Spriggs, Reverend Samuel, Photographer

Reverend Samuel Spriggs Photograph Collection, Point Barrow, Alaska, 1899-1908

PCA 320

63 photographs
1.5 inches

**ACQUISITION:** The Alaska State Library and the Sheldon Jackson Museum facilitated the purchased of the Spriggs Collection from Mrs. Tom Harrington, grandniece to Reverend Samuel Spriggs. The original images are lantern slides and were received in 1989. The slides were preserved and copies may be viewed.

**ACCESS:** The photographs may be viewed. However, the lantern slides are stored for preservation purposes. The prints may not be photocopied.

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**PROCESSING:** The photos are numbered. In cooperation with the North Slope Borough, a finding aid is available that includes oral interviews by several Barrow residents.
Biographical Note

The Rev. Spriggs served at the Presbyterian Mission in Pt. Barrow, Alaska from 1899-1908. His wife and infant son accompanied him. The mission located at the juncture of the Beaufort and Chukchi Sea was an important one for the Presbyterian Church in Alaska. During the time of Spriggs' tenure at this northernmost point whaling vessels were still journeying north and U.S. Revenue Cutter Service vessels patrolled the coast. The Iñupiaq Eskimos of Point Barrow lived a subsistence lifestyle, and reindeer had only recently been introduced.

Scope and Contents Note

The original collection housed at the Alaska State Library, Historical Section in Juneau, Alaska contains 63 lantern slides. A lantern slide is a positive image on glass, not a glass negative. The slides were purchased by the Sheldon Jackson Museum from Ellen S. (Mrs. Tom) Harrington, and transferred to the Alaska Library in 1990.

The 63 slides described here, while not in their original boxes, were apparently selected for their significance and quality. The selection is therefore not numbered sequentially, and many of the slides were renumbered at a later date. No attempt was made on the attached inventory to list the slides in their original order. However, all numbers are noted to assist in the identification of the individual slides.

The unique subsistence lifestyle of the people of Pt. Barrow is reflected in the slides as well as the different lifestyles introduced by the Mission activities. The collection can be divided in several unique series. The bulk of the collection relates to whaling and other activities associated with the hunt, such as preparation for the hunt, butchering, and celebration following the hunt. There is also a discreet series of views showing the building of an umiaq [umiak], another on dwellings and caches. Also included are views of the Mission, the school, and a number of indoor and outdoor photographs of Native families.

The slides are in fair to excellent condition, although 12 of the slides have cracks. However, there is little evidence of fading of the images due to exposure to light. This is a very fine collection with great research value for scholars interested in the history of Alaska, anthropologists and the peoples of the North Slope Borough and others. The collector of lantern slides will also find the collection of special interest.

The Inupiaq History, Language and Culture (IHLC) division of the North Slope Borough obtained 56 prints (8 X 10s) from the Spriggs Collection in May 1991 under an agreement with the Alaska State Library. IHLC has permission to use these copy prints in their publications and projects. When reproducing these images, credit should read: REV. SAMUEL SPRIGGS COLLECTION, ALASKA STATE LIBRARY.

Photograph descriptions were obtained from the following Barrow Iñupiaq elders: 74 year old Terza Hopson (TH) on September 17, 1991 (with some assistance from her 70 year old sister, Molly Itta); 73 year old Alice Solomon (AS) on November 6, 1991; and 79 year old Bertha Leavitt...
Their comments are in quotation marks in the catalog description, with the speaker identified by initials after the quote.

All of these women were born after the Spriggs were long gone from Barrow. However, Alice and Terza have direct family ties to the Spriggs. Rev. Spriggs married Terza’s and Molly’s mother and father, Andrew and Cora Ungarook, on February 15, 1908. Alice’s mother, Lottie Aalaak, worked for the Spriggs family while they lived in Barrow. (Edith Egasak is another local woman who worked for the Spriggs.) All three women remember their parents talking about the Spriggs, and remember what people and places looked like during this general time period.

