

Katherine teaches and writes . . .

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Dehtly'aa, Vak'aandaii, the ABC Book, and Gwich'in Workbook. Katherine has also written a book of poetry called Gineerinyaa and this book is an original creation and fine poetry. Katherine also edited a book by Alfred Tritt, an Athabaskan Indian, called "Arctic Village Journal," and this work came to three inches thick.

She is presently working on a kutchin dictionary, and jokingly says, "I will work on this for the rest of my life!" Katherine also mentioned that the young people are interested in the kind of work she is doing. Katherine has taught a Kutchin literacy course at Tanana Valley Community College from November 1975 to January 1976. Presently she is teaching a Kutchin literacy course at the University of Alaska.

Katherine is internationally known and people come from Canada to learn Kutchin literacy from her.

Here is part of her work written in both her own language and translated into English.

By EMILY I' WILSON
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GWICH'IN GINJIK
HAI' GWINTL'EEDERI' AII
Jii drin vanh tr'iginkhii
gogwahtsii. Dinjii datthak jidii
quant'oljii yindhan gwik'it
tr'iginkhii zheh vak'aa'aa
eeghaii niglik. Shih kwaii
t'agah'in.
nili
luh
lidii
milk
mush
coffee
luk
beans
ch'iitsii tyah nilehts'i' t'iichy'aa
cornmeal
khwaii
sungaii
aak'itt'ok
luu vaa niituu
fruit
luhchy'aa
Lagohshroo
Gigikhiik tl'ee khehkwaii't
ts'a' chan ch'izhii tr'injaa naii
nihts'igiinyaa ts'a' juu
yat'aahchy'aa naii teegiyilik. Aii
juu shih vats'an tr'ahtsik naii
digizheh gwits'ee gihiluu shoo
haa.

THANKSGIVING
They have church on this day.
Everyone brings something as
they are able, and set them by
the altar in the church. What
they bring is food.
meat
flour
tea
milk
mush
coffee
fish
beans
all kinds of canned stuff
cornmeal
lard
sugar
nucoa
baking powder
fruit
bread, biscuit
bacon
After church is over, the
chief's wife and other women

helping would distribute the food to needy people. The people then haul whatever is given them back to their house with thanks. (Free translation)
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History

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historical project. The funding proposal had sought \$46,000, but the two firms are going ahead with the money provided. "This project...will assure the preservation of that part of our history which is still retained by our elders to be recorded for the use and enjoyment of our future generations," said NANA President John W. Schaeffer, in the grant request.

The history of this area's Native peoples has been passed down in the Inupiat Eskimo tongue, by the word of mouth, for centuries.

Visiting scholars have often, perhaps unwittingly, left behind a treasury of music, songs and legends which comprise the verbal history of this neck of the arctic.

When NANA Researcher Rachael Craig stomped the tundra in search of information for land selection under the Alaska Native Claims Settlement Act in the summer of 1975, she began recording some heretofore unheralded aspects of the past.

There were legends which villagers said dated back to the days of Noah's ark. One story even gave the name of the man said to have instructed on building a boat to escape the flood and the place where the remains of that best are still said to be visible today!

"Those people really know their land—every mountain and every village," said Craig, a bilingual NANA stockholder raised at Kotzebue. She returned

north from her present home in the Seattle area last year to help with the identification of historical lands.

It led to the bicentennial project which Eskimos from the area think is only fitting. Spokesmen for Mauneluk perhaps best summed up the feelings hereabouts in the bicentennial proposal, as they said, "after a hundred years of suppression and destruction of our Native culture by Western Society, the two hundredth anniversary of our great nation offers us the opportunity to preserve and revive ancient Native American cultures for the enjoyment and benefit of all our citizens in the spirit of friendship and understanding."

Long-range plans for materials gathered under the grant include curriculum development for area schools and a traveling education project.

Meanwhile, getting there is proving half the fun.

In early March, elders from most villages within the region spent 12 days in Kotzebue relating songs and legends before the camera's eye.

Anthropologist Valene Smith Goley of California State University at Chico got the videotape and tape recorders rolling and for hours beneath the florescent lights of the Nul-Luk-Vik Hotel the songs and stories went on, often to the beat of skin drums.

The old women, in their beautiful, colorful parkas, gave a poignant aura to this scholarly exercise made possible by a range of modern technology ranging from airplanes to cassette tapes.

"Did you ever think when you were small that one day you'd be recording your history like this?" one was asked. She just smiled and shook her head.

Following the elders workshop, the Inupiat joined hands with Hawaiian friends from Maui to produce a festive evening of feasting and dancing.

On the evening of March 29, after a special meeting on merger in which 10 of 11 area villages

voted to merge with NANA, the intercultural party lasted for nearly seven hours. Visiting land claims leaders from Canada and Greenland joined in too.

And a feast it was, from the duck soup and beluga muktuk to pineapple, poi and macadamia nuts. One lady asked longingly for the only thing not on the menu—Kool-Aid. She settled for iced water.

What followed was a fun-filled musical evening featuring Hawaiian and Eskimo dances. Everyone got into the act. One of the visitors from Maui, Charlie Maxwell of the Aloha Association, had NANA board chairman Robert Newlin and John Schaeffer up on the stage of the Kotzebue School auditorium doing the hula.

Kotzebue's Paul Green led Eskimo dancers while Maxwell's daughter, Debbie, donned a long grass skirt to demonstrate Tahitian dances.

