

"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 Friday.

Address all mail to Box 1287, Fairbanks, Alaska 99701. Telephone 452-2244.

Entered at the Post Office at Fairbanks, Alaska, as second class matter under the Act of March 3, 1879.

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, assistant secretary. HOWARD ROCK, editor.

SUBSCRIPTION RATES

Regular Mail (including Alaska, Canada and other states)	1 Year \$ 8.00	6 Months \$ 4.50
Air Mail (including Alaska, Canada and other states)	1 Year \$19.00	6 Months \$10.00

Senungetuk Visits Bethel to Aline Exhibit

Ron Senungetuk, a member of the board of directors of the Tundra Times, traveled to Bethel recently to establish a method of communication between the Bethel area and the Tundra Times so that area will participate in the native arts exhibition in Anchorage next October.

The arts and the arts and crafts exhibition is planned by the newspaper in conjunction with its annual banquet which will be held in the Anchorage-Westward Hotel Ballroom on October 4.

The theme of the banquet is, "Cultural Contributions of the Native People of Alaska." The exhibition will be one of the cultural events. The board is also planning to have a fine Indian dance team and an equally fine Eskimo dance group to perform at the banquet.

"I came to Bethel at the proper time," said Ron Senungetuk. "The Association of the Village Council Presidents of the Yukon and Kuskokwim areas was holding its meeting under the auspices of the U.S. Public Health Service and coordination of the Rural Community Action Program.

"I was permitted by the chairman to make my announcements to the group of 31 presidents and the audience. I also talked to individuals during the meeting. The most receptive delegates were from Bethel and St. Mary's."

Senungetuk said that Bethel's RurALCAP office, directed by Phillip Guy, is a good central point from which area craftsmen may reach the Anchorage art exhibit.

He said that another interested and logical entity is the Moravian Book Store operated by Miss Karen Fluegal. The store buys, sells, and encourages native arts and crafts.

Notable objects at the store included Nunivak masks, David-son sketches, some baskets, and a variety of wood carvings.

"I regret that I have met Mesdames Hohman and Swanson who apparently are encouraging some arts," said Senungetuk.

"The distinctive native art today," Senungetuk continued, "is rare and the Bethel area has some. More, along with encouragement of artistic talent, should be seen in the mainstream of Alaskan living. Tundra Times' native art show will offer excellent opportunities to show ethnic art and it is hoped that the Bethel area will respond.

Ron Senungetuk, an Eskimo from Cape Prince of Wales, is an Assistant Professor of Design in the art department of the University of Alaska.

Prof. Senungetuk during his trip to Bethel also publicized the existence of the University of Alaska's native arts program and to find potential talent grant recipients for the program.

He contacted Philip Guy, RurALCAP; Denis Sheldon, RurALCAP; Jene Stone, N.C. Co.; John Snodgrass, Bethel city administrator; and Karen Fluegal, Moravian Book Store, all of Bethel.

From St. Mary's, Senungetuk contacted Moses Paukan, RurALCAP, also a state legislator; William Tyson, RurALCAP and R. Astrue, St. Mary's High School.

All art items should be sent to: Anchorage Historical and Fine Arts Museum, 121 West 7th Ave., Anchorage, Alaska 99501.

All art items will be under professional care by the personnel of the museum.

Letters to the Editor

Paradise, California
May 6, 1969

Dear Mr. Rock:

Thanks for your editorial of April 25th.

The writer has lived through national prohibition from the start to the finish. I will say that honest and well meaning people started it, but it was passed and slammed into the constitution by trickery and political trickery finally repealed it after even the illiterate persons saw the damage done by that law.

The voters of Kotzebue will soon realize that they made a mistake, but before they are willing to admit it, other towns will be coaxed to follow suit. That is the way it was done in the states. Areas were dried up under Indian Treaties. Then the argument was, let us vote the whole state dry and the business that feed to the wet areas is bound to come back to us.

Finally in 1919 the argument was, let us vote the whole country dry before our boys return from Europe. It was the primary action to be blamed for that terrible depression and it took another war to pull us out of that.

Even the driest dry should realize that in case of local or county option, every potential moonshiner, bootlegger, or blindpigger will vote dry with the honest dry and the applicant for a star to enforce that law.

An honest system of licensed persons to handle liquor from the distillery and brewery to the glass on the bar is the only thing that can be reasonable expected to help the situation besides education.

Whole states were impoverished by trying to enforce prohibition. They surely missed the licensed revenue.

Yours truly,
Albert Enzmann

May 13, 1969

Dear Editor:

1955 a contract was let out at Galena Alaska, for two airmen barracks, mess hall, warehouse, alert hangar, water tank, etc, two year job. I had 13 dogs to feed so I had to fish for them. I build a fish wheel.

In the meantime, the men went to Galena to go to work where they work the year before. They came back when the fish was running heavy started to fish. They couldn't get job because different company got the contract. They didn't want to hire Indians.

