

Point Lay Native Store . . .

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of the village residents who helped make up the shopping list. "Most of it is survival stuff."

Ninety-seven people are enrolled back to Point Lay under the Alaska Native Claims Settlement Act, but some are not in residence now. Nonetheless, villagers ordered enough supplies to handle about 150 people, said Abel Alpkik, president of Cully Corp., the village corporation organized under the land claims act.

This means there will be enough food and fuel and other survival goods for sale for hunters and other visitors who may need supplies during the winter months.

When store manager Benjamin K. Neakok announced the reopening of the store this past autumn, ANICA promptly named it their "store of the month" and reprinted an article and picture on the store from June of 1953.

Neakok told ANICA in the announcement that he would "try to keep in touch with you often, but sometimes we don't have our mail in for several weeks at a time. Wish us luck."

Twenty years ago, the stock at the Point Lay Native Store was a bit different. People came from outlying areas to buy whale guns, rifles, ammunition, and trace furs, whale and seal oil. The present store sells ammunition to hunters, but no guns yet, although it is licensed to do so.

A specialty of the house is Cully Cooler Cola, the name given by villagers to the cola flavored soda pop (Cooler brand) hauled up on the North Star. Cully, the name of the village corporation, is actually a corruption of the Inupiat Eskimo word "Kili," which means "mound of earth towed."

For at least several thousand years the Point Lay area has been a favored seasonal hunting ground and meeting place for Eskimo peoples in the Far North.

Visitors these days will find things not all that quiet as it once was, however. Not far behind the reopening of the village store is coming the reopening of the Point Lay School, now under jurisdiction of the North Slope Borough.

The school, expected to open by December, will also purchase fuel oil at the Point Lay Native Store.

STORMS . . .

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a repeat of conditions in 1963 when winter storms took out the entire Barrow waterfront and contaminated the village water supply.

Weather watchers note win- t's are subsiding and temperatures are growing comfortably colder, but the ice pack is still drifting too far off shore to protect the Bering and Arctic coasts.

TCC School . . .

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teach basketry. Two others not yet named will teach Indian history, sewing and toboggan making.

Local teachers from Tanana, Buster Kennedy, Jake Starr and Charles Albert, will give instruction in trapping. Frieda Van Hatten and Shirley Liebau, both of Tanana, are assisting Clara Carroll with in-classroom instruction and general management of the school.

Students for the first workshop were recruited from villages throughout the Tanana Chiefs area. Flora Sommer, Ida George and Marie Mountain came from Nulato.

Karen Nikoli hails from Kaltag. Allen Titus and Stanford Cleaver are from Ruby. Norman Sam and Sammy Adams come from Tetlin. Joyce Ward is from Ft. Yukon. Eugene Wright usually lives in Fairbanks. Effie Titus is from Minto.

Headquarters for the Survival School are in the basement of the newly-built St. James Episcopal Church in Tanana. Students are staying with various families throughout the community.

A covered dish supper was held at the Tanana Community Hall Nov. 7 after the official opening ceremonies, to allow the students and visiting officials to meet the local residents.

The covered dish supper was followed by a discussion of the land selection process, lead by Richard Frank and Bob Jenks. Approximately 115 members of Tozitna, Ltd., Tanana's village corporation, attended the discussion.

Bilingual Prog. . . .

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speaking their native tongue in the classroom.

Yet Atkans have always loved their soft, musical language and quietly, behind the backs of white administrators, they preserved it, as best they could, in the privacy of their homes.

Luckily, in 1952, a Norwegian linguist named Dr. Knut Bergsland journeyed to Atka and made recordings of the older villagers telling Atka's history in Aleut. The oldsters have since died, and the Aleut of this generation is not as polished as of old, but the tape recordings remain as a guide.

The turning point for Atka— and Aleut— came in June of 1972 when the Alaska legislature passed a law that if 15 or more children in a village spoke a language other than English, the village would have a bilingual program.

