TRADITIONAL 'QASEQEQ' BUILT BY TUNUNAK



THE TEA BREAK of the Qaseqeq employees seen through the new entrance



PAINSTAKING PROCESS of splitting of logs involved two men with the axes and some wooden wedges to accomplished the job

Olanna Elected

Mr. Melvin Olanna was elected president of the Experimental Arts & Crafts Center at the recent monthly meeting (Novem-

cent monthly meeting (November 21st).

Mr. Olanna, a well knownartist with studios in Anchorage, works primarily in sculpture, jewelry, and graphic arts. He has been active in the development of the Experimental Approximately. ment of the Experimental Arts and Crafts Center and contributed many innovative ideas to the

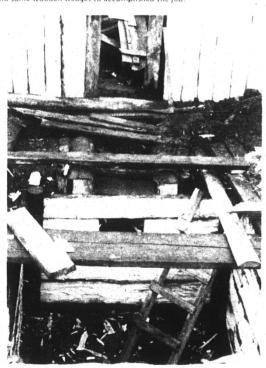
mr. Olanna, born in Shishma-ref, studied at the University of Alaska and the Institute of American Arts in Santa Fe, New

Mexico.
Mrs. Saradell Ard Frederick, professor of art at the Alaska Methodist University, was elect-ed vice-president. Mrs. Francine Lastufka was re-elected secretary-treasurer.

Mr. Ronald Senungetuk, pro-

fessor of art at the University of Alaska, Fairbanks, was elected to the Board of Directors.

Mr. Senungetuk is an outstanding art educator and artist, a former Fulbright scholar and a graduate of the School for American Craftsmen of the Rochester Institute of Technol-



ORIGINAL fire pit below and the main entrance above modified to serve as the place for the oil heater and the passage

Ancient Style Log, Sod **Community Center** Revived by Villagers

By JOSEPH L. CHIKOYAK Tununak, Alaska

Must our rich and valuable Must our tien and variation. Eskimo culture be the complete victim of the saying, "All things must pass?" It is obvious that its chance of survival into modern times is almost nothing to one, at the rate efforts are being taken to preserve it. What is more, we are lacking too many of the records needed to prove that this and that did exist or

that this and that did exist or happen in the past.

Also, we know from our personal experience that the last decade has been most destructive to our Eskimo Native culture. This 10-year destructive region is a considerable or the considerable of the considerable out that the considerable of the considerab ture. This 10-year destructive period has so badfy crippled our traditional way of living that it has demolished our need for the dog teams, kayaks, sod houses and other parts of our way of life.

To some who block this pro cess of destruction, an idea was introduced to rebuild an already totally demolished traditional Native community sod house in the village of Tununak.

The construction that follow ed last summer was an historical event. The project was under-taken with the funds, with hourly paid Native employees and a Native film crew to document the progress with sound and color.

The qaseqeq, a traditional Eskimo Native community multi-purposed sod house, once the center of all village activities, is a rapidly vanishing scene from our Alaskan Native villages. Tununak qaseqeq, now over a century old, has been being destroyed by old age for the last four years.

Like anything else in our owly modernizing Native vilslowly modernizing slowly modernizing Saure or lages its vanishing process was natural and no one seemed to care that it would disappear

Perhaps just a year or two nore of this self-destruction would have left Tununak with no interest whatsoever in rebuilding or preserving its most valuable evidence of the Native

cultural heritage.

Although, prior to this article no efforts have been made to consult the public outside of Tununak about the project, we have had some overwhelming praise from many individual Alaskans. To the benefit of our self-consideration for the Native self-consideration for the Native cultural values, this accomplish-ment has given us more ideas about the preservation of some of our existing Native items.

The idea of preserving the the Tununak qaseqeq originated with our school board members,

rom this stage it was then introduced to the village council where it was discussed as (to what progressive steps were to to be tried.

For many past generations, our Native custom has let us our Native Custom has let us help one another without the need to demand for the reward for any job accomplished. But rebuilding of our qaseqeq had to be done according to mands of modern living.

The discussion of the idea

was concluded to do the project with the hardest problem toward the completion of this plan which was then still considered as only a dream.

Presentation of the plan to

Operation Mainstream and the Office of Economic Opportunity

was pretty well considered These two sources granted the village the sum of \$3,500 to village work the project into com-pletion. And the motion pic-ture coverage was provided by pletion. Skynver.

Skynver.

Rebuilding of the qaseqeq commenced in July with 11 Native employees and the film crew of two Natives. The work involved the complete replacement of the old wooden structure, from the bound than to all. tures from the foundation to the

Progress on this project was rather slow—going since the techniques and the tools used were that of our Native tradition. The logs for the structure were towed in by boat from as far as

20 miles up north.
Some logs to be, used for the layer between the frame and its dirt covering were painstakingly split in half with axes and the Natives made wooden wedges. In spite of this slow piocess, the work was completed months after the starting date.
The traditional grand opening

celebration took place Oct. 25. The celebration began with the feast for all the villagers, in-cluding some invitations for our neighboring villages. Toksook and Mekoryuk.

Many varieties of Native food

Many varieties of Native food, ranging from aquitaq. (Native Eskimo fee cream) to boiled seal meat, were served with the addition of store goods.

The feast was followed by our all-time favorite activity, the Eskimo dance. Along with introduction to, the I skimo dancing in our new qaseqeq, the audience was informed of the future use and preservation of the daseque in vent so come. of the qaseqeq in years to come The dances were overwhelmingly enjoyed by participants of the young and old generations.

the young and old generations.
The Skyriver motion picture crew that provided the coverage was there to record all the action with a Tomm sound movie camera. This movie will soon be available tor public viewing, under the category of documentary.

Until then we the Luminak

Until then, we the Lumunak villagers would like to express our most sincere thanks to the following people and tirms for their concern and cooperation toward making the preservation of the Tununak gasegeg possible

The Fununak school board head, Dick Lincoln and fellow board members for the idea. Tununak village council presi dent Andrew Chikoyak and fellow council members for their willingness and concern to cept the idea and back it up. Operation Mainstream

the Office of Economic Opportunity for their generous dona-tion of \$3,500. John Angaiak for his assistance on the communication between the village council and Operation Maincouncil and Operation Main-stream, the qaseqeq employees. Jimmy Inakak, George Kanrilak, Victor Kanrilak, George Hooper, Oscar Usugan, Jack-Angarak, Tominy Angarak, Paul Carl, Jents Flynn, Billy Flynn and Tannow Kusawak, Farther time Tommy Kusauyak for their time and effort and the Skyriver film crew of Andrew and Joe Chikovak for full coverage of the gasegeg project.

Thank you all for the job well done. You all have parti-cipated in the greatest first step toward the preservation of rich valuable Native culture