As we are getting accustomed to saying around the ASC these days, "the earth is faster now," but from our perspective it's not only the climate! Best wishes, and many thanks to all who have contributed interest, financial support, and cooperation over the past year.

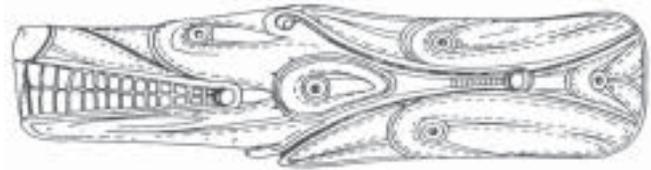


TABLE OF CONTENTS

ASC Anchorage.....	3
Alaska Collections Project 2005	
SI Alaska Cultures Gallery	
Collections.....	5
Yukon First Nations Visitors	
Outreach.....	6
The Tshikapisk Foundation and the ASC	
Public Programs.....	8
Greenland Culture Festival	
Alaska Native Arts and Culture Festival	
<i>Arctic: A Friend Acting Strangely</i>	
<i>The Frost Exhibit</i>	
Fieldwork.....	13
18 th C. Basques in the Lower St. Lawrence	
Community Archaeology in Labrador	
Moravian Missionaries and Inuit in Labrador	
Archaeological Field School in Sweden	
The SI-Mongolian Deer Stone Project Articles	
Research.....	30
'Jesup' Photographs on the Web	
International Polar Year 2007-2008	
Indigenous Cultures of Alaska and Siberia, Ca. 1900	
Rockwell Kent in Greenland	
Rasmussen Press Archives Discovered	
Bergy Bits.....	43
Publications.....	47
ASC Staff Publications.....	49
Thanks to Our Sponsors.....	51

ASC ANCHORAGE

ALASKA COLLECTIONS PROJECT 2005

By Aron L. Crowell, Alaska Director, Arctic Studies Center

This spring (May 2006), the Alaska regional office of the ASC will pass a major milestone – the completion of the Alaska Collections Project (ACP). Funded principally by the **Rasmuson Foundation** (Anchorage) the **National Park Service**, and **Conoco Phillips Alaska**, the \$.7 M project has involved nearly six years of collaborative work by the Arctic Studies Center, numerous Alaska Native organizations, the National Museum of Natural History (NMNH), National Museum of the American Indian (NMAI), and the Anchorage Museum of History and Art. The project combined extensive research with Alaska Native Elders into the vast arctic ethnology collections of the NMNH and NMAI, development of a Smithsonian web site to present the results of this work, and production of two exhibitions. This year's highlights are presented below.

Consultation Visit with Tlingit and Haida Elders

The last of seven ACP consultation visits took place April 17-23, 2005, when prominent Tlingit and Haida culture bearers traveled to Washington to spend five days discussing items drawn from the large and spectacular Northwest Coast collections of NMNH and NMAI. Organized in partnership with the Sealaska Heritage Institute in Juneau, the group consisted of SHI president and NMAI Board member **Rosita Worl**; well-known Haida artist **Delores Churchill**; Angoon Elder and Teikweidi clan leader **Peter Jack, Sr.**; Kake Elder, oral historian, and Sealaska Corporation director **Clarence Jackson, Sr.**; distinguished Yakutat Elder George Ramos; Tlingit artist **Donald Gregory**; and Tlingit traditional scholar **Anna Katzeek**. The group discussed a large selection of *at.óow*-crest objects which bear the symbols and iconography of clan history. Important categories of *at.óow* include spruce root hats, Chilkat blankets woven from mountain goat wool, carved boxes and chests, and headdresses. NMNH and NMAI collections staff once again provided excellent support to facilitate the visit. A \$4000 grant from the Alaska Humanities Forum will provide funding for Tlingit-English translation of the videotaped discussions.

Alaska Collections Project Web Site

The ACP web site (<http://alaska.si.edu>) will be available to the public in July, 2006. The theme and title of the project is "Sharing Knowledge," reflecting its educational approach and broad intended audience, from northern Native communities to scholars, students at all levels, and the general public.

The site is designed as a portal to Indigenous interpretations and in-depth supporting information for hundreds of Alaskan objects in the collections of the National Museum of Natural History and National Museum of the American Indian. These include a wide range of arctic and sub-arctic clothing, for which Elders and artists have identified details of materials, design, manufacture, and cultural meaning. The same applies to hunting

weapons, tools and equipment of all kinds, and items of ceremonial art such as masks and crests. Beyond specific comments about individual pieces, Elders' discussions offer insights into broad historical and cultural themes, from traditional spirituality to family life and ecological knowledge.

Each object record includes photographs, Native language name (with audio pronunciation), location and museum data, an edited transcript and translation of Elders' comments, and a summary of historical and anthropological sources. Many objects are accompanied by

historical photographs and illustrations. For casual browsers and younger users, brief overview labels provide a quick and accessible route to interesting facts and quotes. A teacher's guide and curriculum will be added to the site later in 2006.

Exciting technical features include high-resolution images with "zoomify" capability to study fine details, easy-to-use browse and search features, and three-dimensional (QTVR) images of hunting hats, boat models, and other complex objects that web visitors will be able to rotate on their screens to view from all sides.

To provide cultural and historical context for this wealth of information, the site features regional introductions by Alaska Native authors. Contributors include **Beverly Hugo** (Iñupiaq), **Merlin Koonooka** (St. Lawrence Island Yupik), **Joan Hamilton** (Yup'ik/Cup'ik), **Sven Haakanson, Jr.** (Sugpiaq/Alutiiq), **Pat Petrivelli** (Unangan), **Rosita Worl** (Tlingit),



Bowl 188306.000 NMAI Iñupiaq



Ralph Appelbaum Assoc. designer's rendering of the ASC Anchorage gallery

Delores Churchill (Haida), and **Donna Mae Summer-Roberts** (Tsimshian).

Short films that can be viewed on the site combine segments of the Washington discussions with historical film footage from the film archives of the University of Alaska, Fairbanks.

Available at site launch will be film segments on Chilkat Tlingit weaving, Yup'ik bentwood bowls, the St. Lawrence Island Yupik intestine parka, Unangan basket making, the Iñupiaq Wolf Dance, and other topics.

The site will be a continually growing asset for education and research. When Smithsonian collections are brought north to the Anchorage Museum in 2010, they will become accessible for additional discussions with traditional scholars. The results of that dialog will be posted to the site. New objects, films, and special features such as tours of the collection by guest web curators will be incorporated. Site visitors will be able to submit their own information and comments, expanding the information exchange.

Well-known web design firm **Second Story Interactive Studios** (Portland), headed by **Julie Beeler**, has been working with the Alaska office of the Arctic Studies Center to build this unique project. Tremendous support has come from the participating Smithsonian museums, including the excellent work of photographers **Don Hurlbert** (NMNH) and **Cynthia Frankenberg** (NMAI). Collections managers **Deborah Hull-Walski** (NMNH) and **Patricia Niefeld** (NMAI) and their staffs supported the many months of hands-on collections research that made the project possible.

Dawn Biddison continued her exceptional work on the web and exhibition projects in the ASC Anchorage office, on a myriad of tasks—assisting with project research and writing, coordinating with scores of offices and individuals on photography, video editing, map editing, database construction, contracts, web and exhibit design, organizing meetings, and working with translators to create and edit literally thousands of pages of interview transcripts. **Christina Leece** ran interference for the project in Washington, including her assist to **Don Hurlbert** with NMNH photography.

Preview Exhibit

The Arctic Studies Center exhibition *Sharing Knowledge: Alaska Native Peoples and the Smithsonian Collections* will be showing

at the Anchorage Museum from April 30, 2006 through March 26, 2007.

Sharing Knowledge is a small “sneak preview” of a much larger, permanent Smithsonian exhibition that will come to the Anchorage Museum in 2010. The full-scale project will include 800 or more objects of Alaska Native art and heritage drawn from the 19th and 20th century collections of NMNH and NMAI.

Sharing Knowledge highlights the results of five years of collaborative research and consultations with Alaska Native Elders in Washington, undertaken to prepare for the future 10,000 sq. ft. gallery in Anchorage. These discussions, conducted in English and seven Alaska Native languages, have produced a wealth of information about the cultural meanings, materials

and manufacture, linguistic terminology, and historical significance of the Alaska materials. More than 50 advisors and participants in the project represent Alaska Native communities and organizations from around the state.

For the preview exhibit, a sample of 14 items was selected to represent the cultural and artistic range of the Smithsonian's Alaska collections. Among these objects is a remarkable Tlingit battle helmet from the Taku River, which George Ramos of Yakutat described in relation to the culture's oral traditions about warfare and its prescriptions for a fighter's code of honor. A large Iñupiaq feast bowl was described by Jacob Ahwinona of White

Mountain, including its attached ivory carvings of whales and other sea mammals that may show the life record of a hunter. Other pieces include Gwich'in Athabascan beadwork, a decorated bearded seal intestine parka from St. Lawrence Island, a Yup'ik shaman's mask, an Unangan chief's bentwood hunting hat with ivory carvings, and an Alutiiq shaman's hat. Each is interpreted in the exhibit through a combination of text and filmed interviews.

The exhibition design, by **Ralph Appelbaum Associates**, is a prototype for the lighting, media and display techniques that will be featured in the Anchorage

Museum's new wing. The single large preview exhibition case, situated in the museum's atrium, will closely resemble the 20' long floor-to-ceiling display vitrines to be built in the future Arctic Studies Center gallery. *Sharing Knowledge* will be a means to test the exhibition design, inform and learn from visitors, and offer educational programming in concert with Anchorage schools.



Designer's rendering of the ASC Anchorage Native Cultures galleries



Tlingit consultation visit in DC for exhibit planning

SMITHSONIAN ALASKA CULTURES

GALLERY: Anchorage Museum Expansion

Update

By Aron L. Crowell

Architectural design for the Anchorage Museum expansion, headed by **David Chipperfield Architects** (London), finished its second major phase (design development) in December 2005. The second floor of the new wing, to be completed in 2010, will be occupied by the Arctic Studies Center exhibition gallery, research spaces, and offices.

During 2005, exhibit designers **Ralph Appelbaum Associates** (RAA, New York) worked with the ASC Alaska office and a statewide panel of exhibition advisors to complete schematic design for the cultural exhibits that will fill the new gallery. The layout presents cultural collections from the seven major cultural regions of the state in a stunning visual sweep of very large floor-to-ceiling cases, illuminated from within by fiber optic lighting. The case and mounting system will allow easy access to all of the objects, so that they can be removed for on-going studies and special programs, including documentation by Elders and master artist workshops. Floor-mounted displays will present an introductory film for each area. Visitors will learn about the objects through both text and interactive media, based on the ACP web site. An additional 120 ft. long case along at the back of the gallery will accommodate special thematic exhibits combining contemporary Alaska Native art with older pieces.

The Arctic Studies Center would like to thank the great group of advisors that has guided exhibition development to the present state, and who will continue to work with us and RAA on more detailed design during 2006. They are: **Jon Ross** (Alaska Native Heritage Center), **Paul Ongtooguk** (UAA), **Beverly Hugo** (Inupiat Heritage Center), **Barbara Donatelli** (Cook Inlet Region Inc.) **Gordon Pullar** (UAF), **Sven Haakanson, Jr.** (Alutiiq Museum), **Rosita Worl** (Sealaska Heritage Institute), **Joan Hamilton** (Yup'ik Museum), **Ann Fienup-Riordan** (Calista Elders Council), **Allison McClain** (Aleutian Pribilof Islands Association), **Pat Petrivelli** (BIA), **Eliza Jones** (Yukon-Koyukok School District), **Jonella Larson** (Kawerak), **Suzi Jones** (Anchorage Museum), **Scott Carrlee** (Alaska State Museum), **Angela Demma** (Alaska Native Heritage Center) and **William Fitzhugh** (ASC).



Gut parka 123404.000 NMAI St. Lawrence Island Yupik

COLLECTIONS

YUKON FIRST NATIONS VISITORS

By Carla Dove (Birds) and Stephen Loring (Arrowheads)



Yukon First Nations visitors and SI staff: Stephen Loring (Anthro), Marcy Heacker (VZ), Kristina Kane (Yukon Heritage Resources Coordinator), Charles Cabral (VZ-LAB), Carla Dove (VZ), and Krystal Profeit (Univ. of Ontario)

Since 1997, a series of remarkable discoveries have been made at melting alpine ice patches in the Coast Mountains of southwest Yukon. There, researchers have found incredible deposits of caribou dung emerging from the ice. Radiocarbon dating of the caribou refuse has provided evidence that caribou have used the ice patches in the summer to escape the hordes of insects that plagued them at lower, less-windy, altitudes, for over 8000 years. Also found emerging from the melting ice have been bird and animal remains as well as over a 146 organic artifacts: First Nations' tools and clothing, some of which have been dated to over 4000 years BP. The Yukon Ice Patch Research Project is a cooperative research initiative including Yukon First Nations (including the Champagne-Aishihik First Nation; the Carcross-Tagish First Nation; the Kwanlin Dun First Nation, and the Kluane First Nation), government agencies, and academic institutions.

Here at the Smithsonian, **Carla Dove** and her colleagues **Marcy Heacker** and **Charles Cabral** have been working with **Greg Hare**, Yukon Heritage Branch archaeologist, to identify the bird species represented in the ice-patch finds. In addition to whole bird carcasses of prey species presumably carried to the ice-fields by hawks and eagles, the Smithsonian ornithologists have been carefully examining the feathers attached to ancient arrow and dart shafts recovered from the ice-patches (see their article in *Arctic*, March 2005 and also the Champagne and Aishihik First Nations web-page www.cafn.ca). During the week of 24-28 October, **Krystal Profeit** (Nacho Nyak Dun Council in Mayo, Yukon) and **Kristina Kane**, Heritage Resources Coordinator (Ta'an Kwach'an Council) visited the Feather Identification Lab, Division of Birds (NMNH) to examine bird material retrieved from the ice patches. Some of the tissue samples from these bird remains have been radiocarbon dated to 1500 YBP and are part of an on-going molecular study (sponsored by the Smithsonian's Bateman Fund) to identify the bird species found in the

ice patches. The purpose of the visit, co-sponsored by the Yukon First Nations Heritage Group, was to expose Krystal, a biology student at Laurentian University in Sudbury, Ontario, to the workings of the NMNH molecular lab, and to familiarize Kristina with storage and repatriation activities of a large museum.

Stephen Loring hosted the Yukon visitors and Division of Birds staff on 27 October for a tour of the Gwitchin and Northern First Nation's collections housed at the NMNH's Museum Support Center (MSC) and at the NMAI's Cultural Resource Center (CRC) in Suitland, Maryland (where the party was very ably and amenably met by **Linda Greatorex**, the Asst. Collections Manager). While neither institution has very large holdings of Southern Tutchone artifacts both have important, and in some cases quite early, northern Athabaskan materials which offer comparative point of view and an important source of inspiration and scholarship.

In a related project in Alaska, **Bill Fitzhugh** has been collaborating with **James Dixon** and **Bill Manley** of the Institute of Arctic and Alpine Research in Boulder, Colorado, on an exhibition titled "Archaeology On Ice" featuring some of the archaeological and natural history specimens that have been emerging from the melting ice fields not far from the Canadian discoveries, in Alaska. If funded, the exhibit would be produced as a collaboration with the University of Colorado, the SI Office of Exhibits Central and Arctic Studies Center, and the native groups of the region. For reference, the exhibit might also include the spectacular Smithsonian reconstruction of the Ice Man discovered on the Swiss-Italian border of the Alps to illustrate what can be learned from ice-field finds early early cultures revealed in our day as a result of the worldwide trends in climatic change.



Stephen Loring (right) explains storage methods and describes the Arctic collection holdings to Krystal and Kristina.

OUTREACH

THE TSHIKAPISK FOUNDATION AND THE ASC: Architecture of a Community Anthropology Partnership.

By Stephen Loring and Anthony Jenkinson (Tshikapisk Foundation)



Ushakutum Utshistun under construction, 2001, at Kamestastin

Readers of this *Newsletter* will be aware of the long-standing relationship between the Tshikapisk Foundation, an Innu experiential education program based in Sheshatshit, Labrador, and the Arctic Studies Center. Since 1999 **Stephen Loring** has worked closely with Tshikapisk staff in making archaeology and training in cultural heritage management an important component of the Tshikapisk agenda. Named after an important Innu historical figure of the 18th century, Tshikapisk is dedicated to preserving and celebrating Innu culture, knowledge and language by providing opportunities for Innu youth and families to pursue traditional country-based life-ways, subsistence activities and language. Founded in response to the crisis in Innu society brought about by resettlement in coastal communities where problems of poor health, subsistence abuse, violence and village poverty have reached epidemic proportions (see *Canada's Tibet: the Killing of the Innu*, published by Survival International www.survival.org.uk) Tshikapisk strives to create opportunities for Innu youth to gain country-based experiences in the company of Innu educators and families. Tshikapisk is all about celebrating traditional Innu values and about respect: respect for the land, for the animals, and ultimately, respect for Innu accomplishments and heritage.

The Tshikapisk initiative evolved from a highly successful country-based training program developed by **Anthony Jenkinson** and **Jean-Piere Ashini (Napes)** which was called *Nutshimiu Atusseun*. Sponsored by Innu Nation, the program, held in various locations in the Labrador interior, created opportunities for Innu young people to gain skills – as well as emotional and physical strength – by drawing upon a reservoir of Innu traditions and reconnecting young Innu to an epic history most are unaware of. The success of this program was the inspiration that led to the creation of the not-for-profit Tshikapisk Foundation in 1997.

Since 1997 Tshikapisk has developed a series of programs and projects centered at Kamestastin (Lake Mistastin on most



The Innu heritage is a long and venerable one in Nitassinan (Labrador). Photo of “Maquacho” (standing) taken in the country west of Kamestastin in 1910 by William Cabot.

maps, in the barrenlands west of Voisey’s Bay, near the border with Quebec) – a flooded meteorite impact crater – where it is constructing a cultural resource and experiential education facility. Over the last six years an extraordinary consortium of interests including government agencies, the private sector, NGO’s, European and American researchers, the Mennonite Church, and the British Royal Air Force (which flew in tons of building materials and equipment which they deployed on the ice without landing as part of low temperature training by the Hercules transport squadrons) have allied with Innu community agencies and the Innu Nation to build the Kamestastin facility. The dream of an Innu Cultural Center situated in the heart of Nitassinan (the Innu word for their homeland) centers on construction of *Ushakutum Utshistun* (the Gyrfalcon’s Nest). While the main lodge is still in need of funds to finish the interior, a suite of five out-buildings have been constructed and the plans and equipment for a solar-powered facility are well underway. Tshikapisk plans to use the Kamestastin facility to provide a country setting for educational, health, and language programs for the Innu. It is hoped that these programs would generate revenues that would augment funds from eco-tourism and experiential education initiatives that are under development with schools and universities in Canada, the United States and England.

Stephen was drawn to work with Tshikapisk by the opportunity to travel with and learn from older Innu men and women who were born in the country and were knowledgeable about country matters, subsistence strategies, and stories: a unique and priceless corpus of knowledge and inspiration that represent one of the last intact libraries of direct experiences relating to humanity’s common hunting and gathering subsistence heritage. The Innu are forever linked, in their own minds, as well as in the minds of visitors and anthropologists, with caribou. Caribou and

reindeer figure significantly in the story of human evolution from the origins of art and language in the Ice Age caves of Europe to the subsistence strategy of choice for the colonizing paleoindian populations entering the New World, and as the means of survival for circumpolar peoples from the Pleistocene to the present. Working with Tshikapisk provides an extraordinary opportunity to learn from a remarkable group of Innu seniors about the practical aspects of caribou hunting and the spiritual realms and social responsibilities that hunting entails.

The practice of archaeology as incorporated into a Tshikapisk agenda has proved a remarkably close fit: as a bridge between the world of science and the interests of Innu leaders and educators and as a bridge for the Innu themselves, providing a common ground for discussion between country-born elders, Innu educators, and Innu youth, and visiting archaeologists.

This September was Stephen Loring’s fifth trip to Kamestastin. Stephen and the Tshikapisk team were able to spend a couple of weeks conducting archaeological excavation and survey prior to the arrival of a portion of the George River caribou herd, more than 10,000 animals, which effectively curbed our enthusiasm for exploring past caribou hunting and feasting camps for contemporary ones. The short archaeological field-season had three important epiphanies which are detailed elsewhere in this newsletter. The ASC involvement with Tshikapisk has been a tremendously rewarding experience for both the Innu educators and students and for the anthropologist they have befriended. We expect that the cooperative foundation that has been built thus far will continue to flourish in the years to come, and that the future of the past as it pertains to the Innu will be as exciting and inspirational as the heritage it seeks to celebrate. (Visit Tshikapisk at their brand new website: www.tshikapisk.ca)



“We really were red men in those days!” William Katchnak reminiscing about spearing caribou and being covered in blood when hunting with his father as a boy. Kamestastin rendezvous, Sept. 2000

PUBLIC PROGRAMS

GREENLAND CULTURE FESTIVAL

By Helena Sharp and William Fitzhugh

The *Festival of Greenland* was presented jointly by the Smithsonian with the Greenland Home Rule Government, the Greenland Arts Council, the Greenland Trade Association, and the Danish Arts Agency, with assistance from the Royal Danish Embassy.

The event coincided with changing times. Although long associated geographically and culturally with North America, for most of the twentieth century Greenland has been strongly connected to Denmark and Europe and had few direct relations with Canada and the United States. However, when the Danish Parliament in 1978 gave Greenland Home Rule authority over many affairs, including culture, arts, scientific research, and education, Greenland sought to increase contacts with Canada and the United States. Today, its population is eager to maintain historic ties to Denmark and Europe while they expand economic, social, and cultural relations with North American neighbors. Like other northern regions with large indigenous populations, Greenland is also eager to protect its environment, subsistence resources, and cultural heritage.

The festival activities, plans for demonstrations, performances, and artwork were developed primarily by Greenlanders to showcase their land and its history, people, and culture. The Smithsonian served to facilitate that voice and welcomed the wonderful opportunity to highlight our Greenland collections which include many anthropological, archaeological, and archival materials that had never been published, exhibited, or studied. The festival was the perfect venue to bring SI Greenland research to the public and forge new relationships which will hopefully lead to new research and cultural exchange.

The world is changing rapidly everywhere. Arctic warming, increased atmospheric pollution and industrialization, and

changes in tourism, communication, and transport technology are affecting Greenland just like other areas. As Greenland becomes more connected and prominent in a wider world, Americans cannot afford to be ignorant of this island continent. Likewise, it is in Greenland's interests to open its western doors again. Our festival hopefully was just a first step in this direction.

The Festival exhibit featured photography, art, jewelry and sculpture, made by Greenlanders influenced by their country's strong cultural heritage and modern identity. The art featured was part of the *Nutaaliorneq* exhibit, which means 'New Beginnings' in Greenlandic. The exhibit was arranged by Tusagassiivik, the Greenland Home Rule Government's Information Department in cooperation with Greenland Tourism. The last 50 years has seen Greenland develop from a mostly subsistence oriented culture to one fully immersed in the global, highly technological society of the modern era. The art in the *Nutaaliorneq* exhibition expresses this notion of new beginnings by featuring art that experiments with new materials and mediums while maintaining the

connection with the traditional culture of the past. Complementing this exhibit was **Ivars Silis'** photography exhibit, *Frozen Moments* which documents his past 35 years journeying through Greenland, and focuses on a culture flourishing in a magnificent, overwhelming nature.

During the festival several artisans worked on crafts and answered questions on their techniques and Greenland culture. Sculptors made beautiful pieces out of soapstone, bone and antler. Wooden masks were created, and jewelry of semiprecious native stones, antler, and bone were displayed and sold.

Throughout the weekend kayak maker **Maligiaq Padilla**

pieced together a kayak in the exhibit hall; assembling the frame, covering, and painting it while the visitors watched. This traditional kayak was then presented as a gift to the Museum, a unique addition to the contemporary Greenland collections.

Performances were also a highlight of the weekend, as the



Nukannguaq, by **Ivars Silis**



The Voice of The Ancestors by **Ivars Silis**

jewels of Greenlandic dance, acting, and song preformed in the exhibit hall, Baird Auditorium, and NMAI for enraptured and appreciative audiences. **Makka Kleist**, one of the worlds leading indigenous performers, entertained with her storytelling of traditional Greenlandic folklore and mythology. While applying face paint on stage she explained the traditional background of storytelling and how, not only was this entertainment, but also a form of education for young Greenlandic children. Rather then allowing themselves to be frozen by fear they had to learn early on how to react quickly when scared or embarrassed. In a



Makka Kleist

sometimes hostile and dangerous environment like Greenland's it's an invaluable lesson. She then inserted a wooden bar into her mouth and transformed herself from a calm and eloquent woman to a primal and shocking figure. It was an unforgettable lesson.

Also performing was the **Aavaat Choir**, a gathering of about 20 of the finest singers from Greenland who, in the sweltering heat of a DC spring, dressed in traditional seal skin pants and beaded shawls to perform. The choir's repertoire spans Greenlandic music of many genres, but their main influence has been the Moravian tradition of singing in harmony. They sang children's songs, folksongs, and hymns and also performed Greenlandic folk dancing. Their performances were both visually and musically stunning and unique. Most memorable was their performance of Greenland's national song which brought the entire audience, American and Greenlandic alike, to their feet.

Native drumming and dancing was also featured by two exceptional women, 63 year old **Anna Thastum** and 15 year old **Tinka Mikaelsen**, who together preformed traditional songs and were a human representation of the joy with which culture and tradition is passed from one generation to another in Greenland.

"The world around us is just as interested in us as we are in it. We produce music and we design clothes, taking inspiration from the entire world. This produces results which not only we, but also others, find fascinating. In this way cultures meet and this often results in new and exciting things... Culture is memory and the reminiscences of old and new traditions. Culture is also the memories that our forefathers have left behind in the landscape and which we find in the museums and in our myths and legends. Culture is experiences, ideas, performances and belief. To cherish our culture is the duty of all in society."



Dancing bear: NMNH 427870

- Honorable Henriette Rasmussen *A Report on Culture for the Greenland Home Rule Parliament (Spring 2004)*



King Island Dancers

ALASKA NATIVE ARTS AND CULTURE FESTIVAL

By Christina Leece

The Natural History Building is undergoing a makeover of sorts that is not expected to be completed before 2008. Due to construction and the need to update displays and content, several anthropological exhibitions are no longer accessible. One of the ways the Arctic Studies Center has tackled the task of bringing anthropology to the museum has been through cultural festivals. These events serve to highlight some of our rarely seen collections and act as a forum for scientists to explain research projects to interested guests. Festivals have the unique ability to create a space for introducing people, arts, experts, and issues from a given place as well as showing the visitor objects and images from Smithsonian collections. Beyond the interaction with the general public, these festivals have also acted as a kind of conference bringing scientists and artists together. During the planning of last May's Greenland Festival, **William Fitzhugh** was approached by The Alaska Native Arts Foundation's **Alice Rogoff** with the idea of hosting a second festival featuring Alaska Native art and culture.

With the support of the Alaska Native Arts Foundation, planning for the festival commenced. This would turn out to be a great success for all parties involved. With Alice Rogoff's vision and the NMNH as a supporting venue, along with assistance from the NMAI, a festival reaching all areas of the museum was created. During the weekend of November 4-6 the drums of the **Alaska Native**

Heritage Center dancers boomed in the rotunda, Alaska Native Olympic Games athletes wowed us with their high kicks, storytellers including **Chuna McIntyre** and **Vernon Chimegalrea (NMAI)** performed, and eight artisans met and demonstrated their various crafts for enthusiastic crowds. In addition to these activities centered in the Alaska Native arts hall, an ethnographic film festival took place in the Baird Auditorium including the premiere of *When the Season is*



Sheldon Bogenrife with visitors

Good. The museum's IMAX Theater was able to screen *Alaska: Spirit of the Wild* throughout the weekend as an added attraction. After the first busy day of performances and demonstrations, a special opening ceremony featuring the well known band from Alaska, **Pamyua**, played to an excited crowd. The weekend continued with an outstanding turnout of visitors thanks to some very good press.

Outside of the lively arts and discussions, the Alaska Native Arts Foundation loaned over thirty objects for display in the hall. Six cases representing the different native cultures of Alaska

were spectacular examples of contemporary Alaska Native art. Visitors were able to see such pieces as ivory carvings, beaded bags and dolls, silver bracelets, and an enormous whale bone sculpture. In some instances a visitor could see the object on display, such as a baleen basket, and then go speak with one of the artist demonstrators making a similar object. The work of three young photographers was also presented, giving visitors a glimpse of life at home.

Festivals are a rare chance for Smithsonian scientists to spend some time interacting with visitors. Biologists brought out several hides and bone specimens from Alaska to the delight of children and adults-people were extremely excited to touch skins as exotic as seal and wolverine. William Fitzhugh presented objects collected by **Edward W. Nelson** from 1877-1881 including snow goggles, a harpoon and a marvelous model kayak. Our guests from Alaska were very intrigued by the old items and delighted in telling their own hunting stories. During our first day **Igor Krupnik** organized a special panel discussion on climate change for the museum's noon lecture series. This was just a part of his ongoing effort to bring native perspectives to this very hot topic. He also spent time in the hall discussing the Waugh photograph collection from St. Lawrence Island. The walls of one section of the hall were decorated with archival photographs from the Smithsonian collection as well as a poster of a Yup'ik Mask restoration project completed last year.



