

NOTES FROM THE DIRECTOR

By William W. Fitzhugh

2010 was a watershed year for the ASC and not only because of the grand opening of the Smithsonian Gallery in newly-expanded Anchorage Museum. It was also a time for new beginnings in a post-IPY era: expanded awareness of the reality of Global/Arctic warming, a strong endorsement for the ASC program following an NMNH review, and the ASC's successful bid to host the 18th Inuit Studies Conference in 2012.

Together with a new SI commitment to excellence at all levels, appointment of new curators, and creation of new infrastructure, the Smithsonian is well-positioned for a surge of activity, scholarship, and leadership.

This year's 'crown jewel' was the opening of *Living Our Cultures, Sharing Our Heritage: the First Peoples of Alaska* with great fanfare at the Anchorage Museum on 22 May, 2010. Cited as a breakthrough in the re-connection of museum collections with descendant communities, the exhibit brings back to Alaska for an extended period 600 of the finest Alaskan objects from the collections of the

Smithsonian's National Museum of Natural History and National Museum of the American Indian. The selection of these treasures was a joint effort by the museums and Alaska Native communities that involved years of research, consultation, conservation, and exhibit wizardry. The opening, presided over by Secretary **Wayne Clough** and Anchorage Museum director **James Pepper-Henry**, brought to fruition a dream established when the ASC teamed up with **Pat Wolf**, **Elmer** and **Mary Rasmusson**, and Senator **Ted Stevens** nearly two decades ago. Under the diligent direction of **Aron Crowell**, who helped plan the ASC's part of the Anchorage Museum expansion, assisted by **Dawn Biddison**, our new facilities and exhibits are already

exceeding expectations as audiences register approval and Native groups benefit from access to collections, interactive documentation, and workshop programs. In addition to ground-breaking architecture and exhibits produced by **David Chipperfield** and **Ralph Applebaum**, the exhibit is graced with interactives and videos and a fine website produced by Second Story, a spectacular catalog, and rafts of educational materials. Kudos to Aron and Dawn for shepherding the birth of a cultural marvel! Of course, none of this could have happened without the unflagging support of the Anthropology and NMAI collections programs, of **Cristian Samper's** and **Kevin Gover's** NMNH and NMAI leadership teams, and SI Castle PR and development assistance.

While the ASC opening in Alaska was taking place we opened *Yuungnaqpiallerput - The Way We Genuinely Live: Masterworks of Yup'ik Science and Survival* at NMNH in Washington. This exhibit, developed by **Ann Fienup-Riordan**, Anchorage Museum, and the Calista Elders Council, delighted visitors from April 17 to 25 July. Its opening was launched by an exciting weekend of cultural programs made possible by Yup'ik elders, the Bethel area Upallret Yup'ik Dance

Group led by **Myron Naneng**, and Yup'ik master-artist and performer, **Chuna McIntyre**.

While these events were unfolding we managed to keep other research and educational programs afloat, largely as a result of our energetic office assistant, **Lauren Marr**. New leadership in the Castle in the persons of Wayne Clough, **Eva Pell** (Science), and **Richard Kurin** (Art and History) brought forth a raft of new ideas, including new consortia created to implement the Institution's new "Grand Challenge" program. Dedicated to astrophysics, biodiversity, American experience, and world cultures, these 'half-way houses' lodged between the Castle and the museums are intended to foster interconnections within SI organization by



Aron Crowell presenting the Smithsonian Living Our Cultures exhibit to Secretary Wayne Clough, Elizabeth Duggal, and Virginia Clark. Photo: Bryan Adams.

offering funding and coordination.

Around the edges of all this proposal-writing it was a banner-year for ASC publications and field research. In addition to many fine articles, ASC authors issued three books: **Aron Crowell** published *Living Our Cultures--Sharing Our Heritage*; **Noel Broadbent** issued *Lapps and Labyrinths*; and **Igor Krupnik** published *Siku: Knowing Our Ice*. In Labrador **Stephen Loring** found meteoric impact "obsidian" at Mistastin; **Fitzhugh** found more evidence of Inuit-Basque collaboration at Mecatina and began an NEH-sponsored project with **Richard Kortum** of East Tennessee State University in the Mongolian Altai; Crowell continued research on oral history and archeology in the Gulf of Alaska; Broadbent turned to historical archaeology in Bladensburg, DC; and Krupnik documented Native observations on climate change in the Bering Strait region while also taking on the mammoth task of organizing publication of the IPY 2007-2008 scientific results.

Looking forward, we have initiated several new scholarly and public programs. ASC has been asked to organize the 18th Inuit Studies Conference, a biennial gathering of several hundred scholars and Native experts in the human and social sciences. We have selected the dates of 24-28 October, 2012, and have begun planning the scholarly program, a series of exhibitions for the S.D. Ripley Center (our conference headquarters), an Inuit art exhibit at NMAI, and a northern Quebec Inuit exhibit in the NMNH Ocean gallery. ISC-18 will utilize venues throughout the Mall and engage collections, archives, public media, concerts, a film festival, and many more activities. In addition Stephen Loring, with **Rob Mullen** and Canadian colleagues and support from the Canadian Boreal Institute and the TD Bank of Toronto, has begun organizing a major exhibition, *Visions of the Boreal Forest*, featuring a vast, important, but increasingly endangered habitat whose natural history and role in our planet's health is crucial but still little-appreciated. Other exhibits, like *Mysteries of the Narwhal* and a redesign of the Ocean Hall anthropological components are also afoot.

Sadly, in these pages we also report the passing of some special people, long-time friends of the ASC and the Smithsonian: **Elmer Harp, Jr.**, **Herbert Anungazuk**, **Patrick Plumet**, and **Ted Stevens**. But the saddest blow of all was the loss of our dear friend and colleague, **Ernest S. Burch, Jr.** "Tiger," as he was known to everyone, had been a stalwart contributor to SI anthropology for forty years, and a Research Associate since the founding of the Center in 1988.

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TABLE OF CONTENTS

2010 Arctic Studies Center Newsletter (Number 18)

ASC Anchorage.....4
 Grand Opening of The Arctic Studies Center in Anchorage
 Alaska Climate Change Tour with Secretary Clough: The
 Kenai Peninsula and St. Lawrence Island
 Iñupiaq Language and Culture Seminar
 Dena’ina Language Institute in Anchorage
 Smithsonian Spotlight in Alaska
 ASC Anchorage Interns
 Sharing Knowledge Website Education Guide
Exhibits.....10
 Yup’ik Science Opens at NMNH
 Yup’ik Science Exhibit in Washington, DC
 Tundra Swans, Wolverines and Ground Squirrel Hats:
 Recovering Yup’ik Traditional Knowledge in Smithsonian
 Bird, Mammal, and Anthropology Collections
 Education and Outreach at the NMNH Venue of
Yuungnaqpiallerput
 Inuit Exhibit in Costa Rica
 Inuit Art and the Academic World
Research.....16
 Rural-to-Rural: Mongolians Visit DC and Tennessee
 Rock Art and Archaeology in the Mongolian Altai
 Mongolian American Deer Stone Project Presents Scythe
 Blades to Mongolian Reindeer Herders
 Preliminary GIS Analysis of Selected Archaeological Sites in
 Western Mongolia
 Reindeer Management, Resource Rights, and Ethnicity
 Messages in Stone: A Lecture Tour on Runes and Runic
 Inscription

IASSA Reflects on Its 20th Anniversary and Arctic Social
 Sciences
 IPY 2007-2008 Completed, but Assessment Goes On
 Lucien M. Turner in Ungava Bay, 1882-1884
 Arctic Narratives in 19th Century Smithsonian Lectures
 Bringing NOAA’s Far Northern Archives “Back Home”
 On Islands and Interns: New Research on the Historical
 Ecology of Agattu Island, Near Islands, Aleutian
 Archipelago
 When Push Comes to Shove: The Moral and Political
 Discourse of Rapid Climate Change
Fieldwork.....34
 Inuit and Seals at Mécatina, Quebec
 Tshikapisk Project Archaeology at Kameshtashtan
 Surveying and Excavations of Bronze Age Burial Mounds
 (Khirigsuurs) and the Exploration of Medieval Burial
 Caves In Mongolia
 The Bladensburg Excavation
Outreach.....42
 ASC to Host 18th Inuit Studies Conference in 2012
 Reviving the Center for Northern Studies
 ASC Participates in the 2010 Folklife Festival
Drums of Winter Plays at the Capitol
 Northern Nexus, an NDU Arctic Policy Simulation
Interns.....42
Bergy Bits.....44
Transitions.....55
Publications.....62
2010/2011 ASC Interns, Fellows, and Volunteers.....67



A family explores one of the touch-screen interactives from the Living Our Cultures exhibit in Anchorage. Photo: Brad Johnson, courtesy of Second Story.

VISIT ASC’S NEW AND AFFILIATED WEBSITES

- Alaska Native Collections Sharing Knowledge: <http://alaska.si.edu/>
- Yup’ik Science Exhibition: <http://www.mnh.si.edu/arctic/html/yupikwebsite/Yupik.html>
- Labrador Research: <http://www.mnh.si.edu/arctic/html/Labrador/index.html>
- Anchorage Loan Conservation Project: <http://anthropology.si.edu/accessinganthropology/alaska/index.html>
- Magnetic North - ASC Blog: http://nmmh.typepad.com/arctic_studies/

ASC ANCHORAGE

GRAND OPENING OF THE SMITHSONIAN ARCTIC STUDIES CENTER IN ANCHORAGE

By Aron L. Crowell, ASC Alaska Director and Living Our Cultures Exhibition Curator and Dawn Biddison, Assistant Curator, Living Our Cultures exhibition

The public opening on May 22, 2010 of the new Arctic Studies Center at the Anchorage Museum, with a \$14M exhibition of Alaska Native cultural treasures from the Smithsonian as its centerpiece, marked the end of a journey that began in 1994 when ASC's Alaska program was founded. The exhibition, *Living Our Cultures, Sharing Our Heritage: The First Peoples of Alaska*, occupies 8000 square feet on the second level of the museum's gleaming modernist expansion and displays some 600 cultural heritage objects loaned from extensive 19th and 20th century Alaskan ethnographic collections at the National Museum of Natural History and National Museum of the American Indian in Washington, DC. The project grew to fruition through extended collaboration by the ASC with Alaska Native communities and organizations, whose elders, advisers, and scholars shaped the voice and perspective of every element. The ASC program and *Living Our Cultures* garnered generous support from the Rasmuson family and foundation, all twelve Alaska Native regional corporations, the Alaska legislature and federal government, the National Park Service, and many individual and corporate contributors who assisted the Anchorage Museum capital campaign and the ASC directly. It was built through the dedicated work and talents of curators, architects, designers, community scholars, educators, managers, conservators, constructors, editors, and media producers. It is no wonder that the completion of this huge communal effort felt monumental, and that its high-spirited celebration brought together both a large public audience and hundreds of colleagues from across Alaska and the country.

Smithsonian Secretary **G. Wayne Clough** headlined the public welcome and a Smithsonian evening reception,

joined on the podium by NMAI Director **Kevin Gover**, NMNH Associate Director **Elizabeth Duggal**, ASC Director **William Fitzhugh**, Anchorage Museum Director **James Pepper Henry**, and **Aron Crowell**, ASC's Alaska Director. A date change and travel conflict prevented NMNH Director **Cristián Samper** from attending. Samper's support was

crucial for the success of the Alaska project, which he called "a new chapter in our history" in his foreword to the exhibition catalog (Smithsonian Books, 2010). Both Smithsonian museums were well represented by senior staff who championed the Alaska effort from afar and who came to Anchorage to take in the reality of what must at times have seemed only an Arctic chimera kept alive by years of visionary sightings. Among them were **Jake Homiak** (Director of Anthropology Collections and Archives, NMNH), **Elizabeth Gordon** (Project Manager, NMAI Executive Planning Office), **Justin Estoque** (NMAI Executive Planning Office), **Virginia Clark** (Director, Smithsonian Office of Advancement), **Kirsten Peterson-Johansen** (Director of Leadership, Smithsonian Office of Development), **Laura Brouse-Long** (Program Manager, Friends of the Smithsonian), and **Carolyn Gleason** (Director, Smithsonian Books).

Iñupiaq adviser **Paul Ongtooguk** (University of Alaska Anchorage) spoke to the hopes he holds for the long-term impact of the exhibition, saying "Many of these objects are like our great-grandparents that are being brought home. It's a chance for their younger relations to get to know them again, and for those pieces, those parts of the family, to get reacquainted as well." Tlingit adviser **Rosita Worl** (Director, Sealaska Heritage Foundation) said that she felt an emotional and spiritual connection to the objects. "It's important to our ancestors that they be viewed...In drawers, in Washington, no one ever sees them. To see them here is really significant."

The Tsimshian Git-Hoan Dancers, led by artist and project adviser **David Boxley**, gave spectacular performances at both the public opening and Smithsonian reception. The dancers wore large, beautiful masks that



Anchorage Museum's new building. ASC galleries are on the second floor. Photo: William Fitzhugh.



View of the gallery looking north. Photo by Chuck Choi, courtesy of the Anchorage Museum.



Smithsonian Secretary G. Wayne Clough, Curator Aron Crowell, and Tsimshian artist David Boxley at the opening. Photo by Brian Adams, courtesy of the Anchorage Museum.

Boxley had carved and painted, including Ravens with moveable, clacking beaks. Tlingit elder and adviser **George Ramos** of Yakutat joined the dancers on stage during the celebration and busted some moves that delighted the large crowd gathered in the museum atrium.

Other events occupied three days of celebration. Smithsonian National Board member **Betsy Lawer** (First National Bank, Alaska) hosted a private dinner to honor Secretary Clough and his wife **Anne Clough**, attended by Smithsonian guests and supportive friends in the Anchorage business community. The ASC held a toast-filled dinner at the Dena'ina Convention Center for exhibition advisers, producers, and families, and NMAI co-hosted a luncheon with the Alaska Native Heritage Center, where Kevin Gover reflected on new directions of indigenous self-representation in museums.

The Living Our Cultures, Sharing Our Heritage gallery continued to attract large public audiences and numerous Alaska Native visitors from the May opening through the summer and winter months, and received strong press reviews for its elegant design, evocative objects, interactivity, and rich interpretive information drawn from extensive discussions with elders. Key features include large format videos that introduce contemporary Native communities, values, beliefs, and history; touch-screen displays for exploring visual and cultural details of every object; and floor to ceiling glass cases that open to allow the pieces to be easily removed for further study and interpretation. Native community access to the displayed objects for on-going cultural, artistic, and linguistic studies (see Dena'ina Language Institute and Beringian language workshop articles) was an innovative concept behind the exhibition design and the Smithsonian loan agreement.

Exhibit designers **Ralph Appelbaum Associates**, received the prestigious 2010 GOOD DESIGN award for *Living Our Cultures* from the Chicago Athenaeum: Museum of Architecture and Design and the European Centre for Architecture Art Design. The highly popular touch screen displays and matching web site (*Sharing Knowledge*, <http://alaska.si.edu>) were designed and produced by Second Story Interactive (Portland) in collaboration with ASC; the orientation films by Donna Lawrence Productions (Louisville); and the exhibit's Listening Space – featuring Alaska Native oral tradition and immersive environmental sound – by **Charles Morrow, LLC** (New York). The exhibition catalog, edited by Aron L. Crowell, Rosita Worl, Paul C. Ongtooguk, and Dawn D. Biddison, was published by Smithsonian Books and will be distributed to Smithsonian

Friends in February, 2011 as a benefit of membership. The book features information contributed by more than forty Alaska Native elders; curatorial chapters on Alaska Native history and contemporary life; vivid photography of people, places, and objects; and cultural essays by **Beverly Faye Hugo** (Iñupiaq), **Merlin Koonooka** (St. Lawrence Island Yupik), **Alice Rearden** (Yup'ik), **Eliza Jones** (Koyukon Athabaskan), **Alice Petrivelli** (Unangan), **Gordon Pullar** (Sugpiaq), **Rosita Worl** (Tlingit), **David Boxley** (Tsimshian), and **Jeane Breinig** (Haida).

ALASKA CLIMATE CHANGE TOUR WITH SECRETARY CLOUGH: THE KENAI PENNINSULA AND ST. LAWRENCE ISLAND

By Aron L. Crowell

The aged DeHavilland Beaver float plane hoisted itself with a brain-rattling roar from Anchorage's Lake Hood on a mild Monday morning in May, headed south over the Kenai Peninsula mountains. On board were Smithsonian Secretary **G. Wayne Clough**, his wife **Anne Clough**, **Bill Fitzhugh**, and myself, outbound on a two-day tour of Arctic Studies Center field research locales that would follow the theme of Arctic climate change. A long weekend of receptions to celebrate the opening of the new Arctic Studies Center and *Living Our Cultures* exhibition in Anchorage was behind us now, and our suits and ties had been traded for anoraks, fleece jackets, and ExtraTuf boots. Ahead was the glacier-draped coastline of Kenai Fjords National Park, one of the



Chris Koonooka, Aron Crowell, James Pepper Henry, Anne Clough, and Wayne Clough at Gambell point, St. Lawrence Island, May 25, 2010. Photo: William Fitzhugh.

study areas where the ASC's archaeology program has been exploring the history of Sugpiaq adaptations to changing maritime and climatic conditions in the Gulf of Alaska. The Beaver splashed down at the Northwestern Lagoon Site, a large seal-hunting camp adjacent to the Little Ice Age (LIA) moraine of Northwestern Glacier. This was a primary settlement for outer coast residents between about C.E. 1200 – early 1800s, where they had access to thousands of harbor seals that would have annually birthed their pups on broken ice discharged by the swollen glacier. A posse of living seals watched us from the water as we waded ashore to explore the site, perhaps uncertain of our intentions. Dozens of old house depressions at the site are covered now with coastal meadow plants and advancing spruce forest, holding close the story of the many Sugpiaq generations that lived off the bounty of cold, highly productive ocean waters at the edge of the Gulf of Alaska upwelling zone. Secretary Clough's questions about the meaning of this site and its abandonment even as the LIA reached its peak reflected his keen interest

in climate change at both Arctic and Antarctic poles, and in how cultural and biological remains from the past can provide a perspective on present rapid shifts.

Our next touch-down was at Bear Lake near the port town of Seward, where we visited the Alaska SeaLife Center. The Center's director, **Ian Dutton**, and University of Alaska marine biologists **Alan Springer**, **Tuula Holmen**, **Anne Hoover-Miller**, and **Loir Polasek** presented current research on the population dynamics of marine species in the Gulf of Alaska, and our discussion over lunch tied these changes into human population shifts along the coast over the last thousand years as shown by archaeological evidence. Following a tour of the Center's research labs and public displays of fish, seabirds, and sea mammals in huge aquarium tanks, we headed out in an outboard-driven skiff to explore Resurrection Bay, where late afternoon winds had whipped up a nasty chop. Drenched by spray but warm in orange flotation suits, we sought calmer waters at the base of cliffs on the bay's west side. Here we encountered more evidence of the astounding productivity of these subarctic waters – a seething pod of at least thirty Steller's sea lions feeding on herring. The animals reared and bellowed on all sides and were visible as swift brown blurs beneath the boat as they dove to pursue their prey.

After a return flight and evening in Anchorage, the group set off by commercial jet the next morning to Nome, joined by Anchorage Museum Director **James Pepper Henry**. Our new destination, reached from Nome by small prop plane, was the village of Gambell on St. Lawrence Island. We had been invited by the Village Council and Sivuqaq, Inc., the Alaska Native village corporation, to visit this Yupik whaling and walrus hunting community to see and hear about Bering Sea climate change first-hand. The Smithsonian has been connected to the island for well over a century through research that began with **Edward W. Nelson's** ethnographic collecting visit in 1880 and continued with **Riley Moore's** physical anthropological studies in 1912 and **Henry Collin's** landmark archaeological work on the Old Bering Sea culture in the 1930s. The connection remains very strong today. **Igor Krupnik** has worked extensively on St. Lawrence Island Yupik history and with indigenous observations of climate and sea ice change. The island has been a barometer of Arctic change, with sea ice shrinking to



Estelle Oozevaseuk in Gambell. May 24, 2010. Photo: James Pepper Henry.

record minima in the last decade. The Bering Sea tradition of walrus ivory art, dating C.E. 300-900, is known worldwide and was documented in the 2010 ASC/Princeton exhibition *Gifts from the Ancestors: Ancient Ivories of Bering Strait*. **Branson Tungiyon**, **Merlin Koonooka**, **Estelle Oozevaseuk**, **Vera Oovi Kaneshiro**, **Leonard Apangalook**, **Jonella Larson** and other St. Lawrence Islanders made important contributions to the cultural information presented in the *Living Our Cultures, Sharing Our Heritage* exhibition in

Anchorage.

As we flew into Gambell, we could see that practically no winter sea ice remained around the island. As we learned from residents, it had been blown ten to fifteen miles offshore by a strong southeast wind, terminating the spring walrus hunt. In Gambell, we were greeted at the school for a meeting with members of the council and corporation, all active whalers and subsistence hunters. **Merle Apassingok**, **Eddie Ungott**, **Michael James**, **Iver Campbell**, **Paul**

Apangalook, **Rodney Ungwiluk Jr.**, **Virgil Soonagrook**, **Aaron Iwarrigan**, **Clement Ungott**, and **Merlin Koonooka** told us that in most winters there is little "real ice" anymore, meaning thick pack ice that moves down around the island from the north in the fall. Instead, there is only thin "local ice" that solidifies around the shore from slush. The water itself is warmer than it used to be, and the ice generally thinner. Bowhead whales are now seen throughout the winter in open water around the island, instead of being absent because of solid ice between September and April. Storms are more intense now

than they used to be, sometimes with gusts up to 80 or 90 mph, and on land the permafrost is melting and tundra ponds are drying up.

At a warmly hospitable reception, dance, and feast of local foods that followed the climate change meeting, we talked with **Winfred James**, who in 1934-35 worked with Smithsonian archaeologist Henry Collins and his assistant **James Ford**, transporting them to their excavations on the Punuk Islands. In the evening we called at the home of **Estelle Oozevaseuk**, who was born on the island 89 years ago and who belongs to the Aymaramket clan from Siberia. Her father was **Paul Silook**, who worked with Riley Moore and Henry Collins and recorded extensive notes about Yupik customs and cultural practices. Silook's writings are being edited for publication by his granddaughter Suzie Silook and



William Fitzhugh, G. Wayne Clough, and Anne Clough on the beach at Gambell, St. Lawrence Island, with bowhead whale remains, May 25 2010. Photo: James Pepper Henry.

by ASC research associate Ann Fienup-Riordan.

The next morning brought a chance to climb on four-wheelers with teacher and guide **Chris Koonooka** for a tour of archaeological sites near Gambell and for a trip to the point west of town to scan the open Bering Sea for whales, seals, and birds. Plovers, long-tailed ducks, common murrelets, and pelagic cormorants wheeled by as we stood on the point in a stiff icy breeze, and the great spring migration of North American and Asian birds was underway all around us. The skeletons of three bowhead whales, one a 45 foot giant, lay on the shoreline nearby, evidence of the spring hunt, and the wooden frames of traditional skin-covered whaling boats (*angyat*) were perched on racks nearby. We were invited by our hosts to climb down into an underground meat cellar, where recently made, half-frozen walrus “meatballs” (large pieces of meat wrapped in skin) were stored for the coming winter. The absolute importance of the sea and its animals to the survival of the island’s Yupik population could not have been made clearer, nor the sensitivity of this Bering Sea outpost to any change in the complex interactions among weather, ice, wind, and the movements of marine animals.

That evening we were back in Anchorage, saying good-bye after an extraordinary trip to both the Gulf of Alaska and the northern Bering Sea. It was a great privilege for us to travel with the Secretary and to share with him and Anne the experience of Alaska’s wild beauty and warm community hospitality. Wayne Clough’s own account of the journey can be read at <http://www.e-torch.org/2010/06/on-the-road-in-alaska-the-secretarys-travel-journal/>.

IÑUPIAQ LANGUAGE AND CULTURE SEMINAR

By Aron L. Crowell

Four days of intensive dialogue among fluent speakers of Iñupiaq, Alaska’s northernmost Native tongue, created a unique record of the language’s vanishing “high forms,” its rich lexicon of terms for traditional objects and cultural practices, and the nuances of variation among several dialects. Organized by the Arctic Studies Center in Anchorage with funding from the National Park Service’s Shared Beringian Heritage program and in-kind support from Alaska Airlines, Kawerak, Inc., and the North Slope Borough School District (NSBSD), the seminar on January 25-28, 2011 had two principal goals. The first was to assist in the recording and documentation of a language that is now spoken fluently by fewer than 600 people, 92% of whom are over the age of 65 according to a recent survey by the Aqaluk Trust (Northwest Alaska Native Association). The



Participants in the workshop: **Jana Harcharek, Sylvester Ayek, Herbert Foster, Sr., Willie Goodwin, Bernadette Alvanna-Stimpfle, Rachel Riley, Alvira Downey, and Faye Ongtawasruk.**
Photo: **Dawn Biddison.**

second was to create teaching videos for Iñupiaq language and culture programs in the North Slope Borough, Northwest Arctic, and Bering Strait school districts.

Principal advisers to the project – who are both among the youngest fluent speakers of the language – are **Jana Harcharek** of Barrow, Director of the NSBSD’s Iñupiaq Education Program, and **Bernadette Alvanna-Stimpfle**, Director of the

Eskimo Heritage Program at Kawerak in Nome. Elder participants in the January session included **Willie Goodwin, Herbert Foster, Sr.,** and **Alvira Downey** of Kotzebue; **Faye Ongtawasruk** of Wales; **Sylvester Ayek** of Nome, who was born on King Island; and **Rachel Riley** of Anaktuvuk Pass. ASC’s Assistant Exhibition Curator, **Dawn Biddison**, took a major role in arranging and conducting the meeting, and intern **Kaare Erickson**, an Iñupiaq graduate student originally from Unalakleet, assisted during the workshop.

The Iñupiaq group took delight in each other’s company and in the chance to converse at length in their shared first language. The videotaped discussions focused on a series of 22 objects selected from the Smithsonian collections that are on display in the ASC exhibition gallery, including a Sledge Island walrus harpoon (*unaaq*) collected by **Edward W. Nelson** in 1880; a skin drum (*qilaun*) from Point Hope (1906, collector **John Hackman**); and a woman’s caribou fur parka (*qusuyhaq*) from Barrow, acquired by **John Murdoch** during the 1881-83 International Polar Year Expedition. The group recorded detailed, dialect-specific vocabularies and cultural traditions associated with each item, then individually took turns in front of the video cameras to “teach from the object” in short statements that will be transcribed and translated on DVD presentations for classroom use and web posting. The ASC will work with bilingual curriculum developers to develop a guide and resource book for teaching the words and phrases spoken by elders.

Transcription, translation, writing, and film editing from the Iñupiaq session will continue through 2011. Early next year, a similar language seminar will be held with St. Lawrence Island Yupik elders. Language instructor **Chris Koonooka** (Gambell School) will work with the ASC to implement Phase II of the Shared Beringian Heritage grant, which will include collections-based discussions with fluent speakers and the preparation of teaching films and curriculum materials in St. Lawrence Island/Siberian Yupik. The overall Beringian Heritage project in both languages represents one of the Arctic Studies Center’s major initiatives under the National Museum of Natural History’s Recovering Voices program.

Anchorage Museum staff **Monica Shah** (Director of Collections), **Doug Adams** (Information Technology Director), **Ryan Kenny** (Registrar), **Darian LaTocha** (Collections Manager), **Julie Farnham** (Collections Database Manager), and **Nick Lynch** (AV Technician) all ably and generously contributed to implementation of the January workshop. The program took full advantage of both the high-tech recording capabilities of the ASC's Community Consultation Room (CCR) and of the exhibition design, which allows the display cases to be opened and for objects to be removed and transported to the CCR for hands-on study. We thank Anchorage Museum Director **James Pepper Henry** and Deputy Director **Suzi Jones** for their enthusiastic support.

DENA'INA LANGUAGE INSTITUTE IN ANCHORAGE

By Aron L. Crowell

At the Dena'ina Language Institute, held Oct. 4-8, 2010 at the Arctic Studies Center in Anchorage, Dena'ina Athabascan elders **Helen Dick** (Lime Village) and **Gladys Evanoff** (Nondalton) shared information about rare heritage objects in the Smithsonian exhibit collections at the Anchorage Museum, and used the pieces to teach lessons in their complex and endangered Alaska Native language. Dena'ina students **Jon Ross** (Director, Alaska Native Heritage Center), **Michelle Ravenmoon** (National Park Service), **Karen Evanoff** (National Park Service), and **Aaron Leggett** (Alaska Native Heritage Center) worked with the elders and with linguists **James Kari** (Alaska Native Language Institute) and **D. Roy Mitchell** (University of Alaska Anchorage) to script instructional dialogues that will be edited for publication on YouTube in the Dena'ina language series (for an earlier example see <http://www.youtube.com/watch?v=IDYaUoLGGjA&feature=related>). Among the objects discussed were a dentalium shell bag for fire-making implements; a woman's beaded caribou tunic; a salmon-skin bag; and a pack used to load dogs with burdens of meat and hunting gear. The edited videos, presented with Dena'ina transcriptions and English translations, will enable on-line students to hear and learn the vocabulary associated with these objects. A brief excerpt:

M. Ravenmoon: – Chida, nidighe'qet ni . (Grandma, I want to ask you a question). Nanutset nda'ich' q'u \ik'a ka ha\ yesa ghuhdighi't'a? (Long ago, what did they use dogs for?)
 G. Evanoff: Nanutset \ik'a qa nuk'qugha\ ha tqut'ih. (Dogs were used to pack; they did that customarily).
 M. Ravenmoon: Ginihdi yada di? (What is this?)



Constructing Dena'ina dialog in the Community Consultation Room; participants D. Roy Mitchell, Michelle Ravenmoon, Gladys Evanoff, Helen Dick, Aaron Leggett (left to right) and Karen Evanoff (back to camera). Photo: Dawn Biddison.

the workshop, James Kari gave a well-attended evening Smithsonian Spotlight lecture on his lifetime of work in the documentation and teaching of Athabascan languages.

The Dena'ina Language Institute was the inaugural Alaskan event in the National Museum of Natural History's Recovering Voices program. It was sponsored by the Anchorage Museum Foundation, and organized by ASC in cooperation with the Anchorage Museum and the Alaska Native Heritage Center.

SMITHSONIAN SPOTLIGHT IN ALASKA

By Dawn D. Biddison



Jeane Breinig speaking on Haida oral traditions and cultural heritage. Photo: Dawn Biddison.

G. Evanoff: \ik'a qa ha\ yesa shi. (This is a dog pack).

M. Ravenmoon: Yada e\ q'u heyi\ chin? (What did they make it with?)

G. Evanoff: Vejex dzayes e\ heyi\ chin. (They made it with caribou leg skins.)

Two days of the workshop were streamed live on the web from the ASC's Community Consultation Room in the *Living Our Cultures* gallery and can be viewed at <http://ascmedia.anchoragemuseum.org>. Editing of the teaching videos is currently underway. In conjunction with

Since August of 2010, ASC Anchorage has been hosting a monthly series of public presentations called Smithsonian Spotlight at its Anchorage exhibition *Living Our Cultures, Sharing Our Heritage: The First Peoples of Alaska*. The presentations, held the first Thursday of every month, are given by Alaska Native artists and scholars and organized by **Dawn Biddison**.

Five Spotlights have been held so far with more to follow throughout 2011. The first presentation was

given by **David Boxley**, a Tsimshian artist and dance group leader. Mr. Boxley displayed and demonstrated pieces of his artwork, including a rattle, drum, and headdress. Using images of his work and of objects in the Smithsonian collections, he described how studying historical pieces inspired and enabled his work as an artist and culture-bearer. He also discussed his work as a conservation consultant and contributor to the exhibition. **Paul Ongtooguk**, an education professor at the University of Alaska Anchorage, spoke about Iñupiaq historical technology and modern counterparts, using objects in the exhibition display cases as examples.

Other speakers were **Dr. James Kari**, linguist and Professor Emeritus with the Alaska Native Language Center at the University of Alaska Fairbanks; **Perry Eaton**, Sugpiaq artist and Native corporation director; and **Dr. Jeane Breinig**, Haida poet, author, and assistant professor of English at the University of Alaska Anchorage.

ASC ANCHORAGE INTERNS

By Dawn D. Biddison



Elisa Gonzalez

In the summer and fall of 2010, ASC Anchorage welcomed two interns – **Elisa Gonzalez** and **Jessica Halloran** – whose work contributed to the *Living Our Cultures, Sharing Our Heritage: The First Peoples of Alaska* exhibition.

Elisa Gonzalez is a professional freelance photographer with a BFA from the Emily Carr Institute of Art and Design. She formerly co-owned the Union Gallery/Artist Run Center in Vancouver, B.C. and is currently pursuing an MFA in Documentary Media at Ryerson University in Toronto, Canada. Her future plans include continued work on collaborative and compelling multi-media projects, as well as sailing with camera in hand. At ASC, Elisa completed four short film projects: a *Living Our Cultures* exhibition short film that provides an overview of the gallery and project; a short film on Tsimshian heritage featuring artist David Boxley, including a presentation he gave at ASC and footage from his conservation consultation work for the project; an interview with Aron Crowell for a Western Museums Association conference presentation; and a short film on a St. Lawrence Island Yupik gut parka that presents footage of museum research with Yupik elders and of object conservation with a Yupik artist.

Jessica Halloran is a student at the Savannah College of Art and Design and will graduate in 2011 with a BFA in Illustration.



Lena Hollander



Jessica Halloran



Nadia Jackinsky with new arrival Pearl Rosemary Sethi.

She plans to pursue a Master's degree in the field of Medical Illustration. Jessica's work at the ASC was as a graphic designer and illustrator. She worked with ASC staff on the design, layout and illustrations for the Sharing Knowledge website teacher's guide and lessons; a walking map and snow goggles activity handout for the *Living Our Cultures* exhibition; and an informational brochure on the Living Our Cultures exhibition and catalog.

In the summer of 2010, ASC Anchorage also hosted research fellow **Lena Hollander**, a graduate student from Bonn, Germany. She conducted research for her now completed Master's thesis "The Perception of Anchorage as a Place of Remembrance for the Dena'ina." After graduation, she plans to pursue a PhD. **Nadia Jackinsky**, former ASC intern and fellow and current doctoral candidate at the University of Washington School of Art, worked on completing her PhD thesis "Alaska Native Revitalization." We also welcomed a visit from **Pearl Rosemary Sethi**, a new addition to Nadia's family.

SHARING KNOWLEDGE WEBSITE EDUCATION GUIDE

By Dawn D. Biddison



By the end of winter, the *Sharing Knowledge* website (<http://alaska.si.edu>) will be upgraded with additional features and offer new content. One highlight is a Teacher's Guide with thirteen Learning Experiences written by **Patricia Partnow** (Partnow Consulting) and edited by **Aron Crowell** and **Dawn Biddison** with design and layout by intern **Jessica Halloran**.

The website Teacher's Guide offers teachers, students, parents, and lifelong learners a virtual entry into the *Living Our Cultures* exhibition through a series of classroom and research activities. Each Learning Experience leads to an exploration of the cultural knowledge, beauty, and ingenuity that are made tangible through the Smithsonian collections, arranged in thirteen themes that cut across cultures and historic periods. The guide can be used for independent teaching and learning in the classroom or at home. It can serve to complement a class or personal visit to the exhibition at the Anchorage Museum, offering both pre-visit orientation activities and post-visit explorations and classroom activities. Additional resource links in each Learning Experience include references to the *Living Our Cultures* exhibition catalog, which serves as a companion to the website.

