

Attractive Industrial Potential at Tyonek

Tyonek, a community of some 200 population located 50 air miles southwest of Anchorage, is going all out to attract industry with the publication of a four page color brochure describing the community's industrial potential.

Published by the Tyonek Management Corporation with the assistance of the State Department of Economic Development, the brochure is a summary of facts of interest to industrialists. The colorful brochure also includes general information on the community, its people, and its surroundings.

According to Francis Stevens, General Manager of the Tyonek Management Corporation, the village of Tyonek now has much to offer the industrialist.

"This brochure," he said, "is an effort to tell the Tyonek story. We have a location unmatched in natural beauty with extremely low natural gas and power rates, an excellent tax structure, and a workforce which wants to be productively employ-

ed. We would like to see a small plant established which would employ from 15 to 20 Tyonek residents."

Frank H. Murkowski, Commissioner of the Department of Economic Development, is equally enthusiastic about Tyonek's future.

"This community truly has a lot to offer. It is a pleasure to lend the services of our Department in this effort. The location of a plastics or other related petrochemical manufacturing concern there is a definite possibility," Murkowski said.

Copies of the brochure can be obtained from the Tyonek Management Corporation, 1675 "C" Street, Anchorage, Alaska; the State Department of Economic Development, Pouch EE, Juneau, Alaska or, 338 Denali, Room 540 MacKay Building, Anchorage, Alaska or from Tyonek Community's legal representative, the law firm of McCutcheon, Benkert and Groh, 430 "C" Street, Anchorage, Alaska.

American Indian Day

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thing other than they want to be. What an interesting experiment, on the other hand, once the block is removed, to develop with them ways toward that greatest freedom which comes with economic independence.

The present policy, aimed at the disappearance of the Indians, is a double-edged sword. On the one side there is a nauseating paternalism. Indians get help from the Government because, since we destroyed their means of livelihood, they need it; and it is our moral obligation to continue this help until we and they are wise enough to make them once again independent. But meanwhile, the Indian Bureau, like any overprotective parent, demands that the Indians manage their own affairs; but, on the grounds that they do not know how, never lets them try, and becomes sure more than ever that they are incompetent to do so. They say, in effect, that as long as we pay the bills, we shall manage your communities. If you are competent to manage your own affairs, then cut yourselves off from the financial assistance as well. Money to live on, or freedom; you cannot have both, so take your choice.

We need an entirely new approach. We need to separate the two problems of the money which the Indians need for their community services from the way the money is used.

Nobody should ever again interpret our policy as one which is importantly influenced by a desire to save money to the detriment of Indians and in violation of our traditional and moral obligations. It has been and should be our policy to make it unnecessary to provide special services, hence to make Indians independent. But until this is accomplished, the money should be provided because it is needed and because it is right. But this money should be spent by the Indians, for themselves, rather than for the Indians by bureaucrats.

Throughout the 1960's we have been groping toward a more enlightened national policy, but the result can be measured largely in terms of words not action. Numerous studies, task force reports, and commissions have come forth with their "final solution" for the Indian problem, but the crucial ingredient that has always been missing is Indians

speaking for themselves about what is wrong, what they want and need, and what our policy should be. On numerous occasions, the Federal Government has suffered the embarrassment of putting forward grand schemes to solve the Indians problems without really permitting the Indian to determine these policies and programs for himself. This is not only a hypocritical national charade which breeds cynicism and frustration on both sides but also, more important, a perpetuation of our accumulative failures.

The question that needs to be answered is whether or not this Nation has reached a sufficient stage of maturity and self-awareness to recognize its failure and to call upon a strength of intellect, conscience, and vision, to permit the prophecy of the Cherokee Phoenix to come true.



