

*"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—

## E-IO Reputation Goes Worldwide

The Eskimo-Indian Olympics of 1975 is ready to go on for three days duration beginning tomorrow night at the University of Alaska's Patty Gymnasium at 7:00 p.m. The unique Native cultural event has grown in popularity since its beginning back in June of 1961 under the sponsorship of Wien Airlines.

In those days, two Wien men were in charge in the persons of Bud Hagberg and Frank Whaley. Those men have started something in the creation of the exciting program. Few years after its initial performance, Wiens transferred the management of the Olympics to the Fairbanks Chamber of Commerce and a few years after that, Tundra Times took over the program. Under our management, and the fine beginning by Wiens and the Chamber, the spectacle has gained a worldwide attention much to the pleasure of those of us who have had something to do with it.

The E-IO has done a great deal for the Native folks. It made them a great deal more aware of their own backgrounds and traditions. Whether they are watching or taking part, they are doing their own things of which they take great pride as well as realizing the existence of their heritages. The E-IO has done this and we are deeply grateful. It also gives the White folks opportunities to observe some of the most unique cultural facets of Alaska's Native people. The mutual enjoyment, we believe, is a contribution for a more closer fellowship between the Whites and our own Native Alaskans.

## Controversy Erupts Over GAO's Part in Continental Shelf

The U.S. General Accounting Office has officially entered the protest controversy over the Bureau of Land Management's award of a marine archaeological study of Alaska's outer continental shelf in the Bering Sea. The study is required by federal law before offshore drilling for oil and gas can be authorized.

BLM's award was made to an Alaskan academic museum for almost twice the cost to the public of an expert proposal by Iroquois Research Institute of Virginia and the Cousteau Society, Inc., a non-profit environmental organization headed by world-famous mariner Jacques Cousteau.

Nationally syndicated columnist Jack Anderson reported in his column recently that the Bureau of Land Management had rejected the Iroquois-Cousteau proposal for "technical reasons" and made the

award to the Alaska group for \$194,626.00.

The study is to determine where archaeological evidence may be found on the shallow ocean floor between Alaska and Siberia — once a land bridge over which Early Man migrated into North America.

GAO's entry into the controversial award follows an official protest to BLM by the joint team of Iroquois and Cousteau once the BLM action had been revealed. Since then, Assistant BLM Director Arnold Petty notified Iroquois on July 17th that BLM was reluctant to cancel the award to the museum since "delay in acquiring the information sought might adversely impact upon other Bureau programs."

Mr. Petty did not elaborate although Iroquois and Cousteau have advised Interior they could meet BLM's schedule even with a belated award because of their

## Stickman Points Out Injustice In Fishing Reg.'s.

Nulato, Alaska  
July 18, 1975

Dear Friend Howard Rock, the Editor:

When I started writing for you in 1962, it was for the land claims. Now we got the settlement. What did I get. "0." All this writing for nothing, just a waste of time. Not only that. The Tanana Chiefs, Fairbanks Native Association, Doyon, AFN, they just use my letters for toilet paper. Not one of them offer me anything but they tell me to write some more, you write good letters. They are building offices, contracting, etc., but me I'm still living in my mother's old house that is rotting.

The house was built before I was born.

Well last year when the fish started to run, I was admitted to the hospital July 3rd for operation on my big toe. This year I came back from the slope to see all the fishing laws and who is making the laws. Like pull out the fish net every Friday at 6 p.m. till Sunday. Must be the Republicans in office.

I was in Galena and two ladies, Laura and Angie, put their nets in four miles below Galena. I went up there and saw the two nets were gone, only the markers. I asked them where are the nets. They pulled them out. I said why. That's the new law, they said. Put them back, I said. No, they said. We are going to lose our boat. I said why. The salmon don't run yet. It's 16 days before the salmon run. First of July the first fish is caught. That's 16 days from now.

So I left Galena after the big boat race. That's when I got a job 14 miles from Nulato where there were 40 dogs with nothing to eat. You can't buy dog feed especially 40 dogs.

Although everyone tells me I'm going to lose my net and my \$2,000 boat. I put the fish net in on Saturday. Sure enough the plane on pontoons landed with young punk working for Fish and Wildlife. At the time I had eight sheefish and white fish, enough for the dogs. He could see the dogs half starved. I told him, you can't touch that net till you go up and get a warrant and arrest me. Then you can take the net.

That was four days before the first salmon was caught.

Anyway I don't know which one was lucky, him or me. If he touched that net or my boat.

Anyway, I have been laying for them since they fined me \$300 for hunting without a license and \$300 for shooting inside government reservation out at Eagle Summit 100 miles from no one. I stayed eight days in jail, \$585 to get out, two dollars a day I served. That was for nothing. No suspended sentence. All cash.