So when I was through fishing last part of July, I put my stuff in the boat and started for Galena early Saturday morning. I was going to show that I was going to get a job some way. I didn't go back to the base till Thursday 5 days after I got there.

I went up to the labor foreman. He said what you want. I said I want a job. He said you're not a laborer, you're a carpenter. He said the carpenter foreman is looking for you. It was the general foreman. I talked to everyone for five days at Galena. Some of them I told, or said, someone was going to be out of job, if I didn't get a job.

So someone behind me told someone and the word got to the foreman that there was a good carpenter looking for a job, but I was celebrating before I got back.

After I worked several days, my oldest son wants to work. I told him to see the labor fore-

Poem— My Native Land The Beautiful

My Native land the beautiful
And the Natives are beautiful.
All the Natives welcome all
directions by:
"Share our land the beautiful,
Because you find as good no
more."

There is a windsong that chant
a tune
From past, present and future;
That chant from chill
to morning cold.
Come share our land
the beautiful,
Because you find as good no
more.
—By JOHN ANGAIK

man. He came back and said he didn't want him because he's non-union. My son was in the Army for three years just got out. He was 20 years old. Twice as strong as me and had twice as much schooling and couldn't get a job.

So that night I sat down and wrote a letter to my friend in Washington. It didn't take long to get an answer. Three days. When my son came with the letter, I opened it and I dropped my hammer and I told my son, "If you don't get a job, I'm not working."

We took the letter to the superintendent. He said to try him for two days. He worked five months.

So that fall we went home where they were voting for a new chief and councils. I went around the village for a few days asking my friends to vote for me, so I can get jobs for them. I got six votes and I vote for myself.

That's when I quit try to help. I was asked two different years to go to Tanana Chief Conference with my expenses paid. But this time I'm going to Tanana for a physical check-up.

FRED STICKMAN, SR.

May 12, 1969

Dear Editor:

In about two and a half weeks, we get out of school and I'm very glad. We get out on the 29th of May. When does the school in Fairbanks get out?

This summer I'm going to have fun. We'll go up to the garnet ledge and get garnets for the tourist boats. We'll all go out fishing in our big troller and maybe sleep over night on the boat and then we'll have a lot more fun. Last summer we had fun. The summer before that we had fun also. We went to Minnesota to visit our relatives.

Enclosed is a check for the 60 papers.

Sincerely,
Ernie Riach

WANTED: Chilkat Blankets; totem poles; ivory pipes and carvings; argillite carvings; potlatch bowls; fish hooks; spoons and all N.W. items 50 years of age or older. Send photo or sketch and prices to: Albert T. Miller, 2235 West Live Oak Drive, Los Angeles, California 90028.

The Rumor Mills . . .

(Continued from page 1)

among the regional members of the statewide organization.

But dissension there had been but this, at least not all of it, cannot be blamed solely on the native regional members of the AFN. Coupled with the inability of some of the regional native leadership to speak up for themselves instead of doing too much listening, and taking what they've heard as facts most likely, the attorneys, it strongly seems, have been the movers of the breakdown of the AFN-Goldberg relationship. Attorneys are fine in contributing their technical knowhow toward policy decisions by the officers of organizations, but if they might actively work for policy decisions in their favor, then they are actually doing a disservice to the groups they are supposed to be working for.

At any rate, there has been a furious rash of rumors in recent days and weeks concerning situations in the AFN-Goldberg, Goldberg retainer fee and the land claims situation. Many rumors were wild and groundless. They were blown out of proportion. There were halftruths. Some rumors were downright silly. Gullibility seemed to have reigned supreme without some effort to get to the bottom of the hearsays from those directly concerned.

Who started them? This might be a good question for which concrete answers might be sought. Why were they started? A good answer to this would also suffice. Was it so wrong for the authorized AFN steering committee to meet privately with Goldberg during which policies might have been formulated and to be presented for approval before a more representative gathering of those people concerned with the land claims? Was it too soon to holler, "FOUL," when this took place? Were dissensions among the organizations meant to be developed? Are some of our native leaders being used to gain this end?

We would like to know the answers to these so the muddied water can be cleared for renewed efforts toward solving the deeply serious work at hand—the justifiable and fair settlement of the native land claims. We hope that an impasse has not developed out of the AFN-Goldberg breakdown. It came at a very awkward moment for the native people of Alaska who can stand to be the real losers.

A brave, new repair job is now needed and cooler heads must prevail. It must be done soon. During this process, a second look should be made at some or all of the attorneys who represent regional native organizations.

If the native effort should be stymied by the AFN-Goldberg situation, there could be legislation on the claims that will be jamrodded through Congress with less ear to what the native people might want in the final solution. This could be disastrous in the future efforts of our people.

A brave, new repair job is now urgently needed and cooler heads must prevail. This should, and must, be done soon. During this process, a second look might be made at some of the attorneys who represent regional native organizations.