

HISTORIC SETTLEMENTS
along the
KUSKOKWIM RIVER, ALASKA



ALASKA STATE LIBRARY HISTORICAL MONOGRAPH NO. 7

by
WENDELL H. OSWALT

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Eskimo monuments (at Kihitagamiut) 1884. (Hartmann and Weinland photo, Alaska Historical Library.)

PREFACE

When looking at a map of the Kuskokwim River region in Alaska or when flying over the area, most people are surprised by how much of the countryside is unoccupied. Isolated camps, small hamlets, villages, and the rare towns are usually along a bank of the main river and often are separated from one another by considerable distance. The location of a settlement, its size, when and why it was founded, and how long it has been occupied convey a great deal of information about the lives of the residents. Life at a hamlet along the upper river has a very different cast from that in Bethel, and Bethel contrasts with Akiak or Lime Village. The adjustments of Eskimos, Indians, and whites to life along the Kuskokwim are effectively revealed by examining their settlements through time. Why some communities were abandoned as others were founded provides insight into the ongoing adaptations to this riverine setting.

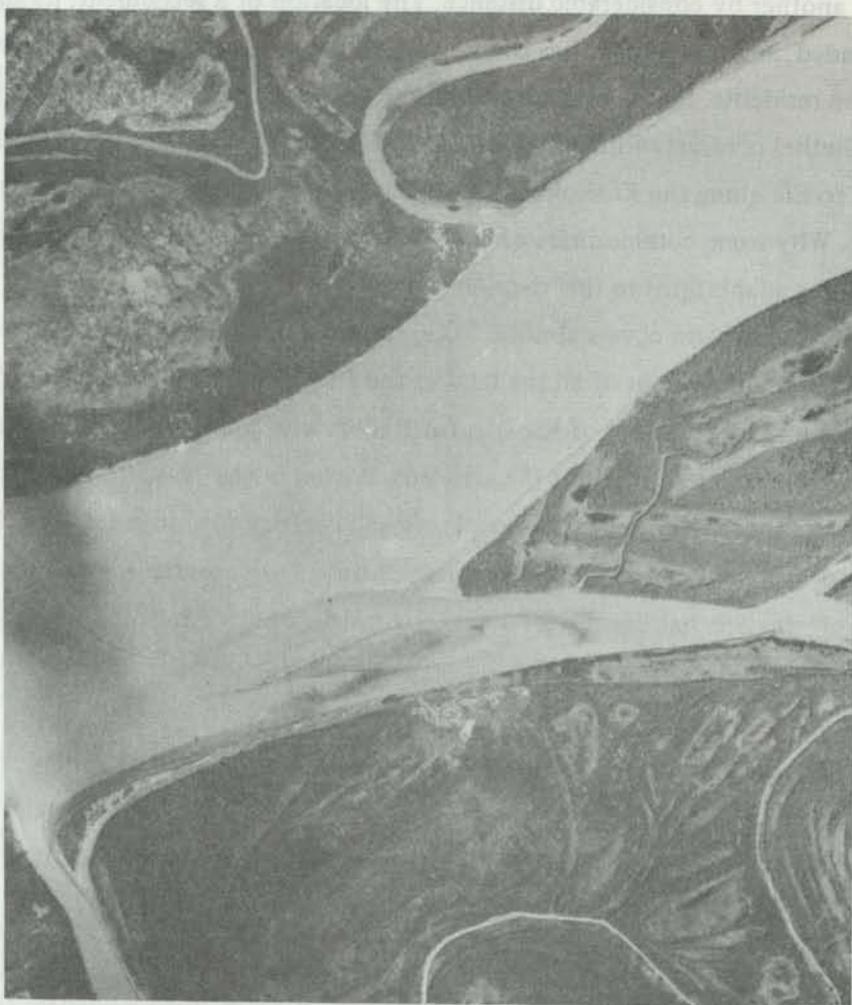
The Kuskokwim River system covers about 52,000 square miles (135,000 km²) of southwestern Alaska and includes about 11 percent of all the land in the state. The first written remarks about the river were based on the experiences of Russian fur traders who journeyed here in the early 1790s. A reasonably complete report about the area was written in the 1840s, and for the next 100 years descriptions about the river and its people are satisfactory for most decades. Since World War II, with the steady increase in federal, territorial, and then state programs, an almost overwhelming body of information has become available. Lael Morgan (1975b, 37) noted that in 1975 about 40 government agencies operated out of Bethel, a remarkable number in a town of approximately 3,000 persons.

The accompanying descriptions of Kuskokwim settlements are presented to document historic changes in a sector of Alaska whose past has received surprisingly little attention. It also is hoped that the accounts about villages will give people along the river a greater awareness of what has happened in communities with which they, or their ancestors, are identified.

Another purpose is to document Russian and Anglo-American innovations, especially at the institutional level, for greater insight into the differential rate of sociocultural change from one settlement to another. An added purpose is to identify and locate abandoned historic village sites so that they may be known to persons interested in local history. Finally this study is designed to make available information that might otherwise be lost. My interests are largely historical, and therefore most of the descriptions of settlements emphasize what happened between the years 1790 and 1941. Subsequent developments are included but not in comparable detail.

PREFACE

When looking at a map of the Kuskokwim River region in Alaska or when flying over the area, most people are surprised by how much of the countryside is unoccupied. Isolated coastal small hamlets, villages, and the few towns are usually along a bank of the main river and often are separated from one another by considerable distances. The location of a settlement, however, when and why it was founded.



Aerial view of the lower Kuskokwim River in the early 1950s. Napaskiak is in the foreground at the center and Oscarville across the river (U.S. Geological Survey files).

INTRODUCTION

This monograph is about the places where people have lived, or are living, from the headwaters of the Kuskokwim River to the mouth of the Johnson River, a short distance below Bethel. The primary focus is on year-round settlements occupied during the 19th century. Some of these communities still exist, but most of them are now abandoned. In addition, major mining camps are included, along with many of the one-family hamlets. I am reasonably confident that all important 19th century villages are recorded. The innumerable hunting and fishing camps, reindeer camps, cemeteries, and recent homesteads are not included.

Published sources. Most of the information about settlements has been drawn from published articles, books, and series that are reasonably accessible. To identify settlements on a systematic basis all of the habitation sites located on the following maps were recorded first: Zagoskin (1967) for 1843-44; Nelson (1882) for 1878-79; Petroff (1884) for 1880; Porter (1893) for 1890; Spurr (1900) for 1898; and Sleem (1910b) for about 1910.

Documentary sources. Manuscripts, letters, reports, and other archival material contributed a great deal of generally inaccessible data. Included among these sources are the unpublished notes of the anthropologist Edward H. Hosley, who studied the upriver area Indians in 1960 and 1962, and of another anthropologist, Darlis Miller, who studied people in the Stony River area in 1962. Margaret Felder Holland, the daughter of John W. Felder, an American-era merchant, spent part of her childhood at Bethel and has made available both her father's journal and her notes about people and places along the river from about 1900 to 1930. The 1954 fieldnotes of Eugene V. Pugh, who represented the Alaska Department of Welfare, concerning villages along the river were likewise consulted.

I wrote many letters soliciting information about various aspects of Kuskokwim history and received responses from a number of persons. Their names and the dates when their letters were written are included at appropriate points in the text, and their names are also listed here, along with their affiliations:

John Beck, U.S. Bureau of Land Management archaeologist, Anchorage, Alaska.

Arlene Clay, U.S. Commissioner and later a state magistrate at Aniak, Alaska.

Ray Collins, Summer Institute of Linguistics representative at Nikolai and later a resident of McGrath, Alaska.

Roger W. Fitzjarrald, Financial Analyst, U.S. Bureau of Indian Affairs, Juneau, Alaska.

Jim Moody, Assistant to the Commissioner, State of Alaska, Department of Transportation and Public Facilities

James D. Nason, Chairman, Anthropology Division, Thomas Burke Memorial Washington State Museum, University of Washington, Seattle, Washington.

Lou Slattery, U.S. Bureau of Indian Affairs teacher at Upper Kalskag, Alaska.

Jeff Stokes, Village Administrator, Nikolai City Council, Nikolai, Alaska.

George H. Willis, miner and long-term resident of Parks, Alaska.

Verbal sources. Between 1953 and 1979, I visited the Kuskokwim area on ten occasions and sometimes questioned people about settlements. The following list identifies persons who provided

information included in the text:

- Carl (Caribou) Abruska, a Kuskokwim Eskimo born at Napamiut, has lived most of his life in the area. He was interviewed in 1966.
- Sergie Andreanoff (Andreanov), of Russian and Eskimo ancestry, was born at Kolmakovskiy in 1871; he was interviewed at his camp above Sleetmute in 1954.
- Ted Almsay is a white miner who has spent many years in the upper Kuskokwim region. He was interviewed in 1979.
- Matthew Berezkin, of Russian and Aleut heritage, was born near Unalaska in 1881 and went to the Kuskokwim as a Russian Orthodox Church songleader in 1906. He became a priest in 1908 but left the priesthood in the 1920s and settled at Oscarville in 1930. He was interviewed at his home in 1955-56 and in 1966.
- Nick Bobby, the son of Paul Bobby (Constantinoff), was raised as a Tanaina Indian. He lived at Lime Village before moving to Stony River Village, where he was interviewed in 1979.
- Agnes E. (Hoffman) Charles, a daughter of George W. Hoffman, the long-time trader at Napamiut, was interviewed in 1979.
- Natalia Clark, a Kuskokwim Eskimo who lived in the Napaskiak area all her life, was interviewed in 1955-56.
- Arlene Clay went to Aniak from the New England area in 1944 and served as the U.S. Commissioner and as state magistrate.
- Sally and Ray Collins, linguists with the Summer Institute of Linguistics, began working at Nikolai in 1963. In 1971 they moved to McGrath, where they were interviewed in 1979.
- Wasseli Cuzema (Kuzma), a Kuskokwim Eskimo born at Napaskiak in 1882, lived there when interviewed in 1955-56.
- Gene Dementoff, an Upper Kuskokwim Athapaskan Indian, was interviewed at McGrath in 1979.
- Andrew Gregory, an Upper Kuskokwim Athapaskan Indian from the Vinasale area, was living in McGrath when interviewed in 1973.
- Alice Harris, a daughter of Denis Parent, the first trader at Crooked Creek, was interviewed at her home near McGrath in 1979.
- C.C. Hawley, a mining consultant based in Anchorage, was interviewed at Aniak in 1979.
- Wayne House, who traded at Aniak in the 1940s and 1950s, was interviewed there in 1954.
- Nicholai James, a Kuskokwim Eskimo who was born at Igeyakhuk, adjacent to Whitefish Lake, spent his life in the Aniak area. He was interviewed at Aniak in 1954.
- Tim Kameroff, a Kuskokwim Eskimo who lived all of his life in the Kalskag-Napamiut area, was interviewed in 1966.
- Golga (Old) Kelila (Galelia), a Kuskokwim Eskimo born about 1910, lived in the Aniak area when interviewed in 1960.
- Mary MacDougall, of Eskimo and white ancestry, was a teacher for the Bureau of Indian Affairs when interviewed at Napaskiak in 1955-56.
- Charles Marljar, a teacher for the Kuspuk School District, was interviewed at Chuathbaluk in 1979.
- Margaret Mespelt has lived in the McGrath area since the late 1920s and was interviewed there in 1979.
- Nick (Nixi) Mellick Jr., a son of the pioneer Sleetmute-area trader, Nicholas P. Mellick, was interviewed in 1973 and 1979 at his home and trading post.
- Gusty (Constantine, Goestia) Michael (Kosto, Makael), a Kuskokwim Eskimo born at Moose Creek about 1885, has lived most of his life in the Stony River area and was interviewed in 1973 and 1979.
- Shirley Nelson, a Kuspuk School District teacher at Crooked Creek in the late 1970s, was interviewed in 1979.
- Harlof Olsen, a white trader at Bethel from 1937 to 1943, was interviewed at his home in Ventura, Calif., in 1979.
- Simeon (Sam) Denis Parent, a son of Denis Parent, the first trader at Crooked Creek, was interviewed at his home above Lower Kalskag in 1973.
- Sam Alunran Phillips (Crow Village Sam), a Kuskokwim Eskimo, was born at Crow Village #1 in about 1902. He lived at Crow Village #2 before moving to Chuathbaluk. He was interviewed in 1954, 1966, and 1967.
- Willie Pitka, a Kuskokwim Eskimo who has spent most of his life in the Aniak-Napamiut area, was interviewed in 1979.
- Sam A. Simeon (Ohagamiut Sam) was born at Ohagamiut and lived there until the 1930s. He moved to Aniak, where he was interviewed in 1954.
- Anania Theodore was born at Vinasale about 1887 of Eskimo parentage and lived much of his adult life in the Aniak area. He was interviewed at Aniak in 1953, 1954, 1963, 1966, and 1967.
- Evelyn Francis Thomas, a daughter of Simeon (Sam) Denis Parent, was interviewed at her home in Crooked Creek during 1979.

It will be noted in the body of the text that occasionally highly specific information has been credited to a verbal source. In each instance the individual had access to reliable personal or historical records that were otherwise unavailable.

As an aside I might note that I find most Kuskokwim area Eskimos, Indians, and whites have very little if any interest in local history. They usually lack a historical perspective and are especially vague about dates. Anania Theodore was an outstanding exception to this generalization. He had a remarkable ability to recall details in chronological order, and whenever I have been able to check his information against published sources, I found that he was quite accurate. Other major exceptions were Sergie Andreanoff and Matthew Berezkin, but because both men were blind when I talked with them, it was difficult for them to help in denoting settlement locations.

Place names. In assembling the data for this study the variety of spellings for the names of settlements was the major source of frustration. Some village names have as many as ten alternative spellings that usually, but not always, are slight variations on each other. The most common name, or at least a commonly accepted name for each settlement, is the one under which the site is entered. This name is followed by alternative spellings or designations in parentheses. Common alternative names for settlements are also entered as cross-references. The Yupik (Eskimo) suffix to designate a settlement and its people is variously spelled "-miut," "-mut," and "-mute." I consistently have used "-miut" in the primary entries except for "Sleetmute," which is a postal designation.

Text references. To present the data in an economical format, while at the same time identifying specific sources, I often abbreviate references in the text. A key to the abbreviations is presented in the opening pages.

When numerous years of a series published annually are included, the in-text reference is to the year being considered, which is not necessarily the year of publication. For example, the Moravian Church publication *Proceedings of the Society of the United Brethren for Propagating the Gospel among the Heathen*, or a variant of this name, is a key source from 1885 until the series was discontinued in 1947. The title is abbreviated as PSPG, followed by the year to which the information pertains. The same pattern is followed for other annual series such as the *Report(s) of the Governor of Alaska* or *Mineral Resources of Alaska*.

Verbal information is referenced by the name of the person who supplied the data whenever possible, and letters received about settlements are referenced by the correspondent's name and the date the letter was written.

Maps. The accompanying maps, on which extant and extinct communities are located, are based on recent editions of the U.S. Geological Survey topographic map series for Alaska at the scale of 1:250,000.

Inconsistencies and errors. Every reasonable effort has been made to resolve inconsistencies, yet some decisions may be incorrect. For example, the birth date of George W. Hoffman, a trader at Napamiut, is recorded both as 1870 and 1877 in the U.S. Commissioner's records at Aniak, but the year of his birth on his grave marker is 1876; in this instance I assumed the grave marker date to be correct. It was even more difficult to resolve discrepancies based on conflicting statements by persons. I have attempted to include the information from the persons proved most reliable when their data could be checked against a published source. These difficulties and the possibility of misinterpretation on my part have unquestionably resulted in some factual errors in the village sketches. I would be most grateful to be informed of any mistakes discovered in the text.

Census reports. The population figures for villages must be interpreted with caution. Some enumerators appear to have counted only those persons residing in a particular village, but others included persons who lived in nearby hamlets.

The published version of the 1900 Federal Census includes only one clearly identifiable Kuskokwim River area village, Akiachak. However, a summary of the original report at the magistrate's office in Aniak lists the populations for numerous villages along the river. They have been included and are referenced with the U.S. Commissioner's records (CR).

Reference Abbreviations

A partial listing of material referenced with a key to abbreviations.

- ABB *Alaska Blue Book* 1977.
- ATSRB Alaska Territorial School Record Book, Alaska Historical Library, Juneau, Alaska.
- BEHRB Bureau of Education Historical Record Book, Federal Archives and Records Center, Seattle, Washington.
- BIAR Bureau of Indian Affairs Records, Federal Archives and Records Center, Seattle, Washington (or other BIA files as noted).
- BLM U.S. Department of the Interior, Bureau of Land Management, Regional Corporation Selection Application for the Natives Claims Settlement Act. This material was supplied to the Calista Corporation in a survey by the Realty Office, Bethel Agency, Bureau of Indian Affairs, Alaska.
- CR U.S. Commissioner and magistrate records, Aniak, Alaska.
- DER Department of Education Records, State of Alaska, Juneau, Alaska.
- DRHA Documents Relative to the History of Alaska, University of Alaska Library, College, Alaska.
- DT Department of Transportation records, State of Alaska.
- KK *Kuskokwim Kronicle*, Bethel newspaper.
- KT *The Kusko Times*, McGrath and then Takotna newspaper.
- MA Moravian Archives, Bethlehem, Pennsylvania.
- MRA *Mineral Resources of Alaska*. . . (year).
- PSPG *Proceedings of the Society of the United Brethren for Propogating the Gospel among the Heathen*. . . (year), Moravian Church, Bethlehem, Pennsylvania.
- RAC, CS Russian-American Company, Communications Sent. U.S. National Arvhives, Washington, D.C.
- RASSP Rural Areas Social Services Project; 1970 fieldnotes courtesy of Professor Frances Lomas Feldman, School of Social Work, University of Southern California, Los Angeles, California.
- RCF *Report of the U.S. Commissioner of Fisheries* . . . (year).
- RG A *Report of the Governor of Alaska*. . . (year).
- TCI Tribal Census Information data sheets were compiled about villages by the traditional councils in 1978 for the Bureau of Indian Affairs.
- TD *The Tundra Drums*, Bethel newspaper.
- TT *Tundra Times*, Fairbanks and then Anchorage newspaper.
- WC William H. Weinland Collection, Huntington Library, San Marino, California.

HISTORICAL CHRONOLOGY

This outline to major events in Kuskokwim history, from the late 1700s to 1941, has been compiled to provide an overview as well as to avoid repeating historical particulars in numerous village sketches. Surprisingly few persons have been interested in the Kuskokwim, and much of the information published about the river's history is incorrect. William H. Dall (1870) is the major offender in presenting misinformation about early Russian activities along the river and unfortunately is a frequently cited source.

1778

Kuskokwim Bay discovered. The English explorer James Cook aboard the *Resolution* and Charles Clerke on the *Discovery* sailed into Kuskokwim Bay. They were the first Europeans to see this sector of the Bering Sea coast and to make contact with local Eskimos (Cook and King, 1784, v. 2, 434-8).

early 1790s

First Russian explorers. Vasiliy Ivanov led a party of Lebedev-Lastochkin Company traders north from Iliamna Lake in December, but the exact year is unknown. They skied up the Nushagak River drainage and descended the Hoholitna River to the "Tutna," or Kuskokwim, which they followed to the Yukon portage. They crossed to the Yukon River, descended it to the sea, and after traveling a short distance up the coast, returned to Iliamna Lake (Davydov, 1977, 200-2; Zagoskin, 1967, 9-10; 29-30, fn. 41).

1818

Early Russian probe. Petr Korsakovskiy was in charge of an expedition organized on Kodiak Island to explore north of the Alaska Peninsula. Eremy Rodionov and a small party set off in a skin boat from Lake Clark and apparently descended the Hoholitna River to the Kuskokwim. They traveled downstream to the village of Ohagamiut and returned to the upper Mulchatna River, where they met Korsakovskiy (Fedorova, 1973, 64-8; VanStone, 1973, 7-9).

1819

First Russian station along the Bering Sea coast of Alaska. Aleksandrovskiy Redoubt (Nushagak) was founded by the Russian-American Company at the head of Nushagak Bay (Fedorova, 1973, 138; VanStone, 1973, 8-9).

1830

First formal Russian exploration of the Kuskokwim. During the summer Ivan Ya. Vasilev assembled a small party at the Nushagak redoubt. They boated up a Nushagak River tributary to the Holitna River, descended it to the Kuskokwim, followed the Kuskokwim to the bay, and returned to the Nushagak station (RAC, CS, v. 7, no. 257, Oct. 5, 1830; Zagoskin, 1967, 80).

1832-33

The first Russian station founded along the Kuskokwim. During the summer of 1832 Fedor L. Kolmakov, Semen I. Lukin, and six other employees of the Russian-American Company left the Nushagak redoubt and boated to the Kuskokwim along the route followed by Vasilev. They built the first Russian structure, a "cottage," at the Holitna and Kuskokwim junction; this settlement was sometimes called Kolmakovs Townlet. From here they traveled up the Kuskokwim to trade for furs. Kolmakov returned to Nushagak in the spring; Lukin returned in the summer (RAC, CS, v. 9, no. 555, Nov. 16, 1832; v. 11, nos. 72, 73, Apr. 10, 1834; Zagoskin, 1967, 80-1).

1833

Second Russian station founded along the Kuskokwim. During his second and final trip to the Kuskokwim in 1833-4, Kolmakov built an odinochka, or small trading station, at the village of Kwigumpainukamiut. Lukin traded there most often, and it was called Lukins Odinochka (RAC, CS, v. 11, nos. 72, 73, Apr. 10, 1834; v. 12, no. 256, Apr. 30, 1835; VanStone, 1959, 46).

1833-34

Glazunov's explorations. In late December, 1833, Andrei Glazunov and a small party set off from newly-founded St. Michael Redoubt and headed south. They apparently descended the Anvik River to the Yukon and then crossed to the Kuskokwim, arriving at Chuathbaluk (Little Russian Mission). They went up the Kuskokwim and then began ascending the Stony River, hoping to cross to a Pacific drainage and Cook Inlet. When his guides abandoned him and the party began running out of food in the vicinity of the Lime Hills, Glazunov turned back to St. Michael (VanStone, 1959).

1838-39

Smallpox epidemic. Introduced from Russian settlements to the south, the epidemic probably killed about half of the Eskimos and Indians in the region (RAC, CS, v. 16, no. 467, Oct. 31, 1838; v. 16, no. 479, Nov. 4, 1838).

1841

The third Russian station founded along the Kuskokwim. Semen Lukin was in charge of constructing Kolmakovskiy Redoubt for the Russian-American Company, and he served as the first manager (RAC, CS, v. 20, no. 43, Feb. 25, 1841; v. 20, no. 486, Oct. 15, 1841).

1843

First Russian Orthodox priest visits the Kuskokwim. Father Ilia Petelin appears to have visited Kolmakovskiy from the mission established at Nushagak in 1842 (Zagoskin, 1967, 206; 284-5, fn.5).

1843-44

Zagoskin's travels. Lavrentiy A. Zagoskin visited the Kuskokwim in 1843 and again in 1844. On his second trip he ascended the river from Kolmakovskiy to the Takotna River junction. Most published information about early Kuskokwim history and the people along the river is based on the account by Zagoskin (1967).

1866

Russian withdrawal. The Russian-American Company abandoned its only year-round Kuskokwim station, Kolmakovskiy Redoubt, in anticipation of the sale of Alaska to the United States (Illarion diary, Dec. 7, 9, 11, 1866).

1867

Sale of Alaska. The assets of the Russian-American Company were purchased by Hutchinson, Kohl & Company, soon reorganized as the Alaska Commercial Company (Kitchener, 1954, 24-50; Sloss and Pierce, 1971).

1869

First United States-era trader hired. Reinhold Separe (Sipary) was employed by Hutchinson, Kohl & Company as its Kuskokwim agent (Kitchener, 1954, 37). He possibly began trading at Kolmakovskiy in 1870.

1884

Education. The U.S. Congress passed the Organic Act, which included a provision to establish schools in Alaska. The school system that emerged was designed primarily for Native Alaskans (Ray, 1959, 30-1).

Moravian survey. J.A.H. Hartmann and William H. Weinland boated up the river as far as Napamiut seeking a site at which to found a mission (Hartmann, 1886).

1885

First Protestant mission. The Moravian Mission at Bethel was founded by William H. Weinland and John H. Kilbuck (Schwalbe, 1951; Oswalt, 1963a).

1892

Roman Catholic mission founded. A log house for the priest was built at Ohagamiut in this year, and a church was constructed in 1895-6. The station was badly damaged by fire in 1903 and abandoned in 1907. (Jesuit Historical Archives, Gonzaga University, J. Jette's summary of Father Barnum's records; Barnum, 1893, 423).

1898

First geological reconnaissance. In late May a small party, led by Josiah E. Spurr and W.S. Post, set out from Cook Inlet. They traveled to the northwest, crossed the Alaska Range near Rainy Pass, and descended the South Fork of the Kuskokwim to the main river. Following the Kuskokwim to the bay they ascended the Kanektok River to the Togiak River drainage and then skirted Bristol Bay before crossing the Alaska Peninsula (Spurr, 1900).

1899

First exploration of the headwaters region. Joseph S. Herron led a small U.S. Army exploring party from upper Cook Inlet to Fort Gibbon at the Yukon-Tanana river junction. The goals were to pioneer a route to the interior and examine the resource potential along the way. They crossed a pass in the Alaska Range to the South Fork of the Kuskokwim and headed northeast. After many difficulties they reached Telida Lake and mapped Lake Minchumina before arriving at their destination. Herron (1901) was the first to describe the Telida area Indians.

1900

"Big sickness." In late July persons from the Yukon who arrived along the central river exposed the Kuskokwim area population to influenza and measles. Within a short time most persons were ill, especially Eskimos along the lower river. In combination these diseases killed about half of the Eskimos and Indians along the Kuskokwim (Anderson, 1940, 190-205; PSPG. . . 1901, 26-9; Schwalbe, 1951, 84-5).

First "gold rush." The "Yellow River" stampede brought gold seekers to the Kuskokwim from Nome, but no one knew the exact location of the Yellow River. Most searchers seem to have thought it was in the vicinity of Aniak (MRA. . . 1914, 299-300). No significant amount of gold was found.

1901

Reindeer introduced. In 1892 the Presbyterian Church worker and educator, Sheldon Jackson, had the first reindeer shipped from Siberia to western Alaska. His goal was to revitalize the Alaskan Eskimo economy, considered by Jackson and others in jeopardy because of the over-exploitation of food resources by whites. The Moravian missionaries at Bethel received 175 reindeer in 1901 (PSPG. . . 1901, 35). By the early 1930s some 43,000 reindeer were grazed along the Kuskokwim, and the majority were in the Akiak area (Anderson and Eells, 1935, 197). In the late 1930s the number of reindeer apparently remained constant, but by 1946 only 600 animals existed near Akiak (*The Eskimo*, 1942, v. 9, no. 1, 1; 1947, v. 14, no. 1, 2). Many reasons have been offered for the failure of the Kuskokwim area reindeer industry. Among the most important were predation by wolves, vacillating government policies, disease, marketing problems, failure to herd the animals closely, and slaughtering reindeer on the basis of estimates rather than actual counts.

1905

Education. The U.S. Congress passed the Nelson Act to provide separate schools for white children and those of mixed blood who "lead a civilized life." The act was passed in response to pressure from whites because they felt their children received an inferior education at Bureau of Education schools. The schools founded under the act became the nucleus of the Territorial Department of Education school system established in 1917 (Ray, 1959, 31-3).

1906

First successful cinnabar mine. About 1880 Reinhold Separe mined cinnabar near Kolmakovskiy (WC, Weinland ms., report dated Jan. 20, 1887) as did Edward Lind about 1895 (Spurr, 1900, 261-2). Neither venture was economically successful. In 1906 Eugene W. Parks located quicksilver prospects below Sleetmute and near the settlement that came to be named after him. About 100 flasks of mercury were obtained here. The most productive mine, which began operation in 1939, was Red Devil, near Sleetmute, staked by Hans Halverson in 1933 (Cady et al., 1955, 109-16).

1906-08

Gold strikes along an adjacent sector of the Yukon. In the summer of 1906, Thomas Gane and three others went from the upper Kuskokwim to the upper Innoko River of the Yukon drainage. A discovery claim was made on Ganes Creek, and word of the strike soon spread. By the spring of 1907 about 1,000 persons had arrived from Nome and Fairbanks. In early 1908 gold was found on nearby Ophir Creek (Maddren, 1910, 21-5). Access to these diggings was difficult along the Yukon drainage, but they could be reached rather easily from the Kuskokwim. These strikes along the Innoko brought large numbers of prospectors to the Kuskokwim for the first time and led to an intensive search for gold along the upper river system.

1907

Anthropological survey. George B. Gordon and his brother MacLaren set out from Fairbanks by canoe. They traveled down the Tanana River and up the Kantishna River, then portaged to the Kuskokwim headwaters from Lake Minchumina. George Gordon was an anthropologist at the University of Pennsylvania; his comments about people visited along the way are best for Sleetmute (Gordon, 1917).

1907-08

First major gold strike. Gold-bearing gravels were discovered along the upper Tuluksak River tributary of Bear Creek by William Fisher and others (MRA. . . 1914, 300; Maddren, 1910, 23; Scott, 1909, 423; Sleem, 1910a, 299). These diggings were at and near the mining camp later called "Nyac."

1908

Iditarod Trail. An Alaska Road Commission party surveyed a winter trail from Seward to Nome (*The Iditarod Trail*, 1977, 26). The trail was important because it provided access to the upper Kuskokwim from Seward throughout the winter (M. Smith, 1974).

1909

George River and Crooked Creek gold discoveries. Gold prospects were found along both drainages, and Georgetown was founded in 1910 (MRA. . . 1914, 300-1). However, neither strike was very productive, and by 1912 most miners were gone from the area.

1912

Fish wheels. Fish wheels were used along the Kuskokwim by 1912 (Dice, ms., 108) and presumably were introduced from the Yukon (Matthew Berezkin). To my knowledge the earliest published reference to Kuskokwim fish wheels dates from 1918 (PSPG. . . 1918, 49).

1923

Improved access from the interior. The Alaska Railroad was completed in July (RGA. . . 1924, 8), which meant that winter travelers to the Kuskokwim from the United States and interior Alaska could take a train to Nenana and then go by dog team to the Kuskokwim. This was a less arduous trip than traveling along the Iditarod Trail.

1930

Anthropological survey. Ales Hrdlicka, a physical anthropologist from the Smithsonian Institution, traveled along the river as far upstream as the Stony River junction. He commented on various settlements at that time (Hrdlicka, 1943).

1931

Education and medical services. The administrative responsibility for schools and medical care to Native Alaskans was transferred within the Department of the Interior from the Office (Bureau) of Education to the Office of Indian Affairs. The administrative center for Native Alaskan schools and medical services had been moved from Seattle to Juneau the previous year (RGA. . . 1931, 96).

1935

Commercial fishing. Salmon were taken commercially along Kuskokwim Bay at least as early as 1913, but from 1926 to 1929 a prohibition existed on fishing salmon along the bay for export. When fishing was legalized, two operations processed salmon commercially near the river mouth in 1935. In 1949 the floater *Columbia* arrived on the Kuskokwim, and it returned the next two summers. Complaints that this operation contributed to a marked decline in subsistence fishing for salmon led to the closure of the Kuskokwim to commercial fishing in 1952. In 1954 the Kuskokwim River was opened to commercial fishing for chinook (king) salmon, but no one fished

there commercially until 1959 (Pennoyer et al., 1965, 2-4, 38-42). In 1958 Northern Consolidated Airlines introduced more favorable freight rates, and turbo-prop aircraft were placed on the Bethel to Anchorage run. This change led to a more ready access of fresh salmon to the markets (Berg, 1965, 64-5).

1936

Administration. The Indian Reorganization Act passed by the U.S. Congress in 1934 was extended to Alaska in 1936.

1941

Alaska Territorial Guard. The Alaska National Guard was federalized, and the governor was authorized to form the Alaska Territorial Guard through voluntary enlistments. The purpose was to repel possible attacks along the unprotected coastline, and members were trained primarily in guerrilla warfare. Along the Kuskokwim, units were organized at Akiak, Akiachak, Bethel, Kwethluk, McGrath, and Napakiak (Marston, 1969; RGA. . . 1943, 3-4). The A.T.G. was disbanded in 1947 (RGA . . . 1947, 81). The Alaska National Guard was reestablished in 1948, and the Second Scout Battalion headquarters was at Bethel (RGA . . . 1949, 51-2).

SYNOPSIS

SETTLEMENTS. Historical information about Kuskokwim communities spans nearly two centuries, but for the first 90 years the record is fragmentary. The remarks to follow concern multi-family communities in existence between the 1790s and 1979 and usually occupied for 20 or more years. Inhabited localities described in the text but not discussed here include isolated stores, small family hamlets, roadhouses, and intermittently exploited mines. The 46 settlements considered are located between the headwaters and the Johnson River mouth, about 20 miles (32 km) below Bethel. In the Table a probable span of occupation is listed for each of these villages and towns.

One-location villages, Russian era to 1979. The only settlements that seem to have been occupied on a continuing basis from the Russian era ending in 1866 are Akiak and Kwethluk. The same is possibly true for Tuluksak; Napaskiak cannot be included because it was abandoned temporarily in 1901.

One-location, one-name communities, 1880-1979. Akiak, Bethel, Kwethluk, and Tuluksak have remained at the same location and been occupied on a continuing basis throughout the time represented.

Multiple-location, one-name villages, 1880-1979. Four modern villages that were recorded in the first systematic census, 1880, have retained their names but have been relocated. These are Napakiak, Napamiut, and "Old" Kalskag, which became "New" Kalskag and then "Upper" Kalskag after a daughter population established "Lower" Kalskag. An objection might be raised to including Napamiut because only two persons lived here in 1979.