Josephine Wayengi and Florence Napaaq, two Yupik women from Gambell, Alaska. Leuman M. Waugh collection, 1929. NMAI.

Between performances and several children's activities, the hall was abuzz. Tables for making beaded necklaces, Alutiiq hunting visors, and dance fans were filled beyond our expectations-feather and bead explosions were cleaned up nightly.

Several months of planning on the part of **Christine Peters** - our liaison between the ASC and the ANAF-

among others resulted in a seemingly effortless weekend of events. Alaska Native art flew off the shelves in the museum shops, and children left the building knowing how to dance with their new fans. All in all these festivals have been a thoroughly entertaining way to bring anthropology to the museum, even if only for a short weekend.

Archival Photography

The Alaska Native Arts and Culture Festival gave us the opportunity to showcase a few images from our photograph collections. When this institution was established, one of its central tenets was to document the native cultures of North America. Along with models of kayaks, clothing, carved ivories, and tools, early Smithsonian scientists like Edward W. Nelson returned with pictures of a foreign land and, often blurry, people. These images were instrumental in shaping the American perception of Alaska Natives.

Given the difficulty of taking photographs in 19th and 20th century, let alone in Alaska, it is somewhat astonishing that these collections exist at all. The physical strain of lugging the equipment could only be made less comfortable by unforgiving climates. One of the contemporary photographers featured in the hall explained that most of the images of what we think of as a cold and snowy place were very green. The photographer's response was simple, "Who wants to go outside in the winter?"

The inclement weather was perhaps the easier barrier to breach in taking these images. Communication was difficult and the photographer had to gain a great deal of trust to convince someone to sit completely still in front of the machine while it captured their inverted image. Smithsonian scientists like **Robert Kennicott**, **William Healy Dall**, and Edward W. Nelson were among the first outsiders to visit native communities in Alaska. Even in the case of later photographers such as **Henry Collins**, it was often the individual's first portrait.

In choosing the images for the festival, we tried to find early representation of Alaska Native art in clothing styles, decoration, and totem poles, from different regions of Alaska. The response was as positive from our guests from Alaska as the visitors to the museum. Children making hunting visors out of paper were given ideas from the picture of a hunter wearing one while throwing a harpoon. Throughout the weekend Igor Krupnik spent time in the exhibit hall bringing further insight to the Waugh collection of photographs housed at NMAI. He described a recent project using census data from St. Lawrence Island along with these photographs and the memories of community members to track down the names of the individuals in the pictures. The success of this project certainly bolstered the Waugh collection, as well as amazing some visitors. The photographs tell stories about life in Alaska, and hopefully our visitors left with a better sense of the Smithsonian's place in that history.

Festival Performers and Artisans

StoryTellers: **Loren Anderson** (Sugpiaq, Anchorage), **Paul Asicksik** (Inupiaq, Shaktoolik), **Christian Analoak** (Inupiaq, Nome)
 Artisans: **Sonya Kelliher-Combs** (Inupiaq, Anchorage), **Sheldon Bogenrife** (Inupiaq, Anchorage), **Renae Egrass** (Athabaskan, McGrath), **Susie Bevins-Ericsen** (Inupiaq, North Slope), **Leona Haakanson-Crow** (Alutiiq/ Beaded head dress, Kodiak), **Christina Seppilu Alowa** (Siberian Yupik, St. Lawrence Island), **Teri Rofkar** (Tlingit, Sitka), **Carrie Anvil-Kiana** (Yup'ik, Bethel), **Holly "Mitiquque" Nordlum** (Inupiaq, Kotzebue), **Ryan Olson** (Tlingit Raven, Alaska)



Woven grass basket from Alaska

ARCTIC: A FRIEND ACTING STRANGELY: NMNH Exhibit Opens Spring 2006

By Igor Krupnik

“Earlier spring thaws! Later fall freeze-ups! Greater storm impacts! Reduced sea ice! Unfamiliar species of plants and animals! — What do these changes mean for the Arctic, its wildlife, its people—and for the rest of the planet?”

This engaging and intriguing introduction will soon entice NMNH visitors to enter and explore the changing Arctic world presented in the new special exhibit, “Arctic: A Friend Acting Strangely.” Under development since 2003 (see ASC Newsletter, no. 12), this exhibit is scheduled to open in April 2006. Final production of the graphics for the 50-odd exhibit panels and object displays is to begin about the time this issue goes to the printer.

The exhibit is being developed jointly by the ASC and the NMNH Office of Exhibits as a part of the museum’s *Forces of Change* exhibit series on global change (see the *Forces of Change* web site at <http://forces.si.edu>). It will be open to the public in conjunction with another *Forces* exhibit on the Earth’s atmosphere called *Change is in the Air*. Two earlier *Forces* exhibits, *El-Niño’s Powerful Reach* and *Listening to the Prairie* were shown in 2002 and 2003, respectively in the NMNH temporary exhibit halls near the IMAX theatre on the second floor.

The new Arctic exhibit explores the forces and consequences of the changing Arctic, as documented by scientists and native residents alike. Native peoples of the Arctic have always lived with year-to-year fluctuations in weather, temperature, and ice conditions. In recent decades, however, they have witnessed a kind of climate that has become more unpredictable, the land and sea, unfamiliar. An elder in Arctic Canada recently described the weather as *uggianaqtuq*—an Inuit word that can suggest strange, unexpected behavior, sometimes described as that of “a friend acting strangely” (see Fox 2002:43–44, in the *Earth Is Faster Now*).

Scientists too have been documenting dramatic changes in the Arctic. Air temperatures have warmed over most—though not all—of the Arctic since the 1950s; Arctic precipitation may have increased by as much as 8%; seasonal melting of the Greenland Ice Sheet has increased on average by 16% since 1979; polar-orbiting satellites have measured a 15–20% decline in sea ice extent since the 1970s; aircraft reconnaissance and ship observations show a steady decrease in sea ice since the 1950s. In response to this warming, plant distributions have begun to shift and animals are changing their migration routes. Some of these changes may have beneficial effects while others may bring hardship or have costly implications. While this exhibit deals with climate and environmental changes in the Arctic, many scientists

consider Arctic change to be a likely ‘bell-weather’ for future large-scale changes in other regions of the world.

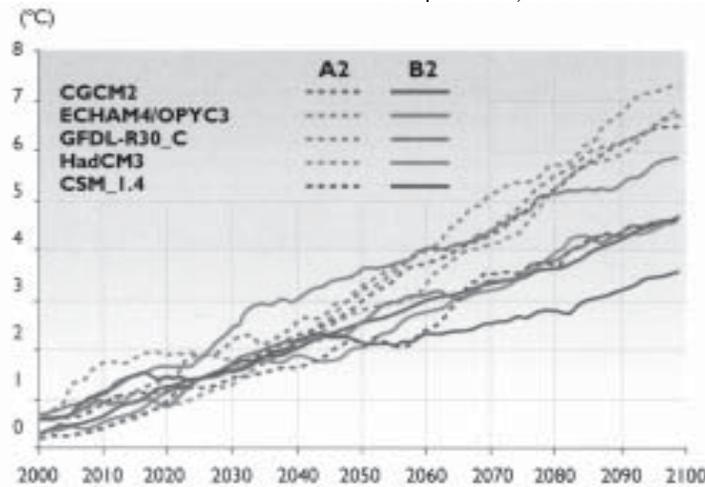
The new exhibit addresses four major questions: How has Arctic change been documented? Has Arctic climate change affected Arctic environments and people in the past? How much is the Arctic projected to warm in the future? What impacts will these changes have on the Arctic’s ecology and peoples and the world at large? Numerous panels and visual materials, ethnographic objects, interactive displays, computer screens, and video stations will supply information to help visitors explore answers to those questions. The exhibit went through several rounds of vigorous writing, fact-checking and peer reviewing to ensure that the information it offers is up-to-date and represents a consensus among scientists from the Smithsonian and other U.S. research agencies, including NOAA, NASA, and NSF, who were our principal partners in the project.

The new 1800 square-foot exhibit will take up almost half of Hall 30 on the 4000 square foot second floor gallery. This space is well familiar to the ASC as it hosted our “Greenland Festival” last year. The separate exhibit on atmospheric gases, *Atmosphere: Change Is in the Air*, is taking up the other half of Hall 30, with its special display of roughly the same size. Some space (about 400 square feet) is devoted to the transition area between the two matched exhibits. The double exhibit is due to stay open until the end of 2006.

The Arctic exhibit’s narrative, the story of the *Changing Arctic*, is divided into a number of sections illustrated by a rich array of objects from the Smithsonian’s collections, supplemented by photographs, video footage, satellite animations, graphic illustrations, and computer interactive stations. The entry section, *Eyewitness to Change*, explores how scientists and Arctic indigenous residents observe and interpret the changing

Arctic environment. The next section, *Arctic Meltdown*, tells how changes in Arctic sea ice are affecting the people and wildlife that depend on it, as well as global circulation patterns. One of its special stories, *Slip Sliding Away*, illustrates how decreased sea ice is impacting Arctic coastlines through increased erosion, thawing of permafrost, and catastrophic storms. The section on the changes on land, *An Arctic Way of Life*, features how caribou and reindeer—and the cultures and indigenous people that depend on them—are affected by rapid shifts in the Arctic environment. This section features several objects from the NMNH Labrador Innu, Alaskan Yup’ik, and Scandinavian Sámi collections, as well as numerous recent photographs taken in many parts of the Arctic. The story concludes with the section called *Climate Roller Coaster* that explores how Arctic climate has fluctuated over the past 20,000 years and how cultures have adapted to the changing environment and animal resources.

Supplemented by educational materials, *Arctic: A Friend Acting Strangely* is certain to become a powerful educational tool



Projected arctic surface air temperatures 2000–2100 based on various model scenarios. ACIA Report 2004, p.27.

and a springboard for further learning by our visitors, both at the museum and around the country. If more funds become available, an on-line version of the exhibit—complete with curriculum materials—will be launched after the exhibit opens—and other special events are being planned. The exhibit will provide a public forum, actual and virtual, for communication among people, agencies, and groups interested in issues of environmental change as well as for those who are concerned about the future of the Arctic and of the entire planet affected by climate change. We also hope that the exhibit will attract public events, symposia, seminars such as the Arctic climate change panel that was held at NMNH on November 4, 2005, during the *Alaska Native Arts and Culture Festival* (reported in this NL) and was broadcast by several Alaskan TV channels. Five Native Alaskans—**George Noongwook** and **Christina Alowa** from the Yupik community of Savoonga, St. Lawrence Island, **Harry Brower, Jr.**, from Barrow, **Orville Huntington** from the Athapaskan village of Huslia, and **Vernon Chimegalrea**, cultural arts specialist from NMAI born in the Alaskan Yup'ik community of Napakiak—joined the ASC anthropologists **Bill Fitzhugh** and **Igor Krupnik** in the discussion of indigenous observations and the impacts of current and past environmental changes. We expect many more similar events to follow when the exhibit opens up later this year, particularly since it offers such a multifaceted perspective on Arctic climate change to many diverse audiences.

Arctic: A Friend Acting Strangely has been developed in collaboration with many leading scientists at NOAA and NASA, as well as researchers at other agencies and universities. The exhibition is an outreach arm of, and the major Smithsonian contribution to, the Study of Environmental Arctic Change (SEARCH) interdisciplinary research program being conducted by eight federal agencies, under the general leadership of NSF. Our warmest thanks go to many colleagues and specialists, who provided scientific knowledge, exhibit materials, and guidance, especially to **Waleed Abdalati**, **Richard Alley**, **Noel Broadbent**, **Fred Bruemmer**, **John Calder**, **Elisabeth Cassano**, **Kathy Crane**, **Paula Depriest**, **Joan Eamer**, **Shari Fox Gearheard**, **Brad Griffith**, **Brendan Kelly**, **David Klein**, **Gary Kofinas**, **Stephen Loring**, **James Overland**, **Dennis Stanford**, **Mark Serreze**, **Neil Swanberg**, and **Bill Fitzhugh**, as well as to our indigenous contributors, such as **George Noongwook**, **Christina Alowa**, **Cecil Seppilu**, **Chester Noongwook**, **Vadim Yenian**, and the late **Mabel Toolie** (all from Savoonga, St. Lawrence Island, Alaska), **Conrad Oozeva** (from Gambell, Alaska), **Zacharias Aqqiaruq** (from Igloodik, Canada), **N. Attungala** (from Baker Lake, Canada), **Rosemarie Kuptana** (originally from Sachs Harbour, Canada), and many others—whose statements, words, observations, images, and personal objects are used in the exhibit. The team that developed the exhibit included **Lou Codispoti** (science advisor), **Richard Elfthim** (education specialist), **Bill Fitzhugh** (science curator), **Igor Krupnik** (lead science curator), **Katherine Lenard** (production designer), **Christine Leonard** (production designer), **Judy Mannes** (script writer), **Katherine Rusk** (researcher), **Siobhan Starrs** (exhibit developer), and **Barbara Stauffer** (exhibit developer), and **Tom Thill** (initial production designer), under the general leadership of Barbara and Igor. A special ‘thank-you’ for all the hard work put by **Deborah Hull-Walski**, **Susan Crawford**, **Natalie Firnhaber**, **Greta Hansen**, and **Landis Smith** from the NMNH Anthropology Collections and Archives Program. We look forward to welcoming all visitors to the results of our efforts in the months ahead. The exhibit will remain open for approximately nine months.

THE FROST EXHIBIT

By Noel Broadbent

On October 21, the exhibit *Frost – Life and Culture of the Saami Reindeer People of Norway* opened at the National Museum of Natural History. The exhibit was sponsored by the **Royal Norwegian Embassy**. This exhibit displays photographs taken by the Saami (Sámi) photographer **Fred Ivar Utsi Klemetsen**. It was beautifully designed by **Kim Moeller** and **Junko Chinen** and curated by **Noel Broadbent**. The exhibit illustrates the work and lives of these people and the interface of Saami herders traditional life-ways with the modern



Photo: Fred Ivar Utsi Klemetsen

world. The exhibit also gives some background on the Saami people and their prehistory. A special panel is dedicated to the results of the “Search for a Past” project.

This exhibit is sponsored by the Royal Norwegian Embassy. Cultural affairs officer **Trude Paulsson** worked closely with NMNH to make it all happen. The exhibit was part of a larger cultural program celebrating 100 years of Norwegian independence. The cultural program included lectures by Noel Broadbent on Saami prehistory as well as arctic exploration and the Vikings. **Professor Harald Gaski**, Tromsø University, lectured on Saami music and poetry and **Ande Somby**, also of Tromsø University, spoke about Saami rights. The Saami group “**Vajas**” with **Ande Somby** (yoik), **Kristin Mellem** (violin and vocals) and **Nils Johansen** (bass guitar and keyboards) performed in Baird Auditorium

A special seminar and lecture series with invited Saami scholars is planned for 2006. This series is organized by Noel Broadbent and Harald Gaski and has received an award of \$30,000 from the NSF Arctic Social Science Program. This funding also covers the cost of a publication.



Saami Migration, from Lapponia by Johannes

FIELDWORK

18TH CENTURY BASQUES IN THE LOWER ST.

LAWRENCE: 2005 Report

By Bill Fitzhugh

From 23 July to 25 August, 2005, St. Lawrence Gateways Project conducted its fifth season along the Quebec Lower North Shore. The project goals include the investigation of the prehistory and early history of the LNS from its first human settlement to modern times, with emphasis on aboriginal culture history, the history of early European exploration and contacts with Native peoples, and the identification of shifting cultural boundaries between Inuit, Innu, and various European group (Fitzhugh in press). This season we pursued studies primarily at the Mecatina Basque site where we combined an exploratory survey of the site's underwater resources and excavated a waterlogged section of the land site where tests had recovered well-preserved organic artifacts. We also expanded our regional survey of the Harrington-Mutton Bay region.



Basque artifacts collected from Hare Harbor-1 underwater site

Narrative

This year's crew included

Christie Leece, Lena Sharp, and Elyssa Gelmann. We arrived at Lushes Bight on July 26 to find *Pitsiulak* still high and dry at the Triton Marine Center, awaiting sea trials for the new hydraulic steering and GPS-based Nobeltek navigation and piloting system **Chad Caravan** had just installed.

When we got the navigation system working, it was unnerving to discover how much confidence one has to have in electrons when you watch the vessel – all by itself – thread narrow passages and skirt headlands with no apparent intelligence anywhere in sight – certainly not at the controls, which now consist of a three-inch joy-stick and rudder angle indicator gauge. Yes, there's a steering wheel! But it just sits there immobile, glaring daggers at the upstart joy-stick. Meanwhile a slick-looking computer has replaced the trusty old British Admiralty charts with Capt. James Cook's soundings, and its luminous screen has become the center of the skipper's attention, riveting you to the image of a small boat-shaped icon dancing along a projected course line. Periodically the machine emits a 'beep' indicating the termination of a navigation leg, at which point you feel the jolt of the rudder bringing you to the next course. As a result the Pits now turns on a dime, without the previous eight full revolutions of the wheel! At first blush, all this fine silent technology seems to replace the captain. However, you soon discover the underlining theme repeatedly voiced in the operation manual with an air of omniscient authority: "GPS-driven piloting is only an aid to safe boat operation, and should be used only as

an aid to other standard navigation practices." True enough, but beguiling nevertheless! And while GPS navigation relieves the skipper of many mundane duties, in reality the gains are more than matched by the addition of new levels of complexity; more reliance on engine power and electricity; and most assuredly, a bundle of new conceptual, electronic, and mechanical problems just waiting to happen – sometimes at quite inopportune moments.

Having cleared up our departure duties, paid some of our bills, and got on board the crucial beer and diesel fuel, we left Lushes Bight at 6:15am in fog and rain on the morning of July 28. An hour later we discovered the new hydraulic steering oil was over-heating, threatening to burst the lines or damage the pump.

We put in to La Scie ("The Saw" from its original French designation) where a boat engineer confirmed our diagnosis and directed us to the small town of Pacquet a few miles further west on the Bay Verte Peninsula. Here we met a young engineer who figured out that we needed a different pulley for the power steering pump. The next morning – the 29th – was beautiful and we got an early start in sun and light winds, and soon we were off the Grey Islands seeing finback and humpback whales and porpoises, but like last year, not a single

fishing or pleasure boat – in fact, no boats of any kind until we reached Quirpon.

As so often happens in Quirpon, we ended up weathered in for a day and spent our time eating at **Gina Nordhoff's** Norseman Restaurant and visiting the L'Anse aux Meadows site and nearby Norstead, where we threw axes and took part in an Althing trial of evil-doers. Toward evening, just before dark, the wind dropped out and we made a dash to Cook Harbor, twenty miles to the west. The next morning we had a calm crossing of the Strait of Belle Isle and by late afternoon we reached St. Augustine. As we entered the channel our new electronic wizard went off-line just when the cross-seas had caught us in an unpleasant situation between shoals and surf. The good thing about GPS is that you always know where you are, as long as the computer works. Fortunately, this part of our gear was working. Evening saw us tied up at the old grungy fish plant at La Tabatiere, swatting mosquitoes, making calls from a pay phone on the pier, and using the world's filthiest shower stall.

Basque Excavations

The next morning we reached Harrington Harbor where we found project co-director **Yves Chrétien** comfortably settled in at **Amy Evans' B&B**. However our underwater archaeologists, **Erik Phaneuf** and **Frédéric Simard**, coming from Montreal, had missed their flight due to security problems with their lead weights and diving gear. Security had a problem because their x-ray



Harrington Harbor, Quebec Lower North Shore

machines could not ‘see into’ the lead to verify it did not conceal contraband – a case of good old ‘catch-22’ if there ever was one! Fortunately, Erik and Frédéric were able to convince the guards that lead was lead and re-booked. Soon after their arrival we were underway for Hare Harbor, loaded up with air tanks borrowed from **Wilson Evans**.

While in Harrington we got to know **John Taft** of Portsmouth, Maine, and his huge black Newfoundland, who were cruising the Gulf of St. Lawrence in a small motor boat. The two were fixtures in town for several days while they waited for calm seas to make their next leg to Sept Isles. Once an engineer at MIT and now a legal professor at the University of Chicago, Taft has taken to exploring the northeast seacoast with his gruff furry companion. Unfortunately we had just missed other cruising visitors: **Brenna McLeod**, **Michael Moore**, and others from Woods Hole Oceanographic and Trent University, who were surveying the coast for Basque whalebones to use in DNA analysis and species determination and had hoped to visit the Mécatina site.

Erik and Frédéric spent five days diving at Mécatina, assisted one day by Wilson Evans who brought out his compressor and blew a shallow hole in the sediments at ca. 70 feet down to check for buried artifacts and stratigraphy. Erik’s results include discovery of large piles of ballast rock, roof tiles, wood and bone, and occasional artifacts on the surface of the bottom – a good sign of richer buried deposits. While we did not find traces of boats or a shipwreck, we recovered some nice early gin bottles! The project was so successful we plan to continue underwater work next summer in collaboration with the University of Montreal.

While the divers were at work we opened up excavations at the eastern side of the land site where we had found wood planks and barrel parts in water-saturated deposits last year. Test trenches produced more barrel parts as well as a wooden bowl in a deposit that included recurrent occupation floors separated by distinct sterile peat re-growth zones. These micro-levels did not contain enough artifacts to provide typological dates for these levels, but they clearly indicated the site had been re-occupied numerous times (at least 6-7 re-growth zones and a similar number of cultural levels). Our earlier excavations at the cookhouse and other areas had given us the impression that the site was a single occupation, so this was an important new development.

Rowsell House

During one of our visits to Harrington we toured the new Rowsell House project, the old home of the Rowsell family that has been renovated and converted into a museum focused of the town’s tourist and heritage program. Under a committee directed by **Keith Rowsell**, who grew up in this house, the town has launched a drive to identify and inventory old artifacts, photographs, and records and to prepare small exhibitions on local heritage, culture, and history. The town has already secured historical materials from the collections of **Bob Bryan**, founder of the Quebec-Labrador Foundation whose programs were based out of Harrington for many years. Other assistance and collections will be forthcoming from **Jim** and **Sharon Ransom** and others with interest in Harrington history. The Arctic Studies Center has pledged help with information on archaeological and cultural heritage.

St. Mary Islands

With Wilson Evans and **Christine Vatcher**, we spend two days surveying the St. Mary Islands. Here we found some large boulder pits in a high beach swale west of the lighthouse. In addition to several small conical pits one-meter or less in diameter we found a large 4-meter diameter pit with a flat bottom, large enough to serve as a dwelling, with two cache pits nearby. We briefly surveyed the northeastern end of North St. Mary’s Island, and on this beach Yves discovered large amounts of ballast flint, including a variety of English and probably French flints thrown up by the surf.

Mutton Bay

Enroute to Newfoundland we stopped for a day at Mutton Bay to search for a Maritime Archaic site we had heard about at the head of the bay several years earlier. We quickly located the site, Mutton Bay 4, eroding above the old sawmill operated by Christine Vatcher’s father, **Phil Vatcher**, a retired fishery inspector. The site consisted of two loci, with chippings and beach cobbles scattered over an area of about 20 meters on the bedrock and in clumps of sod, but it yielded no diagnostic finds. That evening **Phil Vatcher** showed me a point he had come by from a similar site near the reservoir – a thin flat triangular point



Excavating the Hare Harbor-1 Bog site

with a tapered stem, the first diagnostic artifact so far to come from the Mutton Bay Early Maritime Archaic sites.

Conclusions

The 2005 season advanced understandings of Lower North Shore history and prehistory in a number of significant areas. This year's initial underwater survey at Hare Harbor 1 produced a rough map of the sea floor and identified large piles of rock arranged in linear concentrations perpendicular to the shore and numerous Basque and later artifact and bone finds. It remains to be determined whether these rock piles are ballast dumps or pier foundations. One of the most unusual finds was a fragment of a sewn skin garment.

Research at the land site produced interesting finds from a boggy area of the site east of the cook house. Here we recovered numerous barrel parts, a wood bowl and other wood artifacts, a large maul or sledge hammer, sheets of copper, and other materials in a deposit dominated by cut brush, billets of wood, and wood chips. Tiles, nails, and slabs were relatively rare. Large rocks in the middle of the area appear to have been placed to stabilize the soggy ground and improve its usefulness as a wood-working station, and several clusters of barrel parts may have served the same purpose. The most interesting feature of this excavation was the discovery of a heavy concentration of charcoal and a piece of iron rod stock along the north edge of the excavation. Test pits confirmed the extension of charcoal-rich deposits and large amounts of fire-cracked rock, leading us to believe a black-smith shop may exist nearby.

Despite the lack of large collections or many interesting organic artifacts, the excavations expanded our artifact inventory and provided a number of interesting new types and materials. We continue to believe that the site is Basque, although the beads, clay pipes, and ceramics indicate dates in the late 17th or early 18th centuries, making Mécatina the latest Basque site known in North America.

During the past year our work attracted the interest of whale biologists who have begun to identify whale bones from archaeological sites using DNA techniques (Rastogi *et al.* 2004). Previously, identifications of archaeological materials from Red Bay and other Basque sites have been made from skeletal morphology, but DNA techniques now permit more positive species determination. This year **Brenna McLeod** from Trent University requested samples of our whale bone and baleen materials from our land and underwater sites. Her work is still in progress, but one underwater bone sample from HH1 has been identified as humpback. Brenna and others working on archaeological DNA have found that most of the whales sampled from Basque sites are bowheads, whereas previous morphological studies suggested that approximately equal numbers of bowheads and Greenland right whales. This new evidence is important since the earlier data suggested Basque whaling may have been responsible for the precipitous right whale decline. The new evidence suggests Basque whaling may have had little impact on the decline, leaving its cause and timing unresolved. We will continue to provide samples for this study as we recover whale materials from the underwater site.

The 2004 finds add important new dimensions to our knowledge of the Hare Harbor 1 Basque occupation, whose settlement pattern footprint now includes a cook house, several external work areas, a bog site, an underwater harbor and midden, and a possible blacksmith shop. The underwater site and

blacksmith shop will be targets for fieldwork in 2006, hopefully with assistance from the Harrington Harbor tourism program and the town school.

References

Fitzhugh, William W.

In press Cultures, Borders, and Basques: Archaeological Surveys on Quebec's Lower North Shore. In: *From the Arctic to Avalon: Transforming the History of Northeastern North America*. Proceedings of a conference in honor of James A. Tuck, Jr. St. John's, Newfoundland, October 14-16, 2004. Edited by Lisa Rankin and Peter Ramsden.

William W. Fitzhugh, Yves Chrétien, and Helena Sharp 2005 *Gateways Project 2004: Surveys and Excavations from Chevery to Jacques Cartier Bay*. 209 pp. ASC Field Report Series. National Museum of Natural History, Smithsonian Institution: Washington: Arctic Studies Center. (compiled by Lena Sharp)

Rastogi, Toolika, M. W. Brown, B. A. McLeod, T. R. Frasier, R. Grenier, S. L. Cumbaa, J. Nadarajah, and B.N. White 2004 Genetic analysis of 16th-century whale bones prompts a revision of the impact of Basque whaling on right and bowhead whales in the western North Atlantic. *Canadian Journal of Zoology* 82:1647-1654.

COMMUNITY ARCHAEOLOGY IN LABRADOR, 2005

By Stephen Loring

Smithsonian research in Labrador during the summer of 2005 was "eventful" to say the least. **Stephen Loring**, with colleagues and students, participated in three separate projects that had him surviving the to-be-expected onslaught of mosquitoes and black-flies, as well as visitations by bears (black and white) and at least two vicious storms. He also survived going adrift at sea (once when the speed-boat line wrapped around the prop on the *Jason's Pride* and once when the alternator belt broke), setting himself on fire (a faulty Coleman stove), falling off the dock at Nain while attached to a 90-pound boulder—a.k.a. "scientific specimen"—and finding himself surrounded by over 7000 caribou.



Archaeology team at Napatalik: (rear) **Beatrix Arendt** and **Stephen Loring**; (front) **Jackie Basto** and **Ashley Abel** from Hopedale, **Jillian Mitchell** and **Chantelle Andersen** from Makkovik

Summer Prelude

The Labrador summer began auspiciously enough. In June, Stephen was a keynote speaker at the Labrador Exploration Symposium held in Northwest River which convened a hundred years to the minute on the anniversary of the departure of **Mina Hubbard's** exploration party into the wilds of Labrador. The Hubbard story is one of the great melodramas of northern Canadian exploration, not so much for the geographical or scientific work accomplished (which was minor), but for the drama of the intrepid woman explorer accomplishing a journey that had defeated her husband (Leonidas had died of starvation and exposure two years earlier when his party went astray and suffered terribly). The whole story of the Hubbard expeditions to Labrador (1903-1905) is told in *Great Heart* by **Jim Davidson** and **John Ruge** (1988). Davidson and Ruge's book must be credited with reviving all the hullabaloo over Mina's accomplishments and the near canonization of Ms. Hubbard as one of those plucky post-Victorian women explorers much beloved in women's studies seminars.

