

Den Nena Henash - Our Land Speaks
Ut Kah neek - Informing and Reporting
Yupit Qanlautciat - The Way Eskimos Talk
Unangan Tunukun - The Aleuts Speak
Inupiat Paitot - People's Heritage

Support for candidate McAlpine

To the editor:

Having observed all three of the gubernatorial debates in Anchorage, I've come to the conclusion that Lt. Gov. Steve McAlpine knows the issues best.

I predict that McAlpine will win the Primary Election and take the General

Election as well. For this election, more than ever, people need a candidate who knows the issues, not just the effective use of political rhetoric.

Respectfully,
Erin Teel
Anchorage

Diabetes often misunderstood

To the editor:

Diabetes is a much misunderstood disease, and I praise the *Tundra Times* on running an article about diabetes, especially concerning the Native community, in your April 2, 1990, newspaper. Although the article was informative, there was no distinction made between juvenile or insulin-dependent (Type I) and adult or insulin-dependent (Type II) diabetes.

Type II diabetes is increasing at an alarming rate. People need to be aware and informed as to how they can prevent or minimize the probability of getting the disease. Type I diabetes is a whole other matter, and I think your article should have addressed this.

Of the approximately 12 million North Americans who have diabetes, about 1 million have Type II diabetes. Type II diabetes cannot be prevented as one may conclude from Dr. Cindy

Schraer's comment, "We know from history that diabetes does not have to occur."

My son, at 4 and a half, was diagnosed with Type I diabetes. Type I diabetes is a severe condition and did not result from my son's diet, exercise or other living habits. At present, researchers still do not know what triggers Type I diabetes. My son is now 6 years old and is coping with the disease well. He does not yet realize that having Type I diabetes statistically reduces his life expectancy by about one-third, in addition to the complications mentioned in the article.

Again, I commend the *Tundra Times* for writing an article on the third leading cause of death in North America — diabetes.

Very truly yours,
David E. Rau
Phoenix, Ariz.

Housing needs are desperate

To the editor:

Twenty-seven years ago when housing programs started for our Alaska Native and American Indian communities the living conditions were unsanitary, unsafe and overcrowded.

Mr. President and distinguished members of Congress these same

deplorable living conditions still exist today in 1990. To meet our housing needs the proposed budget to Congress for Fiscal Year 1991 is at zero.

On a national basis our housing needs are at a total of 93,000 units.

Depending on the "mood," of Con-

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Friends, relatives help when mother dies

To my friends and relatives:

At the time of loss of my dear mother, Marie Paine Kelila Rabidou, who died March 2 in Anchorage at Our Lady of Compassion Home, I would like to say "thank you very much" for the needed support and strength you all have given me to go on.

In times of loss, I have never experienced being in the middle of two loved ones needing me at the same time. My mother dying and my youngest daughter being admitted to the hospital at the same time was something that I never thought would happen. But I guess things like this could happen to anyone.

I thank God for letting my daughter deliver well! It sure was a tough decision to make, and what steps to take next. I'm thankful now that my daughter is home, still not very strong,

but with God's help will get well and strong again.

My mother was originally from Chefnak. She married her first husband and lived in Napaskiak. After she lost her first husband she remarried to my dad, who was called "Old Man Kelila." Then they moved to Aniak. Then she lost her second husband the year of 1960 and remarried the third time to Willie Rabidou, who died the year of 1972.

We lived in Aniak until we moved to Chuathbaluk in 1967. After losing her third husband, she said she'll never remarry again. She said she had a total of six brothers and sisters including her parents who also died. With all three marriages she had a total of five children, two from her first husband, three of us from the second, none from the third.

Out of five children, she had only

me left with two step-sisters, Lena Morris of Aniak and Nellie Nick of Holitna, and one step-brother, Evan Kelila of Aniak.

From the total of her own eight living grandchildren, she left 15 great-great-grandchildren, which she used to call her branches. I know she's got more by her stepsons and step-daughters but I know I won't be able to count all of them.

