

"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 Land Shall Strike

I shall not live to see when this land of ours shall strike,
From the core of the earth to the air we breathe.
What gifts of land of ours, man will make it turn against us.

The clean-looking drop that comes from heaven
Will soon man not drink, and yet thirst for.
The shores you sun-bathe on will soon germ your cared body;
You shall not choose to rock on the rhythm of the ocean.

I shall not live to see when this land of ours shall strike,
The silent poison of the land shall arise
To inherit its rightful punishment upon man;
Man shall look yonder still for utopia,
But through utopia, this land of ours
Shall, instead, choose freely to live on man.
The stars shall shine the way they always been, and
The sun shall give life to a flower in disguise
In hunt of a man to touch her poison.

I shall not live to see when this land of ours shall strike.
This land of ours shall not be fenced by weights and measures of man,
For man does not know the punishing powers of land.
The heart of land has been hurt now more than ever before by man.

From shores to shores, from mountain top to mountain top,

From depth of the ocean to the depth of the lake,
You see some ended hurt — the death of some earth veins
In command of its natural forces that are.

Bid by bid the land shall begin to ignore the man's want and greed;

Bid by bid the land shall take away man's food;
Bid by bid, the land shall take away the man's so-called knowledge,

And bid by bid, the deadly clean sounding
Streams of the land shall creep into the man's veins.

The land shall call upon its forces to disappear
From the man's very own eyes ...

— John Angaiak

Letters from Here and There

Reader tired of hearing about 'white rip-off'

Dear Editor:

I am tired of reading and hearing on the radio about the continued white "rip-off" of brown people, but I know the situation won't change too much until we start helping ourselves and each other.

I'm really glad there is going to be held in November, 1976, the first Circumpolar Inuit Conference in Barrow, Alaska. For the first time ever, Eskimo people from Alaska, Canada, Greenland and hopefully Siberia will meet to get to know one another and discuss matters of common concern.

As the agenda gets under preparation I sincerely hope communications will be included. It is really a sad state of affairs when we know more about what is happening in Lebanon, London and Moscow that we do about situations confronting our Eskimo and Indian brothers in Canada, Greenland and Siberia.

Why do we allow this to happen? We must take on the responsibility of communicating with and supporting our Eskimo and Indian brothers and sisters. The white communications network is not going to do it for us.

Our children need to hear us on the radio, read books written by us, see movies made by us, this is hard, but it is not impossible. The Alberta Native Communications Society in Edmonton, Alberta, Canada already produces a series of audiotapes on Native history for use in the schools of Alberta.

How many schools in Alaska teach native history at all? I know we must crawl before we can walk and I remain confident that through this upcoming conference we can share and borrow ideas and methods to improve the condition of all native people.

Sincerely yours,
Herbert R. Jacobs.

Box 687
Bethel, Alaska 99559

Smith apologizes

May 11, 1976

Mr. Phillip J. Smith,
Executive Director
Rural Alaska Community
Action Program, Inc.
P.O. Box 3908
Anchorage, AK 99501

Dear Mr. Smith:

I have thoroughly investigated the experience reported in your letter of April 26.

The agent handling this particular flight was somewhat inexperienced and certainly did not give you the attention you deserved. For this I apologize and am enclosing our check for the fare between Anchorage and Juneau.

Thank you for bringing this experience to my attention and I sincerely hope you will find all future services of Alaska Airlines to be to your complete satisfaction.

Very truly yours,
O.F. Benecke
President

cc: Jake Johnson, ATC
Richard Steinman, CAB
Tundra Times, Fairbanks

Inmate wants

someone to write

Dear Editor:

I'm presently confined in an Ohio prison, and I have no one on the outside with whom to communicate.

Therefore, I would appreciate it very much if you would print this letter in your paper, in hopes that someone will write me.

It gets lonely in here and this would greatly brighten my day behind bars. I'm 31, white and will answer all who write.

Thank you very much and I'm hoping to hear from some of your readers soon.

James Stevens
No. 140-283
P.O. Box 69
London, Ohio 43140

Cook Inlet platforms and safety

Edmund N. Orbeck,
Commissioner
State of Alaska
Department of Labor
Box 1149
Juneau, Alaska 99811

Dear Mr. Orbeck:

Thank you for your letter of April 22, a copy of which you sent to the Peninsula Clarion.

We have talked to men who work on the Cook Inlet platforms and they do not bear out your statement that you "cannot believe that anyone in this state tolerates industrial accidents." One oil company worker told us, "The platforms are a disaster waiting to happen."

Atlantic Richfield Company not only tolerates industrial accidents but harasses employees who complain about lax safety regulations.

Some Alaska State employees appear to be on the side of the oil companies by arbitrarily changing rules and regulations against a citizen versus ARCO.

Sincerely yours,
Walt and Elsa Pedersen

More on the platforms in Cook Inlet

May 17, 1976

Walt and Elsa Pedersen
Box 28
Sterling, Alaska 99672

Dear Mr. and Mrs. Pedersen:

Thank you for your letter regarding Cook Inlet Platforms and safety.

Just so there is no misunderstanding, these platforms are not under the state O.S.H.A. laws. We tried several times to obtain jurisdiction but the federal Department of Labor has informed us by letter that all jurisdiction on safety on oil platforms will be under the Federal O.S.H.A. office in Anchorage.

Your last paragraph regarding state employees being on the side of the oil company by "their changing of the rules, etc." confuses me since a state employee cannot change a federal regulation and would not be in a position to rule for, or against, an oil company on the platforms.

Sincerely,
Edmund N. Orbeck
Commissioner
Department of Labor
Box 1149
Juneau, Alaska 99811



In the city...
or in the woods,
Help keep
America
looking good!

Give a
hoot!
Don't
pollute!



BOOK Review---Arctic Passage

Most Alaskan historians mention the Native people only in passing—if they met the explorers boat or massacred the settlers. A refreshing change is William R. Hunt's "Arctic Passage, The Turbulent History of the Land and People of the Bering Sea 1697-1975." Which, although by no means a Native history, recognizes the fact that there were early in habitants who also had a point of view.

For example, Hunt quotes an early Russian explorer, Captain Krenitsin, explaining to the St.

Petersburg Academy of Sciences that, plainly, the greed of the Aleuts for "Russian luxuries" had regretfully disrupted the Native pattern of life. "They neglect to lay up provision of fish and roots; and suffer their children frequently to die of hunger."

"How easy it was to explain away the disturbing consequences of commercial expansion by fixing the blame on the natives' lack of foresight." Hunt editorializes. "This rationale for the genocide

of Bering Seas peoples was to be relied upon again and again. A century later, solemn reports recounting starvation and disaster in the wake of the American whaling fleet were to echo the same theme of neglectful Natives, although some Americans did recognize the underlying causes of the famine.

He also writes from the Tlingit point of view, "The Russians and their Aleut hunters were invaders on Sitka Sound, since the area had long been occupied

by the proud Tlingits, one of the most highly cultured Native peoples in America. The Tlingits gloried not in war but in beauty, as their art and handicraft showed. They had an exquisite skill in transforming natural materials into objects of utility, grace and significance.

"But in 1820 the Tlingits were pushed beyond their point of endurance by the arrogant Russians and reacted with determination and tactical skill to drive the Europeans away.

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