

"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. publisher (Howard Rock, Laura Bergt, Thomas Richards, Thomas A. Snapp, and Albert S. Kaloo); HOWARD ROCK, editor; Thomas A. Snapp, assistant editor; contributing editors, Guy Okakok and Hugh Nichols.

SUBSCRIPTION RATES

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

THE MAIN MOTIVATING REASON - ECOLOGY

(continued from page 1)

use in the frigid areas of Alaska are the villages themselves. The areas around them were their indisputable reasons for being and without those lands, the villages could not have been established because their inhabitants had figured out beyond a doubt that it took a given area of land to feed and clothe a village. There are other evidences of use, also, such as campsites, traditional fishing sites, squirreling areas, and other evidences, all of them necessary and greatly needed by the settlements. These are the necessities they, the people, are now seeking to protect by their claims.

One of the main motivating reasons, then, for the native people to claim lands are the ecological areas that support villages. The claims accelerated when our people became alarmed when the State was authorized to withdraw 103 million acres and the manner in which it began to proceed. One of the areas that sharply focused the State's intentions was when it attempted to withdraw lands in and around the claims area of the village of Minto. Minto became the first land rights assertion area when it protested because its ecological areas had been threatened.

Governor Hickel, in his speech, is trying to perpetuate the idea that land use in Alaska's remote settlements is the same as those established in other states. His contention is based on cultivation of corn and potatoes, a universal idea of "occupancy and use" of lands in areas outside of the Arctic and Subarctic. This is a fallacy that should be drawn out clearly and distinctly that the use and occupancy of lands in the Arctic and those in Iowa and elsewhere are poles apart.

Where the Lower 48 states base their occupancy and use on cultivated lands for agricultural purposes, and in warmer areas of Alaska, the use and occupancy of lands in the Arctic and Subarctic are very different indeed. There, villages have always depended on the ecological factors that surround the settlements and which kept those villages in supplies of food and materials they needed. Although it is, and was, different from harvesting of corn and potatoes in other areas, it is, and was, harvesting nevertheless and this harvest is, and was, the getting of animals and the side products there from.

The ecological factors that support villages were established beyond dispute because it took a given area to sustain them adequately. Anything less than that area would cause serious hardship in each village if the sustaining area should be reduced. These are dangers the native people of Alaska are guarding against to protect their settlements and to retain the ecological areas of land that support them. These are time-proven expanses of lands needed--lands that provide precious sustenance of life in our remote settlements.

Native History, Culture Center Forming at Sitka

An organization is presently being formed on the Sheldon Jackson Junior College campus, Sitka, Alaska, designed to create a center for study of native history and culture of Southeastern Alaska.

While Sheldon Jackson administrative personnel has spear-headed the initial planning, representatives from interested groups and government agencies have joined in forming a non-profit corporation to carry on the work.

The corporate body, to be known as, "The Southeast Alaska Studies Association," will consist of representatives of the Alaska Native Brotherhood and affiliated Groups, the National Park

Service, and the Sitka Historical Society along with Sheldon Jackson Schools and private individuals.

The general nature and objectives of the Association, which will have its headquarters on the Sheldon Jackson campus, are to collect historical, anthropological, sociological, and linguistic data of the Southeast Alaska native culture and to encourage their interpretation and use.

The Association proposes to collect "oral history" through tape recordings and personal interviews; collect published and unpublished materials, artifacts and photographs.

Such materials will be housed, preserved, and cataloged in the Sheldon Jackson museum and library and made available to participating groups and research teams.

The association will pro-

mote and sponsor research work and publish material which relate to the Southwest Alaska Native Studies.

Dr. Orin R. Stratton, President of Sheldon Jackson Junior College, will, by virtue of his office, serve as chairman of the association's Board of Directors.

Charter members of the organization will consist of Sheldon Jackson staff members James Anderson, Neal Armstrong, Laurence Doig, Chester Latta, Lowell S. Patterson, Franklin Roth, Orin R. Stratton, Gladys Whitmore, and Emma Widmark; Sitka residents James Davis, Archie Demmert, Andrew Hope, Richard Miller, and Peter Nielson; Ellen Lang and Andrew Johnson of Mt. Edgecumbe; Roger Skinner of Sitka Historical Society and Raymond Geerdes of the National Park Service.

