

"I may not agree with a word you say but I will defend unto death your right to say it." — Voltaire



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Begich Family Says Thanks to Alaskans

January 19, 1973

Dear Friends,

We would like to take this opportunity to thank the Alaskan people for the support and comfort they have given us since October 16th of last year when we learned that the plane carrying Nick, Congressman Boggs and Russel Brown to Juneau never arrived there.

From the beginning, we have been heartened by the response of people from all walks of life. Countless numbers of pilots took time from their jobs to participate in the search effort while others volunteered as spotters. We have received hundreds of phone calls and letters first offering us hope and prayers that Nick and his companions would be found and, ultimately, offering thoughts and prayers to ease our grief.

Major Henry Stocker, his men from the Rescue Co-ordination Center, and the members of the Civil Air Patrol could not have made a greater effort. We would especially like to publicly thank these fine men for their devotion to this massive search effort.

When we had the sad task of arranging a memorial service, we received full co-operation from the Anchorage Borough School District, the City of Anchorage greenhouse, the press, the military people on Elmendorf and Ft. Richardson, who were so helpful in making arrangements for the people arriving with the Congressional delegation on the plane from Washington, the Anchorage Community Chorus, and so many others who were so helpful at a very

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'Who Is This Fred Stickman?'

Box 78
Holy Cross, Alaska 99602
Jan. 9, 1973

Dear Howard the Editor:

Who in the hell is this Fred Stickman, Sr.? He seems to be always bitching about something or other, but I must say he's quite the man.

If he wants good representation why don't he run for representative? Maybe we'll get what the hell we want. For one thing we'd probably have more guys working that are non-union. Most of us guys can't even get a job because they hire all union.

He's right! He's got guts. All we need is a few more guys like this Stickman guy and things would start happenin'.

I'd say this Stickman guy and Mr. Hoffman, Sr. should get together and maybe all hell would break loose.

Stan Peters

He's Getting Lazy So He Buys What He Needs

Nulato, Alaska
January 14, 1973

Dear Editor:

Experience is the best teacher. That's what I heard when I was 10 years old and in the 3rd grade, I thought I was the smartest. Then someone told me, "Life begins at 40." Now I

believe it.

Then I heard the older people say, "Money talks. No money no talk."

There are quite a few that went to work at Galena Air Force Base from here, and there is not one that stay with the job. They have to come back here. There is nothing here. Only laziness, like myself. I'm getting so darned old and lazy I had to buy an inside toilet. What you think about that Mr.?

What's the use of going to school if you cannot hold a job down. You don't even want to handle an ax or saw, etc.

Well Howard, they took my Social Security away from me. Now I'm just waiting to get my share out of that \$500 million before, or the same time the lawyers get theirs. I'm not going to live long so I want to get my share now so I can drink, drink, or do whatever I want with it. I don't want my grandchildren get that money, I mean my part, I want it now. If I don't get it, I'm going to Washington, D.C., the White House and demand my money. I don't want to go on welfare or food stamps. I like what's coming to me. And there are a lot more here at Nulato like me who don't have a decent house to live in especially 50 below zero like today.

I'm waiting for that \$100 bonus check. I like to get it in cash as there is no place to cash it here. It's no good here but I'll take it.

I hope they cut that meeting out. It makes me sick when I hear about it. It's just a waste of money. I don't see any sense in it.

Fred Stickman, Sr.

Summary of Settlement Act--

Analysis Covers Survey System to Mark Boundaries

(Part Four: This is the fourth installment in "Summary and Analysis of the Alaska Native Land Claims Settlement Act, based on a booklet published by the Rural Alaska Community Action Program. This week's section deals with understanding the survey system which will be used to mark the boundaries of land selected under the act.)

WHAT IS A TOWNSHIP?

In order to understand the land selection procedures contained in the Claims Act, it is necessary to understand existing public land law and practices, especially the United States Land Survey System.

Basically this is a grid system composed of squares, each square six miles on a side, known as townships. Each township is subdivided into 36 squares, one mile on a side, known as sections.

Each section may be further subdivided into halves, quarters, quarters of quarters and so forth. Each township contains 23,040 acres and each section contains 640 acres.

In order to establish a grid, a "prime meridian" is selected. The meridian runs north and south and is named for the locality through which it runs, such as the Seward Meridian, the Umiat Meridian, the Fairbanks Meridian, etc.

At about the middle of the meridian an east-west line is established, known as the "base line." Each of these coordinates is marked off at six mile intervals (to designate townships) and each segment is given a number and direction from the intersection of the two coordinates — the prime meridian and the base line.

