

"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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Other Voices— The Native Land Speaks

My master, the Native People, have depended upon me for his existence beginning from the time unknown to any living man. My master, before the advent of this so-called disturbing civilization, used me for shelter, used my collection of rocks for weapons such as, spears or arrow points, clubs, even used my ignescent rocks for starting his protective quills the firewood, for warmth and cooking.

He has been and still is dependent on my precious pets the moose, caribou, reindeer, bear, mountain squirrels, sea mammals, and many, many more too numerous to name, for his livelihood. He not only used them for food but he used their skins for clothing, their bones for weapons. He quenches his thirst from my precious blood streams. And when he discovered I had more resources, namely varieties of fish which he utilized to help him survive, he was further elated.

My master did not squander my collection of riches. He made use of what he could get in a manner respectable to my pride. My master in his struggle for survival has traveled over me, many most fertile areas so that he could pass me on to his sons, grandsons, daughters and granddaughters along with the knowledge he has gained for eternities to come.

If my mast, the Native People, documents his activities, the various hunting techniques, whereabouts of his fishcamps, fallcamps, wintercamps, and springcamps, the rivers and creeks he fished, the ponds and lakes from which he hunted variety of furred animals, the mountains from which he hunts various land animals, the timber areas from which he gets his firewood aside from hunting wildlife which roams in them.

My ornaments, the variety of berries he picks off from my insulated fertile coat, the tundra, he would have all the documentation to substantiate that I am his property without argument.

Lately in his endeavors to improve himself; to adjust himself, in this transitional period to alien form of government by gaining village incorporation status in order that he may become eligible for federal and state programs.

In his efforts to conform to alien policies by becoming an incorporated village or city of fourth class, my master, the Native, has outlined the boundaries of his village including my most fertile areas on which he depends for his existence. Some examples of my fertile areas are the rivers, the tundra and the ponds and lakes, timber areas, the creeks. The other areas inside the boundaries as outlined by my Native master, included are their hunting, fishing and camping areas.

My Native master in his strive to better himself, in his effort conformed to: his government's principles; the established unrealistic regulations, has again been wronged. These wrongs can be seen in the communities of Alakanuk, the twin villages of Upper and Lower Kalskag, Akolmuit (Nunapitchuk, Kasigluk, and Almaulak) and Mekoryuk on the Univak Island.

Arctic Slope
Native Association
Affiliate of AFN
Box 486
Barrow, Alaska
September 23, 1969

Mr. Howard Rock,
Editor, Tundra Times
Fairbanks, Alaska

Dear Howard:

In your last issue of the Times on September 19th Mr. John Borbridge stated the status of the Alaska Federation of Natives position very correctly and I want to endorse everything he said.

I also want to state further in reference to the Congressman's words, "that the bill should not require that non-native Alaskans be deprived of benefits to which they would otherwise be entitled."

While I would be the last man to say that the non-native Alaskans are not entitled equally, to the benefits that I claim, this whole proposition is brought about by the fact that the Natives have a substantial claim to all of Alaska, and we are asking for a settlement of which the 2 per cent royalty is only a part. When anyone becomes a claimant, to anything, he becomes entitled to ask for anything that might be a legitimate consideration for settlement.

If the request for the 2 per cent royalty came about in the absence of the land claims, and was made as a request for a hand out, then I would agree with the Congressman. But, like John Borbridge said, we own all the land that we claimed, it is ours.

If the Congressman want to continue to twist some facts around, let me say, that in fact it is the Congressman and the State who are asking for a handout. They want all the land that we are giving up for practically nothing. Let me also remind the Congressman, and go as far as to say that the matter of settling the land claims will be determined by 100 Senators and 435 Congressmen, and not Pollock, Miller or Stevens.

I refer particularly to the North Slope when I say that each time the words "State Land" are used on the North Slope, it is legally wrong and

they know it, there are no State lands there. All of the North Slope belongs to the Native people, and remain so until the legislation is passed.

What may I ask is so unconstitutional about asking for a just settlement? I do not foresee any possibility of the Congress of the United States of America passing legislation constitutionally unsound. The Congressman is an attorney himself, and if his legal staff cannot provide him with an interpretation of the constitutionality of this provision, I would be most happy to furnish him such a research.

By gosh, lets start talking a little common sense about this thing. Are you for it or aren't you.

