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Leuman M. Waugh's Photography
from St. Lawrence Island, Alaska, 1929-1930

Faces We Remember



Neqamikegkaput

Edited by
I. Krupnik and V. Oovi Kaneshiro



FACES WE REMEMBER / NEQAMIKEGKAPUT

Leuman M. Waugh's Photography

from St. Lawrence Island, Alaska, 1929-1930



(Uncaptioned negative) - N 42796

Gambell schoolboys pictured by Leuman M. Waugh in 1930, with their names written over by elders in 2002.

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St. Lawrence Island, Alaska, 1929–1930

IGOR KRUPNIK and VERA OОВI KANESHIRO

editors and compilers



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Front cover: Two young women, Wayengi (Josephine Ungott, daughter of Andrew Uziva) and Napaaq (Florence Maligutkaq, daughter of Peter Aghnilu) from Gambell, dressed in winter fur clothing. (Catalog number: NMAI N 42725)

Back cover: Tulii (Jimmie Toolie) and his wife Legraaghaq (Mabel Toolie), carrying a baby. (Catalog number: NMAI N 42754)

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Volume Contributors

Denny Akeya (*Yaava*) was born in Savoonga, Alaska. He went to the boarding school in Wrangell and in Chemawa, Oregon from the mid 1960s till early 1970s, because there was no high school in Savoonga at that time. He has worked for many years as the Postmaster at Savoonga Post Office and as a village representative of local airlines. In his own words, "As our custom, I was raised by my grandmother Olga Akeya until she died from cancer. Used to enjoy spending my time with Teddy (Kaseki) Amagu and his son Gideon Kasiki. Sometimes I think about Teddy Amagu and miss that little guy."



Barbara Amarok was raised by her parents, Warren and Mary Ann Tiffany, in several different communities across Alaska. She now lives in Nome and works as the Title III Project & Program Development Manager at the Northwest Campus, University of Alaska Fairbanks. Barb's father was also a teacher and administrator. Barb's grandmother Mayak was from King Island and her grandfather Joe Amarok was originally from Big Diomedede.

Ralph Apatiki, Sr. (*Anaggun*) was born in Gambell, Alaska and was raised in a traditional close-knit family, surrounded by typical Yupik cultural values. He also went through an excellent sea mammal hunting school from his father and uncles, when he became the captain of his own boat crew. Over the years, his boat caught several whales. Anaggun also worked as a carpenter. He traveled to other Alaskan villages and towns to assist in building schools, houses, and even swimming pools. Anaggun was very involved in the Gambell Presbyterian Church activities; over the years, he served as church choir leader, Sunday school teacher,



and as the church elder, the position he held for several years and represented in presbytery meetings.



Maria Dexter (*Isma*) was born in White Mountain, Alaska and was raised in the village of Golovin, where her father Stanley (Stan) Amarak was working as a secretary for the City of Golovin and at various other local offices. She went to school in Golovin and later to the boarding school at Mount Edgecombe. She now lives in Nome and works as a licensed 'tribal healer' with the Norton Sound Health Corporation.



Anna Gologergen (*Anging-galnguq*) was born and raised in Savoonga, Alaska. She spent her childhood years at the family hunting camps on the southern side of St. Lawrence Island. She attended the 'old' school in Savoonga, up to the 5th grade. She moved to Nome with her late husband Tim Gologergen (*Awlinga*) and their many children around 1970. Anna had worked for many years at the Nome hospital and also as a volunteer cook for students at the Nome school. She used to be a good partner to her late husband in his many ventures and travels. Anna passed away in November 2007.

Ora Gologergen (*Ayuqi*) was born in Gambell, Alaska and moved to Savoonga, when she married Edward Gologergen (*Ngungaya*). Since her young years, she taught at Sunday church schools in both Gambell and Savoonga. She later worked at Savoonga BIA school for over 20 years, first as an English language teacher



and, later, as a bilingual teacher. She was considered one of the most knowledgeable experts in Savoonga, and she participated in several elders' conferences and historical documentary projects in the 1980s and 1990s. Ora passed away in July 2010.



Sandra Gologergen Miklahok (*Nawuukaq*) was born and raised in Savoonga, Alaska. She has worked for seven years as the Indian Child Welfare Program coordinator at the Savoonga IRA office. She loves working with elders, listening to the old stories, and going through the historical photographs.

Aaron Iworrigan (*Yupestaaq*)

was born in Gambell, Alaska. He attended church and grade school in Gambell and later went to the boarding school at Mount Edgecombe. He was drafted into the Army and served two tours in Vietnam in the 1960s. He now lives in Gambell and currently serves on Board of the Suvuqaq Incorporated.



Vera Kingeekuk Metcalf (*Qaak-aghlleq*) was born and raised in Savoonga, Alaska and now resides in Nome. Over the last twenty-five years she was involved in many efforts in research, education, cultural awareness, and multicultural

orientation, and she has participated in numerous repatriation consultations with museums around the country. She is currently Executive Director of the Eskimo Walrus Commission in Nome and also serves on the U.S. Arctic Research Commission.

Christopher Koonooka (*Petuwaq*) was born in Gambell, Alaska in 1978 and graduated from the local high school. He received his Bachelor of Arts degree in the

Yupik Eskimo Language from the University of Alaska Fairbanks (2002), with a minor in Anthropology. Amidst his schooling in Gambell and during breaks from college, he hunts whales and wal-



ruses in spring and camps in summer with his family. Currently, Chris works at the Gambell Schools, teaching Yupik language and heritage to middle school and high school students. He is also serving on the IRA council of the Native Village of Gambell.

Igor Krupnik is Ethnology curator at the Arctic Studies Center of the National Museum of Natural History, Smithsonian Institution in Washington, D.C. He has worked for almost twenty years



among the Yupik people of Chukotka and other Native groups of the Russian Arctic. His current research is primary in the Bering Strait region, Alaska, where he is engaged in collaborative studies with the communities of Gambell, Savoonga, Wales, and Shaktoolik on the impact of climate change, the preservation of cultural heritage, and traditional ecological knowledge.

Lars Krutak received his Bachelor of Arts degree in anthropology from the University of Colorado, Boulder (1993). He attended graduate school at the University of Alaska, Fair-



banks (1996-1998), where his research focused on the symbolism of traditional tattoo practices on St. Lawrence Island and across the North, and at Arizona State University (Ph.D., 2009). In 1998-2002, Lars was a Repatriation Research Specialist at the Smithsonian National Museum of the American Indian and he currently works in the Repatriation Office of the Smithsonian National Museum of Natural History.



Stephen Loring is museum anthropologist at the Arctic Studies Center, National Museum of Natural History, Smithsonian Institution. In addition to caring for and overseeing the museum's arctic and sub-arctic collections he facilitates access to the collections by visiting indigenous researchers and museum scientists with Native community interests. He has conducted archaeological and ethnohistorical research with Innu and Inuit communities in Labrador since 1975. As well, he has practiced archaeology in northern New England, in the western Aleutian Islands, in Peru, and Argentina.



Vera Oovi Kaneshiro was born and raised in Gambell and currently resides in Anchorage. She has dedicated her life and professional career to the research and promotion of her native St. Lawrence Island Yupik language. Ms. Kaneshiro has worked with the Alaska Native Language Center at the University of Alaska Fairbanks for thirty years on numerous educational materials and as one of the co-authors of *A Dictionary of the St. Lawrence Island / Siberian Yupik Eskimo Language* (1987). She teaches Alaska Native Studies at the University of Alaska Anchorage and assisted with the translation and editing of the *Sharing Knowledge* project materials.

Estelle Oozevaseuk (Pennaapak) was born in 1920 in Gambell, where she was raised and currently resides. She is well known for her knowledge of St. Lawrence



Island cultural legacy and she comes from a family that has a long record of partnership with the Smithsonian Institution, other museums, and numerous researchers. Her lifetime of community service at Gambell has included work as a health aide, midwife, and

teacher. She also represented the St. Lawrence Island Yupik community on various teams negotiating the repatriation of cultural heritage and in many museum and collection-based heritage projects. Some of her traditional stories appear in *Sivuuqam Nangaghnegha: Siivanllemta Ungipaqellghat* (Lore of St. Lawrence Island: Echoes of our Eskimo Elders, 1985-89).



Sharon Pungowiyi Ryckman (Kesliq) was born in 1944 in Savoonga, St. Lawrence Island. While at the University of Alaska in Fairbanks, she worked with Prof. Michael Krauss, David Shinen, and Adelinda Womkon Badten in designing the St. Lawrence Island Yupik orthography. She moved back to Savoonga and taught for three years at the local school. She later taught in Nome and worked at the University of Alaska Fairbanks' Kuskokwim Campus in Bethel, until 1997. She now resides in Homer, Alaska.



Donna Rose received her Bachelor of Arts degree in Mechanical Engineering and Fine Arts from the University of Maryland, College Park. Between 1989 and 1991 she attended the School of the Art Institute of Chicago where she studied painting materials, film production, and art conservation. Her artwork focuses on the interface between mythic wilderness and modern life, and she recently established a fine arts gallery in Baltimore, Maryland. In 2002-2006 she worked as an Archives Assistant at the Smithsonian National Museum of the American Indian.

Beda Avalak Tungiyani Slwooko was born in 1918 in Gambell, Alaska, the oldest daughter of Yughqutaq, Robert Tungyan and Edna Sivuguq. Like most of St. Lawrence Island Yupik children, she was partially raised by her paternal grandparents but also spent much time



with her maternal grandparents, who stayed most of the year in a small camp called Tapghuq. So, she missed out at school but learned English and advanced in reading. Beda married Vernon Slwooko; they had four children and several grandchildren. Being raised by her grandparents, Beda was very knowledgeable about the island history and she also had a wide knowledge of the Yupik language. Beda was a great teacher of the Yupik history to the young people in her family and clan. She passed away in May 2009.

Grace Kulukhon Slwooko

(Akulmii) was born in 1921 in Gambell, the daughter of Lawrence and Rosie Kulukhon (Qilleghquun). She went to grade school in Gambell and then went to mainland Alaska to continue her schooling. She married Joseph Slwooko; they had several children. She now lives in Anchorage. Grace loves to write. She wrote articles for *Tundra Times* and other Alaskan newspapers and she translated numerous tapes from Native elders' conferences. She has many folk stories taped and written that she had learned growing up. Nothing seems to stop Grace from documenting what she knows of the Yupik language and culture.



Tam Scribner is a practicing visual strategist in the areas of print and web design. She graduated with a degree in Graphic Design from the Corcoran College of Art in Washington, D.C., then continued on to receive a Masters degree from New York University, Tisch School. She currently resides in Washington, D.C.

Gertrude Toolie (Qigen'gu) was born in Savoonga, Alaska. She attended local school in Savoonga. She has worked as a substitute teacher for the Head Start class at Savoonga school for several years.



She is a mother of eight children and a grandmother of

many grandchildren. She loves singing and has been a long-standing member of the Savoonga church choir.

Morris Toolie, Sr., (Kukulegmii)

was born in Savoonga, Alaska. He spent his childhood years at his father's hunting camp at the Northeast Cape. He was a hunter and a boat captain for 32 years. He currently serves as the 'elder advisor' to the Savoonga IRA Council.



Nancy Walunga (Aghnaghniq)

was born in 1928 in Pugughileq, Southwest Cape, where she was raised traditional style. At a very young age, when her mother was disabled, she took on the job of her mother being the oldest child in the family. There was no school in Pugughileq; so, she went to school only when her family went for spring whaling to Gambell. Her family finally moved to Gambell in 1948; they were the last Pugughileghmiit, who actually lived there. She has taught skin sewing at Gambell high school. She has raised 11 children and many grandchildren; she is also involved in Gambell Presbyterian Church activities and has been with the woman's society for many years.

Willis Walunga (Kapelgu)

is an experienced senior hunter, trapper, navigator, and boat captain from the Yupik village of Sivuqaq (Gambell) on St. Lawrence Island. He is also an acknowledged local



historian and educator in his native Yupik language and in cultural traditions of his people. He produced several booklets, teachers' guides, educational materials, and he was the leading author for a three-volume collection of oral stories, *Sivuqam Nangaghnegha: Echo of Our Eskimo Elders* (1985-89), series of St. Lawrence Island Yupik genealogies, and extended *Curriculum Resource Manual* for local bilingual school program.

Apelleq

Ukut igat kelguutaqii ayuumightat igaqegkat whaa kiyaghl-
legghiit National Museum of the American Indian-emi
(NMAI) Washington DC-mi. Taaghtam gguteniightem
igaqulqii New York-eghmiim aatgha Leuman M Waugh
(1877-1972), 1929-millu 1930-millu angyaghpagmi
Northland-mi qepghaaluni Alaska-mi. Ilangi Waugh-m
igaqullghi aflengakegkaagut National Anthropological
Archives-eni Smithsonian National Museum of Natural
History-mi (NMNH). Iganun kanaghtekagut *Akuzilleput*
Igaqulleghmun 2002-mi.

Qamagagtengngwaaghluki igaqullghi Waugh-m
Alaska-mengllu Canada-mengllu nengllugutangan
tuunkaaiit tuquyan Rankin Museum of American
Heritage-mun, museum-esqughhaghmun North
Carolina-melngughmun. 2001-mi NMAI-em tukfiqa-
qii taakut igaqullghet, muvingllaqat ama latat Waugh-m
igallghi aflengaksaghqaaluki. Iganglatqaghtekaqaak
NMAI-enkuk NMNH-em Artic Studies Center-enganllu
(ASC) aglaghnalukek Igor Krupnigenkuk Stephen
Loring-enkuk, anthropologist-ek, kayuusighisqellukek



1/ "Gambell. St. Lawrence Island. The oldest living person in Gambell" N 42721/P 30135/L 2079

Pamayuk (Lucy Pamayook, ca. 1850-1930), mother of Iggak, Calvin Echak.

qerngughimeng Waugh-m igaqullghaneng NMAI-enkut kayutkelluki naalkumakangat 1100 igaqullghet Alaska-meng, 1500 siipngaan Canadam Arctic-nganeng.

Igangllaghpagningiteftut qamagagtengngwaaghluki taakuneng igaqulleghneng Dr. Leuman M. Waugh-m. Piin-liisiiluku sangwaa tallima yuuk igaqegkaq Sivuqamengllu Sivungamengllu nakmikumakangit. 2002-mi 80-ghyaget kapingllaghlukey tuyughit Kepelgumun Sivuqamun. Qerngughqumakangi siivanleghet yuvghiihgyaghqaluki igaqellghet Waugh-m igaqegkii Sivuqami 1929-millu 1930-millu. Igamsiqayugaqukut Anaggutenkuneng, Iyaakankuneng, Akulkinkuneng, Penapagenkuneng, Avalagenuneng, Aghnaghaghniinkuneng ama ilangillu kayusighikat. 2002-m upenghaani igaqellghet tuyughii Smithsonian-mun. Qamagtevezighluki liisuqegkat siivanleghneng aatghit igaqughluteng igaqellegheteggun.

Atengughyaata ayuumightat igaqullghet alla ataa-sighhaghmeng kiyaghtekallghuughtut. Family-t qerngughutenqigtut; nangaghneteng liitenqigitiit, uglalghii unqipamsuk igaqaat nalighmeng record-iit tiipekun wata ilaqausata Sivungameng, Nuumemeng Anchorage-meng ama ilanganengllu. Sivukluteng 20-nguluteng kapingllaqaawut 2000-mi. Nunanun tuyuqaagut family-nun tuunyaghqaaluki.

Alla igangllaghtut estamat uksut atuqluki wata ilaqaulluteng imighit unqipamsulleghmeggneng igaqughluki, tilefuunekun aleghqullghet, interview-llghet tiipekun record-ekat, e-mail-etgun ama aleghqullghet. Ukut igat taaqellghinnayaghtut qepghallghisaqata Sivuqam qiighqaan yugi siivanleghetlu anglinghatlu, kayutnguluteng igaqegkat. Sivuqamillu Sivungamllu Corporation-ekek, President-engillu Yupestaankuklu Aghqiiitagaankuklu, kayutngukaagut igat tagiitellghi qiighqamun. Qafsinatlu kayutngukagut NMAI-enkuneng qepghallemmneng Leuman Waugh-m igaqullghaneng, Quyakaput Donna Rose-enkut, Lou Stancari-nkut, Will Greene-enkut, Sarah Demb-enkut, Sarah Weger-enkut, Evelyn Moses-enkut ama Sheree Bonaparte-nkut NMAI-em Photo Archives-ngani; ama Bruce Bernstein-a tamani NMAI-

em Assistant Director-nga Cultural Resources-enun. Ama igamsiqayugvikaghpup William Fitzhugh, ASC-m igleghutistenga apeghtullghanengllu liilighullghanengllu. Igamsiqayugvikaputlu igat ukut nanqigtellghi ulimallghi yataghqullghitneng Tam Scribner-enkut Cara Seitchek-enkut, Mariel Murray-enkut ama Abby McDermott-enkut.

Ukut qerngughqellghet 192 pages-meng imaqelghit kelgukivii 110 siipngaan igaqullghet. Qamagtevezighluteng Sivuqaghmiit esghallghitkiit ama ilangitallu Alaska-ghmiit.

Qerngughqellghet tallimaghqelluteng ayuqut: Sivuqaghmiit; Sivungaghmiit; Sivuqam eslangani; Sivungam qaagnanga; enkaam angyaghpagmi Northland-mi, enkaam estamat ilaquutellghet.

Apeghiihyamta thirty siipngaan kayusighit liisimakelleghmeggneng yuvghiiillghitneng Waugh-m igaqullghaneng ukunun iganun. Usuqaghpup Dr. Leuman M. Waugh. Neghyukaput ukut igat ama aliighqellghi Waugh-m igaqullghi tamanganun ama Sivuqam Qiighqanun pinimun ayuqesqelluki.

Translated by Petuwaq/Christopher Koonooka



2/ "Winter underwear of reindeer skins worn on St. Lawrence island - they are called "Siberian teddies." They are one piece "step-ins." The sealskin boots are separate." - P 30138/N 42725

Wayengi (Josephine Ungott, 1907-ca.1980), daughter of Andrew Uziva and Napaaq (Florence Maligutkaq, 1906-1971), daughter of Peter Aghnilu, dressed in winter fur clothing (*qallevak*).

Foreword

Once again, an unknown collection of historical photographs is presented to us by the diligence and consideration of Dr. Igor Krupnik, from the Smithsonian Institution, and the team of experts he marshaled for this project. This publication is significant not only as a return of another lost collection of photographs taken by some visiting medical doctor who captured St. Lawrence Island in the “old years.” It is also an outstanding example of finding, understanding, and interpreting a cluttered photo album, which could have remained merely a private curiosity or become a gift of cherished images, and a tribute to an arctic dentist.

What transforms photographs from quaint, obscure museum artifacts into an heirloom? For Dr. Leuman Waugh’s family, it is the research of Igor Krupnik, Lars Krutak, Stephen Loring, and many others who contributed their time and scholarship to recovering and the telling of his adventures. Waugh’s family now has a monument of him and of his time as an arctic explorer and a medical worker, who provided services to people and places that have never seen a dentist before. For the people of Gambell and Savoonga, the photographs are truly an old family album that’s been finally returned to them. During the time since those “old years,” memories about those seen in the photographs have become more and more precious. The stories and captions written by Willis Walunga, Ora and Anna Gologergen, Ralph Apatiki, Sr., Morris and Gertrude Toolie, Estelle Oozevaseuk, Grace and Beda Slwooko, and by many others are arguably as valuable now as the photographs themselves. This is also when the detailed attention of Vera Oovi Kaneshiro’s contribution of writing and editing was indispensable. It is those memories and stories of our elders that change a collection of old museum photographs into the family

photo album that will become very much an important part of the homes of St. Lawrence Island families.

An intriguing aspect of the photographs is what they reveal about the relationship between the photographer and the people of Savoonga and Gambell. While some images remind us of the earlier days’ medical services delivered by the Coast Guard cutters’ teams almost military style or of coldly scientific studies of old-era anthropologists, many more photographs show a more kindhearted connection. As Dr. Waugh walked around each community, he captured gatherings of families, neighbors, and friends, often in unplanned, everyday moments. Even in the oddly staged ones, like this picture of two nicely dressed Gambell women, Wayengi and Napaag, Dr. Waugh was apparently obliged to his photographs. As we can feel from doctor’s pictures, the communities undoubtedly appreciated the health care he provided. It also appears that Waugh himself very much enjoyed his visits and his interactions with the people whom he served as a dentist while on board and then photographed as a friendly visitor in his spare time.

Lastly, perhaps this quality is a fitting one as this volume is being added to St. Lawrence Island’s growing collection of historical information “repatriation.” It all leads to the key question: What does this snapshot of our history taken by a visiting doctor tells us about who we are today? Isn’t this the great value of family heirlooms? As we read the elders’ stories, look into the faces of our families, and see the images of our communities of eighty years ago, we learn a great deal about ourselves today.

Vera K. Metcalf
U.S. Arctic Research Commission, Nome

Acknowledgments

I first heard the name Dr. Leuman M. Waugh from Lars Krutak in 1999. Back then, we were working together, assembling a collection of historical narratives and photographs from St. Lawrence Island, Alaska that later materialized in a heritage sourcebook, "*Akuzilleput Igaqullghet. Our Words Put to Paper*" (2002). Surveying the files of the Smithsonian Institution's National Anthropological Archives, Lars came across a few unknown images of the St. Lawrence Island people, taken in the early 1900s. Some of the prints had an inscription scratched over the original negative, "Dr. WAUGH NY." I could never have imagined at that time that but a few years later I would be browsing through hundreds of prints and negatives with a similar stamp, and that I would be following the routes of that Doctor as if he were my long-term traveling companion.

A year later, in the fall of 2000, Lars emerged absolutely overjoyed. He had just returned from North Carolina, where he had examined the full set of old photographs taken by Dr. Waugh housed at the Rankin Museum of American Heritage. Lars shared copies of some of these newly recovered photographs and a short 30-minute video that contained old and uncaptioned footage from 1930. It showed a U.S. Coast Guard boat as it traveled along the coast of North Alaska, visiting one Native community after another. The video was literally crammed with hundreds of Native faces smiling, chatting to each other, laughing to the camera. This old documentary with the images of Native communities and their inhabitants of eighty years ago was a gold mine of cultural legacy. It was clear that this recovered legacy had to become available to the children and grandchildren of the people pictured by Dr. Waugh, as well as to all of us.

It took, however, another full year until we could fully appreciate the value of the recovered Alaskan

photography of Dr. Waugh. When the Waugh collection was purchased by the Smithsonian Institution's National Museum of the American Indian (NMAI) and brought from North Carolina to the NMAI collection facility in Suitland, MD, several people started working on the collection, trying to arrange it into order. Then, an agreement was reached between the NMAI and the Arctic Studies Center (ASC) of the National Museum of Natural History (NMNH) to bring two Arctic cultural anthropologists to assist in identifying the images from the Waugh collection. In January 2002, Stephen Loring and I first stepped into the processing room of the NMAI photo archives. We were taken aback by the sheer number of hundreds of prints, slides, and negatives with Native faces and northern landscapes that were laid out, covering several desks.

Soon it became obvious that no printed book or catalog could display the full volume of Dr. Leuman M. Waugh's Alaskan and Canadian photography. A section of the collection had to be processed and published first to become a messenger on behalf of the entire Waugh collection to many potential readers and users in Alaska, Canada, and elsewhere. For this pioneering project, approximately one hundred photographs from two Yupik communities on St. Lawrence Island, Alaska; Gambell (*Sivuaq*) and Savoonga (*Sivungaa*), were selected. Copies of eighty unlabeled prints and negatives attributed to 'St. Lawrence Island' were mailed to Mr. Willis Walunga (Kepelgu), a local historian and heritage expert from the Yupik community of Gambell. Upon our request and on very short notice, he helped engage local elders in reviewing photographs taken of those two communities on Waugh's visits in 1929 and 1930. We are very grateful to Ralph Apatiki, Sr. (Anaggun), Anders Apassingok (Iyaaka), Conrad Oozeva (Akulki), Estelle Oozevaseuk (Penaapak), Beda Slwooko (Avalak),

Nancy Walunga (Aghnaghaghniq), and other Gambell experts who participated in this process. In less than two months, the photographs were returned, with most of the people identified by the elders and with their names penciled on the photocopied pictures. Several of those original prints with penciled names are featured in this book.

With their names recovered, faces featured on old photographs gained their "second life." By the magic of the elders' knowledge, the light was literally turned on. Family connections were restored; the biographical data were quickly retrieved, and dozens of personal narratives have been recreated. Other St. Lawrence Island Yupik experts from Savoonga, Nome, Anchorage, and other places eventually stepped in. All photos and captions were once again checked, and the first version of this catalog was printed on a laser printer in some 20 copies. Those were mailed back to the communities in the fall of 2002, together with several dozen prints to be given to local families.

It took eight more years, several more trips to Alaska, and many more participants to produce the expanded version of the book filled with numerous personal stories about people featured on the photographs. Those stories kept coming over the years written on paper, in talks over the phone, in personal interviews on tapes, as e-mails, or in personal conversations. These efforts illustrate the input that the knowledge of elders could offer to the documentation of these old photographs. It charted the pattern under which other sections of the Waugh collection should be processed in future.

This book cannot be completed without the most dedicated work of many people from St. Lawrence Island, old and young, who are listed as volume contributors. My special thanks go to my partners: Vera Oovi Kaneshiro from Anchorage (born in Gambell), who, besides being this volume's co-editor, was also the most prolific writer and a meticulous proof-reader; and Vera Metcalf from Nome (born in Savoonga), who was at our side in every communication with our con-

tributors. The two village corporations in Gambell and Savoonga were instrumental in bringing the book to the Island. At the Carrie M. McLain Memorial Museum in Nome, Beverley Gelzer helped identify several photographs and produced captions to the pictures taken by Waugh in Nome in 1929 and 1930.

At the Smithsonian, Donna Rose at the NMAI Photo Archives was instrumental in our work with Waugh photographs. Will Greene, from the NMAI Photo Archives, made scans of negatives and prints for publication, and Sarah Weger did the cleaning of several soiled negatives. Sarah Demb, former Assistant Archivist, NMAI Archives, and Evelyn Moses helped arrange Waugh's papers and made them accessible for research. We were supported in our work by Lou Stancari, NMAI Photo Archive Specialist; Bruce Bernstein, then-NMAI Assistant Director for Cultural Resources; and Sheree Bonaparte, NMAI Archivist. Mary Jane Lenz, NMAI Ethnology Curator; Richard West, former NMAI Director; Bob Fri, former NMNH Director; and others helped foster the cooperative agreement that laid the foundation for the *Waugh Collection Project*. Last but not least, we thank William Fitzhugh, the ASC Director, for his insightful vision and friendly advice.

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Overall, some thirty people contributed their knowledge, time, and skills to the survey of the Waugh Collection and to the publication of this book. It was our great collective tribute to the memory of Dr. Leuman M. Waugh. He was never a lonely Arctic traveler but a devoted person, who came to the North with a spirit of a public mission, to serve northern residents and to document their mode of life. We hope that this book and the opening of the Waugh collection to the public will serve his original mission in the best possible way.

Igor Krupnik
Arctic Studies Center, Smithsonian Institution



3/ (Uncaptioned negative) - N 42756

Leuman M. Waugh and Jimmie Ataayaghhaq ("Doctor Jimmie") from Gambell aboard U.S.C.G. *Northland*. According to today's elders, the Coast Guard doctors, probably Waugh, had trained Ataayaghhaq in practical dentistry. For several years, "Doctor Jimmie" traveled each summer aboard the Coast Guard patrol boats and offered dental assistance to local people in Native Alaskan communities, from Unalakleet to Barrow.

Recovered Legacy

Alaskan Photographs of Leuman M. Waugh, 1929–1937

IGOR KRUPNIK, with LARS KRUTAK, STEPHEN LORING, AND DONNA ROSE

The Beginning: Recovery of the Waugh Photograph Collection

In July 2001, the National Museum of the American Indian (NMAI) of the Smithsonian Institution in Washington, D.C. acquired a collection of some 6,000 historical photographs, negatives, lantern slides, field notes, and film footage from Alaska and Labrador. This collection had been assembled by a dental surgeon, Dr. Leuman M. Waugh (1877–1972), in the course of his several trips to the North, between 1915 and 1937. The collection was purchased from the Rankin Museum of American Heritage,* a small local museum in Ellerbe, North Carolina.

The Waugh collection of artifacts and images was spotted in 2000 by Lars Krutak, then at the NMAI, while conducting an Internet survey on the Eskimo ivory figurines called “*billikens*.” The opening page of the Rankin Museum’s Web site, besides listing the *billikens* in its holdings, also featured a brief description of the life, work, and personal collection of a certain Dr. Leuman Waugh. An intriguing, yet largely forgotten, figure and an avid northern traveler, he had amassed a substantial collection of northern memorabilia that included several dozen Eskimo ivory carvings and ethnographic objects, as well as hundreds of old photographs, lantern slides, and other documentary materials.

The Rankin Museum obtained this collection in 1992, some twenty years after Dr. Waugh’s death, from his daughter, who at that time was living in North Carolina (McCallum 2001). Although the museum was then interested in only purchasing Waugh’s Eskimo ivories and ethnographic objects, it also acquired all of the accompanying archival records and visual materials assembled by Dr. Waugh over his many northern voyages. The museum made several attempts to find a better home for Waugh’s voluminous historical photographs and documentary records; but nothing worked out and the collection remained in Ellerbe.

Upon traveling to Ellerbe in September 2000, Lars Krutak realized the breadth and value of Waugh’s historical photographs that featured hundreds of village scenes and individual faces from almost forty Native communities in Alaska and Northern Canada. He promptly identified the importance of this new visual and documentary resource to present-day Alaskans, particularly to the descendants of people photographed by Waugh some 80 years ago. Being a small-town institution, the Rankin Museum had no resources to ensure the collection’s preservation; nor did it have trained personnel to initiate a research or repatriation effort on its own. Most of Waugh’s photographs and documentary records were locked in boxes in the museum basement. The remaining files were stored in unsorted piles in the bottom sections of the exhibit cases displaying Eskimo ivory carvings and

* *The Rankin Museum of American Heritage*, 131 W. Church St., P.O. Box 499, Ellerbe, N.C. 28338; <http://rankinmuseum.com/alaska.htm>.

ethnographic objects purchased by Waugh in Alaska and Labrador. Simply to survive, these photographs and papers had to be brought to a bigger museum for proper conservation, as well as for possible outreach, research, and publication.

The collection also included several film reels with documentary footage shot by Waugh on his trips to the North. The directors and founders of the Rankin Museum, Paula and Presley R. Rankin Jr., of Ellerbe, transferred some of that footage from original film reels to VHS tapes. They also condensed it into a roughly cut and uncaptioned 35-minute video entitled "The Arctic Cruise of the United States Coast Guard Cutter *Northland*." This important documentary film depicted people and local scenery from several Native



4/"The Dental Surgeon detailed to Cutter *Northland*. The first to take Dentistry to Arctic Alaska - Cruise of 1929." - P 30408 (Waugh's caption on the back side)

Leuman M. Waugh aboard the U.S.C.G. Cutter *Northland*.

Alaskan communities, as shot along the ship cruise from Nome to Barrow in summer 1930.

Intrigued by Krutak's reports (Krutak 2000a; 2000b), a team from the Smithsonian Institution, including Lou Stancari, NMAI Photo Archive Specialist; Mary Jane Lenz, NMAI Ethnology Curator; and Alan Bain, Smithsonian Institution Archives, traveled to Ellerbe in February 2001. Upon their return, they recommended that the Waugh collection be purchased by the NMAI and be subjected to professional study and conservation. In July 2001, after the purchase was completed, Waugh's photographs and documentary files arrived at the NMAI Cultural Resources Center (CRC) in Suitland, Md. Waugh's ivory carvings and ethnographic objects remained in the possession of the Rankin Museum in Ellerbe (McCallum 2001).

This is how the Smithsonian Institution's attempt to give a second life to the curled prints and dusty negatives from the North began. A few months later, as more people became engaged, the effort received its official title, "*The Waugh Collection Project*."

Leuman M. Waugh: The Man Behind the Camera

Dr. Leuman Maurice Waugh was born March 6, 1877 in New Dundee, Ontario, a small Canadian border town, where his father taught at a local school. About 1886, the family moved to Rochester, N.Y., where his father took up the practice of dentistry. Realizing the possibilities of his new occupation, he urged his son to become a professional dentist as well. This was the driving force behind Leuman Waugh applying to the Medical School at the University of Buffalo, N.Y., from which he graduated in 1900 with the degree of Doctor of Dental Surgery (D.D.S.). For the next twelve years, Waugh remained on the faculty of the University of Buffalo School of Medicine, one of many university professors with a growing professional reputation, but with no inkling as to his forthcoming career. In 1963, Waugh donated his professional library as well as his unique collection of Eskimo dentition, early profes-

sional writings, and other dental memorabilia to the School of Dentistry, State University of New York at Buffalo (formerly, the University of Buffalo), where it is housed today.

In 1914 Dr. Waugh left Buffalo for New York City to establish a private practice in dental surgery. A year later, he was invited to Columbia University to assist in the formation of the university's School of Dental and Oral Surgery, and later, to teach as Professor of Histology and Embryology. At Columbia, Waugh made a successful academic and medical career. He served as a Fellow of the American College of Dentists, Secretary to the Columbia Dental Faculty, and Secretary to the Administrative Board of the Dental School.

Beginning around 1915 and continuing for the next decade, Waugh made his first summer voyages to the North, originally undertaken as fishing trips to Eastern Canada, like Québec North shore, Newfoundland, and southern Labrador. These recreational trips to the edge of the Canadian Arctic provided Waugh with his first opportunity to meet northern Native people; it appeared to have been the catalyst for his subsequent interest in arctic traveling, indigenous people, and their cultures. It also launched his professional interest in dietary changes due to Native people's exposure to "European" food and the impact upon their health and dental hygiene. In 1927 Waugh commanded the so-called "Columbia Labrador Expedition" that traveled in a small private motorboat to the extreme northern tip of Labrador and surveyed several Inuit communities along the coast.

Waugh's interest in Inuit (Eskimo) dentistry was reportedly influenced by a public lecture on the "Oral conditions of the races of Mankind" given by Dr. Aleš Hrdlička, the doyen of American physical anthropology and curator at the Smithsonian Institution. The Labrador expedition of 1927 clearly signaled Dr. Waugh's rising enthusiasm for northern peoples and places. It also ensured a successful start to his collection of northern photography and ethnographic objects, as well as to many of his later writings and public lectures

on the issues of northern health and dentition.

On July 1, 1929, at the age of 52, Dr. Leuman M. Waugh was commissioned by President Herbert Hoover to active duty as a Dental Officer in the Reserve Corps of the U.S. Public Health Service at the rank of Colonel. Two weeks later, Waugh detailed to the U.S. Coast Guard for duty on board the U.S. Coast Guard Cutter



5/ (Uncaptioned negative) - N 42918

U.S. Coast Guard Cutter *Northland* off Wainwright, Alaska. July 1930.

Northland. The *Northland*, built in 1927 and specially designed for Arctic cruising, was charged, in addition to her regular patrol duties, to offer general medical and dental services to Native Alaskan communities, isolated trading posts, teachers, and prospectors (Manser 1938:624). The boat had a set of up-to-date dental equipment, even a dental x-ray machine. During two summer voyages of 1929 and 1930, Waugh served as a member of the traveling medical team aboard the *Northland* that visited thirty-two Native communities in the Bering Sea area and in Arctic Alaska, from southern Norton Sound to Barrow. This offered ample opportunity for Waugh to expand his studies of the dental conditions of northern Native people. It was during those two trips that Waugh took hundreds of photographs and lantern slides, a portion of which is featured in this catalog. He also shot several reels of motion picture footage that, many decades later, were

condensed at the Rankin Museum into a 35-minute film entitled "The Arctic Cruise of the United States Coast Guard Cutter *Northland*."

Throughout the 1930s, Dr. Waugh continued his travels to Alaska. In 1935, he and his son Donald cruised down the Kuskokwim River in southwest Alaska in a small 29-foot power yacht *Nanuk mi-kin-inni* ("Polar Bear Cub") that Waugh designed (see *Appendix 3*). Local Yup'ik pilots came aboard every hundred miles to assist in navigating the river. In summer 1936, Waugh returned to Alaska and used his boat for another survey of the Lower Kuskokwim and Delta Yup'ik communities from Bethel to Kipnuk to Tununak to Hooper Bay. He made one more trip to Alaska and the Bering Sea region in winter-spring 1937. During those trips, he took hundreds more photographs and lantern slides. He also produced numerous notebooks on the dietary habits of Alaska Native people, including records of monthly food intake and subsistence patterns in several local communities.

Dr. Waugh had an outstanding professional career (W.S.G. 1939:9). He served as the President of the Northeastern Society of Orthodontics in 1926, of the New York Academy of Dentistry from 1931–1933, and the American Society of Orthodontists in 1936. At the Second International Orthodontic Congress (London,

July 1931), Waugh was nominated as the Honorary President for America. He was also one of the founders of the International Association for Dental Research in 1920 and served as its Fifth President in 1926–1927. Upon his retirement from Columbia University in 1948, he served for four more years as Director of the American Board of Orthodontics (Anonymous 1970; Waugh 1952). He passed away on May 6, 1972 in Betterton, Md., at the age of 95 (see his obituaries: Orland 1972; Porter 1972).

Waugh's Trips to Alaska and Eastern Canada

From various personal records, diaries, travel journals, and from the photographs themselves, we know that between 1914 and 1937 Dr. Waugh made over a dozen trips to Northeastern Canada, including at least five voyages to Newfoundland and northern Labrador, as well as five documented trips to Alaska (see *Appendix 3*). Waugh's Alaskan trips included two summer voyages aboard the U.S. Coast Guard Cutter *Northland* in 1929 and 1930 (Fig. 6); two summer trips along the Kuskokwim River on board his private boat *Nanuk* in 1935 and 1936; and a winter tour of western Alaska by airplane, from Anchorage to Bethel and then to Nunivak Island and several Delta communities in February–April 1937 (see below).

The main body of Waugh's Alaskan photography and film footage, including all of the photographs presented in this catalog, came from his two summer cruises aboard *Northland* in 1929 and 1930. Images from these trips can be identified via handwritten notes on the back side of many prints; via more elaborate captions attached to large-size framed photographs from his collection; from the logbook Waugh kept aboard the *Northland*; and from his preserved dental scrapbooks of 1929 and 1930, which listed the names of the patients he surveyed and treated in each Alaskan community. Some details of Waugh's 1929 trip



6/ "King Islanders aboard "Northland" being taken home - Unalena (100 yrs old, 4 generations), Suka-reac - standing, Ailuks wife" (Waugh's caption) - N 42865

can be also matched to the report of the Smithsonian archaeologist Dr. Henry B. Collins (Collins 1930), who was also traveling that summer aboard the *Northland*, though on a slightly different schedule than Waugh.

The 1929 voyage. According to his official report and personal notes, Waugh reported aboard the *Northland* on July 15, 1929, when the boat had been already operating in the Bering Strait area for a month. Evidently, he caught up with *Northland* in Nome, arriving on *S.S. Victoria* from Seattle. A big set of Waugh's photographs depicts crew members and passengers aboard *Victoria* on its way to Nome (see below).

Waugh's journal for 1929 starts on July 20 when he visited King Island in the Bering Strait. From there, the *Northland* advanced through the Bering Strait and proceeded along the coast of Northwestern Alaska with short stopovers at major local communities: Shishmaref, Kotzebue, Kivalina, Point Hope, Wainwright, and Barrow. On that trip, the *Northland* was carrying a mixed crew of sailors, Coast Guard officers, medical doctors (including Waugh), and anthropologists such as amateur archaeologist Otto Geist from Fairbanks and the Smithsonian Institution's team led by Dr. Henry B. Collins. The latter was conducting surveys of ancient sites, making ethnographic collections, and taking physical measurements of local people (Collins 1930:151).

On its return trip from Barrow, the *Northland* made a quick detour across the International Date Line and the U.S.-Russian border to water the ship at Lütke Harbor (Lawrence Bay or *Zaliv Lavrentya*, in Russian), on the Russian side. There, during a brief stopover on July 31, Waugh examined 11 local Siberian residents and took a few photographs. Collins collected ethnographic objects for the Smithsonian and also took several photographs of the local people that are presently in the collections of the Smithsonian Institution National Anthropological Archives (NAA) (Collins 1930:152; Hughes 1984:252). From the shores of Siberia, the *Northland* quickly returned to Alaska and

continued its cruise to the Norton Sound area. Several more communities had been visited, some of them several times, including Diomedé, Nome, Point Hope, St. Michael, Teller, and Gambell and Savoonga on St. Lawrence Island (see below). In late August 1929, the *Northland* once again proceeded into Russian waters to rescue 15 crew members of the wrecked American trader *Elisif*, which capsized at Cape Billings along the Russian Arctic coast.¹ Waugh's record on his dental work at St. Michael on September 9, was the last entry in his 1929 logbook.



