NOTES FROM THE DIRECTOR
By William Fitzhugh

Another year has rolled by and I find myself writing at the start of the Winter Olympics with its spectacular opening program featuring Russian history and the diversity of its lands and peoples—subjects that few North Americans have any knowledge of. Russia’s physical size is staggering—covering nine time zones and 140° of longitude. Its North is the largest undeveloped territory in the world other than Antarctica, and except for a few urban-industrial hot-spots, people continue to live close to the land and have intimate knowledge of its animal and material resources.

In 1995 I had occasion to fly across northern Russia in two single-engine, paper-winged AN-2 airplanes from Salekhard near the mouth of the Ob River to Provideniya on Bering Strait. Russian and American amateur pilots led by Shane Lundgren had organized the trip, which was funded by Ted and Adelaide Carpenter’s Rock Foundation. That cultural and archaeological reconnaissance brought Russia’s northern geography home to me in a very personal and dramatic way. Recently, I have been experiencing a southern version of that transit through the writings of Russian explorers and North European diplomats who spent months traversing Russia’s taiga forest waterways en route to and from ambassadorial posts in Manchuria and China. This project will soon emerge as a canoe history of northern Eurasia, authored by Finnish canoe expert, Harri Luukkanen, tentatively titled Bark and Skin Boats of Northern Eurasia, which we have planned as a sequel to Edwin Adney’s and Howard Chapelle’s seminal publication, Bark and Skin Boats of North America (Smithsonian Press, 1964). In addition to filling a huge gap in the literature on small boats, this publication will support a proposed exhibition tentatively titled, Vision of the Boreal Forest: the Largest Forest on Earth, a collaboration that the Arctic Studies Center is pursuing with the Anchorage Museum, the Wilderness River Expedition Act Fellowship (WREAF) and Science North (Sudbury, Ont).

The Winter Olympic games brings further notice to the matter of ice and snow, which we have been experiencing a lot of during the Eastern U.S. winter of 2014. Blizzards, record cold spells, impossible driving and interminable air traffic delays don’t fit the layman’s view of global warming; but in fact, the two are related. Some of us remember the cold, icy Northeastern winters and hot summers from the 1940s-50s. This year did not continue the string of record-breaking Arctic Ocean pack ice minima, but climatologists continue to project the thinning and geographic reduction in Arctic ice, reduction in snow-fields, and other indicators of warming that are bringing the estimates of a summer ice-free Arctic Ocean ever closer than earlier projections. Igor Krupnik reviews this year’s ‘crop’ of new scientific publications on the warming Arctic in this issue. And this fall SI Books will release Maine to Greenland: Exploring the Maritime Far Northeast (myself and Will Richard), a provocative synthesis of culture, geography, history, and future prospects for a region that for a century has been known to the public mostly for its Cold War radar stations, but is soon to become a thoroughfare for shipping and commerce with the opening of the Arctic Ocean.

Links between climate, animals, and culture—today and in the past—continue to focus ASC research, education, and publication programs. In the coming year(s) you will hear about our new research program, recently funded by the Smithsonian’s Grand Challenge program: Arctic People and Animal “Crashes”: Human, Climate, and Habitat Agency in the Anthropocene.
This project will investigate the causes and linkages between animal population crashes of whales, walruses, caribou, and seals, and their links to climate and human intervention throughout the North American Arctic. In Alaska, Aron Crowell has been leading a large-NSF-funded study of archaeology and oral history of the dynamic Yukutat Bay region of southeast Alaska, where massive advances and retreats of glacial ice have influenced Tlingit adaptations to the bay’s rich seal population. Stephen Loring continued his investigations of early Labrador Innu occupations of the northern Labrador-Quebec border when this region was still a glacial frontier, yet full of caribou. Bill Fitzhugh finished excavations at the 17/18th century Basque-Inuit site at Petit Mecatina, exploring this southernmost Inuit adaptation to European whalers and fishermen, and the pulsating migrations and retreat of Arctic peoples during the Little Ice Age and earlier climatic cycles. Noel Broadbent has been a member of Time-Team America, an NSF-funded scientific ‘swat team’ of experts who swoop down onto archaeological digs to provide high-tech assistance in geophysical prospecting, remote sensing, materials analysis, and other methods, and broadcast the results. In contrast to the recent deplorable History Channel series that misrepresents history and denigrates legitimate science, Time-Team America shows archaeology and historical research at its best. The ASC has issued several other noteworthy publications this year. Scott Heyes’ and Kris Helgen’s Mammals of Ungava (SI Press 2013) brings to light unpublished manuscripts by Lucien Turner from his pioneering research in northern Ungava Bay collecting ethnological and natural history materials for the Smithsonian in 1882. More than an editing of archival papers, Scott and Kris present an illustrated cultural geography of the Ungava Inuit world, enriched with modern Inuit perspectives on the animals and lands that continue to support their lives and culture. Another important release is Igor Krupnik’s and Michael Chlenov’s Yupik Transitions: Change and Survival at Bering Strait, 1900-1960 (Univ. of Alaska Press 2013). This analysis of the tumultuous first half of the 20th century in Chukotka fills a gap in the history of our closest Asian neighbors, based on detailed demographic and linguistic field studies conducted by the authors in the 1960s-70s. A major inspiration for their work was the deep historical analysis of Inupiat history compiled by Ernest (Tiger) S. Burch, Jr.

Our Alaska office, led by Aron Crowell and assisted by Dawn Biddison, continues to build new programs based on the SI collections in the Anchorage Museum’s Living Our Cultures, Sharing our Heritage exhibition. Their workshops and public programs, in collaboration with the Smithsonian Recovering Voices program, display how Smithsonian collections and scholarship strengthen Alaska Native cultures and demonstrate how the exhibit’s title is an actionable concept for the world at large. Every month or two the Anchorage office mounts a Smithsonian Spotlight program, often associated with workshops that feature Native artists, storytellers, craftsmen, seamstresses, or dancers. A recent Spotlight was mounted in association with the Anchorage Museum’s new exhibition, Dena’ina Tinitun (Trail), was accompanied by a fine illustrated catalog edited by Suzi Jones, James A. Fall, and Aaron Leggett. The February 7 spotlight was titled “Dena’ina Tinitun (Trail)” and was presented by anthropologist Karen Evanoff of Nondalton, discussing Dena’ina culture and activities in the Lake Clark National Park region.

Other ASC Anchorage programs have featured skin sewing, bentwood craft construction, fishskin crafts, and language workshops, all of which draw on the Smithsonian collections on exhibition in our Anchorage galleries. These workshops and programs are recorded for archival processing to enhance the value of old SI collections and to provide documentation on today’s Alaska Native culture-bearers that can be made available to future generations.
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AT THE GLACIER’S EDGE: IMAGES AND ARTIFACTS FROM AN 1899 TLINGIT SEALING CAMP
By: Aron L. Crowell

During the 2013 field season the Arctic Studies Center’s Yakutat Seal Camps Project investigated archaeological remains of large 19th century Tlingit hunting camps on the shores of Disenchantment Bay at the head of Yakutat fiord. Harbor seals gather by the thousands on ice floes discharged by Hubbard and Turner glaciers into the waters of Puerto del Desangaño (Disenchantment Bay), named by disappointed Northwest Passage-seeker Alessandro Malaspina in 1791. In the 19th century the seal population was many times larger than today, an extraordinary resource that attracted Alaska Native peoples from near and far. Yakutat residents traveled to the camps each spring from their villages at the mouth of the bay, while Tlingit, Eyak, and Tsimshian visitors arrived after voyages of hundreds of miles by dugout canoe. All were seeking to secure stores of seal oil, meat, and skins to meet their needs for the year. The traditional reciprocity of Raven and Eagle clans – which operates even across cultural and linguistic boundaries in southeast Alaska – allowed visitors to camp and hunt in territory that was owned by the Yakutat Kwaashk’i Kwáan.

Such was the scene that greeted the Harriman Alaska Expedition when it arrived in the bay on June 21, 1899. Three to four hundred people from Yakutat, Hoonah, and Juneau were in residence at three different camps. Men were out among the ice floes, hunting from canoes with harpoons and Winchester rifles, while on shore women were busy flensing seals, rendering oil from seal blubber, smoking seal meat, and stretching skins on wooden frames. The beaches were lined with canvas dwelling tents and bark-covered huts that were used as smokehouses. Images recorded that solstice day by the expedition’s photographer Edward W. Curtis – later famous for his portraits of Native Americans – depict Tlingit life at a single moment in time. These photographs, which are preserved at the National Museum of the American Indian’s photographic archive and the Bancroft Library at the University of California, Berkeley, are a precious resource for Yakutat history. Some of the people seen in the photographs are identifiable to their descendants in the community today.

What happens over the course of more than a century to the physical traces of a once-busy camp? What can we learn through archaeology about the lives and activities of the people who occupied the camps in 1899, and who used them for decades before that? How did this way of life compare to centuries earlier when Sugpiaq, Eyak, Ahtna, and Tlingit people first migrated to Yakutat Bay and made it home? These questions are part of a broader effort, funded by the National Science Foundation’s Arctic Social Sciences Program (Aron Crowell, Principal Investigator), to document the history and changing cultural landscape of Yakutat Bay from 900 years ago when the bay was filled with Neoglacial ice through centuries of glacial retreat, human settlement, and adaptation to a changing subarctic coastal environment. Interviews with Yakutat elder scholars, archaeological investigations, and geological studies of the glacier’s movements have been underway since 2011.

Fieldwork this past summer, conducted with a team of community scholars, collaborating researchers, and students, helped to piece together the story of the Disenchantment Bay camps. Remarkably, a portion of the largest camp – called Shaanáx Kuwóox’ in Tlingit and Qék’ot’liya in Eyak - was actually preserved by an earthquake. A large magnitude temblor struck in September 1899 and instantly raised the shoreline seen in the Harriman photographs by over 3 meters. Because of this uplift the former camp area was no longer located at the water’s edge, and when families returned the next spring they camped along the new shoreline. The old location, no longer used, gradually became overgrown with thick alder brush. Part of it survives intact, although portions were washed away by branching river channels.

In 2013 the archaeology team cleared away brush on the old beach terrace and found the remains of seven tents and smokehouses, some of them probably the very dwellings seen in the Curtis photographs, although others may be somewhat older. Tent locations are marked by alignments of hold-down rocks, and inside and around these outlines were found hundreds of artifacts as well as seal bones and scattered charcoal. Two tents and parts of a third were excavated, in
addition to midden test excavations. An outdoor hearth, probably used for seal blubber in an iron pot, was also uncovered.

Artifacts from the site reveal details of daily life and help to date the span of occupation. These include center-fire cartridges from the breech-loading rifles that the sealers used, among them a .32-40 Winchester shell manufactured after 1886, a Winchester .25-20 cartridge first made in 1893, and a .44 Henry center-fire that was post-1891. Lead bullets, drips, and scrap along with spent primer caps indicate that the hunters were reloading their shell casings at camp after the hunt. Round lead balls from older muzzle-loading weapons were also found. Smashed bullets and balls found on the tent floors were probably extracted from the meat of seals that had been killed. Domestic life is represented by nails, tent grommets, a cooking spoon, tea kettle, belt buckle, button, pieces of rubberized cloth (one embossed with an 1872 manufacturing stamp), shoe leather, and other items. Clay marbles and parts of porcelain dolls, probably German-made, reflect children’s play.

The most abundant artifacts are hundreds of tiny glass “seed beads” in more than twenty colors, indicating that beadwork – possibly for ceremonial regalia or to decorate sealskin moccasins and bags for sale to early steamship tourists – was an important women’s activity in the camp. Beads were clustered near the doorways of the tents, where light for sewing would have been better. The assemblage of over 1200 items reflects access to Western goods acquired from the store in Yakutat (opened in 1886), from the Alaska Commercial Company post at Nuchek in Prince William Sound, and from Sitka-based trading schooners. It is known that many traditional manufactures were still in use at this time, from carved ceremonial spoons and bentwood storage boxes for seal oil to blankets woven of mountain goat wool, but these items were too precious to leave behind at the camp or have not been preserved in the ground. Two quartz crystals identified as spiritual objects by Yakutat elders were found, however, in one of the tents. The crystalline rock, so similar in appearance to ice, may symbolize the community’s regard for the glacier as a powerful protective spirit, a cognizant being who shelters the seals and thereby sustains human life.

An exciting conclusion to the summer was a visit to the seal camp excavations by Yakutat community members including traditional scholars who have supported this investigation of their ancestral lands. We sincerely thank Elaine Abraham, George Ramos Sr., Lena Farkas, Raymond Sensemeier, Ted Valle, and Bert Adams for their interest, interviews, and insights into the archaeological findings.

A great team of professionals, volunteers, and students participated in the fieldwork from June – August, 2013 including geologist Daniel H. Mann (Department of Geography, University of Alaska Fairbanks), independent archaeologist Mark Luttrell, archaeologist Matt O’Leary (Bureau of Indian Affairs, ANCSA division), Judith Ramos (Indigenous Studies Ph.D. student, University of Alaska Fairbanks), and Timothy Johnson (physician assistant/volunteer extraordinaire/Alaska naturalist). The intrepid and amazing student corps, who participated though a
University of Alaska field school or as graduate interns, were: **Tamara Holman** (M.A. Anthropology, University of Alaska Anchorage), **Fawn Abt** (M.A. Anthropology, University of Alaska Anchorage), **Patricia Wright** (M.A. Anthropology, James Madison University), **Sarah Jones** (Energy and Environment, Government of Alberta), **Katherine House** (M.A. Museum Studies, Marist College, Florence), **Emily Rose Bryson** (University of Tennessee), **Emily Silber** (Connecticut College), **Meghan Caves** (Beloit College), **Sarah Wilson** (University of British Columbia), and **Emma Bailey** (Portland Community College). Progressive Media Alaska, led by director **Brandon McElroy** with videographers **Aron Johnson** and **Kai Monture**, filmed for production of a feature documentary about the project (see the trailer at [https://vimeo.com/84835688](https://vimeo.com/84835688)).

Please visit the web site [http://www.mnh.si.edu/arctic/html/Yakutat-seal-camps/index.html](http://www.mnh.si.edu/arctic/html/Yakutat-seal-camps/index.html) and Facebook page (Smithsonian Yakutat Seal Camps Project) for project updates. Fieldwork assisted by University of Alaska field school students and Yakutat high school students will take place between June 15 – Aug. 8, 2014.

**STUDYING THE ALEUTIAN ISLANDS COLLECTIONS IN ST. PETERSBURG, RUSSIA**

*By: Aron L. Crowell*

In September, Aleut/Unangax linguist **Moses Dirks** and basketry artist **Sharon Kay** traveled to St. Petersburg, Russia with me to study rare 19th – early 20th century museum collections from their Aleutian Islands homeland. The week-long visit was made memorable by the welcoming generosity of our hosts at the Peter the Great Museum of Anthropology and Ethnography (also known as the Kunstkamera), by the artistic mastery of the Aleutian objects, and by the glittering cultural and architectural heritage of Russia’s former imperial capital. The trip was funded by the U. S. Department of State.

Founded in 1719, the Kunstkamera holds important indigenous collections from the Aleutian Islands, Kodiak Island, southeast Alaska, and northern California, much of it dating to the Russian American colonial period that ended in 1867. Under its current director, **Yuri Chistov**, the museum has undertaken to produce scholarly and beautifully photographed catalogs of its entire American holdings and to engage Alaska and California Native cultural experts in interpreting and describing the objects. Already published are Russian language editions of the Tlingit and Sugpiaq catalogs, as well as the Sugpiaq volume in English (The Alutiiq/Sugpiaq: A Catalog of the Collections of the Kunstkamera, University of Alaska Press, 2012). The next project, due for Russian publication in late 2014, is a complete catalog of the museum’s extensive Aleutian Islands collections. It will cover clothing, basketry, hunting weapons, household items, boat models, hunting hats, masks, and much more from as early as the Krusenstern/Lisiansky voyage of 1803 – 1806 up to **Vladimir Jochelson**’s research in Kamchatka and the Aleutians during 1909 – 1911. We were invited to St. Petersburg to examine this collection and to prepare articles for the upcoming volume. The project and editorial team for the publication series – including the museum’s deputy director **Julia Kupina**, the head of its American department **Yuri Berezkin**, Americanist curator **Sergei Korsun**, and Evgeniy Golovko of the Institute for Linguistic Studies at the Russian Academy of Sciences – worked with us throughout the week.

The experience was a rich one in every way. **Sharon Kay** wrote, “The first basket brought out by Dr. Sergei A. Korsun for me to view had been collected from my beloved homeland of Unga Island. Such joy overcame me upon seeing it and my thought was, “It is possible that one of my ancestors made it!” **Moses Dirks**, who is preparing a chapter with Evgeniy Golovko on the Unangax language terminologies recorded by Russian collectors, commented on hunting tools and other objects and gave a presentation about his life’s
work at the Institute of Linguistics. Sharon Kay spoke on basketry design and demonstrated weaving techniques for an eager museum audience at the Kunstkamera’s Craft Seminar, and I welcomed the opportunity to give seminars about Alaskan research and Arctic Studies Center programs at the Kunstkamera and for Nikolay Vakhtin’s students at the European University. After work our hosts arranged for tours of the city with visits to the Hermitage, Winter Palace, and historic Mariinsky Theater, where we saw Baiaderka, the 19th century ballet by Marius Petipa.

Catalog articles based on the St. Petersburg research are now in preparation. In addition, Aleut artist Patricia Lekanoff-Gregory, who was not able to Russia, will use photographs and notes from the trip to write a commentary on the Kunstkamera’s magnificent assemblage of bentwood hunting hats, which inspired

Sharon Kay with a bird skin parka in the Alaska collections study room of the Kunstkamera. The feathers are turned inside. Photo: Moses Dirks.

Moses Dirks with a throwing board in the Alaska collections study room of the Kunstkamera. Photo: Aron Crowell.


Through this project, the Peter the Great Museum of Anthropology and Ethnography has demonstrated a strong commitment to incorporating indigenous knowledge and perspectives into its research and publications, and we welcome the chance to continue an Arctic Studies Center partnership with our Russian colleagues that goes back to the Crossroads of Continents exhibition in 1988. Many thanks to our hosts and staff at the Kunstkamera for providing such an exceptional experience in St. Petersburg!

ARCTIC STUDIES CENTER CO-HOSTS THE ALASKA ANTHROPOLOGICAL ASSOCIATION

By: Aron L. Crowell

The annual conference of the Alaska Anthropological Association draws hundreds of researchers, students, and residents from Alaska, Canada, and the broader circumpolar zone. The Smithsonian Institution (Aron Crowell, Arctic Studies Center) and the Bureau of Indian Affairs (Ken Pratt, ANCSA division) hosted and co-organized the 40th annual meeting in Anchorage, March 13-16, 2013, with the theme “back to the source” by doing and sharing research in partnership with indigenous communities. Over 350 people attended, it featured 150 papers, excellent keynote addresses by G. Richard Scott (University of Nevada Reno) and Edna Agheak MacLean (University of Alaska Fairbanks and President Emeritus, Ilisaġvik College). A special reception was organized at the Anchorage Museum to celebrate the 40th anniversary of the association’s founding, including a performance of Raven’s Radio Hour and tour of the Living Our Cultures, Sharing Our Heritage: The First Peoples of Alaska exhibition.

The twenty conference sessions were topically and geographically diverse, spanning cultural studies, archaeology, oral history, linguistics, human biology, and museums. Virtually all looked toward the conference theme by highlighting indigenous knowledge and collaboration. “Ranges of Uncertainty” examined the practical complexities of reindeer herding around the circumpolar north and "Community-Based Programs for Alaska Native Languages" focused on projects and resources to revitalize endangered languages. "Dena’ina Huch’ulyeshi" previewed Dena’ina art, knowledge, and oral tradition gathered for a first-ever Dena’ina exhibition that opened in September at the Anchorage Museum. “Cross-Cultural

Dr. James Kari, University of Alaska Fairbanks, received the association’s Professional Achievement award for his life’s work on Dene linguistics and commitment to language revitalization.
Approaches to Anthropology” opened a dialogue on community engagement in research and repatriation, and "Indigenous Voices in Social and Medical Research" looked at important ethical issues and impacts. The session on "Arctic Vulcanism" included not only the geology and archaeology of eruptions but their place in oral tradition. “Climate Challenges and Societal Responses at Cape Espenberg” presented results of a major archaeological research program on long-term Iñupiaq history. The success of the conference underlined the vitality of the Alaskan research community and the diversity of its participants and interest groups.

SMITHSONIAN SPOTLIGHT
By: Dawn Biddison

Since August of 2010, ASC Anchorage has hosted a monthly series of public presentations called the Smithsonian Spotlight in connection with its 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.

In February, cultural anthropologist Karen Evanooff (Dena’ina Athabascan) spoke about Dena’ina culture and heritage projects she has worked on for the Lake Clark National Park, including the book Dena’ina Ethnena: A Celebration. Free copies of the book were distributed. Storyteller Patricia Wade spoke in March about Ahtna Athabascan oral traditions and shared legends written down with her mother Katherine Wade, who was clan grandmother of the Chickaloon tribe, and illustrated by her son, graphic artist Dimi Macheras. In April, Iñupiaq interdisciplinary artist Allison Warden gave a rap performance as her alter ego, Aku-Matu, followed by a discussion of her work. In addition to sharing her development as an artist, Warden discussed how her performance art often addresses the clash between traditional Native values and modern life.

In May, Shyanne Beatty (Hän/Gwich’in Athabascan) spoke about growing up living a traditional subsistence lifestyle in the remote community of Eagle, Alaska, and how she connected to the rest of the world through radio, eventually becoming a radio host and producer. She is currently the network manager for Native Voice One. Shyanne also discussed the importance of reporting on issues affecting indigenous peoples and how radio can perpetuate indigenous cultures and languages. Illustrator and graphic novelist Dimi Macheras gave a talk in June about his wide-ranging work, including graphic novels with action-packed modern visuals based on stories passed down from his Ahtna Athabascan grandmother, which were created for a village-based language revitalization project. In August, professional violinist and Ph.D. candidate in ethnomusicology Heidi Aklaseaq Senungetuk spoke about her creative development as a classical musician and her study of Iñupiaq music and dance. She is the daughter of renowned Alaska Native artist Ronald Senungetuk.

The Spotlight speakers for the fall were selected in coordination with the Anchorage Museum exhibition Dena’ina Way of Living, the first major exhibition on Dena’ina Athabascan culture. In September, ethnographer and historian Craig Mishler talked about his new book The Blind Man and the Loon: The Story of a Tale, a Native folktale told from Greenland to Alaska (including Dena’ina territory) and into the Great Basin and Great Plains. A book signing followed. In October, ethnomusicologist, composer and music instructor Craig Coray gave a presentation on Dena’ina music, which featured the first recording of Dena’ina songs made in 1954 by his father John Coray while a teacher in Nondalton. The songs are available on CD – along with translations, musical transcriptions, historical research and archival images – in the book Dnaghelt'ana Qut'ana K'elit Ahdelyax/They Sing the Songs of Many Peoples, which he edited. A book signing followed. Co-curator Aaron Leggett (Dena’ina Athabascan) spoke in November on the research, development and major themes of the exhibition Dena’ina ‘Huch’ulyeshi: The Dena’ina Way of Living. In December, Dena’ina artist Joel Isaak gave a talk about his training and experimentation in diverse media, including paint, glass, metal, clay, wood...
and skin. He discussed how he combines traditional Native materials and methods with contemporary industrial processes in his artwork.