EXHIBITS

YUP'IK SCIENCE OPENS AT NMNH

By Kelly Carnes (adapted from the news release)



One of the objects from the exhibit, a Yup'ik meluskarvik ("container for snuff" or snuff box) NMNH E048839.

The exhibition *Yuungnaqpiallerput (The Way We Genuinely Live): Masterworks of Yup'ik Science and Survival* opened on 17 April, 2010 and presented 200 remarkable 19th- and early 20th-century tools, containers, weapons, watercraft and clothing that the Yup'ik people have used

to survive for centuries in the sub-arctic tundra of the Bering Sea coast. The exhibition was on view through July 25.

Featuring masterworks ranging from a needle made from a crane-wing bone to elegant bentwood hunting hats, the exhibition celebrated the science behind the design and technology of these objects. Collections from 13 museums, including the Smithsonian, and Germany illuminated the legacy of intelligence and ingenuity of this ancient culture and illustrated the intimate relationship between the Yup'ik people and their environment.

The Way We Genuinely Live was based on knowledge shared by Yup'ik elders and took visitors through the seasonal cycle of activities, showcasing tools and materials. At interactive science stations visitors engaged in hands-on activities that demonstrated how and why these objects work. Video and audio programs documented traditional activities as well as the construction of traditional Yup'ik tools. Not just a science show, the exhibition illustrated the unique marriage between art, science and ethnography. At the exhibition's core was the recognition that the past and present Yup'ik way of life is grounded in deep spiritual values and scientific principles.

Curated by cultural anthropologist **Ann Fienup-Riordan**, *Yup'ik Science* was a joint project of the Anchorage Museum, the Calista Elders Council, Yup'ik elders, scientists and educators. The exhibit was made possible by support from the National Science Foundation, ConocoPhillips Alaska, Calista Corporation, Anchorage Museum Foundation, the Anchorage Museum Association, and the Oak Foundation.

The exhibit is the latest in a series of Yup'ik exhibitions made possible by the existence of superb collections of Yup'ik objects in many institutions, but principally the Smithsonian. NMNH has hosted two other

Yup'ik exhibits, *Agayuliyararput, Our Way of Making Prayer*, also curated by Fienup-Riordan, and *Inua: Spirit World of the Bering Sea Eskimo*, curated by **William Fitzhugh** and **Susan Kaplan** in 1982. More information on Yup'ik Science is available at <http://www.yupikscience.org/>. A website and a highlights reel documenting the opening activities at NMNH may be viewed at: <http://www.nmnh.si.edu/arctic/html/yupikwebsite/Yupik.html>

YUP'IK SCIENCE EXHIBIT IN WASHINGTON DC

By Vivian Korthuis, AVCP Project Development Director



Kathleen Naneng & Chase Alexie (Background - **Ann Riordan**). Photo: **James DiLoreto**.

It took a whole day to travel from Bethel, Alaska to Washington D.C. for approximately 40 Yup'ik people in April, 2010 to attend a Celebration at the Smithsonian. The Opening of *Yuungnaqpiallerput/ The Way We Genuinely Live: Masterworks of Yup'ik Science and Survival* Exhibit was exciting and was similar to that of the same exhibit opening at the YUPIIT PICIRYARAIT Museum in Bethel held in September of 2007.

Yup'ik elders, adults and children made the celebration of the Washington DC exhibit opening special through a blessing, food and dance while remembering and honoring our Ancestors.

The Smithsonian was delighted to have the Opening of the Exhibit attended by a delegation from the Association of Village Council Presidents including Staff and Executive

Board Members and the Calista Elders Council. Also performing at the Opening Activities was the Yup'ik Dance Group **Upallret** and artist **Chuna McIntyre**. A Preview of the Exhibit included remarks from **Bill Fitzhugh**, **Ann Fienup-Riordan**, **Myron P. Naneng Sr.**, **Mark John** and **Paul John** followed by a Blessing Ceremony lead by Elder **Paul John** accompanied by the **Upallret Dancers**.

The Public Opening of the Exhibit included a presentation



Yup'ik elder, **Paul John** blesses exhibit hall. Photo: **Don Hulbert**.

in the Baird Auditorium by Bill Fitzhugh, **Dan Rogers**, Ann Fienup-Riordan, **Suzi Jones**, Paul John, **Mark John** and **Vivian Korthuis**. The overwhelming message was the partnership of all those involved that made the exhibit possible, especially the Elders work through the years of preparation. "The name of the exhibit is very true," Paul John said. "This is the way we genuinely live."

"The Way We Genuinely Live" was based on

knowledge shared by Yup'ik elders and takes visitors through the seasonal cycle of activities, showcasing tools and materials. At interactive science stations visitors engaged in hands-on activities that demonstrate how and why these objects work. Video and audio programs documented traditional activities as well as the construction of traditional Yup'ik tools. Not just a science exhibition, *The Way We Genuinely Live* illustrated the unique marriage between art, science and ethnography. At the exhibition's core was the recognition that the past and present Yup'ik way of life is grounded in deep spiritual values and scientific principles.

The opening of the exhibit was made even that much more special because of all the children that attended the event as part of the Upallret Dancers. It was a chance for the young people to share Yup'ik Dance and to see the sights and sounds of Washington D.C. The exhibit was a true celebration where everyone participated and we were especially grateful that the young dancers were there to share in the way we genuinely live.

TUNDRA SWANS, WOLVERINES AND GROUND SQUIRREL HATS: RECOVERING YUP'IK TRADITIONAL KNOWLEDGE IN SMITHSONIAN BIRD, MAMMAL AND ANTHROPOLOGY COLLECTIONS

By Landis Smith

The April 2010 NMNH opening of the highly acclaimed, *Yuungnaqpiallerput (The Way We Genuinely Live): Masterworks of Yup'ik Science and Survival*, brought to the Smithsonian National Museum of Natural History (NMNH) an exhibit that embodied the potential of integrated, community-based museum collections work and public education. Curated by cultural anthropologist, **Ann Fienup-Riordan**, the exhibit demonstrates how the consultation process can uncover and help to preserve traditional knowledge held in museum collections.

"The Yup'ik people have no word for science yet their tools were so well designed that they allowed the Yupiit to live in a land no one else would inhabit." [Ann Fienup-Riordan, Curator, *Yuungnaqpiallerput (The Way*



Upallret dance troop enjoys a break, (l-r) Vivian Korthuis, Sephora Jones, Elishah Naneng, Kathleen Naneng & Harley Naneng. Photo: James DiLoreto.

We Genuinely Live): Masterworks of Yup'ik Science].

The occasion of its NMNH opening of the exhibit offered an ideal platform for an integrated, interdisciplinary, inter-departmental and inter-museum collections and public programming project, one that embraced the goals of the new Smithsonian Recovering Voices initiative. With support from a National Science

Foundation Arctic Social Science grant, a full program was planned (see following article -- *Education and outreach At the NMNH venue of Yuungnaqpiallerput*) including a series of collections consultations with Yup'ik elders. Areas discussion might include Yup'ik names for objects, the gathering and processing of raw materials, the uses and traditional care of objects, preservation issues, and Yup'ik aesthetic preferences. Importantly, the consultations would be well documented as part of the museum record for future scholarship, and, as expressed by Yup'ik elder **Paul John**, for future generations of Yup'ik people.

Such consultations with indigenous experts have been an ongoing part of Arctic Studies Center work, as seen, for example, in the *Sharing Knowledge* project at the Alaska Arctic Studies Center that offers Alaska Native people an unprecedented level of access to museum objects. The Yup'ik Science program consultations would introduce two more innovations: first, the consultations would occur not only in the Department of Anthropology, but in other NMNH scientific departments. Secondly, the Anthropology collections consultations would be presented as a public program.

Program design and preparation: The program was organized around the artifacts collected by **Edward Nelson**,



Public consultation program, Discovery Room, NMNH, 4/2010: Mark John (Yup'ik), with Curator Igor Krupnik, uses this model (E038884) to explain the use of fish traps. Still frame from video by Raphael Talisman.

one of the Smithsonian's earliest and most important naturalists. In Alaska between 1877 – 1881, Nelson amassed excellent collections now deposited in various NMNH departments including Anthropology, Ornithology, Vertebrate Zoology and Ichthyology. Many were specifically collected in Yup'ik lands, and Nelson was known to have traveled into Yup'ik villages to trade for items. The consultation process integrated Nelson's Yup'ik collections, reports and recently published diaries with Yup'ik traditional knowledge, Yup'ik names, language and contemporary perspectives.

60 Yup'ik objects collected by Nelson were selected from Anthropology collections to represent various aspects of Yup'ik life. Public education was kept in mind as the objects were pulled and only objects deemed stable enough to handle were chosen. With the help of project assistant, **Erin Ober**, basic collections research was then carried out for each object. Nelson's brief museum catalog notes often included the object's village of origin, sometimes a phonetically spelled Yup'ik name or a few words about the use and materials of the object. 19th century ledger books of the museum's

accessions as well as Nelson's report, *The Eskimo About Bering Strait* (1899), was consulted extensively. Additional information about Yup'ik material culture came from exhibit curator Ann Fienup- Riordan's exhibit catalogue, *Yuungnaqpiallerput (The Way We Genuinely Live): Masterworks of Yup'ik Science and Survival*.

The folder of information compiled for each object provided the starting point for the consultations with Yup'ik advisors. It was important to the consultants that museum staff offered what was known about the objects from Nelson's records. The consultants particularly wanted to know the village of origin of an object and to see early drawings and photos when available. In this way, the museum comes full circle, re-associating Nelson with Yup'ik people and the objects he collected from their ancestors so long ago.

Further preparations included a power point presentation of object images (full views and details) which proved especially useful during the public consultations. The enlarged object images helped the public to see objects clearly while they were being discussed.

Preparations in the other NMNH departments were facilitated by Department of Ornithology Collections Manager **James Dean** and by **Suzanne Peurach** in the Division of Mammals who identified bird and mammal specimens collected by Nelson in Yup'ik areas and prepared

for the visitors to the collections areas.

The Consultations: The ASC was able to bring two Yup'ik consultants to Washington DC; **Mark John**, President of the Calista Elders Council in Bethel, AK, and **Chuna McIntyre**, noted artist and performer, originally from Eek in the Kuskukwim Bay area. The descriptions below can only skim over very few examples of the kinds of discussions that took place. However, the entire 3 days of work was recorded on video taken by **Karma Foley** and **Raphael Talisman**, and in transcriptions.

Consultations began in the Department of Ornithology storage area, where James Dean had arranged the birds on a large study table. The consultants spoke together in their language, comparing notes about the birds, and then shared their knowledge and cultural uses of the birds. For example, the consultants described the Tundra Swan as a potentially dangerous animal that is capable of killing a man if its nest is threatened. Its white feathers were described as perfect for the ruffs for ceremonial masks, and we learned that their large wings were used as sweepers. Long-tailed ducks were examined



Public consultation program, Discovery Room, NMNH, 4/2010
Chuna McIntyre (Yup'ik), Curator; **Bill Fitzhugh** and Conservator **Landis Smith** discuss the meaning and use of this ground squirrel cap (E038656). Still frame from video by **Raphael Talisman**.

for their long, pliable feathers, perfect for the swaying movement of the dance fans, while the long, stiff feathers of the cormorant are good for spears and arrows. The scientific names for the birds were offered for the record by James Dean, while the Yup'ik consultants offered the Yup'ik names.

Later in the Division of Mammals, Suzanne Puerach guided the group through the mammals storage area where we learned the strength and the unusual behavior of wolverines and their spiritual meanings, and observed how wolverine rumps are the best parts for parka ruffs. We learned of the Yup'ik avoidance of ermine and the significance of mink - how it was hunted and prepared for food. The legs of a caribou were pointed out for their long strips of warm fur, good for boots. And at the wolf storage section, the consultants compared notes on the behavior and distribution of wolves in their areas, followed by the impromptu singing of a Yup'ik wolf song.

That weekend in the NMNH Discovery Room, the public consultation program offered visitors an opportunity to directly interact with and learn from Yup'ik people about their heritage and to hear the language and to catch a glimpse of behind-the-scenes museum work. Mr. McIntyre and Mr. John alternated sessions, joining curators and a conservator in panel discussions about Yup'ik masks, garments, hunting tools, sewing kits, boots and dolls, among many other objects. We could see the tundra swan feathers, ground

squirrels and walrus tusks recently viewed in the mammals and bird collections incorporated into cultural objects of great beauty and utility. Some objects prompted long discussions; for example, a pair of woven grass “socks”, or boot liners, led consultant Mark John to explain the importance of grasses for survival in the Arctic winter, including firsthand accounts of exploiting its insulating properties in emergency situations. We also learned that the use of grass as an insulator in boots results in certain unusual shape in the uppers that should be preserved in museum collections.

In other sessions, consultant Chuna McIntyre taught us how to look at Yupik objects, for example, showing us the way many animals can be incorporated into what at first glance may appear to be the image of only one. Mr. McIntyre also discussed, in reference to many objects, the consistency and significance of certain colors and numbers of feathers, beads and other elements, and the value of restoring what is missing. However, he cautioned that “you need (Yup’ik) people who know what they are doing as well to help in restoration.”

Conclusion: As a result of these consultations, the museum’s documentation and understanding of these collections has been exponentially upgraded and the knowledge preserved. At the same time, an excerpt from the consultation transcripts speaks to the importance of this kind of work to Yup’ik people:

Chuna McIntyre (Yup’ik): “.....You see, we Yup’ik are [here] today and let’s not forget it. We’re talking about old stuff. But then they’re connected to this moment. They’re not just some old stuff, they’re connected to us. They’re still relevant to us.”

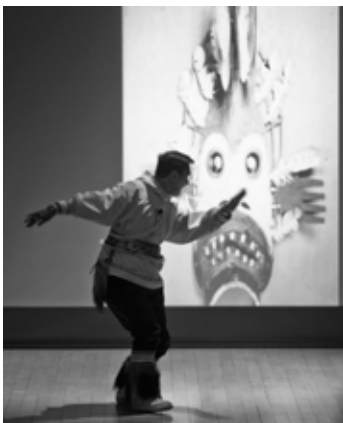
William Fitzhugh, (NMNH Curator) : “We have about almost thirty Yup’ik people here for the opening of the show and they thought it was so important to come here that they all came to Washington on their own finances to come and be part of this opening activity. So it is important to them today and for their children.”

Consultation participants included Mark John, Chuna McIntyre, William Fitzhugh, Igor Krupnik, Ann Fienup-Riordan, **Landis Smith**, James Dean and Suzanne Peurach.

EDUCATION AND OUTREACH AT THE NMNH VENUE OF YUUNGAQPIALLERPUT

By Helene Lisy and Lauren Marr

The traveling exhibit, *Yuungnaqpiallerput (The Way We Genuinely Live): Masterworks of Yup’ik Science and Survival* opened at NMNH on April 17, 2010 and left the museum on July 25, 2010. The exhibit included remarkable Yup’ik artifacts from around the globe showcasing Yup’ik ingenuity



Chuna McIntyre, a nationally-known Yup’ik traditional singer, dancer, storyteller and regalia-maker, performs the Quyana (the song of thanks) during the exhibit opening. Photo: James DiLoreto.

in adapting to the harsh arctic climate. The exhibit was a ‘must’ for NMNH, given its long tradition of Alaskan research in western Alaska initiated by Smithsonian naturalist, **Edward W. Nelson**. In fact many of the artifacts in the exhibition were from Nelson’s Yup’ik collections dating from 1877-1881. The show’s DC venue provided a unique opportunity for the ASC and NMNH staff to collaborate with the National Museum of the American Indian (NMAI), the Anchorage Museum, and with the Yup’ik people of Bethel, Alaska.

Working with NMNH Education, the ASC planned an opening weekend filled with public programs including public artifact consultations, films, dance, and gallery performances. Films included *Agayuliyararput: The Living Traditions of Yup’ik Masks*, *The Way We Live*, *Eyes*

of the Spirit and *Uksuum Cauyai: The Drums of Winter*. Yup’ik elders held a blessing ceremony to officially open the exhibition in which Yup’ik elder **Paul John** sang the Yup’ik dance song called *tarvarnauramken* (purification with smoke) as he fanned Labrador tea incense while walking through the hall. He was followed by other Yup’ik participants singing and performing the motions of the dance to the beat of drums. Afterward, Ann Fienup-Riordan, the exhibition’s curator, led a tour of the gallery and gave a public lecture in Baird called “Our Way of Making an Exhibit,” a reference to the title of her previous Yup’ik exhibition. The talk illustrated the synergistic benefits of community-museum collaboration.

The gifted Yup’ik dance troupe, Upallret, performed several times throughout the weekend. Their performance, their beautifully decorated *gasperet* (fancy parkas), and their intricate *tegumiak* or dance fans captivated audiences. In addition, **Chuna McIntyre**, a nationally-known Yup’ik traditional singer, dancer, storyteller and regalia-maker showcased his collection of parkas many of which he created himself. Mr. McIntyre also lectured in Baird about the symbolism of parkas and Yup’ik spirituality.

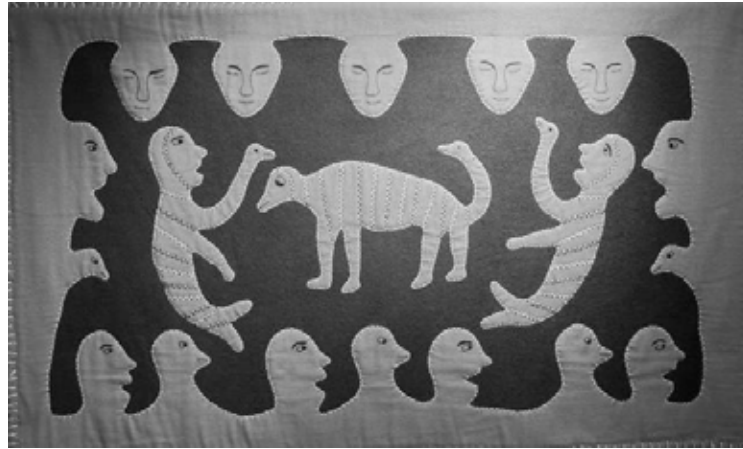
Family activities during the weekend gave visitors the opportunity to make and decorate their own snow goggles, work with Arctic string figures and design, and participate in a mammal identification activity. A table with mounted Arctic bird specimens from NMNH’s Naturalist Center and mammal skins on loan from the NMNH Division of Mammals enabled visitors to see the animals, plants, and tools that the Yup’ik people used to survive.

Following the opening weekend, NMAI Cultural Interpreter staff and NMNH education volunteers engaged gallery visitors with cart programs. In preparation, training sessions and lectures were given to staff (watch one of these lectures “What Does it Mean to Be Yup’ik?” by **Bill Fitzhugh** at <http://www.mnh.si.edu/arctic/html/>

yupikwebsite/nelsoncontactyupikculture.html) In addition, working with NMAI staff served to strengthen and enhance interpretation of both the *Yuungnaqpiallerput* exhibition and the Yup'ik exhibition at NMAI's *Our Universes* gallery. As **Sharyl Pahe**, a Navaho/San Carlos Apache, said, "As a Cultural Interpreter who had the privilege of working in that exhibition, it was really nice to bridge the gap between our museum (NMAI) and an exhibition at Natural History. Showing how one community of the Americas talks about science and innovation always seems to fascinate our visitors. Most visitors never realize the concept of how we've had these types of 'everyday' ideas associated with the land."

The cart programs included delicate hands-on materials on loan from the Anchorage Museum that could not be installed in the NMNH venue. Visitors could build a model *gasgi*, (communal men's house), test the strength of grasses, understand the tanning of skins, measure pieces of a *qayaq* (kayak) against their own body to determine the size of a kayak they would need to build for themselves and look through stereoscopes showing photos of the Arctic environment. Visitors could hold and examine the stitching used for sewing gut-skin so that it makes waterproof seams in garments; imagine selecting driftwood to build a kayak (*quayaq*) frame; try on and test a bentwood hunting hat (*Ugtarcuun*) to observe increased sound clarity; peer through wooden snow goggles; and slip their hands into a grass insulated mitten.

Generous travel support for the Upallret dance troupe was provided by The Association of Village Council Presidents (AVCP) led by **Myron Naneng**. Support provided by the National Science Foundation Office of Polar Programs and the Oak Foundation allowed ASC to hold a two-day consultation workshop and produce a video of the opening events. The exhibition also marked the start of the Edward W. Nelson diary project. With funding from the Bureau of Indian Affairs and the Oak Foundation, ASC staff and volunteers are transcribing Edward W. Nelson's original diary from 1881 and posting them online for public access. A website devoted to the exhibition and the Nelson diary project will be live by April 2011. Through these activities, visitors continue to understand how Yup'ik science is a part of daily life. For more information and to view the exhibition's NMNH website please visit: <http://www.mnh.si.edu/arctic/html/yupikwebsite/Yupik.html>



Piece from the Culture on Cloth exhibition: Irene Avaalaaqiaq's Transformation, are among 19 tapestries by Canadian Inuit artists on display. Photo: Ronald Reyes courtesy of the Tico Times.

INUIT EXHIBIT IN COSTA RICA

(From "TicoTimes.net")

Culture on Cloth, an exhibit of tapestries by Canadian Inuit women, is presently gracing the walls of the Sophia Wanamaker Gallery in the Costa Rican-North American Cultural Center, in eastern San José's Barrio Dent neighborhood. Artist **Irene Avaalaaqiaq**, an Inuit elder, grew up in Canada's remote Arctic tundra region, raised by her grandmother after her parents and grandfather passed away. For a long time, Avaalaaqiaq said, she didn't know that any other people existed outside her own. She listened to her grandmother's stories over the years, and eventually began to transform this oral tradition into art. Her work is among the 19 beautiful tapestries that make up the exhibit.

Judith Varney Burch, the owner and curator of the exhibit, said many people find Avaalaaqiaq's story hard to believe. "Can you imagine not knowing there are any other people out there?" she asked. "It was always the igloo in the winter, or the tent in the summer, and the grandmother would just tell her stories. And so this is what landed in her mind, and this is what she's put on cloth."

Made of coarse, thick wool, the colorful pieces depict hunting scenes and other traditional symbols of Inuit culture. Caribou dance across one; icy igloos and tundra are surrounded by animals in others. Most of the artists are elderly, and six of the 12 have passed away. Each tapestry was individually crafted in each artist's home and represents their visions, stories and memories, Burch said.

All the artists are from Baker Lake, a small Inuit community of 1,300 inhabitants in the Canadian territory of Nunavut. The Inuit people have lived in the Canadian Arctic for millennia. Their intimate relationship with the land, including the essential skills of sewing and hunting, manifests itself in their art. So far, the exhibit has been displayed in Mexico, Japan, Korea, China, Mongolia, Latvia, Russia, France, El Salvador, Guatemala and now Costa Rica. It is slated to travel next to Trinidad and Tobago and Argentina.

Burch, an ASC research collaborator with the Smithsonian Institution's National Museum of Natural History, began collecting Inuit art roughly 25 years ago. She was motivated to create the *Culture on Cloth* exhibit to educate people about the Inuit's vanishing way of life.

INUIT ART AND THE ACADEMIC WORLD

By Bernadette Driscoll Engelstad

On November 19, 2010, the Woodrow Wilson International Center for Scholars presented the exhibition, *Celebrating Nunavut: Inuit Art from the Canadian Arctic*. Displayed within the Center's Canada Institute, the exhibit featured 25 works by contemporary Inuit graphic and textile artists, including **Kenojuak Ashoona**, **Jessie Oonark**, **Simon Tookoome**, **Janet Kigusiug**, **Sivunai Ashoona**, and **Pitaloosie Saila**. **Hugues Rousseau**, Political Minister of the Embassy of Canada, addressed a gathering at the opening reception, emphasizing the significance of Nunavut and the Arctic region to Canada, and the importance of Inuit participation in guiding the future development of the North. With visual images reflecting social and cultural traditions, respect for the land, and the challenges of social change, the artists' works conveyed a sense of the presence and voice of Inuit.

Since the early 1960s when the Franz Bader Gallery nurtured the interest of local collectors, Washington, D.C. has been a center for Inuit art. Sculptures by Inuit artists were included in the major donation by **Joseph and Olga Hirshhorn** which formed the core of the Smithsonian's Hirshhorn Museum; and from the early 1980s the Burdick Gallery, located in the heart of the city's art district, provided

a prominent home for Inuit art for almost 20 years. The Canadian Embassy, located directly across from the National Gallery of Art and within sight of the U.S. Capitol, features a public art gallery which has hosted several exhibitions of Inuit art, many organized by ASC Research Collaborator, **Judith Varney Burch**.

During this past winter Inuit art was prominently displayed throughout the city. In addition to the exhibition at the Woodrow Wilson Center (located just a few blocks from the White House), an *inukshuk* was sited on the south lawn of the Organization of American States; and another, designed by **David Ruben Piqtoukun**, greets visitors in the foyer of the Canadian Embassy. The Embassy's gallery featured the exhibition, *Nipirasait: Many Voices*, organized by St. Lawrence University of Canton, New York, highlighting the University's acquisition of the 2009 print collection (36 prints by ten graphic artists) from the Kingait/Cape Dorset Art Cooperative on south Baffin Island.

In tandem, the two exhibitions, *Celebrating Nunavut* and *Nipirasait*, signaled the growing interest in contemporary

Inuit art within academic circles. As a pioneer in introducing Inuit art into graduate and undergraduate curricula at Carleton University (Ottawa), artist/art historian **George Swinton** relied primarily on slide lectures in the 1970s and early 1980s. As recounted in the impressive exhibition catalogue, *Sanattiaqsimajut: Inuit Art* from the Carleton University Art Gallery Collection, the University later acquired a significant collection of Inuit art through the generosity of several private collectors. A small number of universities across North America actively collect and exhibit contemporary Inuit art. Under the direction of

Judith Nasby, Director of the MacDonald Stewart Art Centre, for example, the University of Guelph has organized several important exhibitions, collaborating directly with Inuit artists, notably **William Noah** and **Irene Avaalaaqiaq**. The Muscarelle Museum of Art at the College of William and Mary (Williamsburg, Virginia) also holds a major collection of Inuit drawings, the gift of art collectors, **Frederick and Lucy S. Herman**. Currently, the Peary-MacMillan Arctic Museum at Bowdoin College (Brunswick, Maine) has organized an extensive exhibition highlighting the generous donation of Inuit sculpture and graphic art by California collectors, **Robert and Judith Toll**. This donation was inspired by the collectors' desire to see Inuit art placed within an academic setting with strong institutional support for student research in native art,

exhibition planning, and publication.

Certainly, the work of Inuit artists has provided keen insights into Inuit life and cultural traditions over the past 50 years. Perhaps more significantly, however, the creative process and production of art has supported Inuit, individually and collectively, through a turbulent period of social, cultural and economic change. Today, art production remains a viable source of income in only a few of the original art-producing communities, as job openings in local government, education, community services, mining and resource development compete for the time, talent, and skill of Inuit youth. As the study of Inuit art grows within the academic domain, the contribution of Inuit artists to the history (past, present, and future) of the Arctic will become more fully apparent. The creative insight of artists continues to make vital contributions in recording the dramatic changes taking place across the Arctic. With on-going and consistent support for art-producing programs across the North, the voice and vision of Inuit artists will continue to inform future generations.



Four Generations by **Pitaloosie Saila** (Nunavut) lithograph. Reproduced with permission c. Dorset Fine Arts.

RESEARCH

RURAL-TO-RURAL: MONGOLIANS VISIT DC AND TENNESSEE

By William Fitzhugh

As part of the planning for our new NEH-sponsored project, *Rock Art and Archaeology: Investigating Ritual Landscapes in the Mongolian Altai*, **Richard Kortum** (East Tenn. State University/ETSU) and I invited our Mongolian partners to the States from 21-31 October for discussions about research planning and logistics. Our guests were **Jumperel Saruulbuyan**, Director of the Mongolia National Museum (MNM), **Jamsranjav Bayarsaikhan**, Research Director of MNM, and **Y. Tserendagva**, Institute of Archaeology of the Mongolian Academy of Sciences. The Mongolia National Museum has been a partner in the Smithsonian's Deer Stone Project since 2002, when Saruulbuyan (then a publisher/artist) and I visited northern Mongolia's Tsaatan (Dukha) reindeer people

as part of an expedition organized by **Ed Nef**. Tserendagva has been a partner in Kortum's Biluut rock art project for several years and is a specialist in Paleolithic to Neolithic archaeology. Our guests arrived on Thursday and spent Friday acclimating. That evening we enjoyed a reception hosted by **Ambassador Bekhbat** at the Mongolian Embassy, where Saruulbuyan presented a slideshow of his artworks which display exuberant color and design of subjects ranging from horses to landscapes. Saturday and Sunday we gathered at Natural History for a workshop "Mongolian Studies: Current and Future Work" that included presentations by Kortum and I, our Mongolian guests, and **Bruno Frohlich**, **Bill Honeychurch**, **Jean-Luc Houle**, **Paula DePriest**, **Dan Cole**, **Mike Zavada**, **Mel Wachowiak**, **Claudio Cioffi**, and **Dave Edwards**, a National Geographic Magazine photographer. We had an exciting round-up of current research, and our students got a great introduction to the growing field of Mongolian archaeology.

On Monday I picked up the Mongolians, met Dan Cole out near Rt 81, and drove through the Virginia countryside to Johnson City, home of ETSU. The further south we went,

the more comfortable the Mongolians became, as horses and cattle appeared on the hillsides. A meal of barbecue at a local JC ranch-style dive put them at total ease and set them up for several days of meetings with ETSU officials and researchers. Vice Provost **Bill Duncan** and the ETSU President, **Paul Stanton**, were ecstatic about the Mongolia and Smithsonian connection, and we found lots of common ground in art, music, textile arts, horse culture, and rural life of Mongolia and East

Tennessee—including some fertile ground for a possible future Smithsonian Folklife Festival. Perhaps a blend of Mongolian throat-singing and Appalachian music might make the hit-parade!

Also included in our Tennessee excursion was an evening hosted by director Jeanne Zavada at the Gray Fossil

Museum built on a sinkhole that has been collecting botanical and animal remains for 60 million years. The museum is part of ETSU and boasts one of the only red pandas ever found in the Americas. Bayarsaikhan and Saruulbuyan gave talks and we toured the excellent exhibits. And yes, FOSSILS are another link between Tennessee, the Smithsonian, and Mongolia!

Our visit to ETSU also included a drive through the mountains—then in peak fall colors—and a hiking trek to Laurel Falls, and then on to Asheville, N.C. where we lunched at the fabulous Biltmore Castle and visited art galleries. On the way back we stopped for a sumptuous barbecue at the home of Richard and his wife, **Theresa Markiw**, an artist and former cultural office at the American Embassy in Mongolia.

Back in DC we toured the Freer

and its collections of Mongolian Bronze Age artifacts with curator **Alex Nagel**, and archive guru **David Hogge** pulled out a manuscript written by an American businessman who lived in Mongolia—in Urga, the former name for



J. Bayarsaikhan (right) translates for **Y. Tserendagva** as he presents an "Overview of Mongolian Art." Photo: **Bruno Frohlich**.

Mongolian Studies Current and Future Work		Saturday, October 23
8:40-9:15am	Breakfast (provided by SO)	
9:30-9:45am	Bill Fitzhugh, Smithsonian Institute & Richard Kortum, ETSU Introduce NEH Project Workshop	
9:45-10:15am	J. Saruulbuyan, Director, National Museum of Mongolia Ethnography Overview	
10:15-10:45am	J. Bayarsaikhan, Director of Research, National Museum of Mongolia Overview of Mongolian Archaeological Fieldwork and Research	
10:45-11:15am	Y. Tserendagva, Mongolian Academy of Sciences, Institute of Archaeology Overview of Mongolian Rock Art	
11:15-11:30am	Coffee break	
11:30am-12:00pm	Bruno Frohlich, Smithsonian Institution Natural History Museum Mongolian Bronze Age Burial Mounds	
12:00-12:30pm	Bill Fitzhugh, Smithsonian Institution Mongolia's Bronze Age Deer Stones	
12:30-2:00pm	Lunch	
2:15-3:15pm	Bill Fitzhugh, Smithsonian Institution & Richard Kortum, ETSU Khoton Lake Project Description and Group Discussion	
3:15-3:45pm	Richard Kortum, ETSU: Bayan Olgi Rock Art	
3:45-4:15pm	Dan Cole, Smithsonian Institution & Ke Chen, ETSU GIS and Mapping Techniques and Data	
4:15-4:45pm	Coffee break	
4:45-5:00pm	Mike Zavada, ETSU: Paleoenvironmental Project	
5:00-5:30pm	Mel Wachowiak, USGS Smithsonian Institution Photogrammetry Project	
6:30-8:00pm	Dinner with Mongolian guests on Hill's terrace, all invited	
		Sunday, October 24
8:15-8:45am	Breakfast	
10:00-10:30am	Paula DePriest, WGL Smithsonian Institution: Surveying Workshop Structures to Understand Mongol Altai's Ethnic Groups	
10:30-11:00am	Claudio Cioffi, George Mason University: Mason-Smithsonian Invaser Asia Modeling Project	
11:00-11:30am	Bill Honeychurch, Yale University: Mongolian Research Report	
11:30am-12:00pm	Dave Edwards, National Geographic: Mongolian Photography	
12:00-12:30pm	Coffee break (on-site)	
12:30-1:00pm	Bruno Frohlich, Smithsonian Institution & Dave Hunt, Smithsonian Institution: Mongolian Mummies	
1:00-1:30pm	Jean-Luc Houle, University of Pittsburgh: Work in Khanuy Valley	
1:30-4:00pm	Lunch, Free afternoon	
6:30-8:00pm	Dinner with Mongolian guests, all invited	

Mongolian Studies Event schedule. Design work by Kuniko Davidson.

Soviet-inspired Ulaanbaatar (Red Hero)—for several years around 1911. His mss of some hundred pages included about the same number of unidentified photographs and inspired our colleagues to consider a co-publication and exhibition of this unusual document. In addition to researching the fascinating photographs perhaps the Mongolian can discover a crucial missing detail—the name of the author!

As we emerged from the Freer onto the Mall we found ourselves in the midst of **Jon Stewart's** and **Steven Colbert's** October 30 "Rally to Restore Sanity". Millions of placards and costumed people paraded about including a man in a bear skin, all having a fabulous time. Democracy American-style was the message for the Mongolians, whose last act in the US was to raid the Pentagon City Mall where they probably ended up buying the same Chinese products they can get at the 'black market' back in Ulaanbaatar.

ROCK ART AND ARCHAEOLOGY IN THE MONGOLIAN ALTAI

By *Richard D. Kortum*

I began searching for rock art and surface archaeology in Mongolia's far-western Bayan Olgii province in the summer of 2002. Other than **Esther Jacobson-Tepfer** of the University of Oregon and members of her team, until 2007 I was the only American to explore this remote region. In June 2004 I came upon a remarkable rock art complex on the eastern shore of Khoton Lake in the Altai Mountains near the convergence of Khazakstan, Russia, China, and Mongolia.

