

"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; Mary Jane Fate, First Vice President; Betty Farni, Second Vice President; Jim Immel, Treasurer; Jimmy Bedford, Assistant Treasurer; Toni Jones, Secretary; Daphne Gustafson, Assistant Secretary; HOWARD ROCK, Editor.

SUBSCRIPTION RATES

Regular Mail (including Alaska, Canada and other states)	1 year \$15.00	6 months \$ 8.50
Air Mail (including Alaska, Canada and other states)	1 year \$35.00	6 months \$20.00

Member of the American Indian Press Association

Other Voices—

A Major Milestone

By ELAINE RAMOS

A major milestone in Alaska Native higher education was passed this week as Inupiat University of the Arctic, headquartered in Barrow, released its first college catalog:

Dedicated to THE OLD PEOPLE

Whose values and wisdom compose the
Foundation on which this university is built.

From cover to cover it is clear that this is not just any ordinary catalog or ordinary university.

It does contain all the information typically found in publications of its kind (admission, general requirements, major areas, fee schedules, financial aids, student services, degree requirements, course descriptions, accreditation, etc.), which is quite an accomplishment in itself for a program that has only been in operation for eight months.

In addition, however, there are a number of things contained in Inupiat University's catalog that you won't find in any other catalog — or anywhere else, for that matter:

1) the first major statement in print on the past and current status of higher education for Alaska Natives, with particular emphasis on the failure of the Assimilation Syndrome system of education, and the need for a statewide delivery system in the villages and regional service centers, premised on local language and culture

2) an entire section by Inupiat University President Bill Vaudrin, dealing with the delivery of higher education to small villages, emphasizing the need for local decision-making and a solid ideological base, and probing the use and abuse of different languages, ("language is a weapon of empire")

3) the most comprehensive Native language and culture curriculum ever developed by any Alaskan educational system or institution (13 separate course offerings in Inupiaq language alone, including three years of Inupiat as a Second Language; courses in Inupiat History, Art, Dance, Music, etc.)

It would be difficult to exaggerate the impact this catalog and Inupiat University of the Arctic are certain to have on higher educational opportunities for all Alaska Natives — particularly in the outlying villages.

Congratulations to all those on the Arctic Slope who are working to make the dream of equal educational opportunity for all our people into a reality. Every time one of us takes a step forward, it brings us all just that much closer.

Eskimo Story—

The Origin of Thunder

By GRACE SLWOOKO

Gambell Correspondent

There is another thing we will learn in this Eskimo story besides the thunder, it is recipe for chewing gum.

Out here on the island we hear thunder sounds in the month of July, and saw lightnings not many times, only once in a while.

Once upon a time there were a bunch of Eskimo girls making chewing gum under the walrus hide. The walrus hide was in a frame, or it was drying outdoors in spring time or in early July. (Spring here is when the snow is

melting away. So it was in late June or early July, when this happened. No one knows what started it but walrus hide started going up with fire, gum, girls and all.) The girls got scared, and started crying in panic, up in the air, when the hide shook.

So the noises we hear when there is thunder going on, it is the hide, shaking in wind, they said, and the lightning is the fire for the girls gum and they say they even hear girls crying sometimes. And the sudden rains that pour are girls tears. Of course we learn

(Continued on Page 5)

Letters from Here and There

Cook Inlet Historic Sites Project

Cook Inlet Region, Inc.
Program Summary—Oct. 30, 1975

Dear Editor:

The Cook Inlet Historic Sites Project was the most extensive Native-based effort of its kind to date in the State of Alaska. It was multi-dimensional and multi-purposed. The scope of the project was regionwide and field oriented. It produced both technical data about Native historic sites and cemeteries in Cook Inlet region and a dynamic program of cultural enrichment.

The project operated for five months, from June to November, 1975. At its height it directly employed 29 people, of whom 20 were Alaska Native.

The Cook Inlet Historic Sites Project had three major goals: (1) to provide an opportunity to Alaska Native youth in the Cook Inlet region to explore and discover their unique cultural heritage; (2) produce a comprehensive inventory of all Native historic sites and cemeteries in the Cook Inlet region; and (3) identify those sites available for selection by the Cook Inlet Region, Inc. under Section 14(h)(1) of the Alaska Native Claims Settlement Act. Under Section 14(h)(1) each of the 12 Native corporations may select significant Native historic sites and cemeteries in its region which lie on federal unreserved and unappropriated land. Selections must be completed by Dec. 18, 1975.

This will be the last time for sites that are important to the history and tradition of Native people in Cook Inlet region to be preserved in Native corporation ownership.

This three-part combination of goals resulted in three things. First, this inventory is the most comprehensive inventory of Native historic sites and cemeteries ever compiled in the Cook Inlet region. Second, it provided an experimental learning opportunity for Cook Inlet region Native youth to identify their heritage on a regionwide basis. Third, this learning experience was real. The young people in the program concretely assisted in the preservation of their heritage by compiling a complete inventory, and by identifying those sites which may be preserved in Native corporation ownership for future generations.