Central Coast Community Archaeology Program – VI: Napatalik Island

The archaeology component of the summer commenced in early July when Stephen returned to Makkovik for a sixth summer as director of the Central Coast of Labrador Community Archaeology Project. Since 1999 the Smithsonian's Arctic Studies Center and a suite of collaborative entities in Newfoundland, Labrador and the States has been conducting an annual summer field-school centered about the Inuit-Metis community of Makkovik on the central Labrador coast. In addition to conducting important archaeological research, the community goals include: 1) working in conjunction with the Labrador Integrated School Board and local schools to develop an archaeology program as an integral feature of high school curriculum; 2) providing training and employment opportunities for Inuit students and young people; 3) working with local communities and historical societies to identify archaeological and historical resources in the vicinity of the community; and 4) help to foster pride in Labrador culture and heritage.

The 2003 season saw the completion of the fieldwork anticipated at the mid-18th century Labrador Inuit winter-house settlement at Long Tickle, Adlavik Harbour. The excavated materials are currently under analysis and conservation by a team of American and Canadian researchers in consultation with community elders. A small book about the site, designed for use in Labrador's grade-school curriculum, *Anguti's Amulet: Archaeology at Adlavik, Labrador* (co-authored by Stephen Loring, **Leah Rosenmeier** and the Makkovik student archaeologists) was published recently (send requests for copies to Stephen Loring at the Smithsonian). By all respects the project has been a great success. Local community and Labrador Inuit Association (LIA) supporters were encouraging about a continuation of the CCLAP program. Having witnessed the

success of the Makkovik project Loring was approached by LIA members to continue the archaeology program at another site that might facilitate extending the program to include the Inuit community at Hopedale. Both Hopedale and Makkovik have local museums that desire to display materials derived from earlier paleoeskimo sites. Towards that end it was decided to conduct a preliminary investigation of a Middle Dorset paleoeskimo site situated near the Inuit community of Hopedale, to assess its significance as the loci for a subsequent multi-year research project.

Archaeology at Windy Tickle

The Dorset, or *Tunit*, were the immediate paleoeskimo predecessors of the Inuit in the eastern Canadian Arctic. Colonizing Early Dorset peoples appear to have arrived in northern Labrador around 2600-2400 B.P. gradually spreading down along the northern coast. By Middle Dorset times (ca. 2000 to 1400 B.P.) they are firmly entrenched along the northern Labrador coast and on the island of Newfoundland. Although the presence of Labrador lithic raw materials in Newfoundland Dorset assemblages attests to some sort of communication between the disparate populations, Dorset presence along the central and southern Labrador coasts (between Hopedale and the Strait of Belle Isle) appears to be tenuous at best, perhaps due to the presence of coeval Indian groups. In the island archipelago south of the entrance to Windy Tickle – just north of Hopedale –



Jillian Mitchell and Chantelle Andersen map a box-hearth in House-2 at the Napatalik North-1 site.

Smithsonian researchers in 1973 discovered a pair of Middle Dorset winter sites with semi-subterranean sod houses: Napatalik North-1 (GjCc-6) and the Hettasch Dorset site (GjCb-1). Situated at the southern boundary of the Dorset culture in Labrador, in an area of known marine mammal and fish abundance, the Windy Tickle sites were thought to have the potential to address a number of intriguing questions about Dorset subsistence and the nature of Dorset social interactions (i.e. between Dorset groups in northern Labrador and Newfoundland and resident Indian

populations along the central Labrador coast).

It was anticipated that field work at Windy Tickle would present an opportunity to explore the role of trade in providing a unifying dimension to Dorset cultural identity, as the Windy Tickle sites are uniquely situated at the southern limit of Labrador Dorset which in turn makes these sites among the closest to Dorset groups on Newfoundland and Indian groups in between. The Dorset families at Windy Tickle had access to important outcrops of steatite (for lamps) and nephrite (for burin and end-blade manufacture) and perhaps served as the middlemen for distribution of Ramah chert from northern Labrador which figures significantly in Newfoundland Dorset and intervening Indian sites.

The 2005 field-work at Napatalik North-1 (GjCc-6) concentrated on the excavation of one of two Middle Dorset houses that had been previously located. It was anticipated that the structures and their associated middens, if similar to other Labrador Middle and Late Dorset sites such as Koliktalik

(HdCg-2) near Nain and Shuldham Island-9 (IdCq-22) in Saglek, would be quite extensive, produce many hundreds of stone tools, and necessitate several seasons to carefully excavate. The limited goals of the 2005 field-season at Windy Tickle was to assess the practicality of the setting and the site to host a community-based research project, to visit the site, conduct some preliminary excavations to determine the extent of preservation of faunal remains or other organics – essentially to get the information needed to set-up a multi-year archaeology project that addresses the interests and concerns of the community of Hopedale.

The fieldwork at Napatalik was conducted between July 15th and August 6th. Co-directing the project at Hopedale was **Beatrix Arendt**, a PhD-candidate in archaeology at the University of Virginia. Our crew consisted of four Inuit students, **Ashley Abel** and **Jackie Basto** from Hopedale and **Chantelle Andersen** and **Jillian Mitchell** from Makkovik. Our Labrador island idyll was only slightly marred by the mosquitoes and by the equally incessant inquiries of our visitors as to whether or not we had seen any polar bears yet. It turns out that Napatalik is a favored land-fall for bears that, having drifted south with the pack ice, leave the ice to start their return voyage north again. This made for some restless nights when the antics of resident foxes and lemmings caused some concerns. On a slightly more serious note a faulty Coleman stove resulted in a dramatic fire that threatened to set our camp tent ablaze. In trying to push the stove onto the ground in order to smother the flames Stephen was extensively burned on his hands and the side of his face with first and second degree burns, painful but not serious. Fortunately the camp had an excellent emergency burn kit and “our man in Hopedale,” Mr. **Ross Flowers**, proved willing to make a night run to bring Stephen into Hopedale for medical attention. Properly cleaned, medicated and put to bed, there was a moment before sleep to reflect on the inherent hazards of northern fieldwork and the extraordinary kindness of strangers. Chastised, loaded with medicine and bandages, and re-supplied from the store, the crew returned to Napatalik the next day.

Contrary to expectations, the Dorset house we chose to excavate contained only a very thin cultural deposit with a rather sparse stone-tool assemblage. As a consequence we were able to completely excavate the House-2 structure as well as about 60% of the adjacent House-2 midden. House-2 proved to be a shallow, oval, semi-subterranean structure about 6x4 meters with a central box-hearth made of opposing pairs of vertically set stone slabs. A modest stone tool assemblage of several hundred artifacts was recovered. Interestingly the assemblage was characterized by heavily used, exhausted and broken stone tools and a relatively small amount of Ramah chert debitage. Steatite and nephrite tools were recovered but not in significant amounts, given the proximity of the site to both known and presumed lithic source outcrops. A very preliminary impression of the assemblage is that it is derived from a relatively short-term occupation, perhaps a single season, by a group under some logistical constraints. In many respects, especially in the house architecture and the small lithic assemblage, the Napatalik Dorset house is remarkably similar to a structure at Igluakialuk Island-4 West (HhCj-5) excavated by **Steven Cox** in 1975 as part of his dissertation research in the Okak archipelago. The Igluakialuk Island-4 structure has two associated radiocarbon dates — 1685±70 B.P. and 1860±90 B.P. – slightly earlier than the one date previously reported on the Napatalik North site by **William Fitzhugh**: 1510±100 B.P. Fortunately the 2005 excavations recovered a

number of excellent charcoal samples, and a very good suite of paired (seal-mammal fat and wood charcoal) samples have been submitted for radiocarbon determinations. While not providing the hoped-for extensive cultural deposits that would warrant a multi-year endeavor, excavations at Napatalik promise to form an excellent contribution to our understanding and appreciation of Middle Dorset social and economic activities on the central Labrador Coast.

In the course of rainy days and late afternoons informal pedestrian surveys wandered over much of Napatalik Island. In addition to relocating the sites previously reported by William Fitzhugh and his colleagues in 1972, 1973 and 1984 we located a number of Labrador Inuit grave sites and stone fox-traps (probably associated with the sod-house village site located on the western-side of the island) and discovered a small Maritime Archaic site (Napatalik-6) adjacent to a bog in the center of the island. Small test excavations were conducted in a circular Maritime Archaic house-pit (Napatalik North-5) situated in a high boulder-field on the east side of the island and at a paleoeskimo axial-hearth structure (Napatalik North-7) located a hundred meters or so to the south of the Dorset sod-house features. Diagnostic artifacts were not recovered at either excavation.

North Coast Survey: Moravian Mission Stations and Ramah Chert

At the conclusion of the Napatalik fieldwork Loring and Arendt, along with **Kevin McAleese** of the Newfoundland Museum (who joined them at Nain), teamed-up with MUN colleague **Derek Wilton** (professor in the Earth Sciences Department) and **Altius** – a mineral exploration company based in St. John’s, Newfoundland – to share the charter of the *Jason’s Pride*, ably skippered by owner-operator **Randy Edmunds** of Makkovik, to Ramah Bay. The two research objectives for the Smithsonian party were to: 1) conduct a detailed assessment of the geological deposits containing Ramah chert (a lithic raw material of tremendous significance for the Indian and Inuit inhabitants of Labrador and the Maritime Northeast for over 7000 years) and, 2) conduct research on the nature of the social, economic and ideological interaction between the Moravian Mission and Labrador Inuit communities in the late-19th century. In consideration of the later, during the course of the northward voyage, the party made detailed assessments of the now abandoned Moravian-Inuit communities at Zoar, Okak, Hebron, and Ramah. Beatrix Arendt is interested in developing a community archaeology initiative with the L.I.A. and the Nunatsiavut Government as part of her PhD research at the University of Virginia. Ms. Arendt has had considerable experience at working on 18th century sites in the mid-Atlantic and is fluent in German. Having previously worked with Loring in preparing a report on archaeological research conducted at Hebron in the summer of 1990, she has become interested in the social and economic dynamics inherent in the Inuit adoption of Christianity. Her research proposes to explore the role(s) that ideology and Christian theology play in aligning group allegiance to both external and internal forces. By examining the structure of Inuit communities (clusters of sod-houses) and house-holds she hopes to determine Inuit agency through the “patterns of choice” they use to incorporate, accept or reject “modern” social and material elements introduced by the Moravians. A multi-year research program at Moravian and Inuit sites like Hebron and Ramah, has the potential to significantly expand an awareness and appreciation of the 19th century Inuit and Moravian tenure in

northern Labrador. Towards this end, along with Loring and McAleese's research interests at the Ramah chert quarries, we set out on our northern voyage.

During the voyage north the *Jason's Pride* itinerary was primarily decided by the wishes of the geologists and their interests in investigating outcrops at localities in the Kiglapait's, on Okak and Opingiviksoak Islands in the Okak archipelago, at sites in the Kaumajet massive and in Saglek Fiord. Taking the opportunity to go ashore, the team identified a number of small Paleoeskimo and Labrador Inuit sites at every landing, many of which had been previously visited by Smithsonian and Newfoundland Museum archaeologists in the 1980's.

Perhaps the most interesting of these short stops was a visit to the western shore of Opingiviksoak Island in Okak, where we discovered (re-discovered as it turned out) a pair of Dorset sites (HiCj-2 and 3) eroding out of a dune feature. Unknown to us at the time, this site had

previously been discovered and collected by Steven Cox during his earlier reconnaissance in 1975 and reported in detail in his Harvard dissertation. Our visit to the site adds little to that previously reported although our collection greatly enhances the assemblage that Cox recovered. Next to one of the stone features Beatrix Arendt discovered a portion of a beautifully crafted Dorset steatite lamp. The Opingiviksoak Island-2 lamp is a significant contribution to the corpus of known Middle Dorset lamps from Labrador

(including those from Kolihtalik and Iglusuaktialuk Island-4 West [HhCj-5]) being exceptionally well made with thin walls and lug handles.

Ramah Bay

The desire to further investigate the archaeological potential of work at Ramah Bay was the main impetus behind the northern trip. Unfortunately the expense of securing a boat charter to northern Labrador limited our stay in the Ramah vicinity to three days, 16-18 August, one of which was devoted to a trip to the Ramah chert quarry bowl, the other two to surveying and testing in the vicinity of the Ramah Bay Mission station.

Building on earlier research by Gramly (1978), Lazenby (1980), Loring (2002), and others, this summer's fieldwork consisted of a desire to make a detailed reconnaissance and assessment of the prehistoric quarrying activities at the "quarry bowl" at Ramah Bay. The quarry bowl represents one of the more accessible localities for procuring Ramah chert – the lithic raw material that figures so significantly in the entire prehistoric sequence in Newfoundland and Labrador. According to Derek Wilton, in terms of both accessibility and stone-tool quality raw material, the quarry bowl locality is by far the best location in the entire Ramah series. Although the Ramah chert geological beds

stretch from the north shore of Saglek fiord through the mountains to the southern shore of Nachvak, in many places the chert outcrops are found midway up practically inaccessible cliff faces. Ramah chert occurs as talus at the base of these cliffs, but there appear to be few relatively accessible places where the chert can be easily acquired. One conclusion we reached based on our observations at the quarry bowl is that, most likely, stone was acquired from fallen blocks in the talus as opposed to being quarried directly from chert outcrops. One of the goals of this summer's research was to conduct detailed micro-sampling of the geological deposits in order to acquire a fine-grained fingerprint of the range of chemical and mineral variation, as well as color and texture throughout the chert deposit.

The second phase of the Ramah Bay research was to further assess the significance of the archaeological deposits and features associated with the Moravian Mission station at Ramah. The



Kevin McAleese (Senior Archaeology-Ethnology curator at The Rooms, St. John's, Newfoundland) examining a large iron pot at the abandoned Moravian Mission station at Okak.

Moravian Mission at Ramah (1871-1907) was a curious attempt to administer to a surprisingly small Inuit congregation in an effort to "capture" the last unattached "wild" or "heathen" Inuit in Labrador and to challenge attempts by the Hudson's Bay Company and other commercial interests to gain inroads to Inuit trade that the Moravians had long held monopolies to. Beatrix Arendt is interested in conducting dissertation research on the nature of the social, economic and ideological interaction between the Moravian Mission and Labrador Inuit

communities in the late-19th century through a comparison of historical documents with the materiality of Labrador Inuit sites. A closer examination of the social, cultural and economic interaction between the Moravians and the Inuit should be apparent when comparing Inuit households at the more central Moravian settlements like Nain – occupied 1770 to the present – (Cabak 1990) and Hebron – occupied 1830-1959 – (Arendt and Loring 2000) with peripheral sites like Ramah. Fieldwork in 2005 was limited to excavating a pair of small test-pits in the Inuit village midden to determine the extent, depth and preservation conditions and to mapping and photographing the village area. It is very clear from our brief visit and to the subsequent visit at Hebron that a multi-year research program at these northern Moravian stations closely coordinated with the Nunatsiavut Government, Parks Canada, and provincial interests (like tourism) would both provide a wonderful cultural experience for Inuit youth as well as significantly expand an awareness and appreciation of the 19th century Inuit and Moravian tenure in northern Labrador.

Anguti's Amulet, Makkovik

Loring arrived back in Makkovik on August 24th in time to participate in the celebrations surrounding the launch of the book



Uashkan Benuen and Makatan (Jonathan Pinette) working at the Maritime Archaic caribou hunting camp at Kamestastin.

Anguti's Amulet, a community archaeology publication detailing the results of the fieldwork (1999-2004) at the 18th century Labrador Inuit village site at Long Tickle in the Adlavik Islands south of Makkovik. The booklet had been written by the entire archaeology team with significant input by the student archaeologists, community representatives and the archaeology co-directors Stephen Loring and **Leah Rosenmeier** as part of a commitment to community interests of the Central Coast of Labrador Archaeology Project. The story, based on oral histories, Moravian Mission accounts, and archaeology, was crafted by our archaeology team during stormy weather when we could not work at the site. The booklet was prepared as course curriculum material for Inuit students in Labrador and is the first publication in Labrador Inuktitut prepared for classroom use. Generous grants from the Labrador School Board, the Arctic Studies Center, and the International Grenfell Association enabled us to distribute the book throughout the Labrador school system. Copies of the booklet can be acquired from Joan Andersen (White Elephant Museum, Makkovik, Newfoundland-Labrador, Canada AOP 1J0) or from Stephen Loring (Smithsonian Institution, NMNH MRC-112, PO Box 37012, Washington DC 20013-7012).

Tshikapisk: Archaeology with the Innu at Kamishtashtin

In September Stephen Loring rendezvoused with Innu colleagues from the Tshikapisk Foundation (an Innu experiential education program) and flew into Kamishtashtin (in Innu-aimun "the place where the wind blows everything off the ground") where he conducted an archaeological training program with a group of Innu youth. The genesis for the research at Kamishtashtin comes directly from the Innu community of Sheshatshit, specifically from the Sheshatshit Band Council and the Tshikapisk Foundation. The project combines Loring's long-term research interests in Innu history, archaeology and culture with a research and training program geared to provide training and opportunities for Innu students. The Tshikapisk Foundation, an Innu educational initiative centered in Sheshatshit, is committed to developing the Kamishtashtin camp as part of an experiential education program aimed at providing land-based Innu culture-centered training and experiences for Innu young people. An applied side of this program seeks to provide employment opportunities for Innu living in the country as research fieldworkers, fishing guides and leaders in adventure tourism initiatives. Integral to the archaeological research at Kamishtastin is its commitment to training Innu students in the full-range of cultural resource

preservation and management and to providing instruction in cultural heritage, geology, and environmental studies. This would enable Innu guides to lead subsequent visitors to the region while assuring that cultural and ecological resources were not severely impacted.

Innu archaeological research at Kamishtashtin began in 1999 and has continued to the present day. Under the co-direction of **Anthony Jenkinson** (Tshikapisk Foundation, Sheshatshit) and Stephen Loring, more than 30 archaeological and historical site localities have been identified in the country surrounding the lake. This fall a brief archaeological reconnaissance and testing program provided documentation on several sites that appear to represent some of the oldest known Maritime Archaic sites in Labrador. As well, the first trace of a Paleoeskimo presence in the interior was documented by Jenkinson who found a Late Dorset stemmed biface on a beach near the outlet of the lake. Made of an unusual banded grey chert that is not at all common on the Labrador coast, this piece had us speculating that perhaps the artifact originated in Ungava. Loring has long suspected that there must have been some sort of trading and/or interaction between Middle and Late Dorset and ancestral-Innu groups on the Labrador coast. Perhaps – and it's all speculation at this point – the arrival of the Inuit in northern-most Labrador and the disruption to former relationships predicated on Ramah chert procurement may have led to social alignments stretching from the interior of Labrador north to Ungava Bay.

Another exciting aspect of the fall research program at Kamishtashtin was a brief stint of helicopter support provided by Altius (here a conspicuous note of thanks to Altius president **Roland Butler** and the head of the Labrador operations, **Wayne Broomfield**) which enabled us to conduct archaeological surveys to the south of Kamishtashtin, in the country between Kamishtashtin and Border Beacon, where Tshikapisk survey teams had previously identified several significant Maritime Archaic sites, and to the north of Kamishtashtin at Long Pond, an important point on the Innu travel route between the George River and Emish (Voisey's Bay). At Long Pond we were able to relocate the old Innu camp where, in 1910, William Brooks Cabot photographed the skull of a bear that the Innu had placed in a ceremonial fashion upon a long wooden pole. Recent analysis of the Cabot photograph has led Stephen Loring and **Arthur Spiess** to tentatively identify it as a barren ground grizzly bear. Results of this research have been submitted for publication to *Arctic* and should appear later this year.

Stephen Loring concluded his summer's fieldwork on the 14th of September with the arrival at Kamishtashtin of the first phalanx of the George River caribou herd, and watched more than 7000 animals pass by (and sometimes over) the archaeological sites.

MORAVIAN MISSIONARIES AND INUIT IN LABRADOR

By Beatrix Arendt

In my first visit to Labrador, I found an intimidating environment that gave way to an extraordinary and stunning landscape divulging clues of an Inuit life less known. Although I have been studying the Labrador Inuit and German Moravians of the 18th and 19th centuries for almost 5 years, this trip served as my first true immersion into the Inuit landscape. I had the unique opportunity to be part of a research team composed of archaeologists and

geologists traveling up the north coast of Labrador. While the geologists were searching for mineral deposits, I, with the help of Dr. Stephen Loring and Kevin McAleese of the Newfoundland Museum, conducted research at abandoned Moravian mission stations. I found that my experienced tour guides helped me understand the natural and historical beauty of a land I had for so long only read about: I was finally leaving that armchair behind.

I first became intrigued with the story of the Labrador Inuit and German Moravians in 1999 when Dr. Loring encouraged me to study an archaeological assemblage from his 1990 reconnaissance of Hebron, the fourth Moravian mission in Labrador, established in 1830. My undergraduate work at Emory University had led me to the realization that I wanted to study archaeology, but it was the serendipity of meeting and working with Dr. Loring that led me to a perfect match. It was the combination of my particular skills that primed me for research on Moravian-Inuit interaction. By applying my German language translation skills to the Moravian historical documents and my experience in colonial archaeology to the Inuit landscape, I began to see the development of a complex interaction between two radically different worldviews.

The Moravian Church was one of the first Protestant churches to support foreign mission endeavors, beginning in the West Indies in 1732 and expanding to locales in Central and North America, Greenland, Africa, and Asia. The Moravians believed they would offer civilization and Christian enlightenment to the wild and forgotten Inuit of Labrador. Yet their attempts to bring a worldview that separated the spiritual from the physical confounded and contradicted an Inuit worldview that seamlessly joined the natural and spiritual realms. Moreover, the survival of the Moravians within this adverse landscape depended largely on the benevolence of the Inuit they sought to convert. This was an intricate narrative that simultaneously wove the transformations of cultural events post-contact within a story of survival. Labrador, in particular, serves as a compelling case study in the conversion process as the Inuit had two centuries of interaction with Europeans prior to contact with Moravians, but show dramatic changes in their cultural patterns only after the Moravians arrived. The goal of my Ph.D. research is to combine archaeological and documentary data to better understand the Inuit experience of the conversion process in the context of the cultural and economic interactions between the Inuit and Moravian communities, and how these transformations appeared on the landscape.

Landscapes are more than the physical surroundings; they are the lived in and created social and cultural spaces that reflects a peoples' culturally particular sensibilities. Even while spaces are shared, they can be perceived differently between groups. The colonized landscape is one such space, and provides the stage upon which different values and interests clash.



Beatrix Arendt, Saglek Fiord

One feature that repeatedly caught my attention during this summer's reconnaissance was the Moravians' attempt to physically transform the natural Labrador landscape into a civilized site that included buildings, gardens, graveyards, roads, and bridges. In particular, the mission site of Hebron with its standing architecture contrasts the overgrown Inuit sod houses that unassumingly settle back into the natural landscape. It was during our boat's initial approach to Hebron when I saw the mission buildings emerging out of the sea fog and I experienced for the first time the physical power and disruption of the Moravian built environment against the Inuit landscape.

While the abandoned missions themselves were fascinating as archaeological specimens, such a contained location within a larger vastness of wilderness seemed rather awe-inspiring. This emotive response occurred most vividly for me when we arrived at Ramah, the sixth mission station established in 1871. As our boat headed into Ramah Bay and traveled down a channel created by the looming and majestic Torngat Mountains, I was struck by the vastness of the natural landscape within which human life was an imposition, not a feature. It was at Ramah where I felt the humbling strength of the Labrador landscape and I imagined the small group of missionaries and converted Inuit families that settled in Ramah. I wondered how alone and small the missionaries felt in this place—and how compelled they must have been by their holy mission to reach the unchristian Inuit before their minds and souls were "tainted" by other European commercial industries.

While the church's stone foundations, a few marble headstones, and some stove fragments support the documentary record that expressed the Moravian hardship in Labrador, hidden underneath the overgrown Inuit sod houses there is another story much-forgotten. Two test pits excavated in front of the row of sod houses located to the west of the mission building revealed an artifact assemblage consisting of bones, buckle fragments, ceramics, and gun casings that served as the material remains of a changing Inuit life. The Moravians kept a detailed archival record providing valuable information about the Moravians, but it is an ethnocentric picture of the Inuit that the Moravians sought to convert. This project will explore the Inuit story and examine how consumption of European manufactured products introduced by the Moravians serve to generate larger notions of social and cognitive order that created a different identity for the Inuit, which was neither Moravian nor traditional Inuit.

It seems that all who go to Labrador claim that it has changed their life. While I can now also attest to a similar transformation, I found that this summer's trip only solidified my resolve to work in this land... black flies notwithstanding.



The Moravian Mission at Ramah Bay ca. 1890

ARCHAEOLOGICAL FIELD SCHOOL IN SWEDEN

By Noel Broadbent

In connection with the ongoing NSF-funded Arctic Studies project *Search for a Past* an SI archaeological field school and internship opportunity was organized for work in Sweden. Five students were selected from applications and the group assembled in Stockholm and Uppsala in early July, 2005. Two students participated in SI internships before and after the fieldwork: **Kim Consroe** and **David Black**.

Fieldwork in Sweden: Västerbotten

In late June, **Noel Broadbent** and **David Black** drove from Uppsala to Lövånger (a drive of 600 km) to carry out archaeological surveys and mapping of previously excavated sites at Grundskatan and Bjuröklubb. In addition, filming of the project was carried out by **Boris Ersson**, a Swedish photographer based in Luleå. Ersson's project, *Mare Botnicum*, is funded by the European Union and documents coastal life around the Gulf of Bothnia in Sweden and Finland.

A special trip was undertaken by ferry to Holmön Island in order to meet with the director of Holmön Boat Museum, **Åke Sandström**. Sandström took us to three historically known Saami farmsteads. The fishing Saami, Hakars, Klemens and Kerstaps, were the first settlers on the island, according to oral tradition. Several archaeological sites adjacent to the medieval boat harbor were also examined. Equipment used to catch seals, especially nets made of spruce root (a Saami speciality), was on display, and reflects local seal hunting traditions going back to 5000 BC.

A daytrip on a small traditional sailing cutter was made to Stora Fjäderägg Island where archaeological investigations had been undertaken by the author in the late 1980s. Saami ritual sites were documented and locals provided more accounts about the Saami who were often referred to by the elders. The Umeå newspaper, *Västerbottens kuriren*, ran a front-page article on the project.

David also collected modern wood samples during the visit to Västerbotten in order to put together a reference collection for his analysis of wood carbon from the archaeological sites. On his return to the National Museum of Natural History, he analyzed over 20 charcoal samples with help from the SI materials research unit (SCRME). This material will be part of his MA dissertation research at the University of Western Michigan.

Hornslandet

On July 2 we met up with the rest of the students: **Jaqui Graham** (University of Minnesota), **Kim Consroe** (George Washington University) and **Jane Kershaw** (Harvard and Oxford). We drove to Hudiksvall and our temporary home at Storsand where **Britta Wennstedt Edvinger**, **Kjell Edvinger** and their four children, **Linnèa**, **Björn**, **Joel** and **Carl Jakob** were waiting. **Anna Hellgren**, an archaeological student from Uppsala, also worked on the project through the Arkeologikum AB firm.

The Hornslandet site is a fantastic coastal archaeology area in a national park. It is located about 300 km from Stockholm and is the southernmost site in our project. Over 40 hut floors and dozens of other stone features are recorded there but this was the first attempt using AMS to date these features and to determine what economy they had been based on. Oral history and place-

names identify the site as Saami. Our goal was obviously to document and analyze this idea!

Over the next weeks we excavated four huts and collected samples for four other features. While the general idea was that these could be of Medieval age or possibly Viking age, our radiocarbon dates now show the site to date to as early as AD 100, the Early Iron Age. This is a remarkable result. Hornslandet is now one of the earliest sites of this type we know of in Sweden.

Among the other results is evidence of iron working. Like several sites farther north, we found iron slag and iron "scales" which demonstrate that iron tools were manufactured on the site. The scales are actually small flakes of iron that are the byproducts of hammering. We collected hundreds of them using magnets in the gravelly soil. The Geoarchaeology Laboratory (GAL), under the direction of **Dr. Eva Hjärthner Holdar**, in Uppsala has analyzed the slag from several of our other sites and this new material is consistent with these results. Interestingly enough, slag has been a common find on Saami "Stalo" huts in the Swedish mountains, but this is the first technical analysis to have been performed on this material.

We had a number of visitors to the site including a teacher, **Peter Månsson**, and students from Bollnäs Folk High School. They assisted in the dig and helped with surveys for caches in the area. Two Saami visitors came to the site, **Ylva Gustafsson** and **Rune Fjellheim** (Nordic Saami Council). Ylva sang a special *jojka*, the theme being "the old times." They also treated us to dried reindeer meat. Their visit was very symbolic and moving. Our work has special meaning for the Saami in their struggles for acceptance and indigenous rights in Sweden.

Following completion of the fieldwork we embarked on a tour of archaeological sites in and around Uppsala and Stockholm. In Uppsala we were met and guided by **Professor Ola Kyhlberg**, Department of Archaeology and Ancient History at Uppsala University, and Assoc. Professor **Anders Carlsson**, University of Stockholm. We visited Gamla Uppsala, Valsgårde and Håga as well as Uppsala Cathedral from 1273, and the home and garden of Linnaeus. We also visited the old town of Sigtuna and in Stockholm we visited Iron Age sites, the Old Town (Gamla stan) and the Wasa Ship Museum.