ASC ANCHORAGE INTERNS
By: Dawn Bid-dison and Aron Crowell

Sarah Betcher began a documentary film internship in March, supported by a University of Alaska student stipend made possible by a generous gift from the First National Bank of Alaska and implemented in coordination with the University of Alaska Foundation. Sarah worked closely with staff to create six short language and culture films from footage shot during a week-long Iñupiaq language workshop (January 2011). Each film features an Iñupiaq object from the Smithsonian collections and includes discussions by Iñupiaq elders in three Iñupiaq languages (seven dialects), combined with archival photos, film footage and music. Sarah has completed her M.A. in Cross-Cultural Studies with a focus on ethnographic filmmaking at the UAF and worked closely with documentary filmmaker Leonard Kamerling, Curator of Film at the University of Alaska Museum of the North. She is currently editing footage she filmed for an Alaska regional training film for the National Oceanic and Atmospheric Administration and will shortly begin a contract for ASC to edit film footage from the Aleutian Islands Bentwood Hat Artist Residency (March 2012).

Michaela Stith a senior at Anchorage’s West High School, came to the Arctic Studies Center in March 2013 through the school district’s Gifted Mentorship Program. Michaela, whose special interests include archaeology, anthropology, psychology, and Spanish worked with Aron Crowell to transcribe interviews with Yakutat elders which had been recorded as part of the Yakutat Seal Camps Project. She did a wonderful job. Lauren Shutt continued her part-time volunteer work in the spring. She researched models for video-based language learning and developed a model for language lesson plans that meet Alaska state standards. The lesson plans are based on the twelve short videos that were edited from the St. Lawrence Island Yupik language workshop footage. Lauren is a Cultural Enrichment Specialist, Title VII Indian Education, for the Anchorage School District. In the summer, Emily Silber joined ASC as a public programs/digital media intern through a Career Development Program at Connecticut College, where she is completing her B.A. with double major Anthropology and English Literature. Her work was focused on the Yakutat Seal Camp project led by Aron Crowell. From archaeology and oral history research and photos provided by Aron, Emily designed and wrote a new ASC microsite. The site enables public access to the ongoing project and allows the research to be shared with elders, seal hunters and other Yakutat residents. To learn more, go to http://www.mnh.si.edu/arctic/html/Yakutat-seal-camps/index.html.

Taryn Ocko began her documentary film internship in July, as an independent study for university credit towards her M.A. in Television, Radio, and Film at the S.I. Newhouse School of Public Communications at Syracuse University. During her internship, Taryn completed a set of short videos from footage filmed during the Material Traditions: Sewing Salmon artists’ residency (December 2012) consisting of
interviews with each artist, techniques, school children Q&A and a compilation of conservator interviews. Taryn completed her degree and is a Current Programming Assistant at truTV, part of Turner Entertainment Networks, in New York City.

Tamara Holman, now completing her M.A. in Anthropology at UAA, was awarded the Arctic Studies Center’s Alaska summer internship in archaeology, which she served both in Anchorage and at Yakutat Bay during the ASC’s 2013 field season. Tamara contributed her experience in both historical and pre-contact archaeology as well as skills with GIS and GPS applications, helping to acquire mapping data and to produce digital site maps in the field. She is also well-trained in emergency medicine, through her service with the Anchorage Fire Department. Tamara’s UAA thesis will be on the archaeology of historic gold mining in the region of Fairbanks.

Christina Fieldhouse, an undergraduate majoring in anthropology at the University of Alaska Anchorage, worked for the Arctic Studies Center during Spring 2014 as an intern cataloging and analyzing artifacts for the Yakutat sealing camps project. Her internship was sponsored by the University of Alaska Foundation, with support from the First National Bank Alaska. Christina is particularly interested in medical anthropology, urban anthropology, and indigenous rights. She is Tlingit (Raven/Dog Salmon) and her family is from Sitka.

DENE QUILL ART
By: Dawn Biddison

Dene (Athabascan) artists have traditionally stitched, wrapped, and woven porcupine quills (k’uh in the Koyukon language) to ornament fine skin clothing, moccasins, and bags. K’uh borders and panels were often added to chief’s jackets and other clothing of social and ceremonial importance. In more recent history, quillwork was replaced with glass beading, allowing little traditional knowledge of working with this material to survive. A few Alaska Native artists are striving to revitalize and expand upon this art form.

The Alaska office of the Arctic Studies Center (ASC-AK) at the Anchorage Museum (AM) developed the Material Traditions artists’ residency series to support in the efforts of Alaska Native artists to revitalize and teach neglected mediums, beginning with Sewing Salmon in 2012 and continuing with Dene Quill Art in 2013. During the week-long residency (October 7-11, 2013), Alaska Native artists Emma Hildebrand (Koyukon Athabaskan) and Shirley Holmberg (Tanana Athabaskan), with quill artist and ethnographic conservator Nancy Fonicello, demonstrated and explained their techniques for working with quills to each other. They explored techniques for dying, stitching, embroidering, wrapping and loom-weaving. And, they shared their expertise with conservators, students and museum visitors.

During the residency, the artists had the opportunity to study historic quillwork objects from the Smithsonian’s Living Our Cultures exhibition, the AM collections and pieces from international collections in the AM exhibition Dena’ina’ Way of Living, Museum of Cultures, National Museum of Finland collection. Photo: Chris Arend.
ASC Newsletter

**Huch’ulyeshi: The Dena’ina Way of Living.** Of particular interest were a women’s and a men’s garment set collected in 1846 from the Kenai Peninsula region of Alaska from the National Museum of Finland. The finely woven quillwork in these and other pieces on exhibit inspired the artists to work together to practice documented historic techniques and to develop new methods for re-creating lost techniques. None of the artists had worked together before, and they appreciated how much they were able to learn in their time together.

The artists shared technical knowledge and discussed the care and preservation of historic quillwork pieces with museum conservators Monica Shah and Sarah Owens (fellow) from the Anchorage Museum and Rebecca Summerour (Mellon Fellow) from the National Museum of the American Indian). Unfortunately, Marian Kamintz (Head of Conservation, National Museum of the American Indian) was unable to attend the residency due to the government shutdown. Through a live webcast, conservation students also accessed the artists’ expertise on quillwork. AM and NMAI staff provided information about professional opportunities for Native artists, and ASC-AK gave the artists a resources notebook with ethno-historical, archival, conservation and museum collections information on quillwork. Copies were also provided of the *Dena’inaq’ Huch’ulyeshi* exhibition catalog and the book *Women’s Work, Women’s Art: Nineteenth-Century Northern Athapaskan Clothing* by Judy Thompson.

The public also connected with the artists through media coverage, which included KTUU Channel 2, KTV Channel 11, KIMO Coastal TV (FOX & ABC), Anchorage Daily News and First Alaskans.

The Dene Quill Art residency was managed by Dawn Biddison and made possible through funding by the Alaska State Council on the Arts and the National Endowment for the Arts, Anchorage Museum and the Smithsonian Council for Arctic Studies. ASC-AK would like to thank Anchorage Museum staff for their considerable assistance in producing *Dene Quill Art*, including Monica Garcia and Kelly Gwinn (Education), Monica Shah and Sarah Owens (Collections/Conservation) and Sarah Henning (Public Relations). Rebecca Summerour (Mellon Fellow, National Museum of the American Indian) was also of great assistance. Filmmaker Sarah Betcher videotaped the workshop and intern Stefano Raspa will edit a series of short documentary films to be posted online and available by request on DVD.

**Arctic Studies.** ASC-AK would like to thank Anchorage Museum staff for their considerable assistance in producing *Dene Quill Art*, including Monica Garcia and Kelly Gwinn (Education), Monica Shah and Sarah Owens (Collections/Conservation) and Sarah Henning (Public Relations). Rebecca Summerour (Mellon Fellow, National Museum of the American Indian) was also of great assistance. Filmmaker Sarah Betcher videotaped the workshop and intern Stefano Raspa will edit a series of short documentary films to be posted online and available by request on DVD.

**GIFTS AND GRANTS TO THE ALASKA OFFICE OF THE ARCTIC STUDIES CENTER**

By: Aron L. Crowell

This year the Arctic Studies Center’s Alaska program once again benefitted from the outsized generosity of the Smithsonian Council for Arctic Studies and its founder, Smithsonian National Board member Betsy Lawer. The Council, made up of individual and corporate donors who support the Arctic Studies Center’s research and educational programs through annual donations, gathered for its second annual membership dinner at the Anchorage Museum on June 4, followed by a museum-wide reception on June 5 for all Smithsonian members in Alaska. Gail Schubert, the CEO of Bering Straits Native Corporation, was the featured speaker at the dinner, joined by Jeanine St. John (Lynden Transport), Koyukon artist Audrey Armstrong, and NMAI conservator Kelly McHugh. Audrey and Kelly presented perspectives on the delightful art and interesting science of fish skin, as a follow-up to ASC’s Sewing Salmon public program.
in December 2012 (see ASC Newsletter No. 20). The Smithsonian Council dinner and reception were wonderfully orchestrated by Laura Brouse-Long (Director, Friends of the Smithsonian) and Catherine McCusker (Annual Giving Officer, NMNH Advancement), both of whom joined us in Anchorage for these events.

We would like to thank Smithsonian Council 2013 members Betsy and David Lawer, Jo and Peter Michalski, Thomas and Sheila Barrett (Alyeska Pipeline Services), Kim and Matthew Fox (ExxonMobil Alaska), Milton Byrd (Alaska Community Foundation), Morgan Christen and James Torgerson, Gretchen Cuddy, Kevin and Kathleen Durling (Petroleum Equipment and Services, Inc.), Ian and Karla Dutton (Rasmuson Foundation), Sophie Minich (Cook Inlet Region Inc.), Frances Rose, Gail Shubert, Gina Luckey (ConocoPhillips Alaska), Jeanine St. John (Lynden Transport), and Cam and Michelle Toohey (Shell Alaska). Betsy Lawer is Vice Chair and President of the First National Bank Alaska, which donated $20,000, the second part of a $100,000 pledge to support educational programs in connection with the Living Our Cultures exhibition. We are also very pleased to acknowledge generous personal gifts from Frances Ulmer, Morgan Christen and James Torgerson, and Peggy Favretto.

The Arctic Studies Center in Alaska has benefitted from several other recent awards. On the research side, the National Science Foundation continued with its third year of a major research grant for archaeological and oral historical studies in Yakutat Bay (see article in this newsletter). The Smithsonian Consortium’s Grand Challenges program awarded $100,000 to the Arctic Studies Center for its proposal “Arctic People and Animal ‘Crashes’: Human, Climate, and Habitat Agency in the Anthropocene” (Igor Krupnik, Principal Investigator), a portion of which will support Co-PI Aron Crowell to work with and film Tlingit seal hunters at Yakutat Bay. A second $100,000 Grand Challenges award, “Intangible Cultural Heritage at the Smithsonian Institution” (Mer- edith Holmgren, PI with Aron Crowell among other co-PIs) will support a self-study of effectively how the institution (including the ASC) works in this important dimension of its mission. The Alaska State Council on the Arts awarded $8000 to ASC Alaska for the Dene Quill Arts workshop (see article in this newsletter) and $7000 for editing of a video course on making Aleutian Islands bentwood hats, co-taught by Aleut/Unangax artists Patricia Lekanoff-Gregory and Michael Livings-ton. The Arctic Studies Center Alaska has a pending $50,000 proposal in partnership with the Anchorage Museum to the Surdna Foundation for Alaska Native Arts programming, and a pending $280, 962 archaeological research proposal (with Kenai Fjords National Park) to the National Park Foundation. As always, we seek to carry out a wide range of educational and scientific projects with a combination of foundation, corporate, and private support.

EXHIBITS

SANT OCEAN HALL UPGRADE
By: William Fitzhugh

In September the Natural History Museum completed renovations to the Sant Ocean Hall, masterminded by Jill Johnson, adding several new anthropological stories and upgrading the hall’s message of ocean biological conservation. One of the new components concerned the early history of Ocean exploitation and presented information on early adaptations to marine resources along the South African coast and recent information on deep-sea fishing in the southeast Asia archipelago in the early Holocene. The story of early sea-going peoples featured the Ainu of northern Japan and the Okhotsk Sea. For this section we dusted off a marvelous 13-foot replica of an Ainu boat built by Masahiro Nomoto for our exhibition called “Ainu: Spirit of a Northern People”, produced in 1999, to highlight a story of long-distance Pre-European ocean voyaging in the North Pacific. Nomoto is an Ainu craftsman who now is director of
the Ainu Museum in Shiraoi, Hokkaido. Nomoto worked in the SI’s Office of Exhibits Central to convert a huge Northwest Coast fir tree log into the Ainu vessel, replete with oars, sail, and spirit carvings. Unfortunately the space for the exhibit did not have room to display the ship under oar and sail power. The exhibition includes a map of sailing routes and artifacts including a two-pronged Ainu sealing harpoon.

We also totally revised the original polar exhibition area, featuring a polar bear and a story of climate change in the North American Arctic. The latter illustrates the climate cycle that took place from ca. AD 800-1800 from the Medieval Warm Period (AD 800-1350), the Little Ice Age (1350-1800), and the Modern Warm Period (1800-present). Here we illustrate the scientific evidence for Arctic warming and cooling and the close correlation of these ice and temperature records with the eastward migration of the Thule culture whale hunters from Alaska to Greenland ca. 1250 at the end of the MWP, the re-adaptation of Thule to the colder conditions of the LIA, and modern changes and rapid retreat of sea ice that has taken place since 1970s. In this presentation we included modern perspectives on climate change as recorded in interviews with Inuit hunters and observers.

Perhaps the most dramatic change we introduced was installing a replica of a Greenland kayak that was made by the well-known Greenland kayak builder and champion, Maligiaq Padilla. Maligiaq assembled a traditional Greenland kayak during the ASC “Festival of Greenland” in 2005 (www.mnh.si.edu/arctic/html/pdf/NLSpmtay2005_12.1.pdf). Because we wanted to display the kayak in the open, over a display of traditional Alaskan whale-hunting equipment, and next to the fabulous model of Phoenix, a North Atlantic Right Whale, we had to make a slightly smaller replica of Maligiaq’s kayak. This reconstruction was expertly made by NMNH exhibits craftsman, Stoy Popovic, after careful inspection of the original (find story here: http://www.smithsonian.com/smithsonian-institution/how-to-build-a-greenland-kayak-from-scratch-976438/). A mannequin was prepared and clothed in the white cotton parka worn that has become the traditional garb of the Greenland kayak hunter, and we fitted him out with a proper Greenland kayak paddle.

Our Greenland kayaker now sits high in the air and can be seen from all points in the hall, demonstrating one of the greatest achievements of northern peoples in the technology of cold climate nautical engineering. These and other cultural and archaeological additions to the Sant Ocean Hall by Torrey Rick and Stephen Loring, who renovated the Northwest Coast Salmon fishing story, make the Sant Ocean Hall more relevant to modern concerns and show a few of the important contributions made by prehistoric and indigenous peoples to ocean history.
RESEARCH AND PRESERVATION OF MONGOLIA’S CULTURAL HERITAGE
By: Paula T. DePriest, William W. Fitzhugh, Harriet F. Beaubien, and Jamsranjav Bayarsaikhan

Since 2001 the Smithsonian Institution’s multi-disciplinary American-Mongolian Deer Stone Project has collaborated with Mongolian and international partners to research archaeological, cultural heritage, and ecological resources across Mongolia. The program is named for Deer Stones, Mongolia’s ancient monuments that are among the country’s most important archaeological treasures and are among the most spectacular expressions of Bronze Age megalithic art anywhere in the world. These 3,000-year-old carved stone plinths standing one to four meters high and their associated khirigsuur burial complexes are scattered in unprotected sites throughout northern Mongolia. The protection of these Bronze Age monuments, and all of Mongolia’s rock art and archaeological sites, from destruction, looting and trafficking is an important issue for the Smithsonian and the Mongolian Ministry of Culture, Sport, and Tourism.

Smithsonian Research Projects
The original project led by Smithsonian archaeologist William Fitzhugh has been dedicated to exploring the archaeology of Mongolia’s Bronze Age cultures through study of the iconic deer stone sites. In collaboration with the National Museum of Mongolian History, the project excavated deer stone sites in northern Mongolia, discovering that they are often accompanied by sacrificed horse head burials, and showed that they date to a very narrow chronological period (3300-2700 years ago), fully one thousand years older than predicted (Fitzhugh 2009). They are therefore several hundred years earlier than the earliest Scythian sites, like Arzhan, which date to 2600-2700 years ago, suggesting that earliest deer stones originated in northern Mongolia and spread westward into Russia and Kazakhstan, and from there possibly to the Black Sea as part of Saka-Scythian culture. Although the khirigsuur burial complex was thought to be a later development, the Deer Stone Project showed they were contemporaneous with deer stones and part of a single mortuary ritual tradition for burial of many if not most members of this late Bronze Age, horse-based society.

In addition to archaeological excavation, Smithsonian conservator Harriet (Rae) F. Beaubien led a project to study, protect, and preserve these monuments in their natural settings, and to capture their pictorial information with 3-D scanning technology (Beaubien et al. 2007). The 3-D scans of 40 deer stones serve also as documentation of their condition, pinpointing not only the surface decorations but also the physical evidence of damage. The 3-D data allow virtual and physical recreation of the deer stones for study and exhibit and will be available virtually through the Smithsonian Web. In all 100 deer stones were documented with systematic photography and/or 3-D scanning, and condition notes. The conservation project provided hands-on conservation assistance with freshly excavated material from archaeological sites. More recently Tsagaan Turbat, Jamsranjav Bayarsaikhan and others completed a restoration project at the Jargalantyn Am deer stone site in the Khanuy River valley, Arkhangai aimag, in which they excavated and erected many of the fallen stones from this important site (Turbat et al. 2011).

Smithsonian archaeologist Bruno Frohlich leads a collaboration with the Institute of Archaeology at the Mongolian Academy of Sciences on several archaeological and anthropological projects. This includes surveying and excavating 3,000 year-old Bronze Age khirigsuurs during the 2007 field season and later within 40 km of the town of Hovsgol in Hovsgol aimag, study of 300 to 400 year old human mummified bodies from the Gobi Desert, and forensic investigations of executed Buddhist monks found in mass burials at Hambiin Ovoo in Ulaanbaatar. The khirigsuur project has documented the GIS locations of thousands of khirigsuurs and excavated multiple mounds that all yielded human remains, redefining these structures as human burials (Frohlich et al. 2009). Forensic analysis of these remains, and those from historical periods, allows some reconstruction of their gender, age, and cause of death. Of nearly 100 khirigsuurs excavated most mounds were found to contain single human interments, with the sex represented by a 50:50 ratio. Children as well as adults are buried in khirigsuurs.

Smithsonian archaeologist Daniel Rogers investigates the emergence of urban centers and empires in Mongolia and adjacent regions of Eastern Inner Asia. Initially, the focus of his project, conducted in collaboration with the Institute of Archaeology, has been the archaeological study of the role of settlements and economy in the development of empires in Mongolia, beginning with the Xiongnu empire (200 B.C. to 200 C.É.), and continuing through the rise and fall of several others until the Mongol empire. His recent work explores the human impact on the environment and its relation to political organization. With collaborators at George Mason University, he uses computer agent-based simulations to model the rise and fall of Inner Asian empires (Rogers and Cioffi 2009). Eventually, the team will explore long-term human impacts on the environment and effects of weather events and climate change as they relate to sustainability and resilience of political systems.

Smithsonian botanist Paula DePriest conducts field research in the Tsataan (Dukha) reindeer-herding region of the Darkhad valley in northern Mongolia, exploring the plants, landscapes, and worship structures, such as ovoos and ongons, that comprise the annual nomadic migration of these minority ethnic Tuvans. These territories include sacred mountains, medicinal springs, hunting grounds, plant-gathering places, and traditional, but now abandoned, reindeer seasonal pastures up to 100 km from the current sum centers (DePriest 2010).
By examining and documenting the locations, forms, and artifacts of over 150 worship structures, the project is looking for distinctions in the landscape-related worship traditions of the ethnic groups along Mongolia’s border regions.

In 2008 William Fitzhugh and Jamsranjav Bayarsaikhan expanded their deer stone project to the Mongolian Altai in the vicinity of Khotan Nuur, and since 2011 have collaborated with Richard Kortum of East Tennessee State University (ETSU) investigating the broader prehistory and rock art of this spectacular national park region (Lymer et al. in press). Their project, “Rock Art and Archaeology: Investigating Ritual Landscape in the Mongolian Altai,” inventories the archaeological and rock art resources of the Bayan Ulgii Biluut Hills petroglyph complex, including surrounding territory of Lake Khoto; to establish links between archaeological and petroglyphic data; and to explore the changing cultural landscape patterns of this region from Paleolithic times to the present, especially as revealed by ritual and ceremonialism. While previous studies have investigated the rock art of Western Mongolia and Inner Asia or the region’s culture history—especially of the Russian Altai—little research has been done to integrate or synthesize these two bodies of data into a unified cultural reconstruction. The Biluut Hills contain an estimated 10,000 individual petroglyph images that may have been produced over more than 8,000 years. This exceptionally important site is subject to damage from both modern graffiti and vandalism and is in need of protection and preservation.

One unique aspect of this study is Smithsonian GIS specialist Daniel Cole and Catherine Chen’s detailed mapping of the petroglyphs and archaeological sites. The project is creating digital elevation contour maps of the areas, as well as slope and aspect maps, to assist analyses of petroglyphs, burial mounds, standing stones, bal-bals, and khirisuurs in relation to each other and to natural features in the landscape (Cole and Chen 2012). Future analyses of data on clustering, distance, and direction may reveal some spatial planning by the ancient artists that ritually aligns petroglyphs and archaeological features with significant geographic elements.

Smithsonian Exhibits and Programming

In the past ten years, the Smithsonian has hosted a number of exhibits and programs that have featured Mongolian cultural heritage. These events served and engaged two audiences, the large ex-patriot Mongolian community in the area and Smithsonian’s traditional diverse audiences that are interested in world cultures. In the summer of 2002 the Smithsonian’s 36th Annual Folklife Festival The Silk Road: Connecting Cultures, Creating Trust featured Mongolian’s intangible cultural heritage as part of an exploration of culture along central Asia’s ancient trade routes. In the same year the Smithsonian’s National Museum of Natural History hosted the University of Pennsylvania Museum’s traveling exhibit Modern Mongolia: Reclaiming Genghis Khan (Sabloff 2001) that examined contemporary Mongolia’s inheritance of independence and democratic ideals from Chinggis Khan’s Empire and showed how Mongolian’s daily life, represented in dress, ornamentation, homes, and furnishings, reflected profound shifts in their government over the 20th Century. More recently William Fitzhugh assisted with development of a traveling exhibit titled Genghis Khan: The Exhibition, produced by Don Lessem and assisted by Gankhuyag Natseg, that has appeared in a number of American cities displaying Mongolian cultural archaeological and historical artifacts to tell the story of Mongolian history. A detailed book titled Genghis Khan and the Mongol Empire (Fitzhugh et al. 2013) documents the culture, history, and art of Mongolia from ancient times to the present, with a special focus on the Mongol period.

