

NOTES FROM THE DIRECTOR

By William W. Fitzhugh

Last year's newsletter celebrated the 20th anniversary of the ASC, and this year's reports preparations for the new ASC facilities and exhibits at the Anchorage Museum. Working with conservators, collections staff, designers, and exhibit fabricators, **Aron Crowell** began shipping off NMNH and MNAI collections to Anchorage where they will be mounted for the grand opening on 22 May, 2010. After five years of planning, fund-raising, Native consultations, website development, and catalog writing, we will soon unveil a new Smithsonian commitment to Alaska that will lead in exciting new directions. Check out Aron's reports herein and standby for a major issue on the Anchorage program in the next issue.

The past year had many other highlights, including the closure of the International Polar Year, which produced a huge out-pouring of Arctic research conducted for the first time under a Native partnership paradigm. The coincidence of IPY 2007-8 with the crescendo of scientific and public awareness of global warming, especially seen in the Arctic, heightened the importance of new findings and accompanying educational programs. Our exhibition, *Arctic: A Friend Acting Strangely* (<http://forces.si.edu/arctic/>), spread the message of warming effects on humans and animals through circulation to local venues in northern Canada. In addition, **Igor Krupnik** represented social sciences at international meetings monitoring IPY progress and will take on the herculean task of publishing its summary report.

The climate summit in Copenhagen this December was supposed to rally the world's political leaders behind a treaty to stem the rise of atmospheric CO₂. Instead we heard much more about climate critics grouching over leaked memos and a single Himalayan error in the IPCC report. Then the mother-of-all-winters came to Washington, DC and East Coast, with 54 inches recorded so far, a new century record. Critics have pounced on this El Niño trick as evidence of cooling, not warming. However, DC weather is not the climate standard for the whole world! New England has had

almost no snow, and **Stephen Loring**, returning from a winter visit in Labrador, reports plenty of snow there along with record-high temperatures. Hunters are falling through the February midwinter ice in Grand Lake (near Goose Bay) for the first time ever; the Innu report black bears being flushed out of their dens by rainwater 6-8 weeks ahead of schedule; and an indigo bunting that normally winters in Florida has made an early appearance. It may be snowy in DC, but it's been an exceedingly warm and rainy winter in

Labrador. (Learn more about climate history from an archived Smithsonian's webinar conference in October 2009 at http://www.smithsonianeducation.org/educators/professional_development/conference/2009/climate_change/index.html, to which I contributed information on climate effects on Arctic cultures.

NMNH forged ahead with new programs, opening *Written in Bone: Forensic Files of the Early Chesapeake*, curated by **Douglas Owsley**, and preparing for **Rick Potts' Human Origins**, opening in March, 2010, coincident with the 100th anniversary of the Natural

History Museum building. I assisted the exhibit *Genghis Khan*, seen in 2009 in Houston and Denver, and with **Aron Crowell**, **Julie Hollowell**, and **Bryan Just**, opened *Gifts from the Ancestors: Ancient Ivories from Bering Strait* at the Princeton University Art Museum. Catalogs were produced for both exhibits. We were not the only ones busy with exhibits: **Ann Fienup-Riordan** produced *The Way We Genuinely Live*, and **Judith Burch** staged northern art exhibitions at several international venues.

As usual, our field research programs continued apace. I completed the first phase of my Mongolian Bronze Age deer stone project and discovered two Inuit houses associated with a ca. 1700s Basque site in the northern Gulf of St. Lawrence. **Stephen Loring** continued his reconnaissance on the northern interior of Labrador and Quebec, and **Christopher Wolff** worked with colleagues at a fascinating Dorset site in northern Newfoundland. Closer to home, **Noel Broadbent**, collaborating with the Benjamin Harrison Society



Christopher Wolff, Dorothy Lippert and Bill Fitzhugh with their replica of the Olmec stone head. Photo: **Sarah Banks**

on the Bicentennial of the War of 1812, began a home-town ‘field school’ excavation at a British battlefield site on Bladensburg Road in Washington DC.

And even closer than that, we’ve had a changing of the guard at ASC headquarters. **Abby McDermott** left to begin graduate studies in library sciences at the University of Maryland and was replaced by **Lauren Marr**, who has taken on the task of managing our office and a small herd of interns and volunteers whose activities we recount herein. Welcome all!

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ASC ANCHORAGE

ARCTIC STUDIES CENTER AND EXHIBITION OPENING IN ANCHORAGE

By Aron L. Crowell

The Arctic Studies Center announces the public opening on May 22, 2010 of its new research facility at the Anchorage Museum with the center's inaugural exhibition, *Living Our Cultures, Sharing Our Heritage: The First Peoples of Alaska*. Ten years in the making, *Living Our Cultures* draws on comprehensive Alaskan collections at the National Museum of Natural History and National Museum of the American Indian to present a sweeping view of the region's indigenous peoples, history, cultural traditions, and contemporary lifeways. The exhibition and accompanying Smithsonian Books catalog of the same title (available April 2010) bring together the knowledge and perspectives of Alaska Native scholars, elders, and artists from the state's twenty cultural and linguistic regions. The initial loan period for the 600 objects on display will be seven years, with extensions expected through at least 2022. The exhibited collection will serve as a resource for community-based research and teaching, hands-on study by scholars and artists, indigenous language documentation, and public programs focusing on Alaska Native cultures and history.

Smithsonian Secretary **Wayne G. Clough** will headline the opening festivities, making a milestone in the institution's efforts to expand its impact nationwide and to make its vast collections and archival resources accessible to even the most distant American communities. A substantial Smithsonian delegation will attend to represent NMNH and NMAI, as well as Alaskan political leaders at the federal, state, and city levels. The ASC's long-time institutional partner, the Anchorage Museum at Rasmuson Center, is responsible for funding the \$14M exhibition and building the elegant architectural space in which it will reside. AMRC Director **James Pepper Henry**, formerly the director of Community and Constituent Services at NMAI, will co-host the opening with ASC Alaska Director and exhibition curator **Aron Crowell** and Smithsonian National Board Member **Betsy Lawer**. Alaska Native project leaders, community representatives, and performing artists will join together to celebrate the return of priceless heritage collections and to welcome visitors to a presentation of their cultures that has been enriched by years of research, discussion, and preparation in collaboration with Smithsonian curatorial and collections staff. Altogether, more than one hundred Alaska Native elders, translators, and cultural advisers contributed to the project's vision, design, and content

Many components of the project moved into final stages during

2009. Object conservation at NMNH and NMAI was finished after almost three years of dedicated work by **Landis Smith, Kelly McHugh, Michele Austin-Dennehey, Kim Cobb, and Valerie Free. Robert Fugelstadt** along with **Kirk Hoffman** and **Matthew DiMarco** of Ely, Inc. crafted beautiful exhibit mounts for hundreds of objects. In Anchorage, construction of the 8000 square foot



SI Native Alaska exhibit in the new wing of the Anchorage Museum. Photo: Aron Crowell

exhibition gallery neared completion. It features eight massive floor-to-ceiling glass cases that will be filled with clothing, masks, ceremonial regalia, hunting implements, basketry, toys, and carvings from each of Alaska's cultural regions, arrayed geographically. Arctic communities will appear at the north end of the gallery (Iñupiaq, St. Lawrence Island Yupik, Northeastern Siberia), Subarctic peoples of central, western, and southern Alaska in the central cases (Yup'ik, Unangax, Sugpiaq, Athabaskan), and southeastern

Alaskan peoples at the south end (Tlingit, Haida, and Tsimshian). Three crosscutting themes – "Sea/Land/Rivers," "Family and Community," and "Ceremony and Celebration" – organize the material in each case. This spatial arrangement and the sweeping, open floor plan of the exhibition were suggested by Native exhibit advisors as a means of highlighting interconnections among the art and traditions of different cultures while simultaneously revealing

unique aspects of each group. The stunning exhibition design is by **Jennifer Whitburn** and **Tim Ventimiglia** of Ralph Appelbaum Associates, with fabrication and construction by Maltbie, Inc. and Click-Netherfield. The Smithsonian collections will arrive for installation in March, delayed by a December red-legged beetle outbreak at the Museum Support Center and the necessity to tent and fumigate the loan materials prior to shipping as a precaution.

Living Our Cultures will feature vivid and multi-layered media presentations. Second Story Interactive has finished design and prototyping of Explorer kiosks where visitors will summon high resolution imagery and detailed information about each object at the touch of a finger. Donna Lawrence Productions moved into editing for the vibrant orientation videos in which Alaska Native narrators introduce each region, a program that will flow and shift across seven large flat-screen monitors. **Charles Morrow**, the New York sound

designer, is working with ASC to create an immersive, three-dimensional soundscape where visitors will listen to Alaska Native languages and oral traditions surrounded by the natural sounds of sea ice, water, wind, forest, tundra, migrating birds, and animals.

ASC Alaska looks forward to research, public programs, and educational projects now being planned for the facility after it opens in May. The ASC complex includes a multi-media public Learning



A complete set of early 20th century beaded summer clothing made of tanned caribou hide, including hood, tunic, moccasin boots, gloves, and knife sheath (NMAI 151481.000). Photo: Don Hurlbert

Center, an archaeology lab, spacious ASC offices, and a dedicated Community Consultation Room (CCR) which will serve as a studio for recording discussions with culture bearers. Thanks to innovative case design and unusual provisions of the Smithsonian exhibit loan, it will be possible to take any object off display and bring it into the CCR for close-up, hands-on study by researchers and Native community members. Loaded with high tech video and web gear, the CCR will be a center for learning and internet outreach to classrooms and communities.

In fall 2010, the ASC plans to host this year's annual Dena'ina Language Institute with elders who are fluent speakers of this endangered Athabascan language. They will discuss Dena'ina objects in the collection, including a complete set of richly beaded caribou skin clothing from NMAI. They will record rare linguistic terms and reach out via web conferencing to language learners in bi-lingual education classrooms. Proposals for programs

dedicated to other Alaska Native languages have been submitted or are being prepared, in recognition that the ASC can be a leading part of NMNH's Recovering Voices initiative for perpetuating indigenous languages and knowledge. Master artist programs, lecture series, community consultations, classes, and educational tours will fill out the yearly Living Our Cultures gallery program.

ASC-Alaska received wonderful support this year from the Smithsonian National Board's newest Alaska member, Anchorage banker, **Roxanna E. "Betsy" Lawer**, and from **Kirsten Peterson Johansen** of the Smithsonian's Office of Development. With their help, the Arctic Studies Center and Anchorage Museum co-hosted an elegant August reception and hard-hat tour of the new facility for Smithsonian supporters, Anchorage Museum donors and board, political and corporate leaders, and Anchorage's philanthropic leading lights. The Anchorage community, the Rasmuson Foundation, Alaska Native corporations, and Alaskans statewide have generously contributed to expansion of the Anchorage Museum and creation of the new Arctic Studies Center, and attendees at the reception were pleased and excited to see the outcome of this shared effort.

"RECOVERING VOICES" IN ALASKA: NEW GRANTS AND PROJECTS

By Aron L. Crowell

Recovering Voices (RV) is a museum-wide NMNH program for the perpetuation and documentation of indigenous languages and knowledge worldwide (see *Krupnik, this newsletter*). Alaska's diverse and endangered languages will be one focus of this effort, and the Arctic Studies Center Alaska announces funding received for the first RV projects planned for implementation in its new Anchorage facility, opening in May. The Shared Beringian Heritage Program (National Park Service) awarded the ASC a three-year, \$130,000 grant entitled "Indigenous Language Learning and

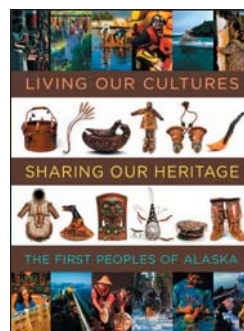
Documentation in the Bering Strait Region" for work with fluent Native speakers of Iñupiaq (spoken in north Alaska) and Yupik (St. Lawrence Island and Chukotka). In consultation with bi-lingual educators, ASC will record Native language discussions about traditional objects in its "Living Our Cultures" exhibit collections in order to document expert lexicons; produce language and culture classroom modules for language learners; and hold web-based language seminars. The program will be coordinated with the North Slope Borough, Northwest Arctic, and Bering Strait school districts.

In addition, in the fall of 2010 the ASC will partner with the Anchorage Museum and Alaska Native Heritage Center to host the Dena'ina Language Institute. The DLI, with funding from the Administration for Native Americans and the National Science Foundation, has established active language learning groups in Anchorage

and at Dena'ina communities including Kenai, Nondalton, Pedro Bay, and Tyonek. The 2010 DLI at the Arctic Studies Center, funded by the Anchorage Museum Foundation, will include elder discussions and storytelling inspired by Dena'ina traditional clothing and equipment, combined with public programs, web-based outreach, and YouTube postings of scripted language lessons.

FROM SMITHONIAN BOOKS: *LIVING OUR CULTURES, SHARING OUR HERITAGE: THE FIRST PEOPLES OF ALASKA*

By Aron L. Crowell



In April 2010, Smithsonian Books will publish *Living Our Cultures, Sharing Our Heritage: The First Peoples of Alaska*, to accompany the ASC's new Anchorage exhibition. Edited by **Aron L. Crowell** (Arctic Studies Center project director and exhibition curator), **Rosita Worl** (President, Sealaska Heritage Institute), **Paul C. Ongtooguk** (University of Alaska, Anchorage), and **Dawn D. Biddison** (Arctic Studies

Center assistant exhibition curator), the 315-page volume includes forewords by **Cristiàn Samper** (Director, NMNH) and **James Pepper Henry** (Director, Anchorage Museum); introductory essays by Crowell, Worl, and Ongtooguk; and Alaska Native-authored chapters on Iñupiaq (**Beverly Faye Hugo**), St. Lawrence Island Yup'ik (**Merlin Koonooka**), Yup'ik (**Alice Rearden**), Unangax (**Alice Petrivelli**), Sugpiaq (**Gordon Pullar**), Athabaskan (**Eliza Jones**), Tlingit (**Rosita Worl**), Haida (**Jeane Breinig**), and Tsimshian (**David Boxley**). The concluding chapter by **Landis Smith, Michele Austin-Dennehey, and Kelly McHugh** discusses the innovative program of collaborative conservation that was used



Dawn Biddison demonstrating an exhibition touch-screen interactive produced by *Second Story*. Photo: **Larry Harris**

to prepare the collection for loan and display.

The book includes full-page entries for over 200 objects from the *Living Our Cultures* exhibition, each with detailed historical notes, contextual historical photographs, elders' quotes, and lavish studio photography by **Donald Hurlbert** (NMNH), **Ernest Amoroso** (NMAI) and **Walter Larrimore** (NMAI). Dawn Biddison's linguistic editing and extensive photo research (historical and contemporary) add immensely to the book's content and visual appeal. The multi-vocal text reflects the intensively collaborative process that marked the book's ten-year gestation, and like the exhibition itself, the *Living Our Cultures* volume emphasizes cultural continuity, placing masterworks of the past into the context of contemporary Native lifeways and indigenous knowledge.

A brilliant staff at Smithsonian Books helped to nurture the book to completion: Director **Carolyn Gleason**, Executive Editor **Caroline Newman**, Project Editor **Christina Wiginton**, copy editor **Robin Whitaker**, and book designer **Bill Anton**. Friends of the Smithsonian, the institution's support organization, selected *Living Our Cultures* as its 2011 book selection for members. The book will be distributed nationally through Smithsonian Books' partnership with HarperCollins Publishers.

ASC ANCHORAGE INTERNS

By Dawn Biddison



Ana Fejes

In the summer of 2009, ASC Anchorage welcomed three interns – **Ana Fejes**, **Emmeline Friedman** and **Jonella Larson** – whose work contributed to the *Living Our Cultures*, *Sharing Our Heritage: The First Peoples of Alaska* exhibition and catalog and the *Sharing Knowledge: Alaska Native Collections* web site. Ana Fejes, born and raised in Alaska, is a sophomore at Western Washington University working a BA in Graphic Design with minors in Art History and Anthropology. At the ASC, she pursued her interest in learning more about the Native cultures of her home state as a web site object records assistant. Her work included gathering and checking museum catalog information, editing and formatting object images, posting web site content, and assisting in the provision of materials to the web site and gallery interactive designers.



Emmeline Friedman

Emmeline Friedman is a student at Reed College working toward a BA in Anthropology. She was recently awarded a summer internship in Bangladesh with the Grameen Bank, a microfinance organization and community development bank. Her fieldwork will document how micro-financing empowers rural communities through the making of a collaborative film with bank borrowers. Her work at the ASC was as a research assistant for the exhibition introductory



Jonella Larson White

film and Listening Space, which included research and analysis of archival and contemporary sound resources of Alaska Native peoples.

Jonella Larson White (St. Lawrence Island Yup'ik) is originally from Nome and currently lives in Anchorage. Jonella is a Harvard University Extension School Museum Studies candidate and upon graduation in March will continue her research and work with Alaska's Native communities. In 2009, she assisted with references work for the *Living Our Cultures* exhibit catalog due out in April of this year. She also worked on St. Lawrence Yup'ik content for the *Sharing Knowledge* web site. She was also at the ASC in 2008 as a Smithsonian Institution Fellow, conducting research for her Master's thesis *Reinventing Museums: The Indigenization of a Conventional Western Institution*. In her thesis, Jonella utilized two case studies – the Makah Culture and Research Center, a tribal museum in Washington, and the Smithsonian Arctic Studies Center's *Sharing Knowledge* web site and *Living Our Cultures* exhibit – to examine how museums contribute to the process of Native nation-building.

PACKING FOR EXTREMES: THE ANCHORAGE LOAN

By Chris Kirages

In partnership with the SI's Arctic Studies Center in Anchorage, Alaska, this fall I oversaw a project for Surroundart, LLC to pack and ship approximately 600 artifacts and their mounts for a long-term joint loan by two museums, the National Museum of Natural History (NMNH) and the National Museum of the American Indian (NMAI), to the Anchorage Museum at Rasmuson Center. A large packing job like this has many challenges, as many of the objects were made of organic materials such as animal skins, baleen, walrus ivory and beadwork. Many of these artifacts are sensitive to environmental changes and weather extremes that were likely to affect the objects during transit. The objects were scheduled to travel to Anchorage via truck and airplane in January, when average daily temperatures peak at around 20 degrees Fahrenheit. Any packing materials used had to provide protection from climate fluctuations during the trip to Alaska.

In addition to the climate challenge, the museum loan is scheduled to last for up to twelve years, which requires packing systems and materials that will withstand not only shipping but also last multiple years of storage. The internal components of the crating and packing systems had to be comprised of archival materials that met museum standards because objects would be stored in their crates for months. Another challenge was that the artifacts were coming from two different museum collections, each with their own specific criteria for transportation.

First, we organized the objects into manageable groups of similar sizes and materials. Using a basic spreadsheet, I was able to manipulate the list of objects into groups of standard box sizes. This strategy would allow for crates to be fabricated with standard footprints, streamlining the production process. Small objects went into boxes with a standard footprint of 24"x36". These boxes had various heights to accommodate the different sized objects. Other

groups were allocated to oversized standard boxes with a 36"x48" footprint and flexible heights. Objects that were "boxy" such as hats and pairs of boots were allocated to 24" cubes. Artifacts such as harpoons, spears, arrows, and vertical garments would ride on their forms, and garments that would be shipped flat, were in their own category of custom boxes.

Further, the majority of NMAI objects were to travel off their mounts, while the majority of NMNH were to travel on their mounts. Items shipped with their mounts were inherently larger in size and needed additional packing consideration. Once the artifacts were divided into subgroups and dimensions confirmed, challenges specific to the individual objects could begin to be addressed. This included regular consultation with conservators to further determine packing strategies.

Early on it was agreed that the packing materials used inside the crates would need to be museum and archival quality. This would guarantee the artifacts were protected against off gassing and possible fluctuations in temperature and humidity. To overcome these challenges, we used the Ethafoam® that was less subject to changes in temperature than the two other foams commonly used for insulation crates, Extruded Poly Styrene (EPS) and Esterfoam®.

In addition to these materials, we also used Ultraboard® for the interior boxes and trays. This material is completely made from plastics, and unlike foam board and Gatorboard® it has no paper products that could deteriorate. The tape that was used on the edges of the boxes was Scotch® Brand 313, an acrylic adhesive tape with longevity of an estimated ten years. The remaining crating specifications were ½" AC plywood for the exterior carcass, 1x3 ½" pine battens, with bolt plate lid closures, water based polyurethane, 4x4" skids, stencils, ISPM-15 compliant stamp, and gasket. The interior of the crates are lined with Marvelseal®, a vapor and moisture barrier.

Objects were packed using one of four methods or combinations of these four methods.

Objects that had particular demands and could not be placed into a full cavity, usually because of some part that was so fragile that packing into a full cavity may have caused damage to the object, were placed into half cavities.

Another packing option was the guillotine method. We used guillotines for a variety of objects because they allow for a direct pressure on a sound place on the surface of the object that in most cases secures the piece with very little material. A guillotine could also be used in as the hold down in a half cavity. Because many of the pieces were being packed on their mounts, this made it possible for us to hold down the objects with a fair amount of pressure by only touching the mount. For instance a mask with a lot of dangling beads and other freely moving pieces comes to us to be packed, the moving parts are usually sewn down or by some means secured to the mount, in this case usually a Plexiglas® mount. This would then require us to simply hold down the Plexiglas® to securely pack this mask. During packing, however, any of the solutions could be combined and modified and each packed object came under the

scrutiny of the conservator who oversaw the object and had final approval over any packing strategy.

Packing the objects began in September 2009 with the objects that were determined by the conservators to have a high sensitivity to humidity and temperature changes. These were to be shipped in mid-September, sending the remaining objects by mid-January. The first shipment included the stretched skin objects such as kayak models and drums. It also included the large-scale objects like a full sized kayak, a gut parka and a house screen. The kayak was packed using a series guillotines made of Ethafoam®. These rectangular pieces of foam are cut in half, then the contoured shape of the

object is cut away on site to create tight fit with the foam when the box or crate is closed. For the gut parka, we developed a strategy that was used for all vertically packed garments. The parka and other vertically packed garments rode on their mounts, which were attached to a wooden tray at the bottom of the crate. The pole of the mount was captured and secured by a guillotine cut from a wooden box attached to the tray. The arms were secured by attaching brass rods into the mount form within the sleeves and those were secured to the



Mask packed for Anchorage exhibit. Photo: Chris Kirages

sides of the crate. The top was secured by attaching a brace that ran the width of the crate and was attached with bolt plates. From the brace a pronged form that was wrapped in Volar® captured the Loc-Line (flexible plastic tubing) of the mount with a removable strap. Because the garments were so light, we were able to secure the mount form, which in turn secured the garment.

The first shipment of artifacts left Washington, D.C. for Chicago, Illinois via a climate controlled ride, lift gate--equipped art transport truck with two drivers and a courier on board. There the crates were loaded on a cargo plane and flown directly to Anchorage, Alaska. This system worked well, and the first group of objects arrived safely at the Anchorage Museum of Art. The second and third shipments are scheduled to be sent in March of 2010.

HOW TO SHIP A MASK (PROPERLY)

By Rebecca Withers and Morgan Little

As Registration Technicians for the joint loan from the Smithsonian National Museum of Natural History (NMNH) and National Museum of the American Indian (NMAI) to the Anchorage Museum at Rasmuson Center (AMRC) in conjunction with the Smithsonian Arctic Studies Center (ASC), we have been members of a large collaborative team that spans from the East to the West Coast. We manage the movement and coordination of the nearly 600 native Alaskan objects selected for *Living Our Cultures, Sharing Our Heritage*, a long-term exhibition in the new wing of AMRC. Just as curators focus on content, conservators focus on material condition, and project managers focus on big picture coordination, we, as registrars, focus on the object's journey through loan preparation. To elaborate, we are the keepers, caretakers, and stewards for each object. We keep running records

on when, where, how and why we move an object. Our program managers create and oversee the schedule and the staff, and we implement the schedule and facilitate the staff operations. There are a number of stakeholders and departments, each advocating its own crucial role in the loan process. Each is on a tight schedule.

In order to best illustrate the role of the registrar in a large, collaborative loan, let's follow an object from its shelf in storage (2006) to its cross-country shipment leading up to exhibition (2010):

Just miles away from the glamour of the Smithsonian museums on the national mall, in an unassuming suburb of Maryland, a large percentage of NMAI and NMNH's collections are stored. Representatives from the AMRC, NMAI and NMNH tour the Alaskan storage units there and select a wooden Tlingit mask for review. The mask is one of almost 600 objects selected from NMAI and NMNH collections for exhibition. It is carefully removed from its shelf for the first time in years and in its place is put a yellow slip indicating that the object has been removed for a loan. The object is carted to the Conservation Lab where NMAI Conservators perform an initial examination, assessing whether its condition makes it suitable for exhibit. The paint is not flaking and the wood is cracked, but stable. The Conservator approves of its condition, but notes suspicious broken dowels on either side of the mask. A contemporary Tlingit mask-maker and several community members participate in a live video conference with Smithsonian conservators and the mask is shared during the consultation. The Tlingit immediately confirm that the mask is missing two major appendages.

Weeks later, the Registration Technician appears with a number of wooden parts that have been disassociated from their original object. Looking through old accession records, catalog numbers reveal which two parts were original to the mask. Meanwhile, the project photographer is nearing his deadline by which he must submit 3-D photos of the mask to ASC curators. He is wondering when it will be available for photography. The Registration Technicians weigh both departments' needs, and ask the photographer to re-adjust his schedule. The ASC Curator extends his deadline one week, recognizing the importance of including these appendages in the photograph of the mask. The NMAI Conservator restores the wooden appendages to their appropriate place on the mask, noting the exact processes and materials used in a thorough condition report saved to the museum's database, where it will be accessible to all staff. The photographer is finally granted access to shoot the completed mask, but it is secured on the brass mount that has been fabricated to secure it in the exhibit case. The ASC Curator had requested a photograph of the object off its mount, so the Photographer consulted with the Registration Technicians about temporarily removing it. They respond that the Conservator has specified that this object is too fragile to be taken on and off its mount more than necessary. A compromise is reached, and the Photographer captures his image of the object,

doing his best to minimize the appearance of the mount. Photos are uploaded to a shared, protected website, and the ASC Curator retrieves them immediately. As photographs are submitted, the ASC Curator quickly chooses which objects to submit to designers and publishers.

