

"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, 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 and Chairman of the Board, Emeritus; John Sackett, Chairman; Thomas Richards, vice-president; Daphne Gustafson, Secretary; George Bell, treasurer; Laura Bergt, corresponding secretary. HOWARD ROCK, editor.

SUBSCRIPTION RATES

Regular Mail (including Alaska, Canada and other states)	1 Year \$10.00	6 Months \$ 5.50
Air Mail (including Alaska, Canada and other states)	1 Year \$21.00	6 Months \$12.00

Member of the American Indian Press Association

Editorial Comment—

Fuel Regulation Must Be Fair To Villages

Last week, we discussed the possible impact of the energy crunch on the lives of Alaska Natives. Our approach to the issue was not entirely serious, as there is some element of humor in the thought of an Eskimo family heating a contemporary frame house with a traditional whale or seal oil lamp.

Yet, we did ask, in all seriousness, what effect the national energy shortage will have on the remote villages of rural Alaska. This week, some of the answers are coming to light and present cause for grave concern.

Electric power has been slow to reach the bush. There are approximately 125 Native villages in the state which have yet to become electrified. Even the villages which do enjoy the benefits of electricity consume far less energy per household than does the average American family.

The average consumer in the Native villages of Alaska uses about one hundred kilowatts of electricity. This compares with a national average of 600 kilowatt hours for power users. Some states in the Northwest approach a mean consumption of nearly 2,000 kilowatt hours.

These statistics show that the Alaska villager uses electricity at only one-sixth of the rate of the average American. The generally lower standard of living in rural Alaska is the prime reason for the tremendous difference between the two levels of power consumption.

Within two weeks, the monetary benefits from the Alaska Native Claims Settlement will begin to flow into the state. This will mean that there will be more money available to residents of rural Alaska and that villagers can start to enjoy a somewhat higher standard of living.

Means of improving the way of life in villages will require power—and a greater share of energy than is currently being consumed in the bush. Some improvements, such as the acquisition of a power plant by a village which has never had electricity, are so basic and so necessary that it would be grossly unfair to deny them on the basis of rules designed for fuel allocation or rationing.

Similarly, there is internal growth within many villages which require that more energy be available to Alaska villages. In some locations, this will be an additional demand for power for a new school or community facility. Much of this increasing demand for power comes from development which is basic to any community, but which has not been afforded to Alaska villages until recent years.

There are also plans being formulated for the use of settlement funds for economic development in rural areas. To deny increased energy for meeting power requirements of this development would be to deny the tools necessary for making a success of the settlement.

Even restrictions of fuel for "recreational" use would have a severe impact on villages. Near the cities, snow machines are primarily recreational vehicles. Airplanes are also often classed as recreational craft in such areas. Yet, in the bush, snow machines are used to meet the food needs of families and airplanes are most often the only means of transportation. Restrictions on fuel for these vehicles would be especially harmful to rural Alaska.

Any rules which are developed for fuel allocation and rationing must allow for a substantial increase in energy consumption by Alaska villages. Rules restricting

Letters from Here and There

Stickman for President

Stevens Village, Alaska 99774
Nov. 26, 1973

Mr. Howard Rock,

This is just a suggestion for Mr. Fred Stickman Sr.

Since Mr. Willie Hensley, president of Alaska Federation of Natives, discussed his plans for resigning the presidency, I strongly urge you, Mr. Fred Stickman Sr., to start thinking of running for president for A.F.N.

We need a man like you with the knowledge. I will be a campaigner for you.

Could you imagine a new 1974 Lincoln Continental in front of your home?

You could sit back in your chair, answer the phone, solve some brain problems.

That surely is a good job for a man 66 years old. Get Jimmy Huntington to run for vice president. Talk to him or write, he will help you out. If there isn't anyone willing to help answer your problems, write to Ann Landers.

A friend,
F. B. Stevens

Enrollment Office Hard To Contact

P.O. Box B48584
Repra, Calif. 95671
Re: 0554452063
BRISTOL BAY ASSOC.
At Large

Dear Mr. Rock:

I received verification of my family enrollment on the 21st of November 1973. My sons are enrolled okay. However, there was no mention of my full brother's enrollment. I put him in my claim. How can I find out if he's enrolled if I can't get any answers from any people up there?

I was able to borrow a copy of the Conference Report (Tundra Times, Dec. 17, 1971)—can I get you to send me a copy of it) and seen where it said my election vote, and I hope it shall not affect the enrollment of anyone else.

Many things I read in your paper give me hope for our people, Atka, and the Bilingual Prog. was great. The shame of discrimination rests on us older one though. I was beaten in a Catholic school and orphanage for talking Aleut, and now after many years away from the land of my birth I no longer remember my Native language.

