

Family Plans Move Here Has Chance on Free Home

A family that is planning to move to Fairbanks by September 1, or that has recently moved into Fairbanks from an outlying village in Alaska, has a chance to apply for free housing in Fairbanks.

This family would have the benefit of a 600 square foot, three-bedroom home located on College Avenue that was built

by Arctic Health Research Center as a demonstration of how houses might be built inexpensively and yet provide the warmth and comfort in the cold arctic climate.

The family would have to provide its own basic furniture other than the stove. A family will be selected who has children and pets and can give the house

intensive use typical in Alaska.

Interested persons can write c/o Mrs. Jane Windsor, Box 95151, Cooperative Extension Service, University of Alaska, Fairbanks, Alaska 99701 or telephone 479-7237.

This notice will apply until August 15 with the hope that the house can be occupied by September 1st.

1972 Olympics Now History ...

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Urban Natives Dance Group, appearing for the first time in the Olympics.

There was no shortage of athletic talent. The arrival of Eskimo competitors fresh from Inuvik's Winter Games two weeks ago sharpened the excitement.

While they waited turns, sitting relaxed on the gym floor with babies and little brothers climbing over them, Canadians and Alaskans joked and talked with one another, renewing many old friendships.

In many cases, blood ties relate the Inuvik people to the Alaskan.

But when each man stood up for a shot at the event, he was on his own, sometimes competing against brother. Concentration paid off.

Reggie Joule of Kotzebue outbested a field of challengers and toppled records in the one foot high kick, kicking to an unbelievable 7' 10", and landing back on his kicking foot. On the first night Joule consistently showed great style and form and was clearly going to be a man to watch for the remaining events.

The Killbear brothers set the pace for the tough Knuckle-Hop event, with Gordon Killbear of Barrow beating out Billy's 45' 7" and going a total of 70' 5", breaking his own 1971 record by 9' 5". Killbear who has worked in Inuvik said the Canadian team practices and trains for the events. When asked if he himself did, he said, "No, that's not our way. Just whoever is able to do it, that's it."

Marty Edwin of Fairbanks soared upward in the nalukatuq event, Nalukatuq means "tossing up" in the Inupiat language and it takes sturdy hands and know-how to toss the contestants skyward.

With a few eager but inexperienced tossers, 1972 entries did not reach their potential. Nonetheless Marty dazzled the crowd and Laura Bergt, a former champion momentarily stepped out of her role as judge and took second place.

Reigning queen Mary Keller took a try at the nalukatuq, briefly lost her queenly dignity, and decided to stick to fashion shows.

Reggie Joule, the young man who soared to heights in the high kick, soared again on the walrus skin "blanket", easily taking the men's nalukatuq as he went up and up.

The two foot high kick narrowed down to a grueling battle between Joule and a tall Inuvik carpenter, Mickey Gordon. As the target moved higher and higher, the two battled to the limits, Gordon taking a bad fall once on the slick park.

Joule also took a fall and neatly turned a somersault to right himself. At 6' 11½" Joule hit the mark but landed incorrectly.

Gordon, leaping all the way to a height of 7' ½", bested his record from the Inuvik Games, to a loud round of applause from breathless spectators.

Later in the evening, Gordon suffered an injury in the final round of the Ear Pull contest with Barrow's Joe Kaleak. Mic-

key, hanging in there with determination, lost out to Kaleak as the heavy cord that stretches between the men's ears cut into Gordon's and drew blood.

A crowd favorite, Mickey was rushed for medical attention but returned to the gym before the night was over.

Another event tough on ears was the ear weight contest in which lead weights are hung on a cord from the ear and a man walks until he can no longer carry them. Joe Kaleak of Barrow outwalked and out-eared the few brave enough to compete, going a distance of 720 feet with 14 lbs. of lead.

Lorry Schuerch, who did an excellent job overseeing the games as an official referee, entered the Indian Stick Pull. Making it look easy, Schuerch who is a state trooper from Barrow, hung onto the greased stick against all comers, making one think it would be a good idea to be law-abiding in Schuerch's territory.

Another Barrow strong man, Morgan Sakeagak carried four men weighing over 600 pounds a distance of 32'. Emcee Alfred Grant commented Sakeagak would be a good man to have around in moose season.

Several new games were introduced by the Inuvik team and although willing Alaskan Natives had a crack at most, the Inuvik men walked away with all events, except Drop The Bomb, an incredible test of strength which few men in the entire world can even attempt to do, won by Gordon Killbear, who showed unbelievable endurance in the Knuckle-Hop.

