

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



Owned, controlled and edited by Eskimo, Indian, Aleut Publishing Company, a corporation of Alaska natives. Published at Fairbanks, Alaska, weekly, on Wednesdays.

Address all mail to Box 1287, Fairbanks, Alaska, 99707. Telephone 452-2244.

Second class postage paid at Fairbanks, Alaska 99701.

Eskimo, Indian, Aleut Publishing Co., Inc. Board of Directors Executive Committee: Howard Rock, president; Thomas Richards, vice president; Mrs. Ralph Perdue, secretary; Jimmy Bedford, comptroller; Mary Jane Fate, corresponding secretary. HOWARD ROCK, editor.

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### Editorial Comment—

## The Failings of State Senate Bill 61

The joint hearings by the House Labor and Management Committee and the Governor's Equal Employment Opportunity Committee, with the Senate and House State Affairs Committee represented, focussed attention on minority group employment in state operations in the Fairbanks area. Indeed, this is a big step toward progress if follow-up results in those problem areas that were identified.

The hearings exposed a glaring problem however—the lack of follow-up on the part of the state administration in implementing certain acts of the legislature, specifically with respect to Senate Bill 61 passed by the legislature on March 8, 1971 and signed into law by our Governor on March 16, 1971.

"Not one single person has been hired under Senate Bill 61" was the report given to the hearing panel. It was also brought out that some of the state government agencies were unaware of the Bill 61. There was also some misunderstanding of the bill itself. This disgraceful disclosure is not easy to take.

It is also abhorrent to us that when the legislature—with good intentions to help alleviate the critically high unemployment rate in rural Alaska—that no follow-up was done on Senate Bill 61.

Perhaps a lack of communication caused such a dismal failure on the part of the State. In any event, it is inexcusable for such an important piece of legislation to fail so miserably. It might not be a bad idea if the State should account to the public why nothing was done.

It is said that for every person that becomes gainfully employed, he creates six supportive jobs for other persons. The Senate Bill 61 didn't get such a chance. It languished in the half dead atmosphere of state neglect. If it had been dutifully applied, the bill could have impacted the rural people who need jobs desperately.

The hearing in Fairbanks brought out possible good things that would benefit Alaska's minorities. We hope that a good try at follow-up will result. There are too many useful and meaningful possibilities that surfaced at the hearing to allow Bill 61 to fall by the wayside because of inaction.



WHICH WAY DID THE BALL GO?—Randy Joseph, Bobby Joseph, and Kenneth "Bootsie" Newman, elementary school students from Rampart, divide their attention trying to follow the fast-moving action of a Kodiak High vs. Lathrop

High basketball game. They are accompanied by their teacher, Miss Patricia Dauksza, and Mr. Herbert Mann, who is keeping track of the fast-moving action of the cheerleaders.

Rampart Village is less than an hour's flying time from Fairbanks. That is not very far, unless you are an elementary school teacher, without any funds for the purpose, who

would like to give some of your students a glimpse of high school life.

Last November, Miss Patricia Dauksza, the teacher in Rampart Village, began organizing for a

school trip to Fairbanks. This was in response to an invitation from Lathrop High's basketball coaches George Lounsberry and Clair Markey to be their guests at any of that season's games.

Also, Herb Mann, manager of the Old Clipper Gold Mine had volunteered to find lodgings for her students. The lodgings were to be in the homes of his friends, not in the Old Clipper Gold Mine.

When told of the trip, the students staged a cake sale and ran bingo games to raise money for their expenses while away from home. Miss Dauksza announced that everything was ready for the six eldest of her thirteen pupils to go, if only they had transportation.

At this point, Ike Weisner, author of "Trader Ike on the Yukon" and a store owner in Rampart, collaborated with Tom Olsen to Fort Yukon Air Service, to arrange a free round-trip for the group.

Three months after they had decided to come, the delighted Rampart students flew into Fairbanks. The Musk-Ox farm, the University, and the Old Clipper Mine were some of the sights seen during the day time, with Herb Mann acting as a guide.

At night, there was basketball, as Kodiak met Lathrop in an exciting two-game series, after which the coaches accompanied Miss Dauksza's pupils to dinner.

The object of the trip had been, according to Miss Dauksza, "to show the children some of the enjoyable things high school has to offer." She added, "a one-room schoolhouse has its limitations as far as teaching about the world beyond the village. A trip like this is ideal."

