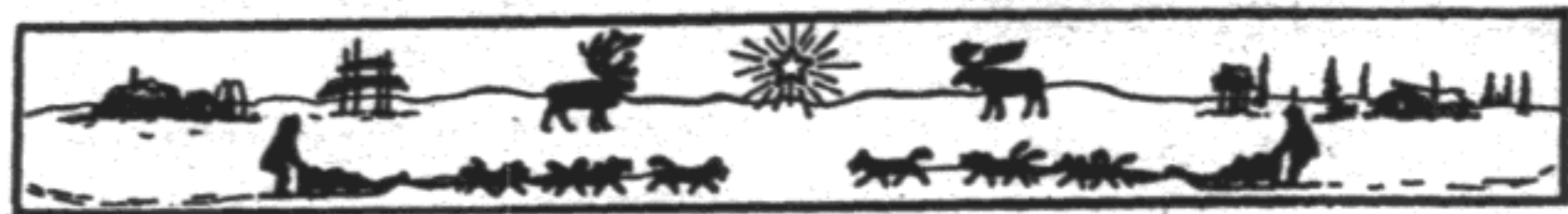


"I may not agree with a word you say but I will defend unto death your right to say it." — Voltaire

Tundra Times



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, 99701. Telephone 452-2244.

Entered at the Post Office at Fairbanks, Alaska, as second class matter under the Act of March 3, 1879.

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.

SUBSCRIPTION RATES

Regular Mail (including Alaska, Canada and other states)	1 Year \$ 8.00	6 Months \$ 4.50
Air Mail (including Alaska, Canada and other states)	1 Year \$19.00	6 Months \$10.00

A Good Beginning...

(Continued from page 1)

training program can be initiated as soon as practicable. The money can be in the form of a loan with all the technicalities connected with it and which could, perhaps, be paid back from the interests of the banked award funds. Foundations should not be overlooked. Their help should be sought. But, at any rate, finest instructors could be assembled who would, and must, give personal attention to the trainees to help them delve deep into the intricacies of their chosen fields.

There will be urgent need for skilled managers, accountants, statisticians, corporate business oriented persons, program planners, personnel managers, program coordinators, and other well trained persons.

The training period should not be of token duration, but could be for the period of at least three years. Training should be intensive and thorough but not necessarily overpowering. Trainees should be picked for their known aptitudes and talents so these could be developed to the best degree possible.

Perhaps proven levels of ability, experience and high school diploma levels should be the starting points, picking those people who are more mature and who have good senses of responsibility. They could be family men or single persons. While training, the family units and singles should have adequate housing provided with enough provisions so they can live as normally as possible as any average person. They should not have to worry over economic needs while training. Also, provisions should not be over-generous.

The idea of the training program is posed so that the handling of land claims funds might be administered and initiated with the participation of close to enough key native technicians to help to administer the funding problems of programs, businesses, finances and other functions at the outset. A good start with good native participation will be of paramount importance. It must be solid or close to it.

In the meantime, our native college men and women must strive for greater achievements in school. They will be in demand, first on the seasoning basis for some time under more experienced administrators. In time, and according to their particular talents, they would be elevated into more responsible positions and be in key slots to help to perpetuate the continuing programs and services into the future.

Certainly, there will have to be technical advisors with reputable skills who are non-native at the beginning. These persons should be hired on a temporary basis or until the time when our own native technicians can handle the jobs proficiently. When the trainees, as proposed, finish their courses they could work under the hired technicians for orientation and seasoning. This particular experience should be of great value in the process of gaining needed proficiency.

We hope that our native leaders and their friends will give the proposal a serious consideration. If this could be started in the not too distant future, the gray area of limited effective participation by native people in the administration of programs at the outset, post land claims solution, might tend to work as a drawback. It could be viewed as incompetency on the technical level. Although our people are inherently patient, and would wait for years for our own trained people to do the jobs, the proposal could well speed up the processes of self-administered economies and business oriented lines of work that will arise out of the settlement of the Alaska native land claims.

Re Armistead Charges—

Emil Notti's Leadership Defended by Rev. Kompkoff

The motives of Emil Notti in mentioning the creation of a separate nation for Natives should not be questioned, according to Rev. Nicholas Kompkoff, priest of the St. Innocent Russian Orthodox Church in Anchorage.

Furthermore, he claimed that the Russian Orthodox Church had no connection to a letter published in the Tundra Times which did this.

The letter referred to was published Feb. 27 under the name of Elias J. Armistead, who identified himself as a priest with the Russian Orthodox Mission in McGrath, Alaska.

In his letter, Armistead said that the native people have a right to know where Notti is leading them and what he stands

for.

He called upon the head of the Alaska Federation of Natives to explain to the natives whether he is trying to segregate them or integrate them into the American community.

In a speech several months ago in Washington State, Notti said he would advocate the creation of a separate Indian nation in Western Alaska if Congress does not pass a fair land claims bill.

Mr. Armistead, Rev. Kompkoff wrote, is not recognized as a priest of the Russian Orthodox missionary in Alaska.

And what he says, the priest continued, does not reflect the views of the Orthodox Church of America or of the Russian Orthodox Diocese of Alaska.

The National Council of Churches, of which the Russian Orthodox Church is a member, has in fact endorsed the land claims proposal of the AFN.

"Mr. Emil Notti is an elected President of the AFN," Rev. Kompkoff wrote, "and his motives should not be questioned. As an elected officer his duties require him to act in the best interests of his people."

Rev. Kompkoff added that he thought a priest should be concerned with spiritual interests and leave secular problems to the elected officials.