Letters to the Editor

Central Council Tlingit & Haida Indians of Alaska
1675 C Street
Anchorage, Alaska 99501
October 28, 1969

Dear Editor:

American Indian Day (September 26, 1969) passed by virtually unnoticed in Alaska. The following address delivered by Senator Kennedy on September 26, 1969, eloquently focuses on the often-overlooked contributions of the aboriginal inhabitants of our country. It does point out the very real possibility for an "Alaska Native Day," on which occasion various institutions could be informed as to our heritage and culture through personal visits and speeches by Alaska Native leaders. If this idea is developed, it could become a vehicle for informing a public that largely has lived among us without ever really understanding us.

If we don't develop a separate "Alaska Native Day," then possibly we could actively participate in American Indian Day in Alaska.

Very truly yours,
John Borbridge, Jr.
President, Central Council
Tlingit & Haida Indians
of Alaska

Anaktuvuk Pass's Simon Paneak Fashions Traditional Horn Ladle

One of the new objects on exhibit at the University Museum is a sheep horn ladle carved by Simon Paneak of Anaktuvuk Pass.

The ladle, which was made recently, is a good example of one of the beautiful and useful utensils developed by the Eskimos. It is a good illustration of the use made of available natural materials.

Mr. Paneak worked for several weeks on the ladle. The heavy horn had to be cut, steamed, bent, shaved, and carved to achieve the final graceful form.

Several years ago, Mr. Paneak made a complete Anaktuvuk Pass house of willow poles and caribou hides for the University Museum and the Institute of Arctic Biology at the University of Alaska.

The house has been used for experiments at the Institute and will be placed on exhibit when these experiments are finished.

This house, which is authentic in all its details, is probably the only one of its kind in Alaska, although similar houses were once commonly used by many people.

Mr. Paneak has also made other objects for the University Museum collection ranging from snares and fish hooks to stone hammers, bone drills, and other objects which were once commonly used.

Most of these old objects are no longer found in use, but throughout Alaska there are older people who have used them and remember how to make them.

The objects that can still be made by people who remember their use are perhaps more meaningful to young Alaskans in showing the success of the native peoples of Alaska in living with

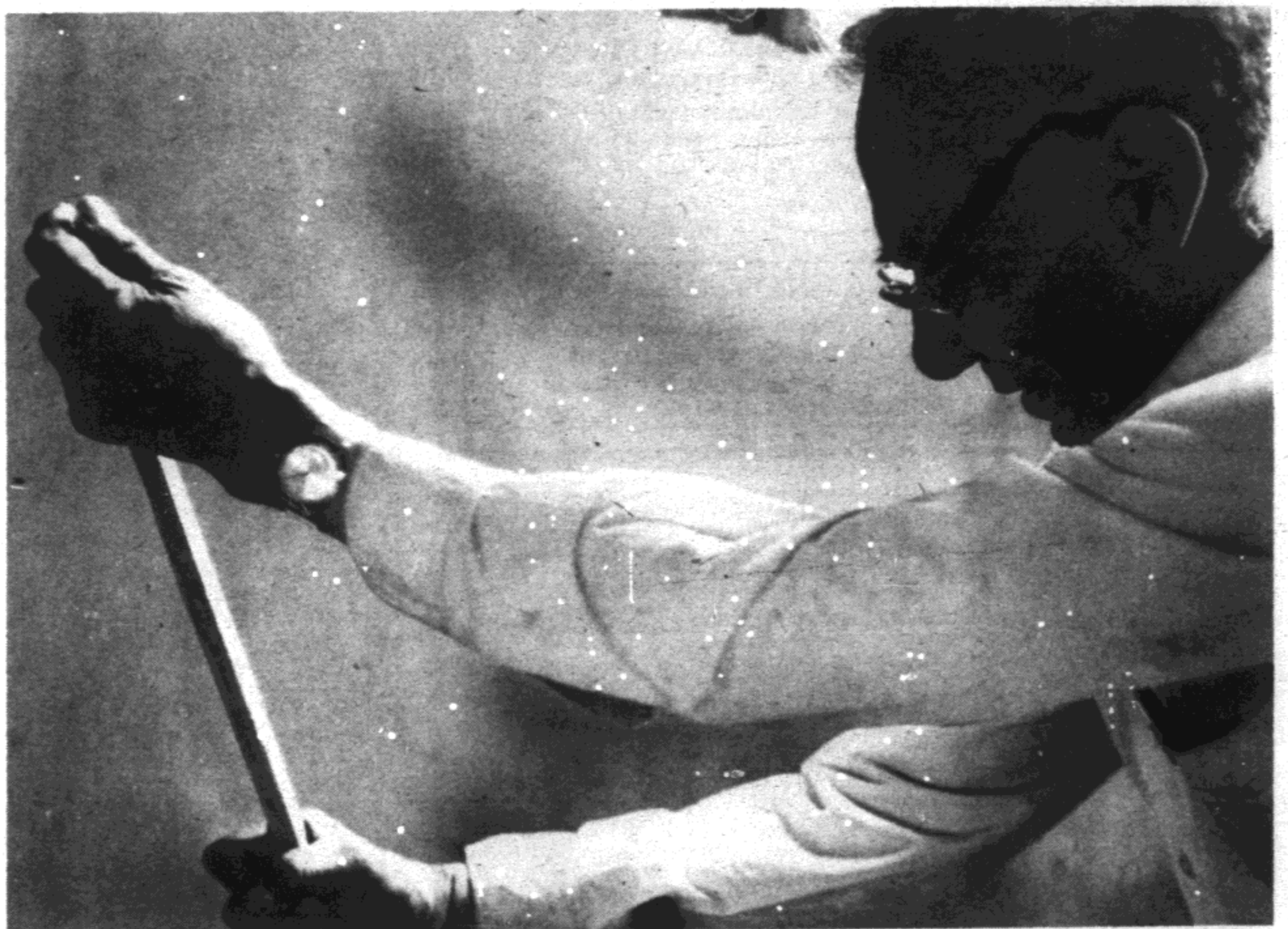
their environment than are older objects that do not have such a close relationship to an individual.