An ice cream break with the team at the Hornslandet site in Northern Sweden, July 7, 2005. Photo by Noel Broadbent

THE SMITHSONIAN-MONGOLIAN DEER STONE PROJECT 2005

By William W. Fitzhugh

The Smithsonian Deer Stone Project had a very successful fourth field season between 15 June and 16 July, 2005. With support from the Trust for Mutual Understanding, a DOS Ambassador's Fund grant, and the Smithsonian National Museum of Natural History's Small Grant Award programs we were able to carry out a wide range of activities, including organizing a scholarly seminar and a museum studies workshop in UB; holding consultations with a variety of museum and heritage conservation specialists; and conducting a three week field expedition to Hovsgol aimag, accompanied by U.S. Ambassador **Pamela Slutz** and her husband **Ron Slutz**. **Eric Powell** and **Thomas Kelley** also accompanied the project to research and photograph an article that appeared in the January 2006 issue of *Archaeology Magazine*. The project also resulted in completion of a 250 page scientific monograph that will be published in January 2006.

The project was conducted under a joint agreement between the Smithsonian (National Museum of Natural History and Smithsonian Center for Materials Research and Education), the National Museum of Mongolian History, and the Institute of Archaeology of the Mongolian Academy of Sciences. Permits were arranged by the NMMH with various government agencies. The American Center for Mongolian Studies (**Peter Marsh** and **D. Ekhbaatar**) played a crucial role in hosting the symposium and workshops and facilitated the publication of our monograph.

Educational Programs

We arrived in UB on 16 June and checked into the Zaaluchuud Hotel and immediately dove into arrangements for the symposium and workshops on 17-18 June. As in 2004 these meetings were held in the large lecture room at the National University. This year's sponsors were the NMNH/ASC, NMMH, AMNS, Mongolian National University, and the United States Embassy in Mongolia. Sessions and papers were given in Mongolian or English and were translated by **Solongo Chuluunbaatar** and **Adiyabold Namkhai**. The symposium on 18 June attracted more than 100 scholars from various institutes and universities as well as officials from the Mongolian Academy of Sciences, including its Director, **Chadrals**, and Vice-Director **Enktuvshin**. Papers were given by **Bruno Frohlich**, **William W. Fitzhugh**, **Paula DePriest**, **Harriet Beaubien** and **Vicky Karas**, **Ts. Ayush**, **J. Bayarsaikhan**, and **O. Sukhbaatar**. In addition to presenting the results of recent field activities, these papers highlighted other areas of broader interest to Mongolian scholars, including the peopling of the New World; the contribution of Mongolian archaeology to understanding circumpolar anthropology; the role of Mongolian reindeer herding in the history of Siberian cultures; and new laser scanning techniques as a method for recording deer stone art and conservation status. Frohlich announced surprising 14-15th century radiocarbon dates for the set of human mummies recovered from the southern Gobi in 2004.

The workshop programs were held on 17 June and included presentations by Smithsonian archaeological conservator **Harriet Beaubien**, museum conservator **Natalie Firnhaber**, model-maker **Carolyn Thome**, and taxidermist **Paul Rhymer**. This year's topics included museum storage techniques, bracket-making, and



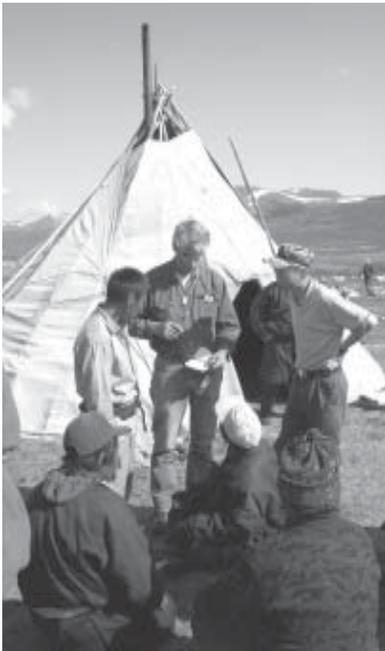
Paul Rhymer demonstrating casting techniques at UB workshop

taxidermy. During the week following the workshop Firnhaber and Rhymer remained in UB and met museum specialists in their own institutions and conducted training sessions on topics of special interest to these institutions. (See Firnhaber's report on these activities.)

The impact of the Deer Stone symposium and workshops was underscored by the museum directors and academy leaders in their introductory presentations. Now in its second year, the program has become an important event in the annual Mongolian academic schedule, and both the symposium and workshops were reported in print and broadcast media. The symposium brought scholarly and public attention to Mongolia's rich archaeology, anthropology, and natural history, while the workshops opened dialogue between specialists in Mongolian museums with counterparts at the Smithsonian. Plans are already underway for a much expanded program for June 2005, as appropriate for the national festivities for the 800th Mongolian national anniversary.

Fieldwork Activities

Fieldwork began on 20 June with the departure of our four-vehicle convoy bound for Muren and Hovsgol from UB. In previous years we had traveled to Muren by air, but this year flights were not available, and as a result we were able to see much more of the intervening countryside and visited archaeological sites along the way, including major urban sites like Khar Bukh Balgas and deer stone sites at locations like Khoshuut and Burdnii Ekh near Khierkhan village in Bulgansaikhan sum. South of the Selenge River we visited a 7-8th C. Turkic site in the Darkhat valley. In Muren we met with Assistant Governor Gambaat and collected food, drivers and equipment for the Darkhat, arriving at our campsite in the Evde valley on the 24th. On the 25th we re-visited the vandalized Bronze/Iron Age rock art site at Tolizhgi Boom and found a new ceramic site northeast of Soyo on the north side of the Khug (Melody) River. From there our work took us to Tsaaganuur where we interviewed the mayor and heard his appreciation for our continuing support to the Tsaatan people, especially for our canvas 'give-away' (for tent coverings), assisted by the US Embassy last year. We then met the Tsaatan reindeer-herders and traveled by horse to their summer tundra camp at Menge Bulag. Here the group split and **Paula DePriest** left with a Tsaatan group to explore botanical sites near the Russian border to



Fitzhugh and Odbaatar with Tsataan

the west, while the remainder of the group rejoined our Mongolian colleagues excavating sites in the Evdt valley.

Research at Evdt included discovery and excavations at a Turkic period (7-8th C) slab monument site, a large 19-20th C. Buddhist settlement at a location that also contained several deer stones. Mapping burial mounds (khirigsuurs) and Buddhist enclosures, and excavating the Evdt Turkic monuments and the deer stone site led to important new discoveries. Several previously unknown deer stones were found and excavated, and a

Neolithic style flint end scraper was found associated with one deer stone, suggesting the possibility of an earlier date for this stone than others previously dated by radiocarbon methods. Our project has been seeking evidence for the earliest appearance of deer stone monuments and art, and this is the first time we have found stone tools associated with a deer stone, making this potentially an important development. Our laser scanning team used this time to test out their equipment, obtaining good image records of the Evdt deer stones.

This phase of the project also took us across the Shishig River north of Tsaaganuur to explore areas visited briefly in 2004. While we did not find evidence of stone age settlements or new deer stones, we did locate several well-preserved, previously unknown rock art sites along the north bank of the river. This is only the second instance of rock art reported for the Darkhat Valley.

The Darkhat phase of work concluded with our departure on 4 July for the Erkhel region and work at the Ulaan Tolgoi deer stone site. We spent a week here excavating horse head features around Deer Stone 5, and three features associated with a large burial kherigsuur to the south. The northeast corner fence mound had no horse remains, but two of the east wall horse mounds contained horse heads, providing excellent material for radiocarbon-dating and cross-calibration with the deer stones. The team also excavated a slab burial northwest of the mound. During this period the scanning team recorded the set of five deer stones at Ulaan Tolgoi, including the large 5 m tall deer stone which is one of the largest and most beautifully-carved stones in Mongolia. We also surveyed, mapped, tested, and scanned several other deer stone sites in the Erkhel area and made an excursion to Hatgal to locate sites **Brian Long** had reported there.

Paula DePriest's botanical and ethnographic team re-joined our group in Erkhel for the last several days before the entire team reassembled for a day in Muren. Here we also caught up with the mound survey team led by Bruno Frohlich and his colleagues from the Institute of Archaeology who had spent nearly four

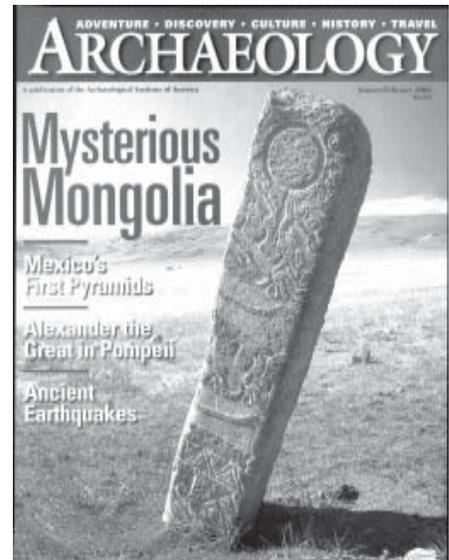
weeks conducting GIS-based mound surveys in the Ushkin Uver, Darkhat, and Erkhel regions, compiling a cumulative record of over 1000 mounds. These data will be integrated with the deer stone distribution data to address a number of questions concerning Bronze Age sacred landscapes, social organization, dating, and ritual behavior.

The return to UB was by vehicle, overland during the time of the Naadym festival days, which gave us an opportunity to witness local horse races and festive events. Our track took us west into the Khanuy Valley where we visited the excavations being conducted by **Francis Allard** at the huge Xiongnu period cemetery complex, Gol Mod II. Our conservators volunteered to spend several days working with his large team, assisting in the recovery and stabilization of several complex perishable artifacts. The rest of the group then returned to UB via Kharakhorum.

Major Results

With 30 Americans and Mongolians engaged, the 2005 project was the largest and most comprehensive program the Smithsonian has conducted in Mongolia since we began working here in 2002. Within the overall umbrella of the Deer Stone Project, we had several Mongolian-American teams working on different, but related topics: (1) Frohlich's archeological surveys of mounds and kherigsuurs (7 people); (2) Fitzhugh's Deer Stone site mapping and excavations (13 people); (3) DePriest's botanical and ethno-botanical studies of Tsaatan reindeer-herding practices and forage issues (6 people); and (4) Beaubien's laser scanning and deer stone conservation program (4 people). Each achieved important scientific results:

- over 1000 mound sites located, mapped, and described;
- five new deer stones located;
- excavations at Ulaan Tolgoi kherigsuur satellite mounds allow us to begin cross-dating with deer stone monuments;
- a consistent dating pattern of deer stone ca. 900-1200 B.C. is emerging, placing Mongolian deer stones at the early end of the pre- (proto-?) Scythian era;
- botanical surveys document the reindeer herding adaptation and cultural practices in the face of climatic warming and socio-economic stress;
- laser scanning has successfully recorded many deer stones in the Muren-Darkhad region, and analysis is underway as to how to apply this technique to monument preservation and conservation issues;



Deer Stone Project made the cover of Archaeology, Jan. 2006

— our monograph, *The Deer Stone Project: Anthropological Studies in Northern Mongolia 2002-2004*, has been printed.



Melanie Irvine points out rock art discovered at Shishig River

Also important is the expanding nature of the Smithsonian's Mongolian program, which includes activities beyond the Deer Stone Project such as **Dan Rogers'** work in Mongolian urban sites, **William Honeychurch's** work in archaeological surveys and state-level developments in the northern Gobi, and Frohlich's work on physical anthropology and forensics. During this year we have begun to collaborate with George Mason University and have received a joint NSF grant, titled *Agent-Based Dynamics of Social Complexity: Modeling Adaptive Behavior and Long-term Change in Inner Asia*. While this grant does not provide much support for Smithsonian field projects, it includes analysis of field data and theoretical work on Mongolian culture history dynamics and human-environmental adaptations.

Finally, we are engaged in helping the Mongolians observe the 800th Mongolian National Anniversary during the coming year. This will involve working with the Mongolian Embassy in Washington to organize a "Mongolian Festival" for early October, 2006, to include scholarly, musical, and cultural events, symposia, and film festivals similar to festivals we organized during the past year for Greenland and Alaska. We also are working to educate the American public about Mongolia and its cultures, arts, and history. Our 2005 project was featured in *Archaeology Magazine* early in 2006. Finally, with the assistance of **Frederick Hiebert** and **Rebecca Martin**, we participated in a National Geographic Society workshop titled "Focus on Mongolia" whose purpose was to educate NGS staff about cultural and biological research and conservation opportunities and issues facing Mongolia today. The response was very positive, and we hope NGS will give Mongolia a priority status in future funding and programming.

2005 Project Participants:

From Smithsonian: **Harriet Beaubien** (arch. conserv.), **Paula DePriest** (botany), **Elizabeth Eldredge** (volunteer), **Natalie Firnhaber** (anthro conserv.), **William W. Fitzhugh** (archaeologist), **Bruno Frohlich** (phys. anthr/forensics), **Melanie Irvine** (Notre Dame intern), **Vicky Karas** (conservation), **Thomas Kelley** (photographer), **Eric Powell** (journalist), **Paul Rhymer** (taxidermy), **Carolyn Thome** (exhibit artist), **Denis Rydjeski** (volunteer).

From Mongolia: **T. Amgalantugs** (student), **Ts. Ayush** (ethnography, NMMH), **J. Bayarsaikhan** (archaeologist,

NMMH), **D. Bazargur** (student), **N. Bazarsad** (phys. anthr/forensics, Inst. of Arch.), **B. Erdene** (student), **A. Namkhai** (translator, expeditor), **T. Sanjimiataav** (archaeologist, Mong. Acad. Science), **O. Sukhbaatar** (geographer, Chinghis Khan College), **Ooddbaatar** (archaeologist, NMMH), and students **Odga, Jugii, Ugna;** drivers **Tsog** and **Batbaatar** and two others; 2 botanists, and two cooks.

2005 MOUND SURVEYS IN HOVSGOL AIMAG, MONGOLIA

By Bruno Frohlich and Naran Bazarsad

This summer we focused on surveying burial mounds, also known as *khirigsuur*, in the southern Hovsgol aimag. During the summer of 2004 we explored several areas of interest, especially areas with relatively high concentrations of mounds in order to define a precise location to be surveyed during the summer of 2005. Our surveys of mounds in the Soyo, Lake Erkhel and Ushkiin Uver areas had shown certain patterns appear to be consistent. This includes the preference of locating mounds on the southern hillsides. Our survey indicated that mounds could be divided into three major classes, all dependent on location, and mounds were nearly equally divided into two major architectural expressions: those mounds with circular stone walls surrounding a central burial mound, and those with square stone walls.

We developed many questions to explore. For example; researchers have suggested that the mounds are not burials but large ritual monuments related to the spiritual belief of the builders. This hypothesis has been asserted by **Esther Jacobsen** and further supported by some excavations, including research by **William Honeychurch** at the Baga Gazaryn Chuluu site where, after extensive excavation, no human remains were found in the central mound. This hypothesis is partly contradicted by our finds; the majority of robbed mounds explored by our survey teams during 2003 and 2004 had human remains within the central mound. Most likely we are all right. However, before we can answer these questions we need to develop a comprehensive and high quality burial mound database including survey data, excavation data, ethnographical data, and associated information related to the finds of human remains such as sex and age distribution, demography, and the correlation between biological information and architectural expression.

We divided our *khirigsuur* project into three principal phases: (1) mapping mound structures in a well defined geographical area, (2) excavations of selected mounds, and (3) analytical phase. The first phase was initiated in 2003 and 2004 with the mound



Bruno Frohlich demonstrating GPS at the workshop in UB

surveys at Soyo and Lake Erkhel. This phase was completed in 2005 with a major survey of mounds between Lake Erkhel and Ushkiin Uver. The second phase is scheduled to commence in the summer of 2006. Phase 3, the analytical phase, began concurrent with the first two phases, however, the major emphasis on analysis will happen after the 2006 season has been completed and the survey and excavation data have become integrated into the factual information supporting our hypothesis.

The 2005 survey team included from the Mongolian Academy of Sciences: **N. Bazarsad** (co-director), **B. Erdene**, **T. Amgalantugs**, **D. Adara**, and **D. Tumer** (driver), and from the Smithsonian Institution: **Bruno Fröhlich**. An area between Lake Erkhel and Ushkiin Uver originally measuring between 500 and 550 km² was selected. The presence of more than 400 mounds west and north of the Ushkiin Uver deer stone complex and 120 mounds west of the Lake Erkhel deer stone complex strongly suggested that this specific area would include a large number of mounds. Thus a trapezoid area north of Lake Erkhel and along the Delgermuren river to the south, and between Lake Erkhel and Ushkiin Uver to the east and about 27 km to the west. The lengths of the sides range from 21 km for the northern side to 38 km for the eastern side. The total area surveyed is approximately 850 km².

In planning our survey we relied on our experiences gained during the 2003 and 2004 pilot surveys at Soyo and Lake Erkhel. We had defined criteria for the geographical location of mounds and criteria where the possibility of finding mounds would be very limited. The most likely location of mounds included areas on southern hillsides, the areas between southern hillsides and the flat steppe, and on the adjacent steppe. We also hypothesized that the larger mounds were found on the flat steppe and the smaller mounds would be identified on the upper hillsides. This was tested by exploring areas where according to our criteria mounds should be present, and areas where they should not be present. Our hypothesis regarding the areas where mounds would be absent was correct in most cases. However, the exploration of southern hillsides did not always yield the presence of mound structures. We found that the presence of raw material such as numerous rocks of various sizes could be added as important criteria. Also, the density of mounds on southern hillsides ranged from few to a heavy concentration. This could not always be associated with restrictions in the natural landscape such as large boulders and deep depressions, and as such may be a function of other measures including social, economical and spiritual.

Our survey team was divided into two groups. One was based on high mobility using a small four wheel drive truck, and the second a much slower group, walking the hill sides. The first group identified

areas of interest. Such areas would then be surveyed by the second group. The first group also surveyed by foot areas which, according to our assumptions, should not include any mounds. The survey was improved and made simpler by having access to poster size composite Landsat images with a false colored map which has color attributes close to what we would expect if flying in a small airplane at low altitude above the ground.

Mounds were recorded using a combination of GPS, compasses, and large measuring tapes. Basic metric dimensions and magnetic direction of features were recorded manually, and geographic positions recorded as longitude, latitude, and elevation were stored in small GPS units. At the end of each day all data were entered into a database management system and applied to an ESRI GIS software package (ArcInfo/ArcMap). Later, mounds were displayed on the Landsat images and geo-referenced Russian topographical maps using different colors and shape correlating with various architectural and biological expressions.

We recorded about 1,300 mounds. Five hundred were located on the southern slopes of the large hill complex north and west of the Ushkiin Uver deer stone complex. The remaining 800 mounds were located in various clusters evenly distributed in most of the surveyed areas most clusters were between 3 and 30+ mounds and there was one large cluster of 95 mounds around the Ulaan Tolgoi deer stones. No mounds were associated with the small deer stone complex located 15 km southeast of Lake Erkhel and 17 km north of Ushkiin Uver. In some cases geographical features could explain the observed clustering of mounds, but in most, no clear natural feature could explain the clustering of mounds. We argue that such clustering is a function of other factors.

The basic architectural expression of mounds in the central Hovsgol aimag has been described in earlier field reports published in the Arctic Studies Center's publication series. However, this season we realized that the architectural variation is much more elaborate than previously thought. Although mounds deviating from the basic architecture are few, their special location and unique features must be taken into consideration when the data is being analyzed and the results being discussed.

The antiquity of the mounds are assumed to be between 3,500 BP and 2,000 BP, however, the temporal distance between mounds may be significantly greater than the assumed 1,500 years. Also, the question of mounds being burials or ceremonial monuments still has to be verified by excavations of selected mound structures. Smaller and medium size mounds appear to be burials. At least four or five robbed mounds yielded



GPS recording of a mound at Ushkiin Uver

human remains when the back-dirt of the thieves was examined in detail. However, it is still unknown if such human remains are contemporary with the horse head remains found in the smaller external mounds often associated with the basic mound architecture. At this time we have collected human remains from the robbed center mounds and horse head remains from the associated external mounds and we are awaiting the results from radiometric dating (Carbon 14 dating).

Some of the larger mounds are located on the flat steppe. Assuming that the stones used to build the surrounding walls were placed directly on the original surface, we hypothesize that the accumulated soil layers represented by the soils between the lowest part of the stones and the present surface may correlate with the age of the construction. Thus, we initiated a small pilot study where several mounds were tested in three different areas, all representing Class I mounds (defined as being located on the flat steppe). The average depths of the stones were found to be very similar within the same area but different between areas. We argue that this may represent some significant temporal distances between various groups of mounds. This will be tested further when returning to the field in the summer of 2006.

Finally, during the 2005 season we repeated the recording of mounds recorded in 2003 and 2004, and about 15 mounds recorded early during the 2005 season. We succeeded in obtaining results supporting our contention that the survey data is of the highest possible quality.

Our results from the 2005 survey were fascinating. We demonstrated that some of the ideas and assumptions developed during the 2003 and 2004 seasons could be verified by the results from 2005, but also that the variability of mound architecture and location is much more complex than seen in the limited amount of mounds surveyed during the 2003 and 2004 seasons. We have initiated close collaborations with **Francis Allard** excavating burial structures in the Khanuy valley and with **William Honeychurch** surveying and excavating mounds at the Baga Gazaryn Chuluu site. Although the basic khirigsuur architecture is very similar between regions, the three surveys confirm that there are major variations. Are such variations a function of different time periods or regional variation during a contemporary period? At this point we cannot say.

We plan to accomplish two major objectives during the upcoming 2006 field season. First, the complete excavation of ten to fifteen smaller and medium size mounds, and secondly, a continuation of our survey west of the areas surveyed during the 2005 season. We also want to initiate a recording and translation of older excavation reports now located at the Mongolian Academy of Sciences in order to include information from previous excavations by Russian and Mongolian archaeologists during the Soviet period.

ARCHAEOLOGICAL CONSERVATION WITH TWO FIELD PROJECTS IN MONGOLIA

By *Harriet F. (Rae) Beaubien*, Senior objects conservator
Smithsonian Center for Materials Research and Education

Two conservators from the Smithsonian Center for Materials Research and Education (SCMRE) – the author and **Basiliki Vicky Karas** (conservation fellow) – lent their skills to two archaeological projects during the summer 2005 field season. Taking a break from 3D laser scanning deer stones at the Ulaan Tolgoi site (Hovsgol Aimag) [see the article in this issue], they stabilized and block-lifted a horse head deposit with members of the Joint Mongolian-Smithsonian Deer Stone Project, co-directed by **Dr. William W. Fitzhugh** and **J. Bayarsaikhan**.



Vicky Karas block lifting a horse skull at Ulaan Tolgoi

Excavated in a ritual burial associated with a Bronze Age *khirigsuur* complex, the deposit contained a careful arrangement of skull, cervical vertebrae and hooves. The skull was somewhat crushed, which provided a hands-on training opportunity in the use of a facing – a thin strong tissue, secured to the surface with an easy-to-remove adhesive, to hold fragments in position. Once the surrounding soil was cleared, the conservators and archaeologists shaped a protective layer of plastic wrap and then aluminum foil

closely around the deposit. Several layers of plaster-coated gauze bandage were applied, which dried to form a rigid shell. A board was slid underneath and the whole deposit was safely lifted, now protected for its return to Ulaanbaatar for further analysis.

During the last week of their field season, the conservators joined the team of the Khanuy Valley Project on Early Nomadic Pastoralism (Arkhangai Aimag), co-directed by **Dr. Francis Allard** and **Dr. Erdenebaatar**. Excavations in the Xiongnu period cemetery of Gol Mod 2 had exposed some artifacts that could not be removed without severe disruption, and others that were too fragile to travel without stabilization. If lifted intact the more unusual items could be carefully studied. The conservators were able to remove a one-meter section of degraded wood coffin wall decorated with iron latticework, so that the positions of the pieces were retained. The technique was similar to the one mentioned previously, enabling the wall section to be carefully lifted and secured for transport to Ulaanbaatar for further excavation in a laboratory setting. The conservators also reassembled the crumbling fragments of a ceramic base marked by a stamp impression, and created custom-fitted supports for a number of items, including a partial bronze mirror, and two extremely fragile textile-covered bronze objects. These last two objects – a large disk and small hemispherical object, with unusually well-preserved textile wrapping and other organic remains – were approved for temporary transfer to SCMRE, where in-depth analysis is expected to help with the interpretation of these rare finds.

3D LASER SCANNING DOCUMENTS

MONGOLIA'S DEER STONES

By Harriet F. (Rae) Beaubien, Senior objects conservator
Smithsonian Center for Materials Research and Education

Introduction

Mongolia's northern steppe is home to over 550 of the approximately 700 known examples of deer stones – upright stone slabs averaging 1 to 3 meters in height, ornamented with low relief carving dominated by leaping deer with flowing antlers. Although generally not well known outside of Mongolia and South Siberia, these striking ancient monuments have attracted scholarly attention, primarily from an iconographic perspective, in studies of Siberian and Eurasian artistic and cultural traditions, and particularly the origins of Scythian art (800-500 BC). Yet, very little is understood about their age, function and meaning within their social, cultural, religious or artistic contexts. This is due in part to geographic isolation, which has hampered systematic documentation and archaeological investigation. Suffering on-going damage from exposure to harsh environmental conditions and increasingly from human causes, the deer stones are now considered among the most important – and threatened – archaeological treasures of Central Asia. This has placed a high priority on efforts both to understand and preserve these national icons, and has framed the documentation program being carried out by the Smithsonian Center for Materials Research and Education (SCMRE), as part of the Joint Mongolian-Smithsonian Deer Stone Project (DSP).

Deer Stone Documentation

The DSP has undertaken archaeological and ethnographic research in the Darkhat region of Hovsgol Aimag since 2001, bringing new techniques and theoretical approaches to the study of deer stone art and cultural context. The documentation component of the project includes mapping and archaeological data from deer stone sites, and for individual monuments, high quality photographs of all sides with scale indication, drawings, condition notes and – a significant addition – 3-dimensional records. The first 3D record was produced in 2002, using a direct molding and casting technique to replicate one deer stone (#14) at the

Ushkiin Uver site, famous for its rare depiction of a human face, beautiful carving and great height. A small team headed by experienced model makers from the Smithsonian's Office of Exhibits Central (OEC) produced a mold over a two-day period, using silicone rubber for the primary mold and expanding polyurethane foam for the mother mold, with a soap solution as a parting layer. The mold components were used to create lightweight casts at OEC, using synthetic resins that carefully reproduced the surface texture and color of the original. One cast was given to the National Museum of Mongolian History in Ulaanbaatar for permanent display; the other was included in the 2002 exhibition *Modern Mongolia-Reclaiming Genghis Khan* at the Smithsonian's National Museum of Natural History and is now in the collection.

This method produces accurate documentation-to-scale of topographic and dimensional aspects, and is generally considered a relatively safe, simple and inexpensive procedure. However, all materials had to be imported into Mongolia, and best results required experienced personnel at both molding and casting stages. Of more serious consequence is the likelihood of damaging sensitive object surfaces, such

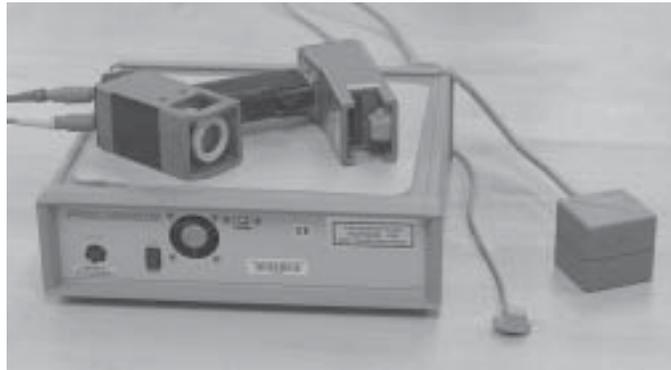


Fig. 1: Laser scanning wand and processor

as those of weathered deer stones, during the application and removal of mold materials.

A second more promising technique – 3D laser scanning – was pilot-tested during the 2005 field season by a three-person team organized by SCMRE: the author, SCMRE conservation fellow **Basiliki Vicky Karas**, and OEC model maker **Carolyn P. Thome**, who was part of the earlier molding/casting project. The scanning technique offers significant advantages over direct molding/casting: high-resolution dimensional and topographic information is gathered in a matter of hours and in digital format, without directly contacting the object surface. The digital files can be displayed graphically and exported, with further manipulation, for use in virtual exhibit and analysis applications, and to specialized CNC milling machines to create high-resolution 3D models. The digital files themselves have a better long-term preservation prognosis than any other 3D documentation method, with storage on CD and migration to other digital media as needed, and any number of reproductions can be



Fig. 3: Carolyn Thome and Vicky Karas scanning deer stone at Ulaan Tolgoi



Fig. 2: Scanning Ulaan Tolgoi Deer Stone 5

made without data degradation, in contrast to a mold's limited reusability.

3D Laser Scanning

To scan the deer stones, a Polhemus FastSCAN Cobra™ laser system was used in conjunction with a lap-top computer and small gas-powered generator [Fig. 1]. The scanning phase requires only that the wand be moved in a controlled sweeping motion approximately 10-15 cm above an object's surface. The wand projects and simultaneously detects laser light at a wavelength of 670nm, and the collected data points are located in 3D space through magnetic field triangulation between the various components. The digitized information is mapped in graphic form by the laser software and stored as raw data files. Once the scanning is complete, the raw data files must go through a series of post-processing steps to clean up and translate them into exportable data formats.

