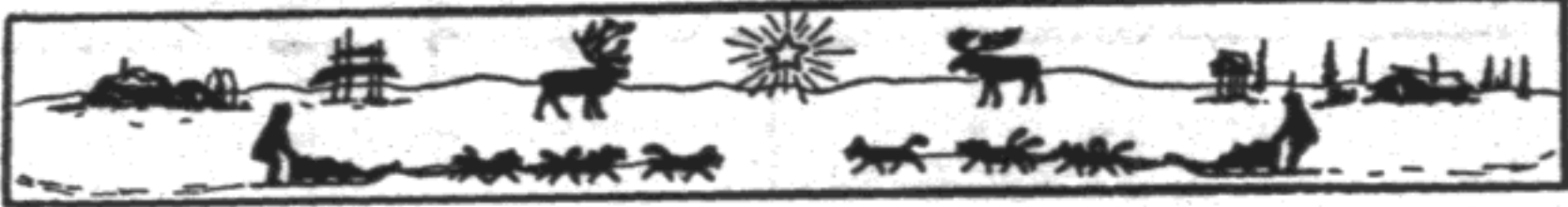


"I may not agree with a word you say but I will defend unto death your right to say it." — Voltaire

Tundra Times



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Other Voices—

Writer: Natives Can Spend Money Wisely

A lot of people are doing quite a bit of worrying lately about what may happen to Alaska's Natives when the federal government awards them a cash settlement for their ancestral lands. The self-righteous worriers make all sorts of gloomy predictions on what the Natives will do with their new windfall, if and when they get it. They say the Natives will fluff it off on a year-long drinking spree, or will spend it on foolish things like Cadillacs and caviar, and will fall prey to all kinds of swaps and swindles.

Such predictions could come true, of course, but we don't believe they will. The Natives of Alaska have more common sense than most white men will admit. It's true, there are quite a few irresponsible Natives in our midst—the kind who stagger in and out of the bars in our cities and villages—but they are in the minority. Most of the Natives are reliable, reasonable and responsible.

No one knows for sure yet just what type of financial settlement the government may grant the Natives, but most of the bills currently under Congressional study specify group payments, rather than individual payments. If Congress has its way, and it probably will, Alaska's Natives will receive village land grants, specified hunting privileges, and tribal money payments. Under such a plan, it would be impossible for an individual to get his hands on enough cash to go on a wild spending spree. The monies, as we understand the proposed claims settlement, will be administered by tribal or village councils. No individual payments of any consequence will be made. The councils will be more or less free to spend their grants on housing, sanitation systems, community centers, health improvements, food, recreational activities, and other civic projects.

The Natives will probably spend their money wisely because they know it will be the last they'll ever get from the federal government.

On several occasions we've watched Native councils operate. This is why we have no fears the money will be wasted. They represent simple democracy at its best. If you don't believe it, fly out to Tanana, or Nenana, or Barrow and sit in on one of the meetings. You'll be welcome. The entire village gets in on the act. The elders speak first, then the young men and women say what's on their minds, and finally everybody talks, often all at once. But the majority view always prevails.

The village meetings are often held on Saturday, or Sunday, and they sometimes last all day and well into the night. There is no rush or urgency. The Natives seem to enjoy getting together. They are a communal people, by nature, so they feel right at home in the meetings. The women seem to get a special enjoyment from the gatherings; they bring along their sewing kits, their children, tasty meat sandwiches, and jugs of hot coffee. There are no rules of order to follow. The chief, or council president, casually announces the topic of discussion, then the people take over. The meetings, in many respects, are reminiscent of the old town-hall get-togethers of old. Every person gets a chance to speak and every person (usually over the age of 16) gets a vote.

Alaska's village councils are effective governing bodies. They are provincial, but they are progressive. They do what they have to do, in their own way. They are often penniless, yet they provide workable local government.

We feel confident the Native councils will spend their land claims money for the good of all their people. They've done wonders, for centuries, with nothing. With something, they may turn the bush into the showcase of Alaska.

—OT HAMPTON, *Jessen's Daily*

(Editor's Note: Mr. Hampton's editorial comment on Alaska natives' ability to handle their own money matters is highly encouraging to date. We agree with it heartily. We would also like to add that some progressive villages in remote areas are literally pulling themselves up by their own bootstraps and are steadily solving their housing problems without asking assistance from the U.S. Government or the State of Alaska.

The men of the villages in question are good at getting jobs and have proven the ability to stay on the job. They bring the money they earn to their homes and use it to buy lumber, insulation and other needed materials. They also use the money to supplement their hunting economy and the combination and infusion has worked to their advantage. Given fair employment opportunities, the native people are proving they can solve some festering problems in their own way and to their own satisfaction.)

Editorial—

Too Many Scientists And Not Enough Chiefs

The highly publicized science conference at the University of Alaska this week discussed the native people and their social changes. As any high level confab, there was little room for the natives to take any appreciable part in it. Someone realized this lack perhaps and the conference partially redeemed itself by having some native folks take part in the audience participation portion of it. This might be viewed as a face-saving effort by the conferees after some static developed based on a sore thumb that spelled that there were too many scientists and not enough chiefs.