Several Kotzebue children who had spent two weeks learning to hula performed and the Hawaiians joined in Eskimo dancing. Maxwell thanked everyone in Hawaiian, Eskimo and English.

Still coming up on the agenda, Independence Day festivities July 3-4, at Kotzebue, featuring traditional Eskimo events, the opening of the Pioneers Home Learning Center at Kotzebue and extensive curriculum development from materials gathered during 1976.

For a team of translators, the big job still lies ahead.

Participants in Inupiat Paitot 1976 hope it will all add up to far more than a refreshing, factual history course for high school students in the North.

They see themselves as 20th century Americans forging the finest of their traditional values into a new "arctic identity." By studying their own cultural renaissance, the Eskimos of Northwest Alaska will be better able to decide how they will face the future.

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Bears

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been good for the last few years, Lentfer added, but this year the bears are leaner than usual.

"The Canadian biologists have documented a reduction in seals in western Canada and it probably extends over here," he speculated. "There has been a movement of bears to the west, they're hungry and there are fewer seals to be taken."

"Last week I saw a male kill two cubs and he ate them completely." Polar bears generally turn tail and run at the sight of man, but last year one ate an oil field worker in northern Canada and Lentfer said he recalled hearing of one other kill.

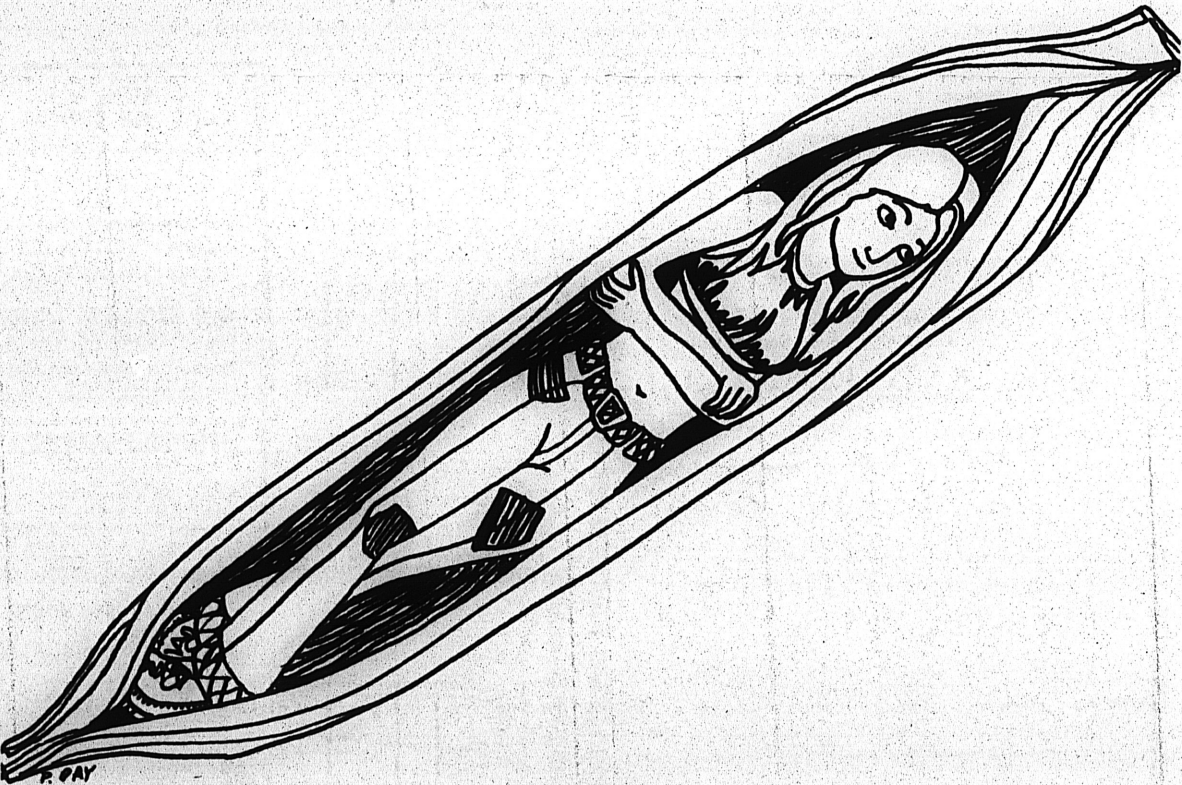
Brooks speculated that there would be fewer bears than usual shot in the Barrow area and he was right. Only three or four bears have been taken there this year, but local residents say that there was a case of trichinosis from eating bear meat last year, which may have discouraged the hunting of the animal for food.

"Besides, every time you see a bear these days it's got a number painted on its side or a tag in its ear, which sort of takes the fun out of it," one Barrow hunter complained.

Lentfer spotted bears within five miles of Barrow last week and says there is a healthy population down the coast of Wainwright. Hunters there are said to have bagged about 16 or 17 which is good but not exceptional.

Even in this day of modern science, there are still things we don't know about bears, Lentfer said. This is the reason for his research and census. This season, for the first time, he is experimenting with a satellite communications collar which should enable scientists to track the animal over far greater range than the old fashioned radio tracking

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JUVENILE RIGHTS MARIJUANA

Although personal use of marijuana has been decriminalized for adults in Alaska, it is still a delinquent act for a juvenile to have marijuana in their possession. It has also not been decided by the courts whether the legalization of marijuana for use in the home applies to juveniles. If you are arrested on a drug charge, ask for a lawyer and do not give the arresting officers more than your name and address.