

**"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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## ASNA Attorney Rebuts Tundra Times Editorial

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Gentlemen:

Our respect for Howard Rock is such that his editorial about Charlie Edwardsen's language demands a response. The editor indicates that the Alaska natives are making huge progress in the fight for their lands, but are they?

Secretary Morton recommended to the Senate Interior Committee that the land allocations be for the village sites plus a small area around them, but half of the villages already have title to their village sites and the others can get title merely for the asking. Chairman Aspinall wants all of the yield dumped into a new bureau to be governed by State of Alaska appointees plus some hunting privileges. The Senate Bill passed last year created two hundred corporations which will frustrate any yield to the people. The so-called billion dollars that the Congress is talking about is in actuality \$300 million dollars and will be spread out over so many years that no village will have enough money to do anything constructive with it.

Ramsey Clark and Arthur Goldberg did not testify before the Senate Committee two weeks ago and thereby missed an opportunity to arouse the conscience of the United States. The Arctic Slope Native Association and the Alaska Federation of Natives in December made an agreement on the allocation of land and money based on proportionate land holdings and so ASNA rejoined the AFN, but the AFN dishonorably reneged a month later on such agreement.

Western society seems intent on building the pipeline no matter what and certainly without settling the basic problem of native land claims. No native group in Alaska has any hard information about the environmental impact of the pipeline on their homeland. Certain urban natives are willing to sell their birthright for a few jobs and contract opportunities.

The first positive act that Governor Egan performed was to apply for the haul road and for free gravel, some 80 million cubic yards of free gravel. Though President Wilson destroyed his

health in arguing for self-determination after World War I, the Congress and the administration are denying the Alaska natives any self-determination in the framing of the solution. Mr. Clark has publicly eulogized the Senate Bill of last year, etc., etc., etc.

The truth of the matter is that the Alaska natives are doing essentially nothing to arouse the conscience of the United States. Mr. Morton is so unimpressed with the native claims that he has reduced the land allocations in his recommendations to less than 80,000 acres. It is the view of the Arctic Slope Native Association that the Alaska natives are flunking. Worse, nobody is emphasizing the legal basis to the claim to the land; rather the emphasis in Washington and even by Alaska native leaders is related to need and to subsistence. The native approach is that the yield of the settlement should be divided on a population basis; this in turn injures their claim to legal rights.

It is in this posture that Charlie Edwardsen's words must be judged.

Society has learned from the discontent of minority groups, in the words of Harry Ashmore of the Center for the Study of Democratic Institutions, that:

*"The progression among those who consider themselves embattled minorities has been from passive resistance, to aggressive but non-violent resistance, to the sustained use of very violent rhetoric, which inevitably sends some of the followers into the streets with guns, knives, clubs and dynamite...and this brings on the reaction from the larger community that must be expected, that is, the use of superior force to contain the overt violence."*

Charlie Edwardsen in his bones was reflecting his feeling in the words he used. He was trying to tell society that society was flunking in its failure to focus on the native land claims problem in depth, that society was in the process of creating a monstrosity that would magnify the Cherokees' Trail of Tears a thousand fold.

The agony of Alaska businessmen (a minority as against the environmentalists of Washington, D.C.) is reflected in the rhetoric of Wally Hickel this week:

*"We are rapidly approaching a civil war of priorities-neighbor against neighbor, man against need-over the preservation or*

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## A Book Review—

# English Literature Enriched

By MADELYN SHULMAN  
Staff Writer

There is a windsong that chants a tune

From past, present and future;  
That chants from chill to morning cold.

## In Memorium— The Ash of Man

The ice upon the arctic pond  
a prism reflecting life  
imbedded deep the ash of man.

Man that once walked here,  
man that once yelled "mush",  
his voice now an echo silent o'er  
the tundra.

An image moving in the dimness  
of the day

the wind his voice,  
the sky his map,  
the arctic pond his eye,  
the past has come to stay.

A mound of snow hard and firm,  
a home

from the cold a shield.  
Smoke from a primus stove,  
melting snow.  
Tea sweet and warming, seeping  
into the marrow of the bone.  
The dogs curled in the drifting  
snow,  
mounds of life depended upon.

The morning brings a mirror of  
of the night before.  
The stars and moon  
a reflection, and the way is clear.  
The dogs straining at their harness,  
home they know is near.

Smoke in the distance,  
the dogs pulling harder,  
the sled seems to fly,  
the brake is still.

Home a silhouette against the  
sky,  
a shack close to an Arctic bay,  
a castle in the twilight of the day.

The door opens and life unfolds.  
The smell of bread and meat and fish.  
The aroma of the Arctic.  
The perfume of the Arctic man.

The spring comes.  
The fowl are plentiful.  
The fish fill the creek.  
The pups are small balls of fur.  
The rifles speak.  
The ice cellar is full of meat.

