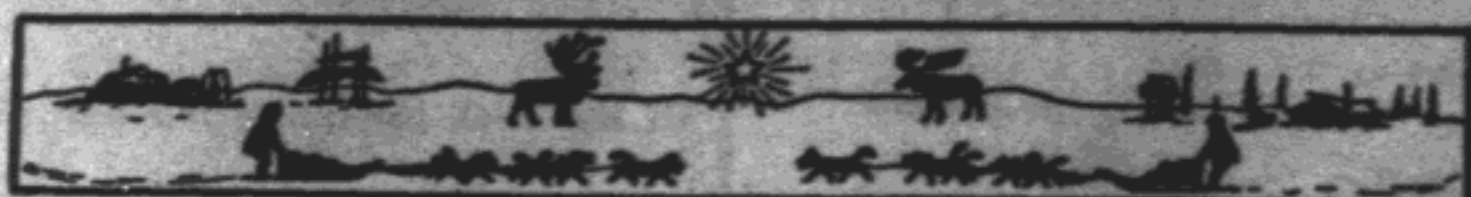


"I may not agree with a word you say but I will defend unto death your right to say it." - Voltaire

Tundra Times



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Other Voices—

Suppression of Natural Speech Gains Nothing

Dear Editor:

Your editorial on the forcing of English upon native groups is most timely and important and I hope gains wide circulation everywhere, because it is putting the finger on the most dangerous thing that educators are doing to various tribal and cultural groups everywhere.

By suppressing the natural speech of these groups, they will gain nothing important but will cause the younger generations to lose a bit that cannot be regained by their descendants.

Having done this, they will find that the English or American language will not continue the same in various group areas for many years, but will gradually change until it becomes again a widely ranging variation of speech.

We inherited our speech primarily from Scythia the middle East where it spread it's influence both east and west to Europe, India and way points as migrations and trade continued. The basic elements of the speech in all these areas is the same, but the tonal qualities are utterly different. Check in these various languages the pronunciation of words that are common to all human groups—"father, mother" etc.

We say father or mother, the Italian and Greek became "padre and madre" and in earlier form "fater and mater", the east Indian folk "pithri and mithri" and in Europe you'll find "vater und mutter" and all sorts of variants.

Speech will continue to change according to local customs and habits through the future as it has for thousands of years before. The meaning of the words clings to the cultural modes of the people and will continue to do so.

Each group transmits it's ideals and customs in it's own language and when you take that away from them they lose much and gain only temporary benefit.

Alaska has a system of totemic tribal groups and a wide variation in range of native speech. It also has in these various groups a highly developed culture, as one can see from their wonderful artifacts. I have only been here a short time, but I realize that there is an endless field for study and investigation of these various groups. Their culture is different from ours but they are highly civilized and we should recognize this and hope it will continue to operate instead of being temporarily muddled and confused by the language problem we are trying to force on them.

—A Student of Mankind
(name on file)

Woman Regrets Discontinuation Of Food Column

August 1, 1967

Mr. Howard Rock
Editor, Tundra Times
Box 1287
Fairbanks, Alaska 99701

Dear Mr. Rock:

Thank you for permitting space in the Tundra Times for a nutrition education column. This opportunity was the culmination of a dream of more than two and one half years; one which had been discussed and approved by my two immediate superior officers, neither of whom are with the Area Office at this time.

I regret that I will not be able to submit materials for other columns for the next three or four months because of administrative requests which limit both my time and attention for this educational feature. It is my hope that after this period I may be able to resume the column. Thank you again.

Sincerely,
Ethel Mae Griggs
Public Health
Nutritionist
Northern Area

World Eskimo Olympics Schedule - 1967

AUGUST 9th—WEDNESDAY
7:00 Lighting of Olympic Lamp
Marathon Foot Race (University to Park)
7:10 Opening Speech by Emcee & Tribe Representatives
7:20 Marching of all Contestants
7:30 Introduction of Queens
7:45 Dance Team Competition
8:00 High Kick Contest (Two feet)
8:30 Blanket Toss
8:50 Seal Skinning Contest (bring own seal)
9:00 Dance Team Contest
9:15 War Weight Contest
9:40 Snow Shoe Race (bring own snowshoes)
9:50 Native Women Vs. White Man Tug O' War

AUGUST 10th—THURSDAY
7:00 Welcome Speech by Master of Ceremonies
7:10 Marching of all Contestants
7:20 Dance Team Competition
7:35 Harpoon Throwing (bring own harpoon)
7:45 Introduction of Queens
8:00 Dance Team Competition
8:15 High Kick (Two feet)
8:45 Parka Contest
9:15 Seal Skinning Contest (bring own seal)
9:20 Ear Pulling Contest
9:40 Knuckle Hop
9:50 Blanket Toss

