

"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; Chris Anderson, Executive Vice President; Elfrida Kushida, First Vice President; Daphne Gustafson, Second Vice President; James Immel, Treasurer; Mary Jane Fate, 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

Wolf... Killer Or Money Maker

(EDITOR'S NOTE: Mr. Huntington, a Native Athabaskan Indian born at Hughes on the Koyukuk River, 60 years ago, has historically lived off what the land has to offer in raising 12 children. Currently living at Galena on the Yukon River, he does seasonal commercial fishing and works as a carpenter for the U.S. Air Force. Huntington is active in community affairs and vitally interested in educational processes having served 15 years on the school board.)

By SIDNEY HUNTINGTON
The fact that the No. 1 moose killer is the sneaky and crafty wolf is finally being realized by some of our classroom-trained biologists and big game specialists along with a few do-gooders.

This killer is making monkeys out of silly human beings who class the wolf almost as a pet. They like to compare Mister Wolf to a backyard puppy against the raging bellowing bull moose who fight each other during mating season. Isn't it strange, so do the male wolves snarl and fight at mating time but that doesn't make such exciting public reading.

Me, an ordinary dumb Indian along with hundreds, yes thousands of both white and Indian — see — the sign writing on the wall — placed there by Native city people and outsiders. What is it? "STOP WOLF HUNTING BY AIR! Let them (killer wolves) multiply without positive control! Let nature use its hand of fate!

If you want to save the four-legged killer wolf, and our friends in the Lower 48 think so much over them, let them shoot them with tranquilizer darts and take them to wilderness areas where they say "friend" wolf is almost gone.

It is a known fact trapping will not control the wolf. He is smarter than foolish man thinks. Mr. Wolf will run at the sight or smell of his human enemy which by the way is classed, as far as the moose is concerned, as (two-legged wolf) a killer.

With two-legged wolves on the increase killing more moose carelessly and then letting real killer wolves multiply unchecked without positive control, our moose will be gone soon again.

The year 1937, was the first year moose showed signs to

amount to anything along the Koyukuk River. Before that year the Indians would take their families over to the Melosia (Melozitna) River to hunt moose using the hide to make their boots and sinews to sew with. The wolf got too thick along the Melosia (Melozitna) River so the moose moved on trying to get away from this killer "friend."

For a few years the number of moose and caribou were kept in fairly near balance by use of aerial wolf hunting. There is no aerial wolf hunting now because our do-gooders thought aerial wolf hunting was evil and unsportsmanlike. I wonder how unsportsman our wolf, the killer, gets sometimes. I personally watched 16 wolves kill a moose after running him to near death for about four hours and over a 100 miles. They nicely started eating him while he was still alive because he was hamstringed. Very unsportsman-like, I would say. Our moose haven't been in this area too long. I say let's do all we can to help him stay a little longer. We can't have both the moose and wolf like you can't keep your cake and eat it, too. The sheep men and cattlemen know what the wolf and coyote do to their animals.

Allow aerial wolf hunting to equalize the wolf, say one wolf to every 50 moose. Fine the head hunters who kill the moose for the use of the horns only. Let them pay \$5 an ounce for the horns and/or \$5 a pound for the meat whichever one is lesser. Fine those who kill moose for no good reason than to kill and those who kill moose for dog food. Let them pay a fine of \$1,000 per moose or \$5 a pound, whichever is lesser.

Alaska's 10,000 wolves can't be wrong, they know good meat.

Right now most of the moose being slaughtered is by wolf, even by some of our dogs. They are smarter than those who don't class him the killer and only want to kill moose for their horns.

Millions of animals have died on the face of this earth before the wolf. Many more millions will die after the wolf are gone including the human being. Right now, the wolf has stayed too long. We don't need him to balance our diet. Moose is one of our main subsistence foods, not the wolf. He wouldn't be worth eating as far as I am concerned. To our do-gooders he might be. Who knows? Maybe it won't be too long before the headlines

Stickman Home Eating Muktuk With Moose

Nulato, Alaska
Dec. 26, 1974

Dear Friend Howard Rock the Editor:

I came home 23rd. Everything was froze in the house. Yesterday, it took me 15 minutes to make up my mind to go to outside toilet. I held it back too long. Anyway, I was sober Thanksgiving and Christmas and maybe New Year. I never had any trouble with my stomach since I quit the booze. I hope more slack off the bottle. It would be better.

I heard the groceries is sky high. This is the first year I don't have to depend on the stores.

The radio is coming in good.

I got tired of White man's grub at Cold Foot and also got tired of the White man. Too many from Outside, Africa, Europe. All the bull cooks, I like to know how they got up there. Some carpenters from Anchorage and Southeastern Alaska. As long as the Union is in the Slope the Indians and Eskimos will have a hard time to get up there. It's hard for me to stay up there in the winter. I can't spend the money anyway. They wanted me to stay for Christmas and New Year, double time days.

I heard NANA got contract. What's the difference? They hire White men I noticed.

My friend tried to get me a different job because they don't like to see me work out in the cold. They said I was too old to work outdoors in the cold. They don't know I'm up there for my physical course, also the money. So I made an application with one of the counselors the job they wanted me for. I heard they had three reasons that they cannot give me the job, reduction in pay, not enough schooling and 67 years is too old.