The following week, curators from ASC and conservators from AMRC fly in to DC for a case review, during which all parties review project progress. Over the course of a year, each of 9 exhibit cases will be staged for review using a case prototype installed in Suitland, MD. The Alaskan crew consults with SI Conservators, Registration Technicians, contracted mountmakers and the installation team. During installation of our Tlingit mask, the team discovers that the original design drawings were made from measurements of the mask taken previous to its appendage re-attachment. The mask no longer fits in the allotted space. To incorporate a change, all departments must review the options together and share their expertise. In the example of the Tlingit mask, SI Conservators evaluate the stability of the mask at its angle of display, ASC Curators voice concern about the angle for observation and object accessibility, and the installation team calculates the load-bearing weight of the steel display arm. All concerns reconciled and the case review complete, appropriate adjustments to the object placement are made.



Morgan Little and Rebecca Withers examine a mask. Photo: Ashley Koen

After case review, the contracted packers visit to measure the mask and other objects, and consult with conservators about approaches to packing. The Conservators highlight weak areas of each object and packers offer solutions for safe travel. The NMAI Conservator decides that this mask should travel on its mount. Because the exhibit includes very diverse objects, there is no "standard" packing method. If the loan had been comprised of 600 homogenous objects, ongoing consultations may not have been necessary. However objects ranging from fragile beaded garments, headdresses, and wooden harpoons to a full-size kayak necessitate that each object be evaluated individually. Finally, over three months of ongoing discussion between the packers and the conservators, 563 objects are successfully packed into 219 boxes, which are in turn fitted into 57 crates.

The shipping contractors and SI project managers collaborate to find a route for the artifacts. They decide that the crates will be trucked to Cincinnati and flown to Anchorage.

Preparing objects like this Tlingit mask for loan provides us with an exciting challenge, because each day is as unique as the next object. Over the course of this project, three museums, multiple organizations and numerous contractors have all fielded challenges with flexibility and accommodation because we all have the same end goal—to "share knowledge" by making artifacts accessible. As the project comes to a close, we are reminded of this vision once again. As we pass these collection objects on to our dedicated counterparts in Alaska and all of the visitors who will stroll through the exhibit halls, we are also passing along good thoughts, and the hope that they will find similar joy in experiencing these objects.

EXHIBITS

GENGHIS KHAN INVADES HOUSTON AND DENVER*By Bill Fitzhugh*

The first two U.S. venues of the exhibition *Genghis Khan* opened on February 27, 2009, at the Houston Museum of Natural Science and on 16 October at the Denver Museum of Nature and Science. The Denver venue, which included up-graded cases, scripts, AV, and educational programs, was extremely popular, attracting more than 150,000 visitors. Other venues are expected.

Genghis Khan is the brain-child of **Don Lessem** of Dinodon, Inc., an exhibit development firm known previously for dinosaur exhibits. Mongolian dinosaurs soon led to Genghis Khan, an historical figure whose name loomed large but whose historical importance was unknown to American audiences. I assisted Don by organizing a team of advisors, helping secure collections, and preparing a scholarly catalog.

The exhibition begins by presenting traditional Mongol herders living in sturdy felt tents known as gers on the vast grassy Mongol steppe where their major enemy seemed to be harsh climate and unpredictable weather, but social tyranny was just below the surface. Temujin, born around AD 1165 to an impoverished Mongol clan, survived enslavement and attempts on his life, but against all odds succeeded in uniting all Mongols under his rule in 1206 and was inaugurated Genghis Khan (global leader). War brought prestige, spoils, power, and new subjects, and so Genghis set out to conquer other steppe tribes and Chinese neighbors.

The exhibit supports this story with vivid audiovisuals of battles, a mounted Mongol warrior and his horse, and displays and models of armor and weapons. We learn his cavalry was successful because of training, equipment, and discipline. Genghis installed the yasagh, a code of military conduct; he broke the power of clans by promoting merit rather than seniority or nepotism; he developed a sophisticated spy service, a 'decimal' system of army hierarchy organized in units of 10 to 10,000s, coordinated battle commands by whistling arrows, and instigated a Mongol version of the 'pony express' for rapid communication across vast territories. As he began attacking cities and settled regions, he adopted enemy hardware like the trebuchet, explosive grenades, and bombs and recruited foreign engineers and experts. All are represented in the exhibit.

The Mongol expansion into western Asia and Russia, where it was known as the Golden Horde, is represented by archaeological finds from Serai, one of many trade and administrative centers Mongols established in southern Russia. Fine ceramics from craft

workshops and gold belts and goblets from burials of Mongol princes of Russia from the Hermitage collections are among the prize displays. From here the exhibit shifts back to Kharakorum, the Mongol capitol established by Genghis and built by his sons and grandsons. The city contained churches, trade shops, and a khan's palace with a tree made by a French artist whose branches dispensed beverages. During the mid-13th century Kharakorum represented the Mongol Empire to the world and while Mongol armies battled for control over China, it also aspired to civic brilliance.

The final section of the exhibit brings the Mongol empire to a climax with the subjugation of China by Genghis' grandson Kublai, known to Europe through the writings of Marco Polo and

Coleridge's poetry. With this conquest the empire stretched from the Mediterranean to the Pacific, from Siberia to India, and became the largest the world has ever known. The exhibit presents Kublai's failures (his costly, unsuccessful attacks on Japan) as well as his many triumphs (art, civic administration, monetary reform, trade, and religious tolerance). By this time, the unified Mongol empire had broken up into separate khanates controlled by rival Genghisid leaders descended from his sons and in time they all collapsed, leaving Mongolia prey



Turkic stone figure in the Genghis Khan Exhibit in Denver.

to outside powers.

Genghis Khan teaches much about Mongol war and brutality (the wasting of Iran and rape of Baghdad) during the expansive phase when Genghis instilled common purpose and strict authority in his belief that Mongols ruled by divine authority of Tengri, the god of the firmament, embodied in Blue Sky, and were destined to rule the earth. But we also learn of beneficial outcomes of the 'pax Mongolica' that followed conquest and brought free trade, religious tolerance, civil authority, rights for women, and a flowering of arts and science. By introducing Genghis and his sons and grandsons, their history, and their works, Genghis Khan provides a balanced view of one of the greatest figures and empires the world has ever known, an empire that, as **Jack Weatherford** has noted, contributed much to the making of the modern world.

YUUNGAQPIALLERPUT (THE WAY WE GENUINELY LIVE): MASTERWORKS OF YUP'IK SCIENCE AND SURVIVAL

By Ann Fienup-Riordan

Yuungnaqpiallerput/The Way We Genuinely Live was built on a decade of collaboration between Yup'ik elders and educators, museum professionals, and anthropologists. Along with over 200

pieces of nineteenth-century Yup'ik technology, the exhibition includes: bilingual panels; a dozen science interactives featuring quotations from Yup'ik elders--including a language interactive where visitors can learn to speak Yup'ik words and simple sentences; listening stations where visitors can listen to stories in Yup'ik and English; a half-dozen short videos in Yup'ik with English subtitles; two catalogs (one English and one bilingual); and a website including elders' quotes (yupikscience.org). This wealth of information derives from hundreds of hours of information shared by Yup'ik elders in their own language and painstakingly transcribed and translated by Yup'ik language experts **Alice Rearden** and **Marie Meade**.

Today Central Yup'ik remains the primary language of two-thirds of the 23,000 residents of southwest Alaska. We opened our exhibition in the regional center of Bethel in September 2007, moving on to Anchorage in February 2008. Although 95% of our visitors in Anchorage were non-Yup'ik speakers, we continued to foreground the Yup'ik language in everything we did. The following pages briefly describe the collaborative process we used in developing our exhibition and why our use of the Yup'ik language was such an essential part.

Yuungnaqpiallerput stands squarely on the shoulders of the successful partnership that gave rise to the Yup'ik mask exhibit *Agayuliyararput/Our Way of Making Prayer* in 1996. That exhibit was the culmination of efforts to understand the meaning and power of nineteenth-century masks from the Yup'ik point of view. Its cornerstone, as with *Yuungnaqpiallerput*, was information shared by elders, remembering the masked dances they saw when they were young.

Following *Agayuliyararput*, Yup'ik men and women had unprecedented opportunities to visit museums and view collections, including research trips to the Ethnologisches Museum Berlin, the National Museum of the American Indian, the Anchorage Museum, and Bethel's Yupiit Piciryarait Museum, and thanks to the Arctic Studies Center and the Smithsonian's Community Scholars program, the National Museum of Natural History.

Agayuliyararput opened museum doors, and those who entered found an unimagined array. Ironically, the objects elders found least interesting were the masks, which most had viewed only briefly when they were young. Grass socks, stone tools, and fish-

skin clothing, however, excited enormous interest. All were deeply moved by what they saw and spoke repeatedly about the skill required to make and use each item.

To the extent that elders were personally moved by what they saw, they regretted that young people in Alaska could not share their experience. Elders agreed that people cannot understand what they do not see. **Paul John** noted, "We are losing our way of life, and we need to help young people and others better understand what they've lost. If the things that our ancestors used are shown, they will think, 'So, this is what our ancestors did, and I can do what my ancestors did.'"

Many rich discussions with different elders about different objects and materials have taken place since 1997. Finally, in 2003, the Calista Elders Council--the primary heritage organization in southwest Alaska--began to actively

search for ways to respond to the desire of their board of elders to bring museum objects home. Repatriation was not the issue, as ownership of objects was not the goal. Rather, "visual repatriation" was what they sought--the opportunity to show and explain traditional technology to contemporary young people.

As the Yup'ik community had looked to the Anchorage Museum when beginning work on the Yup'ik mask exhibit, it again turned to

the museum, which energetically embraced their project. Planning meetings formally began in Bethel in August 2003 with a combination of National Science Foundation and Anchorage Museum Association support. There a team of twelve Yup'ik elders and educators gathered to plan a comprehensive exhibit of nineteenth-century Yup'ik technology, including elders **Frank Andrew** and **Paul John**, as well as **Andy Paukan**, **Elsie Mather**, **Joan Hamilton**, **Noah Andrew Sr.**, **Mark John**, **Theresa John**, **Mary Pete**, **Vivian Korthius**, **Esther Ilutsik**, **Marie Meade**, and **Alice Rearden**.

Our first task was to name the exhibit. After several suggestions, the late **Frank Andrew** spoke: "The way of our ancestors is called *yuungnaqsaraq* [lit., 'to endeavor to live']. When using all the tools together, only a person who is trying to survive will use them to live. That's the name, and our ancestors used it all the time."

Mark John then added a crucial observation, restating the Yup'ik phrase in the present tense: "We could make it more personal rather than distant. It could be *yuungnaqpiallerput* [the way we genuinely live], which includes us, too. We are part of all



The interactive exhibition, Yuungnaqpiallerput/The Way We Genuinely Live, encourages participation from visitors. Seen here a visitor protects her eyes with Yup'ik goggles.



Noah Andrew and Troy and Kyra Wilkinson making a kayak for the exhibition, Yuungnaqpiallerput/The Way We Genuinely Live.

that is being displayed. In the villages, people still use those ways, even though they may be using different materials.”

Another issue was how to organize the objects. A recurrent theme was the importance of the seasonal cycle of activities, both in the past and today. They suggested that this cycle be used as the exhibit’s foundation. Frank Andrew explained: “During the time they start to hunt again [in spring], first comes the ocean hunting activities by those of us from the coast. It would be good if you presented these in order [through the seasons].”

This simple but elegant mandate is what we followed throughout the exhibition. Our story begins with preparation in the village and moves through spring, summer, fall, and early-winter harvesting activities. We then return to the winter village, where activities today, as in the past, focus on sharing the harvest and renewal for the coming year.

Finally, in choosing a “science” focus for our exhibition, Yup’ik community members continue to advocate for respect for their knowledge systems. The perceived gap between Yup’ik indigenous knowledge and Western science is enormous. Clearly there are differences; but understanding the links can deepen our appreciation of both Yup’ik and Western thought.

When describing Yup’ik masks and ceremonies, elders made clear that in the past they had no separate category for “religion.” Everyday acts were equally “our way of making prayer.” Similarly, discussions of hunting and harvesting activities make no separation between a person’s technical and moral education. Frank Andrew remarked that “Everything has a rule, no matter what it is. Because admonitions are a part of these snow goggles, we are talking about it through these.” **Elsie Mather** observed, “Our language had no word for science, yet our tools were so well designed that they allowed us to live in a land no one else would inhabit.”

At our last planning meeting, steering committee members articulated the purpose of the exhibit in their own words. **Joan Hamilton** said, “It will help people understand science and how it is part of everyday life, and it will communicate how much knowledge of the world Yup’ik people needed to survive.” The value of considering Western scientific approaches side by side with those of Yup’ik traditional knowledge cannot be overstated. Yup’ik grade-school principal **Agatha John-Shield** of Toksook Bay articulated the dilemma of her generation: “When I was in school I hated science. I couldn’t understand it. Not only was it in another language [English], but all the examples were foreign. If we begin to speak of ‘Yup’ik science,’ we will give our children something they can understand.”

In the end, this exhibit is first and foremost about sharing knowledge. And more important than specific information Yup’ik people share an attitude toward knowledge that is both humane and wise. In this world of legal ownership and property rights, they have given something beyond price, the gift of history. First because they value it, but also because they believe that sharing it is the right

thing to do.

In making this exhibit we have learned much about Yup’ik science. We have also been taught something about life, from the Yup’ik point of view. Thanks to **Frank Andrew, Paul John**, and the many men and women with whom we worked, we’re all lucky in the rare view of the past we’ve been given, as well as an understanding of the meaning this past still holds for people in Alaska today.

Yuungnaqpiallerput: The Way We Genuinely Live exhibit will travel to Washington, DC’s National Museum of Natural History. The exhibit will open on April 17, 2010. Visit <http://www.mnh.si.edu/exhibits/yupik/index.html> for more details.

ARCTIC: A FRIEND ACTING STRANGELY TOURS CANADA

By Karen Edwards

In winter 2007, the former NMNH exhibit “*Arctic: A Friend Acting Strangely*” (which was on display at the Museum for 6 months in 2006) was converted into a traveling exhibit and sent on a tour across the Canadian North. In 2008 we shared how the Natural History Museum’s exhibit *Arctic: A Friend Acting*

Strangely had evolved into a portable exhibit traversing the Canadian North. As we reflect on three years of the exhibit’s Canadian tour, we want to share the successes, challenges, and lessons learned in delivering outreach and education exhibits to remote regions in the Arctic.

The foundation of the original *Arctic: A Friend Acting Strangely* exhibit is ‘the human face’ of Arctic climate change, as portrayed through the observations and perceptions of Arctic indigenous residents. The exhibit’s title paraphrases that vision in demonstrating how the Arctic is indeed a friend to those who live there, but a friend that is now quite unpredictable.

The significance of returning the exhibit to the regions and people who contributed to its content was paramount and in partnership with the Canadian International Polar Year (IPY) Secretariat this objective was realized in 2007. The larger exhibit was paired down to a portable trilingual (English, French & Inuktitut) 19-panel show that was transported, in true Canadian fashion, in four hockey bags.

The first leg of the exhibit’s Canadian tour reached three local northern hubs: Whitehorse (Yukon Territory), Yellowknife (NWT), and Iqaluit (Nunavut). These regional centers are easily accessible by commercial flights and the communities had adequate infrastructure including museums, visitor centres and gymnasiums to host an exhibit of this size. Soon after the first tour began, requests began to stream in from smaller Arctic communities also interested in hosting the exhibit. Organizing a new tour to reach more remote communities required extensive planning and



Map illustrating where the AFAS exhibit travelled, courtesy of **David Hik**.



EYEWITNESS

"Long ago, in my childhood, we followed the seasons and the weather. Even the animals, the caribou followed the weather. Now there are hardly any caribou on the island. Life has become unpredictable for all of us."

Sarah Kuptana
Sachs Harbour, Canada

organization, and in 2008 the exhibit went on its second journey.

One of the greatest successes of that second tour could also be considered one of our greatest challenges: distance. The second tour of the exhibit reached Labrador (March/April 2008), Nunavik (August 2008), Manitoba (September – December 2008), and numerous communities across the Northwest Territories (February – March 2009). A tour focused primarily on remote communities may anticipate a smaller impact, but the second tour of the exhibit reached nearly 15,000 people.

Our ability to reach these regions was made possible through unique community partnerships and strong regional leadership. There was no access to large museums and gymnasiums in communities with a total population of 300. The venues were now schools, hotel lobbies, interpretive centres, and regional conferences. Each host complemented the exhibit with local research and community resources and tailored the exhibit to fit their regional needs. Interpretive centres divided the exhibit panels by themes to complement existing displays; school hallways and hotel lobbies served as interactive exhibit galleries; conferences offered access to regional and even international participants as well as the general public, and northern radio program host accompanied the exhibit team in the NWT (visit <http://ncsnwt.com>).

Another interesting connection was discovered during the tour in the Sachs Harbour, NWT, when students were excited to find a quote from Rosemary Kuptana, a local community member, on one of the panels. Students were proud to see the traditional knowledge of a local elder honoured.

The lessons we learned across thousands of kilometers of air travel, courier trips, bus rides, and bumpy ice roads include the incredible need to continue to offer this type of outreach to remote Arctic communities, the amount of time required in maintaining a functional exhibit adapted for northern climates and the challenges of delivering outreach initiatives such as this within the confines of standard licensing agreements. These types of demands should be considered in the development of future agreements for such travelling exhibits in the Arctic.

Taking the display into communities has given us an opportunity

to engage students from K – 12, teachers and in some communities Elders, in discussions regarding climate change and what they have observed first hand. We have learned that people are aware that their natural world is changing and that they have a desire to be part of the response to the change.

GIFTS FROM THE ANCESTORS

By Bill Fitzhugh

This past fall Princeton University Art Museum mounted a major exhibition of ivory art from the early Eskimo cultures of Bering Strait. Gifts from the Ancestors: Ancient Ivories of Bering Strait features the artistry of hunters from the Okvik, Old Bering Sea, Ipiutak, and Punuk cultures of ca. A.D.200-1200 from both sides of Bering Strait. Objects were assembled from major public and private collections and included many objects from recent Russian excavations at the Ekven cemetery in Chukotka not previously exhibited in North America. The exhibit also includes works by contemporary artist and St. Lawrence Islander, Susie Silook, and master carvers Sergei Tegryl'kut and Mikhail Leyviteu from Chukotka, Russia, revealing how today's ivory artists continue to be inspired by ancient forms and motifs and the millennia-old relationships among people, animals, and the environment. The exhibit presented the diverse artistic traditions of early Eskimo cultures, the chronology of stylistic development, and

illustrated the sophisticated technology developed to support life in a harsh environment. Art was also an integral part of that adaptation, allowing hunters to communicate with and pay respect to the animal spirits that sustained their lives. In addition the exhibit illustrated the modern commodification of ancient art that is a dominant feature of village life today, as those who now legally own their ancient sites seek financial benefit from "ancestral gifts" they excavated from ancient archaeological sites. Gifts from the Ancestors was organized by PUAM with guest curators William W. Fitzhugh (Smithsonian) and Julie Hollowell (DePauw University). Bryan Just served as local curator, and Fitzhugh, Hollowell, and Aron Crowell (Smithsonian) edited a comprehensive catalog. The exhibit opened in early October with flourish of Alaskan Native artists and performers, a scholar's conference, and public lecture programs.

The exhibit was made possible by the National Endowment for the Humanities; the Peter Jay Sharp Foundation; Perry J. Lewis, Class of 1959, and Basha Lewis; the Andrew W. Mellon Foundation; and the Friends and Partners of the Princeton University Art Museum. Visit http://artmuseum.princeton.edu/events/Extended_Pages/GFA to view the collection and learn about the exhibition content and themes.

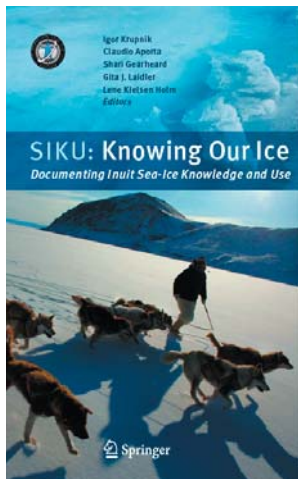


Viewers enjoying miniature ivories at Princeton University Art Museum Gifts From the Ancestors exhibition. Photo: Bruce White

RESEARCH

SIKU PROJECT NEARS COMPLETION

By Igor Krupnik



SIKU (“Sea Ice Knowledge and Use: Assessing Arctic Environmental and Social Change”) is a collaborative international study under the IPY 2007–2008 program (IPY #166) that includes over 50 participants from six countries – Canada, US, Russia, Greenland, France, and UK. The project began in 2006 and will continue in 2010 as a consortium of various local initiatives, national studies, and graduate student projects (see ASC Newsletter 15 and 16). The project’s acronym, SIKU, is the

basic word for sea ice (siku) in all Eskimo languages from Bering Strait to Greenland. **Igor Krupnik** (ASC) and **Claudio Aporta** from Carleton University (Ottawa) act as lead coordinators for this consortium of activities, together with **Gita Laidler** (Carleton University), **Shari Gearheard** (Clyde River, Nunavut), **Lene Kielsen Holm** (ICC Greenland, Nuuk), **Lyudmila Bogoslovskaya** (Russian Heritage Institute, Moscow), and **Hajo Eicken** (UAF, Fairbanks).

Most of the SIKU project field operations have been completed in 2009, but certain activities are ongoing under remaining or new funds. Three local Alaskan observers—**Paul Apangaluk** in Gambell, **Winton Weyapuk, Jr.** in Wales, and **Joe Leavitt** in Barrow—continue the sea ice and weather observations in their respective home communities. This will be the fourth annual sea ice cycle since winter 2006/2007, when the SIKU work was started; the records would allow for broader coverage and much higher statistical reliability of indigenous observers’ records. Another offshoot of SIKU in 2009 is the documentation of traditional Labrador Inuit terms for sea ice. **Paul Pigott**, graduate student in Inuit linguistics at the Memorial University in St. Johns (Newfoundland), has been advancing that initiative which combines the survey of historical and contemporary Labrador Inuttut dictionaries and fieldwork with the Inuit language experts in five local communities (Nain, Rigolet, Okak, Hopedale, and Makkovik) in April–June 2009. Pigott’s study will continue in 2010, and an Inuit experts’ gathering and a printed lexicon of some 100 traditional Labrador Inuttut sea ice terms are planned for 2011.

The main effort of the SIKU project team in 2009 was in publication. In October 2009, a 600-page volume of 20 chapters, *SIKU: Knowing Our Ice* (**Igor Krupnik**, **Claudio Aporta**, **Shari Gearheard**, **Gita J. Laidler**, and **Lene Kielsen Holm**, editors) was submitted to Springer Publishers. The book is now in production with an expected release date in late spring 2010 (Fig. 1), so that it would be available at the main IPY Oslo Science Conference in

June 2010 (see below) and also at the Inuit Circumpolar Council (ICC) Assembly in Nuuk in late June 2010. The SIKU volume with its 50-some contributors, including indigenous experts from Alaska, Canada, and Greenland, covers all of the main areas of the SIKU project, including indigenous observations, documentation of traditional sea ice terminology, contemporary use of sea ice in northern communities, status and preservation of indigenous languages and knowledge, and matching indigenous knowledge with scientific models, observation and modern data-management technologies; geographically, six chapters cover SIKU research in Canada; six are focused on Alaska; three on Greenland; and five are circumpolar in scope. **Ann Fienup-Riordan**, ASC Research Associate, has a chapter (together with her Yup’ik partner **Alice Rearden**) that introduces traditional knowledge and use of ice by the Yup’ik people of Western Alaska coastal regions. Results of the Russian SIKU studies will be published later in separate Russian collection addressed to the Russian audience.

Immediately after the submission of the SIKU manuscript to Springer, the project team embarked on another publication project, a special issue of the journal *The Canadian Geographer/Le Géographe Canadien*, published by the Canadian Association of Geographers. The issue under the guest editorship of **Claudio Aporta**, **Fraser Taylor**, and **Gita Laidler** is focused on the Canadian component of SIKU called The Inuit Sea Ice Use and Occupancy Project (ISIUOP) funded via the Canadian IPY program. Several papers in that special issue (including **Igor Krupnik’s** overview of the Inuit sea ice terminologies collected during the SIKU project) will become a valuable companion to the future SIKU book, thanks to additional Canadian materials. The issue will be printed in fall 2010.

The SIKU book by Springer and the *Canadian Geographer* special issue will be a part of a string of contributions generated by the SIKU project. In fact, the first ‘SIKU book’ was published in early 2009 as a catalog of historical photographs taken by **Berit Arnestad Foote** in Point Hope, Alaska in 1959–1962. **Berit Foote** and her then husband, the late human geographer, **Don C. Foote**, lived in Point Hope for three years, and they took hundreds of photographs of community life and the ice-covered Arctic Ocean. In 2006, Igor visited Berit, who now lives in Oslo and encouraged her to process her old Point Hope photographs and to consider sharing them with the community, with the SIKU project team, and with the general public via a small exhibit or a photo catalog. With support from the SIKU project, Berit excelled in all of these tasks and she eventually produced a magnificent catalog of 160 of her Alaskan photographs in two parallel editions in English, Point Hope, Alaska. *Life on Frozen Water* (University of Alaska Press), and in Norwegian, Tikigaaq. *En fotografisk reise blant eskimoene i Point Hope 1959-1962* (Forlaget Press in Oslo). **Igor Krupnik** wrote a Preface to the book (*When the Ice, Photos and Memories Come Together*) and **Ernest S. Burch** reviewed and endorsed the catalog for publication. This book is a window to the daily life and the environment of the Tikigaaq, the Inupiaq community of Point Hope, Alaska, fifty years ago, when, as people keep saying, ‘the ice was strong, the days were cold, and the winter used to come in October.’

At least two more books by the members of the SIKU project team are currently in the making and will be submitted to publishers in 2010. Lastly, of no small importance are two forthcoming Ph.D. Dissertations at the University of Alaska Fairbanks by **Josh Wisniewski** and **Matthew Druckenmiller**, and three M.A. theses at Carleton University by **Karen Kelley**, **Kelly Karpala**, and **Jennifer McKenzie** that rely heavily on data and field experience generated during the SIKU project fieldwork in 2007–2009.

The next major effort by the SIKU team is a special panel on new research on indigenous sea ice knowledge and use to be held at the Oslo Science Conference in June 2010. The SIKU participants have submitted 15 paper abstracts to the Oslo conference program under the session T-4-4 ‘Communities and Change.’ We are looking for the opportunity to run a full day SIKU session of some 12-15 papers and to overview the most recent developments under our SIKU initiative. Of particular interest will be the presentation of a prototype Sea Ice Cybercartographic Atlas, a new electronic format developed by the SIKU group at Carleton University to document indigenous knowledge and use of sea ice and to make it available via the Internet to multiple users, including people in distant northern communities. Stay tuned for more SIKU news and publications coming in 2010.

