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rather than argument over precision of translation—would be the only way a landing site could even begin to be determined, my comment brought strong arguments and protests from monolingualists. Congratulations to David Henige for a balanced, cold, and realistic approach to a widespread historiographical problem. Serious students of Columbus will appreciate the author's fine academic precision; perhaps in the future he will also produce a more popular essay that would expand the general public's understanding of the research problems attending the Quincentenary.

*W. Michael Mathes*

**Kusiq: An Eskimo Life History from the Arctic Coast of Alaska.** By Waldo Bodfish, Sr. Recorded, compiled, and edited by William Schneider, in collaboration with Leona Kisautaq Okakok and James Mumigana Nageak. Fairbanks, AL: University of Alaska Press, Oral Biography Series No. 2, 1991. 330 pages. \$21.00 paper.

Several autobiographies of northern natives have appeared in recent years, and each, among other benefits, has helped to reduce the sketchiness of the published culture history of the far north, especially that of the first half of the century—a period now remembered firsthand by only the oldest living narrators. The life history genre has also introduced us to a series of truly remarkable individuals with a wide range of personalities, skills, and knowledge and has offered a chance for true collaboration between native narrators and Western anthropologists or other interested scholars and friends. For all these reasons and more, we welcome this second volume in the series of oral biographies being published by the University of Alaska Press under the editorship of William Schneider.

Kusiq, or Waldo Bodfish, Sr., was a mixed-blood Eskimo from the Arctic coast of Alaska. As the main title indicates, he preferred the Eskimo name given to him by his mother and always valued the Eskimo way of life, hence his opening statement: "I am Eskimo. I don't want to change my nationality and I like to speak Eskimo. I'm a half-breed: Father, white man and mother, real Eskimo, from Point Hope" (p. 1). In concluding his story, he also reaffirms how fortunate he was to have lived primarily as an Eskimo: "And I got through all the days of my life without any regrets" (p. 154).

Kusiq's father was Hartson Bodfish, a well-known whaling captain from Martha's Vineyard, Massachusetts. He took Kusiq's mother, who was a young widow from Point Hope, up to Herschel Island to sew clothing for the officers and provide companionship for the winter of 1901–1902. In the spring, he left her at Teller on the Seward Peninsula, where Kusiq was born in April. Although his mother named her son for her deceased first husband, the boy was also given the English name of Waldo Bodfish. As long as he was still whaling, Captain Bodfish continued to look after Kusiq and his mother, putting ashore a yearly supply of groceries for them at Icy Cape, where they were living. He also wanted to give Kusiq an "Outside" education, but Kusiq's mother opposed this. By then, she had married Andrew Ahneovak, a Teller Eskimo apprenticed to Riley Ahlook, the head reindeer herder in the Icy Cape area. As a consequence, Kusiq spent most of his childhood and young manhood in association with native reindeer herders in the vicinity of Icy Cape and in time became an expert herder himself. By watching and learning from older Eskimos, he also became very proficient in hunting, trapping, and native whaling. For a while, he captained a native whaling crew of his own.

Kusiq attended the Lutheran Mission School for three years, when his stepfather went back to visit relatives at Teller, and he taught himself enough more at reindeer camp so that when he later married Mattie Papiklook and settled in Wainwright, he was able to serve at various times as the Wainwright reindeer herd assistant, weatherman for the United States government, census taker, bookkeeper for the Alaskan National Guard in World War II, and do other jobs requiring literacy. Throughout his life, Kusiq was a low-keyed, but highly responsible and effective community leader, an excellent provider, and a fine family man. He and his wife became helpful sources of information and hospitality for various nonnative scientists who passed through or lived in Wainwright during the last fifty or sixty years, from Kund Rasmussen and Helge Larsen down to Richard Nelson and Bill Schneider himself. He was actively involved in several projects relating to the preservation of his native heritage. Unfortunately, Kusiq died in 1991, so that the young can now draw on his knowledge and wisdom only from the printed page or from the memories of those who knew him.

In any given life story, the listener or reader glimpses many other life stories as well and is presented with a variety of cultural vignettes and unique personal experiences. It is the individual de-

scriptions of persons and events and the narrator's subjective reaction to them that ultimately give the story coherence, color, and meaning. But Western scholars now recognize that the actual form and style of native autobiography represent a culturally determined genre and that any cross-cultural collaborative effort such as *Kusiq* requires considerable accommodation on the part of both the narrator and the recorder. Kusiq's own language choice apparently would have been Eskimo, but, because he was asked to do so, he told his story in English. Schneider then arranged the events of Kusiq's life into a chronological and topical sequence, thus providing a literary form familiar to Western readers. As elder and teacher to both natives and nonnatives, Kusiq evidently was comfortable with this organization. Unlike Julie Cruikshank's female Athapaskan informants (*Life Lived Like A Story*, 1991), he did not insist on expressing his life primarily in native myth, oratory, and song.