7/ "Aboard *Northland* en route to St. Lawrence Island. Mrs. Bob Onmoak – Bureau of Educat., Nome Alaska" – P 30120

Flora Tan'nganaq, wife of Bob Uumaaq, from Little Diomedé Island aboard the *Northland*.

The 1930 voyage was made, once again, on board the U.S.C.G. *Northland*. On that two-month tour, Waugh visited some of the communities surveyed during the previous year, such as Gambell, Savoonga, Diomedé, King Island, Teller, Nome, Shishmaref, Kotzebue, Kivalina, Point Hope, Wainwright, Barrow, St. Michael, plus some new sites, like Wales, Deering, Point Lay, Unalakleet, White Mountain, Golovin, Stebbins, and Shaktoolik. He also spent more time at several places than during his 1929 trip, particularly on St. Lawrence Island and in the Norton Sound area. We also know from his diaries and photographs (Fig.12) that he was using a movie camera. His records from

Naskak, a small summer camp to the east of Gambell, and Savoonga on St. Lawrence Island in mid-August were the last entries in his 1930 logbook. He then proceeded to Nome and from there to Fairbanks by plane, and then to Seward by Alaskan railroad, where he took the steamer *Aleutian* to Seattle. Once again, Waugh visited the entire Western and Northwestern Alaska shoreline, from southern Norton Sound to Barrow, taking hundreds of photographs and lantern slides along his way.

On either the 1929 or 1930 voyage, or maybe both, Waugh made a short stopover on the Aleutian Islands. Several dozen images that depict local scenery at Unalaska, False Pass, Dutch Harbor, Bogoslof Island, as well as the whaling station of the American Pacific Whaling Co. in Akutan, originated from that short visit to the Aleutians.

The route of Waugh's *1935 summer trip* to Western Alaska can be reconstructed by surveying his travel journals and several paper clippings in his collection at the NMAI. Waugh took a train from New York to Seattle, from where he proceeded by a passenger steamer to Seward and by train to Anchorage. From Anchorage he flew a small plane to Goodnews Bay at the mouth of the Kuskokwim River, where his small private boat *Nanuk mi-kin-inni* had been delivered by a freighter of the Alaska S.S. Line, together with over

2.5 tons of supplies. From Goodnews Bay, the boat traveled to Bethel, 150 miles up the river. Making his headquarters in Bethel, Waugh traveled extensively up- and downstream across the Kuskokwim tundra region (Waugh 1937). According to his letter to Rev. John P. Fox in Hooper Bay of April 1936, Waugh took almost 200 color slides and over 4,000 feet of movie footage during the boat survey of 1935.

The 1936 summer trip followed the basic route of the 1935 boat survey. Waugh and his small crew arrived from Seattle to Juneau aboard the S.S. *Yukon*; from there they took a passenger flight to Fairbanks and later to Bethel. They departed from Bethel on June 15 onboard the *Nanuk* and proceeded down the Kuskokwim River via Napaskiak, Kwigillingak, and then all the way to Hooper Bay, with stopovers at Kipnuk and Tununak. At each site, Waugh took photographs and conducted dental examinations of local residents. After a week spent in Hooper Bay, they followed the same route for a return trip to Bethel. Waugh stayed in the Bethel area until the end of July 1936, with several more visits to nearby villages and fishing camps of the Kuskokwim River delta. Altogether, almost 300 lantern slides and several reels of footage in the NMAI collection originated from Waugh's two summer trips of 1935 and 1936 (see below).

The 1937 trip, unlike the previous summer journeys, was a winter survey of several Native Alaskan communities, undertaken on behalf of the U.S. Department of Health. The main purpose was to collect data on nutrition, medical condition, and dental health (or rather, on tooth decay), because of the introduction of purchased food, such as bread, sugar, and flour, to the Native Alaskan diet (Anonymous 1937; Waugh 1937; see *Appendix 3*). On this trip, Waugh headed a party composed of Dr. E.H. Siegel from Columbia University and several medical officers from the Alaskan office of the Bureau of Indian Affairs. It was also the only trip that Waugh made traveling primarily by small plane and, episodically, by Native means of transportation, such as dog sled and, probably, reindeer sled.



8/ (Uncaptioned negative) - N 42784

Children looking into photographer's camera.

According to Waugh's travel journals, now in the NMAI collection, he took a commercial steamer on February 7, for a ten-day trip to Seward along the Alaska Inner Passage. On his way, Waugh took pictures at Ketchikan, Petersburg, Juneau, Haines, Skagway, and Sitka. He reached Anchorage by train from Seward. After a week in Anchorage, Waugh traveled on a small plane to Bethel shooting many photographs and movies on his flight. From Bethel, he again traveled by small plane to the Yup'ik villages of Kipnuk and Kwigillingak, where he stayed from February 26 until March 18. This was probably the longest stay that Waugh enjoyed in a northern Native village; he recorded taking numerous photographs and film footage documenting winter village life and Native reindeer-herding practices. From Kipnuk, Waugh traveled to Nunivak Island, where he toured for three days on dog sled, again taking several photographs of reindeer herding and winter village scenes. He then spent ten more days in the village of Hooper Bay, which he visited on his earlier trips of 1935 and 1936, before flying back to Bethel and to Anchorage for a return trip to Seattle on April 9, 1937. At least 40 lantern slides depicting Native people, dog sleds, and winter scenery in the Kuskokwim-Bethel area can be attributed to that journey, as well as several dozen negatives of aerial views of Anchorage and other sites. This was reportedly the last trip Waugh made to Alaska; he was then 60 years of age.

In addition to his Alaskan photography of 1929-1937, the Waugh collection at the NMAI includes hundreds of images from Eastern Canada. Waugh's first camping and fishing trips to the Canadian Maritime provinces, beginning around 1914, produced dozens of photographs of middle-aged town fishermen holding large fish. Although his Canadian photographs of these early years consist primarily of fishing, camping, and canoeing images, Waugh did take pictures of some of the Indian people he encountered on these trips, namely, Cree, Innu, and Mikmaq. Waugh visited Newfoundland in 1921 and made three short trips as a tourist along the southern coast of Labrador in 1923,

1924, and 1925. Waugh obviously enjoyed taking photographs, as his personal papers contain records of several public lectures he presented in New York in the 1920s, using colored slides of Native people and local Labrador scenery (Anonymous 1925).

Waugh's encounters with the fishermen and missionaries in Labrador and with Dr. Wilfred Grenfell, the internationally known medical evangelist, enabled him to make plans for what was to become the "The



9/ "Capt. Jones (and) Siberian Native aboard *Northland*. St. Lawrence Bay, Siberia" 1929. P 30190/ N 42828

Columbia University Labrador Expedition" of 1927. For this expedition in the summer of 1927, Waugh sailed his small boat *Nanu* from Newfoundland to Northern Labrador and Ungava Bay, visiting the Inuit communities of Hopedale, Hebron, and Port Burwell (Anonymous 1927; Waugh n.d.). Ostensibly a scientific undertaking, Waugh was interested in correlations between Eskimo diet and health, particularly oral hygiene. Several slides and enlarged framed pictures from this trip were used as illustrations during his January 1928 public presentation in New York, as well as at his 1928 presentation about Labrador Inuit nutrition and health at the International Association for Dental Research in Washington, D.C. (Waugh 1929). The north Labrador experience and his interaction with the Labrador Inuit

people obviously triggered Waugh's interest in indigenous cultures and economy, and in the impact of diet change on Native health. It also prepared him for the new challenges he faced during his later trips to Alaska between 1929 and 1937.

Review of Waugh's Alaskan Photography

Based upon the most recent assessment of the Waugh collection cataloged at the NMAI Photo Archives, 2,011 collection 'units' of 1,115 individual images are positively identified as coming from Alaska and 2,675 units (1,517 images) from Eastern Canada. The Alaskan collection physically consists of 453 prints, 725 negatives, 517 large-size colored lantern slides, and 16 glass black-and-white negatives. The number of collection 'units' is thus much higher because of the paired negatives and prints, and numerous duplicates (both prints and negatives); but many images survive in one format—print, negative, or lantern slide only. Most of the



10/ (Uncaptioned print) – P 30129/N 42715

An unidentified couple from King Island (?) posing on the deck of the U.S.C.G. *Northland*. In the 'old days,' Coast Guard cutters readily transported Native residents between coastal villages and from the islands to the mainland.

Alaskan images (about 70%) represent Native people and/or local sceneries around Native communities. The Canadian collection is substantially larger and includes 1,543 prints, 846 negatives, 271 lantern slides, and 15 glass negatives; but only 200–300 of those feature indigenous people and/or their villages and camps. The collection also includes several hundred unlabeled scenic prints and negatives that may belong to either Alaska or Canada. Altogether, the Waugh collection has at least 2,800 images of various formats and over 5,000 individual items. These numbers may change later, as more images are identified and attributed to a particular geographic area.²

The five types of images in the Waugh collection—prints, negatives, lantern slides, glass negatives, and large-size framed photographs—have been numbered separately, according to the NMAI Photo Archives' guidelines. All large-size framed photographs (47 altogether) have printed captions and can be easily identified as belonging to either Alaska or Eastern Canada (24 and 23 respectively). The majority of prints from Alaska (about 70%–80%) also have some captioning in the form of pencil or ink notes written on the back side; but there are also several dozen unmarked blank prints. Unless the image on the photograph had a clearly distinguishable landscape, ethnographic, or architectural feature, that handwritten note was usually the only definitive reference to the image's geographic location.

Eight hundred-some colored lantern slides in the Waugh collection had no or almost no accompanying original captions. They could be identified via matching prints, framed photographs, and/or recognizable landscapes only, or via coded numbers once written on the frame, evidently by Waugh himself. The coded numbers are organized in series that start with capital letters (L, A, W, K, UK, etc.). Almost all of the *A*-slides are from Western and Northern Alaska (about 200) as are the *W*-slides (about 60), mostly of winter scenes, thus coming from the 1937 Bethel-Nunivak-Kuskokwim trip. As it turned out, most of the *K*-slides (about 250)

also originated from Western Alaska, primarily from the Bethel-Kuskokwim area; they were, evidently, taken during the 1935–1936 trips. Most of the Labrador slides from the 1920s have the L-coded numbers (about 250 altogether); but this covers but a fraction of the Canadian images, so that the final number may eventually increase. Finally, several dozen negatives have neither Waugh’s original labels nor any code numbers; therefore they could be attributed by tracing them to the identified matching prints only.

Fortunately, more than half of the negatives from the Alaskan portion of the Waugh collection had matching prints, which greatly facilitated the sorting and organization of the collection. Still, several hundred unlabeled negatives, prints, and lantern slides were transferred to the NMAI without any attribution. These had to wait for input from museum cultural specialists and Native experts, in order to get any proper identification and documentation.

Processing and Organization of Waugh Alaskan Photography at the NMAI

When the Waugh collection arrived at the NMAI in 2001, it consisted of ten large boxes filled with photographs, negatives, 16-mm film reels, glass negatives, large-sized framed pictures, in addition to piles of journals, papers, and newspaper clippings. One huge wooden storage unit contained several hundred lantern slides. The collection was unsorted, unmarked, and in complete disorder. Most of the photographs were curled; many negatives and slides required cleaning.

Upon the shipment’s arrival, Donna Rose and Edgar Hartley, then the NMAI Photo Collection assistants, started sorting the many hundreds of disjointed prints, negatives, and slides. The first task was to house every single item (print, negative, lantern slide, glass negative) in archival sleeves. Each item was given a separate catalog number. Most of the prints needed to be flattened with weights over a three- to four-week period.

The next step in the cataloguing process was matching the negatives with the paired prints, a laborious effort that took several more months. Simultaneously, Evelyn Moses, an NMAI volunteer, started to sort Waugh’s personal papers, notebooks, and newspaper clippings at the NMAI Archives by putting them into archival folders ordered chronologically by year.³ Sarah Demb, then



11/ (Uncaptioned negative) – N 42732

Young girl from Savoonga dressed in traditional reindeer fur clothing.

NMAI Assistant Archivist, later completed this work.

During the initial processing between August 2001 and January 2002, the number of individual images was reduced substantially, and the general division of the collection into several regional sections became an established fact. To deal with this emerging division, the assistance of regionally trained anthropologists became crucial.

In January 2002, two Smithsonian anthropologists, Igor Krupnik and Stephen Loring from the Arctic Studies Center (ASC) of the National Museum of Natural History (NMNH) joined the NMAI team and the collaborative venture named “*The Waugh Collection Project*”

was formally started. As ASC anthropologists evaluated the photographs, they quickly realized that the documentation of the Alaskan and Canadian sections should progress independently. The Alaskan photography had a clear advantage, as Waugh himself once did a preliminary effort in cataloguing the Alaskan portion of his collection. For that he used thirty brown package envelopes with the *Treasury Department Official Business* logo, which he converted into easy-made folders for sorting his prints. Each envelope had a number and a name of a certain Alaskan community or other label marked in blue pencil, presumably by Waugh himself; but no dates were provided. Unfortunately, the hundreds of lantern slides from both Alaska and Canada were stored in racks or groups, without any identification.

As it turned out, many prints and negatives put in brown envelopes did not match the community attribution established by Waugh, and many envelopes had similar or repetitive community attribution, which made things even more confusing. The only clue as to why certain communities, like King Island, Point Hope, Gambell, St. Michael, or Nome, were named two or more times was that Waugh tried to store images from his different visits to the same places separately.⁴ It soon became clear that those brown envelopes featured pictures from Norton Sound, Bering Strait,

and the Chukchi Sea area only, that is, from Alaskan communities between Stebbins and St. Michael to the south and to Barrow to the north. In addition, a few envelopes were marked "US CG *Northland*." Evidently, the prints and negatives placed in the envelopes belonged to Waugh's summer tours aboard the *Northland* in 1929 and 1930; but they had no images from his later Western Alaska trips of 1935–1937.

In order to prepare the Waugh photography for the NMAI photo collection database, a new regional organization has been introduced that uses the names of modern communities and can be easily searched by today's users. With this in mind, we organized all Alaskan images in the Waugh collection into eight regional groups. The total number of 'images' per community, either in print, negative, or lantern slide format is given in parentheses:

Nome and Norton Sound Area (Nome – 31; Teller – 4; Golovin, White Mountain, Chinik – 7; Unalakleet – 10; Stebbins – 6; St. Michael – 34); total 92;⁵

St. Lawrence Island (Gambell and Savoonga – 121; Puniq Islands – 9); total 130;

Bering Strait and Siberia (Diomedede – 20; King Island – 50; Wales – 2; "Siberia" (various places, primarily Lavrentiya Bay and at sea) – 30); total 102;

Kotzebue and Kotzebue Sound (Shishmaref – 9; Kotzebue – 33; Deering, Keevalik, Candle – 5; Kivalina – 11; Point Hope – 23; Chamisso and Puffin Island – 18; mixed⁶ – 29); total 128;

North Alaska (Barrow – 42; Wainwright – 35; Point Lay – 9; mixed – 14); total 91;

Western and Southern Alaska (about 310 lantern slides in *K*-/summer and *W*-/winter series, primarily from Bethel-Lower Kuskokwim-Delta, Tununak-Hooper Bay area, and Nunivak Island; at least 150 lantern slides from *A*-series; over 200 unlabeled negatives, primarily of winter scenes and shots from flying aircraft taken around Anchorage and along the Inner Passage during the 1937 trip) at least 500; the overall number may decrease slightly as more unlabeled negatives are



12/ (Uncaptioned negative) – N 42795

Leuman M. Waugh with his movie camera in front of Gambell school building. Summer 1930?

matched to the known prints or parallel lantern slides;

Pictures taken 'En Route' from Seattle to Nome (a very diverse group that includes sailors and passengers on board, but also places like Unalaska and Akutan, on the Aleutian Islands); total 68;

Other Alaskan Images (U.S.C.G. Cutter *Northland* and its crew; *S.S. Victoria*, other boats and sailors) 117.

Waugh's Photographs from St. Lawrence Island, 1929–1930

Dr. Waugh visited St. Lawrence Island several times during his 1929 and 1930 cruises aboard the *Northland*. According to his journals, he was in Gambell on August 22, 1929, and in Savoonga on August 23 and 24, 1929. The latter stay was focused exclusively on dental examination and treatment of the local residents. Waugh reported in his diary that he "...canvassed the entire village for dental work" (see *Appendix 3*). Waugh was again in Gambell for two days, on June 19 and 20, 1930, followed by two more days on June 21 and 22, spent in Savoonga. The latter visit included at least one day of "very hard dental work." Waugh also spent a portion of June 19 on Penuk Island, where *Northland* made a short stopover to land the Smithsonian archaeological crew on its route to Gambell. Waugh touched the island one more time in August 1930. At this time, two days, August 13 and 14, were spent in Gambell; one day, August 15 in Savoonga; with a short stopover at Naskak (*Nasqaq*), a small fishing camp between the two villages on August 14, 1930.

Waugh's original files (brown envelopes) for St. Lawrence Island were organized according to those three main locations he visited: Gambell, Savoonga ('Sevoonga' in Waugh's spelling), and Penuk Islands. The original Waugh attribution, 115 images from Gambell, 4 from Savoonga, and 9 from Penuk Islands, turned out to be quite misleading. Several images in Waugh's 'Gambell' folder actually featured individuals, family groups, and scenes from Savoonga, and some

pictures in both the 'Gambell' and 'Sevoonga' folders were of people from other locations. At the end, the distribution of images between the two island communities became more even and is close to 70:30.

Overall, the set of Waugh's photographs from St.



13/ (Uncaptioned negative) – N 42792

Mangteghapik – traditional house, with walrus-skin roof. Gambell, St. Lawrence Island.

Lawrence Island is, perhaps, the largest among the individual community files in his Alaskan collection. It includes over 50 personal images ("portraits"); 36 group photographs taken in the village streets and aboard *Northland*; 15 ethnographic scenes (Native clothing, patterns of facial and hand tattoos, types of local dwellings, women making clothing and processing walrus hide); and 14 views of the Gambell and Savoonga villages. The set also includes 16 color lantern slides. The St. Lawrence Island set is a jewel of Alaskan historical photography and a true community heritage treasure. In addition, unlike many other sets of Waugh Alaskan photographs, several prints from St. Lawrence Island have handwritten captions, with people's personal names written on the back side. Those notes were obviously made by a local person, since they were written in a different longhand than Waugh's easily recognizable writing. The names are easily read and converted into the modern orthography used for the St. Lawrence Island Yupik language

in school materials, personal writing, and in modern scientific and heritage publications.

As soon as the significance of Waugh's St. Lawrence Island photography was established, it was decided to use it for a pilot effort in outreach and 'knowledge repatriation.' The main goal here was to illustrate the heritage value of the entire Waugh collection and to make it better known to researchers, Native Alaskan communities, and to the general public. We contacted Mr. Willis Walunga (*Kepelgu*) in Gambell, a respected local Yupik historian and senior adviser to the Gambell IRA Council, who had participated in several earlier heritage projects (see *Akuzilleput Igaqullghet* 2002; *Sivuuqam Naghnaghnegha* 1985-89). Walunga has agreed to become our heritage expert for the project. Several dozen large-size photocopies (paper prints) of unlabeled photographs and negatives were mailed to Gambell, where several local elders Ralph Apatiki (*Anaggun*), Conrad Oozeva (*Akulki*), Estelle Oozevouseuk (*Penapaq*), Beda Slwooko (*Avalak*), Elionor Oozeva (*Mikaghaq*), Nancy Walunga (*Aghnagh-aghniiq*), and others joined forces with Walunga in trying to identify the island people featured in Waugh's pictures. Two months later, the prints arrived back from Gambell, with personal names of most (though,



14/ "Punuk Island. Mound 250 ft high – fox den near top & cormorants nests on the opposite side" – P 30112/N 42690

Punuk Islands off Southeast Cape of St. Lawrence Island. June 1930.

not all!) of the people written on pictures' margins, back side, or right on the prints. Some of those prints, with the original handwritten captions, are represented in this catalog. More images were identified later in Nome, Savoonga, and Anchorage in 2002-2003.

That input by today's Yupik elders introduced an entirely new dimension, if not a second life to the old photographs. Matched with other historical images, genealogies, and early documentary records from St. Lawrence Island (see *Akuzilleput Igaqullghet* 2002; Krupnik 1999; 2000), the photographs offered critical information on personalities, people's lifestyle, and local scenes depicted by a caring, though uninformed, medical doctor on his short visits to the community.

A small number of photographs from Punuk Islands were taken at the excavation site of the Smithsonian Institution archaeological team under Dr. Henry Collins during the *Northland's* short stopover on June 19, 1930. The nine photographs from Punuk Islands feature the remains of ancient dwellings; some local scenery, including a sea-bird colony on the coastal cliff; and three images of the excavation site itself. This set is a minor addition to a much larger collection of photographs taken by Collins during his archaeological work at the Punuk Islands in 1928 and 1929, now housed at the Smithsonian Institution National Anthropological Archives (Montgomery 1993).

The Doctor and the Patients: The Legacy of Leuman M. Waugh

The recovery of Waugh's photographic collection, as well as his travel journals, notes, and other records taken on his many trips to Alaska and Canada, raised a new interest in this largely forgotten figure. What is today's legacy of Dr. Leuman Waugh? What is remembered of this person, who was in many aspects a genuine pioneer and who called himself proudly "the first Dentist ever to work for and study the Eskimo of Alaska and of Labrador" (Fig. 4; *Appendix 4*, p.186).

We may approach Leuman M. Waugh's modern standing from various perspectives. First, Waugh himself would have probably regarded his main legacy as that of *the* Dental Surgeon, who, in his own words, "brought professional Dentistry (with his capital 'D') to the Arctic." Second, being a devoted practitioner of his medical profession, Leuman Waugh was also an acknowledged medical scholar. He wrote papers, made presentations at professional meetings, and collected statistical data for his research on food and health conditions in Native communities (see, *Appendix 4*). He contributed much time and effort to activities of the International Association for Dental Research (IADR), serving as both its Secretary and elected President. All those tasks were far beyond his official duties as an enlisted senior medical officer under the U.S. Public Health Service. Third, there is a captivating legacy of Waugh's personal relationships with dozens of people across Arctic Alaska and Canada, whom he encountered and treated during his many voyages to the North. Finally, one should consider separately the importance and value of Leuman Waugh's photographic collection today, which is the focus of the present catalog. We will address these various facets of Waugh's legacy in that sequence.

Waugh's seminal contribution to the establishment and extension of the modern-era dental services to rural Alaskan communities is beyond any doubt. Whether or not he was indeed the *first* professional dentist *ever* to visit Native villages in Norton Sound, Bering Strait, and the Chukchi Sea area, as he proudly claimed, he certainly was a pioneer in bringing high-level dental treatment to hundreds of local residents. Waugh's reports, supported by other contemporary records, listed over 2,000 patients he treated in twenty-some communities on his cruise of 1930 alone (Anonymous 1930; *Appendix 5*). The overall number for two years of his service on the *Northland*, 1929-1930, might have been close to 3,000; in addition, several hundred patients were treated during his later trips to Western Alaska in 1935-1936. That fact was widely known in his time.



15/ (Uncaptioned negative)/ "Sevoonga" - N 42808/ P 30180

Buster Noongoonok (1922-1938), a boy from Savoonga, with his puppy. The picture was probably taken at Camp Collier (Kangee).

Waugh's name was greatly revered and his services were deeply appreciated in many Native communities across Alaska. Waugh's personal files contain several thankful letters written by local teachers, missionaries, and Native residents (see *Appendix 2*). We may cite from one such letter from St. Lawrence Island, with the original style and grammar of the letter fully preserved:

[Handwritten letter]

Sivoonga, St. Lawrence Is. Alaska

Oct. 7. 1929

Dear Friend Surgeon General:

We have been trouble from our tooth from 1927 to 1929. Nearly every month, we have to pull teeth but last summer Dr. Waugh come on "Northland," he had a great help from our teeth in Sivoonga, also we heard him, he have been helping in some part of Alaska too. We think that Dr. Waugh likes the people in Alaska pretty well, after Dr. Waugh left Sivoonga, we never had much trouble from tooth, some had but not like before, but the teeth he fixed have no trouble now. We have great thank-full on him more than he was here now. He is the best man we see for teeth, every time we need man for teeth, he has

been helping great deal on Sivoonga.

Your truly village councils,

(signatures)

Mr. Theodor Gologerngen

Mr. Albert Kulowiyi

Mr. Wade Metukhlook

[NMAI Archives, *Waugh Collection Records*,
No.2002.003; Box 2f, Folder K, 1929]

One of the most innovative practices introduced by Waugh, or, maybe, by some later Coast Guard doctors following his tours of duties of 1929 and 1930, was to train local people to become first-aid dental practitioners, so that they could render certain basic services to their co-villagers. One of the first Native dental trainees was a good friend of Dr. Waugh, Jimmie Otiyohok (*Ataayaghhaq*) from Gambell (Fig.3). Today's elders remember *Ataayaghhaq* under the name of 'Doctor Jimmie':

"[T]his man *Ataayaghhaq*, he traveled a lot and he was even close to the Coast Guard people. I remember him wearing the uniform, this Navy uniform they [the Coast Guard people] gave it to him.

They called him 'Doctor Jimmie', because they (the Coast Guard) trained him to be a dentist [for the community]; so, he did these things for the people. They took him on the Coast Guard cutters to do the dentist work for other commu-



16/ "Native Storekeeper & Store, Gambell. Andrew (native store keeper)" - N 42793

Andrew Uziva in front of the Gambell village store.

nities. So, he often traveled with them all the way from here and up to Point Barrow.

(Willis Walunga and Conrad Oozeva, Gambell, May 1999)

Another side of Waugh's professional legacy is that of an acclaimed medical scholar who pioneered research in the oral conditions, dental health, and nutrition of the Eskimo/Inuit people of Western Alaska and the Canadian Arctic. Waugh was a strong advocate of the value of traditional Native food in sustaining the overall high health status and, particularly, high level of dental health among Native people. He advocated this position in many of his publications and governmental reports (see *Appendix 4*), in his presentations at various professional meetings, and in his public lectures. Unfortunately, most of Waugh's scholarly papers were published in professional journals in orthodontics, like *Proceedings of the International Association for Dental Research*, *Journal of Dental Research*, *Journal of the American Dental Association*, *American Journal of Diseases of Children*, and others. These journals are neither regularly read nor cited by today's anthropologists and Native Health specialists; they are certainly hardly heard of in northern villages across Alaska and Canada. Nonetheless, all key positions once advanced by Waugh regarding the strong correlation between Native food and health, and the dental status of Arctic Native people are fully accepted today. In his reports and science writings, Waugh was unequivocal about the highly negative impact upon Native health brought in by the growing consumption of sugar, cereals, and other processed food products in rural Alaskan communities. It now remains to medical scholars and Native health practitioners to reconstitute the true scholarly stature of Dr. Waugh by searching through his early publications and unpublished notes and reports in his personal files, now at the NMAI in Washington, D.C.

Afar from his legacy in Arctic dental and medical research, that stocky middle-aged Doctor aboard the U.S. Cutter *Northland* was a truly nice man—decent, friendly, and trustworthy. He had an aura of warmth

and trustfulness that helped open the hearts, minds not to say, mouths of many northerners he met on his numerous trips. Of course, his interactions were generally brief, mostly one-sided, due to the purpose of his duties; they were also highly specific by the virtue of the services he rendered to people. He was doing the “mouth job,” which was never pleasant and was often quite painful to his patients. And, of course, he was an unknown *laluramka* (a Yupik word for white folks), an outsider with no local connections, when he arrived in Alaska on his first tour of duty aboard the *Northland* in 1929.

How Doctor Waugh excelled in overcoming these barriers and in reaching out to local people remained his professional secret and also a part of his magic. We know that he worked very hard, both from his personal records and from the many ‘thank-you’ letters in his files (*Appendix 2*). We know that he was energetic, generous, and outreaching in his professional services. From his dental journals, we can see that he examined and treated some Native patients several times on his repeated visits to the communities, sometimes in the course of a few days or weeks. He did it, probably, not because those people required special dentist’s attention—some of them were, in fact, quite young and healthy—but because he enjoyed his work and the interaction. He clearly regarded those people as ‘patients’ and not as ‘Natives,’ and he saw their visits as signs of trust and attention he could not leave unanswered.

As soon as that pattern of interaction was established by the Doctor himself, people, in turn, became friendly and forthcoming. We can see this from the way they looked in many of Waugh’s photographs and in his film footage—relaxed, friendly, and smiling. Very few collections of early northern photography feature so many smiling Native faces. People were obviously quite happy to pose for the Doctor, even if to give him a small reward for his services. Quite a few individuals have been photographed several times: aboard the *Northland*, in the village streets, in front of their houses, individually, and with their families.

Some people are even dressed differently in several photographs in this catalog. Many persons featured in Waugh’s photographs were dressed in their fur winter garments during the summer time; so, they obviously put on their best winter clothing upon the Doctor’s request. They did it for their Doctor, not for money. In Waugh’s abridged 35-minute documentary, “The Arctic Cruise of the U.S. Coast Guard Cutter *Northland*,” village people smiled, waved their hands, twinkled, and laughed to the camera. They were certainly quite at ease with the man behind it.

In some cases, their feelings toward the Doctor were expressed in writing. Waugh’s personal records, now at the NMAI, contain scores of personal letters written by local teachers, missionaries, sailors from the *Northland*, and Native residents (*Appendix 2*). Those letters arrived from distant Arctic villages like Savoonga, Wales, Barrow, and Shishmaref that Waugh had visited on his tours of duty. The words were often simple and the grammar could be unstable; but the feelings were sincere:

[Handwritten letter]

Dr. Waugh.
Sevoonga, Alaska
Oct. 23, 1930

Dear Sir,

I was very much thank when I saw my letter that you sent it to me on the *Northland*.

I saw it was a very good letter when I read. I’m very much sure you will (be) glad from that biggest tusk. That is a beautiful tusk that I bought for the store this year. I will try to keep you all the time. We will try to keep our teeth good and strong. You are the best dentist that you had done on this part of the world. No more to say this time.

Yours friend

Alfred Tumbloo

*[NMAI Archives, Waugh Collection Records,
No.2002.003; Box 2h-3a, Folder N, 1930]*

Of course, Dr. Waugh was a busy man back in New York, a Colonel in the U.S. Public Health Service, a Professor in Dental Surgery, and the President of many important societies and international associations. Still, he found time to write back to his many local correspondents and to collect numerous clippings from the local newspapers, teachers' bulletins, and mission leaflets. This correspondence helped keep Waugh's personal bond to the places he visited on his trips.

He also sent many of his pictures back to the people he photographed in the villages. In doing so, he stood as one of the very few amateur photographers of his time, an era when the distance between a high-ranking visiting governmental officer or a medical doctor and local residents was huge by today's standards. Dr. Waugh was certainly a man of his social class and of a certain standing; but he did reach out to many people over class, social, and language barriers. A three-page file in his personal records, titled "*Enlargements Alaska. 4-8-31,*" includes a list of over thirty names of people, to whom Waugh mailed processed photographs from his 1930 *Northland* cruise. The list included three persons from St. Lawrence Island "Chief Jimmy [Ataayaghhaq], Self and wife on deck" (Fig. 84), "Waugh and Jimmy" (Fig. 3); "Logan" [Logan Anogiyuk, *Anaghayaaaq*] (Figs. 38, 76, 90); and "Mr.



17/ "Gambell Public School & Teachers' residence (Old Presbyterian Church)" - P 30172/N 42794

Troutman" (Savoonga schoolteacher, see *Appendix 2*). The list is obviously incomplete, as judged from other letters in Waugh's personal correspondence file of 1931 (*Appendix 2*).

Yet, as the time went by, that stock of personal memories and good feelings inevitably dwindled, as former patients and friends of Dr. Waugh naturally passed away. Today, eighty years after Waugh's first visits to Alaska, very few people remain who have any personal memories of the once-famous "Tooth" Doctor. Scores of elders are still alive in Gambell, Savoonga, and Nome; those who were featured as teenagers and children in his photographs (see Figs. 36, 64, 69, 79) or were listed as patients in his dental logbooks. The number, though, is shrinking with each passing year.

Paradoxically, the audience that may truly enjoy and appreciate the legacy of Dr. Waugh is, in fact, growing. This is happening first and foremost because of his photography or, more precisely, thanks to so many personal and portrait photographs in his Alaska collection. When, in the course of "*The Waugh Collection Project,*" copies of Dr. Waugh's images from St. Lawrence Island were mailed to local residents, young and old, they responded with enthusiasm. To many, the snapshots taken by a forgotten doctor of decades ago emerged as the only images they have seen of their deceased relatives. "I don't have even a single picture of my late grandmother," one person wrote back to us, "and now I can show this photograph to my kids."

Whereas there are hardly a dozen elders who may bear personal memories of Waugh's brief visits to St. Lawrence Island in 1929 and 1930, there are presently over 2,000 people of St. Lawrence Island Yupik descent in Alaska and elsewhere. Many would certainly look for the images of their relatives in this catalog and would leaf through the faces depicted in his photographs with great appreciation. Many more people live in dozens of rural Alaskan communities once visited by Waugh. They may be similarly grasping for pictures

of their villages, in order to 'recover' the faces of their beloved relatives or, in many cases, to connect familiar names with the faces they have never seen. Because of that, the potential audience for Dr. Waugh's legacy is probably much bigger today than it could have ever been in his own time. This is a paradoxical turnaround that Waugh himself would have most certainly never anticipated. These early heritage records and historical photographs contain a sense of magic; as soon as they are removed from museum storages and archival drawers and become accessible to people, they literally start their 'second life.'

Creating the Catalog

The production of this catalog went through several stages and took almost five years to accomplish. The first step was a joint 52-page paper titled *Report on the Leuman M. Waugh, D.D.S. Collection at the NMAI Photo Archives*, prepared in May 2002 for the NMAI (Krupnik and Loring 2002). Soon after, in summer 2002, portions of that report have been used for the first draft version of a photograph catalog that featured 100 illustrations from Waugh's Alaskan collection. It included over 80 newly identified images from St. Lawrence Island, with their reconstructed captions that listed personal names and years of birth of the people featured in the photographs. The black-and-white version of the catalog has been printed on a laser printer in 20 copies. Most were sent to Gambell, Savoonga, and Nome to continue the project and to engage more people in further work on the Waugh collection.

Soon, the corrections started to trickle back from the communities. It became clear that some people in the draft catalog have been misnamed; certain personal names have been misspelled; and that a great amount of knowledge is still available about the people featured on the photographs. By 2003, it was obvious that a revised and expanded version of the catalog was needed. The ASC and NMAI have agreed to support further

work on such an expanded catalog, as many people in Gambell and Savoonga were very enthusiastic about joining the effort. Originally, the goal was to produce extensive captions to each photograph and to identify



18/ (Uncaptioned negative) - N 42804

Florence's (Napaag's) arms with tattoo.

every single person in the pictures. A similar work was undertaken almost twenty years earlier with some 300 historical images from St. Lawrence Island, primarily at the Archives, Manuscripts, and Photographs Division of the Elmer E. Rasmuson Library, University of Alaska in Fairbanks (Walsh and Diamondstone 1985)⁷. However, as more copies of Dr. Waugh's photographs made it to St. Lawrence Island and more stories related to the people featured in them were shared, it became clear that today's stories and old pictures constitute a single body of precious legacy and have to be preserved and reproduced as one piece.

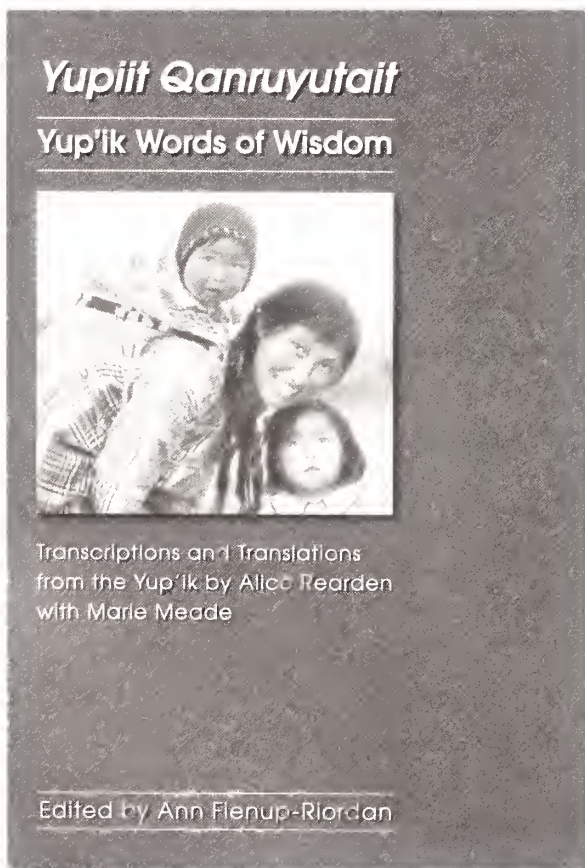
With this, a new and truly pioneer format of the catalog featuring photographs accompanied by *multiple* stories by several storytellers has been established. A

new phase of “*The Waugh Collection Project*” has begun in earnest. Dozens of short stories have been collected in writing, via taped interviews, through e-mails, and even via occasional personal conversations. People started checking with the elders and calling relatives in other communities to collect precious memories. As Vera Oovi Kaneshiro joined the project in 2003 and eventually became the catalog co-editor, she produced some of the most detailed stories to many of Waugh’s photographs. She also encouraged some renowned St. Lawrence Island Yupik experts, Ralph Apatiki, Sr., Grace Slwooko, Sharon Pungowyi Ryckman, to share their narratives for the catalog. Eventually, the catalog expanded to its current 192-page format and its written

content increased manifold.

It took three more years and several new trips to Alaska to complete the catalog; the last stories featured in this book were taped in Nome in September 2006. The completed version was printed in 2008, with a beautiful new cover produced by Tam Scribner. Copies of the catalog have been shipped to Gambell, Savoonga, Anchorage, Nome, and other places in Alaska, where several project participants (Vera Oovi Kaneshiro, Willis Walunga, Christopher Koonooka, Sharon Pungowyi Ryckman, Morris and Gertrude Toolie) did one more careful proofreading of the draft catalog. We believe that our painstaking process has charted the pattern under which other sections of the Waugh photograph collection should be processed in future.

Meantime, the popularity of, and the knowledge about, old photographs taken by some ‘tooth doctor’ kept growing across Alaskan communities and heritage institutions. In 2003, Donna Rose, then at the NMAI Photo Archives, prepared several large-size regional folders with paper copies of prints from the Waugh collection; she shipped those folders to local museum and cultural institutions in Nome, Kotzebue, and Barrow. At the Carrie M. McLain Memorial Museum in Nome Beverley Gelzer helped identify several photographs and produced captions to the pictures taken by Waugh in Nome in 1929 and 1930 (see *Appendix 3*). In winter 2004, Igor Krupnik made a presentation at the Annual Elders and Youth Conference in Nome that featured several dozen of Waugh photographs of 1929–1930 from the Norton Sound-Bering Strait region. The old pictures scored their greatest public success in the Bethel-Kuskokwim area that Waugh covered in 1935–1937. In summer 2002, Waugh’s lantern slides from that area were shown to a group of Yup’ik elders and knowledge experts from the Calista Elders Council (CEC) in Bethel on their visit to the Smithsonian Institution. The elders immediately recognized certain places and many people featured in the slides. Upon the CEC request, Donna Rose produced page-size



19/ (Uncaptioned lantern slide) – L 2288

A picture of a Yup’ik mother and children from the Bethel-Kuskokwim Delta area (taken by Waugh in summer 1935 or 1936) is used on the cover of *Yup’it Qanruyutait* (2005), a new collection on Yup’ik ‘words of wisdom.’

color photocopies of over 300 hand-colored slides from Southwestern Alaska and also put the images on a CD (Fienup-Riordan 2005:viii). That CD was soon shared with the local Bethel newspaper, *The Tundra Drums*, which started publishing the images, so that people may recognize their relatives and contribute their information to the CEC. The old images generated a very emotional public response, since Waugh slides were the first color photographs known for the region. Eventually, copies of Waugh pictures made their way to people's houses, public offices, and wall calendars⁸. Recently, over 40 color slides taken by Waugh have been reproduced as illustrations to a bilingual collection of Yup'ik narratives on traditional ways of life and knowing (Fienup-Riordan 2005). Same color images were later featured in a beautiful exhibit catalog named *Yuungnaqpiallerput*, *The Way We Genuinely Live*; the exhibit was displayed in Anchorage and Bethel in 2008 (Fienup-Riordan 2008). This was a logical conclusion of the aged slides' journey. The composed 'tooth doctor' would, perhaps, have never dreamed that one of his images would end up on the cover of the book printed in Eskimo language and aimed for the Eskimo audience, some seventy years after his northern explorations.

