

"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—

Central Corp. Concept Should Be Altered

Although the latest of the native land claims bills—that of the administration—may not have meant to be paternalistic, the provision contained in it that the proceeds he under the control of a single central corporation if carried out might have the same effects as if it had meant to be paternalistic. The reason is that the native population of Alaska has major divisions of different cultural groups, some of them so diverse that one group is almost totally ignorant of the other's way of life.

We are inclined to go along with Joe Upicksoun, president of the Arctic Slope Native Association, in his argument that each major cultural group be given the right of self-determination in handling its affairs because each group has the best knowledge of its problems and situations. This knowledge would be the guiding influence in servicing and development of each cultural area.

Upicksoun told The Seattle Times last Sunday that if each area is not given the built-in machinery for self-determination, sorrow and friction can result. This kind of thinking stems from histories of physical warfare between different cultural groups. If the central control corporation prevails as proposed, it could be likened to a system where England was given control of France, Germany and other countries. One can be sure that frictions would develop under such a system.

If there is to be a central corporation, perhaps it should be something of a major development system devoted to the cause of assisting regional areas. The administration bill proposed that the central corporation would be given the right to select lands presumably with mineral rights. Administering the land holdings would be a major undertaking in itself. The corporation could be something of a scientific center with personnel from each major cultural area where major or general projects can be planned with the concurrence of regional organizations. It can be a business science center available for consultation by the regionals. It can take care of foundations for the good of the general native population. In doing these things, the central corporation can give a helping hand to regional areas but not control their culturally established ways of life. It can be an overseer for successful enterprises and help to create successful enterprises.

Another thing that rankles is the administration bill's proposal that the villages will not be allowed to select from the lands under tentative approval. It would be rubbing salt in the wounds, such as those of Tanacross, whose ancestral lands have been methodically selected even though the state or anyone else are not supposed to touch those lands "actually in their use and occupancy." To allow this would be condoning thievery.

Outside of the above mentioned criticisms, the administration bill was well received. In fact the native people were truly amazed when it became clear the Nixon administration would propose 40 million acres and \$1 billion in money awards.

We are sure that the bill will have tremendous influence as Congress hammers out a settlement legislation. We also hope that President Nixon will use his tremendous influence and consider some changes.

Mother of the Year

The 1971 Mother of the Year, Mary Kevin Gilson, is a woman of many talents. She is a devoted mother; dedicated to her church; a most active participant in community affairs.

In time of need when there is no doctor in the community, she has ministered to the ill,

contacted a doctor in nearest community; made all arrangements for transporting the patient to nearest hospital.

During the devastating earthquake of several years ago, Mrs. Gilson worked around the clock to minister to those in need of comfort, shock or injured.

A Book Review—

Link to Remote Pre-History

By MADELYN SHULMAN
Staff Writer

From the farthest west, the people came. They were a hunting people, who followed the giant Ice Age mammals across the land bridge which stretched across what is now the Bering Sea. They came in many groups, across thousands of years. The first, perhaps 20,000 years ago. Perhaps more.

From the shores of Alaska, they traveled South, to the forests of the Northwest, East across Canada to the Eastern edge of the continent, and to the South.

They became the rich, gift giving Northwest Coast peoples, developing intricate civilizations From the waters and the woods, they reaped an abundant harvest, freeing their people from starvation.

The Athapascan people spread across the plains to the Southwest and beyond to become the

Navajos. From the plains, the Indian people spread across North and South America, changing their culture to fit their situations.

The evidence of these people is slim. It consists only of the artifacts of their lives — their tools, buildings, burials.

"Prehistoric men in America did not know how to make symbols for the sounds of speech. They could not record the richness — or the bleakness — of their experience because they lacked the art of writing," writes Franklin Folsom in the preface of his exciting new guide to America's archeological sites and museums. "This has meant that they could not talk to us, or even whisper to us, across the centuries."

"Archeology has undertaken the task of trying to end this silence. And, here and there, archeologists have given some voice to a few of the millions of

people who once were a part of the life on this land."

"America's Ancient Treasures" masquerades as a guide to the 'open to the public' archeological sites and excellent museum exhibits on prehistoric Americans scattered across the U.S. and Canada.

As a guide to these exhibits, it is excellent. Beyond that, it provides a lively and engrossing history of the prehistoric Indian peoples in America.

From their first journeys across the Bering land bridge, it traces the many Indian peoples who came to America and what they became. In the Southwest, they became the corn cultivating civilizations of the pueblo people; moved down to Mexico and found the rich ancient Aztec and Mayas.