My subsequent surveys (2005 and 2007-2009) reveal that more than 8,000 figures have been carved into the glacially-polished bedrock of the site's three high hills during the past 10,000 years. Imagery at Biluut ranges from archaic Early Holocene animals, to herds surrounded by Neolithic hunters, stylized Bronze Age 'Mongolian deer,' Iron Age horsemen and warriors, spirit figures of all ages, as well as esoteric symbols from medieval and recent times. Many images are similar to those of Central Asia and Siberia while others are unique. Among the best-preserved petroglyphs in Asia, they offer an extraordinary target for art historical, anthropological, and archaeological research.

This past July **Bill Fitzhugh** and I received word from the National Endowment for the Humanities (NEH) that



Mongolian deer, one of many glyphs seen on deerstones. Photo: Richard Kortum.

our joint proposal for a Three-Year Collaborative Research Grant was successful. Although other significant petroglyph sites in northwest Mongolia have been documented in the last 10-15 years, their inventories are either smaller or less concentrated and have been studied largely from the perspective of art history. At Biluut and vicinity we intend to do something different. As it happens, the Biluut Rock Art Complex is located in a riparian zone full of

archaeological features of all sorts and ages. Indeed, my preliminary surveys have recorded hundreds of Bronze- and Iron Age funerary mounds, dozens of others of uncertain age and function, Turkic graves and stone men, and a variety of standing stones, including at least three types of deer stones. In June 2008, I was joined by Bill and his research partner **Bayarsaikhan**, who I coaxed out to the site by the enticement of newly discovered deer stones, mostly of the Eurasian type. Together, the three of us obtained the first scientific dates for two of these enigmatic stone monuments. Owing to its rich ecology, we expect this area has been occupied continuously from Ice Age times to the present. Skillful fieldwork will reveal a long cultural history whose signature elements can be directly tied to the site's equally long pictorial traditions.

Here as elsewhere throughout the world, rock art research and dirt archaeology have largely been pursued independently; but Biluut provides a unique opportunity for both to be undertaken simultaneously by specialists in both fields. In collaboration with our partner and sponsor, the National Museum of Mongolia, we have structured this

long-term project to take advantage of new mapping and documentation technologies and have prepared a unified approach by careful staff selection. One example of the cross-fertilization we expect is clarification of the migration, and transformation, of the Deer Stone-Khirigsuur (DSK) Culture. Another is insight into the relationship between Mongolian deer imagery and early stages of Scythian art and culture. Analysis of regional patterning and radiocarbon-dates of deer stones combined with close examination of Biluut's early-nomadic, or 'animal-style,' petroglyphs supported by excavation

of Pazyryk burials from the early Iron Age will generate new understandings of Mongolian-Scythian relationships and the role of Altai peoples in cultural transfers in inner Asia. Our next field season will run for approximately six weeks, from



Principle investigators of the Project (l to r) Richard Kortum, Bayarsaikhan Jamsranjav and Bill Fitzhugh.

early June through the middle of July. Core questions in our investigation include:

1. What archaeological variability exists in the Khoton Lake region and how does it relate to culture history in other parts of Mongolia and adjoining lands?
2. What links can be established between Biluut's rock art and the settlement and monument archaeology of this vicinity?
3. How does the local DSK complex compare to forms in central Mongolia, Russia, Kazakhstan, and Xinjiang in terms of architecture, chronology, and function? Others have looked west- and northwestward through high mountain passes for the transmission of new ideas into this region. As yet, no one has explored the possibility of local development or a westward migration from Mongolia's internal regions.
4. What does the number, size, orientation, and complexity of deer stones, khirigsuurs, Pazyryk graves, and other stone features reveal about human and economic resources necessary for their creation? Recent interest in cultural intensification, development of elites, and mobilization of social forces for production and display of monuments is testable by combining archaeology and rock art studies at Khoton Lake.

Such cross-field linkages, we believe, will greatly expand understanding of the artistic, social, spiritual, and human nature of the early peoples who heavily impacted a region that is quickly becoming recognized as a crucible of cultural development, technological advancement, artistic elaboration, human dispersal, and empire-building for thousands of years.

Other key project members include: **Dan Cole**, GIS Coordinator at SI (GIS and cartography); **Mel Wachowiak**, Senior Objects Conservator at MCI (photogrammetry); **Catherine Chen**, Assistant Professor in the Geosciences Department at ETSU (GIS and cartography); Bayarsaikhan Jamsranjav, Director of Research at the National Museum of Mongolia (archaeology); **Tserendagva Yadmaa** of the Mongolian Academy of Sciences' Institute of Archaeology (rock art and archaeology); and **David Edwards**, National Geographic photographer and expedition guide (photography, photodocumentation, and camp director). Our team will also be assisted by paleobotanist **Mike Zavada**, chair of ETSU's biology department, who will take and analyze lake core and pollen samples at our study site, and

by archaeologist and rock art specialist **Ken Lymer** of Great Britain (petroglyphs). In addition, Bill and I are enlisting the services of four Mongolian student field assistants who will be joined by two SI postgraduate summer interns, **William Taylor** and **Elissa Bullion**, and by three undergraduate field assistants from ETSU, **Luke Champouillon**, **Andrew Hyder**, and **James Mills**.

MONGOLIAN AMERICAN DEER STONE PROJECT PRESENTS SCYTHE BLADES TO MONGOLIAN REINDEER HERDERS

By Paula T. DePriest

One of the traditional autumn activities for Mongolian herders is cutting and drying hay, actually the mixed grasses, sedges, and herbs from their pastures, for the hard winter. Over the past two years millions of Mongolian herd animals have died of starvation or were too weakened to withstand the frigid temperatures and died of exposure due to *zud* (or *dzud*) conditions. *Zud* is a heavy snow that covers the pastures and prevents animal from finding any fodder. The northern homeland of ethnically Tuvan, Mongolian reindeer herders, in Mongolian Tsaatan (literally reindeer possessing), have been particularly hard hit with *zud* conditions in the later winter and early spring when the herds are the most vulnerable. The reindeers have thrived in these colder conditions, but the reindeer herders have lost many of their prized horses and supplemental herds of cows, sheep and goats. A generous gift from **Rikki Saunders** allowed the Mongolian American Deer Stone Project to present 32 families with high quality scythe blades to prepare additional hay for the 2010-2011 season.



Tsaatan showing their gifts of scythe blades and children's books at Minge Buleg. Photo: Paula DePriest.

For the Tsaatan, or Dukha as they call themselves, the hay cutting begins around August 10 and is one of the first steps in preparing for the fall migration. Each family has a traditional hay pasture that is set aside for hay cutting. Ethnographic studies of Dukha and their neighbors the ethnic Darkhads document both seeding and cutting of these pastures. For the West Taiga Tsaatan many of their hay fields are located at the mountain-pasture boundary area referred to as the meeting place (N51 17.132 E99 09.203). This place is the lowest elevation where the reindeer are held during their annual migration, and the lowest place where they can comfortably used for riding or packing supplies during most of the year. The hay is a good supplement for the reindeer, but they are expert at cratering beneath the snow to find stubble and lichens to feed them through the long winter. But the hay is essential for the other

Mongolian animals – cows, goats, sheep, horses and camels that they hold in low numbers.

The hay fields are cut mainly by hand with traditional scythe blades fitted onto long straight wooden poles, in Mongolian *gar khaduur*. The simple curved blades are up to 1 meter long and slightly curved, with the cutting blade surface in the curve. A circular swinging motion is used to cut the grasses and herbs. The sharpness of the cutting blade determines the efficiency of the cutting. The still-green hay is piled to dry slowly, often on top of a shed roof. It is stored in a small fenced corral to keep the animal away. As much of the hay as possible is held for the hardest part of the late winter – March and April. In these months all of the stubble and dried grass in the pasture has been eaten and a last disastrous snow may delay the germination of new grass in the seepy spring pastures. In good years without these late snows a large mound of hay remains untouched.

Because of the *zuds* of the past two years the Mongolian American Deer Stone Project purchased high quality cutting blades to present to the Dukha families of the West Taiga. In 2009, the Dukhad guides had unsuccessfully tried to purchase scythe blades of a particular composition of carbonized steel – referred to as Russian blades – while guiding us to the Mongolian-Russian border town Khankh. In 2010, we were able to find and purchase these blades in the Ulaan Baatar Black Market. The blades purchased were of two sizes, called #6 and #9, short or long, respectively. The shorter blades are most useful for younger boys, older men, and women; the longer for adult men who do the most cutting.

The blades, along with additional gifts of children's books, animal salt, and sanding paper for making antler and bone carvings, were presented on a ceremonial blue scarf "khadag" to West Taiga families in three locations in early August 2010. The first group of blades was presented in the Kharmai Valley (N51 17.577 E99 17.230), west of Tsagaannuur sum center, where some Dukha herders were preparing for winter. The blades were presented just before they began their annual hay cutting. A second group of blades was presented at the Gulga pasture (N51 22.047 E98 48.796) two days northwest of Kharmai where half of the reindeer herd was grazing on an alternate summer pasture. The third group was presented in the main summer camp at Minge Buleg (N51 12.384 E98 53.901). The camp had been moved to the northwestern end of the large basin as protection from the thousands of unregulated "Ninja" miners streaming into and out of the wildcat gold mine along the nearby Jolgo gol. Also, dividing the growing herd, which had just reached a count of 1,000 reindeers, was important to protect the pasturage.

The Dukha were very grateful for the gifts and

appreciative of the quality of the blades that will allow them to cut and store more hay with less effort. The simple, portable blades allow them to cut and store hay wherever it is plentiful. With these hay reserves in place, they can adapt to locally heavy snowfall by moving their herds. With greater hay reserves the families will be better able to protect their farm animals from winter starvation, insure greater survival of young animals for herd renewal. Along with small gifts of a bone carving and a reindeer hide purse, they send a hearty thank you, *bayarlalaa*, to the generous donor.

PRELIMINARY GIS ANALYSIS OF SELECTED ARCHAEOLOGICAL SITES IN WESTERN MONGOLIA

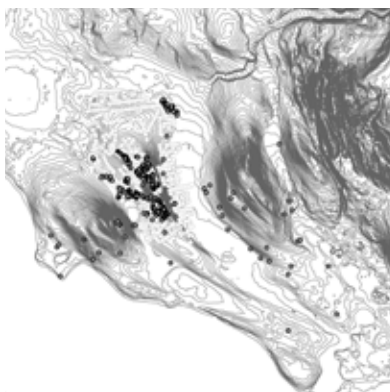
By Daniel G. Cole and Catherine (Ke) Chen

Mapping and spatial analysis of archeological sites in western Mongolia presents some challenges and opportunities for the field season during the summer of 2011. Prior to going out in the field, as support for the project, we need to spatially analyze previously collected archaeological data collections from colleagues at East Tennessee State University with high resolution 3D renderings of the study areas. Compiling survey and GPS readings confirmed the elevation data created from the satellite image stereo-pairs.

After waiting for the snow to melt in the study areas, and after receipt of the ½ meter resolution stereo-pairs from GeoEye in June 2010, I worked with EastView Cartographic to create digital elevation models (DEMs) of the two primary study areas. From the DEMs, I was then able to create maps of shaded-relief, contours (1 and 3 meters), aspect, slope, and viewsheds with the geographic information system software, ArcGIS. Overlaying the collected archaeological points on the images and maps allowed

us to conduct an initial evaluation of the landscape in relation to the points. Most of the points in the Biluut area fall on the slopes and ridges of the hills. Many of these points are easily visible from the surrounding landscape. While yet to be determined are the directions that individual features face, a large majority of these features were placed on southern and western aspects.

The second study area that was imaged, which is about 50 kilometers east-southeast of Biluut, illuminates a number of circular features, that are largely not visible in 3D but are easily noticeable on the imagery. Most are seen as features in the dry landscape, and in vegetated areas, are plainly visible as features that disrupt the vegetation. Once these features get mapped and an associated spatial database is created, we should be able to study their arrangement and layout in relation to the landscape and to each other.



Biluut rock art locations with three meter contours with GPS and archeological point overlay.

REINDEER MANAGEMENT, RESOURCE RIGHTS, AND ETHNICITY

By Hugh Beach

I am delighted to join the ASC team as an (pending) Research Associate, and want to take this opportunity to introduce myself through a chronology of my research interests and current work.

In the early 1970s, just prior to my arrival in Saamiland, I had the good fortune to spend a school year of study and travel around the world in a class of about 30 college students with **Gregory Bateson**. Few of us knew anything about him when we started. His book, *Steps to an Ecology of Mind*, had not yet been published. Hence, when I began fieldwork among reindeer-herding Saami in Tuorpon sameby, northern Sweden, (I am of Swedish descent and grew up with Swedish as a second language in America), my head was dancing with feedback loops, regulatory mechanisms, and hierarchically embedded units of survival. What I found was that academic ethnographic accounts of herding were completely driven by historically derived, descriptive typologies. There was supposedly “intensive” herding among traditional Jokkmokk herders, a tradition of “extensive” herding among the northern Saami (and those northern Saami forcibly relocated south in the early 1900s), and even “hyper-extensive” herding when the extensive type was thought to broach an unacceptable divergence from the confines of the traditional, extensive.

After a number of years living in the north and helping out in all the herding activities I possibly could, I found the need for an analytical approach to herding change based on a system’s paradigm to be obviously necessary. Rather than noting minor indicators of herding style to track the various routes for the diffusion of cultural traditions, I became entirely dedicated to exposing what to me were the really powerful determinants of such so-called styles. What was it that steered the course of herd management decisions? My understanding of herd management was formed by working with and learning from the herders themselves and encompassed such determinants as Swedish herding law, market realities, taxation policy, predatory pressure, and land encroachment by extractive industry. For the Saami herders, the terms “intensive” or “extensive” were largely relative values along a continuous scale, reflected their control of the deer, and varied significantly with seasons. Bateson’s voice rang in my ears. It was evident that the survival and vitality of Saami herding culture depended on the number of practicing reindeer herders, and that this number was in turn embedded in the relationship governing the number of reindeer needed to support a herding family, which in its turn was embedded in a relationship governing the number of reindeer able to be supported on (unexploited) Swedish reindeer grazing lands. My dissertation, *Reindeer Herd Management in Transition*, dealing with these integrated issues, was published in 1981.

During my four first years in Sweden, living in the

north and following the herders’ work cycle, I composed a non-academic account of my experiences with them. It was more an act of love than a serious attempt at literary success, and the manuscript was stuffed into a plastic bag when I moved south to Uppsala University to enter the PhD program in anthropology. It remained there all the while, until I had obtained my degree, met my wife, **Annie**, from the Stockholm area, and settled down with a teaching position at the university in Uppsala. My mother-in-law wanted to read it, and passed it to others. Suddenly, after having lain forgotten for about a decade, this English manuscript had an enthusiastic Swedish publisher—if only it could be translated. Annie volunteered, and I could not have found a better translator anywhere. In our time together, she had come to know the characters in my story and the places. She knew my turns of phrase, and as the work progressed, we could discuss tricky passages to find the right tone, not just the right words. *Gäst hos samerna*, (*Guest of the Saami*), was published in 1988. What pleases me most is that it gained immediate popularity among the herders themselves. Its Swedish success sparked American interest, and in 1993, with a kind push from **Bill Fitzhugh**, it was published in its original English by the Smithsonian Institution Press under the title *A Year in Lapland: Guest of the Reindeer Herders*. It paints a picture of life during the year’s seasonal herding cycle as I came to know it with the herders. I wanted others to get a feel for the landscape, to appreciate the herders’ life, and to enjoy the humor of my new friends. A paperback edition was later published by the University of Washington Press in Seattle.

A common item of Swedish self-flagellation is the statement (unfortunately not unfounded) that Swedes know more about American Indians than they do about the Saami, their own indigenous minority. After all my years in Sweden, I felt stung by the same criticism only in reverse. Although American, I knew far more about the Saami than I did about any Native American people. With PhD in hand, I applied to the Swedish Research Council and won a grant for research among Inuit reindeer herders in the NANA Region of Alaska. I remained there for about a year and a half, in Kotzebue when not in reindeer camp. This was an entirely new kind of herding to me, one whose economic base was founded on the cropping of velvet antlers for the Asian market and whose major threat was the advance of the Western Arctic Caribou Herd. Alaska opened comparative aspects beyond those directly related to herding, however. Both the Swedish Reindeer Herding Act and the American Alaskan Native Claims Settlement Act dated from 1971, but they allocated resource rights, and justified them on significantly different grounds. In Sweden only those of Saami ancestry hold the right to herd, and the immemorial rights of all Saami have in practice been conflated into this single herding right. The Swedish Saami reindeer-herding collectives, the samebys, can engage in no economic activity other than herding. From the Saami perspective, the economic freedoms permitted the NANA Regional

Corporation were unheard of and liberating. Yet, in the early 80s when I was with NANA, the so-called “termination of exclusivity” whereby 20 years after ANCSA, Corporation shares could be sold to “outsiders” was a major threat to Native control of traditional resources.

I had become smitten with the diversity embraced in comparative reindeer herding and also in a field of study which later became termed Political Ecology, the study of Nature as transformed into resources to be allocated and utilized through human purposiveness and power. In Sweden this thrust led me to become expert advisor for many years to the government’s ombudsman against ethnic discrimination and chair of the national branch of the Minority Rights Group (NGO). However, what was to become one of my long-standing topics of research, merging both aspects of indigenous rights and perceptions of Nature exploded onto the scene with the Chernobyl disaster. Overnight almost all the reindeer meat in Sweden was declared unfit for sale on the market due to its high values of cesium-137. While Sweden set its marketability limit initially at 300 Becquerels per kilo, Norway set its limit at 6000 bq/kg! Later herders discovered that reindeer meat which had been stored in their freezers before the Chernobyl disaster was already above the 300 Bq/kg limit (and reindeer meat had surely been so for decades) due to the atmospheric bomb testing in northern Russia which had begun in the 1950s. Sweden changed its limit value the next year, and herders have found ways to decrease cesium levels in reindeer meat; the immediate crisis for Saami reindeer herding was overcome. Yet, important questions remain unaddressed. What level of contamination is acceptable, if any? While 6000 Bq/kg may be twenty times as bad as 300 Bq/kg, what does either value really mean with respect to human health? I believe there are close parallels between what happened with the Chernobyl disaster of 1986 and what we encounter today with rapid climatic change. While both are very real, they are also subject to dramatically variable perceptions and interpretations making politics out of what is to be considered Nature or natural enough. Swedish Saami herders may never have known about the effects of Chernobyl or been made to feel them had it not been for the scientists who informed them, tested their reindeer meat and read values off of strange instruments. How long has global warming been going on before we have become (at least somewhat) aware of its impacts? If we could control the world’s thermostat, at what level would we position it? Ironically, the more we strive to control the world so as to combat the effects of global warming, the more we must manage it, and the less it can exist as (at least in part)

Nature free from human impact and the very eco-colonialism which spurred the problem in the first place.

Later on, but related in theme, I began a line of research together with a number of graduate students to investigate UNESCO’s newly created Lapland World Heritage Site in northern Sweden and the dilemmas involved in its “wilderness management”. At the same time, comparative interests led me to organize a large project concerning post-Soviet transformations among the so-called small peoples of the Russian north funded by The Bank of Sweden Tercentenary Foundation in a partnership involving not only my department in Uppsala, but also researchers in Finland and the Russian Academy of Sciences in Moscow with a team of researchers from its Department of Northern and Siberian Peoples. (Our book, *Post-Soviet Transformations: Politics of Ethnicity and Resource Use in Russia*, came out a year ago.) This project inspired further interest in emerging ethnicities in northern Russia and how issues of census taking and listings of officially recognized ethnicities integrate in the legal and practical realities of resource use. This is a current project, named Circumpolar Land Use and Ethnicity (CLUE), launched under the IPY banner and funded by NSF. I will feel very privileged to be able to talk reindeer and drink coffee at the ASC.

MESSAGES IN STONE: A LECTURE TOUR ON RUNES AND RUNIC INSCRIPTION

By Henrik Williams

Runes are usually associated with Scandinavia and the Viking age. But, however famous runes and runestones are, with over 4.5 million results of an Internet search for the word runic alone, it is not one of the Scandinavian monuments that proves to be the most renowned of all. Rather, it is a rune-covered stone slab found in Kensington, Minnesota, in the fall of 1898 by the Swedish-American farmer **Olof Ohman**.

The Kensington Runestone (KRS) dates itself to 1362, something all runologists and Scandinavian language specialists have disbelieved. Yet, the stone was exhibited at the Smithsonian as genuine in 1948–1949 and as of doubtful authenticity until 1954. In 2003–2004 a Swedish tour of the KRS was organized by its American proponents, which resulted in controversy but also astounding new evidence. The find of a document from 1883 showing the same type of runes as on the KRS constitutes the missing link in explaining it as a 19th century artifact. But the monument is still valuable as an historical icon.



Henrik Williams, Dr. Richard Nielsen (holding paper) on a field trip to Heavener Runestone park in Oklahoma with Dr. James Frankki (far right) and a class from Sam Houston State University, Texas.

In September and October 2010 I made a United States lecture tour to inform Americans what the KRS but also some of the 7,000 Scandinavian runic texts tell us (<http://www.runforum.nordiska.uu.se/>). I made presentations in Thousand Oaks, CA, Alexandria, MN, and Tahlequah, OK to audiences totaling over 400 persons. The lectures were organized by the American Association of Runic Studies (<http://runicstudies.org/fall-2010-lecture-tour/>) and they were intended to serve as a background to the discussion of possible inscriptions west of the Atlantic. How do you tell whether a runestone is old or modern? Does archeology, geology, history, linguistics or runology have the final say in the matter? What role do the American runestones serve as ethnic markers in the quest for identity from an immigrant perspective? Above all, how has the Kensington Stone been used and abused in the debate about its authenticity.

I also visited three museum institutions to discuss how controversial objects and display thereof should be handled. I lectured at the Smithsonian Institution's Department of Anthropology / Arctic Studies Center and the Minnesota Historical Center in St. Paul, both of which share an experience of being associated with the exhibition of the Kensington Stone. What responsibility do these institutions have when it comes to informing the public, and how has this task been handled?

The Maine State Museum, Augusta, houses the Spirit Pond stones. I examined their runic inscriptions and met with Museum staff to discuss how requests for information about these artifacts should be provided.

Some 15 academic lectures were also given, spanning Universities from from Harvard in the east to UCLA in the west and classes of as little as four people to assemblies of almost a hundred. Here, the objective was to spread the runological gospel and to promote runic studies as a scholarly discipline. Currently, there is no runological competence in North America. This means that old and new finds of runic texts cannot be discussed in a scientific setting, which leaves the floor to more or less knowledgeable amateurs.

All-in-all, I met and talked to 900 people during the tour. The response at all the events was lively, showing that there is a great information shortage to be filled, both among laymen and academics. Especially rewarding was the field-trip I made to Heavener Runestone park in Oklahoma. As the first runologist ever I examined the runestone (probably 19th century) and demonstrated how runic investigations are conducted to a class from Sam Houston State University, TX.

The ultimate goal of my visit was to advance the establishment of a chair of runology in the States.

IASSA REFLECTS ON ITS 20TH ANNIVERSARY AND ARCTIC SOCIAL SCIENCES

By Igor Krupnik

On August 23, 2010, the International Arctic Social Sciences Association (IASSA) celebrated its 20th anniversary. Over the past twenty years, the 400+ member strong association emerged as the leading forum for various groups of social scientists and humanities researchers working in the North. It also became the lead driver in integrating social sciences into a larger network of multidisciplinary polar science via its participation in major initiatives, such as the 'Arctic Human Development Report' (2004), the Second International Conference on Arctic Research Planning (ICARP-2, 2005) and, lately, in International Polar Year 2007–2008. Meantime, IASSA has run through several successful leadership rotations and six major congresses, at which the association

holds its General Assembly and elections.

The formation of IASSA during the days of the 7th Inuit Studies Conference in Fairbanks, Alaska in August 1990 was a culmination of many developments of the preceding decades and, particularly, of the late 1980s. During these critical years, various groups of scientists, recognizing new Soviet openness in the North pushed to establish new international venues for collaboration across national boundaries. Many people associated with the soon-to-come Smithsonian Arctic Studies Center were then instrumental in this drive.

The original push, however, came from the outside. On July 7, 2010, I received a message from **Odd Rogne** from Norway about a project he proposed to look into the history of the "Initiation of Circum-Arctic Cooperation (ICAC)" in the 1980s. Odd Rogne, the first executive secretary of the International Arctic Science Committee (IASC) and someone with a deep first-hand knowledge of the organization of polar science, suggested that there was a need to write a detailed history of "... the opening up of the East-West cooperation in the Arctic" in the 1980s and 1990s. People active in this process were asked to contribute to this historical project that, as Rogne saw it, would become a source for "professional historians, social scientists and others interested in polar research."

It was that initial communication that led me to consider a possibility of a more focused 'IASSA History Project,' since IASSA's own 20th anniversary was due a few days prior, also in August 2010. I immediately contacted **Ludger Müller-Wille**, the first Chair of IASSA, and **Noel Broadbent**, the first Director of the Arctic Social Science program at NSF in the early 1990s. Those two players were, perhaps, most



Henrik Williams lecturing at Northeastern State University, Tahlequah, OK, on October 4, 2010
(<http://www.youtube.com/watch?v=ThURAdwZ8ag>).

instrumental in the creation of IASSA and possess the most in-depth knowledge of its history. Both enthusiastically agreed to join forces in writing the origination narrative of our organization. In the midst of the summer season, Ludger and I sent a proposal for the project to **Joan Nymand Larsen**, current IASSA president. Joan enthusiastically supported it and offered a special anniversary issue of the association's newsletter called Northern Notes (NoNo) for this purpose; we volunteered to serve as its guest editors. Six IASSA members—Noel Broadbent, **Bill Fitzhugh**, **Yvon Csonka**, **Susanne Dybbroe**, Ludger and I, all active in the events of the late 1980s and early 1990s—wrote their contributions to this collection of memoirs, documents, and personal stories.

In September 2010, while pieces for the special NoNo issue were being written, we received the sad news of the death of **'Tiger' Burch** (see below). Grieved by that loss, we decided to honor Tiger by dedicating the NoNo Newsletter to him. The 56-page issue of ten contributions was produced and posted on IASSA website in November 2010 (http://www.iassa.org/images/stories/Northern_Notes_Anniversary_Issue_33_2010.pdf). We hope that these overviews would help preserve the knowledge of that challenging, though exciting time. Efforts undertaken in 1986-1991 contributed to the modern image of Arctic social research as an open international and cross-boundary field, rather than a set of smaller local arenas within the respective national and language boundaries. It certainly helped dismantle a major East-West separation in polar anthropology that looked like our field's "Berlin Wall" and an almost impassable divide. The following short sections summarize some reflections from Noel's, Bill's, and my contributions to the IASSA anniversary issue.

Beginning of the 'Arctic Social Sciences'

First we had to address the origins of 'Arctic social sciences.' Though systematic research on people, cultures, communities, and languages of the northern regions goes back at least to the 1700s and certainly to the 1800s, the term 'Arctic social sciences' was hardly, if ever used until the 1970s. For example, the monumental 16-volume Arctic Bibliography (1953-1971) featured the term 'social conditions' in its volume indexes. Instead, 'Arctic Anthropology' became an established field, particularly after 1962, when Chester Chard launched the first disciplinary journal with that very title that continues to these days. In the 1970s, 'arctic archaeology' branched off to become a recognized (sub)discipline. The Arctic human health research developed in the 1960s and 1970s and was formally institutionalized with the establishment of the International Union for Circumpolar Health (IUCH) in 1981. Last but

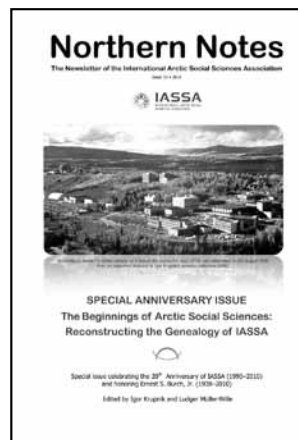
not least was the development of the 'Inuit Studies' field in the late 1970s in Canada (Association Inuqsiutiit Katimajit established in 1974), with its special journal and international Inuit Studies conferences since 1978 dedicated to "[...] the study of Inuit societies, either traditional or contemporary, in the general perspective of social sciences and humanities, including ethnology, politics, archaeology, linguistics, and history." It was no accident that one of these 'Inuit Studies' conferences in 1990 became the hub for international cooperation and the birthplace for IASSA.

The event that ultimately inaugurated the new term 'Arctic social sciences'—at least, as we may reconstruct our genealogy today—was far removed from the field itself. In 1984, the U.S. Congress enacted the Arctic Research and Policy Act. The Act was notable for the first known connection of the terms 'Arctic' and 'social sciences,' and also for its placement of the social sciences firmly within the broad context of other fields in polar research. The key players in the development of the new Arctic research agenda were the National Science Foundation (NSF) and the Polar Research Board (PRB) of the U.S. National Academies. It was the PRB that initiated the first major study that finally officiated the term 'Arctic social sciences' in the U.S. In 1987 it established a special expert team called 'The Committee on Arctic Social Sciences' of 11 members chaired by Alaska public health specialist **Mim Dixon** and political scientist **Oran Young**. The Committee members included (besides Dixon and Young) other prominent polar scientists, such as **Douglas Anderson** (archaeology), **Ernest S. Burch** (ethnology and ethnohistory), **John (Jack) Kruse** (rural Alaskan sociology), **Edna A. MacLean** (indigenous languages), and the Canadian **Peter Usher** (indigenous geography and economies).

In 1989 this expert team released a two-part report titled *Arctic. Contributions to Social Science and Public Policy*, with a 60-page Appendix called "Arctic Social Science: An Agenda for Action." Among the many far-reaching impacts of the Committee on Arctic Social Sciences that made it to the official PRB Report were its recommendations to vastly increase funding in Arctic social science research (0\$ in NSF spending in 1985 and 1986) and to establish a special focused program in Arctic social sciences within the NSF Office of Polar Programs. Following the report's release, such program was indeed established within NSF and Noel Broadbent became its first director in 1990. The NSF Arctic Social Science Program became a staunch backer of IASSA and of international collaboration in polar social research.

The Push for International Connections

Another driver to the same process came from the growing general thrust for open international cooperation



Cover page of the NoNo anniversary issue with the cover image of the UAF campus in Fairbanks as it looked like in August 1990.

in Arctic research after 1986. Prior to that date, all organizations promoting international Arctic research included primarily western, i.e. European and North American scientists. The drive to make these bodies truly circumpolar, so that they would also embrace scientists and northern residents from the (former) Soviet Union gained momentum in 1986–1987. According to Odd Rogné's recollections, an exploratory international meeting was held in San Diego in June 1986 and in February 1987 the first meeting of the Planning Group for the proposed 'International Arctic Science Committee' (IASC) took place, at which representatives from eight Arctic countries (Canada, Denmark, Finland, Iceland, Norway, Sweden, USA, and USSR) participated. Another session of the IASC planning committee took place in March 1988 followed by the third session in Leningrad (St. Petersburg) in December 1988.

The latter meeting took place during the first major international conference, Arctic Research, Advances and Prospects. For the first time, it brought together some 500 western and Soviet (generally 'eastern') polar scientists, including many key researchers in the disciplines related to people, societies and social processes. The Leningrad 1988 Arctic conference that Bill, Noel, and I attended was a seminal event. It was an eye-opening experience to see polar scientists from many nations actively discussing various scenarios for their future collaboration, including a strong international group of social science researchers made of **Terence Armstrong, Hugh Beach, Ivar Bjørklund, Michael Krauss, Gail Osherenko, Robert Petersen, Marianne Stenbæk, Piers Vitebsky, Oran Young**, and many others. Two months prior, in October 1988, an even larger international group of arctic social scientists convened at the 6th Inuit Studies Conference in Copenhagen. A small contingent of Russian 'Eskimologists' made of **Sergey Arutyunov, Nikolay Vakhtin, Mikhail Chlenov, Evgeniy Golovko** and myself was able to attend that Inuit Studies meeting and thus helped complete the circumpolar ring, geographically and symbolically. At that 1988 Inuit Studies conference in Copenhagen, the ideas were exchanged about the need for a new international Arctic social sciences organization that would be debated again in a much broader context in Leningrad two months later.

Both Leningrad Arctic conference and the Copenhagen Inuit Studies meeting in late 1988 generated enormous enthusiasm. They also introduced two organizational models for such collaboration. One model was of a more formal international structure arranged along science disciplines and particular research fields, with high-level national representation that emerged from the Leningrad meeting. The other favored an open grass-root professional community (association) exemplified by the Inuit Studies conferences. The former process eventually produced the International Arctic Science Committee (IASC) established via the formal signing of the IASC Founding Articles by high-level representatives of eight northern countries (Canada, Denmark, Finland, Iceland, Norway, Sweden, USA, and

USSR) at their meeting on August 28, 1990, in Resolute Bay, Arctic Canada. The latter format was explored by **Noel Broadbent** and **Bill Fitzhugh** in their joint proposal to hold a meeting for a 'proposed Association of Arctic social scientists' during the days of the next (7th) Inuit Studies Conference in Fairbanks on August 21, 1990. A fortuitous combination of Noel's planning and Ludger Müller-Wille's craft execution, an overwhelming enthusiasm for a new chapter in international collaboration, and the largest-ever gathering of some 300 social scientists and indigenous representatives from all polar countries opened the winning path to the IASSA founding meeting on August 23, 1990. The rest is history – but also the mode that international Arctic social sciences follow to this day.

Twenty Years Later... Although the Smithsonian Arctic Studies Center was established almost two years prior to the founding of IASSA in 1990, its very origin as an outcome of the U.S.-Russian-Canadian exhibit project *Crossroads of Continents* was closely related to the same set of events. No wonder that many of the ASC staff members and associates were instrumental in that drive to make Arctic social science an international and trans-boundary field. Our activities over the next two decades—Jesup-2, Meta Incognita, Viking, Living Yamal, Ainu, Mongolian archaeology, International Polar Year, Living Our Cultures, and others—also became possible due to the historic developments of the late 1980s.

It is also quite notable that the forthcoming 18th Inuit Studies Conferences to be hosted at the Smithsonian in October 2012 will mark another milestone in that same journey. It will take place 35 years after the first Soviet-American symposium entitled "The Peopling of the New World" was held in Washington, DC, in October 1977 that eventually initiated the *Crossroads of Continents* project and the Smithsonian entry into the East-West circumpolar connections. The 160+ year-old Institution and its much younger offshoot, the Arctic Studies Center, now in its third decade, will keep on with the mission promoting international partnership in research and in sharing knowledge and cultures across the international borders.

IPY 2007–2008 COMPLETED, BUT ASSESSMENT GOES ON

By Igor Krupnik

International Polar Year (IPY) 2007–2008, a global two-year research and observational program that took almost five years of planning and implementation officially ended in June 2010 at the IPY 'Open Science' Conference in Oslo, Norway. The Conference *Polar Science – Global Impact* (8-12 June, 2010) was held at the Lillestrøm Center outside Oslo and came as the largest-ever gathering of polar researchers, educators, science managers, and public officials. It engaged more than 2300 participants from 49 nations and featured more than 2000 presentations (1050 oral talks and over 1000 posters - <http://ipy-osc.no/section/>)

[news](#)). It was organized in numerous concurrent sessions running along six themes: (1) Linkages between Polar Regions and global systems; (2) Past, Present and Future Changes; (3) Polar Ecosystems and Biodiversity; (4) Health, Society, and Resources; (5) New Frontiers, Data Practices, and Directions; and (6) Polar Science Education, Outreach, and Communication. It also featured numerous poster sessions, discussions and roundtables, exhibits, screening of the documentaries and movies related to the polar regions, and public events (http://ipy-osc.no/osc_programme).

