

TESTIMONY

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THE ALASKA NATIVES COMMISSION

AT

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Anchorage, Alaska 99503

P R O C E E D I N G S

MARCH 3, 1993

(On the record at 8:40 a.m.)

THE REPORTER: On record.

FATHER ELLIOTT: It is now 8:40, March the 3rd, for the hearing at Dillingham. Our first speaker is Pete Abraham. And, Pete, if you would tell us where you're from, for the record.

TESTIMONY OF PETE M. ABRAHAM

For the record, I'm from Togiak, which is about 60 air miles west out of here. And the population over there is about six -- 765. I came to Togiak about 30 years ago, and the population was about 230. And between -- in 30 years' time, it folded about three times.

And at the time, the alcohol wasn't the problem in Togiak at all. There was only maybe possible couple of people that used to bring in alcohol and everybody used to know it. During the time the people increased over there and western world was more introduced to us, it was fast coming.

Well, before I say this over here, actually, I'm from up north, which is called Nelson Island. And where I come from is a barren country, and we were isolated for a long time. And I moved to Bethel to work over there, that's where I met my wife-to-be and went -- came to Togiak for two weeks' visit, and I haven't -- I've been over there ever since.

As I was saying, we have a serious problem in Alaska, especially in rural areas, small villages. A serious problem is alcohol and drugs that's being brought in by people that use it and sells it.

We have -- some years ago, Togiak itself voted itself dry. But that didn't solve the problem. The alcohol is still coming in as it was doing before. And we have VPSO's, Village Police Safety Officers, but they didn't -- they don't have no power to enforce or search.

I'd like to have our senators, our law makers, to make a policy to give our VPSO's power to search all the incoming people, not necessarily all incoming people. Because in rural areas, they know who and they know each other. And they know who brings alcohol and drugs. But their hands are tied.

If the law makers make this possible, the rural areas will be safer and better to live in. You and I know the alcohol and drug abuse has destroyed lots of families, young people, killing, drowning, anything that's got to do with death. Right now, the rate in Alaska is -- 95 percent of it is by alcohol and drugs.

Not only that, right now, the bootleggers and drug dealers are protected by their friends. We know and they know, but we cannot touch them, because they are being protected by law. But if that law is reversed, that our VPSO's are given authority to search, we'd have -- maybe we'd have less problem.

We have in Alaska possibly, and even in Dillingham, what -- I'll make this easier to understand to the locals -- a dryout, where the people can dry out, even in Bethel. I know for sure, there are several from Togiak sent to Bethel to

dry out. But that don't solve the problem. But if we slow down the source, that might slow it down a little.

I know we're fighting a losing battle, but at least we can try, slow it down. If the -- and if the people work together with local government, I think it'll work.

Now, because of a couple people over here that don't understand English, I'm going to translate this into my language. (Speaking Yupik.)

Go back to this testimony I got over here. We vote dry, we have VPSO's. But it's like having a kayak and no water, without no paddle. A kayak in the water with a man in it, without no paddle cannot do anything. It's just like having that.

This is the end of my testimony on alcohol and drug abuse.

FATHER ELLIOTT: Pete, could I ask you a question on that? In addition to the suffering which alcohol and drugs have brought to your village, I'm sure it's had a influence or an impact on the economy of your people. How much do you estimate they spend for a bottle of alcohol or for drugs? What would be a cost of a bottle? Because it takes away from what they could spend on food and clothing and....

MR. ABRAHAM: I know for a fact in Togiak, when a person brings in a pint of grain alcohol, they will sell it for \$80, which is the cost of the person's, to come from Togiak, Dillingham, that's round trip fare. And some I know, some I hear, they go as high as hundred dollars for a pint. And for marijuana,

I heard they sell it for ten to twenty dollars for a cigarette, or how do you -- weed, mm-hm (affirmative).

FATHER ELLIOTT: Thank you.

MR. ABRAHAM: Mm-hm (affirmative). Now, the other testimony I got is the education. Some -- like I said, I was -- I came from isolated area, which is Nelson Island. The education came to us very late. And when it came, we were surprised. We were astonished. We didn't know. But I was very fortunate, the Catholic priest had taught me little by little how to speak. But believe it or not, I learned Latin first, before I even learned English. That -- because in a Catholic, in the olden days, that's how you used to pray, in Latin. So I learned Latin first.

But as I was going -- when I was 18 years old, they told me I was too old to go to school, which shocked me, because I want -- this is when I was getting interested in school. So I asked the teachers, what can I do to do -- learn more. Well, they suggested a few little things and they suggest -- one of them is join the Army, which I did. It was overnight for me, it was culture shock. From dog teams to seal -- from seal oil lamps, dog teams, kayaks, to traffic jams, escalators, I mean, everything. I fought it. I fought it when I got there.

But as I sat down there and think about it, but I cannot fight what I'm fighting right there; I have to blend in and join it, which I did. My favorite area was a library like this here, because I was curious about these books here, what their content was. I learned a lot from the books. But found out, for instance,

I can read about the airplane, how to fly. But if I don't do it physically, I cannot do nothing.

Right now in our schools, in many areas, in many rural areas, our children go to school and graduate from high school, and nothing. We continue to support them in our homes. They know all about the airplanes, they know all about outboard motors, they know all about cooking. But if they don't do it physically, there's no value of what they learned.