To Alaska, came the last of the wanderers. In Asia, it took

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Letters from Here and There

Insurance Policy Questioned

Service Unit Director
PHS Alaska Native Hospital
Tanana, Alaska 99777

Dear Sir:

Last fall many families along the Yukon River purchased accident insurance from Combined Insurance Company of America. The doctors here at Tanana Hospital have read this policy and noted that it is very limited in its coverage.

Because this insurance policy is very limited and because it does not cover most types of accidents that your people will have, I do not recommend your people continuing the payments. If anyone has any questions, I will be happy to try and answer them.

Sincerely,
J. Michael Carroll, M.D.
Medical Officer

Tanzanian Seminarian

Writes to Editor

(EDITOR'S NOTE: George Gale in Olympia, Washington also gave us the names and addresses of some young people who would like to hear from Alaskan native correspondents.

They are Cathy (16) and Kim (17) Wells of 2803 Elliot Street in Olympia, Washington 98501; John (16) and Joyce (14) Elliot of 432 N. 9th Avenue in Bozeman, Montana 59715.)

St. Paul's Senior Seminary
P.O. Box 325 Kipalapala
Tabora, Tanzania
East Africa
31st March, 1971

Dear Friend, Editor

In the name of Mr. George J. Gale of Olympia, U.S.A. I am very pleased to write you this short letter.

My name is Anselmus Mwang'amba and I am a seminarian aged 26; studying theology in this seminary for the priesthood. I hope together with your humble prayers and other help you can; and with God's intervention, I am sure I might reach my goal. That is, I might become priest for the service of the people of

God.

Hoping you will be my best correspondent in Alaska in U.S.A. For me, I find correspondence a very essential thing. For it promotes communication and a proper understanding among people though living in far places and continents. Such as you and me now.

I am always ready to receive and answer all your letters. I will also always pray for you and for your entire family and your friends and relatives.

It will be wise and helpful also if you can chance to give my name and address to some Catholic families you know in U.S.A. and Canada and elsewhere. Perhaps they may be

interested in hearing from me and thus be of great help to me. And this will enlarge my knowledge both geographically and pastorally.

As you know, to become Priest it needs a lot of perseverance and hard study. Besides this, you have to need also others intervention or help, and God's initiative.

Please, also, whenever you feel possible to come to visit me here in Africa. Do come! You are always welcome to visit us. I will write you more about here in my next letters to you. For today, thanks.

Rev. Frater Anselmus
Mwang'amba

North Slope Borough...

(Continued from page 1)

gress 30' north latitude; east to the Canada - United States border; then, north to the limits of the State of Alaska's northern boundary," thence following the natural ocean boundaries of Alaska.

"What this provides for, according to Mallott, is a border which goes through the Brooks Range, just south of Point Hope on the 68 degree latitude and includes Anaktuvuk Pass, Kak-tovik, Point Hope, Wainwright and all of the other villages on the Arctic Slope. Barrow, which is presently a fourth class city with about 2,000 residents would be the population center of the proposed borough.

The 320 signatures on the petition for incorporation include signers from all of the villages included in the proposal, except Point Hope. However, not every community must be represented by signers on the petition, as long as it includes the minimum 25 per cent of the number of votes cast in the last general election from the proposed borough area.

The Local Affairs Agency has officially acknowledged receipt of the petition.

"In the letter to Joe," explained Mallott, "we stated that the Agency should complete formal review of the petition within a short time after determining the petition's compliance with relevant statutes." He estimated that a decision on whether the

petition itself complies with the statutes should be complete by the end of this week.

Title Seven of the Alaska Statutes, the Borough Act, provides several prerequisites for an organized first class borough. These conditions must be proved to have been met before incorporation can be approved.

The Local Affairs Agency is responsible for determining whether the proposed borough, as requested by petition, meets the legal standards for incorporation. This determination may require lengthy research and review.

"One of the things that I am going to request," explained Mallott, "is that they submit their statement of their own feelings as to whether the proposed borough meets the standards of incorporation."

After he receives the ASNA explanation statement, Mallott plans to conduct an extensive review, including research, informal hearings and meetings with the residents of the North Slope.

One requirement for success of the incorporation move is that the Prudhoe Bay oil lease area be included in the final State Boundary Commission decision on the boundaries of the new borough, if it is approved.

The oil lease area would provide assured revenue to support a school system and the planning and development responsibilities required of a first class borough.