Reasons for settlement abandonment. When this information is available, it indicates that a settlement most often was deserted because of change in a river channel or flooding. This was the case for Crow Village #1, McGrath #1, Nikolai #2, Ogavik #1, Ohagamiut, Oovingiyuk, and Telida #2. The second most common reason was that the population was depleted by an epidemic. This was the case for Kwigalogamiut; "Old" Kalskag; Napaskiak, temporarily, and possibly Napamiut #1. These reasons in combination led to the abandonment of Ogavik #2.

POPULATION. The earliest Kuskokwim population estimate is "up to seven thousand inhabitants" in the 1790s (Davydov, 1977, 201), and there were reportedly "not less than 7,000 souls" in 1830 (Wrangell, 1970, 17). The figure of 7,000 was challenged by Lavrentiy A. Zagoskin (1967, 308), who thought it inordinately high. Zagoskin did not visit any settlements farther down the river than "Old" Kalskag, however, and he offered no alternative estimate for the aboriginal population. A reasonable estimate of the inhabitant number for the Kuskokwim drainage in early historic times is perhaps 4,000.

Population estimates for widely dispersed villages and census reports for the Russian era are uncommon. The primary source for population figures is the United States decimal censuses. The following numbers summarize the census report and are supplemented by other reliable

counts or estimates from contemporary observers. For any particular span either an average for the period or the highest reliable figure is accepted.

1880-89	2,743
1890-99	1,014
1900-09	597
1910-19	514
1920-29	938
1930-39	2,089
1940-49	1,143
1950-59	2,714
1960-69	4,084
1970-79	5,937

The 1880-89 figure seems reliable, and there is no reasonable ground for questioning the accuracy of the 1890-99 figure, even though the population decline of about 1,700 from the previous decade cannot be fully explained. There is no evidence of major emigration, and thus we must assume that the drop resulted from exotic diseases. Moravian mission accounts for 1890-99 include mention of numerous epidemics and a considerable number of deaths, but the frequency and intensity of these epidemics seem insufficient to explain a drop of this magnitude. There clearly was a dramatic population decline following the epidemics of 1900 and 1901. The figures for 1910-19 are again incomplete, but it seems apparent that the number of persons living along the river reached its lowest historic level between 1900 and 1920. A steady rise has occurred since 1920; the 1940-49 figures are quite clearly incomplete. How much of the increase since 1920 can be attributed to an influx of outsiders, whites, Eskimos and Indians alike, cannot be determined from these data.

It is striking that by the late 1970s, of the 5,937 population total, 3,677 were living in Aniak, Bethel, and McGrath #2. For the communities from Lower Kalskag to Stony River in 1978 the nonnative total was 211, and the "native" population was 847. This suggests that locally-born whites and white migrants to the area have begun to constitute a significant proportion of the total population.

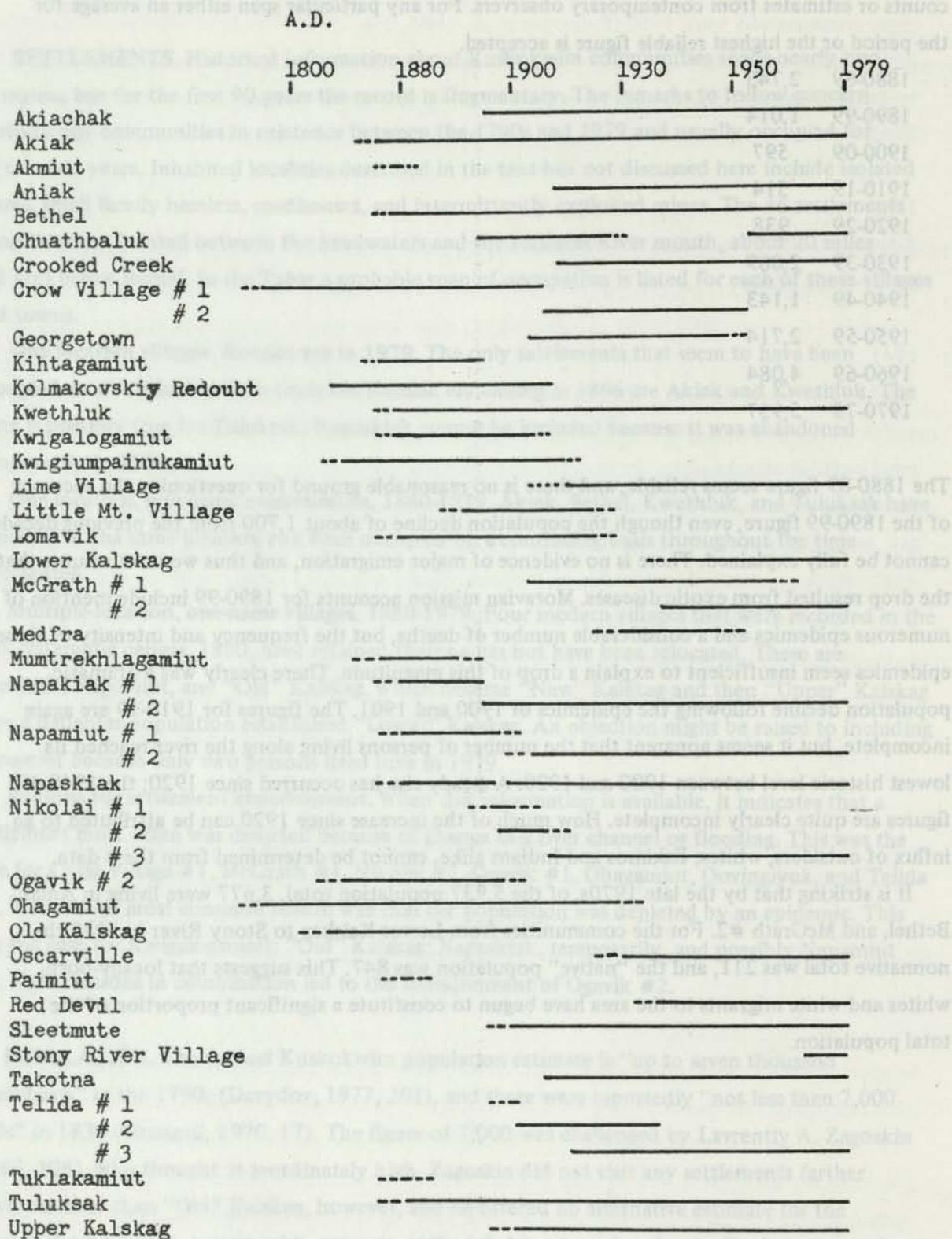


Table. The span of occupation for 46 Kuskokwim settlements. A solid line indicates reasonably well-documented occupation, and a dotted line represents probable occupation.

GUIDE TO THE SETTLEMENTS

Ackiagmute, See AKIAK.

AGULIKOTUK. Located along the lower Kuskokwim, this site, B-1177H, was recorded during the BLM survey of historic sites.

Akiachagamut, See AKIACHAK.

AKIACHAK (Akiachagamut, Akiachuak, Akiachuk, Akiajak, Akiakchagmiut, Akiatsoak). The village was founded by former residents of Kihtagamiut, and the 10th Federal Census (Porter, 1893, 6) records a population of 43 in 1890. However, Moravian missionaries at Bethel reported in 1894 that the move to Akiachak had not begun until 1893. The original settlers at Akiachak included Moravian converts and non-Christians; they lived in clusters separated by about one-half mile (.8km). It appears that the community was divided in this manner because a shaman was strongly opposed to the Moravian faction (PSPG. . . 1894, 22, 24, 38). By 1895 the Moravians had stationed a helper named Ivan Lomuck in the village (MA, Kilbuck Papers, Moravian Conference, 1895). In the spring of 1900 a typhoid epidemic reportedly killed more people at Akiachak than at any other lower river village (WC, A. Helmick letter to C. Weinland, May 19-June 9, 1901). A Moravian chapel was completed in 1916 (PSPG. . . 1917, 41), a Bureau of Education school was founded in 1930 (RGA. . . 1931, 100), and a post office opened in 1934 (Ricks, 1965, 2). A store existed in 1930 (BEHRB), and long-time traders in the village were Earl and Marie Forrest (Pugh, 1956, 125). In 1930 the villagers owned a herd of 5,226 reindeer (BIAR), but by 1943 only "a small number of reindeer" remained (BIAR). In the early 1940s decisions of community-wide interest were made by old men who met in the kashgee and collectively resolved any particular issue (BIAR). In 1943 the community was described by a teacher as consisting of about 30 inadequate log and frame houses with little or no flooring and few furnishings. The same year tuberculosis was reported as "really developing into a health hazard"; even earlier, its prevalence had led some teachers to avoid contact with villagers outside the school setting (BIAR).

In 1948 the village organized as a corporate entity under the terms of the Indian Reorganization Act (*Corporate Charter of the Akiachak Native Community, Alaska*, 1950). About 1950 there was a severe diphtheria epidemic in which 11 lives were lost (E.V. Pugh, fieldnotes). A National Guard armory was built about 1960 (*Alaska Sportsman*, 1960, Apr., 19). In 1963 total earned income amounted to \$2,000; B.I.A. and state welfare totaled about \$18,000 (Kozely, 1964, 168, 173). A preliminary survey for an airstrip was made in 1958, and the facility was completed in 1967 (DT). In 1970 a bilingual program in Yupik was introduced for the first three grades of the school (TT, Nov. 4, 1970). The community was incorporated as a Second Class City in 1974 (ABB, 203), and in 1977 the Akiachuk Council on Alcoholism was chartered through the efforts of

William Lomack (TD, Apr. 16, 1977). The Traditional Council received a grant of about \$230,000 in 1977 from the Economic Development Administration to build a municipal office and community center (TT, Oct. 12, 1977).

Population. 1890, 43 (11th Federal Census, Porter, 1893, p. 6); 1900, 165 (12th Federal Census, 1901, v. 1, 426); ca. 1904, 77 (PSPG. . . 1905, 115); 1933, 150 (BIAR); 1936, 175 (BIAR); 1939, 156 (16th Federal Census, 1942, v. 1, 1193); 1940, 173 (BIAR); 1943, 175 (BIAR); 1950, 179 (17th Federal Census, 1952, v. 1, 51-6); 1952, 166 (Pugh, 1956, 122); 1960, 229 (18th Federal Census, *Alaska*, 1960, 10); 1970, 312 (19th Federal Census, *Alaska*, 1971, 11); 1977, 371 (ABB, 203).

Akiachuak, See AKIACHAK.

Akiachuk, See AKIACHAK.

Akiagamiut, See AKIAK.

Akiagamut, See AKIAK.

Akiagamute, See AKIAK.

Akijak, See AKIACHAK.

AKIAK (Ackiagmute, Akiagamiut, Akiagamut, Akiagamute, Akkiagmute). According to a local Eskimo tradition the ancestors of the earliest Akiak residents lived on the north side of the river at the mouth of a slough just above Akiachak; this may have been the settlement of Paimiut. One spring the villagers were starving at the time the smelt run began, and they ate so many of these fish that most of them died. The survivors abandoned the village because of the many deaths and founded modern Akiak (Mary MacDougall). According to Orth (1967, 56) the village name means "crossing over," a reference to people traveling from here to the Yukon over a winter trail. Another source reports the name as meaning the "village on opposite bank" (Pratt, ms.).

The earliest Akiak census dates 1880, when the village presumably existed at its present location. The first written comments about Akiak seem to be those of Hieromonk Illarion, who boated from Kolmakovskiy to lower river villages in 1863 and stopped at "Akeogmute" (DRHA, v. 2, 105).

Helper Neck (Uyakok), born at Akiak about 1870, was an early convert to the Moravian Church. He went to Bethel to be instructed by Kilbuck and was assigned as a "helper" at a number of villages before he was stationed at Akiak in 1895 (MA, Kilbuck Papers, Moravian Conference, 1895). He is best known for the syllabary that he developed for writing Eskimo. Helper Neck died in 1924 (PSPG. . . 1925, 54-6). The first Moravian missionary stationed here was an Eskimo, L. Kawagaelg. He was appointed by Kilbuck as one of the first three helpers and apparently began working at Akiak in 1889 (PSPG. . . 1890, 20-1).

Early in this century Akiak was the most important white-oriented settlement along the Kuskokwim, partially because it was the farthest upriver point that could be reached regularly by shallow-draft, oceangoing vessels such as the *P.J. Abler* and *Bender Brothers*. A Bureau of Education school was established in 1911 by Kilbuck. A cofounder of the Moravian Mission at Bethel in

1885, Kilbuck remained there as a missionary until 1899. He then worked as a Bureau of Education teacher at a number of places in Alaska before launching the Akiak school. In 1921 Kilbuck again became a Moravian missionary but remained at Akiak, where he died of typhoid in 1922 (PSPG. . . 1923, 53-4). Kilbuck was a dynamic person intent on changing the lifeway of local Eskimos, and there is good reason to suspect that the ascendancy of this community resulted in a large measure from his assertiveness. When he arrived at Akiak, most of the 90 people, representing 19 families, lived in aboriginal-style houses, log cabins built partially beneath the ground, or standard log cabins. Five years later there were three rows of log cabins. Most of the 24 were single-family dwellings, and 15 had private toilets. One sewing machine was found in the village in 1911, but by 1915 there were 18. Kilbuck was an avid gardener, and within a few years of his arrival each family raised vegetables, especially potatoes (Kilbuck, 1913, 19-22; 1917, 48-9).

A post office was established in 1916 (Ricks, 1965, 2), and in 1917 a federal reserve was established on the right bank of the river by an Executive Order of President Woodrow Wilson (Akiak Reserve, *Executive Order*, no. 2757, Nov. 22, 1917). An Alaska Native Medical Service hospital with 11 beds and staff quarters was completed in 1918 (RGA. . . 1918, 14). The first medical doctor at the hospital, Frank Lamb, went to the lower Yukon in 1918 to help when an influenza epidemic struck, but he contracted the disease and died. A strict quarantine was imposed on the Kuskokwim, and there were no local deaths, in striking contrast with the death toll in adjacent areas (PSPG. . . 1919, 46; Schwalbe, 1951, 153-4). The Akiak hospital was closed in fiscal 1933-34, but a traveling physician was stationed here (RGA. . . 1934, 33-4). The nurse who was to become the best-known one along the Kuskokwim, Lulu A. Heron, was first stationed at Akiak in 1916 (Anderson and Eells, 1935, 407).

Another reason for the prominence of the community was that the reindeer industry along the Kuskokwim was centered largely at Akiak. The Akiak Eskimo involvement with reindeer was rather modest in 1911, but in 1915 the first annual reindeer fair was held at the village (Kilbuck, 1913, 22; Schwalbe, 1951, 134-5, 150). Reindeer were introduced to benefit Eskimos, and they owned some animals, but most large herds gradually came under the control of Lapps or white businessmen. In 1932 there reportedly were 35,000 reindeer in the Akiak area, more than in any other locality in Alaska (Anderson and Eells, 1935, 197), but soon thereafter the number declined in a dramatic manner. The losses often have been attributed to predation by wolves. By 1946 only 600 animals remained in the Akiak herd (*The Eskimo*, 1947, v. 14, no. 1,2). Some Lapp herders settled across the river from Akiak, but by 1954 only the families of Peter Spein and Michael Sara remained there. Second-generation Lapps tended not to marry local Eskimos, and many of them left Alaska (E.V. Pugh, fieldnotes).

Soon after his arrival at Akiak in 1911, Kilbuck reported that all the villagers were Christians. Most persons were members of the Moravian Church, but a few belonged to the Russian Orthodox Church (Kilbuck, 1913, 22). The first Moravian effort to build a chapel was in 1893, and although a second effort was launched in 1900, a church was not completed until 1913 (PSPG. . . 1914, 40). By 1915, Kilbuck noted that the "pernicious old custom, the potlatch," had been abandoned; he

felt strongly that it placed a needless drain on the local economy (Kilbuck, 1917, 49). While the Moravians concentrated on abolishing the "potlatch," other influences that they considered detrimental emerged. Edith Kilbuck repeatedly deplored that the young people were participating in Anglo-American dances and "running about with a certain class of white men" (MA, E. Kilbuck diary, Nov. 2, 1919). By 1937 the Moravians also lamented the harm caused by the local use of intoxicants (PSPG. . . 1937, 40).

In 1907 gold was discovered along the creeks of the upper Tuluksak River in the vicinity of the mining camp that came to be known as Nyac. After the richest placer deposits were exhausted, a large company bought up most of the ground and freighted in the first dredge. Akiak was one of the points from which equipment was shipped to Nyac until an airfield was built there. This mining operation was a source of seasonal employment for men at Akiak and other lower river villages.

Among the prominent Lapp residents in the 1920s were the Sara brothers: Clement, Martin, Michael, and Peter. This was also the home of Ed. McCann, of English and Irish descent, and of the Norwegian miner, boat and sled builder, Joe Venes Sr., the father of Nora Venes Guinn. From about 1918 until his death in 1938, Joe Venes also operated a roadhouse (KK, Mar. 9, Apr. 5, 1973).

In 1916 the Kuskokwim Commercial Company was sold to John W. Felder and his partner Maurice Gale. Felder-Gale & Co. opened a store at Bethel in 1917 and founded a second store across the river from Akiak the same year. In 1927 the Northern Commercial Company bought out Felder-Gale & Co., and the Akiak store apparently was closed (M.F. Holland, notes). Albert Schmidt had a store here in 1914, and it was still operating in 1919 (MA, E. Kilbuck diary, July 17, 1914, July 22, 1919). A local Eskimo, Peter Williams, operated a highly successful store in the late 1920s, but he drowned in 1930 (Anderson and Eells, 1935, 147; PSPG. . . 1931, 53). Carl I. Carlson owned a local store in the 1930s (*Alaska Directory*, 1935, 25). In 1950 the B.I.A. purchased the store owned by Joe Williams, and the operation became a part of the Alaska Native Industries Cooperative Association. This store closed in 1972 (Roger W. Fitzjarrald, letter, May 31, 1979).

The Bureau of Education school established at Akiak in 1911 was for Eskimo children, but as the number of whites increased, a "white" or territorial school was added. A building was purchased for the territorial school in 1927, but it is not clear whether it began to function then or in 1931. In the latter year there were 52 students, of whom 29 were white and the others were of mixed blood. This school existed through 1942 (ATSRB). Most whites appear to have left Akiak after Bethel became increasingly important as the regional administrative center and as World War II drew them elsewhere. Apparently in 1943 the Bureau of Indian Affairs assumed the responsibility for the education of all village children (BIAR).

Otto George, a traveling physician for the Indian Service, settled here in 1936, and he later noted "Akiak consisted of two villages. The one we were in was called 'White Akiak' and was situated on the east bank of the river, while 'Native Akiak' was on the west bank. The whites, and the natives who worked for them, lived in 'White Akiak.' The other natives, the school teacher, and the doctor lived on the west bank" (George, 1979, 9). In 1934-35, fox and mink farms were operated by Arthur Laroux and by Wilfred Reno (*Alaska Directory*, 1935, 26).

In 1941 the Moravian Church assigned Mildred Siebke to work there as the first resident missionary in many years (PSPG. . . 1942, 35), and in 1947 she was joined by Jane Good (PSPG. . . 1947, 35). Both of them left Akiak in the early 1950s. In 1949 the community members organized as a corporate entity under the Indian Reorganization Act as extended to Alaska in 1936 (*Corporate Charter of the Akiak Native Community, Alaska*, 1950). Construction of an airport was completed in 1958 (DT). Akiak incorporated in 1970 and became a Second Class City (ABB, 203). A National Guard armory was built about 1960 (*Alaska Sportsman*, 1960, Apr., 19). In 1963 total earned income amounted to about \$4,000; B.I.A. and state welfare totalled about \$12,000 (Kozely, 1964, 168, 173).

Population. 1863, 50 (DRHA, v. 2, 105); 1880, 175 (10th Federal Census, Petroff, 1884, 17); 1890, 97 (11th Federal Census, Porter, 1893, 6); 1911, 90 (Kilbuck, 1913, 22); 1920, 150 (14th Federal Census, 1921, v. 1, 680); 1925, 155 (BEHRB); 1930, 228 (15th Federal Census, 1931, v. 1, 1223); 1939, 209 (16th Federal Census, 1942, v. 1, 1193); 1943, 231 (BIAR); 1950, 168 (17th Federal Census, 1952, v. 1, 51-6); 1950, 163 (BIAR); 1954, 169 (Pugh, 1956, 122); 1959, 189 (BIAR); 1960, 187 (18th Federal Census, *Alaska*, 1960, 10); 1964, 171 (BIAR); 1970, 171 (19th Federal Census, *Alaska*, 1971, 11); 1977, 186 (ABB, 203).

Akiakchagmiut, See AKIACHAK.

Akiatsoak, See AKIACHAK.

Akkiagmute, See AKIAK and AKMIUT.

AKMIUT (Akkiagmute, Akmute). This village is reported in the 1880 Federal Census but nowhere else. I suspect that it is misnamed.

Population. 1880, 175 (10th Federal Census, Petroff, 1884, 17).

Note. The village is not recorded on the appropriate accompanying text map. On the maps with the 1880 Federal Census the village of Akmiut is at the approximate location of Napamiut, and "Napaimute" is incorrectly located much farther up the Kuskokwim River.

Akmute, See AKMIUT.

Andersons, See RAINY PASS ROADHOUSE.

Angyahwagamiut, See CANOE VILLAGE.

ANIAK. Local Eskimos report a large prehistoric village that extended along the riverbank for about a mile (1.6 km) below the mouth of the Aniak River, but it was abandoned before the Russian arrival. The name "Aniak" means "the place where it comes out," referring to the Aniak River. The lower end of the village was called "Maurulok," or "grandmother," because some old women lived there long ago (Anania Theodore). In 1930 the site was described as an "old camp" that had nearly washed away (Hrdlicka, 1943, 320), but prehistoric artifacts still eroded from this

bank in the mid-1950s.

In 1900-1 prospectors from Nome stampeded to the Kuskokwim after hearing that placer gold had been discovered along the "Yellow River." One difficulty during the "Yellow River" or "Pete McDonald" stampede was that no one knew the river's exact location. Some persons thought it was Ophir Creek, flowing into Whitefish Lake, because the water there was discolored, but others identified the "Yellow River" with the Aniak River because of its discoloration from silt carried from headwater streams (MRA . . . 1914, 299-300). Subsequent sources (Colby, 1945, 360; Kitchener, 1954, 175) more clearly identify the Yellow River as the Aniak River, and Colby attributes the discovery of gold along it to Semen Lukin, a Russian-era trader. Kitchener names the discoverer of gold as Semen Lukin's son Ivan and cites the year 1832; however, this must be incorrect because Semen Lukin's son apparently was only ten years old in 1832 (Zagoskin, 1967, 341). I have been unable to locate primary sources identifying the Yellow River as the Aniak River or connecting either Semen Lukin or his son Ivan with the discovery of gold in the Kuskokwim drainage.

The Eskimo village of Aniak apparently had been long abandoned when gold seekers were prospecting the Aniak River area in 1912. During that year the settlement consisted of "three or four cabins" (Dice, ms., 108). The geologist H.M. Eakin (1914, Pl. 1) lists Aniak on a map apparently on the basis of his fieldwork in 1912. A 1914 filing was made by Tom L. Johnson on a homestead site (A. Clay, letter, June 4, 1979). Kitchener (1954, 175) gives the founding date for Johnson's store as 1913. By 1930 Johnson was described as "a small scale lone trader, with a 'bunk house' for guests" (Hrdlicka, 1943, 320). In 1938 Johnson sold his store to the Northern Commercial Company (*N C Flag*, Spring, 1967, 3). About 1936 Sam Voich and Willie Pete opened the Independent Store, and in 1945 Voich bought out Pete's interest. Voich formed a trading partnership with Wayne House that continued until 1949 (A. Clay, letter, June 4, 1979). In 1948 or 1949 House, as the owner of the Independent Store, formed a partnership with the Northern Commercial Company, and he sold out to the N.C. Co. in 1956 (*N C Flag*, June, 1957, 4; Spring, 1967, 3).

It appears that Sam Simeon from Ohagamiut and Willie Pete were the first Eskimos to settle with their families at modern Aniak (Sam Simeon). A post office was established in 1914 (Ricks, 1965, 4), a territorial school was opened in 1936 (DER), and a new school was built in 1955 (*N C Flag*, Dec., 1955, 13). Construction of a large paved airfield was begun in 1938, and the White Alice radar-relay station was built in 1956 (A. Clay, letter, June 4, 1979). An Assembly of God mission was established in 1945, and the modern roadhouse was opened the same year.

A small satellite community exists along the upriver mouth of the Aniak River. It was established by Golga Kelila (Old Galelia), who built a Russian Orthodox chapel there in 1953 or 1954 (Willie Pitka).

The local population increased rather abruptly in the mid-1950s as people moved here, especially from Upper Kalskag, to take advantage of job opportunities at the airport and White Alice facilities (Pugh, 1956, 127). The White Alice station was closed in 1979.

The community was incorporated in 1972 and became a Second Class City (ABB, 203). In 1975 the Kuskokwim Management Corporation, a combine of 11 villages in the area, began construction of an apartment and office complex (Morgan, 1976, 37) that was completed in 1976.

Population. 1939, 122 (16th Federal Census, 1942, v. 1, 1195); 1950, 142 (17th Federal Census, 1952, v. 1, 51-6); 1955, 255 (Pugh, 1956, 127); 1960, 308 (18th Federal Census, *Alaska*, 1960, 10); 1970, 205 (19th Federal Census, *Alaska*, 1971, 11); 1977, 323, (ABB, 203); 1978, 248, of whom 91 were nonnative (TCI).

Appels, See APPLETON.

APPLETON (Appels). The merchant Abraham Apple (Appel) founded a store at the confluence of the Takotna and Kuskokwim rivers in 1904 (Kitchener, 1954, 176) to supply gold prospectors in the region. According to the Sleem (1910b) map the post was on the upstream side of the junction. By the late 1910s McGrath, founded in 1907, occupied both banks of the Takotna River mouth and had absorbed Appleton. A building that had been occupied by Apple burned in 1931 (KT, Mar. 28, 1931), but whether it was his original store is not clear.

Note. Not located on an accompanying map.

AVACHARAK. According to the BLM survey of historic sites the people from here, B-1135H, moved to Aniak and Kalskag.

BEAR CREEK ROADHOUSE. It was located along the Iditarod Trail between Sullivan and Salmon River roadhouses. It is noted on a regional map in the *Rand McNally Guide to Alaska and Yukon* (1922, 41).

Note. Not located on an accompanying map.

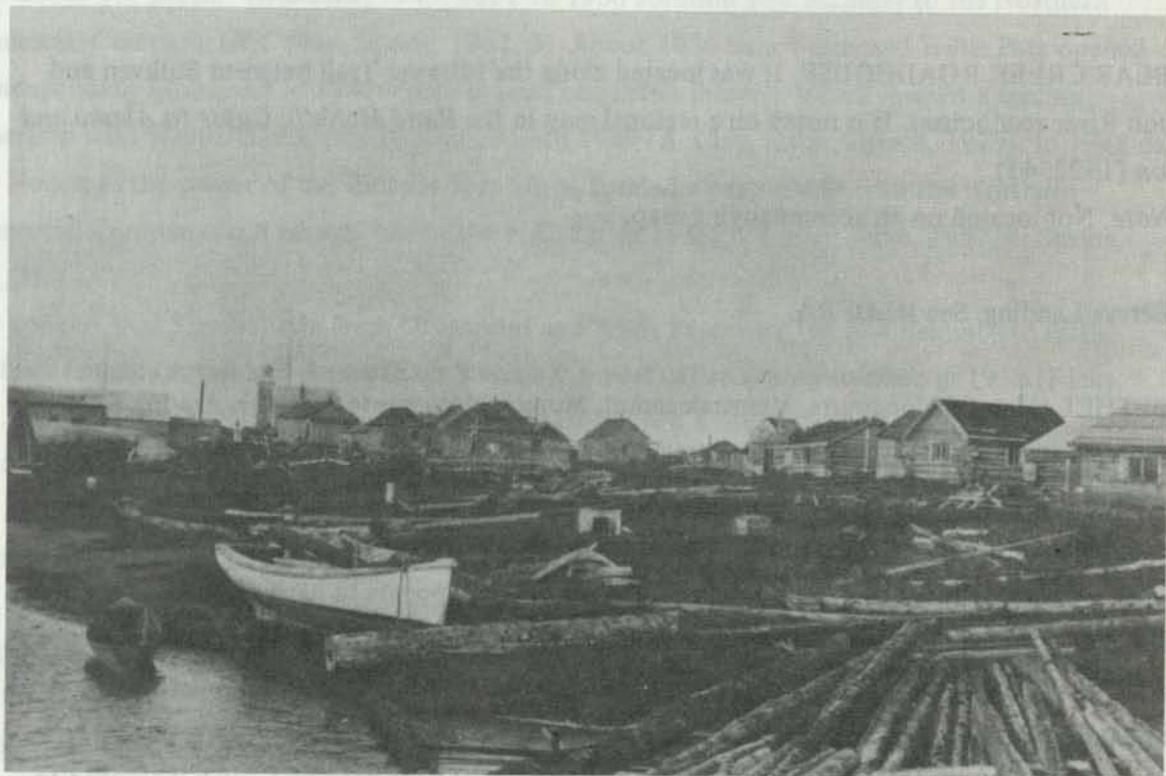
Berrys Landing, See MEDFRA.

BETHEL (Mamtkhaloogmute, Memtrelegamut, Mumtrekhtagamute Station). Among whites the settlement came to be known as Mumtrekhtagamute Station, which freely translated means "smokehouse village." It was named after the small community of Mumtrekhtagamiut, located a short distance upstream on the opposite side of the river (Matthew Berezkin). Reinhold Separe (Sipary), a pioneer United States-era trader at Kolmakovskiy, appears to have established the first trading post at Bethel. Precisely when the store opened is not known, but it probably was in the early 1870s. By 1884 the Alaska Commercial Company had established a post consisting of a store, trader's house, dwelling for an employee, and bath house (WC, W.H. Weinland diary, June 21, 1884). The physical plant, at the upriver end of the settlement near Browne Slough, belonged to the Alaska Commercial Company, but the inventory of goods was owned by Separe and the store managed by an Eskimo, Nicholai A. Komolkoshen (Drebert, n.d., 1; Oswalt, 1963a, 19, 25, 107-8).

The community gained prominence after the Moravian Church workers J.A.H. Hartmann and



Bethel general store and post office, ca. 1920. U.S. Alaska Road Commission Collection
Alaska Historical Library.



Bethel waterfront, ca. 1920. U.S. Alaska Road Commission Collection. Alaska Historical
Library.

William H. Weinland went to the Kuskokwim in search of a place to establish a mission. When they arrived at Mumtrekhtagamute Station in 1884, the biblical text for the day was, "God said unto Jacob, Arise, go up to Bethel, and dwell there, and make there an altar unto God that appeared unto thee" (Gen. 35:1). The same day Hartmann (1886, 62) wrote in his journal, "it seemed as though the Lord were now speaking to us in these words, and . . . thereby pointing out the place of our future operations amongst the Eskimos." Hartmann and Weinland traveled up the Kuskokwim as far as Napamiut but decided Mumtrekhtagamute Station was the best place to found a mission. The recommendation was accepted by their superiors in Bethlehem, Pennsylvania, and plans were made to found a mission and name it Bethel.

The next year Weinland and his bride Caroline went with John Henry Kilbuck, his bride Edith, and Hans Torgersen, a lay missionary and carpenter, to San Francisco. They chartered a schooner and sailed for Warehouse, the storage facility on the southern shore of Kuskokwim Bay. A 35-foot (10.7 m) sailboat, the *Bethel Star*, was unloaded from the schooner, and in it they began freighting their supplies upriver to Bethel. On the final trip Torgersen fell from the boat and was drowned. With the lumber they had brought to Bethel, Weinland and Kilbuck constructed the first mission building.

The history of early Bethel is set forth in books by Oswalt (1963a) and Anna B. Schwalbe (1951). The best synopsis of Bethel history to the early 1940s is by Ferdinand Drebert (n.d.).

In 1885 the Alaska Commercial Company store was operated by Edward Lind, a native of Finland who had gone to Alaska by 1867 (MA, E. Kilbuck diary, May 22, 1887). Lind apparently traded for Separe until about 1891; at that time Separe moved to San Francisco, and Lind bought most of Separe's trading interests. Separe's son George retained at least a part interest in his father's business and was trading at Kolmakovskiy in 1896 (WC, E. Kilbuck, letter to Weinlands, Mar. 28, 1896). In 1900 Frank Joaquin and Sam Hubbard arrived from Nome and formed a trading partnership with Lind (MA, Bethel Mission Log, Aug. 14, 25, 1900). The Moravians also had a small store at Bethel during the early years of the mission (e.g., PSPG. . . 1908, 78). In 1905 Frank Joaquin, Adams H. Twitchell, and Charles A. Fowler founded a trading company by buying the Alaska Commercial Company interests of Edward Lind. The new company, Joaquin, Twitchell & Fowler, built a store and warehouse at Bethel in 1905, and in 1909 they incorporated as the Kuskokwim Commercial Company (M.F. Holland, notes). The Kuskokwim Commercial Company was sold in 1916 to John W. Felder and his partner Maurice Gale. Felder-Gale & Company operated a store at Bethel and opened another at Akiak in 1917. Felder-Gale & Company in turn sold out to the Northern Commercial Company in 1927, but the transfer was not completed until 1928 (Bethel, 1959, 12; Drebert, n.d., 1; M.F. Holland, notes). A new N.C. Co. store was built in 1952 (*N C Flag*, Sept., 1952, 13; Summer, 1967, 4).

Gus Schaefer and Jimmy Brown opened a store at Bethel in 1909. Brown apparently bought out Schaefer and sold the store in 1931 (KT, Apr. 25, 1931) to Andrew Johnson, who operated it until ca. 1932. He in turn was bought out by Jack Smeaton, who drowned in 1933. Bertha Smeaton operated the store until 1937, when it was sold to Harlof and Willard Olsen; the Olsen Brothers sold the store in 1943 (Drebert, n.d., 2; Harlof Olsen). Louis Moncher operated a store in

1929 (Drebert, n.d., 2), and Chris Nerby opened his store in 1927, later operating it as Nerby and Sons (*Bethel*, 1959, 9). Johnny Samuelson opened a store in 1927 (Drebert, n.d., 2), and Robert Gierke had one from 1924 to 1941 (Drebert, n.d., 2; J.D. Nason, letter, Oct. 17, 1979).

