

UAA

UNIVERSITY
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ANCHORAGE

Kotzebue Friends

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ENGL A476:
ENGLISH IN
ALASKA ARTIFACT
ANALYSIS
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Introduction/Overview

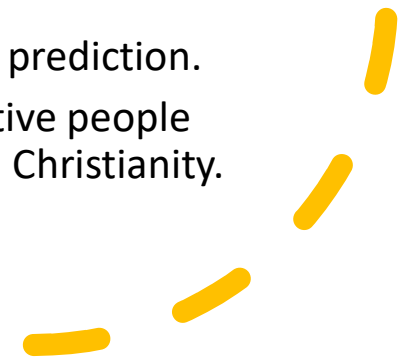
- In May 1899, Martha Hadley traveled from Ohio to the Alaskan Village of Kotzebue in the Arctic Circle.
- She arrived at the Quaker Friends Mission in August 1899 (Hadley).
- For the next four years she lived as a Quaker missionary.
- During her stay she kept a daily diary.
- From her diary, one can glean the history of the Kotzebue Inupiat, the influence of the Quaker Mission throughout Northern Alaska, and the struggle between these two cultures during early Alaska history.

Broad Historical Inquiry

- Earlier missionaries in the region had not made friends with the Natives. The missionaries were not liked and not trusted.
- A few things took place around this time that led to changes in the relationship of these two cultures (Burke 67).
- Ecological Changes:
 - Decreasing Food Supply -In the mid to late 1800s an increasing number of ships sailed into the Kotzebue Sound. Hundreds of whaling ships came to the Arctic every year, significantly depleting the whale and walrus population. The Caribou too were all but extinct. (Burke 67)
 - Epidemic Disease brought death in large numbers, destroying much of the social system.

NE Alaska prior to the Quaker Mission in Kotzebue

- Natives in the region would have been most receptive to the missionaries during this time period (Burke 67).
- Alaskan Prophet: In the early 1800s an Inupiat Native known as Manillaq, lived along the Kobuk River. He is remembered for his many predictions of the future.
 - An iron sled that would ride in the sky with people
 - Boats without sails that would travel up the Kobuk without the need to pull with ropes.
 - People would write on thin birch bark.
 - A new race of people who would come in large numbers. It would be a mixed blessing. Some people would be made rich and others poor. They would wear different kinds of clothes (Roberts 117).
- In 1898 the Gold Rush came and fulfilled this prediction.
- Manillaq was a considerable factor in the Native people eventually accepting the Friends Mission and Christianity.



Kotzebue became the central location for summer trading among outlying settlements and foreign vessels. Over a thousand Inupiat would gather for several weeks of trading, feasting and athletic competition every year. (Burke 64)

- Image credit:

<https://ultima0thule.blogspot.com/2013/05/kotzebue-alaska-mark-in-northwest.html>



Slide 5

CB1

Christina Biegel, 12/4/2020

An Ideal Location

- Its central location drew the attention of three missionaries who arrived in 1897 (Burke 64).
- Uyaraq, an Inupiat convert (Roberts 153) convinced the Quakers to remain at the location.
- Image source:

<https://www.beringair.com/wp-content/uploads/2017/07/Alaska-Airports-Map-with-custom-markers-v6.jpg>

