

NAME Reelects Donald R. Wright...

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gress of American Indians and holds the same title with the National Tribal Chairman's Association.

An Athabaskan Indian from Interior Alaska, his varied and colorful background makes him a valuable member of the NAME board of directors. In 1949 he organized the Alaska Native Dog Racing Association, now one of the popular sports in Alaska.

Student Art...

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were necessary to set up the exhibit, Mrs. Klingener, chairman of the Gallery Committee, said. In addition, students have volunteered their time to serve as guards for the exhibit.

The gallery is open from 9 a.m. to 5 p.m. weekdays and from 1 to 5 p.m. weekends.

Nearly all the works are for sale, and sign-up sheets have been posted for anyone who wishes to contact one of the artists.

He has worked at everything from fur buying to heavy equipment operation, and eventually flying the bush pilot routes of Alaska.

Although NAME, INC. was only an idea a year ago, it has developed into a fast-moving industry through the persistent efforts of the initial board of twenty-seven Indian leaders chosen to represent various areas of the United States and a cross section of Indian arts and crafts.

The newly selected board of directors formed a non-profit corporation and applied to the Office of Economic Opportunity for funds to cover operating costs and inventory purchases for an initial period of two years.

Although the grant was approved in May, 1971, the funds to begin operations were not released until last November. The total grant from OEO for the two year period is \$550,000.

The mere movement of Indian-made products is not the primary objective of the corpor-

ation, according to Wright, but more so to upgrade the present income of the Indian and Alaska Native and to encourage commerce among Native Americans through the development of their arts and crafts talents and a place to sell their goods.

Wright also emphasized that NAME, INC., is studying the raw materials of the Indian craftsmen so that they can be supplied with these materials at the lowest possible cost.

The 27-member board of directors established staggered terms of one to three years through blind drawings.

Elected as the Executive Board were President Robert Bell, Mandan-Hidatsa of North Dakota; Vice President William R. Crow, Cherokee of North Carolina, and Secretary-Treasurer Don Wright, Athabaskan of Alaska.

Although a new corporation, NAME, INC., has already turned over thousands of genuine Indian-made products throughout the United States through gift shows and Indian salesmen presently touring outlets around the country.

Trained purchased agents are likewise visiting Indian production areas for Indian-made products to be market-tested.



Photo by Norma Bowkett

ADDING ADS—Frank Murphy, who has worked as Tundra Times ad manager since the first of the year, has made it possible for us to enlarge the paper from eight to 12 pages on a number of occasions. He's a New Yorker but fortunately you'd never know it. He became an Alaskan in short order and intends to stay.

Claims Act Stymies...

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maintenance) to run a snow machine for three hours so its expensive to hunt and deficit spending to come home empty handed.

The willow supply, that once seemed ample for heat, gave out in the mid-60s and fuel oil runs between \$74 and \$64 for a 55 gallon drum (which won't last the average family a month.) Anaktuvuk is colder than surrounding country and the willow supply is 40 miles away.

Air freight is 20 cents a pound from Fairbanks; 50 cents a pound to ship a snow machine. Currently a tractor needed to maintain the airstrip is being repaired in Fairbanks and the lowest estimate to ship it to nearby Bettles (to be driven in) is \$2,300.

There is confusion about the status of the airstrip. Who is responsible for maintenance? The strip lies within the township of Anaktuvuk which incorporated as a fourth class city in 1957. However, the Bureau of Land Management leased it to Wien in 1964 for 20 years at \$10 a year.

The runway is ample for Wien's small mail planes which run twice weekly, but the line can't be expected to want to maintain additional runway for large planes the villagers may charter to beat the air freight rate.

The village has no sewer system. That wasn't a problem with just a few families but today there are 134 residents and more plan to move in this summer.

There is no electricity and fuel for a Coleman lantern runs about \$2.20 a gallon.

Underlying all these woes is the problem of income. In days when they were on the move, the Anaktuvuk people had little need for money. Now, in the face of fuel and food bills with no industry, welfare seems the only option.

Atomic radiation is an additional worry. The people still live almost exclusively on a caribou diet. The caribou feed on lichens which pick up radiation from the air. In the '60s when the Russians were doing a lot of Atomic testing, the Anaktuvuk people had the highest radiation count in the United States.

Today the count is way down but the Atomic Energy Commission still monitors the village—partly, it's suspected, for public relations and partly to watchdog further atomic blasts by Russians and Red Chinese.

A PLUS FOR THE PEOPLE

On the plus side are the Anaktuvuk people themselves. They're a bright, lively group with high standards of honesty. Liquor is outlawed in the village but residents take it in good graces and there is little (if any) bootlegging.

There is also a high premium on cleanliness. An Anaktuvuk girl would sooner melt ice to wash her hair at 50 below, than let it go dirty.

Village life is friendly with lots of visiting and community activities like church, bingo and movies. Because of this, many parents feel it is a better place to raise a family than the city.

Youngsters must go outside to high school but it's hoped a ninth grade program will be established in the village soon.