"In conclusion, I would venture to say that knowing Mr. Emil Notti, he would not, I repeat, would not ask a Russian Orthodox Priest what he stands for or where he is leading his people."

An Aleut from Chenega and Tatitlek, the priest wrote that the land claims bill is the one main problem uniting all Alaskan Natives. "And I heartily disagree with Mr. Armistead if he thinks

that Mr. Notti is trying to segregate the Native people."

The Russian Orthodox diocese of Alaska currently has 15 priests to serve 85 Churches and Chapels scattered throughout the state.

In giving a brief history of the Russian Orthodox Church in Alaska, Rev. Kompkoff wrote that over 175 years ago eight Monks from Valaam Monastery near Finland landed on Kodiak Island. They followed the Russian Fur traders and frontiersmen.

"And as all frontiersmen, the Russian variety mistreated the natives of the coastal communities."

These eight monks, he continued, defended the Natives and appealed to the Church officials in Russia and to the Fur Companies in Alaska for the interests and welfare of the Native people. By 1802 only one monk, Father Herman, was left in Alaska. He came to be known to the Aleuts on Kodiak Island as "Apa" meaning "Grand Father," and will be canonized as a saint in August, 1970 in a ceremony at Kodiak. Father Herman's dedication inspired other Russian Orthodox Missionaries to build churches in other places like Unalaska, Kenai and Sitka.

Sitka became the seat of the Church because the bulk of the population of Alaska was there, because it was, at that time, the capitol of Alaska and because the fur companies were headquartered there.

After the purchase of Alaska by the United States the Episcopal See was moved to San Francisco and later to New York where it is presently headed by His Eminence Metropolitan Ireney.

Letters from Here and There

April 3, 1970

Representative Gene Guess
House of Representatives
Pouch V — State Capitol
Juneau, Alaska 99801

Dear Representative Guess:

The action taken by the Alaska Federation of Natives' Board of Directors on the Legislative Council's State land claims bill deserves some clarification.

Newspaper coverage of the AFN action did not convey the real feeling of the Board. The Board recognizes and deeply appreciates the efforts of the Legislative Council under your leadership to develop a meaningful method of State contribution to the land claims settlement. Statements to that effect were made repeatedly by Board members during discussion of the bill.

It must be understood that Alaska's Native people, for very good reason, have come to be highly suspicious of even well-intentioned efforts at assistance which lodge real control of programs and funds not in the hands of the Native people but in some bureaucratic structure. Thus, the Board was critical of basic administrative details of the bill which vested, in the Board's view, significant control in a single state agency director.

The Board was not "looking a gift horse in the mouth" as some commentary would have it, but rather was acting as responsibly as possible, for the State land claims bill will have a profound impact on the future of Alaska's Natives. There was no doubt good reason for the Legislative Council to draft the bill

without broad contribution from Native groups to its development. However, the Board felt that it must insist that Native people be involved in the development of programs which will affect them significantly. Anyone who has any knowledge at all of "Indian programs" of state and federal agencies can hardly blame the AFN Board for feeling in this regard as it does.

The specific action taken by the Board requesting that the Governor convene the Rural Affairs Commission to discuss this matter was not meant as a "slap" at the legislature or the Legislative Council's efforts. Very simply, the only State vehicle available which can quickly fund and handle a gathering of Native leaders is the Rural Affairs Commission of which most of the AFN Board are members.

I know that it is not your feeling or the feeling of the legislature that since the AFN Board has "rejected" the State claims bill the legislature should take no further action on State participation in the claims settlement. The AFN Board did not "reject" the bill, rather it proceeded to constructively react to provisions of the bill. The State does have an obligation to participate in the claims settlement which, at least, the legislative branch has acknowledged not only with words but with action.

It is hoped that this letter provides some understanding and clarification of the AFN Board's action.

Sincerely,
Byron I. Mallott

RurAL CAP Q-A Column On Land Begins

RurAL CAP will commence this week the first in a series of questions and answers on land claims, developed by the Alaska Federation of Natives to further public knowledge of the land claims issue.

The entire series of questions and answers was developed originally as a syllabus for a number of seminars on land claims, which lack of funding unfortunately necessitated abandoning.

The series of questions will be continued in the Tundra Times page of the RurAL CAP next week probably at the rate of two or three questions at a time.

RurAL CAP Executive Director Byron Mallott and AFN Deputy Director Al Ketzler feel, however, that the questions and answers are in themselves worthy of publication, and that they will assist in a better understanding of the entire land rights issue.

Question 1. WHO OWNS ALASKA?

Answer: That depends on what you mean by "own." The Alaska Native people were here before everyone else so originally they must have owned Alaska. When the Russians began moving in after Vitus Bering had "discovered" Alaska in 1741, they took over and used a very small part of the land, but even they, officially at least, recognized prior Native use and occupancy.

When the United States bought Alaska from Russia in 1867, it too, officially recognized prior Native claims—although on the ground these weren't always protected.

According to the rules we've lived by in Alaska for thousands of years, which the United States has so far agreed to recognize, we've had the idea that we Natives, the Eskimos, Aleuts and Indians are the real owners.

Question 2. HOW MUCH OF THE LAND DO NATIVE ALASKANS NOW USE AND OCCUPY?

Answer: The Native people have laid claims to 340 million acres of land, asserting aboriginal title on the basis of their having used and occupied at least that amount of land in Alaska for thousands of years. A large part of that acreage is still being used by Native Alaskans in the same way their forefathers used it, although it would be difficult to statistically analyze that usage.

The natives are willing to accept a settlement of only 40 mil-

(Continued on page 6)