There were two phases to the Cook Inlet Historic Sites Project. The field work phase occurred in June, July and August. This phase allowed for the technical gathering of information such as site location and size. It also allowed time and opportunity for many people, Native and non-Native, old and young—to meet one another and share a common interest in Native heritage. For the purposes of the field work, the region was divided into seven study areas. A field team was assigned to each area. Each field team was composed of one field supervisor and 3-4 student historians. Each field team made a total of four field trips to its study area during the summer.

The office phase occurred in September and October. This time was spent organizing the information gathered and

preparing the final report and inventory. The bibliography contains over 120 listings about culture and history in the Cook Inlet Region. This report is currently receiving the final finishing touches and will be approximately 200 pages long, including five pages of photographs.

The Cook Inlet Historic Sites Project comprised a total staff of 29 persons. This included 19 student historians, 7 field supervisors, a research assistant, an administrative assistant, a final report coordinator, and the project director. One of the field supervisors was Alaska Native as were all of the student historians. The student historians represented the following villages and cities: (1) Chugiak; (2) Indian; (3) Sutton; (4) Tyonek; and (5) Anchorage.

The Cook Inlet Region Inventory of Native Historic Sites and Cemeteries contains a total of 220 sites. The Cook Inlet Historic Sites Project visited 122 sites, or more than half of the total identified. The remaining sites were identified in the Alaska Heritage Resource Survey or on the basis of other "Additional" sources of information.

A number of potential sites are also identified which could not be validated by the project but merit further consideration. In compiling this inventory, the project staff engaged in 14,000 hours of field research (this does not include library research time), traveled 34,500 miles, and interviewed 134 individuals in local communities.

The Cook Inlet Historic Sites Project made 51 original site identifications. This is about half of those visited by the project as a whole, and represents about a quarter of all Native historic sites known in the Cook Inlet region. Original identification means that the Cook Inlet Historic Sites Project is the first vehicle to make this identification public. This should not be confused with original discovery as these sites were previously known to local individuals.

In summary, the Cook Inlet accomplished the three goals set before it. It has however, done two things more. It has created and tested the most extensive, and dynamic Native-based cultural heritage program model currently present in Alaska. It is extensive in that it is regionwide and comprehensive. It is dynamic in that it is field-oriented and inclusive of old and young alike. This model, in that it was Native-based, may be of interest to other Native groups.

Additionally, the Cook Inlet Historic Sites Project has mirrored for us all, one dimension of the situation currently experienced, by all Alaska Natives. This is the situation of a tension between the traditional heritages of the past, and the pressures and demands of today's rapidly changing world. This tension was experienced by the young people within the project as a desire to not only record, but also relive and experience the traditions of the past, contrasted with technical demands of precision and expertise in using modern tools and technology. There is no easy or painless resolution of this tension. Toward this end, however, it is hoped that the Cook Inlet Historic Sites Project has adequately addressed, what Borland describes as, the day... "when the legends die, the dreams end. When the dreams

end, there is no more greatness."

Gregg Brelsford
Project Director
Cook Inlet Historic Sites Project

Reader Protests Against TT Advertisements

Walt & Elsa Pedersen
Box 28
Sterling, Alaska 99672
November 9, 1975

Mr. Howard Rock,
Editor & Publisher
TUNDRA TIMES
Box 1287
Fairbanks, Alaska 99707

Dear Mr. Rock:

I am writing in protest against two different advertisements in the TUNDRA TIMES of October 29th.

The first, and the worst from the standpoint of the public good, is the one enclosed. This is the "Brown Jug" ad which offers all manner of "FREE" stuff — including a price list, order form and a "note from your personal Anchorage shopper who will deliver your order to local carrier."

Are there not enough liquor problems among us Natives (and some whites also) without the TUNDRA TIMES putting out ads for bush order customers? There are too many primrose paths!

The other ad is the half-page on page 5, mostly white space, paid for by Atlantic Richfield Company. This company uses this as a subtle form of bribery in just about every publication in Alaska in order to keep all publishers happy so they won't be printing anything derogatory about ARCO, while on the other hand they are cheating homesteaders and small contractors who do not have the voice or power to speak out. I have personal experience with this company and their lies and crooked ways of operation. In fact I have had to sue them in Court twice.

Probably you may say that this is a free country and that you can take any ads offered. This is true, but it is too bad, as otherwise your paper is a good one. I am sorry, but I felt I had to speak up about Booze and Oil Company ads.

Maybe you remember my father, Captain C.T. Pedersen (of the "Herman", "Nanuk" and lastly the "Patterson"). He made annual trading trips past your home-town. I was with him on the "Patterson" in 1930 and went as far as Herschel Island in Canada.

Sincerely yours,
Walt Pedersen, member KNA and CIRI.

Arctic Slope Trespass Action Defended

November 7, 1975

Howard Rock
Editor
Tundra Times
Box 1287
Fairbanks, Alaska 99707

Dear Mr. Rock:

In defense of the Arctic Slope, I would like to state that when the Congress passed the Alaska

(Continued on Page 11)