Such conferences should always have a good cross-section of the people being discussed. We believe sciences developed, on peoples especially, don't always get to the bottom of things because scientists who study a race don't always reach the real depth of the philosophies of life of those they study. As far as we know, scientists, such as anthropologists, have had no working knowledge of the languages of their subjects which is a real key to the understanding of the intricacies of life of a particular people. Man is not like a piece of stone whoever he is. He is a complex piece of machinery or mechanism. Based on this, we believe that no foolproof evaluation of any people, especially Eskimos and other races, has been produced to date.

Under this situation then, conferences such as the one held at the university this week should always include people being evaluated. Through this manner of doing things, scientists, especially those who delve into human behaviors, can perhaps learn a lot more than they know now because there are native people who can enlighten them.

Native Poses Why Natives Drink

By REGINALD SOOLOOK

The problem with the outlook of alcoholism by Alaskan natives is that it is not viewed and accepted as "disease of alcohol" but as a superficial entertainment of themselves and their associates. The effects ("hangover," fights, etc.) of it is accepted as the consequence of the consumption of it, which literally it is, but then again it is a sign of the fun (supposedly) and the entertainment that they have or have had. It may be an attempt to escape from reality. It can mean their way of letting loose of pent-up feelings. For those insecure, it's a security. Some others have nothing better to do. There are many reasons.

In most cases, I believe that this is the only real amusement they know of, aside from the old

customs and traditions as native dances, the festive activities of the 'big or successful hunt,' etc. (which are of course, the culture brought down from the generations before them) which I believe are more looked upon and practiced now as tourist attractions than anything else.

For the younger generation who has more to lose, more to gain, and who has more possibilities opened to them than their ancestors, this is a deterrent and possible threat to their eminent success than failure in this very and rapidly changing country. To those who use the liquor, it is a way of letting loose (at the present) than being an addiction. It is a way of rebelling. To others it is an accepted thing passed on from their parents, directly or indirectly. Accepting this they

feel they have entered adulthood (status symbol) without the added responsibilities of adulthood.

In the small and remote villages and towns, there is no recreational facilities to aid them in letting loose without the use of intoxicating liquor. In the generations before us, I believe my ancestors used the traditional Eskimo dances as the faucet for their need to let loose. Rarely, if any, is there any participation by the "now" generation in these dances. They see it as being "too old fashioned" compared to the dances they do now. That's fine if that's the way they let loose, but they don't realize by doing so, they are aiding in the vanishing of our native culture. More emphasis and effort should be made to acquire recreational fac-

(Continued on page 6)

Legends by Jimmy Killigivuk—

The Battle of the Winds

(Copyright 1969 by Jimmy Killigivuk)

By JIMMY KILLIGIVUK

Point Hope, Alaska

Once long ago in the great North, there was a man who lived by himself. He stayed alive by living off the land and sea by hunting.

One day a northeast wind started to blow. It became very strong as well as cold, so much that the man couldn't go out to hunt. He waited and waited but the wind did not subside. Soon his food supply began to get smaller and smaller.

In bed one night after he had noticed this, the man began thinking:

"Where does that wind come from? It must start somewhere. I should try to find out. Tomorrow, I'll go and search for it."

The next morning he finished his food supply for breakfast, then started out toward the northeast. After a long day's walk, he camped overnight in a snow house. When he arose on the following day he saw that the wind was still blowing as strongly as ever.

"I wonder what kind of people live in the Northeast," he thought.

That afternoon, he climbed to the top of a hill in his path. From there he spotted a neat, well built snow house. He saw some people emerge from it. Then he spotted another igloo—

a not-so-neat sod house—about a half mile from the other one. He saw some people inside who appeared cold and uncomfortable.

The man walked to the snow house. When he reached it, a man came out to meet him saying, "My Chief told me to have you come inside."

After they entered, the man who appeared to be the head of the group asked, "Where did you come from?"

"I came from my home where I live alone," the visitor answered. "I have come to see where the northeast wind comes from. The wind has made too much bad weather and I am starving because of it."

"These are my people that you see inside this house. We make the northeast wind. Did you see our neighbor a half mile away? Right now I know of two people there who have frozen to death. We are happy. You see, they make the southeast wind, the bitter enemy of the northeast wind."

"Perhaps tomorrow the wind will shift to southeasterly," he continued, "then we will be in real trouble. Our snow house will melt. We will become very uncomfortable, for our clothes will be soaking wet and it will always be raining. You should stay here one more day. Tomorrow, you may see a southeast wind."

The next morning, when the visitor got up, he saw that there was, indeed, a southeast wind blowing. It was raining and warm. Nevertheless he stayed there. In the afternoon, the snow house started to melt.

After the men had become wet from the dripping, a colder southwest wind began blowing. Now they were sitting around in their sopping wet clothes.

"Now we have the troubles," the Chief said to the visitor. "We cannot hunt."

Later, two men froze to death. To the visitor, the leader sadly said:

"Every time we want to fight, we start a northeast wind. Our enemies get cold and they get sick and then they freeze to death. Then they start their southeast winds and we get sick and some of us freeze."

"You had better go home and leave us. We are always fighting. We don't use arrows—only the cold."

WANTED: Chilkat Blankets; totem poles; ivory pipes and carvings; argillite carvings; pottery bowls; fish hooks; spoons and all N.W. items 50 years of age or older. Send photo or sketch and prices to: Albert T. Miller, 2235 West Live Oak Drive, Los Angeles, California 90028.