

I would want to say briefly before closing here inasfar as the comments on the housing are concerned, I would want to adjust this. At one time in history the dwellings that the Alaska native people and the Indian people lived in were adequate to their culture. But we have imposed a new culture on these people. Since that time the housing and their dwellings have become inadequate. Through a generous settlement, through a bill such as we would propose with the amendments that have been suggested previously, it is hoped to make a more intelligent and acceptable adjustment to the culture and to the society in which we live today.

Thank you very much.

Mr. HALEY. Thank you.

Mr. LEKANOF. May I ask that the statement on housing also be included in the record?

Mr. HALEY. Without objection, it is so ordered.

(The statement follows:)

STATEMENT BY FLORE LEKANOF, MEMBER OF THE STEERING COMMITTEE, ALASKA
FEDERATION OF NATIVES

Mr. Chairman and members of the Committee, we, the members of the steering committee of the Alaska Federation of Natives, are here to review with you some of the reasons why we feel that a bill for the settlement of the Alaska Native Land Claims should be passed with the proper amendments suggested. At this time I would like to present some information on the Native Housing situation that are relative to this subject.

NATIVE DWELLING PRIOR TO THE INTRODUCTION OF THE WESTERN EUROPEAN CULTURE

To use as example one of the ethnic groups in Alaska, the Aleutian natives constructed several varieties of structures. One of these, the "Barabara," peculiar to the Aleuts was a large communal dwelling, resembling that of the Iroquois, which received considerable attention from various observers. The most important information on these structures are found in the Russian accounts. The most detailed and reliable report on the Aleut dwellings comes to us from the writings of Bishop Veniaminov:¹

"The former dwellings of the Aleuts, known by them as 'Uliagamakh,' were never separated as now, i.e., for each family apart; but always communal, in which lived a number of families (10-40), mostly related * * *. These communal dwellings were from 10 to 30 sazen (70 to 210 ft) and more in length, and from 4 to 7 sazen (28 to over 49 ft) in breadth; they say that in some of the settlements there used to be such dwellings over 280 feet in length. As far as I had the chance to see the traces of these former dwellings, it appeared that they nearly all ran in length from east to the west, and not always along the direction of the stronger winds."

"Well-to-do families made sometimes in addition special little rooms from the side of their subdivision, digging through the wall, where they preserved their property and food; and with parents having grown children of both sexes, they served for their bedrooms. The entrances into these little rooms were always tight, it is said that some of them were so ably disguised that it was impossible to see them; and in case of unexpected attacks by enemies the people hid in them; and awaited the enemy's departure."

"Besides his compartment in the communal house every man of a family had a special 'barabara' where he kept his hunting outfit and in which he usually stayed in the summer with his family living in the communal house only in the winter."²

CULTURAL TRANSITION AND NATIVE HOUSING

We are attempting to show that the Native people of Alaska lived in dwellings that were satisfactory to them and to their environment before the "white man"

¹ Ales Hrdlicka, *The Aleutian and Commander Islands and Their Inhabitants*, the Lisler Institute of Anatomy, 1945, p. 45.

² *Ibid.*, p. 47.