The FastSCAN system's portability and compactness were ideal for use in the field, but its light sensitivity and inability to be used in the vicinity of metal objects posed challenges in creating a suitable scanning environment for each deer stone [Fig.2]. The solution we developed was to construct a temporary shelter using wooden poles, including 5-meter lengths borrowed from nearby animal corrals, draped with medium-weight canvas and supplemented inside with light-weight black fabric. Over a three-week period, scanning tests were conducted on twelve deer stones at six sites: Ushkiin Uver (#1), Tsatstain Khoshun (#1), Efd Valley (#1), Ulaan Tolgoi (#1-#5), Erkhel East (#1-#2) and Erkhel North (#1-#2) [Fig.3]. Once the logistics of operating the instrument in the field had been worked out, we succeeded in producing complete data files for the ten deer stones at the Efdt site and the three Erkhel sites. Deer stone #5 from Ulaan Tolgoi is illustrated along with the computer display of a view from its scan file [Fig.4].

The data post-processing stages are currently underway at SCMRE, and we look forward to further collaboration with OEC in the graphic modeling and milling stages of the project.

Conclusions

The results thus far are extremely promising for the use of 3D laser scanning in documentation and preservation applications. As an accurate record of dimensional and topographic information, the digital data provide details about the imagery, its distribution around the stone, carving techniques and other aspects of deer stone production. The data file also constitutes a base-line record of condition, which is fundamental for monitoring changes. Computer modeling of the scan data presents an opportunity for virtual exhibit and study of the deer stones to a global audience. Milled 3D products can also be distributed for museum or research use, with a "voucher" copy serving as an accurate record of the original and even, in extreme cases, as an *in situ* replacement, if high-risk condition requires the original to be moved to an environment that better promotes long-term preservation.



Fig. 4: Ulaan Tolgoi Deer Stone 5 recorded as photograph (left) and laser scan (right)

MONGOLIAN VISIT: A CONSERVATION PERSPECTIVE

By Natalie Firnhaber

It isn't often that we get to break the day-to-day routines of museum life, but I was happy to have an opportunity to do so when **Bill Fitzhugh** invited me to travel to Ulaanbataar, Mongolia, as a member of his Deer Stone Project team. This was a chance to come to know first-hand some of the people who are the creators of the objects we come to care for and treasure as part of our collections. My role in this Asian odyssey was to present general conservation information at a workshop preceding the symposium and to then visit museum collections in Ulaanbataar.

Along with two Smithsonian colleagues, I made my presentation at the National Museum of Mongolian History on June 16, 2005, to staff from a variety of museums. Since good storage is both an essential aspect of collections care and is essential to preservation, and since the resources at hand to local museum staff are limited, my presentation focused on some of the basics of collection storage. My tack was to elaborate on the potential storage needs of different types of objects. To do this I used several illustrative examples. A pair of Mongolian trousers was used as a three dimensional textile example and included

information on vacuuming, crease removal, testing for color fastness, and storage. Mongolian bow and arrows were used to show storage care of delicate feather arrow fletchings and how to provide balanced support along the bow. And finally, I used the storage of artwork on paper as a way to illustrate the use of four-flap design folders using a glassine cover sheet over the encased artwork.

Paul Rhymer, from the National Museum of Natural History exhibits department, discussed and showed examples of bracket making for exhibition. And **Rae Beaubien**, from the Smithsonian Center for Materials, Research, and Education, joined me in demonstrating several materials testing techniques. These techniques included the Oddy test, pH pens, and the Bielstein test. The pH pens were given to the participants, as well as the Oddy equipment, and handouts describing the different tests were circulated. In the afternoon workshop, Smithsonian souvenirs were used as objects for demonstrating appropriate storage housing. And we were well equipped with a variety of materials (blueboard, pella, various papers, richfab, ethafoam) from which participants could select for their housings and interior supports.

During the next days at Ulaanbataar, Paul and I visited a number of collections. **Odbataar**, an archaeologist from the National Museum of Mongolian History (NMMH), showed us the exhibitions for which he is responsible. Here we saw a silver display, with black felt under the silver. We suggested he test for wool in the felt as sulfides attack the silver, and change it if it is wool. **Odbaater** was clearly dedicated to his work and wanted to care for the collection in the best way possible -which, for the most part, he already was.

We also met with **Twl**, who is in charge of the storage at the National Museum of Natural History (NMNH) where most of their collection is actually housed. Most objects are stored on open metal shelves. Here many saddles were arranged on wood supports with their heavy metal stirrups hanging by leather and cloth from the saddle. **Twl** told us about her request in the works for additional support to prevent the leather/cloth from breaking. She had covered the large windows with blue plastic which minimized the light. We agreed that additional curtains would aid in keeping out all the outside light. Textiles (clothing) are stored in deep wooden drawers, with sheets of paper between the textiles. I suggested she test the papers for acidity, and using cotton cloth between each separate textile. Boxes of rugs and other flat textiles are waiting for rollers to be installed in another room. Here at NMMH a biologist and a botanist told us they “smoke” the

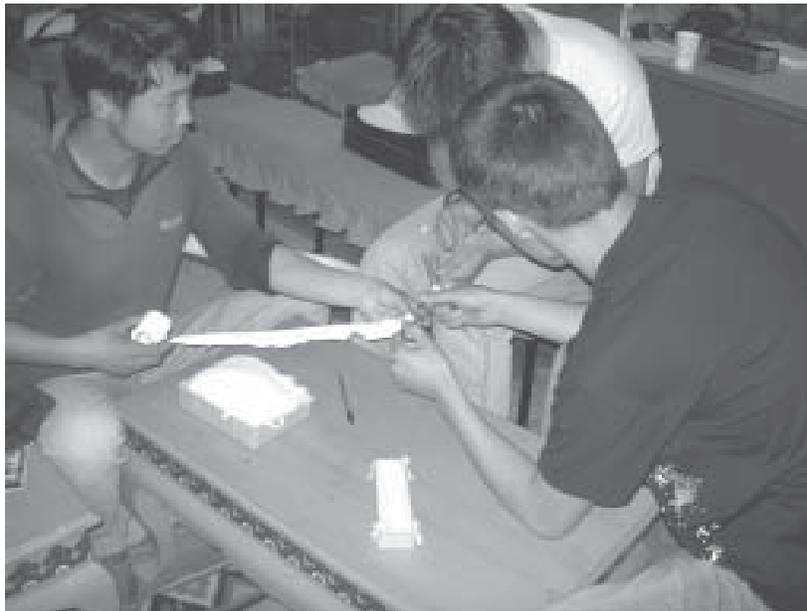
collection as a pesticide once a year. The “smoke” is a poison, but they do not actually know what it is other than it originates in China. According to our Mongolian colleagues, the pesticide does not stay in the specimen. However, we spoke with them about the idea of freezing for pest eradication as a less toxic alternative. They showed us the new storage for their 2000 plant specimens - wood cabinets with pressboard sides and plywood shelves. Last year 100 mounting papers were brought to them by the Deer Stone Project and all have already been used.

I paid a visit to the National Library, which is a massive structure built in 1921. Two million books are housed here, not including the sutras, which are Buddhist texts/prayers bound in long narrow books with wood covers. We went upstairs to a large open exhibit space, which had glass cases lining the walls displaying primarily sutras. Apparently there are two famous sutras in Mongolian Buddhism, the *Gan Guur* and the *Dan Guur*. One is housed at this library and the other is in the Gandan Monastery. Both continue to be read every day by Buddhist monks. The librarians here were concerned about an 18th Century sutra which had been in a wet condition and appeared moldy. The pages were discolored and sticking together, but there was no moldy smell. I demonstrated how one could gently begin to separate the pages with a thin spatula. They were very enthusiastic about my suggestion of having a paper conservator visit Mongolia to demonstrate paper care techniques. This sutra did not appear to be in danger of getting worse if it was not handled. Protection is difficult as the pages are written on both sides and the edges break easily. I asked if the pages could be photocopied, but was told the monks would not want to use a copy, only the original. The monks read two or three sutras,

usually the same ones, every day causing damage to the paper. The edges of the sutras were brown and brittle and I suggested checking for pH of these papers. There are almost no insect problems in the sutras, apparently after a sutra is written the edges are burned to prevent insect attacks thus causing the brown edges.

Saaral, curator of collections at the Religion Museum, the *Chojin Temple*, extended an invitation to visit her museum. The temple was built in 1904 for one monk, the younger brother of

Bohg. It became a museum in 1960 and before that it was an active temple. Five separate temples make up this one temple complex. **Saaral** said the temples cannot be heated, so the environment in the temples corresponds to the outside weather. She asked for suggestions for changes in the exhibit, and I mentioned the UV light inside the cases could be covered with



Learning to make storage supports in the Collections Care workshop

UV absorbing plastic. Most of the cases were either lit in this way or illuminated by open windows. I also suggested covering the windows to prevent fading, especially of the reds in the intricate embroidered hangings. Other images were made of a combination of clay, paper and water. The storage room had actually served as a storage area for food when used as a temple. It was quite crowded, but with better shelving, would be able to accommodate the collection. Sutras were wrapped in silk cloth, tied and lying on top of each other in large wooden boxes or stacked on unpainted wood shelves. I suggested rolling the textile paintings with a roller inside to prevent damage.

In mid-week Paul and I visited the Cultural Heritage Center. We met with the director, **Grisha Uugankhuu**, who told us this is the only restoration center in Mongolia and that it serves all Mongolian museums. They also take care of collections in the Buddhist monasteries and the National Library. When a monastery is restored the artifacts inside are also restored. The damaged objects are brought to the center. The Heritage Center has a staff of seventeen, nine of whom are conservators! When we arrived, they had a 13th century silk archeological garment laid out for me to see and they showed me the photos they had taken when they received it. It had been found by looters who disrupted the gravesite and threw things all over, including this magnificent gown, which didn't look magnificent to the looters. The conservators at the Center had washed it and flattened it, perhaps under glass. I was greatly impressed with its nice condition and how beautifully it was made.

I went to some lengths to show my Mongolian counterparts how to humidify and then remove some creases in a sleeve to give it three-dimensionality and to prevent breaking of crease edges. They then showed us replicas they had made, especially for Paul, as they all knew of his work with the deer stone. This included their casts, which were very well made. Not unexpectedly, China turns out to be their main source for all of their supplies. They are interested in having conservation specialists at the Center. Currently all the conservation staff have the same training. This reflects the fact that they studied and trained at the university under one special individual, **Khishigbayar**, who then became the head of this center. He earned a Bachelors degree in Poland and a Masters in Bulgaria and studied in various other countries, including Japan and Holland, learning different methods of conservation and restoration. Khishigbayar passed away last year. Another conservator fluent in English, **Ganaa**, studied in Japan for one year with a scroll mounter. She agreed that paper conservation is the next most important area for she and her colleagues to learn. The weather is dry and there seem to be little problems with bugs or mould. On the topic of their paper needs, we spoke to **Professor Ochir**, Director of the National Museum of Mongolian History about the possibility of having a paper conservator come to Mongolia to do a workshop because of the many sutras in poor condition. I also suggested an internship in the U.S. for one of the conservators from the Cultural Heritage Center. He was enthusiastic about both ideas.

The trip was a welcome break from routines and one during which I learned interesting things about the status of museum conservation in Mongolia. Along with my Smithsonian colleagues, I generally felt that our Mongolian counterparts could also benefit considerably from more thoroughgoing instruction in field conservation as well as instruction in working with archaeological objects brought to them from the field. Hopefully, this may evolve as a further area of collaboration.

RESEARCH

'JESUP' PHOTOGRAPHS ON THE WEB: A New Project on Waldemar Bogoras' Historical Photos, 1900-1901

By Igor Krupnik and Barbara Mathé, American Museum of Natural History

Our "Jesup-2" venture has gone electronic and is finally expanding onto the Web. After several years of preparation, a special AMNH website featuring the legacy of the Jesup North Pacific Expedition (JNPE), 1897–1902 will be available this spring. Hundreds of the JNPE-era photographs have been scanned and soon will be accessible through the Web-searchable database. Some 11, 000 objects from the AMNH ethnological collections are now accessible online at: <http://anthro.amnh.org/>, organized by 28 indigenous nations of the North Pacific studied by the JNPE teams, from Ainu to the Yukaghir. This huge investment of time and resources is finally started to pay off through some new ventures that may shape the face of the "Jesup-2" activities for years to come. This paper tells one of these stories.

In July 1900, a JNPE team led by Russian anthropologist Waldemar Bogoras arrived to the mouth of the Anadyr River on the Russian shore of the northern Bering Sea. Over 13 months, until August 1901, Bogoras and his partners were engaged in a massive collection of ethnographic data on indigenous peoples of Chukotka – the Chukchi, Siberian Yupik, Even, Yukagir, Chuvan, and Russian Old-settlers. The breadth of Bogoras' program was amazing. His team collected ethnographic specimens and language materials, recorded folklore texts and songs, made body measurements, and took hundreds of photographs. Bogoras even managed to get half across the Bering Strait on a three-day visit by Native skin-boat to the Yupik village of Gambell (Sivuaq) on Alaskan St. Lawrence Island.

The best-known product of Bogoras' fieldwork of 1900-1901 was his three-volume classical monograph *The Chukchee* (1904–1909), which is available in English and Russian. Bogoras' ethnological collections, including all of his Chukotka specimens and photographs, went to the AMNH in New York. Until recently, they were mostly out of reach to the people of Beringia, except for some objects that were part of the Smithsonian *Crossroads of Continents* exhibit which was on display in Anchorage for a few months in 1991. Some of Bogoras' Chukotkan photographs were also used as illustrations to the *Crossroads of Continents* catalog of 1988 and can be seen as illustrations in his Chukchi monograph reprinted in 1975. Now, most of Bogoras' ethnological collection – including some 1,300 Chukchi objects, almost 1,500 Siberian Yupik objects, and hundreds more collected by Bogoras among the Kamchadal, Kerek, Even (Lamut), and the Russianized Natives (Chuvan) – are accessible online. They can be seen on the screen (also saved and printed) as large-size color images supplied with data on their origins, place and time of collection, dimensions and material, and even accompanied by a scanned page of the original AMNH accession record with Bogoras' personal handwriting.

In 2005, we undertook a new effort to share some of Bogoras' historical photography from the JNPE years with the people from the area he visited more than one hundred years ago and make it available as a heritage resource. Our small pilot project that we named *Faces of Chukotka* evolved as a collaborative initiative that brought together scientists and museum specialists from the

AMNH and Smithsonian Institution, local researchers at the “Chukotka” Science Center in Anadyr, Russia, and several Native elders in Chukotka and Alaska. Bogoras’ original photos were first copied at the AMNH and converted into lower-resolution files. Original short captions written by Bogoras for the AMNH photo collection records in 1903–1904 have been translated into Russian and added to the images; they were also checked for accuracy in spelling and other local details. Some 60 captioned photographs were then e-mailed to Chukotka and offered to heritage experts and elders in Anadyr. The goal of the project was to collect new extended captions from comments and stories on people, places, and activities shown in the pictures.

Nadezhda Vukvukai, ethnologist from the local Research Center “Chukotka” acted as our local coordinator and **Valentina Weket**,

Chukchi elder, writer, and experienced crafts person, was our key heritage expert on the Chukotkan side.

Three more samples of about 50 Bogoras’ photographs with short English captions have been also shipped to the elders from Gambell on St. Lawrence Island, Alaska that Bogoras visited briefly in May 1901. All of those elderly experts, **Willis Walunga**, **Ralph Apatiki**, and **Grace Slwooko** (she currently lives in Anchorage), have been our partners on the previous heritage projects, such as the St. Lawrence Island Sourcebook *Akuzilleput Igaqullghet* (2002) and the catalog of Leuman M. Waugh photographs of 1929, “Faces of Alaska.” They were also invited to write their comments to Bogoras photography, primarily from the Siberian Yupik villages in Chukotka. The old images from the JNPE era thus became a part of a simultaneous Jesup-2 “knowledge repatriation” effort on both sides of the Bering Strait.

In due time, stories by Beringian elders started to return back to Igor’s desk by e-mail and mailed packages, with handwritten comments on the back side of paper prints. Some captions by **Grace Slwooko** even came in a bilingual Yupik-English format to become the first Jesup images to be accompanied by the text in a Native language from the JNPE area. Thus, the old photos livened by new extended captions by elders emerged as a powerful heritage resource. They depict local faces and the beloved historical landscapes long gone. They help bring back priceless childhood memories to the elders; spark the imagination of the young; and create a new sense of local history to the newcomers. Elders, in particular, enjoy exploring the photographs. Every time an old memory comes up more new stories are soon to follow.

In September 2005, **Nadezhda Vukvukai** presented the first results of our project in a joint paper titled (in Russian) *Faces of Chukotka. Waldemar Bogoras’ Historical Photographs, 1900–1901, as Beringia Cultural Heritage*. The paper co-authored by Vukvukai, Weket, and the two of us was delivered at the

“Beringia Days” conference, an annual event run by the “Shared Beringia Program” of the Alaskan office of the National Park Service in cooperation with its local Russian partners. Bogoras’ photographs and elders’ stories were opened to the local audience in Anadyr that gave our project its most enthusiastic support.

At this time, the first pilot sample of over 60 Bogoras’ photographs received its second life via new extended captions and associated stories in two (and sometimes three!) languages by Native elders from Chukotka and Alaska. We plan to continue this collaboration and to cover many more of the best Bogoras’ photographs, out of some 1,500 listed in the AMNH collection. We hope that more Native experts from towns and places in Chukotka, once visited by Bogoras, as well as from Gambell, Savoonga, and Anchorage in Alaska will join our project. Copies of Bogoras’

photographs with captions and stories in both Russian and English will enrich the museum collections. They will be also deposited at the local museum in Anadyr as well as at other heritage institutions in Chukotka and in the US. Eventually, they may be used as local educational and heritage materials; as website and media resources; for public presentations and further research—to strengthen the legacy of the people of Beringia that had once inspired Bogoras and the Jesup Expedition over 100 years ago.

FACE-TO-FACE WITH EARLY ALASKANS

By *Marief Murray*

[Marief Murray spent part of her summer in 2005 working with Igor Krupnik on a archival photograph project.]

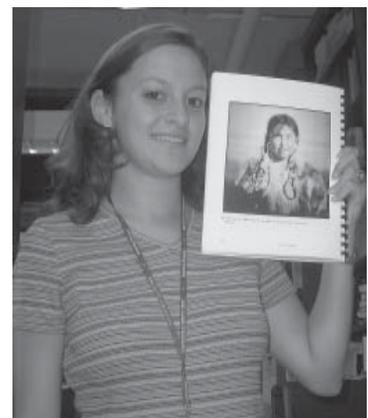
For someone who despises cold weather, I’ve had a great time working as an intern in the Arctic Studies Center during these sweltering months of summer 2005 in Washington DC. It all started when I wrote a letter of interest to

Dr. Fitzhugh, and he referred me to **Dr. Igor**

Krupnik. Igor seemed eager to have me work with him on his latest publication, a photo catalog named *Faces of Alaska: Photographs from the “Old Years” in the Bering Strait-Norton Sound Area*, and I, being a cultural anthropology major, seized the opportunity to work with a real ethnologist in his research. And



Siberian Yupik woman with a sacrificial bowl. Ungaziq, Chukotka. June 1901. AMNH.



Marief Murray

what research it has been! I am not implying that I spent hours perusing books and journals in the anthropology library; on the contrary, this was a very hands-on project.

Igor had obtained several collections of historical photographs taken by different expeditions and visitors to Alaska and the Bering Strait area in the early part of the 20th century. He decided to follow up on the photographs, as many were portraits. Who were these people? Where were they from? What did they do? From years of earlier collaboration on other projects, Igor had particularly good contacts on St. Lawrence Island, where many of the photographs were taken. Thus, when he sent the pictures to the Island, many people wrote back in delight, discussing how one photo was a grandfather, another showed a great walrus-hunter, or a woman splitting walrus hide, etc.

In other words, these are no longer just photos from a Smithsonian archive: they are now personal family photographs and cultural artifacts to local families. Many of the islanders were seeing their relatives for the first time in these photographs. For the very first time, they could put faces to all the stories they had heard as children. And they have taken notice of all of these things. In fact, to my and Igor's delight, there has been nothing but positive feedback from the islanders about the coming publication of the photo catalog. Several letters and messages came to the ASC when I was working on that photo project, with the words like, "You don't know how much so many people appreciate it! Our family is so grateful to have the photographs and the books". People seem very grateful for the work being done, for not only being given access to these photographs, but also for the opportunity to be directly involved in the project, to contribute their personal stories and insight. Some travel large distances to show pictures to relatives to get more stories.

It has been inspiring to me as well. Personally, seeing the value of the archived photographs to the native peoples has made



Uncaptioned print from the **Leuman M. Waugh** collection (NMAI), ca. 1930, with modern identifications. All of those nine schoolboys from the Yupik village of Gambell have been identified by today's elders, with their lifestories recorded.

me appreciate my own family history and photo albums more. Additionally, I learned a lot in my short tenure about the relationships between museums, anthropologists, and local people. Besides many practical tasks I was doing for the first time (like transcribing tapes of local elders, reading through their

handwritten stories), this was also the first time I have seen and been involved in the publication process, from dealing with technical layout and format issues to talking to a designer. Indeed, I have seen the book grow from a handful of stories, tapes and photographs into a beautifully designed book. I have been able to observe how many people can appreciate the work done by just a few dedicated specialists, to see firsthand just how much impact an anthropologist can have. I hope to have such positive relationships and fruitful cooperation with some indigenous communities one day, in my own quest for preserving cultural heritage, hopefully in the tropics!

INTERNATIONAL POLAR YEAR 2007–2008:

One Year to 'P-Day'

By Igor Krupnik

The year 2005 was a very busy time for International Polar Year (IPY) 2007–2008 planners, encompassing scores of international meetings, three rounds of proposal applications, and an intensified communication within the bustling IPY community of scholars and activists. A permanent IPY program office (IPO) is now housed at the British Antarctic Service in Cambridge, UK. Headed by its energetic new Director, David Carlson, (previously of the National Center for Atmospheric Research in Boulder, CO), IPO has become a key player in IPY planning. Several new national IPY committees have been established, with Bulgaria becoming the 30th nation to join in late 2005. The first IPY monies also began to flow in. By year's end the overall contours of the new initiative became quite visible with more nations, agencies, and science groups signing on.

To arctic social and human scholars, the year 2005 marked another substantial advance in their participation in IPY 2007–2008. Despite our relatively small numbers and research budgets, we are now regarded as respected players in many critical IPY fields. Our voice is clearly heard and actively sought in many interdisciplinary programs, in the planning for the IPY observation and data management systems, and, particularly, in its future education and outreach activities. Thanks to our efforts, a special theme for social and human studies has been added to the IPY science plan in 2004 (see the previous review in *ASC Newsletter*, no.12). The first review of social science planning and our perspectives on the role of social studies were featured in a joint paper titled *Social Sciences and Humanities on the International Polar Year 2007–2008: An Integrating Mission*, co-authored by eight social scientists from six countries and published in the journal *Arctic* in early 2005 (Krupnik et al. 2005). There is no doubt that IPY 2007–2008 will be a venture with a highly visible 'human face.' This emerging 'human face' of the new IPY venture may become its most distinguishing feature compared to its predecessors of 1882–83, 1932–33, and of 1957–58. This is the most rewarding outcome of the past year's efforts.

2005 Activity Report

The past year began with what may be called a preliminary 'census' of the IPY community. Scholars aspiring to take part in IPY 2007–2008 were asked to register their research outlines by submitting a standard 5-7-page 'Expression of Intent' (EoI) developed by the IPY Cambridge office. By January 14, 2005, over 800 EoI's had arrived, far more than anyone expected. In a few weeks, those EoI's were sorted, reviewed by the members of

the Joint Committee (JC) for IPY 2007–2008, and put into the web-accessible database. This first census revealed great enthusiasm for IPY across nations and the polar science community. Social and human scientists did fairly well in that first round, submitting about 130 – roughly 1/6 – of the initial EoI’s. Eventually, the number of EoI’s in the main IPY database grew over 1000 as more submissions arrived over several more months.

Besides generating great enthusiasm, the EoI ‘census’ of early 2005 also exposed a substantial fragmentation and the lack of adequate communication within the IPY science community. Many proposed IPY research outlines overlapped, without referring to, or even being aware of each other. The sheer number of initial proposals would have made funding efforts unrealistic if not unmanageable. Several EoIs all but ignored the much-desired interdisciplinary and international spirit of IPY;

many did not venture beyond specific personal sub-discipline interest even of single scholars. Therefore, at the first full meeting of the Joint Committee (JC) in Paris in March 2005, the committee agreed to appeal to IPY scholars to re-submit their applications under a revised ‘full proposal’ template. JC introduced *three* timelines (rounds) for such new submission: June 30, 2005; September 30, 2005; and January 31, 2006. Prospective IPY participants were specifically asked to

explore possibilities for combining or consolidating into larger umbrella initiatives. Investigators were advised to seek more interdisciplinary and international collaboration, and to offer more details on their plans for education, outreach, data- and project management. They were also requested to address some specific IPY goals, such as building IPY legacies, engaging scholars from nations that have no tradition of polar research, developing next generation of polar scientists, and the like.

The first round of ‘full proposal’ submission to the IPY office in June 2005 drew some 120 applications. Of those, 15 belonged to the social and human field: from northern economies to community building to linguistics to polar prehistory to the history of scholarly research in polar areas. Social themes also featured highly in several interdisciplinary programs that were focused primarily on large-scale environmental change. All proposals have been reviewed and evaluated by JC members (usually, by 3-5 reviewers per proposal), according to the set of 15 criteria outlined in the application template (see above). The first set of some 40 full proposals endorsed by JC by early August 2005 (or about 1/3 of those submitted) was featured on a new ‘road-map’ for IPY planning (see Fig.1) introduced by David Carlson, IPY Office Director. This chart is now universally called the ‘IPY honey-comb’ for its clusters of hexagonal cells with

individual proposals grouping together and this matrix quickly became the most visible image of the IPY planning effort.

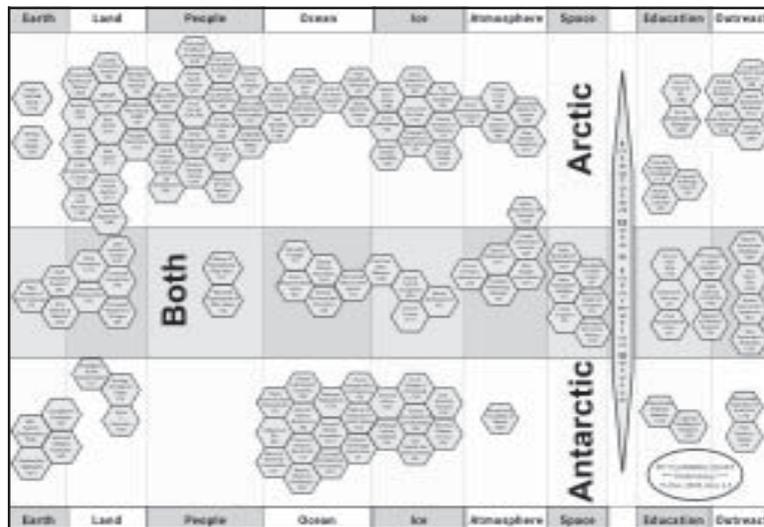
By the second submission deadline of September 30th, 2005, over 90 additional new proposals arrived. These were again promptly evaluated and put into the ‘honey-comb’ chart. Over 40 applications scored highly and received endorsement from the JC. In this second round, the share of applications in social and human studies (including related efforts in education and outreach) was almost 1/3 (30 out of 92), twice the number of the original EoI’s. The second round featured new proposals on the documentation of indigenous knowledge; human health; northern community resilience and viability; and on social change (see application list at www.ipy.org). Obviously, the polar social/human science community was very enthusiastic about joining IPY and eager to invest energy and resources to develop a full-

fledge social and human field for the IPY effort. So, our struggle to build a social/human ‘theme’ within the new IPY proved extremely worthwhile.

Meanwhile, other IPY-related activities were forging ahead. IPY was officially approved by the ICSU (International Council for Science) 28th General Assembly held in Suzhou, China, in October 2005. This is the highest level of endorsement that a major scholarly venture can get from the international science community and its

governing bodies. We have also been endorsed by the European Polar Board (in November 2005), the Arctic Council (in October), the Antarctic Treaty Consultative Meeting, the Scientific Committee for Antarctic Research, and the UNESCO Intergovernmental Oceanographic Commission’s General Assembly (in June). The IPY community also held its second town-hall meetings, called a ‘Consultative Forum,’ on the last day of the ICARP meeting in Copenhagen, following its first meeting in March at the UNESCO headquarters in Paris. Another semi-annual meeting of the IPY Joint Committee took place in November, at the headquarters of the World Meteorological Organization (WMO) in Geneva. At that last meeting, the JC members reviewed the many facets of IPY preparations and set new goals for the year 2006 (see below).

