Introduction

On October 6, 2004 Frederica Annis Lopez de Leo de Laguna, or "Freddy," passed away at her home in Haverford, Pennsylvania at the age of 98. Throughout her life she was an active and productive scholar, fieldworker, teacher, mentor, and friend to many. She reinvented herself as she moved between Bryn Mawr, where she lived, taught, and wrote, and Alaska, where she did fieldwork. She was a formidable force with high standards for herself and others, and strong opinions she did not hesitate to share. She was an inquisitive human being who spared no effort in her quest to understand and communicate the history of various Arctic and Subarctic peoples. In that mix was a modest person who enjoyed participating in the lives of others, always with a twinkle in her eyes.

This issue of *Arctic Anthropology*, compiled in Freddy's memory, will in all likelihood be one of many the academy produces to honor her and to take a measure of our debt to her. Already, countless northern-focused publications and nearly every issue of *Arctic Anthropology* reflect our debt to her, as is evident in authors' citations of her work.

My Experiences with Freddy

The very first seminar I took in 1975, when I was a first year graduate student in the Department of Anthropology at Bryn Mawr College, was *History of Anthropology*, taught by Frederica de Laguna. It was a year-long course required of all graduate students in the department. In addition to the challenge of passing the course, we knew that one of our four Ph.D. qualifying exams would focus on the history of anthropology, and, since the graduate student population was small (my entering class consisted of five students), the faculty would write specific exams for each of us. Needless to say, we approached the course with a great deal of anxiety, even before meeting our professor.

We ventured into the Anthropology graduate seminar room in the basement of Dalton Hall and took seats in wooden swivel chairs at a long, solid wood table that dwarfed us. Freddy entered the room, hair pulled back and wearing Southwestern silver jewelry, three-ring binder in hand, and informed the first year graduate students in the class that we were going to discuss the concept of enculturation (Fig. 1). To the relief of everyone—except the first person upon whom she called, who had made the mistake of confusing enculturation with acculturation—she never did call on the rest of us that day.

The relief we felt when we realized she was not going to go around the room vanished when she began discussing the content of the course and her expectations. We found ourselves in the possession of a syllabus that was over 13 pages long. The single-spaced, typed entries included individual articles as well as anthropological texts such as Regna Darnell's *Readings in the History of Anthropology* (1974), Daniel E. Glyn's *One Hundred Years of Anthropology* (1950), R. H. Lowie's *The History of Ethnological Theory* (1937), and *Selected Papers from the American Anthropologist, 1888–1920*, a collection of readings compiled by Freddy and a group of her students (de Laguna, ed. 1960). The readings began with the works of individuals such as Lord Mombado and his theory of the origins of humans and ended with the works of Franz Boas. Every week specific books and articles were assigned, and we were expected to augment those readings with other texts, some suggested, others that we were challenged to ferret out. We turned in annotated bibliographies weekly, detailing what we had read that week and what we thought significant about each of the works.

The class settled into a weekly pattern. The seminar would begin with Freddy, who sat at the head of the table, three-ring binder full of notes at hand, calling for our annotated bibliographies and returning those we had submitted the previous week. We would page through the work she returned to us looking for her comments. Sometimes we were rewarded with single words or phrases, such as "excellent," or "good comments," but were also called to task, "not up to your best," or "scattered and unfocused." Other times we would find that she had written entire paragraphs in the margins or at the bottom of a page, reflecting on whether she considered that particular article or book worthwhile, or about some aspect of our observations that impressed or troubled her.