When Rev. Spriggs first came to Barrow he taught school, along with M. Leander Stevenson, who was the first missionary in Barrow. Terza’s father was one of Spriggs’ students. Spriggs then learned to speak Iñupiaq and soon was preaching to the people in their language. He was able to sit in a squatting position on the floor like the Iñupiaq men, and would readily join in eating and conversation with them. Spriggs is fondly remembered for his ability to sit with the Iñupiaq and speak their language.

Inventory of Photographs

1. White trimmed wood frame house of Eskimo family. Unidentified family of two couples stands outside by door of arctic entry. “The white parts of their parkas are made from the belly part of the caribou. This parka design with the white strips at the neck and white trim was a fancy parka.” (TH) “The white trim, small boards used, and style of windows makes it look like a government built house.” (AS)

2. Wood frame building (possibly Presbyterian Mission home at Barrow) under construction. Workers appear to be raising the building up onto skids. Showing Eskimos at work; building materials; oil drums. Woman in doorway is possibly Mrs. Spriggs. There is a woman and child in right corner of building. Man with pipe; left hand corner.

3. View of graveyard, location unknown. Graves marked with crosses. Two wooden coffins in center of photo indicate “old-style” of burial, where bodies were put in wooden boxes and left out on the tundra, instead of being buried. Perhaps this was because in the winter the frozen ground was an obstacle to digging. “In Barrow people were buried even in the winter; an ice pick was used to dig the grave in the frozen ground. In Point Hope they waited to bury people until spring, when the ground was soft.” (AS)

4. Reindeer grazing, digging for lichen through the snow. Reindeer herder stands in background, center. “Reindeer were first brought to Barrow by the Jarvis/Jackson expedition to feed stranded whalers whose ship was crushed in the ice. Charlie Brower, Fred Hopson sent local people out hunting for caribou, ducks, to put away for feeding the whalers, so the reindeer weren’t needed. The reindeer were in such bad condition that they were used for dog food. Nasunuluk, my great grandfather, learned to sing the Glory Hallelujah song in English from these whalers who came to his house to eat seal

http://www.library.alaska.gov/hist/hist_docs/finding_aids/PCA320.pdf
meat. He was a good sea hunter, and kind-hearted. He lived to be over 100 years old.” (TH)

5. Large group of Barrow school children standing outside school in the snow with their white teacher. Reverend Spriggs in right corner. “The kids are dressed so warm. Making all that fur clothing took a lot of time, the women didn’t have time for playing around. They also tanned the skins themselves.” (TH)

6. Spring Whaling Scene: Cutting up head of whale at ice edge. Showing baleen. Whale is being partially butchered (some strips of maktak have been removed) while still in the water, so that it will be lighter and easier to pull up onto the ice. Whaling camp with canvas tent, skin boat (umiaq [umiak]), and hunting blind made out of snow blocks visible in background. “This was when dog teams were used for going out to the whales. We used to let one of the dogs off of the harness, to distract the polar bears, while we tried to kill the bear.” (TH) “They butchered big, heavy whales this way: pulling up part way, cutting up, then pulling up more until all butchered.” (BL)

7. Spring Whaling Scene: Cutting blubber from whale on edge of ice six miles from shore. Hunters, umiaqs [umiaks], tents. Whale shares laid out and being loaded onto sleds for transport back to town. Dogs harnessed and ready to go are visible in the background. “Those are the old-fashioned style of sleds. We used to use all of that blubber for fuel and feeding our dogs.” (TH) “Sleds used to be made wider. They were made from driftwood and they would use knotted tree stumps for the front piece. Now they just make the sled flat.” (AS)

