

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

## Interesting, Farsighted Athabaskan Law Ways

The first of four papers aimed at exploring traditional law ways among Alaskan Native peoples and their relationship to contemporary legal justice in village Alaska has been issued by the Institute of Social, Economic, and Government Research.

Co-authored by an anthropologist and an attorney, Arthur E. Hippler and Stephen Conn, the study begins with a look at traditional Athabaskan law ways and how they affect the administration of justice among the Athabaskan people today.

Beginning with the premise that law "is not an autonomous institution but rather an integral part of culture", Hippler and Conn gathered the bulk of their material first hand, predominantly among the Upper Tanana Indians who were among the last Native peoples to be contacted by the white man.

"Many of the older people remember and can recount their glimpse of the first United States citizens to come to that area."

The paper describes the social organization of the Athabaskan, the harsh climatic conditions under which they lived, their philosophical and moral values, the role of the chief in administering justice, and the dichotomy that exists between the old ways and the present system as it operates in the "bush."

The transition from a system in which the authority or power is vested in a chief, acting in conjunction with other men of the small, closely-knit village, and the experience within the so-called modern court system, strangely impersonal, is fully explored by the authors.

Hippler and Conn make a few sharp and pungent observations. Under the traditional Athabaskan structure the law "was in no sense a thing apart from everyday life."

Its main function was to reintegrate the offender back into the social fabric of the village and to make recompense to the victims. There was a considerable amount of flexibility involved and a decision by the chief was never taken hurriedly.

Everything about an individual would, in all likelihood, be taken into consideration when weighing the "case," including personal facts, whether or not he showed repentance, and even idle gossip.

The concept of the impersonal judge, not personally engaged in the problem, who not only does not want to hear gossip about the defendant but dismisses it as "hearsay and inadmissible", illustrates the stark contrast between the two systems.

While the "typical Athabaskan may question the legitimacy of white authority," say the authors, "he cannot escape its power."

Many of the shortcomings of Alaska's Bush Justice System appear in the study, but the authors have not indicated their recommendations for change or modifications.

The second paper in the series will deal with Eskimo law ways, the third with an alternative interpretation of the findings, and the last will be a thorough analysis of the entire Bush Justice Administration.

In the final paper, Hippler and Conn intend to make concrete proposals toward an improved system, incorporating insights gained from the study.

The project was requested by the Judicial Council of the State of Alaska, growing out of the 1970 Bush Justice Conference. Copies of the work, "Traditional Athabaskan Law Ways and Their Relationship to Contemporary Problems of 'Bush Justice'" can be obtained for one dollar from the Institute of Social, Economic, and Government Research, University of Alaska, Fairbanks, Alaska.

# Outline of Claims History--

## Formation of Native Organizations

### SETTLEMENT — PART FIVE

By THOMAS RICHARDS, JR.  
(© Copyright 1972 by Thomas Richards, Jr.)

OLANGAPO CITY, P.I. — Primarily as a result of massive encroachment and land loss (I hate to belabor a point, but I am disturbed at the popularized fiction which now passes for Alaska history) suffered by Natives between 1867 and 1960, the old tribal governments were revitalized into regional Native associations. In the Kotzebue area, Senator Hensley spearheaded the effort to form the Northwest Native Association. This encompassed much of the northern half of the Seward Peninsula, moving northward through Kotzebue and the Kobuk Valley, stopping short of Point Hope.

At the top of the state, from Point Hope to the Canadian border, and over 56 million acres of the north slope, the

Eskimo whaling communities formed the Arctic Slope Native Association. Beneath Kotzebue (mapwise), those portions of the Seward Peninsula fronting the Bering Sea with the St. Lawrence and Diomed Islands, and southward into Nome and Unalakleet, organized into the Bering Straits Native Association, although the merger of these areas occurred just prior to settlement. The highest concentration of Eskimos in Alaska, the Yupiks of the southwest near the mouth of the Yukon, were represented by the Association of Village Council Presidents. Inland from AVCP, between the southwest and interior areas, the Kuskokwim Area Native Association took shape. The Athabaskan villages of the Interior, between the Brooks and Alaska Ranges from the Kuskokwim area to the Canadian Border, revived the Tanana Chiefs Conference.

On the Aleutian Islands and the Pribilofs, the Aleut League came into being. And, Kodiak, Kenai (Kenaitze), and Tyonek each had their own representation. Southcentral Eskimos formed the Chugach Native Association. Between their region and the Alaska Range, Copper River Athabascans initiated their group. From Yakutat southerly, inclusive of the panhandle, the Tlingit and Haida Council reigned.

