

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

# Tundra Times



Owned, controlled and edited by Eskimo, Indian, Aleut Publishing Company, a corporation of Alaska natives. Published at Fairbanks, Alaska, weekly, on Friday.

Address all mail to Box 1287, Fairbanks, Alaska 99701. Telephone 452-2244.

Entered at the Post Office at Fairbanks, Alaska, as second class matter under the Act of March 3, 1879.

Eskimo, Indian, Aleut Publishing Co., Inc. Board of Directors Executive Committee: Howard Rock, president; Thomas Richards, vice president; Mrs. Ralph Perdue, secretary; Jimmy Bedford, comptroller; Mary Jane Fate, assistant secretary. HOWARD ROCK, editor.

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Regular Mail (including Alaska, Canada and other states) .....	1 Year \$ 8.00	6 Months \$ 4.50
Air Mail (including Alaska, Canada and other states) .....	1 Year \$19.00	6 Months \$10.00

## Atkans Worried—

### 'We Hope They Will Not Come Here...'

Atka, Alaska  
Aleutian Islands  
September 11, 1969

Dear Tundra Times Editor:

I have just read your paper of September 5, 1969 where Mr. Larry Brayton of Anchorage wrote to the Editor and I want to put in our view.

Atka is four island steps east of Amchitka. We the natives of the Aleutians have sat worrying and wondering what the outcome will be after the blast. I guess we are in the eyes of the others primitive but, we feel rich and love our tranquility here on our beautiful island. We hope they will not come here and tell us for our health's sake they will have to evacuate us because things did not work out as planned.

Our resources and whole livelihood is off the island and sea around us. The sea is where we get our main food. The only means of eating fresh meat and fish.

We do not have electricity in our village therefore no refrigeration. Berries, duck, reindeer, seal, fish and clam can all become radioactive.

Canned food is very expensive and lot of us cannot afford buying all our needs for a week that will build into months that will build into years. Today we can buy a box of shells and gasoline and go out in a turnabout for a good meal not for just us but for the whole village.

—NADESTA GOLLEY  
Speaking for her people

## Writer Appreciates, But...

Aniak, Alaska  
September 12, 1969

Dear Editor:

In my travels I can't help noticing how nice it is to see more and more of our village people working. There is a very noticeable economic impact in the villages. The primary source of success is the Bureau of Land Management. They have employed an increasing number of our people each year. For this we are grateful. However, now that they have extended to us the dignity of earning a living, we would like the dignity of position.

Everywhere I travel I see the young blond-haired, blue-eyed boy holding the position of overseer or supervisor; while the Indians and Eskimos are only given the jobs as brush beaters. As I said, Howard, we appreciate the jobs, but we would enjoy a chance to be promoted to more meaningful positions.

There is one more thing which is disturbing: that is the way BLM blackballs a whole village for the wrongs of one or two individuals. I'm sure that people hired in Anchorage or Fairbanks

sometimes are undesirable, yet, those "towns" aren't put on a blacklist. Many good workers in these villages are suffering because of a wrong committed by one or two individuals. This injustice must not be allowed to continue.

Sincerely,  
Fred Notti

## Out of Touch

Pasadena, California  
September 10, 1969

Gentlemen:

I have been out of Alaska five years. I was born in Tanana, Alaska. I am an Indian.

I left Alaska in February of '64. I first went to New York where I received training at RCA in electronics. This was sponsored by the Bureau of Indian Affairs. After training I moved to L.A. where I am presently employed.

I want to say that I have lost all contact as to what is happening in Alaska. I hope your paper will inform me as to the happenings.

Sincerely,  
Fred J. Minook

## For Rest Undisturbed—

# Worries Over Burial Site Move

Barrow, Alaska  
September 3, 1969

State Director, B.L.M.  
55 Cordova Street  
Anchorage, Alaska 99501

Dear Sir:

This letter concerns the status of the village cemetery at Barrow. I am grateful for your kind attention to this correspondence.

Recent newspaper publications concerning the possible relocation of the Barrow Village Cemetery have caused renewed interest locally and around the state and have made it necessary for me to again express my previous and long-standing objection to the proposed move.

Before I specify reasons for objecting, it is important to place the proposal to move the cemetery in its proper perspective. The Barrow Village Cemetery has existed in its present location since well before the construction of hospital quarters, the PHS Hospital, the BIA School and attached quarters and, certainly, prior to any other installations anticipated in the near future. Thus, any long-range planning which has ignored or taken lightly the traditional permanence of a community burial grounds is at least suspect and certainly open to serious criticism.

There are reasons, however, which are more immediate and personal than the above. In the first place, I, like many other residents of Barrow, have respected and beloved next of kin buried in this cemetery. Any disturbance of their graves, whether natural or caused by man, could not help but call back the events and grief associated with their passing. I believe it is just as important to respect the sanctuary of tender and tragic memories as it is to respect the physical sanctuary of a cemetery. I am speaking personally but I am convinced that there are many

other individuals and families in Barrow that share my feeling and that would have a mutual opposition to re-living tragedy and unhappiness.