The congressman stated in the last hearings in Washington, D.C. that he would support whatever position the AFN had, and he was applauded for saying so.

My friend and Congressman is in trouble, remember my fellow Democrat whom he succeeded? Ask him why?

Eben Hopson

Manchester Michigan
September 26, 1969

Gentlemen:

I read with a great deal of interest the paper you print. Some of the points you bring up do not always appeal to me, but I suppose it is because I have not associated with my people for so many years and had no contact with native Alaskans or Indians of any tribe for so many years.

My record shows I was born at Pt. Barrow, August 8, 1885—taken from there 1890 by Dr. Sheldon Jackson, placed under his guardianship at Unalaska, being brought there by the Revenue Cutter Bear—transferred to Revenue Cutter Rush and taken to Sheldon Jackson Training School where I stayed until 1896 and then to Carlisle Indian School from where I graduated in 1902.

After that year I was in contact only with the whites. So you see my loss of aboriginal instincts would be greater than any whose life was mixed with his original people.

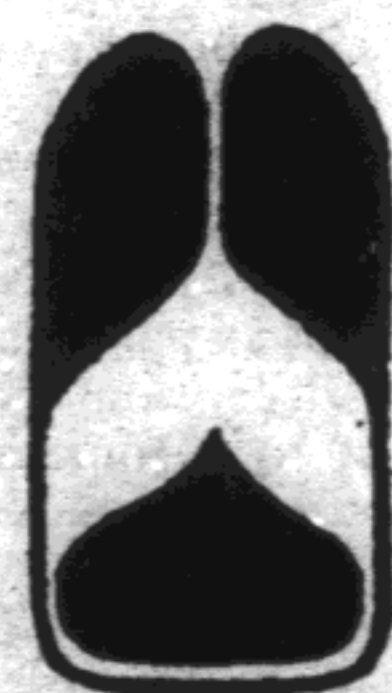
After serving in the U.S. Arm-

My master's government has once again made use of vicious tentacles, the Legal Boundary Commission, by having or allowing its servants to reduce to absurd size my master's selected land areas in his applications to become an incorporated community.

This practice is not RIGHT—it is absolutely WRONG when my Native master has endured so many eons and centuries of hardship living off me. It is my confirmed opinion that my Native master can make his own decisions just as well, or even better than the man at a desk in Juneau especially when it involves the boundaries of his hunting, fishing and camping land areas.

—PHILIP GUY
(Yut Tummygat)
(People's Pathways)

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.



Letters to the Editor

for three years, I was employed at least from 1918 to 1932 as bookkeeper and assistant cashier and finally as cashier at Rice-Stix Dry Goods Co., St. Louis, Mo.—a \$12 million concern. Then I came to Manchester, Mich. as a shoe repair man—on my own—still not contacting any Indians and having lost trace of all my former friends at Sitka and Carlisle.

Since 1945 I have been Manchester Township treasurer enjoying the friendship and fellowship of the people around here.

I finally got in touch with William Paul who was a student with me at Sitka and Carlisle—and recently, after all these years, we enjoyed a reunion after having been away from Alaska for 73 years.

My sincere hope is that through your paper something might be done to relieve the poor housing and living conditions of the people whose heritage is now being sold from under their feet.

Yours,
Michael Healy Wolfe

September 17, 1969

Dear Mr. Editor:

I have discussed what follows with others who have encouraged me to write to you and the many readers of the Tundra Times.

It has been of great concern to me and to others in the Alaskan conservation movement that participation by native persons has been virtually nonexistent. I am uncertain as to what reasons for this unfortunate situation are. In any case, the reasons are not of great importance at this time. What is important—and, I would suggest, vitally so—is that native persons be brought into the conservation movement as rapidly as possible to do so. We must all work together to prevent in Alaska a repetition of the mistakes that have elsewhere accompanied large-scale development.

In Alaska, as you know, the development fever has begun to take on the proportions of the gold-fevers of old. Worse!—for these present-day "miners" have far more effective tools and even deeper compulsions. The probable, if not inevitable consequences of overpopulation, runaway urbanization, pollution and general degradation of the environment are all-too-obvious.

It is of the greatest importance to all of us who choose to live in

(Continued on page 6)

**He's a great
little
home-maker.
And college
education.
And
sea cruise.**



Take stock in America
Buy U.S. Savings Bonds & Freedom Shares