

Celebration . . .

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petition to obtain the largest whale catch. The groups have two separate celebration grounds, with events continuing simultaneously at both camps.

Allen Rock belongs to the Qaqmaqtuuq, or North Faction, and Amos Lane is of the Oungasaksikkaaq, meaning South Faction.

Wednesday morning, the two crews elevated their skin boats at the two camps and unfurled flags, indicating the number of whales caught by each faction.

Throughout the afternoon, the villagers greeted nearly 50 visitors who had arrived for the celebration. People came from Cape Lisbourne, Kivalina, Barrow, Noatak, Kotzebue, and as far away as Fairbanks to witness the event.

During the evening, the men of the village gathered at the old Episcopal Mission, founded in the late 19th Century, in a thanksgiving service for the success of the whale hunt.

Early the following morning, the two crews began constructing the celebration grounds at their respective factions. Windbreaks were erected as protection from the frigid breeze. The skin boat was placed in the center of the windbreak as the place of honor for the village elders.

Villagers arrived and seated themselves, awaiting distribution of the whale meat and muktuk. As is the custom, the successful whaling crews share their catch with the rest of the village.

The venerable elders of the village were the first to receive any meat. Next, portions were given to those in the village who assisted the crew. Anyone who aided in butchering a whale, or cooking for the crews, was given a generous share of the meat.

The next group considered in the distribution were the remainder of the villagers. Then, the captain of the whaling crew will call for strangers, or visitors, to receive a share.

The food obtained from the whale includes a wide variety of meat. Mikeaq, or sour meat, is one of the larger quantities of whale products. This is made by placing the whale in barrels.

The Mikeaq is naturally fermented for a period of ten to twelve days, during which time it is occasionally stirred. It is then preserved in a cool storage place.

Perhaps the most relished delicacy from the whale is the flipper. When the whale is butchered, the flippers are cut off first and kept in cold storage until the feast. This is eaten raw, as is the meat which is frozen when it is freshly butchered.

The quaq, or frozen meat, is another one of the staple items in the Eskimo diet.

The most well known of whale products is the muktuk, which is inclusive of the black skin and a layer of blubber. Some of this is aged, as is the Mikeaq. Most of the muktuk, however, is preserved and consumed either raw or cooked.

The blubber, and its oil by-product, is utilized as a seasoning. It is used to flavor caribou meat and dried fish, as well as a wide variety of Eskimo foods.

Other whale products include baleen, once widely used in the construction of women's girdles, which is now made into baskets and other native artwork.

Another part of the whale which is heavily utilized is the bones. Wood is scarce and whale bones are seen everywhere. They serve as clothesline and dog posts, drying racks, trail markers, and even in the construction of the few remaining sod houses.

The whale is so much a part of the economy of Point Hope that it truly justifies a large scale celebration.

The final and largest day of the celebration came Friday. The townspeople awoke at 5:00 a.m. that morning and began preparations for the big feast.

The windbreaks were again erected. This time a second windbreak was set up at each of the celebration grounds. Here the women of the village cooked over open fires and camp stoves while the men sat at the larger windbreak and ate.

The feast began with a breakfast of cornmeal, bacon, eggs, donuts, and coffee and continued throughout the entire day.

The Qaqmaqtuuq and Oungasaksikkaaq factions were again in competition. Only this time they competed to see who could feed the most food to the most people. Villagers and visitors walked between Alan Rock's celebration grounds and Amos Lane's camp, eating meal after meal.

Cartons of cigarettes were placed before the men for their smoking pleasure. Huge platters of whale meat, caribou meat, boiled intestines, tongue, raw and cooked muktuk, liver, Miqueaq, blubber, flipper, and more donuts and coffee were served.

As soon as this was consumed, more food was placed before everyone. Later, whale kidneys, boiled heart, and other delicacies were featured. Even the Naloaqmeo, meaning the White visitors, were surprised to find themselves pleasantly burping.

They were at first apologetic, but after learning that the old Eskimos considered a burp to be a compliment for a fine meal, many began to burp proudly.

Despite the cold rain, which began early in the morning and lasted through noon, no one complained of the cold.

The pace began to quicken as the Nalukatuk was started. The walrus-skin blanket was brought out and fastened taught to whale bone posts. In the naluktuk, similar to a trampoline, the villagers draw the blanket tight and power the jumper high into the air.

At first, the village youngsters warmed up on the blanket. Later the older villagers displayed their skills, tossing and twisting, kicking their feet, and performing 360 degree turns from the blanket.

One young visitor from Kotzebue tested her skills on the blanket, jumping three times. First, she landed on her posterior. On the second attempt, she landed on her belly. On the third try, she landed on her knees. Undaunted, she walked off with a smile.

The nalukatuk has been an integral part of the whaling feast ever since its ancient inception. To the Eskimo, it is much more than a walrus hide. It is a representation of the joy that is the whale celebration.

The nalukatuk which began at Amos Lane's celebration grounds, was moved to Allen Rock's camp where the sport was repeated.

After the blanket toss, a desert of Eskimo ice cream, cake, and jello was served. Then, the villagers returned to their homes for several hours of rest.

Friday evening, the townspeople assembled at the Episcopal Mission for the Eskimo dance. These consisted mostly of the saiyak, or motion dance. The men danced individually first, then with the women, until everyone eventually joined in the dance.

Drummers maintained the beat until 1:00 a.m., when refreshments of muktuk and quaq were served. The dance was adjourned, and the villagers returned to their homes to sleep through the night and most of the next day.