Although the University Museum budget for purchases is small, there is hope that this program will be expanded to take advantage of the wisdom and knowledge of older Alaskans.

"The University of Alaska Museum is very interested in finding out who these people are and working with them so that examples of the tools, utensils, toys, and other objects, are not lost from memory," commented L.J. Rowinski, director of the University of Alaska Museum.



SHEEP HORN LADLE—The sheep horn ladle is a light and hand-somely shaped utensil. The end of the handle shows just a bit of the natural texture of the horn and ends with a small portrait of a bear. The ladle is now on exhibit at the University of Alaska Museum. —UNIVERSITY OF ALASKA MUSEUM Photo



SIMON PANEAK of Anaktuvuk Pass is carving a ladle from the horn of a Dall sheep. He made the tool which takes off fine layers of horn to smooth

and thin it.

—UNIVERSITY OF ALASKA MUSEUM Photo

'Pin Project' Needs Help of Villagers, Teachers

Village Councils, parents, and teachers are reminded that applications for THE PIN PROJECT, a cultural enrichment program for children, 10-12 years old, can be received by writing to THE PIN PROJECT, c/o Jim Ludwig, KUAC-FM, University of Alaska, College, Alaska 99701.

Children selected to participate in this unique program will spend the Christmas holidays outside of Alaska accompanied

by a mature and responsible University of Alaska student host and companion.

According to Jim Ludwig, Co-Chairman of THE PIN PROJECT, "We're hoping to hear from as many villages as possible where there is interest in such a program. Villages can submit as many applications as they wish. Then, we'll select the fortunate youngsters who will have the experience of a lifetime as 10-

year old Abraham "Pin" John, Jr. of Arctic Village had last December when he travelled to Rochester, New York.

Ludwig also stated that applications should be sent for, filled out, and returned immediately because of the nearness of Christmas. THE PIN PROJECT is being funded by A.S.U.A. (Associated Students of the University of Alaska) and other civic and service organizations.