IPY Joint Committee Completes Its Tenure

The conference was preceded by the 9th and final meeting of the main IPY steering body, the Joint Committee of 20 members that for the first time included two social scientists, **Igor Krupnik** and **Grete Hovelsrud**, from Norway. The JC-9 meeting in Oslo on June 7, 2010, although brief, was crucial to the orderly completion of IPY and to setting the agenda for the follow-up activities past the Oslo Conference.

The Committee held a brainstorming session to identify major achievements of IPY in the fields of scientific organization, general science knowledge about polar regions, and advances along the six IPY scientific themes (Status, Change, Global Connections, Frontiers, Vantage Points, and Human Dimensions). The main issue of the JC-9 meeting was the assessment and further planning for the overview of IPY 2007–2008, “Understanding Earth’s Polar Challenges” prepared on behalf of the Joint Committee. This IPY ‘Summary’ which grew into a monumental volume of 700+pages in 38 chapters, with over 300 color illustrations and numerous appendices has been in preparation since fall 2009. The work on the IPY summary has engaged almost 300 scientists from more than 30 nations as chapter writers, contributing authors and reviewers. The whole process is being supervised by the editorial team of nine members **Igor Krupnik**, (**Ian Allison**, **Robin Bell**, **Paul Cutler**, **David Hik**, **Jerónimo López-Martínez**, **Volker Rachold**, **Eduard Sarukhanian**, and **Colin Summerhayes**). The IPY summary will be released as a printed book and as uploadable full PDF file in spring 2011. The production is managed by the Canadian Circumpolar Institute Press in Edmonton, Canada.

The Committee also reviewed other activities aimed at strengthening the IPY legacies. Besides the Oslo conference (see below), another major IPY-assessment conference, From Knowledge to Action, will take place in Montreal on

22–27 April 2012. This conference is expected to attract a large group of science, management, policy, media, and indigenous delegates from around the world. It will overview the policy implications of IPY to polar research, education, public status of science, and international collaboration in the polar regions and will serve as a wrap-up event for IPY (see <http://www.ipy2012montreal.ca/index.html>).

Another monumental initiative that may emerge as an outgrowth of IPY 2007–2008 is currently on the planning board under the name International Polar Decade (IPD). The main goal of IPD is viewed in starting a process of coordinated long-term research and observations across the polar regions, including in local communities, to meet the requirements of the climate change studies and climate predictions to benefit societal needs. The IPD is advocated by many of its champions as a natural outcome of IPY 2007–2008. The concept of IPD has been already endorsed by the World Meteorological Organization (WMO), one of the IPY co-sponsors, and it was also considered by the Arctic Council, IASC, and UNESCO.

The ICSU/WMO Joint Committee for IPY 2007-2008 was officially terminated on 30 June 2010, after almost six years of work. A small editorial group led by Igor has been put in charge of completing the IPY ‘Summary’ overview by spring 2011.



*IPY 2007–2008 was officially closed on 12 June 2010, with the symbolic passing of the IPY flag from **Jerónimo López-Martínez**, JC Co-Chair, to **Gerlis Fugmann**, APECS President, as **Deliang Chen**, ICSU Executive Director, applauds. Photo: **Igor Krupnik**.*

Closing of IPY

IPY 2007–2008 was officially closed on the last day of the Oslo Conference at its plenary morning session (<http://ipy-osc.no/article/2010/1276298669.27>) chaired by **Gerlis Fugmann**, President of the Association of Polar Early Career Scientists (APECS). This organization is yet another legacy of IPY. The closing ceremony featured speeches by Jerónimo López-Martínez, the Joint Committee Co-Chair; **David**

Carlson, Director of the IPY International Program Office; **Volker Rachold**, Executive Director of the International Arctic Science Committee; **Michael Sparrow**, Executive Director of the Scientific Committee on Antarctic Research, and others. Concluding remarks were delivered by **Dr. Deliang Chen**, Executive Director of the International Council for Science (ICSU) that was the early backer of IPY and **Dr. Elena Manaenkova**, Assistant Secretary General of WMO. As a symbol of transition, Dr. López-Martínez from the outgoing IPY Joint Committee handed over the IPY 2007–2008 flag to Gerlis Fugmann, the APECS President. This act indicated that the next generation of polar researchers would continue the momentum generated by IPY and would now be in charge of preserving its legacy.

IPY and Polar Social Sciences

Being newcomers in IPY 2007–2008, polar social scientists and indigenous organizations mobilized quickly in summer 2004 and made substantial contributions to its planning and its science program. As of spring 2010, 28 international research projects in the IPY ‘People’ field and at least seven related projects in other categories have been implemented. In addition, more than 20 national IPY projects in social sciences have been supported by the national funding agencies in Canada, U.S., Russia, Sweden, and other countries. We may tentatively estimate that social sciences, humanities, and community studies constituted the third-largest component of IPY activities, after ‘Oceans’ and ‘Land,’ though its share in terms of funding and personnel involved is significantly smaller. Altogether, IPY social science and humanities projects engaged at least 1,500 researchers, students, indigenous experts and monitors, and representatives of polar indigenous people’s organizations. Compared to an almost ‘zero’ presence in IPY-2 in 1932–1933 and in IGY 1957–1958, the social/human studies accounted for more than 20% of active research projects in this IPY (28 out of 136) and for 34% of all research projects in the Arctic regions (24 out of 71).

Polar social studies also emerged much stronger—scientifically, institutionally, and financially—as a result of IPY. This is evident from the growing acceptance of indigenous, social science, and humanities issues by IPY sponsors, ICSU and WMO, many polar umbrella organizations, such as IASC and SCAR, and from across-the-board expansion of funding for social science research during 2005–2010. Several social science IPY projects generated large international teams of 50–80 people from six to eight nations; the average size of an IPY social science project team, including local partners, was close to 30 people. This new level of institutional complexity achieved in IPY helped move polar social sciences structurally closer to large interdisciplinary programs that are currently the trademark activities in the polar regions.

The implementation of several IPY projects operated primarily by Arctic indigenous organizations is another success story. Overall, all parties should be pleased that they did not miss the IPY boat in 2004.

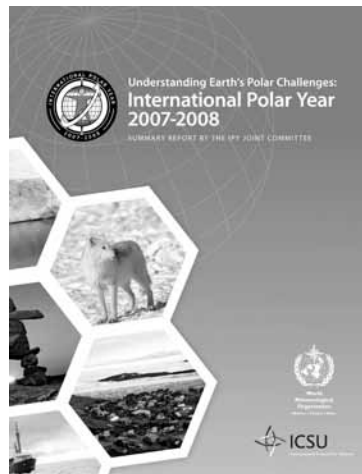
IPY years also witnessed the growth of interest among physical and natural scientists in the issues related to polar residents, and in the methods of social and human research. This transition becomes especially apparent through the strong presence of human and social science themes at all major IPY-related events, like the main IPY science conferences in 2008, 2010 and, hopefully, in Montreal in 2012. Many national IPY committees for the first time added

social scientists and representatives of polar indigenous organizations to their ranks. Today, we have many more partners sympathetic to the indigenous, social, and humanities topics than at the beginning of the IPY planning in 2002–2003. The lines of collaboration established during IPY produced new alignments with colleagues in the natural and physical sciences that will become instrumental in the years ahead.

Assessing the Legacy of IPY 2007–2008

The post-IPY status of polar social sciences is now being tested at various meetings and in multidisciplinary research groups that explore and assess the legacy of IPY 2007–2008. A major meeting of polar (primarily, Arctic) scientists will take place on March 27–April 1, 2011, during the Arctic Science Summit Week 2011 in Seoul, Korea. One of its five disciplinary sessions is titled Societal Changes in the Arctic and North-South Relations, co-chaired by **Maribeth Murray** (University of Alaska Fairbanks), **Florian Stammer** (University of Lapland, Rovaniemi) and **Sang Hoon Lee** (Korean Polar Research Institute). **Bruce Forbes**, plant ecologist from the University of Lapland, who spent decades working with indigenous reindeer herders in Northern Russia and Scandinavia, will deliver an opening address for the social session. It remains to be seen how the social and indigenous issues will be also featured at three ‘interdisciplinary’ sessions at ASSW – on the past, present, and future ecosystem response to climate change; Arctic sea ice; and observing, modeling and predicting the Arctic change.

Another notable test will be a much smaller post-IPY assessment workshop organized by the Polar Research Board of the U.S. National Academies and scheduled for June 2011. Over 100 leading polar scientists and science managers from all disciplines will debate the legacies of IPY in five major fields: Discoveries, People, Tools, Knowledge to Action, and Reflections (general science organization and planning). The discussion will contribute to the production of a major post-IPY assessment report to be produced by a small expert team established by the National Academies under the leadership of **Robert Bindshadler** (NASA Antarctic glaciologist) and **Julie Brigham-Grette** (Siberian paleoecologist from University of Massachusetts). **Vera Metcalf**, Director of the Eskimo Walrus Commission from Nome and a good partner in many ASC initiatives, and Igor also serve on that expert committee representing Arctic indigenous residents and social sciences. We all hope that the long uphill trek to firmly position social and indigenous studies within the main body of polar research (see – previous article) will become much easier as a result of IPY 2007–2008.



Cover of the Summary volume for IPY 2007–2008.

**LUCIEN M. TURNER IN UNGAVA BAY, 1882-1884:
RAISING AWARENESS OF HIS REMARKABLE
CONTRIBUTIONS TO ANTHROPOLOGY AND
OTHER SCIENTIFIC FIELDS**

By Scott Heyes

*Dr Scott Heyes, a landscape architect and geographer from Australia, joined the Arctic Studies Center in November 2010 as a Research Associate. He was a visiting scholar at the ASC from April-June 2010, where he conducted research on the **Lucien Turner** Collection pertaining to Arctic Quebec (Nunavik). Scott travelled to Nunavik for three weeks in August 2010 to gain further insights on Turner and his writings of Inuktitut, mammals, and storytelling. In his capacity as the 2010-2011 Roberta Bondar Fellow in Canadian and Indigenous Studies at Trent University, Canada, Scott is currently preparing Turner's 1887 Inuktitut Dictionary for publication. He is also preparing a book on Ungava Bay Mammals that will include Turner's accounts of mammals from the 1880s, as well as current-day descriptions by local Inuit. From February 2011, Scott will be taking up a position as Assistant Professor in Landscape Architecture at the University of Canberra. His research and teachings are concerned with Indigenous conceptions of landscape.*

The Smithsonian ethnologist, Lucien McShan Turner (1847-1909), who spent considerable time in Alaska and Northern Quebec among the Indigenous people of the regions between 1874-1881 and 1882-1884 respectively, is a figure relatively unknown to anthropology. The material from the Northern Quebec portion of the Turner Collection that I explored over three months in 2010 while based at the Arctic Studies Center, suggests that, for his time, Turner produced remarkably detailed and sensitive descriptions of the Inuit and Innu cosmologies, language and ways of life. Not only was he amongst the first ethnologists to describe the accounts of these Indigenous groups with great richness, but, from all accounts, he generated the first substantial Inuktitut-English dictionary for the region, and perhaps the entire Arctic.

Although I was previously familiar with Turner's 1894 publication, *Ethnology of the Ungava District, Hudson Bay Territory*, (which formed background material to my doctoral research in the Ungava Bay region on Inuit knowledge and perceptions of the environment), it was not until I recently explored the Turner Collection at the Smithsonian Archives and the National Anthropological Archives that I realised his

contributions to anthropology and Arctic studies extended beyond ethnology. From three manuscripts on Ungava Bay that Turner produced for publication, but never reached print, it appears that he was also a talented linguist, mammalogist, ornithologist, marine scientist, and botanist. As I will expand upon, these manuscripts suggest that Turner's profile as an ethnologist should be elevated and reframed to accommodate his other talents and contributions to various scientific fields.

Turner's knowledge of linguistics is apparent in the unpublished manuscript: "Language of the "Koksoagmyut" Eskimo at Fort Chimo, Ungava, Labrador Peninsula (1882-1884)" (c.1887). Comprising nearly 1080 pages, the manuscript contains over 7000 Inuktitut terms with English glosses that are arranged alphabetically. As well as providing a pronunciation guide and an explanation of the Roman alphabet, Turner explained the painstaking task of preparing the manuscript and his validation methods in the foreword:

"Everything here pertaining to the language has been repeatedly verified and if given (by others), the sounds I have attempted to imitate they will be found covered in every instance. The exact shade of meaning has been given in each definition and in no instance has a word been perverted in order to swell the number." Turner recorded the terms while based at Fort Chimo (now Kuujjuaq) from 1882 to 1884. He received guidance on the Inuktitut-English translations from **Mrs. Margaret Brown** and **Mr John Ford**. They were based at Fort Chimo as employees of the Hudson's Bay Company and were well versed in Inuktitut after living in the region for many years.

The Inuktitut terms in the dictionary provide insight into the vocabulary that the Inuit of Ungava Bay were using over 125 years ago. It highlights the ways in which Inuit were formulating new terms to describe European technologies and material goods that they were encountering at the time. As apparent in the excerpt from the dictionary, much can be learned about the terms that Inuit used to describe: the night sky, dog team travel, tools, navigation, shamanism, plants, animals, time, measurement, and sea ice. In relation to the latter, for example, Turner provides twenty-eight Inuktitut terms and definitions relating to sea ice phenomena, most of which continue to be used by local Inuit. From a linguistic standpoint, the dictionary presents material that may facilitate discussion of the origin of Inuktitut terms, as well as how the Inuktitut language has expanded over time. Given that Turner was engaged in other duties (mainly meteorologically-related tasks) while stationed at Fort Chimo, and that it was not within



*Scott Heyes working on the **Lucien M. Turner** collection at MSC, July 2010.*

his purview to produce a dictionary, it is remarkable that he was able to generate a robust account of the Inuktitut language in less than two years. It is also important to bear in mind that Turner had no linguistic training. Records suggest though, that he was conversant in 11 languages, which included “Russian, Eskimo (sic)...and two Aleutian languages.” In preparing the dictionary, it is unknown whether Turner sought guidance from the Inuktitut and Cree-speaking **Reverend E.J. Peck**, an Anglican Missionary based largely at trading posts in Hudson Bay from 1876-1892. Peck is widely regarded as the first person to introduce syllabic material for Inuktitut. It is likely that Peck and Turner discussed their knowledge of Inuktitut aboard the *S.S Labrador*. Departing on 4 September 1884 from Fort Chimo, HBC records indicate that both men travelled on this Montreal-bound vessel.

In Turner’s manuscripts and letters to his family, there is much mention of his hunting and bird watching activities while based at Fort Chimo. These life-long pursuits may have encouraged him to generate a manuscript about the habits and distribution of mammals of Ungava Bay -- and in the context of this setting -- the use of mammals by Inuit and the Innu for utilitarian and spiritual purposes. Titled: “Notes on the mammals ascertained to occur in the Labrador, Ungava, East Main, Moose and Gulf Region,” the 275-paged unpublished manuscript by Turner (c. 1886) describes

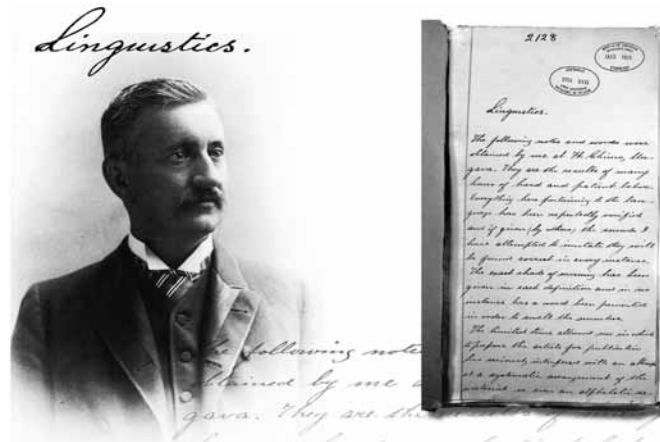
46 mammals, including marine mammals, ungulates, rodents, canids, and bears. While largely descriptive, Turner includes accounts of Inuit belief systems that relate to the treatment or characteristics of certain mammals, such as beliefs on caribou consumption by the Inuit and Innu: “The young [caribou], taken from the dam, are considered delicious food...Other parts not necessary to particularize are also deemed dainty morsels which must not be cut with a knife but torn with the fingers and teeth. Neither the dogs nor the women are permitted to eat these parts lest ill-ness should befall their hunt.” Similarly, Turner describes the treatment of walrus after death: Where the animal is migratory the Eskimos perform certain ceremonies such as giving it [walrus] a drink of water.” Inuit dogs, it seems were also part of Inuit cosmology such that hunters would “...mutilate the ears, tail, and other parts of the dog.” We also learn from the manuscript that Ungava Inuit remained fearful of hunting narwhal when spotted because:

[It] immediately swims toward their kaiak and would

doubtless overturn it if the occupant did not paddle away from it... This action on part of the narwhal was due to its desire to discover one of its kind for they are some what sociable in their nature and rarely found alone unless it be an individual astray or moving.

The manuscript offers other interesting accounts and observations, such as: a caribou that was held in captivity at Davis Inlet in 1884, which was later transferred to the London Zoological Gardens; the absence of bowhead whales in the waters of Ungava (which remains largely the case today); the appearance of moose at the headwaters of the George River; the role of Inuit dogs and their status in Inuit society; and the proliferation of polar bears in Ungava Bay, including their overland habits of travel. Indeed, Turner’s accounts on mammal distribution and migration patterns may help to situate climate related discussions about the presence or absence of certain mammals in the Arctic region. Another

example that might be considered in this light is a type of meadow mouse, which according to Naskapi informants, “...dies as soon as it comes across the paths of a person.” Such forms of unmodified Indigenous knowledge are provided throughout the manuscript. By recording information largely with without prejudice, speculation, disregard, or opinion, we begin to observe that Turner was sensitive to Indigenous belief systems and that he recognised the significance of Indigenous knowledge as a form of knowledge in its



Lucien McShan Turner, c. 1884-1889 in Washington DC, courtesy of **Lucian Wayne Turner**, and the foreword to Turner’s “Language of the ‘Koksoagmyut’ Dictionary”. National Anthropological Archives. BAE 2505-a. Museum Support Center, Suitland, Maryland. Smithsonian Institution.

own right.

Turner’s sensitive treatment of Indigenous knowledge is also a feature of the third manuscript (approx. 50 pages) that he produced on the Ungava region, entitled: Contributions to the Natural History of Labrador and Ungava, Hudson’s Bay Territory (1886). Consisting of reports by Turner on botany and fishes, as well as reports on algae, arachnids, moths, butterflies, and crustaceans that were produced by other scientists (some from the Smithsonian) who worked on Turner’s material upon his return from the field, we observe that Turner made attempts to identify the Inuit and Naskapi terms and uses for plants and fish. On the Inuit use of beach rye (*Elymus mullis*), for example, Turner wrote: “It is from the blades of species of this genus that the natives (sic) obtain material to make their grass baskets.” Naskapi use of paper birch (*Betula papyracea*) is also mentioned: “The Indians (sic) prize the wood very highly for all purposes, on account of its lightness and strength. Snowshoe frames and canoe slats and paddles are made from it.” In the section

on Ungava fishes, Turner, based on information provided to him, reported that the Inuit of the Ungava region had: "...no name for salmon until the advent of the white man. They had seen the fish in the water but as they are not a fishing people in that vicinity they had never seen them out of the water and they had no nets to catch them with. Even to this day the Eskimos (sic) there do not fish with nets, using only a crude trident to wire the small trout in the cracks when frozen over."

The interesting aspect about this account is that salmon form a considerable staple to the Inuit of the Ungava region today, so much so, that it seems hard to imagine a time when (if Turner's accounts are to be reckoned) salmon were not a major feature of their diet. Turner's descriptions of other fish known and used by Inuit are detailed, as are the descriptions of where he collected fish, their eating qualities, their distribution, and their feeding patterns. In what may be the first use of a freezer in Canada, we learn from Turner's section on fish that, from at least 1882, a steamer named the **Diana** was "annually sent from London for the purpose of freezing the fish [salmon] by a dry air process which affectively does the work. The vessel has a storing capacity of about fifty tons." The fish were stored and crated in such a way that they would become frozen solid within twelve hours, with continuous circulation of cold air between 18-22 degrees Fahrenheit. The fact that fisherman from England ventured to Ungava Bay in the 1880s, and were taking commercial quantities of fish, says much about the fishing stocks around Europe at the time. Further, there is a sense of irony in freezers being using in the Canadian Arctic some decades before they became mainstream in the relatively warmer reaches of Southern Canada.

The three manuscripts that Turner produced on Ungava Bay are wide-ranging in scope; they include information on the historical, material, natural, physical and social aspects of Ungava Bay and the Labrador coast at a time when this area was relatively unknown to the outside world. Knowledge about Inuit and Naskapi life, their language, and Turner's own experiences in Ungava Bay and the Labrador Coast are more fully comprehended upon reading the three manuscripts. Many Inuit, Naskapi, anthropologists, historians, and linguists would delight in reading about, and learning from, Turner's Ungava experiences. In addition to preparing his manuscripts for print in the near future, efforts are being made to highlight Turner's remarkable contributions (writings and material collections) to ethnology and other fields through an exhibit on Nunavik, which will likely feature as part of the 2012 Inuit Studies Conference that is being hosted by the ASC and the Smithsonian.

*Thank you to **Igor Krupnik** for kindly hosting me during my stay at the ASC. I would also like to thank **Stephen Loring**, **William Fitzhugh**, **Lauren Marr** and the rest of the ASC team for welcoming me at the Center, and for the engaging discussions. I am most grateful to **Lucian Wayne Turner** (Lucien Turner's grandson) for providing me with a wealth of family history on his grandfather.*

ARCTIC NARRATIVES IN 19TH CENTURY SMITHSONIAN LECTURES

By Christian Holtorf

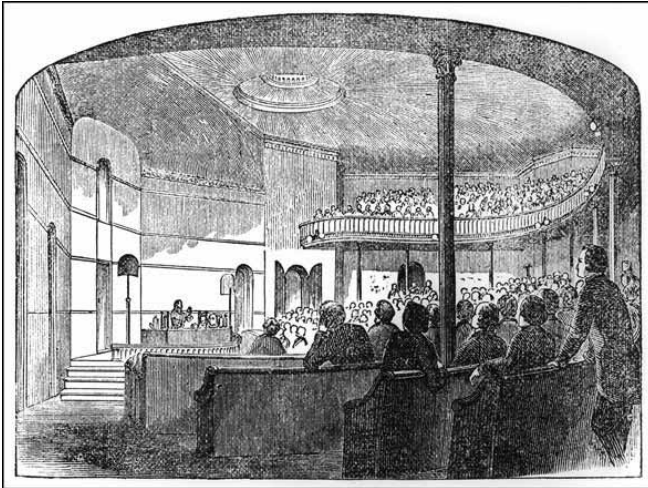
A Smithsonian Fellowship in Museum Practice gave me, last spring, the opportunity to research on representations of the Arctic in 19th century public lectures. Since its foundation in 1848 the Smithsonian Institution organised lectures by eminent scholars including popular Arctic explorers. The Smithsonian was closely linked to the beginnings of US Arctic research: it provided expeditions with instruments, gave them political letters of recommendation and published its scientific results. But beside this, my research project rested on the assumption that also public knowledge is crucial for the development of sciences.

American polar explorations in these times were closely influenced by the idea of an icefree Arctic sea. From the 16th century onwards a couple of cartographers believed that the North Pole was situated within an open polar sea. During the 19th century that idea spread in Europe as well and served to inspire numerous polar expeditions launched with the aim of reaching the North Pole and discovering the Northwest Passage – an endeavour attempted on account of and with the encouragement of public opinion.

The Smithsonian Institution, too, showed interest in expeditions which were most enthusiastic in their pursuit of an open polar sea although not a single scientific argument existed in support of that theory, only a multiplicity of fanciful suppositions. I wondered if and why the Smithsonian Institution shared that popular idea despite its expressively scientific approach. Based on the historical materials held in the Smithsonian Institution Archives I found an explanation in the form of the public lectures and its narratives.

In the Smithsonian Institution's lecture series very different narrations of the Arctic were presented—all about exploring and understanding nature, but for different reasons. Arctic sailors who were hunting fish, whales, and seals understood the Arctic as an economic resource. When they remarked upon open water areas it was with regard to access for sailing and hunting. So did the Scottish whaler, **William Scoresby**, when in 1817 he drew the attention of English politicians who became aware of a chance to reach the magical top of the world. This kind of pilgrimage is a second Arctic narrative. Whereas Scoresby was the Smithsonian's very first lecturer in 1848 – even when he spoke about a different topic he was followed by the American adventurers and open polar sea promoters like **Elisha K. Kane** in 1851, 1852 and 1853 and **Isaac I. Hayes** in 1857 and 1861.

Since its foundation, the Smithsonian Institution's lecture program was highly controversial. The first secretary of the Smithsonian Institution, **Joseph Henry**, never liked these programs because he was interested mostly in empirical data. He wrote in 1853 concerning lecturing: "The object has been to give instruction rather than amusement – to improve the public taste, rather than to elicit popular applause." His



The Smithsonian Lecture Hall (from: William J. Rhees: An Account of the Smithsonian Institution, Washington 1859, Reprint New York 1980, p.14).

approach saw the Arctic as a valuable source for measuring nature, which is a third approach. This was also well-represented at the Smithsonian lecture programs, for instance in 1858 by the Scottish Arctic explorer **John Rae**. But Henry supported even the dubious polar expeditions just to acquire, by the way, scientific data and objects for its museum collections. This was the fourth way of dealing with the Arctic: empirical observation of the way native Americans handled strange climate conditions. The Arctic Studies Center of today is following this approach very successfully.

Joseph Henry, who tried to develop American science, must have felt that public programs had a misleading tendency for simplification and illustration. He used popular topics and known speakers to get a significant audience but in the same time he must have been upset about the speculative approach of some American researchers. Henry fought against popular images and tried to bundle contemporary polar narratives in one scientific approach. After closing the lecture programme in 1865, when the Smithsonian building including the lecture hall burnt down, he wrote: "I have succeeded [...] in abolishing the system of lectures which was a source of expense and annoyance and, being free, were not properly valued."

Ironically, Henry missed therefore a chance to deconstruct the myth of an open polar sea. Ice free areas are caused by currents and winds, seasonal temperatures, and high pressure between ice

floes. They are not uncommon in Arctic seas and have never been. But the fragile areas of open sea are not constantly open. Nordic sailors knew these effects as well as people living under polar conditions. Some spiritually-influenced speakers and map-makers might have misinterpreted the sailor's reports because they were focusing on eternal values only which were believed by the general public. When Arctic reports switched from one narrative to another they became misunderstood. Instead of getting angry, Henry could have used the plurality of discourses for observing and distinguishing them in a scientific way.

Today scientific research has a new opportunity: many colors of the old exploration narratives of the 19th century are resurfacing. The North Pole as a home of public imaginations is back.

BRINGING NOAA'S FAR NORTHERN ARCHIVES "BACK HOME"

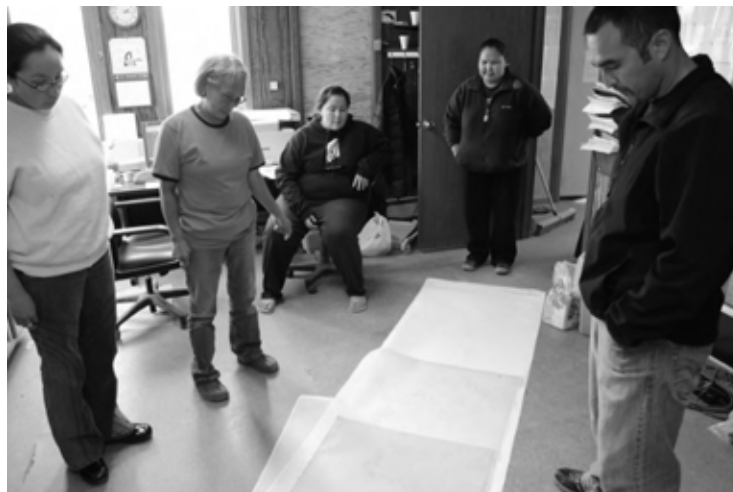
By John Cloud

The National Oceanic and Atmospheric Administration (NOAA) has long been connected to the Smithsonian and research in the Arctic. The three legacy agencies that formed NOAA were the Army Signal Service/Weather Bureau, the Commission on Fish and Fisheries, which was founded by Spencer Baird and run by the Smithsonian, and the US Coast Survey. All three agencies worked in Alaska and adjacent lands and seas from the time of the purchase of Russian America or even before. Personnel from all three agencies conducted extensive ethnographic research, and much of their collections still reside in NMNH, the National Anthropological Archives (NAA), and NMAI, or have been repatriated back to the cultures from which they came.

Knowledge of this legacy is strong within the Smithsonian, but greatly diminished within NOAA, although that is starting to change. **John Cloud**, the NOAA historian of the US Coast and Geodetic Survey, developed a NOAA

project to scan thousands of historic Coast Survey maps and charts and other materials given to National Archives II and now quite inaccessible. He was surprised and delighted to discover that the Survey and its scientists had been pioneering ethnographers in the far North in the second half of the 19th century.

Further, he discovered that the Survey scientists had solicited two important sets of maps drawn by



Members of the Village Council, native Village of Teller, viewing the Kakaryook maps. Photo: John Cloud

Alaskan Natives in the late 19th century for the Survey. In 1869, the Chilkat River Tlingit leader **Kohklux** (also called Shotridge) and his two wives, who were sisters from the Stikine River, drew a series of maps of the complex geography of ancient trade route trails and water trails from the Alaskan rainforest coast over the mountains and down to the main Yukon River. The maps were drawn entirely by the three Tlingit, but then annotated in English language orthography by **George Davidson**, with 104 place names in Tlingit, Han, and Tutchone.

The Coast Survey published maps of Alaska in 1867, upon the purchase of Russian America, and in 1869, after Davidson returned with the Kohklux maps. Examination of the terrain and rivers from Klukwan to the Yukon reveal that the great advance in features mapped came from the Kohklux maps.

In 1898, during the Klondike Gold Rush and after major changes in Alaska and Canada, Coast and Geodetic Survey scientists surveying the lower Yukon River delta met a skilled Iñupiat Eskimo artist named **Joe Kakaryook** “an Esquimaux native to Port Clarence” as the Survey called him. Kakaryook offered to make maps of the Bering Sea coast and the intricate channels of the Yukon, from his memory of extensive travels. He drew three maps of the Bering Sea coast and the Yukon delta, and two maps of the main channel of the Yukon extending inland over a thousand miles. His fifth map is nearly 10 feet long. Similarly to the Kohklux maps, Kakaryook did all the cartography, and then two Survey scientists labeled place names based on his dictation.

These maps by Kohklux and his wives, and Joe Kakaryook, left Alaska with the Survey and never returned. Until the summer of 2010, when John Cloud organized a small NOAA project to take hundreds of digital images of these and many other historic maps and graphics “back home” to



*Distribution of the Tribes of Alaska and Adjoining Territory (1875)
By William Dall and George Davidson of the US Coast Survey
Published by John Wesley Powell.*

Alaska and the Yukon, to the descendants of Kohklux and his wives at Klukwan, and to the Iñupiat in the Native Villages of Teller, at Port Clarence, and Iñupiat and Yup'ik at St. Michael.

Then John Cloud went to Klukwan, the Chilkat Indian Village, as well as the Sheldon Museum, and collections at the Alaska State Museum and State Library.

Further discoveries made on the journey to Alaska and the Yukon, and after his return to Washington, led John Cloud directly to the Arctic Studies Center and the possibilities for much future research and

work, as more of NOAA's hidden ethnographies return to the people they came from.

ON ISLANDS AND INTERNS: NEW RESEARCH ON THE HISTORICAL ECOLOGY OF AGATTU ISLAND, NEAR ISLANDS, ALEUTIAN ARCHIPELAGO

By Christopher B. Wolff

This has been an interesting year with many changes and opportunities. My position has changed from post-doctoral research fellow with the Arctic Studies Center and Museum Conservation Institute to Archaeologist/Case Officer for Southeast Alaska, the Aleutians, and the Pacific Northwest in the Repatriation Office at the National Museum of Natural History. While keeping up with my Repatriation duties, I have been joined by some very capable interns to assist **Stephen Loring** (NMNH) and I in the sorting and identification of faunal remains recovered by Loring and

his field crew from the Karab Cove site on Agattu Island, one of the Near Islands of the Aleutian archipelago. Interns **Stephanie Mankey**, an anthropology major at Prince George's Community College, and **Kathryn O'Brien**, a museum studies graduate student at George Washington University, have been painstakingly going through thousands of fish, bird, sea mammal, and invertebrate remains and sorting them by



Interns Stephanie Mankey and Kathryn O'Brien sorting faunal materials from the Karab Cove Site, Agattu Island, Aleutian Islands. Photo: Christopher Wolff.

class and strata. All of this is to examine the diachronic subsistence activities of the occupants of Agattu Island, as well as to learn more about the changing ecological conditions of the Near Islands. In particular, I am interested in assessing the impact the occupants of Agattu had on the local ecosystem.

This research is in its infancy, but already some interesting patterns are beginning to develop. The richness of the site cannot be overstated, with fish, particularly cod and halibut, dominating the assemblage, at least in terms of numbers of individual specimens (NISP) if not biomass. Seal, walrus, whales, and bird are also abundant in the assemblage, as are invertebrates, especially limpets and chiton. Frequencies and MNI for the assemblage are not yet available, as we have much more work to do before we can start comparing data from the various strata. The interns have been learning a great deal throughout this process—as have I—about how to identify elements from the different faunal classes, as well as how to identify butchery marks and culturally modified elements.

The future of this research will involve further sorting, counting, and classification of faunal remains. These data will eventually be entered into a database by unit and strata and feature number. They will then be compared to look at vertical and horizontal patterning of the remains in order to assess diachronic and spatial variation and their relationship with other cultural material. This information will be used to reconstruct human-environment interaction for Agattu and for comparison with research conducted elsewhere along the Aleutian Island chain.

WHEN PUSH COMES TO SHOVE: THE POLITICAL AND MORAL DISCOURSE OF RAPID CLIMATE CHANGE

Remarks made at the IPY meeting in Oslo, June 2010

By Hugh Beach

It would surely take me all the time at my disposal now to provide all the caveats necessary to refrain from slipping into overly categorical statements, but permit me just briefly to neglect some of your own contrary experiences to get my concerns onto the table in ruthlessly fast and crude fashion.

I hope I am not alone in remembering the kind of James Bond film where he is pitted against the evil ring of foreign terrorists who hold the world hostage by controlling a huge Star Wars-like construction in space by which they can control the world's climate. Unless provided with an inconceivably high ransom, a dial can be turned to increase world temperatures to any level with accompanying rises of water level and ensuing (of course while not natural disasters), certainly disasters of Nature, etc. Bond of course saves the day, and the Star Wars construction in space is exploded.