TAKING OATH—Last week in Anchorage, Rear Admiral Donald M. White, Commandant of the 17th Naval District, is administering the oath of enlistment to the 80 young Alaskans of the

Alaska All-State "Mount McKinley" Company. The recruits are now undergoing basic training at the Naval Training Center, San Diego, California. —U.S. NAVY Photograph

Impressive Gains—

Wien Consolidated Traffic Skyrockets

Healthy increases in cargo and passenger traffic for the first four months of this year are reported by Raymond I. Petersen, airline president.

Revenue passenger miles were up 80.81 per cent over the same period in 1968. At the same time mail revenue ton miles increased 12.92 per cent and freight jumped 128.68 per cent.

April alone chalked up passenger miles increase by 102.08 per cent over the same month in 1968; freight ton miles soared by 195.65 per cent while mail revenue ton miles registered an 8.86 per cent, Petersen pointed out.

He said these impressive gains were due to general rising activity in Alaska and North Slope oil exploration; daily scheduled jet service between Fairbanks and Anchorage to Prudhoe Bay for major oil companies.

Quick change of seats and movable bulkheads in the aircraft permit adjustment to accommodate according to the needs of all-cargo, all-passenger or a combination of both for that particular flight, assuring full loads.

There are now four daily B-737 flights between Anchorage and Fairbanks; twice-daily jet schedules from Anchorage to Nome and Kotzebue; daily tours out of Anchorage to Nome, Kotzebue and Barrow for one-or-more day itineraries. There are indications for heavy tourist traffic during the coming three months, he said.

In addition there is new jet service from Anchorage to Bethel and service to Dillingham will begin operations July 1.

"Our third Boeing-737-200C jet was delivered May 29 and immediately put into service," Petersen said, "a fourth one has been ordered. All these aircraft have modifications which permit

Many of the visitors departed Saturday, bringing home muktuk, miqueaq, and other foods.

Most left with firm resolve to return next year. Undoubtedly there will be a celebration next year and for many years to come. The Eskimos of Point Hope, as most of Alaska's native peoples, possess a sense of history and are determined to keep their culture alive.

landings on gravel airstrips which greatly enlarges the utility of the aircraft in the Alaska bush country and the North Slope."

Telesat . .

(continued from page 1) bid "to harness modern space technology to cure a series of geographically-rooted disadvantages of its northern citizens," he said.

"In a few years," he said; "the most modern audio-visual education and cultural aids will reach its citizens between three oceans, the Atlantic, Pacific and Arctic."

In a response to a query to William W. Scranton, chairman of the U.S. delegation to the Intelsat Conference, Gravel said Scranton advised him that the United States would not object to Alaska's sharing in the benefits of the Canadian Satellite.

"I believe," Gravel told the Senate, "this represents the new Administration's first policy statement on the subject of international use of regional satellites."

Scranton wrote Gravel: "We are asking that member countries be free to establish satellites outside the Intelsat system to carry domestic traffic, with no qualifications except technical coordination with Intelsat."

"Under this concept of the definite arrangements," Scranton said, "there would be no obstacle to transmission of domestic traffic between Alaska and the rest of the United States via the Canadian satellite assuming this was arranged with the approval of the authorities of both countries."

"This new departure by the Administration is much more realistic, and accepts the diversity of opportunity offered by satellite communications," Gravel said.

Gravel said that with a communications system similar to that proposed in Canada, "we could leap a generation in the education and acculturation of the tens of thousands of Eskimo and Indian people who live in remote villages—and for that remoteness pay a huge and unnecessary penalty in having fourth-rate educational opportunities."

Olym. Chairman

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testants and a Olympics queen entry. The Drum Dancers have lent international flavor and color for the past two years of the Olympics performances.

The current reigning 1968 World Eskimo Olympics queen, lovely Audrey Ambrose of Huslia, formerly of Galena, will be handing over her crown to her successor during the waning hours of this year's Olympics.

The queen contestants and the localities where they will come from are not yet known but this will be publicized at a later date.

The dates of the Olympics have been set for August 8-9.

"There is something that has been puzzling me lately," Tom Richards, Jr. reflected.

The young reporter was sent to Point Hope by his editor and his father, Tom Richards, Sr., to cover the traditional whale hunting celebration that took place last week.

"While I was there, an old Eskimo lady about 70 years old told me that I was going to be in charge of the Olympics. Another old lady also told me the same thing. When I got back, I found out that my name had been mentioned. How did they know? How did they find out?" Richards wondered.

PERSONAL

If anyone knows the whereabouts of Nastasia K. Williams, please contact Barry Jackson, P.O. Box 348, Fairbanks, Alaska 99701.

LEGAL ADVERTISEMENT

STATE OF ALASKA
DEPARTMENT OF
HEALTH AND WELFARE

NOTICE OF PUBLIC MEETING

On July 22, 1969, at 9:00 a.m. public proceedings will be commenced in Fairbanks, Alaska, State Court and Office Building, 604 Barnette Street, Room 341, to review and study the rates of payment made by the Department of Health and Welfare for nursing homes, institutional and foster home care. Institutional matters, (child care), will be heard from 9:00 a.m. to 12:00 p.m.; Nursing Homes from 1:00 a.m. to 3:00 p.m. and Foster Homes (child care) from 3:00 p.m. to 6:00 p.m. This hearing will be pursuant to the provisions of Alaska Statutes 47.05.010(14) and the findings of such meeting will be utilized to establish the rates to be paid by the Department for such care during the period July 1, 1970 through June 30, 1971.

All interested persons will be given an opportunity to present statements, arguments, or contentions in writing and an opportunity to present the same orally.

J. Scott McDonald, Commissioner
Department of Health and Welfare

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