Inuvialuit at the Smithsonian

Connecting the Present and the Past
Inuvialuit at the Smithsonian

Inuvialuit and History
Fort Anderson and the MacFarlane Collection
Visit to the Smithsonian
Documenting, Researching and Sharing Information

Connecting the Present and the Past
About Inuvialuit

Inuvialuit Settlement Region

Inuvialuit Settlement Region

Alaska

Beaufort Sea

Perry Channel

Aklavik

Inuvik

Tuktoyaktuk

Sachs Harbour

Paulatuk

Ulukhaktok

Amandben Gulf

0 100 200 300 km
Origins in Thule Culture (700 years ago)

Archaeological sites at the mouth of the Mackenzie River (Kuukpak)
Siglit Regional Groups (early 1800s)
Tan’ngit Arrive – Franklin Expedition (1825/26)
Tan’ngit Arrive – Franklin Expedition (1825/26)
“Beads, pins, needles, and ornamental articles, were most in request by women. The men were eager to get anything that was made of iron.” (John Franklin)
Fur Traders

Disease

1865  Scarlet fever
1902  Measles
1905  Mumps
1911  Smallpox
1918  Influenza and measles
1928  influenza
Whalers
Whalers Bring Changes

Women visiting a whale boat. They are wearing cloth and skin clothing.

An’nuk, an Inupiaq who worked on whaling ships
Resilience

One of the goals of the Inuvialuit Final Agreement:

‘Preserve Inuvialuit cultural identity and values within a changing northern society’

Peter Green with IFA signature page (1984)

Nolan Green and Norman Felix
MacFarlane Collection

Smithsonian Institution, Washington City, U.S.A.

1682: Deer skin Mittens
Equinome of Anderson River

Scott MacFarlane
Inuvialuit in the Fur Trade

Peel’s River Post, est. 1840
Inuvialuit in the Fur Trade

Bernard Ross
Fort Anderson (1861-1866)
Fort Anderson (1861-1866)
Fort Anderson (1861-1866)

Roderick MacFarlane

Fort Anderson
Anderson River Inuvialuit

Noulloumallok-Innonarana

Kraktsitormeok
Liverpool Bay

(ICRC image)
MacFarlane’s Collections

Eskimo Curlew

Packing Box used for shipping artifacts
Fort Anderson Closes (1866)

Letter dated 14 May 1863 sent to A. G. Dallas, Governor-in-Chief of the HBC in Red River.

Roderick MacFarlane presents 22 reasons not to close Fort Anderson.
Inuvialuit at the Smithsonian

L to R: Dave Stewart, Stephen Loring, Karis Gruben, Cathy Cockney, Natasha Lyons, Helen Gruben, Kate Hennessy, Mervin Joe, James Pokiak, Freda Raddi, Shayne Cockney, Albert Elias, Chuck Arnold; Missing: Maia Lepage, Brett Purdy

November 2009
At the Smithsonian
GOALS:

1. Document the collection
2. Carry out research to better understand items in the collection
3. Share information about the collection
1. Document the collection
1. Document the collection
2. Research
2. Research
2. Research
2. Research

Rosie Albert demonstrating a muskrat caller

“Hunting Whistle’ (MacFarlane Collection)
2. Research

Émile Petitot
Animal fiber used in dressing the hair a la Chignon

F. Anderson.

R. A. McFarland

7780
2. Research

Inuvialuit man and woman, about 1865 (Petitot)
2. Research

Hair piece
2. Research

Parka ~ Qusungaq
2. Research

Reindeer
2. Research

Head Band
2. Research

Labret ~
Angmaluaq
2. Research

Snowshoes ~ Taglu
2. Research

Pipe

Tobacco Pouch
2. Research

Drawings
Dwelling
2. Research

Winter welling (Petitot)
“Come winter they stayed in their cabins [sod houses]; their women were kept busy with cooking and making furs into beautiful parkas and mukluks and the men were busy fashioning new harpoons, spears, bows, and arrows for the great hunts to come. They enlivened the dark long hours by story telling, or playing games of skill with each other.

