

"I may not agree with a word you say but I will defend unto death your right to say it." — Voltaire

Tundra Times



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Editorial—

Potential Woman Power

An unusually large number of women were delegates to the Tanana Chiefs Conference here last weekend and Al Ketzler, president of the area association said he was glad to see them.

"They make good, steady members. You can count on their attendance," he maintained.

At the same time, by coincidence, more political woman power was being mustered at University of Alaska, where Girls State was in session. Native representatives reported the conference gave them a new and useful working knowledge of government and they came away with the refreshing conviction they might someday help make this a better state.

There were just three Native delegates out of 56 however, and we wish there could have been more. We realize the American Legion Auxiliary, which sponsors Girls State, has few bush outposts, but perhaps they could devise some method by which more young Native women could participate.

Native interest in statewide politics is growing and—if the Tanana Chiefs is any indication—Native women will be taking a more active part. Girls State appears to be good training ground and we hope it will become more representative in the future.

Editorial—

Big Foot in the Door

President of the Alaska Federation of Natives Donald R. Wright's remarks to the Tanana Chiefs last Sunday that President Richard Nixon could veto the land claims bill if it is unfair to the Alaskan natives is a strong indication that Nixon is out to extract from Congress a bill the natives can live with.

Presuming that it is a true situation, the President's intention could be a powerful foot in the door in forging an equitable land bill out of Congress. The Senate and House will not ignore this, of course, and it could be a strong impetus in causing senators and congressmen to come out with a good bill.

They Lied to Us'—

Indians Lose Another

ALCATRAZ — The Indians lost another war last week...this time to some U. S. marshals who evicted them from Alcatraz Island.

The Indians had claimed the former prison Nov. 20, 1969 with a band of 78. At the time of eviction the count was down to 15.

Twenty marshals landed unannounced to move them out to a San Francisco hotel. U. S. Attorney James Browning said six men, four women and five children were removed in Coast Guard boats and no one was

injured.

"They have been illegally inhabiting the island," he told newsmen.

John Truedell, one of the original invaders, was none to happy with the move.

"What makes me the maddest is that Browning promised there would be no actions against us while we are negotiating. They lied to us."

ANHS Jobs

The Alaska Native Health Service has announced the following job openings:

Cook — Anchorage
Clinical Nurse — Anchorage, Bethel, and Tanana.
Public Health Nurse — Anchorage, Fairbanks.
Pipefitter — Mt. Edgecumbe
General Supply Assistant — Kotzebue.
Clerk — (Dictating machine transcriber) Ketchikan.
Dental Therapy Training Instructor — Mt. Edgecumbe.

Most Legendary—

Eagle-Wolf Dance May Be Revived

WANTED—URGENTLY—ONE SHAMISH, FOUR MEN AND FOUR WOMEN SINGER-DANCERS, TWO MESSENGERS, ONE AUNGUTGUK, ONE DRUMMER AND ASSISTANT DRUMMER AND A SPECIAL ANNOUNCER. MUST BE WELL TRAINED IN ESKIMO DANCING.

The Eagle-Wolf dance, one of the most legendary in Eskimo lore, may soon be danced again. The last performance in full was 1914 at Mary's Igloo which is now a ghost village. Only a few recall the ceremony and they are anxious to save it from extinction.

That's no small task. Five bald eagles, special costumes and housing are required in addition to talented dancers. The eagles have just been acquired through a special permit from the U. S. government. Donations of material goods are coming in. But that's just part of the solution.

The dance was originated by the Kauwerak Eskimos on the Seward Peninsula. Etorina, grandfather of William Oquilluk of Nome, was director of the last ceremony. He taught William and two other young men the difficult drumming rhythms of the dance but only William remains of the apprentices.

One other man—William's cousin, John Karkaruk—recalls the Eagle-Wolf songs. Together they have been working to revive the ceremony to record on film or video tape for preservation.

"I know we can find good dancers. People want to see this dance and they enjoy doing it," Oquilluk maintains. "Maybe the Diomedes would like to try. They still do parts of the dance today. They learned it when we used to live in Kauwerak village a long, long time ago. Maybe some of the young people will learn it too. That is how we will keep it

alive. Our forefathers said as long as the Eagle-Wolf dance was remembered and we told our children and grandchildren about it, we would remember the Eskimo way of living"

Reporting to us on Oquilluk's progress is Laurel Bland, a teacher at Alaska Methodist University who has been working with him the last two years helping prepare more than 500 pages of manuscript on the history of Kauwerak Eskimos for publication. She reports the eagles were just shipped frozen to Nome through the Fish and Wildlife Service in Juneau and that response has been im-

mediate and generous to requests for other items.