In addition to these formal exhibits and festivals, the Smithsonian has hosted a family festival in 2006 and three The Smithsonian Associates All-Day Seminars in 2011 and 2012. The festival, Chinggis Khan: 800 Years of Mongolian Statehood, included a scholarly symposium, performances, educational activities, and research and cultural displays. A seminar The Archaeology of Ritual Landscapes in Mongolia focused on ancient Mongolia and the archaeological evidence for landscape-based worship traditions. A second seminar in September 2012, Mythic Mongolia, conducted in collaboration with the Embassy of Mongolia to celebrate 25 Years of U.S.–Mongolia relations, focused on interesting aspects of Mongolian culture from the importance of horses to the genetic relationships among the Central Asian ethnic groups. A third seminar and tour, Horse Power, featured the Smithsonian Conservation Biology Institute’s herd of Mongolian wild horses (takhi) that is managed as a breeding population for re-introduction to the Mongolian steppe. These programs have built large Washington, DC, audiences with interest in many aspects of Mongolian history and culture.

Preservation Challenges

Since the Smithsonian’s programs were initiated in 2001, Mongolia has undergone significant change. Tourism has developed tenfold with corresponding increases in the antiquities and fossils market activities, and Mongolia’s economy has grown with significant increases in the cost of living. Also, development of the mining sector has led to increasing assessment of Mongolia’s natural and cultural resources as a source of income. All of these societal changes are typically associated with increases in looting of fossil, archaeological, and historical sites and the illegal export and sale of tangible cultural heritage across international borders.

Looting at Ulaan Tolgoi

In early August 2012, Smithsonian researchers discovered that the Deer Stone project’s first research at Ulaan Tolgoi, near Erkhel nuur in Hovsgol aimag, had been looted. The site contains the tallest and one of the most elaborately-carved deer stone known in Mongolia. Deer stones and their associated khirigsuur burial mound
sites are among the most visible tangible heritage sites in Mongolia and should constitute a significant priority for protection and conservation as monuments of national and international significance with great scholarly and tourist value. Ulaan Tolgoi has a total of five deer stones and a number of round and square khirigsuur mounds with satellite altars and small mounds.

Using a map of the site produced by Bruno Frohlich and numerous photographs from the period that Smithsonian researchers have worked in the site, it was possible to document damage in five specific areas. Between the large deer stone, labeled as Deer Stone (DS) #2 on the map, and a smaller deer stone, DS #1, there was evidence of fresh digging in the soil. DS #4, which had been followed for a number of years after test cleaning in 2004, had been completely dislodged and was laying in a freshly dug pit. A remarkably carved deer stone, DS #5, was broken at its base and leaning on a pile of stones. Also, two khirigsuur mounds were disturbed. Mound #24 had fresh digging in its center, and large mound #21 had its burial chamber completely opened. The chamber was very deep with evidence of large stones set to form a rectangular enclosure. Near one end of the chamber there was an exposed (probably human) bone.

It is impossible to know if items and artifacts were removed from the site. All five deer stones previously documented were still present at the site, despite DS #4 being totally disinterred from the ground. It is important to monitor this deer stone, as it is now susceptible to theft and trafficking through antiquities markets or international smuggling. For the two damaged khirigsuur mounds, only one had the burial chamber opened. Excavations of khirigsuurs in nearby sites in Hovsgol aimag have only found human remains, and no burial artifacts. It is possible that human remains were removed from the opened chamber since only a single long bone was visible. There is a long history in Asia of trafficking fossil and ancient bones as medicinal cures.

Training in Cultural Heritage Protection
Looting of archaeological and historical cultural heritage sites such as Ulaan Tolgoi, and international trafficking of stolen artifacts and antiquities is countered by enforcement of effective national laws and cooperation with international law enforcement bodies. For a number of years the Smithsonian Institution as partnered with the U.S. Department of State, Cultural Heritage Center, and the Department of Homeland Security, Homeland Security Investigations, in the training of investigators for protection of international cultural heritage. These officials, working with U.S. Customs agents, investigate cultural heritage items

Paula DePriest documented damage to the Ulaan Tolgoi archaeological site near Lake Erkhel in 2012.
illegal coming into the United States, recovering and repatriating items to their country of origin and arresting and charging those guilty of intentional trafficking of these items. The training focuses on reviewing the national and international conventions and laws that can be applied to protect cultural heritage, understanding how to work with cultural heritage professionals and institutions to identify and document artifacts, and using resources such as ICCOM country “red lists” of endangered materials and art loss registries.

**Future Goals**

Smithsonian researchers have a long-term commitment to the understanding and protection of Mongolian cultural heritage. Because we recognize the importance of documenting and registering cultural heritage for its protection, we are planning with Thornton Staples, a Smithsonian data-banking expert, to develop a geographical information system-referenced registry of our research data from archaeological and historical cultural heritage sites including deer stones, khirigsuur burial mounds, and rock art data. Our goal is to produce a registry that will be compatible with the existing registries of the Mongolian Cultural Heritage Center. In addition, we can link Mongolian cultural heritage professionals with U.S. and international institutions and organizations to provide insights and training into the effective protection of tangible cultural heritage. In particular, we can engage our partners in the U.S. Departments of State and Homeland Security to offer training workshops focusing on looting, illegal export and sale of tangible cultural heritage. This training, along with completion of a Mongolian tangible culture registry, would be important steps toward a bilateral agreement that would allow the U.S. to effectively identify and repatriate Mongolian cultural heritage and to assist in prosecuting those responsible for its alienation.

The Smithsonian continues its interest in Mongolian cultural heritage through active research, exhibits, and educational outreach programs. By supporting the protection of archaeological and historical heritage in our scholarly research and museum exhibits and encouraging the preservation of intangible cultural heritage such as oral performance and language, traditional music and songs, folk dance, and social practices like rituals and festival events, traditional techniques and knowledge, and traditional craftsmanship in our annual Folklife Festival, the Smithsonian is committed to coordinating with Mongolian institutions and organizations. Over the past decade we have provided training for Mongolian researchers and cultural heritage workers, and we will provide additional training in the registry, conservation, and protection of cultural heritage. However, our more important role may be for the Smithsonian to partner with the American Center for Mongolian Studies in education outreach activities that increase the public’s awareness of the importance of Mongolian cultural heritage and the need for its preservation and protection. Only when local communities understand and value the importance of cultural heritage in their lives and economies will tangible cultural heritage be safeguarded and intangible cultural heritage be celebrated.

**References**


MAKING AND MANAGING MONGOLIAN HERITAGE
By: Teresa Nichols

What does it mean to be Mongolian? Are they Central Asian nomads, East Asian savvy entrepreneurs, or people uniquely descended from the heritage of the Mongols stretching back before the empire of Chinggis Khan? In pursuit of my PhD in Anthropology, I have focused on how heritage as a socially constructed process is tied to larger global projects of development and democratization, especially through the rhetorics of world heritage and cultural diversity. Using a mixture of online surveys, in-person interviews, a cultural heritage site assessment, and working as volunteer staff for a Mongolian arts & culture NGO, I spent much of my fieldwork examining how the terminology of international aid and world heritage is applied and enacted in different contexts. My research, conducted in Mongolia for 10 months during 2012 and 2013, explores three intersecting questions:

1. How do Mongolians define “Mongolian cultural heritage”? How is this reflected in their arts and culture sector?
2. Does international aid (actualized through Mongolian NGOs) support the long-term sustainability of the arts and culture sector in Mongolia?
3. Are Mongolians satisfied with this system and what factors do they identify as problematic?

Whenever possible, I gathered responses in Mongolian, highlighting the active nature of the verbs associated with passing on heritage and the time-depth of the process, coming from the ancestors into the current generation and on to the future. The UNESCO dichotomy of tangible and intangible heritage is replicated in current Mongolian policy, but it works within a pre-existing scholarly understanding of Mongolian culture as either ‘material’ or ‘intellectual.’ Many respondents emphasized that the nomadic nature of Mongolian society roots the worldview and orientation of its people today, and another dichotomy between ‘immovable’ and ‘movable’ heritage reflects this concern with mobility. Some Mongolians, however, are concerned that the number of nomadic herders will continue to decrease and even cease to be a viable occupation. These mixed feelings about the tension between cultural tradition and capitalist economics was echoed in responses about cultural diversity. While most Mongolians surveyed selected that cultural diversity “preserved the common heritage of humanity” and was important, over 20% chose instead that it “prevents economic development and free-thinking.” International aid and ideology continues to have appeal through the pride of international recognition and money from tourism, but Mongolians are frustrated with the little and inconsistent support the cultural sector receives. This research comes at an important time as it has been over twenty years since Mongolia has transitioned to a democratic and capitalist country, and a number of international NGOs (particularly those that supported cultural projects as part of human capacity building initiatives) are cutting back. Most Mongolians expect either their national government or their fellow citizens to be most responsible for protecting and preserving Mongolian cultural heritage, but the mining revenues from natural resources are no guarantee (seen especially in the 2013 renegotiations with Rio Tinto). Now more than ever, we in the international community need to let Mongolians set their own terms to then help them achieve a sustainable system.

ASC PROMOTES TIGER BURCH’S RESEARCH, LEGACY
By: Igor Krupnik

Since the passing of Ernest S. (Tiger) Burch, Jr. (1938–2010), the long-term ASC Research Associate, and the establishment of Smithsonian Ernest S. (‘Tiger’) Burch Endowment (ASC Newsletter 2013), his colleagues continue efforts to promote his legacy and scholarship. In winter 2013, a special memorial issue of Arctic Anthropology (Vol.47-2, 2012) was published as a tribute to Burch, guest-edited by Igor Krupnik and Kenneth Pratt. The 240-page issue contains 10 scholarly articles and 7 ‘personal contributions’ written by about two dozen of Tiger’s close colleagues, peers, and disciples. It opens up with an introductory note by the new journal editor, Crystyann (Chris) M. Darwent from the University California-Davis that features copies of two hand-written letters by Tiger to Adm. Donald MacMillan (1954) and to his
wife Miriam (1970) following MacMillan’s passing. In his 1954 letter, just after his first voyage to the North aboard MacMillan’s boat Bowdoin, Tiger acknowledged that “...the lure of the Arctic has taken a hold on me also, and I want more than anything else to go back.”

The ‘lure of the Arctic’ indeed proved to be the single strongest drive of Burch’s life and professional career, from his early teaching years at the University of Manitoba (memoir by Tom Correll, his then-colleague in the late 1960s) to his last work on the historical caribou herds of Northwestern Alaska (paper by Karen Mager, graduate student at UAF). The volume papers come from a variety of Arctic researchers and together they produce a reflective and remarkably personal image of Burch’s impact and legacy that the co-editors symbolically compared to the ‘footsteps of a giant.’ Most of the journal articles originated as oral papers given at two memorial sessions dedicated to Burch in 2011. The volume also includes an overview of Burch’s personal papers now at the University of Alaska Fairbanks’ Alaska and Polar Regions Collections (by Richard Stern), a list of his publications, and a synopsis of Burch’s fifty-years of Arctic and Alaskan research (by Krupnik).

Another milestone in celebrating Burch’s legacy in 2013 was the publication of Iñupiaq Ethnohistory, the collection of his selected essays on ethnology, history, and anthropological studies of the Iñupiat people of Northern Alaska. Edited by Erica Hill (University of Alaska Southwest) and published by the University of Alaska Press, the 250-page book contains nine papers published by Tiger between 1970 and 2012, plus an insightful extended Introduction by Erica Hill and a short Foreword by William Fitzhugh. Tiger actually started the discussion with the Press shortly before his passing, about producing a collection of his most important papers on Alaskan ethnology; he drafted an original outline of papers he planned to include in the collection. Thanks to Hill’s expert editing, students in Alaskan ethnology received a gift of a condensed selection of his seminal writings, including those from the early 1970s and 1980s, before the ‘open access’ electronic era. This book will be particularly useful to the younger scholars, who will not have the advantage of listening to, and interacting with Burch personally. The volume is illustrated by numerous maps (Burch’s usual style) produced by Matt Ganley, also by historical and museum photographs. This is the second posthumous book by Burch published by his colleagues and printed by the University of Alaska Press, after the Caribou Herds of Northwest Alaska, 1850–2000 (ASC Newsletter 2013).

Burch’s legacy continues to inspire research of many of his colleagues, as witnessed by the string of publications that appeared in the past two years. His Alaskan Iñupiat ‘society’ model was successfully applied to the social system of the ancient Thule people (Max Friesen in Mémoires de la Société Finno-Ougrienne 2012) and his concept of indigenous warfare inspired the study of the St. Lawrence Island Yupik slat armor (Kory Cooper and Gabriel Bowen in Arctic Anthropology 2013). His seminal The Caribou/Wild Reindeer as a Human Resource (1972) remains one of the most popular papers ever in arctic anthropology, with over 200 citations. Here at ASC, we just submitted a 600-page manuscript titled Early Inuit Studies. Profiles and Themes in Eskimology, 1850–1980 for publication by the Smithsonian Institution Scholarly Press. It comprises 18 papers presented at a special session on the history of Eskimology that I organized at the 18th Inuit Studies Conference in Washington, DC in October 2012 (ASC Newsletter 2013). The volume’s Introduction called From Boas to Burch: Eskimology Transitions captures the main theme of the 2012 session; two more volume chapters by Peter Schweitzer and Igor Krupnik overview Burch’s legacy in Alaskan Inuit kinship studies and his seminal Peoples of the Arctic Map of 1983, respectively. The book will become the first-ever historical synopsis of development of research and ideas on the Inuit people and cultures, with U.S., Canadian, Danish, Russian, French, and other international contributions.

The ASC remains committed to exploring and promoting Burch’s legacy now with the use of new resources offered by Ernest S. (‘Tiger’) Burch Endowment that was generously established by Tiger’s family to support Smithsonian scholarship and museum work on Arctic indigenous peoples and their cultural heritage. The Endowment funding will be crucial in 2014–2015 to the success of ASC new research initiative, Arctic People and Animal Crashes (see this issue) inspired, in part, by Burch’s last major study on the history of caribou herds in arctic Alaska from 1850–2000. Burch was always a keen student of human-animal relations in the Arctic and he made seminal contributions to our knowledge of both historical and contemporary impact of humans on caribou, muskox, and marine mammals, as well as of the spiritual and ideological implications of people’s interactions with large animal species. We believe that our forthcoming study will provide another boost to the lasting legacy of our late colleague and distinguished partner in ASC-Smithsonian research.

CRASHES: ASC BEGINS A STUDY OF PEOPLE-ANIMAL RELATIONS IN CHANGING CLIMATE, CULTURES AND HABITATS
By: Igor Krupnik

The ASC is building a cross-disciplinary team of Smithsonian scholars and external collaborators for a two-year study of the role of humans, climate, and habitat change in historical collapses (‘crashes’) of some keystone Arctic wildlife populations. The core team includes researchers from four departments at the Smithsonian Natural History Museum—Anthropology, Botany, Paleobiology, and Vertebrate Zoology (Aron Crowell, William Fitzhugh, Igor Krupnik, Stephen Loring, Walter, Adey, Nicholas Pyenson, Don Wilson), also Mark Madison from the US Fish and Wildlife Survey and Carleton Ray from Univer-
sity of Virginia. They will collaborate with a larger international group of scholars, partners from U.S. and Canadian agencies, and indigenous knowledge experts from northern communities to implement the study at several selected locations across northern North America. The project is developed in conjunction with the Smithsonian Institution’s Grand Challenges Consortia initiative (see www.si.edu/Consortia) and will be funded primarily via the Smithsonian Consortia grant, with matching funds from the Burch Endowment and various smaller grant sources. The study is tentatively planned from spring 2014 till spring 2015.

The Arctic makes a compelling case for assessing planetary sustainability and the shifting role of habitat, climate, and human impacts, due to rapid environmental changes triggered by the global warming. Many observed transitions are beyond the scope of existing instrumental records and present a great challenge to scientists, Arctic residents, wildlife managers, and the public. We plan to rely on new data from collaborative research to demonstrate how differently human/animal/habitat relations have been treated by scientists, indigenous people, commercial users, and conservationists over time.

The project will rely on selected case studies from different Arctic and Subarctic areas. At this time we consider to focus on historical fluctuations of the (1) George River caribou herd in Quebec-Labrador; (2) extirpated Pacific walrus off the southern shore of St. Lawrence Island, Bering Sea; (3) extinct Atlantic walrus in the Gulf of St. Lawrence, Eastern Canada; (4) harp seals of the Eastern Canadian Subarctic; (5) harbor seals in the Gulf of Alaska; and (6) changes in large baleen whales distribution in the Northwest Atlantic. Smaller teams under each case project will work across disciplinary boundaries and will include social and natural scientists, and indigenous experts. We use this strategy of ‘knowledge co-production’ to create synergies and advance partnership via joint research, data analysis, collection studies, science papers, community meetings, public programs, two workshops in 2015, and a summary volume in 2016.

Shifting Paradigms in Human-Animal-Habitat Relations

The Arctic offers an instructive and diverse field to explore how interpretations of human-animal-habitat relations have shifted through time, due to scientific, societal, and environmental transitions. For generations northern indigenous peoples perfected an impressive set of ecological and spiritual knowledge; they believed that the success of their hunt was predicated on beliefs in mutual respect and deep spiritual connections between people and animals. Despite active pursuit of many game species by indigenous hunters not one of the major northern mammals except for Steller’s Sea Cow has gone extinct during the past 5,000 years.

Early natural scientists who studied Arctic animal populations were primarily concerned with wildlife extinctions caused by commercial overhunting. These concerns gave rise to the conservation movement in the U.S. in the late 1800s; many of its early champions (John Muir, Henry W. Elliott, Edward Nelson, C. Hart Merriam, George B. Grinnell) had first-hand knowledge of the North. The plight of many northern species was instrumental in setting the environmentalist and game management agenda for this nation. It produced the U.S. governmental program for the introduction of domesticated reindeer into Alaska (later, to Canada), the first international agreements in animal conservation (the North Pacific Fur Seal Convention of 1911, Convention for the Regulation of Whaling of 1931, migratory bird treaties), and seminal national wildlife management acts (Alaska Caribou Game Law of 1903, creation of the National Wildlife Refuge System in 1903 and of the National Park Service in 1916). Such measures helped develop conservation practices for many depleted northern species, such as fur seal, bowhead whales, sea otter, walrus, and later salmon, caribou, and geese.

Since the 1930s and 1940s, a more ‘cyclical’ vision of the northern animal fluctuations prevailed among scientists and conservationists; they relied on historical and early climate records to substantiate their views, most importantly from Labrador and Greenland (Charles Elton, Max Dunbar, Christian Vibe, and others). In later decades, archaeology has played an increasing role in reconstructing past animal population cycles and their relation to both anthropogenic and natural changes affecting, people, climates and habitats.

Today we witness a return of the ‘extinction paradigm’ among the environmentalists and game managers, who are concerned with the new factor of human-induced global warming. Under the new ‘save the Earth’ vision, they argue for stricter conservation measures, endangered species’ listings, bans on indigenous and commercial hunting, and other actions. A no-less-remarkable paradigm shift occurred among indigenous Arctic residents. Today’s Native experts argue that indigenous people are ‘true ecologists’ in possession of the age-old knowledge and practices in sustainable management of their home lands. Such claims come with a political quest for indigenous land stewardship, which is often contested by game manag-
ers, environmentalists, and historians. Today’s story of polar bears threatened by the shrinking Arctic ice illustrates the same collision of competing visions—scientific, cultural, and public—in a modern context of global climate change. Such clash of paradigms increase the role of dialogue and partnership by teams of social and natural scientists, humanists, science historians, and indigenous experts, which is the stated goal of our project.

Urgency to Act
The signal coming from the Arctic today is that of rapid and dramatic change, which is happening twice faster than the global average. Some observed transitions are within memories of indigenous people and archaeological data; but many are simply beyond the scope of our records. This challenge of the unprecedented change affects researchers of many disciplines, Arctic indigenous people, the environmentalists, and the public. By bringing together an innovative set of perspectives from the sciences, the humanities, and indigenous knowledge, we aspire to expand our capacity to address the multiple drivers and factors of change at both regional and global scales. We also believe that in-depth, case-by-case, and area-specific assessments are the best way to learn how people acted and adapted historically, and to disseminate our message on the complex nature of the human agency on the planet to the public via scholarship, outreach, and educational efforts.

The new ASC study of arctic People-Animal relations is aimed to provide a conceptual foundation for a much larger future international effort in the same field. Such large-scale study will team SI scholars with our Danish, Canadian, Dutch, and other international colleagues, who have expressed interest in this collaboration. They are particularly interested in the use of modern DNA sampling technologies and the Smithsonian collections to determine the Anthropocene-era history and population structure of several northern species, primarily of whales, walrus, caribou, and seals. We hope to provide the groundwork for such future study by linking specific human groups in the North, particularly from Alaska, Labrador, and the Canadian Arctic to individual sub-populations (stocks or herds) of Arctic species and the Smithsonian and other museums’ mammal and paleo- collections. The project is aimed at developing long-term thinking on the multiple causes and agents of change and ecosystem collapses, and on the value of human strategies for sustainable stewardship applied in the North, as elsewhere on our planet.

How We Will Work
To construe and compare individual case of Arctic animal collapses (‘crashes’) we will rely on sets of data, modern, historical, and archaeological, from different sources. We will approach large Arctic animal species as ‘meta-populations,’ that is, as complex groupings composed of several geographically separated or overlapping sub-populations (herds or stocks), with their individual histories and habitats. Such vision is widely used in contemporary biological and game management assessments of the dynamics of caribou, walrus, polar bears, large whales, and other Arctic animal species. It was also championed by anthropologists and Arctic historians, like Tiger Burch in his recent book on historical caribou herds in Northwest Alaska (2012) and it is also close to traditional aboriginal views of animals living, like people, in ‘tribes’ or ‘kingdoms,’ that interact as equals with various human groups. This approach works best to engage indigenous knowledge holders in collaborative cross-disciplinary research.

Each task-group to examine individual case stories of arctic animal ‘collapse’ will address similar basic questions: 1) What was/is the role of human impact versus climate and habitat change in causing wildlife crashes and habitat shifts? 2) Are the recorded fluctuations unique and unprecedented, or have they occurred before? and 3) How have the animal fluctuations and habitat changes been explained by different actors or observers through time? We hope to strengthen our collective message and to generate new knowledge by working across disciplinary, area, and institutional barriers, and by matching perspectives from scientists and indigenous knowledge-holders.

A formative goal of our project is to introduce indigenous perspectives and local knowledge to scientists’ toolkit for the study of Arctic animal fluctuations. This will be akin to bringing indigenous observations to Arctic environmental change debate in the late 1990s and early 2000s, in which the ASC scholars played essential role (ASC Newsletters 2003–2008). No complex study of human-animal relations in the Arctic can be successful today without historical and environmental expertise preserved in indigenous communities. Biologists and game managers are increasingly receptive to the use of local and indigenous ecological knowledge; but challenges remains regarding its compatibility with the scientists’ data, particularly on regional and circumpolar scale.
The proposed two-year project will engage almost two dozen core scientists, curators external collaborators, local knowledge experts, collection and sampling technicians, interns, and students from several nations. Such a venture with field research in different areas will require a major effort in building synergies, data treatment, synthesis, and dissemination. Stay tuned for more news on the project development from the ASC website, our blog posts, and in the next 2015 Newsletter.

