

Congressmen were disrespectful to Elders

To the Editor:

I am very angry and disappointed at the behavior of the Congressional members of the House Committee on Interior and Insular Affairs because they showed disrespect towards our Elders as they provided input on ANCSA and as they spoke of our indigenous heritage. What disrespect! The House Committee waived questions to remark among themselves regarding a fishing forecast for the upcoming weekend, while laughing as the Elders spoke!

Who appointed these inconsiderate authorities to listen to our testimonies, when all they're interested in is helping outsiders rape the very rivers' resources which are a vital part of ANCSA issues?

—I feel hesitant in providing my testimonial regarding our ANCSA real-estate transaction to the House Committee because of the above mentioned occurrences.

Do the Congressional members know what COMMUNICATION means? As taxpayers, we have expended a lot of monies for them to participate at this Congress-

sional hearing! For the House Committee's information, COMMUNICATION means to impart and receive information. 'Listen,' 'talk,' 'think,' 'hear,'...etc, each have a different meaning.

As a tenant of the Land, I am for amending ANCSA to preserve our heritage and lifestyle that our ancestors have preserved so that I and my children's children will enjoy the resources that have been graciously provided.

Sincerely,
Elsie Starbuck
Kenaitze Indian Tribe

Reader says Shively should not lobby

To the Editor:

Please accept this letter as an officially lodged complaint and disapproval to allow John Shively to represent the Alaska Natives under any circumstances to any group anywhere. I believe that it would be highly undesirable to

allow Mr. Shively to speak on behalf of any Alaskans, much less Alaska Natives after the fiasco of the impeachment hearings we had to endure.

Our future is at stake and only we can speak on our behalf with credibility, it is high time that we as Natives set aside our petty differences and work together for

the benefit of all our constituents. As I see it, we have enough qualified and able, dedicated Alaska Natives who can lobby for our well-being, we don't need anymore outside influences to muddy-up the waters, what we need is a miracle.

Sincerely,
June I. Degan

Help needed to identify artifact

To The Editor:

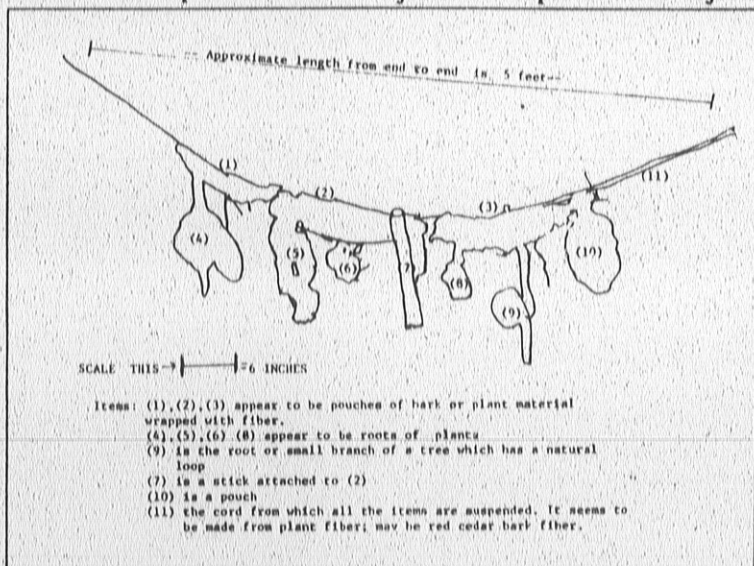
Last May, I visited the Ubersee Museum im Bremen, West Germany. This museum has many items collected by Aurel and Arthur Krause in the years 1881-82. These two brothers were sent by the Geographical Society of Bremen to obtain information and materials from Alaska and Siberia. In August and September of 1881, they traveled among the Chuckchi and collected many specimens of the plants and animals of this area, along with some "ethnological objects." From December of 1881 to June of 1882, they were in Southeastern Alaska and Arthur made a short trip into the Yukon

Territory.

Among the many things which they collected and brought back to Bremen, there is one object that is still a puzzle to the curators of the museum. They would appreciate it if any of the readers of Tundra Times might explain what this object is, or how it may have been used. They think that it came from a "medicine man" or "shaman", but since there is no explanation in their files, they are not sure. I was unable to get a clear, sharp picture and so I have sketched the object in question. It consists of a cord made of some kind of fiber—maybe cedar—or some plant material. From the cord there are hung several objects. A couple of these objects

appear to be roots of plants and they have small, human faces incised on them. All of the objects have strange or unusual shapes. Because of the areas they visited, the object may have come from the Chuckchi, the Eskimos, Tlingit or Athabascans. If any readers can shed a little more light on what this might be, I would appreciate it if they would write to me, and I will pass the information on to the Ubersee Museum.

Wally Olson, Prof. of
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