"Furs, fabrics, sewing notions and other articles as well as blank video tape and some money for airplane travel were soon pledged to William," she writes. "Additionally, the Arctic Native Brotherhood located two large black and two white wolf heads and the Nome Community Center provided plane fare to bring William and John Karkaruk together in Anchorage to renew and refresh their memories of songs and rhythms. Among the Anchorage people who assisted were Sears, Wards, Penneys, Anchorage Bedding and Furniture, Ben Franklin, Jonas, Martin Victor, David Green, Myron Wheeler, Barney Gottstein, British Petroleum, Alaska Airlines and Alaska Methodist."

Girls State, Fairbanks...

(Continued from page 1)

she told the Tundra Times. "Also, there was only one black girl and I felt that was a token thing."

The two delegates from Alaska Girls State to the national convention were both from Anchorage, she added.

"I think one of them, at least, should have been from the northern part of the state because it's a vital part of Alaska."

Miss Perdue said the six Fairbanks delegates all made application for Girls State and were chosen by counselors. All were non-Native, she was sorry to note.

The three Native students were picked by faculty vote with emphasis placed on high scholastic record. Miss Oxereok represented Beltz School in Nome and Norma Perkins was one of four delegates from Sitka High Schools.

As make-believe-legislators they backed much legislation that their real life rural counterparts favor: state aid to local school boards, preferential hire for Alaskans, counseling for juvenile delinquents.

On the first ballot to elect officers, delegates were asked to write down issues they thought most important to the state. Number one was the pipeline; two, ecology; and three, Native land claims.

The Native representatives agreed and were disappointed to find no legislation was submitted on number three.

"Native land claims was a campaign issue. A lot of candidates said it was important," Miss Oxereok recalls. "I was going to put in a bill on it but I thought someone else would do it. No one did and now the deadline for submitting bill is passed."

"Those of us from the Northwest are a minority," added

Miss Patkotak. "The others, they'll kill down something they don't understand real fast."

None of the Native delegates tried to run for office.

"I didn't because I'm new to this stuff but I'm learning," Miss Oxereok explained.

"I thought I understood government but I didn't. I've learned a lot these few days. Now when I go home I can read the papers and understand what's going on," Miss Perkins said.

For a beginner, though, she did all right, being elected chairman of her House Commerce Committee. She chose Ethel Patkotak as her assistant so they had their committee under control.

Miss Oxereok served in the Senate where she was assigned to Health, Education and Welfare and Judiciary committees. Miss Patkotak was also elected regional representative to the Central Committee.

None of the girls sponsored bills but they did work hard for passage of several measures.

"I'm interested in restriction of food stamps so the people who really need them can get them...Also establishment of a permanent fire fighting force in our area," Miss Patkotak said.

Linda Oxereok favored mandatory education in sex and health.

"When we get older we don't know what we should do," she explained.

Miss Perkins questioned a bill which would have opened bars only from 2 a.m. until 5 a.m. and the measure failed.

One bill on which they all agreed would have combined Girls State with Boys State.

"It was the first bill to pass," Miss Perkins reported. "They've passed it for a number of years, though, and so far nothing has come of it."

LETTERS FROM HERE AND THERE

774 Oak St.
Selfridge AFB, Mich.
April 19, 1971

Dear Tundra Times:

Mr. Gallagher of Sitka sent me an edition of your paper, the first I have ever read. You people are doing a wonderful job in keeping natives and others well informed on the native scene. It has been over five years since I left that great state of Alaska. It really pleased me to read of the progress the natives, on a united front, are making in the fight for land claims and other rightful heritages. What really

is encouraging is the effort many villages are making to help themselves like the education experiment in Nulato. I think it's about time native education is geared to our needs and wants. I hope this will be the rule rather than the exception in the very near future.

I'm proud to be an Alaskan native! The people aren't content to sit back and watch others grab and manipulate what is rightfully ours and keep up your good work Tundra Times! Right on!

Sincerely,
Eileen Apoloui

—MAGGIE MOSES
1971