At various times during the semester we were each required to give an oral presentation and conduct the seminar, which was built around the presentation. Those oral presentations were challenging. Extensive lecture notes were forbid-

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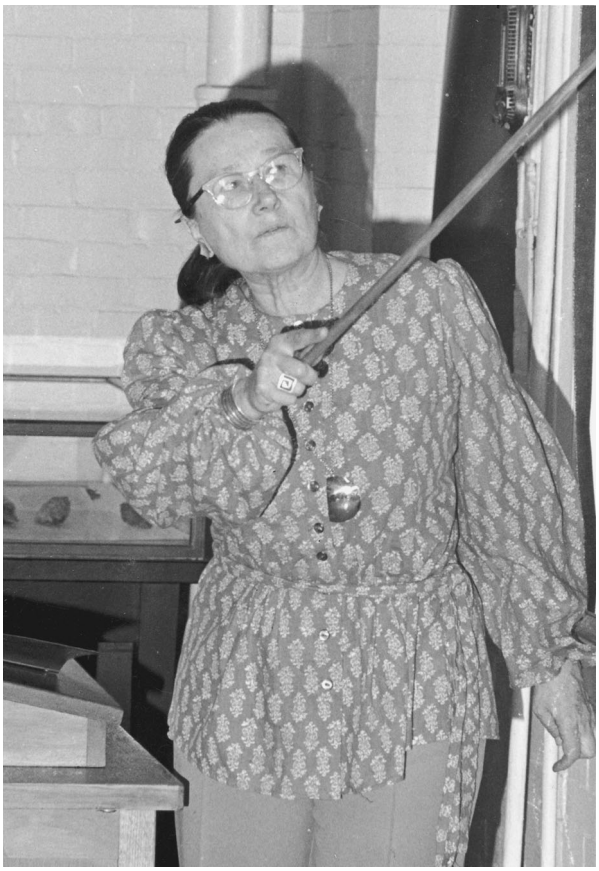

Figure 1. Frederica de Laguna teaching at Bryn Mawr College. Photographer unknown. Photograph courtesy of Bryn Mawr College Library.

den. Rather, we were allowed to refer to one three-by-five index card, thus assuring that we would know the topic inside out and be able to conduct classes and eventually deliver conference papers with confidence. On days when we did not have oral presentations Freddy would lecture, often deviating from her notes to tell us stories. Those stories and the tangents they took us down were, from our perspective, the moments when things got most interesting, for Freddy would often explain someone's approach using personal anecdotes from her fieldwork or by telling us about her interactions with the people whose work we were reading.

Each student was assigned an individual anthropologist to report on and we were expected to master the body of their work. In addition to presenting a seminar on the individual or the school of anthropology they represented, we had to write a major research paper focused on some aspect of the person's work and influence on anthropology. The more seasoned graduate students warned us newcomers that someone would be unlucky enough to be assigned Franz Boas, who we quickly figured out Freddy revered. As luck would have it, I was that graduate student.

I read Boas' publications in chronological order and consulted works of others, such as Stocking (1968, 1974), Rohner (1969), and Harris (1968). I wrote a paper about how Boas changed some of his perspectives about culture change throughout his career and about his views on the feedback between theory, inquiry, and data. I remember little about the seminar I gave, except that I was terrified. I repeatedly fine-tuned the paper and held my breadth when I finally turned it in, a day late because I was afraid to let it go. Some weeks later I was relieved to learn that it actually met with her approval. Indeed, I came to cherish the small "excellent paper, though late" notation written in her hand at the bottom of the last page.

We were, as a group, pretty naïve, impatient, and uppity first year graduate students. One semester of reading old stuff in the original and adopting the historical perspective was all well and good, but we thought that two semesters of that was a bit much. Again the other graduate students explained what was to come. The second semester would begin with Boas and feature Kroeber, someone who could do no wrong in Freddy's eyes, and would focus on individual anthropologists such as Margaret Mead, Ruth Benedict, and Morris Opler. There would be no heady discussions of cultural ecology, environmental archaeology, or the newest incarnation of structuralism. We instigated a revolt, agitating to read more modern theory. The compromise was that Freddy allowed us to pair together anthropologists who espoused conflicting theories or who worked off one another. The graduate students thought this was a way to make things more interesting and sneak in coverage of contemporary theorists.