Fairbanks and Anchorage created associations in the urban areas.

From their inception during the mid-sixties, these associations represented the interests of Alaska Natives in dealing with powerful economic and political forces to bring about the most significant event in Alaska history since statehood.

NEXT: Turns interest towards Tundra Times.

## Letters from Here and There

### Tactics at AFN Convention Hit

Antna, Inc.  
P.O. Box 823  
Copper Center, Ak. 99573  
November 3, 1972

Dear Editor:

I felt that as an Alaskan Native concerned about the future of all Alaskan Natives, I should express to your readers my opinion of the recently held AFN Convention.

The stalling tactics by Mr. Wright and his final exit were unbefitting to a Native leader. We went to the Convention to decide several important issues

and these incidents caused quite a few hard feelings.

Our delegates fully agreed with the other actions taken by AFN, Inc. These actions were in the best interests of all concerned, and we intend to pay our per capita share of the old organization's obligations. We are looking forward to reading the By-Laws that will make AFN, Inc. a viable and responsive organization.

Cooperation and work by the Native leadership will be necessary to accomplish the task that is ahead. The actions taken at the Convention are just the first steps of many, and I'm proud to say that our delegation participated.

Sincerely yours,

Roy S. Ewan  
Executive Director

### School 'Orphans' Touch Reader

219 Avenue B  
New York City, New York

Dear Editor:

I subscribe to your paper. Your issue of October 11 on 13 year olds being sent away to school and being like orphans touched me very much. We have that here in our culture but at 18 years, it's expected that they go out of town — grow up — break the umbilical cord, etc., etc., etc.

Why all this separation from families, proves all this, is beyond me. I'd like to see how we adults would fare by picking ourselves up and moving to another city or state or country. What a lonely time that could be. Strange places, people, habits. It's OK for people determined to make a new life elsewhere.

But — and a big but — everyone is not that determined and especially youngsters. It's hard enough even just knowing you're supposed to make a break. The suicide rate is rather high in colleges. It's very sad that this going away out of town is so encouraged. The young ones don't want to be classed as babies or sissies and they force on themselves a very lonely, sad existence in the name of growing up. Our society is so screwed up — it's just terrible. What the devil is wrong with young people enjoying being around their families while growing up? Who made up this rule that if you don't go far away — don't forget you have parents. Don't stop communicating any more with the family in any way. That means you're still tied to the family. I say — let's have more bigger ties.

People need to grow up BUT they always need their families too. And if youngsters have such a fear of closeness with their families after they grow up and are on their own, then they better tie themselves to a psychiatrist or teach our society what

(Continued on Page 8)

## Former Skipper of North Star III Dies

Many of the friends and acquaintances of Captain Walter S. Hammond were grieved to hear of his death on October 9, 1972. Captain Hammond was well known on the waterfront and he will be missed by all. At the time of his death he resided in Hobart, Washington with his wife Esther.

Captain Hammond began working on ships in May 1935 up until October 1935 as an AB Seaman with United Fruit Co., passenger ship of San Francisco, California. From June 1938 to October 1938 he served as Quartermaster with Alaska Steamship Co. in Seattle, Washington. Then from April 1941 to February 1942 he served as Third Officer with Matson Navigation Co. in Seattle. He returned to Alaska Steamship Co. in Seattle and served with them from the period of September 1943 to April 1946.

He came to the Bureau of Indian Affairs on August 13, 1946 and remained with the Bureau until May, 1972 when he retired. He began as Third Officer with the Bureau of Indian Affairs working up through the ranks to become Captain or Master of the NORTH STAR III on January 1964, in which capacity he served with distinction until his retirement.

On August 4, 1964 he received a commendation from the Juneau Area Office Director, Robert L. Bennett on completion of his first voyage as Master of the NORTH STAR III for bringing the ship back safely after experiencing ice and weather conditions which were considered among the worst ever encountered by any NORTH STAR vessels.

Subsequently in May 1965, again, Captain Hammond received from the Area Director, Mr. Bennett in appreciation for his dedication in accomplishing difficult discharges of cargo and emergency runs when called on to do so.

With deep appreciation the village of Point Hope, Alaska gave Captain Hammond their JOINT HOPE HONOR AWARD in 1965 for his services to the community in time, effort and manpower spent in getting light plants to the village when they suffered a serious electrical power shortage.

He will be well-remembered by the many Native People in Alaska and by his fellow shipmates and co-workers in the Bureau of Indian Affairs.