

Fun for everyone—

UA Staging Winter Carnival

There will be fun galore in store at the Seconal Annual Winter Carnival at the University of Alaska February 7-11.

This year the carnival, titled "Golden Winter Carnival" in honor of the university's golden anniversary, will feature a wide variety of winter sports competitions and exhibitions, top quality entertainment, a fashion show, a water ballet, and a formal ball.

The highlight of the carnival will be a concert by

singer Glen Yarbrough. Yarbrough, formerly a member of the famed folk trio The Limelighters, will perform at the carnival on Thursday, February 9.

Other exciting events in store include a 25-mile Sno-Mobile Marathon, a sky diving competition, dog races, a cross country ski race, figure and speed skating competitions, and a broom hockey tournament.

Admission to all winter carnival events is by a carnival button, available on

campus for \$2. The button will also serve as an entry fee for most competitions, except the Sno-Mobile Marathon, for which a \$3 fee will be charged.

Participation in most competitive events is open to the public. For entry blanks and information write to: Winter Carnival, 206 Constitution Hall, University of Alaska, College, Alaska 99701.

All entries must be postmarked by January 15, 1967.

Part two of four parts—

Continuous Use of Lands

By William L. Paul, Sr.

That was the sole right of the King who then gave to his favorites vast areas some of which stretched as alleged in the charter from the Atlantic Ocean to the Pacific, lands which the early settlers could in no wise dispossess the Indians. But that made no difference. The claim was written and preserved perhaps like the allegation of the Israelites that all of Canaan was given to them by their God. An incident that occurred in Yakutat was the basis of Baranof's claiming all of that area and to this, he said, the Indians agreed by accepting a plaque representing the Czar. When he returned a year later however and asked to see the plaque, the chief replied, "I traded it to the Indians beyond that mountain." It meant nothing to the Indians.

In time however, the white man's nation became strong enough to enforce this claim and it did. The facts of history were forgotten. The claim of suzerainty was based on the language of the discoverer who wrote of the event to glorify himself.

In Alaska, the Russians made no attempt to change the land tenure system of the Indians. At Yakutat they made a formal treaty with the Indians, for a price, in 1799 which they promptly broke and were then driven off in 1805.

At Sitka, the Russians bought the land "just enough for my warehouse," Baranof added. But when the United States bought Alaska, there began a systematic effort to regard the natives as squatters. The pioneers of the white race told the Indians and Eskimos, "You are not a citizen," which as you can easily guess makes them a man without a country.

The American gunboats came in "to enforce order" they said—not to protect the rights of the Indians, but to support the greedy men who came to Alaska to make a fortune in a few days and then to return to wife and home in the States....And many of them did return leaving a common-law Indian wife and half-breed children behind whose lot was even harder because such children were despised by the white people and by the Indian. I

know for I was one of them. However, I learned much later, that God has a way of using people for His own purposes.

In Alaska summary justice was the rule of the gunboats whose definition for the word justice was not taken from Webster's Dictionary. The Indian village of Angoon, 60 miles from the present capital, was destroyed, twenty of their large canoes broken up, coal oil was poured on their community houses and burned in October after priceless artifacts were plundered by emulating Achan the son of Carmi, son of Zabdi, son of Zerach, of the tribe of Judah, who took some of the devoted things which were found hidden in his tent with the silver under neat. But God did not punish these sailors of our sovereign king.

At Wrangell, at the first Christmas, the soldiers shot a man who was trying to get his wife away from the soldiers who were dispensating the social inspiration from a bottle. An Indian retaliated and ran away, but the gunboat bombarded the village because the chief was unable to return the Indian promptly. My mother was in one of those houses.

At first, the natural resources were purchased from the Indians but soon, as the white business men gained power, this was dispensed with and the excuse was, "This is government land" and to this the Indian could only remember the gunboats at Angoon, Wrangell and Kake. He could do no more. He had no friends in government.

You who have never been confronted by a charge that you are not a citizen will never know how completely this neutralized the Indian. Not a citizen? Hence he must look not to the marshals and judges in the land but to the Indian Bureau in Washington D.C. No right to attend the public schools; no right to stake mining claims; no right to take up trade and manufacturing sites as the cannerymen and mining men were doing; no right to take up a homestead. All he could do was to watch the white man take up land cleared by the Indian except