The Moravian Church building (PSPG. . . 1906, 49) that for many years symbolized Bethel was consecrated in 1905. It was replaced by a new church in 1958 (*The Moravian*, Nov. 1958, 5). A post office was opened in 1905 (Ricks, 1965, 7); winter mail service during the earliest years included two roundtrips by dog team from Nushagak to Bethel and St. Michael (Drebert, n.d., 3). By 1910 none of the Eskimos at Bethel lived in semisubterranean houses; some of them had "small one-roomed log huts," and several families lived in two-room frame houses (PSPG. . . 1911, 63). The first roadhouse was built by Andrew Johnson in 1914. It was a large log building that soon became the social center for whites in Bethel (Drebert, n.d., 2; M.F. Holland, notes). He operated the roadhouse until his death in 1931 (PSPG. . . 1933, 39). Ole A. Hofseth operated the old Johnson Roadhouse into the 1940s. The MacVeigh Roadhouse existed from 1933 to 1940, and the MacDonald Roadhouse operated from the late 1930s until it burned in the early 1950s (Drebert, n.d., 2; TD, Sept. 6, 1975).

In 1922 the U.S. Army Signal Corps established a radio communication station at Bethel (Drebert, n.d., 2). The first airplane, piloted by Joseph Crosson, landed in 1926, bringing the merchant John W. Felder from Fairbanks (M.F. Holland, notes). In the spring of 1927 G.E. ("Ed") Young flew the first passengers from Anchorage to Bethel via McGrath (KT, Mar. 5, 1927). The island in front of Bethel served as a landing field for aircraft during the summer and winter until erosion and flooding led to the construction of an airstrip just below the downriver sector of town in 1937 (Drebert, n.d., 3). In 1941 construction was begun on a military airfield on the opposite side of the river and a short distance upstream (PSPG. . . 1941, 32).

In 1934-35 fur farms, where fox or mink were raised, were owned by Robert Gierke, Alex Hately, Moses Kinogak, Sara Sumi, and James Tikuim (*Alaska Directory*, 1935, 53). The Hately fox farm seems to have lasted the longest, from 1918 to about 1945 (TD, Apr. 29, 1974).

In terms of professional health services the first medical doctor, Joseph H. Romig, was stationed here from 1896 to 1903. In 1924 a public health nurse, Lulu A. Heron, was stationed at Bethel. The Alaska Indian Service hospital at Bethel opened in 1940 (RGA. . . 1940, 47); it burned in 1950 and was replaced by a new hospital in 1954 (*Bethel*, 1959, 15; Lear, 1955).

In 1940 the Standard Oil Company built gasoline and oil storage tanks at Bethel and filled them the following year (Drebert, n.d., 3; PSPG. . . 1941, 32). In the fall of 1941 the first Eskimo members of the Alaska Territorial Guard were sent from the Bethel area to Fort Richardson for training (PSPG. . . 1941, 33). The Second Scout Battalion of the Alaska National Guard was organized in 1949, and construction of a battalion armory at Bethel was authorized in 1960 (*Bethel*, 1959, 21).

The first ongoing school along the Kuskokwim was opened by Moravian missionaries at Bethel. The school bell rang for the first time on September 11, 1886 (MA, E. Kilbuck, diary). This was the first United States-era school north of the Alaska Peninsula. In 1913 a federal school building was

constructed, and it was replaced by another building in 1925. In 1923 a territorial school for children of white and mixed blood was built, and this structure was replaced by a larger building in 1936 (Drebert, n.d., 2-3).

Economic development along the Kuskokwim was negligible for many years, partially because of the high cost of imported supplies. During the early years of United States ownership, freighters anchored off Warehouse along the eastern shore of Kuskokwim Bay, and supplies were loaded onto small vessels for transshipment up the river. No one was aware yet that a deep-water channel into the river existed. However, in 1889 the U.S. Commission of Fish and Fisheries steamer *Albatross*, with a 13-foot (3.9 m) draft, sailed up the Kuskokwim River about 40 miles (64 km) (Maddren, 1910, 33). This is the first deep-draft, oceangoing vessel known to have entered the river. In 1905 Twitchell's boat the *Zenith*, with a 7-foot draft (2.1 m), sailed from Nome to Bethel (Drebert, n.d., 2). Even more important, the *Charles Hanson*, with a draft of 12 feet (3.7 m), reached Bethel in 1908 and was the first deep-draft vessel to anchor there (Maddren, 1910, 33). However, the captains of most deep-draft vessels still were reluctant to enter the river. Since shallow-draft, oceangoing ships could ascend the Kuskokwim as far as Aniak, this community emerged as a more important transshipment point for upriver freight than Bethel. A preliminary map of the channel was prepared by the U.S. Army Corps of Engineers in 1910 (Entrance to Kuskokwim River, Alaska, 1912), and by 1915 deep-draft ships sailed more frequently to Bethel (PSPG. . . 1916, 34-5). Akiak continued for some years to be the major white-oriented settlement along the lower river, but by 1931 Bethel had 191 "native" residents and 75 whites, suggesting its increasing importance (BEHRB).

In ecological terms a number of major changes have occurred in the Bethel area during historic times. In the 1830s both beluga and hair seals seem to have been plentiful along the lower river (Wrangell, 1970, 17). At the turn of the century beluga still were common (Anderson, 1940, 74), but soon thereafter they became rare, as did the seals. In 1887 caribou were plentiful in the region and could be hunted within sight of Bethel (MA, E. Kilbuck, diary, Mar. 23, May 2, 1887). In the fall of 1886 and again in 1888, wolves were so bold that they were a menace at Bethel (MA, E. Kilbuck, diary, Dec. 3, 4, 1886; Nov. 22, 1888). About 1940 moose began frequenting the area (*Alaska Sportsman*, 1941, Apr., 21). In the mid-1880s a small forest of spruce grew behind the village and extended "a good way along the Kuskokwim" (Hartmann, 1886, 63) as was still true in 1898 (Spurr, 1900, map 9). The greatest change in the local landscape over the years resulted from erosion of the riverbank. In the 1880s a peninsula extended downriver in front of the village, with the Kipinkok or Browne Slough separating the community from the main course of the Kuskokwim. By 1942 the peninsula had been reduced to a "little island" (Drebert, n.d., map). Since that time, and even before, erosion along the waterfront has been a major problem, and buildings frequently have to be moved back from the river.

In terms of local transportation it seems that the first outboard motor may have been introduced locally in 1914 (MA, E. Kilbuck, diary, June 25, 1914; photograph in album of Mr. and Mrs. H. Holtmeier titled "first out-board 1915"). John W. Felder shipped the first truck to Bethel in 1934 (M.F. Holland, notes), and one of the earliest propeller-driven snowmachines equipped with

skis was in use during 1932 (PSPG. . . 1933, facing 39).

Although my primary goal is to review historic Kuskokwim settlements to the year 1941, it is appropriate to at least summarize some more recent events in Bethel history because of their impact on life all along the river. However, so much has happened here since 1941 that a separate study would be required to document all of the changes effectively.

Willie Pete opened Pete's General Merchandise Store in 1949 (*Bethel*, 1959, 11), and the same year Max and Sophie Lieb opened the Tundra Shack as lodgings and a restaurant (*Bethel*, 1959, 10). Max Lieb later added a store and taxi service; he died in 1965 (TT, Jan. 18, 1965). In 1959 Dave and Keith Swanson opened Swanson Brothers store. A fire in 1966 destroyed the complex, but it was rebuilt. They sold out to John Nelson, Mike Emory, and others in 1975 (TT, July 8, 1966; TD, Mar. 1, 1975). Marshes Roadhouse was opened by Clarence and Gertrude (Bergie Leen) Marsh in 1952 (*Bethel*, 1959, 13); the roadhouse was later operated as Leens Lodge until the 1960s. In 1970 the Kuskokwim Inn, with 30 units, was opened (TT, Nov. 25, 1970). The Bethel Native Corporation completed a hotel and 40-unit apartment complex in 1974 (TT, Nov. 20, 1974). The Turnkey or Bethel Housing Project, to provide 200 low-cost houses for Bethel residents, was financed by the Department of Housing and Urban Development, and the first units were completed in 1968 (*Alaska Sportsman*, 1969, Feb., 34; *Bethel Housing Project*, 1970; Sewell, 1969, 19-22).

A land survey was made in 1954, and original residents on plots obtained title by paying the survey and recording costs; the remaining lots were sold to the highest bidders. In 1957 a city government was organized under Limited Village Incorporation legislation of the Territory (*Bethel*, 1959, 5, 6), and Bethel was subsequently designated as a Second Class City (ABB, 203).

The White Alice military communications center began functioning in 1954, and the 713th Aircraft Control and Warning Squadron, which is part of a radar network, began operating in 1958 (*Bethel*, 1959, 17, 18). The White Alice station was closed in 1978 (TD, Oct. 26, 1978). In 1977 the ground was broken for a 32 million dollar U.S. Public Health Service hospital that is to be completed in 1980 (TD, July 2, 1977).

To deal more effectively with the state and federal governments the Association of Village Council Presidents for the Kuskokwim area met at Bethel in 1964; economic development was the main theme of the conference (TT, Sept. 21, 1964). For much the same purpose the Kuskokwim Valley Native Association was formed at Bethel in 1966 (TT, Feb. 25, 1966), and the Yukon-Kuskokwim Development Council was organized in 1967 (TT, Feb. 9, 1968). The federal poverty job core program was launched at Bethel in 1965, and the State Youth Corps program for the area was coordinated at Bethel (TT, Aug. 9, 1965). The first VISTA volunteers were assigned to Bethel in 1965 (TT, Aug. 23, 1965), but the program as originally conceived was discontinued in 1970 (TT, July 22, 1970) and a new VISTA program launched in 1974 (TT, Oct. 23, 1974).

Mrs. Nora Guinn, born at Akiak of Norwegian and Eskimo parentage, was sworn in as District Court judge for the Bethel area in 1967 (TT, Oct. 20, 1967); she retired in 1976 (TD, Sept. 4,

1976).

In 1969 John Collier, Jr. (1973) evaluated the education of children at Bethel, and Lael Morgan (1974, 197-237) described the problems of alcoholism in 1972.

Soon after the repeal of the Eighteenth Amendment to the U.S. Constitution in 1933 most Bethel stores stocked intoxicants. The sale seems to have been discontinued during World War II, and afterwards intoxicants were ordered by airfreight from Anchorage or Fairbanks. In 1954 a Bethel resident sought a liquor license but failed to obtain enough signatures on the necessary petition (*The Moravian*, Nov. 1954, 8). In 1960 the people of Bethel voted again on whether to legalize the local sale of alcoholic beverages, and the measure failed by 25 votes (*The Moravian*, Nov. 1960, 5). In 1963 the question was once more put before the voters and passed (*The Moravian*, Nov. 1964, 5), but in 1965 the legal sale of liquor was revoked by the residents of the town. A major factor contributing to the dry vote was that the previous summer there were 13 drownings directly attributable to drinking (*The Moravian*, Nov. 1966, 5; Aug. 1967, 5). The following year the sale of intoxicants was again approved (*The Moravian*, Aug. 1967, 7), but the town went dry again in 1974 (*The Moravian Messenger*, Aug. 1977, 460). A major reason the vote went back and forth was that the city owned a liquor store and derived much of its revenue from the enterprise. Another argument for the local sale of intoxicants was that when the city voted to become dry, the flow of intoxicants continued but the profits went to bootleggers.

Ekayurvik, or Sleep-off Center, was founded by the Greater Bethel Council on Alcoholism and opened in 1971 on a 24-hour basis. From that time until 1974 between 200 and 1,000 persons used the services each month (TD, Sept. 21, 1974). The Bethel Alcohol Treatment Center was opened in 1975 (TD, Oct. 18, 1975).

A local radio station, KYUK, began operating in 1971, and the television station, KYUK-TV, was launched in 1972 (*Alaska Magazine*, 1972, Dec., 12; Morgan, 1975b, 39). The Bethel Regional High School opened in 1972 (KK, Jan. 11, 1973), the same year that the Kuskokwim Community College, a branch of the University of Alaska, began offering courses (Morgan, 1975b, 39) and the Bethel Regional Library was founded (TT, May 30, 1973). In 1973 the Bethel Law Enforcement complex was opened (KK, Apr. 19, 1973).

In December 1975, an explosion and fire destroyed the municipal power plant, and soon thereafter the U.S. Air Force provided portable generators. In 1976 a disaster relief loan was granted by the federal government to replace the temporary generators (TD, Dec. 8, 1975; TT, Apr. 14, 1976). Bethel received about \$700,000 in 1977 from the Economic Development Administration for a recreation center (TT, Oct. 12, 1977), and also in 1977 the Bethel Municipal Office and Court Building was opened (TD, Jan. 22, 1977). In the same year state and federal funding was made available for a city park; as planned in 1978 it is to consist of a 21-acre plot with varied facilities (TD, Dec. 28, 1978).

In 1977 the Community Enterprise Development Corporation purchased the Northern Commercial Company that was reorganized as the Alaska Commercial Company (TD, Oct. 1, 1977).

Population. 1880, 29 (10th Federal Census, Petroff, 1884, 7); 1890, 20 (11th Federal Census,

Porter, 1893, 6); 1910, 110 (13th Federal Census, *Statistics for Alaska*, 1914, 573); 1920, 221 (14th Federal Census, 1921, v. 1, 680); 1930, 278 (15th Federal Census, 1931, v. 1, 1223); 1931, 266 (BEHRB); 1940, 376 (16th Federal Census, 1942, v. 1, 1193); 1950, 651 (17th Federal Census, 1952, v. 1, 51-6); 1960, 1,258 (18th Federal Census, *Alaska*, 1960, 10); 1970, 2,416 (19th Federal Census, *Alaska*, 1971, 10); 1977, 3,004 (ABB, 203).

Big Creek Roadhouse, See JOAQUIN.

Big Jims, See OSKAWALIK.

BIG RAPID VILLAGE. The name is apparently an English translation of the Eskimo name for the settlement located a short distance below the "big rapid" better known as Devils Elbow. Evan I. Andreanoff (Andreanov) lived here with his family and a few other people in 1890 (MA, J. Kilbuck diary, Aug. 12, 1890).

BIG RIVER ROADHOUSE. (Kemp, Kempton, Niskanahgaylitna). The name Big River is a translation of the Eskimo word "Kwikpak" (Orth, 1967, 133); the Upper Kuskokwim Athapaskan word for the site is Niskanahgaylitna (Andrew Gregory). This site was traditionally associated with the Esai family (Ray Collins; Hosley, 1966, 159, 171). When Maddren (1910, 26) traveled to the area in 1908, he mentioned that "Kempton" was at the mouth of Big River; presumably it was at the same place as the small Indian settlement and roadhouse founded later. In 1917 a Mr. Sherwood reportedly operated a roadhouse here (Cadwallader, n.d., 8, 28), and a post office existed here in 1917-18 (Ricks, 1965, 7). In 1919 Arthur Berry ran the roadhouse, and two other families lived nearby (MA, J. Kilbuck, letter to Susan, Aug. 6, 1919). When Floyd R. Marsh (1976, 84) stopped here in 1922 the roadhouse was operated by Larry Cross and one other man. Two or three families of Upper Kuskokwim Athapaskan Indians lived nearby on a year-round basis until the early 1960s (E.H. Hosley, fieldnotes).

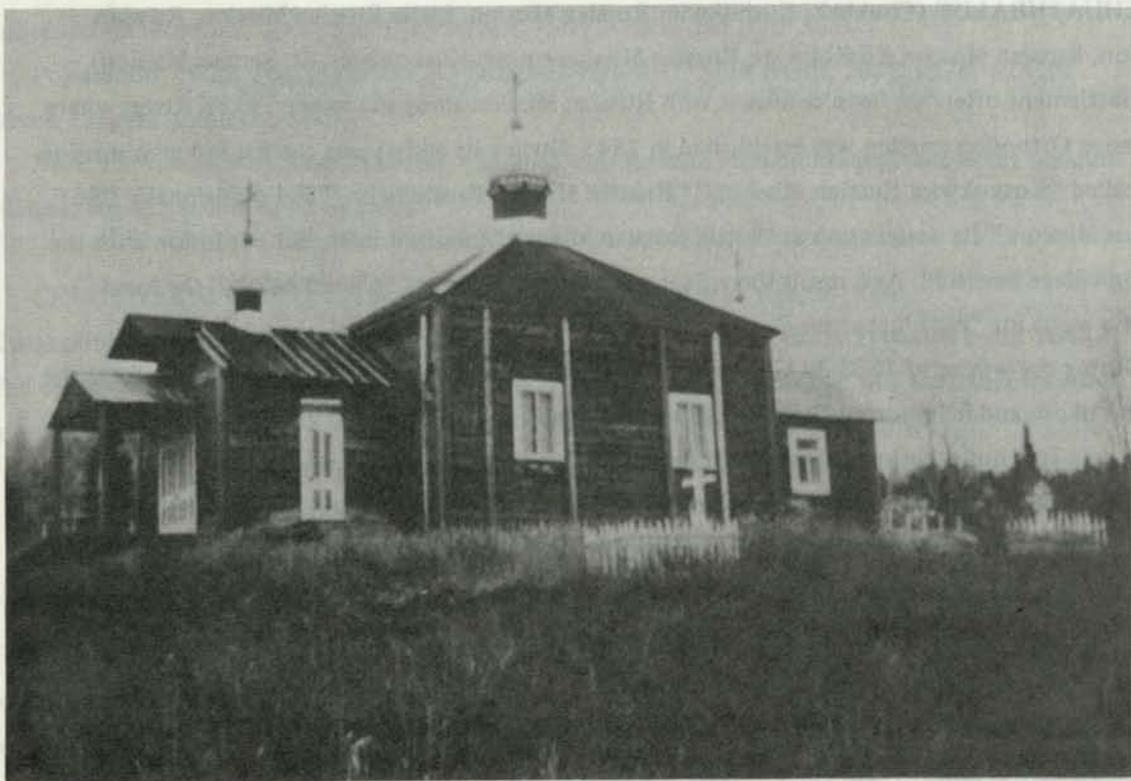
BOERNER. The name and location are recorded on a map made in 1912 by Eakin (1914, P1. D). The same year "the only buildings at Boerner were those of the trading-post and the total population was one man, the trader" who was the Kuskokwim Commercial Company agent (Dice, ms., 101). "Cap" Boerner opened a store here about 1908, but he had left by 1920; no one lived here by 1929 (Margaret Mespelt).

Note. Location approximate on the accompanying map.

BUCKSTOCK. In the 1910s this was reportedly a small Eskimo village occupied throughout the year (Sam Simeon, Anania Theodore). The word is reported to mean "swampy river" (Orth, 1967, 166) and "a piece of red flannel," such as used on parka trim (Anania Theodore).



Big River Roadhouse: Nenana-McGrath Trail. U.S. Alaska Road Commission Collection. ca. 1920. Alaska Historical Library.



Chuathbaluk (Little Russian Mission): The Russian Church built in the early 1890s (Louis Morey Collection, Archives, University of Alaska, Fairbanks).

CANDLE LANDING. This was the transfer point for freight sent to the goldmining operations along Candle Creek (Margaret Mespelt).

CANOE VILLAGE (Angyahwagamiut). The village name is derived from the canoe-like appearance of a rock on a hillside near the settlement. In the Federal Census of 1880, "Akmute" is located along the central river sector, but it is not included in the village listings of the census (Petroff, 1884, map). Canoe Village was occupied in 1900 (Anania Theodore), and in 1906 there were three or four resident families. They began leaving because the bank was eroding (Matthew Berezkin), but it was reported that a child died here in 1917 from the "grippe" (CR). A son was born here to the Alexie family in 1950 (CR). By 1970 all the structures except a cabin and smokehouse had washed away.

CHEDOTLOTHNO. A deserted village was reported along the Chedotlothno or Swift Fork that flows into the North Fork of the Kuskokwim by Herron (1901, 35) in August 1899. It consisted of two log cabins, a cache, and a cemetery.

Note. This settlement location is not known.

Chegonarchovigamiut, See HORN VILLAGE.

CHUATHBALUK (Chukbak, Kuskokwim Russian Mission, Little Russian Mission, Russian Mission, Russian Mission Kuskokwim, Russian Mission-on-the-Kuskokwim, St. Sergius Mission). This settlement often has been confused with Russian Mission along the lower Yukon River, where a Russian Orthodox mission was established in 1845. During its early years the Kuskokwim mission was called "Kuskokwim Russian Mission," "Russian Mission Kuskokwim," and occasionally "St. Sergius Mission." Its designation as "Little Russian Mission" emerged later, but confusion with the Yukon village persisted. As a result the village was recently renamed "Chuathbaluk," the local Eskimo word for "big blueberries."

During the winter of 1833-34 Glazunov ascended the Kuskokwim River after sledding from the lower Yukon, and he reported that the site was an Ingalik Indian "summer village" (VanStone, 1959, 46). It is not mentioned again until shortly before the turn of the present century. At that time, according to a local Eskimo tradition, a new Russian Orthodox Church was being built at Kolmakovskiy, but an Orthodox bishop visiting the area decided the church should be constructed elsewhere because the site was subject to flooding. The location selected was Chuathbaluk. When Golga Kelila (Old Galelia), a resident of Aniak, was interviewed in 1960, he commented that the lower logs of the original Chuathbaluk church were from a church that once existed at Little Mountain Village, but I cannot verify this statement. Kelila said further that the church at Chuathbaluk was built by Old Abruska and Old Man Andrew. The latter was a long-time employee of the trader, Reinhold Separe, at Kolmakovskiy.

The Alaska Church Collection of archival materials for the Russian Orthodox Church includes a

statement that a church was built at "Kuskokwim" and a permanent missionary was assigned in 1891 (DRHA, v. 2, 5); this presumably refers to Chuathbaluk, not Kolmakovskiy. The first priest apparently was John E. Orlov (DRHA, v. 1, 249-50). The registry of births, marriages, and deaths for St. Sergius Church at Chuathbaluk begins in 1895 (DRHA, v. 1, 24). The correspondence for the mission begins in 1894 and ends in 1922, the year that the station seems to have been abandoned by Orthodox church workers (B. Smith, 1974, 57-9).

In 1895-96 "lots of people" from Kukuktuk moved to Chuathbaluk (Anania Theodore), but it is likely that many of these persons died in the 1900 epidemic. In 1908 Old Abruska lived there as did a man named Sherberkoff, who was half-Russian and presumably was Elia Sherberkoff (CR). In 1912 the settlement was described as "a native village containing a Russian Orthodox church where services were occasionally held" (Dice, ms., 108). The Rabidou family were residents from 1909 to 1929 (Matthew Berezkin). As an occupation site the settlement may have been abandoned soon after 1929, although members of the Russian Orthodox Church in the region continued to hold services at the church and buried their dead in the cemetery.

The mission site was reoccupied by Sam A. Phillips (Crow Village Sam), his sons, and their families in 1954. They were soon joined by other families, most of them from Aniak and Crooked Creek. The old church was torn down in the late 1950s and soon replaced by a new church. A state elementary school was opened in 1967 (BER), and a high school was established in 1976 (Charles Marlar). The community incorporated in 1975 and became a Second Class City (ABB, 203). From 1972 to 1975 Joseph and Delores Matter operated a store here, Kusko Sales #2 (Joseph Matter), and a second store was opened in 1975 by Mrs. Gary Nelson and Beth Suel.

Population. 1900, 16 (CR); 1968, 95 (Arlene Clay); 1977, 119 (ABB, 203); 1978, 123, of whom 13 were nonnative (TCI).

Note. On the map by Sleem (1910b) Chukbak and Russian Mission are represented as separate villages, but this seems to be an error.

CHUGUNAKHCHUGVIK. The settlement, a summer camp of people from Kwigumpainukamiut, was deserted when Zagoskin (1967, 265, 301 fn. 102) passed by in 1844. The camp was located above Little Mountain Village and below Oskawalik, but the exact location is not known.

Note. Not located on the accompanying maps.

Chukbak, See CHUATHBALUK.

CROOKED CREEK (Khottylno, Kipchapuk, Kvikhchagpak, Portage Village). The first reference to this settlement was by Zagoskin (1967, 265) as he boated up the Kuskokwim in 1844. He reported that the stream now known as Crooked Creek was called "Kvikhchagpak" or "big stream" by the Eskimos, and "Khottylno" or "sharp turn" by the Ingalik Indians. The modern Yupik name for the settlement is "Kipchapuk," meaning "Crooked Creek" (Anania Theodore). At the time of

the visit by Zagoskin (1967, 265, 301, fn. 102), this was a summer camp of people from Kwigiumpainukamiut.

An early historic village existed at the modern village site, but it had been abandoned before Denis Parent settled here and opened his trading post (Alice Harris).

Crooked Creek emerges more clearly in history following a gold strike along the upper Iditarod River, a Yukon River tributary, in 1908. A stampede to the area in 1909-10 (Eakin, 1914, 34) led to the founding of the Flat and Iditarod mining camps. Some miners reached these diggings from the Kuskokwim, and what is now known as the settlement of Crooked Creek was then called "Portage Village" (Eakin, 1914, P1.4). During the 1909-10 rush to the Iditarod, a tent settlement of prospectors, "Louse Town," existed briefly below the mouth of Crooked Creek (Matthew Berezkin).

A trading post was established in 1914 or 1915 by Denis Parent (Alice Harris) a short distance upriver from the creek mouth at what came to be known as the "upper village." The "lower village," downriver from the creek mouth, was occupied largely by people from Georgetown, Oskawalik, and Canoe Village (Alice Harris). In the early 1940s the upper village included Parent's store and roadhouse, a post office that opened in 1927 (Ricks, 1965, 15), and about six log cabins (ATSRB).

Although Ingalik Indians and then Eskimos seem to have settled at the "lower village" location in historic times, early historic artifacts were eroding from the bank along the upper village in the early 1950s. The population of the lower village in the early 1940s occupied four old log cabins and about seven semisubterranean houses (ATSRB). St. Nicholas Chapel (Bensin, n.d., 78) was built at the lower village, and it was replaced by a second chapel in the mid-1940s (Alice Harris). Between the upper and lower village a territorial school was built in 1928 (DER). In 1934 a second school building was constructed next to the earlier one, and in 1951 the newer building was moved to the upper village because the site sometimes flooded or became impossible to reach because of high water in Crooked Creek itself (ATSRB). By this time too, it appears that most people lived at the upper village settlement.

The ethnic identity of the people of Crooked Creek is understandably confused in various accounts. Zagoskin (1967, 265, 301, fn. 102) reported in 1844 that all the settlements from Kolmakovskiy up the Kuskokwim to the Holitna River mouth, which would include Crooked Creek, were summer camps of people wintering at Kwigiumpainukamiut; the latter settlement was occupied by Kuskokwim Ingalik Indians and Kuskokwim Eskimos at the time Zagoskin (1967, 306-7) wrote. Pugh (1956, 135) terms the people "mixed Eskimo-Indian"; Orth (1967, 247) writes that "it is now primarily an Indian village," and Maddox (1975, 206) designates the people as Eskimo. Nagle (1962, 13) compiled a census in ca. 1958 that reports 34 persons as Eskimo, 35 as Indian, 17 of mixed Eskimo and Indian ancestry, and nine native whites.

When the Russians became familiar with the area in the 1830s, the population of this sector was small and predominantly Ingalik Indian. A smallpox epidemic of 1838-39 killed many if not most of these Indians. At that time Eskimos from the lower river were already moving upstream and assimilating the Ingalik, and by the early 1840s Zagoskin (1967, 244) noted that the Indians of this area had adopted the Eskimo "way of life." The epidemic of 1900 presumably depleted both segments of the population, but its impact on the Indians was more dramatic because of their smaller number. Soon after this time, increasing numbers of Eskimos moved into the region and further assimilated the surviving Indians. The modern population is culturally Eskimo although numerous persons are of mixed Indian and Eskimo ancestry. By the late 1970s a small number of persons at Crooked Creek still spoke Ingalik.

When Denis Parent first opened his small trading post, he received his yearly trading outfit from George W. Hoffman, the trader at Napamiut. It was many years before Parent became a self-sufficient trader (Alice Harris). In 1941 a son of Denis Parent, Sam, assumed control of the store and traded here until 1963, when he moved to a spot between Upper and Lower Kalskag and opened a store (Sam Parent). In 1974 Sam Parent's daughter Evelyn and her husband Denis Thomas reopened the store at Crooked Creek (Morgan, 1976, 36). A high school was established in 1976 (Shirley Nelson). Two airstrips were built by local people, but it was not until 1961 that the state authorized funds for some maintenance costs (DT).

Two articles have been written about this community. One is by Clara G. Knoll (1959), who taught here in the late 1950s; it focuses on school activities. The second is by Darryl M. Maddox (1975), and it concentrates on the local exploitation of salmon.

Population. 1931, 53 (ATSRB); 1939, 48 (16th Federal Census, 1942, v. 1, 1195); 1950, 43 (17th Federal Census 1952, v. 1, 51-7); 1953, 90 (Pugh, 1956, 122); 1960, 92 (18th Federal Census, *Alaska*, 1960, 10); 1962, 110 (BIAR); 1970, 59 (19th Federal Census, *Alaska*, 1971, 11); 1978, 95, of whom seven were nonnative (TCI); 1979, 109 (Shirley Nelson).

Note. On the Sleem (1910b) and Eakin (1914, Pl. 4) maps a "Portage Village" is located at Crooked Creek, and on the Sleem map another village with the same name is situated at approximately the same spot around the bend upriver. Since no additional information suggests that a second Portage Village existed, it is not entered on what would be the appropriate spot on the text map.

CROW VILLAGE #1 (Old Crow Village, Toolooka-anahamute, Tuluganak, Tulukagnagamiut, Tulukagnagmyut). This settlement was named "Raven Village" by local Eskimos because so many ravens lived in the vicinity; this was still true in the 1960s. The community was first reported in the early 1790s by Ivanov (Davydov, 1977, 201), but in his account the locations of Ohagamiut and Crow Village are reversed.

In early historic times this was the farthest inland village along the Kuskokwim of exclusively Yupik-speaking Eskimos. Zagoskin visited it in November 1843 and passed by in April the following

year. He noted a kashgee and five winter houses and that about 20 of the people were Christians (Zagoskin, 1967, 206, 251, 306). The Orthodox church missionary, Illarion, visited in 1863 and mentioned staying in the kashgee (DRHA, v. 2, 110). Near 1900 the settlement included about six families (Anania Theodore), reduced to three resident families a few years later and abandoned by 1912. One reason given for abandonment was a change in the river channel that caused silt to be deposited in front of the village, making it difficult to land boats (Matthew Berezkin). Sam A. Phillips (Crow Village Sam) reported that most people left the site soon after the epidemic of 1900.

Two wooden sculptures were associated with the village. One was a wooden image of a girl, carved and erected by a "chief" in memory of his granddaughter, "looked like a real person" (Anania Theodore). Another sculpture, behind the first but not associated with it, was a long pole with a bird, possibly an eagle, carved at the top (Sam Phillips). The remains of five houses and midden deposits at the site were excavated in 1963 and are reported in a monograph by Oswalt and VanStone (1967).

Population. Early 1790s, ca. 150 (Davydov, 1977, 201); 1843-44, 90 (Zagoskin, 1967, 306); 1880, 59 (10th Federal Census, Petroff, 1884, 16); 1890, 17 (11th Federal Census, Porter, 1893, 6); 1900, 22 (CR).

CROW VILLAGE #2 (New Crow Village). After Crow Village #1 was abandoned about 1910, the residents moved to "New" Crow Village, located downstream just beyond the bluff at the lower end of "Old" Crow Village. Later most of the people moved either to the Aniak or Kalskag areas (Tim Kameroff). In the early 1950s the only resident family was that of Sam Phillips, who was born at the old village (Oswalt and VanStone, 1967, 7). He and his family subsequently left New Crow Village to reestablish the settlement of Chuathbaluk (Little Russian Mission). Sam Phillips made the move because he was a devout member of the Russian Orthodox Church and wanted to live at the old mission site.

Note. On his map Sleem (1910b) locates Tuluganak a short distance downstream from Crow Village.

DALZELL ROADHOUSE. This establishment was built by Bill and Jack Richardson, where Dalzell Creek forks, as a station along the Iditarod Trail. The site was soon abandoned because of its proximity to the Rohn River Roadhouse (Margaret Mespelt) and was in ruins by 1920 (Reed, 1965, 11). A cabin was reported at the spot in 1949 (Orth, 1967, 255).

Note. Not located on an accompanying map.

DEACONS #1. For many years this was the home of Deacon Deaphon, an Ingalik Indian born along the Innoko River drainage. In about 1945, after the site had flooded repeatedly and his cabin finally washed away, Deaphon and his family moved to Deacons #2.

DEACONS #2 (Deacons Landing). This hamlet became the year-round residence of Deacon Deaphon and his wife Agnes about 1945. They were the only residents in 1976 (Morgan, 1976, 33-4), but Agnes died in 1978. In 1979 Deaphon, who was reportedly 88 years old, lived here alone.

Deacons Landing, See DEACONS #2.

DECOURCY MOUNTAIN MINE. Quicksilver deposits were discovered here during the winter of 1910-11 by Matt DeCourcy and staked by him in 1919. Production between 1920 and 1932 was about 150 flasks of mercury. The operation was resumed again in 1942 by Robert Lyman, and by the time he stopped working here in 1949, production was about 1,050 flasks (Cady et al., 1955, 111).

Note. Not located on an accompanying map.

DENNIS. During the first decade in this century a Tanana Indian from Tanana Village, Old Man Dennis, his two sons, and a daughter moved to the Shisnona River, which flows into Slow Fork. They established a home along what came to be known as Dennis Creek, which apparently is a corruption of "Denats," the Athapaskan name for the stream (Hosley, 1966, 156-7).

