

## I will miss my uncle

Dear Editor:

While stationed at Ft. Richardson in 1952, I met and married my wife. Her maiden name was Lena Underwood. Not long after our marriage, we took a trip to Copper Center and Glennallen where I met her Aunt Mamie and Uncle Walter Charley. It was a pleasure and an honor to meet such nice people. I met all the children, cousins and friends of the family, including Ruth and Harry John, highly respected members of the community.

In 1990, after retiring, we were able to return to Alaska after 23 years for a two week vacation. One of the Elders, my wife's cousin, Jim McKinley, had died, and the whole town met in a big town hall. I was the only White guy there and I felt very much out of place. Everyone who came in shook everybody else's hand in greeting. I was sitting next to Uncle Walter and feeling very uneasy until he introduced me to a prominent-looking gentleman as his "light-complexioned nephew." Well, after that, I was shaking hands and talking with everyone.

Everyone brought food from home. The younger folks served the Elders and treated them with respect. It was a great dinner, especially the moose meat. I really felt honored to be part of all of it. Later, songs were sung telling the story of the life and experiences of their deceased friend.

It seemed nearly every issue of the *Tundra Times* had a picture or a story about Walter Charley telling about his work and dedication to Alaska Natives. I was very sad when I was told of his death. Over the years, I learned to respect him as a great guy to talk with, and a serious and knowledgeable man to listen to. I will never forget Mr. Walter Charley; he will live in my memory as a truly great man who contributed so much of his time to promoting the dignity and welfare of his people. I am proud to have been a part of his life and to have met his wonderful wife, Mamie, and their family. I will miss my Uncle Walter.

His "light-complexioned" nephew,  
Donald R. Horton  
Columbus, OH

## How to live and survive

Dear Editor:

I was very happy to read that *Tundra Times* is once again back in business. It is the only Alaskan paper where I felt truly in touch with the People of Alaska.

I read the column that Charles Kairaiuk wrote with great interest. He is spouting a lot of "Lower 48" Indianisms about Spiritual healing and then writes about get-

ting counseling for his problems. I think it is the age-old quest that every human goes through to find his place in the world. And, in order to do that, you must commit your life to your beliefs. Fanatics have always confused me because when they finally commit to something then there is no room for alternatives. Yet he is doing just that by seeking counseling along with his spiritual healing.

I have always thought that life is full of options. When I married a teacher, he taught me his way of life and when we were raising our sons in Alaska, they adapted to all the different cultures of the schools and communities in which we lived.

I come from a very loving family and community where now the children commit suicide to escape their problems. I think my survival as an Athabaskan is not based on practicing my culture but on learning to accommodate all cultures in my life. Our lives are always going to be changing. To say that going back to the beliefs of our various cultures will bring about our healing is one way of coping with change.

I think the main weapon in fighting off drug abuse in any form is assimilating into our lives the different ways of coping from all cultures and not just going back to our roots. And I can't dismiss those people from my life that were so instrumental in who I am now - my family, my faith as taught to me by Fr. Baud, Fr. Sebesta, Sisters Anne Eveline, Margaret, Ida and all the other religious whom I've known throughout my 40 plus years. They have all taught me as well as my Athabaskan family how to live and survive in this world.

To summarize, I guess what I'm saying is that we should all come together to help one another in the best possible way we can, despite our differences. Can't we take the good from all the different cultures such as spiritual healing, medical technology, religious doctrines, etc. to bring about our physical and mental health?

God bless us all,  
Olinga (Stickman) Flisock  
Mansfield, PA

## Shameful conduct

Assembly and Mayor Fink,  
Anchorage Municipality  
632 West 6th Avenue  
Anchorage, AK 99501

Ladies and Gentlemen and Mayor Fink:

This communication addresses the park land use ballot. I would like each of you to know how I feel about this affront to myself. I am a long time constituent of this City. When you decided to put the ballot out, you reneged responsibility for the completion of an Assembly-cre-

ated plan, no matter that it took many years to address.