**COMING HOME...AFTER 130 YEARS: LT. FREDERICK SCHWATKA’S AIVILINGMIUT VOCABULARY RETURNS TO SMITHSONIAN**

By: Igor Krupnik

This story began with a one-page letter that I received in February 2013 from Dr. George B. Clemans, Professor Emeritus of Chemistry at Bowling Green State University in Bowling Green, OH. In that letter, Dr. Clemans informed me of ‘a historical artifact’ in his possession, a copy of the book *Introduction to the Study of Indian Languages* (1880) published by the Smithsonian Institution, to provide guidance for recording Native American languages. In Dr. Clemans words, the book “...has been extensively filled out in the recorder’s own hand and is based on field notes taken from August 1878 to August 1880 in the northwest Hudson Bay area. The recorder is Lt. Frederick Schwatka (U.S. Cavalry) and the time interval is that of his then widely-celebrated Arctic trek to King William Island ...in search of written records of the lost Franklin expedition of 1845. In his hand-written notes in the book he records a vocabulary of about 850 Inuit words from the Repulse Bay area...Dr. Clemans concluded that, due to the historical and research significance of the book, it “should be placed in some appropriate institution for these purposes.”

One can imagine the excitement of a student of Arctic history, when a ‘historical artifact’ of such importance and age surfaces after 130-some years. I quickly figured out that Dr. Clemans had in his possession a copy of what is known as “Powell’s Schedule,” the second edition of John Wesley Powell’s *Introduction to the Study of Indian Languages, with Words, Phrases and Sentences to be Collected*, published by the Smithsonian Bureau of Ethnology in 1880. In his Preface to the 230-page book, Powell, the Bureau’s director, addressed the many volunteer students of Native American languages, whom he encouraged to use it as a guide in documenting indigenous languages in an appropriate ‘scientific’ way. The book consists of three chapters. The first briefly describes the Native American phonetics and the appropriate orthography (alphabet) to use in transliterating Native words and sounds. The second is a concise summary of Native American intellectual and material culture reviewed along more than thirty specific elements or topics; and the third comprised a set of 30 thematically arranged blank forms or ‘schedules,’ with the list of respective words or phrases to be filled in with a particular Native language.

The Smithsonian Bureau of Ethnology printed several hundred of Powell’s ‘schedules’ with its hard burgundy cover and stamped title in golden letters. It then sent them widely to its many scholarly associates working with, or living close to Native American tribes; to traders and missionaries, who corresponded with the Smithsonian; and to the explorers going to the field, particularly for the far-flung destinations in northern North America. In the following decade, many of the ‘schedules’ were returned to the Bureau filled in with ink- and pencil handwriting. The Smithsonian National Anthropological Archives (NAA) has several dozen such field schedules, including many from the Arctic. They were filled out and sent in by Patrick Ray and Edward Herendeen in Barrow, Alaska, on the U.S. expedition during the First International Polar Year 1881–1883; by Dr. F.S. Nash of the U.S. Navy in Kotzebue Sound (1886); William J. Fisher, naturalist and marine biologist, in Kodiak (1882); J. William Johnson in Bristol Bay; Henry M. Bannister, on the Seward Peninsula, and others. These were in addition to several dozen filled in with Chasta, Cherokee, Karok, Kiowa, Mohawk, Mojave, Pomo, Winnebago, and other indigenous languages of the continental U.S. Yet there are few from Canada and none from Greenland.

Lt. Frederick Schwatka (1849–1892) was a colorful member of the last cohort of heroic Arctic explorers. Born in Galena, Illinois, he grew up in Oregon, attended Willamette University, and enrolled to the West Point Military Academy. He served as a second lieutenant in the U.S. Cavalry in the Dakota Territory, while at the same time studying medicine and law, and received a medical degree in 1875. In 1878–1880, he led an expedition sponsored by the American Geographical Society to search for remains of the lost Sir John Franklin’s expedition in arctic Canada, and, particularly, for any expedition’s records or members’ diaries neglected in earlier surveys. The story of Schwatka’s quest for John Franklin that included a dogsled trek of almost 3,000 miles...
Schwatka clearly referred to the Aivilingmiut, a local sub-group of the Iglulik Inuit (Iglulingmiut) who were first encountered by Sir. William Parry in 1824 and were later studied by Capt. George Comer for Franz Boas in the early 1900s, by Therkel Mathiassen and Knud Rasmussen on the Fifth Thule Expedition (1921–1924) and by Guy Mary-Rousselière in the 1950s and 1960s. According to Louis-Jacques Dorais, prime expert on the Canadian Inuit languages, none of the later authors writing on the Aivilingmiut (or Iglulingmiut) language ever cited Schwatka’s 700-word vocabulary, despite them being acknowledged by Pilling already in 1887. A search at the NAA files revealed no other materials from Schwatka, which means that his reported ‘small calf-bound journal’ never made it to the Smithsonian either.

In course of our communication in spring 2013, Dr. George Clemans eventually decided to donate Schwatka’s ‘schedule’ to the Smithsonian National Anthropological Archives. In May 2013, the old Powell’s volume of 1880 finally made it back ‘home’ after some 130 years. The aged and weathered book urgently needed special treatment, because of its broken binding and fragile peeling pages. At NAA, it was given professional care and prepared for scanning and further examination.

Together with Ives Goddard, we construed the story of Schwatka’s vocabulary as follows. We believe that once Pilling and Powell somehow learned about Schwatka’s ‘small calf-bound field journal’, with the Aivilingmiut dictionary, they sent Schwatka a copy of the official Smithsonian schedule to fill in. The book itself did not travel with Schwatka miles with the Inuit guides, was retold in his book, "The Search for Franklin" (1882) reprinted in 1965 under the title The Long Arctic Search: The Narrative of Lt. Frederick Schwatka, U.S.A, 1878–1880, seeking the records of the lost Franklin expedition. Schwatka made three more arctic trips, including one in which he rafted down the Yukon River in 1883–1888 and another later in Mexico before his early death in 1892.

My Smithsonian colleague, Ives Goddard directed my attention to the reference to Schwatka’s Inuit material cited in James Pilling’s Bibliography of the Eskimo Language (Bureau of Ethnology Bulletin 1, 1887). On p. 85, Pilling listed “Schatka (Lieut. Frederick). Vocabulary of the Eskimo. Manuscript in the possession of the author.” He then referred to Schwatka’s personal letter saying that he had it in rough manuscript form, containing probably 500 or 600 words in most common use by the Inkillik (?-IK) Inuits of Repulse Bay, gathered from August, 1878, to August, 1880, while sojourning with this tribe, each word being noted in a small calf-bound journal.” So, the question was: what exactly was in Dr. Clemans possession and how did he obtain a copy of Schwatka’s Smithsonian ‘schedule’?

Dr. Clemans turned to be an educated and commited partner. He reported that he had purchased the book “about 30 or 35 year ago ...probably at a garage sale or Flea market” and had no family relations to, or prior knowledge of, Lt. Schwatka. After purchasing the book, he passed it to his wife’s brother-in-law, who was at that time studying in Master’s program in Native American Studies, until the book finally returned to him a few years ago never used or cited. At this time, Clemans did some research on Schwatka on the Internet and wrote a 6-page essay titled Historian: One Missed Calling, or Roadshow Redux?, featuring Schwatka’s Arctic travels that he presented in 2012 to a local discussion group. He also scanned the title page and a few text pages of Schwatka’s ‘schedule’ and sent it to me.

The book’s title page has the following text in Schwatka’s clear and easily readable handwriting.

Prof. George Clemans, Bowling Green State University, OH

Schwatka’s Arctic travels that he presented in 2012 to a local discussion group. He also scanned the title page and a few text pages of Schwatka’s ‘schedule’ and sent it to me.
to Repulse Bay and King William Island in 1878–1880. It looks clean, has no stains, soot, or other traces of a long dog-sled journey, and the writing is too clear for field notes. Besides, Schwatka left for the field in 1878 and returned in late 1880, before copies of new Powell’s schedule became widely available. Evidently, he filled it sometime between 1887 (Pilling’s reference to the journal) and his death in 1892, but for whatever reason kept a clean filled schedule for himself and never mailed it to the Smithsonian. Therefore the copy that George Clemans purchased at a garage sale 35 years ago was literally “destined” for the Smithsonian. The whereabouts of its precursor, the small calf-bound field journal with Schwatka’s original linguistic writings from the Aivilingmiut is still unknown.

Schatwka’s Aivilingmiut vocabulary will be digitized this year and put online for open access through the Smithsonian’s online catalog at www.siris.si.edu. It certainly is of great value to the scholars of the Inuit/Inuktitut languages, to science historians, but first and foremost to the residents of today’s Inuit community of Naujaat, formerly Repulse Bay (population ca. 800). While Schwatka’s orthography was not very accurate and was certainly far from the standards of today’s language materials, his records are very interesting from the historical point of view, as they document the status of the Aivilingmiut dialect some 130 years ago. A future careful study may also reveal significant anthropological details, as Schwatka often accompanied his word lists with short ethnographic notes. For example, next to the English words “widower,” “widow,” “bachelor,” and “maid” (that were left blank), Schwatka added that they do not “…exist in the tribe, a custom compelling all to be married and this compulsion causes all the cases of polygamy occurring in this tribe.” Similar ethnographic nuggets may await a future careful reader of Schwatka’s vocabulary.

There is another symbolic meaning of this remarkable homecoming after 130 years. We so often lament the losses and rarely acknowledge a remarkable increase in our knowledge through the dedicated process of “increase and diffusion” of scholarly records. Pilling and Powell knew of Schwatka’s vocabulary in 1887, few years after it was compiled; but they never had a chance to see it. Almost 130 years later, we have access to his materials and will soon make it available to all interested readers. It happened thanks to the efforts of many people—linguists Ives Goddard and Louis-Jacques Dorais, the NAA/CAP’s Gina Rapaport, Adam Minakowski, Candace Green, and Jake Homiak, but first and foremost, thanks to George Clemans, who purchased and saved Schwatka’s schedule, and presented it to the Smithsonian as his gift to our collection. We salute you all!

Editor’s Note: Asta Mønsted grew up in Uummannaq, Greenland, and is studying for her Master’s degree in Prehistoric Archaeology at Copenhagen University, Denmark. She also works as a guide in the Arctic collection at the National Museum of Denmark.

The drum has a special place in the heart of the Arctic people. The Arctic drum is much more than just a musical instrument. The drum has been strongly connected with shamanism, but was also used by villagers for entertainment purposes (i.e. drum songs) and judicial decisions.

The Arctic drum is deeply rooted in Inuit culture and, archaeologically, can be traced back to some of the earliest Arctic societies. Geographically, the traces of the Arctic drum are wide spread starting in Eastern Siberia crossing the Bering Sea to Alaska and further into Northern Canada and ending up on the island of Greenland. These deep and extensive roots connected the Inuit people of the past—as they do today. Our culture and cultural remains originate from the same source and, therefore, an archaeological project concerning Arctic drum fragments in Greenland is considered relevant to readers of an Alaskan newsletter.

Now that it’s dark and cold outside, I will do as the traditional Inuit’s did during this time of year: I will tell you a story. It’s an old story of the arctic drum— but with a modern twist.

**Following the traces of the drum**

During the cold and dark month of January 2013, my ongoing interest in the Arctic drum started and I realized that I had found the subject for my upcoming bachelors dissertation. As I started to unravel the ancient story of the Arctic drum through the use of ethnographic documentation, I realized that these drum fragments could be traced back in time to the Thule culture (approx. 1200-1900 AD), the Dorset culture (approx. 650-1200 AD) and even further into the Saqqaq culture (approx. 2,500-800 BC), which, in Greenland, are some of the earliest people to inhabit the island—around 4,500 years ago. Nonetheless, a question which kept haunting me was how these drum fragments could be recognized without the recovery of a complete drum? The Arctic
soil has some of the world's best conditions for artifact preservation of organic materials, which the museum collections are solid proof of. But even so, archaeologists rarely excavate complete drums which were generally made from animal remains (i.e. bone, antler, skin and internal organs).

The drum’s “fingerprint”
During the next couple of months I sat at the National Museum of Denmark studying artifacts excavated in Greenland, by the Danish Arctic archaeologist Therkel Mathiassen in 1933. The artifacts had all been labelled as ‘drum fragments’, and so I tried to figure out why. Based on my analysis, I created a thesis which outlined how to recognize a drum frame and a drum handle, respectively. The drum frame needs a groove on the outside of the frame in order to tie down the drum skin. In the meantime, the drum handle is in need of a slot for it to be lashed onto the drum frame.

Unfortunately, other parts of the Arctic drum are very difficult to recognize during excavation. Take the drum skin for example; this part was primarily made of the spleen, bladder or skin of a walrus or other large seals. These materials are the most likely to decay, and if the drum skin had been removed from the frame, then it is even more difficult to argue that it was a drum skin and not part of some other artifact. Speaking of drum skins, I have realized that the Alaska State Museum houses some gorgeous historic drums, where the skins have been painted in beautiful colours and designs! If you have not been to see them yet, you ought to. Sadly, I have not stumbled upon any painted drum skins during my studies of the Greenlandic drum materials, but the Smithsonian’s decorated drum skins tell me that I should not rule out this idea.

The origin of the drum
Since the Arctic drum was introduced to Greenland from the western part of the Arctic, I wanted to test out whether or not these two Greenlandic drum characteristics (i.e. the groove and slot) could be transferred to drums from respectively: Canada, Alaska and Siberia.

During this investigation I concluded, that the Arctic drum came in various shapes, sizes and construction forms. With the help of Ellen Carrlee, the conservator at Alaska State Museum, I realized that some drums could e.g. hold the drum skin by sandwiching it between two drum frames – and thereby avoid the groove on the drum frame. An example from St. Lawrence, Alaska shows that the drum handle could also be carved on the side of the drum frame, and therefore did not need a slot to connect the two pieces.

An example from Birnirk, Alaska shows another way of avoiding the slot on the drum handle, since, in this case, the handle was inserted through a hole on the side of the drum frame. Another interesting observation was made, when I examined the oldest dated drum fragments from Greenland. Two pieces of a drum rim were excavated at Qajaa and Qeqertasussuk, respectively, which revealed similarities to Alaskan drums. Both drum rims were thicker than observed on other Greenlandic drums, while the curve of the rim fragments indicated a full rim diameter between 60-75 centimetres. So while the average drum rim in Greenland is approx. 30-40 centimetres in diameter, these older drum parts appear to have a stronger connection to the drums from where the Inuit culture originated – the western part of the Arctic. This may not be so surprising, but nevertheless, it is interesting since it shows how deeply connected the

Asta Monsted demonstrates drum technology.
Inuit cultures were nearly 4,500 years ago, when the first Inuit people coming from the West set foot on new land: Greenland. Being nomadic in nature, they brought all of their belongings with them – among them the iconic drum; and some of these drum fragments ended up in my hands for analysis! What a journey.

This is the end of my part of the story. Now someone else might pick up from where I left, in an attempt to figure out whether or not one can also establish characteristic traits in drum fragments from archaeological materials found in Alaska. As an old shaman said: “The only thing we know for certain, is that what shall happen, will happen”. Thank you for listening to a fellow ‘inuk’.

**KAZAKH NOMADIC CULTURE THROUGH ARCHIVAL PHOTOS**

*By: Dr. Saule Satayeva held a Fulbright fellowship at American University and is vice director of the Kazakh Central State Archive of Cinema and Photo Documents*

In 2012-2013, I was a Fulbright scholar at the American University. My Fulbright Fellowship was based on archival research related to American travelers who illuminated Kazakh Nomadic culture through their visual and written documents (1870-1930).

As the result of the USSR disintegration in 1991 fifteen independent states emerged. My country got independence in a civilized way, but many generations of Kazakhs struggled for long-awaited freedom. There were over 200 years of struggle with the Dzungar Khanate in the XVIII-XIX centuries, then over 200 years of Kazakh resistance to gain freedom from Russia. As an independent state, the Kazakhstan aspiration to historical and cultural self-identification has made archival study very popular. There is underway a process of revising many historical events in our history.

A primary function of our archive is a compilation of Kazakhstan’s audio-visual history for clearer understanding of the past. Most of our archival documents relate to the Soviet period. American travelers made a significant contribution in preserving our history, and we have none of these materials. It is important to save and understand all components of past nomadic life, as its spiritual values are an integral part of world history. During my search in the U.S. for audiovisual collections on Kazakh History I studied collections of the Library of Congress, New York Museum of Natural History, Harvard University Libraries, and the Archive of National Geographic, I have discovered over one hundred unique photos and drawings of the American travelers: journalist and traveler George Kennan, geology professor William Davis Morris, and a photo collection and movie made by Modern and Clark Asian Expedition.

Photographs and drawings are part of visual anthropology, which interact with movie, photoart, humanities and information technology. They provide information about little-known aspects of the lives of peoples. I also presented lectures on Nomad Culture in a number of universities (Indiana, Texas, California, Harvard, Maryland, Wisconsin-Madison, Maryland, GW and AU) and in institutions located in DC and focused on preservation the heritage of Kazakh nomadic culture, revealing its identity, and the value of nomad culture for development of historical science. The main idea of my lecture was why it is valuable now and why Kazakhstan’s process in scientific, cultural and educational spheres is important for Western society as well as the implementation of academic exchanges, and joint research projects between the U.S. and Kazakhstan.

The extinction of Kazakh Nomadic culture occurred due to conquest by the Russian Empire, the proletarian revolution, and the Soviet agricultural policy that brought the Great Famine of the 1930s. As the result of this tragic event, almost two million Kazakhs died and thousands had to migrate to neighboring countries. One of these countries was Mongolia, where Kazakhs since ancient time migrated back and forth along their old routes.

That is why when in May 3-4, 2013, the Mongolian Cultural Center announced the 7th Annual Mongolian Conference hosted by the Embassy of Mongolia in partnership with Mongolia Society and the Institute for Defense Studies. I participated and presented the talk: The History of Kazakh Migration to Mongolia in the 20th Century in Archival Photo Documents.

While historical changes raged in Soviet Kazakhstan, in the homeland of Genghis Khan, about 100 thousand Mongolian Kazakhs lived peaceful lives in the Bayan-ulgii district of Mongolia.
The Mongolian government supported the Kazakh immigration in 1920-1930, and helped save for future generations Kazakh Nomad culture, language, art, customs and traditions. Mongolian Kazaks had sufficient administrative and cultural autonomy; there were no religious tensions in the Mongol society. In fact, nowadays, this process is still on and many scholars go to Mongolia to study the Kazakh history and culture. There is as well the practice of Kazakh repatriation, supported by the Kazakh Government and special programs, which bring to Kazakhstan a unique Kazakh written language in Latin Alphabet and ethnicity.

For centuries, Mongols and Kazaks have developed a special form of social and cultural adaptation and wildlife management - nomadic cattle breeding. A major characteristic of their nomadic society is that in difficult climatic conditions, people kept in harmony with nature by creating an economic symbiosis between urban and rural environments.

Today philosophers note that the more intensively the world unites, the more actively people connect to protect national originality and believe that in order to survive in the global world they should strengthen their cultural roots. Nomadic people of the 21st century live in Eurasia, Africa and America.

In the opinion of many modern scientists, if the world suffers from a catastrophe, it is likely that only nomads will survive. Therefore, they are considered as a strong reserve of human civilization. In this case, Mongolia nowadays is one of the homelands of nomadic civilizations and the center of preserving and studying Kazakh Nomad culture.

Archivists of Kazakhstan and the U.S. truly believe that providing access and screening audiovisual documents is one of the most effective ways to prevent ethnic and religious conflicts. Moreover, when we preserve visual documents of vanishing cultures and reveal their identity and universal nature, we hope that this helps create a dialogue among different nations.

CULTURE AND POLITICS: A COMMENT ON TWO RECENT CASES OF REPATRIATION IN THE ARCTIC
By: Tom G. Svensson

For some years the issue of repatriation has increased in importance in the museum world. And for many museums actual cases of repatriation are about to become part of the agenda in their cultural policy making. It is a question of returning objects once collected to their places of origin, usually built on a bilateral agreement museum to museum. If a receiving party does not have a museum in a more strict sense, an institution for display and adequate management of artifacts will serve a comparable purpose once it meets general museum standards. Such repatriations most commonly come about as an explicit demand from a receiving party. But the initiative can also emanate from a donating party as the two cases discussed below clearly will illustrate. Common for the two means of initiating repatriation is negotiations between equal parties leading to an officially acknowledged agreement, not infrequently founded on mutual respect and advantage. Returning museum objects either implicate rights of use and management responsibility without change of formal ownership, or transfer of ownership rights. A leading motivation when it comes to donor initiated repatriation is that a specific collection may attain a better and more relevant permanent localization in another museum than the original one both in terms of research and presentation by means of exhibitions.

The Museum of Cultural History at the University of Oslo has recently initiated two cases of repatriation referring to Northern indigenous cultures. After a few years of preparation in 1997 the museum returned to Greenland a large collection of archeological objects that had been previously excavated along the northeast coast of Greenland. Recipient of this collection was the Greenland National Museum and Archive in Nuuk, the capital of Greenland. The collection is based on the Norwegian archeologist Søren Richter and his in-depth excavations 1929 – 1931, later supplemented in 1936. It is, moreover, well documented in exhibiting repatriated artifacts. Photo by Tone Wang
a thesis for an MA Degree (Richter, 1934). This collection fills an important gap in the total set of archeological objects stored at the Greenland National Museum, a significant supplement not the least from a research point of view. It should, furthermore, be noticed that this case of repatriation had definite political implications. It was the first case of repatriation of any size to Greenland without going through Danish authorities, thereby emphasizing Greenlandic Home Rule independence in practice. This occasion caused great attention, not the least from Greenlandic media, and was highly appreciated by the political authorities in Greenland, in particular its Minister for Culture and Education, who made special arrangements in connection with the transfer.

Finally the agreement reached assures that Norwegian scientists may still have access to the material for loans and exhibitions. It was also agreed that a small portion of the collection should be retained at the University of Oslo for educational purposes (Bratlie/Svensson, 2002).

In 2011 both the University of Oslo and its Museum of Cultural History celebrated their 200th anniversary. This occurrence was marked in several ways throughout the year. In addition to a few thematic exhibitions, one of which focusing on Roald Amundsen and what he learned from the Netsilik, “Arctic Experts” the Museum and its department of ethnography decided as a proper gesture to repatriate to Gjoa Haven a small portion of its extensive Netsilik collection related to the Norwegian polar explorer Roald Amundsen and his successful Northwest Passage Expedition 1903 – 1906. This proposal was a timely response to an informal request from Gjoa Haven shortly before. The collection consists of 900 objects and is by far the largest and most representative in the world from the Netsilik culture, it is moreover internationally well known (Taylor 1974).

For the purpose the museum selected 16 artifacts, chosen according to the following criteria; 1) they refer exclusively to activities related to hunting and household, 2) they are tenable and can readily be moved to a new setting with climatic change etc., and 3) the museum has many of the same type of items, which means our collection will in no way be impaired.