8. View of high tundra-covered bluff with frontal erosion. Woman in fur parka stands on eroded piece of bluff at the right edge facing storage racks. Drying racks and a sod house are visible in background. Location of bluffs is unknown, may be Utqiagvik (Barrow) or Nuvuk (Point Barrow). “Person is wearing winter boots (white skins on sides, black in front) and winter clothing, even though picture was taken in summer. Maybe they dressed up for the photo. This is not Ukkuski (Mound 44 area in Barrow).” (TH) “Barrow had the highest bluffs around here. Nuvuk was lower. Ukkuski wasn’t eroding like this back then. Could be along the coast east of Barrow.” (AS)

9. Group of people in parkas standing and sitting by an old-style stove inside a house. Young woman seated at left has white bandage wrapped around her head. Calendar visible on wall to the left, but year is not legible. “Woman in the back, in the middle, wearing the striped parka, is Uumiñaq, and her daughter Lily is standing in front of her.” (TH) (Uumiñaq is Lora Oyagak’s real mother and Terza Hopson’s father’s aunt.) Other people are unidentified. “These look like Wainwright people. That kind of enamel kettle was brought up here by the commercial whalers.” (BL) “Style of interior & calendar implies minister’s house. Note man with labrets.” (AS) Teakettle and post in foreground.

10. White boy seated inside wooden umiaq [umiak] frame lying on the snow, paddle is sticking out to the right. Wood frame house (possibly Mission House) in background. “It is after the white whalers came, since there is a wood frame house.” (TH) “This could be

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the little church that was built when the preachers first came to Barrow. I do not remember what it looked like, since it burned shortly after I was born, but my mother told me about it. My birth certificate was burned in that church.” (BL)

11. Steep, high, rocky cliffs at Cape Thompson, Cape Lisburne, or Point Hope. “This is near Point Hope. We don’t have cliffs like this around Barrow.” (AS)


13. Unalaska and harbor.

14. Presbyterian Mission House or school. Flagpole is on left end of the building. Summer view. “Perhaps this was the school. Barrel at corner of building is kind that butter used to come in. Those were the best barrels. We used them for making misigaaq (seal oil) and mikigaq (fermented whale meat and blubber). This doesn’t look like Barrow.” (TH) “May be the school, because of the flagpole and walkways. It doesn’t seem to be a home, because there is no stuff laying around outside.” (AS)

15. Woman in striped parka holding an ulu about to butcher a bearded seal (ugruk). Large ring is noticeable on second finger of her right hand. “Men and women wore rings just as decoration. They did not wear wedding rings. When I was a girl rings were made from fifty-cent pieces with the center cut out. The ruffle on her parka cover is shorter than they make them nowadays.” (BL) “People did not get married back then. They were just together.” (AS)

16. Exterior view: construction of qargi or umiivik, a workshop for working on an umiaq [umiak]. Man exiting, ice windows, storage rack in background. (See PCA320-56 for inside view). Ice visible in the background indicates location is near the ocean. “Built structures by digging snow out of a hole and building the blocks up around it. This was easier than cutting blocks and building up from flat ground. This workshop was big enough for an umiaq [umiak]; it was tall enough so that you could move around and be comfortable inside. Snow blocks with a tent over the top was the shelter made while traveling by dog team. You had to stay away from the walls or else your clothes would get wet.” (TH)

17. Three men scraping the fat off of a polar bear skin that has been stretched out on the snow-covered tundra for drying in the sun. Man on left uses a tool that resembles a metal garden hoe. (“This might be a white man, because he seems to be so tall.” TH) The other men are using metal scraping tools, called "tuggaun" in Iñupiaq, which are the same tools used to butcher a whale. "Freezing the skin first, then scraping the fat off is easier than scraping it when the skin is soft." (AS) "Nowadays the skins are cleaned with an ulu by the women. Back then the men scraped these skins." (BL)

18. Three skin boats (umiaq [umiak]) loaded onto dog team sleds being pulled by dog teams. Sod house visible in background. “Seeing three boats together like this is unusual. Maybe they just got together for the photo. They made big boats back then; these have seven bearded seal skins each. Now we make boats that only use five or six skins.” (TH)
"Leaving together for whaling. Nowadays, the crews do not all go out together." (AS) "In King Island they used big skin boats like these to travel from the island to Nome. They used walrus skins to cover them." (BL)

