



# CANADA NATIVE LEADER VISITS

## UA Coed Slain, Gambell Man Under Arrest

A 21-year-old University of Alaska student from Gambell, St. Lawrence Island has been charged with the rape and murder of 18-year-old Jody Rae Stambaugh, a Juneau freshman majoring in home economics.

Charged is Allen Riley Walunga, a second floor resident of Moore Hall. Miss Stambaugh's room, where she was killed as she slept, is on the seventh floor of the same dormitory.

Walunga, being held in State Jail in lieu of \$100,000 bail, is also charged with assault with intent to kill Deborah Dimond, Miss Stambaugh's roommate.

The attack took place just before 7 a.m. Sunday. Miss Dimond, who entered the room about that time, was grabbed by the throat and choked. Her screams brought Cindy Hutchins, seventh floor student advisor, to the room. The man fought briefly with Miss Hutchins and ran.

State troopers said that Walunga was found in his room and that he offered no resistance. They were summoned by resident advisor Michael Hoge shortly after 7 a.m.

A three-man rescue team was sent to Moore Hall after the University Fire Station received an emergency call about 7:20 a.m. Heart massage and cardiopulmonary resuscitation were started but discontinued when it was determined Miss Stambaugh was dead.

An autopsy report was issued Monday, but results were not available at deadline time.

A preliminary hearing was held Monday to determine whether enough evidence existed for a trial. At such a hearing, the defendant is present, as well as his attorney (the public defender in this case), the judge the district attorney and any witnesses to the crime. No jury

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**TAHETAN FEAST** — Native students at the University of Alaska (TAHETAN) have their annual potlatch on the campus. The menu includes Native foods and other goodies. Sharon Nagozruk, a student from Nome, foreground, is helping to serve the food. The Native woman behind her was not identified. There are over 400 Native students at UA this year. TAHETAN is the student organization on the campus. — Photo by FRANK MURPHY

## President of Federation Of Natives North of 60 James Wah-Shee Visits

Canadian and Alaskan Natives now have another meeting ground, with the forming of the new Federation of Natives North of 60. James Wah-shee, Federation president and chief of the Indian Brotherhood of the Northwest Territories, was in Fairbanks this weekend to talk about it.

Wah-shee, originally from Fort Rae and now of Yellowknife, Northwest Territories, Canada is in Alaska to find out what is happening on the native scene in Alaska. He is especially interested in the land claims settlement.

Three major Canadian organizations for Natives are the National Indian Brotherhood, presided over by George Manuel, the National Indian Council of Canada, headed by Tony Belcourt and organized by non-treaty Indians and Inuit Tapirisat of Canada, with Tagak Curley as president.

The new federation consists of six combined organizations. Besides Inuit Tapirisat, they include the Yukon Native Brotherhood, Yukon Association of

Non-Status Indians, Committee for Original People's Entitlement, Indian Brotherhood of the Northwest Territories and the Metis Association of the Northwest Territories.

"I hope that some type of working relationship can exist between the Natives North of 60 and the AFN. I hope that the regional organizations in Alaska and northern Canada can consult with each other," Wah-shee said.

He had been in Anchorage for several days and came on his own, to review the situation and talk to people involved in Alaskan Native groups.

Natives North of 60 deals with people in the Northwest Territories, which lie north of the 60th parallel. It will meet in Frobisher Bay, on Baffin Island, in January. Native organizations in southern Canada will be watching to see what happens, he said.

"The Federation of Natives North of 60 is trying to get away from the idea of having the federal government divide the Native people into different categories. They are trying to establish more regional Native organizations," Wah-shee said.

He added that they are uniting and giving a general direction to Native Canadians. More leaders are needed, and more young people to get involved in the organizations, he concluded.

Wah-shee, after a few days in Fairbanks, intended on returning to Anchorage before going home.

## Mammal Protection Act Becomes Effective Dec. 21

The Departments of Commerce and Interior announced publication of proposed rule making dealing with the Marine Mammal Protection Act of 1972, signed into law by President Nixon on October 21.

An immediate effect of the Act will be to end polar bear and walrus hunting in Alaska on December 21, the date when the law creating a moratorium becomes effective in prohibiting the taking or importation of any marine mammal or marine mam-

mal product.

The Department of Commerce is responsible for whales, porpoises, seals, and sea lions, while Interior is responsible for the other marine mammals which are walrus, polar bears, manatees, and sea otters.

Two exceptions to the ban

deal with the taking of marine mammals incidental to commercial fishing operations, and to marine mammals taken for subsistence or for making authentic native handicrafts by Indians, Aleuts, and Eskimos.

The Commercial fishing ex-

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## Federal Bldg. Accepted-

### Controversy Erupts Over Location

Plans for the proposed new \$21 million federal building were becalmed in a sea of discussion as a large crowd turned out for an all-day hearing in city council chambers Friday.

Presiding over a six-member panel were Sens. Mike Gravel and Ted Stevens. Panel members and the senators heard testimonies from 18 people, including Fairbanks Mayor Harold Gillam, City Manager Wallis Droz and representatives from the East Side Neighborhood Association.

That a new federal building, perhaps a complex housing government offices at all levels, is needed appeared to be the one idea that nearly everyone accepted. Controversy arose over the location.

The 9.2 acre site east of Noble Street came under heavy attack from nearly everyone there, particularly the East Side organization. The main objection was that putting the complex there would mean razing 52 homes and uprooting more than 200 people. Only

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By FRANK MURPHY

When a language dies, should anyone mourn its passing? The people who spoke it now have learned a more popular tongue.

Supposedly, they can communicate more freely with the world about them. It seems to be a good thing, a leaving behind of an unnecessary burden.

Yet, what if these people have no written history and their traditions and culture are locked in the minds of old men, who speak comfortably only in their native tongue?

What if their young people find themselves strangers in their own land and cannot draw comfort and wisdom from their elders because of a language bar-

rier?

What happens to the pride of a people when their language and customs are discarded as outmoded and useless? Perhaps what seemed like a burden, will become a treasure once it is too late to recover it.

Koyukon Athabaskan is a language on its deathbed. Spoken irregularly along the Koyukuk and Yukon Rivers from Allakaket and Stevens Village downriver to Kaltag, it was formerly the most widespread form of Athabaskan in Alaska.

The 7,500 Indians, who share its heritage, belong to a group which includes numerous tribes in Canada, as well as the Apache and Navajo in the lower 48. Over the last fifty years, an

educational system based on the exclusive use of English and a tidal wave of other anti-Athabaskan influences have, in effect, destroyed the language.

Now, no one under twenty-five speaks Koyukon Athabaskan, and only those over fifty are truly proficient.

Over the last few years, a movement has developed to save the language. Just two people started it all. David Henry, who had compiled a Koyukon dictionary and primer for a linguistics institute, was asked by Sally Hudson, an Athabaskan woman, born in Rampart and now living in Fairbanks, if he would be willing to hold classes in her home to teach Athabas-

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## Language on Its Deathbed-- Wave of Anti-Athabaskan Influences Destroying Language