An oval bowl made of driftwood is one of the objects from Roald Amundsen collection repatriated to Gjoa Haven in 2013. Photo by Ann Christine Eek

We have chosen artifacts which rightly can be considered key items in Netsilik everyday life traditionally, such as harpoon, bow and arrows, including a bow case, breathing-hole scratcher, snow knife, snow shovel, snow goggles, fishing hook, and men’s knife. When it comes to household we landed on lamp, ladle and bowl. Finally an amulet band completes the selection. The objects selected can be seen as examples of traditional Netsilik craftsmanship, not art. On the other hand, they indicate a basis from which contemporary art evolve among the Netsilik.

This proposal obviously needed acceptance from the receiving party. For that reason we visited Gjoa Haven in May 2011 and presented the selection of artifacts suggested, first of all to the local authorities the Hamlet Council, furthermore also to the Elders Centre and the local school authorities. The 16 artifacts were presented on a screen and each object was commented on in a knowledgeable manner by those who took part in the meetings. This useful encounter on our part was met with unreserved enthusiasm and necessary information concerning the issue of repatriation could be exchanged. In this way a continuous dialogue has been established thereby strengthening the link between Oslo and Gjoa Haven.

Following upon this initial presentation in Gjoa Haven the specific artifacts have been examined by the conservation department at the museum. After that a final list of the chosen artefacts, including illustrations, was sent to the Hamlet Council for their formal approval. After the museum received the appropriate document from the Hamlet Council the Board of the Museum of Cultural History made a final decision in spring 2012 formally endorsing the repatriation as outlined. The actual repatriation was meant to take place in the later part of

In spring 2011 we presented the proposal from the Museum of Culture History to the local authorities. Here Tone Wang is gathering comments from elders. Photo by Robert Filipkowski

2013. The newly planned Nattilik Heritage Centre for multipurpose use was not expected to be completed until then. In this building the artifacts in question will be permanently displayed in an adequate show case meeting current standards, in addition contemporary arts and crafts will be shown. Our requirements for satisfactory handling of the artifacts once they reach its place of origin, Gjoa Haven, have in our view been met. New solid show cases have been ordered and training courses for
local personnel are under way. According to our knowledge we believe such a new multipurpose institution is well fit to assume responsibility in managing this set of old artifacts.

The intention of this symbolic act is mainly to contribute to the cultural history of the Netsilik as reflected in their material expressions, a part of cultural history they no longer are in possession of. Let me add, 16 artifacts may not appear as an impressive number, on the other hand, the entire collection is now about to be accessible on our data-base, which means new channels for exchange of information regarding the total Amundsen collection will hereby be created. This can be viewed as an extension of the repatriation as such, and, we believe, will be advantageous for both parties.

On January 19, 2013 the Museum of Cultural History was visited by a Canadian delegation led by the Honourable Minister of Health, also Minister for the Arctic Council, **Leona Aglukkaq** from Gjoa Haven. On her way to a meeting in the Arctic Council she had expressed interest in taking a personal look at the artefacts about to be repatriated to her hometown Gjoa Haven. So even this case of repatriation has drawn attention in political circles, furthermore emphasized by the reception at the Norwegian Embassy in Ottawa, specially arranged due to the repatriation, just a few days after the inauguration of the Heritage Centre. The repatriation to Gjoa Haven should be seen also in connection with the continuous cooperation regarding Arctic issues as stated by both Canadian and Norwegian authorities.

October 17, 2013 the new Nattilik Heritage Centre was officially opened. In an appropriate manner the ceremony took place outdoor with a large number of local people attending, also with a long list of speakers before a ceremonial cutting the rope with an ordinary knife at the entrance. After that the crowd could enter and enjoy the latest institution in Gjoa Haven for common use, an institution for learning and inspiration, the function of which is to manage local history and heritage. And it is in this new context the repatriation from the University of Oslo should be viewed. The event ended with a characteristic feast for everyone at the Community Centre with lots of local food and typical entertainment, for example drum dance, throat singing and square dance. In summary, for all of us taking part it was a day to remember.

References

PALEO MARINE DATA FROM THE LABRADOR SEA
By: Walter Adey

A Smithsonian team headed by Walter Adey has been gathering paleo-climate data from coralline algae at underwater sites along the coasts of Newfoundland and Labrador. This past summer Adey, working from his research vessel, *AlcaI*, sampled the central and northern Labrador coast and recovered samples holding chemical signals of water temperature and salinity extending back more than 1000 years, spanning the period from the Medieval Warm period to the Little Ice Age and modern warming period.

The rocky benthos of the Subarctic Biogeographic Region has a characteristic seaweed flora that includes an extensive high magnesium calcium carbonate basal crust of coralline red algae. The thickest (5-10 cm) and oldest (previously reported as 640-830 years old) parts of the crust, primarily at mid-photic depths of 15-25m, are built by species of the genus *Clathromorphum*, coralline red algae with complex tissues and reproductive structures. The finely seasonally-layered crusts of this species, with temperature-dependent magnesium concentrations within the calcite, have
been widely used as climate archives. The age of the archives are primarily limited by the boring of molluscs that reduce structural integrity. Depressions in the rocky bottom and the gentle slopes in the deeper portions of the rocky bottoms accumulate sediments that range from coarse, pebbly-shelly to fine silt, depending upon the wave and current energy regime. Free, branching corallines (the rhodoliths Lithothamnion glaciale and Lithothamnion tophiforme) often abundantly occupy these areas. A mixture of these two environments forms on cobble/boulder glacial erratic bottoms. Clathromorphum compactum crusts on the boulders and cobbles that project through the rhodoliths and accumulating marine sediments can be preserved by the anaerobic sediments that in turn reduce mollusk boring. We have found age extensions in C. compactum of up to 1700 years BP developed in underwater glacial erratic environments in northern Labrador.

These records are important sources of marine paleoclimate data that will help reconstruct the climate history of the Labrador Current, and will contribute to models of regional and global change. Collaboration with Arctic Studies Center archaeological work in Labrador and Quebec will help understand the relation between marine climate chance, extent and persistence of sea ice cover, and their effect on Indian and Inuit culture change and migrations.

DONALD CADZOW: THE SOCIAL HISTORY OF A COLLECTOR
By: Bernadette Driscoll Engelstad

Contemporary museum practice strives to reconnect museum artifacts and source communities. As the original agent linking native communities and museums, the collector remains a significant figure whose personal relationships and field decisions largely shape the collection. The following article develops an earlier profile of Donald A. Cadzow (1894-1960) published in the ASC Newsletter, March 2013.

Almost 100 artifacts -- including an elegantly shaped pair of snowshoes; Inuinnait dance hat crowned with a loon’s beak and ermine skin; a red flannel dress with beaded yoke and tassels jingling with metal cartridges and thimbles; an eagle feather headdress richly arrayed with ermine tails; and a western-style shirt collar and necktie rendered in turquoise beads -- were set out in the study room of the Cultural Resource Center at the National Museum of the American Indian (NMAI) as Curator Ann McMullen and Acting Collections Manager, Tori Cranner, greeted Nannette Cadzow Buhrman, daughter of Donald A. Cadzow, ethnographer and charter member of the Museum of the American Indian (MAI) – Heye Foundation. Accompanied by her daughters, Jane and Jill Buhrman, the visit marked Nannette’s first glimpse of her father’s collection since childhood outings to the original museum in New York City. Memories of her father’s work, however, have remained with her through his collection of expedition diaries, newspaper accounts, and photographs -- a family archives which richly augments the ethnographic collection and provides a deeper appreciation of his career and social history.

From 1917 through 1927, Donald Cadzow conducted field expeditions among Inuit and First Nations communities across Canada for George G. Heye, founder of the MAI/Heye Foundation. With visits to Gwich’in and Inuvialuit communities throughout the Yukon, Inuit camps in the central Arctic and on Baffin Island, and First Nation reserves across Manitoba, Saskatchewan, and Alberta, Cadzow proved to be an energetic and experienced field-worker, assembling major artifact collections while on the museum staff. In addition, Cadzow was a keen photographer, creating more than 300 images of native life, including impressive portraits of tribal and spiritual leaders. With the Smithsonian’s acquisition of the MAI/Heye Foundation in 1989, the Cadzow collections form an integral part of the NMAI’s historical collections. In a curious way, however, their assemblage is the result of personal decisions by three generations of the Cadzow Family whose lives intersected key events in the political, social, and cultural history of North America.

Donald A. Cadzow (1894-1960) was the grandson of Scottish immigrants who immigrated to southern Ontario in the late 1850s. The family, including his father, Hugh (b. 1864), and uncle, Daniel (b. 1866),
moved to the United States around 1875, settling in Auburn, New York in the Finger Lakes region of upstate New York. Auburn was also the hometown of William H. Seward, Secretary of State under Presidents Lincoln and Andrew Johnson, who negotiated the purchase of Alaska from Russia in 1867. Seward’s local prominence – his stately home is maintained as a historic site -- may well have nurtured his uncle’s passion for frontier adventure. Leaving Auburn in 1884, Daniel Cadzow reached the Canadian prairie where he was drawn into the Northwest Rebellion of 1885 where Metis militias, under the leadership of Louis Riel, faced the military force of the Dominion of Canada. Canadian by birth, he was recruited by the Dominion government and served as a federal scout. In payment for military service, he was awarded a land grant in Saskatchewan – the sale of which further financed his frontier endeavor. Cadzow also pursued work as a professional photographer, and several of his photographs remain in public collections in Saskatchewan.

By 1899, Dan Cadzow had joined the Klondike Gold Rush. Living in Fort Yukon, Alaska, the 1900 U.S. Census lists his occupation as prospector and photographer. Growing weary of the prospector’s life, Cadzow established himself as an independent trader. In 1904, he moved across the border to Canada, acquiring the abandoned trading post erected by the Hudson Bay Company at Rampart House on the Porcupine River, Yukon Territory. The area had been long used by Gwich’in families for fishing, trapping, and caribou hunting, and Dan Cadzow established a highly successful fur trading business as well as store and cargo operation. Situated on the Alaska/Yukon border, the Boundary Survey team used Rampart House as their headquarters in 1911 which coincided with a smallpox outbreak in which patients were quarantined in a make-shift hospital on a nearby island. Cadzow supplied food and supplies for the hospital and was eventually compensated by the Canadian government.

Daniel’s letters home, often recounted in Auburn and Syracuse newspapers, must have provided an exciting window on frontier life, for when he returned to Auburn for a visit, his young nephew, Donald, decided to join him on his return. Leaving Auburn on June 12, 1912, Donald remained in the Yukon for the next four years. Through work, travel, and friendships, Donald came to know native Gwich’in families and acquired knowledge of the language. His uncle’s well-furnished, two-story home was the site of community feasts and holiday celebrations (some recounted in the Auburn newspapers), and Daniel and his Gwich’in wife, Monica, welcomed explorers, traders, and missionaries of the period. The Arctic explorer, Vilhalmur Stefansson refers to Dan Cadzow as the most hospitable host in the North.

Returning home in 1916, young Donald Cadzow carried a fur collection worth about $30,000. His northern experience secured the interest of George Heye who recruited him to return to the Yukon in May 1917 to purchase artifacts for his growing museum collection. A diary in the family collection recounts his travel by rail, cargo scow, and canoe, providing a vivid account of the treacherous travel of the day. The diary also records his purchase and experimentation with a Kodak camera in preparation for the trip, and several photographs in the NMAI Archives illustrate events recorded in the diary. The personal challenge of the expedition is revealed in a note to himself, “‘Must make good, as he trusts me to do so.’”

In 1919, Heye funded a subsequent trip to the Yukon and Northwest Territories. Accompanied by his young wife, Helen Fordham Cadzow, their travel was enthusiastically reported in a New York newspaper spread, entitled the “Honeymoon Expedition”. Throughout the next decade, Donald Cadzow joined MAI expeditions to New Mexico (1921), Arkansas and Missouri (1922), and carried out archaeological fieldwork in the Finger Lakes region of upstate New York and on Staten Island. Between 1924 and 1926 he conducted fieldwork among First Nations in Manitoba, Saskatchewan, and Alberta, assembling an extensive collection of artifacts and photographs which document the transformations in native life on the Canadian Prairies throughout this period. As expedition archaeologist, Cadzow participated in the 1927 Putnam Expedition, organized by the wealthy publisher, George P. Putnam, grandson of the company founder. Traveling aboard the Effie Morrissey, owned and operated by the renowned Arctic ship captain, Bob Bartlett, Cadzow examined sites along the Labrador coast and south Baffin Island, acquiring an extensive collection of archaeological and ethnographic artifacts, including fur clothing from the Cape Dorset/Kingait area.

With the financial impact of the Depression, many museum staff, including Donald Cadzow, were
laid off. In response to a colleague at Cambridge University, Cadzow agreed to mentor Robert Rymill, an undergraduate anthropology student from Australia, and his brother, John Rymill (later a polar explorer), on a field expedition across the Canadian Prairies in 1929, introducing them to native communities as well as to the enterprise of museum collecting. The expedition resulted in a collection of over 500 artifacts, including ceremonial clothing, medicine bundles, and a full-size painted canvas tipi in the collection of the Museum of Archaeology and Anthropology (MAA) at Cambridge University. The forthcoming publication, First Nations, Museums, Narrations: Stories of the 1929 Franklin Motor Expedition to the Canadian Prairies by Alison Brown (Aberdeen University) serves as the first major introduction to Donald Cadzow’s ethnographic work. Collaborating with First Nations elders, the author explores the historical context of the collection and the effect of technology on expedition fieldwork, particularly the team’s use of the automobile (an air-cooled Franklin motor car manufactured in Syracuse, New York). Following this expedition, Cadzow joined the Pennsylvania State Historical Commission as State Archaeologist. Glass negatives in the family collection illustrate his interest in the petroglyphs of the Lenape of the Susquehanna River Valley. He retired in 1956 as Executive Director of the Pennsylvania Historical and Museum Commission.

His uncle, Dan Cadzow, remained at Rampart House throughout his life. When his first wife, Monica, passed away at the age of 36, he married Rachel Netro Blackfox, who was also widowed. By numerous accounts, Dan Cadzow was widely respected for his fairness in trading and support of the community. The Rampart House site with its boundary monument marking the 141st meridian, Anglican Church and Rectory, family dwellings, and the store and legendary two-story home of Daniel Cadzow – like that of William Seward’s home in Auburn – has been restored as a historic site. As indicated in the “Guide to Rampart House Historic Site” (2010), published by the Yukon Government Department of Tourism and Culture, the international boundary proved to be Cadzow’s undoing. Running afoul of Alaskan authorities by cutting wood without a permit, his steamboat, launch, cargo, and Alaskan landholdings were seized. Denied credit, he was driven into bankruptcy by 1927. By the time of his death in 1929, the community had been largely abandoned with families moving to Fort Yukon, AK or Old Crow, YT. The Cadzow name remains prominent throughout the region and young Josh Cadzow, a musher from Fort Yukon, continues Dan Cadzow’s love of driving a dog-team, posting winning times in the Yukon Quest, the annual 1,000 mile race between Fairbanks, Alaska and Whitehorse, Yukon Territory, and an impressive finish in the 2012 Iditarod. With more than 2,000 objects collected by Donald Cadzow in the NMAI collections, rewarding opportunities exist for increasing knowledge of these collections, and their access and use by source communities. The contribution of Donald A. Cadzow to the Smithsonian’s National Museum of American Indian – and to the many native communities he visited almost a century ago – remains an extraordinary personal and family achievement which has preserved a vital cultural legacy in the history of North America.

Sea Ice Dictionary Nominated for Award
By: Laura Sharp

The prize is awarded every two years by the Polar Li’Kinikmi Sigum Qanuq Ilitaavut, Wales Inupiaq Sea Ice Dictionary’ (Weyapuk and Krupnik, eds. 2012) has been nominated for the 2014 William Mills Prize for Non-Fiction Polar Books. The prize is awarded every two years by the Polar Libraries Colloquy, an international association of librarians and others concerned with the collection, preservation, and dissemination of Arctic and Antarctic information. The award winner will be announced at the next committee meeting. ’Kinikmi Sigum Qanuq Ilitaavut, Wales Inupiaq Sea Ice Dictionary’ introduces over 100 indigenous terms for sea ice known in the Alaskan Inupiat community of Wales (Kinigin) that have been collected and explained by local Inupiat boat captain Winton Weyapuk, Jr (Utuktaaq). It was produced by a team of scholars and Wales Elders for the SIKU ("Sea Ice Knowledge and Use") project during the International Polar Year 2007-2009.

Vinland Map Symposium (London, 11-13 October, 2015)
By: William Fitzhugh

October 11, 2015, marks the 50th anniversary of “The Vinland Map and the Tartar Relation” (Yale University Press, 1965). The conference will review the current status of VM research and will be held under the auspices of the Hakluyt Society and the Smithsonian, co-chaired by Tony Campbell (former map librarian of the British Library) and William Fitzhugh (Smithsonian) and coordinated by Jorgen Siemonsen of Copenhagen.
GATEWAYS--BON VOYAGE TO HARE HARBOR!
By: William Fitzhugh

After thirteen years of work, this summer we finished (I think!) our excavations at the Hare Harbor site on Petit Mécatain Island! Our departure has been several years in the making, with delays occasioned by new finds and difficulties in saying goodbye to our friends in Harrington Harbor. We haven’t abandoned the Quebec Lower North Shore entirely, as there is still much to do about the Inuit and Basque occupations that have proved so intriguing along this coast.

On our return to Newfoundland we spent a week in Bradore testing the Inuit winter site at Florence and Clifford Hart’s cottage near the mouth of the Bradore River. Its three well-preserved houses and middens can provide much information that has not been available at the Hare Harbor and Little Canso Island sites, where bone preservation is poor. While there, we come to know the Bradore community better through the help of Florence Hart and Sorena Etheridge, a Quebec-Labrador Association activist who arranged to have us give a presentation on our LNS research. The community is keen to revitalize a cultural research program, and so we hope to return.

But more to the main topic of our 2013 work at Petit Mécatain! After crossing from Newfoundland in late July we picked up our University of Montreal diving team at Blanc Sablon. This year it consisted of ‘regulars,’ Marijo Gauthier-Bérubé and Sarai Barreiro Argüelles, back for another year of achingly cold water (and fresh lobster from the Harrington fish coop!), and a new-comer, David Légaré. This nearly doubled our trusty home-guard crew, Skipper Perry Colbourne, Notre Dame University intern Rebecca Mayus, photographer Will Richard, and myself, and did so perfectly when Erik Phaneuf joined us in Harrington Harbor as dive chief. Our pals in Harrington—Evans-Vatchers, Rowsells, Ransoms and others—were not too surprised at our appearance, despite the repeated farewells we had made in recent years.

Work soon began in earnest, and for the next two weeks we dodged wind and storms and a bit of sunshine to complete the obvious excavation targets in hopes that this might indeed be the last summer at the site. We had decided that ‘mop-up’ activities would focus on more underwater excavations in the shallow, shore-side area at the top of the ballast piles where interesting chaffing bowls and a killek anchor had been found last year, and in the central area of the land site between the terrace-front midden and the cookhouse. Both provided sound—if not spectacular—results and indeed convinced us that we could move on to other pastures in the future.

This year all of the underwater units were located in the same area, facilitating the work by being in shallower, warmer water than in previous years. It also allowed the dive team to trade off and assist each other. This turned out to be important because the three 2x2m pits were found to contain large numbers of ballast stones that had to be lifted out of the squares—not an easy task underwater, despite their reduced heft. The pay-off in finds was definitely worth its weight in ballast stones! While no new ceramic types were found, fragments of lusterware and majolica porringers and chaffing bowls that fitted specimens found in 2012 were recovered, with wood and ivory beads, lead shot, and large amounts of fish and animal bones. The stratigraphy replicated that from previous pits and confirmed the sequence of levels that began with basal deposits of peat, roots and humus from site-clearing operations. A subsequent organic layer was full of artifacts and lenses of bird, mammal bones, and cod fish bones. A layer of small round stones seems to record a dump of ballast from a chaluupa since these stones were far smaller than those making up the large ballast piles.

While we watched divers’ bubbles bursting at the surface Will, Rebecca, and I often thought we were also diving on the land sites because our pits seemed perpetually full of rainwater. The weather this year was not so accommodating for us landsmen! A day or two of chilly sun was about all we could muster between bouts of rain, and the cascades coming off the cliff took great pleasure in finding their way down through the middle of the site where we were working. Nevertheless, we managed to excavate 11-12 units in two interesting—if soggy—areas right in the middle of the site’s main thoroughfare.

The first, Area 9, turned out to be a large slab hearth that must have been used for some weeks if not for several years. The hearth was a low mound of burned schist slabs and cobbles surrounded by marshy midden deposits full of charcoal, fire-cracked rock, nails, flint chips from fire-starters, and whetstones, mixed with lots of charred and eroded earthenware, including a few recognizable faience and lusterware porringers. Pieces of baleen and pockets of burned bird and small mammal bone were also present. Tiles were everywhere, but not in quantities seen near the cook-house, where a large dump of
broken tiles 50-60cm thick suggested long-term use of a roofed-in structure that had its tiles replaced each year.

What was interesting about this feature and its midden was the absence of many diagnostics found at the cookhouse, the smithy, and the Inuit houses and their middens: clay pipes, Normandy stoneware, large iron tools, and glass beads. Our hearth seems to have been an early Basque feature, decades, if not more than a century earlier that the more extensive late activities at the site.

Toward the end of our work Will began investigating a dump area between A9 and the cook-house that we designated Area 10. Here he began finding more porringers and, large amounts of broken stoneware, an iron adze, pipes, beads, and Inuit soapstone vessel fragments. At the bottom of this deposit, on sterile peat, was a small circular hearth surrounded by baleen—perhaps another feature of the site’s earliest occupation by Basque whale-hunters. Other than this feature, the A10 collections replicate finds from the cook-house floor, supporting our earlier interpretation that this structure with its large hearth pit and roughly-paved stone floor—which followed a European rather than an Inuit architectural design—was operated by Inuit women.

Some absences were noted during our stay at Hare Harbor. We heard but could not confirm the presence of the peregrines that usually nested in the cliffs above, and this summer we were not visited by swarms of shrimp followed by voracious schools of mackerel, and only saw the occasional seal or grampus whale. However, on route we found the gods are also crazy there. Thirty miles out from Brador, in the open Gulf, we got caught in a following sea that snapped our speedboat towline, and in the mess of waves we were unable to retrieve it, despite some spectacular helmsmanship by Perry. After an hour we had to abandon the effort of trying to snag the tossing creature with lines and grapnels, and turned away, watching it fade into the distance and whatever fate might bring.

That night, safely tied up at the Brador pier, we reported the loss of boat, motor, and contents to the Coast Guard, who were solicitous but did nothing. We got more emotional support from the Brador fishermen, but they seemed intent mostly on figuring out where it might fetch up.

I was sure it would come to grief on a rocky coast in a few hours and be battered to pieces by the storm. For three days we waited, losing hope as we dug at the Hart Chalet site. Then, the next morning came a shout from the pier: “Isn’t that your speedboat over there, brought up on that shoal?” Well I declare! It was! And when we motored over in the zodiac we found her nestled in a kind of miniature dry-dock, her frayed tow-rope hanging from the bow and hardly a scratch on the boat or motor. It was high tide, and so we could just push her off and bring her home. Stunned and astonished we were, indeed!