But what if “the good guys”, let it be the United Nations for sake of argument, had simply taken it over and could now control the world's temperature with ease as they saw

fit. My own family of four can have quite a fuss about what temperature to have in our home. So what is the world going to target? We can try to hide behind science and pretend that all we want is to stop the rise of green house gases and other anthropogenic environmental degradation so as to “get back to Nature”, but what is Natural? And whose Nature shall we prioritize? These are not trumped up problems which bicker at the desperate command “full speed astern” from the bridge of the world ship as its momentum is about to slam it into the pier. I argue that while we might slam on the brakes to avoid disaster, we must also realize the stakes involved in such a braking process and consider where a successful emergency manoeuvre might leave us.

These are instead the most pressing and vital political and moral questions which if unaddressed chart a course onto the rocks. This conference has been full of excellent presentations of inspiring collaborations where western science (forgive the term) and indigenous peoples ride off together hand in hand toward at least mutual goals if not a glorious sunset. Is it always so? In the Laponia World Heritage Site in Swedish Lapland a stated goal is to secure the reindeer herding and cultural heritage of the Saami. Another goal is to maintain the area's natural biodiversity, including biologically viable reindeer predator populations. Reindeer herders naturally do not like reindeer predators, especially when predator-protective policies cause them to lose fully one quarter of their herding stock increase per year. Pressed to the wall by rationalization policies to maximize reindeer meat profits to the brink of sustainability (not a good recipe for ensuring such sustainability), herders cannot afford to maintain their livelihoods at such a price. Wolves disappear, and Saami are immediately accused of being “eco-criminals”, shooting them on the sly, instead of obeying the law and simply watching them eat their reindeer. Ah, but the State compensates the herders for their reindeer losses. Yes, but to a drastically insufficient degree in relation to their losses, and the compensation is commonly considered as a subsidy to the spoiled Saami, burdening the Swedish taxpayers. Arguments grow heated as environmentalists attack indigenous positions. It is the stuff of constant daily moral talk, on the ground, in the media, in the democratic voting process, and eventually in laws confiscating or expropriating further Saami rights and in policies applying tighter regulations. In fact, while this money is an insufficient compensation to the herders for their losses, it is also a subsidy, not to the reindeer industry but to the wolf industry. It may sound strange, but something important and dramatic has occurred when the wolf's existential status becomes legislated, or in general when the Wilderness is Managed. Managing the wilderness is an evident oxymoron. How about managing Nature to maintain Nature?... the core concern of IPY initiatives in the effort to stave off Rapid Climate Change (RCC).

Of course we have been seeking to, sometimes succeeding to, and sometimes failing to manage Nature since time immemorial, it is the path blazed by the evolution of

our species, but I argue that significant changes in global technology and science together with the rise of discourse about RCC with impact more rapid than that of RCC itself, should not pass unnoticed.

As technology advances, giving humankind the ability to control more and more of Nature, the inexercise of such power, the action not taken, becomes a political decision over Nature just as much as action taken. The so-called Nature may look the same, but its wilderness has become domesticated. This is a radical change with dramatic repercussions for relations between indigenous peoples and nation states, between minorities and majorities.

As we see pictures of Native Alaskan villages eroding into the rising sea and study the changes noted by indigenous people from RCC, we are prone, with justification, to view northern indigenous peoples as the canaries in the mine. Our efforts are rightly to resuscitate the canary, but let us dare to consider in this analogy what would occur as the effects of RCC actually impact upon the miners (for whose survival the canary was meant to be an indicator), that is, the ambient majority. As the waters rise, the canary will likely be crushed as the miners rush to higher ground. Having studied for many years the effects of the Chernobyl disaster for the Swedish Saami, I know that the interests of Indigenous people will amount to little more than the significance of a canary against the interests for the welfare of humanity at large. To me, the canary in the mine is a well-intentioned but misguided metaphor, for Indigenous peoples are not an insignificant indicator to the system of our real concern. They are rather a part of the body of that concern. A more apt metaphor for indigenous indicators would be, for example, the extremities of the body when first attacked by frostbite. The more our concern, care and attention fall upon northern indigenous peoples, as it should, the more domesticated they too become by global management. Hence even if global processes imply some inevitable forms of domestication, indigenous people must be empowered to look after themselves to the extent they can and wish. Herein lies a dilemma and further space for moral talk, for if they attempt to cut themselves off from the larger human body, shielding themselves with rights justified only according to categorizations of genetic ancestry, the more estranged they will become from the majority, and less empathy they will have when push comes to shove. Should push come to shove, indigeneity according to its westernized constructs may well become dead in the water



Evenki child on a reindeer. Photo: Hugh Beach.

or at least seriously assailed as a category for resource rights distinctions. Perhaps the essentialistic concept of indigeneity should be scrutinized, and perhaps (as I argue) it might survive on a constructivist foundation based on culture and active practice. I do not mean to go into detail here. My point is simply that these are issues of prime importance to the IPY endeavour, and deserve serious attention. They must not be forgotten in the rush to save Nature, a project of unprecedented change without the realization of these other changes involved.

If Nature as a concept in its pristine sense becomes eroded, carrying down with it rights based on frozen concepts of traditional livelihoods, as other local northerners resent the snowmobile mounted, mobile telephone equipped modern herder---If terms such as “indigenous” or “Native” are simply political constructs, then who are these people? And why should one abide by resource allocations made according

to those constructs? Perhaps, as one often hears questioned, again not without cause, have indigenous landscapes always really been so sustainable? Perhaps the new and increasing pressures of rapid climatic change justify new terms for human user categories and new regulations over the resources they use? Such arguments leave the field wide open to strategies of greed and both social and environmental destruction. New forms of eco-colonialism appear as Big Business sometimes abetted by Big Science strangle small-scale traditional livelihoods under the banner of protecting the world. Claims that Saami reindeer were trampling the thin tundra covering of the Swedish mountains so as to cause widespread erosion because of inconsiderate herding methods are not only patently false, but also insidious. The desire by some to curb Saami land rights has long been the rule, but the new global ecological weapon extending throughout the management of the wilderness could now make the crassest greed appear noble. In further fieldwork in numerous places I have found similar ecological arguments ruthlessly employed to destroy indigenous resource rights while the same resources have then been turned over to large-scale commercial interests whose destructive environmental footprint has dwarfed that of the indigenous people. I imagine that some of the cases brought forth in this session might further illustrate this point. At no time previously have traditional lifestyles come under such threat or have the moral justifications for their continuity of self-determined development appeared weaker. For many, it is a threat far more prominent than that of RCC.

FIELDWORK

INUIT AND SEALS AT MÉCATINA, QUÉBEC

By William Fitzhugh

Now in our eighth excavation at the Hare Harbor site in Mécatina, on the Québec Lower North Shore, we are drawing nearer to completion of a project that has brought surprising new finds with every field season—and the 2010 season was no different. Even though we had a ‘skeleton’ crew consisting of **Will Richard** (project photographer), **Hanul Kim** (joining us from Dartmouth College for a second season), **Lauren Marr** (her first taste of field archaeology), myself, and our skipper **Perry Colbourne**, we succeeded in excavating a large Inuit communal house found at the end of the 2009 season. The dwelling, which turned out to be a rectangular 4x8 meter structure with a paved floor, sod and stone wall foundations, and a 3m long entrance passage, produced a large collection of finds, mostly of European material but with several key articles of Inuit manufacture. Everything about the dwelling indicated it had been occupied in the late 17th or early 18th C. as a component of a European—probably Basque—whaling and fishing enterprise.

As in other years we began the project at Perry’s home in Lushes’ Bight, Long Island, Newfoundland, where we arrived on the 20th of July to find Pitsiulak completely tuned up and ready for sea. After testing a new and pretty ‘spongy’ inflatable raft we set off on the 22nd, reached Quirpon that evening, where we had a nice reunion dinner with **Boyce Roberts**, who entertained us with stories of his winter trucking in the tundra oil-fields of northern Alberta. A quick transit brought us to St. Augustine, Quebec, the following evening,

and the next day to Hare Harbor, where we found the site in good shape and began cutting the grass and seasonal vegetation from Structure 4, our newly discovered dwelling, finding it was laid out in the same pattern as Inuit winter houses on the Labrador coast dating the 17/18th C. Visits to Harrington Harbor re-established our local ties and allowed us to take part in the Chevery Art Festival organized by **Ana Osbourne**, where we met many local people including **Raymond Buffett** who had a long history of work in northern Labrador and Quebec and knew many of our friends from Burwell. Canadian Film-makers **Brenda and Robert Rooney** were also on-hand presenting community film



A bead found in 14N 16W. Photo: Bill Fitzhugh.

The entrance tunnel was short and lined with rock walls and had a high step up into the house floor. Many iron nails and ceramics fragments were recovered from the floor of the passage, and most of the ceramics were of either grey Normandy stoneware (NSW) or soft coarse earthenware (EW) similar to the ceramics found in the cookhouse (S1) and the Basque level beneath and north of S1 where we found several small hearths, one of which was surrounded by a baleen pavement. As we proceeded excavating the house interior we found a well-made rock slab pavement extending 2-3m from the southwest interior of the structure to about halfway to its rear, where the house deposits rose toward the

projects they had done with the local youth.

The dig season went fast as we churned through the rather thin deposits of the Inuit house. The structure had been excavated into the rising sandy beach only a few meters from the terrace edge.

rear wall. This rear and eastern portion of the floor was unpaved and slopped up gradually and had very little cultural material or midden charcoal, leading us to conclude it had been excavated about one meter deep into the hillside and had been covered with a raised wood platform that served as the sleeping bench. In contrast to the paved floor, which was covered with artifacts and charcoal-stained debris, few artifacts were found in the bench area except nails, ceramic pipe

fragments, and a few other objects consistent with light domestic activities. The pavement on the other hand was covered with European ceramics, including stoneware and earthenware, some white-glazed and faience-glazed EW, pipe fragments, roof tiles, lead fishing jiggers and line weights, iron-bladed knives, an iron gaff hook, nails and spikes, a few glass beads, and a variety of other material. Almost everything replicated finds present in the cookhouse and smithy structures, including identical glass bead types and most of the ceramics.

Since the deposits were shallow and in sandy acidic soil, no bone materials other than a few whalebones used in the



Hare Harbor site view to the southwest. Photo: Bill Fitzhugh.

sod and rock wall construction were present, either on the house floors, or in the entryway, or the midden outside. In addition, there was no clearly-marked hearth area. Rather, in the paved floor in the center of the house we found a large slab of granite with a circular ring of burned blubber and nearby some large stones that may have served as props on this to rest the hearth slab.

A meter to the east lay a large slab of finely-polished soapstone with double-grooved rim decoration. This turned out to be part of the long side of an Inuit soapstone cooking pot which had broken and had become part of the floor pavement. A second piece of soapstone, also originally part of a different Inuit stone vessel, was found on the floor, this one with perforated holes and lashing grooves. A third Inuit artifact was recovered from the floor—a

bone shaft with an iron blade. The bone and iron point were badly rotted and could not be preserved, but a photo reveals that it was the bone foreshaft and iron point of a sealing or walrus lance similar to others known from Labrador Inuit collections. No doubt many other Inuit types would have been found had bone or wood been preserved.

Beneath the floor pavement and stratified within the walls of the structure we found thick layers of nearly pure charcoal. In the foundation walls charcoal was sometimes layered between lenses of beach gravel, as though the walls had been constructed by shoveling up alternating layers of gravel and charcoal. Beneath the paved floor in the southeast end of the dwelling we also found a 10-20cm thick layer of pure charcoal. Apparently before this dwelling was excavated and its walls constructed a major charcoal production operation had taken place in the vicinity of the dwelling. We suspect that activity relates to the un-excavated S5 located immediately to the west of S4.

While excavating this structure we were visited by a number of local fishermen curious to see how our project was progressing, including the **Mongait** family from nearby Tête a la Baleine. This year we did not have time to offer a community tour of the site as we had to leave Harrington area on the 13th of August. **Wilson Evans** had alerted us

to the present of several square sod foundations on Flat Island, a small seaward island east of Mutton Bay and Gros Mécatina Island. Interested to see if these might be the remains of an Inuit winter settlement, we visited Flat Island for a few hours on our way home. Here we found six small square sod-covered foundations on a low ridge between

the two small rocky harbors and below the old lighthouse. Testing proved them to be small wood-floored fishing huts, one of which contained blue-and white glazed ceramics dating to the 18/19th C. We believe this is the remains of a small summer fishing settlement, perhaps linked to the French occupation of the coast.

We also stopped briefly at St. Augustine to assist **Nick Shattler** who had identified a number of old dwelling

structures near the mouth of Cumberland Harbor. Testing revealed several to be old fishing or winter structures. While some of these were in exposed locations of the sort that Inuit would have been comfortable living in, there was nothing diagnostic to prove this. Inuit have had a long occupation history in this region, but sorting this out archaeologically

will prove difficult because their dwellings and material culture quickly came to resemble those of the European settlers.

Our return voyage was swift and included a brief stop at the L'Anse aux Meadows Viking site. Unfortunately the renovations had not been completed at the Visitor's Center, but we discovered much refurbishment of the reconstructing Viking village. The final leg to Long

Island was completed on a beautifully calm sea, and once back in Lushes' Bight we spent several days cleaning and photographing the collections, tidying up our field notes, and enjoying the pleasantries of late summer village life in Newfoundland.

Other than the confirmation of a second Inuit winter dwelling at Hare Harbor this summer's work revealed a crucial bit of ecological knowledge about the dynamics of the Harp seal migration along the Quebec LNS and into



The 2010 Pitsiulak crew (L-R): Bill Fitzhugh, Wilfred Richard, Lauren Marr and Perry Colbourne.

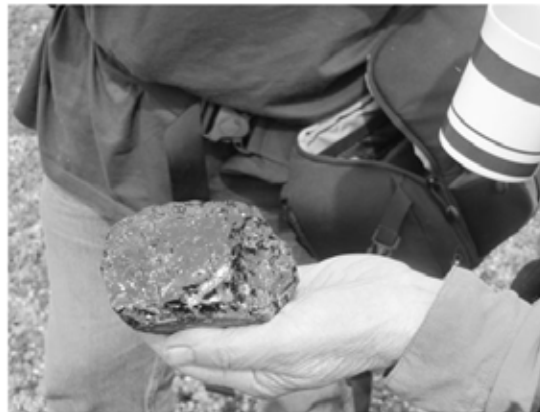


Soapstone pot fragment. Photo: Bill Fitzhugh.

the Gulf. Discussions with hunters from all the villages we passed through, and especially at Harrington and Mutton Bay, revealed the winter of 2009/10 to have been a climatic disaster, with less than a foot of snow falling on much of this coast and temperatures so warm that the rivers did not freeze and no sea ice formed. This made travel by snow machine over land or sea impossible in most areas and greatly restricted the normal pattern of winter communication. Worse, the Labrador or 'northern' ice appeared briefly and only as a bit of slushy ice that could not be walked upon. Lacking stable ice platform the harp seal migration appeared but did not have ice for pupping and whelping and many mothers gave birth in the water, where their pups drowned, or on the shore, where they were subject to predation and were mostly abandoned by their mothers and died. We found numbers of dead rotting carcasses along the shore. **Phil Vatcher** in Mutton Bay believes thousands died in the vicinity of that one village. Similar conditions in the southern Gulf, where the largest part of the harp seal Gulf population congregates, caused a loss of most of its annual crop of pups. Thus the 'no-ice year of 2009/10' serves as a model for a major ecological shift that has now occurred two years in a row owing to the lack of appearance of northern ice or of in-situ ice development in the Gulf. The losses of young harps will soon impact the total population, which has been thought to be ca. 9 million until recently, and will likely result in abandonment of the Gulf by harps and a re-positioning of their birthing and whelping ground further north, east of Newfoundland and off Central Labrador. While impacting the modern Newfoundland sealing economy and perhaps giving a boon to fin fishery from reduced harp seal predation, the loss of the Gulf harp population suggests climate control on animal cycles that would have had a severe impact on Eskimo/Inuit occupations of the Gulf and western Newfoundland. It remains to be seen if this is sufficient explanation for the appearance and disappearance of Dorset and Inuit groups south of Labrador, but it is as good a model as any proposed to date, and the dates of these migrations closely follow the climate cycles.



*The prominent headland at the western-end of Kameshtashtan. Impact melt nodules of dark black glass were recovered from a discrete area on the summit plateau just beneath the high point seen here in the center of the photograph, June 2010. Photo: **Stephen Loring**.*



*A large nodule of obsidian-like impact melt from the summit of the Kameshtashtan mountain, June 2010. Photo: **Trudy Sable**.*

TSHIKAPISK PROJECT ARCHAEOLOGY AT KAMESHTASHTAN

By Stephen Loring

For several years now the Arctic Studies Center has partnered with the Tshikapisk Foundation (Sheshatshiu/Natuashish), the Innu Nation and Saint Mary's University (Halifax) to offer programs in experiential education at the Tshikapisk facility at Kameshtashtann (Lake Mistastin, Labrador on many Canadian maps). This collaborative effort has, as its main goal, the objective of providing an opportunity for Innu young people to participate in country-based educational experiences while at the same time gaining experience and knowledge of Innu culture and heritage. Nitassinan—our land—is at the heart of what it is to be

Innu, yet many young people, trapped by economic and social circumstances, have relatively few opportunities to travel outside their village communities. Tshikapisk, allied with a variety of Innu social and political programs and with a number of outside agencies (including the Arctic Studies Center), has been at the forefront of Innu initiatives to offer opportunities for Innu young people to experience "traditional" Innu life through subsistence activities and travel in the heart of Nitassinan (www.tshikapisk.com). A basic tenet of the educational initiative championed by Tshikapisk is a recognition of the core values of Innu culture --their world-view, shaped by centuries of intimacy with their northern homeland, the animals

and each other-- which is predicated on a deep reverence and respect for a nearly vanished way of thinking about the relationships between human beings and the natural world. It is hoped that the celebration of Innu heritage coupled with an opportunity to experience life and travel "in the country" will contribute to a sense of pride and prestige in Innu youth for the accomplishments of their ancestors and the promises of their future.

Late last June, **Stephen Loring** flew into Kameshtashtan to participate in a climate change and boreal forest ecosystems

workshop organized by **Trudy Sable** (Director of the Office of Aboriginal and Northern Research at the Gorsebrook Institute at Saint Mary's University) and the Innu Nation Environmental Office. Spring was not far advanced in northern Labrador: there was still much snow in sheltered banks and a thin skim of ice on the windless bays of the lake.

Hungry and still groggy black bears were ambling about and the woods were full of nesting song-birds and the ponds of migrating waterfowl. We joined an Innu camp of several families from Natuashish that had gathered about the brand new cabin of **Prote Poker** at the west-end of Kameshtashtan beneath the prominent headland that is the dominant topographic feature of the region. This bold mountain is an eruptive dyke that was created about 38 million years ago when

a giant meteorite struck the earth creating the impact crater that now contains the lake. The mountain and lake share the name Kameshtashtan, which can be translated as "the place where the wind blows everything off the ground". It is an extraordinarily significant place for the Innu as testified by oral history (see <http://www.innuplaces.ca/fiche.php?id=645&img=1&lang=en>) and by Tshikapisk-ASC archaeology (see <http://www.tshikapisk.ca/home/album-7>) which has demonstrated that the region has been frequented by ancestral Innu groups for over 7000 years.

The 2010 project was an outgrowth of a Tshikapisk-Saint Mary's University-ASC program in cultural heritage management and awareness that had taken place at Kameshtashtan in 2007. In 2007 Trudy had inaugurated a video-component to the program which had proved very popular with the Innu students. The students proved remarkably adept with video technology and enthusiastic about telling their stories and interpreting their history through video. Building on this

enthusiasm, a video component was made an integral feature of the 2010 program at Kameshtashtan with funding from the International Polar Year and a Social Science and Humanities Research Grant.

The Climate Change and Boreal Ecosystem workshop was directed by a team of ecologists from Memorial

University that included **John Jacobs**, a climatologist, and **Andrew Trant**, a forest biologist. The ten-day program explored with Innu students and participants in the Innu Nation's Environmental Guardian's Program perceptions of climate change and boreal forest ecosystems. The module involved the collection and recording and interpretation of ecological data that sought to accommodate and incorporate local knowledge and interpretations in a

scientific paradigm. In addition to learning about scientific methodologies to document and interpret local climate and ecosystem dynamics the project incorporated a significant paleoclimatic perspective that, coupled with an archaeology component, and the memories of Innu elders, sought to

understand the dynamics of the boreal forest ecosystem and the role of human agency over time and space. The workshop included an in-depth discussion of Innu culture history and archaeology with visits to many of the sites in the immediate region that had previously been discovered by Tshikapisk-ASC archaeology teams.

The Mountain at Kameshtashtan:

The most prominent topographic feature at the west end of the lake is the bold Kameshtashtan headland that among Innu is a well-known weather prognosticator. Innu knowledgeable

about country ways will not point at the Kameshtashtan headland as doing so was assured of causing the weather to change and the winds to rise. In the geological literature



Prote Poker holding a Golden Eagle feather found on the summit plateau of the Kameshtashtan hill, June 2010. Photo: Stephen Loring.



Innu Environmental Guardians Program and Film Project participants at Kameshtashtan June 2010. Front Row: John Jacobs, Prote Poker, Mantesh Feather Poker, Antonia Jacobish, Christine Poker, Nympha Byrne, Trudy Sable, Franziska von Rosen, Kirby Mistenepeo. Back Row: Hank Rich, Tony Poker, Snowden Piwas, Sebastien Piwas, Eagle Sebastien Rich, Tshaniss Rich. Missing: Stephen Loring, Rob Thompson (film trainer), Munik Rich (Elder), Cameron Rich, Gregory Rich.

the Kameshtashtan headland is sometimes referred to as “Discovery Hill” although its first published appearance is in **William Cabot’s** book *In Northern Labrador* (1912) where he gives the landform the name **Walcott Dyke**. According to geologists the Kameshtashtan headland results from a large sheet of impact melt which once lined the crater cavity. As the dominant topographic feature at the west end of the lake it has a magnetic attraction and we seldom go past it without stopping to climb up its gradual eastern slope to the rim-rocks at the summit to survey the surrounding countryside for caribou and probe out the country’s defenses for purported travel routes to Mistinibi, Border Beacon, and the Mushuau-nipi (George River). My first visit to Kameshtashtan was in 1979 during a canoe trip from Schefferville to Nain via the De Pas and Kogaluk Rivers. That trip followed a traditional Innu travel route that **William Brooks Cabot**, an eccentric American traveler and avocational ethnologist followed between 1903-1910. During the 1979 trip I left my companions at Hawk Lake and hiked overland about 25kms to Kameshtashtan on account of a passage in Cabot’s book that references his trip to Kameshtashtan (Mistastin) in August 1910.

A secondary object of the trip, after carrying the Tshinutivish route through, was to look up the large lake on the head of Mistastin. I thought we could find it without much trouble, from what Indians had told me... [we] kept on three or four miles to a remarkable trap headland where I had been told the old-time Indians got their arrow-head material. (Cabot 1912:280-281, underline added)

The prospect of an unidentified lithic outcrop at Kameshtashtan that had been used, perhaps for centuries, by Innu and their ancestors was an enticing prospect for Mr. Cabot as it was for me in 1979, and twenty years later when the Tshikapisk research was initiated. However, neither Mr. Cabot, nor I in my youthful wanderings, nor our Tshikapisk-sponsored research ever encountered any lithic materials that could have been fashioned into chipped-stone tools in the vicinity of the Kameshtashtan mountain.

2010 Fieldwork: On June 23rd most of the camp at Kameshtashtan set off for the summit of the mountain. Accompanying the archaeologist were several Innu men, participants in the Innu Guardian program and a group of Innu students who were engaged in the video training program. There was a golden eagle at the top of the mountain and I climbed up to examine his perch on the very highest boulders. Stepping down from the boulder and walking towards the high northwest corner of the summit I was startled by a nodule of shiny-black coal-like rock, about ten centimeters in diameter that lay on the surface in front of me. At the same time Prote Poker approached me holding another chunk. In our hands were brilliant, shiny, vitreous, black glass-like nodules of what to all intents and purposes was obsidian. A treasure hunt ensued and within about twenty minutes we had found about two dozen small nodules (about the size of a small chicken egg) and five or six larger nodules, about 10cms in diameter. A careful inspection of

the area all about the top of the mountain failed to find any evidence of flint knapping, the few flakes found adjacent to the nodules were clearly detached by cryoturbation. Still this was a remarkable discovery and a remarkable reaffirmation of Innu oral history and knowledge.

Not obsidian but Impact Melt: Technically speaking the shiny dense black glass from Kameshtashtan is not obsidian although in appearance it is absolutely identical. The “obsidian” from Kameshtashtan is not derived from a volcanic eruption but rather, astonishingly, from the events surrounding the impact of a meteorite striking the earth. The impact blasted out the basin that now holds Kameshtashtan Lake and spread impact melt deposits across the crater basin pushing up the eminence which became the Kameshtashtan Mountain with its distinctive beds of columnar basalt. Samples of the impact melt have been submitted to **Paul Sylvester** at Memorial University and **Matthew Boulanger** at the Archaeometry Labrador at the University of Missouri in order to get a detailed compositional description of the material. There has long been an interest by North American archaeologists in determining the elemental composition – the unique signature—of different obsidian sources through x-ray fluorescence and neutron activation and it will be interesting to add the Kameshtashtan impact melt samples to this data base to aid in identifying the source of obsidian artifacts and debitage that are recovered in the Northeast and perhaps, in the future, in Labrador.

Obsidian in the Northeast: Obsidian does not naturally occur in eastern North America. However, in the middle United States –mostly in Ohio, Illinois and Wisconsin— significant amounts of obsidian from the western United States was acquired by early Hopewell and Mississippian peoples (ca. AD200-300) and used prominently in elaborate ceremonial practices. While the acquisition and use of western obsidian is well documented during Hopewellian times it has only been recently that archaeologists have turned their attention to occurrences of obsidian in collections east of the Ohio Hopewell heartland and from cultural contexts that possibly predate the Woodland and Mississippian central US associations. Dillian et al. (2007) summarize the evidence for the occurrence of obsidian artifacts in the Mid-Atlantic region (principally New Jersey and southern New York) and Boulanger et al. (2007) do the same for Vermont. And while we are only talking about a handful of artifacts, mostly from poorly provenanced assemblages, it does appear that obsidian as a raw material and in the form of finished projectile points has occurred on very rare occasions. The discovery at Kameshtashtan of obsidian-like impact melt nodules raises the specter that so-called obsidian in the Northeast may –possibly—be derived from Labrador. There is to date, to my knowledge, no known occurrences of Kameshtashtan obsidian-like impact melt having been found in a cultural setting, either at Kameshtashtan or elsewhere in Labrador. Loring has observed that the tools Innu hunters used for killing and butchering animals become fraught with supernatural

power and significance and frequently require special curation and disposal practices. Consequently the absence of artifacts and debitage of Kameshtashtan impact melt in the archaeological record to date is quite likely a factor of the small number of sites that have been excavated in the interior of Nitassinan, and the even smaller number of ancestral Innu sites throughout Nitassinan attributable to the proto-historic period, and as well to the aforementioned social and religious behaviors structuring the relationship between human-beings, animals, and their place in the world. I am ever in awe of the knowledge of older Innu with their wealth of country-experiences and it doesn't surprise me that Innu in 1910 yet retained knowledge of where their ancestors had "...got their arrow-head material ." I suspect that this is not the last we hear of the Innu and the dark black glass.

Acknowledgements:

Fieldwork in the Spring of 2010 at Kameshtashtan was made possible by funding from an International Polar Year Training, Communication and Outreach Grant submitted under the University of the Arctic Higher Education and Outreach Cluster and by support from the Social Sciences and Research Council of Canada (SSRHC) Aboriginal Research Program directed by Trudy Sable and by the Innu Environmental Guardians Program through Saint Mary's University collaboration with the Innu Nation Environment Office. Our stay at Kameshtashtan was greatly facilitated by the graciousness and many considerations received from **Prote** and **Christine Poker** and from **Munik Rich** and **Nympha Byrne**. As always I am much indebted for the wisdom and insights provided by my Tshikapisk colleagues especially **Sebastian Piwas** and **Anthony Jenkinson**. Anthony has been the main motivating force and visionary at Tshikapisk and deeply committed to celebrating, protecting and encouraging all aspects of Innu history and heritage. One of the special features of the 2010 field program at Kameshtashtan was the incorporation of an Innu student video project that Trudy Sable organized with filmmakers **Franziska von Rosen** and **Rob Thompson**. The terrific videos the students made are viewable at www.kamestastin.com where you can see interviews of Stephen Loring and Prote Poker filmed at the time of the discovery of the obsidian-like impact melt nodules (scroll down to the bottom of the opening page and click-on the picture of Stephen or Prote to open up the edited interview).

SURVEYING AND EXCAVATIONS OF BRONZE AGE BURIAL MOUNDS (KHIRIGSUURS) AND THE EXPLORATION OF MEDIEVAL BURIAL CAVES IN MONGOLIA.

A REPORT ON THE MONGOLIAN ACADEMY OF SCIENCES - SMITHSONIAN JOINT FIELD PROJECTS IN 2010. A PRELIMINARY REPORT.

By Bruno Frohlich, Tsend Amgalantugs, Judith Littleton, Sarah Karsten, and Kristen Pearlstein

Department of Anthropology, Smithsonian Institution
Institute of Archaeology, Mongolian Academy of Sciences
The University of Auckland



*Our survey of burial structures in the Monument Valley included areas where Chinese and Brazilian mining companies were exploring for potential coal extractions. We often learned about monuments from local herders who were moving to new areas because of the expanding mining activity. Photo: **Bruno Frohlich**.*

The 2010 field season in Mongolia was divided into four main projects: (1) a comprehensive analysis and review of all the human skeletal remains excavated during our seven years in Hovsgol aimag in northern and Central Mongolia, (2) the exploration of mountain caves in Bayankhongor aimag, (3) survey and excavations of Bronze Age burial mound structures in the Gobi Desert and the Altai Mountain Range, and (4) a 'drive-by survey' of the distribution of Bronze Age mounds located on an approximately 1,300

km transect covering six aimags (provinces). Also, we collected skeletal samples from known and well documented khirigsuur excavations in central, western and eastern Mongolia to enhance our diverse sample for stable isotope analysis, dating, and possible DNA research.

A comprehensive database management system was developed, including inventory, metrics, non-metrics, grave disturbances, and pathologies. The work took place at the Institute of Archaeology in Ulaanbaatar and was conducted by **Judith Littleton** of the University of Auckland, New Zealand, **Kristen Pearlstein** of the Smithsonian Institution, and **Sarah Karsten** of the University of Auckland. All collections were stored in the biological anthropological laboratory at the Institute of Archaeology, the Mongolian Academy of Sciences under the direction of **Tsend Amgalantugs**.

During our drive from Ulaanbaatar to Khovd aimag we spent a week in the central part of Bayankhongor aimag looking for burial caves. Mountain caves in this specific area have been reported to yield a high number of human remains, most often mummified and with excellent preservation. We located five caves of which four included

human burials and one, in particular, was exceptionally well preserved including clothing, and wood objects. All remains were brought back to the Institute of Archaeology and the cultural artifacts were included in the Institute's Medieval Section for further analysis, directed by **Mr. Khurelsukh**. The cave survey yielded many khirigsuurs and slab burials which were all properly recorded, measured and photographed. After one week of surveying and excavation in often very difficult conditions, we continued our drive toward Khovd aimag. At the Khushuut site (Monument Site) we met up with a Mongolian archaeological team directed by **Chunag Amartuvshin** and Tsend Amgalantugs. Chinese and Brazilian mining companies were planning to mine for high quality coal in an area riddled with numerous antiquity monuments. The Mongolian Academy of Sciences was exploring and excavating burial structures in order to save as many as possible before the mining was implemented. Our survey, with limited time available, could only cover a certain number of structures and obviously could not be complete. However, we did succeed in recording close to 250 burial structures within the Khushuut Site, and also ventured into areas to the north and northeast in our search for groups and clusters of Bronze Age structures. We had success in identifying more than seven major clusters of mound fields, all of which were recorded into our grid system of known mound clusters. About 150 km north of the Khushuut site we visited a large Xiongnu burial ground and the Tsenkheriin Aguii cave. This specific cave was discovered in 1952 and studied by **A. P. Okladnikov**. It is now a major tourist attraction. Regrettably, due to the numbers of visitors, the cave has sustained major damage to 30,000 year old cave paintings with added modern graffiti.

This particular part of Khovd aimag is spectacular. The boundaries and interfaces between the Altai Mountain Range and the Gobi Desert create natural sceneries which are awe-inspiring and rather profound when witnessed in the context of how people managed to live and even prosper in such an austere and unforgiving environment for many thousands of years.

Our research visit to the Khushuut site resulted in the complete excavations of fourteen burial structures, of which possibly ten could be associated with the Bronze Age. Amazingly, the architecture of these structures is very similar to khirigsuurs we find in the Hovsgol aimag, but partly different from khirigsuurs we have recorded halfway between these two areas. Human skeletal elements were recorded in most of the mounds. One particular burial deviated significantly from almost everything we have seen so far. It included a double burial, two males of respectively 18 years and 35 years of age at death. Both yielded severe traumas in their heads including major compound fractures and stab wounds. We have found similar trauma in the khirigsuurs in Hovsgol aimag, but only in single burials. Both skulls are presently being shipped to the Smithsonian for further analysis.

During our surveys and excavations of khirigsuurs

in Hovsgol aimag we have collected enough data and information to allow us to start reconstructing the population profiles of the people living there around 3,000 years ago. There are many problems yet to be solved. Estimated population sizes versus the requirements for a successful population do not always match up. We either need to find more burials or explain how the living people succeeded in producing sufficient genetic variation to avoid becoming extinct. The archaeological data, combined with the skeletal analysis and general survey information, is producing several options for us to consider as part of our interpretation. This includes groups and clusters of khirigsuurs which need to be present and with a certain degree of gene flow between them to allow for enough genetic variation to exist. The separation of the groups should also produce enough isolation and competition between groups in order to explain contemporary destruction of burial structures and the desecration of burials.

We are applying new techniques for processing our data. We have recorded mound clusters along a 1,300 km. transect from the Gobi-Altai region to the Ulaanbaatar region. The data here has shown that our hypothesis based on the presence of clusters of khirigsuurs may be accepted and that there are certain features and criteria that are common for all the observed groups.

Our future plans include the continuous exploration of the distribution of groups of khirigsuur and their relationship to natural landscape features, such as raw material and water access. In order to get at the bigger picture we are challenged to find the best way to process all of the data together. To be successful in this endeavor we have initiated an excellent working relationship with the ESRI company (GIS software) and are currently exploring its very powerful features as related to spatial analysis and modeling. The same software will also allow us to coordinate and connect survey data, archaeological information, the analysis of the human skeletal remains, and the raw data and images. In general we plan to implement all features available to us which will enable us to produce a series of models which will support or reject our hypotheses.

The planned field season of 2011 will ensure that our collected data is accurate and relevant. We have known for some time that our early experience in recording burial mounds was not adequate in order to produce a satisfactory result. We have enhanced our technique and experience with mound identification, which are barely visible to the naked eye, which has allowed us to obtain a better and more accurate count. We have also found that some mounds excavated in 2006, 2007, and 2008 may include architectural features which were unknown at the time of excavation and thus recorded as something different. We plan to revisit these areas to clarify our data and confirm that the spatial analysis and modeling are appropriate. Our 2011 work will also include final excavation work of one of the larger mounds (Class I mound), a process which was initiated in 2009 but not yet completed.