19. View of the ocean ice with "lead" in distance.

20. Beginning of whale hunt in spring. Taking the boat and gear out onto the ice to set up whale camp. Men, umiaq [umiak], sled and sled dogs stand on ice. One dog team is pulling the boat on a sled, and the other is pulling a sled load of gear. Photo taken while stopping for a rest. "This is a sorry looking bunch of dogs: some are facing the wrong way. I used to take food, etc. out to my uncle's crew all the time with a dog team. In the summer, my cousin and I would use the dog team to haul water." (TH) "It must be warm, because they have their hoods off." (AS) "The sled in the back is of the old style. This is big boat. Long time ago walrus skins were sewn together for the blanket toss, instead of seals" (BL)

21. Winter view of large, wood frame building (possibly Presbyterian Mission House in Barrow) with flagpole. Also seen in PCA320-14.

22. An inland Eskimo who has come with invitation represented by notches on the sticks to a dance feast. Messenger Feast (Kivgiq) Runner (Aqpatat) holding Messenger Sticks (Ayauppiaq). Runner would travel from host village to another village to invite them to the Kivgiq. The messenger sticks would have items attached to them to symbolize gifts the host wanted brought to him and to remind the carrier of his message. The stick on the left has an ermine skin hanging from it, and the stick on the right has the tail of an unidentified small animal attached to it. "He must be smart to remember all those stories that the stick symbolizes. His parka is torn; wife must not have been a good seamstress. He has labret holes in his lower lip." (TH)

23. Four well-dressed women dance with babies on their backs on blanket made of bearded sealskin outside during Nalukataq (spring whaling celebration). Umiaq [umiak], men with drums, women in summer kuspuk. Man seated under right end of umiaq [umiak], seen between two dancers on left is wearing wooden snow goggles. "People used to make new mukluks every year. Each community had a different style; Point Hope mukluks are different from Barrow." (AS) "The metal bucket next to the drummers is water for wetting their drums to keep them moist and sounding good." (BL)

24. Whale Butchering Scene. Man (trader?) standing by cache of baleen. Whale being butchered while still partially in the water. "This may be in the fall time, because the water is shallow as if at the beach, and there is no ice. Sometimes they butchered part of the whale in the water to lighten the whale before pulling it ashore." (TH) "A whale would be butchered in the water because it was too heavy, too big to pull up all the way. In the spring, the whale would be pulled up by its tail, and in the fall it would be pulled up by its head." (AS)

25. View large, wood frame building (possibly Presbyterian Mission House in Barrow). Also seen in PCA320-14. American flag is being flown and sod house is visible in background

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left of building. There is a large pile of driftwood to the right of the building. "Men on left are using turnstile pulley like we had in Barrow to pull big boats ashore. This kind of large, brass bollard came from the old whaling ships and docks. A line is attached from the bollard to the house. Maybe moving the house. My mother, Lottie Aalaak and Edith Egasak used to work for the Spriggs." (AS) "Houses were not moved whole. They would take them apart and rebuild at the new location." (BL)

26. Samuel Spriggs with dog in front of sod house carrying large, unidentified item. "It could be a piece of whale meat and he could be standing in front of an ice cellar. He must have been working or doing something, because of his dirty fingernails." (TH) "He must be in front of an ice cellar, because there is no stove pipe." (AS) "This looks like he is carrying a piece of meat from the ice cellar." (BL)

27. Sod house ruins and drying rack. "This structure is not even, so that is why it probably is a ruin; it’s fallen into disrepair." (TH) "To get into the house you go up the ladder on the outside and then down the entry passage on the inside." (BL)

28. A reindeer harnessed up for pulling a sled; "We used reindeer all of the time for pulling sleds when we had reindeer herds around here. These sled deer are called Qimukti in Inupiaq. They would go fast." (TH)