Note. Not located on an accompanying text map because the exact site is not known.

EAST FORK ROADHOUSE. This was the site of a small Indian settlement visited in 1899 by Herron (1901, map), but it was soon abandoned. An Iditarod Trail roadhouse built here was once owned by Robert Jones and Carl Forsberg. Forsberg died about 1925, and Jones died in 1928 near the roadhouse that he was still operating (KT, Dec. 1, 1928).

EEKCHUK. According to Eskimos at Napaskiak, the people of Eekchuk were once involved in a series of feuds with coastal (Kuskokwim Bay ?) Eskimos, and their number was depleted as a result. The survivors moved to Napaskiak. Test excavations at Eekchuk in 1956 uncovered numerous artifacts but no historic trade goods, suggesting that the site might have been abandoned before ca. A.D. 1800 (Oswalt, 1963b, 9-10).

Eightmile Village, See KINGAHGAMIUT.

Engechogmiut, See LITTLE MOUNTAIN VILLAGE.

Farewell Mt. Lodge, See FAREWELL MT. ROADHOUSE.

FAREWELL MT. ROADHOUSE. The lodge presumably was opened after the nearby Pioneer Roadhouse was abandoned.

FORKS (K.C. Co. Warehouse, Takotna Forks). The name "Forks" is recorded on the 1912 map compiled by Eakin (1914, P1. I), and the spot is designated as the "K.C. Co. Whs" on the Sleem

(1910b) map. The Kuskokwim Commercial Company built a warehouse here about 1910, but it appears to have been used for only a few years. In 1912 the Forks "was a small settlement of half-dozen cabins" (Dice, ms., 101). Ike Kiskey had a sawmill here but sold it to John Haino. "Gasoline Nick," who owned a sternwheeler, lived here with his family longer than anyone else. By 1929 the site was abandoned; the four or five cabins and a warehouse were destroyed by fire a few years later (Margaret Mespelt).

French Joes, See PIONEER ROADHOUSE.

GEORGETOWN (Keledzhichagat). When Zagoskin (1967, 266) passed by the George River mouth in the summer of 1844, there were nearby summer houses belonging to people from Kwigiumpainukamiut. The place was called Keledzhichagat. At the time one old man was there, and his five sons were away hunting beaver.

Historically the settlement is best known as a gold rush community. According to a local oral tradition the town was named after the "three Georges," George W. Hoffman, George A. Fredericks, and George Morgan. George W. Hoffman, the first resident, moved here in 1904, and he claimed the hillside site, a short distance below the mouth of the George River, as a "Commercial Location" in 1907 (CR). George Fredericks, born at St. Michael in 1877 (CR), moved to Georgetown by 1905 and was a resident when he died in 1948 (CR). In 1914 he made his living as a machinist (CR), and in later years he also was a trader. George Morgan possibly lived at Georgetown during the stampede in the area, but he is more commonly associated with a trading post he owned at Ohagamiut.

When placer gold was discovered at Ganes Creek along the upper Iditarod River of the Yukon drainage in 1906 (Maddren, 1910, 21), some men reasoned that it soon would be found in quantity along the adjacent sector of the Kuskokwim to the south. Fredericks reported that gold had been found along the George River in 1909 (Sleem, 1910a, 298) and deposits were located along Crooked Creek, presumably the same year. Most stampeders to both strikes were from the Iditarod, and that summer about 300 prospectors were in the vicinity of Georgetown, a mining community founded in the fall of 1910 (MRA. . . 1914, 301). By 1911 many log cabins had been built, but a fire swept through the settlement during July and destroyed all but those along the riverbank, saved when water from the river was thrown on them. The Kuskokwim Commercial Co. and Northern Commercial Co. stores also were saved, thanks to the efforts of the townspeople (MA, J. Kilbuck diary, July 24, 1911).

A post office existed at Georgetown in 1912-13 (Ricks, 1965, 23). Louis Moncher lived there as a miner in 1928 (CR) and presumably was the head of one of the three resident families in 1930 (Hrdlicka, 1943, 324). By 1953 the only large structure that remained at the site was the two-story log house that had belonged to George Fredericks, and Mathew Dunlon (Donalin) and his family were the only residents. They moved away in the 1960s, and by 1970 the old house was collapsing.

During the local search for gold "Lousetown" was founded along the Kuskokwim above the

mouth of the George River. A small year-round settlement, also called "Georgetown," began to emerge here in the 1950s, and a state school existed from 1965 to 1970 (DER). In 1975, Lawrence Walker was the only local resident (Morgan, 1976, 36), but he left in 1979. Bob Vanderpool and his family had three houses there in 1979.

Population. 1912, ca. 10-15 (Dice, ms., 107).

GREGORYS. This settlement, along a dead slough about five miles (8 km) south of Vinasale Mountain, is traditionally associated with the Gregory family of Upper Kuskokwim Athapaskan Indians. They lived here until about 1935 (Hosley, 1961, 112) when they moved to Nikolai. The spot is designated as "Vinasale" on the 1973 edition of the U.S.G.S. Alaska Topographic Series map titled McGrath. It does not appear to be the site of the Russian and American-era trading station of Vinasale.

In 1976 the Bureau of Land Management archaeologist, John Beck (letter, May 1, 1979), visited the site and found two cabins, two caches, two log foundations for structures, and the remains of numerous dog barns. Beck also noted that the site apparently was occupied in protohistoric times. The presence of the dog barns here suggests that the site had been a way station for whites.

Hoffmans. See NAPAMIUT #2.

HOFSETHS. In the 1920s this was the home of Ole Andreas Hofseth, born in Norway about 1878 (CR), his wife Luce, and their six children (Carl Abruska). Hrdlicka (1943, 322) mentioned stopping there in 1930. The settlement was abandoned and then reoccupied by Morris Hofseth in the early 1970s.

HORN VILLAGE (Chegonarchovigamiut). The settlement was named after the nearby Horn Mountains, but the Yupik name for the village is Chegonarchovigamiut. An old man, his son and family lived there about the turn of the present century (Matthew Berezkin). It was occupied as late as 1916 when a man born at Napamiut died at Horn Village (CR).

Note. On the map by Sleem (1910b) a "Home Village" is recorded in the vicinity. Presumably Sleem misunderstood the name of the settlement.

Hungry Village, See LIME VILLAGE.

IGEYAKHUK. The name in Yupik means "throat village," and it was the year-round residence for two or three families about 1900. When food was scarce along the Kuskokwim, additional families sometimes wintered here. The site was said to have been occupied for many generations (Anania Theodore). The father of Nicholai James lived here and fished with a trap at the creek mouth, especially for whitefish. He would permit no one else to set a trap at the site, but others were free to fish with nets (Sam Simeon, Nicholai James).

Ighiakchaghamiut, See LITTLE MOUNTAIN VILLAGE.

Ikalikhtuli, See LITTLE MOUNTAIN VILLAGE.

Ingritchagamut, See LITTLE MOUNTAIN VILLAGE.

INIKPUK #1. John (Old) Abruska was born here, possibly about 1870, and had five or six siblings. By 1896 the family had moved across the river to Inikpuk #2, but about 1924 John Abruska returned with his family to the earlier hamlet (Carl Abruska, Anania Theodore).

INIKPUK #2 (Kungegamiut). Jens Anderson Kvamme, a native of Norway born about 1884, his Lapp wife Elen Nilsen Sara (CR), and their children lived here in the 1920s. Kvamme had a herd of about 5,000 reindeer that ranged over the Aniak and Holokuk river drainages. A white man called "Little Gus" and another white named Jimmy Windburgh also lived here, apparently about 1930 (Carl Abruska, Anania Theodore). The name "Kungegamiut" means "corner" or "bend" village in Yupik (Anania Theodore).

Iookhlagamute, See OKHAGANAK.

ISHKOKFELRA. The word in Yupik means "something falling all the time," and the spot was once the year-round residence for "lots of people" (Anania Theodore).

Note. The location on the appropriate accompanying map is approximate.

Island Village, See KIKTAGAMIUT.

ITULEKAMIUT (Itulilik). An approximate translation of this Yupik word is "deep within" (Nick Mellick, Jr.). The settlement was named after a nearby stream and apparently was first located on a 1902-3 map (Orth, 1967, 465). About 1900 the three resident families, each headed by a shaman, were Kuskokwim Ingalik Indians (Matthew Berezkin). From the 1920s until the early 1950s about three to four families lived here on a year-round basis (Nick Mellick, Jr.).

Population. 1900, 8 (CR).

Itulilik, See ITULEKAMIUT.

Iulukiak, See TULUKSAK.

JOAQUIN (Big Creek Roadhouse?) At the junction of the Takotna River and Big Creek a log-cabin store was built in 1908 (Maddren, 1910, 34-5; P1. III). Earlier in the summer the trading company of Joaquin, Twitchell & Fowler hired Arthur Berry to transport freight upriver in his sternwheeler the *Star*. The party ascended the Takotna River as far as possible and founded Takotna to supply miners along Yankee Creek of the adjacent Innoko drainage. To supply the miners along upper Ganes Creek of the Innoko drainage, they planned to found

a second store farther up the Takotna River. Two poling boats, each loaded with three tons of merchandise, proceeded up the river. Berry and Archie Higgins poled one boat, and a Mr. Blackburn and John Felder poled the second boat. After the boats were unloaded at the mouth of Big (Portage) Creek, logs were cut and the store was built (M.F. Holland, notes). On the Sleem (1910b) map a presumably abandoned "village" is located at the spot. It seems that the store at Joaquin existed for only a few years.

This was possibly the site of the Big Creek Roadhouse along the Iditarod Trail that was once operated by Pete Snow Sr. A cabin just below the mouth of Big Creek reportedly burned in 1972, but whether it was the roadhouse, store, or some other structure is not clear (John Beck, letter, May 1, 1979).

Note. This settlement is not located on an accompanying map.

JULNOK. This hamlet along the Holitna River is at the downstream mouth of an unnamed stream entering the river across from the island at the mouth of Taylor Creek. The hamlet is possibly the same as Kiskikamigamiut, which translates "ivory sets around the edges of a plate village" in Yupik. It was the home of an old man and his two sons around the turn of the present century (Sam Simeon).

Note. Not located on an accompanying map.

Kalchagamut, See OLD KALSKAG.

Kalmakovsky Redoute, See KOLMAKOVSKIY REDOUBT.

Kaltkagamiut, See OLD KALSKAG.

Kaltkhagamute, See OLD KALSKAG.

Kaltshak, See UPPER KALSKAG.

KALUTAQ. Located along the lower Hoholitna River, this site (B-1553H) was recorded during the BLM survey.

KAMEGLIMIUT (Kameglimit, Kepangalook?). Means "bluff village" in Yupik. There were once two resident families; Alexander Clark also traded at the spot (Matthew Berezkin). J.H. Kilbuck reported that it was an abandoned Eskimo camp in 1898 (Orth, 1967, 491).

Population. 1939, 10 (16th Federal Census, 1942, v. 1, 1193).

Note. Location approximate on the appropriate text map. This is probably the village of Kamak on the Sleem (1910b) map, but he locates it on the wrong side of the Kuskokwim. I suspect that Kameglimiut is the same settlement as Kepangalook, for which the 1939 Federal Census figure noted here is listed.

Kameglimit, See KAMEGLIMIUT.

KASEGAMIUT (Kashegaluk, Kashegelok). The settlement, located on the west bank of the Holitna River just below the junction of the Chukowan River, was first entered on a map in 1902-3 when a prospector, W.R. Buckman, wintered here (Orth, 1967, 498). One source (Matthew Berezkin) reported that two Kuskokwim Ingalik Indian families lived here in 1906. About the same time another source (Sam Simeon) reported that it was the residence of three families. The word means "village where the forks split" in Yupik (Sam Simeon). The settlement was still occupied on a year-round basis by two families in 1979 (Nick Mellick, Jr.).

Population. 1900, 6 (CR); 1939, 10 (16th Federal Census, 1942, v. 1, 1194).

Note. Not located on an accompanying map.

Kashegaluk, See KASEGAMIUT.

Kashegelok, See KASEGAMIUT.

K.C. Co. Warehouse, See FORKS.

KEKATMAKIAHKAMIUT. Four families reportedly lived here about 1908, but by the early 1920s all of these people had died (Matthew Berezkin).

Keledzhichagat, See GEORGETOWN.

Kemp, See BIG RIVER.

Kempton, See BIG RIVER

Kepangalook, possibly KAMEGLIMIUT.

Khottylno, See CROOKED CREEK.

KHUNANILINDE. When Zagoskin (1967, 271) stopped here in May 1844, it was the site of a summer camp with this name. The nine persons living here presumably were Upper Kuskokwim Athapaskans. In 1979 the riverbank along this sector appeared to be eroding at a rapid rate, and no cultural debris was apparent along the cutbank.

Note. The site location on an accompanying map is approximate.

KIHTAGAMIUT (Kikikhtagamiut, Kikkhtagamute, Kik-khtagamute). The Eskimo name means "island people" (Orth, 1967, 516), which was appropriate since the settlement was on an island (WC, W. Weinland diary, June 26, 1884). It is mentioned in 1862 when Illarion visited the settlement (DRHA, v. 2, 105), and in the fall of 1863 a Russian-American Company employee was sent to trade, as presumably had been the case in years previous. Illarion (diary, Oct. 24, 1863) referred to the Kihtagamiut substation as an "odinochka." The village does not appear to be mentioned again until 1884 when Hartmann and Weinland stopped there. Weinland (WC, diary June 26, 1884) noted a kashgee and some graves marked with Russian Orthodox crosses. Hartmann (1886, 64) wrote that the village was built on low marshy ground, but had there been any high ground he thought that the village would be a good place to found a mission. It also is noteworthy that Hartmann counted 50 birch-bark canoes in the village. After the Moravian Mission was

established at Bethel in 1885, the missionaries concentrated much of their effort here because the village had so many people and was near Bethel. In 1889 an Eskimo lay missionary named Lomuck lived in the village (PSPG. . . 1890, 21). In 1893 the residents began moving away to establish Akiachak, and the move apparently was completed the following year (PSPG. . . 1894, 22, 38).

Population. 1863, ca. 40 (DRHA, v. 2, 105); 1880, 232 (10th Federal Census, Petroff, 1884, 17); 1884, ca. 216 (Hartmann, 1886, 64); 1890, 119 (11th Federal Census, Porter, 1893, 6).

Kikikhtagamiut, See KIHTAGAMIUT.

Kikkhtagamute, See KIHTAGAMIUT.

Kik-khtagamute, See KIHTAGAMIUT.

KIKTAGAMIUT (Island Village). The name means "island village" in Yupik (Anania Theodore). The last known birth there was in 1918 (CR).

Note. The location on the appropriate text map is approximate.

KINGAHGAMIUT (Eightmile Village, Nose Village). The Yupik translation is "nose village," which is also the name used in the 1939 Federal Census. Its alternative name was derived from nearby "Eightmile Creek," thought to be eight miles (12.8 km) above Georgetown (Orth, 1967, 305). According to the BLM survey of historic sites, people moved from this settlement, B-0946H, to Crooked Creek and Sleetmute during an epidemic, presumably the 1900 influenza epidemic. The village appears to have always been small, and it seems to have been abandoned in the 1940s.

Population. 1939, 14 (16th Federal Census, 1942, v. 1, 1194).

Note. This settlement is possibly entered in the 1890 Federal Census (Porter, 1893, 6) as "Kinegnagamiut" with 92 persons, or "Kinegnagmiut" with 76 persons. Kingahgamiut is at or very near "Noonachagamut" on the Sleem map published in 1910b.

Kipchapuk, See CROOKED CREEK.

Kkhalkagmyut, See OLD KALSKAG.

Kochlogtoggamiut, See KUKUKTUK.

Kokhlokhtokhpagamute, See KUKUKTUK.

Kolmakof, See KOLMAKOVSKIY REDOUBT.

Kolmakovs Odinochka, See KOLMAKOV'S TOWNLET.

KOLMAKOV'S TOWNLET (Kolmakovs Odinochka). During Fedor Kolmakov's first trip to the Kuskokwim in 1832, he helped build a "cottage" at the Holitna and Kuskokwim river junction; this was the first permanent structure built by the Russians. Kolmakov apparently wintered there in 1832-33 and returned to the Nushagak station in the early spring (RAC, CS, v. 9, no. 555, Nov. 16, 1832; v. 11, no. 27, Mar. 11, 1834; v. 11, nos. 72, 73, Apr. 10, 1834; Zagoskin, 1967, 80). The next year on his return to the river Kolmakov again used the station as his winter headquarters (RAC, CS,

v. 11, nos. 72, 73, Apr. 10, 1834; v. 12, no. 256, Apr. 30, 1835). In 1833 Lukins Odinochka was built farther down the Kuskokwim, and Kolmakovs Townlet became primarily a way station for travelers to the Nushagak post. After 1844 when the Russian-American Company began supplying the Kuskokwim station from St. Michael, it appears that Kolmakovs Townlet was little used (RAC, CS, v. 23, no. 648, Oct. 11, 1844; v. 24, no. 271, May 14, 1845).

The station reportedly was built at the west side of the Holitna River junction with the Kuskokwim, and when the channel of the Holitna River changed direction sometime before 1900, the site washed away (Sergie Andreanoff).

Note. Not located on an accompanying map.

KOLMAKOVSKIY REDOUBT (Kalmakovsky Redoute, Kolmakof, Kolmakovsky, Redoubt Kolmakof). On June 4, 1839, the general manager of the Russian-American Company at Sitka approved the plan of Fedor Kolmakov, the manager of Aleksandrovskiy Redoubt (Nushagak), to found a third station along the Kuskokwim, more permanent than the previous ones (RAC, CS, v. 17, no. 387, June 4, 1839). However, Kolmakov died later in the year, and the disruption resulting from the 1838-39 smallpox epidemic caused an additional delay. Early in 1841 detailed orders were issued to build the station, and construction began that fall with the pioneer trader, Semen Lukin, apparently in charge (RAC, CS, v. 17, no. 509, Oct. 24, 1839; v. 20, no. 43, Feb. 25, 1841; v. 20, no. 486, Oct. 15, 1841). The previously unoccupied site was called Muqthluglik meaning "sandy" (Pratt, ms.), and it was located across the Kuskokwim from the Kolmakov River mouth, where Lukins Odinochka had stood since 1833. The earliest buildings at the redoubt were a blockhouse, store-warehouse, barracks for creole workers and another for Eskimo employees, kashim for visitors, and no doubt at least one bathhouse. The fort was surrounded by palisades by 1844, and a "prayer house" was described as old in 1849. A chapel dedicated in 1849 was replaced by a church in 1864 or 1865, and a house for Orthodox church workers was completed in 1862 or 1863. The station was abandoned during 1866 in anticipation of the transfer of Alaska to United States ownership. The manager from 1841 to 1855 or 1856 was Semen Lukin, and the last manager was Nicholai Dementov, who began his term in 1862. The first Russian Orthodox priest to visit the station was apparently Ilia Petelin; Hieromonk Illarion wintered there in 1861-2.

Kolmakovskiy was reoccupied, possibly in 1870, by Reinhold Separe (Sipary), who was employed by the Alaska Commercial Company. The old fort still looked much the same as during the Russian era except that the stockade was gone as were the prayer house, chapel, and priest's house. In 1875 Separe became a semi-independent trader who bought his inventory from the A.C. Co.; the company retained ownership of the physical plant here and also owned the subsidiary post at Vinasale and the station that came to be known as Bethel. Separe later appears to have assumed full ownership over Kolmakovskiy, and about 1881 he built a house near the center of the site. Before moving to San Francisco, presumably in 1891, Separe sold most of his trading interests to a long-term associate, Edward Lind. Separe's son George apparently retained a part interest for a number of years. After 1885 Lind seems to have traded mostly at Bethel, but in 1900 he was living

and trading at Kolmakovskiy (CR). He probably moved to the old fort because about that time it was thought that major deposits of gold might be found in the general vicinity, but these hopes never materialized. Lind sold the post back to the A.C. Co. in 1912, and in 1917 this company sold the physical plant to an unknown purchaser. This seems to have marked the end of the existence of Kolmakovskiy as a trading center.

The best account about the station during the Russian era is by Zagoskin (1967, 207-8, 251-263). For the Anglo-American era the fort is mentioned in the 1890 Federal Census report (Porter, 1893, 107). The blockhouse from the station was dismantled and shipped to the University of Alaska at College, Alaska, in 1929. Most structural remains at the site were dug in 1966-67 by W.H. Oswalt (1980), who has published a detailed archaeological and historical account about the station.

Population. 1844, 42 (Zagoskin, 1967, 253); 1861, 53 (Illarion diary, Dec. 23, 1861); 1880, 12 (10th Federal Census, Petroff, 1884, 16); 1890, 26 (11th Federal Census, Porter, 1893, 6); 1900, 14 (CR).

Kolmakovsky, See KOLMAKOVSKIY REDOUBT.

KOMOHAWK. In the 1920s there seem to have been one or two houses here, but only one person was a resident (Carl Abruska).

Kooigamute, See KWIGAMIUT.

Kuikuk, See KWIGAMIUT.

Kuilkhlogamute, See KWETHLUK.

Kukhlyukhtapak, See KUKUKTUK.

KUKUKTUK (Kochlogtopagamiut, Kokhlokhtokhpagamute, Kukhlyukhtapak).

In Yupik the name is said to mean "village where you hear the creek" or perhaps "water pouring out" (Anania Theodore). The settlement was first noted by Zagoskin (1967, 207) when he traveled up the river in December 1843. He recorded that the name translated "big waterfall." He also wrote that it was a camp for people from Kwigiumpainukamiut. Weinland (WC, diary, July 2, 1884) wrote that this settlement marked the boundary between downriver Eskimos and upriver Indians. Many people reportedly lived there on a year-round basis in the 1890s, but they moved to Little Russian Mission (Chuathbaluk) about 1895 (Anania Theodore).

Population. 1880, 51 (10th Federal Census, Petroff, 1884, 16); 1890, 20 (11th Federal Census, Porter, 1893, 6).

Kuljkhlugamute, See KWETHLUK.

KULKAROMIUT. Located along a slough a short distance below Lower Kalskag, the site was reported as an "old village," B-1225H, in the BLM site survey.

Kungegamiut, See INIKPUK #2.

Kushluk, See KWETHLUK.

KUSKOKWIM. See also Mumtrekhtagamiut. The settlement appears to have been at or very near the village of Mumtrekhtagamiut that apparently was abandoned about 1900. In 1941 construction was begun on a large airfield (PSPG. . . 1941, 32) to serve primarily as an emergency landing place for military aircraft during World War II. Following the war it became the primary airfield for Bethel. A post office was founded here in 1950 but discontinued in 1958 (Ricks, 1965, 37). In 1958 the airport was phased out.

Kuskokwim Russian Mission, See CHUATHBALUK.

Kvikhchagpak, See CROOKED CREEK.

Kvygypayma, See KWIGIUMPAINUKAMIUT.

Kvygypaynagmyut, See KWIGIUMPAINUKAMIUT.

Kwegamut, See KWIGAMIUT.

KWETHLUK (Kuilkhlogamute, Kuljkhlugamute, Kushluk, Quithlook). The name in Yupik means "bad river" (Matthew Berezkin). When Hrdlicka (1943, 309) visited here in 1930, he reported an old site with about 10 housepits located about 200 yards (183 m) upriver from the village. He also found coffins made without nails, suggesting that the site might date from prehistoric times.

Before the turn of the present century the people living at Kwethluk were joined by families from four settlements along the Kwethluk River. After the influenza epidemic of 1900 only seven families survived at Kwethluk (RASSP; John W. Andrew).

The Moravian sphere of influence first extended to Kwethluk in 1889 when an Eskimo named Hooker arrived as a lay missionary; he was one of the first three "helpers" appointed by J.H. Kilbuck to serve the Kuskokwim area (PSPG. . . 1890, 20-1). Kilbuck visited Kwethluk shortly before Easter in 1890 because he was told Hooker had become quite ill and might be insane. Kilbuck went to Hooker's house, but the village men became hostile and forced him to leave the village. No Kwethluk resident was willing to take Kilbuck back to Bethel, but a man from another village appeared and took Kilbuck away by dog team. A few days later the men of Kwethluk took Hooker a short distance away from the village, killed him, and then allowed dogs to tear his body to pieces. This seems to be the only example along the Kuskokwim of a Moravian Church worker being murdered (PSPG. . . 1890, 21-3). In 1895 the Moravians stationed a helper named Ivan here (MA, Kilbuck Papers, Moravian Conference, 1895), and a small chapel was built in 1896 (PSPG. . . 1896, 23).

Gold prospectors began searching the Kwethluk River area after discoveries were made along the George River and the Crooked Creek drainages in 1909. The amounts of gold proved disappointing, and many of the searchers traveled down the Kuskokwim River in 1911, prospecting

tributaries along the way. Most of their efforts failed, but along the upper Kwethluk River a small placer deposit was found at Canyon Creek in 1913. It operated with a low yield until the beginning of World War II (MRA. . . 1914, 301-2; Reeth, 1924, 7).

In 1924 a Bureau of Education school and living quarters for the teacher were constructed, and by 1928 all the people lived in one to two-room log cabins. There were 22 cabins and one aboriginal-style kashgee in 1930 (BEHR), but in 1939 village living conditions were described as quite inadequate. In one instance 15 people representing three families occupied a house measuring 12 by 25 feet (3.7 by 7.6 m). The furnishings included a small stove, table, two beds, and boxes used for seating as well as for storage. At that time a government physician estimated that 40 to 60 percent of the people in Kwethluk had tuberculosis, but a nurse at Bethel considered the rate much higher. In 1939 the villagers owned an estimated 31,000 reindeer, and although they did not provide a cash income for the stockholders, the animals were an important source of food and skins (BIAR).

The original Russian Orthodox Church, built about 1912, was replaced by St. Nicholas Church constructed about 1950 (Bensin, n.d., 79; Matthew Berezkin). The Moravian Church was built in 1896 (PSPG. . . 1896, 23), and a post office was established in 1947 (Ricks, 1965, 38).

In 1930 the Federal Government set aside 40 acres for educational purposes (BIAR), and in 1940 the community organized under the terms of the Indian Reorganization Act as extended to Alaska (*Corporate Charter of the Organized Village of Kwethluk*, 1941). Soon after the Alaska Native Industries Cooperative Association was organized in 1948, a store was opened at Kwethluk, and it was operating in a new building by 1979 (Roger W. Fitzjarrald, letter, May 31, 1979).

Of the 232 people living at Kwethluk in 1953, 181 were born there. Thirteen were born at Bethel, seven at Akiak, eight at Tuntutuliak, five at Eek, four at Kipnuk, and the others at diverse settlements in the area (BIAR, Bethel). These statistics demonstrate the residential stability of the population. A National Guard armory was built in ca. 1960 (*Alaska Sportsman*, 1960, Apr., 19). In 1963 the amount of earned income in the entire village was about \$2,000; B.I.A. and state welfare totalled about \$16,000 (Kozely, 1964, 168, 173). The community became a Second Class City in 1975 (ABB, 203). Construction of an airport was completed in 1956 (DT).

The B.I.A. educational system as it functioned in 1969 at Kwethluk is discussed by John Collier, Jr. (1973).

Population. 1880, 75 (10th Federal Census, Petroff, 1884, 17); 1925, 136 (BEHR); 1930, 193 (BEHR); 1931, 168 (BIAR); 1938, 172 (BIAR); 1939, 186 (16th Federal Census, 1942, 1194); 1950, 242 (17th Federal Census, 1952, v. 1, 51-7); 1953, 232, (BIAR, Bethel); 1955, 220 (Pugh, 1956, 122); 1960, 325 (18th Federal Census, *Alaska*, 1960, 10); 1970, 408 (19th Federal Census, *Alaska*, 1971, 14); 1977, 415 (ABB, 203).

Kwichampingagamiut, See KWIGIUMPAINUKAMIUT.

KWIGALOGAMIUT (Kwigalogamute, Kwigalok, Kwikagamut, Quiechochlogamiut, Quigolok). Perhaps the earliest comment about the village is by Weinland. After he passed by on July 10, 1884, he wrote in his diary (WC) "This was at one time quite a large village, when Mr. Clark had his station here." The former merchant was John W. Clark, who was trading at Anvik along the Yukon in 1869 (Raymond, 1900, 24). When he came here is not known, but he presumably left about 1880 to open a store at Nushagak (VanStone, 1967, 59).

With a population of 314, this was the largest village reported along the Kuskokwim in the 1880 Federal Census. Most people died in the 1900 epidemic, and in 1911 the wall logs of a Moravian chapel used "many years ago" were dismantled and taken to Tuluksak to build a chapel there (PSPG. . . 1913, 32). A few families only lived here in 1906 (Matthew Berezkin), and the community apparently was abandoned soon thereafter.

Population. 1880, 314 (10th Federal Census, Petroff, 1884, 17); 1890, 65 (11th Federal Census, Porter, 1893, 6, 105).

Note. On the Nelson (1882) and Petroff (1884) maps the site is incorrectly located on the west rather than the east side of the Kuskokwim.

Kwigalogamute, See **KWIGALOGAMIUT**.

Kwigalok, See **KWIGALOGAMIUT**.

KWIGAMIUT (Kooigamute, Kuikuk, Kwegamut, Kwigamute). The name in Yupik means "river village people," and it is first located on the 1878-79 map by Nelson (1882). The number of residents reported in the 1880 Federal Census seems inordinately high, but it may be correct. In 1897 a single family lived here (MA, J. Kilbuck diary, Nov. 22, 1897). By 1906 a few families fished here during the summer (Matthew Berezkin).

Population. 1880, 215 (10th Federal Census, Petroff, 1884, 17).

Kwigamute, See **KWIGAMIUT**.

KWIGIUMPAINUKAMIUT (Kvygympayma, Kvygympaynagmyut, Kwichampingagamiut, Lukins Odinochka). The village was first mentioned by Glazunov in 1834. He reported that it included four "winter huts" (VanStone, 1959, 46). By the early 1840s the village was occupied by Kuskokwim Eskimos and Kuskokwim Ingalik Indians, as may have been the case during the visit by Glazunov. Zagoskin (1967, 252, 306-7) observed in 1844 that 89 Eskimos lived in four houses; 71 Indians occupied three other houses, and there were two kashgees. Eighteen Eskimos and 11 Indians were reported to be Christians.

In 1833 the pioneer Russian-American Company trader Fedor Kolmakov built a house at the site (VanStone, 1959, 45, 46). The first Russian station along the river had been built at the mouth of the Holitna River, and this was the second. It came to be known as Lukins Odinochka because Semen Lukin traded there most often. An "odinochka" was the Russian term for the smallest post

in their network, and this particular station was not abandoned by the Russians until 1841 when Kolmakovskiy Redoubt was founded.

Following the smallpox epidemic of 1838-39, Kuskokwim Eskimos became bitter toward the Russians who they thought purposefully introduced the disease. These Eskimos killed the Russian-American Company employees at Russian Mission along the Yukon and planned an attack on Lukin's station. He was forewarned, however, and when the would-be attackers entered his cabin, Lukin threw the leader out the window, "whereat the rest immediately took off" (Zagoskin, 1967, 252). This is the only known example of Eskimo aggression against the Russians along the river.

In the local dialect of Eskimo the name means "settlement at the river mouth" according to Zagoskin (1967, 252), or perhaps more accurately, the settlement between the upriver mouth of the Kolmakov River and the hills beyond. The Western Fur & Trading Company, which appears to have been founded in 1878 and ceased operations in 1883, had a three-room station at the village, but it was abandoned about 1880 after the agent, a Mr. Johnson, died (Jesuit Historical Archives, Gonzaga University, Jette ms., Jottings of an Alaskan Missionary; Porter, 1893, 251; WC, Weinland diary, July 8, 1884).

In the Federal Census of 1890 this village is entered as "Kwichampaingamiut" (Porter, 1893, 6). The local census taker, J.H. Kilbuck, noted in his journal on July 26 (MA) that he "crossed the river" and recorded "a couple of families." Kilbuck does not refer to the settlement by name, but it could have been no other across from Kolmakovskiy and not yet upriver as far as Napamiut. Around the turn of the century three Eskimo families occupied the site (Anania Theodore), and in 1908 the village still had three resident families (Matthew Berezkin). In the 1920s Willie Rabidou's father reportedly traded here (Nick Mellick, Jr.).

Population. 1834, 120 (VanStone, 1959, 46); 1844, 160 (Zagoskin, 1967, 306-7); 1890, 25 (11th Federal Census, Porter, 1893, 6); 1900, 17 (CR).

KWIGOHOK. One man and his old and young wives reportedly lived here throughout the year about the turn of the present century (Natalia Clark, Wasseli Cuzema). Presumably the site was abandoned soon thereafter.

Kwikagamut, See KWIGALOGAMIUT.

Kybgakhtuk, See NAPAMIUT #1.

Lamagarik, See LOMAVIK.

LIME VILLAGE (Hungry Village). In early historic times Tanaina Indians from the south, possibly originating around Lake Clark, were established along the upper Stony River of the Kuskokwim drainage, but very little is known about this population. The name "Hungry Village" was apparently coined by prospectors after they starved along nearby Hungry Creek. In 1907 Paul Bobby (Constantinoff) and his older brothers Evan and Zacar lived here on a year-round basis. Other families from Iliamna Lake (Lake Clark?) visited the village in the fall while fishing in the

vicinity (Matthew Berezkin). The original village reportedly was three miles (4.8 km) from the modern settlement (RASSP; Miska Zackar). Paul Bobby, his wife, and seven children lived along the Stony River in 1920 (CR) and possibly occupied Lime Village. The village is specifically mentioned in 1930 as the birthplace of a female offspring to Eaivesem Balluda (CR). A village population is first recorded in the 1939 Federal Census, but presumably people had been living there for many years. For years the members of the Bobby family were the most numerous residents. As late as 1970 the only residents were descendants of Paul Bobby and in-marrying spouses (RASSP, Miska Zackar). A Russian Orthodox chapel, SS. Constantine and Helen (Bensin, n.d., 79), was built about 1960 (Nick Mellick, Jr.), and a state school was established in 1974 (Morgan, 1975a, 4). An airport was completed in 1979 (DT).