Inuvik's Buck Dick won the unusual Swing-Kick, touching to 52", with Joule taking second place. Inuvik men demonstrated the Knee Jump, another game new to the Olympics, similar to a standing broad jump, but beginning in a kneeling position.

Poldine Carlo, using a version of the Native women's ulu, demonstrated the age-old skill of fish-cutting - cleaning, gutting, and beheading about a thirty pound salmon in one minute 30 seconds.

Dorcas Rock, eager to put Point Hope in the winner's bracket, completed her fish in the shorter time of one minute 5 seconds, but judging is based also on the quality of the job, "not how fast you do it but how good you do it," said emcee Grant.

Dorcas entered the seal-skinning contest for the first time, once again taking second place, but showing that she will probably be hard to beat with a little more experience.

Elizabeth Lampe of Barrow, working swiftly with the ulu, neatly skinned her seal in one minute 27 seconds. Elizabeth is also a member of the prize-winning Barrow dance team.

Barrow's Isa Sovalik won the Parky Contest with a beautiful, full-length, all hand-sewn fur parka. The literally priceless garment was stolen some years back but finally made it back to the farthest North city from somewhere in Detroit, Michigan.

Authentic Native costumes played an important part in

judging the Native Baby and Queen contest. Three wide-eyed babies were paraded around the gymnasium by proud mothers also in costume.

Little Teddy Joe Boston from Chistochina, whose Indian name means Snowbird, charmed his way to his first Olympic gold trophy. It will be a while before spectators see how well Teddy Joe does in future Olympic competition, as he did not sign up for any of the other events. But watch out, big guys, in a few more years.

Ten month old Jack Omelak of Anchorage took second place in an authentic fur parka of Eskimo design. Little Jack looked a little confused as to why he should be wearing his "warmies" while all kinds of strangers watching him fanned themselves with programs to cool off.

Third place honors went to Indian beauty Katherine Tanana, a pert little miss with lynx tails on her ponytails and dress, also carried by a beautiful mother in Native costume. Katherine's dress was created by her great aunt who followed as closely as possible an ancient design.

Katherine may have her eyes on the ivory crown of Miss World Eskimo Olympics some sixteen years hence. It was with a touch of sadness that Mary Keller, who won the hearts of everyone during her 1971 reign, removed her crown at its end.

With tears in her eyes, Mary said this had been the fullest year of her entire life and urged everyone to support future Olympics which bring together people from all over the world.

"I love you all and God bless," said the departing Mary, a queen in every possible way.

The crown passed to a lovely Athabaskan beauty, Helen Andon of Tanana, wearing a long Indian dancing dress with decorative beadwork, slippers of moose hide trimmed in beads and rabbit fur, and a matching beaded belt, medallion, and headband.

Already showing the attributes of a queen, Helen presented the award trophies to the winning contestants with grace and warmth.

Linda Pete from the Kusko-kwim area of the AVCP region was chosen both runner-up and Miss Congeniality, receiving an armload of yellow and red roses.

The royal court of young ladies, proudly modeling their Native costumes were: Alina Ahnangatoguk from Nome, Mary Anderson from Bettles, Donna Demoski from Fairbanks, Pauline Adams from Barrow, Lorraine Englishhoe from Fort Yukon, Martha Moses from Bethel, and visiting queen Carol Keipe from California.

Close to midnight, Helen Andon, the lovely new queen upon her satin throne was seen to yawn in ladylike fashion. Like Cinderella's pumpkin, the exciting 1972 Olympics turned back into an empty gymnasium. A litter of programs and discarded film boxes covered the floor and grumbling janitors came in with mops and brooms. The magic was over.

1,000 Corporation ...

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enough trained people. The resources of the state of Alaska are inadequate to meet this problem.

We have a symbiotic relationship with the state. If the Native people fail, the state will fail. There must be an on the job training situation for development of Native expertise in ALL fields. If the state and federal government cannot understand the one to one nature of this relationship, then Alaska is doomed.

There is a commitment of 5 to 6 million dollars for 1973 which covers a wide range of things that have to occur in the state.

I think that as far as the National council of Indians, the departmental secretaries, the Vice-President, the President, that we have a problem of implementation that is beyond the imagination of most of the people of Alaska, including the

Native people.

I have been told that any innovative program for the rest of the nation will be tested here. If this is true, we have the opportunity as "citizens of the last frontier" to develop our ability to deal with each other as rational individuals, to develop an integrated society to demonstrate throughout the world, and to produce a "seed crop" of leaders.