Our Mongolian projects have expanded and include researchers and students from many different institutions. This includes the Mongolian Academy of Sciences (Institutes of Archaeology and History), various divisions within the Smithsonian Institution, the University of Auckland in New Zealand, Emory University, Yale University, Dartmouth College, John Hopkins University, medical examiners' offices in Connecticut and Auckland, and others. The research is supported by the Smithsonian Institution, the Mongolian Academy of Sciences, the National Geographic Society, National Science Foundation, George Mason University, the University of Auckland, New Zealand, and private/anonymous sources.

THE BLADENSBURG EXCAVATION

By Noel Broadbent

Resuming excavation at the site of **Joshua Barney's** heroic stand against the British in their march on Washington in 1814, our hearty band of volunteer archaeologists took to the field on May 22, 2010. Joshua Barney and some 600 men, mostly Chesapeake flotilla-men armed as infantrymen, and with five cannon, held their ground at the intersection of Bladensburg Road and what is now Eastern Avenue. The excavation site is situated today on National Park Service land in the District of Columbia. This intersection is the true location of the engagement, not the monument which stands near the summit of Fort Lincoln Cemetery. This off-site monument furthermore only honors the Marine Corp, of which only 120 of the 600 men were marines.

Thanks to a local grass-roots effort by the Benjamin Harrison Society to document and establish a park at the true site, and to honor the District of Columbia, our little Saturday excavations continued on until June 26 and then again from September 4 until October 30. We will continue in the spring and fall of 2011 and wind up the project by November 2011.

Following some pretty high-tech methods including EMI and GPR we turned to old fashioned digging which proved more useful in the highly disturbed soils. We had found a three-brick wide alignment and plank flooring in our first test pits and continued tracing this "red-brick road" until we had an outline of a building measuring 20 feet by 40 feet in size. The bricks had been carefully laid without mortar (English bond style), three bricks deep, and flooring that was flush up



Claire O'Brien supervises a full pit of future archaeologists! Photo: Noel Broadbent.

against the inside of this wall. The wooden planks had black pitch poured over them. This floor was sealed against moisture and rodents and our first thought was that this was some kind of barn. The two 18-pounders used by Barney's men had been placed in the road with a perfect line of fire at the British column, "a few yards from the Rives barn." The early maps clearly identify this plot of land as belonging to **John C. Rives**.

There is a good chance we have

found the barn mentioned in battlefield accounts.

Our excavation suggests that the structure had been torn down by the 1880s. The artifacts found at floor level consist of some metal, animal bones, cut iron nails and blown bottle glass. The floor is otherwise covered by brick and mortar rubble and artifacts from several subsequent periods. Imagine our surprise, when during the last days the dig Washington Post staff writer **Steve Vogel** and four kids, all volunteers, uncovered a beautiful herring bone brick floor in the northwest corner of the building as well as a cement floor on the outside of the brick foundation. This brick floor is made of old style bricks measuring ca. 5 x 24 cm and set on edge for strength. The cement was odd to say the least but can date to the 19th century. What we now have a complicated structure, a barn, carriage house, stable, tack room or even a kitchen...perhaps an outbuilding of the Rives estate and the remnants of later construction.

So, starting this May we will get at the heart of the matter and attempt to better define and date our building. In any case, we have been having a wonderful time helping to uncover DC history, sharing the experience with volunteers and offering an educational experience to local kids. Hopefully, plans will develop to establish a park and interpretive panel for the Bicentennial of the War of

1812 at the true site of Barney's engagement with the British Army at the Battle of Bladensburg on August 24, 1814.

Thank you 2010 Bladensburg Archaeological Project Volunteers: **Alyson Aldridge, Acquanetta Anderson, Ronald Anderson, Barbara Betz, Sarah Dickey, Caroline Field, William Field, Richard Greene, Valerie Hall, Janine Hinton, Courtney Hoffman, Lauren Marr, Jack Marshall, Jennifer Murray, Jonas Nordin, Claire O'Brien, Kim Terrell, Charlotte Vogel, Donald Vogel, Steve Vogel, and Lorain Wang.**



1812 reenactors. Photo: Noel Broadbent.

 OUTREACH

ASC TO HOST 18TH INUIT STUDIES CONFERENCE IN 2012

By William Fitzhugh

The Arctic Studies Center has won the blessing of the Inuit Studies Council to host the 18th biannual Inuit Studies Conference at the Smithsonian in the fall of 2012. This conference comes at a crucial period when the north is facing unprecedented issues, notably the impacts of climate and sea ice change on northern environments and societies. The conference will contribute scientific discourse on these issues and we expect it to elicit strong media, government, indigenous, and NGO interest. The Inuit Studies conference is the premier scholarly organization involved in all aspects of Inuit studies including the fields of anthropology, archaeology, linguistics, environmental studies, history, art and other social and humanistic studies. It is the largest organization involved in this work and generally attracts 200-300 specialists to its biennial meetings, including many native scholars and political and cultural leaders.

Climate change as presented in textbooks and history channel documentaries often looks like an abstract, remote topic even when linked to such fundamental processes as the onset or disappearance of global glaciations or major historical catastrophes triggered by environmental shifts. Yet during the past several years the reality of dramatic transformations in the polar regions—receding glaciers, reductions of Arctic pack ice, and changes in animal migrations and species distributions—has unfolded before our eyes, bringing Arctic warming, perhaps a harbinger of more massive planetary changes, to the forefront of public awareness and research inquiry. In all these issues anthropology, archaeology, and related social science disciplines are playing increasingly prominent roles—both in scientific inquiry and in the public domain.

We envision a lively program with a mix of dedicated symposia, contributed papers, and daily plenary sessions. In addition, we plan public events, several special exhibits, musical events, film programs, and tours of Smithsonian museums, facilities, and collections. Our planning committee will coordinate with local universities, embassies, NGOs, National Geographic, National Archives, NSF, NEH, and other groups. We will head-quarter the meeting in the Smithsonian Institution's S. Dillon Ripley Center on the Mall, where a number of meeting rooms are available, and we will also utilize venues in several Mall museums. We have received strong encouragement from all corners of the Smithsonian, especially from the S. Dillon Ripley Center, the National Museum of Natural History, and the National Museum of the American Indian.

Program Committee members include: **Judith Burch, Lauren Marr** (Administrator), **Bernadette Driscoll Engelstad, William Fitzhugh, Douglas Herman, Igor Krupnik**, and **Stephen Loring**. Check the web for

information listed under "18th Inuit Studies Conference." Or www.mnh.si.edu/arctic.

REVIVING THE CENTER FOR NORTHERN STUDIES

By William Fitzhugh, Bruno Frolich, Victoria Hust, Steven Young

The Center for Northern Studies, located in the hills of Wolcott, in northern Vermont, has been a significant player in northern research and education since its founding in 1971. The list of northern scholars who have been associated with it in one way or another encompasses a spectrum of our past, present, and, we hope, future colleagues from many countries and in a broad array of fields. One of the major intentions of CNS was to transcend disciplinary boundaries; it was a place where archaeologists talked with permafrost specialists, botanists, and folklorists, to the benefit of all. CNS played a major role in developing plans for the new National Parks in Alaska during the 1970s and 80s, carrying out major research projects in, especially, the Noatak Valley, the Yukon-Charley River, Lake Clark, and Katmai region. CNS people played a major role in Beringian research, first in Alaska and later in Siberia and central Asia.

The Center for Northern Studies was deeply involved in northern education, especially at the undergraduate level. Over 200 students participated in the semester-long and year-long residential programs at CNS, many of which involved field work in Alaska, Newfoundland and Labrador, and northern Europe. A good number of these students were from northern communities and attended under financial aid. Many additional students participated in various CNS short courses such as Winter Ecology, and field courses in Alaska and northern Europe. CNS was intimately involved in the creation of the University of the Arctic and in the initial U Arctic curriculum. One of the initial international U Arctic meetings was held in Wolcott.

In 2003, with the retirement of its founder, **Dr. Steven Young**, from administrative duties, a decision was made to merge CNS with Sterling College, a nearby degree granting institution that specialized in conservation and environmental issues. CNS brought to Sterling the building which housed the program, equipment, a small but outstanding polar library, and a 300-acre field site, as well as a substantial amount of cash. On the surface, this appeared to be a perfect match; however, the 'merger' has proved to be disappointing. Sterling has not provided effective leadership for Northern Studies, nor did the college administration accept leadership from qualified people within or outside the program. Although Northern Studies at Sterling has almost entirely faded away, people who were interested in the program clung to the hope, until recently, that it might be revived; however, in the fall of 2010, the college announced that it would put the CNS building up for sale.

A rapidly increasing group of CNS supporters has

created an initiative to turn this situation around. We have agreed to establish a new corporation, apply for federal non-profit status, and build a new Northern Studies program in Vermont. The exact nature of the program is still being decided and will depend to some degree on the fate of the facilities of the old Center for Northern Studies. We believe that a vibrant and functioning Northern Studies program similar to what existed earlier could benefit the College but, at this time, Sterling College does not appear to be interested in participating in the initiative. This leaves the fate of the Center for Northern Studies facilities in an unclear situation; the new CNS group, while anxious to be supportive of Sterling College and its other successful programs, is reluctant to use its limited resources to purchase facilities that were initially provided to the College in a merger whose stated purpose was to strengthen the Northern Studies Program and the College. We hope this situation will be clarified during the coming year.

Whatever its physical configuration will be, the new incarnation of the Center for Northern Studies will re-establish the transdisciplinary educational approach of earlier times. It will sponsor an array of courses, public lectures, workshops, and internet-based activities. We plan to partner with, and in some cases provide an umbrella for, several sister organizations. We will provide a meeting place for symposia on northern issues, and we plan to publish a twice-yearly scholarly journal. We are also planning special events such as a Northern Music Festival and a Northern Fiber Arts Fair.

We are glad to be able to say that reports on the demise of the Center for Northern Studies are premature!

DRUMS OF WINTER PLAYS AT THE CAPITOL

By William Fitzhugh

On a very hot 16th of July, 2010, **William Fitzhugh** had a chance to cool Congressional staffers on Capitol Hill with a presentation of *Drums of Winter*, a prize-winning documentary by **Leonard Kammerling** and **Sarah Elder** produced in 1988 featuring drum music and dancing in the Yup'ik Eskimo town of Emmonak on the Lower Yukon River in western Alaska. Organized by **Philip LoPiccolo** of the Smithsonian's Office of Government Relations, the presentation was part of a film series being offered at noon in the Capitol's new underground facilities as a way to acquaint Hill staffers with research and varied collections of the Smithsonian Institution. The film reveals the central role played by drum music and dance "in bridging the ancient and the new, the living and the dead, and a person's own power and the greater powers of the unseen world. In *Drums of Winter*, the people of Emmonak tell us through actualities and interviews how their history, social values and spiritual beliefs are woven around the songs and dances that have been handed down to them through the generations. We also learn that it is not just old songs that are important; new songs and dance movements are created to reflect modern

life with all its complexities." In addition to providing a film commentary, Fitzhugh discussed *Yungnaqpiallerput: (The Way We Genuinely Live): Masterworks of Yup'ik Science and Survival*, then showing at the National Museum of Natural History.

ASC PARTICIPATES IN FOLKLIFE FESTIVAL

By Lauren Marr

On June 24th, 2010, ASC brought an arctic cool to the Smithsonian's annual Folklife Festival which took place on the National Mall. In the midst of a summer heat wave of 100+ degree temperatures, Arctic Studies Center staff engaged audiences with a vast collection of materials and activities from a variety of ASC research areas including Mongolia, Alaska, Washington, DC and Quebec. Mongolian materials included sheep bone "dice" used to play games and tell fortunes, a traditional debel garment, and traditional Mongolian boots. In addition to Mongolian materials, the ASC also allowed visitors to handle Yup'ik Eskimo materials, which included fish-skin gloves, a hunting hat, a fox skin, walrus tusks, driftwood and arctic moss.

Noel Broadbent also set up space to discuss his local archaeological project completed in collaboration with the Benjamin Harrison Society, the project focuses on the Battle of Bladensburg War of 1812 and has recruited local DC high school students. Later in the afternoon, ASC director **Bill Fitzhugh**, ASC curator **Igor Krupnik** and ASC fellow **Scott Heyes** participated in a discussion called, "Expeditions and Explorations: The Arctic Studies Center." Discussion included the history of the Arctic Studies Center and current events and activities. ASC representatives included Bill Fitzhugh, **Barbara Betz**, **Elizabeth Neville**, Igor Krupnik, Scott Heyes, **Beatrix Arendt**, **Will Taylor**, Noel Broadbent and **Lauren Marr**. Our gratitude to the Anchorage Museum, the Smithsonian Institution's Center for Folklife and Cultural Heritage and **Helene Lisy**.



ASC Team members educate the public about the Arctic. (L-R) Front row: William Taylor, Lauren Marr, Elizabeth Neville and Beatrix Arendt back row: Barbara Betz and Scott Heyes.

NORTHERN NEXUS, AN NDU ARCTIC POLICY SIMULATION EXERCISE

By *William Fitzhugh*

On February 3rd, **Igor Krupnik** and **Bill Fitzhugh** participated in a Strategic Policy Forum called “Northern Nexus” conducted by the National Defense University at Fort McNair, Washington DC. The forum targeted the Arctic region, and was one of 26 ‘strategic tabletop exercises’ whose goal is to inform members of Congress and the senior executive branch about future scenarios that need advance planning and policy consideration. Due to projected increase in international access to the Arctic region in the coming decades, the forum examined the strategic challenges facing the U.S. and other Arctic states and discussed how U.S. strategies might respond to these challenges. In the course of the exercise, participants identified stakeholder interests, assessed implications of uneven access to the region, and examined the challenges of governance. Krupnik and Fitzhugh provided expert advice on the role of indigenous people in areas such as political, economic, and social

interests; their future role in decision-making; their likely views on development; and interests the preservation of culture and languages. These issues were examined through two simulated scenarios presupposing a more open-water arctic environment: the catastrophic wreck of a Chinese supertanker in the Canadian Arctic in 2020, and the opening up of transit of a trans-Arctic Ocean commercial freight route from Bering Strait to the North Atlantic in 2030. The exercises were conducted as ‘real-time events’ by a large group of admirals, commerce leaders, scientists, policy strategists, and two anthropologists from the Smithsonian. The entire operation was unclassified and fascinating. We were particularly gratified to discover considerable awareness of indigenous interests among the policy community, military, and Coast Guard circles. On the other hand we were depressed by the relative ignorance of Arctic issues in many agencies. All participants expressed the view that the US needs to step up to the plate and ratify the U.N. Law of the Sea Convention, without which the US has no standing to take part in any discussion about many of the great issues facing us in the northern seas.

INTERNS

EDWARD W. NELSON’S DIARY MIGRATING TO AN ONLINE MEDIUM

By *Elizabeth Neville*



Elizabeth Neville

When I began working in the Arctic Studies Center in November 2009, I was unsure what my work would entail. My general interest in working in museums had led me to the ASC, but I had little knowledge of anthropology or archaeology. In the past year, I have developed a much greater understanding of the anthropology field and the work that goes on at the Smithsonian and at the ASC.

For most of my time working at the ASC, I have been concentrating on the journals of **Edward W. Nelson**, a 19th century naturalist. **Spencer Baird**, the director of the U.S. National Museum at the time, suggested Nelson be appointed as a Signal Officer for the Army Signal Corps, who were studying the weather and collecting specimens in the recently acquired Alaska territory. From 1877 to 1881, Nelson traveled around Alaska, collecting and making notes on the local flora, fauna, and people. He kept fifteen volumes of journals describing

his trips with rich material on the native people’s customs, traditions, and knowledge, as well as extensive information on the natural world, noting temperatures, landscapes, and wildlife.

Edward Nelson’s journals provide important and unique information about Alaska. The ASC’s goal is to publish his journals to share Nelson’s experiences with the world. My own work has entailed checking a typed version of the manuscript against photocopies of the originals. I have helped Dr. Fitzhugh develop a list of editor’s “rules” for the journals including standardizing abbreviations, and making the journals as accessible and as legible as possible for future readers.

After finishing the edits on the manuscript, I began uploading the journal entries onto a website created by Smithsonian Institution Libraries (SIL). In the future, the site will allow visitors to read through the entirety of Nelson’s journals, or search for individual people or places mentioned by Nelson. We hope to have images of the actual journal pages on the site, so visitors can see Nelson’s own writing. The materials that could supplement the journals are varied and rich: photographs, watercolors of fish and birds, and even images of the ethnological specimens that Nelson sent back to the Smithsonian. We hope to include at least some of these materials on the site, and in other future publications.

I have really enjoyed my time with the Arctic Studies Center. It has been very rewarding to work on a project like



Edward W. Nelson

the Nelson journals for so long and see it develop into something that the public will be able to access. I have learned an incredible amount about Alaska – its history, people, and wildlife – but also about how much time and effort it takes to publish a historical manuscript like Nelson's. I am looking forward to continuing my work on this project in the coming months.

DEER STONES, MUMMIES, SKULLS, AND SCHOLARS: AN EXCITING YEAR AT ASC

By Barbara Betz



Barbara Betz

After almost two years of working at the Arctic Studies Center, I am still constantly surprised and gratified by the quality and diversity of the projects that I have been given the opportunity to work on here. For much of the first half of this year I was focused on compiling, editing, and organizing materials for publication in the 2009 American-Mongolian Deer Stone Project Field Report. Since I had travelled with

Bill Fitzhugh to Mongolia

in order to participate in the 2009 Deer Stone Project field season, it was very rewarding to be able to see the project through to the end and help share the results of our efforts.

Early in the year I also worked with **Bruno Frohlich**, **Dave Hunt**, and others to examine and interpret findings from a Mongolian mummy discovered in a cave in the Gobi Desert. Our published report concluded that the mummy was an adult male between the ages of 30 and 35 years old who had lived about 900 years ago during the time of the Khitan Empire. Although trauma to the skeleton indicates that this man died violently, he seems to have lived an otherwise relatively healthy life. My work mostly involved simple examination and description of the mummy, and I learned a great deal from listening to and talking with Dr. Hunt and Dr. Frohlich about how and why they came to their conclusions.

In April, the National Museum of Natural History hosted a wonderful exhibit from Alaska called *Yuungnaqpiallerput (The Way We Genuinely Live)* which celebrated Yup'ik history and culture. The Arctic Studies Center played a major role in organizing and implementing events for the opening weekend, and I had the opportunity to attend and participate

in many of the lectures, discussions, artifact consultations, and even the dance performances. I also was able to help out behind the scenes and get just a small taste of the effort it takes to keep such a complex and exciting event running smoothly and successfully. The artifact consultations were particularly interesting and informative, as Yup'ik elders and Smithsonian curators, conservators, and researchers shared their perspectives on artifacts from the exhibit and the Smithsonian's collections. The consultations were recorded, and I spent the summer transcribing them so that the new information could be added to the Natural History Museum's collections catalog and also shared with the public on the Arctic Studies Center website.

In the fall, I acted as a teaching assistant for Dr. Dave Hunt and Professor **Marilyn London's** Advanced Osteology course, and had the opportunity to do a comparative study of health and stress indicators in two samples of skulls collected in the early 20th century. In order to test the hypothesis that a sedentary, aggregated population is more likely to experience elevated stress than a comparatively mobile, diffuse population, three different indicators of subadult systemic stress and two indicators of oral health were collected from each skull. After examining thirty-five skulls from a mobile and relatively diffuse population from Urga, Mongolia and thirty-five skulls of Chinese laborers whose living conditions were characterized by sedentism and a highly aggregated population, I found that the results supported my hypothesis and that mobility, density and food pathways have a significant effect on the health of a population.

In late October, the Arctic Studies Center hosted three visiting scholars from Mongolia, including the director of the National Museum of Mongolia, and organized a workshop on current and future work in Mongolian Studies. The workshop lasted for two days and covered a wide range of topics, from overviews of Bronze and Iron Age archaeology in Mongolia, to techniques for GIS, mapping, and documentation of objects in the field, to overviews of Mongolian ethnography and worship structures. The event brought together a diverse group of researchers that do not often get to meet and discuss their latest work, and it wonderful to be able to attend the talks as well as to get more experience in putting together and running events like this.

Since the beginning of the fall, I have also been working on the Deer Stone Project again, this time to compile, edit, and organize data in preparation for a new manuscript that pulls together and analyzes the information collected from each site over the course of the nine years that Dr. Fitzhugh has worked in Mongolia. This work has been a great opportunity to continue learning about Deer Stones and other aspects of Bronze Age archaeology in Mongolia and will probably occupy my time until early next summer. It has been an exciting and interesting year, and I would like to thank Bill Fitzhugh, Dave Hunt, Marilyn London, Bruno Frohlich, and everyone else I have worked with this year for all of their advice and support – I have learned so much from all of them.

A LESSON IN CANADIAN COLLECTIONS (AND EVERYTHING ELSE ARCTIC)

By *Elissa Bullion*

My internship at the Arctic Studies Center came about when I was trying to find a research position for part of my year off between college and graduate school. I wanted to continue getting experience working with archaeologists and artifacts. I knew that the Arctic Studies Center was involved in projects in Mongolia, where I am planning on conducting my graduate research, so I contacted Dr. Bill Fitzhugh and was lucky enough to be offered an internship. I was excited to be working at the Smithsonian and with experienced archaeologists, but I had no idea how amazing my time at ASC would end up being or how much I would learn. During my internship I worked on a variety of different projects, from helping print and bind the field reports from the Deer Stone Project, to researching UNESCO's guidelines, to videotaping the sessions at the Mongolian Studies Workshop. Most of my time at ASC however, was spent on two projects involving artifacts from Labrador.

At the museum I worked with **Dr. Bill Fitzhugh** with artifacts from burials at Rattler's Bight. It was hard at first to know where to start, our ultimate goal was to ready the materials to be sent back to Labrador, but there was a lot to be done before we could do that. The first thing to do was determine what artifacts had been returned to Canada and which we still had. Once I had established this, I went through and wrote up descriptions for all the artifacts. This was pretty difficult for me at first; I had worked with projectile points, but was unfamiliar with most of the artifact types in this collection. Over the next few weeks, thanks to Dr. Fitzhugh I became well versed in the artifact types and attributes of the Maritime Archaic. I had worked with burial goods in Peru and Mongolia, and it was interesting to see the similarities and differences in the types of objects included in the burials from different regions. We wanted to make sure that we documented these artifacts as thoroughly as possible, so I took photographs of the collection as well, creating digital color copies, which gave us more accurate and accessible depictions. I unfortunately did not have enough time to finish this project to the point of sending the material back to Canada, but I was happy to be able to work with such an interesting collection, and hopefully leave it at a point which will be easy to finish in the near future. It was so amazing to work with this collection, especially since burials from this region and time period are so rare.

Most of the rest of my time at ASC was spent working

with **Dr. Stephen Loring** out at the Museum Support Center. Dr. Loring suggested we work with this collection because of the limited number of artifacts recovered. Its size made the collection more manageable to analyze and also made it an interesting case example. The material I was working with was collected from a Dorset house at the site of Napatalik, and included debitage, artifacts, and animal bones. The materials had not been processed yet, so I began by washing, sorting, and recording what had been recovered. The debitage took the longest, as there were thousands of pieces, many of which were tiny. As I cleaned the pieces, I sorted them according to their material and identified any which were potentially artifacts. By recording the amounts of each material we hoped to be able to see how much access people at this site had to raw materials and trade. I also processed the artifacts, but did not have time to work with the animal bones. Right before I left, **Dr. Chris Wolff** had the brilliant idea to weigh the debitage by material type in addition to counting the number of pieces, giving us another way to measure how much material was brought and processed at the site. I hope to continue to work with Dr. Loring from afar to do some analysis on our results from what promises to be a very interesting context.



Elissa Bullion (far left) with ASC staff members (L-R) Bill Fitzhugh, Barbara Betz and Lauren Marr.

I can't emphasize enough how much I have learned not only from the people I worked with but also those with whom I simply had the chance to talk. I especially benefited from the insight of my officemates **Lauren Marr, Barbara Betz, Elizabeth Neville, and Jennifer Koester**. I discovered things about places, people, and objects I had never heard of, and my understandings of archaeology and

anthropology have developed far beyond what I would have imagined possible for such a short time. I hope that my work at ASC will allow for further exploration and analysis of the collections and artifacts, and lead to better understandings of the sites and cultures they come from.

RESEARCHING HARP SEALS AND THE ARCTIC TREELINE

By *Jennifer Koester*

When I started interning at the Arctic Studies Center, I thought I would be assisting with the organization of the 2012 Inuit Studies Conference hosted by the Smithsonian and the ASC. I did so for about a day and a half until **Dr. Fitzhugh** returned, and directed me to research harp seals in the northern Atlantic Ocean. He wanted information



*Jennifer Koester of
Dartmouth College*

on periods of climate change in the last 9,000 years and the current effects of climate warming on harp seals in the northern Atlantic. He was especially interested in the effect a lack of ice for whelping might have on harp seal pup mortality and overall harp seal population size. I researched the available literature online and in the Smithsonian libraries (the anthropology, mammalogy, and fisheries libraries) on harp seal biology, harp seal migration patterns, climate warming in the past several thousand years, causes and patterns of climate warming, and the effects of past and current climate change on ice cover and harp seals' migration and whelping patterns.

Harp seals have been hunted in the North Atlantic, since the Maritime Archaic Indians settled in Newfoundland, around Port au Choix, 9,000 to 7,000 years ago. There is faunal evidence of continued harp seal hunting by successive groups who settled there: Groswater Palaeoeskimo, Dorset Palaeoeskimo, Recent Indians (to a limited extent), later Inuit, and Europeans. Harp seal migratory patterns have remained essentially the same during this time, despite major climate change throughout this 9,000 year period. There are two harp seal hunts a year, one in the winter and one in the spring, which targeted the newborns for their shaggy white coats. Warming periods and intensive hunting by these groups may have drastically reduced harp seal numbers for a period of time.

Another factor in population decrease could be attributed to ample ice cover which Harp seals require for reproduction. The last hundred years has marked a warming period, with the last few decades being particularly warm. This modern warming period has reduced the ice cover in the North Atlantic especially in the Gulf of St. Lawrence and around Newfoundland, where the seals give birth. The lack of ice poses a multitude of risks for newborn harp seals, and it is possible that many more pups than usual have died in recent years due to less ice. Out of this information I produced a guide to the recent and current available literature covering all of these issues pertaining to harp seals for Dr. Fitzhugh to use in the future.

In addition to researching harp seal data, I found information on the arctic treeline. I began by looking up graphs and charts from books and online articles, which Dr. Fitzhugh could use as visuals for his presentation in northern Russia on the arctic treeline and the importance of specialists on all the different geographic areas of the treeline working together to form a composite picture of the changes the treeline undergoes as a result of climate change. To pursue this goal, I compiled a guide of the available literature on the movement and composition of the northern treeline in

the past 10,000 years as a result of climate change. To fully understand the changes of the treeline, I needed to research climate patterns during the last 10,000, the causes of climate change and a broad picture of climate change as it relates to warming and cooling periods.

I discovered that the composition of the forest at the treeline and the movement of the treeline is a product of a wide variety of factors, including climate change, sea levels, fire rates, forest composition, precipitation levels, and soil quality. In some cases, the treeline may not move in response to a change in climate or other factors, but the forest composition, density or the height of the forests' trees may all respond to climate change. Location can also have a huge effect on the treeline, whether it's in North America or Russia, or on the coast or inland.

I also researched information on several archaeological sites for Dr. Fitzhugh to use as background information for discussing with other specialists, which arctic archaeological sites should be considered arctic heritage sites.

I very much enjoyed working at the National Museum of Natural History. I have a greater understanding of all of the factors archaeologists must take into account when attempting to understand patterns in past cultures. I was also able to attend some very interesting lectures, beginning with Dr. Fitzhugh's recap of his trip to Greenland this past summer, and ending with a lecture by a curator at the Field Museum in Chicago discussing the possibilities of using their Marae meeting house (from the Maori culture) as a tool to engage the Maori (New Zealand indigenous group) community as well as local indigenous groups in Chicago. The members of the Arctic Studies Center were all very interesting and incredibly helpful. I went with the other intern and **Dr. Loring** on their first trip out to Museum Support Center, which was an amazing opportunity to see a different area of the Smithsonian that is never available to the general public. Dr. Loring very graciously, not only introduced us to the area where the ASC worked, but took us to the storage areas and showed us amazing and priceless artifacts which are not currently on view.

Working at the ASC also gave me the chance to attend an academic workshop at the Smithsonian on current trends in Mongolian archaeology. I was impressed by all the work required to prepare for and run the workshop. I helped escort guests and picked up sandwiches, among other duties, and it was interesting to hear from so many specialists. As a precursor to the workshop there was a reception at the Mongolian Embassy, where I met and talked to several of the speakers and guests who are incredible fascinating people. Helping out with the conference was a quite new experience for me and I really enjoyed being a part of it and learning about the different considerations that go into hosting an event with several different groups, including one from a completely different culture. Overall, I learned so much at the ASC from Dr. Fitzhugh and the others attached to the office.

BERGYBITS

A TRIP TO THE PLEISTOCENE NORTH*By Joan Gero*

This October, **Stephen Loring** and I visited part of the “Pleistocene north”, an extensive landscape that was once covered with glaciers and retains archaeological evidence of cold-adapted lifeways, even though today the “Pleistocene north” regions are temperate and ice-free. It is common enough for scholars to reconstruct Pleistocene behavior from studying modern northern peoples, acknowledging that similar (cold!) environments might give rise to parallel subsistence and cultural behaviors. So visiting Ice Age/Pleistocene sites, even if they are now in temperate locations, can also be a way of broadening our understandings of arctic life. Our specific destination was southwest France, location of a dense concentration of caves that were visited by early humans during the period of maximal glacial ice and that contain some of the world’s earliest and most compelling representational “art”.

Centered in the Dordogne Valley some 220 miles south west of Paris, this lovely mountainous region features caves created by different Pleistocene processes: long linear caves where rivers ate through veins of softer stone; high domed caves of distinct “rooms”; collapsed caves with uneven floors and walls. Any of these cave formations might contain ancient renderings in charcoal (manganese), in polychrome colors (red ochre, black manganese, white chalk), or in low-relief carvings, dating back between 17,000 and 13,000 years ago! While the first images were recognized in the late 1890s, new images continuously come to light right up to last year!

An overwhelming proportion of the representations are of animals, some familiar to us but surprisingly (seemingly) out of place, like the frieze of clearly defined rhinoceros, while others are more expected in a Pleistocene environment: mammoth, bison, horse, elk, deer and aurochs. Certain combinations occur again and again, especially the horse and bison which some researchers consider fundamental and complementary male and female elements, although they can’t agree which is which! Felines are sometimes shown with stunning clarity, and arrangements of animals incorporating the topography of the cave walls and ceilings are magnificent.

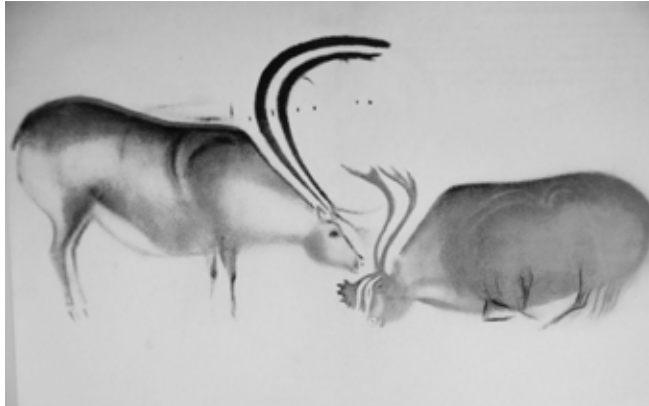
For more than a century scholars have puzzled about why early humans should portray specific animals so faithfully

on cave walls far from their own habitation settlements and in places where, in fact, the likelihood of these images being seen by many other people is very low. Why did ancient humans struggle in the dark to depict large mammals (but not small ones) in breathtaking detail and grace, and not employ their skills to portray other humans or scenery? Where did they practice to learn these skills? And what, ultimately, was their intent in undertaking these fabulous images?

For a time, scholars offered explanations that were narrowly functional: the artists would have also been hunters who needed target practice, or needed to conduct magical ceremonies to increase their luck in the hunt. Or they reasoned that painting large game aided hunters in understanding animal physiognomy or that the images presented schema for teaching about large game and how to hunt them.

But lessons from arctic cosmology today offer us much more compelling arguments for what we are shown in the Pleistocene imagery (and it frees us from believing that all hunters ever think about is MEAT). In fact, if we stop thinking about “meat” for a moment, we remember that today, the most respected individuals in the north are not necessarily the best hunters. Rather they are shaman: people with special knowledge and talents for communicating with the spirit world, including the ability to leave their human body and transform themselves into animal spirits, thus communicating with and knowing the ways of animals, participating in their power. Shaman are intermediaries who can pass through the normal boundaries of the world and partake of the knowledge of many worlds; they can convince animal spirits to give up their bodies for human purposes, but they can also ask for information that animals have about the rest of the world. Surely the Pleistocene paintings and engravings represent shamanistic practices and take advantage of the qualities of cave settings (darkness and remoteness) to heighten spiritual communications with the animals being summoned by the images!

We were profoundly moved and aesthetically overwhelmed by the many images we got to see, many of which were familiar to us from textbooks but startlingly new and immediate in their original contexts. In a way, this trip was a necessary pilgrimage for any archaeologist to make, to witness some of the world’s best-known and most honored prehistoric sites. But unexpectedly it also proved to be mind-altering in the sheer beauty and wonder of Ice Age people’s relationship to cosmic power and geological expertise!



A reproduction of the famous caribou cave painting at Grotte de Font de Gaume, France.

SEARCHING FOR BASQUE WHALERS IN ICELAND

By William Fitzhugh

A few days after returning from Quebec I found myself on a flight to Reykjavik, Iceland, the unofficial ‘capitol of the North Atlantic.’ I had not been back here since **Elisabeth Ward** and I worked on the Viking exhibit in 1999. Ever since then I have seen Iceland as a great historical fulcrum paralleling its geophysical partner, Thingvellir—the famous meeting-place of the Icelanders during their glorious Commonwealth period—teetering on the landward volcanic crust of the mid-Atlantic Oceanic Ridge. Since I was to meet the cruise vessel *The World* here on 1 September I planned to spend a week in Iceland, giving lectures and chasing down a Basque whaling station that was supposed to have existed near Holmavik in one of Iceland’s wild northwestern fjords, Steingrímsfjörður. Elisabeth had also arranged for me to give some talks in Reykjavik and to meet **Ragnar Edvardsson**, the archaeologist working the Strákatangi site. I had no idea you could pack so much into a few days—but then, you can drive across Iceland in one long day!

As soon as we arrived Elisabeth gave me a tour of ‘her’ museum—the newly constructed town museum at Keflavik, an architectural gem, near the airport and only a stone’s throw from the famous “Blue Lagoon,” the sulfurous hot springs known to so many Iceland Air travelers. Vikingaheimar is built around

Islendingur, the replica Viking ship built by **Captain Gunnar Eggertsson**, who sailed it from Iceland to Newfoundland in 2000. Returning to Iceland, it became the centerpiece of a small museum build at the shore of Keflavik Harbor. Elisabeth was lured away from her PhD studies at Berkeley to serve as exhibition director, building the museum’s Viking story out of props, labels, and graphics donated by the Smithsonian from its *Viking: the North Atlantic Saga* exhibit of 2000-2003.