Population. 1939, 38 (16th Federal Census, 1942, v. 1, 1194); 1950, 29 (17th Federal Census, 1952, v. 1, 51-7); 1961, 32 (D. Miller notes, 1962); 1970, 25 (19th Federal Census, *Alaska*, 1971, 15); 1975, 45 (Morgan, 1975a, 4); 1979, ca. 40 (Nick Mellick, Jr.).

Note. This settlement is not located on an accompanying map.

LINCOLN CREEK ROADHOUSE. This structure was along the Iditarod Trail, up Fourth of July Creek on the south side at the junction with Lincoln Creek. In the 1970s all that remained was a mound of logs (John Beck, letter, May 1, 1979).

Note. This site is not located on an accompanying map.

LITTLE MOUNTAIN VILLAGE (Engechogmiut, Ighiakchaghamiut, Ikalikhtuli, Ingritchagamut). The settlement is mentioned first by Zagoskin (1967, 264; 301, fn. 102) when he boated up the Kuskokwim in 1844. He reported that it was a small summer camp of people from Kwigumpainukamiut. The Yupik word for the settlement is Engechogmiut, which means "Little Mountain Village" (Anania Theodore). In 1844 the camp presumably was occupied by Ingalik Indians and Eskimos; five families were reported living there in 1890 (MA, J. Kilbuck diary, July 27, 1890). By about 1900 the population was still Indian and Eskimo (Anania Theodore). People apparently lived here on a year-round basis in 1917 when a baby reportedly died of "grip" (CR). It was reported that a child from here accidentally shot himself in 1922 (KT, Feb. 15, 1922), and the hamlet may have been abandoned soon thereafter.

Population. 1890, 81 (11th Federal Census, Porter, 1893, 6).

Little Russian Mission, See CHUATHBALUK.

Lomavigamiut, See LOMAVIK.

Lomavigamute, See LOMAVIK.

LOMAVIK (Lamagarik, Lomavigamiut, Lomavigamute, Lomawigamute). The village apparently was visited by Nelson in 1879 (Orth, 1967, 591). It was mentioned by Hartmann (1886, 62) and Weinland (WC, diary, June 19, 1884) when they traveled up the river in 1884. They do not appear

to have stopped, but Weinland (WC, diary, June 21, 1884) reported that the village contained seven houses. In the fall of 1902 a terrible storm that struck the lower river reportedly washed away one fish cache and flooded the others (MA, Bethel Mission Log, Oct. 15, 1902). Around the turn of the century it was reported as a summer village of people from the tundra (Natalia Clark). It was a Moravian Mission outstation as late as 1928 (PSPG. . . 1928, map, 39) but was virtually abandoned by 1931 (Matthew Berezkin).

Population. 1880, 81 (10th Federal Census, Petroff, 1884, 17); 1890, 53 (11th Federal Census, Porter, 1893, 6).

Lomawigamute, See LOMAVIK.

LOWER KALSKAG. In the 1920s (RCF. . . 1923, 53), and probably for many years earlier, the site was a fish camp for families from Upper Kalskag. In the 1930s people apparently began living there on a year-round basis. Although there were few permanent residents until the 1940s, the village included 25 houses, a community hall, and several smokehouses by 1969. The community members left Upper Kalskag at least partially because of religious differences. Upper Kalskag residents were predominately Roman Catholic, and those who settled at Lower Kalskag were primarily Russian Orthodox. An Orthodox chapel, the Chapel of St. Seraphim (Bensin, n.d., 78), was built about 1940. A Bureau of Indian Affairs school was founded in 1959; a post office was built in 1962 (Ricks, 1965, 40), a sawmill in 1965, and a village power plant in 1969. In 1963 the earned income total was \$1,000; B.I.A. and state welfare totalled about \$4,000 (Kozely, 1964, 168, 173). A housing project sponsored by the B.I.A. and Housing Improvement Program resulted in the construction of 23 houses in 1968-69 (Mason, 1972, 21-2). The community incorporated in 1969 and became a Second Class City (ABB, 203).

Articles by Lynn D. Mason (1974, 1975) and his doctoral dissertation (1972) are the only studies that focus on Lower Kalskag.

Population. 1950, 88 (17th Federal Census, 1952, v. 1, 51-7); 1960, 122 (18th Federal Census, *Alaska*, 1960, 10); 1970, 183 (19th Federal Census, *Alaska*, 1971, 15); 1977, 195 (ABB, 203); 1978, 216, of whom 15 were nonnative (TCI).

Note. The pre-1950 census figures for Lower Kalskag apparently were included with Upper Kalskag.

LUKINS. One of the sons of Semen I. Lukin, the pioneer Russian-era trader, was Ivan, born in 1823. He succeeded his father as the Russian-American Company manager at Kolmakovskiy and presumably ceased being manager in 1860 when he set off to spy on the Hudson's Bay Company post at Fort Yukon (RAC:CS, v. 42, no. 46, Aug. 5, 1860; Zagoskin, 1967, 341). In 1865 Ivan was at St. Michael and was hired by the Western Union Telegraph Company (Sherwood, 1965, 21-2), then planning the route for a telegraph line across Alaska to link Europe with the United States. In 1866 he made a second trip to Fort Yukon with Frank Ketchum and Mike Lebarge (James, 1942,

213, 224). After the Russian-American Company trading monopoly ended in 1867, Lukin apparently took advantage of the situation and began trading along the Kuskokwim in 1868 (Sherwood, 1965, 31, fn. 57).

In 1884 when Weinland traveled along the Kuskokwim he noted that a quarter-breed Russian, "Lubeen," lived across the Kuskokwim from Kwigalogamiut. He had worked for Separe but was discharged for reported dishonesty. Weinland (WC, diary, June 28, June 10, 1884) wrote that Lukin had murdered a former wife but was living with two other wives at the time. Presumably this was Ivan Lukin.

Note. The settlement location on the appropriate accompanying map is approximate.

Lukins Odinochka, See KWIGIUMPAINUKAMIUT.

MCDONALDS TRADING POST. Anthony (Toney, Tony) McDonald was born at Cape Dauphin, Canada, about 1882 (CR). After selling his trading interests at Napamiut he opened a store farther up the river and traded there until the late 1950s.

MCGRATH #1 (Old McGrath, Tochak). In late prehistoric times Upper Kuskokwim Athapaskan Indians from Big River, the Nikolai area, and Telida met Tanana Indians from Lake Minchumina at the site of McGrath, where they traded and entertained one another. The spot was called Tochak, meaning "Takotna mouth" in Upper Kuskokwim Athapaskan (Ray Collins, notes).

The original settlement of McGrath was founded as a result of gold-seeking activity in the area. Numerous prospectors began searching for gold along the upper Kuskokwim about 1900. To satisfy the local demand for supplies, Abraham Apple founded a trading post in 1904 at the spot where the upriver mouth of the Takotna River enters the Kuskokwim. The store flourished, and the locale soon was known as Appletown (Kitchener, 1954, 176; Sleem, 1910b). In the summer of 1906 prospectors traveled up the Takotna River and crossed a divide to the Innoko River drainage of the Yukon. In the fall four of these gold seekers found placer deposits along Ganes Creek. The discovery resulted in a stampede from the Kuskokwim to this area early in 1907. Additional gold was found in quantity along Ophir Creek in January 1908 (Maddren, 1910, 21-3). Many gold seekers and merchants preferred to reach the Innoko diggings by traveling up the Kuskokwim rather than by undertaking the much longer boat trip along the Yukon drainage. The town of McGrath was founded in 1907 on both sides of the Takotna River mouth and was named after Peter McGrath, the U.S. Deputy Marshal stationed here (Orth, 1967, 609). In 1912 the settlement consisted of "three or four cabins" (Dice, ms., 100).

One reason McGrath began to thrive is that, except when the waters of the Kuskokwim become unusually low, the town is at the head of navigation for riverboats with drafts of as much as 4 feet (1.2 m) (*Yukon and Kuskokwim River Basins, Alaska*, 1964, 97). McGrath is 433 river miles (697 km) upriver from Bethel. The Northern Commercial Company opened a store in 1909 (Kitchener, 1954, 176), and two other stores soon were founded by Peter McGrath and John Muckles (Polk,

1909-10, 339). About 1910 Albert R. Eldridge opened a store that operated until the time of his death in 1932 (KT, Apr. 10, 1932). The first roadhouse was built by Jim Berry, the father of Arthur Berry, but it burned a short time later (Margaret Mespelt). A McGrath post office was established in 1913 (Ricks, 1965, 40).

In 1927 the N.C. Co. became the agent for the Caterpillar Tractor Company, and the availability of "cats" brought a dramatic change in gold-mining operations (Kitchener, 1954, 179). By 1932 the territory established a school and built quarters for the teacher (ATSRB).

The town is notable in the history of Alaskan aviation because in 1924 Carl Ben Eielson began making regular mail flights from Fairbanks to McGrath, a distance of 272 miles (438 km) in a DeHaviland biplane. A one-way trip required about three hours, but on the eighth flight the airplane was badly damaged and the experiment discontinued for the time being (Colby, 1945, 93; Mills and Phillips, 1960, 16-7). An airport was built in 1925 by the Alaska Road Commission (DT), and by 1930 there was biweekly air service to McGrath (Kitchener, 1954, 180).

McGrath served as a supply center for mining operations in the Ophir sector of the upper Innoko for nearly 20 years. By 1920 more prospectors were working in the upper Kuskokwim region than in any other area of interior Alaska (MRA. . . 1920, 11). Gold was discovered on Candle and Moore creeks of the nearby Tatalina River, presumably in 1913 (MRA. . . 1914, 67; RGA. . . 1915, 70). The first dredge to reach the Kuskokwim was shipped to Candle Creek in 1916, but mechanical difficulties delayed its operation until 1918 (MRA. . . 1917, 40; MRA. . . 1919, 61). About 1917 placer gold was found along Ruby and Hidden creeks, which flow into Nixon Fork, a tributary of the Takotna. As the deposits were traced up these creeks, the gold was found to be increasingly abundant to a certain point, and then it disappeared. Prospectors dug shafts upstream from the unproductive ground and discovered rich gold-bearing lodes. In 1919 other shafts dug in this locality yielded high-grade ore that was mined during the winter of 1919-20 and shipped to a Tacoma smelter the following summer. This and other promising claims passed under the control of the Alaska Treadwell Gold Mining Company in 1920 (MRA. . . 1920, 149). The lode was nearly exhausted by 1923, and the company withdrew that year. The claims reverted to their original owners, and the next year E.M. Whalen mined most of the remaining ore (MRA. . . 1924, 127-8) although the Pearson & Stand mine on Ruby Creek continued to be worked on a small scale. Operated by Charles Mespelt and associates in 1931 (MRA. . . 1931, 22), it later changed hands but continued to produce until World War II, when the federal government forced the closure of gold mines.

Between 1908 and 1930 about \$2,7000,000 worth of gold was taken from the McGrath area. However, large-scale gold mining in the upper Kuskokwim region declined abruptly after 1925 (MRA. . . 1932, chart facing 96). The dredge on Candle Creek did not operate after 1926 (MRA. . . 1928, 36). By 1933 most gold in the area was mined from placer deposits along Moore Creek of the upper Tatalina River by Waino Kaskinen (MRA. . . 1933, 45); in 1949 his was the largest placer mining operation in the region (MRA. . . 1939, 55). Dave Strandberg began preparing for extensive operations on Candle Creek in 1937 (MRA. . . 1937, 60), and the next year the dragline he installed

led to a profitable season (MRA. . . 1938, 59). However, most mining in the region ceased soon after the beginning of World War II.

The original townsite of McGrath flooded repeatedly over the years, with considerable damage in 1927 and much more in 1933. In the spring of 1933 the ice jammed just below the town, and the water that backed up soon flooded the buildings. For two days nearly all of the residents lived on the *Tana*, a riverboat that supplied McGrath (KT, May 29, 1933). In 1934-35, David Clough operated the Clough Roadhouse, and the Kruhm Roadhouse was owned by William Kruhm. Lee W. Atwater owned a local mink farm, and there were three stores: the Northern Commercial Company, the Wee Shop owned by Mrs. Thomas M. McLean, and Spragues Trading Post operated by Dan Sprague (*Alaska Directory*, 1935, 195-6). The last residents of Old McGrath did not abandon the site until about 1960 (Margaret Mespelt).

Life at McGrath in 1922-23 is described by Floyd R. Marsh (1976, 86-137) when he lived there as the U.S. Commissioner.

Population. 1920, 90 (14th Federal Census, 1921, v. 1, 681); 1930, 112 (15th Federal Census, 1931, v. 1, 1223); 1934-35, 95 (*Alaska Directory*, 1935, 195).

MCGRATH #2 (New McGrath). Following a series of floods at the original townsite, some residents decided to move to the south bank of the Kuskokwim. The Northern Commercial Company purchased the homestead of Dan Sprague located there and built a two-story store that opened in 1938; in 1930-31 Sprague had set aside a plot in his homestead for a cemetery (Margaret Mespelt). By 1940 the new townsite was firmly established, and a territorial school opened that year (ATSRB). Soon after the N.C. Co. built its store, an area in front of it was cleared as an airstrip (Kitchener, 1954, 117). The Civil Aeronautics Authority apparently began construction of a paved airstrip in 1939. An Assembly of God missionary began working at McGrath in 1945, and a Roman Catholic church was built about 1947 (Margaret Mespelt). A new school was opened in 1964 (TT, May 4, 1964), and the community was incorporated as a Second Class City in 1975 (ABB, 203). The McGrath Community Church was incorporated in 1972 (Ray Collins).

Eainer Carlson and Dave Clough opened a bar in 1941, and in 1942 Jack McGuire opened another one. McGuire was called "the strangest bartender in Alaska" because he sometimes left the bar open for customers to pour their own drinks and leave their money (KK, Dec. 21, 1970).

The population of McGrath was about 350 in 1975. About half of the residents were Indian or Eskimo, and the others were white (Ray Collins).

Population. 1939, 138 (16th Federal Census, 1942, v. 1, 1196); 1950, 175 (17th Federal Census, 1952, v. 1, 51-7); 1955, 156 (Pugh, 1956, 122); 1960, 241 (18th Federal Census, *Alaska*, 1960, 10); 1970, 279 (19th Federal Census, *Alaska*, 1971, 11); 1977, 296 (ABB, 203); 1979, ca. 350 (Ray Collins).

Mamtkhaloogmute, See MUMTREKHLAGAMIUT.

MANDYCHATSK. In the early 1790s when the Ivanov party ventured to the Kuskokwim, a village of this name is mentioned as having "up to ninety warriors" (Davydov, 1977, 201), but its exact location is not recorded. It possibly was along a Holitna River tributary called the Tkhalkhuk or Mantashtano (Zagoskin, 1967, 356).

Note. Not located on an accompanying map.

MEDFRA (Berrys Landing). When gold was discovered along Nixon Fork of the Takotna River about 1917, the deposits along Ruby and Hidden creeks were more accessible by traveling overland from the nearby Kuskokwim River than by boating to the Takotna and then up Nixon Fork. F.C.H. Spencer, the first settler at what came to be called Medfra, operated a trading post. After being bought out by Arthur Berry, he continued living here until 1930 when he apparently was murdered. Spencer was the first person buried at "New" McGrath (Margaret Mespelt). Berrys Landing emerged by 1920 as the place from which freight was carried, first over a trail and later over a road, to the mines about 15 miles (24 km) away (MRA. . . 1920, 152). Arthur Berry, after whom the landing was named, operated a fur farm at this location for many years. A post office was opened, and the settlement was renamed in 1922, apparently after a local Indian (Margaret Mespelt).

Arthur Berry owned the Medfra General Store (*Alaska Directory*, 1935, 197) and sold it in 1937 to Clint W. Winans, who operated it until his death in 1958 (Margaret Mespelt). His widow, Bertha (Albi) Winans, owned the store until 1963 when she sold it to Jack Smith, who was the trader there in 1979 (Sally Collins, Margaret Mespelt).

Population. 1930, 24 (15th Federal Census, 1931, v. 1, 1226); 1950, 25 (17th Federal Census, 1952, v. 1, 51-7).

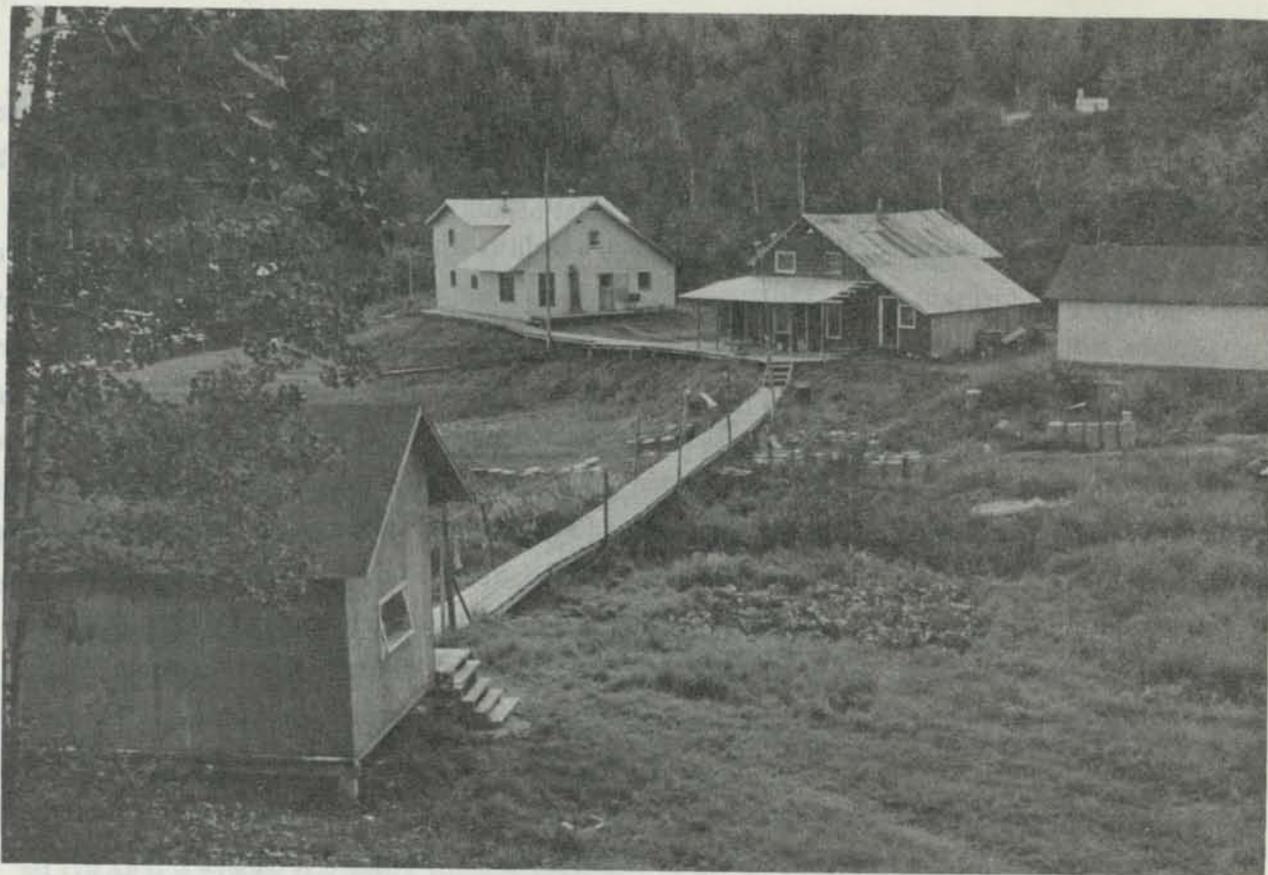
MELLICKS TRADING POST. Henry Jung was the first person to settle here, and he had a small store for a number of years (Agnes Charles) before Nick P. Mellick Sr. and Jack Smeaton opened their store in 1922 (Nick Mellick Jr.). In 1933 Smeaton was drowned, as was his daughter who attempted to rescue him (PSPG. . . 1934, 43). Smeaton's partner, Nick Mellick, continued to operate the store until about 1951 when his son Nick Mellick Jr., or "Nixi," assumed control. The store building is the old Bishop trading post moved here from Sleetmute (Nick Mellick Jr.).

Memtrelegamut, See BETHEL and KUSKOKWIM.

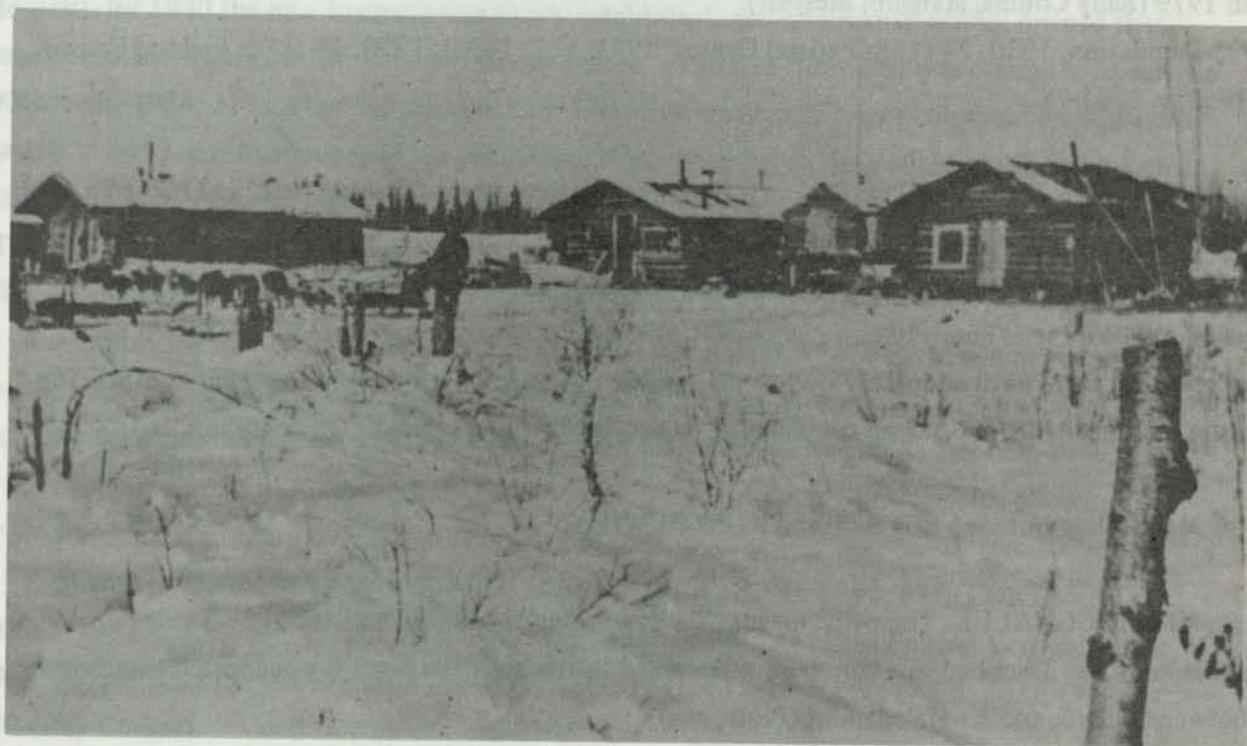
MITZINGGNALUK. The name means "shallow water" in Yupik, and about 1900 the settlement was described as a community occupied throughout the year. It was located somewhere between Ogavik and Kwigalogamiut (Pratt, ms.).

Note. Not located on an accompanying map.

MOORE CREEK ROADHOUSE. Gold seems to have been discovered along Moore Creek of the upper Takotna River in 1913, and the next year 13 men were working three small operations



Mellicks Trading Post in 1973. The store, the building to the right center is the old Bishop post from Sleetmute (W. Oswald photograph).



Nicolai: Nenana-McGrath Trail, ca. 1920. U.S. Alaska Road Commission Collection, Alaska Historical Library.

(MRA. . . 1914, 67). The roadhouse existed, apparently at the junction of Willow Creek, as a part of the Iditarod Trail in the early 1920s (*Rand McNally Guide to Alaska and Yukon*, 1922, 40-1).

Note. Not located on an accompanying map.

MOOSE VILLAGE. This spot, about 1.5 miles (2.4 km) below Stony River Village, was the site of a trading station and riverboat landing in 1923 (Orth, 1967, 657, 920). The trader here in 1922 may have been Ora Barnhart (RCF. . . 1923, 51). Sergie Andrianoff, who was of Russian ancestry, lived here in 1930 (Hrdlicka, 1943, 326). According to local people interviewed in 1970, an old village site exists near the mouth of Moose Creek. Gusty (Goestia, Constantine) Michael (Kosto, Makael), a Kuskokwim Eskimo, was born "at Moose Creek" some time between 1885 and 1897 (CR). He had a camp near the mouth of the creek in 1975 (Morgan, 1976, 35) but had abandoned it by 1979.

Note. The location on an accompanying map is approximate.

MORGANS ROADHOUSE. Located on the Iditarod Trail between McGrath and Rohn River, it was operated by a Mr. Morgan in 1918 (Cadwallader, n.d., 18-9, 28). Presumably the site was abandoned in the late 1920s.

Note. Not located on an accompanying text map.

Mumtrekhtagamute Station, See BETHEL.

MUMTREKHLAGAMIUT (Mamtkhaloogmute, Mumtrekhtagamute, Mumtrekhlogamute). The village name means "smokehouse village" in Yupik; it was located across the river and a short distance upstream from the future site of Bethel. "Mamtkhaloogmute" is reported as a lower-river community on an 1867 map (Bulkley, 1867) as having been occupied during the Russian era, and the settlement is listed in the 1880 and 1890 Federal Census reports. Edith Kilbuck (MA, diary, Nov. 4, 1894) mentioned that a shaman from here was married in a Moravian church service in 1894, and presumably the settlement was abandoned shortly after this time.

Population. 1880, 41 (10th Federal Census, Petroff, 1884, 17); 1890, 33 (11th Federal Census, Porter, 1893, 6).

Mumtrekhtagamute, See MUMTREKHLAGAMIUT.

Mumtrekhlogamute, See MUMTREKHLAGAMIUT.

Nanapagaimut, See PAIMIUT.

Napagiaghak, See NAPAKIAK #2.

Napahaigamute, See NAPAKIAK #1 and 2.

Napahayagamiut, See NAPAKIAK #1.

Napaimiut, See NAPAMIUT #1.

Napaimut, See NAPAMIUT #1 and 2.

Napaimute, See NAPAMIUT #1 and 2.

Napaiskagamut, See NAPASKIAK.

Napaiskak, See NAPASKIAK.

NAPAKIAK #1 (Napahaiagamute, Napahayagamiut, Napakiakachagamut, Napakiarek). The village was located on the west bank of the Johnson River mouth by Nelson (1882, map) during his sled trip to the area in 1878-79. In the Federal Census for 1890 (Porter, 1893, 104) the village is mentioned as being on the west bank, but it is not listed in the tables reporting village populations. In 1891 it was described as located "on the northern bank of the river" (PSPG. . . 1891, 58). Napakiak is at the same place on much later maps, even though the people had moved to Napakiak #2.

Population. 1880, 98 (10th Federal Census, Petroff, 1884, 17).

Note. On the appropriate map the village location is approximate.

NAPAKIAK #2 (Napagiaghak, Napahaiagamute). The people apparently moved to the modern-day village site from the mouth of the Johnson River shortly before 1891. The Zeisberger Chapel of the Moravian Church was dedicated here in 1930 (PSPG. . . 1931, 51). In 1939 a B.I.A. school was founded (Kozely, 1964, 163), and the post office was opened in 1951 (Ricks, 1965, 44). In 1946 the community organized under the terms of the Indian Reorganization Act (*Corporate Charter of the Native Village of Napakiak Alaska*, 1950). A village cooperative store was established in 1946 and apparently joined the Alaska Native Industries Cooperative Association soon after the latter organization was established in 1948; the store closed in 1964 (Roger W. Fitzjarrald, letter, May 31, 1979). Napakiak incorporated in 1970 and became a Second Class City (ABB, 203). An airport was completed in 1973 (DT), and a village Problem Board was founded during the winter of 1974-75 to counsel juveniles and adults. The community also had built its own jail by this time (Conn, n.d.).

As an indication of residential stability in the 1950s, we find that of the 162 residents in 1954, 71 were born at Napakiak, 19 at Bethel, 11 at Kwigillingok, 10 at Kinak, 7 at Painuk, 7 at Eek, 6 at Napaskiak, 6 at Lomavik, and fewer than six at diverse additional Alaskan settlements (BIAR, Bethel). A National Guard armory was built about 1960 (*Alaska Sportsman*, 1960, Apr., 19). In 1963 the total earned income was about \$3,700; B.I.A. and state welfare totalled about \$18,000 for the same year (Kozely, 1964, 168, 174). A Yupik language program was introduced in the first three grades of the schools in 1970 (TT, Nov. 4, 1970). In 1977 the IRA Village Council received a grant of about \$200,000 to build a snowmobile maintenance garage (TT, Oct. 12, 1977).

Population. 1910, 166 (13th Federal Census, *Statistics for Alaska*, 1914, 573); 1920, 173 (14th Federal Census, 1921, v. 1, 681); 1939, 113 (16th Federal Census, 1942, v. 1, 1193); 1944, 136 (BIAR); 1950, 139 (17th Federal Census, 1952, v. 1, 51-7); 1954, 162 (BIAR, Bethel); 1955, 161 (Pugh, 1956, 122); 1960, 190 (18th Federal Census, *Alaska*, 1960, 10); 1970, 259 (19th Federal Census, *Alaska*, 1971, 6); 1977, 276 (ABB, 203).

Note. In the 1939 Federal Census "Napakiakamute" is recorded as being in the Wade Hampton District, which is incorrect.

Napakiakachagamut, See NAPAKIAK #1.

Napakiarek, See NAPAKIAK #1.

NAPAMIUT #1 (Kybgakhtuk, Napaimiut, Napaimut, Napaimute, Napamute). The early historic village appears to have been downstream from the creek at the lower end of the present-day community. The earliest-known mention of the village dates May 1844 when Zagoskin (1967, 264) boated up the river from Kolmakovskiy and passed "the now empty camp of Kybgakhtuk" or "Forest." "Napa" is the local Eskimo word for trees. The next references to the settlement are in the 1884 journals of W.H. Weinland and J.A.H. Hartmann. Weinland (WC, diary, July 8) wrote that they boated to Napamute, "but we found very few people there. However, it may at one time have been quite large, for there were quite a number of ruins of barabarahs to be seen." Hartmann (1886, 66) wrote of the village, "we found a few barrabararas, all in a dilapidated condition, and not many inhabitants." This settlement possibly was abandoned shortly after the 1900 epidemic. It apparently was always an Eskimo village (Anania Theodore), but the date of its establishment is unknown.

Population. 1880, 60 (10th Federal Census, Petroff, 1884, 16); 1890, 23 (11th Federal Census, Porter, 1893, 6); 1900, 13 (CR).

NAPAMIUT #2 (Hoffmans, Napaimut, Napaimute, Napamute). The modern village has always been white-oriented but had a significant Eskimo population. It apparently emerged around the trading post founded in 1906 by George William Hoffman, an Englishman born in 1876. Hoffman died in 1932, and the family managed the store for a year. It then was managed by Alex Lee until his death in 1934; the store was closed at that time. Tony McDonald owned a store for a brief period, but he went bankrupt. His holdings were bought by Sam Voich, who operated a store for a few years. In 1934-35 there were six white residents described as trappers, miners, or both trappers and miners (*Alaska Directory*, 1935, 203).

A territorial school was built by Hoffman and opened in 1920 or 1921 (Agnes Charles), and a new school building was constructed in 1926. This school was closed about 1944 only to reopen in 1950 with Alta Jacoby Brink as the teacher (ATSRB). By 1931 the residents included 21 whites, 19 persons of mixed blood, and 39 "natives." In 1942 there were six whites, 26 persons of mixed blood, and 15 "natives" (ATSRB). In the latter year the settlement was described as consisting of two trading posts, fifteen houses, and one school. It was noted further that the primary sources of income were mining, trading, and reindeer herding; the natives fished and trapped (ATSRB). By the early 1950s most people had moved from here to nearby settlements, especially Aniak. Jack Brink, a miner, and his wife Alta, and the family of Willie and Agnes Hoffman were the only year-round residents. The summer of 1975 Ben Charles and his wife Agnes E. (Hoffman) Charles moved to

Napamiut, and they were the only year-round residents in 1979.

Population. 1930, 111 (15th Federal Census, 1931, v. 1, 1223); 1931, 79 (ATSRB); 1942, 47 (ATSRB); 1953, 23 (Pugh, 1956, 122); 1965, 17 (A. Clay); 1979, 2.

Napamute, See NAPAMIUT #1 and 2.

Napaskeagamiut, See NAPASKIAK.

Napaskiagamute, See NAPASKIAK.

NAPASKIAK (Napaiskagamut, Napaiskak, Napaskeagamiut, Napaskiagamute). According to a local Eskimo tradition, the Napaskiak people once lived at Oovingiyuk, a site about one mile (1.6 km) up the slough that joins the main channel at the upper end of the present village. In the spring they had traditionally fished for smelt from a sandbar that existed in front of the present village. When the channel of the slough changed, Oovingiyuk began washing away, and the people moved to the modern village site. The people at a nearby downriver village, Eekchuk, also moved to Napaskiak after their number had declined following feuds with coastal (Kuskokwim Bay area?) Eskimos. Test excavations at Eekchuk suggest that the site might have been abandoned before ca. A.D. 1800, which may approximate the founding date of Napaskiak.

After the Moravian Mission was established at Bethel in 1885, Napaskiak received considerable attention because it was the largest nearby Eskimo village. The Moravians, however, were unable to convert these people on a long-term basis. They occasionally stationed Eskimo lay missionaries at Napaskiak, as in 1897-98, but they were not successful proselytizers. Many villagers died in the epidemic of 1900, and the village was temporarily abandoned (PSPG. . . 1901, 32).

