

"I may not agree with a word you say but I will defend unto death your right to say it." — Voltaire

Tundra Times

Thomas Richards, Jr. Starts Column



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(Public Land Order 2171)
(72182)

ALASKA

Withdrawing Public Lands for Protection of Indian Cemeteries

By virtue of the authority vested in the President, and pursuant to Executive Order No. 10355 of May 26, 1952; and the Act of May 31, 1938 (52 Stat. 593; 48 U.S.C. 353a), it is ordered as follows:

Subject to valid existing rights and the provisions of existing withdrawals, tracts of public land in Alaska customarily used by Indians, Eskimos, or Aleuts as burial places for their dead, are hereby withdrawn from all forms of appropriation under the public land laws, including the mining but not the mineral leasing laws, and reserved under jurisdiction of the Secretary of the Interior as cemeteries for use in connection with the administration of the affairs of the Natives of Alaska.

The withdrawal made by this order shall include a strip of land 330 feet in width surrounding the perimeter of each cemetery, for the proper care, upkeep, and administration thereof.

This order shall be effective immediately with respect to those native cemeteries in Alaska which are delineated as such upon the approved and accepted plats of survey, and with respect to other native cemeteries in Alaska, upon the filing in the Land Office having jurisdiction of the area, of an accepted plat of survey designating an area as a cemetery, and the notation thereon of the character of such cemetery as a native cemetery.

Fred G. Aandahl
Assistant Secretary of the Interior

(F.R. Doc. 60-7400; Filed, Aug. 9, 1960; 8:46 a.m.)

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Editorial Comment—

Sacred Burial Grounds

The Native people of Alaska — Indian, Aleut, and Eskimo — have a great respect for the spirit, even the spirit of animals, which appear often in their art, songs, dances, and legends.

The Eskimo people believed that the great bowhead whales once migrated from fresh water and that when they headed back toward the land each spring, they were seeking a taste of remembered water.

Therefore, when the hunters killed one of the great mammals, necessary for the survival of their people, they honored the animal's spirit, pouring a last drink of fresh water into the blowhole. This custom was practiced up to the present time.

The white man makes huge concrete monuments to his dead, often covering over the soft earth to do so. He builds towers, airports, and space centers and names them after his dead — Washington, Lincoln, and Kennedy.

But the white man has not always respected the burial places of the dead of other peoples. It is so in the history of Alaska. The traditional burial grounds of native people have been disregarded, sold, traded, bulldozed, dynamited, and largely forgotten — except by a patient people whose spirit was never dead.

We hope that the stories of neglected and disregarded traditional burial lands of Alaska native people will alert others to the need to locate, identify, and protect these sacred places as part of Alaska's oldest cultural heritage before it is too late and they are destroyed or lost in the name of "progress."

Admiral Zumwalt's Directives Improve Morale in Navy

By THOMAS RICHARDS, JR.
(1973 by Thomas Richards, Jr.)

The Navy is currently under fire and is being accused by congressmen and other critics of fostering an atmosphere of "permissiveness." Admiral Elmo Zumwalt, the Chief of Naval Operations, has been strongly attacked for issuing the famous z-grams which, historically, have injected a touch of humanity to the ancient command structure.

Admiral Zumwalt, critics say, had the audacity to think that sailors could fulfill their duties and service to the country, and at the same time retain individuality and be accorded with respect for their rights as citizens of the nation.

Zumwalt contends that his reforms are belated, are that signs of unrest within the Navy are indications of social turmoil within the society as a whole. His z-grams, he notes, are necessary if the sailor of today is made to feel that his talents and professionalism contribute in a meaningful way to the Navy's mission.

The sailor who is treated with respect for his individuality and who is made to feel that his work is appreciated, the Admiral says, will be a much greater asset to the service. But the critics say that obedience to orders has lessened in the wake of Zumwalt's humanizing efforts.

I tend to believe Admiral Zumwalt and disbelieve the charges leveled by critics of his reforms, who appear to me as having recently discovered a means of political grandstanding at the expense of the service's effectiveness and at the expense of the morale of its members.

Upon entering the Navy in 1969, I discovered a busy routine designed to improve regi-

mentation and instill obedience. There were many monotonous "chickenshit" tasks, and very little emphasis was placed upon the professional role which the Navy trained me for at considerable expense.

Now, with me and my co-workers, the Navy under Admiral Zumwalt has minimized the chicken assignments and instilled a greater appreciation for the importance of professional performance, and there is a much improved attitude toward the interests of service members as individuals.