The next day we went down to the local marine supply house and bought a new tow-line—twice as thick as the last. It turned out Florence Hart was agonizing over our loss even more than we were, having lived through hard times and similar losses with her now-invalid fisherman-husband, Clifford. We were as relieved at the return—like a puppy coming home after kicking up its heels—for her sake as much as our own.
TIME TEAM AMERICA AND THE WAR OF 1812
By Noel Broadbent

Noel Broadbent, who formally retired in 2010, struggling with Parkinson’s disease, is still involved in educational outreach. In 2013, he received the District of Columbia Award for Excellence in Historic Preservation for his excavation (using volunteers and local students), that successfully located the artillery position of Commodore Joshua Barney during the Battle of Bladensburg on August 24, 1814. His work complemented the metal detection and survey work by Richard Ervin, Maryland State Highway Administration, who shared in the award. They are jointly publishing their results in a forthcoming volume published by West Coast Press on the War of 1812, edited by Julie Schablitsky and Michael Lucas.

The “Time Team America: the Science of Archaeology” (TTASA) program by Oregon Public Broadcasting, received a 2.3 million dollar grant in 2012 from the Informal Science Education program at NSF (Grant #1114113). The series producers are Bruce Barrow and PI Dave Davis (OPB) better known for the PBS series “History Detectives.” The co-PIs are Meg Watters and Noel Broadbent. The programs are narrated by Justine Shapiro. A key person for putting the proposal together is Tullan Spitz, Senior Manager Content Development, OPB.

The TTASA program involved excavations at Crow Canyon, Colorado, Badger Hole, Oklahoma, The Josiah Henson Special Park, Maryland, and Fort Lawton, Georgia. While interesting to the general public, the main goal has been to utilize archaeology to engage youth in science and archaeology’s ability to advance informal STEM learning, engagement, and awareness. In parallel with the excavations, a science curriculum for middle school students was developed and run by Dr. Alexandra Jones. A new website, put together by Catherine Stimac (OPB) was just launched at www.pbs.org/time-team/home/. The website includes more of the project collaborators and experts.

A follow-up series proposal has recently been submitted to NSF. The proposed research will further examine how STEM learning context (culture, content, process, and tools/language) are being enacted and appropriated by underrepresented youth participants and visitor/viewers (web/TV program).

NUNATSIAVUT HERITAGE CONFERENCE
By: William Fitzhugh

In June, 2013, The Nunatsiavut Government held its annual Heritage Forum in Rigolet, Labrador. The conferences are designed to highlight heritage values of different regions of the Labrador Inuit territory. I was invited to attend and to talk about my early archaeological work in Labrador, which began in Rigolet and the surrounding Hamilton Inlet region. I had not been to Rigolet for years and still had many friends there, so I was excited to find myself flying across Lake Melville and swooping down onto the Rigolet runway.

Rigolet is the southernmost Labrador town with a largely Inuit population. Its name comes from the French word, “rigoulette,” meaning a narrow passage of water with a strong tidal current, and describes well the sinuous passage connecting Lake Melville with Groswater Bay and the Labrador Sea. Since the French set up a trading post here in the early 1700s, Rigolet has been a gateway between the coastal Inuit lands and the forested land of the Innu (Naskapi). When I worked here from 1968-1975 the town had a population of about 250 people, and it’s still the same size today. At that time homes were heated only with Ensign wood stoves and the center of town was the Hudson’s Bay Company post that sold staples and still bought fur, salmon, and seal pelts—just as it did in the late 19th century when Donald Smith launched his career as ‘factor’ (boss), eventually to become head of the HBC and receive the title, “Lord Strathcona.” Back in 1968 there were no cars or trucks; tracks served as streets; and an elevated board walk bordered the rock-studded harbor.

Today Rigolet sports a network of gravel roads, an airstrip, a community center, and a small museum. The old net bins, wooden net ownership tags, and barrel-making tools have been cleaned up and labeled for cruise-boat tourists. But many older traditions still persist. Most people continue to make a living as commercial or subsistence hunters, trappers, and fishermen. Grass baskets are still woven by Sarah Oliver and others, along with embroidery, beadwork, and other crafts—but now for sale to outsiders rather than for domestic use. Step-dancers come out every Saturday night to dance to local fiddlers. But what really stops traffic is the weekly Bingo game, orchestrated over the radio and...
played by nearly everyone in town. The night I tuned in at Charlie Tooktoshina’s house, Ozzie Allen won the sweepstakes—a 45-gal. drum of gas! While in Rigolet I also visited with Bert and Tib Allen, long-time friends from Rattlers Bight.

The conference began the following morning and for the next three days we heard wonderful stories and shared information about old times. Many of the leaders of Labrador Inuit communities from further north were present: Johannes Lampe (Cultural Minister for the Nunatsiavut government), Joan Andersen (Curator, White Elephant Museum, Makkovik), and officials of the NG like Dave Lough and Jamie Brake (archaeologist). Patty Way gave a wonderful talk on the life of Donald Smith’s early career in Rigolet; Lisa Rankin of Memorial University presented archaeological finds from her recent work in Snook’s Cove, where Dick Jordan excavated during our work here in the early 1970s. There were talks about tourism and development, about the new museum being built in Nain with Parks Canada assistance, and many others. In between all this we toured the town and its museum, did a show-and-tell for the youngsters in the school gym, ate wonderful home-cooked meals, and entertained ourselves and the town with some step-dancing of our own at a get-together where local craft producers presented their wares. In addition to my talk about archeology I showed slides of people I met and worked with in the 1970s. That was a great hit, and I left copies for the local archives.

Someone I had hoped to see was Curtis Oliver, who used to live with his sisters, Sarah and Belinda, mother Ann, and father John, at Ticoralak Island. We had many a tea-break at their place, warming up during our travels across Groswater Bay. Curtis and his dad initiated me into the fine art of cod-jigging in the days when cod-fish were still plentiful! Although Curtis is now living in Nova Scotia, I was able to call him and sent him pictures of the BIG cod-fish we caught. Oh yes! and of his family too!

Rigolet and other towns in Labrador are seeing economic advantages as the cruise industry develops and heritage tourism becomes popular (see Adventure Canada report in this NL). Our work in Rigolet and other regions of Labrador are contributing by building regional prehistory and history, adding cultural and historical significance of the Nunatsiavut region. My lectures at the forum provided information that augments the more usual methods of scenic eco-tourism. As summer sea ice diminishes, opening new passageways for shipping and cruises, more and more visitors are getting access to the Arctic and Subarctic. The Smithsonian can play an important role in providing Labrador communities with information to further local education and heritage values and advance prospects for broader economic development.

NEWS FROM UUMMANNAQ
By: Wilfred E. Richard

The year 2013 was a big year for the Greenland municipality of Uummannaq, located in northwest Greenland. That summer, there were three primary celebrations. Aleqa Hammond, raised in Uummannaq, was elected earlier in the year as Prime Minister of Greenland. To our good fortune, she chose to be in Uummannaq for Greenland National Day, which is celebrated on the first day of summer.

The Prime Minister then later returned by way of a Danish Naval vessel to celebrate the 250th anniversary of Uummannaq 1763 – 2013 which was topped off by a sumptuous banquet. That’s earlier than the founding of the United States.

Another notable visitor to Uummannaq in both June and July was Leslie Stahl and members of CBS 60 Minutes news team on assignment for the TV channel “Showtime”. Although not part of the assignment, a dinner was held by Ann Andreasen in her home. In June, the news team covered the PM’s activities on Greenland Day. In July, they returned for a shoot on the ice behind Uummannaq and Ilulissat. Before Ms Stahl and crew left for their venture on the ice, a few photos were in store at Uummannaq’s heliport.

Affiliated with Børnehjemmet, the Children’s Home, is the Uummannaq Polar Institute (UPI), both being part of the Government of Greenland with Ann Andreasen as Director of both institutions.
UPI is an educational and research institute through which to maintain Greenlandic culture. UPI provides support to the scientific community, for example, food and lodging, knowledge of the region, and arranging support to the scientific community which to maintain Greenlandic culture. UPI provides support facility reliant on its own income and financial support from the scientific and research communities which avail themselves of the goods and services provided by UPI.

In July, UPI’s first Fellows were announced in a ceremony conducted in the Uummannaq Children’s Home with awards made by former Greenland Prime Minister Lars Emil Johansen.

The International Appalachian Trail (IAT), now in its 20th year, has two chapters in Greenland: Southern and Northern. The Southern Chapter is in the Narsarsuaq region of southern Greenland. The Northern Chapter in Uummannaq, is under the direction of René Kristensen who has led trail development on the Nuussuaq Peninsula, which divides Disko Bay from Uummannaq Fjord. Earlier, in 2012, René headed a crew of seven hikers from the Uummannaq Children’s Home on a hike from Mt. Katahdin, Maine, to the New Brunswick (Canada) border. While Mt. Katahdin marks its southern terminus of the IAT, Nuussuaq which is above the Arctic Circle, marks its northern terminus. In June 2013, it was time to hike the northern terminus: Over a week of hiking 50 km (30 mi), crossing many rivers, climbing moraines to almost 1,000m / 3,000 ft, and one snow storm, our crew of 18, ages 9 to 73, succeeded in crossing the peninsula from Disko Bay to Uummannaq Fjord.

AN ADVENTURE CANADA CRUISE
By: William Fitzhugh

In early September Bill and Lynne Fitzhugh participated as guides and lecturers on a cruise from Kangerlussuak, Greenland to St. John’s, Newfoundland, on board the MV Sea Adventurer operated by Adventure Canada. Adventure Canada is a Canadian-owned company specializing in Eastern Arctic cruises that is different from other cruise outfits in its commitment to community collaboration. Traveling with Adventure Canada brings you to the scenic locations—the fjords, the calving glaciers, the polar bears—but in addition, much of your shore time is spent in villages where you actually get to meet with the local people, sing and dance with them, and eat their home-smoked char and bottled bakeapple jam. Local Inuit travelled with us for sections of the trip, joined us for meals, and shared their lives, stories, and customs.

Emphasizing social rather than scenic values has been a long time coming to the exotic cruising business, and not every company will be able to pull it off. Adventure Canada does so by hiring staff with shore connections in the locations they visit. We were as likely to hear Inuktut spoken as French or English on this trip, and one of the organizers brought her one-year-old infant and her Inuit mother-in-law along.

Music was a central feature of the cruise, and rather than the staff being stuffed with more academics, Mathew James Swan, trip leader, and his sister, Cedar Swan, had arranged a list of stars: the soul-ful Canadian singer-song-writer Ian Tamblyn, crazy “Washboard Hank” (with his banjo, guitar, and washboard sound system), and Daniel Payne, flutist and violinist from Cow Head, Newfoundland. We also had Newfoundland authors Michael Crummey and Dave Paddon. On this trip, anthropologists (me), naturalists (Holly Hogan), and historians were in short supply. I was teamed up with Maria Merkuratsuk and Lena Onalik, who had got her early archaeological training on one of Stephen Loring’s digs. Many of the speakers doubled as zodiac drivers (Wayne Broomfield, Jason Edmunds). All of us were on-call 100% of the time. By the end of the cruise we were all worn out, but we had a marvelous time and brought home many memories.

We gathered in Toronto and chartered to Kangiktorssuaq, Greenland. The first night out we met 8-10 foot seas, head on, so we got acclimated real fast. After a quick visit to Nuuk, where we spent a day in its fabulous museum with its Qilakitsoq mummies, we crossed Davis Strait and called in on Kangiqsualujuaq, the Inuit town near the old George River post where Lucien Turner lived while making his collections for the Smithsonian in the 1880s. In the gym musicians and dancers from the ship and town
joined to create a program that was fun for both sides, and we had ample time to purchase crafts. I re-connected with Sophie and Mike Keelan for the first time since 1977, when they hosted our Tornagat Project research team in the breezy town of Port Burwell!

The next morning we anchored at the west end of McLellan Strait and zodiac-ed ashore to wander around the long-abandoned Burwell settlement. Burwell has always been geographically-challenged, sitting on bare rock, having 30-foot tides and such bad weather as you can hardly believe. But it is one of the sea mammal hunting capitals of the world and has been an Inuit settlement for more than 4000 years. When our research team visited it for a second time in 1978 we found it a ghost town; it’s 75 residents, nurse, school-teacher, and store-keeper had been evacuated that March after getting two weeks’ notice from the government, which considered the town administratively unsupportable. Now it’s a ghost town with polar bears monitoring traffic and nosing about in the old grocery store!

Equally dramatic was our visit to Saglek Fjord’s Northwest Arm, on the Tornagat coast. Our zodiacs broke the first ice of the season as we landed at an old Inuit fishing camp and explored medieval era Thule culture camps with their cache piles, fox traps, and stone-walled burial cairns. A ‘polar bear’ dip amidst the floating ice got many of the passengers fired up for a barbecue lunch while the rest of us contemplated the 4000-foot high stratigraphy carved out by glaciers over eons.

We spent a morning exploring the old Hebron Moravian site and its re-furbished church hall in the midst of a snow-storm. Now that Parks Canada is actually operating the Tornagat National Park, they have joined forces to preserve this remarkable building pre-fabricated in Europe (possibly in Germany) and erected in stages between 1829-1837. In 2009 a brass plaque was installed apologizing for the Newfoundland government’s closure of the mission in 1959 and carrying the names of the Hebron Inuit who died there in the 1918 influenza epidemic. Lynne Fitzhugh’s lectures comparing Inuit and Moravian region and her stories about Mikaq, the Inuit woman about whom Lynne has written an historical novel, illuminated this part of our travels.

The second of our community highlights came with a visit to Makkovik, where several of our trip leaders, including Lena, had family. Makkovik was building a new hockey rink, and our trip photographer, Michelle Valberg, had spent months raising funds to purchase hockey gear for the kids. For days we had been lugging huge boxes of helmets and shoulder pads up from the bowels of the ship, sorting them into individual gear bags, and getting it all ashore. After another music jam-session in the gym the huge pile was unveiled to the gaping wonder of the youngsters, and Ian staged a contest with a three-foot high tyke who beat him at getting suited up, including the jock-straps and cups!

One of the other experts on-board was Derrick Pottle from Rigolet, an Inuit wild-life ranger who had been a hunting partner of my old Rigolet friends Charlie Tooktoshina and Bert Allen. Still an avid hunter, he regaled the passengers with his knowledge of the animals and land, and his passionate devotion to the maintenance of Inuit culture in the midst of all the ‘corporate’ changes that have come with Inuit government. In Cartwright, I had the chance to visit Wendy, Jeff, and Tracy Martin, old friends I shared with Tony Williamson, and attended a local church service.

Our last village call was in Conche, in northern Newfoundland south of St. Anthony. We had made a short visit to the Viking site at L’Anse aux Meadows and were on the last leg of our journey. Actually, I pass Conche, a small fishing town on Newfoundland’s ‘French Shore’, twice every summer, coming and going to my fieldwork in the northern Gulf of St. Lawrence. One year we had a medical emergency at home and I had to abandon the Piutsiuk and fly home from St. Anthony. Perry Colbourne and the remaining crew continued south along the shore and soon got into a furious storm. They pulled into Conche and discovered that the town had decided to present its history as a tapestry scroll modeled after the famous Bayeux tapestry. The result was a spectacular rendition of local lore, research, artistry and embroidery many, many meters long displayed around the walls of the tiny town museum. That evening we had another community gym bash with a good Newfi supper for 100, accompanied by song and dance. The fish may be
mostly gone, but Conche’s town spirit is still very much alive.

Adventure Canada has found a way to operate cruises that are rewarding for all concerned. Hopefully more cruise lines will follow suit. Since cruises often track the same route, year after year, the organizers—if not the passengers—can get to know individual villages. It’s the returning acquaintances that make the difference when a business drops in only once a year. By hiring Inuit from the villages they visit and working closely with the communities to plan their visits, Adventure Canada has created a business model that is unique, meaningful, and profitable for all, and their passengers keep coming back for more. Lynne and I certainly enjoyed it and would love to return.

ARCTIC CULTURE FORUM IN VIRGINIA
By: Therese Codd and Judith Varney Burch

The city of Charlottesville prides itself on its cosmopolitan and inclusive air, bringing a variety of cultures and peoples together in a beautiful patch of the American South. This environment, together with a community deeply invested in learning (there are a number of fine schools, including the University of Virginia, as well as libraries and museums in the area), has welcomed the presence of the Arctic Culture Forum.

The Arctic Culture Forum, located on Elliewood Avenue, is situated on the second floor of a house that holds far more than it appears. Within its walls, the Forum keeps a large collection of Inuit art pieces. The collections of painted and woven artwork and sculptures prompt conversations of thriving Inuit traditions and styles, but also of modern social and political existence in the towns and in the tundra. The tanned musk-ox pelt, wool sample, and ulu tell of the Inuits’ innovation- and the amautik, the sedna tapestry, and the art, of their creation. While the area is home to such beautiful pieces of work, it also serves as an area to reflect and think, to engage and to work. Multiple seating areas line the walls, providing comfortable locations to enjoy the artwork, work on papers, or listen to music. As beautiful as it is to view artwork arranged on walls, it is a more personal and explorative experience to be surrounded by the artwork, having the guarantee of seeing something different and unique with each visit.

One example of the pieces held at the Forum this year was a spectacular stone polar bear. The carving sat atop a smooth mirror, like a sheet of ice. This piece, carved out of marble by Nuna Parr of Cape Dorset, Baffin Island, was featured in this year’s Polar Bear Co-Management Conference. In the Forum space, the bear appeared to still tramp across the Arctic. His sleek beauty transports one to another place and way of life, as does each piece housed at the Forum. Visitors may find just what speaks to them, and listen to the voice of the Arctic’s artists.

The Arctic Culture Forum encourages students and non-students alike to further explore their interest in the world’s many cultures. One cannot help but feel awed by the art and stories on display. It is easy to get lost in reading one of the many books on Arctic cultures, or admiring the stunning tapestries, paintings, carvings, and cultural material. Arctic peoples have developed such a unique tradition of expression, like no other on Earth. As the forum teaches, the pieces that this tradition produces speak far more than an aesthetic. Embedded in every work is a statement, whether of change, pride in tradition, or simply dealing with everyday existence. Perhaps the most inspiring effect of the Forum’s presence in Charlottesville is its ability to bring two seemingly disparate peoples closer together, transporting a bit of the Arctic to the American South. This year’s open house welcomed students and members of the Charlottesville community into the Forum space, greeting visitors with videos depicting Inuit life, explaining the myths and cultural context behind works of art, and even encouraging them to pet the stuffed muskox! We have hosted speakers, promoted films as part of the Virginia Film Festival, (such as this year’s Uvanga), and invited the community to explore and learn. The importance of education cannot be over-exaggerated, something the Forum understands.
LAURA SHARP HEADS TO FINLAND FOR APECS NORDIC WORKSHOP
By: Laura Sharp

Since August 2013, Laura Sharp, ASC Research Assistant, has been involved with an Association for Polar Early Career Scientists (APECS) led research project entitled “Bridging Early Career Researchers and Indigenous Peoples in Nordic Regions” that has been leading up to a two-day workshop in conjunction with the ASSW 2014 in Helsinki, Finland. The project, funded primarily through the Nordic Council of Ministers, is a 14-month initiative that leverages the research, education and outreach experience of the APECS network to identify ways to enhance engagement between Early Career Researchers (ECR) and Indigenous peoples in Nordic regions. This research initiative came about in response to some of the challenges experienced in polar research, often a result of a communication gap between polar scientists, community researchers and Indigenous peoples, and a limited integration of local knowledge into research projects. Better incorporation of indigenous knowledge into Arctic research as well as better communication between Northern residents and researchers is crucial to ensuring meaningful, successful research efforts in Arctic regions. Integration of local knowledge as well as community led research has grown particularly in Canada and the United States, with many organizations producing guides and protocols for conducting research in northern communities. This research project seeks to identify existing challenges as well as successes for Nordic researchers and communities in how to approach indigenous peoples and communities, how to work with local experts and how to successfully and respectfully incorporate Traditional Knowledge in research projects in Nordic regions.

Over the past several months during her free time, Laura has been coordinating via email and Skype with ten other Early Career Researchers and APECS Nordic project members from various countries (Canada, Finland, Russia, Norway, Sweden, France and the U.S) and numerous time zones as they developed an APECS Nordic Network, and ECR and indigenous peoples APECS database, created an online survey aimed at ECRs and indigenous Peoples in Nordic Countries, launched a 6-part Webinar Series, and finally, organized a two-day workshop at the Arctic Science Summit Week (ASSW) in Helsinki in 7-8 April 2014. The all-female project team is made up of polar scientists from several different fields of polar research including health, aboriginal research ethics, arctic ecology, resource development, geopolitics, physical geography and human geography. The 2-day workshop will bring together over 40 early career researchers, indigenous peoples, and mentors whom have experience conducting research or working on research projects in arctic regions. The majority of the participants are able to attend the workshop as a result of the fundraising efforts of the Workshop committee and APECS Director to ensure that participants including students could afford to participate and contribute. The outcomes of the workshop and the rest of the project pieces will be prepared into a report and publically available on the APECS website. This experience has allowed Laura to connect with other early career researchers in the field of arctic studies across the north and learn more about research in arctic regions outside of Canada and the United States. APECS activities can be explored further at their website: www.apecs.is.

ASC 2013-2014 INTERNS

SARAH TROP

For my internship in the Arctic Studies Center, I worked with a series of photographs taken by Edward Nelson during his time in western Alaska from 1879-1881. Nelson was sent to Alaska by the Smithsonian to document the weather there, and after teaching some native people how to record the weather patterns, he spent his time traveling around western Alaska and becoming familiar with the native peoples and their culture and customs. Nelson wrote fifteen diaries while traveling in Alaska, which were only found a few years ago, and took over one hundred photographs as well. I took these photographs and digitized them, edited them to enhance the details, and recorded all of the information the department had about the photographs in one place. The Nelson photographs will soon be uploaded to the ASC’s Nelson diary website at http://www.sil.edu/digitaleollections/nelson/index/efm. I also spent some time helping the ASC digitize Bill Fitzhugh’s massive slide collection. After leaving the ASC, I will be attending Grinnell College in the fall hoping to study Chemistry or Anthropology.
KATE FEATHERSTON

This past summer, I was very happy to intern at the Arctic Studies Center at NMNH in Washington, D.C. I am an undergraduate junior at Bowdoin College in Maine majoring in Anthropology and Visual Arts. Bowdoin has a very special connection to the Smithsonian through the Peary-MacMillan Arctic Museum and its director, Susan Kaplan, a former associate of the ASC. In the Bowdoin Anthropology Department, we are fortunate enough to have a number of courses taught on Inuit culture and environmental issues, one of which I took last spring with Professor Kaplan. This sparked my interest in arctic issues, especially relating to environmental concerns and globalization. My experience at ASC this summer only helped to further these interests. Throughout my three months in D.C., I was able to collaborate with the ASC team on a variety of website projects including a Current Initiative site, a Project Archives site, and an Inuit Studies Conference site. Designing and building these sites introduced me to the vast variety of projects the anthropologists at the Smithsonian have conducted in the Arctic over the past twenty-five years. While Bill Fitzhugh was in the field for much of my time at ASC, I was able to work closely with Igor Krupnik, Stephen Loring, and Nicole Cox throughout the summer and even helped coordinate ASC’s participation at the annual Congressional Night in July.