I would like to thank those that brought food, flowers and helped. I would especially like to say thank you very much to my dear friend, Ann Vanderpool, who at the time helped me all the time I was at Anchorage; to my beloved nephew, Robert John Jr., for bringing us here and there and letting us stay with him; the rest of the friends that are in Anchorage; the staff of the Kuskokwim Corp.; Our Lady of Compassion; Evergreen Memorial

staff; and also the doctors and nurses of the Alaska Native Medical Center; and all of those who came to the funeral.

I understand for those who couldn't make it. I would also like to thank Sally and Terry Hoffman of Aniak for feeding in their house after the funeral. A special thank you to Clara Morgan of Aniak, who let the other health aide, my son Sinka Jr. come with me to Anchorage to be with me. Thank you to my sister-in-law Mary Sakar of Crooked Creek while I was gone, and a special thank you to my sister-in-law Onessia Phillips of Crooked Creek and for those lovely sympathy cards that are still coming.

Quyanna to all of you.

Sincerely,
Sophie K. Sakar
Chuathbaluk

• Housing fight is an uphill battle

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gress our Alaska Native and American Indian communities usually receive about 1,000 to 1,800 units per year. At this rate it would take us 52 to 93 years to meet our housing needs.

Having the experience of only less than three decades of housing programs for our Alaska Native and American Indian communities the specific purpose and the intent of the housing program has not been fulfilled.

Yet Congress is in the process of establishing a "new housing policy." Congress recently published "A New National Housing Policy," to bring to the attention of the total Congress and especially the executive branch the dire need for affordable housing across this nation including the Alaska Native and American Indian communities.

An observation: One hand of our established government states a need for affordable housing and another branch to meet the needs proposed a

zero budget.

Congress needs to know that within our Alaska Native and American Indian communities there are no surplus housing stock or large apartment complexes to rehabilitate or acquire.

The office of Indian Programs, U.S. Department of Housing and Urban Development is the sole source of obtaining funds to build homes for our Alaska Native and American Indian communities.

Members of Congress: Alaska Native and American Indian housing authorities work with Indian Health Service for new water, sewer and waste management facilities which has a zero budget. Also, we work with the Bureau of Indian Affairs concerning roads. They have a zero budget.

We work with these government entities, and if they have no funds, we have homes that lack water and sewer facilities and no roads. These entities need to be funded to properly put our

homes in place.

Alaska Native and American Indian housing authorities have already testified to Congress and are officially entered in the *Congressional Record* for 6,000 housing units for Fiscal Year 1991.

The National American Indian Housing Council has recently given testimony for 3,000 housing units. We give our support for these figures and ask Congress for passage.

Each year since 1980 our Alaska Native American Indian Housing Programs, U.S. Department of Housing and Urban Development has faced a zero budget.

Our request of Congress is to put forth an authorizing bill so we do not face an uphill battle for our needed homes.

Sincerely,
Terrance H. Booth
Executive Director
Metlakatla Housing Authority

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Writer: Subsistence my life, background

To the editor:

First, let me introduce myself. My name is Bryan C. Willoya. I am an Inupiaq Native from Nome. I was born and raised there as well as having lived, traveled to and camped in and around the many surrounding villages outside of Nome.

I am writing in concern of the subsistence issues raised by Alaska Native organizations, the state of Alaska, the U.S. Congress and the courts, as well as provisions made under the U.S. Constitution. But before I go into further detail, I would like to express to you my own background regarding my own use of living and needing a subsistence way of life.

As far back as I can remember, my

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Native regions, tribes must cooperate

To the editor:

The subsistence issues will always be brought up because of the implementation of the Alaska Native Claims Settlement Act. Since this implementation is considered a success, the assimilation process will not stop, no matter what we say about issues such as genocide.