29. Man dragging dead seal home after hunting on the ice. "He is wearing waterproof boots made out of bearded seal skin bottoms and hairless seal skin tops. He is carrying a staff with a point on one end and a hook at the other, which was used for testing the strength of the ice before walking on it. This tool is called an Unaaqpauraq in Inupiaq." (TH) "This is probably in spring, because the ice is just melting. After the flooding of the ice in spring and the excess water has drained off, the water is shallow, like a puddle, and there is still ice underneath. Can still travel on the ice." (AS)

30. View of whaling ship amongst broken ice floes.

31. Family Portrait of Olemaun, Fannie Keerik, and Qusalgana (L-R) of Barrow. "Fannie is part black and is their adopted daughter. Fannie is the grandmother of the Kippis and Ittas. Note the ring on Qusalgana’s right hand. They are clean and neat looking; nice people." (TH) "Fannie Keerik is half Portuguese by her father (whaler?). She is Phoebe Kippi’s mother." (AS) "These all Inupiaq people adopt Fannie who was half Portuguese. Keerik is her married name," (BL) Father shows marks of having worn labrets.

32. Old sod house with drying rack and wood rimmed entry or window in top of roof at front. There is a large number of items outside of the house. "They must be rich people, because they have a lot of stuff outside their house." (AS) "When I was a little girl we lived in a sod covered house; it had a driftwood frame and was not underground." (BL)

33. Three young Inupiaq women wearing calico print western style dresses and hair ribbons pose for photograph. L-R: Cora Ungarook (15 or 16 years old), Mary Ahkivgak (Otis Ahkivgak's wife), Alice Ahmaogak (Roy Ahmaogak's first wife). "At this time, all of the teenage girls wore this kind of dress and hair ribbon. Dresses were made from a pattern

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of the white missionaries clothes. The first year Spriggs was in Barrow he taught school; my dad was in his class. Then Spriggs set up the church along with Stevenson, who was the first missionary. Spriggs learned İñupiaq and then preached. Cora & Andy Ungarook married by Spriggs in 1908."(TH)

34. US Revenue Cutter "Thetis" in Unalaska Harbor. View of a three-masted sailing ship passing through an area with high mountains. "This is not the North Slope, because we do not have mountains at the ocean like that."(TH)

35. View of ocean ice piled up into a pressure ridge with man near top.

36. Women doing blanket toss during Nalukataq (spring whaling celebration). Flag of successful whaling crew flown at left. "This is the first time I've seen that flag; I don't know whose it is. Notice how there is hardly any trimming on the snow shirts. They are all well dressed. The woman jumping is wearing leggings with the feet attached, like women used to wear. Her’s are made out of denim or cloth, but in the winter these leggings were made out of fur. They wore dresses over the leggings."(TH) "They used to toss us real high at Nalukataq."(AS) "Nalukataq was not always held in the same spot on the beach. They would move it around."(BL)

37. View of three men standing on pressure ridge of sea ice. Smooth area in foreground might be smooth, pan ice or it might be the beach.

38. Assortment of small packages, toys, dolls, books, dolls clothes, tokens, etc. such as given as a Christmas present. "Christmas time. Packages that were put together and given to the children from the Missionaries."(TH) "Church Christmas presents. One year I got a play cook stove. I really liked that stove. Then my older brother, Ross Ahngasuk, broke my stove. I cried for a long time after that."(BL)

39. View of pieces of baleen that have been cleaned and are standing outside to dry prior to shipment to the Lower 48 by the white whalers and traders. Man smoking pipe standing at right is unidentified.

40. View of old school building in Barrow or Wainwright. Teacher stands in doorway. Cast iron school bell sits on top of tower to right of front door. "This looks like the school in Wainwright, but I'm not sure."(AS) The Barrow schoolhouse burned down around the 1920s - 1930s.