This semester, I’m in Madurai, India, a major city in Tamil Nadu, the southernmost Indian state. I’m studying Tamil, caste and gender politics, and Indian literature through an American program called South India Term Abroad. In about a month, I’ll begin my own ethnographic research on domestic servitude and caste relations in Madurai. I am so grateful for my experience at ASC which made me even more excited to pursue anthropology in the future.

THOMAS SORENSEN

When I got my winter internship approved to work with Dr. Fitzhugh and the ASC I had no way of knowing what working in the NMNH would be like. Would I be making coffee runs? Or toiling over a spreadsheet entering numbers? My fears of these internship staples dissipated early in my first day: I would be researching, writing and learning. Never have I been surrounded by so many resources for study, and I would need them. I worked for almost my entire stay doing preliminary research for a paper Dr. Fitzhugh will be writing on the effects of climate change on cultures, specifically cultures indigenous to the Arctic. I must admit, when I started, I knew very little about the Arctic and its peoples. Most of my learning has been focused on American and South American Indian studies, and researching the Arctic requires a whole new set of perspectives; for instance climate conditions do not as heavily dictate the lives of many of the cultures or peoples I have studied, and being knowledgeable about the Arctic requires an understanding of many fields of science. This experience certainly has opened my eyes to the interdisciplinary nature of the field and the cooperation required among academics and scientists to get answers about climate change and its relationship with culture.

This experience would not have been the same or nearly as enjoyable had it not been for Dr. Fitzhugh and the kindness of all those I met at the Smithsonian. The ASC is a passionate, welcoming, and very important group for raising awareness for issues in the Arctic and contributing to the pool of knowledge concerning Arctic life and happenings. I wouldn’t have traded my time at the Smithsonian for anything.

KATELYN BRAYMER

I interned at the Arctic Studies Center from September to December 2013. I previously interned at the Smithsonian during the Winter Internship Program of 2011-2012, where I met Dr. William Fitzhugh and later worked with him in Mongolia during the 2012 field season. During my senior year, I also worked with Dr. Fitzhugh on my senior thesis. Shortly before graduating college, I knew I did not want to go to grad school right away, so I emailed Dr. Fitzhugh, and asked him if there were any internships available for the fall. A few months and a move down to DC from upstate New York later, I was there. Although I had originally expressed interest in artifact collection return, I instead worked on the 2013 Quebec field report, with the help of Laura Fleming-Sharpe. My experience in archaeology thus far consisted of making holes in the ground, not maps on a computer. Though I had very little experience with Adobe products, I decided that it was as good of time as any to learn. After a few YouTube tutorials and a lot of frustration, I learned how to create field maps and put together the field report. Working at the Arctic Studies Center cemented my love of all things Arctic and archaeology, and especially the combination of the two. I could not have imagined working with better people, or at a better place.

Kate Featherston

Katelyn Braymer

Thomas Sorensen
ERIC LORING AWARDED APECS CANADA’s INAUGURAL MENTOR AWARD

Congratulations to Eric Loring, who became the inaugural recipient of the annual APECS/ANSA Mentor Award presented by the Canada National Committee of the Association of Polar Early Career Scientists (APECS). The award was presented at the ArcticNet Annual Science meeting held in Ottawa on December 12th, 2013. Eric was presented his award by two long term APECS and ASA mentors (Lisa Loseto and Nikolaus Gantner) whom Eric has helped support, inspire and enable to work in polar science over the years. As a token of appreciation Eric was given a book that had been made from collected images and messages from students and colleagues he has worked with throughout his career. Eric’s distinguished arctic career began in 1977 when he accompanied his brother Stephen to Labrador to participate in Smithsonian Institution/Newfoundland Museum sponsored archaeological research. Over the next decade Eric worked on a variety of archaeological projects under the direction of William Fitzhugh, Callum Thomson and Tom McGovern. Recognizing that people were intrinsically more interesting and less reticent than stone tools Eric turned his research skills and interests towards work with Inuit communities in Labrador (customary law), Wainwright, Alaska and Baffin Island (subsistence-based economies). He is now the Senior Environment Researcher at Inuit Tapiriit Kanatami where he has worked since 1998.

ARCTIC STUDIES GOES VIRAL

The Arctic Studies Center is now at your fingertips! With the National Museum of Natural History’s recent appointment of Hilary-Morgan Watt as the museum’s new Social Media Manager, the ASC is working with the museum and leveraging new ways to broaden its reach into the online universe. The Arctic Studies Center has joined twitter @arcticstudies, and is also posting the latest ASC news and events via Facebook in order to connect with the Arctic community. Check out our blog, Magnetic North and website http://www.mnh.si.edu/arctic for more detailed information and links to additional resources. Like us on Facebook and follow us on twitter!

BEN FITZHUGH HEADS UW QUATERNARY RESEARCH CENTER

Ben Fitzhugh, long time member of the University of Washington's Anthropology Department, has recently been appointed Director of the University's Quaternary Research Center, which conducts research throughout the Arctic and recently instituted a program called "The Future of Ice".

LEOPARDS ON ST. LAWRENCE ISLAND?

Is this new species, or a beast known only to the carver of this fanciful box? Collected by the Bureau of Education, Dept. of Interior, for the Bureau’s museum, late 1800s. Transferred to SI in 1910 and recently ‘found in the collections’ by Research Fellow, Jenya Anichenko.

Wooden box, E260322, 6 ½ x 1 ½.
VERA OOVI KANESHIRO, 1934-2013
By Igor Krupnik and Dawn Biddison

Vera Oovi Kaneshiro (Uqiitlek), St. Lawrence Island Yupik educator, language expert, book author, and collaborator in many ASC efforts in support of her native Yupik language and heritage passed away in Anchorage at age 79. Vera was born in a large extended family in Gambell (Sivuqaq) and was surrounded by kin – uncles, aunts, cousins, nieces, and nephews all of her life. She was a daughter of Lloyd Oovi (Uvi) and Victoria (Anataanga), people of significant stature in her native community. While working on a project on historical photography from St. Lawrence Island (Krupnik and Oovi Kaneshiro 2011), Vera took special pride in telling stories of her many relatives featured in old photos from the 1920s and 1930s.

Vera attended Gambell village school, and Mt. Edgecumbe Boarding School in Sitka. She took linguistic courses at San Francisco State University and the University of Hawaii, where she earned an Associate’s Degree and met her future husband, Clyde Kaneshiro. After a short job at the Bureau of Land Management in Washington, DC, she returned to Alaska and was employed as language expert and textbook writer at the newly formed Alaska Native Language Center (ANLC), University of Alaska Fairbanks. Here she found her true passion in working in the documentation and preservation of her beloved Yupik language. She authored, co-authored, and edited several children’s reading books and educational materials in Yupik produced by the ANLC in the 1970s, often illustrated by her husband Clyde (like Naayvamun pilghiiit/Going to the lake, 1974; Qungluk liillghii pugimameng/Qungluk learns to swim, 1974; Unkusequlghiik/Going to see the fox traps, 1974; Pangeghtellghet/Visits to Siberia. Collection of personal memoirs, 1975; Sivuqam Ungipamsuq/Sivuqaq Stories, (told by) Samuel Irrigoo, edited by Vera Oovi, 1977, and several others).

The peak of Vera’s linguistic work was her decade-long partnership with the ANLC Yupik linguist Steven Jacobson, her cousin Adelinda Womkon Badten (Aghnaghaghpi), and her mother-in-law Marie Oovi (Uvegtu) in the compilation of large St. Lawrence Island Yupik-English dictionary. The preliminary version of the dictionary of some 6,000 words (bases) was published in 1987 and the much larger two-volume dictionary set containing about 10,500 words appeared in 2008 (under the same compilers plus Christopher Koonooka). It remains the most authoritative source of linguistic and cultural information on St. Lawrence Island and Siberian Yupik and their language ever since.

In 2003, I partnered with Vera for another heritage project for St. Lawrence Island Yupik community, a catalog of historical photographs from Gambell and Savoonga taken in 1929–1930 by Leuman M. Waugh, amateur photographer and U.S. Coast Guard dental surgeon (ASC Newsletter 2011) and passionate collaborator. She told me that she learned about photography from her late brother, Elvin Oovi (Asi 1922–1943). As a young man, he had a camera of his own and he took numerous pictures of his Gambell relatives and neighbors (he was himself featured as a boy in one of Waugh’s photos, now at the Smithsonian NMAI collections). Vera was thrilled to work with the historical photographs that reminded her of her early childhood years in Gambell, and she was swift and prolific in writing photo captions and short stories of people featured in Waugh’s images. She also was enthusiastic to learn more about early life in Gambell from other senior Yupik collaborators to the project, particularly from her cousin Ralph Apatiki, also Grace and Beda Slwooko. It was a true work of love for Vera and she served her community with her
usual energy and devotion.
In fall 2003, while working on the ‘Faces We Remember’ photo catalog, Vera started collaborating with Aron Crowell and Dawn Biddison at the Alaska ASC office. She used her language skills to transcribe and translate taped discussions and comments in Yupik by St. Lawrence Island elders during their research trip to museum collections at NMNH and NMAI in 2001 for the Alaska Collections Project (ASC Newsletter 2002). The Project was the basis for the future ASC website "Alaska Native Collections: Sharing Knowledge" (http://alaska.si.edu/culture_sli_yupik.asp) and the long-term exhibition Living Our Cultures, Sharing Our Heritage: The First Peoples of Alaska at the Anchorage Museum. Vera befriended the staff at the ASC Alaska Office and she shared her infectious enthusiasm for the Yupik language and culture. She was indefatigable in responding to myriad queries that arose during the long process of website and exhibition development over the years.

The strength of a language and the perseverance of cultural tradition depend on a cadre of speakers and experts who put their passion and time on the line to propagate, praise, disseminate, and preserve their culture. We were blessed at the ASC by having an opportunity to work with Vera over many years and by being enriched by the knowledge she so generously shared. Vera Oovi Kaneshiro, a staunch defender of her Yupik roots and legacy, an exemplary Elder, and an enthusiastic partner, will be badly missed by her native community and by her ASC friends.

SERGEI BOGOJAVLJENSKY, 1941-2013
By: Igor Krupnik

Sergei Bogojavlensky. Harvard-trained social anthropologist-turned-medical doctor passed away in Anchorage on 19 October, 2013, at the age of 72. A long-term Alaskan resident and an acclaimed obstetrician surgeon, he was well known among Anchorage medical professionals but also to his former colleagues in arctic anthropology, who remembered him for his pioneer work in the Inupiat community of King Island in the 1960s. He occasionally attended Alaska anthropological meetings, where many of us interacted with him over the years.

Sergei was born in Helsinki, Finland, on 27 January, 1941, to medical doctor Victor Bogojavlensky and Marianna von Ungern-Sternberg Bogojavlensky. The Bogojavlenskys family moved to the U.S. in 1954 and Sergei’s mother became professor of Russian language and literature at the Mount Holyoke College in South Hadley, MA. In 1958, Sergei enrolled at Harvard College, from which he graduated in 1962 summa cum laude in Russian history and literature. In 1963 he went to graduate studies in ‘Social Relations’ at Harvard, combining psychology, sociology, and anthropology. His Northern/Russian interests and background led him to Alaska and arctic anthropology.

In fall 1966, Sergei went on fieldwork to the Bering Strait area. He spent the next 20 months, together with his wife, Ann Ilona Rahnasto, living and traveling between Nome and three Bering Strait Inupiat communities – King Island (Ukivok) village on King Island, Little Diomede, and Wales. A vigorous and energetic young man, he hunted with local Inupiat crews and learned how to build wooden frames for the famous King Island hunting kayaks; he also learned to speak able Inupiaq.

Upon returning to Harvard in July 1968, Sergei processed his field notes and in April 1969, he presented the 250-page doctoral thesis, Imaangmiut Eskimo Careers: Skin-boats in Bering Strait, in which he summarized the results of his research and residence among the King Island, Diomede and Wales Inupiat. In his thesis, he challenged the former idyllic picture of power relations in traditional Alaskan Eskimo community and, instead, presented a...
highly individualized and graphic description of what one needed to become a successful boat captain in this society and of the supportive kin networks that made it possible. The final chapter of his thesis on ‘thirty years’ of King Island hunting crews, from late 1930s to late 1960s, reads like a bestseller novel that spins stories of jealousy, competition, trickery, fights, and mischief among a few dozen families then living on small island in the middle of the frozen sea.

Many anthropologists familiar with Sergei’s dissertation praise its deep, albeit dark insight into King Island community life. Yet he never published his masterwork. The speed of change triggered by the relocation of the King Islanders to the mainland town of Nome in the 1960s had overrun his research. His dissertation literally fell through a crack in history and the following era of Alaska Native Land Claims, empowerment, and political activism in Alaska made it mostly irrelevant in the new political climate of the time.

Fresh from his Anthropology Ph.D., Sergei applied to Harvard Medical School and in 1974 he received his medical degree in general surgery and obstetrics and gynecology. He became a practicing gynecologist in 1978, first in Massachusetts and, later, in Anchorage. He built a successful career in medicine and had many more accomplishments in the medical field than in anthropological research. Yet he never fully disconnected from his colleagues in Alaska Native studies and in 2006 he started teaching classes in Medical Anthropology at the University of Alaska Anchorage. His anthropological portfolio, besides his King Island dissertation, included occasional teaching and a slim children’s book, Kammaga – My Boots (1972) written in English by Margaret Bartko that he translated into King Island Inupiaq.

Yet unbeknownst to many, Sergei made another definitive contribution to the field of arctic anthropology. While preparing for his Alaskan fieldwork in 1966, he came across a collection of historical photographs from King Island taken by Jesuit priest, Father Bernard Hubbard (1888–1962), who lived on the island in 1937–1938. Many people were aware of Hubbard’s photography during his lifetime; but Sergei was perhaps the first to copy some of Hubbard’s old prints and to bring them to King Island. In 1970–1971, using small grants from Armand Hammer and Wenner-Gren Foundations he made several dozen large-size prints from Hubbard’s old negatives and brought the prints to King Islanders then resettled in Nome to record names of King Islanders among a few dozen families then living on small island in the middle of the frozen sea.

The story of this project was presented in a joint article with Robert Fuller, Polar Bears, Walrus Hides, and Social Solidarity (1973) accompanied by two dozen Hubbard’s pictures. Evidently, it was the last anthropological publication that Sergei authored. In the following decades, Hubbard’s photographs were assessed by several anthropologists and were used as illustrations to many books and articles on King Island. Unfortunately, Sergei’s pioneer role in uncovering Hubbard’s photography and in launching the first-ever effort to ‘repatriate’ these photos to King Islanders was hardly acknowledged.

Sergei Bogojavlensky stopped practicing anthropology more than forty years ago and became an accomplished medical doctor; yet his passing leaves a sorrowful void in Alaskan social studies. There are fewer and fewer anthropologists left, who recall the era of the 1950s and 1960s first-hand – with dogsleds, kayak hunting, tarpaulin- and sod-covered cabins, men’s houses, and almost everyone speaking their indigenous languages. This knowledge is fading quickly. Sergei was one of such ‘Elders’ with a detailed and intimate understanding of the fabrics of the old social life in the Bering Strait communities. Unfortunately, little of this knowledge was shared beyond the confines of his doctoral thesis, and his distinctive personal insight will be missed.

Acknowledgements. I am grateful to Jenya (Eugenia) Anichenko, Bill Fitzhugh, Larry Kaplan, Stephen Langdon, and, first and foremost, to Sergei’s friends from his Harvard years, Robert W. Fuller and David Thomas, who kindly shared their knowledge in personal writings and interviews.

INGER KNUDSEN HOLM MORSE, 1921-2013
(from Penobscot Bay Pilot, August 12, 2013)

Owl’s Head, Maine — Inger M. Knuelsen Holm Morse, 91, passed away peacefully Aug. 9, 2013, at Pen Bay Medical Center in Rockport. Born in Egedesminde, Greenland, Oct. 8, 1921, she was the daughter of Aage Knuelsen, assistant governor of a district in western Greenland, and his wife, Else Smidt Knuelsen. Born into a world different than many people will ever experience, Inger found the snow and ice of Greenland, the long winters and the midnight sun of summer a paradise of personal growth and discovery. At age 6, Inger had her own dogsled with three dogs, given to her by her father after she spent a year training one dog to obey the commands essential to dogsledding.

At the age of 7, Inger went to boarding school in Denmark with her younger sister, Helga. She returned to Greenland between school years and later became, as far as can be ascertained, the only female at that time driving a dogsled, complete with a full team of sled dogs. Among other activities, Inger used her ability as a sled driver to guide
explorers and scientists to the polar ice cap, starting them on their expeditions. She accompanied her father on trips to the sometimes remote settlements, at least one of them seeing the two gone for an entire month.

As a teenager in the 1930s, she worked as a translator in a local hospital, allowing Danish doctors not fluent in Inuit to more accurately diagnose their Greenlandic patients. Her work included helping in the tuberculosis wards of the time, despite her mother’s misgivings about the risk of infection. Then, as always, Inger was unafraid and willing to help anyone despite the risk.

Inger’s natural affinity for language extended well past the initial exposure to Danish and Inuit. By the time she was in her 20s, she was fluent in not only her first two languages, but also German, Swedish and Norwegian. Later, when the family was on assignment from 1963 to 1968 in Montreal, she learned a good deal of French. During World War II Inger stayed in Greenland and continued her work as a translator, helping the U.S. military in their dealings with the Inuit. It was during that time that Inger met her husband to be, Gunnard Holm, an American who was the United States Consul posted to Godthab. Married in 1945, Inger and Gunnard traveled widely to American embassies throughout the world. Inger and Gunnard raised four boys. In 2001, after Gunnard’s death in 1997, she moved to Owls Head, Maine, and married Dr. Edward K. Morse. Dr. Morse, a surgeon who in 1948 served aboard the arctic exploration vessel Schooner Bowdoin, was a lifelong friend of the Knudsen family.

Inger Knudsen Holm Morse led a charmed life, precisely because she herself was so charming. She sang Inuit lullabies to Barbara Streisand, cooked for Julia Child, and danced with Elvis Presley. Due to the circumstances of her birth and her extraordinary character, Inger’s friends unwaveringly called her their best friend, their closest confidant, and the person who understood them best. What higher praise can a person receive?

ALEKSANDRA VOVNYANKO, 1932-2013
By Katerina Wessels

Aleksandra A. Vovnyanko, 81, Russian American historian and journalist, passed away in Anchorage, Alaska, on September 30, 2013. She was born in Nalchik, Russia, and graduated with a degree in journalism from the University of Moscow. In the mid-1980s, Vovnyanko became interested in the history of Russian America, and conducted research in Moscow and St. Petersburg archives and libraries collecting information on the early history of Russian exploration of Alaska. Nikolay Bolkhovitinov, academician and prominent authority in the history of US and Russia’s relations, valued Vovnyanko’s work highly. The results of her research were published in many Russian and American scholarly magazines, such as The American Yearly, The Russian Discovery of America, The Pacific Northwest Quarterly, and The Alaska Native Reader.

In 1996, Vovnyanko moved to Anchorage, Alaska. The culmination of Vovnyanko’s research was the publication of The Fur Rush (2002, co-authored with Katerina Wessels), a significant monograph on the early period of Russian presence in Alaska from the 1740s into the 1780s. The monograph explores such subjects as Russian colonization of Alaska, fur trade in Russian America, first colonial settlements, expeditions to the Pacific, and the first maps of Alaska and the Aleutian Islands. The book contains extensive archival references and more than 150 illustrations and maps, some of which were considered lost and were published for the first time. This publication was regarded highly by such renowned Russian American scholars as Lydia Black and Richard Pierce. Vovnyanko’s lifelong journey ended in her beloved Alaska. The memory of her will remain in her work and the hearts of those, who love this Great Land.

SANJIM DANJIN, 1940-2014
By: Paula T. DePriest

Sanjim Danjin, elder of the Mongolian Dukha (Tuvan) reindeer-herding community and long-time guide for the Smithsonian’s Deer Stone Project, succumbed to heart failure on March 16, 2014 in Tsagaannuur sum, Darkhad Valley, Hovsgol Aimag. The Dukha are also called Tsaatan, literally ‘reindeer possessing people’ in Mongolian.

Sanjim’s father was conscripted into the Russian army to produce wooden snow skis for World War II efforts in Asia. His father was one of the few Todz soldiers who lived to return to the taiga in the summer of 1945. By 1947 the family escaped the post-WWII poverty, famine, disease, and forced boarding schools in Russian Tuva by taking their reindeer across the newly regulated Mongolian border. They moved frequently to keep their location secret even from their relatives and were deported to Tuva at least once during this period. Their camps ranged from the taiga near the sacred mountain Agaya, Joshim gol and Mongol Sharyn davaa (hill) in Renchinkhume sum and today’s Tsagaannuur
sum, to Khankh sum.

In 1955, when Sanjim was 15 his mother Tsedev died near Urtrag Rashaant (spring) in Renchinkhbumbe sum where he had taken her after a difficult childbirth. This was a life-defining moment for Sanjim as he promised his mother that he would take care of her six younger children. He fulfilled this promise by arranging for three of the little boys to be adopted and becoming the primary parent to the remaining three children, Gombo (now the elder of the East Taiga reindeer herders), but especially his younger sisters Ayush and Baljmaa. He even raised Ayesha’s four children and Baljmaa’s two children after their early deaths.

Sanjim earned money by working for Darkhad Mongolian herd-ers and herding reindeer with his father’s “Khubsugul Dolgio” cooperative near Khankh sum. In 1958 after his father served as a guide for the Mongolian border commission, the border was set and the Dukha were welcomed as full Mongolian citizens. This allowed Sanjim and his family to live openly in Mongolia. Around 1960 the Mongolian government established the Tsagaannuur fishing cooperative as an appropriate economic activity for the hunter-gatherer reindeer herders living north of the Shishged River. The cooperative ultimately failed because of insufficient transportation of the processed fish, but Tsagaannuur, became an established sum in 1985 and the fishing tradition—if not the fishing economy—survived.

Following the path of most of the young Dukha men, Sanjim joined the family in Selenge and lived there until around 1971 when the family returned to the home of Chuluun’s parents in Ulaan Uul sum to provide a better place to raise their children. Sanjim and Chuluun had seven biological children, and at least six foster children joined them around 1980 in Ulaan Uul, supported by Sanjim’s job as a woodcutter and carpenter and Chuluun’s job as a baker. The family spent the summers with Chuluun’s parents and the young adopted brother, Mandakh, herding reindeer and fishing in the area around Khuren Taiga.

In the early 1980s the reindeer herders in this area had increasing run-ins with the herders of the majority ethnic Darkhad group who accused the Dukha of horse thievery and border-running. In 1982-3 many Dukha men were jailed, including Sanjim’s father-in-law, Gombokhuu. Sanjim himself was put under house arrest, and had to check in at the police station every day for a year. In 1985 the Ulaan Uul Dukha were relocated with their reindeer to Tsagaannuur sum, and their former homeland along the Tuvan border was closed and strictly controlled. The dislocated Dukha tried various places to pasture their reindeer and suffered losses in their herds, until they agreed upon Menge Bulag asfor their summer reindeer camp—this group is now called the West Taiga Dukha.

