

"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 Wednesdays.

Address all mail to Box 1287, Fairbanks, Alaska, 99707. Telephone 542-2244.

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. Board of Directors Executive Committee: Howard Rock, president; Thomas Richards, vice president; Mrs. Ralph Perdue, secretary; Jimmy Bedford, comptroller; Mary Jane Fate, corresponding secretary. HOWARD ROCK, editor.

SUBSCRIPTION RATES

Regular Mail (including Alaska, Canada, and other states)	1 Year \$10.00	6 Months \$ 5.50
Air Mail (including Alaska, Canada, and other states)	1 Year \$21.00	6 Months \$12.00

Editorial—

Agonizing Inaction of Government Agencies

As it seems to happen sometimes, there is a period of befuddled silence, and inaction, among governmental agencies, both state and federal, when disaster strikes native communities in Alaska. Such an agonizing inaction is now going on while many of the people of the flood ravaged village of Galena are miserably waiting for something to happen in a way of assistance promised them by different agencies, including the Red Cross, very soon after the devastating flood hit the community on May 22. And here it is—July 7—47 days since the flood and the people of Galena still don't know what is coming in the way of help so they can have some measure of comfort when winter comes that is not really too far away from now.

Some of the villagers who lost their homes when the flood-driven ice floes knocked down the houses and carried them away are still living in canvas tents and some are living in miserable makeshift hovels.

There seems to be no doubt, and as usual, the agencies are flipping back and forth among themselves ideas of what to do with Galena apparently with little consultation with its people. This is evident, as John Sackett mentioned in his column on this page today, that an Alaska State Housing Authority official suggested that Galena people move 11 miles to higher ground near the dump area of the Campion Air Force Base. This literally odorous suggestion was vetoed by the villagers at their recent meeting.

It is also evident, judging from the results of meetings with agency representatives, that nothing has been accomplished although the representatives "piously" expressed wishes to help but nothing has happened to date. This could mean that the agencies have not come to an agreement to spring on the Galena folks.

Whatever that might be, we hope that it will be conducive to the Athabaskan Indian lifestyle along the Yukon River, in which case Galena folks might concur. If not, the agencies will not get anywhere. They might as well get down to business fully involving Galena villagers because they are the ones who will be living at the site agreed upon.

Pipeline, SST to Be Built—

Jeane Dixon Predicts

Prompted, perhaps, by publication of secret Defense Department papers by the New York Times, prophetess Jeane Dixon just came out with an unusually long, all-encompassing prediction of future world events.

Her article, appearing in an Anchorage paper, July 3, begins with a note of concern about the leak of Defense Department information which she sees as "part of a much larger plot to destroy past administrations and discredit the present one."

She predicts a revolution in the United States.

"The liberals and the militants combined with the weaknesses of a conservative government will force a change in our democracy. In early April 1977 will come the most serious confrontation America has ever had."

"A decision will be made then that will bitterly effect the whole nation and drastically change the form of government.

The tragic lesson we will have learned will help us survive into the new life of the next century."

On a more optimistic vein, she predicts a cure for cancer in the 1970s, building of the Alaska oil pipeline and super-sonic transport. (The future looks rosy for Boeing but dark for Lockheed—for the time being, she writes).

"The environmental hazards of the SST and the Alaskan pipeline have been exaggerated. It may not be the wisest thing to do, but both will be built."

Her forecast, which covers a full sized newspaper page, also details the future of Russia, Red China, Egypt and Space exploration.

It should give Alaskans a good idea of what to expect when the farsighted Mrs. Dixon appears a guest speaker at the Tundra Times Banquet on October 9.

8 Native Languages Translated So Far—

Wycliffe Completes Native Dictionary

By LAEL MORGAN
Staff Writer

FAIRBANKS—The Wycliffe Bible Translators, Inc., Summer Institute of Linguists, is committing Alaskan Native languages to paper on a grand scale. Currently eight languages, three Eskimo and five Indian, are being analyzed and written.

"Our goal is to translate the New Testament into all tribal languages that do not have Scriptures," explained Wilfred Zibell, linguist-missionary, who has just finished an Inupiat Eskimo Dictionary with Donald H. Webster. "This often involves linguist analysis, alphabet formation, production of literacy material and teaching people to read and write as well as the translation."

Wycliffe came to Alaska in 1958 and Zibell, a native of Germany, arrived one year later with his wife Donna.

"We were given Kotzebue Sound, Kobuk River area. We picked it in as much as it was a cold climate. Our organization is in 25 different countries and most of these are tropical. We specified a cold climate and that was all."

The family, which now includes four youngsters aged six through 15, lived four years in Ambler and now resides at Noorvik. Zibell knew no Eskimo but spoke fluent English and German when he undertook the assignment. He set about it scientifically giving every sound in the Eskimo language one syllable.

"Work had been done on the North Coast prior to our coming to Alaska. Dr. Ahmagoak published an Inupiat New Testament in the 40s and requested help from our organization. Some of our people worked with him. The language is different but we were able to follow his work."