If you go north along the prime meridian, you find Town-

ship 1 North, Township 2 North, etc. The horizontal intervals along the base lines are called "ranges" and are numbered similarly, Range 1 East, Range 2 East, etc.

Each six mile square township is located by township, range, and prime meridian. A typical example might be called, Township 12 North, Range 3 West, Seward Meridian.

Theoretically, it would be possible to cover the whole United States with a single grid based on one prime meridian and one base line, but for practical reasons this was not done, and it is always necessary to name the meridian when describing a particular townships.

When different meridians border each other, there will be fractional townships and other irregularities. While it is convenient to think of perfect six

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Outline of Claims History--

Author Loses Flush of Romance of Being in Foreign Land

By THOMAS RICHARD, JR.
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SETTLEMENT — PART IEN

OLONGAPO CITY, R.P. — The romance of living in a new country during my first few months here is gone. My life is empty of new experiences, and filled only of dreams of what is past and thoughts of where I should be now and what I should be doing. I think that part of the reason I feel this way is because I have lost several good friends recently and because I have never been able to easily accept the death of good friends.

There is also the matter of watching, from a distance, an event which I saw approaching for several intense and confusing years. For all the time that I spent looking into the claims, I am yet less confident

of my knowledge of it.

And because of what has happened, the future of my life and the lives of people close to me is almost anybody's guess. I understand little of it, and that frightens me. What is even more of a worry is that many people understand still less.

I should be spending all my time trying to make the settlement better known to people who need, and perhaps won't get, information to make the decisions of their lives. But I can't.

I must sit here and think of questions affecting lives, try to remember them, and wait for an agonizing length of time to attempt to find answers. I would have laughed at eleven months a couple of years ago, but I sure the hell can't laugh now.

I can't think lightly of the questions that form in my mind.

What educational opportunities will my people have? What is the worth of the land we are now selecting? What standards are used to determine that worth? What investments are being made with the money we were paid for a way of life? What choices do we have and who is aware of them?

I am not even sure of what the philosophy behind the act truly was. What intentions? Let alone whether they are being carried out. How many people, old now, will die without seeing anything from it? How many people are we overlooking? Thinking these things, I haven't gone to sleep before dawn in two weeks, and couldn't sleep at all the past two days.

How can our people, spread over two hundred villages and fifty states and nobody can tell how many countries, be in-

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Marine Mammal Protection Act--

There's Still Time to Recommend Changes in Act

By LYNN CHAMBERS

There is still time to recommend changes in the regulations put out by the Department of Interior and Commerce covering the Marine Mammal Protection Act of 1972.

Each Department restricts the use of "improvement methods of production, using modern implements, such as sewing machines" in handicraft production.

If you think changes should be made, and I do, you should write to the Director, National Marine Fisheries Service, Department of Commerce, Washington, D.C.

Are you not to be allowed make use of modern technology in your sewing, carving, living?

Outlawing use of mass production equipment is understandable, it would use up the supply of marine mammal products faster than may be ecologically safe, but modern implements such as sewing machines are totally operated by hand and by most authorities are not considered mass production devices.

The Act is regulated by two



U.S. Departments. The Bureau of Sport Fisheries & Wildlife, Fish & Wildlife Service, Department of Interior is responsible for enforcing the Act in regard to Polar Bear, Northern and Southern Sea Otter, Atlantic and Pacific Walrus, and several other mammals not found in Alaska waters.

The National Marine Fisheries Service, National Oceanic & Atmospheric Administration, Department of Commerce is responsible for enforcing the Act in regard to all other marine mammals covered in the Act

including Seals, Oogruk, Whale, etc.

The department of Commerce regulations which can be changed until February 21, when they will become final, include the following regulations about native exceptions:

216.2 Definitions.

(b) "Authentic native articles of handicrafts and clothing" means items composed wholly or in some significant respect of natural materials, and which are produced, decorated, or fashioned in the exercise of traditional native handicrafts without the use of pantographs, multiple carvers, or similar mass copying devices, or other improved methods of production utilizing modern implements, such as sewing machines.

Traditional native handicrafts include, but are not limited to, weaving, carving, stitching, sewing, lacing, beading, drawing, and painting. The formation of traditional native groups, such as cooperatives, is permitted so long as no large scale mass production industry results.

(f) "Indian, Aleut, or Eskimo" shall mean a citizen of the United States who is one-fourth

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