



SNO CONE RESCUES SCOUT
Allen Attungowruk, 12, Barrow pauses with newly discovered icy refreshment at A'67, Fairbanks. Temperatures climbed to the high 80's early this week as Barrow Boy Scouts carried out guard duty at the Centennial site.

Barrow Scouts

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snow cones. The scouts are planning to exploit Barrow's plentiful supply of snow for their own snow cones business back home.

How do they like Fairbanks? "Fine," Allen Attungowruk said, wiping his forehead made damp by an 88-degree June day. A'67 isn't as large as he had pictured in his mind, but he's having a good time. Television, milkshakes and giant 35-cent candy bars that sell for 75-cents at Barrow are the big favorites.

An extra bonus was announced Wednesday, when next week's Boy Scouts had to cancel A'67 guard duty. Barrow Scouts were asked to fill in another week. Their Scoutmasters, Don Partis and Dan Gullickson, teachers at Barrow School, will be replaced by Vic Jepsen and Dave Shutt.

"It's been worth everything just to see their eyes when they encounter something new," Gullickson said.

Barrow has nearly 100 Boy Scouts. The scouts elected who would represent them. Chosen were Gordon Matumeak, Price Brower, Bobby Brown, Allen Attungowruk, Eli Nukapigak, Max Ahgeak, Douglas Griffin and Billy Brown. Allen is going home to Portland, Ore. for the summer with his scoutmaster, Don Partis. Another scout, Wilson Panigeo will arrive next week to take his place.

The Scouts are staying at Fort Wainwright.

Former Pt. Hoper Dies at Nome

Fred Kingik, formerly of Point Hope and a long time resident of Nome, died in his sleep last week in Nome. He was around 55 years old.

Kingik became known as an outstanding hunter. He was born and raised at Point Hope. He came to Nome during World War II and worked for a mining

Claims Bill . . .

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in lieu of trustee type administration.

5. The lands will not be subject to real estate tax while in trust.

Nicholls: Again refer to Indian Omnibus Bill.

6. 25 year permits will be issued to villages for hunting and fishing outside grant lands. These may be exclusive or not and the Secretary of the Interior will have discretion to decide which. Rights granted under permits will be subject to state law.

Nicholls: Permits are not now needed for such exclusive right to hunt and fish. Why should we regress to a weaker position than we already hold? State laws are entirely unrealistic in their approach to the native need for food, being based entirely on the non-native sportsman hunter needs.

Special Commission
A special commission, reporting directly to the Secretary, will be established in the Interior Department. The commission will make a roll of all natives of one quarter blood or more to determine who will benefit under the law. It will identify villages to benefit and recommend acreage for each village to the Secretary, who will make the determination.

Nicholls: This should spell out precisely who will be on the commission. Are non-natives to judge what is right for our people? Why cannot the commission be created by election from the native people's vote?

Authority to bring suit
1. The natives of Alaska will be authorized to bring one suit (as was allaved in the case of the California Indians) in the Court of Claims, for money compensation for lands taken from them.

Nicholls: I think you will find this clause unconstitutional.

2. The time of taking is set arbitrarily at 1867.

Nicholls: This is ill thought out, because on the Arctic slope, except for a few state selections, there has not yet been any taking. If there is not yet a taking, how could it have any base on 1867?

All public land programs allowed to continue in Alaska, except in villages and village areas.

Nicholls: Any time that the state comes up with a plan of mutual benefit for an area under reserve to the natives and claimed by them, the tribal associations will work with them.

To date no land management plans have been forthcoming as the state is only interested in selecting lands for quick sale or leasing in their need for operating cash and not in long range productive development of enduring remuneration.

That development by mutual cooperation can be accomplished is shown by the agreement between the State and the Arctic Slope Native Association on the Barrow airport.

company.

Kingik is survived by his three children in Nome, Rosanne, Fred, Jr. and Katherine; other daughters, Edna in Kentucky and Mrs. Mrs. Clara Kaliak of Barrow.

A brother, Lorie Kingik of Point Hope; and a sister, Mrs. Edna Gilson, Wingo, Kentucky.

Villagers Look At Omnibus Bill

The Indian Omnibus Bill was looked at closely this week by villagers all over Alaska. Bureau of Indian Affairs officials conducted discussions around the state to get suggestions for changes in the bill.

If passed, the new law would increase economic opportunities and responsibilities for natives.

