



ESKIMO GIRL'S ADVENTURE — Nine year old Lena Paneak of the remote village of Anaktuvuk Pass on the north slope of the Brooks Range, had a unique adventure in the largest cities of Alaska, Fairbanks and Anchorage. Lena saw things she had never seen before and ate things she had not eaten before. The outgoing youngster loved to walk in the cities and named that the activity she liked to do best. Her people at Anaktuvuk Pass are hardy people who traditionally hunted caribou which is their main diet.

— Photo by MARGIE BAUMAN

Lena's Great Adventure

Anaktuvuk Pass Eskimo Girl Visits

By MARGIE BAUMAN

Lena Paneak pushed open the front door of the log house and said loudly "Ah la pah, man."

"Ah la pah" is Inupiat Eskimo for "It's cold" and the nine year old daughter of Mr. and Mrs. Robert Paneak of Anaktuvuk Pass was quite right.

On her first morning in Anchorage the mercury was six degrees, snow and ice sparkling under the late rising sun. Lena hurried to put on her pretty red and blue kuspuk and mukluks and rush off to see the city by daylight.

The adventure began the night before when Lena arrived in Anchorage via mail plane from Anaktuvuk Pass to Fairbanks and jet to Anchorage.

Tundra Times reporter Jackie Glasgow got Lena off to a running start at Fairbanks, showing her around the town she had seen once, two years before.

Mayor Vincent Schurch of Kiana joined the crowd when Lena debarked at Anchorage and advised "The first thing you should get her is a boy friend."

Lena grinned and said she had a boy friend back at Anaktuvuk Pass but she wasn't talking about him.

Before the evening was out, however, Lena had her first glimpse of colored television (seven of them in the Sears store in the mall), rode a rocking horse and a wooden whale and climbed aboard the stationary merry-go-round in the corner of the mall, glancing in a huge mirror to see herself on horseback.

Back at the log house, Lena parted the curtains of her bedroom window, only to see another child in the house next door staring back.

Homes in Anaktuvuk Pass are hardly so close and the experience was a bit unnerving until Lena got up the courage to go say "hello" to the neighbors.

One warm bubble bath later, she was ready for sleep.

Two hours before sunrise,

Lena was ready to go again and there was a lot to see.

She shopped like a veteran, with a decided preference for reds and purples, for knee socks, shirts, jeans and shoes.

One of her most lasting impressions, however, had to be made by automobiles — which affected her like a roller coaster affects most people after a three course meal.

Going up and down hills like C Street and Arctic was groovy, but afterward she didn't feel too well. Asked later what she liked best about Anchorage, she said "walking."

But Lena was a brave kid. She put up with tasting spinach, tunniks who sleep too late, a bumpy car and five shoe salesmen who kept bringing her shoes that didn't fit. She liked egg rolls, Walt Disney movies ("Lobo" and "Dumbo") with hot buttered popcorn, playing with a large shepherd-husky named Robbie, coloring books, the walk ramp over Fifth Avenue in downtown Anchorage for Penney's, and playing beach ball in the living room with two kids who came visiting.

Barrow City Manager Nancy Gray was Lena's hostess for brunch at the Anchorage Westward where Lena chose blueberry pancakes for a main course. Afterward she tried out the piano in the 15th floor cocktail lounge of the hotel and got a bird's eye view of the city.

Finally there was a plane trip to Fairbanks, where a kayak built by Lena's grandfather, Simon Paneak, is on display at the University of Alaska and the final trip home.

It was a snowy morning in Fairbanks as Lena prepared to board the plane to Anaktuvuk Pass, armed with the fruits of her shopping spree.

She smiled broadly and said what fun it all had been but that it would be good to be back at her home in a snow covered valley of the Brooks Range once again.

Indian Data Center at Albuquerque—

Enrollment Information Fed Into Center in New Mexico

ANCHORAGE, AK. — Tied to the Alaska Native Enrollment Office in Anchorage by phone cables, the computers at the Bureau of Indian Affairs Data Center in Albuquerque, New Mexico, are programmed to do a very special job in a very short time.

The computers' life-giving umbilical cord is supplying, to some 15-20,000 Alaskan Indians, Eskimos and Aleuts who not only live outside Alaska, but who may never have seen this State — a new knowledge of blood ties, village and tribal roots and is rekindling an interest in the Natives' own ancient cultures.