It quickly became clear which anthropologists Freddy respected. This was evident by how much seminar time she would devote to an individual and whether he or she was included in the original syllabus at all, and made even more apparent through her comments in class and in her written responses to our readings. For instance, we had paired Boas and Leslie White, who did not appear on her original syllabus, in order to explore their different ideas about the nature of cultural processes. Since I had written my research paper about Boas, the week we were to do the Boas and White readings I decided to spend all my time reading and analyzing White's work. My annotated bibliography landed at the top of the pile when we passed our assignments forward at the beginning of the class. Ordinarily, Freddy did not look through our annotated bibliographies during the seminar, but that day, the profusion of Leslie White bibliographic references caught her eye. To

my horror Freddy began turning the pages of my annotated bibliography until she reached the end. Then she turned to me and said, "Why Susan, all your readings were written by Leslie White, what about Boas?" I responded that since I had written my research paper on Boas, I thought I would focus on White to get a more in-depth understanding of his thinking about cultural evolution and systems. Freddy tilted her head back slightly, looked over at me, and declared, "White is a second rate scholar, and well, have you read *everything* Boas wrote?"

In the end Freddy retained complete control of the class. My annotated bibliographies and class notes show that, while we read a sprinkling of works by anthropologists not on her original syllabus, the majority of the readings, oral presentations, and discussions focused on those individuals who she judged to be accomplished, influential scholars upon whom the foundation of American anthropology is built.

We could not get away with simply reading and reporting on the content of work or on what others said about it. She wanted our assessments of the readings, and she demanded that we employ the historical perspective when analyzing books and articles. This meant that we had to understand the state of knowledge at the time a given study was conducted in order to do a fair assessment of the significance of a given piece.

Freddy was a formidable presence but not unapproachable. While she had strong opinions and did not hesitate to express them, she also let students find their way, helping and gently coaxing when she could. William Schneider told me that when he embarked on his doctoral fieldwork he received little direction from Freddy. When it became clear that he was going to have to undertake major revisions of the first draft of his dissertation, he and Freddy agreed that it would be wise to do the revisions at Bryn Mawr College, rather than in Alaska, where he was living. Freddy took him into her home, fed him, and provided him the resources with which to do the work. As he revised chapters she immediately read and commented on them, while tending to all her other responsibilities.

Freddy was also quite humble. Alice "Ali" Pomponio, a fellow graduate student, first met Freddy at a college-wide reception that marked the beginning of the academic year. Upon hearing Freddy's last name, Ali asked her about her ancestral background and whether she could speak Spanish. Ali reports that she will never forget Freddy's response. Freddy, a scholar who was elected to the National Academy of Sciences, looked quite embarrassed, hung her head in shame and stated in a little voice that no, she never learned Spanish, nor had she visited Spain, though she had always meant to. Interestingly, some years after she retired Freddy did make the pilgrimage to Spain.

After my first year as a graduate student Freddy offered me a summer job helping her prepare *Voyage to Greenland* for publication (de Laguna 1977) and *The Archaeology of Cook Inlet* for republication (de Laguna 1975). I never found out what prompted her to ask me to work with her, since at the time I was determined to do archaeology in Melanesia. Though I had done a great deal of drawing, I had never prepared illustrations for publication and did not know the conventions. Freddy gave me some practical instruction, such as teaching me how to operate a dry mount press, but by and large she let me figure out for myself what needed to be done. I began looking through Arctic archaeology field reports to see how illustrations were handled. Freddy saw the publications on my desk and we began having conversations about Arctic work and the material culture represented in the artifact plates I was numbering and mounting. These conversations had an impact on me, for by the end of the summer I had dozens of issues of *Meddeleser om Grønland* checked out of the library and was combing through them, though the need to consult them for the immediate task at hand had passed.