Bachelors greatly outnumber the single girls in Anaktuvuk and keeping the high school misses home might help solve that problem, too.

FUTURE OPTIONS

In the mid-60s, two Anaktuvuk hunters made unique masks for an Eskimo dance out of caribou hides. Outsiders bought them and orders came in for more. Now most of the villagers have learned to make the masks. It's hoped that a central marketing agency can be found and that the industry will grow.

There's also a growing tourist trade. For the last two years, Interior Airlines has included Anaktuvuk on its North Slope tour and hunters like to visit, too. Recently David Mekiana outfitted a little house which he rents for overnight accommodation. It's small but clean and snug and he hopes to enlarge it this summer.

Lastly, there is the land claims settlement. No one's over-optimistic but there's talk of oil, gold and copper deposits which might turn up on village selections.

Under current census figures Anaktuvuk will be allowed to select three townships. If they can prove they had just three more residents than the census listed, they'll qualify for four.

The future holds a lot of "ifs". The village has been caught squarely in the huge transition from traditions that stood for centuries and the 20th century with all its red tape. But the spirit of the people is good and with a little luck they will find the best of both worlds.

Dingell Bill Ires AFN Officials...

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tempted to call Mr. Dingell a patronizing S.O.B.

"Mr. Dingell and the others, spurred on by conservationists, act out of ignorance. They want to "do it right the first time" in Alaska. Eskimos, Indians, and Aleuts did things right the first time several thousand years ago. Our land has remained intact all these ages, except where it has been touched by representatives of Mr. Dingell's culture.

"It is an outrage, a terrifying prospect, that the Congressmen should suggest that our land be taken away from us and placed under his "protection". Our title has been solidly established and Alaska Natives have seen what effective protection has been provided by such congressmen for most of this country.

"What has happened to the age of enlightenment of this country's dealings with American Natives? If we allow this HR 13416 to destroy our people, which we certainly will not do, there will be no room for the words "justice" and "honor" in our description of this country's history of Indian affairs.

"No words can convey the outrage which we feel. The Alaska Native Claims Settlement has been described as the most successfully lobbied piece of legislation in the history of Indian affairs. That was no accident."

Alaska Natives followed all the rules for prompting the Congress to act. AFN obtained the services of highly competent lawyers and lobbyists. It won support from many national organizations and from the American Indian people.

"Take our land. Take our life," Alaska Natives said to the Congress last year. That is not a Madison Avenue slogan or a gimmick phrase that movement fadists create" the AFN spokesman observed.

"Alaska Natives are not so passive and ever-smiling as the postcards show. We shall not quietly observe that act of stealth, HR 13416.

"Mr. Dingell and the conser-

vationists have not consulted with the Department of the Interior. They have not consulted with the Alaska delegation to Congress. What is most outrageous is that they have not consulted with the Native people of Alaska.

"HR 13416 demonstrated no forethought. Mr. Dingell is not perserving wildlife for generations of Americans; he is putting an end to life for generations of Alaska Natives.

"We demand the right to exercise dominion over what little land we retain. Alaska Native people are hospitable. We invite Mr. Dingell and his distinguished

colleagues to come to our land as honored guests. We invite the Congressman to observe the dignity of our way of life. This same dignity makes us the best ally of the animals of our land. It is a harmonious relationship.

If the Congressman is still intent on creating his reserves, then we make war. We believe, though, that firsthand observation can persuade him of the competent manner in which Alaska Natives exercise land management.

"When Alaskan Eskimos, Indians and Aleuts are handed eviction notices that is where we draw the line."

Claims Explanation...

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villages "on an equitable basis after considering historic use, subsistence needs and population," according to the report.

The 522,960 acres initially selected by Arctic Slope villages plus additional selection of 519,450, will bring the region's share to 1,072,410 acres according to existing data on population.

In addition, there is provision for a "hardship land bank" for individuals or groups that don't qualify as villages.

"This could be very important for isolated groups of individuals who may reside beyond the eight townships withdrawn around Kaktovik. Unfortunately, a similar exception is not made for Petroleum Reserve No. 4 and it would not be possible to get title to isolated tracts of land within the Petroleum Reserve that are outside the village withdrawal areas."

To qualify for hardship land bank land, Natives must apply within two years of the bill's passage. Their claim must not be over 160 acres and they must have lived on the land since August 31, 1971.

Natives who have already applied for a land allotment will

gain title to the surface of their land but no mineral rights will go to the regional corporation. In the case of hardship land bank claims, however, the regional will title to subsurface estate.

The report writers are uneasy about the part of the claims bill which allows the Secretary of Interior to reserve public easements to village and regional corporation land.

"These provisions are very undesirable from the Natives standpoint because they would permit the federal government, the State of Alaska and other third parties to have easements across lands that will be conveyed to Natives without the necessity of paying the Natives," the report warns.

There is also a chance the Secretary of Interior might withdraw lands "in the national interest" that Slope Natives wish to reserve as a substitute for land around their villages which is not available for them to select.

The report goes into considerable detail on qualification of Natives to participate in the settlement and on the rules and regulations for villages which will participate.