

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

Tundra Times



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Editorial Comment—

The World Eskimo-Indian Olympics

World Eskimo-Indian Olympics! An extraordinary, exciting — a completely Native culturally oriented program of dances, Eskimo and Indian games, flavored with some events involving Native food tidbits, will be unfolding starting tomorrow ending on Saturday — July 25, 26, 27. The three days of colorful events will be staged in the confines of the University of Alaska's Patty Gymnasium. If past performances of the Olympics can serve as measuring sticks, there will be large audiences eagerly absorbing some highly competitive games carefully aimed and attuned toward the unique environment of Alaska's Native people, reflecting the true cultural activities of past generations.

The Olympics, a truly Native game spectacle of which the people themselves can be justly proud, is an occasion where old cultures can be perpetuated along with some rather strenuous competitive games, amusing events and ever interesting performances. The unique show, 14 years old now, has captured the curiosity of much of the world's interested peoples. It infuses memorable activities and oftentimes charming memories. It is a lively event where people of all races can get a glimpse of rich heritages that enabled the original peoples of Alaska to face their stern surroundings with spirits of competition and fun.

And then there is the World Eskimo-Indian Olympics Pageant, although a rather recent innovation that has been instituted into the yearly event, that has become a charming addition. It is the time for the fairest young woman of the Native land to be chosen queen for a year and reign over her peoples' cultural presentation. To be selected queen has become a prestigious achievement which can always be a feather on her head as long as she lives. A beautiful queen can enhance the charm of the Olympics. She can personify the beauty of her peoples' cultural heritages. If she lives up to the expectations of her people, she can gain a memory that will dwell with her during her lifetime.

And then there are dances, Eskimo and Indian. These performances forever invoke spiritual and aesthetic experiences for there are skill and thoroughly intuitive dancers at the Native event. There is joy and vigor that excites the viewer. Their rhythm and beat invites spontaneous participation. They are beautiful and timeless. They are expressions of rich heritages and traditions. They infuse joy and spiritual strength. They are beautiful.

Tundra Times is proud to be a part of the World Eskimo-Indian Olympics. The newspaper and its staff, its board of directors and its Olympic committee work hand in hand to produce the spectacle and glean from it satisfaction and pleasure because of belief and desire to perpetuate our peoples' cultures and traditions. As a moving force of the program, we are also aware that the success of the Olympics would not be possible without the ever willing participation of the Native people themselves. Our sincerest gratitude goes to the Native people of Alaska and other interested people.

Letters from Here and There

Stickman Sold Fish Since 11 Years Old

July 22, 1974

Mr. Howard Rock,
Tundra Times Editor:

In 1917 Sept. I left Nulato with my sister and Emily Esmaika for Holy Cross Mission Boarding School, but I lasted only seven months.

My Dad went down with dog team in April 1918 to bring us back.

When we got back 1918, Mr. Charles "Charlie" Steinhäuser bought the N.C. Co. out, while I was away. That summer he ask me what I was doing at the Fish Camp. I said, "Hang up fish. Put up racks to hang fish. Haul fish from the fish wheel in front of the house."

He ask me to cut fish and dry fish and smoke it, so he'll buy it, and I can make candy and Coke money. That was when I started to smoke fish for sale at 11 years old.

For 56 years I have been selling fish. I like to know where this commercial license is coming from and who make the law.

When God made the world, he didn't tell us to buy commercial license to fish. He made the fish. That's money coming up the river, that's underwater. The money comes up underwater for us to sell it for money to eat. No dam license. What's a commercial license?

The Fish and Wildlife is trying to make this crazy laws for us Indians. Same way at Bristol Bay. I was there working for three years working and watch the fishing. The Fish and Wildlife tell the fishermen when and how to fish and they think they can control the fish by putting up fish laws.

But some day when the wind start blowing. People can't catch too many fish. And the fish go by, that they don't see.

And I fished in the Yukon and it's worse. When the wind is blowing and raining and all the driftwood blocked the fish-wheels to fish nets, thousands and thousands fish go by that the Fish and Wildlife don't see or know about.

It just goes to show you, how much fish come by old house this year. And I didn't fish this year, and you could see how many fish I let go by, that the Game wardens don't know about. They tried that with beaver, moose, marten, years ago, but no matter how many they kill, more and more was migrating from different places.

White man got no use to make laws for us. They make laws for gambling, drinking and what not. We do it anyway. Everyone broke the law at one time or another, even me.

We have no license to gamble, and no license to drink either. So you might as well forget the commercial fishing license, and a red can on the end of the fish nets.

They make laws for nothing. They don't enforce it. They can't stay up night and day to guard the fish.

Fred Stickman, Sr.

Challenges Young, Hensley To Debate

513 W. Seventh Avenue
Anchorage, Alaska 99501
277-6579/277-6570

July 19, 1974

The Hon. Don Young
U.S. House of Representatives
601 West 4th Avenue
Anchorage, Alaska 99501

Dear Don:

I'm sure you would agree with me that the voting public is better served if the candidates are frequently presented to the public side-by-side in neutral situations where the public can do a little first-hand comparative shopping. In this way slick advertising "packaging" is stripped

aside and the candidates seen as the men they are.

Public debate has been the classic format for this purpose, the Lincoln-Douglas debates the classic situation. In a more modern media context, the Nixon-Kennedy debates might be a model. You may recall those debates as the occasion when Mr. Nixon said Harry Truman was unfit to be President because he used the term "s.o.b." in describing a critic of his daughter's singing.

In any case I believe a series of public debates in our race for
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