Substantial progress has been made in another challenging field – IPY funding. In October 2005, the Canadian Government announced its pledge for IPY funding in 2006-2009 in the amount of \$150M. To our delight, the Canadians advocated two fields to be the focal themes for Canadian activities: (1) studies of recent climate change and its impacts in polar regions; and (2) research in adaptation, health, and well-being of northern communities. On February 1, 2006, the US National Science Foundation also released its first IPY Solicitation (NSF 06-534 “International



Preliminary IPY Planning Chart (January 2006) from www.ipy.org. Social science proposals are clustered under the column titled ‘People,’ between ‘Land’ and ‘Ocean.’

Polar Year (IPY)” – see http://www.nsf.gov/publications/pub_summ.jsp?ods_key=nsf06534), with the submission target date of May 1, 2006. A number of NSF programs will respond to proposals for support of IPY activities over the next several years, but the key effort is to be carried out jointly by the Office of Polar Programs (OPP) and the Directorate for Education and Human Resources (another major new development!). NSF has identified three areas of emphasis: polar ice sheet history and dynamics; biological adaptations at the cellular and genomic level to life in extreme cold and prolonged darkness (“Life in the Cold and Dark”); and the Arctic Observing Network (which presumably includes a substantial social/human component). In the educational field major priorities are: formal science education experiences for K-12 teachers and undergraduate or graduate students; informal science education for the broader public; and coordination and communication for IPY education projects. The new NSF solicitation allocates \$12M for IPY activities in the fiscal year 2006; more money is to follow shortly via the next year budget. As this newsletter was going to the printer, the President’s budget for fiscal year 2007 has been released on February 6, 2006 (http://www.nsf.gov/news/news_summ.jsp?cntn_id=105803des). It requests \$6.02 billion for the National Science Foundation (an increase of \$439 million or 7.9 percent over fiscal year 2006), which is being named the lead US federal agency to promote IPY 2007-2008, though not the only one to fund it. According to the President’s budget, the NSF proposes a first-year investment of \$62 million in research and infrastructure activities associated with IPY to address major challenges

in polar studies. Many countries will hopefully follow suit with their budget announcements for the IPY coming shortly. During the second half of the year 2005, IPY themes have been featured at over 20 international meetings. Those were being held across the world, in places as different as Sofia, Bulgaria (Scientific Committee on Antarctic Research, SCAR), Khanty-Mansiisk, Russia (Arctic Council Meeting, with a special symposium on Arctic Human Health Initiative), Seoul (International Geoscience and Remote Sensing Symposium on Remote Sensing of Ice Sheets and Glaciers, IGARSS), Beijing (Annual Meeting of the International Association of Meteorology and Atmospheric Sciences), Venice (Third International Conference on Oceanography of the Ross Sea), Bremerhaven (2nd International Alfred Wegener Symposium), and Dunedin, New Zealand (International Symposium on Sea Ice). Following the IPY official endorsement by the Arctic Council at its last meeting in Khanty-Mansiisk in October 2005, IPY was also

featured at the Arctic Indigenous Leaders Summit at its subsequent meeting in Hay River, NWT, Canada, in December 2005. The summit featured a special panel on IPY and an-hour long review of the proposed activities delivered by David Carlson, as Arctic indigenous leaders sought to understand both the opportunities and the prospective impacts of IPY. During 2005, IPY was also discussed at the innumerable scientific symposia, special panels, and national and/or agency gatherings. By year’s end, the IPY community mastered a mighty gathering at the annual meeting of the American Geophysical Union (AGU) in San Francisco, assembling hundreds of IPY enthusiasts from many fields, both scientists and agency people, though hardly any from social and human sciences. The AGU and its counterpart sessions of the European Geophysical Union (EGU) are becoming the main IPY meeting places. The next EGU General Assembly will take place in Vienna in April 2006; it would be extremely advantageous for social and human scientists to attend these AGU/EGU meetings and give papers in its sessions in the future. Information on major IPY-related events can now be found on

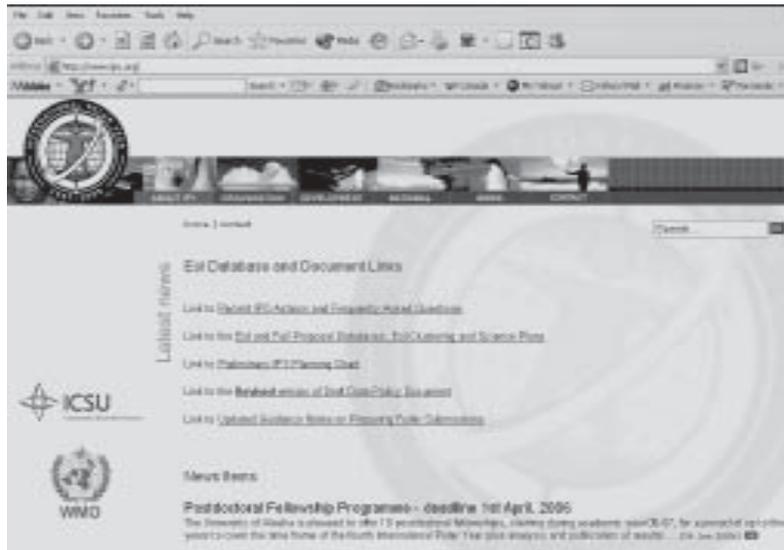
various websites, including the official IPY website at <http://www.ipy.org/> administered out of the IPY office in Cambridge, UK, and on several national IPY websites, such as <http://www.us-ipy.gov/> for US, <http://www.ipy-api.ca/> for Canada, <http://www.dpc.dk/Res&Log/IPY/Start.htm> for Denmark, <http://www.forskningsradet.no/ipy> for Norway, and many more.

2006: The Road Ahead

As of this writing (February 2006), the next major threshold for IPY is the forthcoming

evaluation of the third batch of ‘full proposals’ submitted by the 31 January, 2006, deadline. The IPO expects approximately 100 proposals to be processed and reviewed in the next few weeks. This is to produce the full – if not final – outline for prospective IPY efforts by early March 2006, exactly one year before the official launch of IPY in March 2007, which may be called its “P-Day” (from ‘Polar’).

As the new proposals are screened and approved, the next key task will be to develop more links between existing groups and initiatives. All forms of collaboration and proposal ‘clustering’ among prospective IPY teams are being encouraged in order to improve coordination, facilitate funding, and to minimize overkill in the most popular research grounds. For social/human scholars, the latter task is rather crucial, since as planning accelerates, many polar communities may start registering fatigue and disengagement from being overwhelmed by the scope of ‘zealous scientific enthusiasm.’



Homepage of IPY 2007-2008 at: www.ipy.org

The next JC meeting will take place in April 2006 at the IPY office in Cambridge, UK. At this time the final overall science plan for IPY, including all of its major research ‘clusters,’ will be approved. Gaps in research efforts and in geographic coverage, as well as major disproportions between the Arctic and Antarctic activities are to be identified and presented to the polar science community, in writing, on the web, and in public meetings. The JC will disseminate the emerging vision of IPY science plan in several papers in major scholarly journals and in public presentations. Hopefully, more ‘state of the IPY’ addresses will follow, like the one published in *Arctic* in 2005.

At its last meeting in Geneva, the JC endorsed several specific actions aimed at raising public visibility and science profile for IPY. It approved the establishment of three sub-committees: Observations; Data and Data Management; and Education, Outreach, and Communication, each of which will have representation from social scientists and/or organizations representing polar residents and indigenous people. The sub-committees are going to start drafting their specific plans of action in early 2006. As soon as the membership in the new Sub-Committee on Education, Outreach and Communication is finalized, this group will be tasked to prepare a ‘countdown’ public event in March 2006, one year prior to the formal launch of IPY as a test model for prospective opening activities for IPY in 2007. Reports and periodic updates on IPY preparation will be disseminated in various public formats to highlight the IPY goals and prospective outcomes.

IPY 2007-2008 at the Smithsonian

At the Smithsonian Institution, **Bill Fitzhugh**, **David Evans** (Under-Secretary for Science), and **Igor Krupnik** have been engaged in numerous meetings, discussion panels, interagency sessions and workshops since 2003. Of all US agencies, the Smithsonian probably has the longest record of association with IPY activities (except perhaps the US Army Signal Corps) due to its role in the first US IPY field expeditions of 1881–1884 and in publishing its proceedings. The Smithsonian houses voluminous natural history and archival collections returned by the US teams from the first IPY missions to Alaska and Canada. Over the last three years, the Arctic Studies Center has been instrumental in spreading the message on IPY 2007-2008, both across the Institution and beyond, via its Newsletter, website, and at many meetings attended since 2003, including those on IPY education and outreach. Smithsonian scholars are also active in other fields of Arctic and Antarctic research, particularly in biology, paleontology, ocean, and astrophysics studies that will be included in the Smithsonian’s IPY program. SI also curates the US National Antarctic Meteorite collection and maintains a huge telescope at the South Pole that is administered by the Smithsonian Astrophysical Observatory (SAO) in Cambridge, MA. Hence the anticipated SI participation in the new IPY will include both historical and contemporary dimensions. The ASC will continue its leading role in the socio-cultural activities through its meetings, symposia, publications, exhibits, coordination efforts, and other means.

Back in summer 2005, the Smithsonian submitted a list of proposed initiatives for the US interagency IPY planning effort, all to be developed with interagency collaboration. Some ventures are already underway, whereas others are being considered. Overall, the Smithsonian is eager to offer its Arctic and Antarctic collections—ethnological, botanical, zoological, mineral, films

and archival materials, etc.—to scholars for all types of IPY research. Of particular value are the ethnological and biological collections from Barrow, Alaska (Ray/Murdoch Expedition), and Ellesmere Island (Greeley Expedition), Arctic Canada, from the first IPY 1881–1883, as well as scientific instrument collections and records of the early IPY stations, as well as its the instrument collections from the IGY at the Air and Space Museum. The Smithsonian is also eager to offer its space and personnel resources as a key IPY interagency hub for education, outreach, and public communication during 2007–2008 (and even earlier), through its museum programs, outreach, and exhibit ventures.

The first Smithsonian IPY contribution will be the opening of the new NMNH exhibit, *The Arctic: A Friend Acting Strangely* (April 2006), focused on the current impacts and science of Arctic environmental change. This exhibit will be open on the Mall for nine months (and possibly longer). The Institution can also offer space for meetings and discussions, focused on the U.S. IPY efforts and has volunteered to organize a national IPY symposium at the beginning of the IPY period (spring 2007). As part of this symposium, the SI may launch a small exhibit on the history of the early US IPY efforts based on its collections, instruments, and photographic and documentary records. We plan to invite other agencies to join in exhibiting objects or graphic materials related to their own contributions to the U.S. IPY efforts. There has also been some discussion of a larger exhibit, such as *Science at the Poles: IPY 2007–2008*, which could be organized to highlight the current IPY accomplishments ca. 2010; such an effort, however, would require major contributions from other interested agencies.

Whereas those prospective venues were officially offered almost a year ago, the Smithsonian so far does not have a formalized IPY program of its own, or a group charged with producing a ‘Smithsonian IPY.’ The only focused Smithsonian IPY result to date has been a small collection inventory project conducted as an internship by **Andrea Neighbors** during June–August 2005. Under Igor’s supervision, Andrea surveyed collections at the NMNH, National Museum of American History (NMAH), Smithsonian Institution Archives, National Anthropological Archives in search for the IPY records. Andrea received great support from several curators, archival and collection personnel from various bureaus and departments, including **Deborah Warner**, **Judy Chelnick**, **Michelle Delaney**, **Kathleen Golden** and **David Haberstick** from NMAH; **Charley Potter** (Marine Mammals), **Linda Gordon** (Mammals), **Deborah Bell**, **Marjorie Knowles**, and **James Norris** (Botany), **Stephen Loring**, **Vyrtis Thomas**, **Deborah Hull-Walski**, **Felicia Pickering**, **Carrie Beauchamp**, and **Eric Hollinger** (Anthropology) from NMNH; and **Ellen Alers** from SI Archives. Andrea produced a 150-page report, *America at the Poles. U.S. Expeditions in International Polar Year Ventures*, accompanied by numerous color photos and collection lists.

This pilot foray in the trove of the Smithsonian IPY collections from various IPY ventures will be at the core of the first discussion of the prospective Smithsonian IPY activities, which is currently under preparation by the ASC and will be chaired by **David Evans**. This meeting hopefully will formalize a Smithsonian IPY program including science, museum, education, and public initiatives. Thus, the IPY 2007-2008 train has finally moved from its staging platform, cleared its first stations, and started to gain steam. The Smithsonian’s record of past International Polar Year activities is much too long and too distinguished for the Institution to miss this train.

INDIGENOUS CULTURES OF ALASKA AND NORTHEAST SIBERIA, CA. 1900

By Igor Krupnik and Dawn Biddison

The adjoining coastal arcs of Asia and North America have been key areas of ASC research and public interest for many years, especially after the 1988 US-Russian *Crossroads of Continents* exhibit. For that exhibit and its catalog, **Michael Krauss**, linguist at the Alaska Native Language Center (ANLC) at the University of Alaska, Fairbanks, produced a map of North Pacific indigenous language areas around 1980 that was also used for another *Crossroads* map showing the distribution of the North Pacific and Bering Sea ‘cultures’ around 1900. Krauss’ map was the first to treat the entire North Pacific area since the time of Franz Boas and the Jesup North Pacific Expedition of 1897-1902 (see *ASC Newsletter* 12, p.16-17).

are also available.

This map covers a much larger area than its predecessors, both in Asia and North America. In Asia it extends south to 33° N along the shores of the Pacific to the southern tip of the Korean Peninsula and all of Japan, and in North America to the US-Mexican border. It also reaches far more deeply into the interior of both continents, covering the river basins used by the various Pacific salmon populations and inhabited by indigenous people who fished for salmon. We chose the circa 1880 timeframe because it reflects the general situation that existed prior to the main influx (excluding Russian) of outside settlers—Americans, Canadians, Chinese, Japanese, and Koreans—into the areas populated by the indigenous fishing nations of the region. The map also features an inland “red line” that delineates the limit of salmon penetration up the rivers. Note how data abruptly halts around the 125°E parallel in Russia and China, and in Canada west of the Mackenzie River. This has been done deliberately to



New map, Indigenous Peoples of the North Pacific, c. 1880. Produced by **Krupnik** and **Goddard** for the *Atlas of Pacific Salmon* (X. Augerot et al., eds. 2005, p.19) <http://www.ucpress.edu/books/sale/pages/10399.html>

During this past year, the NMNH scholars have produced two new up-dated maps of this region. *Indigenous Peoples of the North Pacific, c. 1880* was created by **Igor Krupnik** and **Ives Goddard**, NMNH senior linguist and linguistic editor of the *SI Handbook of North American Indians*, for the new volume titled *Atlas of Pacific Salmon. The First Map-Based Status Assessment of Salmon in the North Pacific*. This beautifully designed volume was a product of the “State of the Salmon” program at www.StateoftheSalmon.org, a joint venture of the Wild Salmon Center and Ecotrust in Portland, OR, under the editorship of **Xanthippe Augerot** with **Dana Foley** and **Charles Steinback**, cartographer. The *Atlas* of several dozen maps and 150 pages illustrated with numerous color photographs was published by the University of California Press in 2005. The full-page map is accompanied by a short text, and poster-size and PDF versions

define the areas where we know that Native people fished for salmon, both in Asia and in North America.

The basic ethnic and linguistic groups shown in the map are culturally and linguistically distinct but internally homogeneous. Indigenous groups in Northeast Asia are usually recognized more as cultural entities, while the North American groups are historically defined by language; but in these areas culture and language typically go hand-in-hand. For the North American section, Ives Goddard used his wall map *Native Languages and Language Families* (1999), which assigns territory as of the approximate and regionally varying dates of first contact based on the *Handbook of North American Indians* (Arctic, Subarctic, Northwest Coast, and California), also incorporating the 1982 revision of the Krauss map of Alaska native languages (ANLC

1982) and the map *Peoples of the Arctic* produced by **Ernest S. Burch, Jr.** for the *National Geographic* (1983). For Asia, Igor relied primarily on various Russian maps of Siberian indigenous people and other sources. The Siberian section, in particular, is backed by the well-dated Russian cartographic and census materials, going back to the first Russian census of 1897 and earlier historical records. Each group featured on the map thus had a distinctive combination of attributes, including social structure, ecological adaptation, cultural practices, and language.

Diversity among indigenous people of the North Pacific generally mirrors environmental diversity; and it is clear that diversity was much greater on the eastern, North American side of the North Pacific. Here, the landscape was glacially carved and mountainous in the north and is segmented into riverine micro-zones in the south. As a result, despite the existence of regional trade networks and some localized resource magnets, there were

language boundaries and classifications in North America versus cultural (ethnic) groupings and boundaries in Asia may be also responsible for the different level of diversity on the two sides of the North Pacific as displayed on the map.

The second map (*Indigenous Cultures of Alaska and Northeast Siberia ca. 1900*) covers the northern portion of the North Pacific region, roughly from the Kamchatka Peninsula in Asia to the Bering Strait and the entire territory of Alaska with the adjacent portions of British Columbia and the Yukon Territory in North America. This map has been produced for new ASC exhibits to be installed in the expanded Anchorage Museum of History and Art and will be previewed in a small exhibit opening at AMHA on 30 April 2006. It will also be seen in the exhibit's website *Alaska Native Collections: Sharing Knowledge* at <http://alaska.si.edu> by July 1, 2006. This map is designed to present visitors with an approximation of indigenous cultural boundaries in Northeast



New map, Cultures of Alaska and Northeast Siberia, ca. 1900. Produced for the forthcoming Alaska Native Collections: Sharing Knowledge website, <http://alaska.si.edu>

small pockets of distinctive and long-standing peoples and cultures, each adapted uniquely to their particular setting. In most areas tribes could be supported by local salmon runs, without having to go beyond the watersheds where they lived. Other resources, notably the oaks that were the source of edible acorns in California, were also strictly localized. The western, Asian side of the North Pacific, however, has a much harsher environment that necessitates using resources from larger home territories, particularly across the expanses and mountain ranges of Northeastern Siberia. Here, lower population densities and the chronologically-deeper impacts of Asian/Russian colonial history, disease, and economic similarities in reindeer-herding contributed to indigenous cultural groups occupying vast swaths of landscape which often stretched across several river basins of what is now Eastern Russia and Northeastern China. Still, reliance on

Siberia, Alaska and Western Canada around the mid-19th century. The North American portion of the map uses the original ANLC map of Alaska Native languages with some modifications based on a 2003 map "Distribution of Na-Dene Languages" by **Jim Kari** and information from **Andrew Crow** (Alaska-Chukotka Development Project) as well as southeast Alaska maps from the *SI Handbook of North American Indians: Northwest Coast*. The Siberian portion is based upon Krupnik and Goddard's map (see above), with substantial generalization. Once again, one sees greater cultural and linguistic diversity in North America than in Northeast Asia, which is here more a byproduct of the resources used and of the audience to which the map is addressed. The area shown does not extend as deep into Siberia or Canada as the Krupnik-Goddard map. Both maps will soon be accessible on the main ASC website at www.mnh.si.edu/arctic/.

ARTIST ROCKWELL KENT IN GREENLAND

By Barbara Horlbeck

American artist Rockwell Kent (1882-1971), spent thirty years traveling to and painting cold, remote, powerful landscapes. He created many paintings and prints of northern landscapes and of the people who lived and worked in them. In a graduate seminar on American art, I wrote a paper entitled "Portrait from the Sledge: Art, Politics and Landscape with Rockwell Kent." I focused on the draw that this creative and prolific artist had to the high latitudes and, in particular, to Greenland. I was especially interested in Kent's friendship with Knud Rasmussen and Peter Freuchen, for these relationships deepened Kent's understanding of the north. In large measure I drew from the wonderful correspondence, articles, and images in the Rockwell Kent papers housed at the Archives of American Art. As part of the Festival of Greenland at the Natural History Museum, the ASC produced an interesting exhibit on Knud Rasmussen's travels "Across Arctic America". Viewing the case led to a discussion with Bill Fitzhugh about Rasmussen's connections with Kent and the latter's work in Arctic. [Rasmussen's important contribution to the cultural understanding of northern peoples is highlighted elsewhere in this newsletter – ed.] The following article is drawn from my research on Rockwell Kent and his work in the Arctic.

Rockwell Kent and the High Latitudes

At his home on his beloved farm in the Adirondacks in AuSable Forks, New York, Rockwell Kent surrounded himself with books as well as maps and charts of the world and of the places he had traveled. "These are not mere walls," he often reflected. "They're windows looking out on all the world we have known" (Kent 1940).

Kent was a restless soul; he was filled with energy, curiosity, compassion, and creativity. His numerous professions included that of painter, lithographer, engraver, illustrator, writer, architect, carpenter, voyager, explorer, politician, dairy farmer, arctic traveler, professional lecturer, political activist, adventurer, practical joker, and lover on a grand scale. He was a participant in life and felt a passionate connection to people and to their environments.

Artist Rockwell Kent demanded much more from life than a studio could offer. As he explored and developed, he was drawn

further and further away from his Adirondack farm. He would travel and return home, travel and return home, and each journey would take him further and further away. After periods of travel that included living on and painting Monhegan Island on the rocky coast of Maine, exploring the coastal lands and sea of Newfoundland, wintering with his young son in an isolated cabin in Alaska, and sailing to the Straits of Magellan, Rockwell Kent arrived in Greenland in 1929 via a thirty-three foot, double-ended, gaff-rigged adaptation of Colin Archer's *redningskoite*, or Norwegian lifeboat design. His arrival was memorable; he was shipwrecked with his two younger companions following a voyage from Cape Breton. In the introduction to his book *Greenland Journal*, Kent recalled his wet arrival with the remark by William the Conqueror who had stumbled upon the shore at Hastings. "Thus, 'thought I of my own hard landing, 'thus take I the soil of Greenland to my heart'" (Kent 1962).



Rockwell Kent in Greenland

The three men had sailed their vessel *Direction* around Newfoundland and along the coast of Labrador. They then crossed the ice-filled currents of the Davis Strait before the *Direction* wrecked July 15, 1929, after dragging anchor in a storm

on the western coast of Greenland. Local Greenlanders helped salvage most of the supplies aboard, including Kent's painting materials, and the boat was towed to Godthaab for repairs. Kent's companions left for home immediately but Kent stayed on for several months. He had come to Greenland to paint and that was what he was going to do.

Rockwell Kent was immediately taken with the landscape and with the people of Greenland. The combination of the remoteness of the landscape and the warmth of the people made him feel right at home. He found a kinship with the Greenlanders that was very powerful, for this was a man who was driven to participate in life with working people.

And participate he did. Kent painted and traveled for two months and, beginning in 1931, returned again twice to Greenland for extended stays which were "perhaps the happiest and certainly the most productive [times] of my life" (Kent 1962).

Aboard the Disko

After his shipwreck arrival and several months of painting in Greenland, Rockwell Kent sailed to Denmark in the fall of 1929.

As he pulled away from the icy shores of the land that was to have such a powerful impact on his life and his art, little did he know what an auspicious meeting was about to take place. He was aboard the steamer *Disko* bound for



Rockwell Kent's, Early November

Copenhagen and sharing this voyage with him were two of the most knowledgeable and well-traveled Arctic explorers alive - **Knud Rasmussen and Peter Freuchen.**

Knud Rasmussen was a legend in the annals of polar travels. He was part Inuit, part Danish. Born in Greenland in 1879, Rasmussen spent thirty years exploring the Arctic regions and traveling as far west as Alaska recording his extensive ethnological and cultural studies of the Inuit people: their folktales, songs and poetry. And, while he knew Inuit life intimately, he was as comfortable in Europe as he was in Greenland.

Peter Freuchen was a Danish journalist, writer and explorer. Born in 1886, he found himself restless in his medical school training and traveled to Greenland. He joined Rasmussen, beginning in 1910, and, together, they had a number of exploratory expeditions from 1910 to 1924. He lost a foot to gangrene in the Hudson Bay area of Canada, which slowed him down somewhat. Freuchen collected artifacts for Danish museums and lived with the Inuit. He was highly critical of the Danish missionaries, believing them to be doing permanent damage to the Inuit way of life.

Knud Rasmussen

A warm friendship developed among this group. When the *Disko* arrived in Copenhagen, Knud Rasmussen and his family invited Rockwell Kent and his wife, who had joined him there, to the Rasmussen family home, Hundested, about forty miles outside of town. There the Kents settled into a studio in the Rasmussens' home and Rockwell worked hard on a major project completing illustrations for a special edition of *Moby Dick*. During this time, Rasmussen and Kent also spent hours talking about Greenland. Kent was powerfully drawn to Greenland and, even before he had left, he had been making plans to get back as soon as he could. Now, in the fall of 1929, Rasmussen and Kent made plans to travel there together. Kent observed that in Denmark, Rasmussen was a national hero, "beloved as few men ever come to be...and [I fully appreciated that] Knud's friendship opened every door to me." (Kent 1955)

The friendship deepened. Upon arriving back in New York, the Kents received a letter from Rasmussen who wrote that "Hundested is now not the same as before your visit...I miss the inspiration I received - by seeing Rock busy and always producing art not only in books and paintings but in the smallest

things. It was simply impossible for him to do any second class work. It was against his spirit!" (Papers KR-FK 1/10/30)

Their subsequent letters show that they discussed a range of polar topics from Greenland sagas to writing and publishing books. In one letter, Rasmussen wondered how much he should focus on Inuit myths, story-tellers and spiritual life in a book's preface, fearing it might make the book less popular (Papers, KR-RK 7/19/30). Kent encouraged him and shared his own lifelong passion and knowledge of Nordic sagas. And on a family note, Rasmussen's wife and daughter traveled to the United States and had several extended stays with the Kents at their home. Kent loved their visits and wrote of them joyfully on several occasions.

The correspondence indicates that the men talked of a joint expedition to Greenland. "I am very much excited about the prospect of going to Greenland with you in your boat. From my point of view it will be a great privilege," Kent wrote to Rasmussen (Papers, RK-KR 2/16/31). Unfortunately for Kent, Rasmussen was unable to leave Denmark to do so, but he did arrange for a team of eight, well-trained sled dogs to be provided to Kent. So in July of 1931, Kent went back to Greenland by himself, guided by knowledge and information from Rasmussen and Peter Freuchen.

Peter Freuchen

Peter Freuchen and his wife Magda, who had been aboard the *Disko*, also developed a long and warm relationship with Kent and his family. The two men shared a very lively correspondence for years. The range and depth of their letters is reflected in a remark by Kent to Freuchen. "We are going to have your letters bound into books. We shall cross-index them in the card index of our library under Philosophy, Humor, History, Biography and Sex" (Papers, RK-PF 1/12/33).

Much of their correspondence revolves around the issues of colonial powers, native peoples, politics and the polar regions. Kent, a lifelong Socialist, felt strongly about the dignity of the human spirit and the power of human labor. Freuchen and Kent shared a frustration with the Danish government in Greenland and what they felt to be a patriarchal view by the government toward the people. Kent wrote to Freuchen his criticism with a group of German filmmakers

who carelessly shot their dogs when the teams broke into the tents, who were regularly drunk and in fights, and who were tremendously disrespectful of the local people. (Papers, RK-PF,



Rockwell Kent lithograph from Greenland



Rockwell Kent, The Seal Hunter

1/12/33) And Freuchen shared with Kent his observations and feelings on language among the native peoples of Siberia. One discussion surrounded the pros and cons of providing books and schools in Alaska in Inuktituk versus English. Kent felt that the native tongue was more important for people to learn and retain but Freuchen felt that English was more beneficial. (Papers PF-RK 8/30/37) Sprinkled with plenty of spirit and humor, the letters are a fascinating interchange by two knowledgeable men about perceptions of and lack of understanding about native peoples.

Knud Rasmussen and Peter Freuchen were writers as well as researchers and explorers. They had difficulty getting their writings published in the United States. Rockwell Kent made numerous attempts, unsuccessfully, to find publishers for their work even offering one publisher illustrations free of charge for a Freuchen book. But it was to no avail. The friendships among these three men were strong and polar in nature, with each man respecting the unique character and the all-too-familiar independent spirit in the other.

Painting in Greenland

When Rockwell Kent returned to Greenland in 1931, he moved to a small village on Ubekendt Island, Igdlorssuit, that Freuchen had recommended. The community was located on the northwest coast of Greenland about seventy miles south of present-day Thule. Kent arranged to have lumber for a modest, one-room house shipped from Denmark and he built a small home and settled in, along with his young widowed Inuit companion, Salamina, and her children.

Rockwell Kent fell into a wonderful routine during his years in Greenland. In the winters, he would read and write. Twilight filled the sky most of the day, often with the moon and stars present. "The beauty of those Northern winter days is more remote and passionless, more nearly absolute, than any other beauty that I know" (Kent 1935).

Spring was Kent's favorite season in northern Greenland. He loved the frozen land, the low sun and the beauty of the northern world. He painted and painted. "How beautiful it is – that northern world in spring – I've tried to say, in paint" (Papers, statement on painting in Greenland). "In Greenland one discovers 'as though for the first time,' what beauty is. God must forgive me that I tried to paint it" (Kent 1935).

