

# Aleuts Persist . . .

(Continued from page 1)

when the Russians first occupied the Aleutians, the Aleuts inhabited hundreds of villages in the area.

After a century of Russian occupation, 39 villages remained, the result of Russian-introduced diseases, massacres by the Russians and village consolidation policies of Russian administrators.

By 1890, the U.S. government census listed only 22 Aleutian villages and by 1970, excluding two villages in the Pribilof, only 11 were recorded.

Most Aleuts today depend on wage employment, rather than subsistence living and the effect of this lifestyle has been apparent in the migration of people from one village to another, notes Dorothy Jones. Population movements in the Aleutians have been fundamentally influenced by one village's proximity to other villages. People join together for improved living standards and improved job opportunities.

The question posed by Jones is why some villagers moved and others stayed; in her study, "Patterns of Village Growth and Decline in the Aleutians," she seeks to answer that question.

In the Shumagin area, the Aleuts have tended to migrate on the basis of good job opportunities, the availability of community services and family. Government and industry reinforced that trend by favoring location of services in expanding villages.

The case of Pauloff Harbor was different. Residents of that village relocated mostly at Sand Point, because Sand Point offered better opportunity than either King Cove or False Pass, both of which were actually closer to Pauloff Harbor.

Belkofsky, settled by the Russians and Aleuts in 1823, offered another interesting situation. During the halcyon days of sea otter hunting, Belkofsky was probably the most affluent village in the Aleutians, Jones notes. Today Belkofsky is without a cannery or any other local means for earning income. The village has not grown and has no store, clinic, bar or communication and transportation services. Aleuts there still use gas and kerosene lamps, and haul water from the creek.

Considering that Aleuts from Belkofsky frequently visit King Cove, some 13 miles away, one might expect them to follow the pattern of Unga residents who moved to Sand Point and in fact, some have, but not to the extent that Unga's population

migrated to Sand Point.

The reason is cultural: Belkofsky remains one of the most traditional Aleut villages; King Cove one of the most Western. King Cove has no Russian Orthodox church nor church organizations, notes Dorothy Jones in her study. King Cove has no chiefs or elders, no community owned steam bath and few Aleut-speaking people. Belkofsky meanwhile has an active chief who serves traditional functions, community steam baths, widespread use of the Aleut language and the dominant influence of the Russian Orthodox Church.

Finally, there are the isolated villagers, which persist with or without local job opportunities. Akutan has had local industries throughout the 20th century. There are no fish processing plants at Nelson Lagoon, but the rich fishing resources at and near the village enables residents to earn a living, Jones writes.

"The question arises whether Akutan and Nelson Lagoon persist primarily because they have local means of earning an income or because they are isolated from and therefore unfamiliar with other Aleut villages.

"The persistence of Atka and Nikolski in the virtual absence of local means of earning an income indicates that isolation is, indeed, the stronger determinant of village persistence," she concludes. "If the lure of jobs were a stronger force, Atka and Nikolski would have long since disappeared."

## PULU PAYS STUDENTS TRIP

Mitch Demientieff, president of the Tanana Chiefs Conference told the Tundra Times Monday that all questions concerning the funding of a recent trip to Fairbanks by bilingual students from Allakaket have been resolved.

Demientieff noted that questions raised by State Operated Schools Native Language Programs director Tupou L. Pulu in a Dec. 11 letter to the Tundra Times were settled before the letter was made public.

"Ms. Pulu implied that the Tanana Chiefs incurred these charges and subsequently refused to pay the bills. The fact of the matter is that the charges were incurred by the SOS Native Language Programs and will be paid," Demientieff said.

## AAIA Starts Newsletter . . .

(Continued from page 1)

from her family by California social workers. The social workers although they had no evidence that the mother was unfit argued that an Indian reservation was an unsuitable environment for a child.

In both cases, legal intervention by the AAIA was successful in reuniting the families.

The decision to take Indian children from their natural

## Sen. Gravel . . .

(Continued from page 2)

tribute to a lessening of tensions and a better understanding among all citizens. There is a gap which must — and will — be bridged.

The Haida, Tlingit, and Tsimshian art exhibit here in Washington should serve as a beginning, a base on which to build. It will be a great tragedy if knowledge of the arts, crafts, and traditions of the First Americans disappear from the contemporary scene.

# Nooksut . .

(Continued from page 1)

the village. The decision of the Interior Secretary that Nooksut qualifies as a Native village under the claims act will testify to this, he noted.

"The people were forced to move in the early 1940's because there was no school in Nooksut," he added.

As for the allegation that a shortage of food existed Hopson commented, "Everything is fine. The statement by Helmericks that people are starving is groundless."

Approximately 100 persons are now living in Nooksut. The Arctic Slope Borough has assumed the responsibility for maintaining the village school, which has enabled original Nooksut villagers to return to the site from Barrow.

Housing was scheduled to arrive at the village from Canada in December, but was delayed by a labor strike. "By April or March, the biggest portion of housing should be constructed," Hopson said.