The return trip of the images back to the communities and families in Alaska was, in fact, the very purpose of our joint 'knowledge repatriation' effort. It was not until very recently, due mainly to the rediscovery of Waugh's personal collections, that this largely forgotten health scholar and northern traveler has regained some glimmer of recognition among anthropologists and historians. We hope that hundreds of his newly recovered photographs will help advance his name and standing across the northern communities he once visited. This decent and righteous man would certainly be quite amused to know that the knowledge about his work in Alaska would make a full circle many decades after his traveling and almost thirty-five years after his death. These days his name may be once again recalled with warmth and gratitude among the descendants

of the people he once befriended and whose teeth he pulled out and poked at.

Notes

- 1 There were no records in Waugh's journal about this trip, other than a short mention of meeting with "M.S. (?) of S.S. *Elisiff*" at Little Diomed Island in the Bering Strait (on August 30, 1929), although Waugh depicted the rescued crew, both aboard the *Northland* and at its temporary camp on the Siberian shore on several photographs and lantern slides. The *Elisif* crew was obviously transported to Nome.
- 2 The matching prints, negatives, or slides were counted as *one* image. This makes the Waugh collection comparable with some of the most extensive Alaskan photographic collections of his time, such as those of the Lomen brothers, the Lopp family, of Bernard S. Hubbard, and others (see, Anonymous 1968; Koutsky 1982; Lopp and Smith 2001; Ugiuvangmiut 1988).
- 3 Lars Krutak made the first cursory inventory of the Waugh collection on his first visit to the Rankin Museum in 2000 (Krutak 2000a); and he later used paper clippings, obituaries, and other materials from the collection to compile a brief biography of Dr. Waugh (Krutak 2000b).
- 4 It is worth listing those site names and individual numbers on the envelopes (given here in parentheses), in order to illustrate Waugh's initial attempt to organize his Alaskan photographs: US CG Cutter "*Northland*" (1); Nome (2); Nome, Teller (2); King Island. Nome to St. Lawrence Is. (2); Seattle to Nome (3); Shishmaref, Kotzebue (3); Pujuk Island (3a); Gambell (4); Point Hope, Kivalina, Cape Lisburne, Icy Cape (4); Sevoonga (5); Pt. Barrow, Wainright, Corwin Mine, Chamisso Is., Elephant Pt. (5); Siberia - St. Lawrence Bay Lutke Hbr., Diomedes, Teller (6); King Island (6); Seattle to Nome. Nome (7); St. Michael, St. Lawrence Is., Gambell, Savoonga (7); Diomedes, St. Lawrence Bay, Lutke Hbr, Siberia (7); "*Northland* Officers, Personnel Aboard *Elisif*" (8); Cape Prince of Wales, East Cape, Siberia (8); Stebbins, St. Michael (9); Chinik, Golovin Bay, Wh(i)t(e) Mtn. (10); Unalakleet (11); Shishmaref (12); Kotzebue (13); Chamisso Is., Puffin Island (14); Point Lay (15); Point Hope, Kivalina (16); Point Barrow (17); Wainright (18); Deering, Keewalik, Candle (19); Golovin, Unalakleet, Pujuk, Teller Mission, Cape Pr. Wales, Puffin Island, Deering, Point Lay, Stebbins (no number).

- 5 These are preliminary numbers, since more images may be eventually identified from scores of unlabeled negatives, prints, and lantern slides.
- 6 The category "mixed" referred to the images coming from original folders with two or several places listed that require further identification.
- 7 Most of the photographs used in that identification project were taken by amateur archaeologist Otto E. Geist during his stay on the island between 1927 and 1937. Together with their reconstructed captions, they were later featured as illustrations to the three-volume collection of St. Lawrence Island Yupik narratives (*Sivuaqam Nanghagnegha* 1985-89).
- 8 One such color calendar for the year 2005, featuring a photograph of an unnamed Yup'ik elder from the Kuskokwim Delta area has been produced by the United Utilities/United-KUC, a small local company that provides services to the area.

References

Akuzilleput Igaqullghet

2004 *Akuzilleput Igaqullghet. Our Words Put to Paper. Sourcebook in St. Lawrence Island Heritage and History*. Igor Krupnik and Lars Krutak, comps. Igor Krupnik, Willis Walunga, and Vera Metcalf, eds. *Contributions to Circumpolar Anthropology* 4. Washington DC: Arctic Studies Center, Smithsonian Institution.



20/ (Uncaptioned negative) – N 42730

Amamenga (Mary Boolown, 1893-1978), daughter of Suluk and Qisgenga, wife of Pulaaghun (Lewis Boolown).

Anonymous

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St. Lawrence Island Photographs
from the Waugh Collection



21/ "St. Lawrence Island Eskimo woman, with face tattooed. A common practice on this island + also on K.I. (King Island) and in No. Ber(ing) Sea" - P 30137/N 42724

Napaaq (Florence Maligutkak, 1906-1971), wife of Maligutkaq (Chauncey Maligutkak).

1

Sívuqaghmiit,
the People of Gambell

Akulmii *Grace Kulukhon Slwooko, 2004:*



Iqmaluwa, whose other name was Ughsiiq, was my father's stepfather. He was just like my own grandfather to me. When my father's father died at sea, Iqmaluwa got married to my grandmother.

As I remember him, he talked a lot. He told stories, legends and how to do things in the Eskimo way. He was like a talking book of Eskimo culture to us. I like what he told us so much that I wrote down some of his stories later, like the old tribe legends and about our former life in Gambell, how to do things, and many other. He said, "I talked on those because I see how important what my grandfather Pelaasi had once told me."

He was a tall and muscular man and he was always busy fixing things to be safe on the ice. His and my Grandma's children were Tuusaq, his son and Agigsuk, his daughter.

Anaggun *Ralph Apatiki, Sr., 2005:*



This man Iqmaluwa, I got to know him when I was about six or eight years old. This man as I remember him was then quite elderly person wearing traditional Eskimo clothing in winter and in

summer, as well. As I heard it, he used to live in an underground house till the traders came to the island and people started building above-ground houses of lumber. We also built one of these frame-houses for our family in 1927. Iqmaluwa lived as a hunter; he raised a big family and owned boats and hunting equipment. He used man-made kayak to hunt seals with spears or harpoon with harpoon-head with line and sealskin poke attached.



Uqitlek *Vera Oovi Kaneshiro, 2003:*

Iqmaluwa married Aghnaghaghpak. Their children were Booker Tuusaq and Rachael Agigsuk. Iqmaluwa and his family spent a lot of time at their

camp Sivaag, towards the northeast of the island. Iqmaluwa provided for his family there, at the camp. He would net auklet not only for food but (also) to save the skins for parka. Iqmaluwa would also look for large tree knot or bottom end of tree trunks. He would make a wooden bowl out of those unusually shaped wood. He gave his finished product to women relatives or girls as gifts.

Iqmaluwa told stories to his family as well as to the younger folks about the values of life, that he also learned from his grandfather.



22/ "Gambell - St. Lawrence Island. North Bering Sea. Old Native (Ikmilowu)" P 30145/N 42742

Iqmaluwa (Ikmilowa, 1870-1936), husband of Aghnaaghaghpak, father of Booker Tuusaq and Rachel Agigsuk. Half-brother of Kulukhon, Qilleghquun.

Ayuqi Ora Gologergen,
2003:

Masaayu, father of Henry Nayegreghaq and daughter Sikaaghak. He was an uncle of my mother Sunqaanga, also brother to Iyakitan. Masaayu always carved “qawaawaq,” little human and animal figurines that were used as toys for children. He used to make me a lot of these. He was my grandfather. I used to spend most of my time at his place. He was real good at sewing and would make clothes for his son. Whenever his hair grew long, he would come to our house (Irrigoo’s) for a haircut by my father Irrigoo. He would always say “Cut my hair gradual.”



Kepelgu Willis Walunga,
2007:

I remember Masaayu well from my childhood. He lived in a traditional house (*mangteghapik*) far north side of Gambell village, front row, right by the trail going to north beach, next to Adam Yaghaq’s house. He would holler jokingly and laughed saying, ‘Avatmiit!’ as me and my mother passed by going to the north beach. He did that every time we passed by his house when I was a boy. He wore that same parka that is shown on the picture, reindeer hood parka, skin side or fur side in, with a belt. It had short sleeves above the west. I heard he made his clothing all by himself, he did all the sewing himself. He lived all by himself, with his son Henry Nayegreghaq.



Anaggun Ralph Apatiki, Sr.,
2005:

I don’t really know about this man’s action and doing things. He and his younger brother had a



camp around Gambell mountain with families every summer picking or gathering several kinds of greens and willows. Also, netting birds like crested auklets, parakeet auklets, puffins, and cormorants. Some of these birds skins were used for making parkas and storing their catch for wintertime food. They lived together, raised their children. They have relatives from Ungaziq too.

Uuggsima Sedykh Ukhsima,
from Provideniia, Russia,
1982:

I remember very well how we went to Sivuqaq, with my Grandpa and my Grandma, though I was a little girl back then. It was probably around 1920, maybe, a year later. I do recall how we traveled in a whaleboat. It was in the springtime, like late May or so; no ice, but very-very cold. There were two whaleboats going from Chaplino (Ungaziq) to Sivuqaq, and my father took us on his whaleboat with his hunting crew. He was the boat captain.



When we arrived to Sivuqaq, we first stayed with Masaayu at his house. He was a true Sivuqaqghmii and no relative to us; I don’t know why we moved to his house. He lived with his son, Nayegreghaq. I remember them both quite well: Masaayu always wore his sailor’s cap and a (sailor’s) striped vest. He was a funny man, always laughing and making jokes at people. Later in the fall, we moved to Atayaghaq’s house nearby; there was another family from Ungaziq already living there Uuyghaq, with his wife, and his son. Another family (from Ungaziq) that came with us moved to the next house, that of Masaayu’s brother, Ayaka (Ayakitaan). We lived there for a year or, maybe, two; then we came back to Ungaziq.



23/ (Uncaptioned negative) - N 42738

Masaayu (Massiu, born ca. 1870-1935), brother of Iyakitaan and Sikaghhaq, father of Henry Nayegreghaq.



Uqitlek *Vera Oovi Kaneshiro, 2003:*

Eghqaaghaq was a brother to Pulaaghun, Ighennaq, and Angusaan I. He was married to Tenmiiwen. Eghqaaghaq belonged to Aghpuuk clan, while

his wife Tenmiiwen belonged to the Pugughileghmiit clan. They did not have children of their own; so, they adopted a boy and a girl from Eghqaaghaq's close male relative, who died, this father of the boy and the girl. The name of the boy was Lester Nupowhotuk and his baby sister's name was Victoria Anataanga (Oovi). She was my mother. Their biological father's name was Itaata (Ataata), and their biological mother's name was Kiruka, who later married Yaavgahsiq. In Sivuaq Yupik culture the children belong to their father. So when the mother remarries, she leaves the children behind with her husband's family.

Eghqaaghaq and his family lived most of the time at Nasqaq. They went to Gambell during spring hunting. Eghqaaghaq and his family enjoyed their life at Nasqaq. He and his wife were very gentle and loving couple. I remember him mostly saving nice things for me to use in my miniature figurines even large vertebrae of cod! The last thing I remember of him was when he visited us at camp Aqeftapak, where my brother Asi (Elvin Oovi) hunted seal. And Eghqaaghaq said: "Where I'm going there is beautiful music that I had not heard anywhere else. There's nothing like it." My grandfather meant Heaven. Shortly after he died.

Ayuqi Ora Gologergen, 2003:

Napaghutaq was thought to be the birth son of this man, but he was not. He was raised by this man. He was a distant relative of my family, the Irrigoos.



Kepelgu *Willis Walunga, 2007:*



I have known Loon Eghqaaghaq as an elder with his wife Tenmiiwen living south side of the Gambell village. Seemed like Lester Napaghutaq and his family (were) living together with them or next door to each other. They seemed to be happy and laughing all the time whenever I went that way.

Eghqaaghaq joined Alaska Territorial Guard during World War II with other people of Gambell. I saw his photo pausing with his rifle posted almost everywhere, even at the D.C. (office) of ARNG.



Anaggun Ralph Apatiki, Sr., 2005:

This man Loon Eghqaaghaq owned various hunting equipment, like wooden whaling boat, skin frame boat, and a kayak made from special kind of wood and covered with bearded seal skins. As I remember, this man always aimed to be near his home area, making something for the seasons. Also he had a family camp near Lagoon Lake about ten miles east of Gambell Coast. Catch seals for meat also skin for poke (floats for whaling and walrus) storing food for winter. This man, as I heard, was using his kayak to spear and harpoon seals at his camp. Most likely like other men were doing at that time, as we learned from the "Lore of St. Lawrence Island" book. He was also a member of the "Eyes and Ears," a special team with the Alaska Territorial Guard, for three years during World War Two. During those war years, he learned close ordered drills from some American Army Scouts who came to St. Lawrence Island.



24/ (Uncaptioned print) - P 30125/N 42711

Eghqaaghaq (Loon Hokhkokhok, ca. 1870-1943), brother of Pulaaghun, Ighennaq, and Angusaan I. With his wife Tenmiiwen, he raised Napaghutaq, Lester Nupowhotuk, and Anataanga, Victoria Oovi. The old couple later raised Lester Nupowhotuk's two sons, Angusaan II, Mark Angason and Angqaki, Elton Ankaki.



Ayuqi Ora Gologergen, 2003:

Kiruka, wife of Yaavgaghshiiq.

That old lady was my mother Sunqaanga's paternal aunt. I remember her very well. Her husband was always successful at hunting walruses and he would always come home with some walrus meat. He was a good hunter and a boat captain.

During summertime, they stayed at their summer camp gathering and storing food for the winter.

Her daughters were Alice Aghwalngiq Yaavgaghshiiq and Anna Qayaaghaq Oktokiyuk. Their sons were Akeya and Piiskwaghtaq. They also raised Kuzaata, Anataanga, and Napaghutaq. It was a big family, with so many young people and growing kids around.



Uqitlek Vera Oovi Kaneshiro, 2003:

Kiruka, wife of Yaavgaghshiiq. Her first husband was Ataata, son of Ifkagun and Ayevaq; they had two children. After Ataata died, she remarried; she married

Yaavgaghshiiq. They had two daughters from that marriage: Aghwalngiiq, Alice Yavakseak and Qayaghhaq, Anna Oktokiyuk.

When she married Yaavgaghshiiq, her children with Ataata were taken and later adopted by Ataata's brother Eghqaaghaq and his wife Tenmiiwen. In St. Lawrence Island Yupik culture, children usually stay behind with their father's close relatives or family when the father dies and the mother remarries. The children always stay within the father's family.

Kepelgu Willis Walunga, 2007:



Kiruka lived almost next door to us; I remember her very well. She was wife of Yaava (Yaavgaghshiiq) and two families were living together: them and Koozaata and his big family in one of those walrus hide homes (*mangteghapik*). She was a tall and slim woman, always doing something or carrying a child on her shoulders.

She was respected by everyone around her. She was known to check that all was well and she would make correction right on the spot for any wrongdoing. So, when she was around, we, kids, made sure to behave.

From what Jimmie Tulii told me once about her husband Yaava, in the early days whenever a (new) person became strong in wrestling, Yaava was the person who tested him for his strength. Like one time Sunaaghruk got to be a strong wrestler and the elders wanted Yaava to see if he qualified as a strong wrestler. Yaava wrestled with him and got him down, knell him down on the ground with his hands. And the elders told Sunaaghruk to get more strength. At that time Sunaaghruk was the top wrestler in the village of Gambell.



25/ (Uncaptioned negative) - N 42699

Kiruka (ca. 1870-1944), wife of Yaavgaghshiiq, stepmother of Warren Koozaata.



Ayuqi Ora Gologergen, 2003:

Naayghaq was wife of Uuyghaq. They both came from Ungaziq in Russia. Alngiiwhtaq and Pikanlenguq raised Uuyghaq along with two adopted girls, Yatelin and Qutwaawen, and their natural children, Angi and Mekenga.



Uqitlek Vera Oovi Kaneshiro, 2003:

Naayghaq was married to Sweeney Oyahak (*Uuyghaq*). She was born in Chukotka, Russia; they all arrived to Gambell together with her husband and his family around 1920. She had five children. The oldest one was a boy, Mark Oyahak. The sisters followed Mark were Marcella and Gretchen. Gretchen had a twin sister; but I don't remember her name. She died at a very young age. Mark, Marcella, and Gretchen are gone too. Their only living sibling is Bernice Apavak Oyahak Napowhotuk in Gambell. She married Mark Napowhotuk and bore five children. Bernice now has grandchildren and great-grandchildren.

Oyahak family, being from Russia, has relatives at New Chaplino, on the Russian side. One lady from there is Qaaki. Qaaki said that she was a relative of Naayghaq when she came to St. Lawrence Island for the first time [after 1988] and she was looking for some members of her family. She was very happy to see Bernice, Oyahak's daughter, alive and well in Gambell; that was the first time they saw each other.



Penaapak Estelle Oozevaseuk, 2004:

That woman Naayghaq came here with her husband Uuyghaq and their big family from Siberia. Old man Alngiiwhtaq was Uuyghaq's stepfather, he was also from the other side (Siberia). They all came to Gambell in 1923 or about that year—that's how my grandfather always told me. He knew it, because he helped them with their citizen's papers. They came here, maybe, a few years before Walanga and Apasengaq those Alngiiwhtaq and his son Uuyghaq. They had so many children in that family, I remember them. They all married here, had their own kids. Mekenga (Doris), their daughter, was bigger, taller than me. I think she was several years older than me.

Naayghaq and Uuyghaq had many kids of their own. Their eldest son Mark Nekanaq was a bit older than me, maybe by a year or two. He was like my brother Saavla; they were at school together. Naayghaq's other children were all daughters, they were much younger than me. Apavak is the only one alive now in Gambell.



Kepelgu Willis Walunga, 2007:

Naayghaq was Sweeney's Uuyghaq's wife. She was the most humble woman I have seen. She was always humble to everyone when she talked. Her son Mark Nekanaq was little older than me and I grew up with him. He was a short person but very strong. He was a very good Eskimo dancer. Everyone liked to watch him dance.



26/ (Uncaptioned negative) - N 42696

Naayghaq (Niak, ca. 1895-1944), wife of Sweeney Uuyghaq, born in Siberia.

Kepelgu Willis Walunga,
2007:



I remember Yaghunga as a very active woman. She seemed busy all the time and she spoke out loud to make sure she was heard, particularly to her many grandchildren. She was a wife of Nekregun, who was a good whaler and a very good traditional walrus and seal hunter. They had four children: Romola Numelaghaq Tumbloo, William Uniightaqaq Iworrigan, Roy Uyaatiqaq Iworrigan, and Beatrice Mategtaq Alowa.

She had beautiful tattoos on her face and on top of her hands. She managed to take care of many families who stayed with them and with Samuel's (Iirgu) family in their house. I don't know how she did it but she always invited whoever was at that house for lunch or other meal.



Uqitlek Vera Oovi
Kaneshiro, 2003:

Yaghunga, Nellie Yaghunga Iworrigan, wife of Aywergen. After he died, she married her second husband, Uziva, Andrew Oozeva.

Yaghunga was a very hard-working woman. She took care of practically everything herself, after her first husband died. She tended to her grandchildren as well after her son's first wife died. Yaghunga knew how to work in preparation of handling and packing sea mammal meat for food. That is a lot of strenuous hard work. She did it so well that her brother-in-law called her 'number one woman' for she was not a helpless woman.

In her later years she married Andrew Uziva. Uziva, who was an excellent carpenter, built a house for himself and his wife to live in. Yaghunga continued

to handle meat and other food to put away or hang to dry for food. She and her second husband were very caring people and they lived a productive life.

Yupestaaq Aaron
Iworrigan, 2006:



I remember her very well. She was my paternal grandmother and she raised me after I lost my parents.

Yaghunga used to sing a lot and she had a loud voice, easy to remember. She had an old translated prayer songbook with a red cover that she used for her singing. She was pretty good with English, particularly with songs and prayers, because she was taken as a young girl by that missionary family that stayed in Gambell in the early days. She stayed with them for a few years and she was one of the first Gambell students. You can see her featured on that picture of the first Gambell school class of 1895 that was taken by the missionary (Vene C. Gambell, 1895, see *Akuuzilleput Igaqulghet* 2002:267).

Yaghunga was a nice old lady with beautiful tattoos. As I remember her, she was forever working—cooking, preserving food, sewing clothing. During the lean time people kept coming to our house; she was always inviting people and was forever generous to everyone. She was also pretty small (in height). Once, when she was young, she had been tossed on the walrus skin during the summer tossing festival (*uvregtaq*) and she landed badly. She hurt her back very badly; so, when she got old, she started to get crippled. I was in my early 20s when my Grandmother passed on, August 1968. At that time, I was stationed in Vietnam with a support unit attached to the Marines. Oozeva was alive; but he had a stroke by that time, so he needed a lot of care. We all missed that old lady very much.



27/ "St. Lawrence Is. Gamble. Mrs Yaronga" - P 30118/N 42700

Yaghunga (Nellie Yaghunga, ca. 1880-1968), wife of Aywergen and Uziva.

Ayuqi Ora Gologergen,
2003:

Ukaamangan, wife of Ata-ayaghhaq, was the sister of (Jackson) Mokiuk and Unmeggaq. She adopted a baby girl from Ernest Ayuighsaan and Francis Aghnangiighaq. She was a very nice lady who loved all the children.



Anaggun Ralph Apatiki, Sr.,
2005:

Isabel Ukaamangan was married to Mr. Jimmie Otayahuk. I remember that lady Ukaamangan from my younger years. She was a nice and sincere woman, like poised for that picture. Tattooed like all other young women on St. Lawrence Island, if they wanted to have those tattoo drawings on their face and arms. As far as I learn that was done for beauty.



She was one of the good experienced skin sewers in Gambell. She also was a good housekeeper and she always went to gather tundra willows and greens when the season came. Her husband Jimmie was a dentist on St. Lawrence Island. He learned his skills from the Coast Guard doctors, who used to come here every year. He had helped many people in Gambell and other places. That is something to remember.

Kepelgu Willis Walunga,
2007:

Ukaamangan was wife of Jimmie Ataayaghhaq (Dr. Jimmie). She seemed to be much younger than her husband; they lived in a good-looking tall lumber house that was well made and with good furniture. They had no children of their own but they adopted a girl named Ukaaghtalaq. She and the whole family were always very well



dressed and were much respected.

Her husband Jimmie was our 'dentist' and he took care of people's teeth in the village of Gambell. He filled several of my teeth and he pulled out some too. We missed him when he retired of age, because at that time we had no other to care for our teeth.

Penaapak Estelle
Oozevaseuk, 2004:

Ukamangan (Isabel) was related to me on my father's side. She had no children of her own. I remember her; she was such a nice lady! I loved her. She was always making things for me. She made me winter boots out of dyed skin, red dye, and some time beads. She was very fast in everything. She also told stories she never stopped because she was always working. She tried to teach me all woman's sewing work; I owe some of my work to her, because she was such a good worker. She took a good care of Sadie (Sadie Uyatuwan), her step-daughter. That was Koonooka's daughter that her husband adopted with his first wife. Ukaamangan was always smiling with her big smile, like she is shown in that picture.



Her ancestors came from way out on the other end of the island. *Pungughbaq* is the place where my grandfather always lived. We are related to them, because originally, my grandfather and his brothers and cousins, our ancestors, were all living in Kukulek. Ukama's relatives were also related to us through my Aunty, my father's sister. My Aunty Maaqa was married to her brother Meghyuq. My grandfather Daniel (Uwetelen) told me all those stories about our ancestors from Kukulek. Also Wiya, my great grandmother on my grandmother's side, she always said: You belong to the east side of the island, Kukulek.



28/ (Uncaptioned negative) - N 42703

Ukaamangan (Isabel Okamangan, 1902-1940), wife of Jimmie Otiyohok.

Ayuqi Ora Gologergen,
2003:

Mary Amamenga, wife of Pulaaghun, also mother of Bruce Boolowon. When her husband passed away, she married my father, Samuel Irrigoo. They adopted a boy from Victor Campbell, Sr., and Inez Campbell, whom they named Dexter. Mary was the oldest daughter of Qisgenga and Suluk.



Uqitlek Vera Oovi
Kaneshiro, 2003:

My aunty, Amamenga Yayuwiyi Mary, was born on October 15, 1893 to Suluk and Qisgenga in Gambell, Alaska. She belonged to the Pugughileghmiit clan. Her known siblings were brothers Waamquun (Patrick Womkon), Nunguk (Ollin Noongwook), Uvi Aghvighaasi (my father, Lloyd Oovi), and Apeteki Aghneq (Homer Apatiki). Her sisters were Angemelluk, Iknageneq (Ruth Keaponga) and Aghnangiighaq (Pansy Suluk Booshu). Amamenga was between Nunguk and Angemelluk.

Amamenga went as far as eighth grade in school, but attended adult education class where mostly men and young men attended. The other young women in her class were Muuggaq (Margaret Silook) and Nekevun (Bertha Mateklook). Those three young women excelled in math and English.

Amamenga married Pulaaghun (Lewis Boolowon). She has a son, Bruce Ekaaya Boolowon, who is married to Rhoda Isikwa Koonooka and has many children and grandchildren of his own. Lewis Pulaaghun passed away, when Bruce was still in grade school. Eventually, Mary married Samuel Irrigoo (Iirgu).

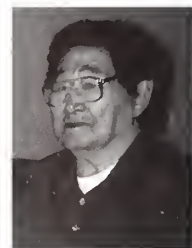
Mary Amamenga was one of the first Gambell

Presbyterian church women elders. The other one was her sister Iknageneq, Ruth Keaponga. This was in the early 1950s. She was very active in church activities. Mary was also a very good skin sewer and seamstress. She made beautiful skin boots and clothing for her nieces and nephews.

Mary had a good life. She and her husband Samuel Iirgu camped every summer where she picked *numivak* and store for winter. She made many delicious meals, cooked and preserved. Toward the end of her life she walked down to her only living brother, Lloyd Oovi's house to visit almost every day. She and Uvi were last to pass on from their other siblings. Mary walked down to her brother's house until winter came and she could not walk that far anymore. It seems like she just faded away. She passed on before her brother, almost a year earlier. She was 86 years of age.

Kepelgu Willis Walunga,
2007:

Mary Amamenga was wife of Pulaaghun and daughter of Suluk. I heard her hair was the longest in the village of Sivuqaq, longer than of any other woman. They said her hair was longer than her height when she was standing. You can see it in the picture. She was also one of the best skin sewers in the village.





29/ (Uncaptioned negative) - N 42731

Amamenga (Mary Boolown, 1893-1978), daughter of Suluk.

Ayuqi Ora Gologergen,
2003:

The lady on this picture is Kingungha (Thelma), wife of Homer Apatiki. The child she is carrying is Holden Akinginaaq Apatiki. They had a lot of children, some who died in infancy. Solook (Suluk) was their eldest son. Kingungha was the youngest of her siblings. Her sisters were Edna Sivuguq and Emmie Angemelluk. Her only brother was Archie Nengki.



Uqitlek Vera Oovi
Kaneshiro, 2003:

Anaghallak Kingungha Apeteki (Thelma Aatghilnguq Apatiki), wife of Homer Apatiki (Apeteki), was born on July 13, 1904. Her parents were Aatghilnguq Egmiighun and Utuqa Mariam. Her sisters were Angemelluk (Amy Slwooko), Charles Slwooko's wife; Sivuguq (Edna Tungiyana), Eugene Uveketaaq Tungiyana's wife; Sivuguq Uvakaya Maketkaq Edna Aatghilnguq (half-sister); and brother Tugutkayuk Aatghilnguq.

Kingungha grew up at Tapghaq, where her family stayed. She married Homer Apatiki and they had nine children altogether: six boys and three girls. Kingungha was known for her fine skin sewing, which she passed on to her middle daughter. She was a very giving person, mostly food for whoever needed it. She mothered not only her own nine children, but she was also like a mother to her many nieces and nephews. Kingungha was the last of her siblings to pass on. She passed in December of 1988 at age 84. She was the last person to pass on from that generation of Suluk's family (his daughter-in-law); so she mothered and played important role to

her husband male siblings' children as well.

On this photo Kingungha is carrying her small son Akinginaaq (Holden Apatiki) on her shoulders.

Kepelgu Willis Walunga,
2007:



The woman in the picture is Kingungha of Gambell. She is carrying baby boy, Holden Akinginaaq dressed in St. Lawrence Island qallevak, which is worn by children of the village in their young age. Children are always carried that way by their mothers even when she is working when baby-sitters are not around.

She was wife of Homer Apatiki, son of Suluk. They lived in a pre-cut tall lumber two-story house. That building was the tallest in the village of Gambell. The family lived upstairs and I was very close with their elder son Ralph Anaggun, about my age, little younger. We grew up together, even sometimes I spent the night with him and other friends at his place. We have good memories growing up together up to this day.



30/ "Gambell. St. Lawrence Island" - P 30147/N 42747

Kingungha (Thelma Apatiki, born 1903), wife of Homer Apatiki, with her son Akinginaaq (Holden Apatiki, born 1929).

Ayuqi Ora Gologergen,
2003:

Josephine Wayengi Ungott,
daughter of Andrew Oozeva.

She grew up in a big family,
with four brothers, Aazuk, Stanley Azook, Nusukaq,
Brian Noosookuk, Ngiiggutaq, Glenn Oozevaseuk,
and Akulki, Conrad Oozeva. Also they have other
relatives staying with them. It was always a big family.

A very pretty girl, Wayengi married Eddie Ungott,
when she was still very young. They had two children,
Clement and Donald Ungott. Several of their kids
(also) died at a young age.



Uqitlek Vera Oovi
Kaneshiro, 2003:

Wayengi Josephine Ungott,
daughter of Singlenga and An-
drew Oozeva (Uziva) from Gam-
bell. Wayengi married Uughqagh-
mii, Eddie Ungott, son of Angqatenganwaan and
Anasuuk Silvia. Wayengi and Uughqaghmii had sev-
eral children; then they also had many grandchildren.

Wayengi was well known as a very talented skin
sewer. She made beautiful skin boots. She also taught
skin sewing at the elementary school at Gambell
in the 1940s. She taught many girls how to make
cuts and to sew skins, and many young girls learned
the basics of sewing from her. I do remember her,
because she was also my teacher. We started with
simple beaded slippers in the beginning and, as the
girls learned, Wayengi started to teach them how to
make skin boots. We were still young then. So, many
girls appreciate learning how to cut pattern and sew
skins for boots and other items made from sealskin.

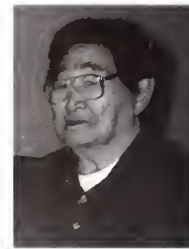
Today there are some of Wayengi's students who

excel in skin sewing, because of their great teacher.
Some women went so far as doll making, so they
now can sell them. Wayengi was a good teacher and
a real artist, who taught the young girls real well.

Kepelgu Willis Walunga,
2007:

Wayengi, Josephine Angqa-
tenganwan, was wife of Eddie
Uughqaghmii Ungott. She was
the only daughter of Uziva and
his wife Singlenga, maybe also three or more boys.
Conrad Akulki, her younger brother, was called
Nanevgaq by the family. So, I knew him always as
Nanevgaq. We grew up very closely together, just
about together every day, in and out of our homes.
When we got older, we traveled together most of
the time, even to go out hunting. We are still close
friends today.

Wayengi was a good mother and a very skilled
skin sewer. She made lot of good traditional clothing
here in Gambell. I remember her and her partner
Qellamruk walking out for picking greens (nunivak)
many times during the summer and root picking
(tutmaghwaaghyaq) early in the fall. We saw them
out there when hunting on the way. Sometime they
would be by a fire or sitting down for a lunch break.





31/ "St. Lawrence Island belle - Josephine" - N 42729

Wayengi (Josephine Ungott, born 1907), daughter of Andrew Uziva.



Akulmii *Grace Kulukhon Slwooko, 2004:*

Napaaq, also called Florence Maligutkaq, was born into a big family. Her father was Aghnilu (Peter Okinello) from Gambell; he had many brothers and cousins on his father's side. Her mother was Akiimuq, also of Gambell. Anaghaluk was Napaaq's younger sister, another daughter to Aghnilu and Akiimuq.

Napaaq used to spend time at the camps of her father and uncles. She got married, her husband's name was Chauncey Maligutkaq and they lived at Gambell. She didn't have children of her own. They adopted a baby boy from Iyakitan's, his name was Woodrow, they also had a little girl from Nome, Joan.

Napaaq was an artist even when she worked on fancy work on skins, like other women do, she also did most delightful art work on skins and paper.

Napaaq was one of the few girls that cut their hair short. It was a new hair do for our people, as the women and girls usually have long hair braided down both sides of the head. Girls beautify the braids with beads fixed just so. So Eskimo women used to have long hair braided on both sides of the head.

Ayuqi *Ora Gologergen, 2003:*

Napaaq (Florence Maligutkaq), wife of Chauncey Maligutkaq.



She was my maternal cousin. They had no children (of their own), but they adopted Woodrow "Papelek" from the Iyakitans. Woodrow was the other half of twins; the other twin was adopted by (my father) Samuel Irrigoo, but he died at a young age.

Tattoos were common back in those days. I am not sure what the meaning is behind them. I think they were for beauty.

Napaaq was a very gifted artist who did beautiful drawings.



Uqitlek *Vera Oovi Kaneshiro, 2003:*

Napaaq, Florence Maligutkak was born in 1906. Her parents were Aghnilu (Peter Okinello) and Akimuq.

Napaaq was a very talented artist. She more or less taught herself by experimenting and experiencing her natural art talent.

Napaaq spent a lot of time at her family camp.

An archaeologist (Otto Geist) once gave her pencils and paper, when he saw Napaaq using a canned food label to draw on. Napaaq began to draw. She drew a lot of dancing and singing scenes as well as family life inside the old type cabins and winter houses (*mangtegbapik*). Some of her drawings featured some people from Gambell.

As an adult Napaaq continued to draw. Finally, her works got to become publicly known work of art. Her work was the originator of the art shop "Bering Sea Originals" in Anchorage.

Eventually, she had a one-person (one-woman) show of her art at the University of Alaska Fairbanks Archives one summer.



32/ (Uncaptioned negative) - N 42726

Napaq (Florence Maligutkak, 1906-1971). She was among the first young girls in Gambell to have cut her hair short. Usually they would have long hair for braids.

Ayuqi Ora Gologergen, 2003:

Anaghanga was the wife of Apaata in Gambell. She came from Ungaziq, Russia. They had no children, for her husband was an elderly man when they married. She provided care for her husband until his death. After her husband died, she moved to Savoonga.



Uqitlek Vera Oovi Kaneshiro, 2003:

Anaghanga, also known as Susie Apaata, was born in Russia (Siberia) in the late 1800s. Anaghanga married Apaata Qiivun and lived in Gambell.

Anaghanga told some funny stories of her childhood days while growing up in Ungaziq. One of the favorite stories she told us was what she did to two boys who wanted to go boating at night in summer. Like many young people, Anaghanga liked staying out at night when it was calm and clear. Plus in the summer time there is long daylight almost for the whole summer. While Anaghanga walked by the shore, she saw two boys launching a small boat. When she walked over to where they were, they told her that once they were on the boat, it's for her to push the boat over, so that they could float. Oh, she was more than willing to help, she told them.

Once the boys got in the boat, Anaghanga grabbed a good hold on the stern of the boat and using all her might pushed the boat into the water. And as she did that, she worked the boat and pushed the boat to one side as she let go of the stern handler!

She stood and watched for a while to see what was happening. The boat rocked for a while but capsized a little water. Then Anaghanga ran home as fast as she could. She never turned back. She quietly went into her home and slipped under the cover and pretended to be asleep. After a while a man poked his head in the front entrance and loudly asked for Anaghanga. The head of the house replied and said she was sound asleep.

Next day when Anaghanga went outside she pretty much stuck around with someone from her house. Sure enough they ran the two boys that Anaghanga helped launch on their boat. They were very angry at her and sneered at her, and said, "There's that girl who made us wet last night, when she made our boat capsize and had our parents scold us for being wet!" Anaghanga just pretended she was innocent.

Anaghanga had a good life with Apaata. When Apaata died she moved to her relatives in Savoonga, who were Susie Ukaaghani Aningayou and her family.

Akulmii Grace Kulukhon Slwooko, 2004:

When Apaata's first wife passed away, Anaghanga, a young woman from Siberia became his second wife. They lived in their walrus-hide topped house. Anaghanga was Mrs. James Anengayu's niece. We heard about her people back at Ungaziq, but she didn't remember their names. I believe, Kaviighaq was her father's name in Siberia.





33/ (Uncaptioned print) - P 30142/N 42735

Anahanga (Susie Anahangu, born ca.1895), wife of Apaata.

Ayuqi Ora Gologergen, 2003:

This is Chauncey Maligutkaq from Gambell, husband of Napaaq.



His brothers were Yaghaq and Pelaassi. This man had an odd nose. When the weather was going to be bad, his nose would puff up, then it became normal when the weather cleared up.

Anaggun Ralph Apatiki, Sr., 2005:

He was raised and became young man married no children, but they adopted a child from local people of Gambell and raised him. The son got married and have children. So Chauncey has grandchildren by their son. Chauncey works and being handyman for people. Have faith in God helpful man in the Church—shoveling snow around the Church. In his lifetime he was a hunter take home food for the family. They have boats with equipments for whaling and walrus hunt. Likes crabbing through the ice and fishing for tom cod.



Uqitlek Vera Oovi Kaneshiro, 2003:

Maligutkaq married Napaaq Florence. He was a hard working handy man in his quiet way. Every Sunday after church service he would stand by the entrance door and count the churchgoers. He held a little device that when pressed on a little knob would click to record numbers. That way the Presbyterian Church kept track of how many people went to attend church services

each Sunday. It seems like a simple little task to do standing by the door and held the small device, and to click it. But Maligutkaq's role in what he did made a lot of difference. Now what Maligutkaq did serves a recorded history of church attendance of that era.

Penaapak Estelle Oozevaseuk, 2004:

Maligutkaq was the youngest brother to Yaghaq and Pelaassi, Saavla's kids. I don't know, maybe he was spoiled.



He was the youngest child of Saavla. Saavla had two wives. Apaata is the first wife's son, only him; but these others with their sisters were the second wife's children. And I think he was the youngest in the family, he grew up like that; maybe too much (attention) from his parents. He carved, but his carving was not that good like his brothers. They were all very good carvers, Apaata in particular. But he tried real hard.

He was a good man, that Maligutkaq. Yeah, he was. You know, we always got to the church. And one time, at the church, I overheard the elders were talking about him. He always woke up in the morning and went around to see that everyone was ready (to go there) and he helped everyone in the church. I heard someone say, I think it was an election day or something, "Why don't we call him (for office)". Na he said, "I don't know," because he had never been to the office before. "Why don't we call him..." So, they elected him to serve. Yeah, he was a good and caring man.



34/ (Uncaptioned negative) - N 42723

Maligutkaq (Chauncey Maligutkak, 1899-1972).



Uqitlek *Vera Oovi*
Kaneshiro, 2003:

Panikutaaq Ada, daughter of Imergan and Aghnaghlluggaq, wife of Oscar Oitillian. Her known children are: Simeon, Ione, and Oliver Oitillian. Panikutaaq had known two sisters and a brother, namely sister Aasa Hazel Omwarri, wife of Qaygegtaq Harold Omwarri; Panipaalla Lydia Iyakitan, wife of Uwaliq Carl Iyakitan; and brother Yaagmiqun George Imergan.

Panikutaaq is known for her very pleasant attitude. (On this picture) she is wearing hair-beads on her braids, which were common to be worn every day in her era. She is also wearing a parka with a *qiipaghaq*, what we call snow shirt over her parka. Women have more than one *qiipaghaq*, because it is changed every so often to be washed or just wanting to wear a different one like changing clean. Also *qiipaghaq* can be used by itself in summer like a light covering over dress.

Ayuqi *Ora Gologergen,*
2003:



Ada Panikutaaq—her sisters were Hazel Asa and Lydia Panipaalla. Her brother was Yaagmiqun. Her first husband was Tom Iworrgan. Later, she married Oscar Owittilin. They had two children: daughter Aghulaghquq and son Oliver Kawaagak.

Kepelgu *Willis Walunga,*
2007:



Panikutaaq was daughter of Aghnaghlluggaq; but I don't remember seeing her father Aymergen for I haven't been around the area where they lived. But I remember Aghnaghlluggaq very well, because of her very odd parka hood always sticking out sharply, when she wore her traditional parka.