And paint he did. Rockwell Kent would attach a large canvas to the stanchions of a sled. He would hang a bag of paints and brushes on the crossbars and lay the palette on the sledge. He would harness up his dog team and, as he wrote "begin the mad stampede downhill and over the shore ice which was the inescapable prelude to a trip." "With the indolence of a sultan," he would sit on a reindeer skin, would drive out on to the icecap and he would stop in front a scene he wanted to paint (Kent 1935). Kent would then stake out his dogteam and, using a down-stuffed thumbless mitten, would insert a brush and hold it in his

warm, bare fingers. He would spend a day or days out on the icecap, painting scene after scene, capturing the nuance of northern light, the purple glow in the icy snow and the joyful spirit in the people celebrating the return of the spring light. "Sunlight to see by, ice to travel on, and work to do. The work was painting. It was for that that I had come to Greenland; by that, and maybe for that, that I lived and found it *almost* good most anywhere, alone" (Kent 1935).

"All I haven't done...."

After nearly thirty years of traveling, Rockwell Kent settled into his farm in the Adirondacks and, with the same passion he had had for experiencing life, he focused on the plight of the public man and woman - from Greenland to America. Kent remained Socialist at heart and the passion he felt for the working man and woman can be seen in much of his art.

The lithographs Kent created of the Greenlandic people strongly reflect the respect and admiration he felt for them. The figures are full of life, indicating powerful familiar relationships, or working, traveling and embracing the open land. The works "[brim] with the sensual love and admiration for a people among whom Kent felt a solidarity that was missing for him in modern society" (Skrapits 2001).

Rockwell Kent had no patience with the glorification

of art. He felt himself to be a working man whose work happened to be the expression of a passionate love of life. His passions were people, their dignity and their freedom and his expression was his art. Kent was once asked in a radio interview if he had accomplished all he had set out to do in life. "I look back over my life," he answered, "and see my one little wandering track and realize all I *haven't* done. Is what I've done enough? Lord, no!" (Sally Kent 1971).

References

- Hornbeck, Barbara. "Portrait from the Sledge: Art, Politics and Landscape with Rockwell Kent." 2002.
- Kent, Rockwell. *Salamina*. New York: Harcourt, Brace and Company, 1935.
- _____. *It is Me O Lord*, New York: Dodd, Mead and Co., 1955.
- Kent, Sally. "Rockwell Kent's Engagement with Life," *American Dialog*. 6.1 (Fall 1971) 18-24.
- Skrapits, Joseph C. "Going to Extremes: Rockwell Kent's Wilderness Painting," *American Artist*. 65(705) Apr 2001. 34-41, 74-75.
- Papers of Rockwell Kent. Archives of American Art, Smithsonian Institution, Washington, D.C.



R. Kent aboard Disco with Knud Rasmussen



L-R: Rasmussen, Arnarlunguaq, and Miteq

“All true wisdom is only to be found far from the dwellings of men, in the great solitudes; and it can only be attained through suffering. Suffering and privation are the only things that can open the mind of man to that which is hidden from his fellows.”

- Igjugarjuk, Caribou Inuit

“It is a consolation to every explorer that even the most comprehensive expedition never comes to an end, but by its researchers opens the way for further work.”

- Rasmussen

“Ah, and we used to think Nature was the greatest and most wonderful of all! Yet here we are among mountains and great gulfs and precipices, all made by the work of human hands. Nature is great; but are not men greater?”

- Arnarlunguaq's observations of New York City

RASMUSSEN PRESS ARCHIVES DISCOVERED

By William W. Fitzhugh, Katherine Rusk and Marcel LaFollette

A few months ago, while preparing for the Smithsonian's Greenland Festival, I heard from my Capitol Hill neighbor, **Marcel LaFollette**, about a 'cache' of photographs and press materials she found in Record Unit 7091 (Series 12, box 409) while researching the records of the Science Service for her book on the history of science journalism and the Scopes "Monkey Trial." The Science Service was created in 1921 to disseminate news of scientific discoveries to media in the United States and abroad and continues today as Science News Service, which publishes *Science News* and promotes science education.

The discovery came to me in an odd way. Marcel caught me outside pulling weeds in my front yard and casually mentioned she had come across some old arctic pictures in the Smithsonian Archives taken by an arctic explorer. "Are you interested?" she asked. Naturally I said, "Of course! But I won't be surprised if they're just copies of stuff we already know about."

A few weeks later Marcel handed me about thirty snapshot-sized images and various documents describing an "odyssey" across the North American Arctic from Hudson Bay to Siberia in 1921-24! This was not just some amateur promotion project but the press kit and background information announcing the results of Knud Rasmussen's epic Fifth Thule Expedition of 1921-24. The documents were dated



Rasmussen at Starvation Cove, resting place of some members of the Franklin expedition.

2 November 1924 and included **Leo Hansen's** photographs from the expedition, quotes from field notes, and pictures of Rasmussen and two Greenland Native companions – **Arnarlunguaq** ("Little Girl") and **Qavigarsuaq** (nick-named Miteq, "Eider Duck"), and expedition photographer Leo Hansen in Washington, taken by **Watson Davis** of the Science Service. The latter photos show Rasmussen's team dressed in city clothes on a Washington sidewalk. Also included in the photos is **A.K. Boysen**, Secretary of the Danish Legation in Washington.

Besides the importance of the expedition itself, the materials probably mark the first visit of Native Greenlanders to Washington DC. In May 2005 Washington hosted another, much larger group of Greenlanders who came to educate Americans about Greenland and negotiate commerce, political, and environmental issues.

The Story

The press materials show that Rasmussen and his team were not here to see the sights, as can be seen in Rasmussen's first cable after reaching US territory:

To Science Service, from Knud Rasmussen. Kotzebue, Alaska Aug. 9, 1924. Thule Expedition Greenland to Pacific arrived Kotzebue. Most successful. All well. Have established indisputable connection Eskimos Greenland with those Pacific and intermediate points by months intimate association. Twenty volumes folklore. Priceless collections motion pictures. Most wonderful proof of high nature culture in traveling technic, implements, religious traditions, every day life and poetry. Greenland tongue readily understood from magnetic north pole to Bering Straits. Over vast extent territory east to west implements communication to all found in excavations past ages dwellings. Friendly intercourse with most primitive Bellot Straits people, inlanders Great Fish River Natiliks of King William Island, where excavated seventy stone sod whalebone houses. Northwest passage Kent Peninsula, where photographer Hansen joined party, Bathurst Inlet, Coppermine River, Victoria Land, Mackenzie Delta, rounding North America, while communication with all coast tribes as well as all inlanders Colville River and Noatak River country brought out clearly facts determining intercourse former ages. Hansen remains Barrow photographing Eskimos spending whaling. Expect him Nome middle August. Completing observations inlanders gathered Kotzebue Sound, summer trading across Bering Straits for east coast Asia. Plan return Denmark via Seattle early November after survey Yukon delta and Bristol Bay Eskimos. Will arrive Nome in few days. Direct wires to Nome. Unquote. Treat as confidential. Received your letters. Thank you. Knud Rasmussen.

The Rasmussen cache from the Science Service 'morgue' sheds new light on Danish exploration in the Canadian and American Arctic at a time when nationalistic impulses regarding northern land claims were running high. Parts of Greenland were still under dispute by Denmark, Norway, and France, and Canada had not yet established firm rights in much of the territory through which Rasmussen's Fifth Thule Expedition passed. There was more at stake than just geographic and anthropological research, and the Danish

government was interested in promoting Rasmussen's trans-arctic exploits. Rasmussen, trained as a journalist, knew how to get media attention, and had done so with communiqués from the various Hudson's Bay posts and other establishments along his route from Hudson Bay to Alaska. His cable indicates that he had already been in touch with the Science Service in Washington.

However the cable clearly emphasizes Rasmussen's focus on anthropological, linguistic, and literary studies, rather than geographic discovery and exploration that had been the motivation of most northern expeditions since the 1840s. He realized that the public was extremely curious about 'Eskimos' and their customs, beliefs, living conditions, and origins. Although he was aware of public interest in the hardships of exploration, his reports concentrate on science: His discovery of the similarity of Eskimo culture distribution from Greenland to Alaska and Siberia; the unity of Eskimo language and material culture; the use of surprisingly complex technology; and the need to control population size to ensure group survival. In the midst of their life under harsh conditions, Rasmussen was the first to carefully document the rich intellectual culture, spiritual beliefs, and literary and poetic nature of Eskimo songs and folklore.

Rasmussen's major frustration was the Soviet denial of permission to visit Siberia so that he could investigate their culture, folklore, and linguistic connections with North American and Greenlandic groups. He did manage to travel by ship to North Cape but there he was refused entry by newly-installed Bolshevik border guards. Nine years later Rasmussen was still trying to promote anthropological research across the Bering Strait. His address to the Pacific Science Congress in 1933 (the year of his premature death from complications arising from food poisoning on yet another anthropological expedition in Greenland), proposed an international archaeological project in Siberia and Alaska to investigate cultural connections across the Bering Strait. He realized this could not be brought about "in the twinkling of an eye," but was convinced it would eventually happen. He was right, but that time would not come for another fifty years.

In Washington, Rasmussen and his team were introduced to representatives of the Smithsonian, the Cosmos Club, and the Carnegie Institution by the Danish legation, and Watson Davis promoted their story to the media. Throughout, one has the sense of a well-managed public relations enterprise featuring explorers returning from the fringe of civilization. With the impeccably-dressed Qavigarssuaq and Arnarulunguaq at his side, the message of highly-civilized, Christian Greenlanders encountering their "heathen relatives" of Canada and Alaska was very apparent, as was the implicit message of Danish discovery, cutting-edge anthropological science, and mastery of arctic travel and survival skills.



The expedition science team taken by Leo Hansen. Back Row L-R: Kaj Birket-Smith, Therkel Mathiassen, Helge Bangsted. Front row, L-R: Peder Pedersen, Knud Rasmussen, Peter Freuchen, Jacob Olsen

The Archive Material

The Smithsonian's Science Service collection consists of 87 linear meters concerned with the editorial correspondence of the Service during the period of 1920-1963. Of this there is one document box devoted to Rasmussen and the Fifth Thule Expedition. The majority of the box's contents are concerned with the editorial decisions made around presenting the Expedition to an audience across America. Some of the highlights of the collection are the professional photographs taken by Leo Hansen during and after the Expedition; press clippings from newspapers across America; and a copy of the cablegram Rasmussen sent from Kotzebue

announcing his discoveries. The most surprising part of the collection is the correspondence from noted Arctic explorer Vilhjalmur Stefansson on his suggested edits to the English translation of Rasmussen's book *Across Arctic America* to editor Edwin E. Slosson. The tone of the correspondence is very friendly considering Stefansson could have seen Rasmussen as a competitor rather than as a colleague. There are also three printed maps showing the routes of the Fifth Thule used in Rasmussen's publications.

Some of this material, especially the photographs, seems to form a type of "press kit" implemented by Rasmussen on his return from Nome to Seattle and used thereafter to help popularize his publications of the expedition results.

The photographs show images of Rasmussen in various poses from a formal studio portrait to "action" shots during the long dog-sled journey. There are also a number of images taken of the crew and their equipment at various points in the journey, only hinting at the endurance and skill it took to successfully complete the tasks which they set themselves to. The most interesting group of images concerns the two Inuit companions of Rasmussen, Arnarulunguaq and Miteq. They are shown in a succession of images across time and space. In the earliest stills taken in the arctic they are shy, turning away from the camera as from a stranger. They use their Native clothing and equipment. This changes over the length of the sledge journey, gradually the camera is ignored. During the time it took to travel from Nome to Seattle the clothing changes from Native dress appropriate for the Arctic to the height of fashionable European clothing: pleated skirts and heels for Arnarulunguaq and a suit for Miteq. Other Inuit appear in the images as well. They are portraits of distinguished elders, images of dancers and drummers, villages in the snow. Each of these offers a glimpse into a departed time and place. What is not found in the collection is a copy of the cinema film Hansen shot during the dog-sled journey nor is there any original documentation from Rasmussen. These are kept at the Royal Danish Library in Copenhagen. What is here is a fascinating window into a time when Arctic societies were changing and when science was changing its approach to the public.

BERGY BITS

THE WORLD CRUISES THE ARCTIC

The World is not your normal cruise ship. In fact, it is not a cruise ship at all, but a home to a community of owners known as The Residents. This fantastic ship sails the globe year round and this summer and fall made an arctic cruise from Northern Norway to Svalbard, Jan Mayen, Iceland, Greenland and Labrador. **Noel Broadbent** served as a guide and lecturer on the voyage and lectured on everything from the Saami to Dutch whalers, Vikings, Inuit and North American Indians. Among the highlights were visits to the rock art sites at Alta, the S.A. Andr e North Pole Ballooning Expedition site on Dane Island, The *Thingvellr* in Iceland and the site of Erik the Red's farm at Bratthalid.

The Arctic Expedition was so successful, Noel Broadbent has become the point of contact for the World for more SI lecturers from the Department of Anthropology.



The World in Lindenuw Fjord in East Greenland. Photo: **Noel Broadbent**.

NARWHALES, INUIT, AND IPY

Martin Nweeia, DMD, DDS has received full endorsement from the International Polar Year Committee for the study *Inuit and Scientific Descriptions of the Narwhal; Connecting Parallel Perceptions: Inter-disciplinary Studies of the Narwhal with a Focus on Tusk Function*. The study is part of the collaborative initiative with the International Arctic Social Sciences Association. Ongoing plans have been made to continue interviewing Inuit elders in the Canadian High Arctic and Greenland as well as active scientific investigations in eight collaborative institutions worldwide. Dr. Nweeia was a recent recipient of grants from the National Geographic Society, the Smithsonian Institution and the Harvard School of Dental Medicine for his fourth expedition to the arctic in 2005 and plans are being made for two additional field research expeditions in 2006 and 2007. For additional information visit:

www.narwhal.org

NMNH ANTHROPOLOGY AND ASC RECOGNIZED IN AAM REPORT

The ASC was very proud to find their work highlighted in the recent accreditation report on NMNH issued by the American Association of Museums. Below is the excerpt:

“A department that is perceived and perceives itself as somewhat different from others is the Department of Anthropology. The extensive collections and archives of this department are superbly maintained in the MSC (Museum Support Center) in Suitland [Maryland], from the careful boxing of individual small treasures to the remarkable constructions built to hold oversized collections, and the state of the art facilities to properly preserve film and paper archives. The Anthropology Library is the envy of many museums and university departments. Although some staff is less than positive about the position of their department within the Smithsonian Institution, some units have demonstrated excellent entrepreneurship that has led to striking success. Physical Anthropology has thrived with its partnerships in Kenya and China. One unit that stands out is the Arctic Studies Center which develops exhibitions in collaboration with Alaska Natives, works with scientists who study the arctic, and brings the Smithsonian, its reach and its collections to a distant part of the United States. This truly represents the national outreach of this institution.”

MONGOLIAN FESTIVAL 6-9 OCTOBER 2006

After the success of the *Festival of Greenland* and the *Alaska Native Arts and Culture Festival*, we find ourselves gearing up for a celebration of Mongolia in early October 2006. With the planning assistance of the Mongolian Embassy, the Chinggis Khan Foundation, the National Geographic Society, and our staff here at NMNH, we will have a long weekend to celebrate the 800th anniversary of Mongolian Statehood. Monumental ceremonies are being held throughout the year in Mongolia and the United States to acknowledge the rising of a great empire under the elected Genghis Kahn, and the rich cultures and history that have developed in Mongolia since then. Come in October to see the museum alive with throat singers, wrestlers, and a fully furnished ger.

NEW KIDS ON THE BLOCK

The ASC congratulates **Elisabeth (Ward)** and **Dave Hightower!** On July 18th, their son, **Palmer Gudmund Hightower**, was born. It is with great delight that we can report that the new addition and mom are happy and healthy. And in January a second granddaughter was born to **Alla** and **Igor Krupnik** by their daughter **Anya**. The baby girl's name is **Naomi Rose Vinokour**.

FARE THEE WELL, LENA!!

Research assistant, editor, and general gal about the office **Helena Sharp**, is leaving the ASC after two years for adventures unknown. She will miss her Arctic family and thanks them for the amazing opportunities, wacky stories, and very loyal friendship.

DR. LYDIA BLACK HONORED

[We are pleased to pass along the news of the honor recently received by Lydia Black, published in Alutiiq Museum Bulletin, Fall 2005:7]

Our warmest congratulations to **Dr. Lydia Black** who received the Governor's Award for Lifetime Achievement in the Humanities in October. Sponsored by the Alaska State Council on the Arts, the Alaska Humanities Forum, and **Governor** and **Mrs. Frank**

Murkowski, this prestigious award recognizes an individual who has done exceptional work promoting the exploration of the human experience. The Alutiiq Museum nominated Dr. Black for her outstanding contributions to the study of native Alaskan Heritage. Dr. Black's research on the Russian period of



Dr. Lydia Black

Alaskan History has helped Alaskans to see Native societies at the dawn of Western conquest, and understand both traditional culture and the forces that changed it. For Alutiiqs who seek to understand their heritage and to reawaken traditions disrupted by conquest, Dr. Black's work is an unparalleled gift. She has advanced cultural awareness, encouraged understanding, promoted cultural pride and fostered respect for diversity. Her scholarship is a shining example of how the humanities can have a positive, lasting influence on the people they seek to interpret. We are honored to work with Dr. Black and so pleased that she received this well-deserved recognition. Dr. Lydia T. Black is a Professor Emerita of the University of Alaska Fairbanks. She currently lives in Kodiak, where she continues to research Russian and Alaskan history and anthropology and to assist the Alutiiq people.

MIDDFEST INTERNATIONAL FESTIVAL

Bill Fitzhugh was a featured speaker at MIDDFEST 25, an international cultural festival in Middletown, Ohio, where he gave the Grayson Kirk Distinguished Lecture, "Ainu—Spirit of a Northern People." Among the 100 presenters were San Bushmen, Mapuche, Aymara, Maori, Inuit, Ukrainian-Brazilian dancers, Sami (Lapps), and several Native American groups, including festival co-sponsors, the Miami Indians. Middfest's annual festival originated 25 years ago by a group of Middletown businessmen inspired by the Smithsonian's Festival of American Folklife, and who wanted to advance cultural understanding by creating a similar festival in their home region.

OF VIKINGS, PEREGRINES, AND MOOSE

By Bill Fitzhugh

In early September, **Lynne Fitzhugh** and I flew to Ottawa to join a Smithsonian Associates group bound for two weeks of cruising in Greenland, Labrador, and Newfoundland from September 2-14. Coming at the end of the summer, the trip offered a break between fieldwork and the office routine and gave Lynne a chance to tune up the prose in her forthcoming historical novel about European contact with the Inuit, Innu, and Beothuk who occupied this part of the world in the 17th century. I was surprised to discover **Tom Wilson**, a friend of my mother's from Kendal at Hanover, and **Chuck Marsh**, a Dartmouth classmate ('64) and Navy ROTC (Reserve Officer Training Corps) pal who was on a honeymoon cruise. I was even more surprised to discover Chuck and I were some kind of cross-cousins; his brother had recently married my brother's ex-wife!

Although I had previously been a tour leader on a similar cruise, this trip visited locations I had never seen. We had a great flight in to Sondre Straumfjord (now Kangerdluak), where we had a glimpse of some of the resident musk-oxen. Over the next week we got acquainted with our fabulous Russian ship, *Academician Joffe* and its great crew of Russian sailors and Australian tour operators. I felt right at home on an oceanography vessel, as I'd done my Navy time aboard the *U.S.S. Peregrine* doing underwater acoustic studies – just what the *Joffe* was designed for – but I had to admit the Russian version was deluxe class.

As we hopped down the coast toward the southern tip of Greenland, we had a chance to visit the fabulous Greenland National Museum, where we met and Minister of Culture, Education, and the Church, **Henriette Rasmussen**, who had presided over our recent Greenland festival at NMNH in Washington, and the new director of the National Museum of Greenland, **Daniel Thorleifsen**. Native Greenlanders demonstrated maneuvers and kayak rolls in hand-made traditional craft while Chuck and our more intrepid voyagers roused about in plastic versions. The Nuuk Museum exhibits are spectacular now, fortified by many of the finest Greenland ethnological and archaeological collections recently repatriated from Denmark. Our visits to **Erik the Red's** Brattalhid (Qassiarsuk), the old Viking church seat at Gardar, and the beautiful town of Narsaq with its stellar small museums and crafts shops were delightful pockets of humanity tucked into the massive rock-walled fjords that reach 60-100 miles from the inland ice to the outer coast.



Erik the Red memorial in Qassiarsuk,

As we left Narsaq for Newfoundland, a peregrine falcon alighted on our masthead, found a nice quiet place behind a strut, and started preening for the crowd of photographers that began to gather on the upper deck. Three days later, when the shore of Newfoundland hove into view, she (by this time we had decided it was a 'her') lifted off and said, "goodbye and thanks for the ride." Along the way we discovered she was eating almost as well as us; each morning our naturalist, Jacques, collected the cast-off legs, beaks, and wingtips of her dinners and proudly displayed them, identified, on our buffet.

By now we'd entered more familiar territory (to me), and in the next week called at Red Bay, the Basque whaling center in southern Labrador, Gros Morne in western Newfoundland with its primordial earth crust rocks and photo-savvy moose; the storm-tossed Ramea Islands where we were greeted by a 6-foot tall talking puffin; and the islands of St. Pierre and Miquelon, still resolutely French with *joie de vivre!* Our final destination was St. John's, Newfoundland, where we debarked, getting a chance to see the great new art and culture museum known as The Rooms, over-looking this historic old-world sea-faring town. Lynne contributed her stories of Old Labrador, to spruce up the drier fare of history, archaeology, climate change, and great auk extinctions offered by fellow study leaders **Thomas Barnes** and **Jack Dumbacher, Jr.** Somehow our ship-mates survived our lectures. And – about those Vinland Vikings....Well, they skunked us; hid out in the fog and raging seas, and we ne'er caught sight a' one!

MY LIFE BEFORE THE ASC

By Rocky Milano

[Rocky Milano is one of the most interesting and experienced volunteers the ASC has seen, so we wanted to share his unique experience with ice breakers and the arctic.]

My name is "**Rocky**" **Milano** (Rocco, really), and I work as a volunteer at the Arctic Studies Center. I came to the Arctic Studies Center, and to its work in support of the arctic, and arctic peoples, by way of the Smithsonian's "Behind The Scenes" program. I learned of this interesting and exciting volunteer program from a good friend, and professional colleague, **Ken Spaulding**, who has participated in the program for many years, and who now volunteers at the "Castle". I was motivated to help at the Arctic Studies Center because of their mission and focus on the arctic, and because I have had a long and varied career in ice transit ship design, and in arctic technology.

I am by training a professional naval architect and marine engineer with almost half a century of experience in both ship design, and in the arctic. Although my current activities at the Arctic Studies Center are centered on the sale and distribution of their many publications about the peoples and archaeology of the far north, my professional career has been more varied, and to some degree, a bit more colorful.

I graduated from the U.S. Naval Academy in 1953 with a bachelor's degree in science, and spent my early years with the Navy at sea. In 1955 I was selected as a member of the commissioning crew for the Navy's newest polar icebreaker *Glacier*, and participated in the initial Antarctic expeditions, *Deepfreeze I* and *Deepfreeze II*, in support of the International Geophysical Year. These were the first U.S. Antarctic expeditions since the close of World War II, and were intended to establish and build the bases at McMurdo Sound, "Little America", and the South Pole, necessary to support scientists and scientific activity associated with the 1956-1957 International Geophysical year.

The voyage south during *Deepfreeze I* required *Glacier* to tow a tanker full of aviation gasoline from Norfolk, Virginia, to the Antarctic, to be frozen in the ice fields at McMurdo Sound during the long Antarctic winter, and to serve as the refueling station for aircraft to be flown in the following year during *Deepfreeze II*, the first Antarctic gas station. Towing such a ship through the horrific southern seas of the lower latitudes was more than just a challenge, the towline often broke and the tow went astray, requiring retrieval in horrendous seas. But we had to succeed, or aircraft would be unable to get home after they flew in next year. On this trip I was also shipmates with the legendary polar explorer **Admiral Richard Byrd**, and shared many hours reliving that famous gentleman's experiences in both the Arctic and Antarctic, including the establishment of his original base at "Little America" which by now was buried under scores of feet of solid continental ice. Unfortunately, Admiral Byrd died shortly after the *Glacier's* return from *Deepfreeze I* and he was not able to participate in our second Antarctic expedition when the science bases were completed and activated, aircraft were first flown in from New Zealand to airfields built on the floating sea ice, and the Antarctic continent was circumnavigated and explored by *Glacier*.

After leaving the *Glacier I* undertook graduate study at the Webb Institute of Naval Architecture in New York and graduated in 1960 with a Bachelor's degree in Marine Engineering and a Master's degree in Naval Architecture. While still on active duty with the Navy, I became licensed as a professional engineer and undertook a doctoral program at the Stevens Institute of

Technology in New Jersey. My wife and I had four children by then but I somehow completed all required course work in the evenings during my free time. I graduated from Stevens with a PhD degree in Ocean Engineering and Ship Hydrodynamics in June of 1972. My dissertation focused on the arctic and icebreaking ships, and involved the development of analytical techniques for the calculation and assessment of ship resistance in ice, the power required for successful ice transit with a ship form, and a methodology for optimization of a ship's hull for



Thysen-Waas type hull form - a revolutionary hull design

successful transit of an ice field. This was a groundbreaking analysis, and the first serious effort at such an analytical assessment based purely on the physics at the ship-ice interface. The results of this dissertation were later the basis for a comprehensive technical paper presented before the Society of

Naval Architects and Marine Engineers, and awarded the “Joseph Linnard Prize” for best technical paper presented at their 1975 annual meeting.

After the closing of the New York Naval Shipyard, I remained in New York as the Supervisor of Shipbuilding, and was responsible for all ship design, ship conversions, and repair in the Third Naval District which comprised all of New York, New Jersey, and Connecticut. I ended my Navy career as the head of all ship design for the U.S. Navy, and retired from the Navy as a Captain in 1977.

During this period, I worked as an icebreaking consultant and spent several years on-site at the “Hamburgische Schiffbau Versuchsanstalt”, an ice basin and ship model test facility in Hamburg, Germany where my wife and I lived for a time. This extensive operational experience with both model and full-scale ship field-testing, provided me with a research basis for assessing and predicting ship performance capabilities in a variety of ice conditions. This allowed the optimization of new hull forms and the accurate prediction of both the installed power required and the expected performance of the ship in an ice field, without the very expensive and time consuming model test programs that were so necessary in the past.

My analytical techniques supported a continuing effort to develop new and innovative hull forms for icebreakers, such as the *Thyssen-Waas* type hull form developed and optimized while I worked in Hamburg. This is a hull form that appears counter-intuitive for a ship or an icebreaker, since it does not have a pointy front end to load the weight of the ship onto the ice to cause failure (cracking of the ice) as the ship rams and climbs onto the ice. Rather, the ship’s entrance (or stem) is its widest part and includes two side runners as load points, one at either edge of the ship’s sides, which load the ice sheet across the width of the ship as it rams and rides onto the ice. This is an entirely new means of loading the ice sheet, and results in a mode of ice failure that is far more efficient, causing failure and displacement of the broken ice pieces at a much lower energy level than is typical with the conventional ice breaker. In the conventional pointy bow icebreaker, the broken ice pieces tend to be small and flow aft under the hull, the pieces are sucked into the propellers causing severe energy loss and potential propeller damage. With our new hull form, the ice failure pattern created by the ship has large ice slabs which then, due to the flow field created by the shape of this new hull form, move not only downward as the ship advances, but also sideways and under the unbroken ice sheet adjacent to the passing ship. The benefits to be derived with this new hull form were identified and demonstrated with my analytical techniques, and verified in extensive follow-on model tests at the Hamburg ice facility.

This research and testing with new hull forms impressed the Russian Ministry of Transport, which at the time was eager to develop a practical northeast passage for commercial ship traffic between the Atlantic and Pacific Oceans via the Soviet Arctic. The German shipyard, Thyssen Nordseewerke, in Emden, Germany, was awarded a contract to convert one of the smaller Russian

icebreakers, *Mudyug*, to incorporate this new bow form. The ice test facility in Hamburg, with me as a primary design consultant, undertook the task. The ship was then brought into the shipyard and dry-docked. The front half of the ship was cut away and removed (but saved as insurance) and a new reconfigured and extended forebody was built, floated into the drydock, and attached to the old afterbody of the ship. The risks for the shipyard in this venture, as well as for the test facility (and to some extent for me, as the designers associated with this conversion) were immense. The Russians insisted that the ship would have to be rebuilt and returned to its original configuration, at no cost to them, if the converted ship failed to perform as predicted.

Full-scale ship testing in ice is very difficult because of the adverse environment, the physical size of the ship, the violent interaction at the ship-ice interface, the complexity associated with ice and ship measurements, and the varied nature of the ice field in the test area. By convention, ship transit predictions are predicated on a level homogeneous ice field of constant thickness and without any snow cover. In nature ice is seldom level or of constant thickness, it is never homogeneous, nor is it ever snow

free. Yet these full-scale ship tests in a real ice field are critical, and are relied upon to demonstrate the achievement of contract terms and conditions. For our converted ship, we decided that we wanted the testing to be conducted in the fjords of Spitsbergen (Svalbard). In this area the geography is such that wind and weather in the fjords is muted, and ice growth tends to be relatively consistent and constant across the fjords. As a result, these fjords represent one of the few places in the world where ice growth and thickness can be expected to be relatively

uniform, and the field thickness easily measured. Of course there is snow, but if required this can be removed prior to ship tests. For our tests it was removed with bulldozers at minimal expense, courtesy of the Russian coal miners working in the vicinity of Longyearbyen. The full scale tests with *Mudyug* were successful and the ship was grudgingly (an endearing Russian characteristic) accepted by the Russians. No penalty payment associated with returning her to her original configuration was required, and we all sailed happily back to the ship’s homeport of Archangel, on the White Sea, for further operational testing in her normal operating environment.