A number of Arctic Slope Eskimos who were forced to move to Barrow to obtain education for their children and who often returned to their original village sites during summer months, have long desired to relocate in their original settlements.

This relocation has been made possible for Nooksut and Point Lay recently because the Arctic Slope Borough was established and agreed to assume responsibility for maintaining schools in the villages. The Arctic Slope Regional Corporation assisted in the relocation and in aiding villages for qualification under the claims act.

According to Hopson, the Arctic Slope is also considering the resettlement of the village of Cape Halket at the western end of Harrison Bay.

## TUNDRA TIMES JOINS AIPA

The Tundra Times, the statewide Native newspaper published in Fairbanks, announced this week that it is now a member of the American Indian Press Association. AIPA, an organization which counts most of America's regularly published Indian newspapers in its membership, manages a news service which covers Indian affairs from its Washington bureau.

Among the AIPA features which will begin to appear in the Tundra Times are stories which analyze national legislation and federal policies concerning Indian affairs. AIPA also distributes items of general interest to Indian readers.

The Tundra Times also announced the appointment of Thomas Richards, Jr., former staff writer and Washington correspondent, as managing editor of the Native paper.

Effective Jan. 1, according to the Times, Mrs. Sue Green, associated Alaska school boards president, will be hired as Anchorage advertising representative.

Also beginning in January, Times reporter Margie Bauman will become the paper's legislative correspondent in Juneau. Lois Keating, Inuvik; Grace Slwooko, Gambell; and Guy Okakok, Barrow, will continue next year as featured columnists.

The Tundra Times will carry the newsletters of the Alaska Federation of Natives and Rur-AICAP in addition to regular Native news features. Mail subscriptions are available for \$10 annually, regular mail, from the Tundra Times, Box 1287, Fairbanks 99701.

# Moses Smith Guards Nixon

A 19-year-old former student state trooper has been selected to serve on a special Marine security detail which guards the President of the United States during his visits to California.

Moses Smith, formerly of Hoonah and Juneau, recently completed Marine Military Police School at Fort Gordon, Ga.

When on regular duty, he will serve his enlistment as an MP at Camp Pendleton, Calif.



MOSES SMITH

# Daylight Savings Time Begins on January 6

JUNEAU Gov. William A. Egan said Alaska will go on daylight saving time Jan. 6 in accordance with legislation recently enacted by the United States Congress.

The change is being made for fuller utilization of daylight as a fuels conservation measure during the national energy emergency.

"I think daylight saving time will have definite benefits as a conservation measure even in

Alaska at this time of the year," the governor said, "and equally important, making the change will enable Alaska to retain its normal time-difference relationships with the other states for the convenience of commercial and individual communications with them."

Daylight saving time becomes effective at 2 a.m. Sunday, Jan. 6. Persons should set their clocks ahead one hour upon retiring the night of Saturday, Jan. 5.

# Eskimo Law . . .

(Continued from page 1)

aging similar offenses

Response to wrong doings was either mild to the point of non-existence or very extreme, to the point of death.

Village councils, which came into being about the turn of the century, acted in a judiciary capacity, to solve local disputes. Their success was geared on two reasons.

They acted with the backing of a seemingly all-powerful outside authority and no single Eskimo had to take individual responsibility for their overt intervention.

These councils were a substitute in the village for the external law from which they derived their authority. And because council members shared responsibility, the council system permitted the traditional Eskimo values of individual noninterference to be upheld and reinforced in the process of resolving specific disputes.

The price of the magistrate system introduced over the last decade in northern villages, has been high. It does not have the flexibility, the authority or enough Eskimo trust at present to be effective with dealing with Eskimos and their traditional ways, says Conn and Hippler.

Before making these recommendations, Hippler and Conn review for the benefit of those unfamiliar with the Eskimo value system how the present justice systems differ from the traditional justice system of the Eskimos.

From their research into village life in northern Alaska they conclude that "the absence of Eskimo law is largely a function of the personality system and value structure of the Eskimo culture."

Very simply, most Eskimo behavioral norms derive from an attitude that predisposes the Eskimo to believe that one should never interfere in the life of another. This attitude stems from a strong feeling of individuality and the fear that interfering with someone else's individuality will lead to retaliatory violence.

"Flowing from this all-encompassing attitude were such normative beliefs as: one should

not kill, steal, commit adultery, tell lies or in any way intervene in another's life," Conn and Hippler wrote.

Basically, sanctions in the traditional Eskimo society were very limited since they were based on the conflict-avoiding value system and personality. The net effect of that was a wide range of wrongs ignored.

They conclude that it is neither possible nor beneficial to return to precouncil days nor to a legal system that is not incorporated into the state judicial system.

So what is needed is adequate judicial services, law enforcement and correctional services offered by Native and non-Native personnel; the system must adopt to the people.

The booklet, "Northern Eskimo Law Ways and Their Relationships to Contemporary Problems of 'bush justice'" is available from the Institute of Social, Economic and Government Research at the University of Alaska, at \$1 per copy.)

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