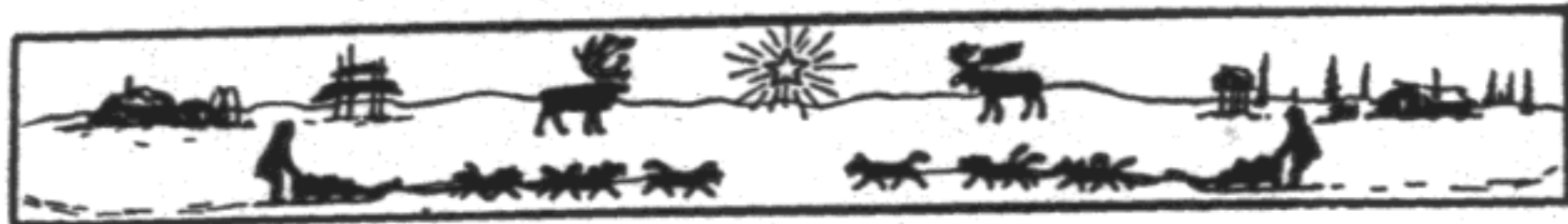


"I may not agree with a word you say but I will defend unto death your right to say it." — Voltaire

Tundra Times



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Other Voices— Land Claims

"... Good faith must be observed toward the Indian, their land and property should never be taken from them without their consent and their property rights and liberty never be invaded or disturbed unless they are authorized by Congress."

This statement of the United States policy toward the Indian found expression in the "Northwest Ordinance of 1787." It represented the white man's attitudes toward the two separate ideas of Indian Land Claims and Good Faith—that is the whole general attitude of American society toward the native Indian.

A very important issue in Alaska today is Native Land Claims and the resulting land freeze imposed by the Secretary of the Interior. There is the question of land ownership which is one of the many problems relevant to this time and place. In 1946 Congress passed the Indian Claims Commission Act. This Act intended to settle all native land claims at a hearing on August 13, 1946. On May 24, 1949, Congress passed another act enlarging the jurisdiction of the Court of Claims to include any Indian claim occurring against the United States after August 13. It reopened doors for Alaska claims. These acts tried to settle the problems but were unsuccessful.

But talking about the single issue of the land claims question begins to bring up the whole attitude of whites toward the American Indian. What is meant by Good Faith—in land claims, in education, in culture. Is it when the white man takes away our lands, leaving us with nothing? Is it when people promise us many things to better our community then, after taking our vote, leave us with nothing? Is it when the whites hunt game for pleasure while some natives require it for food? Is it bringing in new machine inventions that disrupt our former culture? Above all, is it stressing education, telling us education is a tool for creation of new and better jobs and a keystone to human resource? Is it all this emphasis on education, but no schools close to home where we can reach them?

Today Alaska is growing and many are getting lost in the process. It isn't the physical changes that occur such as the housing project, airport extensions, new roads, that are doing such damage to our culture. Rather, it is the failure to keep Good Faith and to go deeper into the ways of communicating between the whites and natives. The failure to really understand each other, to try and speak the same tongue.

It takes a tough Eskimo to learn the real skill of hunting, a skill that demands strength and perseverance. It takes a caring Eskimo to pass on to the new generation the creative arts of singing and dancing. It takes a wise Eskimo to learn to use a language that has more meaning than words.

Maybe it takes a strong white man to appreciate all these things and to PROVE his "Good Faith" in regard to land claims, education, and our whole culture.

—JOHN F. MOSES
Bethel, Alaska 99559

Letters to the Editor

Naval Arctic
Research Laboratory
University of Alaska
Office of Naval Research
Point Barrow, Alaska

Dear Mr. Rock:

I read with interest a letter, written by Mrs. Jennie Mae Brower Dimond, that appeared in the 19 September issue of Tundra Times. I agree with her comments about the Community improvements that have occurred at Barrow and sympathize wholeheartedly with her lament about the sanitary conditions that prevail and the lack of a central water supply and sewage system. I also regret the passing of the green grass that, during the short summer, prevailed over much of the Village when I first arrived.

I feel, however, that a few items mentioned in her letter should be clarified both for her benefit and that of your other readers. The lake (IMIKUPK or as I understand it Big Drinking Water) that the Native people originally used and still use to some extent, is and always will be available to the people of Barrow. The Laboratory land withdrawal specifically guarantees the rights of the people to use this lake, the Duck Camp, and other ancestral areas within the withdrawal. In fact, after the lake was flooded by the ocean in October 1963, it was pumped dry in the spring after the maximum thickness of ice had occurred for five years in a row to freshen it, a mutual benefit for both the Camp and the village residents. The Camp contractor also built a little dock for the people to back their water trucks onto so that small tire vehicles now can make the trip with ease. This lake provides by far the best water now within reasonable distance for the village residents. Neither the Laboratory nor the Air Force contractor, under their contracts, can deliver the water to the village but it is as much available to the village as it was in 1922 when Mrs. Dimond went outside and in addition it has a good road, maintained the year around, to it.