In my case, this column is an example of the Navy's new attitude toward its members. While I was performing my duties while stationed in Washington, my superiors and co-workers made a special effort to allow me to fulfill my duties and at the same time report progress toward a settlement of the Native land claims for the Tundra Times.

I believe that I am in a position to state that performance and morale of Navy men are improved because of the new policies.

I would encourage those among our readers who share this belief to write letters of

support to Admiral Zumwalt and also to write to Congressman Hicks of Washington, chief critic of new Navy policies.

I must admit that shortcomings still exist, although efforts are being made to overcome them. Now, unlike the time when I came into the service, the Navy even has a space on its personnel data forms where a member can note that he is an Eskimo.

But, while black sailors can enjoy attention to their cultural heritage through the "soul food" nights in dining halls and express themselves in the Black American Workshops, smaller minorities such as American Indians and Alaska Natives have been accorded less attention.

The most visible attempt to acknowledge the existence of American Indians in the Navy will be seen soon as the aircraft carrier Oriskany returns to the states after its Western Pacific cruise.

As the Oriskany returns home and passes beneath the Golden Gate Bridge at San Francisco, an attentive motorist might be able to glance at the big ship and notice that a teepee has been erected on the flight deck.

Summary of Claims Settlement

(Part Eight: This installment of the "Summary and Analysis of the Alaska Native Land Claims", a booklet prepared by the Rural Alaska Community Action Program, outlines the selection of lands by the native regional corporations, the necessity of checkerboarding village and regional selections, and provisions for "in lieu" selections when desired land is not available.)

16 MILLION ACRES

There are 16 million acres of land awarded to Alaskan Natives which are to be selected by the

native regional corporations with the exception of the southeastern region which is treated somewhat differently from the remainder of the state, partly because its geography and resources differ from that of Westward Alaska, and partly because the Tlingit-Haida's had already litigated a prior settlement in the Court of Claims.

The amount to be selected by each of the other eleven regions is to be determined by a rather complicated formula set forth in the Act. A total of 22 acres is to be selected by the village corporations (including 23,040 acres per village in southeastern Alaska). Then the eleven regional corporations are allocated land by using a percentage figure of how much land in total there is in their region as compared to all the acreage in Alaska, but minus the land in the southeastern region.

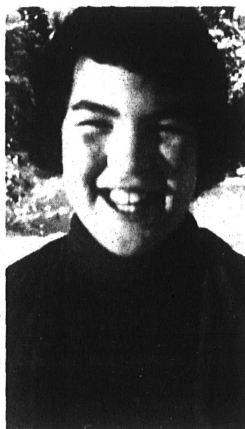
The total settlement calls for 40 million acres of land to be distributed to Alaska Natives. Two million acres are set aside for special purposes (historical sites, cemeteries, Indian Allotments, etc.) That leaves a total of 38 selectable acres.

If you subtract the acreage granted to the villages in the southeastern region from that 38 million, then you have the figure of the total amount available to the other eleven regions.

The villages in each region then select from that region's allocation. If a region has many villages, the village selections may use up the entire allowance for that particular region and leave a minus figure.

In other words, the total village selections within a region may exceed the quota for that region. If that happens, the regional corporation shall receive no additional lands and the excess shall be deducted from the total acreage within the eleven regions. The deficiency will be divided among the re-

(Continued on page 6)



MARY LOU TONY

Poem—

I Know Mountains

I know mountains that are proud;
Their peaks, covered with snow,
Are thrust high.

I know mountains that are wild,
That no one conquered
Except the birds.

I know mountains that are tame.
These mountains have a name.
Climbing them, men got fame.

I know mountains that are proud
And others untamed;
Still others, unnamed

MARY LOU TONY

LETTERS

Nulato, Alaska
February 20, 1973

Dear Friend Howard Rock the Editor:

Well someone always ask me or hello. What you doing? Well I washed clothes this morning with washboard because I'm too lazy to haul water for wash machine. Too bad.

Also wrote a letter to the News Miner about that Fish and Game commissioners picture in the News Miner about the subsistence bill. It's pretty hard for us poor Indians to win. They're too many white collar guys sitting in offices don't like us, jealous or something. They don't want to give us what we got coming.

I told him he should live here without any salary, with a family before he start writing about us.

They don't come around here since they fined me \$600 and 8 days in jail for killing nothing. How do you like that? I told I was going to have a six shooter for license but someone stole it from me since.

Fred Stickman, Sr.