In October of 1972, Bill Vaudrin of State-Operated Schools, made the arduous tug trip to Atka to ask if the villagers wanted such a program.

The answer was "Aang!" That's "yes" in Atkan Aleut and it was an enthusiastic YES.

Two villagers, Nadesta Golley (Atka housewife and unofficial postmistress) and Moses Dirks (a 20-year-old reindeer hunter

who had graduated with honors from Adak High School) were selected for training as bilingual teachers.

Both spent time at the language center at the University of Alaska in Fairbanks and Dirks journeyed to Norway to study with Bergsland.

Then, this summer, Bergsland returned to Atka to help complete the program.

"They turned out 18 books — 486 pages, camera-ready, in 40 days," Dr. Krauss marvels. "It's a phenomenal achievement. Nothing in any other bilingual program will probably ever match it."

"They were deeply inspired and slave-driven and also superbly prepared."

So, also, are the school children of Atka. Their basic knowledge of their native language was sound and, under the guidance of Mrs. Golley and Moses Dirks, they're really becoming polished speakers.

And they're learning to write Aleut . . . something their parents never had a chance to do. An adult Aleut writing class is also in the planning stages and it would appear that Aleut will become a vital language of the future.

Big Feast on Thanksgiving Day

By GUY OKAKOK
Barrow Correspondent
FEAST COMING SOON
FAIRBANKS — As every one knows what Thanksgiving means, as the day is coming soon. A Thanksgiving feast was planned by the audience in First Presbyterian Church Sunday, 4th of this month November that a feast will take place in church on Thanksgiving Day.

I cannot tell you what food the people will bring, but I know this for sure. Arctic foods probably will be served and others. We want people to know anyone who could come and participate in this feast.

I know several people always like to eat in their homes on Thanksgiving Day. And we set the hour on that day, 1 p.m. give them a chance to get ready.

Again I say, try to be a guest, anyone. Don't miss it. Eskimo dance included.

STRANGE BIRD

A newsletter from Tyonek arrives yesterday, address to me, saying that people there found a strange bird. It's not the bird they know that flies around.

It's a strange bird. Some say it's an Shaman bird. They said it's a bird, but very strange one.

The people there have asked

The 13th . .

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resident Natives was to have been completed by Nov. 17.

Completion and certification of the roll of Natives residing in Alaska is required to be accomplished by Dec. 17.

Challenges to the vote on the thirteenth corporation are expected from the Alaska Federation of Natives International, a Seattle-based organization, which formed Esk-Ind-Al, the alleged Seattle-based organization which formed Esk-Ind-Al, the alleged "thirteenth" corporation, with financing from the Seattle First National Bank.

Old Eskimo . . .

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ferent parts in a motor and when they all work together, they can do things that no single part could do by itself. I thought that corporations are made up of people. Or are they? Wally said of course corporations are made up of people. But then does it mean that people who operate the corporations and people who are served by a corporation must act as though they are "parts of a motor"?

It all makes me wonder if we shouldn't at least begin to listen to those persons who have been trying to warn us Natives about the great danger—"the de-humanizing effects"—of trying to follow the White man's ways. . . . Maybe the description of the White man's culture as a "machine civilization" is right after all. And we should think about that. Is it a way of life in which the machine rules and men have to adjust and conform to its needs and demands? Do we really want that?

Charlie, Wally and I talked about what the White man's machine—motorized-civilization has done to the world: destroyed the beautiful land, poisoned the air and waters, and killed off so much of the wildlife (our brothers)—not to mention the way the White man's machines have killed so many millions of people in their crazy wars.

I guess in a motorized civilization, men become like machines—not like feeling human beings. Howard, I'm getting worried. I don't want the Natives to be part of or even served by "Something like a motor."

Your Native friend,
Naugga Ciunerput

the older people, about this strange bird, but no one even doesn't know what kind a bird that was. But they called it

Strange Bird.