In addition to marked graves and family burial plots, there are unmarked sites where the mass burial of the victims of a diphtheria epidemic took place. The entire village of Barrow shares a collective conscience in regard to this event and I, and many others, fear the emotional consequences of any disturbance of these graves and forced recollection of this tragedy.

Several years ago, the people of Barrow approved, through referendum, the development of the property around the lagoon including the relocation of the village cemetery. The temptation was offered that the relocation of the cemetery would provide room for construction of electrical power, water supply and bathing facilities for the village.

At that time, as a member of the city council, I opposed the relocation of the cemetery for the reasons I have already stated and, in addition, because I recognized that many adequate locations and available lands exist to provide for the construction of the community facilities that must be located near the lagoon. These same lands and locations exist today and are available for community facility construction. The people of Barrow deserve an explanation as to why the existence of their village cemetery has been insulted with bribes of community utilities which could, with a little extra ingenuity and wisdom, be constructed so as not to disturb the cemetery.

There are occasions when the relocation of a cemetery is made necessary by natural erosion or other disturbance. In other cases excessive highway or municipal taxes are avoided when some cities choose to disturb their cem-

eteries with roads or other constructions. In some few instances, reasons of community health and sanitation make necessary the relocation of a burial ground. All of these reasons could be valid in extreme circumstances but, it is a fact, that none of them have been cited as the basis for disturbing the cemetery in Barrow. The people of Barrow have come to realize this fact in the past few years and many have re-examined the terms of the former proposal. This re-examination has revealed the true nature of the offer, based on poor planning and the "easy way out," that was made concerning the cemetery and promised municipal utilities.

Personally, if it became necessary to sign an affidavit endorsing the disturbance of certain graves, I know I will have extreme reservations and I am certain others share this feeling.

Publicly, if this issue were to be placed on the ballot again, I know that people with common decency would oppose the move. I have reason to believe this after discussions with many citizens of Barrow.

Finally, I firmly believe that today's citizens are rapidly becoming aware of their civil and cultural rights and are beginning to exercise these rights to their full extent. They are responsible citizens who can solve issues without what appear to be bribes and bait, and who wish to live at peace with their own consciences.

I remain,  
John Nusunginya  
Box 385  
Barrow, Alaska 99723

cc: U.S. Sen. Mike Gravel  
U.S. Sen. Ted Stevens  
U.S. Rep. Howard Pollock  
State Sen. R.R. Bob Blodgett  
State Rep. Willie Hensley  
Tundra Times Editor, Howard Rock

## Roots of Heritage—

# Sentimental Journey to Barrow

Sept. 12, 1969

Dear Editor:

I'm Jeanie Mae Brower Dimond. I was born at Point Barrow, Alaska—sent outside in 1922. Reason? Oil found at Barrow region.

I first returned to Barrow in 1934 then again this summer.

I just returned from a summer's visit with my wonderful brothers and sisters and the old-time Barrow people (Eskimos).

I was surprised to learn that I could still understand my Eskimo language but unable to answer. As time and days passed I could reply slowly and proudly. There is something embedded in one's soul, who had been born in the Far North, to suddenly want to become part of it again once they return to the tundra.

I found myself wanting to return to the land that I once walked with my mother. To eat the plants and foods she had pointed out and prepared once more. To listen and hear the sounds of the breaking of ice. The returning of the birds and sea animals—to feel the terrible cold.

The only thing I didn't hear was the howling of the dogs. The noises of modern civilization had replaced these. The modern development taking place at Barrow—its wonderfully equipped hospital. What a change from the one I worked in in 1934.

It should be staffed to meet

its standard needs—the sanitation conditions—in the villages. The water conditions—\$4.50 for 50 gallons of drinking water. I know the weather elements prevent improvements—with the Navy Research Center taking over the lake that used to be used by the Eskimos. I should think they could at least supply the village with water.

Research going on at Barrow on most everything. But the conditions—living.

As I walked on the tundra I came across open graves. I was also told research was also being conducted in our ancestral burial grounds.

I enjoyed my visit but the living conditions bother me.

I was just going to write this as a short note to please send me your paper. Enclosing a check.

I enjoyed reading the articles printed about the Alaskan Na-

tives.

I'm a member of the Arctic Slope Native Association at Barrow, Alaska but I haven't heard what is happening about the land claims, etc., and what blood lineage they have decided upon. Where does one get this information?

There are a few young Eskimo people that live in the Bay Area, and they keep asking me the same questions.

Thanking you,  
Sincerely,

Jennie Mae Dimond  
610 San Diego Ave.  
Daly City, California 94014

(Editor's Note: Mrs. Dimond may write to the Alaska Federation of Natives, 1675 C Street, Anchorage, Alaska 99501, for information on blood quantum, roll and other information concerning native land claims.)

**ARTIFACTS WANTED!** If you are going to sell old-time objects, please contact the Alaska State Museum first. If you have old-time things that need special care, you can lend them to the Museum for safe-keeping and display. If your things are in the Alaska State Museum, they stay in Alaska. Contact: Jane Wallen, Director, Alaska State Museum, Pouch FM, Juneau, Alaska 99801, phone 586-1224.