Anyway, when the heavy run of fish was on, the fishwheels were full in two to four hours then you have to stop the wheel. So the wheels, what few is here, didn't hurt the run.

The airplane couldn't carry it fast enough. I've seen the time when the fish wheels were lined up along the river, and every year there is more. That's when we were carrying U.S. mail with dogs.

Well anyway, I'm thinking about putting my net out again Saturday when they stop the wheels. I have to have fresh fish for me and the dogs. Also I'm putting up smoked dried salmon

for food for myself or to give away. Then I'll be satisfied and go back to work, I hope.

Hope to see you soon.  
Your loving friend,  
Fred Stickman, Sr.  
P.S. I made a mistake on my last letter. I'm only 68, not 69.

## Letter About Bush Village Fuel Shortages

ANICA, Inc.  
Alaska Native Industries  
Co-operative Association  
1306 Second Avenue (Rm 408)  
Seattle, Washington 981011  
July 22, 1975

The Honorable Ted Stevens  
United State Senator  
Senate Office Building  
Washington, D.C. 20510

Dear Sir:

Regarding your letter of July 15, 1975 and the enclosure of a letter copy from Dr. Robert van Hoeck, Acting Administrator, Public Health Service; several points are made in Dr. Hoeck's letter:

1. He did not read my letter regarding fuel shortages in the villages — or, if he did, he and his staff failed to understand the

content of the letter.

2. Public Health Service has no awareness of the economic or delivery systems upon which ice locked Alaskan villages must rely.

3. ANICA, Inc.'s letter did not address itself to Public Health Service sanitation facilities; it addressed itself to the impact of housing projects in remote Alaskan villages, in which Public Health Service is involved.

4. Public Health Service and H.U.D. clearly failed to see that in one year, or ten years of planning time for fuel needs in ice locked villages is inadequate if necessary capital or inventory cannot be secured by village based fuel suppliers.

Thank you for your interest. I hope you will continue to try to wake Public Health Service up to a very real Alaskan village health problem. A problem which will compound each year as fuel prices continue to rise and consume increasing amounts of each village's energy dollars.

Sincerely,  
Donald S. Dorsey  
Manager & General Supt.  
Alaskan Operations  
cc: State Energy Office  
Tundra Times  
ANICA, Inc. Delegates  
Store Managers

## Roots of Heritage Is Society's Quest

By CLAUDE DEMIENTIEFF

There are many stories told of the Westward Expansion, economical revolution, political feelings, social revolution and heritage of our melting pot called the United States of America. Most of these stories are told on a historical basis by society at large, who has perceived "progress" as benefiting the social and economic welfare of the inhabitants of this land. I will attempt to tell you a story of "progress" perceived by the Native American in Alaska. Since the passage of the Alaska Native Land Claims Settlement Act, progress and economic stability within the Native community established a comfortable yet somewhat hard to understand political process.

As the reader already knows, the Alaska Native people have lived on this land, hunted this land and returned to this land for centuries. The whalers arrived with the fur traders and the Russian and American explorers. New concepts and modes of living were introduced to a people whose natural environment protected them from the societal ills experienced by urban environments. When the pilgrims came over to America, they were seeking a place of freedom and a place where the rights of each individual could be expressed and lived in totality. By escaping and starting their own community, aside from the British domination, the pilgrims managed to establish a foundation upon which government would evolve around the rights and freedom of all people. Independence from Britain was acquired and the onward surge of people for their own individual freedom and ability to express their rights was felt throughout the Westward expansion of "civilized society."

The Native American on this continent for centuries lived in a natural expression of rights and freedom. There was a natural sense of oneness with the universe and the land. There was a natural sense of freedom in living off the land and with the land. There was no need to escape from "domination" which allowed the people this sense of natural freedom. There was no establishment of a document which pulled all of the Native people together because the rights and freedoms of every man, woman and child was automatically upheld in this natural environment called the land. There was at that time no need for the first people, who inhabited this continent, to tell themselves and the world that they were free, because freedom was natural with the freedom of the universe. With the escape from British dominatin the non-Native Americans needed the expression of a Constitution and a Declaration of Independence, which listed the rights of every man, woman and child. Throughout the Westward expansion of these new people, rights and freedom were predominant over the natural sense of freedom. People had a right to settle anywhere they wished. People had the freedom to travel anywhere they wished. Oil companies have the right to private industry and economic development. Individuals have the freedom to seek all economical and industrial opportunities for their own financial stability. The Alaska Native people have their right to lobby for legislation and situations which would benefit their own rights and freedoms of today's society. But still the Native American people are somewhat excluded from the established written rights of freedoms set forth by the forefathers of the non-Native government society. Nowhere has non-Native government ever looked at the natural sense of freedom that every village and every tribe experienced in this country prior to the coming of the whaler, the trapper, the gold rush,

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