The computers' job is to process the some 75,000 applications for enrollment in the near billion dollars, 40-million acre Alaska Native Land Claims settlement by March 30, 1973.

Over the past year, the New Mexico Indian Data Center has developed a computer program for Indian rolls, based on alphabetical enumeration.

"Most non-Alaska Indian tribes had tribal rolls for years," explains Mona Michel, Supervisor of the Encoder Section of the Anchorage Enrollment Office, and the only non-Alaskan Native on the staff here. She is also the only employee here who has previously worked on Indian rolls.

"Tribes varied from thirteen persons to 23,000 members in the four-state area of Michigan, Wisconsin, Minnesota and Iowa, which I covered before my transfer here," she explains.

"Indian claims settlements were usually monetary compensation for lands taken and were given to the tribes and dispersed on a per capita basis according to the tribes' individual constitutions; and each one is different."

"Some of the tribal constitutions demanded blood of a certain type but not any degree of it. Others simply had a residency requirement (living on the reservation) and citizenship requirements. Others demanded anything from one-quarter-blood to simply 'any Indian blood,'" she adds.

"The Alaskan Native Land Claims settlement not only provides for payment of \$962.5 million and 40 million acres of land to the Alaskan Natives, but the enrollment requirements are set forth in the actual claims bill," she continues.

All Alaskan Natives are eligible to enroll no matter where they live or were born, if they are citizens of the United States, are at least one-fourth degree Alaskan Indian, Eskimo or Aleut blood, and were living on or before December 28, 1971.

Also adding to the difference of the Alaskan roll call is that it allows for twelve regional corporations to be formed along geographic and ethnic lines plus a possible thirteenth "at-large" region.

The monies will be distributed on a per capita basis among the regional corporations and each corporation, comprised of Native stockholders, will in turn either redistribute, invest — or both — the monies received.

This means a family tree must be supplied by the applicant as proof for enrolling back into a village or region, Enrollment Office spokesmen explain.

For non-resident Alaskan Natives who have kept in contact with other Alaskan Natives, or have Alaska birth certificates, enrollment is no problem. But for those Natives living outside Alaska, born outside as possibly were their parents, or those

adopted by whites and re-located geographically as babies, the tracking down of blood lines can be a tremendous job.

Lack of permanent cumulative records throughout the state (according to U.S. Census figures, there were fewer than 400 whites in the entire Alaskan Territory as late as 1882), plus Alaska's late entry into statehood in 1959, has slowed the natural growth of statistical records and volumes usual to State Bureaus.

One of the major sources of legal information for Indians, according to Michel, is found in ancient treaties. But because Alaskan Natives never officially warred with the incoming whites, no treaties with the U.S. exist.

Non-resident Natives with valid birth certificates have no problem. They can fill the family tree back one or two generations and when the applicant's name is forwarded to the village, the Natives there can usually validate it from memory — if not from their own records.

But for those non-resident Alaskans who have only a vague memory of a relative having mentioned that he came from Angoon, or Nome, or Aniak, or Eek, Alaska, the search can be frantic.

The Anchorage Enrollment Office helps each of these people by using the Albuquerque Data Center, which prints alphabetical, family, region, and village

lists.

If the applicant knows only the name of the Alaskan village his relative mentioned, the Enrollment Officer checks various spellings of similar names as a possibility. He also checks to see if an applicant's relative (unknown to him) may have already enrolled with a complete family tree.

The Anchorage Enrollment Office, with the computer's multiple-listed print-out sheets, checks several other villages, several regions, and many other Native sources to help the applicant get a line on his history.

But the most important aspect and the most often overlooked of the Native Enrollment is that "Natives who haven't had time nor reason to research their heritage are now digging into their pasts," says Adeline Katongan, an Enrollment aide and Eskimo from Unalakleet, Alaska.

"All of us Indians, Eskimos and Aleuts have a heritage older than that of the white American. We have always been proud of it; and now we can prove it," adds Encoder Operator Jane Etuckmelra, an Eskimo from Aleknagik, Alaska.

Persons interested in obtaining more information about Alaska Native Enrollment may write:

Mr. John Hope, Coordinator, Alaska Native Enrollment, Pouch 7-1971 (B), Anchorage, Alaska 99510.

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