Our people's hope lies in our children, along with the land. That was my reason for voting against the 13th Region. The Indians in the lower 48 are a beaten race, this from living too close to the whiteman and his way of life. The "Survival School" by Mary Moses was nice. But these children, including my own, must be taught how to live with the whites. If they don't, our race will never survive.

power consumption by village families and rural development to current levels, at a rate of only one-sixth the national average, would enforce a continuation of tremendous inequities. Such regulations simply would not be fair.

— T.R.

I have a yearning to be with my own kind. Maybe I've lived with too many tribes down here and know their ways far better than my own people's. With them I've gone to jail for hunting food, not for sport like the white man. Been in towns like Elko, Nev. where Indians sleep on bar-room floors, men and women. This is happening today down in the lower 48. A voice like yours must make our people aware of the dangers ahead.

I am not a racist, Mr. Rock, but my Mother, sister and a brother died from sickness brought to Alaska by whites. I, myself, spent 2½ years in a hospital for TB, as a child.

I've lived with being called a "Siwash, Stinking Indian, etc.", and remember the days when after work, I couldn't get a drink in a bar because even though I an Eskimo, I was a Damn Indian in a whiteman's land—the same land he took from the Indians down here. When will the list of broken Treaties end? With the Alaska Native Claims Settlement Act? I think not, but ask my guiding Spirits that it be ended.

Alcoholism, divorce, imprisonment, sickness and death, along with poverty has been the Indian's lot down here, and I will add that it has been the Eskimo's, too. Of the Alaska Natives I know down here a large percent are in prison, myself included. My transfer to Folsom State Prison doubled the Eskimo population here in one day.

The Old Eskimo's letters are wonderful. His description of the whiteman's culture is true. Mine is: The whiteman's civilization (that's disputed as truly civilized people don't act like the whites do) is pure and unadulterated organized madness of man. I have a feeling that Naugga Ciunerput knows more of the whites than he lets on.

My sons will be given their heritage under the Act, formally by their Father Christmas. They are not aware of the meaning of it yet, or what effect this will have on their lives. I put my trust in you People to guard over that heritage by my vote. But, please Mr. Rock, remind all those up north it's their heritage, also.

Our attorney, Richard Baenen warned, "Protect the Land!" He couldn't be more right for that's where our identity is as a separate and distinct race, and as an individual. For the first time in my life, because of the Act I'm finding out and understanding who I am. It's a great feeling. . .

My Eskimo brother here, William A.A. Tahl, and I would like to know if it is possible to get into the Eskimo language course at the University of Alaska? We have heard that one has found its genesis there. We would also like to know if there are any Native-related courses we could take in order to really get back into culture, traditions, language—our Heritage. As you are just "around the corner" from the UA perhaps you can find out if such courses are available to us via correspondence. If they are I can see no reason why the people here would deny us access to them. Please let us know, okay.

In hoping to hear from you soon I remain,

Very truly yours,
John L. Lombard

Senator Gravel's TUNDRA TIMES Report —

By MIKE GRAVEL
U. S. Senator, Alaska

The Senate Appropriations Committee informed me late yesterday that it will take prompt action on the recent judgement awarding \$90,000 to the Tlingit Indians in Angoon.

The reason I requested that the Appropriations Committee take action now is that Congress is considering a Supplemental Appropriations Act; if the \$90,000 is included within this measure, we can avoid having to wait until next year's regular appropriations bill is ready.

If my efforts are successful, the funds will be appropriated before the end of this session of Congress and in the hands of the Alaska Natives sometime early next year.

SETTLEMENT AGREED TO

Just last week, on November 16, the Indian Claims Commission finalized a settlement in which the U. S. government agreed to award the Angoon Tribe \$90,000. The funds constitute government compensation of the illegal bombardment and burning of the Tlingit village back on October 26, 1882.

Thus, after a 91-year delay, the U. S. government agreed to right a grievous wrong. And the Admiralty Island tribe, which initiated the suit, has agreed to accept the \$90,000 settlement.

HISTORY'S TRAGIC MISTAKE

It all started when a new U. S. Naval Commander took charge of southeast Alaska in 1882. That year, an Angoon Indian died from a premature explosion of a charge in a whaling harpoon; the Angoons demanded 200 blankets from the owners of the whaling boat as reparation—a custom that had been well understood and accepted by the previous Naval Commander.

The new Commander, however, failed to recognize what was actually the forerunner of today's workmen's compensation program! The Commander after allowing the Indians to escape with their lives, responded to the Indian demand by wiping out most of the Village of Angoon with a combined Naval bombardment and land assault.

RIGHTING A 91-YEAR-OLD WRONG

As reported in the November 7 Tundra Times, the \$90,000 payment will conclude a five-year legal battle; more importantly, it settles a 91-year old affront to the dignity and humanity of the Angoon people.

As noted by the Central Council of Tlingit and Haida Indians of Alaska, the primary purpose of the suit was to make clear that the bombardment and burning was a cruel, unjustifiable, and grievous wrong to the Angoon Tribe.