AUGUST 11th—FRIDAY
7:00 Welcome Speech
7:10 Marching of Contestants
7:20 Dance Team Competition
7:35 High Kick (two feet)
7:55 Head Pulling Contest
8:00 Interview of Queens (Semi-Formals)
8:30 Dance Team Competition
8:45 Arm Pulling Contest
8:55 Seal Skinning Contest (bring own seal)
9:00 Interview of Queens (Parkas)
9:45 Blanket Toss (or Leg Wrestling)
10:00 Crowning of Queen

AUGUST 12th—SATURDAY—
AWARDS NIGHT
FINAL DANCE COMPETITION
7:00 Last Welcome Speech
7:10 March of Contestants led by Queen and Court
7:20 Dance Team Competition
7:50 High Kick (two feet) Final
7:50 Dance Team Competition
8:00 Seal Skinning Contest
8:05 Dance Team Competition
8:15 Dance Team Competition
8:25 Dance Team Competition
8:35 Dance Team Competition
8:45 Dance Team Competition
9:00 Dance Team Competition
9:15 Blanket Toss

(Continued on page 7)

Anchorage Editorial Displeases Woman

(Editor's Note: Norman C. Brown, publisher of Anchorage Daily News, wrote an editorial entitled, OUR LAND PROBLEMS THEIRS, TOO, on July 26. Alice E. Brown of Anchorage took exception to the editorial and has asked Tundra Times to publish her rebuttal. We are printing both the editorial and Alice Brown's letter of rebuttal.)

Our Land Problems Theirs, Too

IT'S HEARTENING to know that something is being done about settling the Indians claims to Alaska's public lands. This is coming about through Governor Hickel's determination to see this long-time controversy set on a course of clarification and perhaps solution by the first of September.

On Monday the conference of Western states attorneys general heard first hand the dangers that lie in unsolved Indians claims. The speaker was the governor's special counsel looking into the land claims, Edgar P. Boyko, who has more recently been appointed attorney general for Alaska. The emphasis of his office at the governor's request will be on the solution to the claims and the clearing of titles as rapidly as possible.

Mr. Boyko told the conference that through the U.S. Department of Interior's apathy and silence even though the statehood act spells out land usages very distinctly, Alaska is reaching a very dangerous point in its ability to exercise its prerogative in that respect. The most alarming aspect will be the effect such a vacuum will have on the future of oil development. With clouds hanging over the titles to state public lands oil developers are hampered in expanding their areas of exploration. Questionable areas will automatically become off limits to future drilling.

MR. BOYKO'S STRATEGY in bringing our land problems to the attention of other western states is good. Their problems are similar to ours in regard to the federal government's restrictive habits on public lands. As the attorney general pointed out, what's happening to us could well happen to the other "public land" states. A coalition of forces along this line would be of mutual benefit to all of the western part of the nation.

It is good to see this surge of action in one of the sorriest blights since statehood. With the determination of the governor's office to solve the claims and the energetic and intelligent help of the attorney general's office this bothersome Gordian Knot may soon be cut through. When it is the entire state can start to breathe more easily.—NBC



532 East 9th Avenue
Anchorage, Alaska 99501

July 27, 1967

Mr. Norman C. Brown
Publisher Anchorage Daily News
Anchorage, Alaska

Mr. Brown:

This is in regard to your editorial of July 26, 1967. You evidently believe the Indians are not entitled to any of "your public lands" even though they have lived in their areas for possibly thousands of years. It's fine for you to be able to have "squatter's rights" but the Indians and their asking for justice is to you "the sorriest blight since statehood." It's fine for the Non-Natives to have title to lands and it makes no difference how they have acquired them. For you and them possession is nine points of the law. But when an Indian asks for title to his land, then it's "the sorriest blight since statehood."

If we had quietly moved out from our homes and villages when the State decided to take them, your so-called "public lands", we would have done what you expected and you would have been able to occasionally throw us a bare bone as in the past. Thereby making you feel so sanctimonious and such a good guy. This is your idea of justice for the Indians. But we had the nerve to stand up and fight for our homes so now we're "the sorriest blight since statehood." It's just too bad you can't simply wipe us out, isn't it? If you could get your "coalition of forces", it surely would be beneficial for you and your ilk.

Your excuse of the "alarming aspect" of the State not being able to take all the Natives' villages and homes as causing a vacuum on the future oil development is simply propaganda. What's going on in the Inlet and everywhere else in Alaska? What are those platforms, drilling rigs, oil and gas wells all over the Kenai Peninsula doing? Are they a mirage? The millions of dollars the State is getting on leases, is that a figment of our imagination? You have been brain-washed by Mr. Boyko! Wake up! Or maybe you are wide awake and cold-bloodedly trying to arouse hatred between the Natives

(Continued on page 7)