

"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—

1975 Eskimo-Indian Olympics Wows Crowd

As time goes, the annual Eskimo-Indian Olympics performances will have to be rated as one of the major sporting events in Alaska. The program is not only a sporting event, but many people will have to admit that one of its greatest yearly contributions will have to be the perpetuation of Native cultural heritages that have been so vital in the existence of our Alaskan Native population from the remote past to the present.

As one of the people who have much reverence in the ages gone by and the people that had to struggle in the process of establishing culture ways, this editor cannot help but be proud of his ancestry. One just has to imagine a bit to realize that those Natives of the ages ago had to have a great deal of guts to arrive at the levels they did and to provide ample room for light-hearted occasions to relieve them of great stresses they have had to undergo.

As the Natives' existence has changed to a noticeable degree at the present time, who knows that the initiation of the present Native activities quite a few years ago has become an effort of perpetuation under different kind of stresses the present Native world has encountered including the development of greater communications between Native areas. This would seem to be a correct evaluation considering the great enjoyment our people receive from the annual performances of the World Eskimo-Indian Olympics. They come to perform and watch from the far reaches of the Native world along with enthusiastic participations of the Natives of the Northwest Territories of Canada. This is an effort by our people, we believe, to stage a concentrated program so that more Native folks of today can see what their ancestors had done to help them meet multiple obstacles under their severe environments.

And so the 1975 version of the Olympics is in the books along with records of stellar performances so that the contestants next year will aim their skills to attain greater heights.

We also want to commend scores of volunteers who labored for long hours under the direction of the 1975 Eskimo-Indian Olympics Committee headed by Jerry Woods. Many of us know the back-breaking work involved in the preparation of the program as past E-IO chairmen know like Laura Bergt, Sylvester Ayak, Thomas Richards, Jr., Thomas Drake, Chris Anderson and Jerry Woods himself. A vote of gratitude from the personnel of the Tundra Times and its board of directors. We are not forgetting thousands of people who came to witness our yearly presentation.

THANKS TO EVERYONE AND COME BACK NEXT YEAR!
—H.R.

To Be Strictly Enforced—

OTZ Speed Limit

(From KOTZEBUE NEWS)

By Emergency Ordinance the City Council of Kotzebue declared speed limits for all city streets, effective as soon as signs are posted.

The speed limits will be strictly enforced by the police

department. On Third Avenue vehicles will be required to travel at or below 25 miles per hour, on Shore Avenue (Front Street) at 10 miles per hour and on all other streets drivers will be required to keep vehicles at or below 15 miles per hour.

Letters from Here and There

Hassles with Security Guards But To No Avail

Nulato, Alaska
July 30, 1975

Dear Friend the Editor:

Well, Howard, I thought when the land claims was settled I thought I had it made and everything was over. But it seems like my troubles are just starting. The Fish and Wildlife, as you call them, are taking over our Yukon River and we can't fish on weekends and have to buy license, put a stamp on your boat, also fishwheels, I don't know what else. I can't keep up with them. Pretty soon we have to have a license to go to toilet. Seems like that's the way it looks to me.

Now the security guards are taking over Wien Air Alaska. They searched me but they didn't search my bags. I fought and argued with them at Anchorage airport and Fairbanks airport. They called the guards twice and still I couldn't keep my mouth shut. But it didn't do no good.

Then last night at Galena I thought it would be different as I thought everyone knows me and I thought I would be respected and treated like a gentlemen on account of my age, and I worked at Galena for years and I could go back to work anytime I want. I also have a security card for years on me. But last night when I wanted to pick up my eleven hundred dollar machine (1,100) they told me I'm not supposed to be there. Where these people come from? I worked in the Alert Hangar where no one else is allowed. I worked in 13th Air

Force Base in Alaska and everyone had a place where everyone can go without a pass. But me I have a permanent card.

How can people do this to me. The world is changing.

After working here a month I came to Fairbanks. First thing I did was to run into a young lady. I like that in a way but you have to be sober and watch them. They'll charge you and then all the time they're figuring how to rob you. Might be better to have it legal like in 1927 when I just came into Fairbanks to race with dogs. Even then there were a lot of young ladies eying me. I was wise not to tangle with them as I was not ready for marriage yet so I dropped by the line that cost me something.

Now I think that's the way it should be. It don't do any good to arrest them. There are too many of them. There is no room in jail. Better to build a place for them where they can make a good living while the pipeline is on.

There is no room to walk on 2nd Avenue every night. Even though I'm kind of scared I walk by there every night just to see the action or the people.

So I hope to see you at the Eskimo Olympics.

Last night I heard they picked up firefighters here. I can't understand people including myself. Everybody wants to go fighting fires. Nobody wants the pipeline money. What's wrong, I don't know.