Women in those years always had their hair braided with qupaks; they also wore *qiipaghaq* over the parka.



35/ "Panekotok" - N 42811

Panikutaaq (Ada Panekotuk, 1912-1946), daughter of Aymergen.

Ayuqi Ora Gologergen,
2003:

Clarence Miinglu Irrigoo, my brother, the eldest son of my father, Samuel Irrigoo (Iirgu).

(In this picture) he is wearing a sealskin jacket that was made by a woman in Nome by the name of Mary Amaghok. No one used to make sealskin jackets in Gambell. Only Jack Antoghamme (Aantaghmi) had one also made of sealskin.



Kepelgu Willis Walunga,
2007:

Miinglu, Clarence Iirgu. In early days, I remember him as a radio operator. In those days, we hardly knew anything about radio. I remember him communicating to outside of Gambell, using Morse code, all those dots and dashes. He also had good radio with good reception; we always went to his house in the evening to listen to good music from outside. Sometimes stayed late at night, because we heard the radio stations better late at night.



Uqitlek Vera Oovi
Kaneshiro, 2003:

Miinglu Clarence Irrigoo, son of Iirgu (Samuel Irrigoo) and Sunqaanga, born in 1914. Miinglu married Napaqag, daughter of John Walunga and Rultenga, who came from Avan, Siberia.

Although Miinglu has gone to grade school, he self-taught himself with many ways to handle church affairs, including translation into the Yupik language during church services. He became a lay pastor and held church services when a regular ordained pastor was not at the Gambell Presbyterian Church. Then

Miinglu and his family moved to Nome. When the St. Lawrence Island people wanted to hold church services there under the Presbyterian church, it was organized that a Presbyterian church (USA) was established. Since there was no building to hold services, the Methodist church building was used when (it was) not in use. Then Miinglu got busy once again with the established new church and its activities. Later the Island people got their own church building in Nome, where they held their services. Eventually they got an ordained pastor as well.

Miinglu was also very active in elders program in Nome and with the Alaska Federation of Natives. He was an MC for several years for the AFN's elder and youth section. Many people got to know Miinglu and he was well liked by all those who got to know him.

Anaggun Ralph Apatiki, Sr.,
2005:

I know much about him, because he is only twelve years older than I am. He was born during the time of the worst flooding happened on St.



Lawrence Island. Two or three homes were lost and many big and small equipments, some usable things. Clarence was raised by his parents and has gone to grade school and learned how to speak English and write because he was a fast learner. Those times teachers came from States that has good experience to handle medicines and missionary work. That includes missionary teaching and learn God's work.

Clarence was a young man those times, engaged to a young girl from Siberia, named Mildred Walunga. He was married to her in traditional wedding Yupik style. They raised many children. As he learned from his father making things for hunting, trapping, work for his inlaws, storing food, lay preacher for the church, etc.



36/ "Clarence Mingloo" - N 42770

Minglu (Clarence Irrigoo, born 1914).

WAUGH 39



37/(Uncaptioned negative) - N 42761

Anaghayaaq (Logan Annogiyuk (1888-1969)) of Savoonga and his family: Esnighqwaq (Jonathan Annogiyuk, born 1925), Angingigalnguq (Anna Annogiyuk, born 1921), Apiyeka (wife of Logan, 1890-1958), with their names written by elders. January 2002

2

Síungaghmiít, the People of Savoonga

Ayuqi Ora Gologergen, 2003:

Amos Pinaaya's first wife was Nellie Ineghayu, sister of Tam-lu (Alfred Tumbloo). They had two kids Natiilu (Myra Seppilu) and Jane Qaliyuuq. This man lived like he bore many children, mostly girls that he raised out of kindness of his heart. He was a good and honest man.

After his first wife passed away, he married Bernice Pangaawen, sister of Immingan. They had a son, Andy Nanevghallak Penayah.

Amos gave Yupik names to most of the Gologergen children. He worked at the BIA school as a janitor for many years. He was known for his dedication and honesty.



Kesliq Sharon Pungowiyi Ryckman (with the help of David Seppilu), 2005:

Pinaaya was born to Wiigha and Ilagaasima somewhere in Siberia. He was a Laakaghmi, or so I was told. His siblings included Kaneghteghyaq and Siingpa. With his first wife, Ineghayu, he had daughters Natiilu and Qaliyuuq. He and his second wife Pangwaawen (Bernice) had Andy (Nanevghallak) and also adopted several children: Wayne (he was an Inupiaq boy from the mainland), Harriet (Palaghtaq, sister to Tim Galagergen), and Luke (Elquutaq aka Apaki). Pinaaya was an excellent storyteller and also reindeer herder. A very kind man, he welcomed all into his house.

Anaggun Ralph Apatiki, Sr., 2005:

Mr. Amos Pinaaya traditional living Eskimo-style. He was a well-known man on St. Lawrence Island, educated from the Lore of St. Lawrence Island people.

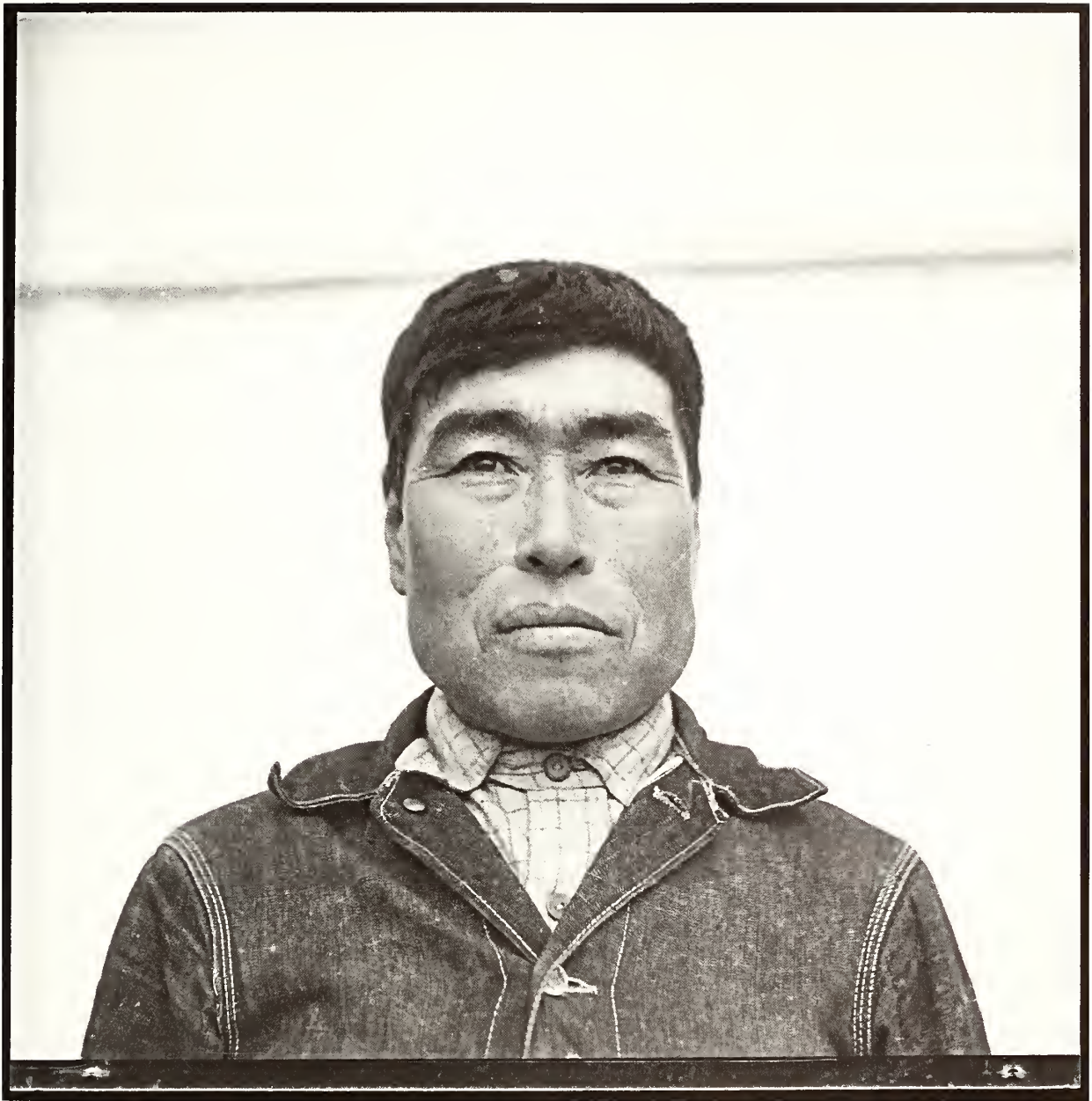


As a young man, he learned about historical teachings. He was a hunter, trapper, fisherman, and most of his life (he also worked) as a reindeer herder. He taught young herders about reindeer life. He was a good family man; he married twice and raised several children. He owned a dog team and the most earned reindeer stock. Did a lot of camping, hunting, etc. He was also an Eskimo storyteller with a very good memory. He loved Eskimo songs and was also Eskimo song-maker. He could speak good English that he learned in grade school.

Yaavgahsiq Denny Akeya, 2005:

Pinaaya (Amos Penayah) was an old man during my early years. As I remember, he would motion us the boys to come over and talked to us about behaving right. Stay out of trouble, he always said to us, Do not fight with each other. Him and his elderly friends would be sitting in front of his house or in front of Alfred Tumbloo's house. They would be telling hunting stories or of good old times. Now and then he would ask if we, the boys, would carry late spring snow for him so that he would drink good fresh water, cold fresh water that is. Then he would tell us where the water bucket was at or point to it.

One Fourth of July I won a pair of gloves from foot racing. He called me over and asked me if he could look at the gloves. He put the gloves on and looked at his hands. He looked at me and said, Don't they look nice on my hands. Then he said to me, Thanks for a new pair of gloves; I'll use them everyday until they get worn out.



38/ (Uncaptioned print) - P 30126/N 42712

Pinaaya (Amos Peniu, 1880-1973).



Anaggun *Ralph Apatiki, Sr.*,
2005:

Mr. Logan Anaghayaaq was a well-known man on St. Lawrence Island. When he was young he learned about historical teachings from his father and mother. Learned about our Yupik traditional living. How to hunt, do trapping and fishing the Yupik way. Also, about ocean movements, current, tides, and ice movements. He became a good and experienced man. He was an outdoorsman, and liked camping year around. He learned about camping for living. He also became reindeer herder and earned as apprentice, also had his own stock. He owned hunting equipment, good dog-team, boats, sleds, camp cabins, etc. He loved Eskimo singing.



Angingigalnguq *Anna Gologerger*, 2006:

My Dad always took us to our camp, from August and up to April; that's why I was never used much to go to school and was afraid of other kids. The camp was on the southern side of the Island; it's called *Sikneq*. To get there, we first had to go by boat from Savoonga to Camp Collier. Then from Camp Collier we went to another camp named Qaqlungighik, that's inland site; and from there we go to another site named Tapghaaghaq. Probably, it was September, month of September. We always tried to visit our relatives who stayed in Qaguq. That was Nunguk's place, because my sister was married to one of their sons. From Qaguq we went further down by boat to the southern side, to Sikneq. We usually arrive there in October; so, no good time for me to go to school.

We stayed there hunting for several months. Seal hunting always, every day. Some time I also go

hunting with them to that long lagoon with lots of small islands. It was there they hunted for the seals, my Dad, also Kaava (Bobbie Kava). We were two families there, because Kaava was already married with small kids. Also, the old man Tutmatelek (Uma); he was with us, always helping my Dad. Also his wife, Ivaghima, my Grandma. So, there were several people at that camp together. Some time my relatives came from Gambell to Sikneq to visit us. Apeteki's family, also the Nunguks from their camp in Qaguq.

[...] He always visited those boats that came to Sivungaq. He spoke good English and he had many friends among the crew. I believe they liked him, because he was an easy-going man. He was also rich in fox pelts, because he was always trapping, good hunter. So, they traded foxes with him. I believe he got some polar bears as well. He also traveled with the Coast Guard Cutter *Northland* once or several times; I remember that. I also used to go with him on that boat, when I was a girl. We all went to visit that boat. Just walked around, looked around; we couldn't speak good English at that time. Just a little bit what we learned from the schoolteachers. We came from the village in a big skin-boat or a whaleboat, many families from the village. The ones who have permission to go there. My father also had a big skin boat, *angyaq*, also a small one. He had a crew of his own, he was a captain. Several men hunted with him, like Meghyuuq, Waaghyi, Kaava, my cousin Lewis Estugruuk, also my elder sister's husband, Imingan.

My Dad passed away around 1970; he was an old man by that time but not very old. He was sick, was coughing all the time. Maybe, he had TB or cancer. He lived with my younger brother (Jonathan) and his family.



39/ (Uncaptioned negative) - N 42759

Anaghayaq (Logan Annogiyuk, 1888-1969).

Ayuqi *Ora Gologergen, 2003:*

Amagu and his family came from Ungaziq, Russia. His wife was Qaallnaq; his son was Teddy Qaseki; his daughter was Olga Aghyagaq, wife of Akiya; his nephew was Pelowook. They traveled by boat from Gambell and settled at Ayvigteq. I do not know much about this family.



Awlinga *Tim Gologergen, 2000:*

I was born in a reindeer camp called *Ayvigteq*, some thirty miles east of Savoonga. There was no village at Savoonga at that time. The herders that came down from Gambell, they were all Gambell people. My grandfather, Amos Pinaaya, who took Theodore Kingeekuk for his apprentice. Also David Sipela, my mother's brother, and Ollin Nunguk, and also my wife's father, Anaghayaq. They all took other people as their apprentices.

They all moved here... and then they split in two (groups), because the herd was getting too numerous. So, Sipela stayed there with Logan Anaghayaq, and Ollin Nunguk, and others, while Amos Pinaaya and Pangawyi, Raaquq, George Meghyuq, and others split. Half of them went to Ayvigteq; that's where I was born in 1919.

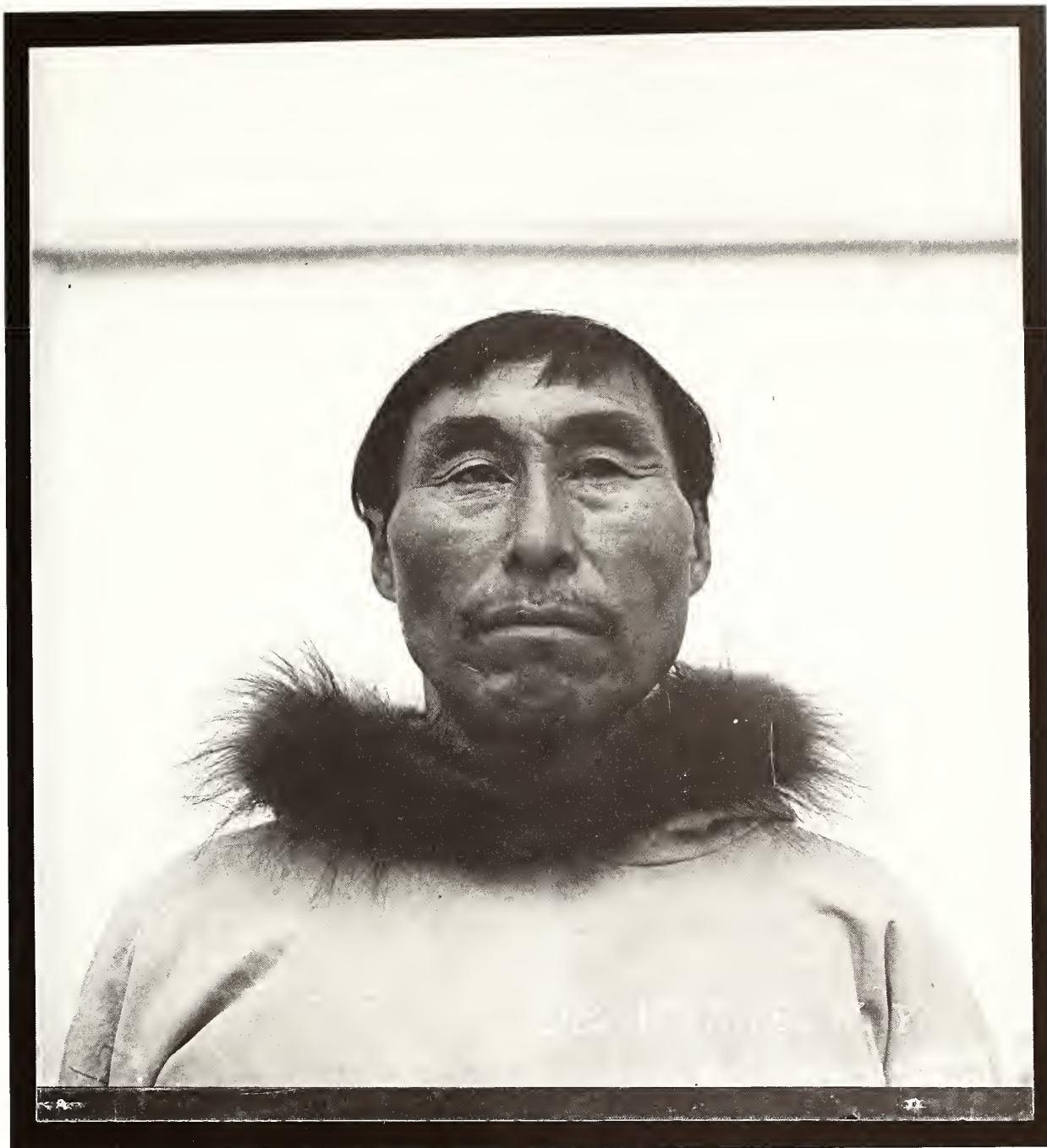
Amagu came later on and he also went to Ayvigteq. That was our camp. Since Akiya was married to Amagu's daughter Olga [Aghyagaq], they first came to Savoonga and from there they went to Ayvigteq. What happened: Amagu's wife, Qallnaq, was Pinaaya's sister. Amagu was originally from Siberia. But he was outspoken, aggressive. So aggressive that the people decided to kill him (there). So, Pinaaya did not want his sister's husband to be killed. He brought him out to the island, first to Gambell. He was a big man, Amagu, very strong, but he later found out that (some) people of Gambell were stronger than him. So, he started doing same things (in Gambell),

picking on people. But he got kicked off there and Amos Pinaaya took him away and brought him to his camp when he started the (reindeer) came near Savoonga. This is how Amagu got to Ayvigteq.

Yaavgahsiq *Denny Akeya, 2006:*

Here is the story I remember from my parents and grandparents talking about Amagu when I was a little boy. Once, a large bull walrus was taken by Savoonga hunters on the ice. And another one was harpooned in the body by other hunters close-by. The animal's weight was well over a ton, and the hunters were having a great trouble trying to hang on to that bull walrus. It started to pull them towards the edge of the ice. Amagu was helping butcher the other walrus and he looked at those hunters being pulled by the walrus. He was a very strong man, probably one of the strongest men in the village. So he stood up, wiped his hands on his sealskin pants, and said, "You, poor hunters, are going to be pulled into the water by that walrus." He went by the edge of the ice and grabbed the rawhide rope. And he started to pull up the walrus. Amagu pulled it out on the ice, where other hunters killed and butchered it, so that there were plenty of meat in the village to go around.

Many years later Amagu got sick and he was very ill. My auntie Barbara (Akeya Kogasagoon), his granddaughter, recalls when she went to visit him he was laying in bed. Her older sister Annie and her went closer to see him. But he told them that he was very sick and that they shouldn't come any closer. He was afraid that they might catch what ever he has got. In those days, there was no way to get to a hospital for check-ups. There was no medication to help ease the pain or cure the illness. People died of curable diseases when the strong and the meek couldn't handle equally.



40/ (Uncaptioned print) - P 30134/N 42720

Amagu (Amagu, ca. 1870-1930) from Siberia, father of Aghyagaq (Olga Akeya) and Qaseki (Teddy Kaseki).

Ayuqi Ora Gologergen, 2003:

Apeyeka was Anaghayaaq's (Logan Annogiyuk's) wife.

They had two children: Anna Angiiyenga Gologergen (Angingigalnguq) and Jonathan Annogiyuk Sr. (Esnighquaq).

Anaghayaaq was Apeyeka's second husband. She was first married to "Yugnii" (Yughniilqwaaq). She had three children from that marriage: Naluuwi, Kaava (Bobbie Kava), and Ikanuq. Apeyeka was the sister of Tamlu, and Ataata. Her sisters were Payaana, Ineghayu, Aannami, Inglegtaq, among others. Lots of sisters! All came from two different mothers. Their father was Ifkaghun.



Angingigalnguq Anna Gologergen, 2006:

Apeyeka, my mother, was from Sipela's clan (Nasqaghmiit). I believe she was born in Gambell; most of our old people were born in Gambell, before the reindeer herders moved to Sivungaq. She was first married to Yughniilqwaaq from my father's clan. When that man passed away, my grandfather wanted my Dad to marry her. So, that she stayed in the family with her children. She was older than my father, maybe, by a few years senior. I remember it well. Maybe, she was like Pinaaya's age, a woman with three kids. They lived very well together.

My Dad always invited people from Gambell, from Sivungaq to come and stay with us. That was the way we lived. So, we always had guests from other families; my Mom was cooking all the time. My (elder) sisters helped her; Kaava's family helped her; and I just played out. They welcomed other people. When we were in Savoonga, I remember those old men always coming to our house—Pinaaya, Ataaqa, and others. In the evening or any time; in bad weather they always visited each other. They told stories, they sang I remember them sitting and talking, even doing Eskimo dances. Because we did not have any cinema or TV at that time. My Mom was a good singer and Eskimo dancer, because people from Sipela's family were all good dancers. She was from the same father with Sipela but different mothers. My Mom's mother was Ukaaka; the other woman was Paakaq.

She told me some stories about Nasqaq. When they came to that place (from Gambell) in summer, she always hunted with the older girls, her sisters. No boys. The girls went hunting with their father sometimes for seals, for walrus, everything. They were like paddlers in their father's boat, because they have no boys in the family. Out of Nasqaq mostly, but also in Gambell. Sure, some of their neighbors or relatives also helped them in Gambell. I was in Nasqaq once when I was a little girl, but I don't remember anything.



41/ (Uncaptioned negative) - N 42706

Apeyeka (Apeaka, 1890-1958), wife of Logan Anogiyuk, mother of Anna Annogiyuk Gologergen and Jonathan Annogiyuk.

Ayuqi *Ora Gologergen*,
2003:

Helen Paanga, wife of Jackson Mokiuyk, Unmeggaq. She was the sister of Uzivusiq and Raaquq (Rookok), and Qipenga.

She was smart and a fast learner at school, along with Flora Sunqaanga. They were the first (women in Savoonga) to learn everything at school and they received the “Books of the Bible” as a reward.



Uqitlek *Vera Oovi*
Kaneshiro, 2003:

Paanga (Helen Jackson)—she was born in 1890 or 1891. She was from the Pugughileghmiit clan, a sister of Raaquq (Barton Rokook). Their mother was Wiya. She married Unmeggaq (Jackson). Her sons were Petgenghhaq (Howard Jackson), Alakaghhaq (Paul Jackson), Piiilaka (Timothy Jackson), and Imegyuun (Elsie Kava) was their eldest daughter.

Paanga is remembered as a loud and disciplinary person by the young girls from her father’s side of the family. After she disciplined them in rather raised voice, she then told the girls to wear nice thick black rabbit skin ruff around the parka hood and wide white rabbit skin ruff on the hem of the parka sleeve to show a nice femininity of the girl. This was her way of showing how she cared and loved the girls. In the Bering Strait Yupik culture, it usually comes to paternal aunt to discipline the nieces to keep them in good behavior.



Kesliq *Sharon Pungowiya*
Ryckman, 2005:

Paanga (Helen Jackson). My foster sister, Helen Ameneki, was married to Paanga’s son, Paul Alakaghhaq Jackson. Paanga was an excellent cook and a good preparer of food. I loved to visit my aunt Laura (Ikanuq) whose house was past Paanga’s house. One day, instead of taking a short cut to Ikanuq’s house because of the mud, I was using the sidewalk when I saw Paanga lying down on the sidewalk with her head propped up with her arm. I was around nine years old. I walked up to her and asked if she was all right and she laughed and said she was just taking a little rest. There was a bowl of *qesni*, *manguna*, and *kemekrak* (all boiled until they are super soft) in front of her. She told me to sit down and eat with her so I did just that.

Now that I think of it we did not think it odd about an elderly woman and a child having lunch in the middle of the sidewalk that went up to her daughter’s house. She told me how painful it was to get tattooed, especially the bridge of the nose.

She had several children of her own, but also one adopted son, Sheldon “Suulngu”, who was around my age. He died as a young man in a boating accident.



42/ "Poongu"- P 30123/N 42709

Paanga (Helen Jackson, 1890-1966), wife of Unmeggaq.



Ayuqi Ora Gologergen, 2003:

Cora Qutwhaawen Iya, wife of Aya, Nathaniel Iya. Cora and her family came from Ungaziq, Siberia. Her parents were Alngiiwhtaq and Pikanlenguq. Her brothers were Uuyghaq and Angi (Fred), sisters Yatelen (Jane) and Mekenga.

She moved from Gambell to Savoonga when she got married to Aya. Their children are: Joan Paakaq Mokiyyuk, Julian Iya (Kaluuka), Agnes Unglun Immingan, Jane Payana Rookok, Joseph Iya (Qunaaghaq), Sr., Edgar Iya (Ayuuya), Matthew Iya (Ukaaka), and Gordon Iya (Aghqunqaq).



Uqitlek Vera Oovi Kaneshiro, 2003:

Qutgaawen (also spelled Qutwhaawen), Cora Iya, daughter of Alngiiwhtaq and wife of Aya, Nathaniel Iya) was born in Chukotka, Russia. She moved to St. Lawrence Island as a young person with her family. She married Nathaniel Iya and they had many children.

Qurgaawen was active and hard-working person. The family lived in Savoonga; so, every year she and her husband, and children would come to Gambell, so that her husband could go spring whaling and other sea mammal hunting. They would come by dog team.

When Alaska became the 49th state, every foreign-born person, who migrated to St. Lawrence Island, had to be naturalized to become a U.S. citizen. Qutgaawen was the last person of that era to be sworn in to become the U.S. citizen. Immigration

officials came to Gambell to do the ceremonies. Qutgaawen lived in Savoonga and at that time Savoonga did not have a runway for airplanes to land. So Qutgaawen was brought to Gambell by skin boat. The outboard motor boat ride from Savoonga to Gambell is good 5 or 6 hours. There were no telephones between the two villages, so the words were sent through the school radios. The immigration officials waited for Qutgaawen to arrive for quite a while, but the pilot of the small airplane had to watch the weather condition for flying, plus to make connection in Nome to go to Anchorage.

The time was running out, so the officials went ahead and performed the (naturalization) ceremonies, for there were several Russian-born people in Gambell who were being naturalized. There was still no Qutgaawen; so, when the ceremony was done, the officials packed and went to the airfield to leave. But the leaving party was interrupted when the boat finally arrived from Savoonga bringing Qutgaawen!

She was rushed directly to the airport runway to catch up with the immigration people. The officials unpacked their papers, and right then and there the ceremony was performed and at last Qutgaawen caught up with others and became a brand new U.S. citizen! Shortly after the party packed up their papers and got on the plane, and left.



43/ "St. Lawrence Island" - P 30117/N 42698

Qutgaawen (Cora Iya, 1906-1973), daughter of Angiiwhtaq from Siberia, wife of Nathaniel Iya.

Ayuqi Ora Gologergen,
2003:

Jeanette Naluwi, daughter of Apeyeka and Yugniilqwaaq (Yugni), before she was married to Anaghayaaq. Her siblings were Kaava (Bobbie) and Ikanuq (Laura Pungowiyi). She married Nathan Qagughmii Noongwook. They bore five children: Chester Noongwook Tapghaghmii, Edwin Noongwook Pagaayaq, Elvin Noongwook Asi, Dwight Noongwook, and Clara Ukugha Miklahook. One other daughter died at a young age. They had numerous grandchildren.



*Angingigalnguq Anna
Gologergen, 2006:*

I remember her very well. We had the same mother but different fathers; and she was much older than I. So, she always was like a “Big Sister” to me. We played together; she also watched for me and helped me with the school. You know, I never liked to go to school, because I was very shy of other kids. So, she stayed with me at school all the time, so that I was not afraid of other kids. She was always very nice to me. They both liked me, Naluwi and my other sister, Ikanuq, from the same father. She was much younger than Naluwi, perhaps, a few years older than me. Their father was Yugniilqwaaq (Yugni), same mother.

Then Naluwi married Nathan (Qagughmii) and she moved out to stay with the Nunguk’s family. The other sister also married. I always missed her, we were very close. I liked to go to Nathan’s house and I stayed with them a lot. Particularly after she got kids; I liked her kids. I baby-sit for her, helped her with her babies. I was probably 10 or 12, when she got her first babies, already a big girl. That’s what we always do for our relatives. I remember they asked me to watch the stove all the time. In camps, we used those metal stoves made of drums (barrels). They

took a lot of wood, mostly driftwood. So, it was my responsibility to keep up the stove in Nathan’s house, when I was with them. We did not have Eskimo lamps at that time, no more.

She passed away some time in the 1950s or 1960s; she was not very old woman, still running. She was sick; I think she got cancer or something. Nathan was still alive, she passed over a few years before him.

She has her long braids on that picture. Probably means that she was already married by that time. Some ladies did that, I don’t know.



*Uqitlek Vera Oovi
Kaneshiro, 2003:*

Naluwi, Jeanette Noongwook, wife of Nathan Qagughmii Noongwook. She was the daughter of Apeyeka and Yugniilqwaaq. Her brother was Bobbie Kava (Kaava) and younger sister Laura Ikanuq Pungowiyi. Jeanette and her brother and sister were born at Pugughileq, Southwest Cape. This family was probably one of the last of the Pugughileghmiiit clan, who actually lived there. Pugughileq at one time was a large village and a home to many families of the Pugughileghmiiit clan. Today a large group of their descendants live in Gambell and Savoonga.

Naluwi married Nathan Qagughmii Noongwook (also a *Pugughileghmii*). They had two boys and three daughters, and many grandchildren. The family continued to go to the south side of the island to live where the ancestors once occupied the many miles of shoreline and up the great river. Today Naluwi’s and Qagughmii’s children and grandchildren still go to *Uughqa* (South Side) to camp, and fish.



44/ (Uncaptioned print) - P 30122/N 42708

Naluwi (Jeanette Noongwook, born 1909), daughter of Yugniilqwaaq, wife of Qagughmii, Nathan Noongwook.

Ayuqi Ora Gologergen,
2003:

Lenora Maaqa is pictured here with her daughter, Mary Ann Agnaga, wife of Elmer Wongitillin. Lenora was the wife of Mokiyuk (Meghyuq). She was the sister of Siluk and Imaghmii. Her parents were Uwetelen and Wamiyaaq.



Akulmii Grace Kulukhon Slwooko, 2004:

Maaqa Lenore Mokiyuk, her father and mother were Uwetelen and Wamiyaaq.

Her brothers were Paul Siluk, Oscar Imaghmii and John Apangaluq. She got married, her husband was Meghyuq, they lived in Savoonga. Their sons and daughters were: Unmeggaq (Jackson Mokiyuk), Sumuusi (Davis Mokiyuk), Ananaanga (Ruth Miklahook), Nutaghregaq (Margaret Kingeekuk), Agnaga (Mary Ann Wongitillin), Ayungiisi (Lilian Mokiyuk), Wala (Cecilia Noongwook), and Alaqtami (Hortence Okomealingok).

Penaapak Estelle Oozevoseuk, 2004:

Maaqa was the only girl from our family. I was told that my father's parents had thirteen sons and only one girl. That's Maaqa. Those boys fought a lot with each other. So, I was told, my grandfather went to the old woman Waalla and asked her to do something to get a girl, because every time it was a boy. That old woman Walla was from Kiyalighaq. She had very little tattoos (on her chin), because she was from Kiyalighaq. That's what my grandfather used to say. She had only three lines on her chin; our women normally have many more and they sometimes decorate the whole face. This was a long time ago... To me it



seems like her tattooing was a different habit, some other pattern.

Maaqa was a shy lady; she was scared very easily, because she was the only girl in the family, with all those boys. She was humble too, much humbler than Paul, my father. Her parents have taught her that. I really love her. She always talked just like whispered; she never raised her voice. She married to George Meghyuq in Sivunga. So, we are related to that family Meghyuq and his brother Jackson Unmeggaq. We used to be close, because Meghyuq's ancestors were from Apaghvuq, not far from Kiyaleghaq. Those were ancestors to the old man, Jackson's father (Imegyuun). I remember him a little. He was married to half-sister to my grandmother. What's why when I grew up I thought about my Aunty's other name, Ungalaghllaq, that's Maaqa's second name. Ungalaghllaq that's Unalakleet in our language. Maybe, we have contacted the mainland in those old years, I don't know.

Qigen'gu Gertrude Toolie,
2006:

Maaqa was a cousin of Tullii, sister of Apangaluq and Imaghmii from Gambell. She was a very hard worker raising her family, and often scraped sealskins for others so that she can get paid to buy food and other things for her family. Her husband Meghyuq often shared his food with other children in the community especially things like 'pilot bread' that he bought from the local store. Maaqa made delicious fried bread and coffee cakes where she also shared with others. Maaqa's daughter Nutaghregaq inherited these baking skills and shared them with us often especially when she married our brother Mekeneghsi.





45/ (Uncaptioned negative) - N 42697

Maaqa (Lenore Mokiuk, 1901-1944), daughter of Uwetelen and mother of Unmeggaq (Jackson Mokiuk), Sumuusi (Davis Mokiuk), Ananaanga (Ruth Miklahook), Nutaghregaq (Margaret Kingeekuk), Agnaga (Mary Ann Wongitillin), Ayungiisi (Lilian Mokiuk), Wala (Cecelia Noongwook), and Alaqtami (Hortence Okomealingok). The baby girl is most probably Agnaga, born 1929.

Akulmii *Grace Kulukhon*
Slwooko, 2004:



Isikwha, Esther Seppilu, wife of Tagiyugun, was the daughter of Pusaa and Asaaghqaan. She had three brothers, Ayuwighsaan (Ernest Booshu), Nuugnán (Ben Booshu) and Neghyuk (Solomon Booshu). Esther got married and lived at Savoonga. She and Tagiyugun had a nice home and many children, all those Sipela boys. The little child on her shoulders is one of her many boys.



Penaapak *Estelle*
Oozevaseuk, 2004:

Isikwha was the only Pusaa's daughter. She was a very good woman, she always reminds me of my mother. They were cousins, very close. When I attended school I was six years old, maybe, seven years because we were in the camp once for a long time. She used to carry me on her shoulders all the time. We always talked. When she got tired, she just asked Tangyan's daughter Aaga (Aawa) to relieve her. She never liked to have me walked around because Napaghutaq's boys were very bad, they made everybody cry around the school hall. They might do that to me. She's very nice and I missed her when she married to Tagiyugun and moved to Sivungaq.

And they were always visiting to our home, all the time. Like one big family! I was pretty young, when she married to Sivungaq; but I remember her. She tried to keep us, girls, always busy. And in springtime, when they got mukluk and walrus, they stripped them for drying, always working. I did that too, I'm glad I got so strong. She was a good woman.

I think her life was good in Sivungaq, because her mother was related to Sipela's sister. That's why they gave their daughters to their nearest kin, to some of them. Not with women who are sisters,

their kids never marry. But sisters' and brothers' kids they married.

Another lady is Qutwhaawen from Siberia. My grandfather always taught me that their father was Aangelghii in Siberia. He always said that she and Yatelen, her sister, were your aunties, just like Maaqa that's how my grandpa said. Then she married and had children in Sivungaq. I've seen them when they visited Gambell from Sivungaq. They stayed with Qunaghhaq's family. When she was passing by she was always like teasing me.

Jeannette Minix Iya, 2004:

Qutwhaawen, a beautifully tattooed woman, was a traditionally devout mother and knew how to put subsistence food safely away. Before "lard" was bought from the Native Store, she prepared the making of oil for frying bread. Qutwhaawen loved making bread and the children always knew when she was frying the bread. She never refused any person, whenever they wanted to eat her bread, that's how delicious it tasted.

During the time of her marriage, time was not wasted. Everyone was up at dawn, to start the chores until it was time to go to bed. There were no televisions, radios or telephones. Every spring, the hunters would get walrus hide skin boats. This had to be done! Qutwhaawen learned the art of splitting walrus skins to cover the wooden frame boats. The walrus hide had to have no holes, it had to have the same thickness on the entire skin and the *ulaaq* had to constantly be sharpened. She had become an expert, because every crew in the village that needed to have their skins split for boats, requested her. She became such an expert, that it would take her half an hour to split any entire walrus hide, that's how fast and accurate she became. She was my mother-in-law and she was always so nice to me.



46/ (Uncaptioned negative) - N 42743

Isikwha (Esther Seppilu, 1910-1942), wife of Frank Seppilu and daughter of Pusaa, carrying a baby and Qutgaawen (Cora Iya, wife of Nathaniel Iya, 1906-1973), from Siberia. The baby is probably David Seppilu (1929-1932).

Ayuqi Ora Gologergen,
2003:

Robert Suqaq Wongitillin, brother of Nick Uqengeliighaq Wongitillin. His other siblings were sisters Hazel Qaghiiq, Ratwhenga, and one more sister, who died at a young age.



Robert once caught an eagle (*qamaagpak*), here in Savoonga. I saw a picture of him and Roy Uyatiqaq with the eagle. One could tell the size of the bird from that picture. The men were holding the big bird by the neck and their arms were spread to their full length with the bird wings spanning. The bird almost came down to their full height. Robert was the husband of Laura Ikanuq, but he died at a relatively young age. Their children were Helen Ameneki Newhall, Dennis Suuputaaq, and Ivan Pangawyi.



Kesliq Sharon Pungowiyi Ryckman, 2005:

Suqaq (Robert Wongitillin). Son of Wangqetelen and Kesliq, siblings Anangaawen (Sarah), Uugtekaq (aka Suuputaaq), Umengi (Walter aka Tengategnen), Qaghiiq (Hazel Sevouhok), Ratwhenga (Martha Okomealingok) and half brother, Amaanga (Emerson Koogasagoon). He was married to Ikanuq (Laura Pungowiyi), children Ameneki (Helen Newhall), Suuputaaq (Dennis Pungowiyi) and Pangawyi (Ivan Pungowiyi). After Suqaq died Laura married Ilagaasima (Donald Pungowiyi) so that's why his children's last names are Pungowiyi. His brother, Umengi, told me that our people considered the eagle and killer whale sacred and they were not to be violated in any way or one would die within a year. This is the reason he gave for Suqaq dying at a young age. Later on Ameneki and Suuputaaq moved in with us until they married and started their own families.

Suqaq was an excellent hunter and fisherman. His brother, Nick, was a well known clan historian

and an excellent ivory carver and artist. His other brother, Walter, was a good mechanic and was able to fix anything. His sons, Dennis and Ivan, followed him by being excellent hunters.

Qigen'gu Gertrude Toolie,
2006:



Suqaq was the brother of Uqengeliighaq, Umengi, Kaneghteghyaq, and sisters Qaghiiq and Ratwhenga. Suqaq's wife was Ikanuq of the Pugughileghmii clan. Suqaq trapped foxes for a living. He provided for his family through subsistence hunting and represented his Qiwaghmii clan very well.

I heard many stories about that man from Nick Wongitillin. He told me that they always worked together; they often trapped and camped together. They stayed in one camp in Ayvigteq; used to put their two tents next to each other. They traded fox pelts for store goods for their families, like flour, sugar, ammunition for hunting. I haven't seen that man alive, he died before I was born. I just know his children. Ameneki (Helen), she is the oldest one; she now lives in Savoonga. Her younger brother was Suuputaaq (Dennis); and the youngest one, Ivan Pungowiyi (Pangawyi), is still living in Savoonga with his family. I have heard that when Suqaq died, his wife Laura (Ikanuq) married another man, Donald Pungowiyi; but his children were raised with Clarence Pangawyi family. This is how I remember. They were all living with Clarence's family, when I was a little girl. Suqaq's boys were a few years older than I and Ameneki is several years senior.



47/ (Uncaptioned print) - P 30155/N 42763

Suqaq (Robert Sookuk, son of Wangqetelen, 1908-1936), junior brother of Uqengeliighaq, Nick Wongitillin.

Ayuqi *Ora Gologergen*,
2003:

Nick Uqengeliighaq Wongitillin, son of Wongitillin (Wangqetelen) and Kesleq. He is wearing a cormorant parka.