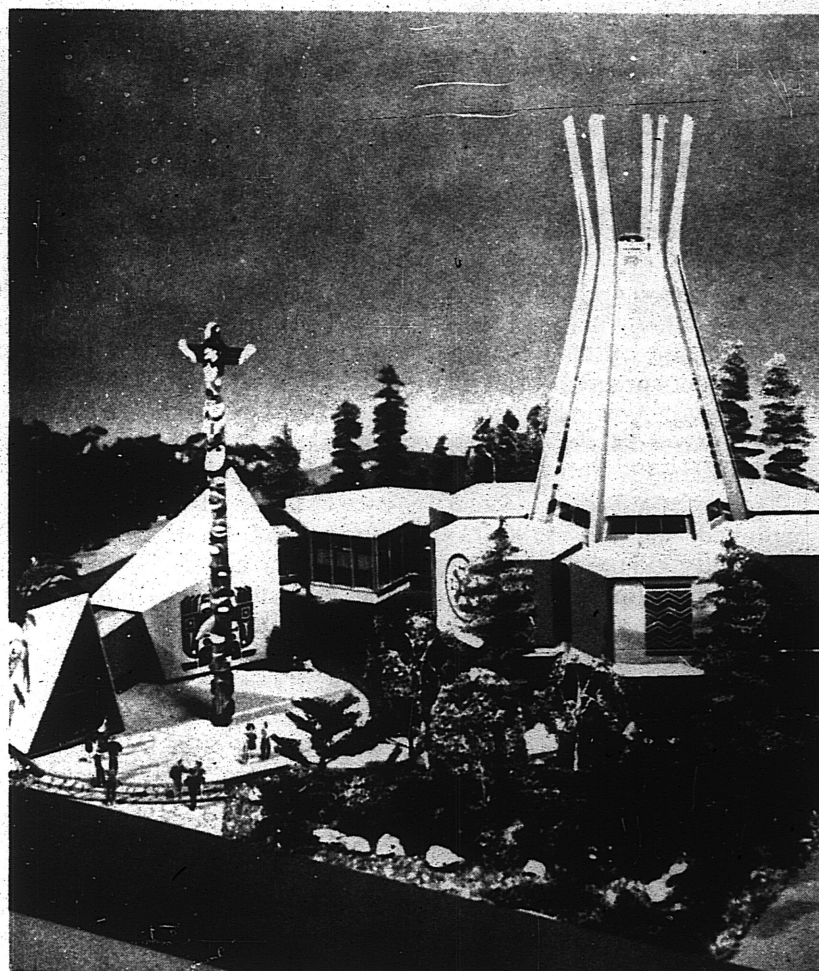
a close line surveyed by the land office around the Indian houses. You can see an example of this in Juneau where two villages are being wiped out by such literal interpretation of the word "occupation" that the Indian got nothing while the land office promoted what he called "progress."

At last came the straw that broke the camel's back. An Indian discovered what later was known to be the richest gold mine in Alaska and because the Indian believed what he was told, namely, that he was not a citizen and could not stake a mining claim, he had to give 3/4ths of it away to a white man for staking.

Then it was that a group of eleven men and one woman gathered together in 1912 and organized what they called the Alaska Native Brotherhood. Its objective being to study citizenship against the time when they might become citizens of these United States. Too bad that I don't have the time to tell you how they expressed their love for this nation. It came out in a trial at Ket-chikan where the head chief of the Stikine tribe in defense of his citizenship said "I give money to the red cross; my wife give money to the red cross; my sick son give money to the red cross; and my dog give money to the red cross; too bad I'm too old to fight for my country too."

This society however drifted along till I returned to my home in 1920, took the bar examination and was admitted to practice in 1921. Then began my study of the land question and I discovered that the Indian title does not come from any treaty, statute or executive order but that it is embedded in international law whose principles were first published by Francesco Vitoria, adopted by England and Spain, and written into our common law by the Supreme court of the United States. John Marshall presiding in three cases Johnson versus McIntosh (8 Wheat. 543) in 1823; Worcester versus Georgia (6 Pet. 515) in 1832; and Mitchell versus United States (9 Pet. 711) in 1935.

(to be continued)



Indians of Canada Pavilion • Pavillon des Indiens du Canada
Expo 67

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TORONTO

Barrow to Revive Old Cultural Dance

By Guy Okakok
Barrow Correspondent

BARROW, (Special)—Lot of people all over never understand what old fashion dance meant. It's something you won't want to miss if this program goes because the far strangers from other villages, only two strangers from this village would carry stick each, ribbons all kinds of color were tied to each stick.

Sportsmen Must Purchase 1967 Sports Licenses

Sportsmen planning to hunt or fish after December 31 must purchase a 1967 hunting and sports fishing license, according to Frank Jones, Regional Game Supervisor for the Arctic Interior.

The new licenses are now on sale at most sporting goods stores throughout the state.

Jones said trappers will not be affected since the present trapping license does not expire until September 30, 1967.

A few caribou are available along the Taylor Highway and on the Tok Gulkana Highway. The Taylor Highway is not maintained in the winter but according to sources in Tok a careful drive can travel to about mile 25. Scattered bands of caribou are crossing in this area.

Hunters should have a fair degree of success on the Tok Gulkana Highway in the area between the Nebesna Road and Tok.

The caribou season will remain open until March 31, 1967 in all Game Management units and portions of units south of the Yukon River except in units 7, 8, 10, and 15. The bag limit is three animals per hunting season.

When program will be started, these two strangers from other village would come in with fancy clothes holding these two sticks with several ribbons hung.

Then after they enter the room everyone in the room always quiet down when these two men began to make speech pointing out from the very first ribbon until each comes to the last ribbon.

The first ribbon tells that this one wants wolverine, wolves, or anything what person from these two strangers village want from Barrow village. Each ribbon requested naming a name's name and who is from.

Then when they don't have it that's been requested, this person whom he was called always looked for it till he finds one.

It's a long program and a very good one for science. Several has never seen it and we are pretty sure if this started, it probably would continue—one of the

(Continued on Page 5)

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