Suggestions from villages were sent on to Indian Affairs Commissioner Robert Bennett in Wash., D.C. They included many requests for defining the word, reservation, as it would apply to Alaska.

They also requested higher ceilings and longer terms for loans in Alaska, because of high living cost here.

Fairbanks district bankers appeared to reserve judgment on the bills. The big problem

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Takes Good in Both Cultures . . .

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failure. Education can be a shattering experience when one is taught nothing but negative things about himself for 12 years."

Roessel recalls that when he first came on the reservation as a teacher, he told children they had two legs, one being their Navajo heritage, the other the best part of the white world. "They couldn't get along with just one leg, but needed both to be secure and whole."

The school attempts to carry out that philosophy. It is a self contained community of 600 with the nearest sizable town, Gallup, New Mexico 120 miles away. Of the 91 full-time people on the payroll, 46 are Indian, 35 from Rough Rock. Roessel believes that local people should be as involved as possible in school life. Other staff people include 10 full time classroom teachers, a remedial reading specialist, a speech therapist, an art teacher, a librarian, two recreation leaders and 15 VISTA. Two specialists are employed to teach English as a second language.

Classrooms are decorated with Navajo motifs. The library has a Navajo corner. Recordings of Navajo music and rituals are played during the school day. In the evening old men, the historians and medicine men of the tribe, tell Navajo folk tales and legends in the dormitories.

In the lower grades, 35 minutes a day are devoted to "cultural identification" lessons. In grades three through six, the subject gets 45 minutes daily.

Youngsters learn about their people's economic conditions, customs, history and government.

Unlike some Indian schools, where children are still punished if they speak their native language, at Rough Rock, they are forced to use their own language. Navajo is taught in fourth, fifth and sixth grades for one hour, three days a week. Also, portions of regular classes, such as arithmetic and social studies are held in Navajo to see whether students can learn more easily in their native tongue.

Rough Rock's school board has one woman and four men who are middle aged Navajos. Only one has had even a day of formal education. This board controls the school.

Barrow Sanitation Costs Asked of BIA

Senator Ernest Gruening wrote last week to Commissioner Robert L. Bennett of the Bureau of Indian Affairs, urging the Department of the Interior to request funds for its fiscal 1969 program for a study of the costs of installing a sewer and water system in Barrow.

The latest plan to bring like water to Barrow on a road that is now under construction rather than melting snow during the winter months, while an improvement on the old ways, is still cumbersome, unsanitary and unsatisfactory method, Senator Gruening said.

"As you know," he wrote, "we are both deeply concerned about raising the standard of living of our

Native people. Doing so implies better housing, better community facilities and, in short, better environment.

"If we can devise a sewer and water system for Barrow, we should plan to do it for every Native community."

Gruening said, "Experience has shown that water and sewer systems can be installed north of the Arctic Circle and, indeed, in areas of permafrost. That distinguished Alaskan sanitary engineer, Amos J. Alter, is extremely knowledgeable in this field having furnished the procedure by which Fairbanks, for many years deprived of a running water supply and sewage disposal, now has a satisfactory water and sewer system."

best. For this they receive a dollar an hour.

The school board handles recruiting of parents, who change every six weeks.

The school also runs an adult education program. An arts and crafts project is attempting to revive dying Navajo handicrafts so that children can see the old processes and so that more local wage earners will be produced. On the staff are a weaver, silversmith and moccasin maker. They soon will be joined by basket-makers, potters, leather craftsmen and rawhide workers.

"This is not art for art's sake," Roessel explains. "We are training people who otherwise would have no income." The average family of six at Rough Rock makes \$500 a year herding sheep.

Other adult programs have been started after asking the people what they want. The men were most interested in auto mechanics. Women wanted classes in cooking and nutrition. So those classes were started.

Both were interested in learning to read. They wanted a basic knowledge of money and how to make change so they would not be cheated at the store. They wanted to learn some English so they could go into the outside world. These courses also were started.

The school is funded by Office of Economic Opportunity and Bureau of Indian Affairs, but is independent of them. The funds are administered through a private nonprofit corporation called Demonstration in Navajo Education.

Roessel says, "At Rough Rock the BIA and OEO have said to the Indians in effect, 'This is your school. Make of it what you want. Develop a curriculum that will reflect what you think is important.' This is an isolated, illiterate community where 95 percent of the people are uneducated, but I am convinced that they have the necessary vision and concern for their future."