LABRADOR HEBRON DIARY: THE FLU OF 1918

Translated 1954, from German, by Stearns A. Morse. Material in [brackets] and bold-face headings interpolated by SAM.

Note by Stephen Loring:

*The abandoned Moravian and Inuit community at Hebron is one of the most significant historical sites along the north Labrador coast. Established in 1830 in an effort to blunt the disruptive influences of the northern “heathen” Inuit on their friends and relatives in the Moravian congregations further south at Okak, Nain and Hopedale, Hebron long enjoyed a reputation as one of the best sealing and fishing regions. Sadly the community was abandoned in 1959 when provincial and federal authorities deemed the isolated community too expensive to support and maintain. First visited by Smithsonian researchers in 1977, the site has received considerable attention by Parks Canada and –most recently– the Nunatsiut Government who are committed to its preservation. In August of 1999, observing the 40th anniversary of the relocation of the Inuit families from Hebron, Torngâsok, the Nunatsiut Government, and the Labrador Inuit Health Commission arranged for a reunion of the Hebron families and their descendants at Hebron (see, Carol Brice-Bennett’s *Ikkaumajânnik Piusivinnik/Reconciling with Memories*, published in 2000 by the Labrador Inuit Association, Nain, Labrador, Canada). The reunion was a powerful reaffirmation of Inuit community integrity and the continuity of social and emotional bonds to their north coast of Labrador homeland.*

Recently, Stephen Loring and Beatrix Arendt (2009) have published on the archaeology of Hebron, (including the results of a 1990 University of South Carolina/ Torngâsok field-school at Hebron). “...they gave Hebron, the city of refuge...” (Joshua 21:13): An Archaeological Reconnaissance at Hebron, Labrador; in



*Inuit house at Hebron ca. 1910. Sod-covered wooden-frame cabin combines traditional Inuit house construction elements (sod-walls for insulation, south-facing window, and porch configuration) with introduced European influences (wooden walls and wood-burning stoves). Photo: **Samuel King Hutton**, *Among the Eskimos of Labrador*, 1912.*

the online Journal of the North Atlantic. Archaeologies of the Early Modern North Atlantic, Special Volume 1:33-56, is available as a pdf file on request from Stephen Loring.

Note by translator Stearns A. Morse:

This is an extract from the Moravian Mission Diary from Hebron, Labrador; in 1918, made available to the translator in the Hebron Rectory by the late and dear Rev. Fred Grubb, the Moravian missionary stationed at Hebron. The people are Inuit (Eskimos), a few white settlers, Mission personnel, and the trader and storekeeper. The mission buildings, built in Germany and re-assembled on-site in 1836, a one continuous structure, from the church at the west end through the rectory, school, and store at the east end. The Missionary writing is Br. Simon, who with his wife also attends to the sick, mainly with homeopathic treatment.

In 1918 my father, Stearns Morse, Signal Corps, US Army, was stricken by the flu and hospitalized at Fort Devens, MA, where he recovered and was eventually discharged. The infamous flu epidemic of 1918 has never been far from our minds from the time of our youth. When I saw this diary and its day-by-day account of the tragic impact of this horrible virus on the native population having no historic immunity, I was overwhelmed. In this day of new virus types and their renewed pandemic vigor, it may be a proper time to lend focus by telling this story of horrendous disaster.

The fatal year: 1918

A normal October

October 5. This week we found our harvest. The turnips had progressed better than we had expected, so that we were able to sell some of them to the people. Mrs. Lane came from Saglek, to wait for the mailboat, and Jekkokut came today from Ramah. Little hunchbacked Rudolphina Mess is getting worse and worse, and Mrs. White [Ruth Townley White, wife of the merchant Richard White] can’t seem to get well. She has probably contracted some sort of lung inflammation as an after-effect of the measles.

October 13. Part of the Napartok folk came for the congregation

anniversary and the Ramah folk who came to trade were held over by the wind, so we had a large congregation. Unfortunately the chapel servant Augusta Mess, who had just been installed last winter, had to be excluded. The “not going to communion” of so many communicants who are here seems to indicate that there are many who still hold to their own ideas. May the celebration not have been in vain!

We have been waiting the whole time for the mail boat, but will have to give it up, since a good four weeks have passed since she was last here.

Last evening (12th) Josephina Mess was released from her long suffering.

October 19. Stormy weather and high seas still prevent the departure of the Napartok and Ramah folk. The measles have spread – Boas Obed’s family has caught them. But as yet everything seems to be going well. It looks as if the Paksaus will be the next. – The first foxes have been caught, and there also appear to be seals.

October 26. Ruth White died on the 24th. In the last days she became visibly weaker, and she longed for her release. When I was called on the morning of the 24th to give her a blessing, she already lay in a coma, without realizing what went on about her.

Disaster strikes: November

November 2. The Harmony came last Sunday morning, so we had to postpone the sermon till the afternoon. She loaded and unloaded on the following days. She left for Saglek on Friday and returned Saturday afternoon. [Harmony was the Moravian Mission ship, based in England, used coastwise from break-up to freeze-up.]

November 12. Immediately after the departure of the Harmony (4 Nov) followed the outbreak of the frightful disease, which in all probability was brought by the ship from Newfoundland. On the evening of the 7th a child died, and from then on the number of dead increased daily. None of the medicines we have tried will do any good. There is a frightful death-toll in Hebron. My wife and I helped in the beginning to take the dead away, but because of the number dying and the weakness of those still living, it is impossible. In every house which was inhabited there are dead, and single houses have died out altogether. It is frightful.

We have also been sick, indeed we still are. Till now, only the Lord

has been of help. Will he leave only us remaining, or shall we also follow? His will be done. We give ourselves into his hand.

November 13. We are still living and on our feet. The Merkleins’ children are also sick. [Merklein was the trader and storekeeper.] The death-toll mounts among our people. Abraha Kora was reportedly torn to pieces by the dogs as he tried to go to another house. Weakness in the ranks and fear of the dogs, which are getting wilder and wilder, hinder my wife and me from going to the houses. We are thankful that we were able to recover three little

orphans from the house which held the bodies of their parents, and move them in with us. Whether they will survive, the Lord only knows. We are all in His hands. How comforting to us was today’s lesson from Isaiah – “And can a mother forget her children---?” He will also take pity on his own, one way or another. One still sees a few women out and about outside, now and again: Paulina Mess, Carolina Erdina, Ermiline Set, Purida Friedrich.

Evening: We are still up. The smallest of our three orphans died this afternoon. Lord, have mercy!

November 14. We are still alive. The second of our orphans died last night. As of now we have heard nothing from the people, but I was just in Abel Mess’s house. Things also look bad there, although to this hour, nobody but old Rudolphina has died. “Thy will be done!” Oh Help us, Lord, to speak thus in truth!

Evening – We are still here.

Merklein’s children are very sick, and the poor aunt carries a heavy load. May the Lord give us strength and patience. Now we begin another night. How will it be in the morning?

November 15. Morning. Another night is behind us. All in this house are still alive, but Luisa Merklein is very poorly. Tante is also sick. How will it progress? There is only darkness before us. Oh Lord, take us by the hand and lead us, be it to life or to death! This morning Helene

Kohlmeister appeared before the house. She had been lying among the dead, and had arisen to find another house. She said none of the other living would take her in, so we put her in the school room, where she may die in peace. Oh God, this distress, this need! In Putorak’s house there are healthy folk: Tobias Friedrich and wife Valerie, Purida, Sara Sangak, and Susanne Aggok.

It is still hard to believe that in one week almost our entire congregation has died out. A terrible judgment!

November 16. Saturday. We are still here. Louise Merklein seems



The abandoned Moravian mission building at Hebron, 1978. Photo: Steven Cox, Torngat Archaeological Project.



Grave marker in “God’s Acre,” the Moravian cemetery in Hebron. Photo: Stephen Loring

to be better today; at least she is more cognizant. Nothing as yet heard from the people. We have seen Pauline, Purida, and both Josuas outside. God, continue to help us, and if you choose for us to live, give us strength of body and of soul!

Our little Nanni still lives, and seems to be no worse. Helene in the schoolroom is also still alive.

Evening. Still alive, indeed, we begin to have an appetite again. Shall we withstand this illness? And then what? But that is in the hands of the Lord, and not for us to worry. But it is impossible not to wonder. Why does the Lord lead us in so deep? It is a judgment over sin. Many have not been in a condition to cleanse their hearts, but a great many have done so, and these resulted in awful confessions. What a frightful power sin has, and how it was served in this community! "Nulekamut sugiartendlarssogut" because we didn't wish to heed His word. How many have realized this! May they have found the truly penitent spirit in their last hour!

But we must look not only for sin with our people; oh! how much of the guilt is also ours! How has all our work made such a weak impression of the love of Christ! Have not recently other, mercantile interests taken their place in the fore-front of our work? Have we not lulled, yes led the people astray through evil examples in the field of work? The Lord is our judge. Now we go forth into another night. Lord, keep Your watch once more over us all who still breathe!

November 17. Sunday. Another night has passed mercifully. Although we still are not well, none of us, praise God, is yet any worse. Nanni is still with us, whether better or worse we cannot yet decide. Helene is also living, and eating well. How will it now progress? We wander constantly on the brink, but praise God, our Father's hand holds us.

Evening. Sara Sangak died last night, apparently under great pain, which hasn't been the usual case. Again, night lies before us. Lord, remain with us!

November 18. Monday. All in this house are still alive. Abel Mess died, so there is still no end to it. Oh, that the Lord would only take pity on us!

Evening is here again, and another night before us. Lord, let your eyes remain open over us, who still live here in Hebron. How can it be in the stations to the south?

November 19. Tuesday. A new day. The young couple Tobias and Valerie are now dead. Will there be no end? The remaining living are now all collected in Jefta's house: Purida, Friedrich, Caroline Erdma, and Abel's children. They are many for that one house. May now finally improvement and recovery set in! Josua and Br. Merklein have already shot a great many dogs, but there are still too many. If we should live, they are too dangerous, for they have already broken into houses and devoured the corpses.

Helene in the schoolroom longed for a pipe, so gave her one of my old ones.

November 20. Another day is here, and it appears that some are beginning to recover! God's mercy is felt. We have given them some of the newly arrived cooking chocolate and milk, and it seems to agree with them. Again today many dogs have been shot. Br. Merklein and I hauled water today for the first time with the small hand-sled. If we remain on our feet, this will be our constant job. The Lord has removed the real work from our hands. We mustn't think much of the future, but trust in the Lord, who will continue to care for us if He brings us through this crisis.

November 21. Thursday. Another child has died in Pauline's house, and three more are still sick. But the grown-ups say they are better. Oh, may it be a real recovery, and not take another turn for

the worse. Nanni is also better, but Helene in the schoolroom is probably worse. It is often like a bad dream that death lies all around us. O Lord, have mercy and help us out of this pitiful state when the time has come! We wish not to grieve. Give us trust in your love. Today we hauled water again.

November 22. Another day behind us. The weather was colder today and also stormy. The people with Pauline are no worse; only little Ruth White is poorly. They have good appetites, principally for potatoes and apples. Nanni is no better. It is still questionable as to what will become

of Helene. May the Lord have pity and keep her alive!

Today we determined with the catalog that at the outbreak there were 100 people on this station. Of these 85 were snatched away in one week. How can it be in Tikkerarsuk and Saeglek? And how in the southern stations? Is this the end of our Labrador Eskimo?

November 23. All appears to be better among the people, praise God! Nanni is decidedly better. Helene wishes to go to the people, but they are not overjoyed with the thought of taking her in, their crowded condition being their excuse. There is, of course, something to this, but the principal reason is likely that they do not really think she is getting better.

November 24. Nanni got up today for the first time. In the afternoon we held an hour of prayer with Br. and Sr. Merklein, as we did last Sunday.

November 25. Helene has moved in with the people anyway. This is a great relief to me.

November 26. Today we fumigated the school room with sulphur. The people continue to improve. Josua and Ermaline are the strongest; they do the outside work and help us haul water.



The Moravian supply ship, Harmony, seen here in a carving in a soapstone outcrop near the Hebron mission, brought supplies to Hebron annually, and in 1918, also the Spanish flu. Photo: Stephen Loring, Torngat Archaeological Project, 1977.

November 30. Another few days gone by. Nothing special has happened, and everybody is getting slowly better. If possible we will have a service tomorrow, and have set up the school room for that purpose.

December

December 2. Monday. Yesterday we had a service in the school room; the first in four weeks. How small the congregation was! Four women: Pauline, Carolina, Ermaline, Purida, single Josua Obed [survived to fame in old age in Nain], our Nanni, and Purida's Nutarak. But the Lord was among us. We gave Him our common thanks for mercifully sparing us and for his pity. Then we contemplated together the Advents-Evangelism. When our hearts are filled with pain and tears for the recent past, and when the troubles of the future shower us as the rain, we can rejoice that we have our Redeemer.

December 3. Now our little Nanni has moved in with the people. For the last few days she was so homesick that we had no other solution. It will perhaps be easier for her there with the other children. We had her exactly three weeks, and in that time she caused us not the slightest distress, except for the past few days. It is no wonder that the little thing often felt homesick in these strange surroundings, now that she is well.

Today Caroline and Ermaline came over to "wash" - which is a start, at least. Much snow has fallen; the weather is mild, and the sea ice is largely broken up again.

December 9. On Saturday the 7th Helene finally died. A wonder that she remained alive through all the misery from the beginning. With her frail constitution, one could only expect that she would die, and her passing removes a burden from the people. To care for her on that crowded house must have been very difficult near the end.

Saturday I had to go without sleep again because of painful rheumatic complaints in my chest. Praise God, it is now better again.

December 10. Yesterday noon we saw a komatik coming from the south, and the tension was great as we wondered who it might be and what news it brought. It was Daniel Kora. We heard from him that the disease was brought to the sealing places at Ittiblersoak by Okak people. 13 people died; besides Okak folk also our couples - George and Mary Metcalf and Joseph and Zipora Metcalf. The Lush and Kora families were spared. The families in Napartok knew nothing of the sickness. May every danger of contagion now be kept from them! It is painful to hear that the disease also ruled

there [i.e., at the sealing places], and yet we are truly thankful that we know at least a few living families; it is better than we feared. As yet we have heard no certain news from Okak, but we must assume that it was no different from our tragedy. And won't it be the same story further south?

December 14. Yesterday Julius Lane and Henock Kaujatsiak arrived from Saeglek. Praise God, it was also better there than we had feared, but nevertheless there were many, many deaths (26). While the people at our place were only more or less sick, in Saeglek proper and Operngivik all died but 5 (2 men and 3 children). The remaining ones seem to be well, and plan to come here shortly to bury their many dead. Now we only lack news of our people in Tikkersuk and Ittervik. By a rough estimate we still have (excluding Ramah) about 60 people who belong to our congregation, with the Ramah folk about 80.

December 26. The Lanes and their people (i.e., Kaujasiakkut and Henockikkut) arrived this week, but James Metcalf remains

missing, and it is a question as to whether or not the sickness has broken out anew in that house, through contact with the remaining people in Operngivik. Lord prevent it! The Napartok folk have also not appeared, although they had promised to come. With the small remainder here we celebrated Christmas. Although many of the traditional customs were missing,

we can at least hope that hearts were all the more open to the baered of good tidings: "For lo, a Savior is born unto you!" Oh, may none of the remaining deny the Lord!

On Christmas eve 3 men came from Nachvak with the news that Jako Nochasak died in Ramah on 29 November of the measles. Otherwise all seem to be well; anyway they contracted the measles here at their fall visit.

December 27. We had often discussed with the people how we should bury our dead, and their idea was to make one huge grave. This seemed impractical to us. The grave would have to be so big, and we have so few men, and we cannot count on favorable weather, so the job would be constantly delayed by storms and inclement weather. Then, if we had the grave, it would take several days to fill it, and this would necessitate constant guarding to keep the dogs away. So it seemed to us to be better to bury in the usual way, considering the number of dead. But the unpleasant task would have to be begun as soon as possible, since the Saeglek folk wish to return, and the dogs still try to break into the houses. So we then came to the decision to bury them at sea, and today we have committed 14 bodies to the deep. Outside, southeast of Operngivik

111	
Namen.	Aus der Zeit Gegangene.
737. Henoch Set,	Kind (11 Monate) f. Abg. d. 510.
738. Anton Gustav,	Kind (11 Monate) f. Abg. d. 521.
739. Maria Mess,	Kind (10 J.) f. Abg. d. 730.

Hebron Church Record Book, 1918. Courtesy of Provincial Board of the Moravian Church in Newfoundland. The excerpt reads name and departed 737. Henoch Set Child (11 months), s[ee] Hebr[on Church Book] b[aptized children], no. 820. 738. Anton Gustav Child (11 months), s[ee] Hebr[on Church Book] b[aptized children], no. 821. 739. Maria Mess Child 10 years), s[ee] Hebr[on Church Book] b[aptized children], no. 730. Translation courtesy of Hans Rollman.

[now charted as Dog Island] in very deep water a hole was made in the ice and we have made it a grave. That is a small beginning. How thankful we will be when our land has no more corpses in houses! This afternoon 3 men arrived: James Metcalf, Josua Jack, and Tomas Tuglavina. They are all well, praise God!

December 31. Yesterday the dismal work of burial was completed. On one day the men almost broke down. It was an awful job to get the bodies out of the houses. Some of the contaminated houses have already been burned down by favorable wind. In some, bones and parts of bodies were burned up too; later it appeared that whole bodies which hadn't been found (probably covered up by dogs) had also been cremated. Still we are thankful that the place is thus far cleaned out, and that none of the men has suffered any harm. About our deed: the "Burial at Sea" – I immediately drafted a report to the government, which shall go at the earliest opportunity. Had we seen another way out, we wouldn't have buried them in the sea, but even there they rest in God's hand.

January 1919

The future was discussed; some would return to Saeglek and others stay. A team went to Okak and discovered that the mortality was worse there than at Hebron, and it was conjectured that the story would be the same elsewhere along the coast. On 16 January it was recorded that the illness had broken out again among survivors.

Afterword

Nigel Markham and Anne Budgell film (1985) "The Last Days of Okak" is a harrowing account of the terrible sufferings brought to Labrador by the 1918 flu pandemic as told by three survivors. The film is available for purchase at the National Film Board of Canada website.

MORAVIANS AND THE INUIT: AN ARCHAEOLOGICAL STUDY IN HOPEDALE

By *Beatrix Arendt*

My 2008-2009 pre-doctoral fellowship was a museum/collections study that analyzed two Inuit archaeological sites in Labrador, Canada in an effort to understand the cultural impact of German Moravian missionaries. Overseen by Dr. William Fitzhugh and **Stephen Loring** of the Arctic Studies Center, I analyzed the archaeological collections from Adlavik and Anniowaktook, two 18th century Inuit sod house settlements. The two sites serve as significant portions, of data, for my dissertation.

The analysis is part of my dissertation research to identify the long-term implications of religious colonialism in the Arctic region. More specifically, my dissertation focuses on changes to Inuit social and economic organization as a result of contact with Moravian missionaries in the late-18th century. I hypothesize that changes to an Inuit social hierarchy where Inuit men-- who were also leaders, hunters and traders-- accumulated more European goods after the arrival of the Moravians, who offered desired goods and services to all Inuit. Work conducted during this fellowship helped clarify



Intern **Sarah Dickey** shows off educational poster. Photo: **Beatrix Arendt**

Inuit activities along the northern coast of Labrador while adding to a limited amount of data on the impact of missionary activities on Inuit culture. The following report will discuss work completed during my tenure followed by a brief discussion of publications and projects completed.

During the early stages of my fellowship, I studied Loring's original context notes from his 1999-2005 excavation of four sod houses at Adlavik located in northern Labrador. In addition, I scanned many original photographs and slides of the excavation, and with the help of graphic design intern, **Anna Eshelman**, we digitized all the original maps. Understanding the contextual information was vital, as it served as the basis for contextualizing later changes to Inuit culture along the northern coast of Labrador. Further, I cataloged approximately 1,800 artifacts from all four houses excavated at Adlavik into a database.

Initial analysis of the Adlavik site maps and materials reveal multiple levels of complexity. Evidence from the sod house architecture signifies the site had multiple occupations rather than a single, long-term occupation. Damage to stone walls in two of the four houses suggests that later occupants used the rocks from earlier houses as construction material for new sod houses. Furthermore, artifact analysis reveals various discard patterns occurring within each house which may be a factor of time and changing consumption practices. The majority of artifacts found at all the houses were made of metal, since metals were highly prized during the pre-historic and historic era for their use and portability. Iron, copper and lead were materials used for tools such as blades and fish hooks, fish weights or decorative purposes such as pendants or earrings. However, variation in the relative frequencies at three of the four houses of ceramic, glass and faunal artifacts between houses suggests different discard patterns. The different artifact compositions may be a factor of time as well as differential access to goods. Closer and more detailed analysis of specific forms within each house and each house group (earlier versus later houses) is still needed, but may reveal how discard patterns changed over time and how that reflects household activities and access to European goods. The second site I analyzed was from another 18th-19th century Inuit sod house settlement I excavated during the summers of 2008 and 2009. In 1934, American archaeologist **Junius Bird** identified

and conducted surveys and preliminary excavations of a four-sod-house site located on Anniowaktook Island, approximately 7.5 km east of the Moravian mission and town of Hopedale. To verify Bird's claim that Inuit occupied the site during the early period of the Moravian settlement (est. 1782), I returned to the site during the summers of 2008 and 2009 to conduct excavations inside two of the four houses. Although European goods and materials, such as beads, tobacco pipes, and iron appeared in the household deposits, I was not able to confirm that Inuit living on Anniowaktook Island traded with Moravians in Hopedale. The occupation period appears to be earlier than originally concluded by Bird, yet the presence of a midden, or trash deposit, inside one house reveals that the site had multiple occupancies. Additional artifactual research will clarify the site's occupation periods and the nature of the site, while adding to our understanding of Inuit island residencies during the 18th and 19th centuries.

In addition to examining the archaeological record, I also studied copies of Moravian documents sent to Dr. Loring from the National Archives in Canada since they serve as a valuable source for contextual and historical information. This historical research was conducted in collaboration with Dr. Loring and portions were published in the *Journal of North Atlantic Special Volume #1, Archaeologies of the Early Modern North Atlantic* in our co-authored article entitled, "...they gave Hebron, the city of refuge..." (Joshua 21:13): an archaeological reconnaissance at Hebron, Labrador."

A vital component of my dissertation research is including the Hopedale community in all aspects of the project to ensure that information gathered further adds to the development of their culture and their heritage. One area that I believe will benefit greatly from archaeology is education. As part of this fellowship, I worked with summer intern Sarah Dickey to develop and publish two posters on the archaeology of Hopedale and Anniowaktook, and to develop a teacher's handbook with in-class activities for the Hopedale School. The posters were on exhibit in the Hopedale Moravian Museum as part of an Archaeology Open House that showcased the 2009 excavation, and were shown during a public town council meeting. The 3'x2' posters will be hung in the local school and serve as teaching tools during the school's Heritage Festival this spring. In addition, three hard copies and CDs of the teacher's handbook were donated to the school.

The resources made available during my time as a pre-doctoral fellow in the Arctic Studies Center will play a vital role towards completing my dissertation. I must thank my advisors, Stephen Loring and William Fitzhugh, for their unwavering support and invaluable guidance, as well as post-doctoral fellow, Christopher Wolff, whose advice and insights continue to be helpful.

SUBSISTENCE, SETTLEMENT, AND PREHISTORIC EXCHANGE IN NEWFOUNDLAND AND LABRADOR

By Christopher B. Wolff

Over the last year, I have been conducting postdoctoral research through a joint collaboration with the Smithsonian's Arctic Studies Center and Museum Conservation Institute (MCI) to assess



Don Holly and John Erwin excavating at the Stock Cove Dorset Site, Northeastern Newfoundland.

the movement of slate among the Maritime Archaic peoples of Newfoundland and Labrador. The goal of this research has been to evaluate the role that slate played in the long-distance exchange network during their occupation of that region between ca. 8000 to 3200 years ago. Initially, I intended to conduct this study using a variety of archaeometric techniques, including ICP-MS, x-ray diffraction, electron microscopy and elemental mapping, and x-ray fluorescence; however, as I began my research I limited myself to non-destructive techniques for a couple of reasons. First, many of the collected materials I was to examine were formal tools and needed to be conserved rather than subjected to destructive analyses; and secondly, the Provincial Archaeology Office of Newfoundland and Labrador, while very supportive of my study, naturally preferred that I would not damage the artifacts. For these reasons, while limiting the robustness of my research, I decided to use non-destructive portable X-ray fluorescence (pXRF) technology. The use of this relatively new technology had the added benefit of testing its utility in the analyses of lithic raw materials—in this case slate—from both archaeological and geological contexts.

The results from my research are mixed. Using a Bruker pXRF instrument (figure 1), I was able to test almost 200 samples from sites throughout Newfoundland and Labrador, in collections housed at the National Museum of Natural History (NMNH) and the Provincial Museum of Newfoundland and Labrador. I focused on a few trace elements (Strontium (SR), Yttrium (Y), Zirconium (Zr), and Niobium (Nb)) and their relative ratios. I also found some of the lighter elements, particularly Calcium (Ca) and Potassium (K) provided unique ratios which were used to assess variation in different types of slate. Using the various geochemical signatures I acquired with the pXRF, I and **Jeff Speakman** (my host at the MCI) were able to conduct cluster analyses on the various elemental ratios and identify 3-5 varieties of slate among Maritime Archaic assemblages that were used for a number of tool types (e.g. projectile points, wood working tools, plummets, etc). These slate varieties have interesting geographical patterning that suggests a movement of certain types north from Newfoundland up into central and northern Labrador. However, the resolution of the movement of these slate varieties are limited by a number of factors.

Because slate begins as a sedimentary rock, often containing

layers representing different depositional processes that later undergo low level metamorphic transformation, a single medium to large-sized artifact can have signatures that differ considerably depending on where the material was sampled. Therefore, it is possible that some artifacts could have chemical signatures that would split into two or more distinct clusters. However, depositional processes over a geographical area as large as the one in this study vary greatly, and are broadly delimited by the geological provinces within that area. The study area of Newfoundland and Labrador is divided into four distinct geological provinces, each with their own set of depositional histories that contain significantly different parent materials and depositional processes. Because the study area encompasses such a large area, any differences in chemical signatures will reflect the different geological provinces on a broad scale. Therefore, while other higher resolution evaluations of slate varieties may be better achieved through isotopic analysis or neutron activation analysis, the pXRF technology is sufficient to identify broad scale geological patterns as long as the territory being studied is large enough to contain multiple geological provinces (i.e. depositional histories). Because of this the clusters we were able to identify appear to be related to the various geological provinces of Newfoundland and Labrador.

