



## Memorandum of Agreement Contract

It is hereby understood that the NORTH SLOPE BOROUGH SCHOOL DISTRICT (NSBSD) has agreed to contract with Running Dog Publications for the purpose of drafting an illustrated book of the history of Kivgiq with the North Slope Borough School District, Iñupiaq Education in Barrow, Alaska.

**Period of Time:** This Service Request will be effective from November 1, 2017 through April 30, 2018.

**Payment:** Contractor in an estimated amount of \$15,000 will perform the above-described services from November 1, 2017 to April 30, 2018. Payments will be made upon completion of the book. All payments will be made upon receipt of invoice(s).

**Satisfactory/Completion:** Jana Harcharek, Director, Iñupiaq Education Department shall determine satisfactory progress. Final payment will be withheld pending completion of project(s).

**Terms & Conditions:** Contractor will include an itemized statement listing all expenses on invoices submitted to Iñupiaq Education, North Slope Borough School District.

Agreed this \_\_\_\_\_ day of December, 2017

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Contractor, Bill Hess

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Jana Harcharek., NSBSD, Inupiaq Education, Director

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Stewart McDonald, NSBSD, Superintendent

## From:

Bill Hess  
Running Dog Publications

## To:

Jana Harcharek  
Director of Iñupiaq Education  
North Slope Borough School District

## North Slope History Book

### Kivgigñigum Iļitqusia: In the Spirit of Kivgiq

#### **Objective:**

Create a history of the North Slope under the theme of *Kivgigñigum Iļitqusia: In the Spirit of Kivgiq*. This will be done in two phases.

#### **Phase 1: Draft book on History of Kivgiq. Completion, April, 2018.**

I will create an illustrated history of Kivgiq. It will begin in the oral account of the first Kivgiq, given by the Eagle Mother to the Iñupiat and end with the most recent Kivgiq, when representatives of the Presbyterian Church gathered in Utqiagvik from across the country to apologize to the Iñupiat for the many wrongs the church had committed against them.

#### **Phase 2: Complete book on North Slope History. Target date of completion, April, 2020.**

To make the second book, the actual history book, I will return to the first, dissect it and pull out and organize different elements to more deeply explore historical events touched on in the first.

#### **Methodology**

I will begin both Book 1 and Book 2 in January, 1988, at the restoration of Kivgiq in the Old Ipalook gymnasium. I will start on the Kalukaq drum, brought onto the floor in power and reverence by the Wainwright and Barrow dance groups. In Book 1, will use large pictures and short text boxes and captions to link back to the first Kivgiq, when the Eagle Son brought the young hunter to the Eagle Mother.

In Book 2, I will switch from larger and more abundant photos with limited text to more limited picture usage but expanded text.

I will follow this methodology in different sections throughout.

## **Some potential History segments**

### **Segment 1: Time Immemorial to contact with western world.**

The Eagle Mother will be just one reference to Time Immemorial.

A large contingent of Tikigaaq dancers came from Point Hope to the 1988 restoration, among them elders Dinah Frankson and Patrick Attungana. Dinah was the first Iñupiaq to tell me how Tuluningraaq brought up the land and freed the sun.

Although I did not understand what he was saying and had to wait to get the translation from James Nageak, it was Patrick Attungana who I first heard recount the journey of the man who left his body, put on a bowhead parka, traveled with the whales and afterward brought the knowledge they gave him back to the whaling communities.

In book one, I will use large pictures of these individuals to tell very brief versions of these stories.

In book two, I will use small pictures of the same individuals with more comprehensive accounts. I will not refer to these stories either as legend or documented history, but as accounts passed down orally, compiled in print in modern times.

### **Segment 2: Captain Beechey and the HMS Blossom to the end of Commercial Whaling.**

Baleen boats and sailing ships always appear at Kivgiq as trading goods and are often given as gifts to people who have contributed to Kivgiq. These baleen boats can launch a section on the encounters Iñupiat experienced with European explorers, the commercial whaling industry and the impacts thereof.

Christian missionaries followed close behind the explorers and yankee whalers. Modern day Kivgiqs always begin and end in Christian prayer. Singspiration falls in the middle.

I will use pictures of these events to look into Iñupiat encounters with the early missionaries and the impacts that followed, both good and bad. I will show how people reacted, adapted and in their own way made something thrust upon them a part of their lives.

Early missionaries hit hard at traditional drumming and dancing they considered shamanistic, but on the North Slope tolerated the drum dances they saw as being secular. The people continued to dance at the whale feasts of Nalukatak, Thanksgiving, Christmas and other village celebrations. They competed with other village dance groups at WEIO and were even invited to presidential inaugurations and the Los Angeles Olympics.

They maintained a foundation to build upon once Kivgiq was restored.

In many other Iñupiat villages, missionaries brought about the almost complete destruction of drum dance cultural activity. Kivilina was one such community. Inspired by what they saw at Kivgiq, Kivilina people made a new dance group, came to Kivgiq and, like the young hunter from time immemorial, heard their own heartbeat in the drums. The youth did all the drumming and dancing. The elders who came with them did not know how, but they did watch - with pride.