For reasons that are not entirely clear, the people of Napaskiak identified with the Russian Orthodox Church even before the first Orthodox priest visited the village in 1905. During that year and the next, all the villagers were baptized by Orthodox missionaries. Services were held in the kashgee by visiting priests until the Chapel of St. Jacob was built in 1931. The ground was broken for a new church in 1978 (TT, Oct. sp. edition, 1978).

A Bureau of Indian Affairs school opened in 1939, but it was closed for two years during World War II. About 1906 Oscar Samuelson, a government mail carrier, and his wife settled at Napaskiak. A few years later they moved across the river, and Samuelson opened a store at what came to be known as Oscarville. He managed the store until his death in 1953.

A National Guard armory was built in ca. 1960 (*Alaska Sportsman*, 1960, Apr., 16), and an airport was completed in 1974 (DT). In 1977 the construction of a kindergarten building doubled the available classroom space (TD, Nov. 6, 1977). In 1963 the earned income total was \$3,500; B.I.A. and state welfare totalled about \$25,000 (Kozely, 1964, 168, 173). The community was organized as a Second Class City in 1971 (ABB, 203).

A year-long study of the community made in 1955-6 by W.H. Oswalt (1963b) is the major source of information about historic Napaskiak.

Population. 1880, 196 (10th Federal Census, Petroff, 1884, 17); 1890, 97 (11th Federal Census, Porter, 1893, 6); 1939, 67 (16th Federal Census, 1942, v. 1, 1193); 1950, 121 (17th Federal Census, 1952, v. 1, 51-7); 1955, 141 (Oswalt, 1963b, 9); 1960, 154 (18th Federal Census, *Alaska*, 1960, 10); 1970, 188 (19th Federal Census, *Alaska*, 1971, 6); 1977, 210 (ABB, 203).

New Candle Landing, See STERLING LANDING.

New Crow Village, See CROW VILLAGE #2.

New Kalskag, See UPPER KALSKAG.

New McGrath, See MCGRATH #2.

New Nikolai, See NIKOLAI #3.

New Telida, See TELIDA #3.

Nicoli, See NIKOLAI #2.

NIKOLAI #1. This settlement, at the mouth of the Little Tonzona River, apparently was visited by Spurr (1975, July, 55) in 1898 and probably by Herron (1901, 35) in 1899. On numerous modern maps this village site is recorded as the contemporary village of Nikolai (Nikolai #3), according to Ray Collins.

An Upper Kuskokwim Athapaskan Indian told Ray Collins that the first Russian Orthodox priest visited here in 1892. He was called "Hustengen" by the people, and he arrived from Little Russian Mission (Chuathbaluk) pulling a sled by a rope tied around his neck. This presumably was John E. Orlov (DRHA, v. 1, 249-50). He advised the people to move to a spot where some traders were wintering in a steamboat anchored near the future site of "Old Nikolai" (Nikolai #2). John Holton and four others were the traders on the steamboat (Ray Collins, notes).

Population. 1898, ca. 20 (Spurr, 1975, July, 55).

NIKOLAI #2 (Nicoli, Old Nicholai). In 1892 (R. Collins, notes) or in 1902 (Hosley, 1966, 153) a steamboat carrying trade goods traveled up the South Fork and stopped at the head of navigation. The Upper Kuskokwim Athapaskans at Nikolai #1 soon began moving to the spot to be near the traders, and a Russian Orthodox chapel was built here. About 1916 the village was relocated farther down the river at New Nikolai (Nikolai #3) because the old site flooded repeatedly (Ray Collins, letter, Feb. 19, 1979).

The Athapaskan Indians identified with the area were often called Kolchan by early Russians and others. Cornelius Osgood (1936, 13) designated them as McGrath Ingalik, but Edward H. Hosley (1968) suggested later that Kolchan was more appropriate. However, since Kolchan also has been used to designate interior Alaskan Athapaskans in general, the term is not entirely satisfactory. Ray Collins, a linguist who has made an intensive study of the language, notes that Upper Kuskokwim Athapaskan is a more appropriate designation for the language (Collins and Collins, 1966). Nearly all the ethnographic information about the Indians of this area in early historic times was recorded by Edward H. Hosley (1961, 1966, 1968).

Population. 1910, 9 (Hosley, 1966, 171).

NIKOLAI #3 (New Nikolai). People began settling here in 1916, according to local tradition, because the site of Old Nikolai flooded repeatedly (Ray Collins, letter, Feb. 19, 1979; Jeff Stokes, letter, Jan. 19, 1979). This presumably was the settlement of "Nicoli" visited in 1919 by John H. Kilbuck. He noted there were nine inhabitants but that the village was a "potlatch center." He also reported that V. Van Pelt had lived at Nikolai for at least five years (MA, J.H. Kilbuck, letter to Susan, Aug. 8, 1919). The Iditarod Trail was the primary winter access route to this area from the south in the 1910s, but after a mail contract was let in 1923 that covered the area from Nenana to Flat, a roadhouse was built at Nikolai (KT, Jan. 27, 1923; Ray Collins, letter, Feb. 19, 1979). The chapel at Old Nikolai was moved to the new settlement, and in 1926-27 it was replaced by the St. Nicholas Orthodox Church (Ray Collins, letter, Feb. 19, 1979; Jeff Stokes, letter, Jan. 19, 1979).

In 1948 Mildred James and Agnes S. Rodli founded a school under the auspices of the Assembly of God. The next year a post office was launched with Rodli as postmistress. The post office was discontinued in 1951 but reopened in 1968 (Ray Collins, letter, Feb. 19, 1979; Ricks, 1965, 45). In 1949 the villagers built a log-cabin school that became a territorial school in 1950 (ATSR). James and Rodli taught school here until 1951, and the presence of the school attracted families to Nikolai from surrounding hamlets. The log-cabin school was replaced by a frame building in the mid-1950s. The old school was purchased by the Assembly of God in 1963 and used for a few years as a chapel by their missionaries stationed at McGrath. The building was turned over to the villagers as a community hall, but in the early 1970s it was torn down because the logs were rotting (Ray Collins, letter, Feb. 19, 1979).

In 1963 an airstrip was built by local manual labor, and for the first time the village had year-round air service (Ray Collins, letter, Feb. 19, 1979). Nikolai incorporated in 1970 and became a Second Class City (ABB, 203). The village is governed by a seven-member elected council. In addition, a traditional council deals almost entirely with B.I.A. programs (Jeff Stokes, letter, Jan. 19, 1979). In 1975 a radiophone system was installed by R.C.A., and in 1978 villagers were provided electricity from the school by an agreement with the Iditarod Area School District (Ray Collins, letter, Feb. 19, 1979). Mary E. Esai, the first high school graduate from Nikolai, received her diploma from the McGrath High School in 1969 (TT, May 29, 1969).

In 1963 Agnes Rodli published a book about her experiences as a missionary and teacher. From 1963 to 1971, Ray and Sally Collins, representing the Summer Institute of Linguistics, lived at Nikolai to study the Athapaskan language spoken there. A bilingual program was started at the village school in 1972 (Ray Collins, letter, Feb. 19, 1979).

Population. 1919, 9 (MA, J.H. Kilbuck, letter to Susan, Aug. 8, 1919); 1933-34, 60 (Clark M. Garber report, BIAR); 1935, 52 (Hosley, 1966, 171); 1950, 88 (17th Federal Census, 1952, v. 1, 51-7); 1960, 85 (18th Federal Census, *Alaska*, 1960, 10); 1970, 112 (19th Federal Census, *Alaska*, 1971, 15); 1979, 90 (Jeff Stokes, letter, Jan. 19, 1979).

Note. Fern A. Wallace (1974, 70) reports that a church was built a few miles above New Nikolai in 1898 and that it was moved to this village in 1918. Judging from other sources these dates seem incorrect.

Niskanahgaylitna, See BIG RIVER.

NOGAMIUT (Nogamut, Noxgamiut). The name means "village at the point of the hills" in Yupik (Sam Simeon). It was located along the east bank of the Holitna River about 1.5 miles (2.4 km) south of the mouth of Bakbuk Creek. The settlement was first located on a 1902-03 map (Orth, 1967, 693), and four families lived here about 1900 (Sam Simeon). Another source reports that by 1906 the hamlet was occupied by two brothers who were Kuskokwim Ingalik Indians (Matthew Berezkin). This settlement is most likely the "Noxamiut" reported as occupied by Ingalik Indians in the 1900 Federal Census (CR). The last people left here in the 1950s (Nick Mellick, Jr.).

Population. 1900, 18 (CR).

Note. This may be the same village as "Noh-chamiut" reported to have 28 residents in 1890 (Porter, 1893, 6). It is not located on an accompanying map.

Nogamut, See NOGAMIUT.

Noonamut, See NUNACHAHAMIUT.

Nose Village, See KINGAHGAMIUT.

Noxgamiut, See NOGAMIUT.

Nugammute, See NUNACHAHAMIUT.

NUMTREHAMIUT. When Weinland descended the Kuskokwim in 1884, he mentioned stopping at this village for a short time. It was located below Ogavik and above Kwigalogamiut (WC, W. Weinland diary, July 10, 1884).

Population. 1884, ca. 20-30 (WC, W. Weinland diary, July 10, 1884).

Note. The village location on the appropriate accompanying map is approximate.

NUNACHAHAMIUT (Noonamut, Nugammute). The word means "little village" in Yupik (Sam Simeon). It is in all likelihood the village of Nugammute reported in the Federal Census for 1939 (1942, v. 1, 1194) as having 23 persons.

Nunapitsinchak, See NUNAPITSINGHAK.

NUNAPITSINGHAK (Nunapitsinchak, Nunapitsingok). The settlement was founded along the lower Kwethluk River by Moravian missionaries as an orphanage. Their purpose in establishing an orphanage here was "to keep the children away from the worldly influences of Bethel and also because of the clean water available." Construction was begun on the first buildings, a dormitory

for the children and their house parents and a separate cottage for the superintendent, in 1925. In 1926 the first 16 orphans were admitted. A boy's dormitory was built in 1940, and a chapel was constructed in 1954 (Henkelman, n.d., 15). The children's home was phased out in 1973 as a result of rising costs, state regulations, and the changing philosophy of child care (*Moravian Messenger*, Sept. 1974, 211).

Nunapitsingok, See NUNAPITSINGHAK.

NYAC. Among the gold seekers along the Kuskokwim in 1906-07 was William Fisher. Accompanied by others as he ascended the Tuluksak River, he found encouraging prospects at several places. Finally at a headwater stream called Bear Creek, Fisher staked a discovery claim in 1907 that proved productive (MRA. . . 1914, 300; Reeth, 1924, 7). This appears to have led to the earliest successful mining operation along the river system, yet it rewarded few persons. In 1908 about 50 miners worked the area, but only a few located good claims (PSPG. . . 1909, 45). By 1925 most of the productive ground along Bear Creek was owned by the New York-Alaska Gold Dredging Company, and it imported a dredge that year (MRA. . . 1925, 20). The gold camp was called "Nyac" based on initials in the company name. The following year the dredge was in operation, and for the next few years the yield was rich. Production fell off abruptly in 1929, and the dredge was not operated in 1930 (MRA. . . 1930, 42). When the dredging operation was resumed in 1931, the yield was up (MRA. . . 1931, 42). In 1935 a smaller dredge was shipped in and assembled in a record 22 days. It had an unusually long season of operation, 214 days (MRA. . . 1935, 49). An airstrip was built at Nyac, and in 1936 aircraft were used extensively for the first time to import freight from Bethel. The rate was cheaper than to ship by river from Bethel to Akiak and then overland (MRA. . . 1936, 58-9). During 1936-37 the old dredge was renovated, and both dredges operated in 1937 (MRA. . . 1937, 61). The company also installed a hydroelectric plant in 1939, thereby reducing its operating costs significantly (MRA. . . 1939, 56-7). The operation closed in 1965 following a fire at the powerhouse (Firm and Firm, 1970) but reopened in 1972, and a dredge was being used in 1979 (C. C. Hawley).

A post office was established in 1926 (Ricks, 1965, 48), and a school existed into the early 1960s.

Population. 1939, 33 (16th Federal Census, 1942, v. 1, 1194); 1950, 64 (17th Federal Census, 1952, v. 1, 51-7); ca. 1954, 64 (Pugh, 1956, 122); 1960, 54 (18th Federal Census, *Alaska*, 1960, 10); 1965, 4 (Arlene Clay).

Ogalvik, See OGAVIK.

Oganik, See OGAVIK.

OGAVIK #1. An Eskimo tradition records that a group of families traveling downriver by canoe stopped at this spot to rest. The people scattered to pick berries in a timbered area. When the old people thought it was time to move on, they shouted "oug" and waited, but by evening some people had not yet returned. The word "oug" was commonly used when people called to others (Anania Theodore). The next day they searched for those who were missing, again shouting "oug" until they were all found. In the meantime a storm had blown in, preventing them from proceeding down the river. It lasted so long that the people decided to remain at the spot; they named their village "Ogavik," meaning "the shouting place" (Kilbuck, ms., pt. 1, 3-4). The original village is said to have been located a short distance downstream on the east side of the river, but as the riverbank began caving in, the site was abandoned. The community was relocated up a slough on the west side of the river, across from the location of the original settlement (Anania Theodore).

Note. The location of this site on the appropriate text map is not precise.

OGAVIK #2 (Ogalvik, Oganik, Oknavigamut, Oogovigamute, Ougavig, Ugavigamiut, Ugavik, Ugovigamute). The earliest written reference to this village appears to be by Zagoskin (1967, 254). He mentioned in 1844 that the manager at Kolmakovskiy Redoubt, Semen Lukin, had established a "temporary post" at Ogavik for trading with the people of the lower river, but Lukin had not visited there because the people were of "turbulent character." In the spring of 1887 it was reported that three people at Ogavik had died from starvation and the "others can hardly be recognized, so starved are they" (WC, W. Weinland diary, May 31, 1887).

In the 1890 Federal Census 57 residents were reported for Ogavik. They lived in seven houses, and there was an Eskimo trader in the village. The census taker also noted the ruins of two kashgees, which suggested that the village had been much larger in the recent past (Porter, 1893, 105). We might suspect that the 1890 population figure is incorrect because the 1880 Federal Census reports 206 residents (Petroff, 1884, 16) and the Moravians were soon to found a mission there. It seems unlikely that they would have done so at a village with only 57 residents.

Very little is known about the village before the Moravian Church workers Ernest Weber and his wife Caroline founded the mission. A house was built for them by Nicholai Dementov in 1891. The following year Dementov began constructing a chapel (WC, letters from E. Weber to W. Weinland, Jan. 5 and Apr. 14, 1892), and by 1895 Simeon Kapuchluk was stationed here as a Moravian helper (MA, Kilbuck Papers, Moravian Conference, 1895).

Many people at Ogavik appear to have died in the 1900 epidemic, and the survivors began moving away, partially because a shift in the channel of the slough made access increasingly difficult (Schwalbe, 1951, 94). In 1904, apparently with missionary encouragement, the first log home was built by a local Eskimo, and three similar houses were soon constructed (PSPG. . . 1906, 57). White Moravian missionaries apparently were not stationed here on a year-round basis after 1907 (PSPG. . . 1909, 42). In 1913 the Moravians reported that the village size had declined further when several families moved to Tuluksak in anticipation of a school being built there (PSPG. . . 1914, 43).

By 1918 the chapel at Ogavik was still regularly used by the few remaining persons, but it was decided to dismantle some of the mission buildings and raft them to some other place, presumably Tuluksak (PSPG. . . 1918, 54). By 1922 most Eskimos had left, and "Ougavig has become a grave yard" according to a mission report. Plans were made to move the remaining mission building to Tuluksak and to use it as a church (PSPG. . . 1922, 48). In 1930 Hrdlicka (1943, 317) observed that the settlement was "abandoned some years ago." Five persons camped here to fish for salmon in 1957 (Mattson, 1962, 11).

Population. 1880, 206 (10th Federal Census, Petroff, 1884, 16); 1890, 57 (11th Federal Census, Porter, 1893, 6); 1907, 67 (PSPG. . . 1907, 74).

OHAGAMIUT (Ohagamut, Oh-hagamiut, Okhogamute, Oknagamut, Ukhagmyut). According to Pratt (ms.) and Barnum (1893, 425) the name means "place of sliding ground," but Orth (1967, 718) reports the meaning as "people on the other side of the river."

The first historic mention of this village dates from the early 1790s when Ivanov led a party of fur traders from Iliamna Lake to the northwest during the winter. They skied to the central Kuskokwim, went downriver to the vicinity of Ohagamiut, across the portage to the Yukon, and seem to have returned from there by the same route. The original report about their journey apparently has been lost, but it was quoted by Davydov (1977, 200-2). In this account the locations of Crow Village and Ohagamiut were reversed.

The community was visited in 1818 by a small party traveling from Lake Clark by skin boat and led by Rodionov (Fedorova, 1973, 64-8). It is next mentioned in April 1844 when Zagoskin (1967, 251) stayed here overnight on his way to Kolmakovskiy from the Yukon. He mentioned a kashgee and four houses but noted that most people were up the Aniak River at the time hunting caribou and beaver. Presumably Zagoskin (1967, 306) compiled his village census at this time; he reported 61 residents, including four persons who were Christians.

In the early 1790s more than 200 people lived here (Davydov, 1977, 201); the population decline to 61 persons by the early 1840s is probably best attributed to the devastating smallpox epidemic of 1838-39. Ohagamiut reportedly had the largest kashgee along the river in historic times. The entryroom was 10 feet (3 m) square, and from it a tunnel led to the main room, which was an unprecedented 35 feet (10.7 m) square. The building also was renowned for the width of the platform planks, where men lounged and slept. These boards were about three feet (.9 m) wide and had been hauled from the Yukon Eskimo settlement of Mountain Village as spoils of war (Sam Simeon).

A Roman Catholic mission was established at Holy Cross along the Yukon in 1888 (Barnum, 1919, 93), and in 1891 Father Pascal Tosi visited the Kuskokwim to select a site for a new mission. He chose Ohagamiut and contracted with Nicholai Dementov (Nicholas Dimientieff) to build a five-room log house across a gully from the village (Barnum, 1893, 423, 425). The priest first stationed there was Father Aloysius Robaut, and a church was built in 1895-96. The mission was partially destroyed by fire in 1903 and abandoned in 1907 (Father Julius Jette's summary of

Father Francis Barnum's records, ms., Jesuit Historical Archives, Gonzaga University).

Andrew Smith, born in Poland during the 1870s, traded at Ohagamiut in 1917 (CR), but his post presumably was soon abandoned. George Morgan, born in Germany in 1870, and his wife Mary (Peterson) Morgan, who was born in San Francisco, apparently opened a trading post at Ohagamiut in 1918 or 1919. The store burned in the late 1920s, and they went out of business. George Morgan died at Kalskag in 1933 and was buried at Ohagamiut (Agnes Charles, Nick Mellick Jr., Evelyn Thomas; CR).

The village was occupied into the 1930s, but the precise date of abandonment is unknown. The local U.S. Commissioner's record of births from 1914 to 1942 does not include any births at Ohagamiut after 1932, which suggests that the settlement was abandoned soon thereafter (CR). According to one report the people left because the slough in front of the village began drying up (Sam Simeon).

Population. Early 1790s, ca. 200+ (Davydov, 1977, 201); ca. 1844, 61 (Zagoskin, 1967, 306); 1880, 130 (10th Federal Census, Petroff, 1884, 16); 1890, 36 (11th Federal Census, Porter, 1893, 6); 1900, 73 (CR); 1920, 92 (14th Federal Census, 1921, v. 1, 681).

Ohagamut, See OHAGAMIUT.

Oh-hagamiut, See OHAGAMIUT.

OKHAGANAK (Iookhlagamute). A village with this name is placed on the map by Nelson (1882), based on information he obtained in 1878-79, and on the 1880 Federal Census map by Petroff (1884), but it does not appear in the census of villages for 1880. However, it is reported in 1884 by Weinland (WC, diary, June 29) and by Hartmann (1886, 64), who called it Iookhlagamute. No additional information is available about the site, and it presumably was abandoned before the turn of the century.

Note. The location on the accompanying map is approximate. This settlement should not be confused with Ohagamiut, which is about ten miles (16 km) farther up the river and on the north bank.

Okhogamute, See OHAGAMIUT.

Oknagamut, See OHAGAMIUT.

Oknavigamut, See OGAVIK.

OLD COTTON VILLAGE. This long-established settlement is located along the upper Holitna River about four miles (6.4 km) south of the most southern Kulukbuk Hills. Caribou Nick and his family were the only residents in 1979, and they had lived here since at least the 1920s (Nick Mellick, Jr.).

Note. Not located on an accompanying map.

Old Crow Village, See CROW VILLAGE #1.

OLD KALSKAG (Kalchagamut, Kaltkagamiut, Kaltkhagamute, Kkhalkagmyut, Old Kaltshak). The Eskimos of this village, located a short distance below the mouth of Mud Creek (Dice, ms., 114), participated in what was once a widely-known episode during a war. In late prehistoric times invaders reportedly were massacred nearby, and several versions of the battle have been recorded in Eskimo folk history (Anderson, 1940, 118-20; MA, J. Kilbuck diary, Sept. 13, 1897; Oswalt, 1963a, 142; Oswalt, fieldnotes). The massacre was probably part of a broader conflict taking place in the region not long before the Russians arrived. It seems to have begun about A.D. 1800 with boys playing a dart game at a kashgee somewhere in the lower Yukon-Kuskokwim region. One boy's dart hit another boy in the eye. The father of the injured boy was furious and put out both eyes of the offender. This man and the other boy's father began fighting and killed each other. The other men in the kashgee then became involved and fought until all the men from one group were killed. This was the opening episode in the War of the Eye (Anderson, 1940, 119; Nelson, 1899, 328). The war spread to villages where relatives of the murdered men lived, individuals who were obligated to avenge the deaths. This chain of events presumably led to the planned attack by downriver or Kuskokwim Bay area Eskimos on those living at Old Kalskag or in the vicinity. According to the version recorded by J. Kilbuck (MA, J. Kilbuck diary, Sept. 13, 1897), the attack was on the village of Simaxamiut, located in the vicinity of Old Kalskag, which did not exist at that time. To avoid detection the attackers paddled their kayaks up the Johnson River rather than the Kuskokwim. Despite their precautions, they were discovered by local hunters before they reached Mud Creek; perhaps the people of the area had been forewarned and were watching for the invaders. In any case the men from Simaxamiut, or Old Kalskag and Ohagamiut in other versions, had lined the banks of Mud Creek before the kayakers arrived. When the boats were abreast of the concealed men, one man gave a raven's call as the signal to shoot arrows at the kayakers. They were all killed except for an old man who lagged far behind the others. When he finally reached the mouth of Mud Creek, the victors were waiting for him. His sight was poor, and he asked which way the river flowed to the sea. The men seized him, cut off his right ear, and threw it into the river. They put the old man back in the kayak, launched it, and told him to follow his ear home and to warn his people never to return. In the version recorded by Kilbuck, the sole survivor was allowed to return to his home village below Lomavik, which was called Axahigamiut. He was told to report the defeat, but when he reached home, he gave a shout of "valor and victory." Once the people learned the true facts from him, "with a cry of rage and anger, the villagers fell upon the man, and tore him limb from limb."

Following the massacre the victors dipped their paddles in Mud Creek and later painted a red line on them to mark the depth of blood. The creek water is said to have changed color from all the blood shed and has been red ever since. The stream even became known as "Bloody Creek" to some people. The village of Ohagamiut was abandoned in the 1930s, but men from Upper Kalskag continued to paint red rings around their paddles as recently as the 1960s. The custom apparently

had been abandoned by the mid-1970s (Lou Slattery, letter, Sept. 16, 1976).

Old Kalskag was named for a species of duck (Pratt, ms.). The first written mention of the village is by Zagoskin (1967, 203), dates from 1843, and is in his description of an overland route from Old Kalskag to Ikogmiut (Russian Mission) along the Yukon. In early April 1844 Zagoskin (1967, 249-50, 273) stopped briefly at Old Kalskag, and in June he stayed the night. It was presumably during the latter visit that he counted 120 people living in five houses (Zagoskin, 1967, 306). Weinland and Hartmann stopped in 1884 on their trip up the river, and Hartmann (1886, 64) mentioned that they warmed themselves in the village kashgee.

The first detailed map of the locality was made in 1898 by Spurr (1900, maps 5, 9). At that time Kalskag was noted at the downriver mouth of Mud Creek; this probably was the village visited by Zagoskin in 1844 and by Hartmann and Weinland in 1884. Between ca. 1901 and 1910, some people had moved to the modern village site located about four miles (6.4 km) farther up the Kuskokwim, and more began to abandon Old Kalskag following the epidemic of 1900 (Hrdlicka, 1943, 318, 330). The relocation was not completed at once, and D.H. Sleem published a map in 1910b showing "Old Kaltshak" at the mouth of Mud Creek and "Kaltshak" situated at the present-day location of Upper Kalskag.

Population. 1844, 120 (Zagoskin, 1967, 306); 1880, 106 (Petroff, 1884, 16); 1900, 49 (CR).

Note. In 1939 as reported for the 16th Federal Census (1942, v. 1, 1194, 1196) "Old Kalskag" had a population of 70 and "Kalskag" 76 persons. Judging from available sources, Old Kalskag was abandoned shortly after 1910; this would mean that the Old Kalskag of the 1939 census was actually Upper Kalskag and the Kalskag referred to was Lower Kalskag.

Old Kaltshak, See OLD KALSKAG.

Old McGrath, See MCGRATH #1.

Old Nicholai, See NIKOLAI #2.

Old Telida, See TELIDA #2.

Oogovigamute, See OGAVIK.

OOVINGIYUK. According to Napaskiak Eskimo tradition, the ancestors of some residents lived here before moving to Napaskiak. When the channel of the slough in front of the village began eroding the village site, the people moved to Napaskiak (Oswalt, 1963b, 9). Presumably this is a late prehistoric site.

ORRAT. According to the BLM historic site survey, persons from this village, B-1134H, at the mouth of the Owhat River, moved to Aniak.

OSCARVILLE. Sometime before 1908 a white man, Albert Roemer, is said to have lived at the site. About 1906 Oscar Samuelson, born in Norway in 1876 (BIAR, Napaskiak), and his Eskimo wife from the Nushagak region moved to Napaskiak and opened a small store. Samuelson became a government mail carrier, and in 1908 he moved across the river to what came to be known as

Oscarville. Here he opened a store that he managed until his death in 1953. The store was subsequently owned by his daughter Alice and her husband Joe Mendola. It was sold to Frank Gregory in 1974 or 1975, and following his death in 1978 the store was purchased by Walter Edwards and Jim Adkins. A Bureau of Indian Affairs school was established here in 1964 (BIA, Oscarville).

Population. 1939, 11 (16th Federal Census, 1942, v. 1, 1194); 1950, 27 (17th Federal Census, 1952, v. 1, 51-7); 1955, 42 (Oswalt, 1963b, 9); 1960, 51 (18th Federal Census, *Alaska*, 1960, 10); 1970, 41 (19th Federal Census, *Alaska*, 1971, 11); 1979, 52 (BIA, Oscarville).

OSKAWALIK (Big Jims, Oskwalit, Ushkugalik). This was a summer camp of people from Kwigiumpainukamiut when Zagoskin (1967, 265, 301, fn. 102) stopped in 1844, and he called the settlement "Ushkugalik." The name "Oskawalik" is reported by Anania Theodore as meaning "dog harness" or "something like a dog harness" in Yupik. Orth (1967, 729) records the meaning as "shoe-string or thong." Near the turn of the present century a Native Alaskan named John Koviachomatty or "Big Jim" (CR) lived here with his two sons and their families, and whites began calling the spot "Big Jims" (Matthew Berezkin, Anania Theodore). Sam Voich and his family lived here in 1916 and again in 1922 (CR; RCF. . . 1923, 51). About 1921 the spot was the year-round residence of people occupying about 12 cabins (Nick Mellick, Jr.). The settlement was occupied in 1931 (CR), but precisely when it was abandoned has not been established. In 1979 the site consisted of two unoccupied cabins, a smokehouse that had been used in recent years, and a cluster of graves.

Population. 1900, 19 (CR).

Oskwalit, See OSKAWALIK.

Ougavig, See OGAVIK.

PAIMIUT (Paimute, Nanapagaimut). The settlement apparently existed in 1861 (Orth, 1967, 735) and was located a short distance above Akiachak (Matthew Berezkin). The small resident population in 1880 seems to have abandoned the village soon thereafter. This probably is the site visited in 1930 by Hrdlicka (1943, 312) that he called "Nanapagaimut."

Population. 1880, 30 (10th Federal Census, Petroff, 1884, 17).

Paimute, See PAIMIUT.

Park, See PARKS.

PARKS (Park, Park Station, Tlyagenadeden). A summer camp of people from Kwigiumpainukamiut existed here, or very nearby, when Zagoskin (1967, 266, 301, fn. 102) boated up the river in 1844. The name he recorded for the camp was Tlyagenadeden. The modern settlement is named after Eugene W. Parks, who discovered quicksilver at the nearby Alice and

Bessie claims in 1906. By about 1910 a trading post existed here; presumably it was operated by Parks (Robertson, 1911, 22). When the mining operation was discontinued in 1923, production amounted to about 100 flasks of mercury. The adjacent Willis prospect was discovered in 1909 by Oswald Willis and Jack Fuller, but very little mercury was produced from this claim (Cady et al., 1955, 109-11; MRA. . . 1914, 274-5). A post office opened in 1909 but closed the next year (Ricks, 1965, 50). Parks was still here in 1934 (KT, Oct. 13, 1934). In the 1960s George W. Willis (letter, n.d.) mined at Parks and produced 200 flasks of mercury; in 1979 he and his family were the only residents at the settlement.

Population. 1939, 11 (16th Federal Census, 1942, v. 1, 1194).

Parks Station, See PARKS.

PELUK ROADHOUSE. Located along the Iditarod Trail between Rohn River and Farewell Mountain roadhouses, it was operated by Frank Ceoli (Ceeoli) in 1919 (Univ. of Alaska Archives, Fairbanks; E.B. Foster photo album #2, photo 175 caption) and presumably for a number of years earlier. When Ceoli left in 1930, the roadhouse was abandoned (Margaret Mespelt). By 1976 all that remained here were the ruins of two log cabins that faced one another and once had a covered walkway between them. These buildings were destroyed by fire in 1977 (John Beck, letter, May 1, 1979).

PIONEER ROADHOUSE (French Joes). This roadhouse was on the Iditarod Trail between the Rohn River and Peluk ones. In the 1910s it was owned and operated by Joe Blanchell or "French Joe" (Gideon, 1967, 44, 71; Cadwallader, n.d., 8, 28), who also was called "Mt. Climber" (R. Collins, notes). Presumably it was abandoned in the late 1920s. By 1976 the buildings at the site included two cabins, a large dog barn, a shed-roofed structure, and two tumble-down caches, all of log construction (John Beck, letter, May 1, 1979).

Portage Village, See Crooked Creek.

QIQERTAM AKIA. According to a survey of historic sites by the BLM this was an "old village," B-1515H.

Quiechochlogamiut, See KWIGALOGAMIUT.

Quigolok, See KWIGALOGAMIUT.

Quithlook, See KWETHLUK.

RAINY PASS ROADHOUSE (Andersons). Rainy Pass was discovered and named by Alfred H. Brooks in 1902 (Orth, 1967, 791). The roadhouse was founded as a stopping place for persons traveling the Iditarod Trail, and in the 1910s it was operated by Claus Anderson (Cadwallader, n.d.,

28). In 1913 Gideon (1967, 43) reported that "Anderson's cabin is back in a little draw just a few miles from Rainy Pass." The trail and presumably the roadhouse too were abandoned in the 1920s, partially because of increasingly reliable air service.

Note. Not located on an accompanying map.

RED DEVIL (Red Devil Mine). Over the years numerous quicksilver prospects were discovered in the vicinity of what became known as Red Devil Mine. One was the Barometer Mine established in 1921 by Hans Halverson, but it yielded very little mercury. Neither were the Fairview, Mercury, or Vermillion prospects encouraging. The Red Devil Mine staked in 1933 by Hans Halverson contained the richest quicksilver deposits. It operated from 1939 to 1946 as the Kuskokwim Mining Company and was reopened in 1952 as the DeCourcy Mt. Mining Company Inc. (Cady et al., 1955, 109-11). The mine ceased to operate in 1972 (Nick Mellick, Jr.). A post office was established in 1957 (Ricks, 1965, 54). A state school founded in 1958 was closed in 1965 but reopened in 1971 (DER).

Population. 1960, 152 (18th Federal Census, *Alaska*, 1960, 11); 1970, 81 (19th Federal Census, *Alaska*, 1971, 11); 1978, 32, of whom 17 were nonnative (TCI).

Redoubt Kolmakof, See KOLMAKOVSKIY REDOUBT.

Rohne River Roadhouse, See ROHN RIVER ROADHOUSE.

ROHN RIVER ROADHOUSE (Rohne River Roadhouse). This South Fork roadhouse, at the mouth of the Rohn or Tatina River, was on the Iditarod Trail. In 1910 a man named Vogler built the roadhouse and sold it to James Davidson and Robert Jones (Margaret Mespelt). In 1917 the Richards brothers were reported as the owners (KT, Dec. 1, 1928; Cadwallader, n.d., 28). When Irving Reed (1965, 11) stopped here in 1920, he mentioned that the roadhouse was a two-story log structure that was owned and operated by "French Joe," who was Joe Blanchell. When Floyd R. Marsh (1976, 78-9) stopped here in 1922, he described the roadhouse owner as "Old Joe." This and most other roadhouses along the trail were abandoned in the late 1920s as aircraft replaced dog teams for transportation (Reed, 1965, 12). By the late 1970s the two-story roadhouse was gone, but there were a more recent cabin, a dog barn, and the remains of another structure (John Beck, letter, May 1, 1979).

Russian Mission, See CHUATHBALUK.

Russian Mission Kuskokwim, See CHUATHBALUK.

