

"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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Arctic Brotherhood Should Be World-Wide

This year's Northern Games at Fort Good Hope, Canada, were a source of both pleasure and disappointment for the Tundra Times. We were pleased to have such complete coverage from our Inuvik correspondent, Lois Keating, who helped to organize this year's event. Yet we were extremely disappointed that there was no exchange of participants between Northern Games and Eskimo-Indian Olympics.

The Native Peoples of the North, here and in Canada, Siberia, and Greenland share a unique way of life and face unique problems. When we can go "visiting" to each other's festivals and games, it is not just to attend a social event, but the first step in sharing each other's knowledge and experience.

Both the Eskimo-Indian Olympics and the Northern Games keep struggling to bring in more people to participate in more activities, despite great difficulties in communication and transportation. Both are frustrated by a lack of money to fully accomplish these goals.

The Eskimo-Indian Olympics has attracted the attention of Time Magazine, the Washington Post, National Geographic Magazine and the Johnny Carson Tonight Show, as well as many other lesser-known media. Only the Alaskan Pipeline and Senator Gravel receive better national coverage.

People everywhere are sharing in the excitement of our games. Perhaps as more and more become aware of the Olympics, it may be possible to get support for an international festival of Northern Natives that would draw participants and spectators from all over the world.

During the next year, the Tundra Times, through the World Eskimo-Indian Olympics Committee, will be seeking ways to organize such an event. Hopefully, by this time next year, Alaskans, Canadians, Siberians, and Greenlanders will be strengthening the bonds of arctic brotherhood by joining together to celebrate their unique heritage.

— CHRIS ANDERSON (Tundra Times Board member and Chairman of WEIO Committee)

Northern Games ...

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was shared between Lucy Jackson of Fort Good Hope and Alice Arnyak of Paulatuk. Lucy made a wall hanging of white stroud depicting a bush camp scene, and Alice displayed embroidered parka trimmings.

For Dress, Nellie Kanovak of Coppermine won 1st prize for a Central Arctic traditional Eskimo costume.

In Miniature Handicrafts, the 1st prize was for sleds with moose hide wrapper — the maker was unidentified but probably from Ft. Norman.

For Dolls, 1st prize went to B. Otatak of Coppermine for a

fur dressed doll in traditional costume.

There were several single entries. A prize went to Mary Firth of Fort McPherson for a moose hair embroidered handbag; to Eunice Mitchell of Fort McPherson for sinew; and to Roger Ahalik of Pt. Barrow for a carved ivory cribbage board.

There were two over-all Grand Prizes given for Handicrafts: 1st went to Lucy Jackson of Fort Good Hope for an embroidered wall hanging. Her two oldest sons, 10 and 12 years old, drew the bush camp scene on the stroud and it took two years to sew. It was 2 ft. x 1½ ft. in size.

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Letters from Here and There

"Outsider's" Plight

Mrs. Sandi Connelly
4109 Chenoweth Road.
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Dear Editor:

I am writing on the subject of the Land Claims Bill from the viewpoint of an Alaskan Native living outside of Alaska.

There are approximately 20,000 of us living in the "lower 48" and each and everyone of us are wondering where we fit in. We have been advised by Corporations in Alaska that enrollment back to our "home" will insure our rights as Alaskan Natives. But on the other hand we have been denied everything our Alaskan brothers now enjoy. Did you know that the land, Educational, Medical and dental assistance you take for granted, is denied us? It is hard for me to understand why we are considered less Alaskan Native because we do not live in Alaska. Surely our blood has not changed with re-location.

It appears that we are not the only Natives "forgotten" in the Land Claims Bill. Did you realize there are no provisions for our older Alaskan Natives?

How many do you honestly think will be alive in 20 years to enjoy their fair share of the Native Land Claims Bill? Surely something can be done to enable them to enjoy what they have fought so hard to achieve. It seems impossible that we would now forget possibly the only true natives that have struggled

and starved on the land we now hold so dear.

The Alaskan Native Land Claims Bill was signed and passed for the benefit of ALL Alaskan Natives. Only when it benefits each and every Native, will it become a just and right-ful Act.

Mrs. Sandi Connelly

We Deserve To Die

Tundra Times
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Letter to the Editor

I lived in Hyndaburg and Metlakatla, Alaska before moving here to Indiana. I have remained sensitive to the people of Alaska and alert to the needs of the state. I have followed the proposed Alaska Pipeline from the beginning. I cannot say that I have read everything or know all the technical answers.

I respect the serious financial problem of Alaska and the energy crisis of our nation. I respect those persons who favor the various proposals for laying a pipeline. However, all proposals seem to have the economic factor at their root — corporations want more profit, Alaska needs the income, and persons need jobs to provide for their families. The real issues of any of the proposals is not the cultures and people of Alaska, the earth's structure and environment, or the energy crisis. The greed of man contin-

ues to be with us. We will prostitute ourselves for the securities of our god — money. How totally absurd for our lives to be bound by a ridiculous item, We compromise so much for so little.

I do not pretend to be a genius. I do propose that we stop serving mammon (money) and begin to serve God. To serve Creator God in concrete terms is relating to the real needs and feelings of people and taking care of this planet which God has given us.

The values and needs of people are more related to touch and love, than to technological needs which many of us have bathed ourselves in for too long. We have grown accustomed to an unhuman society, which cares nothing for people as persons.

As mankind takes civilization and builds up the frontiers he does so by putting a bar on life and nature. White traders and missionaries brought an end to the life of people in the old days, just as soldiers and industrialists today bring havoc to the cultures and morals of peoples.

I have read nothing recently which speaks of the people whose life style and traditions will be further bastardized by the onslaught of bulldozed progress. (Interesting to note that the homes built by our government in Wainwright, Alaska take twice as much fuel to heat as did the old homes). Not just the environmental structures of the earth and wildlife must be protected and cared for, but so

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