I retired again, this time from CNA in 1986, but continued to function as an ice breaking and ice technology consultant to government and industry. In 2002, I completed documenting all of my ice transit research and analytical techniques into one composite volume. The document was submitted for peer review and future publication as a design tool for industry wide use. At this juncture, I decided to retire for the last time.

Now I sell books for the Arctic Studies Center. In this context, I hope to help the ASC to gain recognition as a leader in the archeology of the north, and a primary source of documentation for those interested in the arctic and the history of the peoples that inhabit these areas.



R. Milano with Russian engineer A. Kulakov

PUBLICATIONS

THE DEER STONE PROJECT: Anthropological Studies in Northern Mongolia 2002-2004

Edited by William W. Fitzhugh, J. Bayarsaikhan and Peter K. Marsh. Arctic Studies Center, National Museum of Natural History, Smithsonian Institution and National Museum of Mongolian History. 253 pp. (2005) ISBN 978-0-9673429-9-3; 09673429-9-6.

The Smithsonian-Mongolian Deer Stone Project began in 2002 as a multi-disciplinary study of the culture history, anthropology, and paleoecology of the Darkhat Valley region of northern Mongolia. This volume, whose publication has been assisted by grants from the Trust for Mutual Understanding and a Department of State Ambassador's Grant, summarizes results of the first three seasons of fieldwork (2002-2004) in papers delivered at a symposium held in Ulaanbaatar in June 2004 and presents reports of archaeological field work. The publication is a joint product of the Arctic Studies Center and the National Museum of Mongolian History, assisted by the American Center for Mongolian Studies.

Conference papers (Part I) address the goals and results of a variety of field studies. **Fitzhugh's** introduction outlines an arctic perspective on Mongolia's past as seen by emerging relationships with Siberia (reindeer herding), Northeast Asia (shamanism), and the North Pacific (Eskimo origins), and explores the hypothesis that Mongolia's Bronze Age deer stone art may share relationships with both early Scythian art of central and western Asia and the art of Old Bering Sea and Ipiutak cultures of Western Alaska. **Sukhbaatar's** paper explores the links between reindeer herding as practiced by the modern Tsaatan (Dukha) people with the earliest archaeological traces for early herding depicted in Mongolian rock art.

Bayarsaikhan explores similarities between the iconography of Bronze Age deer stone art that seen on Mongolian and Dukha shamans' drums and related equipment. **Sanjmiatav** reviews Bronze and early Iron Age cultures of the Darkhat region through the lens of rock art, including images depicting humans and birds in ritual poses, chariot images, and the persistent image of dotted squares, thought to represent agricultural fields.

Three papers by **Bruno Frohlich** et al. report on the geographic patterns of Bronze Age ritual landscapes seen in the distribution of burial mounds and kherigsuur complexes, GIS studies of burial mounds and the human remains found in the Het Cave in the southern Gobi Desert. Plotting mound sites against landsat satellite photography provides a means of studying ritual landscapes by correlating mound types against landscape forms, vegetation, elevation, spatial clustering and other dimensions. The forensic studies detail an amazingly preserved find.

Other papers report on reindeer-herding, environment, and paleoecology. **Paula DePriest** presents an ethnographic

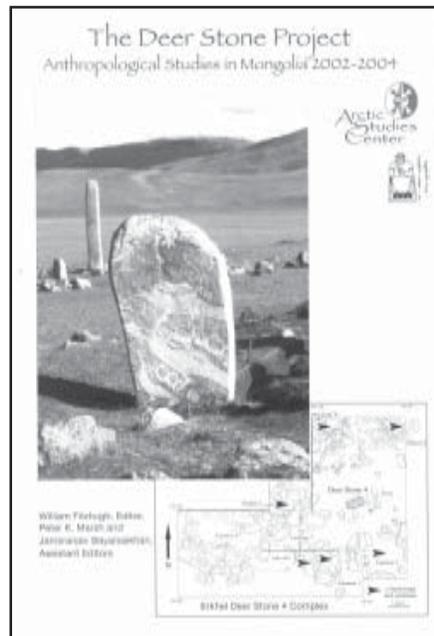
description of Tsaatan/Dukha reindeer-herding practices and adaptations from an ethno-botanical and ecological point of view. **Tsendeekhuu** reports on his botanical surveys in the Darkhat region with reference to arctic plant distributions, and **Steven Young** explores the idea that Mongolia's Hovsgol upland steppe and mountain tundra zones harbor botanical signatures that may have once extended far northeast into Ice Age Beringia, perhaps serving as a conduit for animal and human connections along an ancient steppe-tundra corridor.

Part II presents papers given as workshop presentations in 2004 to specialists and curators from museums and related institutions in Ulaanbaatar. This may be the first time that topics of Western-style museology have been presented to Mongolian audiences, and the response was extremely strong, with sixteen institutions participating. Unlike the papers in Part I (in English with long Mongolian abstracts), the museum studies papers are printed in full in both English and Mongolian to be more accessible to local audiences. Topics included archaeological conservation (**Harriet Beaubien**), model-making and casting (**Paul Rhymer** and **Carolyn Thome**), pest management (**Jeremy Jacobs** and **Deborah Bell**), field and laboratory collection management for artifacts and human remains (**David Hunt**), and excavation and treatment of human remains (**David Hunt**). These papers provide practical information and methods of museum practice.

Part III (**Bayarsaikhan, Odbaatar,** and **Fitzhugh**) present seven archaeological site reports from surveys and excavations conducted at Neolithic, Bronze Age, and later sites during the 2004 field season. Although not monographic in detail, these reports document site descriptions, excavations and finds, results of radiocarbon dates and other analyses, and interpretations.

The Hovsgol Deer Stone Project provides an overview of activities conducted by an American-Mongolian partnership of the National Museum of Mongolian History, the Mongolian Academy of Sciences and its Institute of Archaeology, and the Mongolian National University. The variety of fields represented, and the new perspective taken in looking at Mongolia's arctic and circumpolar dimensions address issues that have not been considered in previous scholarly research in Mongolia, whose past has heretofore been viewed primarily from a Chinese or Silk Road perspective. This is also the first time that a multi-disciplinary approach has been utilized in human history in the Darkhat region, itself a little-known but distinctive ethnic and environmental region of Mongolia.

The volume is available through the Arctic Studies Center and the National Museum of Mongolian History. The editors thank the authors and others who participated in the Deer Stone Project programs, especially the American Center for Mongolian Studies and the American Embassy in Ulaanbaatar.



JOHELSON'S *THE YUKAGHIR* PUBLISHED IN RUSSIAN

By Marjorie Mandelstam Balzer, Georgetown University

Waldemar I. Jochelson [Vladimir Iokhelson] *Yukagiry i Yukagirizirovannye Tungusy* [The Yukaghir and the Yukaghirized Tungus]. Translated and edited by V. Kh. Ivanov and Z. I. Ivanova-Unarova, with introduction by V. Ivanov, forward by G. Kurilov. Novosibirsk: Nauka, 2005. *Ethnic Cultures of Indigenous Small-Numbered Peoples of the North, Siberia and the Far East*, vol. 5 [Translation of the original Jesup North Pacific Expedition's vol. 9, pts 1-3; *Memoirs of the American Museum of Natural History*, 13. 1926. Leiden E.J. Brill; New York: G. E. Stechert].



A long-awaited project bringing the wealth of Jesup North Pacific Expedition (JNPE) ethnography back to Russia and to relevant Siberian (Far Eastern) local groups and culture specialists has been completed. In the 1990s, the Sakha (Yakut) art historians **Vladimir Kharlampovich Ivanov** (also Ivanov-Unarov) and **Zinaida Ivanovna Ivanova-Unarova** extensively used **Waldemar Jochelson's** JNPE monograph on the Yukagir in their research on indigenous peoples of the Sakha Republic (Yakutia) and on the history of the Jesup Expedition. Jochelson had been one of the exiled Russian ethnographers on the stellar team under **Franz Boas** at the turn of the twentieth century to study the widely defined Bering Sea Region. Most of their meticulous, encyclopedic works had been published in English in the early 1900s; but full Russian versions of the JNPE monographs on Siberian aboriginal people were aborted in the 1930s, one of the many casualties of the Russian Revolution.

In one of the last projects of his highly productive life, the late **Vladimir Ivanov-Unarov** (1937–2000), with support from a MacArthur Foundation translation grant and the Russian Academy of Sciences, and with the help of his wife Zinaida, skillfully brought to life a Russian version of the Yukagir monograph that would have made Jochelson proud. Vladimir's introduction gives appropriate background information on Jochelson, on the Jesup Expedition, and on relevant bibliography concerning various groups of Yukagir, Koryak, and "Tungus" (Even and Evenk) peoples of East Siberia.

Chasing details concerning every ethnographic term and

object listed in Jochelson's seminal volume, Vladimir consulted extensively with the few Yukagir intellectuals in Yakutsk and villagers in the North who remain knowledgeable about their cultural history. (In Russia's 2002 census, Yukaghir numbered 1,509.) One of Vladimir's main consultants, famed Yukagir linguist and poet **Gavril Kurilov** (pen name Uluro Ado), has written a poignant forward to the 2005 Russian edition. Warning readers that even at the end of the nineteenth century, Yukagir families were at the "edge of extinction," Kurilov praises Jochelson for accomplishing a "true feat" in world science by recording, under difficult conditions, ethnographic, folkloric and linguistic data from the Upper Kolyma or "forest" Yukagir (also called Kokhimé or Odul), and from the Lower Kolyma or "tundra" Yukagir (also called Aláii). He praises Jochelson, and by extension Vladimir Ivanov-Unarov, for opening "a window into the distant past of the Yukagir," his ancestors, and into the history of "other peoples of the circumpolar region." One cannot find better words of tribute to the life project of our late colleague who, unfortunately, did not live to see this book in print.

The Russian monograph is divided into four main sections: 1) territory, background and social structure; 2) religion, including extensive descriptions of shamanism and worldviews; 3) folklore; and 4) material culture, including art and pictographic writing. Illustrations, photographs and language charts are reproduced beautifully. The project is part of a major series edited by the Sakha ethnographer **Nikolai A. Alekseev**, based in Novosibirsk, and was brought to fruition by **Vasily A. Robbek**, Director of the Institute of the Problems of Small-Numbered Peoples of the North, based in Yakutsk. Further sponsors included the Sakha Republic (Yakutia) Department of [Republic] Peoples and Federal Relations, the Ministry of Education and Science of the Russian Federation, and the Institute of the Peoples of the North of the Herzen State Pedagogical University.

The Smithsonian Arctic Studies Center congratulates Zinaida Ivanova-Unarova on the successful completion of this monumental translation and publication project that took almost 14 years of hard work. Our best wishes go to Russian readers and to the Yukagir people of Siberia, who may now enjoy, for the first time, the most detailed description of their traditional culture and folklore, as well as its numerous images of ethnographic objects collected by Jochelson more than 100 years ago.

ANGUTI'S AMULET: A NEW PUBLICATION IN LABRADOR COMMUNITY ARCHAEOLOGY

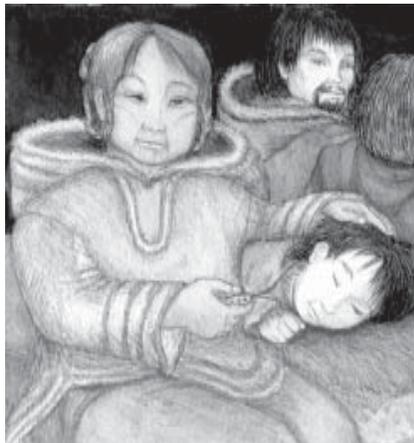
Anguti's Amulet/Angutiup-anguanga. Edited by Stephen Loring and Leah Rosenmeier, 2005 Eastern Woodland Publishing, Millbrook First Nation: Truro, Nova Scotia

With the publication of *Anguti's Amulet (Angutiup anguanga* in Inuktitut), the Central Coast of Labrador Community Archaeology Program realized a major goal in its commitment to situating archaeological knowledge in the host communities near where the research was conducted. The booklet tells the story of the archaeological research conducted at Long Tickle in the Adlavik Islands south of Makkovik at a small mid-18th century Labrador Inuit village site between 1999 and 2003. In some ways modeled after **Robert McGhee's** 1976 book "The Burial at L'Anse Amour", *Anguti's Amulet* begins with a story about a brother and sister who lived at the site and have an adventure when they are

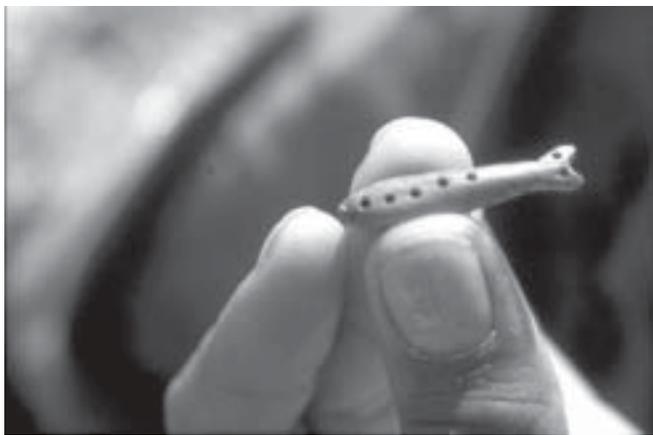
set adrift while hunting a seal. The second half of the book explains how the archaeological work at the Long Tickle site informed the story and how archaeology is a way of exploring the past. The book is beautifully illustrated with a series of delightful paintings by **Cynthia Colosimo** of Forteau.

The story, based on oral histories,

Moravian Mission accounts, and archaeology was crafted by the CCLAP archaeology team during stormy weather when holed-up in the tents we tried to interpret the archaeological findings we had been uncovering. The booklet was prepared as course curriculum material for Inuit students in Labrador and is, we believe, the first publication in Labrador Inuktitut prepared for classroom use. The English text was lovingly translated by **Sophie Tuglavina**. Generous grants from the Labrador School Board, the Arctic Studies Center and the International Grenfell Association enabled us to publish the book and distribute it throughout the Labrador school system. We believe the book marks an important transition in the practice of archaeology in Labrador, one that is grounded in community interests and concerns. A conspicuous note of appreciation, recognition and thanks for their help in supporting the vision of a community archaeology program that has culminated in so much in addition to this publication is due to the many residents of Makkovik whom we now count as friends, and the students and the community elders that worked with us. Two individuals in particular need to be singled out for their steadfast enthusiasm and encouragement and urging: **Tim Borlase** -then of the Labrador Institute- and **Joan Andersen** the director of Makkovik's White Elephant Museum



Colosimo's illustrations bring 18th C. Inuit life alive for young readers

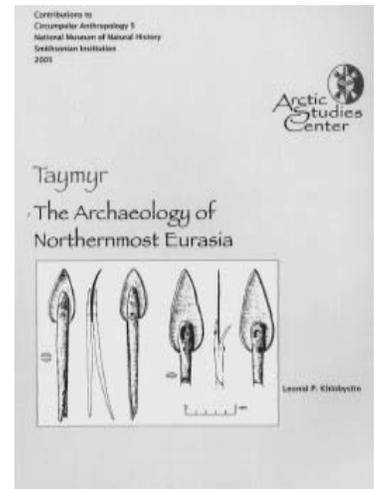


Amulet? Fishing Lure? Toy? Speculation about the ivory object inspired the archaeology crew to write the book

Copies of *Anguti's Amulet/Angutiup-nguanga* are available (postage paid) from the ASC.

TAYMYR: THE ARCHAEOLOGY OF NORTHERNMOST EURASIA

By Leonid P. Khlobystin. Translated from the Russian by Leonid Vishniatski and Boris Grudinko, and edited by William W. Fitzhugh and Vladimir V. Pitulko. Published as *Contributions to Circumpolar Anthropology*, vol. 5, by the Arctic Studies Center, Smithsonian Institution, Washington, D.C. 2005. Distributed by University of Alaska Press.



The archaeology of the Russian High Arctic is the least known of any circumpolar region. This publication of **Leonid P. Khlobystin's** doctoral dissertation, with new introductory and bibliographic materials, provides English-reading access to the only synthesis of one of the world's most inaccessible and challenging environments – Taymyr, a land that before the 1970s was completely unknown to archaeologists. While archaeology had advanced in Western and Eastern Siberia, and in the regions south of the Khatanga and Pyasina Rivers, Taymyr – a land of high arctic mountains, coasts, lakes, and river valleys occupied by reindeer-herders which also has the largest population of wild reindeer in the Eurasian Arctic – was a complete archaeological 'black hole.' One hundred years of archeological theory dealing with the development of arctic sea mammal hunting, the origins and dispersal of Eskimo and reindeer-herding cultures, and the spread of metallurgy, slate grinding, and pottery has been collecting dust for decades, unable to be verified or tested because of the absence of data from 1000 kms of arctic coast between the White Sea and Bering Strait.

Khlobystin's brilliant synthesis of this region grew from a series of archaeological campaigns that established the basic chronology and cultural framework for human occupations from Late Paleolithic times to the establishment of modern ethnic groups. In chapters dealing with paleoenvironment and climatic sequences, Paleolithic, Mesolithic, Neolithic, Bronze, Iron Age, and Medieval Periods, Khlobystin lays out a culture history developed from scores of hard-won excavations. More than simply describing historical sequences, Khlobystin grapples with questions of environmental constraint, cultural marginalism and frontiers, external influences, cultural affiliations, migrations and contact. Taymyr's surprisingly complex development is found to be a result of interactions between local groups and peoples centered in West, South, and East Siberia. Rather than being an isolated outpost, Taymyr turns out to be a mixing bowl. As Khlobystin traces the appearance of ceramic and lithic styles, metallurgy, and population movements from other regions of the Russian north, one senses that the ingenuity and dynamism we have come to understand from more prosperous circumpolar regions are also present in Taymyr. Through Khlobystin's pioneering work we see that the cultural impoverishment we have sensed about Russia's Farthest North has spring from our own romantic ignorance; we now can see Taymyr as a homeland like many other arctic places we have come to know. This work fills the last huge void in knowledge of the North.

ASC STAFF PUBLICATIONS FOR 2005

Dawn Biddison

2006 Review of "Yup'ik Elders at the Ethnologisches Museum Berlin: Fieldwork Turned on Its Head and Ciuliamta Akluit: Things of Our Ancestors", by Ann Fienup-Riordan. *Études/Inuit/Studies* 29(1-2): (forthcoming).

Noel D. Broadbent

2005 "Sacred Sites, Settlements and Place-Names: Ancient Saami Landscapes in Northern Coastal Sweden". Noel D. Broadbent and Britta Wennstedt Edvinger in *Landscape and Culture in the Siberian North*. Edited by Peter Jordan. UCL press. London.

2006 "Saami Circular Sacrificial Sites in Northern Coastal Sweden". Britta Wennstedt Edvinger and Noel D. Broadbent. in *Acta Borealia*.

2005 *Excavation Report: RAÄ 78 (Fällan 1:13), RAÄ 139 (Bjurön 6:1), RAÄ 144 (Bjurön 6:1), RAÄ 70 (Bjurön 6:1)*. Stora Fjäderägg, Snöan, Löfvångers Kyrkstan, Västerbottens län, Sweden Arctic Studies Center Reports. Washington, DC

Aron Crowell

2006 A. L. Crowell and E. Oozevaseuk
The St. Lawrence Island Famine and Epidemic, 1878-80: A Yupik Narrative in Cultural and Historical Context. *Arctic Anthropology*.

2005 I, Hutchinson and A. L. Crowell
Great Earthquakes and Tsunamis at the Alaska Subduction Zone: Georchaological Evidence of Recurrence and Extent. Final report to the National Earthquake Hazard Reduction Program, NEHRP grant 01-HQ-GR-0022

William Fitzhugh

2004 Foreword. In *Northern Ethnographic Landscapes: Perspectives from Circumpolar Nations*. Edited by Igor Krupnik, Rachel Mason, and Tonia Horton. Contributions to Circumpolar Anthropology 6. Pp. xv. Published by the Arctic Studies Center, Smithsonian Institution, in collaboration with the United States National Park Service. Washington. (distributed by University of Alaska Press)

2004 *Gateways Project 2004: Surveys and Excavations from Chevery to Jacques Cartier Bay*. Edited by William Fitzhugh, Yves Chrétien, and Helena Sharp. 209 pp. ASC Field Report Series. National Museum of Natural History, Smithsonian Institution: Washington: Arctic Studies Center. (compiled by Helena Sharp)

2005 Early Encounters with a "New" Land: Vikings and Englishmen in the North American Arctic. In *Unlocking the Past: Celebrating Historical Archaeology in North America* edited by Lu Ann De Cunzo and John H. Jameson, Jr. Pp. 53-61. Gainesville: University Press of Florida.

2005 Festival of Greenland (editor). *Arctic Studies Center Newsletter Supplement* 12.1. April 2005. 12pp.

2005 Foreword. In: *Arctic Sun on My Path: The True Story of America's Last Great Polar Explorer*. By Willie Knutsen and Will C. Knutsen. Lyons: Globe Pequot. May 2005.

2005 Alaska Native Arts and Culture Festival (editor). *Arctic Studies Center Newsletter Supplement* 12.2. November 2005. 16 pp.

2005 *The Deer Stone Project: Anthropological Studies in Mongolia 2002-2004*. Edited by William W. Fitzhugh, J. Bayarsaikhan, and Peter K. Marsh. 256 pp. Arctic Studies Center and the National Museum of Mongolian History. Washington and Ulaanbaatar.

2005 The Deer Stone Project: Exploring Northern Mongolia and its Arctic Connections. In: *The Deer Stone Project: Anthropological Studies in Mongolia 2002- 2004*. Edited by William W. Fitzhugh, J. Bayarsaikhan, and Peter K. Marsh. Pp. 2-34. Published by the Arctic Studies Center and the National Museum of Mongolian History. Washington DC and Ulaanbaatar.

Igor Krupnik

2005 Indigenous Peoples of the North Pacific, c. 1880. Text and map in: X. Augerot and D. Foley. *Atlas of Pacific Salmon*. The First Map-Based Status Assessment of Salmon in the North Pacific. With Ives Goddard. Berkeley, etc.: University of California Press, pp.18-19.

2005 Social Sciences and Humanities in the International Polar Year 2007-2008: An Integrated Mission. By Igor Krupnik, Michael Bravo, Grete Hovelsrud-Broda, Ludger Müller-Wille, Birger Poppel, Peter Schweitzer and Sverker Sörlin. *Arctic* 58(1):91-97.

2005 Veränderte Voraussetzungen, bleibende Partnerschaften. Akademische Forschung und indigenes Wissen in der arktischen Kulturwissenschaft. In: *Bruchlinien im Eis. Ethnologie des zirkumpolaren Nordens*. Bauer, Stefan, Stefan Donecker, Aline Ehrenfried, and Markus Hirnsperger, eds. Pp. 221-244. Wien: Lit Verlag

2005 Taymyr: The Archaeology of Northernmost Eurasia. Ed. W. Fitzhugh, V. Pitulko. *Contributions to Circumpolar Archaeology* 5. Arctic Studies Center, Smithsonian Institution. Washington, DC.

Stephen Loring

2005 *Anguti's Amulet/Angutiup ânguanga* (with Leah Rosenmeier). Eastern Woodland Publishing, Millbrook First Nation: Truro, Nova Scotia.

PUBLICATIONS AVAILABLE FROM THE ASC

Anguti's Amulet/Angutiup-anguanga. (Edited by Stephen Loring and Leah Rosenmeier, 2005

Ainu: Spirit of a Northern People. Edited by William W. Fitzhugh and Chisato O. Dubreuil. 1999.

From the Playground of the Gods: The Life & Art of Bikky Sunazawa. By Chisato O. Dubreuil. 2004. Distributed by University of Hawai'i Press.

The Earth is Faster Now: Indigenous Observations of Arctic Environmental Change. Edited by Igor Krupnik and Dyanna Jolly. ARCUS, 2002.

Gateways: Exploring the Legacy of the Jesup North Pacific Expedition, 1897-1902. Edited by Igor Krupnik and William W. Fitzhugh. *Contributions to Circumpolar Anthropology* 1, 2001.

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.

Akuzilleput Igaqullghet: Our Words Put to Paper. Edited by Igor Krupnik, Willis Walunga, and Vera Metcalf. *Contributions to Circumpolar Anthropology* 3, 2002.

Constructing Cultures Then and Now: Celebrating Franz Boas and the Jesup North Pacific Expedition. Edited by Laurel Kendall and Igor Krupnik. *Contributions to Circumpolar Anthropology* 4, 2003.

Taymyr: The Archaeology of Northernmost Eurasia. Leonid P. Khlobystin in *Contributions to Circumpolar Anthropology*, vol. 5, 2005.

Northern Ethnographic Landscapes: Perspectives from Circumpolar Nations. Igor Krupnik, Rachel Mason and Tonia Horton, editors. *Contributions to Circumpolar Archaeology* 6, 2004.

Sikugmengllu Eslamengllu Esghapalleghput. Watching Ice and Weather Our Way. Conrad Oozeva, Chester Noongwook, Christina Alowa, and Igor Krupnik. Arctic Studies Center, Washington D.C. 2004. Distributed by the Arctic Research Consortium of the United States (ARCUS).

Vikings: The North Atlantic Saga. Edited by William W. Fitzhugh and Elizabeth Ward. 2000. Harper Collins.

Ordering information can be found at:
www.mnh.si.edu/arctic

ASC STAFF

William Fitzhugh, Director and Curator: fitzhugh@si.edu

Aron Crowell, Alaska Director and Anthropologist:

acrowell@alaska.net

Stephen Loring, Museum Anthropologist: lorings@si.edu

Igor Krupnik, Ethnologist: krupniki@si.edu

Noel Broadbent, Archaeologist: broadben@si.edu

Christina Leece, Research Assistant: leecec@si.edu

Rocco Milano, ASC Publications: milanor@si.edu

RESEARCH ASSOCIATES

Ernest Burch Jr., Harrisburg, PA.

Douglas Causey, University of Alaska Anchorage

Anne Fineup-Riordan, Anchorage, AK.

Joan Gero, American University

Norman Hallendy, Carp, ONT.

THANKS TO OUR ASC INTERNS/VOLUNTEERS

David Black - Sweden Field Work

Kim Consroe - Sweden Field Work

Emiliana Donadi-Sanchez - Labrador Coll., Field Work

Elyssa Gelman - Quebec Field Work

Aaron Gidding - Labrador Collections

Jaqui Graham - Sweden Field Work

Jasmine High - Labrador Collections

Melanie Irvine - Mongolia Field Work

Jane Kershaw - Sweden Field Work

Heather Larkin - Labrador Collections

Michael Leader - Mongolia Report

Rocky Milano - ASC Publications

Mariel Murray - ASC Publications

Andrea Neighbors - IPY Collections

Christine Peters - Alaska Native Arts and Culture Festival

Elaine Reiter - ASC Website

Courtney Sylvester - Labrador Collections

*This newsletter has been produced by **William Fitzhugh**, Editor; and **Helena Sharp**, Designer and Manager*

THANKS TO OUR SPONSORS

*Anchorage Museum of History and Art
Anina Glaize*

*Altius Mineral Corporation, St. John's
Robert Bateman Fund*

*Bernie Broomfield and Tim Borlase
Betsy Eldredge and Denis Rydjeski*

*Charles Kaut Graduate Student Fellowship, U. Va.
Danish Arts Embassy*

The Explorer's Club

Greenland Home Rule Government

Greenland Arts Council

Greenland Trade Association

Greenland Tourism and Business Council

Inlingua/Santis Corp.

James VanStone Estate

Labrador Inuit Association

The Labrador Institute

Malott Family Foundation

National Aeronautics and Space Administration

National Oceanographic and Atmospheric Admin.

National Museum of Natural History

National Park Service

National Science Foundation

Newfoundland Rural Econ. Devel. and Schools

The Communities of Makkovik, Hopedale, and Sheshatshiu

Rasmuson Foundation

Royal Danish Embassy

Gen. Raymond and Margaret Mason

Trust For Mutual Understanding

Tshikapisk Foundation

The University of Virginia, Dept. of Anthropology

U.S. Department of State (Mongolian Ambassadors Grant)

CONTACT INFORMATION

Arctic Studies Center, Dept. of Anthropology

Natural History Building, MRC 112

Smithsonian Institution

P.O. Box 37012

10th and Constitution N.W.

Washington, D.C. 20013-7012

(202) 633-1887

(202) 357-2684 (fax)

ASC Anchorage

Arctic Studies Center at the Rasmuson Center

121 West 7th Ave.

Anchorage, A.K. 99501

(907) 343-6162

(907) 343-6130 (fax)



Smithsonian Institution

Natural History Center
Department of Anthropology
National History Building, 900 C St.
Smithsonian Institution
Washington, D.C. 20560
Phone and Fax: (202) 378-1011

Contributions
Smithsonian Institution

**Processed Smackpot
Pottery & Iron Tools
Smithsonian Institution**
CSM