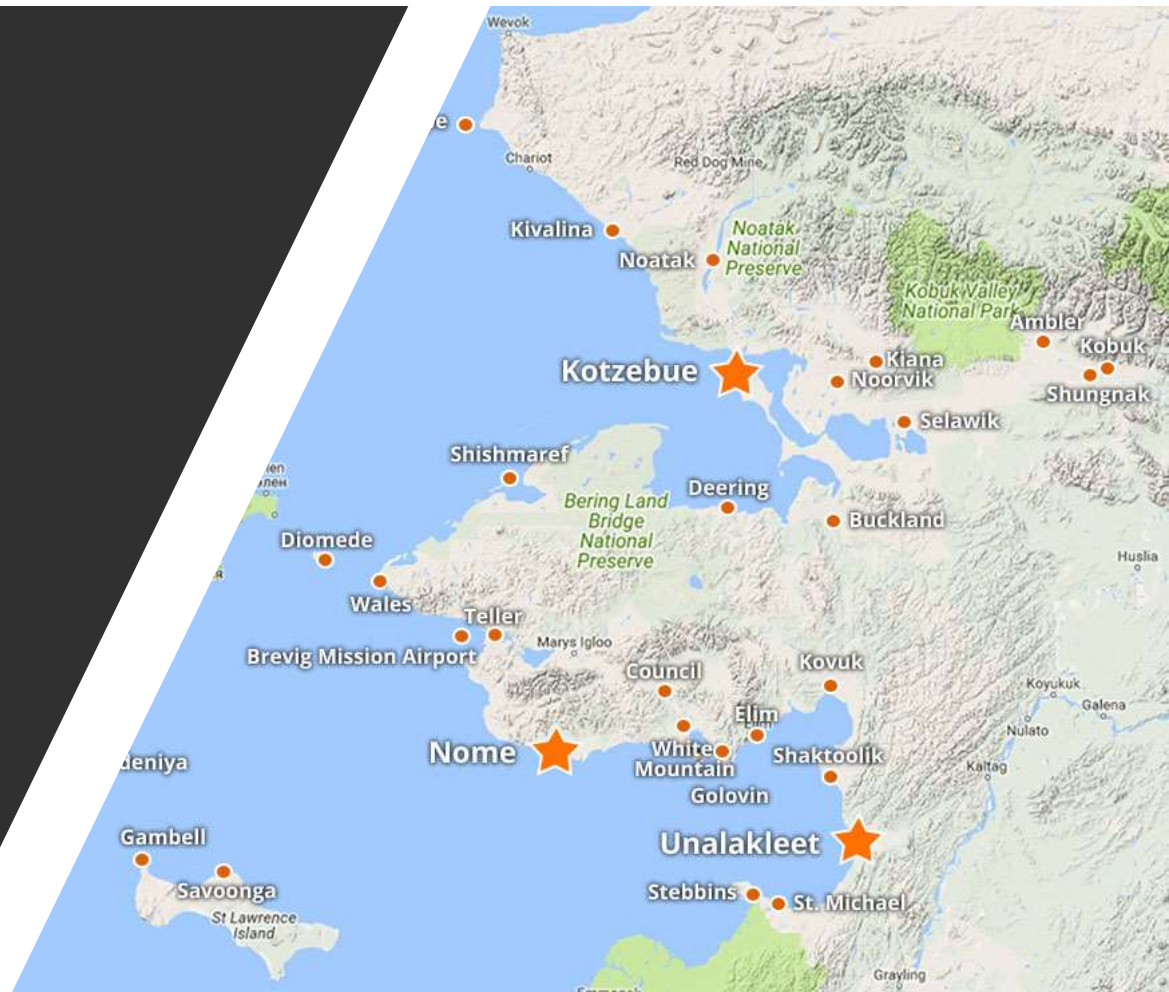




Image credit:

<https://www.facebook.com/KotzebueFriends/photos/2766319363439804>

Focused Historical Inquiry

- Over the next several years, the Mission made many changes to the trading settlement to create a permanent community (Smith 109).
 - In 1898, they shipped lumber to the area to build a meeting house.
 - They requested the establishment of a U.S. Post Office.
 - The Quakers borrowed one hundred reindeer to establish local herds and Lapp herders moved to the mission to train local apprentices.
 - In 1902 they built a school and had lumber shipped in to build a hospital.

Linguistic Analysis


- Hadley's diary is evidence of two distinct Discourses occurring during this time period. There are two viewpoints, one of the Church and the other of the local Inupiat culture.
- Discourse, with a capital D, involves a set of values and viewpoints about the relationships between people and the distribution of social goods. It focuses on who is an insider and who isn't, what is normal and what isn't. (Gee 132)
- Discourse is mastered through enculturation (Gee 139).