41. Ice blocks surround summer dwelling. "Willows were bent into this curved shape and tied together to make the tent frame. It was then covered with canvas. Snow blocks were lined up along the base as a windbreak to provide extra warmth inside. This dome shaped type of tent is called a Qalluvik in İñupiaq."(TH) "Metal tin container on top of snow block at left was a 5 gallon can that kerosene came in. Was used as a container after used the kerosene. The snow blocks around the tent were for insulation."(AS) "Willows for the frame were collected inland, around the Atqasuk area. Long time ago they used skins instead of canvas for covering."(BL)
42. View of Nome. 1902. Shows sternwheeler, shoreline, boats, tents, etc.

43. Street scene; Nome 1902.

44. Large group of people, possibly church congregation, in front of white school building in Wainwright or Barrow. Too far away and too blurry to recognize individuals. "Everybody is so clean, and because there are adults in the picture it makes me think this is the church. But, it does look like a school."(TH) "They sure look clean in their white parkas."(AS) "Looks like Wainwright, school or church. I remember the reindeer herders coming to school to show us their reindeer and sleds. My father died when I was little and my mother remarried Jacob Anagi, who was a herder. We moved out to be with the herds on the land for a while. Mostly lived in Barrow."(BL)

45. Whaler in high drift off Icy Cape, Alaska.

46. Early gold rush map of Alaska and the Klondike. Published by Surmau and Co.

47. View of reindeer herd grazing on tundra in the summer.

48. Harvest time at reindeer camp. A woman demonstrates butchering method or skins a reindeer while others watch. Person in foreground at left is wearing a squirrel skin parka. "This was when people were taking good care of themselves; before it was dirty around here. That may be a bag made from a whole seal skin (poke) on the ground behind her."(TH) "Woman in stripped parka on right side is Lottie Aalaak, my mother. Half visible on right edge is Grace Puayuuraq, my aunt (mother's sister-in-law). Caribou meat was stored in seal skin pokes."(AS) "I don't know why that seal poke is there."(BL)

49. Woman milking a reindeer while a boy holds it by the antlers. "They used reindeer milk to feed babies. It looks like springtime, because of the poor condition of the reindeer's fur."(TH) "My father was a reindeer herder, but I did not know him. After he died, my mother would not marry again."(AS)

50. Group of Inupiaq pose in front of canvas tent in summer. "They must be from out of town. I don't recognize any of them. Their tent is low. In the old days, the tents did not have stoves; they cooked outdoors. The kind of stove with a pipe like in this picture used either whale oil or wood."(TH) "Maybe a relative of Edna D. Leavitt in white parka just left of dark man in middle. Also may be Aalaluuq (3rd from left, sitting in front), and Aviñasuq (2nd from left, sitting). But I'm not sure." (AS)

51. Indoor family portrait showing two men and two women. Left to right: Manuuluq (Ralph Ipalook?), Mary's husband; Taaqpak; Mary (Mamaniuraq) Taaqpak's daughter, married Otis Ahkivgak after Manuuluq died. Seated: Iqilaluk, Taaqpak's wife. Iqilaluk's father was Itigumaaq and her mother was Mamagiuraq (Mary). "My grandfather's mother died when he was a baby. They were going to bury him along with her, because his father had no way to care for a baby. Another couple adopted my grandfather instead. Iqilaluk is my father's aunt. Iqilaluk's parents adopted my grandfather and then
they had her."(TH) Older woman has tattoo and older men shows signs having worn a labret at one time.

52. View of four three-masted whaling ships offshore from Barrow. "These ships are close to the beach, it must be deep close in."(AS) "I remember the ship the "Bear". We used to sell our seal skins to a small trading ship we called "tradaraq"."(BL)

53. View of storage rack or cache and skin drying rack on tundra. These racks were used to store kayaks and willow tent poles, to hang caribou skins on for drying in the sun, and to store food on in the winter to keep it away from the dogs. "Would put umiaq [umiak], tent cover on rack for storage. Would put hairless sealskins that wanted to bleach in the sun on the rack. Would put meat on rack to keep it away from the dogs. Sometimes polar bears got into the supplies, even though they were up high on these racks."(BL)