With that limitation in mind, it appears that the largest amount of slate material derives from the Appalachian Orogen province that encompasses all but the most northwesterly tip of the island of Newfoundland. This material appears to have moved northward along the coast of Labrador, and may be part of the long-distance exchange system that involved the well-documented southerly movement of Ramah chert whose only sources are found in northern Labrador. Interestingly, and an unexpected discovery, this material was also highly favored in the manufacture of weapons (projectile points and bayonets), perhaps because of its higher silicon dioxide (quartz) content that made it possible to get sharper and harder edges. While the other types of slate were also used to make woodworking tools, such as celts and adzes, they were rarely used for weapons.

Overall, I would characterize my postdoctoral research a success for a variety of reasons. I have learned a great deal more about other commodities that were involved in the long-distance exchange systems of the Maritime Archaic and have created a good comparative database that will be useful for future research. I was also able to discover that certain lithic materials may have been valued more highly than others, which has implications regarding social differentiation and control of trade that have yet to be explored. Moreover, I have assessed the utility of pXRF technology in the characterization of slate, have discovered some of its limitations, and have found it to be useful in this type of

research as long as those limitations are known. A manuscript detailing this research is being prepared for journal publication and will also be presented at upcoming professional conferences. All of my hosts (William Fitzhugh, Stephen Loring, and Jeff Speakman) have been very supportive and have contributed a great deal to this collaborative research.

During this same period, I have also continued to conduct research at the Stock Cove site on the northeast coast of Newfoundland (figure 2) investigating two important, but understudied cultural horizons—the Dorset paleoeskimo/Recent Indian horizon from ca. 2000-1100 BP and the Beothuk/Western European horizon from the early 17th to the mid 19th centuries. My interest in these periods is focused on the ways these very different groups adapted to environmental change at the same time their economic flexibility was hindered by demographic pressure and direct competition for resources. Both periods ended in one group abandoning the island or becoming locally extinct.

I chose to investigate these periods at the Stock Cove site because it contained a record of all of these groups at a single location and with a stratigraphic context missing in many subarctic sites in this region. Last summer was the second season I have conducted research at the site, this year I asked **Donald Holly** of Eastern Illinois University and **John Erwin** of the Provincial Archaeology Office of Newfoundland and Labrador to join me as collaborators. The site is proving to be one of the richest and largest sites on the island, the

limits of which have yet to be determined. After a relatively short season of two weeks, we cut our field study short because of the inordinate amount of artifacts recovered, with well over 500 formal tools, 1000's of flakes and debris, and over 4000 pieces of bone. Analyses of these materials are still in their preliminary stages.

The Dorset paleoeskimo component appears to be the richest deposits at the Stock Cove site, but through a broadened, more intensive survey this year we found evidence of what appears to be intact 17th century contact period materials with both Beothuk (descendants of the Recent Indians) and European artifacts represented. Some of the latter appear to have been reworked by Beothuk people, including chipped ballast flint and modified nails. We have submitted grant proposals to expand on this promising evidence of contact between Beothuk and early Europeans next summer and to further investigate possible interaction between Dorset and Recent Indian groups.

We are hoping through a better understanding of these dynamic periods in Newfoundland and Labrador's prehistory we can increase our knowledge of human-environment interaction in concurrence with increasing demographic pressure and economic competition—a topic that has resonance in the development of modern economic and environmental policies.



Bruker portable X-ray fluorescence instrument, Smithsonian Institution laboratory.

FIELDWORK

DEER STONE PROJECT COMPLETES RESEARCH IN NORTHERN MONGOLIA

By Bill Fitzhugh

After eight seasons (2002-2008), the Smithsonian-Mongolian deer stone project has concluded the first phase of Deer Stone project work in Khovsgol aimag, northern Mongolia. This past June my partner, **J. Bayarsaikhan** and I worked at sites ranging from the Shishged River near the Russian border south to Ikh Tamir in the central Mongolian heartland. Our goal was to map and record data from some of the large deer stone sites visited and published (incompletely) by Volkov and to obtain dating samples to expand our deer stone art historical and archaeological chronology. Our primary effort was directed at several deer stone sites between Muren and Jargalant.

Our team traveled in two vans operated by our usual drivers, **Tsogoo** and **Tsere**. Bayara, research director of the National Museum of Mongolia, had rounded up student assistants **Sodoo**, **Uuganaa**, and **Khandai**, and **Richard Kortum**, professor at East Tennessee State University and an expert on rock art, accompanied us for two weeks with **Julia Clark**, who had a grant from the American Center for Mongolian Studies and was soon to enroll in the University of Pittsburgh graduate program in Anthropology. My assistant was **Barbara Betz**, a veteran of several seasons' work in Mongolia. Julia and Barbara spent most of our many hours bouncing across Mongolia's pot-holed tracks learning Mongolian vocabulary by flash cards or watching episodes of "Friends" on their handsets. **Ayush**, an ethnographer, came along to gather data on the Buriat minority living around Tsagaanuur.

In Muren we rendezvoused with **Amaraa**, our cook, and **Dolojinsorogday**, an old school friend of Bayara's, and two days later arrived on the north side of the Shishged River, where we camped at the Batsuur farm, enjoying their wonderful food and hospitality. Our purpose here was to find the original location of the Ikh Davaa deer stone, a simple Sayan-Altai type of DS whose dating we were hoping to nail down. According to Batsuur and a local ranger we had met, the stone had been moved from its original location on a nearby hillside to use as the core of an ovoos in the center of the pass. Although failing to find the site, with Richard's eagle eye, we did manage to locate some important new rock art that included images of the iconic 'Mongolian deer' that is the central image in deer stone art. These were the third and fourth finds of MD images on rock panels near khirigsuur mounds in the Shishged region. Richard

wondered if the MD-khirigsuur association might have some systematic meaning—an idea we had not considered.

En route to Muren we spent a day excavating at the Barkarkhiin Ovoo deer stone site. Its three small deer stones were rather poorly carved and turned out to lack horse burial features. This region has serious water problems during the summer and the absence of a flourishing deer stone culture and horse sacrifices may be related to its poor ecology.

Passing south through Muren we parted with Richard and

'Doggie' and proceeded south to Zunii gol, a large deer stone site documented by **V. V. Volkov**. Although not as large as Uskhiin Uver, it is a fascinating site with several large khiriguurs flanking a series of three parallel sets of north-south deer stone alignments. Most stones had large numbers of satellite stone features as well as cobble pavements and other features. These deer stones were made of a chalky greenish stone rather than the usual granite, and they also lacked textured belts, had few belt grooves or beaded necklaces, and few face slashes; their animals were shown with legs more

extended than folded, and images of tools were frequently floating in the central panel rather than suspended from a warrior's belt. Strangely, many of the deer stones had been smashed or damaged, apparently purposefully, and we found many small deer stones broken off at the base. Using plastic sheeting, we traced the designs of several of the most important deer stones.

Most surprising was a fallen deer stone we found almost completely buried in the third DS cluster. Upon excavation we found it had remarkable carvings of tigers attacking pigs in the

central part of the stone usually reserved for iconic deer. At the top of the stone was a frontal view of a large ibis-like bird with outstretched wings. The other side of the stone had a frog in this upper position, a location usually occupied by earrings. Horses, cow-like creatures, and small carvings of MD, and shield emblems were also present. This stone is unlike any other known in northern Mongolia. Its organization is more reminiscent of Sayan-Altai stones while its semi-narrative style involving predatory animal encounters

are elements more common in Scythian art than deer stones. It will be interesting to see if the c14 dates from several horse burials we obtained from Zunii gol turn out to be later than those for most other deer stone sites we have dated in northern Mongolia.

A short distance further south brought us to Tsiokhiotiin Ovoo near the town of Shine Ider, where we excavated a new deer stone, traced artwork, and obtained horse remains. The nearby site of Duruljiin Am presented us with another unusual deer stone—



Julia Clark and Barbara Betz, pleased with their unusual Zunii gol deer stone. Photo: Bill Fitzhugh



Leveraging a Zunii gol deer stone. Was Archimedes Mongolian? Photo: Bill Fitzhugh

instead of the iconic MD we found a series of moose-like cervids with broad palmate antlers, drooping muzzles, and extended legs. We expect this type of stone also to be later than the usual northern Mongolian deer stones.

Reaching Galt, near the confluence of three major rivers, we spent several days mapping, tracing, and excavating horse features at Khuushuutiin Am, the largest and most prominent deer stone site in this region. Here we obtained three excellent horse samples that should define the chronology of the ‘Galt DS type’—use of irregular-shaped stones with unfinished surfaces, usually carved with large upright MD and often lacking face slashes, necklaces, and belt motifs, and tools tend to float unattached. After several days we crossed the Ider gol and discovered several new deer stone sites at Nuukhtiin Am with 2-6 stones in each site, all following the Galt pattern and all toppled and partly buried. This area has a higher concentration of deer stone sites than any other region we’ve seen in northern Mongolia.

During the next few days we visited sites near Jargalant, Bayaraa’s home village, and made our way south to the central Mongolian valley, documenting small sites encountered along the way. The largest of these were Tsatsiin Ereg and Shivertiin Am, a huge site whose deer stones had mostly been cannibalized to make retaining walls for square burials. Both sites had been mapped and drawn by Volkov, and our time allowed only for selective tracing and mapping, without excavation. At Tsatsiin ereg we met archaeologists from the Mongolian Institute of Archaeology who were working with **Jérôme Magail** of the Monaco Museum of Prehistory, mapping and excavating horse burials to test our khirigsuur site formation theory that the horse sacrifices at these sites were single ceremonial events, or at least ones of rapid accumulation, rather than being renewal rituals taking place over decades or centuries. The scores of deer stones in these huge sites are remarkable works of art, but most have never been documented because they re-used in antiquity as components of square burials and are inaccessible without excavation. One of the remarkable features of this site is the complete absence of khirigsuurs.

Toward the end of our trip we visited a Khitan royal tomb complex where Bayaraa’s colleague, Odbaatar, had been working for several years. The tombs are in huge walled enclosures with central stupas, now collapsed into a big pile of brick and tile. Od had a large crew clearing the site and had just found what he believes is the hidden entrance to a secret burial chamber below the mound. After seeing this mammoth effort we decided we were happy to be doing smaller-scale excavations and went on to Karakhorum, the ancient Mongol capitol, where we spent rest of the day touring inside the Erdene Zoo monastery and inspecting the ruins of the old city outside the monastery walls. We were dismayed to find this world-class site still has no museum or display center and virtually no interpretation for the public, despite many years of archaeological excavations that have produced fascinating results.

Enroute to Ulaanbaatar we stopped at several other khirigsuur sites and over-nighted near a remarkable Tureg Turkic ceremonial site called Ongot, where a large number of human figures and other stone monuments had been erected in a small enclosure. I’ve never seen such a site before and found it hard to believe these monuments had not been assembled from original locations



The new ibis/frog DS-10 from Zunii Gol; with carvings drawn by Bayarsaikhan.

elsewhere. Bayaraa believes this is an authentic original construction and for this reason it is considered highly unusual.

Our entry into the UB ‘world’ came all too swiftly. However, Bayaraa had a house to finish building, and I had a Smithsonian tour group waiting to head off with me to Khovsgol and the Gobi. The season had been a fine conclusion to our northern deer stone program and tied up many loose ends. We are now in a position to take the Khovsgol results and apply them to the deer stones and Bronze Age ceremonial life of the Mongolian Altai.

ON THE ANCIENT UIGHUR TRAIL IN NORTHERN MONGOLIA

By Paula T. DePriest

While traveling in the vicinity of the West Taiga summer reindeer camp at Minge Bulag (N51 11.784 E098 54.454, El. 2209 m), northern Mongolia, in the early years of the Mongolian-American Deer Stone Project, I asked my Dukha guide, **Sanjim**, who had made the old and rutted horse trails we followed away from camp deeper into the mountainous taiga. The current inhabitants, the ethnic Tuvan Dukha, or in Mongolian Tsaatan — literally translated “reindeer possessing people,”—had been relocated to the Minge Buleg area in 1985-86; the trails seemed much older than 20 years. Sanjim answered simply “the people who lived here before us,” and provided nothing more except the impression that these were a people distinct from the current reindeer herders. Over the years, I have listened for any clues to these early people, not knowing whether they were living at the time of the Deer Stone producing culture (before 1000 B.C.), the Chinngis Khan empire (1200 to 1400 A.D.), or the earliest Russian contact (1600 A.D.). This year’s trip provided a clue that the ancient people living in the area were Uighurs – a Turkic ethnic group that had dominated Central Asia 744 to 847 A.D.

Following up on our previous years’ research on Dukha worship sites – ongons, ovoos and sacred springs – the botany team’s 2009 goal was to locate, photograph, and document as many worship sites as possible in the homelands of the Dukha and their neighbors the ethnic Darkhads of Hovsgol Aimag, northern Mongolia. Between the dates of August 27 and September 17, 2009, with participants **O. Sukbaatar, J. Oyumaa, Oyunbileg, Otengeral** and **Dulgun**; Dukha guide Sanjim and his sons **Amerijeral**

(Khalzan), **Batmonkh**, and **Bayamonkh**, his foster sons **Zolzaya** and **Batzaya**, and his brother-in-law **Mondokh**; and Darkhad guide **Erdenebat**; I visited and documented 45 worship sites. We traveled in vans, driven by **Nayma** and **Tsoogoo**, from Ulaan Baatar through Hovsgol Aimag to Tsaagannur sum, Kharmai gol (N51 15.377 E99 10.264), and Tengis gol (N51 28.989 E99 02.880), by horse from the Rinchenlunge wetlands (N51 31.310 E99 38.264), over Urtrag Davaa (N51 40.018 E99 54.730), to Khankh sum on Hovsgol Lake, and by van along the east bank of Hovsgol Lake to Halh Bulnay Hot Spring Resort (N50 46.549 E100 47.976) and Dayan Deer Buddhist cave (N50 33.053 E101 58.915), and then back to Ulaan Baatar via Erdenet.

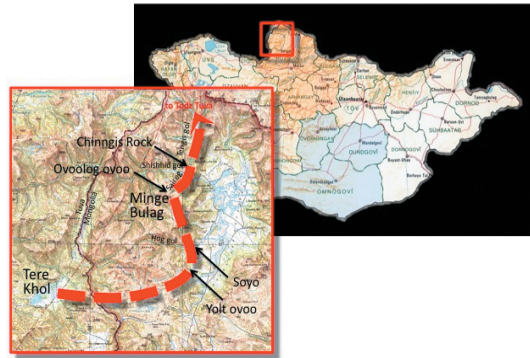
Perhaps the most interesting of the worship sites was Ovoolog (N51 15.077 E98 57.078, El. 2547), a cluster of 13 rock ovoos on a barren ridge above the West Taiga fall reindeer camps. The Ovoolog ovoos are very simply decorated by comparison to Darkhad and Buddhist worship sites, as was the Dukha ovoos at Gurvanshyhan visited in 2007. Both of these ovoos reflect the Dukha tradition of using natural material that readily decomposes allowing the worship sites to recede into the landscape. As with other Dukha and Darkhad worship sites, Ovoolog has a small number of plaques, animal figures (fish and bear), tools (horse sweat scrapper), and weapons (pistol) carved from wood, and a few blue and white prayer cloths, khadags. The earliest dated carving is a commemorative plaque from 1984. By contrast the nearby Saireg arshaan (N51 17.840 E99 02.345) has many carved items, perhaps 100. The required seven-day treatment at sacred springs provides ample time to create intricate carvings. Ovoolog is typically visited during the fall migrations. All of the Dukha guides were familiar with Ovoolog and they conducted worship by burning artz (incense Juniper), adding khadags, and even scratching our initials and the date on a flat stone to make an impromptu plaque.

Ovoolog, on the northern rim of the Minge Bulag alpine basin, is as easily reached from the Minge Bulag summer camp as from the fall camps along the Saireg gol. It is a natural pass between these reindeer camps. One of the ovoos is at the lowest point of the pass; the others are on a higher ridge immediately to the east. The northeast side of the pass is steep with a small zigzagging trail leading down to the Saireg river valley. Multiple fall camps, each with three to four orts and up to 100 reindeer, are located in pastures along the Saireg tributaries. The Saireg travels north a short distance to reach the Shishhid gol, a major tributary of the Yenisei River. Just upstream of the Saireg and Shishgid confluence, the Tengis gol joins the Shishgid and forms a natural passageway to the northern Mongol Sharyn Davaa, Todz Tuva, and Siberia. It is in the area of the Shishgid/Saireg/Tengis confluence that an ice dam formed during the last glacial maximum converting the Darkhad Valley into a large lake the size of Hovsgol Lake. In this stretch of the Shishgid there is a low water ford used by the Darkhad yak herders to bring their herds south across the river in late fall to

winter along the Shishgid and Saireg gols.

Oral tradition, recounted by our Dukha guides, is that 500 years ago Uighur reindeer herders from the Tere Khol area of southeastern Tuva moved into Minge Bulag and Saireg gol and constructed this group of 13 ovoos. Earlier, in the eighth and ninth centuries, the West Taiga had been part of the Uighur kingdom centered just across the Tuvan border at the Por-Bazhyn Fortress in Tere Khol Lake (N50 36.908 E 097 23.095). With the Uighur's defeat at the hands of the Kyrgyz, remnants of the Uighur clans remained at Tere Khol and merged with Samodi- and Ket-speaking reindeer herders. Some of the current Dukha such as the Soyon clans, including Sanjim's wife Chuuluu, consider themselves Uighur. According to tradition, the Uighurs' move to Minge Bulag was precipitated by climatic warming that made the Tere Khol too warm for reindeer herds. Climate reconstructions for Mongolia based on tree-ring data support periods of warming in both the 1200s and 1400s. However, both periods are also associated with military campaigns, the rise of Chinggis Khan in the 1200s and the fall of the Chinggisid Yuan Dynasty with the subsequent rise of the Altyn Khan in the 1400s, and the displacements of peoples.

Ovoolog is not the first ovoos associated with Uighurs that we have visited in our travels. In 2008 we documented two ovoos overlooking the crumbling Yolt ridgeline (N50 40.320 E 098 51.447) that our guides pointed out as first build by the Jögd, one of the Uighur tribes who lived in this area perhaps during the Chinggis Khan era. Likewise, in 2006 and in 2009, we visited Chinggis Rock and Fence (N51 28.808 E 099 03.050), a rock dome and line of rocks with



Western Darkhad Valley, Hovsgol aimag, Mongolia.

surrounding circular rock features reported to have been constructed during the Chinggis Khan period. This site at the confluence of the Tengis and Shishhid gols is the location where, according to legend, Chinggis Khan's son Jochi accepted the peaceful surrender of the People of the Forest in 1207/08, a group that would have included the local Uighurs. Chinggis Rock and Yolt have similar circles of rocks that may be the remains of ancient ovoos that were pulled down during the communist period.

Ovoos serve many purposes — they gather clans for shared worship; they appease the spirit owners of the local rivers, mountains, and pastures; and they protect and orient the traveler. If we link the Yolt ovoos, Ovoolog ovoos, and Chinggis Rock together as sites from the same time and used by the same peoples, we can create a Uighur trail connecting Tere Khol to as far north as Todz Tuva and Siberia. Our imagined trail would cross the open tundra of Ulaan Taiga and Khuren Taiga that we visited in 2008, then skirt the Darkhad Valley passing by the Yolt ovoos and fording the wide Khog gol near Soyo. From Soyo the trail would follow the rivers up to Minge Bulag, through the Ovoolog pass, and down the Saireg gol to the only ford crossing for the Shishgid gol. North of the Shishgid, the trail would pass Chinggis Rock and follow the Tengis gol north through Mongol Sharyn davaa into Todz Tuva. This would be a trail for reindeer herders, avoiding the steppes of the Darkhad Valley

and transversing mountains with ample alpine pastures — a trail for migration, relocation, hunting, trading, and reindeer survival. Our guides noted that if the summer climate on Minge Bulag becomes too warm for their reindeer, then they too will be moving north on this ancient Uighur trail.

MOUNDS AND MORE MOUNDS IN KHOVSGOL AIMAG, MONGOLIA

By Bruno Frohlich, Tsend Amgalantugs, and David Hunt

The summer of 2009 was our last archaeological season after seven consecutive summers of research in the southern Khovsgol aimag. We identified three major classes of khirigsuurs: Class I mounds are located on the flat steppe and are in general the largest structures; Class II mounds are in the areas between hills and the flat steppe; and Class III mounds are located on southern, western and eastern hill sides. We have now surveyed more than 2,000 khirigsuurs and excavated around 40 of them that represent all three classes. This work has been accomplished by a team composed of researchers and students, and through logistic support from Mongolia (Mongolian Academy of Sciences), USA (Smithsonian Institution), and New Zealand (University of Auckland). By working with the same group of people every year in this peculiar yet fascinating environment, our knowledge and expertise has grown and led to higher quality data.

Our goal in 2009 was to complete the excavations of one or two Class I khirigsuurs. The season lasted two months from mid May to the end of July. Our team of approximately 30 included our returning students from universities in Ulaanbaatar and our core staff from Smithsonian, the Mongolian Academy of Sciences, and New Zealand. Seven Class III mounds (smaller mounds) and one large Class I mound were completely excavated. A second large Class I mound was partially excavated and will be completed by a team from the Mongolian Academy of Sciences in the summer of 2010.

We have since 2003 had seven field seasons in the Khovsgol aimag and surveyed around 2000 Bronze Age burial mounds also known as khirigsuurs. Khirigsuurs are found in many places in Mongolia, Kazakhstan, and southern Siberia. Our original objective was to reconstruct the biological and social histories of the people who constructed and used the khirigsuurs. This implies that the mounds and their contents reflect the history of the people who constructed them and who were interred in the mounds. Thus by studying the mounds and the contents, both archaeological and biological we may come up with some results that infer factual information about the people who lived in the Khovsgol aimag about three thousand years ago. The initial objective would be to determine what type or class of people are represented by the khirigsuurs. For example: are individuals with a specific social status only interred in the mounds, or do the mounds represent everybody who lived and died at that time? One way to answer this question is to understand the spatial distribution of the mounds and whether the human remains include both sexes and all ages. That, of course includes the excavations of a selected amount of khirigsuurs and a complete analysis of architecture, human remains and other contents. Over the years there have been many discussions on



2009 season field crew are from Mongolia, USA, and New Zealand.

the function and purpose of the mounds. Though most scholars believed they were burial places, a significant group of scholars believed they were constructed for other purposes such as spiritual expressions and sacrificial structures. There are multiple reasons for these countering ideas; one is that the large khirigsuurs support the argument for a sedentary population, and a second is that some excavations in other parts of Mongolia and Russia suggest that burial chambers were ‘empty’, thus most likely not containing the remains of a human. We cannot argue for or against the connection between khirigsuurs and spirituality or sacrificial activities, as it is difficult to prove or disprove, but we can strongly argue against that the mounds are empty and perhaps argue against nomadic behavior.

Let us first address the issue of ‘empty chambers’. There are no associated burial artifacts. If the mounds had been disturbed in early antiquity, it could be argued that the burial objects were removed by intruders shortly after the mound was constructed. Another argument is that burial objects were made with material of very low or little ability to remain intact in the burial chamber’s environment. Both of these arguments are false. Both disturbed mounds and non-disturbed mounds do not include any burial objects. After excavating about 40 mounds, we should have found at least one object if they had originally been included in the chambers. However, we have found none. On the issue of poor preservation of objects such as wood and textiles, we have concluded that with the excellent and outstanding preservation of the human skeletal remains we should, based on our number of excavated mounds, have identified at least one object and/or a trace of an object. We have not. We believe that our data strongly supports and proves our proposition that no burial objects were originally included in the burial chamber.

This leads us to the question of why the tombs were disturbed to begin with. Before we identify potential reasons, we need to consider that the people who constructed the mounds knew that the burials would be disturbed by intruders and had incorporated several architectural features that distracted and confused intruders. This includes the positioning of a fake burial chamber on top of the real chamber, and adding several layers of heavy cap stones. In addition, they used engineering principles which, in one case, showed it was impossible to remove capstones without removing a significant amount of the surrounding structures, or in other words, the capstones were ‘locked in’ by imbedding the ends into the vertical wall constructions, instead of placing the capstones directly on the top of the vertical walls. Finally, to further confuse intruders, the body of the deceased person was not placed within the traditional confines of a burial chamber, even though the burial chamber was included in the construction. Instead, the body was

placed deep below the burial chamber's floor. In at least one case the mound builders did not succeed in stopping the intruders from entering the burial chamber, but they did succeed in protecting the body from harm by placing it much deeper than anticipated. The intruders never figured this out. This 'hiding' of the body may have been a factor in archaeologists' inability to identify the body during excavations, especially if they didn't explore space externally to the traditional burial chamber.

Why were the tombs disturbed and why did the mound builders try to secure the burial space? There may be several reasons; however, after much debate we have concluded the following as the explanation for this specific behavior. We did not find any archaeological evidence of cotemporary settlements or settlement structures. Also based on the later historical and present record it is believed that people were nomadic and did not settle in one location for any longer period time. This is the basic idea for identifying nomadic behavior: groups of people move around according to the behavior and needs of the herds. This is most likely true for the Bronze Age populations in the Khovsgol area. However, we postulate that there are certain limitations to this behavior. They may have had a winter and a summer camp, but most likely would return to the same spots or locations each year, and the movements of the herds are limited to shorter distances because of the fast and quick regeneration of the vegetations in the relatively fertile Khovsgol aimag. Thus the nomadic behavior becomes less significant and closer to sedentary behavior.

For these reasons, the right to own land, land-owner shift, or the control of ingress and egress to and from the land may have been very important issues especially if there was 'population pressure' due to changes in the demographic profiles, and because of changing environments or similar forces. Then control over the land becomes very important and the success of this control may become a question of the group's survivorship or dismiss. We believe that the group's survival depends on the ability to control the use of the land and the success or failures of the individual members of the groups. Success created a social and political status, a power which most likely continued after death. This power, while alive, could be broken up by simply removing (killing) the person by dissolving his status in one way or another. Furthermore, this power could also be represented after death as a strong spiritual entity which still had the ability to protect the rights to the land simply by its assumed presence. The presence of spiritual power was reflected in the person's burial location. In this specific case by large mounds surrounded with external mounds and smaller stone rings. These architectural features show an intruder the kind of spiritual power they would encounter if they dared to proceed. Some of the larger Class I mounds are specifically located where one or two access routes may merge and lead to the areas where the group may be exercising their rights to the land. The only way to break this spell is to desecrate the body of the strong person and in other ways alter or destroy the architectural outline of the person's khirigsuur. We have identified desecration mostly in larger



Typical Class I khirigsuur (mound).

khirigsuurs resulting in the removal and displacement of skeletal elements.