Commercial whaling came to an end at roughly the same time as did Kivgiq of old. Among the forces that caused Kivgiq to disappear was impact of the diseases brought in from the outside world and changes to the economy caused by the whaling industry.

Again, in Book 1. I will play off big pictures to briefly tell and allude to the history. In Book 2, I will reduce the pictures and expand upon the history.

### **Segment 3: End of Commercial Whaling to World War II**

Many people who lived through this period came to the restoration of Kivgiq in 1988. Many have told their stories through various forums, such as IHLC and KBRW. Many told stories at Kivgiq as well. Some told portions of their stories to me. I will draw on all this information.

During World War II, many Iñupiat served in the military. They traveled. They saw and experienced many new things and then brought it all home.

Kivgiq is rich visual reference - the Color Guard, the honoring of military veterans. At Kivgiq 2015, Senator Lisa Murkowski gave a flag that had flown over the Capitol to the people of the North Slope Borough. The first person she presented it to was Billy Nashoalook, World War II Veteran from Wainwright.

Separate from this, Billy received a long, standing ovation from all those gathered at Kivgiq in honor of his lifetime of contribution to North Slope history - including the founding of the Borough. Later, Rossman Peetook, another World War II veteran, honored Billy with a dance in front of the Kalukaq drum. Rossman, Billy and all present knew this dance would be Billy's last.

My observations tell me that everything that has happened in Iñupiat history is mirrored in the events of Kivgiq.

#### **Segment 4: End of World War II to passage of ANCSA, founding of the Borough**

Eben Hopson died before the restoration of Kivgiq but many other Iñupiat who had been instrumental in the land claims movement and who became leaders in the corporations, Borough and tribes did attend past Kivgiqs - people such as Joe Upicksoun, Samuel Simmonds, Jacob Adams and so many more - and, of course, George Ahmaogak, who brought Kivgiq back.

Whaling captains, many of them Borough, corporate and tribal leaders, serve as MC's.

#### **Segment 5: Founding of the Borough to present time**

The historical threads in this time are many - economic development the creation of modern infrastructure, the never-ending fight to protect Iñupiat whaling, hunting and fishing rights and resources.

In 1990, the Kivgiq venue moved from the Old Ipalook building to Barrow High School, built as a result of the wealth that was redirected from the State of Alaska and the oil industry to the Iñupiat after the Borough was founded.

Early Iñupiat educators such as Harold Kavelook and Megee Gray, both of whom shared their stories with me, attended the early Kivgiq celebrations. I can use pictures of them to relate how North Slope education evolved from BIA/Missionary schools in the villages, far away BIA boarding schools to the current NSBSD system.

As it was with Kivgiq in times of old, the Kivgiq feast of indigenous food continues - and in it the stories behind the duck-in, the struggle with IWC to protect the bowhead hunt, the establishment of the Eskimo Whaling Commission, the quota, the science...

Other foods show up at the modern messenger feast as well, "American," Mexican, Asian and Polynesian - these foods tell the story of immigrants have come into the Slope from all around the world.

Prior to ANCSA, the people of the Kuukpik and Kali had been scattered to the four winds. ASRC and the Borough provided them with the means and incentive to do what so many had wanted to do - return home and build their communities anew. The dance groups of Nuiqsut and Point Lay always put on powerful and lively performances.

Again, this opens the door to a primarily photo treatment with text blocks and captions in Book 1, more comprehensive text treatment in Book 2.

While Prudhoe Bay is in decline, the oil industry is looking to expand, both on land and in the offshore. The presence of industry is seen and felt at Kivgiq in many ways, from sponsor ships to caps and t-shirts. The Iñupiat come down on all sides of development issues, a fact that will be reference in Book 1, more deeply explored in Book 2.

### **A look at village histories**

I will use the same methodology with all the villages. I have excellent pictures of Rhoda Ahgook and Rachel Riley, both of whom have left behind excellent accounts of how the 100 mile walk led to the creation of the village of Anaktuvuk Pass.

Inspired by Kivgiq, Nuiqsut, Point Hope and Wainwright have restored their own Kivgiq-style celebrations.

### **Compensation - payment schedule.**

In my proposal of September 5, I included a payment schedule based on the completion of certain milestones. I would still like to do it this way, but not as originally drafted. I feel indebted to the NSBSD for having done so much to help carry me through those hard, blurry, painful times following the many surgeries I had to undergo.

While I do need money to survive, both my wife and I receive Social Security now. One year ago we consolidated our debt into a single payment that greatly reduced the monthly burden we had faced. We are able to manage more easily then we were before.

In my September proposal, I had proposed three payments totaling \$38,333.35. I would like to revise this and instead request a single payment of \$15,000, due on completion of the draft of Book 1.

We can then negotiate the time for draft completion, print publications and payment for the second book, the full history book.