54. View from beach of midnight sun over ocean ice breaking up with reflection in pool of ice.

55. Tent frame made from willows bent into shape. This frame of would be covered with canvas to become a useable summer dwelling, a qalluvik. The Nunamiut called a skin-covered tent an Ichellik. Note style of dog sled in background. "A tepee style tent with one pole in the middle is called a napattaq tupiq, and a willow framed canvas covered dome style tent like this is called a qalluvik."(BL)

56. Working on umiaq [umiak] frame inside workshop built with snow blocks and a canvas roof (umiivik). The daylight is coming in through a window made of ice. (See photo PCA320-16 for construction of workshop.) "There was no heat in there, except maybe from a seal oil lamp. This was before they had modern tools. All the holes for the lashing are handmade. They used driftwood for the frame; the umiaq [umiak] was lighter than it is now."(TH) "We used to play in these workshops after they had finished working on the umiaq [umiak]. They were heated with seal oil lamps. Had a big door on one end for getting the boat through. Could stand up inside."(BL)

57. Unidentified two-masted sailing ship (possibly whaling ship) surrounded by ice. "There was a ship called the "Nanuq", which got stuck in the ice. There was also the ship "Transit" which drifted to Nunivak in the ice. I don't recognize which ship this is, but it happened to many of them."(AS)

58. Dark view from beach of ocean with scattered ice floes on horizon. Distance view of coastline, midnight sun and sod house.

59. Outdoor photo of Barrow family; older couple, son, daughter and daughter-in-law. Back (l. to r.): Bert Panigeo (Nellie's husband), Taaqpak (Iqilaluk's husband), Mary (Mamaniuraq, Taaqpak's daughter). Front (l. to r.): Nellie Panigeo (Bert's wife), Iqilaluk (Taaqpak's wife).

60. Women sewing bearded sealskins together to cover umiaq [umiak]. After they are sewn together using special waterproof stitch, men will stretch skin cover across wood frame
and lash them to it. "This is a big boat, 7 seal skins. They are covering the boat in the summer, working outside, standing up, and only 5 women. Now we cover them in the spring, sew indoors sitting on the floor, with about 10 women. The skins dry too fast in the summer; they become clear and yellow. When you dry them in the spring they come out nice and white. This is Barrow by Sadie Neakok's house looking toward Whaling Station." (TH) "The skins don't all look new, so they could be mending old ones, instead of stretching new skins onto the frame for whaling. This doesn't look like Barrow to me." (AS) "They are sewing a boat cover. This boat looks too big for Barrow; it has 7-8 skins. Maybe the boats were bigger a long time ago. Sometimes a boat was recovered in the summer, because it was needed for summer hunting and needed repairing. They could be recovered anytime, but if done in March/April the skins bleach in the sun. In summer, skins just dry, so they come out yellow." (BL)

61. Spring camping scene. View of tents set up on gravel beach with water on both sides. (This could be the gravel spit leading out to Point Barrow, because of water on both sides, but location unknown.) Two styles of canvas tents: rounded one made with willow frame (qalluvik); peaked with standard wall tent frame (tupiq). "Used to line up tents at Pigniq, so that when you had a fire for cooking soot would not get on the other tents. The higher ground in the background, left makes it look like Nuvuk or Pigniq, but I don't know where it is." (AS) "We'd camp on the beach in spring when the weather got warm. This isn't Pigniq." (BL)

62. View of Nome from the sea ca. 1902.

63. Man standing on the ice with his successful catch of a polar bear. Note small size of his ruff. "Look at his dirty snowshirt. He must have been a really good hunter. Back then the men were really good shots, so they could kill a bear like that with one or just a few shots." (AS)

64. Portrait of Reverend Samuel Spriggs and family, wife and son, Harold. Spriggs was the Presbyterian minister at Barrow, AK 1900. Image caption reads: “Yours sincerely, S.R. Spriggs and family.”