At this time, we believe that khirigsuurs are an integrated function and depiction of the Mongolian Bronze Age populations' biological and social histories. They represent a true reconstructive value of all of the original populations and they can by applying relevant analytical processes help us understand the life and death of the northern Mongolian people 3000 years ago.

With the completion of the 2009 season we have accomplished our goals and are now ready to move on to another area. Most likely this will be in the Bayankhongor aimag in the southern part of central Mongolia and a few hundred kilometers south of the Khovsgol aimag. We intend to use the same research design used in Khovsgol, but also to rely heavily on the use of high resolution remote sensing data which we on an experimental level tested out in Khovsgol. Understanding that the geographical distribution of khirigsuurs is not limited to Mongolia, we have initiated a strong research collaboration with the Siberian branch of the Russian Academy of Sciences in Novosibirsk. We have also had the opportunity to study some of the survey and excavation results from

the Russian part of the Altai. Furthermore we will be visiting the eastern part of Kazakhstan to review the presence of khirigsuurs in that part of the distribution. Finally, we hope to expand our already excellent collaborations with other scholars working on similar projects. This includes scholars from Novosibirsk, Irkutsk, and possibly Kazakhstan, and also continue our collaborations with

American scholars including **Esther Jacobson** (University of Oregon), **Francis Allard** (Pittsburg University), **William Honeychurch** (Yale University) and **William Fitzhugh**.

HARE HARBOR SITE IN EASTERN QUEBEC REVEALS MORE SECRETS

By Bill Fitzhugh

Discoveries during the 2009 Gateways Project in the northern Gulf of St. Lawrence produced evidence of a second, earlier, 16th century Basque occupation (the primary occupation dating to ca. 1700) and foundations of additional Inuit winter houses occupied at the time of the later Basque settlement. These finds provide further confirmation that Inuit were active participants in the later phase of Basque exploitation of the Quebec Lower North Shore. The new finds solidify evidence of permanent but perhaps not long-term Inuit settlement of the LNS in the 17-18th centuries. In addition, in opposition to the established notion of 16th C. Inuit as a hostile seasonal presence in the south, these LNS discoveries indicate that later Inuit occupations were sometimes conducted in collaboration with Europeans, at least with Basques at Hare Harbor. In that instance, permanent Inuit settlement seems to have taken place as a joint venture in which European materials were exchanged for participation in the Basque fisheries and for guarding Basque facilities during the winter months when Basques returned to Europe.

Background

The question of Labrador Inuit occupation of the Gulf has been a subject of scholarly debate for many years. While there is ample historical documentation of seasonal 16th century Inuit raiding of Basque stations in the Straits, the dates, extent, and nature of Inuit southern penetration have been at issue because of the absence of archaeological sites. The lack of winter settlements south of Cape Charles is most notable; but even summer camps are rare. Controversy between those arguing for seasonal, episodic, or permanent settlement or for various types of interactions between Inuit, Europeans, and Indians (Innu or Beothuck) came to a head in the 1980 issue of *Etudes/Inuit/Studies*.

Last year, I reviewed the history of the debate in a paper titled "*Exploring Cultural Boundaries: the Less "Invisible" Inuit of Southern Labrador and Quebec*" (see citation at end of NL). I reviewed the evidence for Inuit penetrations and presented new Inuit finds: Inuit fox traps in Jacques Cartier Bay, tent rings in Cumberland Harbor, and winter villages at Belles Amours Peninsula and the Hart Chalet site at Brador River. These finds augment the material found in the 1970s by Charles Martijn in the St. Paul River archipelago, where Inuit-Innu hostilities had been documented. In addition, our excavations at Hare Harbor on Mécatina Island had produced fragments of soapstone vessels on the floor of a Basque cookhouse. A major breakthrough came in 2008 when we found the remains of an Inuit winter house beneath the floor of a Basque smithy. Mixed with charred remains of canvas, roof tiles, ceramics, glass beads, and clay pipes on a floor of burned barrel staves we found Inuit woman's lamp wick trimmers and several toy soapstone lamps and fragments of two miniature bows. The smithy floor had been laid down directly upon charred Inuit house remains and was paved with rocks repurposed from the Inuit doorway.

Our August 2009 project was to be our last at the Hare Harbor site, dedicated to preparing a site map and excavating beneath the cookhouse (S-1) pavement. As is customary for archaeological field work, the plan was turned on its head almost as soon as we reached the site. Discovery of an earlier Basque horizon under the cookhouse and new Inuit houses raised many questions: What was the age of the early Basque component? What was the relationship of the new Inuit structures to the cookhouse and smithy? Since the Inuit house beneath the smith seemed to have been burned, what would be said about the abandonment of the new Inuit houses?

2009 Finds

Cookhouse Floor and Tile Midden: Beneath the cookhouse pavement we found European materials similar to those found on floor above, including grey Normandy stoneware fragments that fit fragments from the floor deposit. More Inuit soapstone was also recovered, including a small lamp with a hole in its bottom. We also discovered a midden of shattered roof tile along the east side of the cookhouse. More tile dump than domestic midden, finds from this

layer included only construction materials like iron nails and an axe/hammer. The dump appears to have accumulated from episodes of roof re-tiling.

16th Century Hearths and Baleen: Below the tile level was a thin tile-free, charcoal-rich layer. This level produced a variety of earthenware ceramics clustered around small, scattered oil-encrusted hearths. One hearth was surrounded by a mat of baleen strips; another produced a small iron fishhook. The glazed earthenwares found in this level were not present in the 17th/18th C. cookhouse and smithy deposits and appear to date broadly to the mid-late 16th century.

Inuit Winter Houses

While cutting the grass and alders to make a site map we were amazed to discover two Inuit houses with sod and rock walls, entrance passages, and rear or side sleeping platforms. Structure 4, the largest, measured 6x12m, had a 5m entryway facing the shore, a (sleeping?) alcove in its SE end, and a slab-paved floor. Test pits in the entrance and the center of the house produced dozens of European artifacts in a thin floor deposit including an iron axe identical to the one found among the cookhouse tile midden, large sherds of both grey and pink stoneware, two lead cod jiggers, a large lead knife handle, clay pipe stems, lead musket balls, a few earthenware sherds, and a congealed mass of nails. Whale bone fragments had been used as floor pavements and wall components. No food bone, baleen, or midden deposit was noted, and the thin cultural level indicates a short occupation. On the other hand, the abundance of charcoal and European material raises the possibility of a rapid or forced abandonment.



Rectangular Inuit house (S-4) foundation.

Structure 5, like S4, appears to be an Inuit house foundation with an entry facing the shore, a cobble floor, and a suggestion of a rear platform. A test pit produced mainly nails and roof tiles, although a piece of thin goblet glass, some tan earthenware, and charcoal were also present. Near this house we tested a conical depression in which we found a large slab of rock overlying a thick deposit of nearly pure charcoal which contained a lenticular clear blue glass bead, green bottle glass, and an iron nail. This features may be a hearth for producing charcoal for the smithy.

Site History

These finds add important data for interpreting the Hare Harbor site. The 16th century level beneath the cookhouse provides the site's first clear stratigraphic evidence for a 16th century Basque occupation dating a century earlier than the cookhouse and smithy occupations. Furthermore, initial analysis suggests that the three Inuit dwellings, all of which contain materials similar to those found in the cookhouse and smithy (which also include Inuit soapstone finds), are contemporary with these Basque structures, dated to ca. 1700 by glass beads and ceramics.

The 2009 finds also resolve problems raised by our underwater excavations. The latter revealed a stratified sequence beginning with wood chips, slabs, and bark; a second layer with whale bones;

and an upper layer of bones from commercially-prepared codfish. Since whales had been extirpated in the Gulf by 1700, it seemed likely that the wood and whale levels pre-dated our 17th century occupations. The new finds help explain the presence of a whaling horizon and provide a strong link with the later Basque enterprise and its documented cod-fishing economy.

Implications and Future Work

In a 1729 report describing events of 1728, Martel de Brouague, commandant of the Courtemanche establishment at Brador, noted conflicts in the Strait of Belle Isle and along the Quebec coast between Europeans, Inuit, and Indians. In one instance Brouague reported that an Inuit family had been murdered at Mécatina by a party of French and Indians and that all were killed except a woman and young boy who were sent west to Quebec.

Although the precise location of this event is not known (since “Mécatina” covers a large stretch of coast), circumstantial evidence and local oral history suggests Hare Harbor as a strong possibility. The people of the French-speaking community of Tête-à-Baleine, located only a few miles east of from Hare Harbor, know this site as ‘Baie des Esquimaux’ rather than by its more recent English name. Our discovery of three Eskimo houses here dating to ca. 1700 can be no coincidence. The Basque and Inuit structures appear to be contemporary, and their floor deposits include both Basque and Inuit artifacts of the same period. Since it also appears that the Inuit were living at the site as permanent residents, it seems likely that they were engaged in a partnership with the Basque operators—Inuit women serving as cooks and domestic aides at the cookhouse while the men helped with hunting, fishing, and perhaps smithing. This arrangement would have been ideal for the Basques, who lived on their ships, maintained industrial activities on shore, and returned yearly to Biscayan ports for the winter months.

It is generally accepted that 16th century Inuit movements into southern Labrador and the Straits were undertaken as seasonal spring raids on Basque stations in order to acquire European materials before Basque vessels returned from Europe. We now are beginning to assemble an archaeological picture that corresponds closely to the bits of historical evidence for an expanded Inuit settlement of these southern regions during the period after the Basque withdrew in 1585-1600 and before Dutch, French, and English exploitation and settlement became established in the 17th century. The first wave of Inuit settlement may be represented by the Hart Chalet site, which appears to be a traditional economically self-sufficient Inuit village that utilized materials scavenged from Basque site. A second phase may be represented by Hare Harbor, where Basque collaboration offered Inuit opportunities for direct

access to European goods. A third phase may be represented by the 18th century Belles Amour Peninsula site whose dwellings are still of typical Inuit design but whose material culture suggests 18th C. English-French rather than 17/18th C. Basque-Norman origin.

The political geography of European and Native lands would have made Inuit-Basque collaboration at Hare Harbor dangerous, especially for Inuit. During this period conflict between the various European groups vying for lands and resources was rife, and Native peoples—mostly Indian—often became unwitting parties to these struggles. The burning of the smithy and its sub-floor Inuit house

and the possible rapid abandonment of the newly-discovered structures suggest that Hare Harbor may have suffered from pirates, French-Indian aggression, or French or English attempts to rout the Basques and their Inuit partners. The latter were especially vulnerable during the winter and spring when Basques were away. Brouague’s account suggests they and other Inuit who had settled along the LNS were targeted by the Innu who had previously suffered territorial losses to southward migrating Inuit in Labrador and strongly resisted Inuit settlement expansion into Indian lands in the Gulf.

Future excavation and archival studies will hopefully provide answers to the many questions raised by these finds of the ‘southernmost Inuit.’ For the moment, archaeology is providing intriguing clues not only about Basque history in the “forgotten Labrador” but about how Inuit exploited the ecological and social world of a new, dangerous, sub-arctic frontier.

Acknowledgments

Great thanks to our fine field team: **Perry Colbourne, Vincent Delmas, Hanul Kim, and Will Richard**, as well as to the Colbourne ‘shore crew’ in Lushes Bight and our many friends in Harrington Harbor. Permits were provided by **Frank Rochefort** and the Department of Culture and Communication of Quebec, and financial support came from the Smithsonian and

Robert Malott.

THE ASC GOES LOCAL: FORT CIRCLE PARK ARCHAEOLOGICAL PROJECT

By Noel Broadbent, Janine Hinton, Claire O’Brien, Lauren Marr, Alyson Aldridge, Sarah Dickey, Catherine Magee, and Christopher B. Wolff

Historical Background

An entirely new direction in research and education presented itself during the summer of 2009 when Acquanetta and Ronald Anderson of the Benjamin Harrison Society (benjamin-harrison-society.org) contacted **Noel Broadbent** about initiating an



Vincent Delmas and Hanul Kim recover large stoneware vessel, iron axe, cod jiggers and other objects from Inuit house floor at Hare Harbor-1.



Miniature Inuit soapstone lamp with ‘killed’ hole and no charred deposits, from S-1 Basque cookhouse floor.

archaeological project focused on local history in the District of Columbia during the War of 1812. Together with local high school students, the Benjamin Harrison Society found an undeveloped parcel of National Park Service land at the intersection of Eastern Avenue and Bladensburg Road. The land overlapped the battlefield site where the British Army marching on the Capitol and complacent after defeating Napoleon at Waterloo, engaged Commodore Joshua Barney, US Marines, sailors and militiamen on August 24, 1814. Barney, a Revolutionary War naval hero, had moved artillery to the high ground and inflicted numerous British casualties. His sailors, armed with pikes and cutlasses, launched a counterattack against the British with cries of "Board'em! Board'em!" Only when hopelessly surrounded did the seriously wounded Barney order his officers to spike their guns and retreat. The British went on to burn the Capitol and, after failing to capture Fort McHenry and the City of Baltimore, they ended the war on Christmas Eve 1814 through the Treaty of Ghent.

Fieldwork

Our group of volunteer archaeologists started mapping this site Saturdays from September 19 until November 21; fieldwork will continue in April. The goal of the project was threefold mainly to engage students in local history through archaeology, to add to local history through our excavations, and to foster contact with local schools. We will systematically employ metal detectors to find remnants of the battle including objects like bullets and shrapnel. Initial mapping of the site involved training using a standard transit, compass and 50m tapes.

We were extremely fortunate to have **Dan Wagner**, a soil scientist with expertise on the region, and **James Doolittle**, research soil scientist, USDA, in the field. Dan cored the site and we could delineate areas of recent fill as well areas with intact cultural deposits. Five cores were dug down to five feet below the modern surface. Jim Doolittle and **Amanda Moore**, Maryland State soil scientist, carried out EMI and GPR prospection of the site, as reported by Jim Doolittle:

Within the two investigated sites, both electromagnetic induction (EMI) and ground-penetrating radar (GPR) surveys revealed the presence of what is believed to be extensive areas having buried cultural features. Undoubtedly, the two sites have witnessed varying degrees of cultural disturbances over the years... [t]he use of geophysical methods, has identified several potential areas of interest and avoidance within each site.

Project Design

The lower portions of the site slope have been disturbed by modern fill; our coring did reveal cultural deposits, old bricks, a horseshoe nail and other items of historic date. As a pedagogical exercise, this trench provides an example of the archaeological principles of stratigraphy, soil formation, geology, and relative chronology. It will also afford an opportunity to teach methods of archaeological documentation.

The area SE of Bladensburg Road is a gentle grass covered slope without any visible surface features. It is interrupted by a stand of trees about half way up the hill. Following the results of the GPR and Metal Detection Survey, two to three 4m square



*The field team takes cores of the site, under the direction of soil scientist, **Dan Wagner**. Photo: **Noel Broadbent***

excavation units will be spaced out some 10m apart and up the slope.

Educational Goals

The goal of the project is to engage local high school and charter school students through an archaeological field school.

Overarching educational goals:

- Stimulate historic awareness in the District of Columbia (refer BHS website).
- Encourage science literacy through archaeology.
- Enhance local involvement in science and education by the NMNH.
- Provide students with an understanding of science, anthropology and museums at the NMNH.
- Provide students with an opportunity to produce an exhibit of the excavation at the DC Historical Society.

Research Goals

- Document a previously unexamined area of NPS land and its relevance to the Battle of Bladensburg in 1814, and to the Bicentennial Celebration of the War of 1812 (planned in 2012).
- Document the prehistory and history of the area.
- Produce a temporary exhibit on local archaeology.

Commentary

In addition to our dig, we visited the Barney Monument in Lincoln Circle Cemetery and looked over the rolling green hills down towards the Anacostia River. We visited the Dueling Grounds where quarrels were settled outside of DC limits and famous characters, such as Commodore Stephen Decatur, hero of the war with the Barbary Pirates, met their end. We even discovered the true location of the exorcist, made famous by the movie, and misplaced in Georgetown. The history of the area is rich and every bit as exciting as some exotic place in foreign lands. As archaeologists, osteologists, conservators and soil scientists we have stepped into a wonderful opportunity to bring the National Museum of Natural History into the community. It is this kind effort, done for pure enjoyment, that makes it all worthwhile.

OUTREACH

“SI JOURNEYS” GROUP TOURS MONGOLIA

By Bill Fitzhugh

At the close of my Mongolia deer stone project I joined a Smithsonian Journeys group for a ten day tour (3-13 July) of Lake Khovsgol and the South Gobi. I had signed on as study leader, sharing duties with **Bayanjargalan**, who was a great guide and informed about all things Mongolian. We gathered for orientation in the prestigious but now funky old Ulaanbaatar Hotel, and for the next two days investigated Mongolia’s museums and monasteries, sampled its new international cuisine, and witnessed a fashion show featuring bombastic music, shamanistic dance routines, and ‘Darth Vader-style’ costumes. Welcome to modern Mongolia!

Flying into Muren in the forested north seemed luxurious after just returning cross-country from there in a Russian van packed with shovels, students, and 3000 year old horse heads. But I soon felt comfortable after a fleet of similar vans picked us up and delivered us to a tourist ‘ger’ camp on the west side of beautiful Lake Khovsgol, headwater to Russia’s Lake Baikal. Halfway there a pit stop gave us a chance to practice Mongolian travel etiquette—girls to the right, boys to the left, and no peeking. At the Toilegt Ger Camp, we found more private facilities: hot showers, separate bathrooms, and camp girls who dispelled the night chill by creeping into your ger at 5am and setting a crackling larch fire. During the day we rode horses, visited “Dukha” shaman’s camp, kayaked the lake’s crystal waters, inspected an island bird sanctuary, and enjoyed musical performances by talented throat-singing musicians.

While returning to Muren for our flight to UB we stopped at Bruno Frohlich’s Bronze Age burial mound excavation. When we visited it a couple days earlier, Bruno’s team had almost reached the mound’s inner chamber. This time our timing was perfect and we arrived to find them documenting a skeleton whose dispersed bones prompted a lively discussion about forensics: who disturbed the bones? looters, marmots, or political rivals intent on disrupting the deceased clan’s claim to ancestral lands?

After a night in Ulaanbaatar we headed off to sample a very different environment—the parched lands of the South Gobi. Although having the same frigid winter climate as Khovsgol, the Gobi gets blazing hot in summer; but in the vicinity of Dalenzadgad oasis at the western terminus of the Altai Mountains there is enough water to sustain the Mongolian animal pentad—horses, camels, sheep, goats, and yaks. We arrived just at the annual national festival, known as Nadaam, began, with its horse races, wrestling, and archery contests in full swing. We felt sorry for the many under-

weight Mongolian Army recruits who were being trounced by their herder opponents. Their plight seemed no less onerous than the 13-year-old bare-back jockeys whose horses often finished the 10km race without their riders (older riders are banned to avoid hurting the horses). In between visits to the games we drove off to visit mountain gorges still filled with winter snow; visited the Khongorin Els dune-fields; caught glimpses of crag-profiled mountain sheep, ibexes, and antelopes; rode camels in the dunes; inspected spectacular ancient rock sites; and viewed the famous Flaming Cliffs where the **Roy Chapman Andrews** expedition discovered dinosaur eggs. Our final evening was spent here enjoying a traditional tail-gated ‘horhog’ dinner of roast lamb cooked with hot rocks in a metal container as the sun set on the firey cliffs.

It was a great trip, a great group, and a great Smithsonian Journey!

IPY 2007- 2008: TAKING STOCK AND MAKING SENSE

By Igor Krupnik

Although the ‘observational phase’ of the International Polar

Year (IPY) 2007–2008 was officially completed on February 25, 2009, the monumental venture that involved an estimated 50,000 people from 63 countries continues. Of more than 200 international IPY science and public projects and innumerable local efforts, many have funding to run successfully in 2009–2010 and beyond. Several IPY initiatives, particularly in the field of environmental monitoring and long-term instrumental observation, have become long-term regional and national programs. By all accounts, reports on the ‘completion’ of IPY in spring 2009 have been premature.

This update, covers two major developments in IPY that are of the great relevance to arctic social scientists: production of the IPY ‘summary’ report by the IPY Joint Committee (JC) and the IPY Science Conference in Oslo. The two efforts are interconnected, as the JC Report will be unveiled and presented at the Oslo conference in June 2010. The Report titled *Understanding Earth’s Polar Challenges: International Polar Year 2007–2008* will be a major collective volume; it is envisioned to become the lead reference source on the origination, planning, and implementation of IPY 2007–2008. In the same vein, the Oslo conference has emerged as the largest polar science meeting ever, with over 2000 anticipated scientists participating.

The idea to produce an IPY overview report on behalf of the JC was first discussed at the JC-7 meeting in St. Petersburg in July 2008. A small group of JC members was tasked with writing a one-page concept note regarding the need for such a document. At the next JC-8 meeting in February 2009, the JC members approved the



The team enjoys a sunset ‘khorkhog’ dinner at Roy Chapman Andrews’ Flaming Cliffs dinosaur site in the Gobi on the last day of our trip.

proposed structure of the future IPY Report and appointed a small editorial team to lead the effort. The Report was scheduled for release by early 2011. Unfortunately, the work on the Report was delayed until summer 2009, due to various reasons. In June 2009, **Igor Krupnik**, one of the JC members, and **David Hik**, then the head of the Canadian IPY Secretariat, volunteered to serve as the Report lead editors. A new outline was developed by the editors for a 200-page ‘overview’ of IPY operations and a new submission date, the June 2010 IPY Science Conference in Oslo, was proposed.

Presently, the report team includes over 35 ‘lead authors’ for 60-some individual sections and almost twice the number of ‘contributing authors’ representing major fields of IPY science program and associated activities. The Report consists of five major sections (chapters): Chapter 1: Origination, Planning, and Implementation of IPY (2000–2009); Chapter 2: IPY Science Program (organized by 11 disciplinary fields - Atmospheric Studies; Arctic Ocean, Southern Ocean; Greenland and Antarctic Ice Sheets; Terrestrial Ecology, etc., with special sections on Social Sciences, and Human Health Studies); Chapter 3: IPY Observing Systems and Data Management (including a section on Human and Community-based monitoring systems); Chapter 4: IPY Public Programs – Education and Outreach; New Generation of Polar Scientists; Archiving and Publishing IPY; and Chapter 5 (‘Epilogue’): The Legacies of IPY 2007–2008 and the Future of Polar Research.

The work on the Report sections began in October 2009, and as of February 2010, the Report manuscript has grown to 300 pages. It is expected to evolve into a major collective volume of some 500 pages, with extensive references, numerous illustrations, and several appendices. The writing phase will be mostly completed by early-mid March 2010. By 1 June 2010, we hope to have a formatted PDF file with embedded illustrations, so that some hard copies may be printed by the opening time for the Oslo conference. Many more will be available on CD or as electronic files. We also plan to post the downloadable Report file on the Arctic Portal (<http://www.arcticportal.org/>), on the Oslo Conference website (<http://www.ipy-osc.no/>), and on the IPY website (www.ipy.org), so that it will be accessible to the full IPY community and interested readers.

The Report will be formally introduced at the Oslo Conference as the main concluding document of the Joint Committee that is going to complete its service in steering the preparation and implementation of IPY 2007–2008. A small editorial group will most certainly be tasked to accommodate revisions and edits from the IPY community at the Conference and beyond. Upon the completion of the Report, the JC will decide the way to disseminate it to a wider audience as an electronic or printed book.

The Report will feature the crucial role that social scientists and polar residents, including polar indigenous people, have played in this IPY. Three sections of the Report—‘Polar Societies’ (lead authors Igor Krupnik and **Grete Hovelsrud**), ‘Human Health’ (lead authors **Alan J. Parkinson**, **Susan Chatwood**, **Kue Young**), and ‘Human and Community-Based Monitoring lead authors Grete

Hovelsrud, **Shari Gearheard**, and Igor Krupnik)—will feature over 30 major research and educational IPY projects in the social science, humanities, and human health fields. Each section’s writing team includes numerous ‘contributing authors’ and reviewers. In addition, polar science history and historians will have substantial footprint in many sections of Chapter 1 that cover the origination of IPY 2007–2008 and the history of its predecessors, IPY-1 in 1882–1883, IPY-2 in 1932–1933, and IGY 1957–1958. Several arctic social scientists (**Yvon Csonka**, **Michael Bravo**, **Peter Schweitzer**, **Joan Nymand Larsen**, **Louwrens Hacquebord**) and polar science historians (**Fae Korsmo**, **Sverker Sörlin**, **Cornelia Lüdecke**, **Rip Bulkeley**, **Aan Elzinga**, **Susan Barr**) are engaged in the preparation of the Report.

There is an important footnote to this seminal venture. None of the previous IPY/IGY has ever produced a full report by its steering committee as a major standing document. In fact, the first IPY 1882–1883 had none; the second IPY 1932–1933 delivered a short summary and a bibliography 17(!) years after its completion;

and IGY 1957–1958 produced 48 volumes of its proceedings and over 6000 other publications but no single reference overview by its main oversight team. The current effort undertaken by the Joint Committee, in less than a year after formal completion of the IPY 2007–2008 observational period (March 2009), stands as a remarkable achievement. Nor did any previous IPY/IGY team face a community forum of the magnitude to be presented at the Oslo Science Conference in June 2010.

The possibility of a major post-IPY science conference in 2010 was first discussed by the IPY Joint Committee

in 2006, and the set of three big successive conferences in 2008, 2010, and 2012 has been proposed. The 2008 ‘open science’ IPY conference in St. Petersburg, Russia was the first to materialize as a joint venture of IASC (International Arctic Science Committee – <http://web.arcticportal.org/iasc/>) and SCAR (Scientific Committee on Antarctic Research – <http://www.scar.org/>). The 4-day meeting comprised 29 sessions with over 1400 attendees, 550 oral presentations, and 670 posters under a common theme: “Polar Research – Arctic and Antarctic perspectives in the International Polar Year.” The Oslo IPY Science conference, “Polar Science – Global Impacts”, scheduled for 8–12 June 2010, will be the second major IPY event and the largest polar science meeting ever. The conference is to celebrate and feature early results from IPY, with particular emphasis on new knowledge about the linkages between climate change in the Polar Regions and global climate systems. The conference is the first opportunity after completion of IPY field activities for direct interaction among all of the 160 IPY science cluster projects. Participation is expected from more than 60 nations. So far over 2,600 scientists have submitted abstracts to the Conference Steering Committee and the gathering is already twice as large as the previous IPY ‘open science’ conference in St. Petersburg, in July 2008. In particular it is likely to be a major forum for early career scientists, who entered polar science during the IPY years, as well as for educators, science publishers, and



journalists.