Felix Nuyaviak (centre) 1950s
2. Research

Fishing
2. Research

Fishing Rod
2. Research

Fish Hook
2. Research

Stool
2. Research

Hunting swimming
caribou
2. Research

Kayak Model

NMNH-E001097
MacFarlane Collection
1865
2. Research

Hunting Birds
2. Research

Blunt Arrow Points

Bow
2. Research
3. Share information
3. Share information
3. Share information
What is Inuvialuit Pitqusiit Inuuniarutait?

www.inuvialuitlivinghistory.ca

Lesson Plan 1
3. Share information

Inuvialuit elder Billy Day
3. Share information

“the way that people are trained to think and feel and experience stories now is through a screen.”
WELCOME TO THE MACFARLANE COLLECTION

In this section of the Inuvialuit Living History website you can learn about ethnographic objects—clothing, tools, ornaments and other items made by Inuvialuit—that Roderick MacFarlane collected for the Smithsonian Institution while he was in charge of Fort Anderson. You will also be shown related links to photographs and videos of our project team with the MacFarlane Collection in Washington D.C.

EXPLORE BY TYPE

- Gloves
- Graver
- Toggle
- Needle Case

SEE MORE ITEM TYPES

EXPLORE THE COLLECTION

- Smoking
- Art
- Model
- Adornment

SEE MORE ITEMS
BOW

DESCRIPTION
Bows with sinew backing were one of the most sophisticated hunting weapons of the Inuvialuit. The bow spine was often made from a single piece of spruce somewhat more than a metre in length, with a continuous piece of braided sinew laid along the back of the spine in several strands that wrapped around each end. The sinew strands were attached to the spine near each end with a series of slitsches, and between these latches the strands were twisted into two tight cables. The sinew backing added strength and elasticity to the bow. There were two main types of these bows. Simple bows when strung curve in an arc from one end to another. They were often used when hunting small animals and birds. Recurve bows are constructed so that the centre of the string bow curves towards the archer then bends away at each end. The recurve shape together with the sinew backing made this type of bow a powerful tool for hunting large animals. Bowstrings were made from braided sinew.

COMMUNITY INTERPRETATIONS
Kotokak (Oorrel’s great grandfather) hunted with sinew-backed bows. One time when he was out on the ice with his dogs they were chased by a bear. He climbed onto a block of ice and shot an arrow that hit the bear on the side. The arrow went almost all the way through the bear, and came part way out the other side. The bows were that strong.
BOW

RELATED CONTENT

5 related items

11 related media
SIGLITUN TERMS

Pitiksivialuk

DESCRIPTION

Bows with sinew backing were one of the most sophisticated hunting weapons of the Inuvialuit. The bow stave was often made from a single piece of spruce somewhat more than a metre in length, with a continuous piece of braided sinew laid along the back of the stave in several strands that wrapped around each end. The sinew strands were attached to the stave near each end with a series of hitches, and between these hitches the strands were twisted into two tight cables. The sinew backing added strength and elasticity to the bow. There were two main types of these bows. Simple bows when strung curve in an arc from one end to another. They were often used when hunting small animals and birds. Recurve bows are constructed so that the centre of the strung bow curves towards the archer then bends away at each end. The recurve shape together with the sinew backing made this type of bow a powerful tool for hunting large animals. Bowstrings were made from braided sinew.
Kotokak (Darrel’s grandfather) hunted with sinew-backed bows. Darrel recalled hearing:

"One time when he was out on the ice with his dogs they were chased by a bear. He climbed onto a block of ice and shot an arrow that hit the bear on the side. The arrow went almost all the way through the bear, and came part way out the other side. The bows were that strong."
HISTORICAL INFORMATION

"Their bows (pitiktci) are made with three pieces of fir wood lashed together. The back is reinforced with a cord of reindeer sinew, which they tighten at will by means of little marlin-spikes (kréputark) always hanging from the quivers. The bows are short and very strong. The bows of young people are ogee arched (compound recurved." (Émile Petitot, quoted in Savoie, 1971: 155)
Connecting the Present and the Past
Thank you ....


And

Aurora Research Institute
ConocoPhillips