That first evening Elisabeth had planned a large reception of dignitaries to celebrate the first year of the museum’s operation, which had brought large number of visitors and school groups who learned of Viking navigation, ship-building, and history—old and new. Captain Gunner was often on hand to give first-hand accounts of his sailing ventures, and poets and dramatists would re-enact chapters from the Icelandic sagas to audiences sitting at the rowing stations inside *Islendingur*. We did the same during the evening reception.

The next day we were off across country to the northwest, ducking through tunnels and around fjords, visiting small

local museums and eventually reaching Holmavik, where we met Ragnar, who had taken a day off his underwater archaeological surveys to show us around Strákatangi. The site is a small cluster of structures on a narrow peninsula jutting into the bay. Most of the features were large oil-rendering hearths with brick floors. Unlike Red Bay and other Basque whaling stations in Labrador, there were few roof tiles, and the structures and artifacts, including clay pipes, suggest 17 rather than 16th century dates, so these later structures look like they may date to a post-Basque whaling era of more northern European origin. However tiles resembling Basque production are present at the site, and further excavation may turn up the remains of 16th century Basque whalers, whose presence has been documented in

Iceland historically (see Edvardsson and Raffnsson 2006, “Basque Whaling Around Iceland,” on-line). The site promises to yield even earlier remains.

Following the tour we had some refreshments at the harbor-side Museum of Witchcraft in Holmavik, which offers a macabre human effigy made of simulated human skin and tells some Icelandic history with wonderful parallels to the witching stories/debacles of Salem Massachusetts. We then returned to Reykjavik and a dinner with U.S. Embassy officials and Director of the National Museum. The next day I visited that museum and found it had been completely redesigned with excellent exhibits, texts, and interactives. I also gave a talk at a new archaeological museum in downtown

Reykjavik built around an archaeological site. Among the audience was a group on a Smithsonian-led tour of Iceland who had happened to see my talk advertised and dropped in.

During the visit I met **Jesse Byock**, a professor at U.C.L.A. who specializes in medieval Viking literature and sagas and has been directing the Mosfell archaeological excavations at a famous chieftain complex north of Reykjavik. We spent half a day touring his site and visiting some ship-shaped rock arrangements in the nearby hills. The next morning Gunnar and Elisabeth took me to the Blue Lagoon for a meal in their lagoon-side restaurant, where we viewed salt-encrusted rocks and very salty bathers through a glass wall, wondering how we could get the Vikingaheimar Museum made part of the regular tourist bus loop.

Elisabeth had also arranged a meeting with **Olafur Ragnar Grimsson**, the President of Iceland, whom I had met several times during the planning of the Viking exhibition. In fact he was the very first one we met during our initial planning tour of collections and experts. Grimsson had been a great promoter of the exhibit and attempted to arrange re-formatting the exhibit into an eastern Viking show for



Elisabeth Ward, Iceland President Olafur Ragnar Grimsson, and William Fitzhugh at Bessastadir, at the Presidential estate near Reykjavik.

viewing in Russia. His presidential offices are located in the old medieval center at Bessastadir, which has undergone major archaeological work and renovations.

By the time I met *The World* the next day I felt like I'd had an intensive refresher course on Viking history and archaeology. It was fun to see the Smithsonian's Viking show live on in a new guise, and Elisabeth having fun orchestrating it in a town where her mother's family had deep roots. In a real sense modern Icelanders are still in the Viking Age, banking on the past as a way to ensure their future, much like modern Mongolians who revere **Genghis Khan** and have developed a national persona in his name.

AROUND GREENLAND ON *THE WORLD*

By *William Fitzhugh*

The transition from the Iceland countryside to the world's most sumptuous residential vessel took a couple of swallows, but I was able to adjust without much complaint, except for my attire. **Noel Broadbent** had not clued me in sufficiently to the sartorial standards of this stately vessel, and within a day I was receiving hints that sandals and socks and a fleece jacket would not do, except in the crew's quarters. Unlike the rest of the world where archaeologists are given a 'pass' on personal style, *The World* has strict regs, and when you're a lecturer on board you LOOK SMART, and after 6pm, even smarter, with a jacket and polished black shoes. Fortunately the ship's magicians were able to outfit me with dark slacks and shoes, a monogrammed blue blazer and a bunch of white sport shirts. I did look grand! I also had a wonderful cabin overlooking the ocean and rights to use any of the ship's five 5-star restaurants, pools, gym, spa etc., gratis.

The purpose of the trip was a tour around Greenland's southern coasts, visiting fjords, glaciers, towns, cities, and archaeological sites. The vessel, *The World*, is a remarkable craft owned by a consortium of individuals who live on board in a variety of elegant settings which they buy and eventually sell as they do homes on land. The ship is therefore both a home and a permanent cruising vehicle which travels around the world visiting places and ports decided upon by a committee. I was on board because they had decided to make a tour of Greenland's east and west coasts for nearly three weeks, 1-18 September. Along with me were a handful of scholars with expertise in all sorts of 'things Greenlandic' – geology, botany, history, animals, culture, and archaeology.

Besides eating and dressing well, we worked – worked

hard. Often a lecture every day in addition to guiding tours ashore to visit remote, uninhabited areas, small towns, museums, archaeological sites, glaciers (you must pronounce them 'glassiers' according to **Tom Sharpe**, our Scottish geologist). We showed movies, gave daily recap talks before supper, helped lead kayak tours, and we met—frequently—to plan events, talks, events, in addition to spending time on the bridge and enjoying the company of the ship's unusual, interesting owners. The expedition team had been organized by Eyos Expeditions and was directed by **Tim Soper** and **Rob McCallum**. Fellow experts included **Conrad Field**, **Elisabeth Graversen**, **Jes Harfeld**, **Paul Lazarski**, **Bettina Ovggaard**, **Peter Mikkelsen**, and Tom Sharpe. One of the highlights of the trip was a marvelous video and slide production produced by our team's media expert, **Kevin Freeny**.

Our departure from Reykjavik took us across Danmark Strait to the east coast of Greenland through some rough seas. But ship captain, **Captain Dag Saevik**, and his weather-magician engineer ensured that we barely felt the commotion we were very aware of through the ship's many windows. We quickly discovered the huge difference

a couple hundred miles can make in ocean and atmosphere temperature as we shifted from gulf stream waters around Iceland to frigid arctic waters that course down the eastern margin of Greenland, carrying huge ice bergs. After exploring Skjoldungin Fjord on the southeast coast we passed through Prins Christian Sund, a narrow fjord that cuts off the southern tip of Greenland, and spent two days in the Viking 'Eastern' settlement region visiting the Norse Hvalsey church and nearby Brattahlid, **Erik the Red's** farm. We also

visited the town of Qaqortok and its fine shops and museum. From there the ship proceeded north to Disko Bay, stopping for a day of hiking and kayaking at Ilulissat (Jakobshavn) where we visited the huge, fast-flowing Jakobshavn Isbrae (glacial fjord) and the famous Sermermiut archaeological site at its mouth. In contrast to many areas of the North Atlantic, fishermen at Ilulissast were having a field day catching codfish. From here we shifted north to Uummannaq and inspected the site where the Qilakitsoq mummies had been found. Today they are beautifully and respectfully displayed in the Greenland Museum in Nuuk, which was our next stop, heading south. This area was the Viking 'Western' settlement and is the site of Greenland's capital today, which has fine museums, shops, and restaurants. While in Nuuk I visited with Greenland museum archaeologist **Georg Nygaard** and with my friend **Aqqaluk Lyngge**.



The World at Hvalsey Church, the Norse Eastern Settlement.
Photo: **William Fitzhugh**.

The final stage of the trip was a two-day crossing of Davis Strait and the Labrador Sea to northern Newfoundland, where we anchored at St. Anthony and bused up to the L'Anse Aux Meadows Viking site. This was a fitting end to an amazing tour of the southern half of Greenland with a remarkable group of experts and a wonderful cast of 'owners' who were delightful to instruct and to learn from. Ours was a sad departure, but for the owners it was just another chapter experiencing the world from THEIR World. As their home page notes: "luxury ocean resident traveling around the world." Next stops were ports along the east coast of the Americas and then into expedition mode again in Antarctica.

CHRISTMAS IN GREENLAND 2009 – 2010

By Wilfred Richard

From Maine to Greenland, as the two ends of the Maritime Far Northeast, we are experiencing the same climatic manifestations of greater and more frequent winds accompanied by sporadic warm temperatures.

In mid-December just before we left our home in Maine for a month in Greenland, the temperature at our home had risen to between the mid- and high-60 degrees instead of the normal 20s and 30s. The air was so warm that I painted an addition to the east side of our house. In my Arctic travels, I have found similar weather – along with a shorter ice season – on the east side of Baffin Bay in Uummannaq Fjord, Greenland, at 71 degrees north latitude, or about five degrees north of the Arctic Circle.

Although frequent visitors to the Arctic for better than a decade with summer solstices spent on the Arctic ice of Nunavut and in the capital of Greenland, this is the first time that either my wife, **Lindsay Dorney** or I had been in the Arctic for a polar night, or winter solstice, or Christmas. We found winter in Greenland filled with warmth, not the harsh cold that we expected this far north.

In preparation for Christmas, an abundance of light streams forth from village windows and from the outdoor lights of homes here in this northwestern town on Uummannaq Island. Light cuts through the Arctic night as the violet rays of streetlights and the red, blue, and green of Christmas lights.

In the town center,

resplendent in white lights, each one with its aura of a full moon, a solitary Christmas tree, stands next to the Lutheran church. And, there are the occasional flashes of the Northern lights streaming and flexing in the sky overhead. On Christmas Eve, the Lutheran choir in traditional dress sings European hymns in Danish and Greenlandic. One hymn, which was so gentle, we learned was composed by **Ole Jørgen's** great, great grandfather, who was a Lutheran minister.

In Uummannaq, "Northern" lights are more likely to be the Milky Way giving off a ribbon of light or fireworks exploding in the black velvet Arctic sky. Along with Lutheran Confirmation at age 14 of Greenlandic youth in the previous summer, Uummannaq has this annual ceremony for young people in the winter. The festivities, which follow, are held in connection with the Christmas season with a pyrotechnic display.

The sky even above 70 degrees North Latitude still shares its light. From beneath the horizon, sunlight reflects upwards into the atmosphere as a layering of bands of light, ranging between a clear white light and a pastel red. This light travels laterally in the east over the sea between the mountains, which frame the fjord's entrance to Uummannaq. This wash of light finds the town from about 11:00 AM to 2:00 PM. On Christmas Day, this atmospheric-reflected light is so bright that it could have been a spring day.

Yet, for the next few days, the sky became overcast, reducing much of the detail of the village and land. Strong winds knocked out both television and Internet transmissions. At the end of December, the

temperature was amazingly in the low 40s in Uummannaq, warmer than in much of Europe or North America. Local sources tell me that these higher temperatures started 12 years ago. On the last day of 2009, the temperature

continued to be moderate with a strong, warm wind out of the south. In Uummannaq's harbor, newly formed, fast ice is transformed into expanding pools of water. The fjord is not frozen; it is like a giant red, liquid mirror. And, as 2009 ends, while it rained in Uummannaq, there was a torrential downpour to the south in Nuuk, the capital of Greenland. While a little to our north a hurricane was forecast for the town of Upernavik.

At home, too, we very much



Uummannaq's Lutheran church is lighted for Christmas Eve services. Photo: Wilfred Richard.



Woman's choir sings Christmas carols. A model wooden ship hangs from rafters in Greenland churches. Photo: Wilfred Richard.

enjoy the amity of small-town life. Even though we speak neither Greenlandic nor Danish, we experienced much the same ease in Greenland. Our hosts **Ann Andreassen** and **Ole Jørgen Hammeken** kept us very much in the “swing of things” with dinner invitations at their home, at the homes of their friends, and at the Children’s Home that they manage. What they call “country food” across Baffin Bay in Nunavut is much the same in Greenland but perhaps even more diverse. Here, these bountiful meals from both sea and land include narwhal (served at least four ways), halibut, seal (served many ways including stuffed seal intestines), Arctic char, caviar, scallops, reindeer, musk ox, Arctic hare, and ptarmigan. Then there is a good complement of Danish food and drink – fruit and nut pastries, sweet butter, tapioca-based whipped cream, Carlsberg beer, Gammel Dansk Bitters, as well as a selection of Cabernet from Pilersuisoq, the publically held distribution chain that has a store in every municipality, town, and settlement in Greenland. Later during our time in Uummannaq, Ann had arranged for me to exhibit some of my Arctic work and give a PowerPoint presentation. Ann even supplied us with a cell phone so that we could remain in communication with the States. Our friendships began through the good offices of friend and educator **Kunuunnguaq Fleischer**, Project Coordinator, is an educator and linguist with the Greenland Ministry of

Culture, Education, Research and the Church. When earlier in May of 2009, I was in need of one night’s lodging in Uummannaq, Kunuunnguaq referred me to Ann Andreassen and Børnehjemmet, the Children’s Home of Greenland. I stayed for about 10 days.

It was 10 years ago when I first visited Uummannaq. Until that time, my northern travel had been in Nunavut. Here in Uummannaq, and this time with my wife Lindsay, we experienced a Scandinavian/Greenland culture, a hybrid that holds a bright light to the Arctic night.

In the Maritime Far Northeast from Maine to Greenland, we experience the same climatic manifestations of greater and more frequent winds accompanied by sporadic warm temperatures. In my Arctic travels, I have found similar weather – along with a shorter ice season – on the other side of Baffin Bay in northern Baffin / Bylot Island area at about one degree further north.

As I write this in the last days of 2010, I hear from my good friend in Uummannaq, **René Kristensen**, that the winter of 2010 – 2011 is indicating that it will be a repeat of the winter of 2009 – 2010. Temperature range is an unseasonably high of 14 to 32 degrees with an average of

25 degrees Fahrenheit. Snowfall has been very limited and there is practically no fast ice; there is just the pack ice which drifts through the fjord on which travel is impossible. Because of a multiyear continuation of this lack of ice, some owners are shooting their dogs. It’s simply too difficult for owners to feed dogs that are no longer able to contribute to their own survival – there simply is not the ice highway on which to hunt seal for man nor for dog.

17TH INUIT STUDIES CONFERENCE IN VAL D’OR, QUEBEC

By Bernadette Driscoll Engelstad

The 17th Inuit Studies Conference, presided over by Honorary President, **Donat Savoie**, was hosted by the Université du Québec in Abitibi-Temiscamingue (UQAT) at Val d’Or, Quebec on October 28-30, 2010. Opening ceremonies reflected the theme, *The Inuit and the Aboriginal World*, with conference participants and Inuit leaders, represented by **Pita Aatami**, President of Makivik Corporation, We were formally welcomed to the region by Grand Chief **Lucien Wabanonik** of the Algonquin Nation Council.

During the plenary sessions **Aipelie Kenuayuak** addressed issues and challenges in education in Nunavik, and **Zebedee Nungak** described efforts to revitalize the Inuktitut

language, including a focus on youth and community theatre. **Fernand Roy**, **Alicie Nalukturuk**, **Lene Kielsen Holm**, and **Lisa Koperqualuk** joined in a roundtable presentation providing knowledgeable insights on strides toward political autonomy in Nunavik, education, environmental issues, and the perspective of women. UQAT’s experience in working bilingually and with First Nations was reflected in the translation services provided in French, English, and Inuktitut throughout the plenary and roundtable presentations.

Participants from across Nunavik, Nunavut, Labrador, Greenland, and Canada, as well as the United States, Great Britain, France, Denmark, Belgium, and Chile presented over 120 papers in sessions ranging from local, national and international governance; language and identity; education; media, arts, and culture; the environment and aboriginal knowledge; health and well-being; society, traditional values and contemporaneity; as well as intellectual property and ethics; authority, leadership and governance; Inuit and First Nations teacher training at university; settlement, subsistence and change among the Nunatsiavutmiut; and learning about the Qikiqtani Truth Commission.



As guests of the community of Uummannaq, we were invited to many Christmas dinners. Photo: Wilfred Richard.

Faculty and graduate student presentations in linguistics demonstrated a strong interest in Inuktitut at the University of Toronto as well as the University of Alaska. In the same session, a paper by **Ann Fienup Riordan** (read by **Lawrence Kaplan**) raised questions regarding the conceptualization of cultural ideas, precipitating an animated discussion among Inuit participants. Several conference presentations outlined collaborative undertakings: **Aviaaja Rosing Jacobsen** of the Greenland National Museum described a cooperative project with the National Museum of Ethnology in Leiden to fully document and repatriate a photographic collection to East Greenland; other papers outlined long-range studies in health, education, food production, and social media undertaken by research teams working in university and community settings.

During the closing banquet, **Bernard Saladin d'Anglure**, founder of the Association Inuksiutiit Katimajit which sponsors the biennial conference, requested a minute of silence to honor northern scholars and colleagues who have recently passed away, and in particular, **David Damas** of McMaster University.

The 18th Inuit Studies Conference will be held October 24-28, 2012 in Washington, D.C., hosted by the Arctic Studies Center at the Smithsonian Institution.

COOL(E)MOTION SCULPTURE - NATURE AS ART

By *Wilfred Richard*

On March 22, 2010, two sculptures made of a metal material, each in the form of a dog sledge, outlined by a flowing whip, were installed by helicopter on an iceberg that had been calved from a glacier at the head of Uummannaq Fjord. This composition represents the "art of nature" conceived and executed by artist **Ap Verhagen** of the Netherlands with logistical supported by **Ann Andreasen** and **Ole Jørgen Hammeken** of the Uummannaq Polar Institute.

The purpose of the project was to place climate change in a human context: put dog sledge on iceberg – now nature is in charge. Art is culture so "cool (e) motion"



*Two visiting teachers from Nuuk join **Ole Jørgen** as we begin our search for the iceberg and its sculpture. Photo: **Wilfred Richard**.*

as the project was imaginatively labeled, was intended to raise human awareness of climate modification.

There was an arrangement with Goggle Earth to monitor movement of the sculptures at regular intervals. Tracking was done through attaching a GPS unit to each sledge. In this fashion, people from around the planet were encouraged to follow the glacier's progress. Additionally, responders were encouraged to comment on climate change in their corner of the planet. In effect, a "post-it" type system was established. The

intent was to create a citizen-based statement on climate change that could then be used to leverage political power to address climate change.

Climate change has always influenced human culture. In the context of that symbiotic relationship climate change has always changed human culture. The sculpture project looked at what is happening – that is the role of art. The role of science is to develop solutions.

Upon my arrival in Uummannaq on May 18, Ole Jørgen, a crew of usually three boats, and I went to find the iceberg which had been drifting for two months. But, the first foray was with one speedboat, the two of us, and two visiting teachers. Over a period of about two weeks, this was the first of seven boat trips that we were to make in Uummannaq Fjord. As we encountered winds, rough seas, and dodged a profusion of icebergs ranging from fist-size to that of cathedrals, each trip was not exactly leisurely cruising. And with 24 hours of daylight in the Arctic, we were likely to set out on one day and return on another.

Towards the end of my stay in Uummannaq at end of May, one trip in particular stands out. We set out one night at about 11:00 PM. Icebergs we encountered on our course were particularly large. About an hour after we set sail, both the wind and the sea came up plus visibility degraded. While we did finally succeed in reaching the iceberg, our visit was cut short by conditions that continued to deteriorate. With bouncing seas, I could not focus my digital SLR and was only able to get a few snap shots off with pocket camera. It became apparent that the iceberg and its sculptures were



*This image offers a sense of scale for the sculpture with dog sled and whip. Photo: **Wilfred Richard**.*



Image of “cool(e)motion” sculpture taken around midnight. Photo: Wilfred Richard.

going to be soon called by Sedna, the Inuit goddess of the sea, to the depths of Uummanaq Fjord.

As we turned our three boats around to point back to Uummanaq Island, we realized that we had lost direction and the engine of our boat was kicking out. Fortunately aboard we had a glaciologist, **Alun Hubbard**, who had recently arrived by helicopter in Uummanaq. As Alun reached into a pocket, he pulled out a GPS that he held high, exclaiming “I’m no dummy!” From Ilulissat, he had previously set a waypoint for the island’s heliport. We set sail for the heliport.

A word about Alun, a geographer and glaciologist, and his crew is in order. Arriving the previous day by island hoping all the way by helicopter from Aberystwyth University in Wales, Alun was accompanied by Pilot **Martin Duggan**, and doctoral candidate Sam Doyle. They were in Uummanaq to measure movement of ice at head of Uummanaq Fjord on Rink Isbrae Glacier – 2nd most productive glacier in Western Greenland and on Store Gletscher – 3rd most productive glacier in Western Greenland. In 2010, there was more than the usual fog which cost Alun and crew a few days

There followed before I left, one more trip to the iceberg, which one member of our party succeeded in climbing. But, with the water line of the iceberg becoming very close to the top of the iceberg, it was apparent that its breakup would soon occur – which it did within another two days.

NEWFOUNDLAND AND MAINE FISHERMEN MEET IN MAINE

By Wilfred Richard

Located along with L’Anse aux Meadows on the far northeastern tip of Newfoundland, Quirpon has long been a way station for explorers and travelers, a port that would have been known by **Leif Ericsson**, **John Cabot**, **Jacques Cartier**, and **James Cook**. Located in the State of Maine at the mouth of the Kennebec River is the town of Georgetown and the settlement of Bay Point which just barely holds onto land. The English first settled this rock-lined arm of the sea in 1607 as the Popham Colony. It was across the way at the mouth of the Kennebec River that a Viking knarr, the Snorri, was constructed and then sailed by **W. Hodding Carter** from Greenland to Newfoundland. Reaching L’Anse aux Meadows in 1998, it is now housed at the Norstead Viking Village, an interpretation center situated between Quirpon and the UNESCO World Heritage Viking site at L’Anse aux Meadows.

For centuries fishermen from both Quirpon, Newfoundland, and Georgetown, Maine, have fished the waters of the North Atlantic. Over the last 15 years here in Maine I got to know **Brentin Perow** as a dependable supplier of large, hard-shelled lobsters, and as a fisherman and a producer of great blueberry wine. On the road and regularly on the northern tip of Newfoundland in Quirpon with both the Smithsonian’s Gateways Project and with expansion of the International Appalachian Trail, **Boyce Roberts** became a regular part of our northern experience, whether it is a boat trip out to Belle



Boyce Roberts [l] with **Brent Perow** [r] pose in front of lobster traps at **Brent’s** home in Bay Point, Maine. Photo: Wilfred Richard.

Isle, dinner at Boyce’s place, or the use of an automobile. Boyce is always there.

This past summer Boyce’s partner **Michele Wiest** announced that she and Boyce would be traveling to Maine in the fall for outlet shopping. So, a few months later Boyce and Michele arrived. Then it was a run down Georgetown Island to Bay Point to the home of Brent and **Julia**. As the two men compared notes on fishing, seals frolicked in the fast current around the wharf on which home and fishing operation are located. In the background is Fort Popham, built during the Revolutionary War. Next step -- Brent and Julia are planning a journey to Quirpon, Newfoundland.

TRANSITIONS

ERNEST S. BURCH, JR., 1938–2010

By Igor Krupnik and William Fitzhugh



Ernest S. Burch, Jr.
Courtesy of *Deanne Burch.*

Ernest S. Burch, 72, almost universally known to his colleagues as ‘Tiger Burch,’ died suddenly at his home in Camp Hill, PA on September 16, 2010. His unexpected death brought to a close one of the most esteemed careers in Arctic anthropology and silenced perhaps the most authoritative voice in contemporary studies of Arctic indigenous societies, especially of the Iñupiaq people of Arctic Alaska.

Tiger Burch had a commanding presence across a vast array of northern research fields for almost four decades. He contributed research and voluminous literature in ethnohistory, studies of social relations (kinship, social organization) and culture change in Alaska, oral history, human-caribou interactions, social geography of indigenous Arctic groups, trade and warfare, indigenous knowledge and resource use, ethnographic work with Elders, study of aboriginal place-names, and many more. Encyclopedically knowledgeable, meticulous with regards to his sources and historical materials, always respectful of other people’s work, collegial, yet reserved, he was a towering figure in any professional setting. His main contributions to Arctic social studies were his impressive work at the junction of early historical records, oral tradition of polar peoples, and good social theory, as well as the unique methodology of ethnohistorical reconstruction he perfected over the years. Burch single-handedly expanded the horizon of our historical vision by almost 100 years. He was the only anthropologist who could talk and write about aboriginal life in the Arctic some 200 years ago without using a time machine or lifting an archaeological trowel. For his lasting contribution to the field of historical and ethnological studies, he was awarded the Professional Achievement Award of the Alaska Anthropological Association in 2003 and the honorary lifetime membership in the International Arctic Social Sciences Association (IASSA) in 2008.

Tiger’s Arctic career began in 1954, when at age 16 he became a junior crew-member on one of Admiral **Donald MacMillan**’s many expeditions to Labrador, Baffin Island, and Greenland. His experiences on Schooner Bowdoin brought him into contact with Inuit for the first time and stimulated his curiosity about their culture and history. From here the path to Arctic anthropology took him to Princeton University, conducting fieldwork in Nain, Labrador, for a BA thesis and a cum laude degree in Sociology in

1960. That year he began fieldwork in Alaska, at Kivalina; he dedicated his 50-year professional career to the study of the Iñupiat people of North Alaska. His only season of archaeological work was with **Elmer Harp** at the Port au Choix Dorset site in Newfoundland. In 1963 he received his MA and in 1966 his PhD, both in Anthropology from the University of Chicago, and began teaching at the University of Manitoba in Winnipeg. In 1974 he returned to his family home in Camp Hill, Pa. where for the next forty years he supported himself as an independent researcher. In 1979 he became affiliated with the Smithsonian, first as a Research Associate in Anthropology and after 1988 with the Arctic Studies Center. For many years he advised the ASC and represented the Institution’s long-term interests in northern and western Alaska, developing a close personal and professional relationship with the ASC staff.

Tiger’s scholarly contributions will be enumerated in two symposia to be held in his honor at the 2011 Alaska Anthropological Association meeting in March 2011 and at the 7th International Congress of Arctic Social Sciences in Akureyri, Iceland in June 2011. He produced seven influential monographs and edited volumes and several dozen major papers; many became classics in the field of Arctic anthropological research. Of these, we would like to acknowledge four Smithsonian publications: “Kotzebue Sound Eskimo” and “Land Claims Era” in the *Arctic volume of the Handbook of North American Indians* (1984, vol. 5); his plenary lecture to the Alaska Anthropological Association, “The History of Arctic Ethnography,” published in *Honoring Our Elders: A History of Eastern Arctic Archaeology* (Fitzhugh et al., eds. 2002), and his recent “Smithsonian Contributions to Alaskan Ethnography: The First IPY Expedition to Barrow, 1881-1883,” in *Smithsonian at the Poles: Contributions to International Polar Year Science* (Krupnik, Lang, and Miller, eds. 2009).

Tiger was a person who worked in big blocks. To his younger colleagues he epitomized the highest qualities of our anthropology ‘tribal elders.’ Native people sometimes remark that ‘When an Elder dies it is like the library has been burned to the ground.’ Not all elders are living libraries; but Tiger Burch was the richest library and the best historical archive northern anthropologists have ever had, thanks to his deep historical expertise and his lifelong work with Native experts.

RAYMOND E. MASON JR.

Adapted from The Columbus Dispatch, Saturday, August 14, 2010 by Mary Beth Lane

Raymond E. Mason Jr., a community philanthropist known respectfully as “the General” for his military service, has died at age 90. “He was a great patriot and philanthropist of opportunity for all,” said **Doug Kridler**, president and



General Raymond and Margaret Mason at the Hare Harbor site, Quebec, in 2002. Photo: **Wilfred Richard**.

CEO of The Columbus Foundation. Mason, who founded the Columbus Truck and Equipment Co. in 1949, devoted himself to community service.

Mason was especially devoted to helping provide higher-education opportunities for young people in the Appalachian areas of Ohio and Kentucky. “Mason’s philanthropy was rooted in providing opportunities for people to pull themselves up by their bootstraps,” Kridler said.

Alice Lloyd College, a four-year liberal-arts institution in eastern Kentucky dedicated to educating Appalachian-region students, was among the recipients of his generosity.

Locally, Mason was a past chairman of the Franklin University board of trustees and a founder of the Ohio Historical Foundation. He served on the Columbus Symphony board of trustees and was a past president of the Central Ohio Council of the Boy Scouts of America. The retired Army major general served his country, as well. After he graduated from Ohio State University in 1941, he served in World War II in the European theater with the Fourth Armored Division of **Gen. George S. Patton**’s Third Army. Mason was awarded the Silver Star, the Bronze Star and other citations, according to his official biography. His son, **Raymond E. Mason III**, who is president and general manager of the Columbus Truck and Equipment Co., is working with the Motts Military Museum to create an exhibit about three generations of the Mason family serving their country. Mason also leaves his wife, **Margaret**, and two other sons, **Michael D. Mason** and **Bruce R. Mason**.

[By **Bill Fitzhugh**] General Mason and his wife Margaret were also devoted to the Smithsonian and participated in many Smithsonian Journey programs. One of these was a pioneering voyage from Japan to Petropavlovsk, Kamchatka in June 1993. I was a Smithsonian lecturer on this trip, along with geologist **Dr. James Luhr** and zoologist **Robert Hoffmann** and his wife **Sally**. We got to know the Masons on this trip as we explored Hokkaido, scrambled around on several of the Kurile Islands, and flew MI8 Russian helicopters into the volcano-strewn, grizzly-packed interior of Kamchatka. On one excursion I thought I had found the remains of ancient ring-shaped Ainu houses on one of the Kurile Islands. But as I was explaining them to the General, he said, “No way. Those are Japanese 40mm gun entrenchments.” In succeeding years the General and Margaret contributed to the Arctic Studies Center’s research in the northern Gulf of St. Lawrence, where we had discovered 16th C. Basque and early Inuit sites. The Masons joined us for a week on one of these expeditions, getting to

know our friends in Harrington Harbor, and visiting our digs at the Hare Harbor site in Petit Mecatina. Ray and Margaret visited with me and the Hoffmanns during their annual trips to Washington DC and I once visited them at their home in Osprey, Florida. Ray was a treasured gentleman, a great patriot and businessman, and he and Margaret were long-lasting friends of the Smithsonian.

HERBERT ANUNGAZUK (1945-2010)

Adapted from Anchorage Daily News, 1 Sept. 2010



Herbert Anungazuk (1945-2010). Photo courtesy **Carol Zane Jolles**.

Alaska lost a fine anthropologist and one of its premier Native scholars with the death of **Herbert O. Anungazuk**, 65, in Anchorage on August 24, 2010. Herb was born July 16, 1945, in Wales, at the west end of the Seward Peninsula, where he was also raised and trained as a hunter by his elders. He graduated from Mt. Edgecumbe High School in Southeast Alaska and then attended Haskell Institute in Lawrence, Kansas.

In 1968, he was drafted into the Army and served honorably for two years in Vietnam and in 1983 married **Lena Riley**. He was an easygoing man and a loving father and husband who had an enormous circle of friends. All who knew him, even for a short period, developed a deep sense of respect for his sincerity and scholarship. In 1985, Herb began his employment at the National Park Service, Alaska Region. By the time of his death, he had become a well-known and highly respected cultural anthropologist.

[**W. Fitzhugh**: I first met Herb in the late 1980s when the ASC began planning to open an office in Alaska. In those years my visits to the NPS offices always included a stop to chat with him. But it was not until recently when Princeton University decided to prepare an exhibition on Bering Strait ivories that we actually worked on a project together. In planning the exhibition catalog **Julie Hollowell**, **Aron Crowell**, and I wanted to include a statement from an Alaska Native who had direct links with the Bering Straits hunting tradition. Herb, a former Whaling captain, was the obvious choice. He wrote a beautiful piece for *Gifts From the Ancestors* (2009) titled “The Sea is Our Garden: a Hunter’s View” which he adapted from his essay “From the Land and the Sea” published in *Severnnye Prostory* (Northern Expanses) v. 10(1-2):38, 2004. His lead paragraph reads:

The sea is our garden. It provides for our sustenance, as everything we have ever needed comes from the sea. Skins for clothing, hides for boat covers and rawhide. Ivory from the walrus for weapons, tools, or icons. Even the wood for our houses, our boats, our racks came from the sea. From within the sea came the whale, the walrus, and the seal, and each one of them sustains us while providing the comfort of

survival. Life cannot get any better in terms of a sated soul nourished by the dark meat of the sea mammal brought home by the hunter....Our larder is the sea, and the animals...have provided for our sustenance since the dawn of time.

After discussing the role of drumming as a way to strengthen communities and relieve tensions and conflict, he ended his essay in Gifts with:

“The drums have returned, and strongly so in many villages that were once forced to disband or disassociate themselves from ceremonies, rituals, and an intense understanding of our being. The drum is the heartbeat of the people and an eye into the future.”

We will all miss Herb, a pioneer in so many ways.

PATRICK PLUMET (1934-2010), AN APPRECIATION

By Bill Fitzhugh



Patrick Plumet (1934-2010).
Photo courtesy of Nicole Plumet.

Shortly after I arrived at the Smithsonian and started expanding my Labrador research northward I became aware of a second regional archaeological program taking place in northern Ungava. It was great comfort to find a kindred spirit in **Patrick Plumet**, for most archaeological work in the Canadian Arctic and Subarctic was site-specific.

However after 1963 when Plumet came to Quebec from France, where he trained under **Leroi-Gourhan** and **Annette Laming-Emperaire**, he had already begun to survey the coasts of Ungava and northern Labrador. After moving to the Université de Québec a Montréal and establishing the Laboratoire d'Archéologie in 1971 and receiving several major grants from the Canada Council, his program expanded greatly. Large numbers of students went into the field, systematic documentation methods were devised, and the Paléo-Québec monograph series was initiated.

In the mid-70s the Smithsonian's Torngat Project and UQAM's Tuvaaluk Project made great headway in outlining a detailed culture and environmental history for the Quebec-Labrador peninsula. For several years our teams held joint research meetings, shared information, and reviewed each other's papers. Where the Torngat group emphasized culture boundary studies, chronology, and connections with paleoecology and geology, Tuvaaluk emphasized object classification, early forms of GIS, ethnography, and place-name studies. To this day the Tuvaaluk publications mark the fullest record of integrated archaeological studies of any area in the Canadian north. Although his 'informatics' approach brought French intellectual rigor and systematic method to Canadian archaeology, the approach did not catch on in the more empirically-tuned Canadian milieu. Nevertheless, Patrick's work in northern Ungava provided a new model

for Canadian archaeology and ended the speculative era of northern Ungava promoted by Thomas Lee and Farley Mowat. His work established a rigorous scientific tradition that continues today in the Avatak Inuit research programs.

After leaving UQAM and returning to France with his wife Nicole, Patrick's interests turned west to Bering Strait, picking up threads of his earlier French training. In 1946 Leroi-Gourhan had early on written a seminal thesis, *Préhistoire du Pacifique Nord*, and in similar fashion Patrick applied his prodigious energy and analytical skills to the question of the "Grande Nord." After collaborating with **Mikhail Bronshtein** and other Russian archaeologists working at Old Bering Sea cemetery sites in Chukotka, Patrick wrote a series of scholarly and popular articles with his Russian partners on Eskimo origins. He then began collecting data for his grand oeuvre—a prehistory of the entire circumpolar region—*Peuples du Grand Nord*—which appeared in two volumes in 2004 (reviewed in ASC NL12:47). This work attempted to gather themes of northern cultural development from the Paleolithic to the modern day and in full circumpolar perspective. He planned a third synthetic volume but was never able to complete it.