There were other alphabets around but Zibell found too many inconsistencies in them.

The Eskimos had written a language, too, he notes.

"Many of the older people still use a picture language but it's more of a memory device. It's a lot like Egyptian hieroglyphics."

There is also an Eskimo alphabet established by the University of Alaska but it's in Yupik not Inupiat and there is considerable difference in the two tongues.

"I know of a couple, the wife is Inupiat and the husband Yupik. They dated in English.

Now they can converse with each other in either language but they had to learn it."

The differences between Inupiat and English are even more involved. Zibell and Webster's new dictionary, for example, lists three pages of words that describe snow and ice conditions while some English words are untranslatable.

"Grace for instance. It's an extremely difficult word to translate in Inupiat. In fact it's not really an English word but a loan word from another language. The Eskimo word that's close has too much to do with pity. Most words don't bring out the idea of unmerited favor."

Yet occasionally Eskimo scores ahead of English in Bible translation.

"Luke 5, at the end where Jesus speaks of new wine in old bottles. It's new wine in old skins, really. We've never seen skins used to transport wine. Never seen wine bubble to the point where it will break a bottle."

But Eskimos use skin containers (called puuq) and every-

body knows an old skin is brittle and fermenting wine will break it causing the wine to spill."

In the process of recording the language, Zibell has set down a series of Eskimo fables which work well in literacy classes because they are familiar to the people.

The Summer Institute has also published bible stories, hymns, a primer and even an alphabet coloring book.

The first Inupiat dictionary was published for the Rural Alaska School Project and a second printing has just been financed with the help of the Kotzebue Museum.

A complete Bible translation for the Kotzebue Sound, Kobuk River area is still about eight year's off in Zibell's estimation but that's not his only job. He's also teaching literacy classes and working on more teaching material in the Eskimo language.

Is Eskimo hard to learn?

"It certainly is," he conceded.

How long did it take him?

"I'm still at it!" he said.

- DATELINE GALENA -

Flood Ravaged Galena Miserably Awaits Action

By JOHN SACKETT

My apologies to readers, however, since the flood it's been extremely difficult to find time to sit down and write an article. I hope that within a couple of weeks I'll have everything back in shape to at least make it through another winter.

I only wish that things were as well with the entire town but here it is the middle of the summer and no one except Small Business Administration (SBA) has come in yet to assist the disaster victims. We still have a number of families living in tents and many others are living in make-shift homes knowing full well they can't make it through the winter but waiting week after week to hear from all those state and federal agencies who came here last month and said they would build homes.

Where are all those governmental bureaucrats who promised they would help out Galena? Initially, they stated they would place 52 housing units in a new site through a combined program of Alaska State Housing Authority, Bureau of Indian Affairs and the Red Cross.

There was to be made available enough money for fill and gravel streets so other people who could afford to build their homes could do so at a reduced price. With all this in mind we in the town met nearly everyday in planning and selecting a site that 98 per cent of the residents wanted. We even had everyone select a lot on the new Alexander Lake site.

Then three weeks ago some bright young man from ASHA decided that everyone in Galena should move 11 miles away to the Campion Air Force Base dump area as this was higher ground.

We voted last week against this area but at a meeting three days ago our council president spent six hours in Anchorage with ASHA and the state rejecting this same idea and pleading assistance in moving the town. Apparently we'll have another meeting next week and then probably the week after till the snow starts flying.

We have had meetings with all the agencies who piously stated they want to help but for one reason or another can't do a thing and in the end, as I mentioned before, people in government will forget there was a disaster in Galena and we will make out as best we can.

I suppose there is a part of government that shows itself a lot to people out here and creates a lot of frustration and all it does is hurt the basic structure of family life as the ones now living in tents will have to move away when it gets colder.

On the brighter side of rural life, the king salmon are running and there's always a lot of excitement when the first one is caught. The king salmon has always been considered an extreme delicacy which was highly prized and it was the belief years ago along the Koyukuk that if you told anyone when you caught the first salmon you would have difficulty in catching more in the future. Apparently this doesn't hold true anymore as I heard about the first catch even before the boat landed.

On statewide basis I see where Secretary Morton has been touring Alaska. This is good for us as it's always difficult to make decisions about a place you've never seen.

It's to the advantage of the Native people to extend the land freeze. However, it should be pointed out that is only by coincidence as at the present time it's also more to the advantage of the federal government to have it extended as their lands are protected and it disallows any immediate court suits.

I have difficulty believing that they are doing it only for the protection of the Native rights.

Letters from Here and There

Dear Sir:

I was very pleased to read the letter from the New Yorker in your May 26th edition.

I've been residing in the Bronx for the last seven years and terribly homesick. Now I wonder if there are any more of us Native Alaskans in New York and if so, is there an Indian Organization that I could get in touch with so that I might meet them?

Perhaps you could pass along any such information if you have it, or one of your New York subscribers might be able to help me out? If so, I would appreciate it.

Thank you for your cooperation.

Sincerely,
Mrs. Audrey Totaro
2443 Southern Boulevard
Bronx, New York 10458