Russian Mission-on-the-Kuskokwim, See CHUATHBALUK.

SACARS. The site is along the upper Holitna River adjacent to the Kulukbuk Hills. The Sacar family has long been identified with the spot, and they lived there on a year-round basis until about 1972 (Nick Mellick, Jr.).

Note. Not located on an accompanying map.

St. Sergius Mission, See CHUATHBALUK.

SALMON RIVER ROADHOUSE. In 1919 this roadhouse along the Iditarod Trail was operated by Frank Fox, called "Foxy Turk" because he was from Turkey; "White Dog Smith" also lived here (R. Collins, notes). The main building included a kitchen, dining room, and a "sleeping room for ladies." Fox also had a dog barn that accommodated 100 dogs in addition to sleds. The settlement included outbuildings of the roadhouse and "cabins of natives" (MA, J. Kilbuck, letter to Susan, Aug. 2, 6, 1919). By 1976 there was a cabin, probably dating from the 1940s, a cache, two outhouses, and a fish-drying shed. A fire in 1977 destroyed the cabin and part of the shed (John Beck, letter, May 1, 1979).

SAM PARENTS. In 1963 Sam Parent moved from Crooked Creek and opened a store midway between Upper and Lower Kalskag (Sam Parent).

SERGIES. Sergie Andreanoff, the son of Evan I. Andreanoff, a Russian-American Company trader, was born at Kolmakovskiy in 1871. During much of his adult life Sergie lived here with his wife and family (Nick Mellick, Jr.). Sergie died in 1959 (CR).

SIMAXAMIUT. The settlement is mentioned by J.H. Kilbuck (MA, diary, Sept. 13, 1897) as the village involved in the massacre of Eskimos from down the river. It presumably is a late prehistoric site in the vicinity of Old Kalskag.

Note. This village is not located on the accompanying maps.

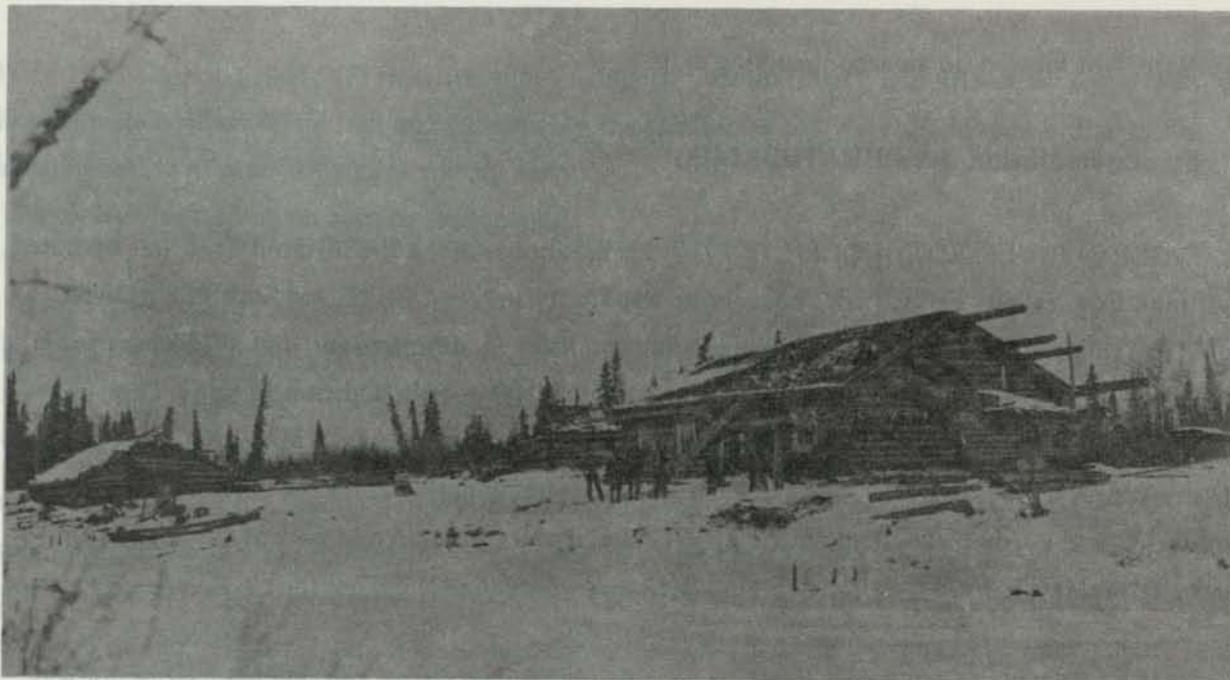
Sikmiut, See SLEETMUTE.

SINKAS. Established about 1960, this has been the year-round residence of Sinka Gregory, his daughters and their families since that time.

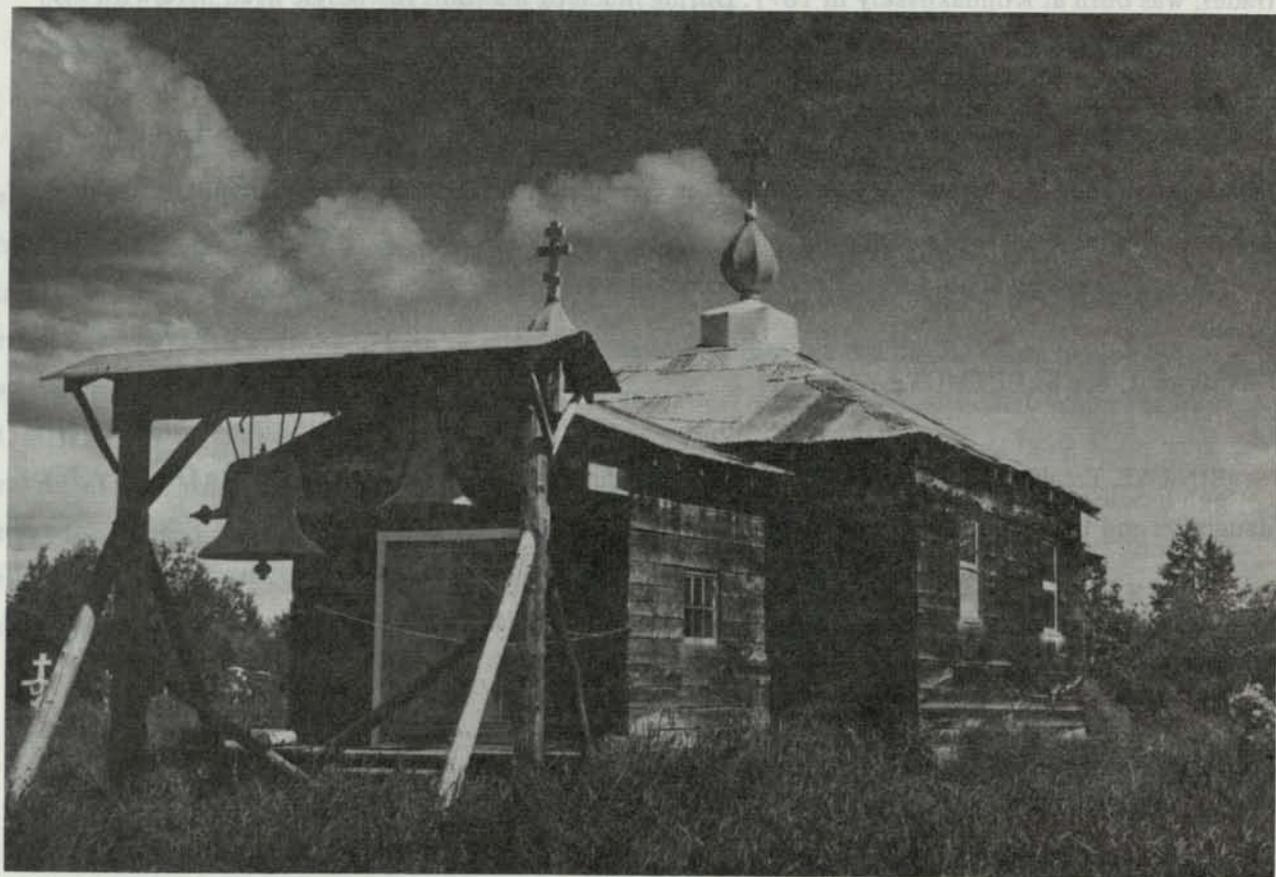
SIX MILE VILLAGE. According to the BLM survey of historic sites this was an "Old Village," B-1503H.

Sleetmut, See SLEETMUTE.

SLEETMUTE (Sikmiut, Sleetmut, Sleitmute). In 1844 when Zagoskin boated up the Kuskokwim, he passed the site of present-day Sleetmute, but a village apparently did not exist at that time. By 1900 a family consisting of nine persons lived here (CR), and within a few years the community grew rapidly. The first description of the settlement apparently dates from 1907 when



Salmon River Roadhouse along the Iditarod Trail in 1919 (Stephen Foster Collection, Archives, University of Alaska, Fairbanks).



Sleetmute: Russian Orthodox Church in 1979 (W. Oswalt photograph).

Gordon (1917, 109-19) boated down the river from the headwaters. This was the first village of any size that he encountered. Gordon (1917, 110) noted that most people were Indian in appearance, others looked like Eskimos, and some had both Eskimo and Indian features. However, they all spoke Eskimo. Presumably the modern settlement of Sleetmute was founded by Kuskokwim Ingalik Indians, but Eskimos from farther down the river have been moving upstream and assimilating these Indians for at least 50 years. "Sleetmute" means "whetstone village" in Yupik. The "sleet," or slate, being used for whetstones was derived from a nearby source.

Frederick Bishop, born in New York City in the 1870s (CR), traded at Anvik along the Yukon before establishing a post at Sleetmute in 1906. He had apparently traded in the area since 1904 and was still operating his store in 1922 (RCF. . . 1923, 51; CR; MA, J. Kilbuck letter to E. Kilbuck, July 21, 1911; Anania Theodore). It also is reported that Henry Jung traded here, presumably in the 1920s (Nick Mellick, Jr.), and Bob Vanderpool began trading here about 1950 (Wayne House). A Bureau of Education school was built in 1920 (BEHRB). It became a B.I.A. school in 1931 and a state school in 1971 (DER). A post office first opened in 1923 (Ricks, 1965, 59), and a Russian Orthodox chapel, SS. Peter and Paul (Bensin, n.d., 80), was built in 1931 (Matthew Berezkin). In 1930 Hrdlicka (1943, 325) wrote of the settlement, "Village small, but three clusters across the river, with white man's store-postoffice, belong to it." This is a reference to Mellicks Trading Post.

In 1952 an Alaskan Evangelization Society missionary, Nellie E. Osborn, began working here (Pugh, 1956, 161). In 1963 the unearned income total from B.I.A. and state sources was nearly \$13,000 (Kozely, 1964, 169). In 1977 a high school was built.

Population. 1900, 9 (CR); 1907, ca. 150 (Gordon, 1917, 112); 1930, 133 (15th Federal Census, 1931, v. 1, 1223); 1939, 86 (16th Federal Census, 1942, v. 1, 1194); 1950, 120 (17th Federal Census, 1952, v. 1, 51-8); 1954, 130 (Pugh, 1956, 122); 1960, 122 (18th Federal Census, *Alaska*, 1960, 11); 1970, 109 (19th Federal Census, *Alaska*, 1971, 15); 1978, 157, of whom 41 were nonnative (TCI).

Sleitmute, See SLEETMUTE.

SLOW FORK ROADHOUSE. The roadhouse presumably was built in the early 1920s. A small Upper Kuskokwim Athapaskan Indian campsite existed nearby, but its precise location is not known (E.H. Hosley, fieldnotes).

SMITHS ROADHOUSE. The original Iditarod Trail led from Salmon River Roadhouse to Big River Roadhouse. However, somewhat later a shorter route was opened to the northwest leading directly from Salmon River Roadhouse to McGrath. Smiths Roadhouse was built along this section and operated by Pete Snow Sr. in the 1920s. In 1976 the site included a large log cabin, a cache, and two large dog barns, in addition to dog houses near the cabin (John Beck, letter, May 1, 1979).

SOUTH FORK VILLAGE. According to local Upper Kuskokwim Athapaskan Indians a village existed along the South Fork before Nikolai #1 was established. The village name was not determined, but it was associated with the Petruska and Dennis families. The site was abandoned between 1900 and 1905 (Ray Collins; E.H. Hosley, fieldnotes).

Note. The location of the site on an accompanying map is approximate.

SPARREVOHN AIR FORCE STATION. This military facility, near the Lime Hills of the upper Stony River, was built in 1951 (Nick Mellick, Jr.) as a White Alice Communication System unit and Aircraft Control & Warning system site. The scope of the operation was drastically reduced in 1979.

Note. Not located on an accompanying map.

STERLING LANDING (New Candle Landing). After gold was discovered along Candle Creek in 1914, a trail was opened to the diggings from the Kuskokwim at Candle Landing and then from New Candle Landing. The landing existed in 1923 (Orth, 1967, 918) and presumably for a number of years earlier. The N.C. Co. built a warehouse here, and it was the site of a roadhouse that was never opened (Ted Almsay). A road from here to Takotna was completed in 1939 (Berg, 1965, 18), and the landing apparently was renamed after Hawley W. Sterling, superintendent of the Alaska Road Commission in this area (KT, Sept. 10, 1932). A few families lived here on a year-round basis until after World War II (Ted Almsay). The road provided access to gold-mining operations and to the military facility on Tatalina Mountain.

STEWARTS. A white man named Gregory Stewart established a fox farm here in about 1925, but he left the country in 1949 (Margaret Mespelt).

STONY RIVER VILLAGE. A trader named Ora Barnhart, born in Michigan in 1875 (CR), presumably had a store "at a point near the mouth of Stony River," but when his health failed in 1933, he committed suicide (KT, June 3, 1933). Another source (RCF. . . 1923, 51) reports that Barnhart was trading "at the native village Tuliviksak" in 1922; this is an alternative name for the nearby Tatlawiksuk River. According to Hrdlicka (1943, 327) the village site was a "camp" in 1930. A post office was opened at Stony River in 1935 (Ricks, 1965, 61). According to local residents Barnhart was the first trader at what emerged as Stony River Village (Nick Bobby, Gusty Michael). About 1937 Reginald M. White began trading at the village, and in the pattern common to one-man posts he eventually became the local postmaster, airline representative, and welfare agent. During Reg White's tenure the store was patronized primarily by local Eskimos and Indians who lived at nearby one-family hamlets. Following his death in 1961 Robert and Diane Carpenter operated the store for a few years. Stony River Village was founded in 1960-61 when local Eskimos and Indians and other Indians from Lime Village built cabins near the store and lived in them on a year-round basis. A state school began operations in 1961, and the following year work was begun on a local airstrip (D. Miller, notes).

Population. 1953, 1 (Pugh, 1956, 162); 1962, 54 (D. Miller, notes, 1962); 1978, 55, of whom 10 were nonnatives (TCI).

SULLIVANS ROADHOUSE. This establishment was along the Iditarod Trail between the Peluk and Bear Creek roadhouses. By 1976 all that remained were the foundation logs of a cabin and a tumble-down cache. There were also remnants of a corduroy base leading to an old bridge across Sullivan Creek. The bridge was built by Phillip Esai of Nikolai in the 1960s because the creek, being spring-fed, does not freeze over in the winter (John Beck, letter, May 1, 1979).

TAHOLSITNA. Along the Takotna River at the mouth of Fourth of July Creek, a village site was reported in 1970 (Andrew Gregory).

Note. Not located on an accompanying map.

TAKOTNA (Takotna City, Takotna Station, Tokotna). Gold mines along the upper Innoko led to the first boom in the economy of the upper Kuskokwim and to the founding of Takotna. In 1908 Joaquin, Twitchell & Fowler imported about 300 tons of general merchandise to Bethel, hoping to sell most of it to miners along the upper Innoko in the Ophir area. They hired Arthur Berry to transport part of the inventory upriver in his small, gas-powered sternwheeler named the *Star*. The farthest point the *Star* was able to reach along the Takotna River became the townsite of Takotna (M.F. Holland, notes). In 1912 Takotna "contained the stores of several trading companies, which furnished supplies for the mines at the head of the Innoko River near Ophir" (Dice, ms., 102). A post office was founded here in 1914, and the name was officially changed from "Tokotna" to "Takotna" in 1926 (Ricks, 1965, 63).

The store operated by Joaquin, Twitchell & Fowler was reorganized as the Kuskokwim Commercial Co. in 1909, and it operated until 1916 (M.F. Holland, notes). By 1919 the settlement consisted of about 50 houses, a Northern Commercial Co. store, the old Kuskokwim Commercial Co. buildings, and several roadhouses, including the McLean Roadhouse (MA, J. Kilbuck, letter to Susan, Aug. 1, 1919). A store later was opened by a man named Higgins, but he was bought out by the N.C. Co. (Kitchener, 1954, 179), who operated the store until it was sold to F.G.H. Spencer in 1928 (KT, Nov. 17, 1928). An airport was built by 1927 (J.E. Moody, letter, Apr. 16, 1979). In 1934-35 there were an N.C. Co. store and two roadhouses: the Takotna Roadhouse, owned by Charles O'Halloran, and a second roadhouse owned and operated by Mrs. Addie H. Reick (*Alaska Directory*, 1935, 242). Adams H. Twitchell traded here from the mid-1930s until his death in 1949, and then his son Ben managed the store until about 1957 (Margaret Mespelt).

A wagon road to Ophir was under construction in 1920 (Mertie and Harrington, 1924, 85). A territorial school was opened in 1924, but it closed in 1959, only to reopen in 1973 as a state school (DER). A weekly newspaper, *The Kusko Times*, was published here from 1923 to 1935 by A.X. Grant, "Publisher, Sole Owner and Editor."

Population. 1912, ca. 15 (Dice, ms., 102); 1930, 65 (15th Federal Census, 1931, v. 1, 1223); 1931, 70 (ATSRB); 1939, 70 (16th Federal Census, 1942, v. 1, 1194); 1950, 42 (17th Federal Census, 1952, v. 1, 51-8); 1953, 31 (Pugh, 1956, 122); 1960, 40 (18th Federal Census, *Alaska*, 1960, 11); 1979, ca. 40 (Sally Collins).

Takotna City, See TAKOTNA.

Takotna Forks, See FORKS.

Takotna Station, See TAKOTNA.

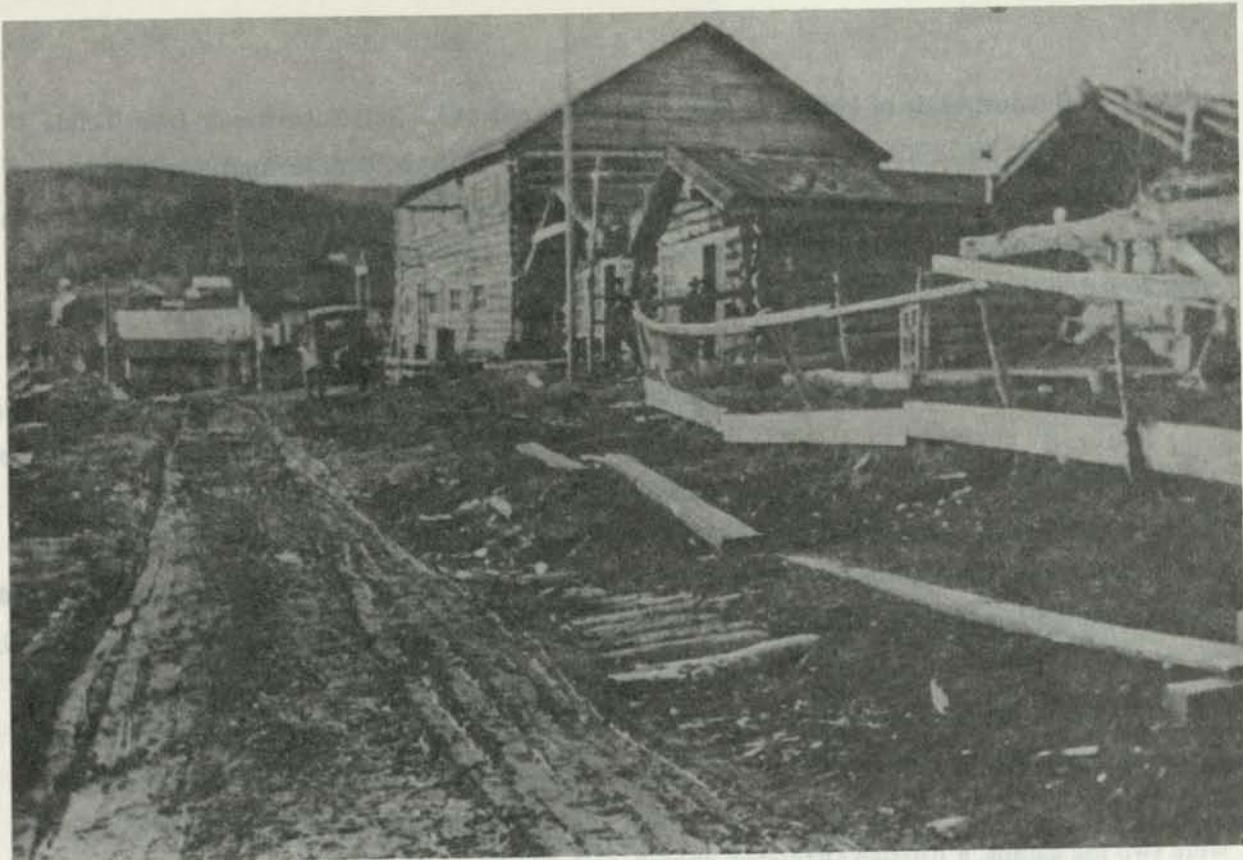
TATALINA AIR FORCE STATION. Construction of this U.S. Air Force facility was begun in 1948 as a part of the White Alice Communications System and as an Aircraft Control & Warning station site (*Alaska Sportsman*, 1969, Feb., 18-20, 48). In 1977 the military began phasing out the operation of the control and warning system which, were to be managed by private contractors before 1981. The White Alice system was closed in 1978 (TD, Oct. 26, 1978).

TELIDA #1. According to an Upper Kuskokwim Athapaskan Indian tradition, during a caribou hunt long ago a group of Indians from the Yukon met Indians from the Kantishna River, who may have been Tanana Indians. The Yukon Indians killed all the others except for two sisters who escaped in the confusion. As these women attempted to return home, they became hungry and discovered whitefish in the narrow outlet to Telida Lake. They realized that the lake contained many whitefish and made traps to harvest the fish. Telida means "lake whitefish" in the Upper Kuskokwim Athapaskan language. The sisters were later discovered by stragglers among the attacking Yukon Indians; these men decided to marry the women and remain at Telida Lake. The modern Indians in this sector are reportedly descended from these couples (Hosley, 1966, 54-5; Ray Collins).

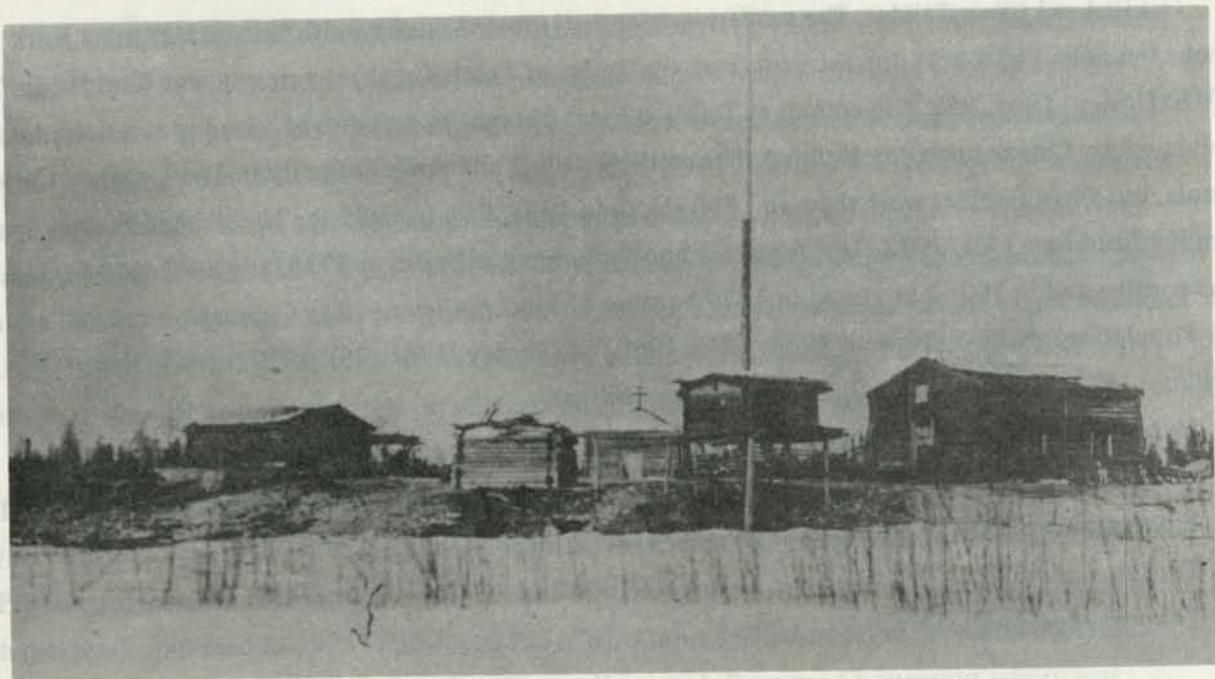
The people in this area were once called the McGrath Ingalik (Hosley, 1961; Osgood, 1936, 13). They were identified as Upper Kuskokwim Athapaskans by Collins and Collins (1966) and as the Kolchan by Hosley (1968). During the opening decade of the present century they were joined by Old Man Dennis and his family, Tanana Indians from the Yukon River drainage (Hosley, 1966, 156-7).

White prospectors from the Tanana River, led by Frank Densmore, visited the general region in 1889 (Brooks, 1953, 292), but the earliest clear historical reference to the area dates from 1899. That summer a party of U.S. Army explorers led by Joseph S. Herron (1901) pushed up a Susitna River tributary and crossed to the Kuskokwim drainage. They laboriously worked their way north-east and eventually were found by an Indian named Seseui (Seseui, Sesui, Shesoie), who led them to Telida #1 (Herron, 1901, 42). Herron and his companions stayed until they were able to travel on to Fort Gibbon at the Yukon-Tanana river junction.

When Herron (1901, 67) and the others arrived at Telida #1, there were 17 residents representing four families. The village site, referred to as "1899 Telida" (LeFebre, 1956, 268), is



Takotna — looking west ca. 1920. (U.S. Alaska Road Commission, Alaska Historical Library.)



Old Telida (Telida #2) in 1919 (Stephen Foster Collection, Archives, University of Alaska, Fairbanks).

located on the north side of McKinley Fork about two miles (3.2 km) downstream from Telida Creek, the outlet to Telida Lake. Charlene Craft LeFebre (1956, 269), who conducted archaeological excavations in the area during 1949, suggests that the settlement was occupied from the last half of the 19th century to 1918. According to Hosley (1966, 156), the village was abandoned in the spring of 1900 when the course of the McKinley Fork changed.

Population. 1899, 17 (Herron, 1901, 67).

Note. Not located on an accompanying map.

TELIDA #2 (Old Telida). This community was established in 1900 along the north bank of McKinley Fork about one mile (1.6 km) above the mouth of Telida Creek. A Russian Orthodox priest reportedly visited the village first about 1914, and the Orthodox Chapel of St. Basil the Great (Bensin, n.d., 80) was presumably built about 1918. During its early years the village was occupied by the Jocko, Petruska, and Seseui families (Hosley, 1966, 157, 160-1). An airport was built by 1927 (James E. Moody, letter, Apr. 16, 1979), but the settlement was abandoned about 1935, following a flood. The people then moved to the present-day site of Telida (Telida #3) or "New" Telida (Hosley, 1966, 157). In the late 1940s the only major structures still standing at Old Telida were two log cabins, a Russian Orthodox church, and a cache (LeFebre, 1950, 14; 1956, 268).

Population. 1910, 21 (Hosley, 1966, 171).

Note. Not located on an accompanying map.

TELIDA #3 (New Telida). The modern settlement, located on the south side of McKinley Fork about ten miles (16.1 km) downstream from the outlet of Telida Creek, apparently was founded in 1916 (Hosley, 1961, 95). The church at Telida #2 was dismantled and moved, one log at a time, to Telida #3 by Carl Seseui (Ray Collins). The settlement had one resident family in 1949, that of Carl Seseui, but three families were there in 1960 (Hosley, 1961, 95). In 1972 the Nikolai and Seseui families lived here (Alt, 1972, 18). A state school program was begun in 1975, and a school building was constructed in 1976 but closed in 1979 because of low enrollment (Ray Collins).

Population. 1935, 7 (Hosley, 1966, 171); 1960, 14 (Hosley, 1961, 95); 1970, ca. 15 (Ray Collins); 1975, 30 (Ray Collins); 1979, 16 (Ray Collins).

Note. Not located on an accompanying map.

Tlyagenadeden, See PARKS.

Tochak, See MCGRATH #1.

Tokotna, See TAKOTNA.

TOOHAYUKFUKTOOLI. In Yupik the name reportedly means "many king salmon." It was said to be a very old Kuskokwim Ingalik Indian settlement and was located on both sides of the Kuskokwim (Anania Theodore).

Note. Village location on the appropriate map is approximate.

Tookhlagamute, See TUKLAKAMIUT.

Toolooka-anahamute, See CROW VILLAGE #1.

Toulaksagamut, See TULUKSAK.

TOWHAI. This is an abandoned village site along the Kuskokwim between the mouths of the Stony and Swift rivers. According to local residents in the 1960s and 1970s it was a large "old" settlement located on both sides of the Kuskokwim.

TUKLAKAMIUT (Tookhlagamute). The existence of the village was recorded by Nelson (1882) in 1878-79, but he did not visit there. It was occupied during the 1880 Federal Census, but no additional information about it is available.

Population. 1880, 92 (10th Federal Census, Petroff, 1884, 17).

Note. The location on the appropriate map is approximate.

Tuluganak, See CROW VILLAGE #1.

Tulukagnamiut, See CROW VILLAGE #1.

Tulukagnamyut, See CROW VILLAGE #1.

Tuluksagmiut, See TULUKSAK.

TULUKSAK (Iulukiak, Toulaksagamut, Tuluksagmiut). The village was named after a species of loon, "tulik," and in the not-too-distant past some houses were located on the bank of the Tuluksak River opposite the present-day village (Matthew Berezkin). Pratt (ms.) reports that the name is derived from the Eskimo word for black brant. The village has been occupied continually since early historic times, and the Moravian missionaries had an Eskimo helper, David Skuviuk, stationed here in 1895 (MA, Kilbuck Papers, Moravian Conference, 1895). The first outside interest in the locality dates from 1907 when gold was discovered along Bear Creek on the upper Tuluksak River (Reeth, 1924, 7). The mine at what came to be known as Nyac, and others in the vicinity, provided wage labor opportunities for villagers until most operations ceased in 1965.

In 1912 a group of Japanese built a large log structure (PSPG. . . 1914, 43) on the opposite side of the river from the main village. This became a store and was still operated in 1926 by "Tony," who was described as probably the only person of Japanese origin who became a Moravian (PSPG. . . 1926, 54). The first Moravian chapel was built in 1912 (PSPG. . . 1913, 35), and a new chapel was completed in 1925 (PSPG. . . 1925, 38). About 1910 Andy Smith traded here, and Clarence Marsh was a more recent trader (Wayne House). A Bureau of Education school was founded in 1930 (RGA. . . 1931, 101).

The Alaska Native Service imported a sawmill in 1950 and had it operating the next year. The primary purpose of this village cooperative project was to provide low-cost lumber for improved village housing. After three seasons of operation the local needs for lumber had been met, and the

people were no longer interested in the project. The sawmill was moved to Upper Kalskag in 1957 (BIAR, Tuluksak). A National Guard armory was built ca. 1960 (*Alaska Sportsman*, 1960, Apr., 19). In 1963 the earned income total was about \$1,200; the unearned income total from B.I.A. and state sources for the same year was about \$1,000 (Kozely, 1964, 169, 174). Tuluksak incorporated in 1970 and became a Second Class City (ABB, 203).

Population. 1880, 150 (10th Federal Census, Petroff, 1884, 17); 1890, 62 (11th Federal Census, Porter, 1893, 6); 1907, 57 (PSPG. . . 1907, 74); 1920, 73 (14th Federal Census, 1921, v. 1, 681); 1930, 96 (15th Federal Census, 1931, v. 1, 1223); 1939, 88 (16th Federal Census, 1942, v. 1, 1194); 1950, 116 (17th Federal Census, 1952, v. 1, 51-8); 1954, 130 (Pugh, 1956, 122); 1960, 137 (18th Federal Census, *Alaska*, 1960, 11); 1970, 195 (19th Federal Census, *Alaska*, 1971, 12); 1977, 202 (ABB, 203).

Ugavigamiut, See OGAVIK.

Ugavik, See OGAVIK.

Ugovigamute, See OGAVIK.

Ukhagmyut, See OHAGAMIUT.

UPPER KALSKAG (Kaltshak, New Kalskag). The people moved here about 1901 from Old Kalskag according to Hrdlicka (1943, 318, 330), but the latter village was not abandoned until after 1910. George Morgan, who was born in Germany in 1870 (CR), made his way to Alaska and became a trader at Paimiut along the Yukon River before settling along the Kuskokwim and opening a store at Ohagamiut. After the store burned in the late 1920s he moved to Upper Kalskag and became the first postmaster in 1932 (Ricks, 1965, 30). The earliest census I have been able to locate lists five whites and 55 "natives" in 1932; in that year the teacher noted, "approximately 90 percent of the natives in the vicinity cannot speak "English" (BEHR). The Bureau of Education school seems to have been established by 1931; the school enrollment was 15 in 1932. At that time the community owned a herd of 2,100 reindeer (BEHR). A store was also operated here by Robert Gierke from 1927 to 1930 according to one source (Wayne House), and Paul Kameroff had a store for a number of years.