Patrick was one of those rare individuals whose talents were totally suited to his chosen profession. He was equally at ease driving a canoe through an Arctic storm around Cape Chidley or hob-nobbing with intellectuals in Paris. His inquiries ranged from the intricacies of producing tip-fluted Dorset points to the peopling of the Arctic; from devising mechanical techniques for describing stone tools to nuances of culture classification theory; from empiricism to Levi-Straussian abstractionism. He was always ready to debate issues, teach students, and explore new frontiers. While he had to fight many battles, in the end his record of accomplishment speaks for itself—he was one of the most prolific Arctic archaeologists of his generation.

ALBERT DEKIN (1944-2010)

Adapted from WBNG-TV obituary (Additions by W. Fitzhugh)



Albert A. Dekin, Jr.

On 28 January 2010 **Albert Dekin, Jr.** died suddenly at his home in Binghamton, New York. Born January 24, 1944 in Hodge, Louisiana to Frances and Albert Dekin and spending his formative years in Maine, he, like his parents, dedicated himself to the ideal that education extends beyond the classroom, that the unknown should be discovered not feared, and that all learning is a journey

not a destination. He earned an A.B. in Anthropology with Distinction from Dartmouth College in 1965 and a Ph.D. in Anthropology from Michigan State University in 1975. His career as a teacher and researcher began and ended in the SUNY system, beginning in 1968 at the State

University of New York College at Potsdam and ending with a recent retirement from Binghamton University, where he served eleven years as director of the Public Archaeology Facility and chaired the Department of Anthropology for several terms. His early fieldwork took him from the desert southwest to the woodlands of upstate New York and greater New England. A profound confluence of intellectual curiosity and wanderlust was reserved for the Arctic where he found great joy and significant discovery in Alaska and Canada. Many such adventures culminated in publication including an article in the June 1987 National Geographic. His academic career was punctuated by administrative roles ranging from Department Chair to Executive Director and Director of campus wide information technology initiatives. Professionally, he was most proud of his contributions to graduate education, which resulted in 32 doctoral dissertations and 45 masters theses and stimulated thousands of undergraduate students by teaching with reference to his own personal experiences.

[By **Bill Fitzhugh**] Al was one of many students of Elmer Harp and Robert McKennan who went on to a professional career in northern anthropology. His training at Michigan State with **Moreau Maxwell** brought him to southern Baffin Island where he researched Dorset archaeology for his thesis. Later he turned to Alaska where in collaboration with **Raymond Newell**, a fellow Dartmouth graduate, he ran the Utqiagvik Project, a large CRM project in Point Barrow that trained many students and is best known for discovering a 500-year old Thule culture 'frozen family.' Al produced many papers and a book, *Arctic Archaeology: a History and Bibliography*. Other research interests included the relationships between climate and culture change. He was one of the first to apply formal methods for the analysis of domestic settlement patterns.

MEMORIAL FOR ELMER HARP AND ALBERT DEKIN

By *Bill Fitzhugh*

On Thursday and Friday, 3-4 March, nearly one hundred former students, colleagues, and friends gathered at Dartmouth College in Hanover, N. H. to celebrate the life of Arctic archaeologist **Elmer Harp**. Although a year had passed since his death on 2 June 2009, our memories of "the gentleman archaeologist of the Arctic" came alive with pictures, films, reminiscences, and some tall tales. The gathering was titled, Elmer Harp, Jr., a Life of Teaching and Arctic Research and was co-organized by the SI/ASC with Dartmouth's Department of Anthropology and the College's Institute of Arctic Studies and Dickey Endowment of International Understanding. Members of Elmer's family were on hand to keep us (somewhat) honest, although much of what we had to tell of life in the field with Elmer was news to **Elaine**. Farfarers to the gathering included **John Cook** whose began his career working with Elmer at Port au Choix and **Robert McKennan** in Alaska, and **Raymond**

Newell, who flew in from Groningen.

In the midst of planning the memorial we were shocked by the sudden loss of **Albert Dekin, Jr.**, a class-mate of mine whose career, like John Cook's, spanned the North American Arctic from Labrador to Alaska. As a result we dedicated a Thursday evening program to "Remembering Albert Dekin, Jr." organized by Al's close colleague Ray Newell and his daughter **Gillian**. Following talks we reminisced at a reception at the Haldeman Center.

Saturday saw a full day of presentations beginning with **Deborah Nichols** and Elaine Harp (Welcomes), **Bill Fitzhugh** (Snap-shots from Newfoundland and Hudson Bay), Raymond Newell (Elmer's work), **Dale Eichelman** (Reminiscences), **Tony Morse** (With Elmer in the Field, 1949), John Cook (Beginnings of a life-time profession), **Douglas Harp** (Fresh water for tea). **Tiger Burch** was supposed to present on "Memories" but had problems en route and had to return home. In retrospect his absence was especially poignant owing to his sudden death only a few months later. During the afternoon we heard from **Jeffrey Long** (with Elmer in the Belchers), **Dick Boivert** (New Hampshire connections), **Jessica Krug** (Processing Elmer's archives), **Sergei Kan** (Elmer and Native American studies at Dartmouth), and **Hoyt Alverson** (Homage and personal remembrance). **Hobart Collins** had hoped to attend but was unable at the last minute. The afternoon ended with a reception hosted by the Dickey Center's Institute of Arctic Studies, courtesy of **Ross Virginia**. Our day concluded with another reception during which we viewed a selection of artifacts Elmer collected during his fieldwork in Arctic Canada, generously loaned by the Hood Museum.

As I mentioned in my program notes: Over the years dozens of Dartmouth student became thrilled by the opportunity to contribute to knowledge and escape into another cultural world where our education 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** gave us both the physical and social sciences—principally archaeology, physical anthropology and ethnology. Behind the classroom work were field programs in Keewatin, Newfoundland, Alaska, and Hudson Bay that were truly inspirational and instructive and provided us with a core of anthropological experience in different northern cultures.

The large turn-out for the memorial by students, faculty and friends from town and abroad attested well our regard for this remarkable person and his many contributions to Dartmouth, our profession, and our personal lives.

For assistance with this memorial, we thank the Kane Lodge Foundation, **Kathryn Bowman**, **Seth Dobson**, **Hanul Kim**, **Jessica Krug**, **Lauren Marr**, **Lee McDavid**, **Therese Perin-Deville**, and **Olivia Stalcup**. View presentations from the memorial on YouTube: <http://www.youtube.com/watch?v=RPNQOF3WtR8>

MEMORIES OF ELMER HARP

By Ernest S. Burch, Jr. † (5 March 2010)

Tiger was not able to deliver these comments at the Harp Memorial. We include them here verbatim because they tell as much about Tiger as they do about his memories of Elmer.—ed.

Ladies and Gentlemen! It is an honor for me to be with you today to celebrate the life of a wonderful human being, **Elmer Harp, Jr.** Since I came to know Elmer by a different route than most of you did, I will begin my remarks with a bit of background information. As an undergraduate, I was a sociology major at Princeton. I had thought about majoring in anthropology, but the only anthropology course Princeton had at the time was Anthro 101. It turned out to be the most boring course I ever took (except for all the other 101 courses). However, the sociology was outstanding; it was sophisticated and cross-culturally oriented. But for some reason, I was still interested in anthropology. On the recommendation of my criminology professor, I applied for graduate school at the University of Chicago, where they offered an M.A. program in general anthropology.

My first archeology course was titled “The Human Career.” It was team-taught by **Robert Braidwood**, **Robert McCormick Adams**, and **Lewis Binford**. That was an interesting group, to say the least, and it was an interesting course. About the time it was half over, I decided that I wanted to find out how what the professors taught us had been learned. I was thinking about seeking a summer job on an archeology dig carried out by someone from Chicago, when I got a letter from **Tony Williamson**. Tony was a Dartmouth grad who was in the M.A. program in geography at McGill. Anyway, he told me that Elmer was going to Newfoundland in the coming summer to work on a Dorset site, and he was looking for crew members. Besides, that, he was a great guy and would be wonderful to work for no matter where the dig was.

So, I wrote Elmer, applied for the job. During the ensuing correspondence, Elmer learned that I was the proud owner of a station wagon. So, he offered me a job, as long as I (a) brought the car with me, and (b) worked for the same salary as the undergraduates on the crew (= room and board) plus car expenses. And thus it happened that I spent the summer of 1962 on my hands and knees in Phillip’s Garden, working with a mason’s trowel.

My most vivid memories of Elmer from the summer of 1962 aren’t from the dig itself, however, but from the kitchen of the house where we stayed; it doubled as our dining room. The two kids, **Geoff Harp** and **David Ahern**, and the three undergraduates – **George Capelle**, **Nick Listorti**, and **Kenneth Sack**, ate together at a fairly large table; Elmer and I sat face-to-face at another, much smaller one. As I recall, it took Elmer awhile to get his motor running in the morning, so we didn’t talk much then, and we ate out at the site in mid-day. But at dinner time, Elmer was maximally alert.

I was full of classroom theory and methodology, and



Lauren Marr, Elaine Harp and Bill Fitzhugh during a reception held in honor of Elmer Harp and Al Dekin. Photo: Stephen Loring.

I didn’t think they were being properly implemented in Phillip’s Garden. Naturally, I informed Elmer of this over dinner. Elmer never expressed annoyance at my arrogance, and he never got mad. Instead, he spent the summer patiently teaching me what happens

when elegant theory and methodology – with which he turned out to be quite familiar – meet a limited budget, a mostly undergraduate field crew, and the physical realities of Phillip’s Garden. He taught me a lot.

That fall, I returned to Chicago. It turned out that the American Anthropological Association was having its annual meeting in Chicago that year. I thought, well, if I am going to be a professional anthropologist, I ought to attend the meeting. About that time I received a note from Elmer saying that he would be presenting a paper, and that he hoped to see me while he was in town.

I went to Elmer’s presentation, which was probably the first I ever attended at a professional society meeting. Elmer was the first speaker of the session. I don’t recall what he talked about. My memory is of what happened when he was preparing to show his slides. Someone turned out the lights, and the room went black; the lectern light didn’t work. Elmer calmly pulled out a penlight and carried on, without missing a beat, to enthusiastic applause from the assembled multitude.

Elmer invited me to accompany him that evening to a party hosted by **Bill Taylor**, of what was then the National Museum of Canada. Apparently Bill held a blowout every year at the AAA’s. By the time Elmer and I arrived, a crowd was already there. Before the evening was over, some 55-60 people must have been in attendance. And Elmer introduced me to every one of them. My estimate of the number of people who were there must be pretty accurate, because, after meeting a few of them, I started to compile a sociogram of how people reacted when Elmer introduced me as “Tiger”. The number of cases in my sample was 48, and I didn’t start to record the data until I had met a half dozen people.

But Elmer did much more than just introduce me. He supplemented the initial exchange of names with a brief summary, of who the other person was, and where he did his research. He then told the other person who I was and what I was doing. This went on for more than two hours. It was the most generous professional courtesy I ever experienced.

After that I didn’t see Elmer very often. We met from

time to time at meetings, and the two or three times I got to Hanover, the Harps always had me over for dinner. Thus, almost all of my memories of Elmer come from just a single six-month period, one that ended almost half a century ago. But they have been enough to last me a lifetime.

DONNA ROBERTS MOODY AND JOHN MOODY ON ELMER HARP

*At the memorial service and celebration for Elmer Harp held at Dartmouth on March 3, 2010 John Moody, a former student of Harp's made a short observation on some aspects of Harp's work not widely know. At our request **John**, and his wife **Donna Roberts Moody** kindly submitted a slightly expanded remembrance.*

John fondly remembers **Elmer** as his professor in the introductory survey Anthropology class at Dartmouth in 1976. Elmer was a careful and thorough teacher who clearly enjoyed teaching and was always ready to encourage any signs of intellectual life in his students. John was working on the hidden local and regional Abenaki and Native history of New England, New York, and southern Quebec, which Elmer, despite his well known focus in the Arctic, had also researched and studied over the course of his career. Elmer had even done a small number of studies in the Upper Valley of Vermont and New Hampshire in the course of his time at Dartmouth, and was an interested member of the New Hampshire Archeological Society. Like **John Sloan Dickey**, Elmer encouraged John to pursue the work which has revealed a substantial, surviving Abenaki presence in Vermont and New Hampshire including the Upper Valley and Dartmouth region. Elmer also worked with **Howard Sargent** and other amateur archeologists in the region to encourage a more rigorous and thorough approach to local archeology.

In the late 1970's Elmer helped Howard Sargent, who was joined for one day by **Gordon Day**, the noted ethnographer of the western Abenaki, as Sargent exhumed the remains of an Abenaki in the Connecticut River Valley near Dartmouth. Elmer took a number of pictures of the excavation which he gave to John when we were researching the Dartmouth College Museum (now Hood Museum at Dartmouth and Montshire Museum in Norwich, Vermont) Collections. Elmer's memory and documentation of this excavation helped immensely in the long search to find these remains.

In the course of John's discussions with Elmer about his Upper Valley work, Elmer mentioned that he had facilitated the repatriation of indigenous remains that he had excavated in the course of his field work in the Canadian Arctic. John asked him about his feelings on the matter, given the common sentiment of the time in the scientific community that repatriation represented a threat to the archeological community. He said, unequivocally, that the humanity of these ancient peoples must be the first consideration. John and he spoke of the well known and horrific story of the Inuit **Minik Wallace** and his father who had been two of the six Inuit brought back by **Peary** from the Arctic in 1897. After Minik's father had died of TB in New York, and despite a staged burial of his remains, the American Museum of Natural History retained the remains. Minik struggled the rest of his short life to repatriate his father's remains and died broken hearted a long way from home during the 1918 flu pandemic in Pittsburg, New Hampshire. Elmer was very clear that this kind of inhumanity and destructive dislocation of indigenous peoples was never in the best interests of archeology or any other science.

His compassion and humanity were illuminated in his work with us. In our conversations with him and in the assistance he provided, it was clear that Elmer was aware of, and sensitive to, the human elements and humans rights issues regarding archaeology, ancient sites, and the descendant communities. At the time, his enlightened attitude was a breath of fresh air and years ahead of the discipline norm.

During the course of the memorial tribute to Elmer last year at Dartmouth, John met a local Abenaki man who had also become part of Elmer's care-giving team and had been a great help to Elaine and Elmer in Elmer's final years. Donna said at the time of the honoring gathering last March at Dartmouth that 'clearly the Old Ones (ancestors) are watching out for this man' to have this kind of help from the People at the end of his life. We will remember Elmer Harp as a caring teacher, a kind man, a friend, and a compassionate spirit.

----January 16, 2011

Donna Roberts Moody, Abenaki Nation Repatriation, Site & Environmental Protection Coordinator & John Moody, Ethnohistorian & Class of 1971 at Dartmouth who graduated in Native American Studies and Anthropology from Dartmouth in 1977.



*Colleagues, family and friends gathered to honor **Elmer Harp's** memory during the two-day event; pictured **Elmer and Elaine Harp**. Courtesy of **Jessica Krug** and Rauner Special Collections Library, Dartmouth College*

MEMORIES

By Evelyn Stefansson Nef †

In last year's newsletter we paid our respects to Evelyn Stefansson Nef (1913-2009) who, for many of us at the ASC and in Washington, DC, was a life-force of astonishing wit and vigor and who retained an active connection to polar science and polar scientists throughout her long, extraordinary life. In 1993 we invited her to attend The Elders Conference on Arctic Archaeology at Dartmouth College in Hanover, New Hampshire. Unfortunately she was unable to attend the gathering but sent us a message, excerpted below, to be read at the banquet reception.

---Stephen Loring

It saddens me not to be in Hanover in person for the Elders Conference to celebrate with so many old and dear friends. It is hard to believe that "young" **Elmer Harp** and **Graham Rowley** have reached the four score mark. I will join them at being 80 this July. Looking backward I discover literally thousands of happy memories shared with most of the Elders. The great good fortune that enabled me to know, marry and work with **Vilhjalmur Stefansson** for a quarter of a century introduced me to the world of exploration both past and present and permitted me to participate in it. Whenever I fill out those questionnaires that arrive from Who's Who in America and similar publications asking to list my higher education, since I never went to college, I am sorely tempted to write in "Stef".

Back in the fifties there was a constellation of Arctic stars at Dartmouth, Elmer being one of the major ones, but there was also **Trevor Lloyd**, **Link Washburn**, **Bob McKennan**, **David Nutt**, and probably several that escape my memory. Out of town polar stars would arrive from time to time and each visit was an excuse for a gathering. Stef loved parties and would easily find as excuse for another one. He firmly believed that it was a sensible idea not only to celebrate happy events but also the prospect of a good event. Then, if it didn't happen, at least you had the celebration. **Walter Sullivan** of the New York Times, **Sir Hubert Wilkins**. Stef's old colleague from his third expedition, nuclear powered submarine commander **James Calvert**, **R.B. Skelton**, keeper of the maps at the British Museum—they are a small sample of the interesting people that turned up in the decade that ended in 1962 with Stef's death.

I think the first time I met **Eigil Knuth** was in 1949. Keeping up the Stefansson Library kept us book poor but by permitting the Parker Pen Company to use a picture of

his hand holding one of their pens, Stef was paid two first class round trip tickets to anywhere in Europe. We chose to spend the Christmas vacation in London and Copenhagen. It was then that Eigil sculpted his head of Stef which I hope is still somewhere in [Dartmouth's] Baker Library. We shared a marvelous moment in history in Copenhagen on the 10th anniversary celebration of the liberation of Denmark from the Nazis. There were torch light parades, fires burning on the sidewalks where resistance fighters had been shot. With Eigil, who had been in the Underground as my guide, it became an unforgettable day.

Some think of Stef as an Arctic explorer who discovered new lands, others think of him as a geographer who knew the roundness of the earth and predicted great circle flying, still others think of him as a writer whose 27 books and more than 400 articles had a fine literary quality. **Henry Collins**, an old friend and dean of the Arctic archaeologists, wrote an article for the memorial issue of Polar Notes

(November 1962) pointing out that Stef's contributions to so many different fields tended to obscure the fact that he was a trained anthropologist and of more significance to this gathering, an archaeologist. When he was still a student and assistant instructor in the Anthropology Department at Harvard back in 1905 Stef's first northern fieldwork was excavating skeletons in medieval cemetery in Iceland. [Quoting Henry Collins:] "Although anthropology was only one of Stefansson's spheres of competence, its influence was pervasive. Indeed can we not say that in a sense his brilliant accomplishments in Arctic

exploration were a kind of 'applied anthropology'? For it was the knowledge he had gained of the Eskimo's way of life that he applied with such conspicuous success on the memorable sled journeys which resulted in the discovery of the last unknown land masses in the Northern Hemisphere."

It is hard to believe that Stef died more than 30 years ago. At least for me, and perhaps for the generations of Dartmouth students who were inspired by his presence on campus, his is still a living presence. I seldom sit down to a computer or typewriter without remembering some witty line of his with which to begin. At this moment I think of his remarks about **Roald Amundsen**, the first explorer to hire a publicity agent. "Oh well," said Stef, "false modesty is better than none." He once said in his advice to explorers, never take a chance that you don't have to, but if you have to, go quickly and don't look back. So with a sense of daring I send you all affectionate greetings from us both!

---April 22, 1993



Stefansson and Evelyn on the front porch of Dearing Farm. Photo: G. Edgar Folk, Jr. .

PUBLICATIONS

**THE IPY 2007–2008 BOOKSHELF
NEW BOOKS IN ARCTIC SOCIAL SCIENCES AND
HISTORY OF POLAR EXPLORATIONS**

By Igor Krupnik

- *The History of the International Polar Years (IPYs)*. Susan Barr and Cornelia Lüdecke, eds. 2010. Heidelberg, Springer, xii+320 pp.
- *Community Adaptability and Vulnerability in Arctic Regions*. Grete K. Hovelsrud and Barry Smit, eds. 2010. Heidelberg, Springer, xvi+354 pp.
- *SIKU: Knowing Our Ice. Documenting Inuit Sea Ice Knowledge and Use*. Igor Krupnik, Claudio Aporta, Shari Gearheard, Gita J. Laidler, and Lena Kielsen Holm, eds. 2010. Dordrecht, Springer, xxxii+502 pp.
- *Globalizing Polar Science. Reconsidering the International Polar and Geophysical Years*. Roger D. Launius, James R. Fleming, and David H. Devorkin, eds. 2010. Palgrave Studies in the History of Science and Technology. New York, Palgrave Macmillan, xiv+386 pp.
- *Arctic Social Indicators. A Follow-Up to the Arctic Human Development Report*. Joan Nymand Larse, Peter Schweitzer, and Gail Fondahl, eds. 2010. Arhus, TemaNord: 2010:519, 160 pp.
- *The Political Economy of Northern Regional Development*. Gorm Winther, ed. 2010. Vol. 1. Arhus, TemaNord 2010:519, 352 pp.
- *Polar Science and Global Climate. An International Resource for education and Outreach*. Bettina Kaiser, general ed. 2010. Harlow, Pearson Education Ltd., x+238 pp.

As the scientists participating in the recently completed International Polar Year (IPY) 2007–2008 (see **Krupnik**, this issue) shifted from the field research phase to data processing and publication, the list of new IPY books keeps growing. The field of the social sciences and humanities generated by far the largest share of these early books. Barely nine months after the official closure of IPY in June 2010, almost two dozen books, collected volumes, and catalogs have already been published from nine international IPY projects in social sciences, and many more are in preparation or being printed. This review covers five new additions to the IPY social science bookshelf

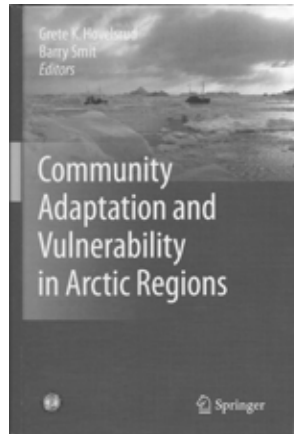
that became available in 2010. One collection published by Springer, *SIKU: Knowing Our Ice* (Krupnik et al., 2010), a product of the SIKU project (no. 166), has been already reviewed in the previous issue of the ASC Newsletter.

Community Adaptability and Vulnerability in Arctic

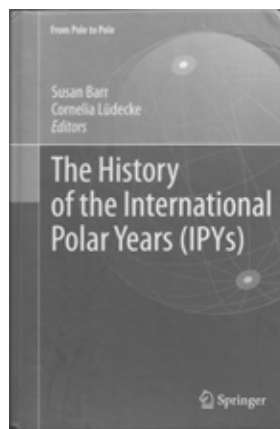
Regions was another collection of essays published by Springer from a major IPY social science project of the same title (and with a nice acronym, CAVIAR, no. 157). The CAVIAR project had full circumpolar coverage and perhaps the largest international team of social scientists and local collaborators from Canada, Finland, Norway, Russia, and Sweden, under the leadership of **Grete Hovelsrud** from Norway and **Barry Smit** from Canada. The fieldwork was conducted in 26 communities across Arctic Canada (NWT, Nunavut, Nunavik), northern Norway, Sweden, and Finland, and also in Greenland and Arctic Russia. All of these local case studies were surveyed with a common methodology of ‘community vulnerability assessment’

developed by the CAVIAR team. The main outcome was new vision of Arctic peoples’ resilience to environmental stress as a ‘two-way’ process that depends as much (or more) on the strength of a community’s internal networks (social, cultural, institutional, economic, etc.) as on the intensity of the environmental signal. As the CAVIAR case studies illustrate (and as social scientists have been arguing for years), the projected impact of change should be first assessed at the local community level, that is, by listening to what people view as increased risks on the ground rather than from the top-down large-scale climate change scenarios that simulate certain temperature, ice, or seasonal shifts. That view highlights people’s observations of what they see as happening around them today, something that many physical scientists routinely dismiss as ‘anecdotal evidence’ compared to the satellite-based observations, instrumental records, and complex computer simulations. In the pre-IPY era the latter approach was viewed as a standard pathway to complex environmental impact modeling. There is no simple way to judge which approach is more effective, but as Igor Krupnik points in his Preface to the CAVIAR volume, the jury is still out.

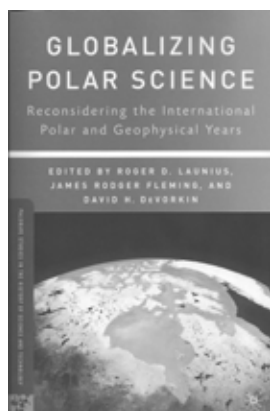
In addition to the focused collection volumes, in 2010 Springer inaugurated a more diverse IPY publication series titled ‘Pole to Pole’ that was also developed as an IPY project in outreach and knowledge



Community Adaptation and Vulnerability in Arctic Regions



The History of the International Polar Years (IPYs)



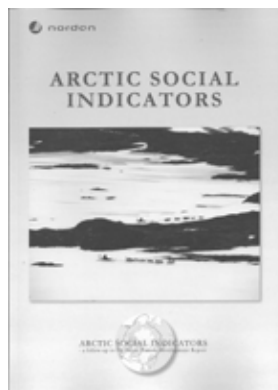
Globalizing Polar Science

dissemination (no.79). The series has advertised 11 books for release in 2010–2013, primarily in polar physical and natural science disciplines. Its opening volume, *The History of the International Polar Years (IPYs)* is the only social science/humanities issue under the new series; it is also one of the most sought-out contributions to the overall IPY program.

This work is a product of IPY project no. 27 ('The History of the International Polar Years')

and is edited by science and heritage historians **Susan Barr** from Norway and **Cornelia Lüdecke** from Germany. Its 14 chapters written by an international team of contributors from Australia, Chile, Estonia, Germany, the Netherlands, Norway, Russia, Sweden, U.K., and U.S.A., offer a multi-faceted coverage of the three previous IPYs – the first of 1882–1883, the second of 1932–1933, and the International Geophysical Year of 1957–1958 which began as the third IPY before its name was changed. Several chapters—some quite large and in-depth—explore the political, societal, and scientific developments pertinent to the planning and implementation of each successive IPY/IGY. The volume is organized chronologically and its chapters are written by science historians. Such an overview, including the assessment of the achievements of the earlier IPYs, makes it an excellent stepping-stone for addressing the history and legacies of the latest IPY, the fourth, of 2007–2008. It far surpasses a similar collection of essays on the history of the earlier IPYs produced more than fifty years ago by the IGY team as Vol. 1 in their publication series *Annals of the International Geophysical Year* (1959).

A different perspective on the histories of IPY/IGY is offered by another recent volume, *Globalizing Polar Science*. The book edited by the Smithsonian NASM curators **Roger Launius** and **David DeVorkin** and science historian **James R. Fleming** from Colby College, is a product of an international symposium on the history of IPYs that was held at the Smithsonian in November 2007. Unlike the chronologically organized overviews in Barr and Lüdecke's collection, its 19 chapters are far more diverse. They also expand in many more directions – historiography and biographies of individual IPY/IGY champions; the build-up of international partnership in meteorological and oceanographic observations; progress in observational technologies and instrumentation as a driving force to polar explorations; national versus international factors leading to the engagement of individual nations in polar research (China, Chile, Germany, Sweden,



Arctic Social Indicators

Japan), and many more. The volume also features one chapter by **Noel Broadbent** on the role of politics and ideologically-tinted narratives in addressing Arctic indigenous people's histories. The book makes fascinating reading and a remarkable companion to the more methodical step-by-step coverage of the Springer's IPY history collection.

Two more IPY books published in 2010 introduce 'projects in progress,' as

they are certain to be followed by additional publications by the same teams. *The Political Economy of Northern Regional Development* (2010, IPY no. 227) edited by **Gorm Winther** is listed as 'Volume 1,' with the promise of at least another volume in 2011. A collection of 16 papers by a large international team, it addresses the issues of sustainability, economic development, demography, and resource management in Norway, Sweden, Iceland, Greenland, Alaska, Arctic Canada, and Northern Russia. A special focus of several chapters is the stress added to northern economies by the rapidly progressing Arctic climate change. The volume *Arctic Social Indicators* edited by **Joan Nymand Larsen**, **Peter Schweitzer**, and **Gail Fondahl** is a preliminary report by the large international team of the IPY 'Arctic Social Indicators' project (no. 462). It reviews the ongoing effort to develop a set of thoroughly calibrated statistical indicators, via data mining and expert assessment, to evaluate the status of socio-cultural well-being at the community, local, and regional level. As a result of the IPY effort, more general previous indices used by UNESCO and other international agencies, such as per capita gross domestic product or the overall level of literacy, have been successfully replaced by more locally- and socially-nuanced tools to assess many aspects of the community well-being in the North, such as the reliance on local food and subsistence activities, 'contact with Nature,' or even more elusive 'fate control.' The ASI project is supported by the Arctic Council and will continue at least until 2012, thus more publications are certain to follow.



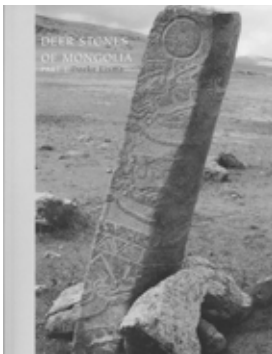
Political Economy of Northern Regional Development Vol. 1

These and other books expand an already impressive crop of IPY 2007–2008 project monographs and collections in the social sciences and humanities published in previous years: *Health Transitions in Arctic Populations* (2008, **Young** and **Bjerregaard**, eds, IPY project no. 167), *EALAT: Reindeer Herders Voice: Reindeer Herding, Traditional Knowledge and Adaptation to Climate Change and Loss of Grazing Lands* (**Oskal** et al., 2009, no. 399), *Historical Polar*

Bases – Preservation and Management (Barr and Chaplin, eds., 2007, no. 135), *Legacies and Change in Polar Sciences. Historical, Legal, and Political Reflections on the International Polar Year* (Shadian and Tennberg, eds., 2009, no. 100), *Two Ways of Knowing: Merging Science and Traditional Knowledge During the Fourth International Polar Year* (Barber and Barber 2007), not to mention our own *Smithsonian at the Poles. Contributions to IPY Sciences* (Krupnik et al., eds. 2009). In addition, several reprints of the early IPY sources, collections on IPY history and polar research heritage were published on the history of the early Polar Years (Andreev et al. 2007, in Russian; Barr (2008), a reprint of the 1985 edition of the *Expeditions of the International Polar Year 1882–83*; Tromholt (2007), a reprint of the original Norwegian edition of 1885, also available in English; *Under the Rays of the Aurora Borealis: In the Land of the Lapps and Kvaens* (1888); a catalog of early photographs, *Point Hope, Alaska – Life on the Frozen Water* (Arnestad Foote 2009, no. 166), and an ethnographic exhibit on the Inuit and Climate Change organized at the Hood Museum of Dartmouth College (Stuckenberger 2007, no. 160), and more. By 2012, the publication imprint of IPY social science and humanities research will be even more visible; it will also include several special journal issues and heritage materials produced for participating polar communities. We will keep our readers updated on the forthcoming IPY 2007–2008 publications related to the social science and history in the North.

DEER STONES OF MONGOLIA

Doeke Eisma, 2010



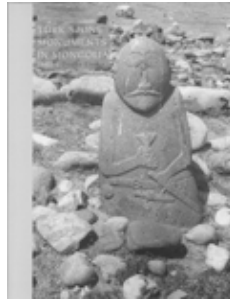
Similar in format to his Türk book, Eisma's *Deer Stones of Mongolia* is also a 2-volume work in color with a brief introduction, references, and stones illustrated according to the sites/aimags visited, without GPS locations. Ca. 100 deer stones are illustrated, including some khirigsuur boulder burial monuments sometimes associated with deer stones.

These stones were photographed during the authors' trips in western and northern Mongolia and include only a small selection of these monuments, most of which appear as line drawings in Volkov's deer stone monograph and reveal some of the regional variation in these monuments. The two-volume set can be purchased through Lulu.com. Inquiries can be made to deisma@xs4all.nl.

TÜRK STONE MONUMENTS IN MONGOLIA

Doeke Eisma, 2010

Türk human figure stone monuments can be found throughout the territory of the Türk empire, in southern



Siberia, Russia, Central Asia and western China, as well as in Mongolia. Probably there are several thousand such figures in existence, and at least several hundred in Mongolia where there heaviest concentration is in Western Mongolia. Most figures are associated with square-bordered graves which often have balbal slabs extending eastward, said to represent enemies the deceased killed in battle. Most Türk figures date to the empire period from the late 6th C. to A.D. 745. Türk Stone Monuments of Mongolia is published in color in two paper-bound volumes containing a brief introduction and site names and aimag locations but no physical descriptions or precise GPS data. Eisma photographed these figures during a series of trips to Mongolia in order to create a documentary record that could be used for preservation and to publicize their existence. The work is published on demand at Lulu.com. for inquiries with the author contact deisma@xs4all.nl.

MORAVIAN BEGINNINGS IN LABRADOR



Moravian Beginnings in Labrador: Papers from a Symposium held in Makkovik and Hopedale.

An Occasional Publication of Newfoundland and Labrador Studies, No. 2. St. John's, Newfoundland and Labrador: Faculty of Arts Publications, 2009. 173 pp.

Content:

Two Worlds of Eighteenth-Century Labrador Inuit JOHN C.

KENNEDY Eighteenth-Century Labrador: the European Perspective JAMES K. HILLER Johann Christian Erhardt and the First Moravian Exploration of Labrador in 1752. HANS ROLLMANN Hoffnungsthal: The Archaeology and Architecture of Labrador's First Moravian Mission, 1752 HENRY CARY In the Wake of the Hope: Jens Haven's 1764 Reconnaissance Journey in Northern Newfoundland and Southern Labrador J. GARTH TAYLOR The Labrador Land Grants of 1769 and 1774 HANS ROLLMANN Winning Souls for Jesus: Moravians in Nain, Labrador, 1771-1781 LINDA SABATHY-JUDD Moravians Approach the Inuit: Theories and Realities DAVID A. SCHATTSCHEIDER Labrador Records at the Unity Archives in Herrnhut, Germany PAUL PEUCKER

The book can be ordered for Can \$20.00 from: Josephine Thompson, Faculty of Arts Publications Room: FM2005B St. John's, NL A1C 5S7 CANADA Telephone: 709.864.2144 Fax: 709.864.4342 E-Mail: josephin@mun.ca

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Igor Krupnik

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Stephen Loring

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Archaeology. Edited by William W. Fitzhugh, Stephen Loring, and Daniel Odess. Contributions to Circumpolar Anthropology 2, 2001

Looking Both ways: Heritage and Identity of the Alutiiq People. Edited by Aron L. Crowell, Amy F. Steffan and Gordon L. Fairbanks: University of Alaska Press, 2001.
– Contact University of Alaska Press

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2010/2011 ASC FELLOWS

Lena Hollander

SPECIAL THANKS TO OUR ASC INTERNS AND VOLUNTEERS

Alyson Aldridge - Labrador lithics laboratory

Barbara Betz - Mongolia research

Elissa Buillon - Labrador lithics laboratory

Elisa Gonzalez - Living Our Cultures/Sharing Knowledge

Jessica Halloran - Living Our Cultures/Sharing Knowledge

Hanul Kim - Quebec research and support

Jennifer Koester - Migration patterns and treeline research

Elizabeth Neville - Edward W. Nelson research

William T. Taylor - Mongolia Research

This newsletter was edited by William Fitzhugh and designed and produced by Lauren Marr.

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www.mnh.si.edu/arctic

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