That's just to show you that people are all different. It's hard to understand. Sometimes I can't even understand myself. When I get cranky at them, I get mad at myself for living too long. Maybe that's what's the matter. I need some cranky pills real bad. Tell me which store sells them.

Maybe I have to start drinking again. That might solve my problems at least some. Thank you Social Security for taking Social Security away. I ain't touch a drop of whiskey since, that's 16 months ago.

Fred Stickman, Sr.

Mosquito Press Experiments in Public Media

Box 73303
Fairbanks, Alaska 99701
July 18, 1975

Dear Friend:

The Mosquito Press is undertaking an experiment in public participation media.

We feel this is a crucial experiment in sidestepping the limitations of commercial media in order to provide a forum for communications of all kinds: from polemics through poetry, from photography through graphic design.

Consider the Mosquito Press a communications workshop in which we are all trying to draw together the fractured parts and the polarized groups within the Alaska Community and focus upon broad, common concerns, to reveal ourselves to one another through philosophies and images, and to confront one another with our differences: to overcome those differences and thereby grow...

Consider the Mosquito Press a communication network through which information not normally considered "news" by the commercial press will flow between Barrow and Juneau,

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Book Review—

THE ESKIMO STORYTELLER

THE ESKIMO STORYTELLER: Folktales from Noatak, Alaska

By Edwin Hall, Jr. Drawings by Claire Fejes

University of Tennessee Press, Knoxville, Tenn. 1975. Price \$18.50.

This is truly a book for all readers. It combines both an excellent background to the storytellers and their cultural milieu along with a fine English text and is rounded out as a text for the scholar by a comparative analysis of motifs and ideas found in the stories.

Edwin Hall Jr. has spent many summers and field seasons in Alaska and carried out a variety of anthropological studies and is thereby able to give the reader an excellent background to the stories. An autobiographical background to the two principal storytellers, Paul Monroe (now deceased) and Edna Hunnicutt justifies Hall's selection of these two individuals as the authorities on their folk or oral tradition. They were truly priceless storehouses of oral tradition. With simple honesty in the Eskimo tradition, the reader will find statements such as "I may have forgotten part of this story," or Frank Glover told this story." One comes away with the feeling that he or she has heard it as it is or was!

Another fine aspect of the work is the actual writing of the texts. So often texts have been copied in stilted, pidgin-English as if the storyteller were really not too bright, when, in fact, the fault was with the translator or recorder. This book is just plain fun to read.

From reading the stories and then referring to the analysis at the end, the student of Eskimo culture and world-view can get a true insight into their world as they see it. One also gets a good insight into what Ernest Burch Jr. has called the "non-empirical reality of the arctic Alaskan Eskimo" — the spirit world and man.

Claire Fejes, as usual, has done a beautiful job of illustrating the events of the stories and the people. With her own experience in Noatak, she also has a real insight into their ways.

Finally, one aspect of the work certainly impressed this reviewer. This is the fact that any profit from the work by the author will be returned to the people.

"All royalties from this work accruing to the author will be donated to a scholarship fund

established to help the children of Noatak achieve a college education." (p. xi)

As an independent reviewer for Tundra Times, this writer reads several "bad" books for every good one he reviews. I generally refuse to review the bad books because I prefer not to give them any free advertising! This time and effort, though, is rewarded by occasionally finding a really "good" book. Even though the price is rather steep, it is well worth the investment. It is not just a good book, it is a superb book. I highly recommend it to all.

Wally Olson
Juneau-Douglas Community College
Juneau, Alaska.

Book Review—Boaters Guide To Upper Yukon River

Water travelers on the nation's fourth largest river have a handy aid in planning and executing their trip with the publication of "A Boater's Guide to the Upper Yukon River," by Alaska Northwest Publishing Company.

The new guidebook covers the river from Skagway, Alaska, to Norton Sound on the Bering Sea. In covering the 2,000-mile journey, the book includes five sectional maps with accompanying text and photographs that describe the river, towns, historic sites and scenic spots along the way.

Produced by a team of editors of ALASKA magazine, the new book details the passage through Alaska, British Columbia and Yukon Territory with special focus on the section of river between Carcross, Yukon, and Fort Yukon, Alaska, the most popular section for river travelers.

The 66-page book includes detailed information on permits and licenses, supplemental charts and maps, suggested clothing and safety tips. In addition, it also suggests places to begin and end a river journey and covers travel options to and from these points.

The book is available from Alaska Northwest Publishing Company, P.O. Box 4-EEE, Anchorage, Alaska 99509, or, beginning July 15, from book stores and newsstands throughout the northwest. Single copies are \$3.95.