In any case, what has emerged is a vivid "inside" account of an observant Eskimo male who mastered much of traditional subsistence technology and lore and who lived through the end of commercial whaling, the development and decline of introduced reindeer herding and the fur market, and through World War II and its aftermath. We catch a small boy's pleasure in eating a doughnut when white people's food became available from the whalers' ships, the excitement and fun when the community all worked and feasted together in the *qargi* (ceremonial house), the "great time" of the reindeer corralling, the enormous importance of a young man's first seal kill or whaling experience. Intermingled with his remembered experiences are cultural details that only a dedicated participant ethnographer might pick up: that waterfowl and ptarmigan gather on the lee side of a fawning reindeer herd so that a young boy could shoot them quite easily; that Teller Eskimo drove fish into their traps by sprinkling ash on the water above; that a particular kind of snow is best for covering a fox set; or that Shaglook, who was one of Kusiq's venerable mentors, always stood on his toes. Running through the account, too, are many explicit or implicit references to an "Eskimo law," which embodied a conservation ethic touching on such matters as waiting for the preferred smaller female whale before making a strike, taking only half of the duck eggs in a nest, killing only the number of caribou needed for meat. It is hard to judge to what degree these comments may have been structured by Kusiq's pedagogical role, how idealized, or even how traditional the values expressed may be, but they ring with the same integrity that

I sense throughout the text.

The text is well annotated with explanatory references to historical events and cultural practices provided either by Schneider or by Okakok, who also did the linguistic references. Following the autobiographical text, Schneider provides a useful chapter summarizing the ethnohistorical context of Kusiq's life and another describing how the collaborative research for the book was carried out and the text was put together. A closing chapter by Okakok explains how the book fits into the program of the North Slope Borough's Commission on Iñupiat History, Language and Culture and her reasons for the linguistic and orthographic decisions embodied in the volume.

Seven appendices complete the thoroughness of the editing. They cover pronunciation of Iñupiaq terms and personal names, English names of Eskimo persons mentioned, genealogies, place names in both Iñupiaq and USGS listings, and two short pieces on special topics. One discusses Schneider's interview with Richard K. Nelson, the anthropologist and nature writer who has written extensively on Wainwright and who describes Kusiq as one of his main teachers. After reading a draft of this book, Nelson made the point that in his own exchanges with Kusiq, Kusiq emphasized hunting episodes and techniques far more than he did in this book. Since hunting was exactly what Nelson particularly wanted to find out about, this is another example of how strongly a recorder's interests may shape the nature of oral texts. So, too, is the final appendix, which is an account by Kusiq recorded by James Nageak, who teaches Eskimo and knows the cultural norms. This text is published in Iñupiaq as well as in both a literal and an interpretive English translation. In his lively description of how his crew caught its largest whale, Kusiq could assume knowledge that he had to explain when he was talking to Schneider. A good index and extensive bibliography close the book, and a generous number of interesting historical photographs illustrate it.

Compared to the lives represented in other of our small store of North Alaskan Eskimo autobiographies, Kusiq's life contrasts quite markedly with that of the much younger Iñupiaq artist Joseph Senungetuk of Nome, incorporated in his angry chronicle of injustices suffered by his people after the arrival of the whites (*Give or Take a Century*, 1971). In its scope as well as in the presentation of historical, cultural, and linguistic context, *Kusiq* is far more extensive than the autobiographies of the King Islander Paul Tiulana (V. Senungetuk and P. Tiulana, *A Place for Winter*,

1987), the Point Hope native "L. K.," recorded by J. VanStone ("The Autobiography of An Alaskan Eskimo," 1957), or Chester Seveck, another well-known Eskimo reindeer herder from Kivalina (*Longest Reindeer Herder*, 1973). In the amount of contextual explanation and discussion of issues relating to recording cross-cultural life histories, it is actually closest to M. Blackman's *Sadie Brower Neakok, An Iñupiaq Woman* (1989). Although as a female and an officer of justice in Barrow, Sadie experienced a very different life from that of Kusiq, both individuals stand as leaders and inspirations to their peoples.

All of these autobiographies and others, like that of Nathan Kakianak of St. Lawrence Island (C. Hughes, *Eskimo Boyhood*, 1974) or Larry Matfay of Kodiak (M. Rostad, *Time to Dance*, 1988), are invaluable in giving us a native point of view about Eskimo cultural history. There are also some splendid autobiographies of Canadian Eskimos. In particular, *Kusiq* supplements the archaeological, ethnographic, and historical reports by Murdoch, Rainy, Larsen, Giddings, Milan, Spencer, VanStone, Nelson, Chance, Burch, Bockstoce, and other scholars who have worked in Northwest Alaska. Quite beyond that, it is an absorbing book for the general reader, for whom the editor says it was chiefly designed.

Catharine McClellan

**The Mashpee Indians: Tribe on Trial.** By Jack Campisi. Syracuse, NY: Syracuse University Press, 1991. 168 pages. \$18.95 text edition.

This well-researched and highly informative book has two parts: The first is a detailed synopsis of the court trial that resulted from the tribe's 1977 lawsuit to recover more of their lands; the second part traces much of the tribe's history, with an emphasis on recent developments.

The author relates how, during the trial, the attorneys for the defense (the non-Indian developers and homeowners of the town of Mashpee, Massachusetts) were able to deny the objectives of the plaintiffs (the Mashpee Indians) by raising the question of whether the Mashpee Indians really are a tribe. This dubious question became the central issue of the trial.

Campisi presents ample evidence that the Mashpee Indians are indeed a tribe. Not only can they trace their ancestry back at least 350 years, but today they are recognized as an Indian tribe by other