Nick learned a bit about medical treatment and often covered for the nurse when unavailable. He did a lot of cleaning and sewing wounds, mending broken bones or dislocated joints. I do not know he learned those skills or from whom.

During my early years in Savoonga, a lot of men, and younger men and boys would often stay up late during springtime at the school playground. There was a long flagpole erected there. Once Nick, who was known for his “dare-devil” fearless streak, climbed that pole. When he reached the top, he stood on (top of) the pole, with his one foot on top of the other, balancing. After a few seconds (what seemed like a long time), Nick came down to other men that had chills down their spine.



Uqitlek *Vera Oovi Kaneishiro*, 2003:

Uqengeliighaq (Nick Wongitillin), son of Wangqetelen, belonged to *Qimaaghmiit* clan. Nick came from one of the first reindeer herding families on the island. He married Qaanaq, Lucille Wongitillin, daughter of Tangatu and Yaari. They together had many children and grandchildren. Eventually, Uqengeliighaq and his family moved to Nome and established comfortable home there.

Both Uqengeliighaq and Qaanaq got involved in community affairs. They both were very active in elders’ program as well as St. Lawrence Island Yupik singers and dancers. They also taught many young people cultural education and Eskimo singing and dancing skills.

Uqengeliighaq was a kind and giving man. He

had a keen mind at his ripe old age. Once I remember I sat next to him on the bus going to Nome from the Beltz high school. He turned to me and asked me who I was. He couldn’t see very well anymore. I told him whose daughter I was. In our language, when introducing young people or a younger person to an elder, one has to tell whose son or daughter he or she is, and then say the given name. Once he learned whose daughter I was, Uqengeliighaq started talking about my paternal grandfather (Suluk). He talked very kindly of him. He said he was a very caring man and if it not had been for him they (Nick’s family) would not have migrated from *Qimaa* in Russia to Gambell.

It was my grandfather, who had permitted several families to migrate to Gambell in earlier days in the late 1800s mostly and also in the early 1900s. It was very touching to me when Nick took the time to tell me those things. Of all things that many of us had forgotten or thought of as past, this old man bringing it up and still grateful of what happened so many decades ago. It brought tears to my eyes. I have always thought of Uqengeliighaq as a respected wonderful man.

Qigen’gu *Gertrude Toolie*,
2006:

Uqengeliighaq was known for taking care of and sewing wounds without any kind of professional medical training. He was a good ivory carver and singer with an excellent memory and storytelling skills. With Lucille, his wife, he raised Jerry, Floyd, Alma, Robert, Kathleen, Joshua, Jones, Hazel, Michael and Jennifer in Savoonga and Nome. He was very patient and never talked back at others and often replied only after thoughtfully thinking out his responses for a very long time. He was considered a good “Yupik.”





48/ (Uncaptioned negative) - N 42733

Uqengeliighaq (Nick Wongitillin, 1904-1999).

Ayuqi *Ora Gologergen*,
2003:

Elsie Tagneghli Peluwuk
(or, maybe, her younger
sister Pangaawen?, Bernice



Penayah, both daughters of Smith Immingan) and Hazel Qaghiiq Wongitillin. They married two cousins: Peluwuk and Adolf Siivaghaq, who came from Ungaziq in Siberia. Peluwuk and Elsie's children were Mighyalleg (Gilbert Pelowook), Takwaq (Anthony Pelowook), Qamaliwen (Carl Pelowook), and Imaghliwen (Judy Pelowook Parks). All of them are gifted artists. They make beautiful carvings, draw realistic pictures, and sew beautifully.

Qaghiiq and Tagneghli are wearing Eskimo *qipaks* which are made with beads and are used for adornment.



Qigen'gu *Gertrude Toolie*,
2006:

Tagneghli was the daughter of Imingan and Akivik, she married Peluwuk (Pelowook). Tagneghli's sister is Pekutaq and the late Pangaawen and her brothers were Estugruuk and Qaaqwaq. Peluwuk and his family often stayed at Camp Ayvigteq. The other girl is Qaghiiq who was the wife of Siivaghaq. Qaghiiq often camped with her family of the southside of the island with Uqengeliighaq, trapping for foxes. Qaghiiq helped me out several times when I happened to mess up my clothes by washing and drying by the camp stove so that I won't get scolded by my parents when I went home. Her children were Taliqnaq, Singaawen, Amagu, Ayayuka, Atamama, and Rat-

whenga. Tagneghli and her family always welcomed many campers to their camp at Ayvigteq and were always so willing to share their food. Tagneghli often skinned and cleaned white foxes that her husband often trapped during many winters at camp.

Avalak *Beda Slwooko*,
2002:



The young girl to the left is not Tagneghli, Elsie Pelowook, but rather her younger sister Pangawen (Bernice). She later married Amos Penaya. They were both daughters of Smith Imingan.



Uqitlek *Vera Oovi Kaneishiro*,
2003:

The two girls are daughters of the earlier (and earliest) reindeer herders, who settled in Savoonga. The girls seem to be pictured on a ship. It was common that village people were allowed to visit (*upak*) the ship when it anchored off the village shore to observe and sometimes to sell their handy crafts. The hair beads (*qipak*) were used daily, as every day use, like today's girls wear hair clips, etc. Today hair beads are mostly used when dancing or during cultural celebration.



49/ "Pangowin & Kakheak" - P 30115/N 42694

Young girls from Savoonga: Pangaawen (Bernice Penayah, 1912-1980), daughter of Smith Imingan, and Qaghiq (Hazel Sevouhok, 1911-1950), daughter of Wangqetelen, wife of Adolph Siivaghqaq.

Ayuqi Ora Gologergen,
2003:

Daisy Aghnaanaghhaq Kiyuklook and Myra Natilu Seppilu. Both are wearing *qipaks*; they are the future wives of Herbert Kiyuklook (Ggayeglluk) and Jacob Nuqitaq Seppilu.



Kesliq Sharon Pungowiyi Ryckman (with David Seppilu's help), 2005:

Daisy Aghnaanaghhaq Kiyuklook was the daughter of Kaneghteghyaq and Umiighhaq, but she grew up at Pinaaya's house. My grandmother said that Daisy was born so premature her head was squishy. So a mold was made for her head from a skinned bird with the feather side in and she was fed broth by using a quill to drop the liquid in her mouth. She was such a happy person and visited our house a lot. As far as I know her children were Lydia (Aghnapiggaq) Akeya, Michael (Peru), Carol (Miitaq) Gologergen, Franklin (Angqatenganwan), Kent (Patimuun), Shirley (Emqilngaawen) Rookok, and Isaac (Apaata).

Myra (Natiilu) Seppilu married Jacob (Nuuqitaq) Seppilu, a Nasqaghmi and they had 16 children, most died at childbirth. Her father, Pinaaya, was a Laakaghmi. She was a devoted mother. I was very close friends with her daughter, Nellie (Ineghayu) Gologergen. My sister, Mary (Yangi) married her son, David Sipela, so I spent a lot of time at their house as a child. Natilu was also a good preparer of food and she and her husband were very generous.

Qigen'gu Gertrude Toolie,
2006:

Aghnaanaghhaq, daughter of Kaneghteghyaq and Umiighhaq, was the stepsister of Natilu. Both girls grew up with Pinaaya. Aghnaanaghhaq married Ggayeglluk, Herbert Kiyuklook. Their children are Peru, Carol, Emqi, Angqatenganwan, Patimuun, and Apaata. Aghnaanaghhaq was an excellent skin sewer for skin boats besides Mary Immingan. She and Mary sewed Ngungaya's skin boat in no time.



Natilu, the other girl, was the wife of Nuuqitaq, Jacob Seppilu. Natilu liked to keep her house very neat, tidy, and clean. Natilu liked to wash clothes at her house or nearby stream used for 'community' laundry place. She often let us use her woodstove at her house when we needed to bake bread or cake as we ran short of supplies at the Kingikaq house. Natilu's husband Jacob was a postmaster in Savoonga for many years and a manager at the Savoonga Native Store. Natilu was one of the first teachers for the Savoonga Headstart Program which it originally began in early 1970s and operated out of the Savoonga Presbyterian Church. Natilu with Qaliyuuq, Legraaghaq, Aghnaanaghhaq, Ilagaasima, Palaghtaq, and Apaki were all raised by Pinaaya along with his natural son, Andy (Nanevgaghllak).



50/ "Aghnanahak & Nateelo" - P 30116/N 42693

Young girls from Savoonga: Aghnaanaghhaq (Daisy Kiyuklook, 1915-1975), daughter of Kaneghteghyaq, and Nateelo (Myra Seppilu, born 1915), daughter of Pinaaya.



51/ "Gambell, St. Lawrence Is., No(rthern) Bering Sea. Vaccination time. Dr. Bingman & Bryant" - P 30157/
N 42765

Gambell men undergoing vaccination. Left to right: Pelaasi (Lincoln Blassi), unidentified man, Walanga (John Walunga), Uuyghaq (Sweeney Ooyghak), unidentified Gambell man, Kunuka (Tommy Koonooka), Dr. Bingman, Pusaa (Booshu), one of the *Northland* medical officers, unidentified man, Siluk (Paul Silook).

3

In the Streets of Gambell

Ayuqi *Ora Gologergen*,
2003:

Apaata was a cousin of Yaghaq, and his wife Anaghanga was a niece of Mrs. James Aningayou (Ukaaghani).



Anaghanga came from Ungaziq in Siberia. They had no children, for Apaata was an elderly man when they got married. He had two children with his first wife: Lucille Teparghuq and Sarah Aghnaamkami. Both Apaata and Anaghanga are wearing summer clothes. Their boots are made from sealskin that is scraped and dried.



Akulmii *Grace Kulukhon Slwooko*, 2004:

Apaata, whose other name was Qiiyun, was the eldest son of Saavla and his mother's name was Mekakangan. He always lived in Gambell. He and his first wife had two daughters, Lucille Teparghuq and Sarah Aghnaamkami. When his wife passed away, he got married again to Anaghanga, a young woman from Siberia. She didn't have any children of her own. She and Sarah were happy together, and she raised Sarah as her daughter.

Apaata carved ivory all his spare time, he just liked that. He carved small ivory toys for children and he liked to make everyone happy.

My grandfather used to spend time carving with him. They would be talking on the past and what they did, and they enjoyed it. I remember them working together and talking all the time.

Anaghanga was Mrs. James Anengayu's niece. We heard about her people back at Ungaziq, but she didn't remember their names. I believe, Kaviighaq was her father's name in Siberia.

In the picture they had their summer clothes on. Mukluks (boots) they had on are made for summer; we don't wear them in winter.

Kepelgu *Willis Walunga*,
2007:

Apaata or Qiiyun with his wife Anaghanga. They lived in the north side of the village of Gambell, to the west side of Adam Yaghaq's house. He always carved ivory and made pipes out of wood and lead. He made some carved toys whenever I came visiting. One time he made me a pistol, like bow, out of ivory, which I never forget.



When Coast Guard or other ships arrived here, he always had a lot to sell. He traded his ivories for cigarettes and other things. He bought enough cigarettes of different brands and sold them later in winter. I remember he had a pouch full of silver dollars. He didn't trust the bills.



Uqitlek *Vera Oovi Kaneshiro*, 2003:

Apaata *Qiiyun* and his wife Anaghanga Suzie lived at the far west end of the village of Gambell. I believe both of them had moved to the island from Ungaziq in Siberia at different times. The couple lived a quiet life. She was a hard-working woman tending to chores work and food gathering, and packing, and preparation. Apaata was known for making opium pipes made of wood and lead. They were not for use but for relic decoration because of intricate work.

Unfortunately, Apaata became hard of hearing and used a horn-shaped device to hear better. He used it at the church to hear the sermon. He would sit at the front pew and put the small end of the metal device to his ear so he could hear better. He also went blind ten years before he died. He was a good man and took care of his wife Anaghanga, of whom there is another story with her individual picture.



52/ (Uncaptioned negative) - N 42734

Apaata (Wade Apata, 1865-1947) and his wife Anaghanga.



Uqitlek Vera Oovi
Kaneshiro, 2003:

In the mid-village of Gambell there was an exercising area, where many outdoor sports took place. This is where traditional warm-up for jogging was done.

The area in the middle of the village was also a place where many forms of athletics took place. Note the tall wooden fixture that was used for gymnastic, like chew-up: going over a tightly tied rawhide rope. Rawhide rope is tied on post one on one side and the other end extended to the other pole or post. Extension is stretched very tight that it does not rag or give in when a person going over it does not loosen it.

This is guy's activity; it can be a personal or competitive activity. Later heavy ropes were put for swings. Mothers would come and watched their children play. Eventually more playground equipment was added. There were two swing slides, merry-go-round, and a teeter-totter. A grade school was built nearby; so, everything for the young people was centralized at this place.

In much, much earlier days, when there was no sport or playground equipment, the place around there was used for adult sports, competition style, mostly for wrestling. When the Russian Yupik guests arrived to Gambell from Ungaziq in Siberia, they would have wrestling match (with the Gambell wrestlers) called *aqelqaghniiq*, 'visitor entertainment wrestling match.'

Note also the two round objects near the wooden fixture. Those are large rocks brought down, actually carried down by strong men from the Gambell Mountain. The mountain is behind the village one mile away. A woman is sitting on one of the rocks in front of a traditional house.

Still years later the area was used for the Fourth of July activities where foot races were held, tug-of-war, blanket tossing, and many other games.



Ayuqi Ora Gologergen,
2003:

It looks like Andrew Uzivu-siq and Patrick Waamqun are teaching the young boys. The rock in the middle (in front of Kunuka's frame house) is used for gymnastic exercises, mostly for rock-lifting. During the summertime, young men would compete to see, who was the most agile and limber. This game was called *Qellugbqaq*.



Avalaq Beda Slwooko,
2003:

The house to the right, with an open roof for drying, belonged to Yaavgaghsiq; the summer plank house to the left belonged to Kunuka; the next house to the left of a wooden structure belonged to Uwetelen.



Kepelgu Willis Walunga,
2007:

This is a gathering place for people of Sivuqaq, the Community Center of the old days. In the center of the village called Qellineq, a special place from way-way back. The ground was packed down almost solid. Every spring Russian Eskimo Yupik, mostly relatives, came to visit and trade. There was always a wrestling match and speed running shortly after they arrived to compete in wrestle, to see who was the strongest and the fastest. Whole community would come to that place, Qellineq, to watch the big event. There used to be dozen or so large rocks carried by strong people from the mountain nearby. They were in different sizes and weight. Some of them we had to lift. The traditional house that belonged to Yaavgaghsiq was torn down by BIA to place the new school house in that area.



53/ (Uncaptioned negative) - N 42785

Gambell playground, with a group of people: Uziva (Andrew Oozeva) to the left, Wamquun (Patrick Womkon), and four boys in the middle.

Ayuqi Ora Gologergen, 2003:

Iyakitan was my (maternal) grandfather. They used to stay in a summer (frame) house on the right (that is, northern) side of Gambell. Theirs was a small house, with no insulation; it was used for summertime only.



Iyakitan is wearing a cormorant parka that is normally used for wintertime. It is very warm and light clothing. Iyakitaan had two wives. His elder wife was Papegaaq, she had no children. The younger wife's name was Nuqneghun; she had several children.



Akulmii Grace Kulukhon Slwooko, 2004:

Iyakitan (Ayakitaan) had two wives, Papegaaq and Nuqneghun. They lived at the northern end of the village of Gambell. Papegaaq didn't have children. Ayakitaan and Nuqneghun had a nice group of sons and daughters. Their house was walrus-hide topped house, all fixed up like traditional house.

In summertime they put up a walrus-hide square tent and lived there while they air out their main house. They also set up one tent at their summer camp at the other side of Mount Sivuqaaq. Their camp called Sivugnaq was at the long steep side of the mountain, where they gathered wild growing plants to eat and stored fowl meat for food and auklet skins to make parkas to put on. They had a good camp there and their summer tent was a large square walrus-hide tent. Ayakitaan's sons were Ugaliq Carl, Uuzak Daniel, Tagitkaq Lewis, and Agragiiq Lane. The youngest sons were adopted by some other families, they were twins. Their daughters were

Daisy Epeqaaq, Adeline Aallenga, and Helen Agha. Epeqaaq married Peter Aghnilu Okenillo and Aallenga married John (Ataangu) Aningayou.



Anaggun Ralph Apatiki, Sr., 2005:

Ayakitaan is standing beside his frame house made from split logs and scraps of lumber. He is wearing bird skin parka with hood trimming from dog fur. Hair cut is traditional Eskimo style. Also wearing light seal skin pants and mukluks (boots) made from sealskin, with bleached trimming and laces.

Kepelgu Willis Walunga, 2007:



This is Iyakitaan wearing traditional St. Lawrence Island clothing: murre skin parka with seal skin pants and boots. He was always limping when he was walking, as I remember when I was a small boy. He talked so loud that I thought he was mad or something, so I was really scared of him. He and his brother Masaayu lived far north side of the village, when people called them Ugaliit.

He often went to his camp with his family, every summer they went to the place called Sivugnaq, which is located on the other side of Gambell Mountain, where they gathered greens and netted auklets. He was also great hunter and their spring hunting boat was called Qureghaat.



54/ "Iyakatan" - P 30151

Ayakitaan (1870-1944), father of Kenuuqu (Carl Iyakitan), Uuzak (Daniel Iyakitan), Negaghpak (Lewis Iyakitan), also father of Epeqaaq (Daisy Okinello), wife of Peter Okinello (Aghnilu) and Aallenga (Adeline Aningayou), wife of Aatangu (John Aningayou). He stands near his Gambell summer house dressed in a traditional bird-skin parka.

Ayuqi Ora Golobergen, 2003:

Maligutkaq is wearing a cormorant parka; Aningayou's parka is called *aghsughtaq*. It is made of dried bleached walrus stomach adorned with auklet head puffs. It is made for use as dress-up over heavier fur clothes.



Aningayou was a strong Christian. He was the nephew of Pamayuk, an old lady, who was also a very strong Christian. Maligutkaq was a good hunter. He was that man with an odd nose, the one that could predict the weather.



Anaggun Ralph Apatiki, Sr., 2005:

Mr. James Aningayou was raised on St. Lawrence Island by his parents. Since he was a young man, he hunted for his family. He had many sons and daughters; also uncles, cousins and close relatives. I think he always had interest to run small business by his own plan. I do not know when he started his business; that time I wasn't even born yet. I think he managed his business by himself all right. It didn't last long though due to the lack of knowledge of accountant. I remember his old store; he also bought a large wooden sailing boat and another small boat with a Diesel engine.

Aningayou was a strong Christian and he taught us many times as our Sunday school teacher. He also was a translator at the church. He was a man of faith. He died of old age.

Kepelgu Willis Walunga, 2007:

Chauncey is wearing traditional bird parka made from murre and hip boots. James Aningayuu is wearing dried bleach walrus



stomach parka called *Aghsughtaq* with auklet head skin sewn uniformly. I remember he was running a trading store in early days. I saw the inboard engine boat at the north side of the beach (that) he bought during the gold rush days. Also, there was a large gray shoal boat resting at the side of his house.



Uqitlek Vera Oovi Kaneshiro, 2003:

Maligutkaq (Chauncey Maligutkak) and Anengayuu (James Aningayou) wear two different kinds of men's parkas. Maligutkaq has murre belly-skin parka and Anengayuu wears a wind-proof garment worn over the (fur) parka. This garment is made of walrus or bearded seal guts dried in winter. The material used is the middle membrane of the intestine. When it is dried in wintertime outdoor, it comes out whitish in color. It is flexible and kind of hard to tear. It is adorned with crests from crested auklets and small hard red pieces from the side of the bird's beak.

Maligutkaq's story is with his other picture in this book.

Anengayuu married Ukaaghani Susie. They had many children and now their children and grandchildren are married and have children of their own. Anengayuu did a lot of public service where the people of Gambell benefited. He managed the only village store for a while. He also served as a Yupik translator at church services at the Gambell Presbyterian Church. He was one of the students who stayed at school and went on to what was called 'adult evening classes.'



55/ "Gambell natives with parkas - one on left is of duck skins (Murre). On right waterproof parka of gut adorned with small colored feathers (crested auklet)." "Chauncey & James Anengayou" - N 42764

Two Gambell men, Maligutkaq (Chauncey Maligutkak, 1899-1972) and Anengayuu (James Aningayou, 1875-1949) wearing traditional parkas. Chauncey's parka is made of murre belly skins; James' parka, *sanighqaaq*, is made of gut adorned with feathers.

Kepelgu Willis Walunga, 2007:

A walrus hide (amiiqaq) is stretched out on a frame ready for splitting. Anataanga, wife of Lloyd Uvi, is standing ready to do the splitting. On right of her is Suluk, father of her husband, to watch the operation and to adjust the splitting plank, whenever she is ready to lower it down. She was one of the village experts in splitting walrus hides for boat covering and for house roof cover. Two large female hides cover a normal size skin boat (angyapik) and about five will cover the roof of the mangteghapik.



Uqitlek Vera Oovi Kaneshiro, 2003:

Anataanga and Suluk.

My mother, Anataanga Tigyungen Victoria Oovi was born July 4, 1903. Her biological parents were Ataata (son of Ifkaghun and Ayevaq) and Kiruka. When Anataanga's father died and her mother remarried to Yaavgaghsiq, she and her older brother Napaghutak (Lester Nupowhotuk) were adopted by their uncle Eghqaaghaq (Hokhkoghok) and his wife Tenmewin (Tenmiiwen).

Anataanga and her new family mostly lived at Nasqaq/Naskak, it was their home. They also had another house at Gambell. Every year her stepfather would take his family to Gambell, so he could go spring sea mammal hunting and whaling. Anataanga did not go to school very much, because the family lived at Nasqaq most of the time. But she excelled in a woman's job. She learned to pick edible plants and prepared them, store, and pack away for later use. By the time she was married to my father Uvi (Lloyd Oovi) and had children of her own, she used all she learned while growing up, to prepare and pack

away food for four families. Anataanga also excelled in splitting walrus hides for skin boat use as well as in sewing the skin boat cover.

My grandfather Suluk's full name was George Washington Soolook. The first missionaries and educators (who came to Gambell) had named him 'George Washington' because of his generosity. He had helped many families to move to Sivuqaq from several places in Chukotka, Russia. He even went over to Indian Point (Ungaziq) and decided to move a family from there to Gambell, because there were sick people among that family. Today there are just a few people left on the island, who still talk about the gratefulness their parents and grandparents expressed towards Suluk for suggesting their families to move to Sivuqaq (Gambell).

Suluk was born to Aghnali and Montokoli (Mangtaaqli) in 1861. He married Qisgenga. They had nine children. Four were boys: Waamqun (Patrick), Nunguk (Ollin), Uvi (Lloyd, my father), and Apeteki (Homer). There were also five girls: Amamenga (Mary Boolowon), Iknaqeneq (Ikknokinok, Ruth Kasponga), and Aghnangiighaq (Pansy Booshu). One girl who died at an early age was Amengelluk; she was between Amamenga and Uvi. The other girl died quite young.

Ayuqi Ora Gologergen, 2003:

Suluk, with his daughter-in-law Anataanga, daughter of Kiruka, sister of Napaghutak. They are splitting a walrus hide, which would be used for a boat or winter house flooring. Depending on the quality of the skin.

The rack is made from driftwood and the ropes are made from baby walrus skin that is stretched and dried.





56/ (Uncaptioned negative) - N 42799 (print in the National Anthropological Archives)

Suluk (1861-1930) and Anataanga (Victoria Anatanga, 1900-1956), wife of Uvi (Lloyd Oovi) near the dried walrus skin.

Kepelgu Willis Walunga,
2007:

Now Anataanga is performing the splitting of the walrus hide. She is using a woman's knife (*ulaaq*). Only a few women in the village do the walrus hide splitting. It

takes expert to split the hide without making any holes. I remember Daisy Epeqaaq, Alice Aghwalngiig, perhaps, others that had skills in splitting hides.

After the splitting is done, the skin will be twice the size and it will be stretched again in the long side of the same frame and will be dried outdoors for two to four weeks. And it will be rolled and tied, then put away to be used later.



the ground to dry. It stays on the drying rack pretty much all the summer. When it is dried, it is taken down and rolled, and tied, and stored.

Ayuqi Ora Cologergen,
2003:

Anataanga is using an *ulaaq* (Eskimo knife), with a steel blade and a handle made ei-



ther of bone or ivory. Some handles were intricate in design; other were just plain.

When the walrus skin is dried, it is stored away until autumn, when it is needed.

Only one woman in Gambell in my early years, Bessie Angiquun, was known to split a walrus hide into three-way (three layers), instead of the usual two-way. She was skilled in splitting a hide into delicate thin but sturdy split, without making holes. So, she was prized when it came to splitting season (usually, early summer time). She could make a hide stretch abundantly.



Uqitlek Vera Oovi
Kaneshiro, 2003:

Suluk is assisting his daughter-in-law Anataanga, while she is splitting the female walrus hide for skin boat cover.

Not every woman could split walrus hides. One has to practice and master the skill of hide splitting. There are several women who split the walrus hides (for their families and others) and who are expert at it. Soolook is making himself available for lowering the standing brand that Anataanga uses to step on while she splits the hide. When the splitting is further down, then Soolook would lower the stepping board down.

The hide splitting begins from the top to bottom. The woman does not split the hide to make two separate hides. The bottom is trimmed straight, so when the split hide opens, it becomes one long piece of thinner split hide. When this is done, the whole skin is turned sideways so it is stretched across the wooden drying frame. Then the skin on the drying frame is propped on something, away from



57/ (Uncaptioned negative) - N 42798

Anataanga (Victoria Anatanga) splits the walrus hide for skin boat cover.



Akulmii Grace Kulukhon Slwooko, 2004:

I don't know too much about this vaccination we used to have in our village. Either I don't remember it or I was at our summer camp at that time. I know I've seen sailors coming ashore, when a beautiful white ship arrived in summer time. We soon began to expect the arrivals of those ships and would be looking to the ocean for them when there was no more ice. We cleaned up the village and were expecting the visitors.

The first beautiful white ship that arrived I know was the Coast Guard Cutter, its name was *Northland*. It was a big floating clinic. There were doctors on-board set to do something. So, some of the villages that were sick or have pains were brought to them. And they sure helped us with their treatments.

Not very many of us could speak English at that time. Early missionaries and school teachers were showing us to the doctors and dentists. Our parents and other people of that time, motion a lot to talk to the strangers. The missionaries and school teachers understood us better though.

Anaggun Ralph Apatiki, Sr., 2005:



This photo reminds me of St. Lawrence Island people having vaccine given to them by doctors from the Coast Guard Cutter *Northland*. I was about three years old when nurses gave me vaccine. People came from their homes and have their vaccine. They displayed tables with white linen on top. Photo tells group of people come to have their vaccination. One of the men named Uuyghaq (Sweeney Oyahak) is shown on another picture in his sealskin pants. Other people wear various types of early made summer clothing we got from the trader boats. Notice frame lumber houses that started to be built in Gambell after 1927.



Uqitlek Vera Oovi Kaneshiro, 2003:

Since Gambell people did not have a health clinic in my early years, sometimes a "clinic" was brought to them. By that it was usually a Coast Guard ship that came around to Gambell in summer time. And the crew would come to the village by a boat to make check-ups and give treatment to the people. Sometimes a medical team would get ashore with several binds of medicine.

In this case, the medical team from the ship is giving vaccination to Gambell residents in front of the school building. The table is used to put the medication and whatever that is needed for application to administer to people. Sometimes, the ship medical crew also conducted routine physical examination of the village people. When there was a need of dental care, a person would be taken to the ship to have teeth worked on. Health care went on like that for several years until there became more scheduled services of transportation established between the island and the mainland.

Eventually, there would be a (resident) nurse or a missionary nurse placed in Gambell, who would administer minor services to people when needed. When a person was in need to be seen by a physician, it was arranged for a patient to be taken to Nome or Kotzebue health facilities. Years later a makeshift health clinic was set up in the village, until a (permanent) building was built for the Health Clinic. Today it is manned by trained individuals, who take special health classes in various areas on the mainland. Periodically, a medical doctor, dentist, etc., comes around to conduct routine examination, much like it was once done in the early years. Overall, health care has improved a great deal since the early 1930s and 1940s.



58/ (Uncaptioned negative) - N 42767

Gambell men undergoing vaccination executed by the *Northland* medical team. Left to right: Kunuka (Tommy Koonooka); Uwaliq (Carl Iyakitan); Maasqen (Philip Cambell).

Ayuqi Ora Cologergen, 2003:

This man Uuyghaq probably just got vaccinated. He is wearing sealskin pants with liners made of reindeer skin. The picture was taken in Gambell during great weather as most summers are there.



*Akulmii Grace
Slwooko, 2005:*

On the other side of this page is the picture of Sweeney Uuyghaq. He and his wife Naayghaq and Nekanaq, a little son, came over to Gambell from Siberia, when some people (from there) had been coming over to live on St. Lawrence Island back in the 1920s. That time the missionaries were coming, too. So they gave to some of us English names. So, they may have given (that name) Sweeney for this man Uuyghaq. Or, maybe in Siberia, I don't know. I think when the missionaries and the schoolteachers couldn't say our names, they gave us English names.

Uuyghaq has his everyday winter pants and boots on; he would put his parka on, in the outer room of the house, to get outdoors.

Looks like it is early summer in Gambell, when the picture of Sweeney was taken. Whale bones (shown on the background) were useful for house (making) and other poles. The couple of whale ribs that are in the picture, they are there as poles.

Kepelgu Willis Walunga, 2005:

Sweeney Uuyghaq came to the island somewhere in the early 1920s or in the late 1910s, together with his wife called Naayghaq and their children. His eldest son was Mark Nekanaq; next to



him was sister Metaaq, and next two were also girls, called Peskugyuk and Apavak, the youngest. She is the only one alive today from Uuyghaq's family.

Uuyghaq was known as a good storyteller. He was also remembered because he never or hardly ever had his parka hood over his head in cold winter. But he never was frost bitten on his ears, especially when he was out crabbing in winter near the Gambell Mountain on the shore ice.

On this picture he looks happy with the vaccination shots on his left arm. The clothing he wears is just the way many Gambell men were dressed in those days, when they had nothing over the top, other than their winter parka.



Anaggun Ralph Apatiki, Sr., 2005:

The story for this picture is about Sweeney Uuyghak, originally from Chaplino, from Ungaziq coastal area. He raised a family and settled on St. Lawrence Island in Gambell, Sivuqaq. As far as I remember about him, he was a good hunter. He had a small wooden boat, with a small Johnson motor. He was a handy man; he loved to work when hired. Also, a good speaker and storyteller.

Sweeney poses for that picture with the arm bandage to keep the vaccination from infection. He is wearing common year-round seal pants, with reindeer pants for lining, and common boots of sealskin material.

Also note on this picture a part of the village of Gambell, Sivuqaq area. On the far left is an old winter house, with some summer lumber houses next to it. They started building those lumber houses in 1927; many came as ready-cut materials. Also see those erected whale jaws, weather dried. They are for drying skin ropes.



59/ (Uncaptioned print) - N 42768

Uuyghaq (Sweeney, ca. 1890-1942), son of Alngiiwhtaq. Born in Ungaziq, Siberia. Moved with his family to Gambell around 1918.



Anaggun Ralph Apatiki, Sr.,
2005:

People usually come together, when it gets warm in the summertime, to speak about things happening or to plan for seasons to

come. Women especially like to do that, since they have time for it, when most of the hunters go out to sea and ice for food. This photo shows a group of women and children. The photographer took his picture from the Yaavgaghsiq and Koozaata's family. It is hard to see their faces; so, it would be important to ask other elders. Maybe, they would know who those people are.

Seems like those women and children are watching something happening nearby. Maybe, some event or sport competition. We used to have a lot of those events in Gambell in the summer time. Maybe, the men are wrestling or there is a 'tug-of-war' competition. People also used to play ball in the old days; but that happened mostly before my time. They used to have always a big event in Gambell for the Fourth of July, which may be the right time for this summer photograph.

I hardly remember the old lady Pamayuk, because she passed away when I was a young boy. But I do remember Mrs. Yaavgaghsiq (Kiruka), who lived until I was in my young age.

The unidentified girl standing to the left may be May Ninraela, daughter of Nanghila (Norman Nunraela). Bad exposure of the photo makes it hard to say for proof. Original negative or card or paper would be helpful to see who the person is. I believe resting or sleeping dogs on the picture are Siberian husky dogs. We used to have many good Siberian dogs in the old days.

Ayuqi Ora Cologergen,
2003:

Women and children sitting by Koozata's house during the Fourth of July celebration.



That area was always used for games and gatherings. People from Ungaziq in Siberia would come by boat to participate in games of endurance and strength.

The name of the gathering place in the center of the village was *Qelliineq*. There was also a very long, oval-shaped lake, on which men would do marathon runs around it. They would jog until the last man was running. That man would be the winner. A big thing to watch would be the competitions between Ungaziq and Gambell men. Anything from wrestling to weight lifting.

Only the men participated in these games. Women only sat and observed, like most probably in this photo.

Kepelgu Willis Walunga,
2007:

This house is Yaavgaghsiq's summer frame house. The family spent all winter living in the walrus hide roof home, which is well insulated to keep it warm with about three or so seal oil lamps. They moved to the frame house in the month of May or June until somewhere around September. The winter house was usually dismantled and was left, only the frame was standing to air out for the summer. Before the summer frame houses (became available), people of the village used two walrus hides put together to make tent like home for the summer.





60/ (Uncaptioned negative) - N 42783

Gambell residents, sitting at Yaavgaghshiq's summer house (left to right): unidentified girl; Pamayuk (Lucy Pamayook, born ca. 1850), mother of Iggak, Calvin Echak; Kiruka (wife of Yaavgaghshiq, born ca. 1870); two unidentified children; Qawyalek (John Koozaata 1920-1952), son of Warren Koozaata; unidentified woman with child.



Barbara Amarok, 2004 and 2005:

This story is written down as I heard it from Auntie Bernadette (Iingaq), who is also shown as a young girl on that picture. She is 79 years old now; she lives in Valdez with her daughter. Here is what she said. She was two years old and my mother (Iligahlleq, Mary Ann) was a few months old when my grandfather Amarok took his family, by the Coast Guard Cutter *Bear* to Gambell to trap for white foxes. This picture with Maiyak, two other young women, and the three children shows Auntie Bernadette, my mother and another child.

Auntie Bernadette says the family stayed in Gambell for several years. She was just learning to talk, when they came to Gambell from Diomedede. She quit talking and when she started again, she spoke like the St. Lawrence Island people.

She remembers that they had a neighbor, an old man, a medicine man. He used to come to their house with his drum and sing. Families were afraid of him. He could always tell what was going to happen. He told Maiyak that he used to come in as a reindeer hair through the ventilator and check on the family. He couldn't touch Maiyak or get close to her because she prayed a lot.

Maria, my cousin, said that Stanislaus, her father and the eldest son of Amarok, was a boy when they used to live in Gambell. He told Maria that they went by a boat from King Island or Diomedede to Gambell and stayed there for five or six years. She said that Clarence Irrigoo and other older people from Gambell would remember more.

In 1996 Clarence told us that Amarok and Maiyak arrived in 1927 and stayed with his family for five years. My grandfather was superstitious, Clarence said. One summer, they decided to go back to Diomedede by steamboat. They packed everything. We

told one woman to stay in the house and sweep the walrus hide floor with a duck feather, put it in a bag and throw it the way they went, saying "Everything is gone now, sickness, badness. Amarok will take it away." She recited the words. Amarok forgot something, came back! The woman said, "Maybe, he brought something back!" So, she had to do it again.

Also, Beda Slwooko once told me that she remembers my family. She said that Amarok was a good hunter and a great Eskimo Dancer.

Anaggun Ralph Apatiki, Sr., 2005:



The mainland families were storm bound between Nome and Okivok (King Island) between 1920 and 1931. When I was around age of five, those families were living with us on St. Lawrence Island, in Gambell. What my father had said, that they could not make it ashore to Okivok due to high winds ice forming on the sea. And the boat took them to St. Lawrence Island; so, they landed in Gambell. Maybe their ship was either "North Star" freight ship or a smaller ship, two-mast boxer. Both ships had motors; they came to the island every year in summertime, bringing supplies for Native store and the BIA school. Those families as far as I know stayed in Gambell for ten years. They raised their dogs while there, made cabins and shelters. They even had more children. They trapped and hunted to make their living. I don't know how they returned to their home in Okivok.

The lady on the left on the photo is Mrs. Joe Amaghwaaq, named Maayaq and her children back of her. Other two ladies are some young ladies of Gambell. Mrs. Amarok was my mother's best friend.



61/ "Jo's wife facing camera" P 30153/N 42750

Making mukluks, sealskin boots. This is the family of Joe Amaghwaaq (Amaruak, Amarok), from Little Diomede. "They used to live for a few years in Gambell between 1929 and the early 1930s" (Willis Walunga, 2002).

From left to right: Maayaq (Maiyak), Joe's wife; Teddy Agnatuk (Aghnatuuk), son of Joe and Maayaq, age 5; Mary Ann (Iligaghleq), daughter of Joe, age 1; Bernadette (lingaq), daughter of Joe, age 3. Two young ladies to the right are not identified.

Ayuqi Ora Gologergen, 2003:

Ayuqi, Mategtaq, and Waala, these are us, three girls of our family. We are standing in front of my father's, Samuel Irrigoo's house. This house is still in use today; it is occupied by Hansen Irrigoo, my nephew, and his wife Rosa Irrigoo.



Mategtaq, Waala, and myself were like sisters, but we were actually cousins. Beatrice (Mategtaq) is the daughter of my eldest paternal uncle, Ira Iworrigan, Nekregun (Nekshegun). She got married to Nelson Aluwa and moved to Savoonga. Waala is the daughter of my paternal aunt, Singaawen; her late husband was Yupestaaq. She later married Howard Konohuk (Atalluk), son of Konohuk. I am the daughter of the youngest brother Iirgu, Samuel Irrigoo. Even though our last names are different, we are from one family.

The three of us girls were always together up until we got married.

Three brothers and their families lived in the house in the background. The house was not big enough for three families, but it accommodated everyone, so that at my time there were always three families living there: the Irrigoos, the Iworrigans, and Richard Okhtokiyuk and his family. For a few years, there were also two more families from the mainland that were also staying there. They were the Amaghok's (Joe Amaghwaaq) and the Omaks (Bob Uumaaq both from Little Diomed Island). During one winter, eight men from Russia arrived to Gambell by walking over ice, due to bad weather. Six of these men also stayed at that house, until Mr. Troutman, our schoolteacher, had arranged for four men to be moved to other houses, because of the over-crowdedness. So, you can imagine all the hustle and bustle inside that small house of ours.

Yupestaaq Aaron Iworrigan, 2006:

I remember that old house where we all lived together. It was the very same old house, where my granddad Nekregun (Aywergen) and his brothers used to live together during the early years. Of course, there were fewer residents in my time, as many people moved out to their own housing in the village.



My paternal grandmother Yaghunga married Andrew Oozeva (Uzivusiq), after my Granddad passed away. So, Oozeva moved to our house and lived with us. They were two elderly people, although Ooziva was still pretty active with seal hunting, fishing and bird hunting. He provided food for the family. He was also an excellent traditional skin-boat builder and ivory carver.

They still used the Eskimo seal-oil lamp to heat that house; lots of people were still using them in Gambell, maybe, not much for cooking but for light. The house floor was made of walrus hides. They keep it real clean.

Sometime in the early 1900s, my grandparents, Aywergen and Yaghunga, were the host to a family from the mainland. This is how I heard it. Joe Amarak arrived with his family to trade hardware and other goodies for fur with the Gambell people. He was a well-to-do man. He also did some fox-trapping at the Southwest Cape settlement. They were well received by my grandparents and the community here. Joe built a sod house for his family at the southeastern part of the island that he used when fox-trapping in the wintertime.



62/ "Iuki, Matakhtok & Wala" - P 30152/N 42749

Three young ladies from the Iirgu-Nekregun family: Ayuqi (Ora Gologergen, 1917–2010), Mategtaq (Beatrice Alowa, born 1919), and Waala (Harriet Iworrigan Konohuk, born 1908), standing in front of Iirgu's house.

Ayuqi Ora Gologergen,
2003:

Oozevoseuk (Uzivusiq) and Maligutkaq are standing in front of the traditional house that is very warm and comfortable. I grew up in a house like that. It is made from driftwood and covered with split walrus hide. The flooring, also of walrus hide, is covered with grass. The quality hides were used for skin boats.

The men are wearing reindeer parkas.



Kepelgu Willis Walunga,
2007:

This is traditional winter house (mangteghapik) used in early days by people of Sivuqaq (Gambell), also in Ungaziq area (Chaplino).

Lot of skin ropes was used to cover the roof of the house; the ropes were made out of maklak (bearded seal) skin or of young maklak (teghigluk) skin.