Freddy asked me to help her move from her department office into a smaller space provided by the college upon her retirement. Her books were organized in quite specific order and she was very concerned that they be installed in that exact sequence in her new office. She fretted about this quite a bit, until I took her to the new space and she saw that I had shelved them as per her wishes. We had trouble fitting all the files, field notebooks, photographs, artifacts, books, and Freddy into the office, so she had to take various things home as she was unwilling to part with any of it.

I remember moving countless boxes that were labeled "Emmons" that I found tucked under her desk. I asked her what the materials were, since I was told, in no uncertain terms, not to unpack them. She explained that Emmons was a very important scholar and that she planned on publishing and updating his work when she got old. Fifteen years after her "retirement," when the Emmons publication appeared I thought to myself, "I guess Freddy has decided to slow down a little."

Freddy was invited to Alaska on the occasion of the republication of *The Archaeology of Cook Inlet*. She had been unable to travel extensively for a number of years, as she was her mother's primary care giver. Freddy asked me whether I would take care of her mother, Dr. Grace de Laguna, who was in her 90s at the time, so Freddy could go to Alaska. I agreed to do so. But first, Mrs. de Laguna had to agree to the arrangement.

We hatched a plan. I moved in with the de Lagunas a month before the trip, and quite simply, I learned Freddy's every move—how to set the table, what medications were placed where, how to adjust pillows on her mother's bed, etc. And perhaps most importantly, how Mrs. de Laguna liked her afternoon cocktail, for we had to be home in the late afternoon for cocktails and conversation. Sometimes the conversations were quite scholarly, as the Ph.D. mother and daughter discussed an idea. At other times I would get Mrs. de Laguna to tell me about her childhood and travels across the country. Usually the sessions were fascinating, though I never knew when Mrs. de Laguna would turn and correct my grammar and diction, which could be a little unsettling.

It was during those afternoon conversations that I gained my first insight into how colleges and universities work, and also how to use anthropology to solve problems in everyday life, lessons that served me well when I became an academic dean. At Bryn Mawr there was a tradition that the chair of a dissertation committee was a professor from another department within the college. Freddy explained that this was to ensure that standards across the college remained high and that candidates were treated fairly. Freddy was appointed chair of a doctoral committee in a department where faculty were feuding through their graduate students. She had little patience for it but was unsure what to do to make sure everyone behaved themselves. A few days before the oral defense, she notified the faculty who would be present at the examination that they were to appear in their academic regalia. She laughed when telling me about the event, noting with great satisfaction that while wearing the symbols of their profession, the feuding faculty "behaved like perfect ladies and gentlemen" and engaged the doctoral candidate in intelligent conversation.

I broadened my exposure to material culture by studying the department's ethnographic and archaeological collections, which Freddy had secured from the Academy of Natural Sciences in Philadelphia in the 1950s, when they decided to deaccession their anthropological holdings. The ties she maintained with the Department of Anthropology at the University of Pennsylvania paved the way for my exploration of that museum's material culture collections and archival documents. Freddy retired during my second year of graduate school and I went on to write my Master's thesis and doctoral dissertation under the direction of Richard H. Jordan. However, as I look back on influences in my academic life, I realize that Freddy provided the model of how to integrate diverse types of information into anthropological research and showed me that one-on-one mentoring is one of the most powerful ways to educate a young person. Every year when I am fielding questions in the classroom, having student conferences in my office, or deciding how much guidance to provide an undergraduate working in the archaeology laboratory, I find myself reaching back to a body of knowledge and anthropological perspective I learned in that year-long course I took with Freddy and the experiences I had with her my first few years in graduate school and I silently thank her.

This Volume

This volume is an outgrowth of a symposium in honor of Freddy, held March 12, 2005 at the annual meeting of the Alaska Anthropological Association in Anchorage, Alaska. Rachel Mason organized the session and credits Janet Klein for suggesting that she do so and for being an enthusiastic supporter throughout the process. I was in the audience and suggested *Arctic Anthropology* might be a good venue through which to publish the papers.