Since you did not face up to or promote prior commitments, you failed to keep your word or those of the creators of the land use plan. But then, that is what we "Natives" should expect, shouldn't we?

The most appalling result of your inability to conduct the Municipal's business is prejudice, along with all the other equally hateful divisions known to man, through the most honorable system - the vote.

What shameful conduct.

Sincerely,  
B. Nina Morris  
Anchorage

## Point from Pt. Hope

Dear Editor:

I want to clarify the Nov. 4 issue. I said 'both Ella Lisbourne and I failed to reach 40% of votes cast on Oct. 6th, I missed the 40% by one vote, so the run-off election took place on the 29th of Oct.' in which I was able to come out victorious.

Thank you for your publication, and welcome back. We need the voice as Natives to make our concerns heard, I guess I can say that *Tundra Times* is very vital in the survival of Native concerns.

Thank you,  
David Stone, Sr.  
Mayor  
Pt. Hope

## Unnecessary harassment

Dear Editor:

I was in Glacier Bay hand trolling for king salmon. Four of us, three skiffs, and we cooked and slept on the 52' seiner/longliner/crabber from Hoonah. On Nov. 4, we were weather-bound in Bartlett Cove and witnessed the Coast Guard Cutter Liberty come into the cove, pick up one person on their rubber raft, took him to the Liberty for about 1/2 hour, returned him to the dock. There was a U.S. Gov't vehicle parked at the end of the dock. Then the Liberty left. Early the next a.m., we moved to "Fingers" since the weather had flattened out. There was a power troller  
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## • Letter

# 'We're made to feel like criminals'

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anchored in the bay when we arrived. That troller had pumped its oily bilge before it left prior to daylight...that oil got on our fishing gear and skiff. We had to return to the main boat to get more cleaning soap to break up the oil in the water that surrounded us.

Around lunch time, we observed the NPS and USCG Liberty enter Fingers. The CG lowered their rubber raft and came our way — but not directly. They veered off to the side and approached along the beach before coming to the F/V Donna Ann to ask how many of us on board and what firearms we have. We were instructed to stay away from all firearms while they board us. There were five of them, all armed. Three boarded to conduct a "safety check" — with a fine tooth comb. They were nervous and did not know the rules and regs they were enforcing — they fumbled on those...having to call the cutter for assistance on their own doo-doo. They were most interested in the fish hold and the ice bins...in the name of safety. They did find a few minor infractions — which any enforcer can do when they want, as they want. This is the 4th time this F/V has been boarded by the USCG in the last 2 months! We heard later from other fishermen that were in Glacier Bay that day, that they heard the CG radio the NPOS to inquire if they wanted to participate in "the boarding." They declined but were none-the-less ready to join in on the big bust, should there be one.

Three of us told the CG about the troller that had polluted the pristine protected Glacier Bay

waters. Irregardless, no other fishing vessels were boarded for "safety checks" or otherwise that day in Glacier Bay — just the vessel with the Tlingit design on it. My companions couldn't remember seeing the USCG in the Bay ever before in their lives.

Nowhere is the rationale or the legal context of Glacier Bay subsistence (customary and traditional) usage clearly stated. However, the NPS has a list of laws and guidelines they must comply with for all proposed actions within a park or monument with cultural resources.

This could explain why the NPS hadn't bothered to contact the federal court in Juneau about Greg Brown's citation for "illegally" killing a seal in Glacier Bay for a Tlingit memorial ceremony.

The really scary part about this costly and unnecessary harassment by the federal government, is all of you that this letter is directed to has direct responsibility to see that all those laws are honored — yet we're made to feel like criminals. For what? Why? Not one word from our officials. How come our US Congressmen haven't responded to the Huna tribe's plea for help?? The only assistance we're receiving is from Bob Willard — and he carries the burden of subsistence as a volunteer. Is this American Justice...or just us.

Sincerely,  
Wanda Culp  
Chookaneidei

Descendant from Glacier Bay

*(Editor's note: For a complete copy of Ms. Culp's letter, write to Tundra Times with a SASE.)*