Nikolski, Alaska 99638  
Feb. 13, 1972

### A Book Review—

## TANAINA TALES

By EMILY IVANOFF BROWN

By Bill Vaudrin  
133 pages, Oklahoma Press \$4.95

The mists of time have obscured the origins of some folklore partly because Alaska's Eskimos, Indians and Aleuts have been migratory in the past.

For example, even today the Eskimos of Bering Sound coast accept the invitations to their potlatches extended to them by Kalgat and sometimes Nulato Indians, and vice versa.

Because Alaska natives wandered far and had no written languages, their literature was oral.

Some say it is too late to retrieve any more native oral literature. This is not a correct statement. It is NOT too late as long as the native grandfolds still are living. They would gladly share their stories with others.

Why should they not be like the author of TANAINA TALES FROM ALASKA and gather folktales and folklore, too.

Our natives have the basic tools to work with already... a will and the English language. The people can preserve music, native games, philosophy, art, works of art, crafts, and folklore by recording them on the spot. And then the story gatherers will have the material to develop and at the same time enlarge their oral and written English usages.

As I read the stories in

TANAINA TALES FROM ALASKA, I identified several infiltrated themes and works; however, not many. Folklore never dies; like people, folklore travels into the unknown regions of Alaska.

I congratulate Bill Vaudrin, a Chippewa Indian, and Joan B. Townsend for taking time to preserve the Tanaina Indian folktales and the historical background of the Indians in the area of Iliamna. Perhaps Bill Vaudrin even found parallels to his peoples' heritage while working on the Tanaina Tales.

This book has a place in high schools and college libraries because it records an interesting and important part of Alaska's literature. The fact that it was printed as part of the prestigious THE CIVILIZATION OF AMERICAN INDIAN SERIES by the University of Oklahoma Press is noteworthy. This points up the importance of such tales and should serve as a spur for others to collect and record our stories.

The illustrations are interesting, because they are related to the historical works of Indian people who lived in the past.

As the native Alaska people receive compensation for their land, their cultural patterns will change drastically. How even more important it is, then, for us natives to do now what Mr. Vaudrin has done.

## Hammond Cautions Against Destructive Rumors

By JAY HAMMOND

State Senator District H  
The Land Claims Settlement can provide blessings or create bitterness. Rumors, unequal distribution of benefits or unwise investments will create bitterness. Good communications, caution, and cooperation can provide blessings.

Destructive rumors occur unless people know all the facts. Even sound economic development proposals will fail unless the people know exactly how a program will be funded. Clear distinction must be made between "loans" and "grants." Otherwise money and efforts promoting programs funded by

other than land claims money will be wasted. Reputations of dedicated persons will be dirtied. The people must have complete confidence in the program's management for success.

Unequal distribution of benefits will happen if Land Settlement money is not put into sound investments which provide both jobs for some and eventual benefits to all Native Corporation members at least collectively equal to those which could be had by simply putting money into relatively safe 6-7% investment.

Some proposed economic development programs will have

merit. Many more will not. I am told Tyonek Village learned this the hard way. If so, this is tragic for by simply investing their 13 million at 7%, each of 300 persons could have received annual dividends of \$3100 and still have their entire 13 million intact.

Some of you have demanded that I, as your elected Senator urge caution and help get you the facts. Politically, of course, such is unwise because those who feel their jobs or pet programs threatened will believe any questions or words of caution are attempts to discredit their efforts. The natural response will be attempts to dis-

credit me. You can't really blame them. Instead, I hope we can work together to provide you with the facts necessary for sound decisions assuring lasting equitable benefits to you and your children. That such effort might cost me votes or some other jobs should not be our chief consideration.

In an effort to provide you with facts we are trying to set up by legislation a method whereby the State can, at your request, help analyze investment proposals and provide you with information upon which you can base your decisions.

Dear Editor:

We the Native people of Nikolski served by the Bureau of Indian Affairs supply ship, the North Star III, for so many years as I remember, and I don't think we can find any other freighter other than this good old ship.

They handle the stuff very much carefully and the goods are all in good shape.

When mail boat was running years ago, it was really rough and most the stuff used to be wet and damaged.

So we people are very glad that North Star III will be continuing to service Alaska coastal communities.

Respectfully yours,  
Deacon D. Krukoff