Whenever the winter house is reassembled in summertime, people of the village, men and boys, give a hand when it has to be assembled again (in the fall). After it is done, the house owner usually gives a big feast to the workers and has big singing and dancing (atuq), which is called 'miigta.'

Uqitlek Vera Oovi
Kaneshiro, 2003:

Mangteghapik, traditional Yupik house. By the 1920s, most of the summer houses in Gambell were not traditional walrus hide roofed, as shown on this picture. But the house on next page is still made traditional style. The doors were made like shown on this photo, with a high threshold, so that the dogs and mice do not enter the building. The houses at that time were not built of driftwood



anymore. By this period, lumber was available, so the houses were built with shingles for roofs and glass windows were added. Some dogs were (kept) loose, but they pretty much stuck around their owners' houses and yards in summertime, as shown in the picture (to the left and right).

Still, almost every family kept to its traditional winter house, *mangteghapik*, built of wood and using dried walrus skins for roofing and the outer part. Although there are no trees on the island, there is a lot of driftwood washed ashore and collected throughout the island beaches. So, wood is plenty; it was used to make the outer walls lined side by side all around. The boards were split and then shaped using adz to make planks; then the roof was made using dried female walrus hides, held down by rawhide lashed over the skins and tied on to logs at the upper part of the walls. In some (houses), large rocks were tied to lashing and hung on the side of the outside of walls as weight.

On the right side of the house note a large wooden bag or a barrel. Those barrels were used as storage for clothing or even food. One can see that this photograph was not taken a long time ago, because there is also a typical *gyygu*, summer lumber house with windows, seen to the left. Way in the back is a meat rack built of wood or lumber. Stripes of walrus and bearded seal meat are drying from spring hunt.



63/ (Uncaptioned negative) - N 42791

Two Gambell men, Uzivusiq (Andrew Oozevoseuk, 1880-1970) and Maligutkaq (Chauncey Malewotkuk, 1899-1972), standing in front of the traditional winter house, *mangteghapik*.



*Akulmii Grace Slwooko
Kulukhon, 2004:*

Aasunga, Rosie Kulukhon was my mother, wife of Qilleghquun, Lawrence Kulukhon. Her birthday is on May 8, 1904. I am the eldest of their eleven children. Her brothers were Apaata, Yaghaq, Lincoln Pelaasi and Chauncy Maligutkaq. Their parents were Saavla and his first wife Mekakangan, who was Apaata's mother. When she was gone, a long story, the other wife or mother of the rest was Sewhaari. They all lived in Gambell. My mother Aasunga and my father built a nice modern frame house like many other people were doing. They also had a fox trapping camp at the other end of St. Lawrence Island, which was like our other home. My Mom was always helping our dad carry on our life. Our women always sew on skins, making life comfortable. She was one of them.

Anna Kulukhon James is my sister; she is that little girl with the rabbit skin parka on a picture. There was a time when our parents got rabbit skins from Nome or some other place. They liked those nice rabbit skins all tanned and good, especially for children's clothing. So mother excitedly made a new parka for Anna. We don't have rabbits on the island.

When Anna grew up, she got married to Winnie James Aningayou. They have many children; they live at Gambell.

*Ayuqi Ora Gologergen,
2003:*

Aasunga and Anaghasuuk. Aasunga was the wife of Kulukhon (Lawrence Qilleghquun). You can note the reindeer parka that the little girl is wearing. These people were hunters and



trappers; so, in the summer and fall time they mostly stayed in a tent, which was easily relocated to good hunting and trapping grounds. In winter time they usually returned to Gambell.



*Uqitlek Vera Oovi
Kaneshiro, 2003:*

Aasunga Rosie Kulukhon was born in 1904. Her father was Saavla and her mother was Sewhaari. They had several children and so Aasunga had four brothers: Apaata, Yaghaq, Pelaasi, and Maligutkaq. They grew up and became good hunters. She married Qilleghquun (Lawrence Kulukhon), and they had eleven children and many grandchildren and great-grandchildren.

Aasunga was a very hard-working woman, who provided for her family needs. She sewed all their clothing. Not only did she sew for her own large family but she also altered military clothing for the several army troops, who were watching the radar site in Gambell (after World War II). Women who are hard working provide so much for the family, and Aasunga just did that.

Anaghasuuk, Anna Kulukhon James was born in 1925. Anaghasuuk married Kuulu (Winnie James Aningayou). They have many children and grandchildren. In the early 1940s, Anaghasuuk went to Anchorage, to work for a family, who were with the CAA (Civil Aeronautics Administration) that is known today as FAA (Federal Aviation Administration). She was then one of the first young girls from Gambell, who went outside the island to work in the Anchorage area.



64/ "Gambell. St. Lawrence Island" - P 30146/N 42744

Aasunga (Rosie Kulukhon, born 1904) and her daughter Anaghasuuk (Anna Kulukhon James, born 1925)

Ayuqi Ora Gologergen, 2003:

Ukaamangan and her daughter Ukaaghtaalaq.

The cloth made into summer parkas came from ships, from trading boats. Among other things that were most valued (from such trading boats) were tea, coffee, sugar, flour, toys, and other basic needs.

A whole roll of cloth would provide a family the same color and style of parkas; so, one always knew from afar, who is who (because members from the same family had identical colors).

Ukaamangan was a very nice woman. She always had a little something for all children who visited her or her daughter Ukaaghtaalaq.



Akulmii Grace Kulukhon Siwooko, 2004:

Isabel Ukaamangan who was born in 1900 was Jimmie Ataayaghhaq's wife. She had brothers at Savoon-

ga, Jackson Unmeggaq and George Meghyuq. Jimmie Ataayaghhaq and Isabel Ukaamangan had adopted a little girl.

Isabel Ukaamangan was very active and cheerful woman. She and Jimmie built a nice modern house, when other people were getting those other buildings, too. The building materials and lumber for the houses were brought over by ships.

Jeanie Ukaaghtaalaq was born in 1925. Jimmie Ataayaghhaq and his wife Isabel Ukaamangan adopted that child from the Booshus family, from Ayuwighsaan and Aghnangiighaq.

Jeanie had summer mukluks on, too. Those mukluks were made for summertime only; we don't wear them in winter.

Penaapak Estelle Oozevaseuk, 2004:

Ataayaghhaq was much older than her when he married her. I remember that Ataayaghhaq was married before, two times or even three times. And this girl (Ukaama) was always jealous. I always laughed at her, when I was a little girl. In my young life I always laughed like my mommy, everything was so funny to me... But she was a nice women; it's just that she was so very much younger than him. I think Ukaama was the youngest in her family: Unmeggaq, Meghyuq and her.





65/ "Gambell. St. Lawrence Is." "Okwomangan & Okwoktaluk" - P 30120/N 42702

Ukaamangan (Isabel Okwomangen, born ca. 1900), wife of Ataayagghaq (Jimmie Otiyohok), and Ukaaghtaalaq (Jean Okwoktaluk, 1925-1937), her adopted daughter, originally from Ayuwighsaan's, Ernest Booshu's family.



Anaggun Ralph Apatiki, Sr., 2005:

This photo shows a group of women and children, both Gambell people and mainland Eskimos.

You can notice mainland women hair make-ups are lined more to the side, while our women usually have it lined right on the middle, with beads on each side. Also, our women have their snow-shirts with horizontal bottom trims and the Mainland Eskimo ladies have vertical bottom trims. Our women have parkas with round hoods and theirs have angled hoods.

I remember some of those people, especially Mrs. Joe Amarok (Amaghwaaq), named Maayaq and her children. Mrs. Amarok was my mother's best friend.

The lady to the left with a child on her shoulders is Emily Oseuk Amigiqaq, wife of Walter Uusiiq. The boys to the right (in the front row) are Igalaq, son of Amarok from Little Diomedea, and Panigataq, son of Iyek (Aayiiq), from the Mainland. A young woman in a checkered snow-shirt (in the second row) is Naakuluq, daughter of Iyek. Another woman next to her is Margaret, daughter of Anagwuliiq, from King Island. I do not remember the names of other girls and of small kids.



Barbara Amarok, 2005:

I don't know very much. Joe Amarok was married three times. He and his first wife had Paul, Stanley and Catherine.

Girlie Dickson, of Nome, is Paul's daughter. Carol Oliver, of Golovin, and Isma Dexter, of Nome, are two of Stanley's children.

Amarok's second wife was Maayaq. This was in the 1920s. They had Teddy, Bernadette and Mary Ann. I am Mary Ann's daughter.

Amarok operated a laundry business in Nome. I have a picture of him on Front Street conducting

Native Games in front of a crowd. I believe he owned a Model A or Model T Ford. It was while he was married to Maayaq that Amarok went to Gambell for fox trapping.

Amarok's third wife was Cecelia Nunooruk. Amarok and Cecelia had several children including Rose, Raymond and George.

Avalak Beda Slwooko, 2002:



The Gambell lady on this picture, with a child on her shoulders, is actually Riighnak, Ethel Booshu. She was a daughter of Anengayuu married to Pusaa's youngest son Neghyuk, Solomon Booshu. She was the same age as Emily Oseuk; but this is not Emily, Amigiqaq. Naakuluq from the Mainland is the young woman holding a child on the other side from Riighnak.



Uqitlek Vera Oovi Kaneshiro, 2003:

It is common to women and children to stay outside, to visit, and get fresh air in summer time. Children play practically all day.

People take advantage of warmer days during late spring to late summer. And they stay outdoors on most of the clean days.

Unlike people on the earlier photographs of Gambell, like those from the 1800s, everyone on this picture is wearing "snow-shirt" (cloth material over parka). The parka hood is pulled down off the head, worn like that when it is warmer outside temperature. Everyone is also wearing summer seal skin boots.



66/ (Uncaptioned print) - P 30164/N 42773

A group of Gambell women and children, primarily of Diomedes and King Island origins, standing in front of the traditional winter house. Amigiqaq (Emily Oseuk, born 1911) is first from left, with a child on her shoulders.



Anaggun *Ralph Apatiki, Sr., 2005:*

A group of ladies in front of Koo-zaata's winter house in Gambell. Sometimes women get together in summertime and talk about something or while waiting for men to return from hunting or fishing.

Part of the Eskimo house shown here is covered with dried and split walrus hides and split logs are used for the main house walls. These houses were heated by oil clay lamps.

Kepelgu *Willis Walunga, 2007:*

This is Yaavgaghsiq's winter home (mangteghapik), which is in the central area of Qellineq. Two families spent the winter here and those in the picture are all members of the family.



Since this house (mangtegaq) is in the center of the village, men of Gambell do their throwing rock game (nearby) in winter before going out hunting, while waiting for the sea current shift. We call that game Aghvighaq. Two sides each having two round rocks to throw at the target about fifty or so feet away. Each end had a tin-can and a small stick standing. These rocks are kept inside of the door of the house in the picture to be used again and again.

Yaavgaghsik *Denny Akeya, 2005:*

The Kuzaatas family standing in front of their walrus roof house. A big family always worked together as a group. One family member would prepare food for the day while another family member cared for the kids and grandkids. I remember when I was a kid we often went to Gambell to visit my relatives, the Kuzaatas. Very much like it is shown on this old

picture. Kuzaata's Lucille (Teparghuq) would keep an eye on us a lot. She made sure that no harm came to us, the grandkids, in front of the house. And we would play with no real worry knowing that she was there on a very nice warm summer day. She would be telling us not to wonder off too far. One of her sons was the IRA president, Lee was his name (Na-saayalek). And he would reload his own ammo for hunting. He loved to tease us or try to fool us with anything. He was a very small gentle guy with a very big heart for us. His brother Harry (Milutqa) would catch auklets during the spring, using the looped bird net. He was one of Lucille kids. The loop net was attached to a near pole about ten feet long. He would run strips of baleen through the nostrils of the birds. There were some birds that he would use for live decoy. This would attract other birds to fly by very close. Close enough to be caught by the net from behind. He also loaded his own shotgun shells.

My grandma Olga (Aghyagaq) is also shown on this picture. She did a lot of skin sewing like sealskin boots for us kids. She would make new pairs of boots for all her grandkids before Christmas time. She also packed a lot of greens for the winter use, which she labored all summer long. She would fill up wooden barrels with green plants that were stored in the barrels for winter. When the time was right she would move the greens into a very large spotted sealskin pook that hung from a ladder. First she would fill the flippers with certain greens and the front flippers as well. Then she would fill up the rest of the pook with regular greens that she picked. She would cook lots of murre eggs and store the eggs in a barrel filled with blubber from seals. The oil would keep the eggs from spoiling.



67/ (Uncaptioned print) - P 30163/N 42772

A group of Gambell residents, mainly from the Kuzaata's family, with their guests from Savoonga. Left to right, back row: Kiruka, wife of Yaavgaghsiq; Aghyagaq, wife of Akiya (Olga Akeya, 1901-1965, from Savoonga), with a child on her shoulders (Alexander Akeya?); Teparghuq (Lucille Tuparwok, born 1901), wife of Kuzaata; Qawyalek (John Koozaata, 1920-1952); unidentified woman, with a baby; front row: unidentified girl; Aghnaqa (Annie Akeya Alowa, 1924-1998, from Savoonga); Piiskwaghta (Barbara Akeya Koogasagoon, 1926, from Savoonga); Anaka (Grace Koozaata, born 1923); Wapelu (Helen Koozaata, 1923-1944).



Uqitlek Vera Oovi
Kaneshiro, 2003:

Kingungha, my Aunty (her other name, Anaghallak, was also pretty much used in early days) and her two older sons enjoying the summer weather. Kingungha's story is on p.58. The elder boy standing in front of her is Anaggun, Ralph Apatiki. He was born March 1926 in Gambell to Kingungha and Apeteki. Anaggun grew up in a close-net, secure family, surrounded by typical Yupik cultural values. Anaggun may have gone only through eight grades in Gambell school; but today he is like a highly educated person, who is knowledgeable of many things. He was culturally trained as youth from bird hunting by his elder cousins and by his (personal) experience. He also went through excellent sea mammal hunting school from his father and uncles, when he became the captain of his own boat crew. Over the years, his boat caught several whales.

Anaggun also worked as carpenter. He learned as he built, getting involved in more carpentry, when he became a foreman. He traveled a lot to other Alaskan villages and towns to assist in building schools, houses, and even swimming pools.

Anaggun has been very involved in the Gambell Presbyterian Church since he was a young man, mostly with the young people's group as a church choir member. Love of music led Anaggun to lead the choir to accompany the Christmas pageant each year. Anaggun also worked with the children's Sunday school for several years. In later years, Anaggun became the church elder, the position he held for several years and represented in presbytery meetings.

Today, as an elder person, Anaggun still is busy giving advice to young people in school and village offices in Gambell. Anaggun is married to Marjorie Waghiyi Apatiki (Kegyuuqen).

Akiinginaaq, Holden Apatiki, is a younger boy that is carried by his mother. He was born September 1929 to Kingungha and Apeteki. He also grew up in a Yupik traditional surroundings of love and comfort. Like other boys growing up in Gambell, he started hunting birds before he was trained to hunt sea mammals. Akiinginaaq hunted and fished a lot to provide fresh food for the big family. In winter he crabbed and fished through sea ice. Over the years, his hunting excelled as he became an adult. He eventually became a striker during spring whale hunting. As an older person, he got a polar bear.

Akiinginaaq married Anangiq, Elfie Kulowiya from Savoonga, and together they had five boys and five girls. Now there are also many grandchildren.

Every late spring, during annual village clean up Akiinginaaq coordinated youth to help village clean up and perform other odd jobs. He did that for many years.

Ayuqi Ora Gologergen,
2003:



The house pictured in the back is the old church building. The small boy, Akinginaaq, Holden Apatiki, is wearing *qallevak*, with the ruff made from dog skin. *Qallevaks* were common baby wear at that time, with openings on the bottom for diaper changes.



68/ "Gambell, St. Lawrence Island" P 30148/N 42746

Kingungha (Thelma Apatiki, born 1903), wife of Homer Apatiki, with her sons Anaggun (Ralph Apatiki, born 1925) and Akinginaaq (Holden Apatiki, born 1929).



Akumii Grace Kulukhon Slwooko, 2004:

Agigsuk, whose English name was Rachel, was my aunt; she was my father Lawrence Kulukhon's half sister. Her parents were Iqmaluwa and Aghnaghaghpak. Her other brother was Tuusaq, his English name, Booker.

Agigsuk was a tall and active lady before she hurt her back. Even then, when she felt better, she was always cheerful and helpful with the children. She liked to help my mother and her brother, my father. Her best girlfriend was Waala, her English name was Harriet. Waala married Howard Atalluk Konohuk. They both sang in our church choir. I remember her singing the song "It is well, with my soul" with others in parts in Gambell Presbyterian Church. She was born during the 1910s. She passed away while I was away from the island in 1944.

A little girl she carries on her shoulders is Willa, Wila Kulukhon, my little sister. Her birthday was November 24, 1925. When the school teachers [put our names in the school records], they told us about English names and her Eskimo name Wila sounded very much like an English name Willa. Our parents agreed to give her Willa for an English name. So Willa Kulukhon went to school for some years, but she rather liked it to be at home. She was not tall, maybe 4 ft 5 in tall.

There was a large piano at our house that our dad Lawrence Kulukhon brought from the missionary. Willa just learned to play music with it. She played so well that she played for the Gambell church, later on.

Anaggun Ralph Apatiki, Sr., 2005:



This lady is Rachel Agigsuk Iqmaluwa. She was a daughter of Iqmaluwa. She was not married; but she was a very helpful woman to her family. Notice a white snow outer shirt she's wearing, trimming on the bottom. Her make-up hair is lined right on the middle, with beads on each side. This was true Gambell Eskimo style. You can see an old log house behind her and a frame summer house covered with tar-paper in the background.



Uqitlek Vera Oovi Kaneshiro, 2003:

Agigsuk Rachel, daughter of Iqmaluwa and Aghnaghaghpak, was born in 1910. Agigsuk was a great help to her half-brother

Qilleghquun (Lawrence Kulukhon) and sister-in-law Aasunga (Rosie), mostly minding their children. She also sewed a lot for them. Agigsuk was also an active member of the young adult group at the Gambell Presbyterian Church as well as a church choir member.

Ayuqi Ora Gologergen, 2003:



Agigsuk (Rachel) is shown here with a baby on her shoulders. She is wearing a reindeer parka covered with white upper cloth. Later she broke her back, so she never got married. She passed away not long after her back was broken.



69/ "Gambell, St. Lawrence Island" - P 30147/N 42745

Agigsuk (Rachel, born 1910), daughter of Iqmaluwa. The child on her shoulders is probably Anaghasuuk (Anna Kulukhon James, born 1925).



Uqitlek Vera Oovi
Kaneishiro, 2003:

Gambell school boys vary in age and grade. The picture is taken in 1930. The boys are sitting in front of a building that was used as school, [but also] holds church services and hospital. The larger part of the building directly behind the boys served as church sanctuary. In the back area were school classrooms. Part of the building on the side served as living quarters.

Back row of four boys, from left to right:

Saavla (Roger Silook), son of Paul and Margaret Silook (Muuggaq). Saavla married Norma and they have several children and grandchildren. Roger got involved with the International Whaling Commission (IWC) for several years. He lived in Anchorage in his late years and he passed away just a few years ago. He was the last of those boys still alive.

Kagsagun (Edgar Campbell), son of Philip Campbell, Maasqen and Nita Tukuuya Campbell.

Nekanaq (Mark Nikanak), son of Ouyahuk, Sweeney Uuyghaq, and Naayghaq. He died as a young boy many years ago.

Qawyalek (John Koozaata), son of Warren Koozaata and Lucille Teparghuq. He also passed away many years ago, still a young man.

Front row of five boys, from left to right:

Ngiggutaq (Glen Oozevaseuk), son of Andrew Oozevaseuk and Singlenga. He married Estelle Penaapak Silook. They have many children and grandchildren.

Atleghuq (Willard Kaningok), son of Qanenguq and Yaaghu. He was a very good-natured man, also had great deal of humorous side.

Utumek (Daniel Echak), son of Dinah and Calvin Echak, Iggak. Utumek was a very trustworthy

and handy fellow. He ran errands for the manager of the village only store when the manager was not available.

Angqaki (Elton Nupowhotuk), son of Lester Nupowutak (Napaghutaq); he was actually raised by Mary and Lewis Bolowon.

Asi (Elvin Oovi), son of Victoria and Lloyd Oovi, and my elder brother. He grew up in a very secure traditional surrounding family. He and his cousins hunted birds and explored the nearby mountain. As a young adult Asi got interested in photography. He got a Kodak folding camera and worked pictures. Not only did he take photographs, he also got printing equipment and printed his films [at home]. Asi had many friends who came to his home and hang out. Asi had table games that he shared with his friends as well as cultural sports outdoors.

The schoolboys' picture was taken when more and more northern clothing was becoming available to St. Lawrence Island people. The clothing was then either ordered through mail order catalog or the local only store began to order to supply the store to sell. Shoes and leather boots were still not available to purchase, so the boys are wearing summer seal skin boots. Asi is the only boy who is wearing western boots. In that era, wearing a cap was sort of a fad for these boys. The photograph tells a lot about the boys. Note not everyone is smiling; they all look frozen. Probably they were told not to move by the photographer. So, they just froze and stared and waited to have their picture taken.



70/ (Uncaptioned negative) – N 42796

Gambell schoolboys in front of the school building. Front row from left: Ngiiggutaq (1918–1971, Glenn Oozeva-seuk, son of Uzivusiq); Atleghuq (1918?, Willard Kaningok, son of Qanenguq); Utumek (1920–1953, Daniel Echak, son of Iggak); Angqaki (1922–1944, Elton Napowotuk, son of Napaghutaq); Asi (1922–1943, Elvin Oovi, son of Lloyd Uvi); back row: Saavla (1920–2005, Roger Silook, son of Siluk); Kagsaagun (1922–1935, Edgar Cambell, son of Philip Cambell); Nekanaq (1920–1945, Mark Nikanuk, son of Uuyghaq); Qawyalek (1920–1952, John Koozaata, son of Warren Koozaata).



71/ (Uncaptioned print) - P 30150/N 42748

Apaghna (May, born 1921), daughter of Nanghila (Norman Nunraela), and her cousin Pengughqaaq (Ethyl Gologergen, 1917-1943), daughter of Nungunaq.

4

Savoonga Scenes



Angingigalnguk *Anna Gologergen, 2006:*

I remember that old man, Tutmatelek, from Pugughileq. I believe he was a shaman. He used to do it in the house but I was always scared to watch him. Often tried to run away, never watched him doing it. He was always fishing, as I remember him; that's why my Dad also loved fishing, like him. He passed away when I was like a teenager. He was an old man but he wasn't weak. He loved to exercise, he always walked inside the house. Just walking back and forth, back and forth, and singing 'Hi-ha, hi-ha.' Sometimes with his drum but more often just walking and singing.

He probably was the oldest man in Savoonga when he died. He was married three times. He first married to a Gambell lady, her name was Pinishkak (Pinirkak). She was from Ayakitaan's clan (Uwaalit). His second wife was Puughhun from the Qiwaaghmiit clan. That was my Dad's mother and of my two aunts (Akiwik and Nateghmii). The third wife he married was Ivaghima of Pugughileghmiit clan, Nancy Walunga's relative. I remember that old lady very well; I haven't seen the other wives.

The woman, who is next to Uma is my Mom, Apeyeka. The lady with a baby on her shoulders is Maghqaneq, wife of Irving Ifkoluk (Ifkalleg). Next is Imegyuun, Elsie Kava; and the last lady to the right is probably Naluwi.

Uqitlek *Vera Oovi Kaneshiro, 2003:*



Savoonga Residents:

Since Savoonga village sits on a marshy ground, wooden boardwalks were built to walk on to go almost from house to house and elsewhere. Not all the ground in the village is marshy. There are some dry grounds.

The old man to the left is Uma or Tutmatelek. He was one of the last *Pugughileghmiit* to have lived at the ancestral home of that clan at *Pugughileq*. He and his family lived there until they finally moved to Savoonga after more and more families moved there from Gambell.

Next to Tutmatelek is Apeyeka, wife of Anaghayaaq, Logan Annogiyuk. The young girl to the right is their daughter Angingigalnguk (Anna Annogiyuk Gologergen). The woman next to her is Naluwi (Jeanette Noongwook), wife of Qagughmii, Nathan Noongwook. A boy at the left is Esnighqwaq (Jonathan Annogiyuk).

Kukulegmii *Morris Toolie, Sr., 2003:*



The original houses in Savoonga were built in rows along the beach. They were all lumber houses, family homes, with no insulation. They were all lined up and then they put the wooden board-walks in between later on, since the village grounds were marshy and soft in summer.

This picture was taken from the high grounds down to the beach. Logan and Uma's house is on the left; it used to be in the second row. Akeya's house is next and Tangatu's small house is next to the right, with a section of Pinaaya's house at the right edge of the picture. Those buildings were in the front row closer to the beach. Tangatu's first house was very small. It was made of leftover lumber from other people's houses; later Tangatu gave it to Walter Wongitillin.

It is hard to see the face of the woman with a child on her shoulders; but the young woman next to her may be Imegyuun, Elsie Kava. The lady to the right may be Ramola Tamlu (Nemelaghhaq); but we are not sure.



72/ (Uncaptioned print) - P 30165/N 42774

A group of Savoonga residents (left to right): Uma/Tutmatelele (ca. 1865-1944), father of Anaghayaq (Logan Annogiyuk); Apeyeka (Apeaka, 1890-1958), wife of Logan; unidentified woman with a child on her shoulders; Imegyuun (Elsie Kava, 1912-2002), Anna Angingigalnguq, Ramola Tamlu(?), Esnighqwaq (Jonathan Annogiyuk). The leftmost house belongs to Logan and Uma; other houses (from left to right) belong to Akeya, Tangatu, and Pinayah.



Anaggun Ralph Apatiki, Sr., 2005:

Mr. Barton Raaquq was a man who experienced many things to live for. He was a hunter, trapper, fisherman and traveler. He raised a family. He was reindeer herdsman, became apprentice. Always was one of the hard-working men for his family. Owned boat, dog teams, most usual hunting equipment. His sons were artists in ivory carvings for living.



Angingigalnguq Anna Cologergen, 2006:

Raaquq was from the same Pughileq clan, as my Dad; but he was relative to Uziva. His wife was my Mom's eldest sister, Payana. She was from the Nasqaghmiit clan. I learned from her mostly, used to go there almost every day. I went with her whenever she was going, like berry-picking or collecting wood. Always followed her, watched her working. My Mom and Dad did not teach me much; so, I learned mostly from my Auntie. This is our Yupik way to learn from your mother's relatives, from her sisters. It is good for our future. My Mom wanted me to go there and to stay with her sister.

Raaquq was a good hunter, also reindeer herder. He always looked after my husband Awlinga, when he was young. Like he was an apprentice to Raaquq. They were staying a lot at that reindeer camp called Ayyigteq to the east from Savoonga.

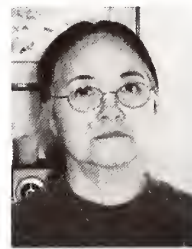
Qigen'gu Gertrude Toolie 2006:

The old man and his wife passed away when I was a little girl. I don't remember much of them. The young man, his son, was Alice's (Rookok) father. I remember him very well; he used to come to our house to visit my older sister Vera



(Qaakaghleq) when she was sick. He sometime came to us and showed his carvings; he also shared his radio to my sister Vera, let her use his radio to listen what (people were) saying. He had many children of his own: Alice, Bryan, Lane, Paul, Clyde, Louisa Pungowiyi, also Theresa (Pataatiya), and Abigail. Abigail is the youngest one. Used to be a big family.

His wife Ruby raised then all, when Awitaq passed away; he died very early. He had a very bad TB, he worked very hard. That's how his wife Ruby told us. She died not long ago. May Dad helped her a little bit to raise those kids, because Ruby was his cousin. She was Paazak's daughter, they were somehow related to us through our grandmother. They were all of Sanighmelngut clan: Ruby and her sister Bertha Nekevun, also their brothers Miklaghhaq and Fred Aquimigalnguq.



Kesliq Sharon Pungowiyi Ryckman, 2005:

This is a story my grandmother, Neghelleq, told us when we were young. Our grandfather Pangawiyi was friends with Raaquq. One evening, after dinner, when our family was going to have tea they found they have no more sugar in the house. It was stormy out, so Pangawiyi said he would go "borrow" some sugar from Raaquq. He asked for an empty bag and after a deep trance he stuck his hand in the bag and moved his hand around. After a bit he said that Raaquq was getting suspicious; so, he decided to take only a handful of sugar from Raaquq's bag. The next day Pangawiyi bought some sugar and brought it to Raaquq's house. They both had a good laugh and yes, Raaquq said he thought he saw his bag of sugar moving.



73/ (Uncaptioned negative) - N 42776

Raaquq (Barton Rookok, ca. 1880-1944), brother of Uziva, with his family: Payana (Pianna Rookok, 1880-1941); Nekgun (Alice Rookok, born 1928), daughter of Awitaq; Sulughquun (Paul Rookok, 1920-1939), and Awitaq (Harold Rookok, 1906-1947). *Mayughtaq*, a pile of driftwood that is gathered and put up standing to dry up for winter, is behind them.



Angingigalnguq *Anna Gologergen, 2006:*

That picture of my family was taken by someone from the Cutter. They asked us to dress in

Eskimo clothing for that picture. My father is dressed in his winter reindeer-skin clothing; my brother has his winter coat; I have my winter parka, but my Dad has summer boots (laughs). Only my Mom has summer clothing and fancy summer boots.

That parka of mine from the picture is somewhere in Fairbanks, at the museum. I would love to see it again some day. I am wearing winter boots with the parka. Jonathan has kid's parka made of rabbit skins. Those rabbit skins were very special to us. We usually got the rabbit skins from the cutters and other small boats. We don't have the rabbits on the island; so, they brought rabbit skins from Nome, from the mainland. We remember that man from Nome who used to bring rabbit skins to us. He was a White Man; we called him Master Rincken. We traded skins with him for walrus carving and other stuff.

My parka is made by the Iñupiaq people in their style. They once stayed in our camp Amaghwaaq, Aayiiq, Uumaaq. Maayaq, Amaghwaaq's wife, did that trimming on my parka. The hood is made of wolverine skin, a very good skin. I felt very warm in that parka in winter.



Uqitlek *Vera Oovi Kaneshiro, 2003:*

Anaghayaaq (Logan Annogiyuk) and his family: wife Apeyeka Polly, daughter Angingigalnguq (Anna Gologergen), and son Esnighqwaq (Jonathan Annogiyuk). Anaghayaaq was one of the first Native reindeer herders to be trained by the Laplanders in the early years. Reindeer herding was then new on St. Lawrence Island. Anaghayaaq became well trained in herding reindeer and (main-

aining) proper paperwork, when selling Anaghayaaq grew up in Pugughileq, the ancestral home. She is also mother of Bobbie Kaava, Jeannette Naluwi Noongwook and Ikanuq, Laura Pungowiyi.

Angingigalnguq and her younger brother Esnighqwaq practically grew up at the south side of the island, at the fish camp. She married Tim Gologergen (Awliinga). For the first ten years they lived in Savoonga, then moved to Nome. Their children grew up in Nome. Angingigalnguq supported her husband Awliinga while he was active in the Army National Guards. After that she supported him when he started his missionary work.

Esnighqwaq married Akilghumii, daughter of Fred Okoomealingok (Aqumigalnguq). He followed his father's footsteps and got involved in herding reindeer, when the next generation took over from the original herders. Esnighqwaq was also busy with the Army National Guards until retirement. Esnighqwaq has not really slowed down, so he is one of the lead Yupik singers and he is keeping the family songs alive.

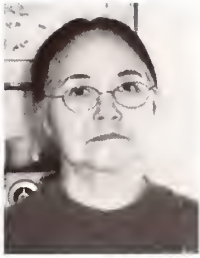
Yaavgahsiq *Denny Akeya, 2005:*

Logan Annogiyuk (Anaghayaaq) lived a wonderful long life. He would help anyone who needed help and at anytime. He did a lot of carving to sell to the store to provide heating fuel and groceries for the kids. Everyday I would see him carrying a metal five-gallon container filled with heating fuel towards his home. Him and his family live above Bobby Kava in a two-story house. Sometime he would rest about half way home and that is when us young boys would help him. He would be very grateful towards us and thank us. Then he would talk to us to keep out of trouble and tell us to listen to our parents. Or tell us to help anybody at anytime.



74/ (Uncaptioned negative) - N 42761 and N 42762

Anaghayaaq (Logan Annogiyuk, 1888-1969) and his family. Left to right: Esnighqwaq (Jonathan Annogiyuk, born 1925), Angingigalnguq (Anna Annogiyuk, born 1921), and Apeyeka (wife of Logan, born 1890), all wearing reindeer skin parkas.



Kesliq *Sharon Pungowiyi, 2005:*

This is Smith Imingan's family. He was married to a woman from my mother's family and I remember him coming to our house for dinner many times. Also my mother used to have me take over food for him (awaliq) and he was so kind to give me gum or candy when there was none in the village. He was a great storyteller and I remember one funny experience he liked to tell about. While living at Pugughileq he said he got tired of dragging meat up the bluff and decided he would do something different. He tied a rope to a sled and the other end around his waist and told his wife to get on the sled and pushed her down. The plan was that after Akivik reached the bottom she would fill the sled with meat and he would haul it up the slope. Well it didn't work out as planned. The rope was too short and Akivik slid down too fast and Imingan was yanked and came flying down the steep bluff. Fortunately he wasn't hurt, it being wintertime, and he and his wife lay there in the snow laughing so hard they had a hard time breathing. He was an excellent storyteller and told stories from Ungaziq in Siberia that his family came from many years ago. But unfortunately I do not remember much.

Anaggun *Ralph Apatiki, Sr., 2005:*

Smith Imingan was a well known man in my growing years. He was most chosen man as handy and always responded when asked for help. One of the beloved men as a cousin by my uncles. As seen in this photo, he raised many children. He was a fisherman, hunter, and a trapper.



He loved camping. Good long time ago storyteller. He loved Eskimo singing, also loved to sing church songs. He was a man to be remembered.



Ayuqi *Ora Gologergen, 2003:*

I don't know the Immingan's family very well. I don't have much information on them, from my early years in Gambell. I've heard that Smith helped Logan Annogiyuk a lot with everyday chores. Annogiyuk was married to Smith's sister. Smith was a poor man, but Annogiyuk had plenty. So, it worked out for both men.

Yaavgaghsiq *Denny Akeya, 2005:*

Smith Imingan known as Imingan, had pure white hair on his head in my early time. He loved to tell stories of all kinds. He would talk about reindeer herding, sea hunting and other kinds of hunting. After summer storms I would often see him going beach combing for different types of underwater plants that were washed ashore. He would carry his oversized backpack across his shoulders. He loved kids and different people.

His son Estugruuk, Lewis Imingan, is also shown on this picture as a young boy. I remember him as a grown-up man. He was a very strong man but yet a very gentle one. He would be pulling home in cold winter months one or two spotted seals to feed his family. Winter months were long and very cold, but yet families work together. Lewis loved his family and took good care of them.



75/ (Uncaptioned negative) - N 42775

Imingan (Smith Imingun, 1891-1967) and his family. Left to right: Tagneghli (Elsie Peluwok, 1910-1948); Pangaawen (Bernice Pangawin, born 1911); Estugruuk (Lewis Imingun, born 1915); Pekuutaq (Myrtle Imingun, born 1921); Qaaqwaaq (Leslie Imingun, 1927-1963); Akivik (Akeyik, wife of Smith, 1890-1936); Ayuya (1925-1935).

Ayuqi Ora Gologergen, 2003:

Nora Pungowiyi, wife of Drummond Pungowiyi (Pangawyi). She is cooking outside. We often cooked outdoors; it's the best tasting food when cooked outdoors.



The other woman is probably May Kingeekuk, wife of Theodore Kingeekuk (Kingikaq). She was a sister of Kulowiyi and Kiyuklook.

May was a hard worker, never lazy. She took care of her children and her brother-in-law's children. The combined children were many and using just one cook pot, she managed to feed everyone and care for them from morning to night. May never complained about anything.

May's sister was Dinah Echak in Gambell.

The women are cooking inside a gasoline barrel, with its one side cut off; it can be thus made into a makeshift stove.



Kesliq Sharon Pungowiyi Ryckman, 2005:

Our grandmother, Neghelleq, was Pangawyi's second wife. She was the daughter of Mayukaq and Taliqnaq, and Adolph (Sivaghhaq) Sevouhok was her adopted brother. She was so devoted to him and took care of his family along with ours. She had four children, Araata (our father), Ilagaasima (Donald, who grew up with Pina-ya), Yangi, mother to Holly (Asapak) Kingeekuk, and a daughter who died at childbirth. Neghelleq liked to tell us Aesop-type stories for children. After the tuberculosis epidemic hit the village she was sent to Mt. Edgecumbe and spend many years there. I used to go visit her while going to school there. They had to take one lung out and she told me that they put ping-pong balls in there to keep her chest

from collapsing. Finally at the age of 61 she asked to come home to die, I was 17 then.

She was a very kind person and was like a mother to her daughter-in-law (our mother), Kargi. When a group of women from our clan would go out to pick greens and roots, Jones (Uwetelen), Thalia (Singawen) and I would go along and she would make sure we didn't wander far from them. She was also a throat-singer.

One ritual I learned from her and really like was the burning of bell heather to cleanse the space around us, sort of like the way Native Americans from the states use sage. I also remember she was very careful to burn our fingernail and hair clippings so the uyuineq would not get them and do us harm. She told me of the "trips" our grandfather, Pangawyi used to take after ingesting the mushroom, fly algaric. These were very sacred rituals and he would tell her not to let anyone bother him while he was laying there.

Qigen'gu Gertrude Toolie 2006:

We do not recognize this photo identified as "Neghelleq and Aghhaaya." When we talked with Estelle Oozevaseuk last year, we all agreed that "Neghelleq" on this photo is probably Sivuglleghii from Gambell, mother of Anders Apassingok. "Aghhaaya" on the photo is probably Kukiyanga, younger sister of Avrugaq (Miriam Kulowiyi). Kukiyanga was raised by our grandfather Ataaq, when she lost her mother. Kukiyanga lost an eye due to an accident with a kerosene lantern.

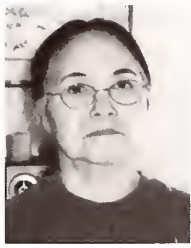


Also, the photo must have been taken in Gambell, not in Savoonga. Our mother Aghhaaya was too busy raising us and had little time to travel to Gambell; so, this is one reason why we believe the photo is misidentified.



76/ (Uncaptioned negative) - N 42786

Neghelleq (Nora Pungowiyi, wife of Hugh Pungowiyi, born ca. 1900) and Aghhaaya (May Kingeekuk, wife of Theodore Kingeekuk), carrying a baby.



*Kesliq Sharon Pungowiyl
Ryckman, 2004:*

Much has been told of the good deeds this couple did for the people of the island. Legraaghaq was the daughter of Pangawyi and Yangi (sister of Kalawyi and Aghhaaya) and half-sister to my father, Ataata (Clarence Pungowiyl). She had a sister, Ameneki, who married Qaseki and was mother to Mayuqaq (Nancy) and Maayu (Gideon); they did not have children. Being our paternal aunt, Legraaghaq went out of her way to make sure we sewed and cooked well. She was an excellent seamstress and cook.

While we live in Savoonga I remember our aunts, Legraaghaq, Ratwhenga, Naangighaq, and Aghnanaghaq, also Yaari being at our house a lot. Several families moved to Northeast Cape and we were lucky that Uncle Jimmie and Aunt Mabel moved too and lived near us. She kept us well fed and taught us the old way of life. Tuli was a great trapper and trained our father well. Even after we moved to Nome they would come and visit us. She was a devoted sister to our father.

*Qigen'gu Gertrude Toolie,
2006:*

Mabel was our Mom's sister's daughter. She was the daughter of Pangawyi and Yangi; but she was raised by Pinaaya, when her Mom died. I remember her as a young woman; she was very active, she often took care of us.

They used to live mostly in a camp at Northeast Cape, when Tuli was working for the Air Force. He spent most of his wintertime there trapping for foxes. My husband told me some stories about how they used to live for many months with two other men and their families from Gambell, Pusaa and Qilleguun. They all used to share their food together, spending their time by themselves. They normally



go there from Savoonga by dog-team; Mabel and kids were at that camp too. Sometime they moved to the camp about this season (in September) by skin-boat; or they may go later with dog-team. My husband told me that they often slept on the sled on their way to the camp, even in winter. Just put a little tent over them and slept on the sled: all of them, parents and kids together in a small tent, when they traveled with their dog-team.

