

**2000-100-23 Early census with Ruth Otitkon**  
**Karen McPherson interview for APRN radio program**  
**Release agreement: 1, need release from APRN**  
**Recording date: 01.21.1980**  
**Summarized by: Cecilie R. Ebsen**  
**Summary date: 08.12.14**  
**Length of recording: 00.04.57**  
**Notes:**

00.00  
[This recording is about collecting census data in Alaska]

**2000-100-23 Luther Bach's hydraulic car**  
**Karen McPherson interview for APRN radio program**  
**Release agreement: 1, need release from APRN**  
**Recording date: 01.22.1980**  
**Summarized by: Cecilie R. Ebsen**  
**Summary date: 08.12.14**  
**Length of recording: 00.06.20**  
**Notes:**

00.00  
[This recording is about Don Luther Bach's hydraulic car]

**2000-100-23 Walrus ivory part 1**  
**Karen McPherson interview for APRN radio program**  
**Release agreement: 1, need release from APRN**  
**Recording date: 01.23.1980**  
**Summarized by: Cecilie R. Ebsen**  
**Summary date: 08.12.14**  
**Length of recording: 00.06.49**  
**Notes:**

00.00  
The Marine Mammal Protection Act of 1972 made it illegal for any non-native person to sell or buy walrus ivory. However a black market is growing for ivory today. It seems that as long as there is an economic incentive, there will be a market: legal or illegal.

The ivory is often transported to outside markets for carving and those carving re-enters the markets branded as real Alaska Native artifacts. Carving-cooperatives in Alaska are being underpriced by carvers from Outside.

As more ivory leaves the state, partly because of shortages on elephant ivory, there is less ivory for Alaska Native carvers.

Eskimo artist Ronald Senungetuk teaches art at the Native Arts Center at University of Alaska Fairbanks. He explains how sometimes ivory carvers choose that trade because they are bad hunters. The good hunter hunts, while unsuccessful hunters then become carvers depending on the hunters for his ivory.

John Burns [marine biologist] confirms that people sometimes do kill walrus only to get their ivory. However there are also many people who kill walrus for food and to use the skin for boats, as well as for economic income.

Hunters who are selling ivory have to choose between the highest bidder, often from the Outside, and Alaska Native artists who are asked to pay an unreasonable price for the ivory he needs.

Sometimes a peddler from St. Lawrence Island will come with 15-20 pounds of ivory. The price is negotiable and varies from \$ 20 to \$ 40 a pound. Non-natives are willing to pay as much as \$ 60 a pound.

**2000-100-23 Walrus ivory part 2**

**Karen McPherson interview for APRN radio program**

**Release agreement: 1, need release from APRN**

**Recording date: 01.24.1980**

**Summarized by: Cecilie R. Ebsen**

**Summary date: 08.12.14**

**Length of recording: 00.10.39**

**Notes:**

00.00

Dinah Larson, curator of ethnology at University of Alaska Fairbanks Museum, explains how walrus ivory is in high demand both by Alaska Native and non-native carvers.

John Burns explain how regulations on ivory sales and buys are difficult. If a artificial price is set, carvers might benefit, but hunters who are only trying to get paid as much as possible to support their families will be unhappy.

Robert Senungetuk describes the ivory business in Alaska as rotten and out of control. A program called the Silver Hand Stamp is a program started by Alaska's division of economic enterprise. The idea is for Alaska Native artists or shop owners who sell their artifacts to fix a small silver hand to Native items, guaranteeing its authenticity. There are limitations to who can get the stamp – for example metal smith work is not categorized as Alaska Native art and therefore jewelers cannot get the stamp. This raises an interesting question of what Alaska Native art is and whether it has to be made from raw material found in Alaska.

Sometimes artifacts sold in Alaska as Alaska Native are in fact made somewhere else by non-natives and is not walrus ivory. Instead it is elephant ivory which is dead white, while walrus ivory has a slightly different color.

Senungetuk explains how buyers often will not be able to tell if they are buying walrus ivory artifacts even if these have the silver hand stamp. One has to become aware of ivory as a material before one can know for sure. The styles of carving vary across Alaska and one has to be aware of those styles as well to know what is authentic and what is not.

Only one shop in Fairbanks display only authentic, Alaska Native made ivory carvings.

**2000-100-23 Outside dog races**

**Karen McPherson interview for APRN radio program**

**Release agreement: 1, need release from APRN**

**Recording date: 01.25.1980**

**Summarized by: Cecilie R. Ebsen**

**Summary date: 08.12.14**

**Length of recording: 00.03.00**

**Notes:**

00.00

[This recording is about dog races in the Midwest]