The seasons pass as before.  
The ash of man at our door.  
The green is white upon the ground  
tracks in the snow.  
Fox, ermine, lemming, wolf, caribou,  
the cycle of the Arctic man,  
the signs of life profound.

Years of frozen and melting snow  
the fleeting water of time,  
the life of man floating to the sea,  
the ash of man returned to me.

The wind a thousand diamonds  
carry drifting to and fro.

The ash of man upon the sea.  
The ash of man below.

The heat of life in the sky.  
The heat of life to you and I.

The ash of man will never die.

Flecks of life forever frozen.

Memories of him.

—OLIVER D. MORRIS, JR.

"Come share our land, the beautiful,  
Because you find as good no more."

—JOHN ANGAIK

The world of English literature is extended and enriched by the writings of those poets, authors, whose words may be English but who share a different tradition: These and writings found in English only in translation, are the basis of "Writers in the World Tradition of English Literature."

From a long, proud and rich oral tradition modern Eskimo poets and writers are contributing a unique Eskimo-English literature to modern America. A sampling of this is included in the Winter 1970 issue of the University Review—the literary quarterly of the University of Missouri-Kansas City.

In their poems, songs, stories, the Eskimo writers in the quarterly tell of their great love for their land, of their people who hunt the seal and the walrus and seek the great whales.

In "Whaler's Moon" by Howard Weyahok, the poet tells the story of the ancient whalers of Tigara, which is now called Point Hope. Allignuk, the Dweller of the Moon, allots the whales according to the heart and richness of the soul of the pleader:

Oh Allignuk, Dweller of the Moon—  
Allignuk, great and generous  
giver of whales  
I, Nikuwanna, whose wife I am  
of Killigvik,  
A young and hopeful new whaler  
of Tigara.  
Implore thee for thy life-giving  
gift...

In Point Hope, even today, the men go out to seek the whale and the other bounties of the sea. Though the tradition of the Eskimo is long, the English written tradition is new, unfinished. It draws heavily on the songs, the poetry of an oral culture.

The traditions of the past are part of the political aspirations of today. Phillip Guy, a

board member of the Alaska Federation of Natives, writes of the love of the Native people for the land, and of the government which tries to take it away from them.

Howard Weyahok, who writes poems of the ancient whalers, also writes political editorials as Howard Rock, editor of the Tundra Times. Many of the Eskimo pieces are reprinted from the Tundra Times. Mr. Rock helped to collect Eskimo and Indian pieces included in the volume.

One long section of the quarterly is devoted to the Eskimo story of the days "....In the Beginning," as told by Robert Silook and illustrated by Robert Mayokok. The author and the artist worked together to show the way the Eskimos lived in the days when Alaska was "the warmest place on even the whole world then and it was warm all three hundred and sixty-five days a year." Roger Silook's epic of his people intertwines the native tradition and the western tradition which he, as a modern Alaskan, cannot escape. It is fused with his knowledge of the English language.

Among the Eskimo contributions are Eskimo folk songs, and poems which use the medium of the song as their tie with their people.

Among the works from other lands are ancient siju from Korea, translations from Japan, Nigeria, Guyana and Australia and a poem by Sandra Johnson, a Makah Indian of the Northwest, which relates her peoples' love for the sea from whence their life comes.

Works in English, written from other traditions, enrich the realm of English literature beyond its narrow beginnings in Anglo-Saxon England. In its earliest times, English literature fused the Anglo-Saxon's and their Norman conquerors. Today, as the language spreads, it grows richer through the people who choose to write in that language and through it share their own culture.

## Stu Rothman Testifies At Anchorage Hearing

(Editor's Note: Last week in Anchorage, Stu Rothman of Fairbanks testified in favor of the pipeline. In the process, he had things to say about the native element concerning the line. We are excerpting his statements about the natives from his testimony.)

"...Certain leaders of large Native groups in Alaska have stated unequivocally that their people would like to see no oil development. I, personally, challenge their right to make that statement!"

"Now, I am not against the native land claims, but let's face facts. When the colonists first came to the shores of America, they bartered and traded for their toe-hold in the new land. Then, when the United States of America was formed, so-called pioneers headed west and south and took the land from the Indians. Years later, the United States government realized and acknowledged the wrongs these pioneers did, and are attempting and have attempted in many cases to make restitution to the dispossessed Indians.

"This situation did not and does not exist in Alaska. The United States of America bought Alaska from Russia more than one hundred years ago.

"If anyone owes the Alaskan Natives anything for their land, maybe it is Russia. The United States paid for this land. The United States could say to the Native people, 'We bought your land from Russia. Go see them about getting paid for your land.' But the United States does not conduct business that way. Even if there is a question of whether the Alaskan Natives have a legal right to money under a land claims bill, the United States realizes that it is a moral obligation, and currently our Congress is in the process of outlining a just settlement. But this acknowledgement and acceptance of this debt should in no way give the Native people the idea that they can use these claims as a crowbar to wedge what they want into the works as a price for not impeding the development and progress of Alaska..."