

Anthropologists and the land claims

By MARILYN RICHARDS

It was the Natives who endured the labor pains in giving birth to the land claims.

But now it appears it's the anthropologists who are suffering the post mortem blues.

The scientists are concerned about the selection of the Section 14 (h) lands provided in the Alaska Native Land Claims Settlement Act. The selection refers to those lands which will be withdrawn for existing cemetery and historical sites.

Doug Veltre, an anthropology instructor at the University of Alaska/Anchorage, says, "It's not a major concern now, but soon people (non-Natives) are going to realize who the land is going to and the power they'll have over it."

Veltre, who received his bachelor's from Brown University, and master's at the University of Connecticut, is also currently working on his doctorate from Connecticut.

The two year Alaska resident has also done extensive research in the Aleutians and frequently serves as a consultant to the Aleut Corporation.

"I may even lose my job," admits a grinning Veltre, "Because right now, I'm helping to select those lands which in the future may be closed to study by me."

"I want to help the Alaska Native learn more about, protect and preserve his cultures," he adds. Veltre does not at all identify himself with the anthropologists so "generally and colorfully" described by Indian author Vine DeLoria, Jr.

He also emphasizes his doctorate studies are not the same as his past and present work in the Aleutians because many scientists and writers have "ripped off" the Natives' knowledge in favor of their own personal and profitable interests.

"Right now there's a lot of red tape discouraging a lot of anthropologists for further study in Alaska. We have to go through several state and federal agencies and different organizations within the region to apply sometimes just for applications," explains Veltre.

The newly elected president of the Alaska Anthropological Association, whose convention was in March, agrees with Veltre about the 14 (h) lands. "It is not now a major concern but may cause considerable worry in the future," says Bill Workman, who is also an instructor at Alaska Methodist University.

A woman, who asks only to be identified as Willie, is adamant in her views. "I don't think Alaska Natives have any right to those sites. Those sites are for all Alaskans and our heritage, too. I pay taxes, and I want to enjoy certain areas in the state and learn more about our state."

Her beliefs echo the sentiments expressed by several citizens in letter writing campaigns to the state's establishment papers and Washington representatives. "We should have voted on the claims act," wrote one who apparently didn't realize he had years before to provide input. Now the ones who were apathetic before are showing their colors after watching the development and emergence of the economic and political power Natives now have.

"It's hard to believe that there are still so many ignorant

people," comments Nelson Angapak, who is the assistant director of lands for Calista, Corp.

In the past many priceless and valuable collections of Native art and artifacts have been broken, separated, stolen and destroyed. Though Natives claim ownership, they'd have to deal with thousands of museums and persons around the world to re-possess or locate these items. It would also be too costly and time consuming.

Two years ago the body of an Eskimo woman was found on St. Lawrence Island. She is estimated to be thousands of years old and is currently at the University of Alaska/Fairbanks. An effort by villagers to retrieve her body for re-burial failed.

Three years ago, the Tundra Times ran a banner head line story about a Fairbanks couple who had bought three acres of land in the Homer area sight unseen. Later they had discovered there was a Native cemetery on the land.

"I wonder how other people would feel if a group of anthropologists or archeologists were to decide to dig up a grave of their relative's who happen to be in an Anchorage cemetery?" muses Angapak.

"It's not going to hurt us to learn about ourselves, but to go out and desecrate our spiritual rights as citizens is something else. Although we are Natives, we expect our feelings to be respected as we respect those of Christians and other organized religions," adds the 32 year old assistant land director.

"Regardless of whatever arises with Calista and other

corporations with the act, once the land is selected, that is only the beginning. We are going to have the problem of land retention," somberly states Angapak.

Calista, like other corporations, is presently conducting on going studies which will identify and describe their lands, including 14 (h), with services from their own consultants, the Bureau of Land Management, the National Park Service and the University of Alaska.

"Though some people call the Natives ignorant and display a blatant disregard for our feelings just because we don't speak English very well, we'll sure give it a hell of a try," says Angapak. The former resident of Tutuliak received his bachelor's in math and history from Ft. Lewis College in Durango, Colo. in 1969.

Armed Forces radio goes bi-lingual

The Department of Defense has approved the broadcasting of bilingual alcohol-related public service spot announcements over the Armed Forces Radio network, Sen. Ted Stevens said today.

The radio spots, many recorded in the Yupik and Inupiaq languages, were produced through the joint cooperation of the National Council on Alcoholism-Alaska Region and the Alaska National Council on Alcoholism and Drug Abuse. They are aimed at alerting Alaskans to the problems of alcoholism.

"While it is Defense policy to restrict broadcast of materials over AFRTS facilities to the English language, we have discussed the unusual circumstances outlined in your letter with the Alaskan Air Command and have approved an exception to policy for limited use of these radio spots," the DOD stated in a letter to Stevens who had written asking for approval of the broadcasting of the announcements.

In January the executive directors of both councils visited the senator in Washington to report on their joint effort. Earlier in the year, the radio spots were entered in competition for the prestigious Silver Anvil Award, a national award for exceptional media accomplishments.

"The NCA-AR and ANCADA announcements are designed specifically with Alaskan village audiences in mind. The broadcast by the AFRN will provide an effective means for reaching the target populations throughout Alaska," Stevens said.

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LYNDA HADLEY

Hadley receives scholarship

Twenty-four year old Lynda Hadley, a graduate of Nome High School was recipient of a \$1,000 Alaska of the Year Scholarship at the annual Alaskan of the Year Banquet held this month.

A sophomore at the University of Alaska, Anchorage, Hadley is majoring in elementary education with plans to teach in Alaska.

This past semester she worked with teenagers at the Alaska Children's Services Emergency

Shelter. From this experience she learned that "insecurities come from being young."

"I feel I could instill security at a young age so that is the age I would like to teach," she said.

Hadley also said, "I hope to get into something more positive this summer such as travel" after reflecting on her recent work with the teenagers and their problems.

The pert coed has applied for a job with the University Year for Action program at the UAA. The position would entail traveling to various rural communities in Alaska to find out why young people drop out of school.

"I've dropped out myself," she said, in explaining why she would be effective in that type of work.

When not attending school Hadley served as receptionist for Senator Mike Gravel both in Washington, D.C., and in Anchorage. She then returned to school to resume her teaching objective.

The daughter of Mrs. Sarah Kell of Anchorage, Hadley was graduated from Nome High School. In addition to the UAA she has attended Seattle Pacific University and Alaska Methodist University.

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