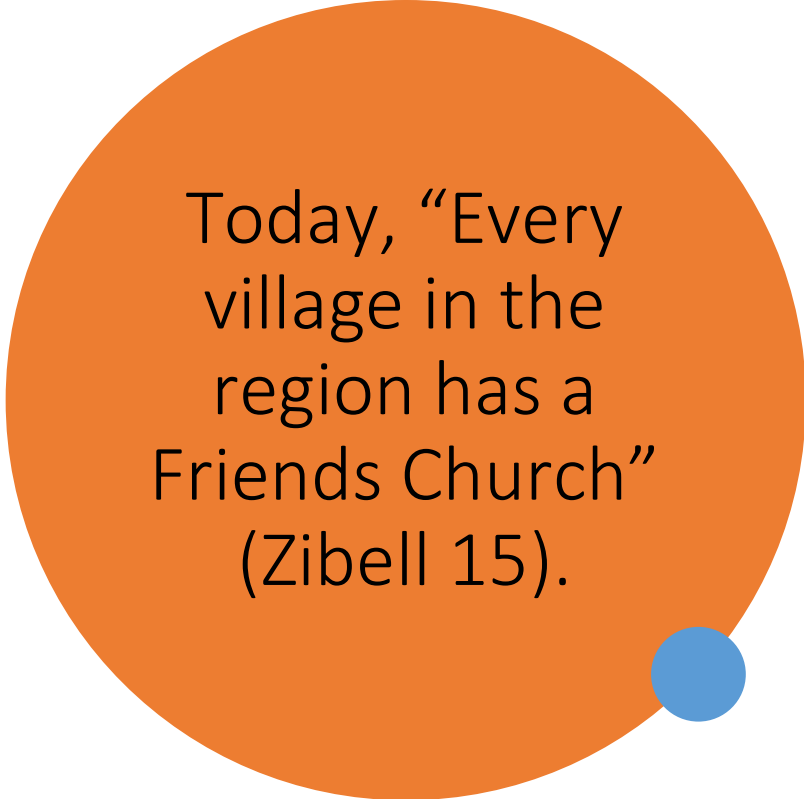
Discourse and Deictics

- One evidence of this Discourse is found through Hadley's extensive use of deictics. According to Karl Buhler, there are three main categories of deictics; personal, spatial, and temporal. (67). The use of personal deictics within this diary entry are numerous and lend example to the differing views. **We** refers to the Church and its culture, and **they** refers to the local culture.
- First example: **We** prepared **our** breakfast at the dance house where there was a stove so **we** did not try the campfire cooking. **There** were plenty to watch **us** as **we** prepared **our** table which was on the ground. After washing dishes **we** read and had prayers. **It** seemed **we** had made **our** visit at an unfortunate time. **They** told Robert that if **we** would stay until after the feast was over **we** could have meeting, but **we** felt before the day was done that **it** would not be very good policy to wait. (Hadley 36)

Hadley indicates a tension in her description of these activities.

- According to Douglas Biber, personal deictics are used extensively and almost exclusively in conversation and informal written communication. Pronouns are used sparingly if at all in formal correspondence, or scholarly and scientific communication (191). Hadley's diary demonstrates the distinct views of the two cultures in this informal context.
- The activities of the two groups further demonstrate the two Discourses through Hadeley's *Figured World*. Figured worlds are simplified, often unconscious and taken-for-granted theories about how the world works that we use in our daily lives (Gee 76) In this excerpt one can see Hadley's words support a figured world of a loud and boisterous local culture.
- This is in contrast to the quiet behavior of the missionaries during their visit.
- The **drum-beating and singing** soon began and the food came in great quantity. By evening we saw there was no hope for service that night. Before the company in the house where we stopped **had awakened** a native came in and **spoke out loudly** (Ahgeyenukpuk), A BIG DAY. After the preliminaries were over they began **feasting** in the snowhouse, and **presenting** gifts of clothing to several persons. Each who received put it on then and there. After they had **passed** food and **beaten the drums** accompanied **by SINGING** BY THE QUIRE (choir), they went outside. A number of rods in the distance a company stood while another stood near the snowhouse. Those **clad** in the new garments **marched** in solemn procession until a **shout** was given by those in the distance when all in the **marching line jumped** to either side and **tried to look** as grotesque as possible, **shouting and laughing**. (Hadley 36)

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- Initially, the Quaker missionaries were viewed with distrust, as those before them.
 - However, after a few years, Christianity had been embraced by the Inupiat living north of the Arctic Circle.
 - The Friends Church has been a part of Kotzebue for over one hundred years (Burkett).



Today, “Every village in the region has a Friends Church” (Zibell 15).

Nov. 28, Blustery and cold. We prepared our breakfast at the dance house where there was a stove so we did not try the campfire cooking. There were plenty to watch us as we prepared our table which was on the ground. After washing dishes we read and had prayers. It seemed we had made our visit at an unfortunate time. They told Robert that if we would stay until after the feast was over we could have meeting, but we felt before the day was done that it would not be very good policy to wait. The drum-beating and singing soon began and the food came in in great quantity. By evening we saw there was no hope for services that night. Before the company in the house where we stopped had awakened a native came in and spoke out loudly (Ahgeyenukpuk), A BIG DAY. After the preliminaries were over, they began feasting in the snowhouse, and presenting gifts of clothing to several persons. Each who received put it on then and there. After they had passed food and beaten the drums accompanied by SINGING BY THE QUIRE (choir), they went outside. A number of rods in the distance a company stood while another stood near the snowhouse. Those clad in the new garments marched in solemn procession until a shout was given by those in the distance when all in the marching line jumped to either side and tried to look as grotesque as possible, shouting and laughing. And each time the shout from the farther company given and these gymnastic performances gone through some would drop something. (Those in the new clothing were not the possessors of it, or not all at least.) Then when they finally reached the company at the extremity of the parade grounds they ran back after which the performers disrobed and put their own garments on again. They made more music?; some of their heroic songs after which they began passing the food. First however; giving some to the Devil and some to the Good Spirits. The clothing was next given to the rightful owners. We left the dancehouse after dark and went to the house where we were to stay the rest of the night, or thought we were, but we found too many already there. We went to Anamak's house and stayed. We did not sleep very well, all of us of course on the floor. In the night his mother and a number of others came in. They talked plenty. I don't know what they said but we remained until time to get up and go. We sang and had prayers before retiring. He said his was the only house where they prayed.

Third
Day

From Martha Hadley's Diary November 1899

source: (Hadley 36)

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