One solution I have strongly supported is to overcome the exclusive jurisdiction of the state of Alaska. It could be done by taking advantage of the tribal government's exclusive jurisdiction of Indian lands. But as

long as we have limited lands for tribal government, we will be hindered with expanse of exclusive jurisdiction.

We can and will have a better leverage for a possible joint state/tribal subsistence law over recognized Indian lands, such as Native allotments, pre-Native allotments and Indian Country. Tribal governments can implement their own subsistence management laws that are tailored to meet the needs of the respective tribes.

This is where the question of the Alaska Native Claims Settlement Act arises — whether the regional corpora-

tions are willing to transfer ANCSA lands to their tribal organizations or leave these lands under the current state charter.

Federally chartered corporations have the right to bequest, take as gift, buy or inherit any and all descriptions of lands. Along those lines, the tribal corporations must waive their sovereign immunity before incorporation of each tribe. We also have the right to transfer lands to the tribal entity to enhance protection of undeveloped lands and vice versa.

Doing so would alleviate the state

charter and exchange it to a federally chartered corporation that has the same proprietary capability as the current ANCSA corporations.

The question I have for you is this: Will the regional corporations and the tribes of Alaska be willing to go to these extremes to protect themselves from these subsistence issues that will continue on through eons?

Two villages already have taken action on this transfer without changing management.

Thomas S. Nusunginya
Anchorage

Natives can't live without animals, fish

To the editor:

Subsistence and sustenance are one and the same. We Alaska Natives are what we consume; our spiritual and food needs walk hand in hand.

International treaties guarantee our right to hunt migratory birds and sea mammals. Before international treaties were enacted, the state of Alaska held dominion over our children's bellies.

State laws were put forth prohibiting hunting of spring birds. Taking of sea mammals also was curtailed. What

was once ours for thousands of years was no more. Big game hunters came, flown in by Bush pilots. They used their aircraft to chase polar bear to exhaustion.

Then, a hunter with monetary reserves stepped out on ice from landed plane and shot the bear. Sport created economic gain while boosting inflated rich egos.

This near disaster of overkill by the state of Alaska to our marine mammals was halted by the "Marine Mammal Protection Act." International law

guaranteed full bellies and spiritual bliss for our people.

Sea lions are now in population decline. This is more than a state concern. It is our concern. It is a federal concern. It is an international concern. Let it be so.

If also our cultural being is jeopardized (as it surely is), let us turn to an international judgment, for the state of Alaska was biased in the past and will choose to do so in the future.

The Alaska Federation of Natives has chosen, and their choice was with

the state on subsistence. I am not AFN; a tribe is not AFN and tribes are not AFN. Where does their power come from if we do not support AFN? Neither are we corporations. We do not represent monetary value.

We were put on this earth by our "Great Spirit" to live in harmony. Enjoying what earth and sea provides for us. Without our animals and fishes we are no more.

Charlie Blatchford
Unalakleet

Subsistence is the material value of Natives

To the editor:

As money is important to the dominant society, so, too, is subsistence, which defined in our terms is the foundation on which the existence of the Native is based. It is the essence of our moral, personal, social and economic values.

The material values, brought by the land claims and the pipeline, are not understood by the Native people. For this reason, they already have dam-

aged our society through alcohol, drugs and suicides. If we lose our subsistence rights, it only will enhance the problems of an already disrupted Native society.

Even now, the concept of subsistence is used in alcohol and drug programs in the Interior with more success than other programs. Subsistence is not only the right to hunt and fish, but more for the existence of Natives as people.

Most issues are dealt with in the arena of the dominant society, so the issues are generally one-sided and the depth of our concerns are not understood. The State Constitution in its current form has the potential to destroy our people.

Native leadership in urban settings has more recognition than rural. Since such groups have adopted the life of urban structure, they can afford to give concessions that rural Natives cannot

afford to give.

Following procedures and policies of the dominant society are also foreign to the Native understanding of the situations.