The Conference program is organized in six major themes: (1) Linkages between Polar Regions and Global System (Chair, **Harald Loeng**); (2) Past, Present, and Future Changes in Polar Regions (Chair, **Valérie Masson-Delmotte**); (3) Polar Ecosystems and Biodiversity (Chair, **David Hik**); (4) Human Dimensions of Change: Health, Society, and Resources (Chair, **Sverker Sörlin**); (5) New Frontiers, Data Practices and Directions in Polar Research (Chair, **Chuck Kennicutt**); and (6) Polar Science Education, Outreach, Communication (Chair, **Louise Huffman**). Each theme includes 5-8 special 'sections,' each with the chair (convener) and a few co-conveners. Theme 4 (Human Dimensions of Change) includes six sections: 'Human Health and Well-Being in the Polar Regions' (T4-1); 'Natural Resource Exploitation and Utilization' (T4-2); 'History of Polar Exploration, Cooperation and Logistics' (T4-3); 'Communities and Change' (T4-4); 'Polar Lessons: Arctic and Antarctic Governance and Economics' (T4-5); and 'Human Impacts in the Arctic and Antarctic: Environmental and Management Implications' (T4-6). Theme 4 is supervised by a small steering committee made of **Sverker Sörlin** (Chair, Sweden), **Daniela Haase Liggett** (New Zealand), **Louwrens Hacquebord** (the Netherlands), **Grete Hovelsrud** (Norway), **Igor Krupnik** (US), **Joan Nyman Larsen** (Iceland), **Svein Mathiesen** (Norway), **Nazune Menka** (US).

So far, polar social science community has been very enthusiastic about the Oslo IPY science conference. Of 2,600 abstracts for conference papers submitted by January 25, 2010, over 350 came from social and human scientists. The largest group of over 100 abstracts was proposed for the section 'Communities and Change.' It is obvious that such large thematic groupings will be naturally split into a number of smaller thematic sessions dedicated to particular fields or individual IPY 2007-2008 projects, like SIKU (see above). The scope of the social science research to be presented in Oslo is breathtaking. For the first time in the history of polar social research it will include topics from both the Arctic and Antarctic regions and themes as diverse as the protection of the polar landscapes (environment, heritage, and people) in the face of increasing human activity; exploitation of natural resources; local chemical and biological contamination, disturbance of flora and fauna; tourism; socio-cultural effects and political implications of commercial pursuits in the polar regions. The Oslo conference program will most certainly feature dozens of such focused sessions, as well as plenary talks, roundtables, public events, and offside meetings.

With about 350 submitted abstracts for the social and human theme (Human Dimensions theme, T-4) and several more papers proposed for other sections, the Oslo conference may well become one of the largest recent gatherings of polar social and human health scientists and certainly the largest meeting ever, at which they will be interacting with so many other scientists from different fields. One of the major outcomes of IPY is the emergence of Antarctic and bipolar social research—particularly, in governance, tourism, heritage preservation, sustainable economies, history of human exploration, and science history, and its institutionalization—as a robust theme. This is something we lamented at the time when social scientists first argued for the place of human- and community-focused research in the early IPY planning days of

2003–2004. Nowadays, the position of Antarctic social research is fully secured and the field is expanding rapidly.

It was no accident that at the recent Antarctic Treaty Summit Meeting titled 'Science-Policy Interactions in International Governance' that was convened 30 November-3 December 2009 at the Smithsonian National Museum of Natural History, our home institution (see the meeting agenda at <http://www.atsummit50.aq/>), social and political scientists were very well represented. As a follow up to that 'summit' meeting dedicated to the 50th anniversary of the Antarctic Treaty, a special symposium, History of International Spaces, has been organized. It featured over a dozen papers on the history of polar research, earlier IPY/IGY ventures, and social and political implications of humanity's advance to the Poles. The symposium was organized by the History Action Group, a new science body organized by the Scientific Committee on Antarctic Research (SCAR) in 2004 as its contribution to the planning for IPY 2007–2008 (<http://www.scar.org/about/history/>). In 2009, SCAR institutionalized a special Social Science Action Group, with its focus on 'human connections to Antarctica,' under the leadership of two New Zealand social scientists Gary Steel and **Daniela Liggett** (see <http://www.scar.org/researchgroups/via/>).

Lastly, the Canadian IPY Programme has recently announced that Canada will be hosting the next IPY Science to Policy Global Conference on April 22-27, 2012 in Montreal, to address the policy implications resulting from the largest-ever collaborative polar science program implemented during IPY 2007–2008. The preparation for the conference will be undertaken under the Canadian Ministry of Indian and Northern Affairs. Montreal's Palais des Congrès has been selected as a conference place for anticipated 3000 participants. The ASC Newsletter will keep its readers posted on further exciting developments in the IPY 2007–2008 saga that is now almost certain to cover a full decade; since the initiative was first discussed in 2001–2002.

INUVALUIT ENCOUNTER: CONFRONTING THE PAST FOR THE FUTURE: AN IPinCH CASE STUDY

By Stephen Loring, Natasha Lyons (Simon Fraser University) and Maia Lepage

Roderick MacFarlane was a Hudson's Bay trader who traveled over much of the Western Arctic in the mid-19th century, making contact with Aboriginal groups and establishing trade relations. In 1857, he met with several Inuvialuit local groups on the Beghula or Inconnue River (now known as the Anderson River), east of the Mackenzie River, and in 1861, established a short-lived trading post in their country (Fort Anderson, the first in Inuvialuit territory). It was at Fort Anderson that MacFarlane met one of **Spencer Baird's** intrepid naturalists, **Robert Kennicott**, from whom he learned the rudiments of natural history collecting. MacFarlane took over Kennicott's pursuit and became one of the most prolific naturalists in the Arctic, acquiring thousands of specimens including birds, plants, mammals, geological samples as well as ethnographic artifacts which he sent to the Smithsonian as well as to museums in England and Scotland. His collections are among the earliest systematic scientific specimens from Arctic North America (see

Debra Lindsey's *Science in the Subarctic: Trapper, Traders and the Smithsonian*: SI Press, 1993).

In 1866, Fort Anderson was closed due to outbreaks of measles and scarlet fever that had decimated northern populations and had devastated the fur trade industry in the area. In the five years MacFarlane was stationed at Fort Anderson, he collected and sent over 5,000 specimens, including several hundred Inuvialuit artifacts (clothing, pipes and tools) to the Smithsonian Institution, where they remain to this day. The MacFarlane collection is unquestionably one of the crown jewels of the Smithsonian's northern ethnology collections, but it has not been extensively written about or exhibited, and few of its items have ever been circulated amongst or studied by the Inuvialuit.

During the course of her dissertation research (*Qulialq tohongniaq tuunga: Making Histories- Towards a Critical Inuvialuit Archaeology in the Canadian Western Arctic*. 2007, University of Calgary) **Natasha Lyons** had an opportunity to engage Inuvialuit elders and educators in the interpretation of archaeological assemblages from sites in their homeland. Natasha's work demonstrated the tremendous potential of broadening a discussion of Inuvialuit history and heritage with the inclusion of Inuvialuit voices, interpretations and opinions. Her research paradigm effectively brought Inuvialuit perspectives into the mainstream of the production of knowledge about their past. **Stephen Loring**, who was the outsider reader on Natasha's dissertation committee, was excited about the possibilities of continuing Natasha's initiative to create a community-based research project with the Inuvialuit to study and analyze the MacFarlane collection. With the enthusiastic backing and support of the Inuvialuit Cultural Resource Centre we set out to seek funding for a project that would bring an Inuvialuit delegation to the Smithsonian to initiate a cooperative examination of the Inuvialuit materials in the MacFarlane Collection.

The Intellectual Property Issues in Cultural Heritage project (IPinCH) under the direction of **George Nicholas** (Simon Fraser University) is an international, interdisciplinary collaboration among more than 50 scholars and 25 partnering organizations (including the Arctic Studies Center) that seeks to investigate intellectual property (IP) issues in cultural heritage. Arguably the most significant development in North American archaeology and anthropology during the past 15-20 years has been the increased participation of indigenous communities and descendant populations as a result of the awareness of the practice and philosophy of repatriation. The IPinCH initiative (developed with **Julie Hollowell** (Indiana University) and **Kelly Bannister** (University of Victoria) and funded by a SSHRC Major Collaborative Research Initiative program, seeks to build on this "climate of repatriation" by addressing—as broadly as possible—the nature, theory and practice of intellectual property rights. Lyons and Loring with the support of **Cathy Cockney**, Manager of the

Inuvialuit Cultural Resource Centre (ICRC), approached IPinCH for support for a MacFarlane Collection analysis project conducted for, by and with Inuvialuit community participation. The proposed research addressed questions of relating to the redressing of lost knowledge, and to the collection and repatriation of that knowledge in a contemporary setting. Connected to this question are issues of access and dissemination. The Inuvialuit wish to document knowledge of this collection, and to share and disseminate this knowledge to their people through various means, especially visual, web-based media. It is hoped that the proposed project will directly contribute to the development of methods for community-based participatory research for intellectual property studies.

A Case of Access: Inuvialuit Engagement with the Smithsonian's

MacFarlane Collection was submitted to IPinCH by **Natasha Lyons**, **Cathy Cockney** and **Mervin Joe** (Resource Conservation Officer and Cultural Liaison for school programming, Western Arctic Field Unit, Parks Canada) with **Stephen Loring** and **Chuck Arnold** (Prince of Wales Northern Heritage Centre) on-board as institutional partners. After a lengthy review process the IPinCH program selected



Inuvialuit visitors, anthropologists and journalists gather at MSC to study the MacFarlane collections. Photo: Stephen Loring

the Inuvialuit-Smithsonian project for funding to support a visit by an Inuvialuit delegation to Washington. Additional funds for the project were received from a NMNH Small Grant award and from the ICRC, Simon Fraser University's Archaeology Department, the GNWT's Language Enhancement Fund; Canadian North, and the Aurora Research Institute.

On November 13th, 2009, 8 representatives from the Inuvialuit Settlement Region (ISR) boarded a Canadian North Boeing 737 and began their journey to Washington, DC to explore the MacFarlane collection. Accompanying **Cathy Cockney** and **Mervin Joe** were a distinguished group of Inuvialuit elders and educators including **Freda Raddi**, **Helen Gruben**, and **James Pokiak** from Tuktoyaktuk, and **Albert Elias** from Ulukhatok, and two students from Inuvik, **Karis Gruben** and **Shayne Cockney**. Along the way the Inuvialuit party gathered up **Natasha Lyons**, **Kate Hennessy** (a PhD candidate from the University of British Columbia), and **Chuck Arnold** as well as a team of journalists and videographers from Inuvik to help document the trip (**Brett Purdy**, **Maia Lepage** and **David Stewart**).

For a week the group convened at the Smithsonian's Museum Support Center (MSC) where the MacFarlane collection is housed. There the group gathered around a pair of folding tables as the Inuvialuit collection was brought out of their climate-controlled cabinets. As each item found its way to the table, you could see the group working to figure out what it was and how it was made. Some items were obvious, like spears and bows, while other items remained a mystery; but each artifact was the beginning of a conversation about a time past.

Albert Elias from Ulukhatok and **James Pokiak** from Tuktoyaktuk were amazed with the tools in the collection. They

spent much of their time inspecting the craftsmanship and materials used in those artifacts. Other artifacts like soapstone lamps traded from the Coppermine region, labrets (ornamental lip-plugs) with huge turquoise-colored beads that originally came from China (and would have been traded by Russians and Siberian Chukchi), and prized reindeer skins for fancy parkas also acquired from the Siberians, revealed the extent of far-flung trade and interaction that characterized the Inuvialuit world 200 years ago.

Karis Gruben and Shayne Cockney, youth representatives, were amazed with the history that was before their eyes. Even though they were both too young to have knowledge of a lot of the older artifacts, they could each recall stories that were passed down from their parents and grandparents about what things were for and how they were used. Then, the girls would listen intently as the other members of the group like **Helen Gruben** or **Mervin Joe** told their stories of what they remembered.

Freda Raddi, an avid seamstress from Tuktoyaktuk, spent most of her time examining the clothing that MacFarlane collected. “I’m really interested in the gloves because we never see this kind” said Raddi. “Myself, growing up, I never had gloves. I’d never even see my parents wear gloves like this, and to see them here is interesting. I would like to make myself a pair.” Raddi, along with Cathy Cockney from the Inuvialuit Cultural and Resource Centre, spent many tedious hours making sewing patterns from artifacts in the collection. “I just can’t get over the detail they make in everything,” said Raddi. “This is just the first time I’ve seen gloves like this.”

“To me, it is really amazing to see and hold objects, like tools and weapons for hunting that was used over a hundred and fifty years ago. It’s really amazing,” said Albert Elias. “I try to take in as much as I can; to absorb what I’ve learned and shared with the group. They’ve been very helpful; helped me to share opinions and ideas, [especially about] some of the things that we were not sure what they were. From listening to their perspectives, I learned from the others like Helen Gruben, James Pokiak, and Mervin Joe, and I hope that they learnt something from me. It was just an amazing exchange of ideas.”

“Everything was so incredible. I never thought that I would see this collection,” said **Cathy Cockney**, “Every object that we’ve seen was a surprise.”

“I think the week went really well,” said Lyons, “It is not what I expected but I think it went better than expected! It was really a highlight to see people engaging with the material, making plans for the future, sharing the information with the folks back in the Inuvialuit region. I hope this is just the beginning of the project, that it will continue to expand. I’ve heard the elders talking all week about others who might know more about the Anderson River area or about certain artifacts. They keep identifying other sources of knowledge, so it feels like a great start.”

Kate Hennessy joined the research team as a media expert who is a core-team member of a museum portal website called the Reciprocal Research Network (RRN). The RRN is currently in co-development by the Museum of Anthropology at the University of British Columbia and four Northwest coast partnering First Nations. The network is designed to provide on-line access to globally-dispersed museum collections for community, academic, and museum researchers. The Inuvialuit group hopes that being

able to view and comment on the MacFarlane Collection through the RRN will allow them to continue adding their knowledge to the artifacts, to develop their relationship with the Smithsonian, and to consult other knowledge-bearers in their home communities about the collection as they develop educational projects.

There were also talks about creating an educational unit based on the artifacts that can be incorporated into the school curriculum. “We would like to show the communities right away,” said Cathy Cockney, “We would like to get the information out there while it is still fresh in our minds... a lot of the objects that we saw, we haven’t seen before. I think it is a living document: a living project,” added Elias. “When we go back home and we do our presentations and we show these objects to schools and communities, their input it going to be very important too.”

On November 21st, after an exciting but exhausting week, the group made their leave-taking of the MacFarlane Collection and boarded a plane to return to Canada. And while the artifacts remain in the collection storage facility at MSC the spirit of the

collection has taken flight and returned to the Inuvialuit Settlement Region. The community of scholarship –Inuvialuit elders, educators and young people, media consultants and museum anthropologists—that has come together around the MacFarlane Collection of Inuvialuit material heritage has made an exciting start at what promises to be an exceptional collaboration.

Afterword: The Inuvialuit engagement with the MacFarlane Collection raises questions of access and information sharing, which are central to intellectual property discourse related to cultural heritage and to museum practice. Intellectual property issues hinge on the subject of property and its cultural definition, construction, and implementation. Property is centrally implicated in this case study, as the cultural items, while purchased more than a century ago, have long been removed from the control of the Inuvialuit who were their makers and creators. The Inuvialuit wish to repatriate knowledge of this unique collection to their people, and most notably, to document their own knowledge of the collection and facilitate its transmission to Inuvialuit youth, who will be the primary recipients, users, and managers of this and other cultural heritage knowledge in coming decades. The Inuvialuit access to and meaningful engagement with, and interpretation of the collection relates to the changing histories, meanings, and significance of objects from an Inuvialuit perspective through time.



An Inuvialuit Reindeer Skin Parka, SI-E1073A provides silent testimony of the extent of long-distance trade and interaction between the Inuvialuit of the MacKenzie River Delta and Inupiat and Chukchi traders of Alaska and Siberia.

INTERNS

SHIPPING LITHICS AT THE ASC

By Alyson Aldridge



Alyson Aldridge

In the fall of 2008, a few months before I was set to graduate from Vanderbilt, I was unsure about going directly to graduate school and was looking for some alternative options. One of my professors suggested applying for internships, and told me about a former student, **Sara Juengst**, who was currently interning at the Smithsonian. I then contacted Sara, who told me about the great experience

she was having at the ASC, working with archaeological collections from the Arctic. Previously, I had only worked with collections from Mesoamerica; I was immediately intrigued by the prospect of working with a set of artifacts from a completely different geographical location and culture. So a year later, in September 2009, I headed to Washington, DC to work in the ASC.

My work at the ASC mostly consists of photographing, measuring, and cataloging artifacts from Labrador, Canada, in order to create records for future study. The artifacts are then being sent back to The Rooms Provincial Museum in Canada. During the process of inventorying I have been exposed to a vast array of stone tool types and material objects that I was previously unfamiliar with, from Pre-Dorset burin spalls to Historical period clay pipestems and glass beads. Becoming familiar with lithic terminology and the various tool types in the Labrador collection has been challenging, but has also greatly increased my arsenal of archaeological knowledge and will undoubtedly be a valuable asset in my future endeavors in the field.

In addition to expanding my knowledge of lithics and Arctic archaeology, my time at the ASC has also provided me with an opportunity to participate in some local archaeology. This fall I was able to volunteer on a dig located at a War of 1812 battlefield site, organized by members of the local Benjamin Harrison Society and directed by Dr. Noel Broadbent. Over the course of several Saturdays, we photographed and mapped the area in preparation for trench excavations to be conducted this spring. I really enjoyed the chance to be able to participate in a dig to reinforce the skills I learned during my previous field schools in Guatemala, and to be exposed to some new techniques that I had never seen before, such as the use of ground penetrating radar to detect underground structures. Of course, the very scientific excursions to IKEA for Swedish meatballs after each day of surveying also served to greatly increase my appreciation for international cultures and cuisines, and fit seamlessly into the anthropological motif of my fall semester at the ASC.

My internship at the ASC has proven to be the perfect situation for me during my year off between my undergraduate studies and graduate school. I am grateful for the opportunity to work with such a large and varied collection of artifacts and I look forward to more great times at the ASC and local dig in the spring!

FIFTEEN MONTHS OF ARCTIC STUDIES

By Barbara Betz



Barbara Betz in Mongolia

When I started working with **William Fitzhugh** at the Arctic Studies Center, I thought that I would only be here for three months. Fifteen months later and I continue to work here and I have been lucky enough to gain some great experiences, meet some amazing people, and participate in some very interesting work. I originally came on board to help Bill Fitzhugh complete his field report for the 2008 Mongolian American Deer Stone Project, a task which I believed would only

take me a few months to complete. Almost five months later, after a crash course in everything from using the Adobe Suite to binding books, I finally found myself with a finished product that the ASC could be proud of. More than that, I had learned a great deal about a period of Mongolian archaeology and history that I had barely touched upon in my previous studies.

Deer Stones are some of Mongolia's most recognizable, widespread, and enduring archaeological monuments, but their exact purpose and meanings are still a subject of some debate. The work that Bill Fitzhugh and his colleagues are doing in Mongolia – locating deer stones, accurately recording the images depicted on them, mapping the stone mounds, rings, and hearths associated with them, and excavating materials in order to find carbon dates for each site – is going a long way toward answering these questions. After reading about these enigmatic monuments for so many months, I was ecstatic when Bill asked if I would join him in Mongolia for his fieldwork in the summer of 2009.

I had been to Mongolia twice before – once for a semester abroad and once for an excavation of Xiongnu burial mounds in western Mongolia – but I never before had the opportunity to travel around Mongolia and see such a variety of archaeological sites as I did on the Deer Stone Project, nor had I gotten such hands on experience with Bronze Age sites and artifacts. The month I spent in Mongolia with Bill was a whirlwind experience. We drove all over north and central Mongolia surveying, cataloguing and mapping deer stone sites. At one site, we uncovered a particularly interesting stone which had been mostly buried and had some extremely unusual carvings on it, including a frog and a bird with outspread wings. As we travelled, we also made several stops at other excavations along the way and learned the latest news about discoveries from other deer stone sites, khirigsuurs, and Khitan royal tombs. My time in Mongolia was also an excellent chance to brush up on my language skills, and I spent many an hour helping the Mongolian students on the dig learn English as they helped me with my Mongolian. Finally, thanks to Bill Fitzhugh and **Richard**

Kortum, I learned more about Mongolian rock art and its possible association with the deer stones.

Since returning from Mongolia, I have put the skills I learned last year to good use working on the Deer Stone report again, and I have also begun working in NMNH's physical anthropology department describing and measuring skeletal materials from Mongolia with **Dave Hunt** and **Bruno Fröhlich**. This has been a great learning experience and was one of the factors that helped motivate me to apply to graduate school, where I hope to study Central Asia and bioarchaeology this fall. When I started working at the Arctic Studies Center, I had no idea how long I would be here, nor did I know just how rewarding the experience would be. I'm very grateful to everyone that I've worked with and learned from.

ARCTIC OUTREACH

By Sarah Dickey



Sarah Dickey

This summer and fall, I had the opportunity to intern for **Beatrix Arendt**, **Stephen Loring**, and **Chris Wolff** at the Arctic Studies Center in Washington, D.C. The internship was a wonderful prelude to my work toward a Master's degree in Museum Studies at George Washington University. Working with Beatrix, I helped to create posters about her fieldwork in Hopedale, Labrador. We also made a book of lesson plans about archaeology in Hopedale for K-12 students. I assisted with the design of posters about Stephen's fieldwork to be displayed at the White Elephant Museum in Makkovik, Labrador. In the fall, I worked on a small project with Chris Wolff, labeling and measuring artifacts unearthed during his dig in the summer of 2009. My varied experiences at the ASC taught me so much about museums, anthropology, and the importance of giving back to the local community. This internship assured me that I am pursuing the perfect field of study for me, one that will encompass all of my interests.

ASC: WHERE ANTHROPOLOGY AND GRAPHIC DESIGN MEET

By Anna Eshelman

I am very grateful to have had an internship at the National Museum of Natural History this past fall. With a background in graphic design and a fascination of other cultures, I arrived at the museum with the desire to learn about the programs and projects of the Arctic Studies Center, as well as the inner-workings of the Smithsonian itself.

On my first day I found my way through the maze of hallways in the anthropology department with **Beatrix Arendt**, my primary advisor, and began work on several digitization projects that I



Anna Eshelman

would continue in the coming months. In addition to scanning and editing slides from **Stephen Loring's** archives, I worked with Beatrix to create a map of the North Atlantic region for a publication, as well as a map of Newfoundland and Labrador illustrating French, English, and Basque settlements. I also helped digitize site plans from excavations of 18th-century Inuit sod houses on Anniowaktok Island and Adlavik Island. Interpreting field notes, drawings, and photographs and translating them to vector art was a very interesting process. I enjoyed the challenge of creating a visually cohesive system to represent the materials found at each site and finding ways to differentiate them so each element could be seen in context. At the Museum Support Center, I had the opportunity to familiarize myself with the artifacts themselves as I assisted with cataloging and photographing material from the Adlavik collection. Involvement with these projects sparked my interest in Labrador Inuit culture and allowed me to realize the importance of community archaeology, preservation of heritage, and other initiatives of the Arctic Studies Center.

As an intern I was able to participate in various activities throughout the museum. A few memorable events were: the informative new employee orientation where I learned about the internal organization of the Smithsonian Institution from the director, **Dr. Cristián Samper**, as well as other members of the executive staff; a tour of *Written in Bone: Forensic Files of the 17th-Century Chesapeake* with the curator of the exhibit; a behind-the-scenes glimpse of taxidermist **Paul Rhymer's** work in the Exhibitions department; and a fascinating excursion into a pod at the Museum Support Center. Experiences like these exposed me to the various departments of the museum and the significant role museums play in our society.

Working with everyone at the Arctic Studies Center has been an incredibly rewarding experience and a genuine pleasure. Thanks to this internship, I am inspired to partner with cultural institutions in the future.

MY STORIES: THE ST. LAWRENCE GATEWAYS PROJECT 2009

By Hanul Kim

The photo flanking the doorway to the Arctic Studies Center is full of enigmas: the identities of the gravel-hued oval rocks (mussels) and puffy orange morsels (bake-apples), and that—Chinese? Inuit?—woman laughing center-stage. That's me. I'm used to being an anomaly. I've been one my entire life.

I've led a fragmented early life as a foreign correspondent's daughter. In Seoul I was the rare individualist amongst my conformist peers. In Maryland, I was one of three 'yellow-kids' lost in a four-digit population split evenly between black and white. And

in Cairo, well, I was a Korean in Egypt. Assigned such a transitory existence, I learned not to question the few things that stuck with me. So after connecting with the tundra and the Inuit during a month of traversing the Meta Incognita Peninsula on foot and canoe, I jumped at **Bill Fitzhugh's** invitation to join the 2009 season of the St. Lawrence Gateways Project.

I found myself ocean-bound in the company of three men my grandfather's age and one close to obtaining a degree that would have qualified him to become my professor. I was intimidated, though behind my usual come-what-may façade. I observed and questioned Will as he documented whales and icebergs, often with a mien that betrayed equal parts of bemusement and annoyance at the interlocutor. From our perch atop the pilot deck, cruising past the world's most authentic classroom, Bill recounted the geologic and anthropogenic narrative of Newfoundland in a question-and-answer style that I came to prefer over Dartmouth's lectures. Vincent assigned me what seemed like an endless procession of chicken wings to de-bone, while I, covered in poultry grease, tried to imitate his *joie-de-vivre* philosophy towards culinary perfection. I felt an immediate connection with Perry. We share an inclination to reduce (or elevate—as you wish) life to a cartoon strip as well as a strange affinity for toilets—I for clogging them and he for fixing them. We got along fabulously.

Most of all, I was struck by the time and place: the fishing industry and livelihoods threatened by the introduction of cheap Chinese black cod, the anger over Hydro-Quebec's obstruction of Newfoundland and Labrador's plans for hydro-power development, the fierce love with which the older generation guarded an Eden increasingly deserted by the younger. There were many other characters during our five weeks.