The papers reflect the diverse roles Freddy played in the personal and professional lives of the authors. They are also written by people in various positions within and outside the academy—retired and senior scholars, young researchers for whom this is their first publication, and Alaskan residents with long-standing ties to Freddy. Some of the contributions are traditional academic papers, others are personal reflections of colleagues and friends. This mix of papers seems appropriate given Freddy's long career in the field, role as professor encouraging young people, interest in people of Alaska, as well as her own record of writing both academic and more personal and reflective articles and books (Fig. 2).

Acknowledgments

Rachel and I wish to thank her colleagues at the Alaska Regional Office of the National Park Service for supporting her efforts. In particular, Rachel extends a thank you to Judy Kesler, who created the map at the front of the volume, Margie Stapleton and Lauren Shutt, who formatted the articles after their initial submission, and Tyler Tetzlaff, who scanned documents.

The peer reviewers provided valuable, constructive feedback in a timely manner. The authors have been most gracious as Stacy Ericson, Assistant Editor, and I have gone back and forth with them on various points in their papers. I would also like to express my appreciation to Richard Davis, Department of Anthropology, Bryn Mawr College, for responding to my numerous requests for copies of photographs, syllabi, and Freddy's curriculum vita.

Barbara Grubb, Visual Collections Specialist

Figure 2. Frederica de Laguna on Kodiak Island beach in 1985 with Richard Knecht and Bryn Mawr College and Kodiak young people. Photograph courtesy of Richard Knecht.

at the Canada Library, Bryn Mawr College; Betsy Webb, Curator of Collections at the Pratt Museum in Homer, Alaska; Alex Pezzati, Archivist, at the University of Pennsylvania Museum of Archaeology and Anthropology; Lucy Fowler Williams and Jeremy A. Sabloff Keeper, American Section at the University of Pennsylvania Museum of Archaeology and Anthropology; Elaine Abraham and Judy Ramos of Yakutat, Alaska; and Gretchen Bersch of Anchorage and Yukon Island, Alaska answered my pleas for images of Freddy, since throughout the production of this volume her papers and photographs have not been available for use.

It was a pleasure to talk with Edward Malin, who was in the field with Freddy in 1949 and took a series of photographs of her in ceremonial Tlingit attire. He generously gave us permission to use the image of Freddy in ceremonial regalia serving as the frontispiece for the publication.

The poem that concludes the volume was written by Freddy and first appeared on page eight of the book *In Honor of Eyak: The Art of Anna Nelson Harry*, edited by Michael E. Krauss. Published in 1982 by the Alaska Native Language Center; the poem is reprinted with Krauss' permission.

Alice Pomponio, Professor of Anthropology at St. Lawrence University, and William Schneider, Curator of Oral History at the Elmer E. Rasmussen Library at the University of Alaska Fairbanks, kindly shared their recollections of Freddy with me and gave me permission to publish them.

Catharine "Kitty" McClellan requested that an article she wrote about Freddy be included in the issue. The American Anthropological Association and Kitty gave us permission to republish the paper, "Frederica de Laguna and the Pleasures of Anthropology," which first appeared in *American Ethnologist* 16(4):766–785.

The bibliography of Freddy's work was compiled using a copy of Freddy's 1992 curriculum vitae. Rachel Mason, Kristi Clifford, administrative assistant at the Peary-MacMillan Arctic Museum, and Stacy Ericson did extensive sleuthing to uncover the many works by Freddy not listed in the 1992 document and to ensure the accuracy of the references.

Bowdoin College undergraduates and Arctic Museum student employees Van Du, Theresa Weaver, David Thomson, and Lauren Duerksen proofread the McClellan article. Thomas Alton of the Alaska Native Language Center at the University of Alaska in Fairbanks, Alaska, provided digi-

tal copies of figures appearing in Michael Krauss' paper.

Finally, I am again indebted to Stacy Ericson and the production and technical staff at the University of Wisconsin Press who tackled various challenges involved in the production of this complex, oversized issue of the journal.

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