In closing, I want to request that these important facts are taken into consideration when dealing with the subsistence issues.

Lincoln Tritt
Arctic Village

• After subsistence, what will be lost next?

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own family, relatives, cousins, etc., have gone out and hunted seals, moose, reindeer, as well as fished for salmon, trout, etc. They also hunted migrating birds, ptarmigan, rabbits and other edible animals. Along with this they also picked salmonberries, blueberries, blackberries, surrah and other edible plants.

During these times with my own family, both grandparents and foster parents, I was taught how to hunt and fish. They also taught me how much I needed to hunt for.

I was taught to take only enough food for my own family, and if I had more than enough for my own needs, to share it with other family members, friends or neighbors. I learned to trap, shoot, skin, cook and how to preserve the meat, berries, fish, etc.

I enjoyed this way of living. It sure beats having to go to the store every day. I am very proud to have been taught these old subsistence traditions and way of life. I hope this is not taken away from me, my family or my children by people who do not live the way I do. I live a subsistence lifestyle in order to live, eat and survive.

Now that I have given you a brief rundown on my lifestyle of subsistence living, I would like to write about my own personal views toward all the disagreements the state of Alaska, the Alaska Supreme Court and the Alaska Constitution have against Natives

throughout the state.

Each time we, the Natives of Alaska, fight for our Native rights, heritage, traditions and culture, the state of Alaska, the courts and the Legislature always seem to interfere with our survival needs, such as hunting, fishing and living off the land. They block us from carrying on our culture and subsistence way of life. This affects me personally as well as every other Native living here in Alaska today.

Never before in our Native history have we been limited to what we can hunt, when we can hunt or how much we can hunt. Each time that we, the Natives of Alaska, have come to some kind of agreement or terms with the state of Alaska, Congress and others, we are still signing a blind agreement.

When I say "blind agreement," I mean that, yes, we do have an agreement in part with these powerful people, but at the same time we, the Natives of Alaska, have also given up other very important rights and sacrificed things we are not fully aware of during the actual signing of these laws.

This is where my subsistence issue concern falls into place. I often wonder what I will lose this time to the state of Alaska, its courts, constitution or the Congress in exchange for my inherent aboriginal hunting and fishing rights. These rights and their use were in practice long before non-Natives ar-

SUBSISTENCE

rived here.

This is what bothers me the most: What will we be losing next? How will this loss affect me legally? And how will this loss affect my children and their children in the future? What is the state of Alaska really after this time concerning the Native peoples living in Alaska? What else do they want to keep or take away from us?

I only hope that there will be no more laws or restrictions imposed by the state against the Native subsistence way of life. I believe there are currently enough restrictions. My own way of subsistence living was just fine the way it was. I have used subsistence living before, and I will continue to use it again and live that way just as my parents, grandparents and others have done for thousands of years.

I disagree with the judicial solution because under their legal decisions, we, the Natives, would still possibly lose in our future battles.

I am also against the legislative solution, because again we, the Natives, may not be fully protected under the new laws. We would not be given the full details of what all is included in these amendments.

For the congressional solution, I may agree, but only under the best protection they would have to offer to

all the Alaska Natives and to our future subsistence needs.

I thank the federal court system for their sovereignty ruling, and I would like them to give more support to the Alaska Natives on more of the legal suits we file against the state, as well as other issues that block us from living the age-old culture we have been used to living and hope to pass on to our younger generations in the future.

The federal solution to take over the management of federal lands would be very positive, but only if the federal government would help and be in favor of the Alaska Natives in helping us plan and manage — in general help us with better laws and protection.

I do not know or have the correct answer to these questions, but I am in support of the needs of Alaska Natives have. I just hate to see we, the Native people, losing out on more of our culture, heritage and subsistence needs.

I would like to see a foolproof solution that we all can share and learn from.

Thank you for your time.

Respectfully,
Bryan C. Willoya
Nome