The Inuit population of Hare Harbor, Petit Mécatina Island, continued to increase in size and unpredictability, as I documented in my research project on the nature of Basque-Inuit cooperation. In 2005, they consisted of a few women assisting the Basque's operations, as evident from the soapstone lamp fragments and oil stains found on the Basque cookhouse pavement. In 2008, they grew to a family who inhabited the sub-Basque level of the Basque blacksmith shop, and came to encompass a larger age and gender group that included children who played with toy bows and soapstone lamps. Last summer, they materialized in the western flank of the site, in rectangular sod-and-

turf ridges which Bill, of course, recognized straightaway as Inuit sod-houses—in fact, as the southern-most ones of the globe. With this discovery, Bill has definitive evidence for what he has dubbed the “invisible Inuit of southern Labrador, the Strait of Belle Isle, and the Eastern Gulf of St. Lawrence”, whose existence is validated so far only by historical documentation but not archaeological evidence.

During gaps in the excavation, I conversed with what I call ‘the Stone Sage of Petit Mécatina’ (see above), the large boulder which overlooks the Inuit structure excavations with its wry ingrained smile. I asked him the questions that I deemed too silly or stupid to entertain my mentor: Why are there so many f***ing black flies? Did the Basques feel as home as me an ocean away from their birthplace? How fast did the alders and spruce claim the former beach once the sea level receded? What did the Inuit say when they realized that the Basques could deforest the entire island? Why am I but a ‘Korean siren’ to most eyes?

‘Korean mermaid’ was the nickname I earned from some visitors during the ‘garden party’ we hosted to display the newly discovered Inuit structures. According to Vincent, they conjured stories of my ascent from the waves, subsequent capture, and permanent installation as the figurehead of their ship. Needless to say, I was struck by their invocation of the classical prototype of the exotic female. Around dinnertime, I imagined the life of the

‘king of the ballast piles’, the giant, uncatchable lobster who terrorized the 2008 season's divers with its six pound claws: his anticipation each time Vincent, prone to slipping on rocks, stepped in the water; his rush of joy when—lo!—Hanul's entire form hung an inch from the surface, before—dammit!—she was gallantly swung boat-ward by Vincent; mostly my anticipation for seeing its steaming form prostrate on a dinner plate.

In this colorful world of stone Buddhas, oriental mermaids, and man-eating crustaceans, the Basque and

Inuit held center-stage and I felt privileged for the chance to chip away at their existence, in the company of scholars who were equal parts intellectual and down-to-earth, task-driven and alive in the moment. I am immensely grateful to Bill for providing a first year undergraduate with the chance to discover her academic beat and to the rest of the crew for the care and patience they showed their very own ‘Korean siren’.



Hanul Kim as she converses with the stone sage of Petit Mécatina.



2009 Quebec field team heading back to Newfoundland with bakeapples and mussels. Photo: Bill Fitzhugh

BERGYBITS

BØRNEHJEMMET: THE CHILDREN'S HOME IN UUMMANNAQ, GREENLAND

By Wilfred E. Richard

In 2009 while traveling through Uummannaq, I had the good fortune to meet **Ann Andreassen**, Director of Børnehjemmet: The Children's Home of Uummannaq, Greenland. Uummannaq is a Greenlandic word which means "heart-shaped", signifying the shape of the mountain that dominates the skyline of the island of Uummannaq. Located about 300 miles north of the Arctic Circle, the municipality of Uummannaq is the supply and service center for settlements in western / northwestern Greenland.

Founded in 1929, Børnehjemmet has evolved into both a residence and educational institution for the young people of Greenland who have been deemed as in need. Owned by the Home Rule Government of Greenland, Børnehjemmet is under the directorship of Ann Andreassen. The goal of Home is to teach each child how to overcome adversity stemming from his or her background but never to forget their Greenlandic origins. Through teaching traditional skills, such as hunting and fishing, wards of Home assimilate their Greenlandic identity. My friend **Kunuunguaq Fleischer** of the Greenland Ministry of Culture, Education, Research, and the Church had arranged for me to stay in one of the houses which maintained by Ann and her staff.

The guiding principle of Børnehjemmet is that in facing problems in life, one must exercise patience, observation, and rational thought—not anger—to resolve them. All the projects in which Home engages—from building houses (of snow or wood) to dog-sledging—are experiences that form one's identity and develop social skills, both for community living and for life away from one's homeland. Trips to Denmark and elsewhere in Europe or to New York provide a frame for cultural reference. In Denmark, young people from Børnehjemmet improve their language skills and absorb appropriate behaviors from other cultures. Such behavior is then reinforced by emulation in Home. While the young people learn marketable skills ranging from making traditional skin clothing to computers, elders teach them how to live on the land while other staff and guests teach music and art along with retailing, painting, electrical and mechanical skills. Around 75 percent of Home's young people go to Denmark or elsewhere for further education and adaptation to western cultures.

To realize the mission of Børnehjemmet, young Greenlanders experience a rite of passage through a dog sledge expedition on the late winter ice of Uummannaq Fjord. Learning to drive a sledge, care for dogs, fish, hunt, and set up camp, these young Greenlanders pass from childhood to adulthood. Home records these expeditions, producing films that describe the young people's lives. The

most recent film is *Inuk*, the story of one Greenland youth who successfully makes this passage in a harsh Arctic environment.

I was invited to travel for a few days with staff member **René Kristensen**, **Unatoq** ("kind face"), and **Rebekka Jørgensen**, and many young Greenlanders. We were to have our adventure in Uummannaq Fjord. As it was still only early June, there was much ice to steer around as we wound our way to Ikerasak Island and Umanatsiaq, "little Uummannaq." The settlement, abandoned in 1969, was given to the municipality of Uummannaq, which maintained it for nine years. Now the houses of this former settlement are owned and maintained by the Home and are used as the main base for dog-sledging and for travel by boat. Home's young people stay here anywhere from a weekend to months.

One of the places which we visited is Issua, located on a small island between Ikerasak and the Nussuaq Peninsula, also a long abandoned settlement with remnants of turf houses, food caches, and burials which René and I photographed.

These "cairn" burials are placed above ground burials because the soil is usually frozen, and very often they are from pre-Christian times. **Jorgen Dahl** who has resided in the settlement of Ikerasak for over 40 years told us that Inuit were buried high, upon the earth, to be closer to the nothingness of space where all begins and ends.



Aviaaja Kristensen in Ikerasak maintains concentration in the midst of the spectacular setting of Uummannaq peak. Photo: Will Richard

RECIPROCITY: VISITORS TO MAINE FROM BØRNEHJEMMET

By Wilfred E. Richard

In August 2009, a contingent of Greenlanders arrived in New York to offer a preview of their film *Inuk* in New York City, Massachusetts, and Maine. On September 4th I met with this party of 14 visitors from Greenland and the Faroe Islands, and film co-producer **Mike Magidson** in Brunswick, Maine, at Bowdoin College's Peary-MacMillan Arctic Museum. As the year marked the 100th anniversary of Admiral Peary's life and work, Greenlanders were fascinated with the Museum's centennial exhibit of Admiral Robert Peary, who was a longtime resident of Greenland. Museum Director **Susan Kaplan** generously acted as exhibit guide. **Ann Andreassen**, as both Home Director and film co-producer, set the pace by asking many questions. **Ole Jorgen Hammeken**, Ann's husband and a featured actor in *Inuk*, as well as an avid Arctic explorer and member of the New York Explorer's Club, took to heart Peary's words: "Find a way, or make one." Rounding out the delegation's leaders were **René Kristensen**, who is known because of his size as Nanook (Polar Bear), and Faroe Islander **Alisa Hammer**.

Upon leaving Brunswick, the group traveled to Chewonki in Wiscasset for dinner, film preview, and a night's lodging. The host for the evening was **Dr. Donald Hudson**, President of

the Chewonki Foundation. After dinner, the evening's activities included Ann's introduction of the Greenlanders, beginning with a presentation by one young woman in traditional West Greenland dress. There followed guitar and musical renditions of Greenlandic music by **René Kristensen**, **Alisa Hammer**, and **Svend Zeeb**.

Then, Ole introduced the film *Inuk* with the hope and expectation that it would be selected for showing at the annual Sundance Film Festival in Colorado. An estimated 120 viewers enthusiastically applauded this story of present day life in the Arctic. After the film ended, Greenlanders, some of whom were in the film, and film viewers continued conversation. Present and excited by the conversations was **Dr. Ed Morse**, medical doctor on the last MacMillan Arctic Expedition. Dr. Morse was accompanied by his wife **Inger Knudsen Holm** formerly of Ilulissat (Jakobshavn) Greenland, whose godfather was **Knud Rasmussen**, "the father of Greenland". They now reside in Owl's Head, Maine, at the former residence of Donald MacMillan.

The next morning Greenlanders assembled at our "Beaver Valley" home in Georgetown, Maine, for a barbecue. Young Greenlanders experienced a heavily-wooded forest, played with Lindsay's Maine coon-cats, and toasted marshmallows over a wood fire. In late afternoon, our guests started their trek back to Greenland by way of another film showing at the Massachusetts home of legendary folk singer Pete Seeger. In December of 2009 through January 2010, my wife Lindsay and I returned the visit with our Christmas and New Years stay in in Ummannaq.

WITNESS TO THE HOZOMEEN GATHERING, SEPTEMBER 12-13, 2009

By Charles W. Luckmann

*Charles Luckmann, ecologist, poet and humanities professor at Skagit Valley College has shared a close association with the Arctic Studies Center since his participation in the Torngat Archaeological Project in 1978. A pioneer in outdoor and cultural experiential education he has worked with Navajo in Arizona and First Nations communities throughout the Pacific Northwest. He is the author of a textbook, *Voices Along the Skagit: Teaching the History of the First People in the Skagit River Watershed* and co-editor (with **Paul Piper**) of *X Stories: The Personal Side of Fragile-X Syndrome, an anthology of personal accounts of families coping with inherited mental impairments*. Chuck played a prominent behind the scenes role in the development of the salmon fishing cultures of the North Pacific display in the new NMNH Ocean Hall.*



*At Peary-MacMillan Arctic Museum are **Genvieve Lamoine**, **René Kristensen**, **Ann Andreassen**, **Susan Kaplan**, and **Ole Jorgen Hammeken**. Photo: **Will Richard***

- Stephen Loring

When we imagine indigenous life in the Pacific Northwest before European contact, we generally think of saltwater people who carved the magnificent totem poles and built cathedral-like longhouses. Little known is the indigenous use of the Cascade Mountain Range, not far inland from the coast, running south to

north through Oregon, Washington State, and British Columbia. Indeed, the first human occupation of the northern Cascade Range remains one of the least known subjects of the Northwest Coast. One archaeologist in particular, **Robert Mierendorf**, has spent a 30-year career at North Cascades National Park unraveling the 10,000 year use of this mountain landscape by Salish-speaking peoples who visited this area soon after the retreat of the Continental Glaciers.

Near the International Border separating the United States from Canada, near the north end of the Ross Lake Reservoir, in the Upper Skagit River Watershed, but not far from the Fraser River, is a mountain the Salish called Hozomeen, in their language translated as "sharp, like a knife." Hozomeen Mountain is composed of a marine deposited sedimentary rock called chert, which was used to make stone tools by the first people. In the 1980s, near the base of Hozomeen Mountain, Mierendorf discovered where Hozomeen chert was quarried by indigenous people for nearly 7,800 years. Moreover, in the last two decades, Mierendorf "discovered" over 200 archeological sites throughout the Skagit, Fraser, and Columbia River Watersheds that document the wide-spread use of Hozomeen chert throughout the region.

As Mierendorf and others began to research the Salish oral tradition, many elders, representing First Nations and tribal groups east, west, north, and south of Hozomeen, remembered stories and hand-drawn maps relating to this Hozomeen area. The elders' stories documented indigenous people coming from the four directions to hunt animals such as deer, elk, bear and beaver, and especially the mountain goat, a sacred animal in Salish cultures. But it wasn't just the men who came to Hozomeen. Entire families came, too, to dig and gather the many roots and berries essential to a healthy diet. Some hunting parties even spent the winter, for the Hozomeen area was drier and more desert-like, in the rain shadow of the Pickett Range. The stories also spoke of a "Council Bowl," a grove of ponderosa pine near Hozomeen, in the widest part of the valley, near today's International Border, where the different Salish groups gathered to share food and stories, trade, and gamble.

To celebrate this history, Mierendorf, with funding from the Skagit Environmental Endowment Commission, organized a Hozomeen Gathering for indigenous groups to return to the Council Bowl and, following the Gathering's theme, "Share What We Know." The Similkameen and Okanagan came from the East, from the South came the Upper Skagit and Sauk-Suiattle, the Sto: lo and Nooksack came from the West, and from the North came the Nlaka'pamux and Lillooet. Government officials came as well, from both sides of the border, such as the superintendent of North Cascades National Park, the British Columbia minister of the Environment and Parks, the Canadian minister of Indian and Northern Affairs, among many others, including me, from Skagit Valley College.

At least 200 people were at the Hozomeen Gathering, an equal number of Indians and non-Indians came on a gorgeous September weekend to remember and share stories about this sacred place in

indigenous memory. The planners hope the Hozomeen Gathering will be an annual event for renewal of indigenous knowledge and access to this important resource area for the interior, freshwater mountain people of the Northwest Coast.

THE CLIMATE SUMMIT “SCIENCE FOR POLITICS”

By Wilfred E. Richard

The International Association of Research Universities, with University of Copenhagen as sponsoring university, convened the “Summit of Science for Politics”, which was held in Copenhagen from March 10 – 12, 2009. The Congress brought together climatologists, physicists, biologists, geographers, geologists, economists, politicians, and business people. Collectively, the Congress drew an attendance of between 2,500 and 3,000 individuals.

The Congress, bringing together knowledge generated from scientific field research, served as a forum to synthesize this knowledge. Themes of plenary and parallel sessions and posters included balance of science and politics, exploration and reduction of risk, mitigation and adaptation, preparation for impacts, and worldwide mobilization of human populace. The Congress’s goal was to produce a synthesis of the best science for combating climate change. These findings were presented to the United Nations Climate Change Congress (COP 15) in Copenhagen, December 2009, picking up the threads of the Kyoto Protocol.

Sessions featured prominent speakers from the worlds of politics, ecology, and economics: **Anders Fogh Rasmussen**, Prime Minister of Denmark; Professor **John Schellnhuber**, Oxford; Professor **William D. Nordhaus**, Yale; Dr. **Konrad Steffen**, Director, Cooperative Institute for Research in Environmental Sciences, University of Colorado; Professor **James Hansen**, Director of NASA Goddard Institute for Space Studies; Dr. **Rajendra Pachauri**, Chairman of Intergovernmental Panel on Climate Change ; Professor **Dan Kammen**, University of California, Berkeley; Professor **Stefan Rahmstorf**, Potsdam Institute for Climate Impact Research; and **Lord Nicholas Stern**, Economist and Advisor to UK Government, London School of Economics and Political Science. I was there as a poster presenter in the session: Adopting Human Land Use to Climate Change; my presentation was titled “On the Land—Greenland and Nunavut: A Small Foot Print Model”.

This range of speakers brought together nine key areas in climate change, mitigation, and adaptation. As everyone recognized, the key problem confronting climate change is political will. My observations on the meetings include the following

- A monetary price on CO₂ is better than no price at all. Creating low carbon societies must be the goal; energy efficiency is an obligation. The world needs a new strategy for the future. “Green Growth”, i.e. low carbon growth, must be the strategy for economic growth.
- Analytical issues such as energy change are simple; political issues are the complex ones. The political argument is that efficiency, incorporating all externalities along with sufficiency, can reduce energy needs.
- The externalities of climate change are difficult to measure

in both space and time. On a global scale, quantification of change is problematic, given lack of international standardization of what phenomena to measure and how to measure.

- The global community’s commitment to mitigate and adapt to climate change is likely to follow the lead of President Barack Obama and US Congress. Adaptive governments are essential. Contrary to popular perception, India and China are on board.
 - The current global recession is an opportunity. Shovels do not need to hit the ground this year; we have a 2 to 3-year window to lay the foundation through investment.
 - Even if world’s population stabilizes at 9 billion—and much of that growth will occur within the developing world—resource demand, particularly for energy, will continue to increase. We need to re-think water and land use and to do so within the context of what is called the “MAD Strategy”—i.e. Mitigation + Adaptation + Development.
 - With base year of 1990, if world CO₂ emissions are lowered by 80 percent by 2050, as is the commitment by Denmark, this decrease would still constitute a climate risk factor of 15 to 35 percent. By insurance industry standards, this range of risk would be unacceptable. For comparison, the Kyoto Protocol called for a 25 to 40 percent reduction in CO₂ by industrialized nations from base year 1990 by 2020.
 - The IPCC has held that the planet has a 2.0°C (3.60°F) buffer of safety. The Congress now holds that with new data, this temperature increase is completely unacceptable. Prime Minister Rasmussen countered that after selling the 2.0°C as acceptable leeway, politically we can not immediately rule out the IPCC recommendations of 2.0°C by setting the bar even higher. But, down the road – in five years – he and other politicians could then address a standard of less than 2.0°C
 - Frustration now exists about facts that are not being communicated to the global community. Business leaders need to reinforce the message of climate change through a series of conferences to create a “new green path” for economic growth. A statement of recommendations (my phrase) developed by the Congress was presented to the Danish Prime Minister by Professor **Katherine Richardson**, Chair of the Scientific Steering Committee and Vice Dean of the Faculty of Science, University of Copenhagen. She drew attention to the following point: Considering that the global situation is a shared responsibility, all governments must realize that it is in their interest to act, emphasizing urgency, direction, commitment to both short term efforts, and to green growth. If government fails to act, we will all fail.
- Rasmussen summarized by offering a strategy to engage primary players – lobbying the UN meeting in New York this September and engaging in intense negotiations to sort out a preliminary agreement on climate change mitigation and adaptation. Over the period September to December, that is, before COP 15, the substance of that strategy would be to: (1) produce a schedule for CO₂ reduction, (2) provide funds and dissemination of technologies and low transmission systems to developing nations, and (3) systematize verifiable mitigation reports and transparency for effective market-based societies.

TRANSITIONS

ELMER HARP (1913-2009)—A DARTMOUTH INSTITUTION

By Bill Fitzhugh



Elmer Harp, Jr.

his iron-vise handshake, or the aroma of his ever-present pipe more than kinship systems or glenoid fossas that got me going on anthropology, in particular Arctic anthropology; but whatever it was, I was hooked..

Elmer was 96 when this bond finally got broken. I was not the only one who looked upon him as my principal senior professional mentor and friend. A whole slew of us became interested in the new major he and Bob McKennan were creating out of the Sociology Department in the 1960s, partly by their skill as teachers, but even more by demonstrating how a life of science could be combined with personal, cultural, and geographic discovery. Vilhjalmur Stefánsson (“Stef”) had come to Dartmouth during the previous decade, and his style of exploration was already historical; by then science had taken the lead as the method of Arctic discovery. Dozens of Dartmouth students became thrilled by the opportunity to contribute to knowledge and escape into another cultural world, one which included a good dose of self-discovery as well.

Elmer brought us this new challenge and gave us the basics needed to succeed. At that time it was highly unusual for an undergraduate college to produce so many professional anthropologists. The key was that Harp and McKennan provided us with both physical and social science—principally archaeology, physical anthropology, and ethnography. Behind the classroom work were field programs in Newfoundland, Alaska, and Hudson Bay that provided us with the core of the anthropological experience in different northern cultures. Without being intellectually heavy-handed, we found ourselves coaxed into the professional stream, and those of us who became northern archaeologists found we could always learn from Elmer, long after our Dartmouth years.

There will be other places to recount the details of Elmer’s professional life—his Navy experience as a PT boat captain; the Harvard years that gave him his PhD and his specialized Russian studies background; his ground-breaking fieldwork in southern Labrador, Newfoundland, Keewatin, and Hudson Bay where his contributions to Dorset studies set standards for all to follow; his friendships and professional networks that spanned the circumpolar world from Moscow to Tokyo. Suffice to say, Elmer will be missed

by many. Sadly, many of his colleagues did not live to take part in his elderly years, and sadly he wrote no memoir. Perhaps that task could fall to his dear wife **Elaine Harp**, who participated in many of his projects and was so much a part of his and our lives over the years.

DANIEL ASHINI (1959-2009)

By Stephen Loring

Daniel Ashini, political activist, former Innu Nation president and tireless advocate for social justice died suddenly 12 October 2009. He was just 49. In the words of a memorial tribute to him on the Innu Nation website (www.innu.ca): “He leaves a 30-year legacy of service to his community, to the Innu people and to indigenous people around the world.”

Daniel was a prominent member of a small cadre of Innu activists who, beginning in the early 1980s, led a spirited non-violent resistance to the military use of their homeland. As chief negotiator for Innu Nation in their struggle for political recognition and land claims he was a relentless champion of Innu rights and traditional Innu values.

Daniel was a strong advocate of the potential of archaeology to contribute to an appreciation and understanding of Innu history by both the Innu and non-Innu. He was an early supporter of Innu participation and training in archaeology. Daniel conceived and led the first archaeological research project sponsored by the Innu Nation—to the Lake Michikamau and Michikamis country in 1995. He co-authored several papers on Innu archaeology including: “Partners in the Present to Safeguard the Past” (co-authored with Peter Armitage) in *Etudes Inuit Studies* 22(2):31-40 (1999); “Past and Future Pathways” (co-authored with **Stephen Loring**) in *Indigenous Cultures in an Interconnected World*, edited by **Claire Smith** and **Graeme Ward**, *Allen and Unwin: St. Leonards, Australia* pp. 167-189 (2000), and “The Archaeology and Ethnohistory of a Drowned Land” (co-authored with **Maira T. McCaffrey**, **Peter Armitage** and Stephen Loring) in *Archaeology of Eastern North America* 31:45-72 (2003).

Daniel was an invited speaker at the 40th annual meeting of the Canadian Archaeological Society which was held in 2007 in St. John’s, Newfoundland. A portion of his presentation, *Who Owns the Past? Innu concerns about archaeology and history of Nitassinan* follows:

My name is Daniel Ashini and I am the elected president of Innu Nation. Let me speak a little bit about Innu histories that are passed on as oral traditions from generation to generation, stories and lessons that are received from our grandparents and shared with our children. I have always been interested in Innu history which is learned, not in the schools, but in the country. Stories and memories are one way the Innu have always done “archaeology”. For many young people, caught between life in the village and life in the country, there is a pressing need to learn about their history and take pride in being Innu. Learning about archaeology and history from both scientists and Innu elders has a tremendous potential to inform the Innu if it is done in a respectful manner.

I have been involved with archaeologists and archaeology for about ten-fifteen years now, both as an individual who is interested in his history –the history of the Innu-- and as an Innu leader responsible for formulating policies pertaining to land-claims and to resource development. In 1975 without any warning to Innu families, the Churchill Falls Hydro-electric project flooded much of the Lake Michikamau region, drowning major Innu travel routes, open-water camp-sites and burial grounds as well as important caribou travel routes and waterfowl nesting areas. The Lake Michikamau region had long been an important rendezvous place where Innu families gathered to renew social and spiritual bonds. Without warning Innu families lost cached equipment and access to a place that had great significance for Innu families. I often heard Innu elders speak with great sadness about the loss of the Michikamau camps and wondered how much of Innu history lay buried beneath the Smallwood reservoir waters. My own grandfather lost his canoes, his tent, and all his trapping equipment and he spoke sadly of the old burial places that he knew were now under water.

In 1995, following several years of low snow accumulation, the water-levels at the reservoir had been drawn down to the old lake level once again exposing the shorelines and the old Innu camping places. I was curious if any traces of the old places survived. Accompanied by my uncle, I had the opportunity to lead a team of archaeologists to see if any traces of Innu history could be found. In no time at all we found traces of many Innu camps from the historic period as well as several that included stone tools left by Innu hunters and their families many hundreds if not thousands of years ago. At one place on a knoll over-looking the lake, that had long been an old Innu burial place, we found where the reservoir waters had destroyed the ancient resting place, where a burial of a young Innu had been eroded away. Gathering the bone fragments and the skull we reburied them back in the forest safe from the erosion caused by the reservoir's high waters.

In 1998 I helped produce a cooperative agreement with the Newfoundland-Labrador government, Innu Nation and the Innu Economic Development Enterprises concerning a cooperative archaeological study related to the proposed Churchill River Power Project. That work located two long-lost Hudson's Bay Company posts and more than two dozen ancient Innu camp-sites. The project involved the Innu in the design of the research and provided opportunities to train Innu young people in archaeological methods. The archaeological evidence supported a lot of what was recorded in the oral tradition.

Although archaeologists frequently have little knowledge about contemporary Innu oral history, language and attachments to the land they yet appear to be comfortable with their claims to interpret Innu history. Archaeologists need to learn about Innu history. I have a great problem with archaeologists who think of the Innu as subjects to study. Why is this so?

Archaeology is important work but I have problems with the way archaeologists label different things and with some of the terms

they use. For example, they have given our ancestors different names like Maritime Archaic Indians, Intermediate Period Indians and Point Revenge Indians. Some archaeologists only identify a clear tie between the last group and the Innu, as if all these artifacts came from different and distinct peoples. Archaeologists claim that the evidence for continuity from one period to the next is inconclusive and use these different names to interpret the data to suit their needs. This has been a problem for the Innu during land-claim negotiations when government cite archaeological

research to say that the Innu have not been in Labrador for at least the last 8000 years. Innu know that the artifacts found by archaeologists are from their ancestors. Just because they shape their tools differently and use different stone to make their tools and construct their camps in slightly different ways doesn't, in our opinion, make them different people. The Innu culture has evolved, has changed, over time. All cultures change. The changes that archaeologists observe are far less significant than the changes the Innu themselves have observed over the last three-four generations, and yet the movement from country-life to village-life has not resulted in a loss of our identity as Innu. We are not different people

from our ancestors. When archaeologists put knowledge into books they need to recognize Innu knowledge and culture. "Our school is the country."

Archaeologists may be good at finding and interpreting Innu material culture --like stone tools and axes-- but because they don't have much experience of living in the country and because they don't speak Innu-aimun they are missing out on the richness of Innu intellectual and spiritual knowledge. For the Innu the country itself is alive, it is full of place-names that tell our stories and our history. Spirituality is very serious and fundamental to the Innu in their world view. I would go as far as to say the beliefs of our people is the very reason why Innu still exist today.

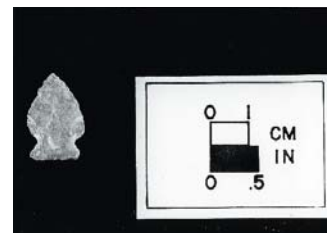
Archaeologists take away artifacts, saying they belong to the government. But the government doesn't own them. The country is our house and the artifacts left behind by Innu ancestors belong to us, if they belong to anyone. Traditional Innu culture was predicated on respect and sharing. In hunting camps if somebody has something, everyone has something. Things may be different now that the Innu live in houses in villages, but artifacts and archaeology are matters that usually take place in the country and so country rules about sharing should be applicable. For the most part Innu

feel alienated by archaeology, and often the knowledge about sites and artifacts disappear to far away museums and universities. Who more than the Innu could be interested in Innu history? Is history just one more thing that non-Innu people want to take from the Innu?