Anyway Howard, I'm home eating seal oil, muktuk with moose, king salmon, subsistence living, till I get tired of that soon. I don't know what in the hell I want. Nothing. Sometimes I want to die, sometimes I want to live.

I didn't go to Midnight Mass. I heard the new church was full. I went to Mass Christmas but the church looked different. Looks to me like a Protestant church. There is no sanctuary, low ceiling, nice and warm, but I miss the old church. Just like I was in different church.

Last Sunday I was in church in Fairbanks for Mass to make a little donation 6:30 a.m. The priest had long hair, another thing I can't stand is long hair. At Cold Foot sometimes I couldn't tell the difference between men and women. The women dressed like men, that's some of them.

Well, I heard the new school is open but they had Christmas program before time so the teachers can celebrate the holidays I guess. The new laundry is in operation.

— Fred Stickman, Sr.

will read: "MAN FEEDS WOLF" but man won't write it himself, the wolf will.

When the wolf is gone it will be because there is no more food available, neither will there be other big game animals.

Effectively control the wolf so we will all eat a little longer.

Fish and Wildlife Office Adds Public Affairs

United States
Department of the Interior
Fish and Wildlife Service
Alaska Area Office
813 D Street
Anchorage, Alaska 99501

Dear Sir:

The Alaska Area Office of the U.S. Fish and Wildlife Service has recently established an Office of Public Affairs.

Although such an office has long been needed, it is only in recent years that the role of the Fish and Wildlife Service in Alaska has become so complex and interwoven with the functions and responsibilities of other agencies, corporations, and industries. Citizens of Alaska, as well as those in the remaining 49 states and Canada have more than a passing interest in the activities, policies, and the programs of the service.

This letter is to serve as an introduction to the people serving this new office.

Robert L. Stevens has filled the position of Public Information Officer. Mr. Stevens is a veteran of 10 years with the Fish and Wildlife Service, working eight years with the Division of

Wildlife Refuges in the south-east United States. He has been in Alaska since 1972 participating in the studies of the nine proposed wildlife refuges recommended to Congress by the Secretary of the Interior.

A staff of three has been designated to assist Mr. Stevens in this most important task. Craig Rieben, filling the position of Public Information Specialist comes to use with a background in radio, television, and journalism. Chief among his many responsibilities will be news releases and other news media contacts.

Elaine Rhode, writer/editor, has been preparing written material for the Fish and Wildlife Service for four years. Since coming to Alaska in 1972 she has written 10 brochures and a film script — all related to the refuge proposals mentioned earlier. She will be preparing displays and printed matter for informational, interpretative, and educational purposes.

Cathy Pourchot, Public Information Clerk, will be responsible for correspondence, within-agency communications, scheduling of programs, and other Public Information and secretarial duties. She has prior Alaskan experience in our Division of Wildlife Refuges.

The passage of the Alaska Native Claims Settlement Act
(Continued on Page 11)

A Book Review—

Eskimo Boyhood

ESKIMO BOYHOOD: An Autobiography in Psychosocial Perspective, by Charles C. Hughes. University of Kentucky Press, Lexington, 1974. Pages 429. Price \$12.75.

As the title indicates, this is really two works combined and both must be clearly distinguished. The first part is the autobiography of a young man from St. Lawrence Island as he grew up in the 1930's through 1940's. The account is in his words with very little editing on the part of Dr. Hughes. Reading the text is truly enlightening. It lets the reader see young Eskimo life in terms of what is important and significant to a young man in those times and that place.

This is also one of the weaknesses: many things a reader might like to know are left unsaid. It can be an education for those of us who are involved in teaching. Traditionally the bush teacher is really "not one of the village." The teacher is generally guaranteed a food supply, a warm house, health care, visits "Outside" and retirement — things which the Native doesn't have.

Secondly, the teacher comes from another cultural pattern and would be lost trying to actually survive in ways that his students and his families have to do it. Yet, the teachers have held most of the power in the village — they control the radio, they interpret the law, they represent the dominant society.

This book might explain some of our educational problems in Alaska. The reader can begin to feel the warm yet awesome respect the boy has for his father and the tender love of his mother and peers. They know how to live successfully as a community because they have to; this is their world, not that of the teacher.

In addition, one can see very clearly that the very things that might make a young man a successful hunter and villager, might be the exact same characteristics that cause problems when they move into complex urban centers.

The second portion of the book is Dr. Hughes' interpretation, strongly biased by his Freudian approach to understanding human behavior and thoughts. It is a valid approach, but will prove to be difficult reading for those who have no background in various theories of childhood development. His approach to analyzing the account through role analysis is sometimes good, sometimes bad. It is unfortunate that he does not refer to Richard Nelson's beautiful account of the "Eskimo as Hunter" (Hunters of the Northern Ice, University of Chicago Press, 1969) to see how young "Nathan's" training is still functional for those who have to live in the villages.

This reviewer got the strong feeling that in some ways the book is "out-of-date," because many things have changed drastically since the events occurred. More than that, the interpretation may be out of date.

One aspect of ethnocentrism is going into a situation thinking you have all the answers without really looking at the facts. Here the facts stand out boldly; now we might have to change our theories.

This is another worthwhile contribution to a growing literature on Alaska that wipes out stereotypes and lets us "see it as it is."

— WALLY OLSON
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Juneau-Douglas Community College