Lekanof Says No Political Pressure Tried

Flore Lekanof stated this week that there was no political pressure exerted in his election as executive director of ASCAP.

He said that he had applied for the position since acting director Al Fothergill could not have been elected. Fothergill was under fire because of previous financial problems with the program.

In this case, Lekanof said that his experience in the program gave him an advantage over other candidates in continuing the ASCAP projects.

"Nothing could be farther from the truth," said Lekanof about charges that he would be following orders from Gov. Hickel. He said that he was a Native himself, so he had a special interest in the progress of the Alaskan Natives.

Even without the support of the State commissioners, he said that he would have had a majority in the election. In addition, Dan Lisbourne, one of the persons who voted against him, has since come over to Lekanof's side.

On the resignations, Flore said that he had lost seven out of 32 administrators. But on the Head Start program, with over 200 workers, there had been no resignations.

He said that, on his trip to Washington, he had spoken to Sargent Shriver about the programs in Alaska, including the Grass Roots, legal aid, cooperatives, and credit union programs. He said that Shriver was very interested in these efforts.

Groom Jailed on Wedding Night

(From Taiga Times)

A local wedding last week ended with the groom and three wedding guest spending the night in the Churchill jail following an incident which occurred during the wedding dance at the Community Hall.

The four were said to be charged with assaulting a peace officer in the performance of his duty.

Part two— Arts, Crafts Groups Vie at One Another

The wording of your letter was most interesting to us and we assume you have both received a much better education than did we, but we have read many reports of your boss and he seems to have been able to train you to use the same words.

How many of your people produce the kind of way-out art you two are doing? Check with any museum and you'll see how Northwest Coast art, and we mean Indian, is raising its head as the most attractive ethnic art form going today. If you are interested, we can name many museums that are promoting OUR art. If you two craftsmen, who are Eskimo, want to do contemporary art, do so, but don't discredit the art that we are proud of.

Mr. Heinmiller started to help us many years ago and most of us worked with him. We developed what we have with a lot of our own time and money. We have traveled throughout the United States and different countries in Western Europe with our Chilkat Dancers to present a picture of OUR FINE work and we did this at no wage or salary. Can you claim the same?

We don't ask you to believe in our Indian art, but you are not talking for any Indians when you say the things you do about "our people." If, as Eskimos, you want to do modern contemporary art, do so, but don't use the funds, reputation and publicity which rightfully belong to the Natives who desire to make our art form known, and not known as a gimmick, which you claim, and which statement is the usual attempt to discolor our efforts.

If your modern contemporary art is so economically sound, then why do you not go into the business and earn a living from that art work instead of being fully subsidi-

dized with money that should be used in the villages.

Because Mr. Heinmiller, who is our adopted brother, has dedicated himself to helping us develop our art, we resent your implication that he is exploiting us. For the first time in our lives, and many of us are over 30 years old, we are gainfully employed and have redeveloped a pride in our own Indian art. We "whit-tiled" little "totem poles" when young and no one helped us...and, now contrary to Mr. Federoff, we can work in silver, do block prints, work in stone and certainly do many fine reproductions (or our own design) or our unsurpassed cultural costuming. You don't see the Canadian Eskimos finding a need to make nut bowls and salad servers, or to copy Scandinavian silver work do you? No! They are also doing quite well and with the help of the government people - "teachers and State and Federal officials" to quote you.

You say, "the programs reach many more native people than is implied by Mr. Heinmiller." Who, in S.E. Alaska besides you two are there at Sitka working for the government? David Williams at Hoonah received some help ONCE. Who else? We challenge you to prove your statement.

We who sign this are all members of Alaska Indian Arts, Inc, which happens to be founded by Mr. Heinmiller, but is also OURS.

Yours truly,

Nathan Jackson - Tlinget
Leo Jacobs, Sr - Tlinget
Leo Jacobs, Jr - Tlinget
Welch Mathlaw - Eskimo
Johnnie Willard - Tlinget
Clarence Kiely - Haida
Johnnie Avatock - Aleut
John Hagen - Eskimo
Leonard Bowman - Tlinget
Wesley Willard - Tlinget