Upper Kalskag appears to have been populated primarily by persons from Old Kalskag, but people also moved here from Ohagamiut and Crow Village (CR). Over the years a significant number of families from the Yukon, especially from Russian Mission, moved to Upper Kalskag.

Nagle (1962, 16) reported that people first settled at Lower Kalskag and later occupied Upper Kalskag. I cannot locate supporting evidence for this statement; perhaps "Lower" Kalskag has been confused with "Old" Kalskag.

In 1963 the earned income total was \$1,500; the unearned income total from B.I.A. and state sources was about \$13,000 (Kozely, 1964, 168, 174). In 1975 the community became a Second Class City (ABB, 203).

Population. 1932, 60 (BEHR); 1939, 76 (16th Federal Census, 1942, v. 1, 1194); 1946, 179

(BIAR); 1950, 139 (17th Federal Census, 1952, v. 1, 51-7); 1959, 129 (BIAR); 1960, 147 (18th Federal Census, *Alaska*, 1960, 10); 1964, 150 (BIAR); 1970, 122 (19th Federal Census, *Alaska*, 1971, 11); 1977, 164 (ABB, 203); 1978, 132, of whom 17 were nonnative (TCI).

Note. It appears that the population for Lower Kalskag was included with Upper Kalskag in some earlier reports (i.e., 1946).

Ushkugalik, See OSKAWALIK.

VINASALE (Vinisahle, Vinisali). In the 1850s an odinotchka apparently was built here as a subsidiary post to Kolmakovskiy Redoubt. The name is applied to both the trading station and a nearby mountain. Derived from the language of the Upper Kuskokwim Athapaskan Indians, it refers to the thick growth of birch on the mountain (MA, J. Kilbuck diary, Aug. 17, 1890); the mountain was still birch covered in 1979. The site probably was temporarily abandoned in 1866 when the Russian-American Company withdrew from Kolmakovskiy. The first trader at the old redoubt after the United States assumed control of Alaska was Reinhold Separe. He seems to have begun trading in 1870 for the Alaska Commercial Company. Separe hired Nicholai Dementov, the last man to manage Kolmakovskiy for the Russian-American Company, to trade at Vinasale. Another former employee of the Russian company, Evan I. Andreanoff, also worked for Separe at Kolmakovskiy and Vinasale.

On August 17, 1890, John H. Kilbuck arrived at Vinasale to record the 11th Federal Census for the area (MA, J. Kilbuck diary). He arrived the same day as Andreanoff, who came from Kolmakovskiy to trade with the Upper Kuskokwim Athapaskan Indians. Some Indians were already camped at the station or nearby, and others arrived a few days later. The first and possibly the only detailed description of Vinasale was recorded by Kilbuck the day of his arrival. "The station consists of a dwelling house of three additions, and the fourth is the kasam; — a store, the size of a large fish house, and built in the same style, — upon uprights — and this likewise has an addition, for flour and furs, — a bath house, and a rickety fish house. — There [are] a few crosses a short distance to the rear of the buildings, which constitutes the grave yard. There is a partly finished log house which Andreanoff intends for his dwelling house."

The geologist Josiah E. Spurr (1900, 52; ms., 69) descended the Kuskokwim in 1898 and stopped at Vinasale hoping to obtain provisions. All the doors were padlocked, and after prying them open, he decided that the buildings were only temporarily abandoned. Around the turn of the century Anania Theodore lived at Vinasale with his parents. He reported that his father, who spoke English as well as Yupik and Russian, had been hired as an interpreter by Andreanoff, who spoke little English. Presumably the site was abandoned soon after the turn of the present century.

Population. 1890, 140 (11th Federal Census, Porter, 1893, 6).

Note. The location on an accompanying map is approximate. In 1979 an unsuccessful effort was made to locate the spot from the air. On the 1973 edition of the U.S.G.S. Alaska Topographic Series map titled McGrath, "Vinasale" is located along a dead slough about five miles (8 km) south

of Vinasale Mountain. It is widely believed by local residents that Vinasale was directly below the base of Vinasale Mountain. The "Vinasale" on the 1970 U.S.G.S. map appears to have been the traditional homesite of the Gregory family (See Gregorys), and it may be that after the original site of Vinasale was abandoned their homestead was called by the same name.

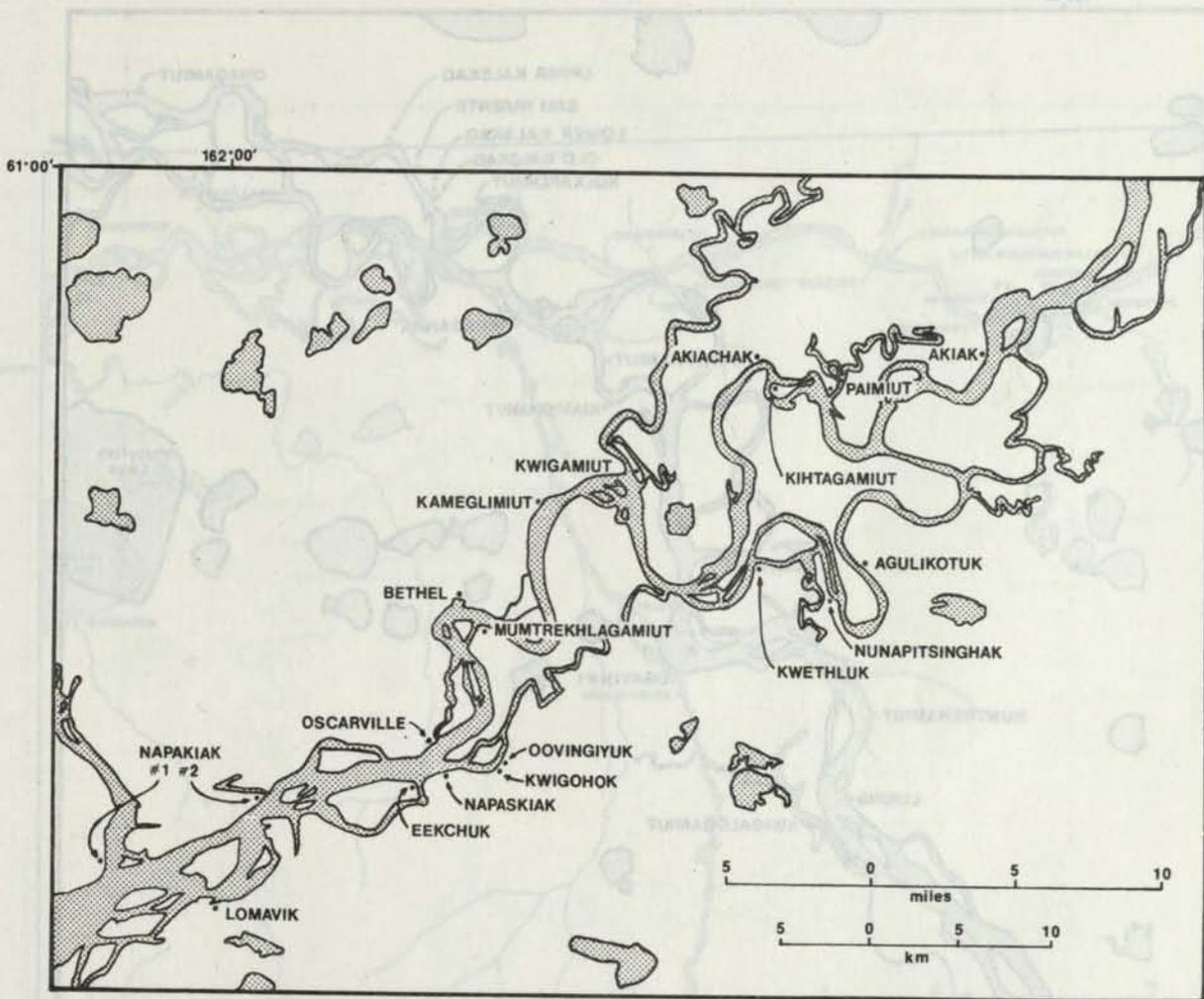
The 1890 Federal Census report of 140 residents for Vinasale is incorrect. The census taker, J.H. Kilbuck, made it quite clear in his diary that the station had no permanent residents at that particular time. The 140 persons reported represent all the Upper Kuskokwim Athapaskan Indians living along the upper reaches of the Kuskokwim that summer. Kilbuck attempted to record each settlement separately for the census, but his figures were consolidated for publication.

Vinisahle, See VINASALE.

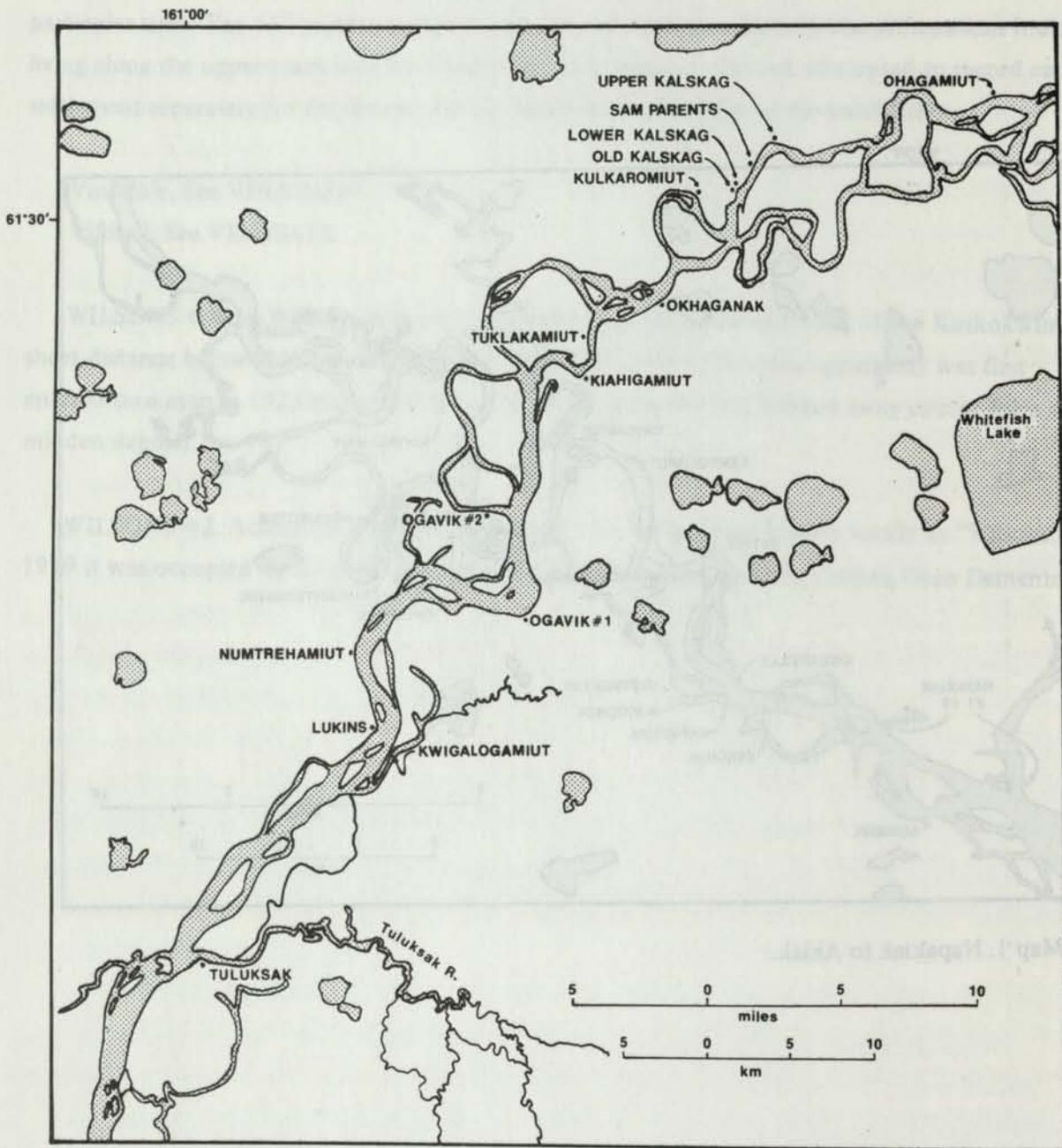
Vinisali, See VINASALE.

WILSONS #1. Lu Wilson was a prospector who lived along the east bank of the Kuskokwim a short distance below McGrath (Ray Collins, Gene Dementoff); the name apparently was first entered on a map in 1923 (Orth, 1967, 1052). By 1979 the site had washed away except for a small midden deposit.

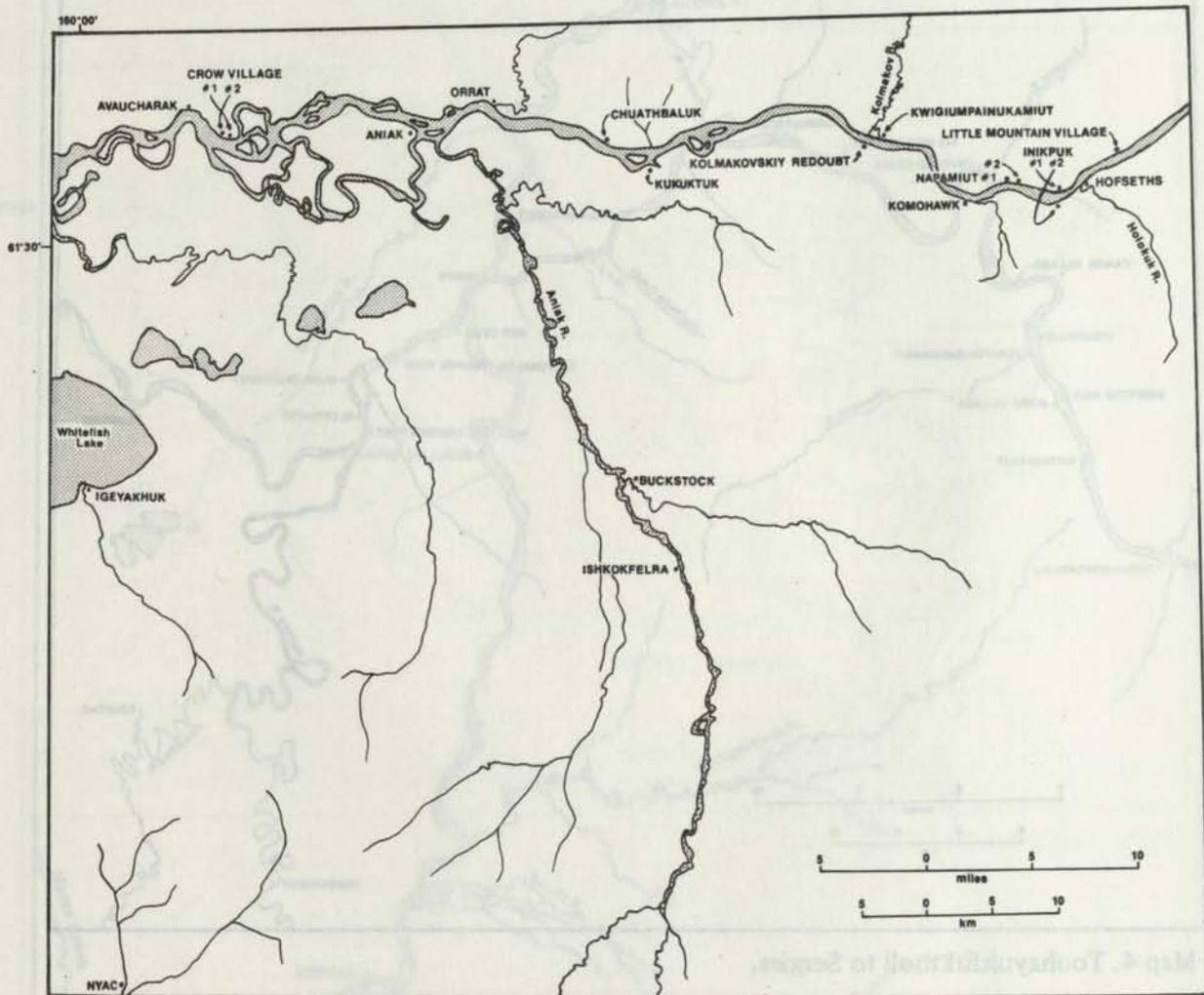
WILSONS #2. Across the river from Wilsons #1 is a second spot known locally as "Wilson's." In 1979 it was occupied by Anne Dementoff, a daughter of Lu Wilson (Ray Collins, Gene Dementoff).



Map 1. Napakiak to Akiak.

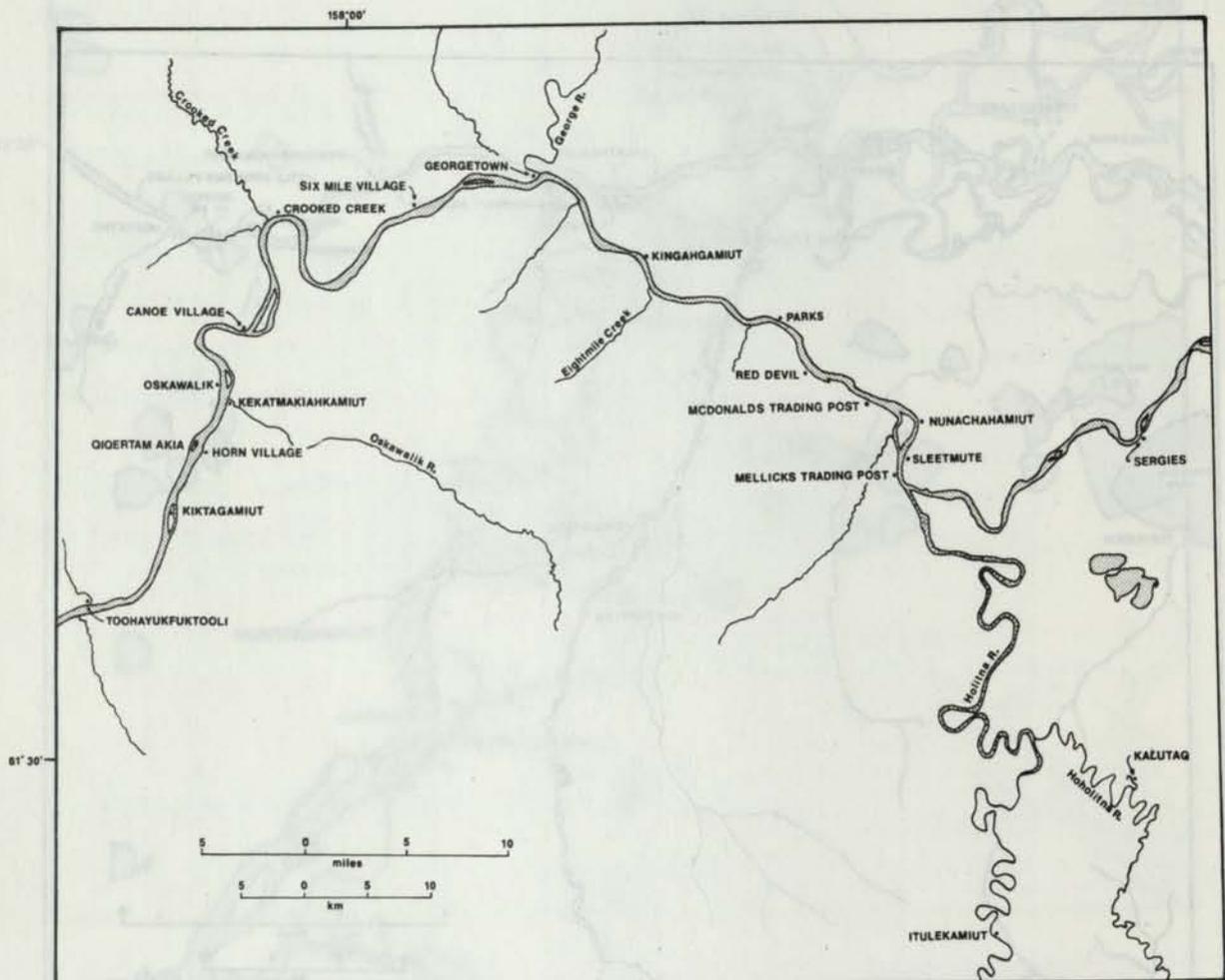


Map 2. Tuluksak to Chagamiut.

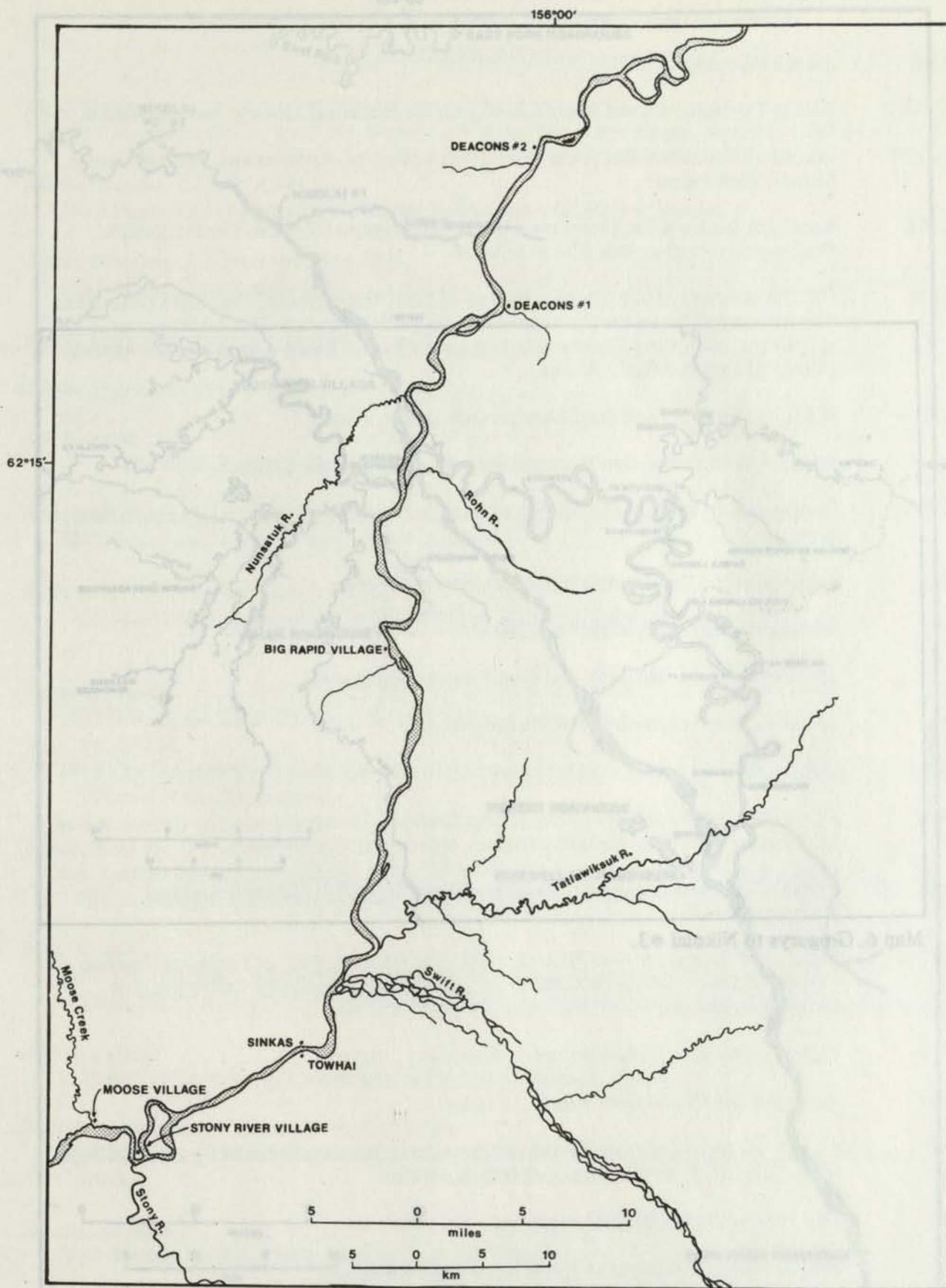


Map 3. Avaucharak to Little Mountain Village.

Map 5. Mongs Village to Deacons #2.

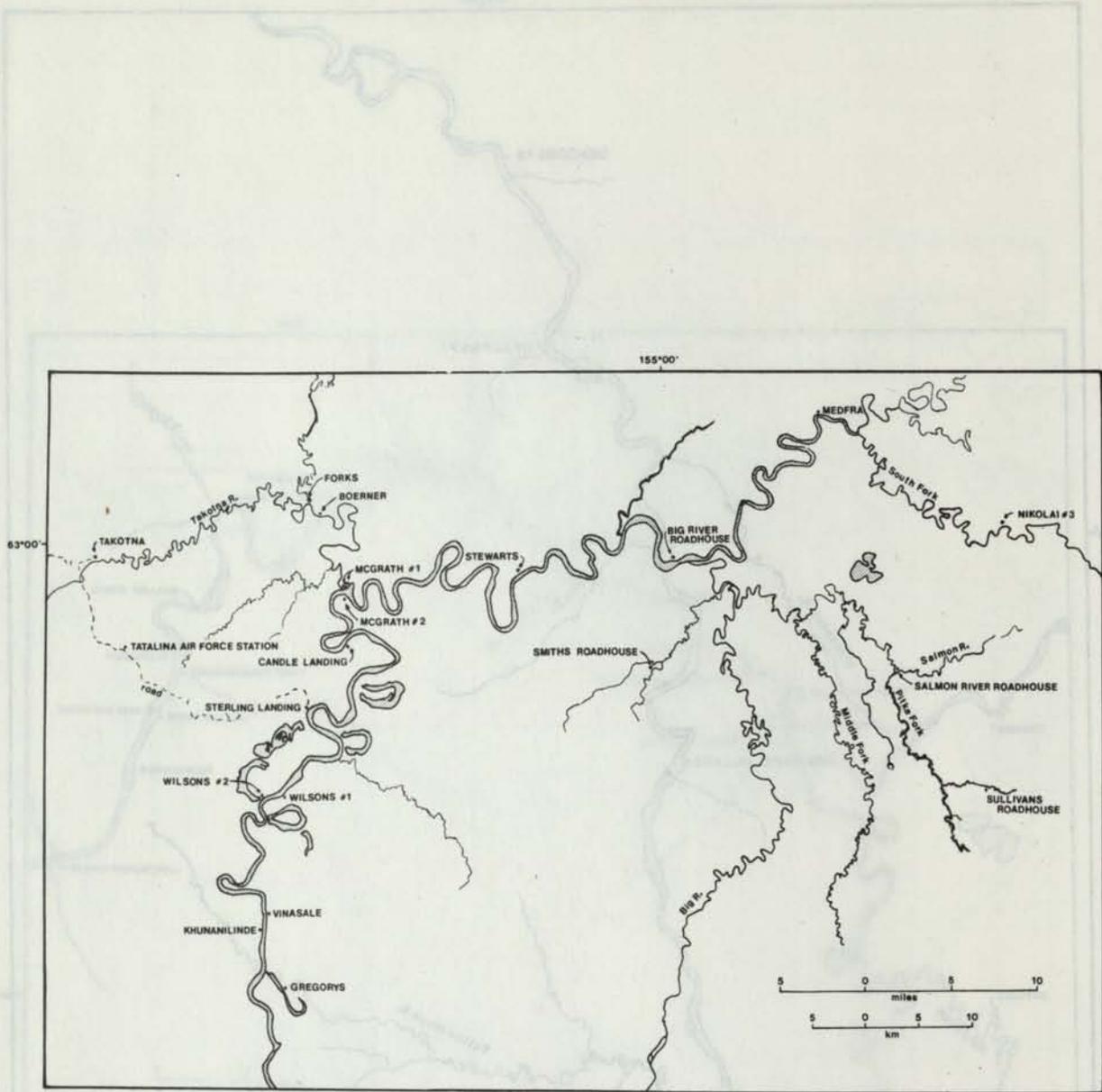


Map 4. Toohayukfuktooli to Sergies.

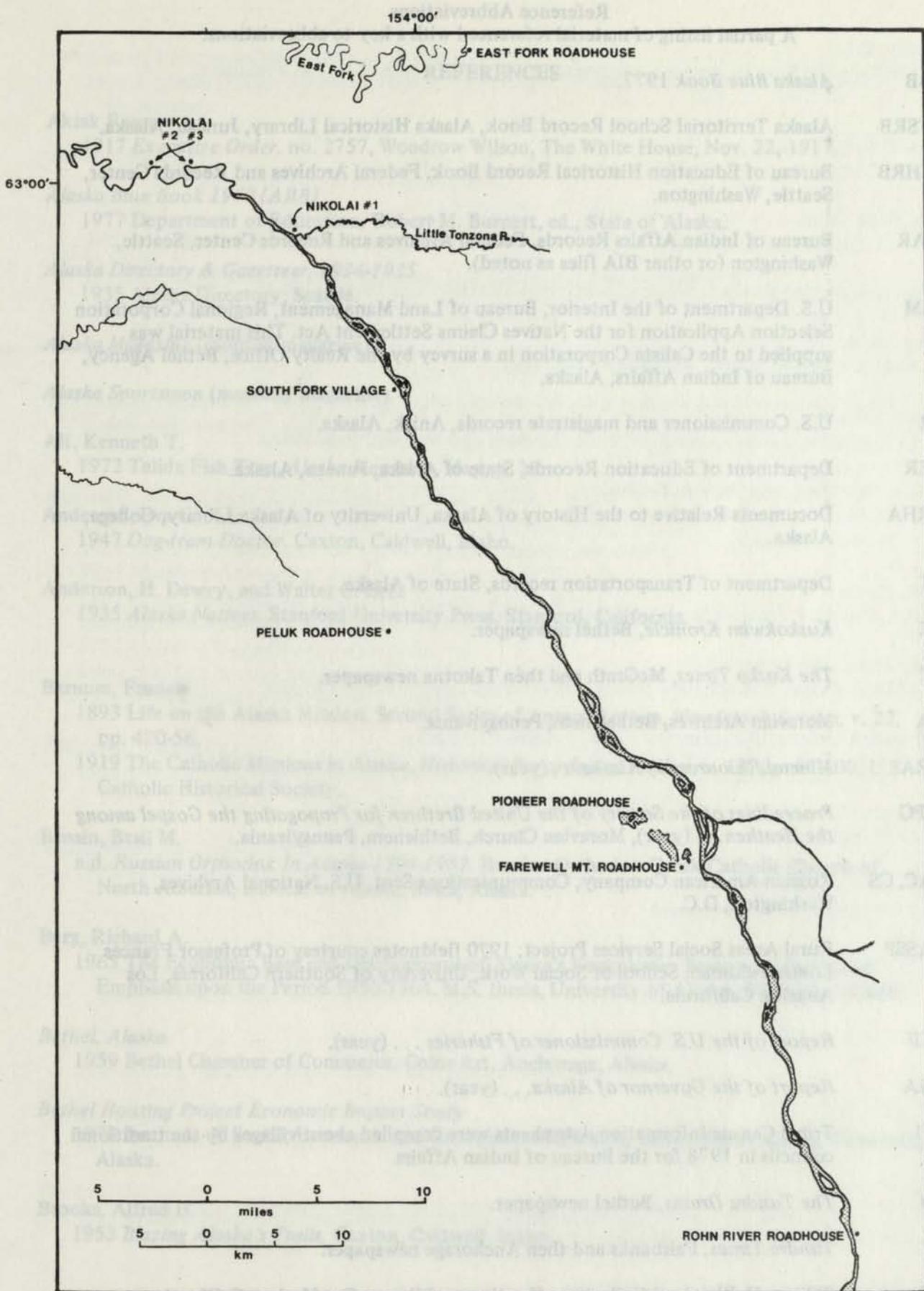


Map 5. Moose Village to Deacons #2.

Map 7. Nikolai #3 to Rohn River Roadhouse



Map 6. Gregorys to Nikolai #3.



Map 7. Nikolai #3 to Rohn River Roadhouse.

Reference Abbreviations

A partial listing of material referenced with a key to abbreviations.

- ABB *Alaska Blue Book* 1977.
- ATSRB Alaska Territorial School Record Book, Alaska Historical Library, Juneau, Alaska.
- BEHRB Bureau of Education Historical Record Book, Federal Archives and Records Center, Seattle, Washington.
- BIAR Bureau of Indian Affairs Records, Federal Archives and Records Center, Seattle, Washington (or other BIA files as noted).
- BLM U.S. Department of the Interior, Bureau of Land Management, Regional Corporation Selection Application for the Natives Claims Settlement Act. This material was supplied to the Calista Corporation in a survey by the Realty Office, Bethel Agency, Bureau of Indian Affairs, Alaska.
- CR U.S. Commissioner and magistrate records, Aniak, Alaska.
- DER Department of Education Records, State of Alaska, Juneau, Alaska.
- DRHA Documents Relative to the History of Alaska, University of Alaska Library, College, Alaska.
- DT Department of Transportation records, State of Alaska.
- KK *Kuskokwim Kronicle*, Bethel newspaper.
- KT *The Kusko Times*, McGrath and then Takotna newspaper.
- MA Moravian Archives, Bethlehem, Pennsylvania.
- MRA *Mineral Resources of Alaska*. . . (year).
- PSPG *Proceedings of the Society of the United Brethren for Propogating the Gospel among the Heathen*. . . (year), Moravian Church, Bethlehem, Pennsylvania.
- RAC, CS Russian-American Company, Communications Sent. U.S. National Arvhives, Washington, D.C.
- RASSP Rural Areas Social Services Project; 1970 fieldnotes courtesy of Professor Frances Lomas Feldman, School of Social Work, University of Southern California, Los Angeles, California.
- RCF *Report of the U.S. Commissioner of Fisheries* . . . (year).
- RGA *Report of the Governor of Alaska*. . . (year).
- TCI Tribal Census Information data sheets were compiled about villages by the traditional councils in 1978 for the Bureau of Indian Affairs.
- TD *The Tundra Drums*, Bethel newspaper.
- TT *Tundra Times*, Fairbanks and then Anchorage newspaper.
- WC William H. Weinland Collection, Huntington Library, San Marino, California.

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