Sanjim diversified his family’s income by securing a job with the Tsagaanuur sum government herding the sum’s horses, cows, goats, and sheep, and continuing his work as a wood-cutter. Further changes occurred with the fall of the Soviet-supported government in 1991, and Sanjim was retired from his sum job and received a small pension. With a large family and little money, Sanjim was not able to purchase many reindeer or other herd animals when the cooperatives closed, and the family maintained a few reindeer, goats, and horses, and later, cows. Their goats and horses were pastured at summer and winter...
camps n Kharmai Valley west of the Tsagaannuur sum center, and their reindeer at the summer camp of Menge Bulag, the fall camp of Sarig River, various winter camps from the Jolgo River to Guulga, and the spring camp of Sarig River. Sanjim and his family worked as guides, loggers, and woodcutters to supplement their herding income.

Sanjim was extremely knowledgeable about the taiga, reindeer herding, Dukha traditions, and had been taught about medicinal plants by his father, Danjin. He enjoyed interacting with visitors to the Dukha and since the 1990s served as primary host and guide for many international research parties, including the Deer Stone Project. He was a good and entertaining traveling companion, naming the mountains and streams and recounting personal stories. He preferred to ride tsagaan (white, or actually gray) Mongolian ponies, and was ever vigilant in keeping his visitors safely on their horses while crossing raging streams, muddy marshes, and steep slopes. Many accounts and photographs of Samjin, Chuluun, and their family have been in reports, magazines, journals, and on the Web. Although not a shaman himself, he performed as a shaman in Gregory Colbert’s *Ashes and Snow*, a photograph and film project that took him throughout Mongolia, and to China, Thailand, and even Antarctica. Sanjim had a Balagsh passion for fishing, and dreamed of building a fishing cabin in his childhood homeland of Joshim gol. He is survived by Chulun, his wife of 50 years, his large family of children and foster children, grandchildren, and great grandchildren. He will be remembered for his ability to graciously share his Dukha heritage with the world.

**PRISCILLA RENOUF, 1954-2014**
(Adapted from Josh Pennell, *The Telegram*, 4/7/14)

The field of archaeology and Memorial University of Newfoundland (MUN), lost a internationally celebrated and valued archaeologist on April 4, 2014. Canada Research Chair of North Atlantic archaeology and most senior professor of Archaeology at the Department of Anthropology and Archaeology, MUN, Priscilla Renouf was well recognized for her work in Port au Choix where she uncovered and reconstructed the 6,000-year-old human presence. Dr. Renouf was "committed to the success of her students" and was recently nominated for a distinguished professor award at MUN. Her work at Port au Choix brought the attention of the world to this important historic site and she brought MUN’s graduate program to world recognition.

**PUBLICATIONS**

**YUPIK TRANSITIONS: CHANGE AND SURVIVAL AT BERGING STRAIT, 1900-1960**
By Igor Krupnik and Michael Chlenov

“**Igor Krupnik and Michael Chlenov** have written the definitive history of the Chukotka Yupik people in the last century as no one else could, starting with living memory in 1971 and digging deep into local archives, considering their own personal contributions to that history and the politics involved, this is a heroic work in more ways than one. To Alaskans and readers everywhere, this book is invaluable.” – From jacket copy by Michael Krauss, University of Alaska.

Krauss, the leading linguist of Alaska and Northeast Siberia languages, makes a strong statement about the importance of this Yupik (Siberian) history of Chukotka. The authors are the leading experts in this field and have been working on this book for more than twenty years, based on field studies they conducted in the 1970s-80s. There is no Russian or English language equivalent, or anything that even comes close to providing the detailed documentation of Yupik historical change at Bering Strait provided in this work. Its complimentary partner, *The Eskimos of Bering Strait 1650-1898* by Dorothy Jean Ray (U. Wash. Press, 1975), is based almost solely on historical literature and secondary sources; Krupnik’s and Chlenov’s is a detailed village by village, almost decade-by-decade, demographic reconstruction of events as remembered by local inhabitants and Native oral history which is placed in a larger cultural and historical context by the authors. The focus is a completely field-based, anthropological study of changing times, events, and political forces as Yupik societies in a critical geo-political and cultural crossroads are confronted with shifts from free-trade and czarist policies to repressive communist Soviet power. What is missing, and will be needed, is a sequel covering the modern era, 1960-2014, which the authors will hopefully consider as a future project.

Everyone will find their own special interest in this comprehensive history. For archaeologists, the
elaborate reconstruction of village histories—histories that are preserved as memories and in the place names of villages (and even as small groups of abandoned sod house foundations within existing or abandoned villages)—paints a picture of social fragmentation and agglomeration over the years of sometimes disparage lineages and social or linguistic groups, responding to periods of ecological or social stress or changes in hunting technology. We see here how the Bering Strait region, particularly on the Russian side, can have hosted such marked social and artistic diversity as seen in the ancient Old Bering Sea, Ipiutak, Birmirk, and Punuk cultures of the first millennium AD. We also see vividly the cultural interface with the Chukchi and their impact on Yupik culture, language, and technology. Archaeologists attempting to reconstruct deep culture history will do well to digest this book carefully before theorizing how social and cultural groups may actually have lived and changed through time.

This book contains wonderful insights along with its detailed documentary history. Its person-by-person, lineage-by-lineage account shows how culture change (and survival) occurs in action. It is thoroughly grounded in geography and ecology, integrates language and history, and is full of verbatim quotes from hundreds of Yupik informants. One of its many contributions are in showing the importance of linguistic data, especially of place-names, as evidence of demographic history. The interweaving of personal stories, memories, and impingement of events from the ‘outside’ world makes this Yupik history a thrilling read as well as a rich scholarly contribution to Anthropology and northern Studies. Not least, it is thoroughly referenced, makes use of and contributes to anthropological theory, and pays homage to inspiration provided by parallel studies on the Inupiat Eskimos of Northwest Alaska by Ernest (Tiger) S. Burch.

**THE NEW LAND WITH THE GREEN MEADOWS**

*By Anne Stine Ingstad*

*By: William Fitzhugh*

Last summer, while visiting the L’Anse aux Meadows Viking site en route to the Quebec Lower North Shore, I found myself in the midst of a “Taste of Vinland” festival at the Parks Canada LAM site. The event marked the installation of a large bronze statue of Leif Erikson designed by August Werner, whose statues of Leif Erikson have also been erected in Seattle, Brattahlid (Greenland), Trondheim, and other locations by the Seattle-based Leif Erikson International Foundation (LEIF!). About fifty people had come for the event, which included lectures, site tours by Parks official Lorraine Decker, the grand-daughter of George Decker who led Helge Ingstad to the site in 1960. At the LAM Visitors Center I met Kimberlee Trainor (site manager for LAM), Trudy Taylor-Walsh, and Fred Sheppard, Parks Canada officials for western Newfoundland. For me the highlight was meeting up again with Benedicte Ingstad, daughter of Anne Stine and Helge Ingstad, whom I had last seen when she and her father came to the opening of the Smithsonian’s Viking exhibition in 2000.

Benedicte had recently arranged an English language publication of her mother’s popular account of the search she and her husband, Helge, made for Viking sites in Newfoundland and Labrador. I knew well Anne Stine’s monograph *Discovery of a Norse Settlement in North America* (1977), but I was not aware that she had written a memoir covering the years of exploration and excavation, published first in Norwegian in 1975, and in English in 2006. In 2012 a new edition was published by the Historic Sites Association of Newfoundland and Labrador. During our visit to LAM I obtained a copy and discovered much more than I had known before about Anne Stine’s and Helge’s work, and about Benedicte’s participation during those years.

Helge, in 1960 already a well-known writer, explorer, and sailor, had long harbored a suspicion that a Norse site might be found somewhere between Hamilton Inlet and northern Newfoundland. In 1960 he had a 49-foot former sea-rescue boat named Halten shipped from Denmark to Montreal, and with a crew of six, including Benedicte (then 17), Anne Stine, Helge and three old ‘salts,’ proceeded out the Gulf of St. Lawrence, first to Red Bay and then across the Straits to Newfoundland and l’Anse aux Meadows. Anne Stine’s diary of that voyage, of 1961 explorations north to Hamilton Inlet, and of her subsequent excavations at LAM from 1961-1968,
form the core of the book, which is illustrated with photographs of the Ingstads’ work and people they met and lived with during that period.

Most archaeologists are familiar with the monograph Anne Stine published in 1977 (She is best known in Europe for her analysis of the textiles from the Oseberg Viking ship burial). But this landmark and highly competent volume tells nothing of the personal ‘back-story’ of how the site was found and excavated and what the Ingstads’ life was like during these nine years. The New Land does this and more. It describes tales of the 

**Halten**’s explorations along the Gulf and Southern Labrador coast, bringing that seascape and landscape to life, along with the Innu, Inuit, and settler peoples they met along the way. We encounter their explorations of islands, of the Wunderstand—the huge stretch of beach which is the only truly diagnostic landmark from the Norse sagas—and sea trials the 

**Halten** and its crew occasionally endured. But what is most memorable are Anne Stine’s descriptions of daily life and her experiences, and of the close relationships she and her family developed with the fishing community of L’Anse aux Meadows (LAM), especially with George and Mae Decker and their family. The patriarch, whom Helge nick-named “Big Chief” (“a name George liked very much,” according to AS), was the one who led Helge Ingstad to the “Indian mounds” in 1960. As Anne Stine returned to excavate the site over the next several years, often with Benedicte and Helge, she became highly respected by the community, many of whom were involved with the scientific work as excavators, or as suppliers of food, story-telling, and advice. Occasionally the outside world impinged in the form of visiting archaeologists (including the Smithsonian’s Henry Collins and National Museum of Canada’s then director, William E. Taylor, Jr.), National Geographic photographers and editors, and Provincial officials.

Anne Stine Ingstad has given us a book that many will be surprised to find opens a different chapter on the life of “the other Ingstad.” As Benedicte was quick to point out to me in 2000, the Smithsonian’s Viking: the North Atlantic Saga exhibition and catalog did not adequately credit Anne Stine’s leading role in the first phase of LAM site excavations. Although she was not present at its discovery, she has to be credited with managing and scientifically directing the years of excavations that finally proved the site was, without a doubt, the first Norse site discovered in the Americas. Her book not only tells her personal story of that experience; it does so in a lively, perceptive, and sensitive manner and serves as a kind of social history of a decade when LAM’s village economy was beginning the shift from fishing to tourism. The people of L’Anse aux Meadows recall those years fondly, and Anne Stine’s book shows those feelings were mutual. It is this book—not her monograph—that LAM people will treasure most, and archaeologists should be aware of the need for some revisionist history about Anne Stine Ingstad.

**AS THE ARCTIC ICE THINS...**

Recent publications on social aspects of sea ice change

*By: Igor Krupnik*

The year 2013 did not bring another record summer low of the Arctic sea ice, as the estimated minimal size of the Arctic ice cover in September 2013 stood at 5.5M square km/1.97 M sq. mi, that is, was substantially higher than during the previous record lows of 2012, 2011, and 2007. Yet the future of the sea ice in the Arctic Ocean continues to be of prime interest to scientists, journalists, politicians, shipping and mining companies, and to the public at large. Several meetings on the status of Arctic ice took place in 2013, including a major workshop in downtown DC on July 16-18th, co-hosted by the U.S. National Ice Center and the U.S. Arctic Research Commission. Named the “Fifth Symposium on the Impacts of an Ice-Diminished Arctic on Naval and Maritime Operations,” it brought together over a hundred experts on sea ice dynamics—oceanographers, climate modelers, and also Coast Guard and Navy officers, tourist and search-and-rescue operators, and business executives. The symposium
participants were greeted by two U.S. Senators from Alaska, Hon. Lisa Murkowski and Hon. Mark Begich, the Alaska Lieutenant Governor, Mead Treadwell, Adm. Robert Papp, the Commandant of the US Coast Guard, and other luminaries (http://www.orbit.nesdis.noaa.gov/star/Ice2013.php). There was hardly any indigenous people’s presence, and Igor Krupnik was the only anthropologist to address the audience with a paper on polar ice as a new arena for social research.

Nonetheless, Arctic ice now attracts a growing number of our colleagues in Arctic social studies, who are eager to prove that the social meanings of sea ice are of no less importance than its role in oceanography, climate forcing or in the planning for shipping, tourist, security or drilling operations. Several books and more than a dozen journal articles on social issues associated with sea ice published in 2013 are testimony to this growing attention from social and human scientists to what anthropologist Michael Bravo called the ‘social ontology’ of sea ice.

The first major publication of the past year was a special double-issue of the journal Polar Geography (Vol. 36, nos. 1-2) released in March 2013. It comprised the papers presented in 2011 at the session titled The Human Dimensions of Change to Arctic Sea Ice held at the 7th International Congress of Arctic Social Sciences (ICASS VII) in Akureyri, Iceland. Amy Lovecraft (University of Alaska, Fairbanks) was the session’s organizer and chair; she also acted as a guest editor for this collection of eight articles plus her introduction, The Human Geography of Arctic Sea Ice. The papers in the journal covered a wide range of topics, from the familiar studies, who are eager to prove that of our colleagues in Arctic social

E.J. Stewart (of the National Snow and Ice Data Center, University of Colorado Boulder). This is a large book beautifully designed by Douglas Harp and published by the International Polar Institute Press (IPi) of Dartmouth College, NH. It is lavishly illustrated by hundreds of color and black-and-white photographs, maps, and drawings produced by

The purpose of Siku-Inuit-Hila was to bring Inupiat, Inuit, and Inughuit knowledge experts and polar scientists (such as Gearheard, Henry Huntington, and ice specialist Andy Mahoney) to share knowledge and personal experience related to observing, moving and hunting on ice, understanding its features, and forecasting its development and safety. Siku-Inuit-Hila was planned before the International Polar Year (IPY) 2007–2008; but it was associated with an IPY ‘umbrella’ project called SIKU (Sea Ice Knowledge and Use – see ASC Newsletters, 2007–2011). The two projects shared their focus on indigenous knowledge and observations of sea ice change, although Siku-Inuit-Hila put more emphasis on the dissemination of the comparative experience of sea ice conditions in different Arctic areas to the Inuit people themselves (rather than to scientists). Inuit partners from three communities travelled to each other’s home places and compared their knowledge and use of ice literally ‘on the ground.’ The narratives of those journeys took a great portion of the volume and the bulk of the illustrations.

The Siku-Inuit-Hila volume is a trove of indigenous knowledge, an illustrated encyclopedia on several aspects of hunting, moving, and living on ice, including hunters’ boats and clothing, ice-testing tools, dog-sleds, rifles, personal gear, food, tents, and other
shelters used on ice – all illustrated with photographs and pencil drawings and accompanied by hundreds of local Inuit/Inupiat/Inughuit terms. It also features three dictionaries of indigenous sea ice terminology used in each community, with explanations and illustrations by local Inuit artists. The book breaks new ground in collaborative (‘participatory’) publications on indigenous knowledge, as it is done by the Inuit, for the Inuit, and according to Inuit ideas on how the Inuit knowledge should be presented. It was an ambitious vision that fully paid off.

Soon after, in September 2013, another book of this kind titled Our Ice, Snow and Winds. Indigenous and Academic Knowledge on Ice-Scapes and Climate of Eastern Chukotka (Lyudmila Bogoslovskaya and Igor Krupnik, editors and compilers) was published in Russian by the Russian Heritage Institute in Moscow. It is another remarkable outcome of the SIKU (Sea Ice Knowledge and Use) IPY project produced for the Russian audience and, specifically, for local and indigenous readers in the Russian Arctic. Much like the Siku-Inuit-Hila, it is a collaborative work of 26 people, mostly indigenous experts from seven communities on the Russian side of Bering Strait, also Russian and Native partners at the ‘Beringia’ Park in Provideniya, local researchers from the area’s hub in Anadyr, and scientists from Moscow, St. Petersburg, and the Smithsonian. The 360-page book is similarly illustrated with many dozen drawings and color photographs taken by local photographers and artists. It features observational diaries of weather, ice and snow conditions; elders’ stories about ice; seven (!) illustrated ice and snow dictionaries in local Yupik and Chukchi dialects; descriptions of hunting, fishing and traveling on ice; indigenous ice/weather forecasting methods, and much more.

Yet the critical role in this debate is now increasingly being played by the omnipotent media of many political scientists, historians, and media analysts, who teamed together for a project called Models, Media and Arctic Climate Change supported by the Swedish Research Council FORMAS. The topic of their study was a multi-focused analysis of a particular event, the 2007 Arctic sea ice minimum and its representation by the media, polar scientists, indigenous residents, and the environmental community. It is a fascinating story of a geophysical phenomenon (an ice low of record scale) that became a media-scripted event tooled to drive the message of global warming to various constituencies, including policy makers, industrial and tourist managers, and environmentalists.

As much as the 2007 summer sea ice low was real in its physical dimension (although it was soon overcome by an even more dramatic minimum of September 2012) it was quickly transformed into a media poster-case in public debate about our warming planet, particularly for the European audiences. It is even more intriguing that to the Arctic residents and, specifically, to the indigenous people, the 2007 ice minimum was actually a ‘non-event,’ as many of them have already adapted to the absence of sea ice in their home areas during the summer months (chapter by Henry Huntington). Nor was the message of the ‘ice-free Arctic’ new to science historians (chapter by Sverker Sörlin and Julia Lajus) or to the industry people eyeing Arctic energy resources (chapter by Dag Avango and Per Högsetius). Overall, this elegantly written and thought-provoking book is a harbinger to what social scientists may contribute to the debate on the role of sea ice in the arctic (polar) and global change and how it is being framed for public audience, according to the science discipline, societal status, residence, and occupation. Yet the critical role in this debate is now increasingly being played by the omnipotent media of many politi-
cal colors that ultimately picks
the ‘News Story That Was’ and
uses its power to make us ac-
cept its selection. It is a somber
acknowledgment of the actual
power of media players in the
‘global change’ debate and of
their reach to the public glued
to the 24-hour news cycle.

This short overview
illustrates that Arctic social sci-
entists are flexing their ‘mus-
cles’ and are increasingly active
in sea ice and climate change
research. Cultural anthropolo-
gists and human geographers
were the first to enter this field
in the late 1990s and early
2000s. They are now being
joined by a much broader co-
hort of scholars who represent
diverse set of social disciplines,
including political sciences,
economics, international se-
curity, and law. The year 2013
was obviously a watershed in terms of its publication
output; but, hopefully, it will be soon surpassed. Stay
tuned for more reports on social science–Arctic sea ice
‘interface.’

MAINE TO GREENLAND: EXPLORING THE
MARITIME FAR NORTHEAST
By William Fitzhugh and Wilfred E. Richard
By: William Fitzhugh

After nearly a decade of preparation, Maine to Green-
land will be published by Smithsonian Books in August,
2014. This handsomely pro-
duced volume is a testament
to one of the world’s great
gographic regions: the Mari-
time Far Northeast. For more
than three decades, William W.
Fitzhugh and Wilfred E. Richard
have explored the Northeast’s
Atlantic corridor and its fas-
cinating history, habitat, and
culture. The authors’ powerful
essays and Richard’s stunning
photography transport readers
to this vibrant region, joining
Smithsonian archaeological
expeditions and trekking in vast
and amazing terrain. Following
Fitzhugh and Richard’s travels
north—from Maine to the Cana-
dian Maritimes, Newfoundland
and northern Quebec, then to
Labrador, Baffin and Ellesmere
islands, and Greenland—we
view incredible landscapes, un-
cover human history, and meet
luminous personalities along
the way. The book is available
from Amazon and Smithsonian
Books.

MAMMALS OF UNGAVA &
LABRADOR: The 1882-1884
Field Notes of Lucien Turner
Together with Inuit and Innu
Knowledge
By Scott Heyes and Kristofer Helgen
By: William Fitzhugh

Scott Heyes and Kristofer
Helgen have published a fine,
highly enhanced compilation of
Turner’s previously unpublished
field notes on the mammals of
Ungava. Together with Stephen
Loring’s reprint of Turner’s
"Ethnology of the Ungava
District" we now have available
(except for Turner’s linguistic
notes) nearly the entire scientific results of his Un-
gava work. The volume carries a dedication by Sophie
Keelan, a Kangiqsualujuaq (George River) elder who
has lived most of her life where Turner conducted his
research. In the editors’ words, this book “is a cel-
oration of Inuit and Innu knowledge of mammals of
Northern Quebec (Ungava) and Labrador” that teaches
us much about "the rich understanding, knowledge, and
respect that the Inuit...and Innu...have for land and sea
mammals in the late 1800s” and "serves to reinforce the
profound knowledge that the Inuit and Innu continue to
have of mammals today.”

The editors’ preface provides
a lengthy introduction to the
volume and lays out an inter-
esting—almost encyclopedic-
format that uses Turner’s notes
on each mammal species as the
core around which they build
additional perspectives using
graphic illustrations of many of
the animals, Turner field photo-
graphs, scientific illustrations of
many of the animal specimens,
and copious new materials gener-
ated from Heye’s fieldwork with
the Inuit and Innu in Ungava.
Tucked in among the animal
descriptions are interest ethn-
ographic sketches, diagrams, and
ethnographic objects and native
stories about the animals, mak-
ing the book a rich visual as well
as an informative reading experi-
ence that will delight people
from Ungava communities as
much as in informs outsiders and scholars about this relatively little-known territory and its people. In addition to new ethnographic information the text provides Inuktitut names for many of the animals.

Sophie Keelan’s dedication ends, “In these times, when the world is changing, the need for speaking out has come. The knowledge and wisdom of these who have gone and passed on will never be forgotten. They will be treasured and documented.” Heyes and Helgen have made a major contribution toward this worthy goal and in a very stylish graphic format. Their volume is available from the Arctic Studies Center or from Smithsonian Press.

**GENGHIS KHAN AND THE MONGOL EMPIRE**

*(Reprint)* By William Fitzhugh, Morris Rossabi, and William Honeychurch

This Smithsonian volume prepared for the exhibit *Genghis Khan* which continues to circulate in the USA and Europe, is now available again in a reprint edition published by Odyssey Books and Maps. The volume documents Mongolia from prehistory to modern times with an emphasis on the era of Genghis Khan. The compilation contains a concise, richly-illustrated text with contributions from archaeology, biological anthropology, history, art, and is presented in five parts, concluding with Genghis’ legacy and the decline of the Yuan dynasty to the present day. Chapters include findings from excavations and extensive evidence of handicraft production, metalwork, and even music and film. The book’s clear prose, beautiful design, and wide-ranging illustrations will fascinate general readers as well as scholars. Available from the Arctic Studies Center, Odyssey Books, and Amazon.

**2013 ASC STAFF PUBLICATIONS**

**William Fitzhugh**

Assessment of Cultural Heritage Monuments and Sites in the Arctic. Arctic Council (SDWG) Project #P114. Final Report. January 2013. Edited by Susan Barr, with sections written by Committee members, including William W. Fitzhugh)

Basque and Inuit Archaeology at Hare Harbor-I and Little Canso Island-1, Quebec Lower North Shore. Provincial Archaeology Office. 2012 Archaeology Review 11:48-73. Government of Newfoundland and Labrador. (co-authors: E. Phaneuf and V. Delmas)

http://www.tcr.gov.nl.ca/ter/pao/arch_in_nl/


Igor Krupnik

Yupik Transitions. Change and Survival at Bering


Stephen Loring


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