* * *
Taut rut-kik-niak-mi gik-pin.
Will see you again.

Aleutian Village . . .

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ed electricity.

What Atka has going for it is a newly-awakened sense of pride and identity. And with it is a growing awareness of and participation in the politics a village must play in order to survive.

Until last year the speaking of Aleut was not allowed in the Atka school. For generations the Atkans have quietly passed their language on in the most perfect form known in all the Aleutian islands but they were discouraged in speaking it by school-teachers from outside who have controlled their school system and there were predictions the language would soon die.

Then, last year, the villagers voted to institute a bilingual program (See "Phenomenal Bilingual Program," Page 1) and in an incredibly short time the young people of the village were polishing their native tongue and learning to write it. The older people of the village, although fluent, cannot write Aleut and are now considering an adult education course.

At the same time the village planned the bilingual program, it decided to send a delegation to attend the Aleut League convention in Anchorage. This worked a hardship on the families of the delegates for, having no refrigeration or transportation from outside, the Aleuts must hunt and fish continually to survive. And those who leave the island must stay at least a month for there is no way home except by a Navy tug which runs on a casual monthly basis.

But the Aleut League had largely been overlooking Atkans because they sent no representatives to voice their problems. The time had come to state their case, the Atkans decided. And so six village spokesmen left the job of subsisting to their wives and older children and made a march on Anchorage.

As a result, the problems of Atka have been getting more attention and, last month, for the first time, Aleut Corporation president, Mike Swetof, made a visit to the island with Larry Merculieff, Aleut land specialist, and Bill Childs, corporation manager.

It cost them \$1,500 to charter a plane ONE WAY but they stayed three days and by the time they left the Atkans were satisfied that at last some outsiders had a grasp of their problems.

Everyone realizes there are no easy solutions. Atka has never been allowed a post office because it has no regularly scheduled transportation and the population is so small and the location so remote that there's little incentive for commercial enterprise to run out there.

The U.S. Navy has always lost money on its contract with the Bureau of Indian Affairs to provide Atka monthly tug service from Adak. It's a sore point with them and with the Atkans who find the Navy screening all their visitors as security risks to protect the military base.

However, the Aleut Corporation is about to undertake a study of the transportation situation and hopes an extension of the State Ferry System might be a solution.

The corporation is also working on possibilities to bring better communication, better housing and electricity to the island. And Atkans, themselves, are negotiating with several interested fish companies in the hopes of attracting a cannery or freezer plant.

Outsiders, who don't understand Atkans' love for their island, claim the only solution is for villagers to relocate. Other Aleut village corporations have been trying to lure Atkans to move in with them and swell their rolls for Land Claims, but the Atkans have been stubborn about leaving home ground.

A new lure is a fish processing plant built in Adak on ground leased recently by the U.S. Navy to a group of businessmen which includes Adak's former base commander.

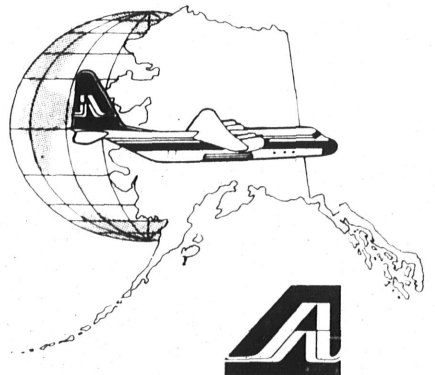
"Last year he suggested that the Atkans move the village to Finger Bay (Adak) to work for him," reports Mike Smigroff, village president.

"But we've held out through some pretty tough times and we're not leaving now."

"We gotta win! We just can't lose!"

THE ALASKAN AIRLINE WITH THE WORLDWIDE OUTLOOK

Alaska International Air grew up in Alaska. But even though we've now reached the point where our Hercules Airfreighters regularly visit virtually all points of the globe, Alaska's still our home. It always will be.



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