There was also another camp used by Nick Wongitillin and my father on their way to the Northeast Cape. Those men from Gambell used to stop by at Nick's camp or at Tuli's camp, and they usually bought some charges from them. They later paid them back on their way home when they got some fox skins by trapping.

The kid on Mabel's shoulder is, probably, Katherine (Toolie); she was the oldest. I heard from my husband that there was also a boy between Katherine and him; maybe, that's this boy. Looks like he is dressed like a boy in that picture.

Jimmie started singing (with Savoonga dance team) when he was already an old man. They invited him to school to teach Yupik dancing and singing. I remember they paid him with some coal for heating his house in winter. He first went to Fairbanks to teach Yupik dances and Mabel went with him to teach Eskimo sewing. They were already like elderly people. Before Fairbanks, they also lived in Anchorage for a while. When the Air Force closed that base at the Northeast Cape, they hired Jimmie to come to Anchorage and to work for them. That was many years after he was in reindeer herding. I heard he started as an apprentice to Pinaaya, when he was twelve years old.

He was a very friendly man, particularly with kids; therefore, kids always loved him. He was a man with a big heart, always energetic. I remember, he was already old, but he wanted to keep up with his teaching at school. He loved those kids.



77/ (Uncaptioned negative) - N 42754

Tulii (Jimmie Toolie, 1904-2002) and his wife Legraaghaq (Mabel Toolie, 1912-2004), carrying a baby, posing with Dr. Leuman Waugh.

Ayuqi Ora Gologergen,
2003:

This is Camp Kangii, not Savoonga. The house has meat-drying rack on top.



You can see reindeer meat and skins in the process of drying.

I don't know much about this family for they mostly lived at Kangii. They would travel to Gambell for season hunting and boating, and that would be the only time we saw them. They lived at Kangii for most of the year.

Sisters Apaghna and Pengughqaaq are wearing reindeer skin clothing. Their oldest sister was Flora Elqilaq Imergan; she lived here. Apaghna and Pengughqaaq grew up with their aunt. All three women of the Nemaayaq-Nungunaq family were very good Eskimo dancers.



Anaggun Ralph Apatiki, Sr.,
2005:

Photo shows the early settlement area which reindeer herders choose to be good for permanent residence for their families. Also, good grazing fields for the reindeer (back then under the title of 'Reindeer Commercial Company'). Good hunting place for sea animal and lots of birds. Photo is about making log cabins the old style that were shaped by splitting driftwood and caulking around with mud and grass. Now it's the city of Savoonga. Note two young women demonstrate their fur clothing. It's made from tanned reindeer hides; boots from sealskins with polar bear skin trimming.

Qigen'gu Gertrude Toolie,
2006:



I don't remember that man, Nungunaq; he passed away before my time. His wife was Quyalaaq (Cora); I believe she was somehow related to Kaawhtaan, to his clan. My Dad told us that she was our cousin through our Grandma, like second cousin, maybe. I remember a little bit of her, because sometime she used to come to our house and sleep with us. She was later married to a much younger man. I don't know that family very well, because they used to live in Kangii. Their old man Nemaayaq already passed away; the only other man I remember from that family was Nanghila. Only the ladies I remember: Apaghna, Pengughqaaq, and Elqilaq (Flora Imergan).

Apaghna was the older sister of Pengughqaaq. Her children were also called Nungunaq and Quyalaaq, like her parents. Apaghna married Quwaaren, Simon Tatoowi from Gambell, and soon after she moved to California with her family. She was an excellent skin sewer, very good at housekeeping, and at preparing and storing subsistence food. She lived in California for many years.

Pengughqaaq was married to Nguungaya, Edward Gologergen. She often went to Camp Tapghapagaq with her husband and their children as we were growing up. Pengughqaaq's father was the brother of Nanghila, husband of Angiquun and the family was from the Kangighmii clan. Pengughqaaq was the first wife of Nguungaya and the mother of Enlek, Nunagmii, Mayughaghmii, Iggelleq, and Nunaghqaaq. He married another woman when she died.



78/ (Uncaptioned negative) - N 42788

Vernon Nungunaq's house at Kangii (Cape Collier). Two sailors from the *Northland* pose with the members of Nungunaq's family. The shorter girl to the left is unidentified. The second girl from left is Pengughqaaq (Ethyl Gologergen, 1917-1943), daughter of Nungunaq. The third girl, dressed in winter fur clothing, is her cousin Apaghna (May, born 1921), daughter of Nanghila (Norman Nunraela). The woman in the middle is most probably Quyalaaq, Cora Kayallak, wife of Vernon Nungunaq. The boy next to her, with a puppy, is Buster Nungunaq (1922-1938), son of Nungunaq.



79/ (Uncaptioned print) - P 30114/N 42693

A group of Savoonga residents on board the U.S.C.G *Northland*: Natilu (Myra Seppilu, daughter of Pinaaya, born 1915), Taghneghli (Elsie Peloo wok, daughter of Smith Imingan, born 1910), Aghnaanaghhaq (Daisy Kiyuklook, daughter of Kaneghteghyaq, born 1915); unidentified person from the *Northland* medical team (?); Tangatu (father of Jimmie Tooli and Lucille Qaanaq, born ca. 1880), Qaghiiq (Hazel Wongitillin, daughter of Wangqetelen, wife of Adolph Siivaghhaq, born 1911).

5

On the Deck of the U.S. Cutter Northland



Akulmii Grace Kulukhon Slwooko, 2004:

Maligutkaq (Chauncey Maligutkak) with his wife Napaq Florence are pictured here on the deck of the Coast Guard Cutter *Northland*. They got on the ship, like many others to visit there and they just enjoy walking around on board. Sometimes the ship captains become good friends to some people in the village, exchanging gifts and talking to each other. We all loved to visit these boats when they arrived in summer.

Napaq (Florence Maligutkaq) with her husband Chauncey are having good time on that boat. Napaq has her summer clothes on; she is standing with her fur-trimmed hood on. Her mukluku are made for summer time. They are featured in that same clothing on some other photographs in the book. Maybe, they were all taken on the same day when they visited the ship.

Anaggun Ralph Apatiki, Sr., 2005:



Mr. and Mrs. Chauncey Maligutkak are shown here on the deck of the United States Coast Guard Cutter *Northland*. One of the early Coast Guard boats that came to the island was named Revenue Cutter "Bear." Other Coast Guard Cutter I saw was named "Northland." Those cutters came to the island every year, usually in July, to help people of St. Lawrence Island about their health.

Mrs. Maligutkak was an artist. Her work was very good by her own. Most of the time she did her art works, even sold them to traders or buyers. When I was a member to the Gambell IRA Council, she donated one of her drawings to the people of Gambell to sell for fifteen hundred dollars (\$1500). That was one of the highest donations for betterment given to our community. She was a quiet woman and she did

her chore work at home. Every summer she joined other women to the hills to gather willows greens, berries for food. Her husband stored for winter food. She loved going to the church and joined our village church choir. She is one of the Gambell women from my early years to be remembered.

Kepelgu Willis Walunga, 2007:



This was the man that was always willing to help anyone in need of help. In winter mostly after snow-storm we often saw him shoveling snow in row of home doorway. He did that mostly to elders' homes or to someone who needed help. He was hand man of the Gambell village.

His elder brothers were Adam Yaghaq and Lincoln Pelaasi. I hunted with them in the spring whaling and walrus hunt from my teen years until after I got married and had my own family. Adam was a boat captain and after he died, Pelaasi took over. They were very good and honest people, especially Lincoln Pelaasi.



80/ "Chauncey & Florence" - P 30136/N 42722

Maligutkaq (Chauncey Maligutkak) and his wife Napaaq (Florence Napak Maligutkak).



Anaggun Ralph Apatiki, Sr., 2005:

I remember that man Ataayaghhaq from my younger years. As a hunter he had a dog team, like any other person on the island. He bought a wooden whaling boat from commercial whalers, and also a skin-boat for hunting walruses and other sea animals. He stored his catch for his family and his dogs, most likely as other people did. He also went to his camp to trap white foxes with his family. Those times trapping foxes was one of the ways to earn good living.

He became an Eskimo dentist, as I remember it. I think he had been a helper for those dentists who used to come to the island with the Coast Guard boats every summer to help people, fixing or pulling bad teeth. So Jimmie Otiyohok (Ataayaghhaq) learned from those doctors on the boat and he even operated small wounds on the skin and other injuries. Otiyohok helped people with bad teeth many times. He died from old age; he is one of the men of my early years to be remembered.

Penaapak Estelle Oozevaseuk, 2004:

We had nothing on this island until the Coast Guard came over. At that time, the dentist and the doctor had work a lot on the people. I think we just had a very small school with Dr. Campbell and other teachers after him. My mother and grandfather could read a little too, only a few simple words, he (the teacher) read them, only the ones he knows, he points at them and say "look." So, we just learned it. Ataayaghhaq also learned how to be like a doctor. I watched him doing tooth-work on people, pulling out their teeth.

I remember watching him working once when I



was just a little girl. One boat had been windblown from the other side (from Siberia) and we found it on the south side of Gambell. And the men were so frozen. Some of them had no hoods on their parkas you know, those Siberians have no hoods. That was a long time ago. But Gambell people helped them because they came from Qiwaaghmi (Qiwaaq on the Siberian side).

That man Ataayaghhaq was so helpful to everyone; he tried to save everybody. I know that I was only three (years old) or not even three when they brought that one man from Qiwaa with badly frozen feet. I put my arms around his legs and watched him how he worked on his frozen feet. Waah, they were so frozen. But I was so curious, so I watched him. When he cut his boots and unbound the bandages, down dropped the bone. That was so scary. Then he did this work on that man whom we found on the southern side (of Gambell). Nobody helped him. When he was done, he scraped it until it was clean, and then he washed it a little. I don't know where he got those clean gauzes and bandages, and he had some ointment too. Some kind. I was just a little girl; so, I just watched him doing that. I have seen it a lot of that (medical) stuff later when I worked in the emergency room. We had only a few nurses here on the island for many years, no doctors.

Akulmii Grace Kulukhon Slwooko, 2004:

This is Ataayaghhaq (Jimmie Otiyohok) and his wife Isabel on the ship, enjoying it with the captain and the sailors, their friends. Isabel had her nice summer clothing on. She has newly made mukluks (skin boots) on and a nice snow shirt for dress up.





81/ (Uncaptioned negative) - N 42757

Ataayaghhaq (Jimmie Otiyohok) and his wife Ukaamangan (Isabel Okwomangen).

Anaggun Ralph Apatiki, Sr., 2005:

People of Gambell boarding the Coast Guard Cutter off St. Lawrence Island. Just touring. Notice Yupik people wearing waterproof boots. Skipper of the ship with early captain Captain Wade Apaata posing for picture. The captain and crewmen called him “Boss.” American flag is waving.



Penaapak Estelle Oozevaseuk, 2004:

Apaata loved to work with Iqmaluwa. Those two men used to carve a lot together I don't know why. They were good elders during my early years. Grace (Akulmii) and I grew up together. We watched them many times as they carved; Iqmaluwa was the grandfather to her too. Apaata had no small children in his house; he had three daughters and they're all married by that time. He never bought any candy bar; I've never seen any candy in his house, because I was there almost every day.



Akulmii and I often watched them doing those long pipes; we called them “peace pipes,” the long ones. He (Apaata) was always making something. He had colored ink, all kinds of colored things, and he loved to decorate (his pieces) with color. The ones that Grace and I liked, they used to heat it; they put the lead on fire (and melted it). The good thing is that when it drops down, and it falls, it looks like little romp things. They looked very much like silver. We tried to pick them up to use it; they always said to us, Watch up! Don't burn your fingers. We used those little drippings, from what Iqmaluwa was melting on his fire, for toys that little girls had...

He (Iqmaluwa) had a big candle, a really heavy

one, really short though, about this big. Sometimes he helped with the broken pieces or with those little dents on the pipes that Apaata made. Apaata did most of the carving and Iqmaluwa did the melting. I think Apaata always gave him some money to open and to earn something. They were like brothers; they were always that way.

Apaata loved to go on the boat to trade something. Iqmaluwa would never do that, I think because he really got scared very easily. Bertha Ungalaq (Nekevun) and Ruby Raaquq (Nuughnaq) were Iqmaluwa's nieces. They were Paazak's daughters but they treated Iqmaluwa like their father. Those two ladies were very much like him, very shy and quiet.

Apaata had three daughters and they all married. One of them had died. Peter Aghnilu married her but she died. Another daughter was Sarah (Aghnaamkami); she married Fred Angi. She has been sewing all the time. She was very good. She was the one who taught me to sew, because my mother always said, “I have no time to do that.” So we went to my relative, we always call her Aunty Sara. She was, I think, the youngest of his daughters. Once she told me they had a brother too, but he died as a small boy when asleep.



Kukulegmii Morris Toolie, Sr., 2003:

Apaata on board of the Coast Guard boat carrying his special box, most probably filled with his ivory carvings. My grandfather Tangatu also had the same box when he was going aboard to trade his ivory carvings. It is called salngaawaq.

Apaata used to carve a lot and he traded his carvings for candy bars, tobacco, also for money.



82/ "St. Lawrence Is." "Apata" - P 30169/N 42781

St. Lawrence Islanders on the deck of the U.S. Cutter *Northland*. Left to right: Sunaaghruk (Moses Soonagurook), *Northland* sailor, Joe Amaghok, and Apaata (Apatu).

Anaggun *Ralph Apatiki, Sr., 2004:*



Gambell men aboard the Revenue Cutter *Northland* when she came to St. Lawrence Island. They toured around that ship and sometimes they traded ivory carving or just wanted to see their friends. Those Coast Guard boats used to come every summer; the first one I remember was “Bear,” before “Northland.” On this photo, are Mr. Moses Soonagrook and Mr. Booshu (Pusaa). Moses is wearing a heavy jacket with a sailor’s cap perhaps traded from ship. He also has waterproof seal-skin boots for spring hunting or summer hunting and fishing. Booshu is wearing home made parka with khaki overcoat; his boots are short, those are every-day boots for walking.

Moses was one of the strongest men in Gambell in my early years, and Booshu was a very good hunter and trapper, also whaler.



Akulmii *Grace Kulukhon Slwooko, 2004:*

Pusaa and Sunaaghruk are enjoying the time on the Coast Guard Cutter *Northland*. Our men like Pusaa and Sunaaghruk, they were hard-working men. They have studied the ways to get out on the ice to hunt seals, walrus and whales. So this time they were just enjoying the time and, maybe,

they have brought their carvings for trade, too.

Penaapak *Estelle Oozevaseuk, 2004:*



I remember the old man. We always called him ‘grandpa.’ I have helped him in his old year; on his last days I was with him all the time.

He was a good whaler in his younger years. But he was too superstitious. I know my grandpa (Uwetelen) was the one who always called him to devise everything because he was the oldest in that tribe of ours. Ungazighmiit have told me that our name, Aymaramket, comes from their side (from Siberia); they call it up there ‘Aymaramka.’ This is like a Quilleq word (Chukchi). Because it’s so big that tribe. I think they are made up of small tribes and they make a people, and our tribe is next to it, *Sanighmehngut*. From Siberian order people.

My grandmother Wiya always told me that Pusaa’s father was the best one as a whaler. With his sons: Pusaa, Kunuka, Ataayaghaq, Aghnilu, Tatuwi was next, he married and moved away.

Wiya told me that he used to have an old little wooden box for his stuff and other things he kept in there.



83/ "Soonogurook & Booshu"*- P 30168/N 42780

Sunaaghruk (Moses Soonagurook, 1886-1959) and Pusaa (Booshu, 1880-1957) aboard the *Northland*.

Anaggun Ralph Apatiki, Sr.,
2004:

People of St. Lawrence Island boarding the Coast Guard Cutter off Gambell. Just touring the boat, when it arrived. Notice that all Yupik people are wearing Eskimo waterproof sealskin boots.



On the photo, there is Mr. Pusaa and his eldest son Ernest posing for picture, aboard Cutter *Northland* off Gambell, St. Lawrence Island. Notice part of the sail boom shown. Those Gambell people aboard the ship are making friends or just trading. They probably came to civilize with the white sailors on board. Most Yupik people on that photo are wearing given or trade jackets and caps.

Penaapak Estelle
Oozevaseuk, 2004:

Those men on the boat are Pusaa and Ayuwichsaan, his eldest son. They are visiting. That old man Pusaa died many years ago. He tried to keep what he had been taught by his fathers. He also trained his eldest son, Ayuwichsaan, to be his striker. He taught us everything, like he never let us, kids, eat that soot from the seal-oil lamp, because we may be sick. Because he had been praying, he told us. Just like being poisoned.



He was really strict with his family. The younger ones, they had much respect to his words, they followed what he was saying right from the start.

Ayuwichsaan married Aghnanghiighaq, Wamquun's and Apatiki's younger sister. She had

lots of babies that same year and after that, even though I don't know what happened to them. They had a big house, Pusaa and his family; it was made of lumber. It was a big family: Pusaa and his wife, with three grown-up sons and their wives. So many families living together in one big house! And babies were just dying at that place at the same time. I don't know what's happened there.

Pusaa first married a woman from Gambell. She was a sister to David Sipela, old man Sipela. That old man Sipela was my grandfather's cousin. So, he married one of them (from the Sipela family) and got all sons except for one girl, Isikwha. She was just one sister to so many boys.

Then that woman died, Pusaa's (first) wife. He was always going to Siberia. He brought in another woman Atenga (Etenga) from there. She was nice, I liked her.

Ayuwichsaan was married to Aghnanghiighaq and later he married another woman, Ethel Riighnak, Anengayuu's daughter. He died before Riighnak; he was a young man—he died even before his father passed.

Akulmii Grace Kuluk-
hon Slwooko, 2004:

Pusaa, his eldest son Ayuwichsaan, and more men from Gambell were on the *Northland* being with the sailors, talking and motioning to each other. Our men are probably helping the medical party to go aboard.





84/ "luwikson & Booshu"*- P 30166/N 42778

Pusaa and his son Ayuwichsaan (Ernest Booshu, born 1907) aboard the *Northland*.

Qigen'gu Gertrude Toolie, 2006:



Pinaaya was a well-known reindeer herder who had a good heart, loved to tease children. He was a wonderful storyteller. He loved telling and sharing his stories about his hunting experiences with other elders who often stopped by in front of his house. Pinaaya loved Eskimo singing and dancing, and often held dances at his house. He married twice: Ineghayuu was his first wife and Pangaawen was his second wife who bore him a son named Nanevgaghllak.

Pinaaya was the cousin of Yaari, Kesliq, Qaallnaq, and Legraaghaq. As a reindeer herder, he was in partnership with Veghtekaq, Uqengeliighaq, Wangqetelen, and Pangawyi. Pinaaya and his family moved back and forth from their herding camp to Savoonga especially when a new school was opened in Savoonga.

Pinaaya had very dark hair with little or no gray. He was well known for taking care of and raising many children like Legraghaq (my mother-in-law), Aghnanaghhaq, Ilagasima, Palaghtaq, Wayne, and Apaki. Pinaaya liked having many children around and often visited our house where he would teach us string games.

Both Natilu and Qaliyuuq were two of the many children raised by Pinaaya. Qaliyuuq was a very close friend to our eldest sister Qaaka. I don't remember her well; she was much older than me. She and my sister Vera (Qaakaghllaq) were very close, they used to stay together and play out with other girls around our house. I have some old pictures of them as young girls. Qaliyuuq died young of TB; she never got married.

The other sister, Natilu, lived until her old years. She passed away recently; she lived with her family all her life in Savoonga. She was a very pretty lady, cleaned her house a lot, all the time.

She was married to Jacob Seppilu, had a big fam-

ily. I know her from my young years, because I used to go over to their house with my older sister Vera to bake our bread in their stove. My Mom made the bread and we took it to their place to bake it in their oven. Natilu always let us stay and watch the bread baking; I was a little girl back then, I loved to go to their place.

People loved to come up to the Coast Guard boat when the ship arrived to the island in the summertime. They tried to sell their carvings to the crew; they just enjoyed visiting the ship. They always dressed in their nice clothing, like these girls in the picture. They didn't buy much from the Coast Guard ship, maybe, some chocolate bars and cookies for children. I have heard that Tangatu, my husband's grandfather, always went to the ship to trade his ivories. He was a good carver; he brought chocolate bars to his grandchildren from the boat. That's my husband's story.

Then there were also smaller trading boats that bought fox skins, baleen, also ivories from our people. They traded some goods from the mainland to us, like rabbit skins for kids' parkas and for collar trimming. The girls in the picture have their parkas trimming made of dog skin; but for younger kids they often used softer rabbit skins for trimming for light summer parkas.

Uwahaawen Angela Larson, 2006:

I heard that once they took a few Eskimo couples from Savoonga and married them on a ship. Those people were Jimmie and Mabel Toolie, Tagneghlii and Piluguk, also Ratwhenga and Fred Aqumigalnguq. They were all married together on one day. And I heard that Piluguk and Tagneghlii decided to split right away, because they did not agree on something. So, they got divorced before they hit the land on their way back from the ship. But then they remarried again later. I have an old picture of Natilu and our sister Vera watching them being married on the ship.



85/ "Gambell. St. Lawrence Is. No. Bering Sea" "Peniu, Kaleyok & Nateelo" - P 30128/N 42714

Pinaaya's family, left to right: Pinaaya (Amos Peniu, ca. 1880-1973), Qaliyuuq (Jean, born 1921), and Natilu (Myra Seppilu, born 1915).

Ayuqi *Ora Gologergen*,
2003:

My father Iirgu, my brother Clarence, Miinglu, and another boy, Stanislaus Amaghwaaq are visiting the ship.



My father Iirgu was a tall man. His only son was Clarence, Miinglu; he also grew up as a tall lad. We had two other sisters who were elder than Miinglu. They died in infancy; and I was the youngest one.

Stanislaus Amaghwaaq was the son of Joe Amaghwaaq from Nome (actually, from Little Diomedé). He came with his family to Gambell, intending to do some fishing; but they ended up mostly trapping foxes. They stayed on the island for five years. They all lived in our house which already had three other families lodged. There were three Inupiaq families staying with us: two lived in our winter house, and one more stayed in our summer house. Altogether, there were four Inupiaq families living in Gambell at that time; they all arrived with a boat from Nome.



Maria Amarok Dexter (Isma),
2005:

Stanley Amarok, also called Stanislaus, son of Joe Amarok (Amaaruq), is featured here as a young boy, together with Samuel Iirgu and his son Miinglu. He was my late father; he passed away in the early 1980s. Probably, Iirgu took my Dad with him onto the boat or, maybe, it was my Grandpa Amarok, as he is also shown on another picture of the same boat, with other Gambell men.

My Dad was born around 1920 at the place called Ipuachak, across from Golovin. This was his Father Joe's site, where he used to put his net for beluga whales. Dad told me that he was about 10 years old

when my Grandpa Amarok and his family moved to Gambell. He told me that they had lived in Gambell for a few years and that they returned to Nome after that. They lived there; Amarok and Mayak passed away many years ago.

My Dad married my mother Agnes and spent most of his life with her in the small village of Golovin. My Mother is 83 years old now and she doesn't get around very much. She put a lot of work into raising seven children with the help of my Dad. She still thinks of my Dad and remembers all the times she had spent with him. He was a good provider for our family. He was also a very caring man. I am the third daughter of Stanley Amarok and Agnes; my older sister Carol Oliver lives in Anchorage.

My Dad had wanted many times to take my Mom to Gambell to show his old places; but he was never able to make it out to the Island because of the high cost to fly there. I was able to go out to Gambell myself a couple years ago to work at the Gambell Clinic as a Health Aide. I did it for my Dad. A lot of the elders there remembered him and also my Grandpa Joe Amarok. In fact, some Gambell people said to me that my Grandpa's summer camp house was still standing at his old hunting site.

Anaggun Ralph Apatiki, Sr.,
2005:

Not much to explain here. Samuel (Iirgu) and his son Clarence taken at Revenue Cutter ship. The Lad is from mainland, from Nome area.

Notice early changing of clothes they wore.





86/ (Uncaptioned print) - P 30160/N 42769

Iirgu (Samuel Irrigoo, 1891-1985) on board the *Northland*, with his son Miinglu (Clarence Irrigoo, born 1912) and Stanislaus (Stan Igalaq), son of Joe Amaghwaaq from Little Diomedede.



87/ (Uncaptioned print) - P 30139/ N 42727

Two Gambell girls, Wayengi (Josephine Ungott) and Napaaq (Florence Maligutkak), dressed in winter fur clothing, posing near traditional winter house, *mangteghapik*, at the outskirts of Gambell.

appendices

Appendix 1

List of Illustrations, with Their Original Captions, from Leuman M. Waugh Collection, NMAI, Smithsonian Institution

The following appendix lists all of the images used in this catalog, with their print and negative numbers, according to the NMAI photo archives database. It also cites all of the original handwritten captions on the back side of some of the prints, whenever available. Waugh's very specific long writing is easily identifiable; presumably, he made the captions shortly after the prints were processed. However, several of St. Lawrence Island prints bear a different type of handwritten notes, in addition to or even in the absence of Waugh's handwritten captions. These were obviously done by a native resident of the Island or a resident teacher, since they list the Yupik names of many pictured individuals, following an established and fairly consistent pattern. Those additional captions are marked in this section by the asterisk sign (*).

Elders in Gambell, Savoonga, Anchorage, and



88/ (Uncaptioned negative) – N 42782

An unidentified girl plays on piers at some Norton Sound mainland community. The image was mistakenly put by Waugh with other Gambell/St. Lawrence Island photographs.

Nome checked all of the Waugh St. Lawrence Island photographs in 2002 and 2003. They supplied personal names of the individuals pictured by Waugh almost eighty years ago. Willis Walunga (Kepelgu) prepared core captions; more extended captions were produced by Igor Krupnik, according to Walunga's writing and elders' identifications. Willis Walunga and Christopher Konooka (Petuwaq) from Gambell checked transliteration of all Yupik names and terms.

Title page/ (Uncaptioned negative) – N 42796

Gambell schoolboys pictured by Leuman M. Waugh in 1930, with their names written over by elders in 2002.

1/ "Gambell. St. Lawrence Island. The oldest living person in Gambell" – N 42721/P 30135/L 2079
Pamayuk (Lucy Pamayook, ca. 1850–1930), mother of Iggak, Calvin Echak.

2/ "Winter underwear of reindeer skins worn on St. Lawrence island they are called 'Siberian teddies.' They are one piece 'step-ins.' The sealskin boots are separate." – P 30138/N 42725

Wayengi (Josephine Ungott, 1907–ca.1980), daughter of Andrew Uziva and Napaaq (Florence Maligutkak, 1906–1971), daughter of Peter Aghnilu, dressed in winter fur clothing (*qallevak*).

Introduction

3/ (Uncaptioned negative) – N 42756

Leuman M. Waugh and Jimmie Ataayaghhaq ("Doctor Jimmie") from Gambell aboard U.S.C.G. *Northland*. According to today's elders, the Coast Guard doctors, probably Waugh, had trained Ataayaghhaq in practical dentistry. For several years, "Doctor Jimmie" traveled each summer aboard the Coast Guard patrol boats and offered dental assistance to local people in Native Alaskan communities, from Unalakleet to Barrow.

4/ "The Dental Surgeon detailed to Cutter Northland. The first to take Dentistry to Arctic Alaska Cruise of 1929." – P 30408 (Waugh's caption on the back side)

Leuman M. Waugh aboard the U.S.C.G. Cutter *Northland*.

5/ (Uncaptioned negative) - N 42918
U.S. Coast Guard Cutter *Northland* off Wainwright, Alaska. July 1930.

6/ "King Islanders aboard "Northland" being taken home Unalena (100 yrs old, 4 generations), Suka-reac standing, Ailuks wife" (Waugh's caption) - N 42865

7/ "Aboard Northland en route to St. Lawrence Island. Mrs. Bob Onmoak Bureau of Educat., Nome Alaska" - P 30120
Flora Tan'nganaq, wife of Bob Uumaaq, from Little Diomed Island aboard the *Northland*.

8/ (Uncaptioned negative) - N 42784
Children looking into photographer's camera.

9/ "Capt. Jones (and) Siberian Native aboard *Northland*. St. Lawrence Bay, Siberia" 1929 - P 30190/ N 42828

10/ (Uncaptioned print) - P 30129/N 42715
An unidentified couple from King Island (?) posing on the deck of the U.S.C.G. *Northland*. In the 'old days,' Coast Guard cutters readily transported Native residents between coastal villages and from the islands to the mainland.

11/ (Uncaptioned negative) - N 42732
Young girl from Savoonga dressed in traditional reindeer fur clothing.

12/ (Uncaptioned negative) - N 42795
Leuman M. Waugh with his movie camera in front of Gambell school building. Summer 1930?

13/ (Uncaptioned negative) - N 42792
Mangteghapik - traditional house, with walrus-skin roof. Gambell, St. Lawrence Island.

14/ "Punuk Island. Mound 250 ft high fox den near top & cormorants nests on the opposite side" - P 30112/N 42690
Punuk Islands off Southeast Cape of St. Lawrence Island. June 1930.

15/ (Uncaptioned negative)/ "Sevoonga" - N 42808/P 30180
Buster Noongoonok (1922-1938), a boy from Savoonga, with his puppy. The picture was probably taken at Camp Collier (Kangee).

16/ "Native Storekeeper & Store, Gambell. Andrew (native store keeper)" - N 42793
Andrew Uziva in front of the Gambell village store.

17/ "Gambell Public School & Teachers' residence (Old Presbyterian Church)" - P 30172/N 42794

18/ (Uncaptioned negative) - N 42804
Florence's (Napaq's) arms with tattoo.

19/ (Uncaptioned lantern slide) - L 2288
A picture of a Yup'ik mother and children from the Bethel-Kuskokwim Delta area (taken by Waugh in summer 1935 or 1936) is used on the cover of *Yupiit Qanruyutait* (2005), a new collection on the Yup'ik 'words of wisdom.'

20/ (Uncaptioned negative) - N 42730
Amamenga (Mary Boolown, 1893-1978), daughter of Suluk and Qisgenga, wife of Pulaaghun (Lewis Boolown).



89/ (Uncaptioned print) - P 30154/N 42752
Panikutaaq, Ada Panekotuk (1912-1946) from Gambell, daughter of Aymergen, posing on the deck of the U.S.C.G. *Northland*.

Part 1. *Sivuqaghmiit*, the People of Gambell

21/ "St. Lawrence Island Eskimo woman, with face tattooed. A common practice on this island + also on K.I. (King Island) and in No. Ber(ing) Sea" – P 30137/N 42724
Napaq (Florence Maligutkaq, 1906–1971), wife of Maligutkaq (Chauncey Maligutkak).

22/ "Gambell St. Lawrence Island. North Bering Sea. Old Native (IkmiLOWU)" – P 30145/N 42742
Iqmaluwa (IkmiLOWA, 1870–1936), husband of Aghnaaghaghpak, father of Booker Tuusaq and Rachel Agigsuk. Half-brother of Kulukhon, Qeleguqun.

23/ (Uncaptioned negative) – N 42738
Masaayu (Massiu, born ca. 1870–1935), brother of Iyakitaan and Sikughhaq, father of Henry Nayegreghaq.

24/ (Uncaptioned print) – P 30125/N 42711
Eghqaaghaq (Loon Hokhkokhok, ca. 1870–1943), brother of Pulaaghun, Ighennaq, and Angusaan I. With his wife Tenmiiwen, he raised Napaghutaq, Lester Nupowhotuk, and Anataanga, Victoria Oovi. The old couple later raised Lester Nupowhotuk's two sons, Angusaan II, Mark Angason and Angqaki, Elton Ankaki.

25/ (Uncaptioned negative) – N 42699.
Kiruka (ca. 1870–1944), wife of Yaavgaghshiq, step-mother of Warren Koozaata.

26/ (Uncaptioned negative) – N 42696.
Naayghaq (Niak, ca. 1895–1944), wife of Sweeney Uuyghaq, born in Siberia.



90/ (Uncaptioned print) – P 30108

Ruins of a historical semi-subterranean house, *nen-glu*, near Gambell.

27/ "St. Lawrence Is. Gamble. Mrs Yaronga" – P 30118/N 42700
Yaghunga (Nellie Yaghunga, ca. 1880–1968), wife of Aywergen and Uziva.

28/ (Uncaptioned negative) – N 42703
Ukaamangan (Isabel Okamangan, 1902–1940), wife of Jimmie Otiyohok.

29/ (Uncaptioned negative) – N 42731
Amamenga (Mary Boolown, 1893–1978), daughter of Suluk.

30/ "Gambell. St. Lawrence Island" – P 30147/N 42745
Kingungha (Thelma Apatiki, born 1903), wife of Homer Apatiki, with her son Akinginaaq (Holden Apatiki, born 1929).

31/ "St. Lawrence Island belle - Josephine" – N 42729
Wayengi (Josephine Ungott, born 1907), daughter of Andrew Uziva.

32/ (Uncaptioned negative) – N 42726
Napaq (Florence Maligutkak, 1906–1971). She was among the first young girls in Gambell to have cut her hair short. Usually they would have long hair for braids.

33/ (Uncaptioned print) – P 30142/N 42735
Anaghanga (Susie Anaghangu, born ca. 1895), wife of Apaata.

34/ (Uncaptioned negative) – N 42723
Maligutkaq (Chauncey Maligutkak, 1899–1972).

35/ "Panekotok"* – N 42811
Panikutaaq (Ada Panekotuk, 1912–1946), daughter of Aymergen.

36/ "Clarence Mingloo"* – N 42770
Miinglu (Clarence Irrigoo, born 1914).

Part 2. *Sivungaghmiit*, the People of Savoonga

37/ (Uncaptioned negative) – N 42761
Anaghayaaq (Logan Annogiyuk (1888–1969) of Savoonga and his family: Esnighqwaq (Jonathan Annogiyuk, born 1925), Angingigalnguq (Anna Annogiyuk, born 1921), Apiyeka (wife of Logan, 1890–1958), with their names written by elders. January 2002

38/ (Uncaptioned print) – P 30126/N 42712
Pinaaya (Amos Peniu, 1880–1973).

- 39/ (Uncaptioned negative) – N 42759
Anaghayaaq (Logan Annogiyuk, 1888–1969).
- 40/ (Uncaptioned print) – P 30134/N 42720
Amagu (Amagu, ca. 1870–1930) from Siberia, father of Aghyagaq (Olga Akeya) and Qaseki (Teddy Kaseki).
- 41/ (Uncaptioned negative) – N 42706
Apiyeka (Apeaka, 1890–1958), wife of Logan Anogiyuk, mother of Anna Annogiyuk Gologergen and Jonathan Annogiyuk.
- 42/ "Poongu"* – P 30123/N 42709
Paanga (Helen Jackson, 1890–1966), wife of Unmeggaq.
- 43/ "St. Lawrence Island" – P 30117/N 42698
Qutgaawen (Cora Iya, 1906–1973), daughter of Alngiiwhtaq from Siberia, wife of Nathaniel Iya.
- 44/ (Uncaptioned print) – P 30122/N 42708
Naluwi (Jeanette Noongwook, born 1909), daughter of Yugniilqwaq, wife of Qagughmii, Nathan Noongwook.
- 45/ (Uncaptioned negative) – N 42697
Maaqa (Lenore Mokiyuk, 1901–1944), daughter of Uwetelen and mother of Unmeggaq (Jackson Mokiyuk), Sumuusi (Davis Mokiyuk), Ananaanga (Ruth Miklahook), Nutaghregaq (Margaret Kingeekuk), Agnaga (Mary Ann Wongitillin), Ayungiisi (Lilian Mokiyuk), Wala (Cecelia Noongwook), and Alaqtamii (Hortence Okomealingok). The baby girl is most probably Agnaga, born 1929.
- 46/ (Uncaptioned negative) – N 42743
Isikwha (Esther Seppilu, 1910–1942), wife of Frank Seppilu, daughter of Pusaa, carrying a baby, and Qutgaawen (Cora Iya, wife of Nathaniel Iya, 1906–1973), from Siberia. The baby is probably David Seppilu (1929–1932).
- 47/ (Uncaptioned print) – P 30155/N 42763
Suqaq (Robert Sookuk, son of Wangqetelen, 1908–1936), junior brother of Uqengeliighaq, Nick Wongitillin.
- 48/ (Uncaptioned negative) – N 42733
Uqengeliighaq (Nick Wongitillin, 1904–1999).
- 49/ "Pangowin & Kakheak"* – P 30115/N 42694
Young girls from Savoonga: Pangaawen (Bernice Penayah, 1912–1980), daughter of Smith Imingan and Qaghiiq (Hazel Sevouhok, 1911–1950), daughter of Wangqetelen, wife of Adolph Siivaghaq.

- 50/ "Aghnanahak & Nateelo"* – P 30116/N 42693
Young girls from Savoonga: Aghnaanaghhaq (Daisy Kiyuklook, 1915–1975), daughter of Kaneghteghyaq, and Natilu (Myra Seppilu, born 1915), daughter of Pinaaya.



- 91/ (Uncaptioned negative) – N 42758
Anaghayaaq (Logan Annogiyuk), posing on the deck of the U.S.C.G. *Northland*.

Part 3. In the Streets of Gambell

- 51/ "Gambell, St. Lawrence Is., No(rthern) Bering Sea. Vaccination time. Dr. Bingman & Bryant" – P 30157/N 42765
Gambell men undergoing vaccination. Left to right: Pelaasi (Lincoln Blassi), unidentified man, Walanga (John Walunga), Uuyghaq (Sweeney Ooyghak), unidentified Gambell man, Kunuka (Tommy Koonooka), Dr. Bingman, Pusaa (Booshu), one of the *Northland* medical officers, unidentified man, Siluk (Paul Silook).
- 52/ (Uncaptioned negative) – N 42734
Apaata (Wade Apata, 1865–1947) and his wife Anaghanga.
- 53/ (Uncaptioned negative) – N 42785
Gambell playground, with a group of people: Uziva (Andrew Oozeva) to the left, Wamquun (Patrick Womkon), and four boys in the middle.

54/ "Iyakatan"* - P 30151

Ayakitaan (1870-1944), father of Kenuuqu (Carl Iyakitan), Uuzak (Daniel Iyakitan), Negaghpak (Lewis Iyakitan), also father of Epeqaaq (Daisy Okinello, wife of Peter Okinello (Aghnilu) and Aallenga (Ade-line Aningayou), wife of Aatangu (John Aningayou). He stands near his Gambell summer house, dressed in a traditional bird-skin parka.

55/ "Gambell natives with parkas one on left is of duck skins (Murre). On right waterproof parka of gut adorned with small colored feathers (crested auklet)." "Chauncey & James Anengayou"* - N 42764

Two Gambell men, Maligutkaq (Chauncey Maligutkak, 1899-1972) and Anengayuu (James Aningayou, 1875-1949) wearing traditional parkas. Chauncey's parka is made of murre belly skins; James' parka, *sanighqaaq*, is made of gut adorned with feathers.

56/ (Uncaptioned negative) - N 42799 (print in the National Anthropological Archives)

Suluk (1861-1930) and Anataanga (Victoria Anataanga, 1900-1956), wife of Uvi (Lloyd Oovi) near the dried walrus skin.

57/ (Uncaptioned negative) - N 42798

Anataanga (Victoria Anataanga) splits the walrus hide for skin boat cover.



92/ (Uncaptioned negative) - N 42741

An officer from the *Northland* gets a light from an elderly St. Lawrence Island resident, presumably Iqmaluwa (see p. 43).

58/ (Uncaptioned negative) - N 42767

Gambell men undergoing vaccination executed by the *Northland* medical team. Left to right: Kunuka (Tommy Koonooka); Uwaliq (Carl Iyakitan); Maasqen (Philip Cambell).

59/ (Uncaptioned print) - N 42768

Uuyghaq (Sweeney, ca. 1890-1942), son of Alngiwhtaq. Born in Ungaziq, Siberia. Moved with his family to Gambell around 1918.

60/ (Uncaptioned negative) - N 42783

Gambell residents, sitting at Yaavgaghsiq's summer house (left to right): unidentified girl; Pamayuk (Lucy Pamayook, born ca. 1850), mother of Iggak, Calvin Echak; Kiruka (wife of Yaavgaghsiq, born ca. 1870); two unidentified children; Qawyalek (John Koozaata 1920-1952), son of Warren Koozaata; unidentified woman with child.

61/ "Jo's wife facing camera" - P 30153/N 42750

Making mukluks, sealskin boots. This is the family of Joe Amaghwaaq (Amaruak, Amarok), from Little Diomede. "They used to live for a few years in Gambell between 1929 and the early 1930s" (Willis Walunga, 2002).