The Naval Research signs that Mrs. Dimond observed were installed in the spring of 1968 to mark a boundary that had been in existence, with the knowledge of the Village Council, for quite a number of years. The signs were put up to prevent further removal of gravel from the beach northeast of Browerville. Much gravel had been previously removed from these beaches and with the along shore ocean currents, the removal was causing a very rapid erosion of the beaches at both Barrow and Browerville. This erosion, studied by investigators at the Laboratory for the past 20 years, has caused a retreat of the beach several hundred feet inland at various spots and the retreat is continuing to endanger present homes and dropping old houses several hundred years old into the sea.

I know of no research on old graves being or having been conducted by scientists at the Laboratory. I know, however, that individuals have picked up old skulls found on the surface and an occasional individual may have been callous enough to open a box on the surface. It was the realization that such tactics were bound to occur that caused me ten years ago to encourage deeper burials in the permafrost. Deeper burials are now routine. It is very likely that Mrs. Dimond heard of the desire of several archaeologists to excavate

some of the old houses on the outskirts of the village before the houses fell into the ocean. They obtained permission from the Village Council to do this work, but after some local pressure, the Council asked them to quit digging. This they did and moved to another area where the houses were several thousand years old. Unfortunately the old houses at the edge of the village are now falling into the ocean and, although the youngsters are selling a few artifacts washing onto the beach, the history of the old culture that was contained in the houses is being lost forever.

I hope that you will be able to print at least a portion of this letter as there are too few people like Mrs. Dimond who either see the destruction of the remains of the old culture or actively want to preserve at least portions of it for their grandchildren.

Sincerely,
Max C. Brewer
Director

CC: Mrs. Jennie Mae Dimond

Paradise, California
October 7, 1969

Dear Mr. Rock:

While reading that book by Muktuk Marston I was thinking what he could have accomplished in the settlement of the Matanuska Valley. The government at that time took families that were on relief in northern Michigan, Wisconsin and Minnesota and shipped them to Alaska. The government hired some of the land cleared and a house built and even deposited some money in the bank for them.

How many natives were employed on that project, I don't know. But I was wondering at that time what the old pioneers thought about that who established a residence there without help from anybody.

I asked a certain Scully Rutford, an official in the Department of Agriculture, whose brainchild that was and he told me that guy must have drank a lot of ink, but he would not tell me who that ink drinker was.

I am glad that Senator Gravel stood his ground against that man from Washington Post, only he should have mentioned that if an Alaskan native spends his money foolishly, he leaves it in his home state and not in Europe or Argentina.

Sincerely yours,
Albert Enzmann

Grand Camp
Alaska Native
Brotherhood, Inc.
October 1, 1969

Keith H. Miller, Governor
State of Alaska
Juneau, Alaska 99801

Dear Sir:

These are times of great expectations for our State and much is being done to enhance

the STATE'S HUMAN RESOURCES. We urge continued efforts to fully utilize every avenue to employ Alaska Natives as never before. Statistics of previous economic booms indicate a complete by-passing of Alaska Natives among such as: Aleuts, Athabascans, Eskimos, Haidas, Tlingits and Tsimpsians.

The 1968 Incentive Act, Chapter 222, outlines the conditions under which tax incentives could be granted on a contractual basis between the firm and the State. Chapter 221 provides for standards for employment for extracting industry. AS 43.26.095 (1) requires setting up of on-the-job training aimed at qualifying Alaska residents. Training so geared that 50 per cent at the end of the first year (fiscal) of exemption shall be Alaska residents and 60 per cent of the second year and 70 per cent at the end of the third year.

Since the permit for the pipeline is surely a permit and the Department of the Interior can require on a contractual basis to receive said permit certain stipulations, it would appear that the Department of the Interior could require the same type of resident requirements on behalf of TAPS and all the subcontractors for installation of said pipeline similar to the State statutes.

State leasing and/or Federal leasing could have similar contractual requirements. That is, the State bonus or over-the-counter leasing could have contingent on the lease that the firm receiving the lease and any subcontractors through obligation shall be subject to the on-the-job training requirements of Alaska residents; 50 per cent the first year, 60 per cent the second year and 70 per cent the third year for any exploration and/or production concerned with the lease.

Yours truly,
Walter A. Soboleff
President

cc: Walter J. Hickel, Dept. of Int.
Speaker of the House, Alaska
President, Senate, Alaska
Alaska Federation of Natives

Hospital Accreditation

On Tuesday, September 30, 1969, Mr. James C. Turner, Hospital Director, announced to his staff that the Mt. Edgecumbe Hospital has retained its accreditation.

The Joint Commission on Accreditation of Hospitals sent a letter of commendation for maintaining standards deserving of accreditation, and their Board of Commissioners approved the accreditation of the hospital.

Renewal of the accreditation of the hospital, Mr. Turner reported, is the result of the evaluation of the hospital survey conducted at the hospital on August 21 and 22 by Henry K. Speed, Jr., M.D., the Commission's field representative.

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.