Treaties in the south '48 guaranteed rights of hunting, fishing and support by government agencies "until the sun sets" and that sort of thing. Alaska did not get everlasting rights to the land. We got a certain amount of land and a certain amount of money with a protection clause of 20 years.

If we cannot in our own right and our own strength go beyond the 20 year period, then we're lost, we're absolutely gone. It's over.

Tlingit-Kiksadi ...

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own experience.

"Because of the attitude toward the Alaska Native, there was in the past an attempt to wipe out an entire culture. Now historians are looking at all the regions for what can be used today. There is a healthy interest in this heritage."

"When I was growing up," she said, "I was told that whatever I had was savage and totally unacceptable, so I left all that and walked ahead. Fortunately, I was stopped and had a chance to look back, to find out about my identity."

"The Eskimos and Indians were able to survive for thousands of years in the country called Alaska, and not only to survive," she added, "but to develop a beautiful concept of Alaska, a way of orientation to our land as Native people."

"The tourist trade has promoted the saloon dances, the Russians, and the 'colorful' Natives. We need to know we are more than curiosities, more than wearing parkas," said Mrs. Lang. "Our civilization goes back thousands of years. This can be done. And shared."

Exhibits at the Center tell the history of the Kiksadi before the coming of the European, the story of the Tlingit defense of Sitka, the battle, and the establishment of New Archangel (Sitka) as the stronghold of the Russian American Company.

There are models of Tlingit towns, clan-houses, and canoes to tell the story, as well as authentic totem house posts and artifacts.

The most significant part of the entire center is the Craft Wing. It is a learning center for Native arts and crafts.

The teachers are Indian artists, the students are Indian, the learning age is defined as ranging from about seven to seventy. "A most interesting range," says Ellen Lang.

Along with the arts and crafts, the meaning underlying the designs are taught as well as Indian philosophy of life. In this sense, what is taught is interpretative art. To the visitor, it is interpretative demonstration.

"Sometimes," said Mrs. Lang. "Native tea (Labrador), crackers, and berry jam are served as an involvement thing." Mrs. Lang reported she was gathering a beach vegetable, called Goose Tongue to serve at a coming staff meeting.

Courses at the Center have included woodcarving, spruce-root basketweaving, skin and

beadwork, ceremonial costume-making, Tlingit dancing, and Tlingit anthropology.

There is interchange between the Center and the community. Upward Bound students have been included in the programs and Center teachers have been called upon to demonstrate in public schools.

Mrs. Lang would like to see the development of other Native Culture Centers throughout Alaska. "There is nowhere in Anchorage that is Indian operated," she said. "No place I can go to talk about Eskimo or Athabaskan culture. Where can I go? What remains of these people? We all need to be part of it."

"It's really an asset to be an Indian today," she said, "but it has not always been so. The Alaska State Museum, the AFN, the Native associations, all need to work together to develop Alaskan Cultural complexes as a form of education, to adopt parts of our heritage into our thinking today."

"The Alaska Native Brotherhood, 1912-1972, has spent 60 years fighting for social concerns, has helped Native Alaskans to become citizens. This was not a gift but a struggle. Now we can return something to everyone in the state. Our civilization has a lot to say."

In 1804 the Tlingit-Kiksadi lost their independence and much of their culture and way of life. On that battle site today, a new battle is being waged. Again, it may have far-reaching consequences for generations to come.

CLASSIFIED

HEAD START Field Training Supervisor I required by Rural Alaska Community Action Program for the Yukon/Kuskokwim Delta areas. Requires extensive travel in the area and attending training sessions in Anchorage. Priorities: Head start experience preferred. Expected hiring date on or after August 31; starting at \$680. Send a complete resume or Rural CAP, St. of Alaska or SE171 application to Personnel, Rural CAP, Dravner A12EC2, Anchorage, AK 99501. Equal Opportunity Employer

HELP WANTED: Male or Female

RESEARCHER at the Fairbanks Native Community Center. Applicant must have experience in Social Research and in the collection and analysis of data. Knowledge of urban and rural Alaska, and experience in program development desirable. B.A. in social sciences or equivalent experience. Ability to write clearly and math skills necessary. Will plan and carry out studies of problems and needs of Native people in Fairbanks and the Interior. Salary up to \$13,200. To apply, contact: John Bergamaschi, FNCC Center Director, 102 Lacey Street, An Alaskan Native person preferred.