From left to right: Maayaq (Maiyak), Joe's wife; Teddy Agnatuk (Aghnatuuk), son of Joe and Maayaq, age 5; Mary Ann (Iligaghleq), daughter of Joe, age 1; Bernadette (lingaq), daughter of Joe, age 3. Two young ladies to the right are not identified.

62/ "Iuki, Matakhtok & Wala"* - P 30152/N 42749

Three young ladies from the Iirgu-Nekregun family: Ayuqi (Ora Gologergen, 1917-2010), Mategtaq (Beatrice Alowa, born 1919), and Waala (Harriet Iworrigan Konohuk, born 1908), standing in front of Iirgu's house.

63/ (Uncaptioned negative) - N 42791

Two Gambell men, Uzivusiq (Andrew Oozevoeuk, 1880-1970) and Maligutkaq (Chauncey Malewotkuk, 1899-1972), standing in front of the traditional winter house, *mangteghapik*.

64/ "Gambell. St. Lawrence Island" - P 30146/ N 42744

Aasunga (Rosie Kulukhon, born 1904) and her daughter Anaghasuuk (Anna Kulukhon James, born 1925).

65/ "Gambell, St. Lawrence Is." "Okwomangan & Okwoktaluk"* - P 30120/N 42702

Ukaamangan (Isabel Okwomangen, born ca. 1900), wife of Jimmie Ataayaghhaq, and Ukaaghtaalaq (Jean Okwoktaluk, 1925-1937), her adopted daughter, originally from Ayuwighsaan's, Ernest Booshu's family.

66/ (Uncaptioned print) - P 30164/N 42773

A group of Gambell women and children, primarily of Diomede and King Island origins, standing in front of the traditional winter house. Amigiqaq (Emily Oseuk, born 1911) is first from left, with a child on her shoulders.

67/ (Uncaptioned print) - P 30163/N 42772

A group of Gambell residents, mainly from the Kuzaata's family, with their guests from Savoonga. Left to right, back row: Kiruka, wife of Yaavgaghsiq; Aghyagaq, wife of Akiya (Olga Akeya, 1901-1965, from Savoonga), with a child on her shoulders (Alexander Akeya?); Teparghuq (Lucille Tuparwok, born 1901), wife of Kuzaata; Qawyalek (John Koozaata, 1920-1952); unidentified woman, with a baby; front row: unidentified girl; Aghnaqa (Annie Akeya Allowa 1924-1998, from Savoonga); Piiskwaghtaqa (Barbara Akeya Koogasagoon, 1926, from Savoonga); Anaka (Grace Koozaata, born 1923); Wapelu (Helen Koozaata, 1923-1944).

68/ "Gambell, St. Lawrence Island" - P 30148/N 42746

Kingungha (Thelma Apatiki, born 1903), wife of Homer Apatiki, with her sons Anaggun (Ralph Apatiki, born 1925) and Akinginaaq (Holden Apatiki, born 1929).

69/ "Gambell, St. Lawrence Island" - P 30147/N 42745

Agigsuk (Rachel, born 1910) daughter of Iqmaluwa. The child on her shoulders is probably Anaghasuuk (Anna Kulukhon James, born 1925).

70/ (Uncaptioned negative) - N 42796

Gambell schoolboys in front of the school building. Front row left: Ngiiggutaq (1918-1971, Glenn Oozevaseuk, son of Uzivusiq); Atleghuq (1918?, Willard Kaningok, son of Qanenguq); Utumek (1920-1953, Daniel Echak, son of Iggak); Angqaki (1922-1944, Elton Napowotuk, son of Napaghutaq); Asi (1922-1943, Elvin Oovi, son of Lloyd Uvi); back row: Saavla (1920-2005, Roger Silook, son of Siluk); Kagsaagun (1922-1935, Edgar Cambell, son of Philip Cambell); Nekanaq (1920-1945, Mark Nikanuk, son of Uuyghaq); Qawyalek (1920-1952, John Koozaata, son of Warren Koozaata).

Part 4. Savoonga Village Scenes

71/ (Uncaptioned print) - P 30150/N 42748

Apaghna (May, born 1921), daughter of Nanghala (Norman Nunraela), and her cousin Pengughqaq (Ethyl Gologergen, 1917-1943), daughter of Nun-gunaq.

72/ (Uncaptioned print) - P 30165/N 42774

A group of Savoonga residents (left to right): Uma/Tutmatelek (ca. 1865-1944), father of Anaghaayaq (Logan Annogiyuk); Apeyeka (Apeaka, 1890-1958), wife of Logan; unidentified woman with a child on her shoulders; Imegyuun (Elsie Kava, 1912-2002), Anna Angingigalnguq, Ramola Tamlu(?), Esnighqwaq (Jonathan Annogiyuk). The leftmost house belongs to Logan and Uma; other houses (from left to right) belong to Akeya, Tangatu, and Pinayah.

73/ (Uncaptioned negative) - N 42776

Raaquq (Barton Rookok, ca. 1880-1944), brother of Uziva, with his family: Payana (Pianna Rookok, 1880-1941); Nekgun (Alice Rookok, born 1928), daughter of Awitaq; Sulughquun (Paul Rookok, 1920-1939), and Awitaq (Harold Rookok, 1906-1947). *Mayughdaq*, a pile of driftwood that is gathered and put up standing to dry up for winter, is behind them.



93/ (Uncaptioned negative) - N 42790

Frame summer houses in Gambell. During the time of Waugh's visits to Alaska, many families continued to maintain two types of houses—a more traditional lumber or sod-covered winter house and a light frame summer house insulated with tarpaulin. Note pipes of iron stoves that already replaced traditional oil lamps in summer houses. Since the late 1930s, these frame summer dwellings were modernized and insulated to serve as year-round residences, as old sod and lumber houses eventually went out of use.

74/ (Uncaptioned negative) - N 42761 and N 42762 Anaghayaaq (Logan Annogiyuk, 1888-1969) and his family. Left to right: Esnighqwaq (Jonathan Annogiyuk, born 1925), Angingigalnguq (Anna Annogiyuk, born 1921), and Apeyeka (wife of Logan, born 1890), all wearing reindeer skin parkas.

75/ (Uncaptioned negative) - N 42775 Imingan (Smith Imingun, 1891-1967) and his family. Left to right: Tagneghli (Elsie Peluwok, 1910-1948); Pangaawen (Bernice Pangawin, born 1911); Estugruuk (Lewis Imingun, born 1915); Pekuutaq (Myrtle Imingun, born 1921); Qaaqwaaq (Leslie Imingun, 1927-1963); Akivik (Akeyik, wife of Smith, 1890-1936); Ayuya (1925-1935).

76/ (Uncaptioned negative) - N 42786 Neghelleq (Nora Pungowiyi, wife of Hugh Pungowiyi, born ca. 1900) and Aghhaaya (May Kingeekuk, wife of Theodore Kingeekuk), carrying a baby.

77/ (Uncaptioned negative) - N 42754 Tulii (Jimmie Toolie, 1904-2002) and his wife Legraaghaq (Mabel Toolie, 1912-2004), carrying a baby, posing with Dr. Leuman Waugh.

78/ (Uncaptioned negative) - N 42788 Vernon Nungunaq's house at Kangii (Cape Collier). Two sailors from the *Northland* pose with the members of Nungunaq's family. The shorter girl to the left is unidentified. The second girl from left is Pengughqaq (Ethyl Gologergen, 1917-1943), daughter of Nungunaq. The third girl dressed in winter fur clothing is her cousin Apaghna (May, born 1921), daughter of Nanghila (Norman Nunraela).



94/ (Uncaptioned negative) - N 42864 A Coast Guard officer talks to a group of King Island residents aboard the *Northland* en route from Nome to King Island.

The woman in the middle is most probably Qaya-laaq, Cora Kayallak, wife of Vernon Nungunaq. The boy next to her, with a puppy, is Buster Nungunaq (1922-1938), son of Nungunaq.

79/ (Uncaptioned print) - P 30114/N 42693 A group of Savoonga residents on board the U.S.C.G *Northland*: Natilu (Myra Seppilu, daughter of Pinaaya, born 1915), Taghneghli (Elsie Peloo wok, daughter of Smith Imingan, born 1910), Aghnaanaghhaq (Daisy Kiyuklook, daughter of Kaneghteghyaq, born 1915); unidentified person from the *Northland* medical team (?); Tangatu (father of Jimmie Toolie and Lucille Qaanaq, born ca. 1880), Qaghiq (Hazel Wongitillin, daughter of Wangqetelen, wife of Adolph Siivaghhaq, born 1911).

80/ "Chauncey & Florence" - P 30136/N 42722 Maligutkaq (Chauncey Maligutkak) and his wife Napaaq (Florence Napak Maligutkak).

81/ (Uncaptioned negative) - N 42757 Ataayaghhaq (Jimmie Otiyohok) and his wife Ukaamangan (Isabel Okwomangen).

82/ "St. Lawrence Is." "Apaata" - P 30169/N 42781 St. Lawrence Islanders on deck of the U.S. Cutter *Northland*. Left to right: Sunaaghruk (Moses Soonagurook), *Northland* sailor, Joe Amaghok, and Apaata (Apatu).

83/ "Soonogurook & Booshu"* - P 30168/N 42780 Sunaaghruk (Moses Soonagurook, 1886-1959) and Pusaa (Booshu, 1880-1957) aboard the *Northland*.

84/ "luwikson & Booshu"* - P 30166/N 42778 Pusaa and his son Ayuwighsaan (Ernest Booshu, born 1907) aboard the *Northland*.

85/ "Gambell. St. Lawrence Is. No. Bering Sea" "Peniu, Kaleyok & Nateelo"* - P 30128/N 42714 Pinaaya's family left to right: Pinaaya (Amos Peniu, ca. 1880-1973), Qaliyuuq (Jean, born 1921), and Natilu (Myra Seppilu, born 1915).

86/ (Uncaptioned print) - P 30160/N 42769 Iirgu (Samuel Irrigoo, 1891-1985) on board the *Northland*, with his son Miinglu (Clarence Irrigoo, born 1912), and Stanislaus (Stan Igalaaq), son of Joe Amaghwaaq from Little Diomede.

Appendices

87/ (Uncaptioned print) - P 30139/ N 42727 Two Gambell girls, Wayengi (Josephine Ungott) and Napaaq (Florence Maligutkak), dressed in winter fur clothing, posing near traditional winter house, *mangteghapik*, at the outskirts of Gambell.

88/ (Uncaptioned negative) – N 42782
An unidentified girl plays on piers at some Norton Sound mainland community. The image was mistakenly put by Waugh with other Gambell/St. Lawrence Island photographs.

89/ (Uncaptioned print) – P 30154/N 42752
Panikutaaq, Ada Panekotuk (1912–1946) from Gambell, daughter of Aymergen, posing on the deck of the U.S.C.G. *Northland*.

90/ (Uncaptioned print) – P 30108
Ruins of a historical semi-subterranean house, *ne-nglu*, near Gambell.

91/ (Uncaptioned negative) – N 42758
Anaghayaaq (Logan Annogiyuk), posing on the deck of the U.S.C.G. *Northland*.

92/ (Uncaptioned negative) – N 42741
An officer from the *Northland* gets a light from an elderly St. Lawrence Island resident, presumably Iqmaluwa (see p. 43).

93/ (Uncaptioned negative) – N 42790
Frame summer houses in Gambell. During the time of Waugh's visits to Alaska, many families continued to maintain two types of houses—a more traditional lumber or sod-covered winter house and a light frame summer house insulated with tarpaulin. Note pipes of iron stoves that already replaced traditional oil lamps in summer houses. Since the late 1930s, those frame summer dwellings were modernized and insulated to serve as year-round family residences, when sod and lumber houses started to get out of use.



95/ (Uncaptioned negative) – N 42805
Woman's arm displaying traditional tattoo patterns.

94/ (Uncaptioned negative) – N 42864
A Coast Guard officer talks to a group of King Island residents aboard the *Northland* en route from Nome to King Island.

95/ (Uncaptioned negative) – N 42805
Woman's arm displaying traditional tattoo patterns.

96/ "Please give to Shevik shown in picture. He lives beyond Mr. Brewers store" – P 30275
An unidentified North Alaskan man, probably, from Point Hope or Barrow, who was evidently befriended by Waugh on his missions on the U.S.C.G. *Northland*.

97/ "Stebbins school room" – P 30100/ N 42674
One of the *Northland* dentists examines a patient in a makeshift "dental office" inside Stebbins schoolhouse, as schoolchildren and their teacher watch nearby.

98/ "Eskimo girls playing 'dolly'". Nome, Alaska. On right St. Lawrence Island, on left Nome" (Waugh's original caption) – P 30045

99/ "Pioneer Igloo Hotel in Nome" – N 42624
Pioneer Igloo Hotel in Nome on 1st Ave. originally built as the Hotel Lawrence. Identified by Beverley Gelzer, Carrie M. McLain Museum.

100/ (Uncaptioned print) – P 30109
Ruins of the old underground house, *ne-nglu*, on one of the Penuk Islands, surveyed by the *Northland* team.

101/ (Uncaptioned negative) – N 43131
A uniformed dentist from the U.S.C.G. *Northland* (Waugh?) makes medical examination of a Point Hope man, as his neighbors and relatives watch nearby.

102/ (Uncaptioned print) – P 30170
Frame summer house with a meat cellar and racks with hunting equipment and drying meat on the outskirts of Gambell. Old whale skulls are seen in the forefront.

103/ (Uncaptioned negative) – N 42753
A woman with a baby in the street of Gambell. Based upon her parka and the way she carries the child, she is from a King Island or Diomedede family.

104/ (Uncaptioned negative) – P 30158/ N 42766
Gambell men listen to Dr. Bingman, *Northland* medical team officer, before undergoing vaccination.

Letters and Paper Clips from the Waugh Collection Files

a. *[Typed letter on letterhead]*

United States Department of the Interior
Bureau of Education, Alaska Division
Alaska Native School, Medical and Reindeer Service

Savoonga, St. Lawrence Is., Als.
August 27, 1929

From Teacher, Samuel P. Troutman
To: Chief of Alaska Division
Subject: Dr. L.M. Waugh

U.S.C.G. Cutter Northland dropped anchor here about 7:00 or 7:30 a.m., Aug. 22. I received a radio note the previous evening stating that a dentist was aboard who would do any dental work needed by the natives.

This dentist, Dr. L.M. Waugh began work as soon as the first native boat crews reached the Northland. When work with the native boat crews was completed, Dr. Waugh came ashore to work with the women and children.

We canvassed every house in this village. There was not one man, woman or child in need of dental work, whom the doctor did

not cheerfully treat. He worked from early morning until about 10:00 p.m. I am not sure whether he even stopped for his meals.

I wish to say that this is one of the finest pieces of work I have ever seen performed for the Eskimo. I do not exaggerate when I state that Dr. Waugh has the gratitude of every family in Savoonga.

[Signature] Samuel P. Troutman

b. *[Handwritten letter]*

Savoonga Alaska, July 11, 1931

Dear L.M. Waugh

I am so glad that you send me some picture.

This winter we have hard time. Some food we never kill some walrus, no walrus, too much ice. And I (was) sick three months. I never hunt and trapping.

I wouldn't eat and sleep nearly one week. Our teacher help me always (with) some tea and food on that time.

Now I am all well and I always going to hunt.

We find some whale, we take all whale bone and we trade a little to Mr. Vank (?).

I am so thankful that you send me some picture.

Yours kind,

Mr. Smith Immingan

[NMAI, Waugh Collection Records,
No.2002.003; Box 4a, Folder I, 1931]

c. *[Handwritten letter]*

Stebbins, Alaska. Jan. 6, 1931

My dear Dr. Waugh:

Thank you so much for the prints. Toxy is rather distinguished looking with his toothly smile.



96/ "Please give to Shevik shown in picture. He lives beyond Mr. Brewers store" - P 30275

...Our November school bulletin prints a copy of a letter to Mr. Hawkesworth, our Acting Chief, from the town council of Savoonga on St. Lawrence [Island] expressing appreciation of your return visit last summer. No doubt you have received a copy.

Stebbins people certainly were benefited by your and Dr. Bringman's services. The children especially frequently speak of you and find your likeness in various magazines and in gravure sections of the Sunday papers. You



97/ "Stebbins school room" - P 30100/ N 42674

One of the *Northland* dentists examines a patient in a makeshift "dental office" inside Stebbins school-house, as schoolchildren and their teacher watch nearby.

are even being credited with the magazines the *Northland* brought and which now serve as wall paper in the homes.

...Wishing you health and contentment and trusting that Stebbins will be again favored with your service.

I am
Very truly

Elnora G. Benawa

[NMAI, Waugh Collection Records,
No.2002.003; Box 3a, Folder N, 1930]

d. [Paper clip]

"Angel of the Arctic." Cutter *Northland*

By Robert Frothingham

Following a most interesting and satisfactory swing-around-the-circle trip of twelve days, during which she reeled off 757 miles, the Coast Guard cutter *Northland*, E.D. Jones, commanding, dropped her hook in the roasted last Saturday. The *Northland* left Nome on the 17th of June, for Gambell on St. Lawrence Island. Finding the whole northern side of the island blocked with ice, she proceeded around the southeastern end in a leisurely fashion, taking soundings at Penuk Island enroute and anchored off Gambell in the afternoon of the 19th. From then right up to the last day of the trip, Doctors C.E. Bringman and L.M. Waugh, respectively the *Northland*'s surgeon and dentist, have been about the busiest men in the Bering Sea waters. Eighteen hours per day with ailing natives of St. Lawrence, Little Diomed and King Islands, including Cape Prince of Wales and the Mission at Port Clarence; gave these devoted men just about all they could handle and then some. Operations for diseased tonsils, filling and extracting teeth, wholesale vaccination, with the general ministrations to the old and infirm and children in arms, were all in the day's work and gave full play to the missionary spirit for which the *Northland* is so widely known and which so amply justifies her high calling as "The Angel of the Arctic."

From Gambell to Savoonga on St. Lawrence Island, thence to the Little Diomed, where two girls have their tonsils removed and who remained with the ship during its run to Cape Prince of Wales and return, while convalescing; to the Mission in Port Clarence, a brief stop at Teller and King Island, all in all the *Northland* had a most absorbing trip, including soundings taken at various places hitherto uncharted...

*From: The Nome Nugget, Saturday, July 5th, 1930,
p. 5. Nome, Alaska*

Appendix 3

Leuman M. Waugh's Photographs from Nome, Alaska, 1929-1930

Altogether, over 30 images have been registered by Waugh himself as being taken in Nome or in the nearby area. Some have original captions once penciled by Waugh on the back of the prints or in his notes; many more are uncaptioned color lantern slides (classified as L in the NMAI database), black-and-white glass negatives (W), prints (P), and negatives (N). Additional captions to the images, listed in parenthesis, have been kindly supplied by Beverley Gelzer from the Carrie M. McLain Memorial Museum in Nome in February 2003.

1. Uncaptioned image - L 2024; N 42601
(Elderly man named Charley Komakhuk of Solomon. He was the father of Sam and Peter Komakhuk and grandfather of Garfield Okitkon. He died in 1960. Betty Segock, now in Golovin, attended the BIA School in Solomon in the 1930s and remembers Charley.)
2. Uncaptioned image - L 2027; P 30059; neg.
(“A view of the Nome skyline from a ship in the Bering Sea”).



98/ “Eskimo girls playing ‘dolly’”. Nome, Alaska. On right - St. Lawrence Island, on left - Nome” (Waugh’s original caption) - P 30045

3. “Farthest north on Continent” - L 2028; P 30057
(Barracks Square at Nome, Alaska. July 4th Celebration.)
4. Uncaptioned image - L 2030; W 26
(Tents on beach off Nome, aerial view.)
5. “Ready wear apparel, Bon Marche. Rickard’s old saloon” - L 2031
(One of the old stores on the Front Street in Nome.)
6. “Eskimo from King island camped under umiak on beach at Nome, Alaska, 1929. Umiak in background, Eskimo tent at end. Salmon drying on rack” - L 2035; print; neg.
(One of many images taken on the beach of Nome, where King Island families used to camp during their regular summer visits to town.)
7. Uncaptioned image - L 2036; W 46
(Summer campsite on the Sand Spit at Nome, Alaska. Sand spit borders the Bering Sea. In the early 20th century residents from the surrounding villages of King Island, Wales and Diomedede would travel to Nome every summer to trade. They would tip the walrus hide covered umiaks on their side to provide shelter from wind and rain. In this photo it appears that the Eskimo family is preparing for the journey home. A woman is sewing/repairing umiak, while three children are playing or waiting to leave.)
8. Uncaptioned image - L 2037; P 30044; neg.
(Young Eskimo boy in cowboy outfit complete with hat, leopard spotted chaps, shirt, vest, and bandanna. Pictured in front of the Miners & Merchants Bank located on Front Street and Lane’s Way, Nome.)
9. Uncaptioned image - L 2055; P 30046; neg.
(Unidentified young woman in European clothing standing on deck; same as L 2005, P 30046.)
10. “Nome Imutac” - L 2092; neg.; P 30043
(Unidentified Eskimo woman with fur-trimmed summer parka featured in downtown Nome.)
11. Uncaptioned image - L 2097; P 30046; N 42610
(Eskimo spring hunting party traveling in umiak in the Bering Sea near Nome. Note use of canvas pulled up around occupants, which is used as windbreak as well as camouflage when hunting walruses.)

12. Uncaptioned image – L 2099; P 30054
(Traveling Coast Guard dentist, possibly Dr. Waugh, is doing dental work in a makeshift dental office in dry goods store in Nome.)

13. Uncaptioned image – L 2278; P 30042
(Unidentified Eskimo woman in summer cloth parka, with a little boy in tundra off Nome.)

14. "Eskimo girls playing 'dolly,' Nome, Alaska. On right St. Lawrence is., on left Nome" – W 44; P 30045
(Two unidentified girls packing dolls on their backs. They are imitating how Eskimo mothers transport their children. The girl on the right may be a relative of Scotty Dalalik McPeck.)

15. Uncaptioned image – P 30048; neg.
(Sailboat "New York" of Nome at the mouth of the Snake River jetty in Nome.)

16. "Aaloruk King Islander working ivory on beach at Nome" Bidarki model on exhibit (skin boat for two) – P 30049
(An elderly King Island man with a two-man toy kayak model for sale.)

17. "King Islanders carving ivory on beach at Nome in shelter of an umiak or large skin boat" – P 30050; neg.
(A group of Eskimo men sitting under umiak, most likely carving ivory to be sold to tourists and other buyers. A Navy sailor to the left possibly waits to purchase ivory item.)

18. "King Islander dressing seal skins, Nereyok" (name of Native) – P 30052
(King Island man is trimming the fat off a seal skin on a wooden log at Sand Spit in Nome. Two-man kayak in the foreground on a drying rack. The kayak in the background is built for one person. Dry fish hanging rack in background; salmon is cut and hung to dry naturally. U.S. Navy sailor stands to the right of the drying rack.)

19. "Mr. Woycienhowski with 5 lb trout. Nome River, Alaska" – P 30055
(White fisherman with trout next to summer cabin near Nome.)

20. "Nome Alaska, Coast Guard Station" – P 30056
(U.S. Coast Guard Life Saving Station on Barracks Square in Nome. Note wood planked street designed to cover mud. July 4th Celebration.)

21. "Nome. Robt. Frothingham" – P 30057
(Nomeites gathered to listen to a guest orator at Barracks Square in Nome for the July 4th Celebration.)

22. Uncaptioned negative – N 42605
(Unidentified young woman in European clothing standing on deck; same as L 2005, P 30046)

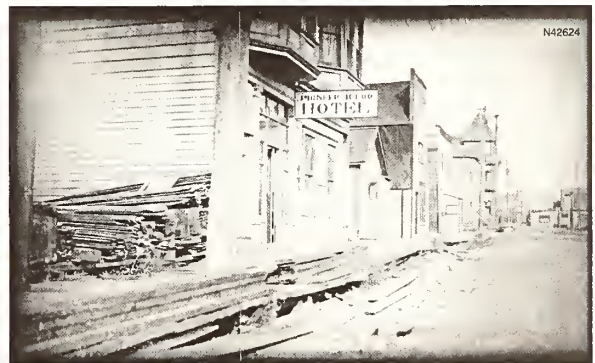
23. Uncaptioned negative – N 42610
(Eskimo traveling in umiak in the summer in front of Nome roadstead. The Eskimo (Iñupiaq) word for the canvas wind and water break is *Quliutaq*. Sesnon Wharf in right background.)

24. "Pioneer Igloo Hotel" – N 42624
(Pioneer Igloo Hotel in Nome on 1st Ave. originally built as the Hotel Lawrence. The building in the background with the peaked roof is the U.S. Federal Court House at 1st Ave. and Steadman Ave.)

25–28. Uncaptioned negatives
(Same as L 2097 and P 30046; Eskimo spring hunting party traveling in umiak near Nome.)

29–30. Uncaptioned negatives
(Back of an umiak on beach, with sailor looking on.)

31. "Eskimo 'abode' on beach at Nome, Alaska. For summer only. The umiak is made of walrus hide over a wood frame; sleeping quarters are of canvas" neg.
(Same as L 2036; W 46?)



99/ "Pioneer Igloo Hotel in Nome" – N 42624

Pioneer Igloo Hotel in Nome on 1st Ave. originally built as the Hotel Lawrence. Identified by Beverley Gelzer, Caarie M. McLain Museum.

Documents Related to Leuman M. Waugh's Professional Career

a. Biographical statement, circa 1931

[Non-dated typewritten text]

For Dr. Hopkins:

(I have studied) the Eskimo of Labrador under the auspices of Columbia University (in) 1924, 1925, and 1927, making these cruises in my own boat.

In 1927, cruised full extent of the Labrador, rounding Cape Chidley into Ungava Bay, where we found primitive nomadic Eskimo. Our boat was built especially for Labrador cruising, was only 34ft long and was the smallest boat ever to have ventured so far north and come back. Was then desirous of studying the Eskimo of the western coast.

Offered my services to the United States Public Health Service and was honored with a commission as Dental Surgeon, in the Reserve, and was detailed to the Coast Guard Cutter *Northland* for the summer of 1929 and, again, in 1930. Cruised approximately 4,400 miles each summer in North Bering Sea and Arctic Alaska, and visited 32 largest and most important native settlements.



100/ (Uncaptioned print) - P 30109

Ruins of the old underground house, *nenglu*, on one of the Penuk Islands, surveyed by the *Northland* team.

Was first dentist ever to work for and study the Eskimo of Alaska and of Labrador, as well.

Enthusiastic photographer, having spent boyhood in Rochester, N.Y., the Kodak city, and will show us the results in motion and still pictures, and give a report of the study of the food, teeth, and health of the Alaskan Eskimo.

[Presumably written for the opening introduction to one of Waugh's public lectures in 1931 or 1932 - NMAI, Waugh Collection Records, No.2002.003; Box 2b, Folder H]

b. Biographical Statement, circa 1938

[Non-dated typewritten text]

(I have undertaken) Five expeditions to the Labrador Coast in 1922, 1923, 1925, 1926, and 1927*, all personally financed. Leave of absence was granted by Columbia University, and the Survey was on the Nutrition, Health and Dental conditions of the Eskimos. Two special boats were purchased, the *Volunteer* and the *Nanu*. In the latter, my son - then 16 years old - and I cruised into Ungava Bay and return. The *Nanu* is the smallest boat ever to have cruised there and come back.

(I have conducted) Five expeditions to Alaska for the continuation of the Survey. These were under the auspices of the U.S. Public Health Service, the Office of Indian Affairs, and Columbia University. In the summers of 1929 and 1930, I was ordered to active duty under my commission as Dental Surgeon (R) of the U.S. Public Health Service, and detailed to the Coast Guard Cutter *Northland* for her cruise in Bering Sea and Arctic Alaska. I studied the thirty-two largest native villages, some of them had not before been visited.

In the summer of 1935, I began a Survey of the Eskimos of southwestern Alaska with Bethel as my base. I had gathered information from all available sources concerning conditions of navigation in this district, and

designed and had specially built a shallow-draft cabin cruiser. This I sent by freight from New York via Panama Canal to Seattle, and trans-shipped to Goodnews Bay, Bering Sea. I flew there, put her into commission and explored sections (of the region), which, I was told by the missionaries, had not been visited by white man, at least, not in recent years. We navigated channels known to only a few local natives. We saw natives who had never before seen white man. On the 1935 cruise, I was accompanied by my son. This was personally financed.

In 1936, I cruised from Bethel to Hooper and Scammon Bays, Nelson and Nunivak Islands.

In the winter of 1937, I directed a group on a winter research expedition. This was financed by the Office of Indian Affairs and Columbia University, and consisted of three dentists, one a biochemist, a physician, and a nurse. Travel in Alaska was by Government chartered plane and extended over six weeks.

Much photography, both still and motion, was done on all of my expeditions, and furnished a good record.

The 1936 and 1937 expeditions were financed mostly by the Office of Indian Affairs, but Columbia University and I, also, contributed substantial amounts.

*Reprint herewith

[Presumably written for one of Waugh's public presentations or as a draft of professional resume - NMAI, Waugh Collection Records, No.2002.003; Box 2b, Folder H]

c. Major publications by Leuman M. Waugh in the field of Arctic Native Dentistry and Health, 1928-1940

1. Nutrition and Health of the Labrador Eskimo, with special reference to the mouth and teeth. *Journal of Dental Research* 1928, 8:428-29.
2. Changing Dentition of the American Eskimo. Illustrated with motion and still photography in color. Address to the 2nd International Orthodontic Congress. London, July 1931.
3. A Study of the Nutrition and Teeth of the Eskimo of North Bering Sea and Arctic Alaska. *Journal of Dental Research* 1930, 10(3): 387-93; 1931, 11(3): 453-57.
4. A Study of the Influence of Diet and of Racial Admixture on the Development of the Jaws and Face of the American Eskimo. *Journal of*



101/ (Uncaptioned negative) - N 43131

A uniformed dentist from the U.S.C.G. *Northland* (Waugh?) makes medical examination of a Point Hope man, as his neighbors and relatives watch nearby.

Dental Research 1932, 12(3): 426-29.

5. Influence of Diet on the Development of the Jaws and Faces of the American Eskimo. *Proceedings of the American College of Dentists*, in affiliation with the American Association for the Advancement of Sciences, 1933 13(2): 149-51.
6. Dental Observations among Eskimo. VI: Bacteriologic findings in the most primitive and populous native districts of Alaska. With Donald B. Waugh. *Journal of Dental Research* 1936, 15:317-18.
7. Influence of Diet on the Jaws and Face of the American Eskimo. *Journal of the American Dental Association* 1937, 24:1640-47.

8. Dental Observations among Eskimo. VII: Survey of mouth conditions, nutritional study, and gnathodynamometer data, in most primitive and populous native villages in Alaska. *Journal of Dental Research* 1937, 16:355-56.
9. Dental Caries among Eskimos of the Kuskokwim Area of Alaska. 1. Clinical and bacteriologic findings. With Theodor Rosebury. *American Journal of Diseases of Children* 1939, 57(4): 871-93.
10. Dental Caries among Eskimos of the Kuskokwim Area of Alaska. 2. Biochemical characteristics of stimulated saliva correlated with dental caries and occurrence of salivary calculus. With Maxwell Karshan and Theodor Rosebury. *American Journal of Diseases of Children* 1939, 57(5): 1026-34.
11. The Exciting Cause of Dental Caries. Address to the 6th Pacific Science Congress. San Francisco, July 28, 1939.
12. Effects of Natural and Refined Sugars on Oral Lactobacilli and Caries among Primitive Eskimos. With Donald B. Waugh. *American Journal of Diseases of Children* 1940, 59(3): 483-89.
13. Dietary and Metabolic Studies of Eskimo Children With and Without Dental Caries, including studies of the metabolic balances of calcium, phosphorus and nitrogen. With Eli H. Siegel and Maxwell Karshan. *American Journal of the Diseases of Children* 1940, 59(1): 19-38.
14. Biochemical Studies of the Saliva of Eskimos, Correlated with Dental Caries and the Occurrence of Salivary Calculus. With Maxwell Karshan and Eli H. Siegel. *American Journal of the Diseases of Children* 1940, 59(1): 39-44.



102/ (Uncaptioned print) - P 30170

Frame summer house with a meat cellar and racks with hunting equipment and drying meat on the outskirts of Gambell. Old whale skulls are seen in the forefront.

Appendix 5

Excerpts from L.M. Waugh's Writings

I. From typewritten manuscript:

"A Study of the Nutrition and Teeth of the Eskimo of North Bering Sea and Arctic Alaska." By L.M. Waugh, D.D.S., F.A.C.D., etc., Dental Surgeon (Reserve), U.S. Public Health Service. 1929, 47 pp.

Gambell – St. Lawrence Island [pp.34–35]

Turning its bow, the "Northland" made for the bleak, relentless wastes of Eastern Siberia on the opposite shore of the Bering Sea, but paused and cast anchor half way across the span at St. Lawrence Island. Gambell was the first settlement visited, where we found, quite naturally, that the physiognomy of the people reflected many of the characteristics of their Siberian neighbors...

The teacher here had acted as a substitute dentist before my arrival, using his forceps to extract aching and abscessed teeth when the pain exceeded the natives' capacity for endurance ...

A feature which distinguished the native of Gambell from those of the other settlements was a definitely greater degree of pride in regard to his teeth. To illustrate: Peter [Aghnilu], the father of Florence [Napaq], wished to have very much to have a lateral incisor placed, and was keenly disappointed on learning that I could not do this for him.

To summarize: the teeth, generally speaking, were superior to those south of Point Hope, and, perhaps, slightly above the average of Point Hope itself.

Savoonga – St. Lawrence Island [pp.36–37]

August 24, (1929) found us at Savoonga, a settlement in St. Lawrence Island about half the size, from the aspect of population, of Gambell – the latter having 225 inhabitants against Savoonga's 120. Displaying a sense of adventure, the Savoongans, eager for dentistry, arrived on board before I finished my breakfast. Promptly at 8:30 a.m. I began to work, and continued, with a 20-minute stop for luncheon, until



103/ (Uncaptioned negative) – N 42753

A woman with a baby in the street of Gambell. Based upon her parka and the way she carries the child, she is from a King Island or Diomedede family.

2 p.m., by which time I had cared for all those who came on board with fillings and scalings. Later in the day I went ashore and called upon the schoolmaster and his wife, making meanwhile an examination of his mouth and those of his family. His wife needed to have some fillings made, which I took care of.

Shortly afterwards, the schoolmaster made a voluntary canvass of all the igloos [houses], and I followed him to every dwelling to make an examination. I then directed all who were in need of fillings to go out to the vessel in the evening. Returning to the ship at about 5:30 p.m., I had dinner, and was ready to begin operating by 6:30 p.m. I worked most intensively, and by 10 p.m., had finished the last of my patients.

The teeth of the older generation here were, in the main, very good ... The younger generation of Savoonga, likewise, have excellent teeth – white, well-formed and of beautiful occlusal topography... A regrettable but true observation was that a little skillful and judicious dentistry would have preserved these grinders of the Savoongans – delightfully eager to 'take a chance' – for a virtually perfect occlusion.

[NMAI, Waugh Collection Records, No.2002.003; Box 1, Folder K, 1929]

2. From printed abstract:

A Study of the Nutrition and Teeth of the Eskimo of North Bering Sea and Arctic Alaska¹

By Leuman M. Waugh, D.D.S., F.A.C.D., Dental Surgeon (R), United States Public Health Service; Associate Dean and Professor of Orthodontia, School of Dentistry, Columbia University

On July 1, 1929, the writer was ordered to active duty under the terms of his commission as a dental officer in the Reserve Corps of the U.S. Public Health Service, and detailed to the U.S. Coast Guard for duty on board the Coast Guard cutter *Northland*. This detail afforded opportunity for the continuance of a study of dental conditions of the Eskimo of North America. From 1924 to 1927 the summer months had been utilized a survey of the Eskimo of Labrador.² Therefore, this assignment was received with keen anticipation, because it afforded opportunity to compare dietary habits, mental and physical traits, as well as dental conditions, of the Eskimo of Northern Alaska with those of the Eskimo of Labrador.

The *Northland*, a new cutter designed for Arctic cruising and built in 1927, has a complete modern dental equipment, including electric unit with all attachments and an efficient dental x-ray machine. Owing to a shortage of dental officers in the Public Health Service, no dentist has previously been assigned to the *Northland*, and this complete dental service was the first to invade Arctic Alaska. For the convenient gathering of data the accompanying questionnaire was prepared for the missionaries, government teachers, nurses, etc., from whom information was sought.

The answers were tabulated in the form of six charts from whom information was sought. (1) living conditions, (2) foods, (3) teeth, (4) diseases, general, (5) diseases, special, (6), educational...

Conclusion. The Eskimo of North America is paying for his civilization with his teeth.



104/ (Uncaptioned negative) – P 30158/ N 42766

Gambell men listen to Dr. Bingman, *Northland* medical team officer, before undergoing vaccination.

[From: *Scientific Proceedings of the Eighth General Meeting of the International Association for Dental Research, Journal of Dental Research, 1930, vol. X, No.3, pp. 387-391*].

1 A full report of the study will be published by the U.S. Public Health Service.

2 (L.M.) Waugh: Proceedings of the Sixth General Meeting of the International Association for Dental Research, *Journal of Dental Research*, 1928, viii, p.428.

3. From typed manuscript:

A Study of the Nutrition and Teeth of the Eskimo of North Bering Sea and Arctic Alaska" (Full text of the Report)

By L.M. Waugh, D.D.S., F.A.C.D., Dental Surgeon (R), United States Public Health Service; Associate Dean and Professor of Orthodontia, School of Dentistry, Columbia University

Culture Charts

The following series of culture charts, dealing with the food, clothing, habitations, education, dentition, and diseases of the American Eskimo have been compiled from data furnished on a questionnaire which I prepared and sent to the missionaries,

teachers, physicians, and nurses working in the native settlements.

Below appear the names of the persons who so kindly cooperated in collecting and assembling this material, together with the settlement on which they reported:

Alaska (General)

Asst. Surg(eon) W.J.B. McAuliffe, U.S. Public Health Service Medical officer aboard *Northland*

St. Michael

Mrs. Ada Evans, Nurse

White Mountain

Mr. and Mrs. Victor Burlingame, Government teachers

Nome

Dr. L. von M.-Zesch, dentist, Rev. W.F. Balwin, missionary

Reindeer Station

Miss Mabel I. Lien, missionary and nurse

Savoonga

Mr. and Mrs. Samuel P. Troutman, Government teachers

St. Lawrence Island

Mr. and Mrs. T.S. Scupholm, Government Teacher and Nurse, respectively

Gambell

Mrs. A.V. Thompson, Government teacher

Shishmareff

Dr. C.A. Thompson, Physician and Government Teacher

Kotzebue

Mr. and Mrs. D.H. King, Government teacher and nurse, respectively

Noatak

Mrs. Carrie R. Samms, missionary

Point Hope – Tigara

Mr. William A. Shanafelt, Government teacher

Point Hope – Arctic

Rev. Frederick W. Goodman, missionary

Wainwright

Miss Ann Bannan, missionary

Point Barrow

Mrs. A.W. Newhall, community worker.
Dr. Henry N. Greist, physician and missionary

[Pp. 6-7, NMAI, Waugh Collection Records, No.2002.003; Box 1, Folder L, 1929]

4. From paper clipping

Cutter Back Barrow Trip. Return of the "Northland" from her Fourth Arctic Cruise

By Robert Frothingham

...Get out your maps, you Alaskans who reside in towns where physicians, dentists, schools and churches abound and run your finger along the coast-line of the land you love and try to imagine yourselves marooned at any of the following villages where the Northland's doctors have rendered expert service to both whites and natives on this cruise. We will start with St. Michael; Stebbins, Unalakleet, Golovin Bay, Port Clarence, including Teller and Teller Mission; Cape Prince of Wales, Little Diomed Island, Shishmaref, Kotzebue, Elephant Point, Kiwalik, Deering, Kivalina, Point Hope, Point Lay, Wainwright, Pt. Barrow – not to mention King Island, also Gambell and Savoonga on St. Lawrence Island and Nunivak [Island]. And here are the reports:

Dr. C.E. Bingman, the Northland's surgeon reports between June and August 7th, Whites – 242 and number of treatments 775. Natives – 463 and number of treatments 520... Vaccinations – 209. Prevalence of disease in order named: Tuberculosis, rheumatism (as result of tonsillitis), and Tonsillitis itself.

Dr. L.M. Waugh, dental surgeon, reports from June 19th to August 7th inclusive, whites – 163, number of treatments 378. Natives – 483 and number of treatments, 2002. Grand total of operations and treatments, 2378. Total of dental X-rays – 72.

From: The Nome Nugget, Saturday, August 5th, 1930, Vo. 33, no.40, p. 1- [NMAI, Waugh Collection Records, No.2002.003; Box 2H, Folders M, 1930]

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