The Innu Nation has a deep



Daniel Ashini at Michikamats, Newfoundland. Photo: Stephen Loring



Daniel Ashini's favorite find: an ancestral-Innu projectile point from Michikamats.

commitment to furthering an awareness and appreciation of Innu ancestry and seeks ways to get archaeologists to be better informed by Innu knowledge and values and to make archaeology more accessible to Innu. Archaeologists have a responsibility to be advocates for Innu when it comes to preserving Innu land-tenure and subsistence rights. They need to pressure government. Science has never been and is not now isolated from social and political consequences. Innu advocacy should be an obligation. And at the end archaeology should be about respect: respect for the people and the land that the archaeologists visit.

Daniel's wit and wisdom are deeply missed, as is his morality and his wry sense of humor --as welcoming and refreshing in the tent after an exhausting day of travel as they were at the conference table. It might be said of Daniel Ashini that he was the "Father of Innu Archaeology", being the first Innu leader to both promote archaeology—as it is practiced by western science—and publish on archaeological fieldwork, practice and ethics. He is also the father of Innu archaeologists, in that his daughter, Jodie, has become the first Innu from Labrador to graduate with a degree in archaeology and become a professional archaeologist (see 2008 Arctic Studies Center Newsletter 15:36). With Jodie following in her father's footsteps the future of the past in Nitassinan will be in good hands and hearts.

-Stephen Loring

EVERELYN STEFANSSON NEF (1913-2009)

By Bill Fitzhugh



Evelyn Nef

Evelyn Nef, whose second husband was the Arctic explorer, Vilhjalmur Stefansson, died of cancer at age 96 on 10 December, 2009, at her home in Washington, D.C. She moved to Washington in 1963, the year after Stefansson's death in Hanover, N.H. and soon married John Nef, a University of Chicago economic historian who ran educational programs in Washington. Among his visitors were Saul Bellow and Marc Chagall, who in thanks for their friendship created a much-celebrated mosaic for the Nefs on their garden patio wall in Georgetown. In the following decades, and especially after Nef's death in 1988, Evelyn became a doyenne of the Washington arts scene—a regular at the Kennedy Center, embassy parties, and opening events. Her sprightly demeanor, sparkling wit, and twinkling eye enlivened everyone she met.

Born Evelyn Schwartz to Hungarian Jewish parents who migrated to New York City in the early 1900s, Evelyn lived a series of lives as different as the characters she assumed in her early life as a bohemian actor/entertainer in the Greenwich Village set, where she danced, recited poetry, and "knew 1000 songs." Among her admirers was Buckminster ("Bucky") Fuller of geodesic dome fame, with whom she had an affair, but she soon married a spell-binding puppeteer named Bil Baird. After her divorce from Baird she met Stefansson, who inspired her intellectual development and devotion to polar geography. For more than twenty years she worked as Stef's secretary and research assistant and later, after

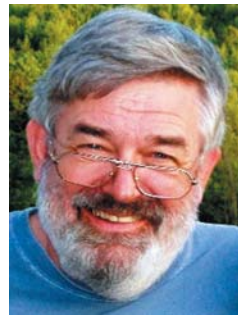
Stefansson joined the Dartmouth College faculty, as an author and librarian of the Stefansson Collection. During these years she became a highly respected researcher and author of children's books and polar geography. Her memoir, "Finding My Way: the Autobiography of an Optimist" was published in 2002.

Evelyn moved to Washington in 1963 to take a position at the American Sociological Association. After marrying Nef she began a psychotherapy practice, which she maintained for years. With the accumulated resources of her husbands' estates and her own earnings she opened a charitable foundation that provided support for Washington arts and cultural organizations as well as polar programs like the Kane Lodge and Dartmouth College. Estranged from Dartmouth for many years over the College's failure to maintain the Stefansson Collection as a named unit, in her later years she reached accommodation and endowed a fellowship program for Dartmouth students and a Stefansson Center in Akureri, Stefansson's ancestral homeland in northern Iceland.

Evelyn used to attend ASC events at the Natural History Museum and enjoyed maintaining ties with her Arctic colleagues. One of my last conversations with her was a chance meeting at the Kennedy Center shortly after the 9/11 attacks, when she told me the entire staff of the investment firm who advised her foundation for years had been lost. They were wonderful friends, she said, and fortunately they had backed up all their records. The life of an optimist indeed!

AL DEKIN (1943 - 2010)

By Bill Fitzhugh



Al Dekin

Al Dekin, 66, died suddenly at his home on January 28, 2010. He earned his bachelor's degree in anthropology from Dartmouth College (Class of 1965), one of many students of Elmer Harp who gave him his taste for archaeology at the Port au Choix Dorset site in Newfoundland. He went on to earn his doctorate in anthropology from Michigan State University under Moreau Maxwell with research on Dorset archaeology in Baffin Island. His professional career began at SUNY-Potsdam, and he conducted archaeological research in advance of construction of the Trans-Alaska Oil Pipeline for the University of Alaska, Fairbanks. In 1976 he joined the faculty at SUNY Binghamton in 1976, serving eleven years as director of the Public Archaeology Facility, chairing the Department of Anthropology for several terms, and holding a number of administrative appointments, including acting associate dean of Harpur College, acting director of libraries, associate dean of Harpur College, executive director of the Pegasus Project, and chair of the Department of Human Development. He retired in 2009. Al's major professional project was the Utkiavik Archaeology Project in Barrow, Alaska (with Ray Newell), and his major publications were *Arctic Archeology: a Bibliography and History* (Garland Press), *the Exxon Valdez Oil Spill Archaeological Damage Assessment Report* (with Leslie Green), and many fine journal articles on a variety of northern subjects.

CLARA ANN SIMMONS

By Bill Fitzhugh



Clara Ann Simmons

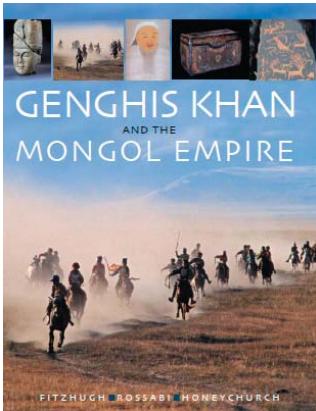
Clara Ann Simmons died in Chestertown, Maryland, her long-term home town on the Eastern Shore, in May, 2008. I learned of her death from her daughters, Ellen and Beth, who provided the accompanying photo taken in March 2006. I hired Clara Ann away from the Department of Botany in the late 1970s to serve as Anthropology head secretary, and she remained in that position into the mid-1980s, then retiring to a small cottage on the

east side of the Chester River where she lived until her death. Clara Ann was a cool, tough-minded administrator whose earlier business career stood her in good stead for managing our unruly crowd of anthropologists as well as the demanding folks 'upstairs'. She was an excellent budget manager at a time when the department was growing rapidly. After her retirement I frequently visited her in Chestertown, sometimes to get the loan of a fresh goose for Thanksgiving, and once I made a big haul of catfish from the waters in front of her house. Her quick smile and sharp wit, and the twinkle in her eye helped me get through plenty of rough times during my Chairmanship. Most importantly, she turned the department's administration around after several years of chaos and set us on the firm path we have followed to the present day. She is missed and will be fondly remembered.

PUBLICATIONS

GENGHIS KHAN AND THE MONGOL EMPIRE

By Bill Fitzhugh



A new book on the popular subject of Genghis Khan appeared in mid-2009, accompanying the exhibit *Genghis Khan*, seen recently at the Houston Museum of Natural Science and the Denver Museum of Science and Nature. Edited by **William Fitzhugh**, **Morris Rossabi**, and **William Honeychurch** and published by Dinodon, Inc. and the Arctic Studies Center, with project administration by **Abigail McDermott**, *Genghis Khan*

and the *Mongol Empire* presents a comprehensive treatment of the life and times of the world's greatest conqueror and one of its previously unheralded and most improbable statesmen. However, the book, while serving as a catalog of the exhibition, also stands as the most complete description of Mongolia's cultures and history from earliest times to the modern day. Its forty-three authors are leading experts whose expertise ranges across a wide array of scholarly fields. Their succinct essays, illustrated by several hundred color illustrations and carefully-researched maps provide encyclopedic coverage of a part of history and the Central Asian world that until the early 1990s has been hidden from Western view and modern scholarship.

Genghis Khan is organized in five sections: Before Genghis, Genghis Times, The Mongol Western Empire, Kublai Khan and Yuan China, and Genghis Khan's Legacy. The book unfolds as a story rooted in the opportunities and limitations of a steppe environment dominated for thousands of years by a nomadic herding economy and social systems tuned to a highly mobile, horse-powered warrior culture. Environmental studies, archaeology, ethnology, history, literature, art, and many other disciplines contribute to the story of the rise of the Mongol people and nation

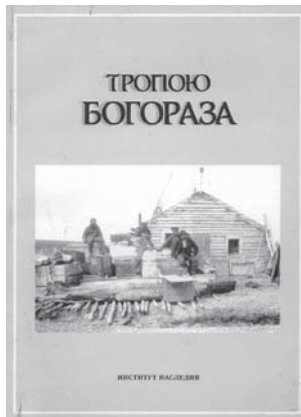
in 1206 with the inauguration of Temujin as Genghis Khan and the course of empire that followed. The book's treatment of the Mongol western empire is high-lighted by the recent archaeological discoveries of the Golden Horde, the Mongol occupation of Russia, of new archaeological finds from Karakhorum, the ancient Mongol capital, and the spectacular results of the Mongol conquest and suzerainty of China by Kublai Khan.

Today Mongols celebrate independence they have not experienced since the waning days of empire in the 14-15th centuries. *Genghis Khan* is the first fully-illustrated publication to cover the Mongol story in such depth and with such broad historical and geographic treatment. Its stunning illustrations come from archives and museums around the world, and its historical and archaeological artifacts represent major collections, many published for the first time. Photographers Gordon Wiltsie and Oktyabri Dash provide superb images of Mongolian people and landscapes. Maps were created by Abigail McDermott and **Marcia Bakry**. The book's beautiful design is the work of **Dana Levy**, and the task of organizing and editing was accomplished by **Tish O'Connor**, both of Perpetua Press. **Don Lessem** served as publisher and the book is being distributed by University of Washington Press. Its comprehensive approach, concise text, large bibliography, object check-list, index, and 280 color illustrations make it ideal for both general and scholarly reading, and an excellent classroom text. (320 pp., 280, 14 maps, bibliog., 8.5 x 11 in.; <http://www.washington.edu/uwpress/search/books/FITGEN.html>)

TROPOYU BOGORAZA / ALONG THE PATH OF BOGORAS. RESEARCH AND LITERARY MATERIALS

By Igor Krupnik

The 350-page Russian collection, *Tropoyu Bogoraza/Along the Path of Bogoras*. Research and Literary Materials (L.S. Bogoslovskaya, V.S. Krivoshchekov, and I.I. Krupnik, eds.) was printed in 600 copies in December 2008 by the Russian Heritage Institute in Moscow, the long-standing ASC partner since the "Mini-Crossroads" era of the 1990s. This book is an historical 'sourcebook' for local readers in the Russian Far East, primarily



in Chukotka, in a format that is already popular in Alaska but is unknown in Russia. The book is dedicated to the late Russian anthropologist **Waldemar Bogoras** (Vladimir Bogoraz, 1865–1936), the founder of modern ethnology of the Chukchi, Asiatic Eskimo/Yupik, and other Chukotka indigenous people. Bogoras' name is familiar to Western anthropologists because of his friendship with Franz Boas and his role in the Jesup North Pacific Expedition (1897–1902).

His work was covered in many ASC publications related to our Jesup-2 program of the 1990s. In Russia Bogoras has an almost mythological status, particularly in Chukotka. Surprisingly, his life and contributions to Chukotkan ethnography are poorly known and hardly accessible to local readers in Chukotka. Most of his Russian publications have not been reprinted since the 1930s, and his collections and field photographs are housed mainly at the American Museum of Natural History (AMNH) in New York City.

The new collection closes those gaps and offers a much more nuanced image of Bogoras, his students, and the history of local ethnological research in Chukotka during the 20th century. The volume consists of almost 50 individual contributions, including three reprints of Bogoras's early writing and five biographical papers organized in five main sections: Bogoras and His Students; Life of Chukotka Reindeer Herders in the 20th and 21st Centuries; Marine Mammal Hunters of Chukotka in the 20th and 21st Centuries; Traditional Cultures and Languages of Chukotka; and Chukotka Archives (documents from the 1930s). The book is illustrated with 150 historical and contemporary black-and-white photos, including 34 original Bogoras' photos from 1900–1901 from the AMNH collections, and over 50 photos by Bogoras' student Aleksandr Forshtein from 1928–1929, now at the Peter the Great Kunstkamera Museum collection in St. Petersburg. For the first time, the book features historical photographs from family archives of Chukotkan indigenous people, including some unique images of tundra reindeer-herding in the 1940s and 1950s, and of local herders who perished during the brutally-enforced state collectivization of their herds at that time.

Lyudmila Bogoslovskaya, the lead editor of the book, should be commended on an innovative format that combines scholarly papers with biographies, memoirs, excerpts from personal diaries and travel logs, popular stories, and archival records. The many volume contributors (39 altogether) is also quite unusual for Russian collections, as it features professional ethnologists, linguists, medical scholars (like **Elena Mikhailova**, **Michael Dunn**, **Alexander Burykin**, **Andrey Kozlov**, the late **Innokentiy Vdovin**, **Ekaterina Rubtsova**, and **Vladimir Leontyev**, as well as Bogoslovskaya and Igor Krupnik) side-by-side with local Chukotka researchers (**Vladislav Nuvano**, **Nadezhda Vukvukai**, **Igor Riga**), cultural activists (**Lyudmila Ainana**, **Elizaveta Dobrieva**, **Irina Gyrgolnaut**, **Valentina Leonova**) and knowledge experts. This makes a very powerful team, with many voices and perspectives

collected under one book cover.

The book has an extensive English summary and Table of Contents; an English translation is reportedly in the making by the 'Shared Beringia Heritage' Program of the National Park Service. Until then, the book is, unfortunately, unavailable outside Russia, though copies have been shipped to the main academic libraries and major northern journals for reviews. For more information please contact Lyudmila Bogoslovskaya.

THE PRIBILOF ISLANDS, ALASKA – A GUIDE TO PHOTOGRAPHS AND ILLUSTRATIONS

By Gina Rappaport

The National Oceanic and Atmospheric Administration (NOAA), National Ocean Service, Pribilof Project Office began environmental restoration activities at the Pribilof Islands, Alaska in 1999. Restoration activities included landfill closures, debris removal, several historic building demolitions and renovations, and cleaning up petroleum contaminated soil and groundwater at more than one hundred sites. The purpose of the environmental restoration was to enable transfer of federally-owned property in good condition to Aleut entities on the Pribilof Islands.

Because the Pribilof Islands are located within the Seal Islands National Historic Landmark (NHL), NOAA consulted with the Alaska (State) Historic Preservation Officer (SHPO) at the Department of Natural Resources, Office of History and Archaeology. The publication of the *Pribilof Islands, Alaska - Guide to Photographs and Illustrations* (Guide) also serves the tenets of Presidential Executive Order 13287, Preserve America, and NOAA's Preserve America Initiative.

The visual historical record of the Pribilof Islands spans centuries and continents. Collections containing Pribilof Islands-related imagery reside in repositories far and wide—archives, libraries, museums, and historical societies throughout the United States and other countries. The Guide brings together the graphic documentation of the historical Seal Islands into one comprehensive volume.

The Guide is a catalog of photographs, artworks, charts, and maps, with associated descriptions and identifications, presented within the context of their encompassing collection and holding repository. In this manner, researchers are made aware not only of the images available, but of related images within the same collection and where and how to contact the holding repository for more information.

The collections presented in the Guide document the fur-seal industry on the Pribilof Islands from the Russian possession, through the early American administration, and up to the 1970s. The life and culture of Pribilof Island Aleuts, Russians, American government agents, and others who lived and worked on the islands is vividly illustrated through the collections. Changes over time in the method and operation of the fur-seal industry and the life and work of the island inhabitants can be seen through the collections which are presented chronologically in the Guide. Among the materials presented in the guide are:

- The earliest known photographs made on the Pribilof Islands



Women gathering fur-seal meat on St. Paul Island seal killing ground, 1892. Photograph by **Joseph Stanley-Brown**. NAA INV 01457000, National Anthropological Archives, Smithsonian Institution.

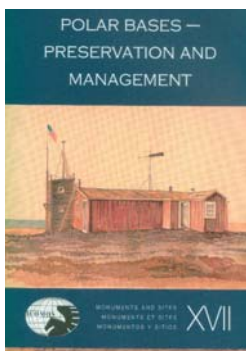
(Pinart and McIntyre collections);

- All of Henry Wood Elliott's Pribilof Islands-related artworks that could be located (from 10 different repositories);
- Collections which document the evacuation and encampment at Funter Bay, Alaska of the Aleut population during World War Two (Fredericka Martin Photographs), and the U.S. Army occupation of the islands during this period (Evan Hill Photographs);
- Images of the Pribilof Islands' Russian Orthodox churches, clergy, and ceremonies;
- Photographs from numerous collections which show the complete cycle of fur-seal industry operations.

Throughout the Guide, the scope and impact of the fur-seal industry on the life of the people and the ecosystem of the islands is illustrated through this comprehensive visual record. The guide also includes brief histories and other information helpful for anyone interested in using these materials for research.

HISTORICAL POLAR BASES – PRESERVATION AND MANAGEMENT

By Noel D. Broadbent



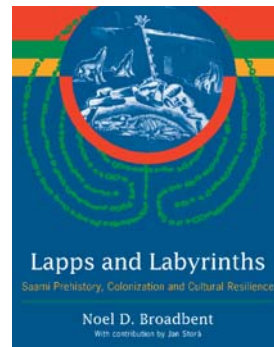
This 4th International Polar Year conference publication was compiled and edited by **Susan Barr** and **Paul Chaplin** for the International Polar Heritage Committee of The International Council on Monuments and Sites. The conference took place at the Barrow Science Center in Alaska and focuses on the fate of historic sites found in the Polar Regions. The eleven papers, excluding the introduction and summary discussion, describe stations

in the Norwegian Arctic (**S. Barr**), meteorological stations in Svalbard (**C. Lüdecke**), bio-deterioration in buildings in Svalbard (**J. Mattsson**, **Anne-Catherine Flyn**), wood deterioration in the Canadian High Arctic (**R. A. Blanchette**), perspectives on Antarctic

research stations (**R. Roura**), standards of management and maintenance (**M. Morrison**), deterioration of huts on Ross Island, Antarctica (**R. Farrell**, **Shona Duncan**), challenges of conservation in the Antarctic (**J. Greenwood**, **M. Absolon**), the Ross Sea restoration project (**B. E. Arenz**, **R. A. Blanchette**), and sites on the South Shetland Islands (**R. Stehberg**, **M. Pearson**, **A. Zarankin**, **X. Senatore** and **C. Gatica**). This book highlights the unique challenges of cultural resource protection in the Polar Regions, including extreme inaccessibility and special forms of deterioration. The challenges of preservation, as well as the impacts of polar tourism, are major concerns and deserve much more international attention. The book is available from www.polarheritage.com.

LAPPS AND LABYRINTHS: SAAMI PREHISTORY, COLONIZATION AND CULTURAL RESILIENCE

By Noel D. Broadbent



Dr. Noel Broadbent has completed a book based on his NSF project *The Search for a Past: The Indigenous Saami of Northern Coastal Sweden*. The book is titled *Lapps and Labyrinths: Saami Prehistory, Colonization and Cultural Resilience*.

Lapps and Labyrinths is an engaging account of excavations along a 500 km long stretch of the Swedish Bothnian coast, and within 300 km of Stockholm, that examined the unique ecology of the Nordic region as the long-term meeting ground of Circumpolar and European peoples. It is argued that this region has relevance to the most ancient roots of Saami culture in Sweden. By examining Saami prehistory outside of Lapland, many preconceived ideas have been challenged, including the idea that the Saami are recent immigrants to Sweden, have always been nomadic reindeer herders, and could not forge iron.

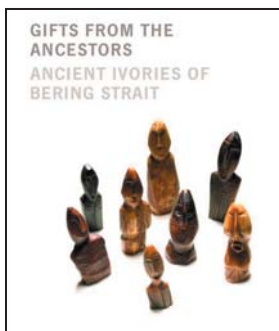
According to the Norse Sagas, the Saami has once lived as far south as Oslo and Stockholm, in most of Finland, and down to Latvia on the Baltic. Radiocarbon dates from the project demonstrate they had been completely displaced and/or assimilated by AD 1279 on the Swedish Bothnian coast, although they left an indelible mark on North Swedish society that still persists today.

The theoretical orientation has been that of resiliencies and the adaptive strategies of Saami societies, as opposed to continual crises and conflicts, in their interactions with majority societies. This approach shifts attention to the strategies of successful adaptation and Saami societies as flexible, heterogeneous, syncretistic and heterarchical. Their successful interactions with other societies hold the key to understanding Saami identities.

This book has been published as a joint effort by the Arctic Studies Center and Smithsonian Scholarly Studies Press and is written to be accessible to the wide international readership with an interest in Nordic prehistory and history, interdisciplinary research methods and indigenous studies.

GIFTS FROM THE ANCESTORS: ANCIENT IVORIES FROM BERING STRAIT

By Bill Fitzhugh



It has been several years since we have had a comprehensive illustrated English-language synthesis of the ancient cultures and art of the Bering Sea region (although **Ted Carpenter's** *Upside Down—Les Arctiques* brings a comparative art perspective and the Russian and German exhibition catalogues by **Leskov and Muller-Beck** (1993) and **Bronshtein, Dneprovsky, and Sukhorukova**

(2007) present up-to-date statements of the Ekven materials in these languages). This book, accompanying an exhibit at the Princeton University Art Museum, serves not only as an exhibition catalog with its detailed checklist and object documentation but as a comprehensive scholarly treatment of one of the most brilliant cultural and artistic manifestations in the ancient world. The Old Bering Sea cultures are celebrated because of their phenomenal walrus ivory carvings, the complexity of their historical roots, and for laying the foundation for an Eskimo population expansion over a vast region of eastern Siberia and the North American Arctic.

The importance of this work is rightly expressed in its promotional literature "*The appearance during the first millennium A.D. of small, exquisitely carved artifacts of walrus ivory in the Bering Strait region*" marks the beginning of an extraordinary florescence in the art and culture of North America. The discovery in the 1930s and 1940s of world-class carvings of animals, mythical beasts, shape-shifting creatures, masks, and human figurines astounded scholars and excited collectors. Nevertheless, the extraordinary objects that belong to this fascinating, sometimes frightening, world of hunting-related art remain largely unknown.

Gifts from the Ancestors examines ancient ivories from both coasts of Bering Strait and the islands in between—illuminating their sophisticated formal aesthetic, cultural complexity, and individual histories. Many of the pieces discussed are from recent Russian excavations and are presented here for the first time in English; others are from private collections not usually open to the public. The essays, written by an international group of scholars, adopt a refreshing interdisciplinary approach that gives voice to the various competing, and now sometimes cooperating, stakeholders, including Native groups, museums, archaeologists, art historians, art dealers, and private collectors."

The book is organized in four parts. Part I (Environment and Culture) includes an introduction by **William Fitzhugh** and **Aron Crowell**; a portrait of 1930-40s Native scholar **Paul Silook** by **Julie Hollowell**; a view of people, land, and resources by Native anthropologist **Herbert Anungazuk**; a discussion of walrus ("tooth-walker") biology by **Carleton Ray**; and a profile of the Old Bering Sea harpoon by **Sergei Arutiunov**. Part II (Ancestors and Archaeology) contains essays on early Eskimo origin theories by **Hans Georg Bandi**; comparative Paleolithic and Eskimo archaeology by **Hansjurgen Muller-Beck**; Bering Strait

chronology by **Don Dumond**; ivory carving by **Robert Ackerman**; a an outline of styles and chronology by **William Fitzhugh**; archaeology of the Ekven site by **Mikhail Bronshtein** and **Kirill Dneprovsky**; an ethnoarchaeology profile of the Ekven site by **Yvon Csonka**; and a reconstruction of the burial of an Old Bering Sea hunter by **Mikhail Bronshtein**. Part III (Spirituality and Art) contains essays on art, power, and the cosmos by **Owen Mason**; the enigma of Old Bering Sea art by **Sergei Arutiunov**; a description of Ekven art by **Mikhail Bronshtein**; a study of the symbolic art of the OBS harpoon complex by **William Fitzhugh**; and an analysis of spiritual aspects of tattooing as revealed in OBS art by **Lars Krutak**. Part IV (*Gifts from the Ancestors*) includes a study of animal symbolism by **Aron Crowell**; a comparative ethnographic study of Yup'ik belief and ceremony by **Ann Fienup-Riordan**; a description of contemporary Siberian Yup'ik artists by **Carol Jolles** and **Galina Dyachkova**; a description of the Uelen Siberian ivory artists' workshop by **Valerii Nypevgi**; an historical treatise on ancient ivories in the modern world by **Julie Hollowell**; and a concluding essay on continuities and personal perspectives by St. Lawrence Island ivory carver **Susie Silook**, grand-daughter of **Paul Silook**. The volume includes a checklist of objects in the exhibition, an extensive bibliography, photo and illustration credits, and index.

GFA is edited by **William Fitzhugh** (Smithsonian ASC), **Julie Hollowell** (De Pauw University), and **Aron L. Crowell** (Smithsonian/ASC Anchorage) and was production-edited by **Sharon Herson**. Art design was by CoDe (Communication and Design) New York, Inc (**Jenny Hirshfeld** and **Mischa Leiner**). 328pp, 8x10.5in, 70 b/w and 272 color illustrations. ISBN 9780300122060, 10:0300122063. Paperback with flaps, listed at \$55 from Yale University Press; available also from Princeton University Art Museum shop.

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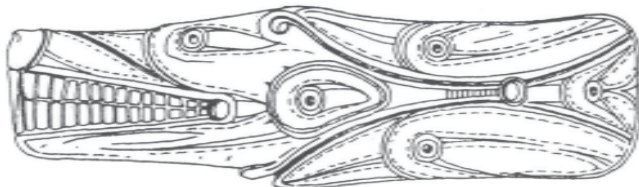
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Barbara Betz - Mongolia field report production
Amy Chan – *Living Our Cultures/Sharing Knowledge*
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