That's why -- well, actually, when I came back from the Army, I still searched, wanted to learn more. Somebody suggested that I could go see Bureau of Indian Affairs for training. Fortunately, they had a job on training course on construction area, which I took. So the Bureau of Indian Affairs took me all over Alaska on construction-related jobs. It was called job on training course, with pay.

Right now, I'm a professional carpenter because of that training. But not only that, in the rural areas, I can do plumbing, I can do electrical work, I can do just about anything that's got to do with construction-related areas. Not only that, do site mechanics, everything.

That's why I'm asking right now, if the Legislature can put out a job on training course on various companies, not only like the airlines, the hotels, construction areas, machinery; those job on training courses, for instance, like, a younger man can get into a hotel and be a cook's helper, professional cook's helper. After four months, that young man can actually walk out of that hotel

and get a job somewhere as a professional cook. Or any area, construction jobs. The guy can go in there and work. This -- I'm talking about -- this can be a program under the state program education. That's what I'm getting at.

Because a lot of rural areas, there's a lot of young people, a lot of people able and wanting, but they cannot find it, they cannot -- I'm -- right now in Togiak, we have 765 people. Only seven percent of the people over there has jobs, permanent jobs. Rest of it, it's a fishing and -- fishing village. The only income over there they have is the fishing.

Again, I'm going to translate what I was saying in Eskimo. (Speaking Yupik.)

Thank you, that's all I have.

MR. IRWIN: Thank you.

~~FATHER ELLIOTT: Thank you.~~

MR. IRWIN: I have -- you -- when you were talking about the possibility of the government allowing the VPSO's to have search powers and being able to look for drugs and alcohol that are being imported in; we've heard that previously and we've also heard the comment that some people don't think that that could be real effective either, because a lot of times, especially in the real smaller communities, everybody knows each other so well and are so interrelated that perhaps it'd be very difficult for the VPSO to do that type of thing, even if they had the power to do that. Do you see that as being an additional problem if that power was given to VPSO's?

MR. ABRAHAM: If the VPSO's is --

THE REPORTER: Excuse me. Off record.

(Off the record - tape changed - Tape 8)

THE REPORTER: On record.

MR. ABRAHAM: If the VPSO's are dedicated to the job, he won't take sides whether it's his brother, whether it's his father-in-law, whether it's his girlfriend. He'd go out and search it, because, you know, he's dedicated to the job. But --

MR. IRWIN: It'd seem like he'd also have to have support of the community to do that too.

MR. ABRAHAM: That's -- yeah. Definitely a hundred percent. Right now in Togiak, the people are supporting our VPSO's hundred percent. But like I said, their hands are tied. They want to do it, but they cannot. And you cannot put undercover people over there, because everybody knows everybody.

MR. IRWIN: Mm-hm (affirmative). And I had just one more comment, if I could, Father Elliott, on the training. I guess I would just encourage you guys to perhaps work with the Bristol Bay Native Association to get more information about that Job Corps training center that's going to be being opened in Palmer. And I believe they're going to have training for up to 250 young people available full-time. It's a federal Job Corps training center that's being built in Alaska.

And I'm sure that they're going to be getting word out to the rural areas,

but I think it -- you know, you guys should make an extra effort to find out more about that and how you can get your young men and women into that training center whenever it opens. I think it's supposed to open next year or in '95. And it'll be an ongoing program that'll offer all kinds of different vocational programs for the people from -- a lot of them will hopefully come from rural Alaska.

MR. ABRAHAM: Is there somewhere I could get an address of that?

MR. IRWIN: That's what I say, probably BBNA would have more information on it, I bet you, if you asked them, got a hold of their education and training. Because I can't remember which department in state government is handling the state's side of it. I don't remember if it's Department of Labor or which department.

MR. ABRAHAM: I can -- I'll find it.

MR. IRWIN: But it's a pretty big thing. Those Job Corps centers are -- they're scattered throughout the United States, and it's real competitive to get one of them in Alaska. It's real lucky to be getting one, I think.

FATHER ELLIOTT: Pete, we've heard in some of our hearings that there's been a desire, in spite of the Molly Hootch decision, for the children of villages to go to Mt. Edgecumbe to go to school, because it was a safe introduction into a different culture. Have you any thoughts on that?

MR. ABRAHAM: We have very few students going to Mt. Edgecumbe right now. We have few people over there right now.

FATHER ELLIOTT: Mm-hm (affirmative). Do you have a high school

in Togiak?

MR. ABRAHAM: We have a high school in Togiak and an ongoing part-time college program over there too.

FATHER ELLIOTT: Ongoing college program?

MR. ABRAHAM: Mm-hm (affirmative).

FATHER ELLIOTT: What does that consist of, do you know?

MR. ABRAHAM: That, I don't really know. Although I -- I'm one of the local school boards. I've been on it for 16, 17 years on it. And I push the education real hard.

FATHER ELLIOTT: Mm-hm (affirmative).

MR. ABRAHAM: Because I didn't have the opportunity.

FATHER ELLIOTT: Mm-hm (affirmative).

MR. ABRAHAM: But now, our young ones have the opportunity. But they don't grasp it.

FATHER ELLIOTT: Mm-hm (affirmative). Well, thank you very much for your testimony.

MR. ABRAHAM: Thank you.

MR. IRWIN: You're going to stay there, aren't you, to help Mr. Pauk?

MR. ABRAHAM: Mm-hm (affirmative).

MR. IRWIN: Okay.

FATHER ELLIOTT: Off record, Pete, where were you stationed in the Army?

MR. ABRAHAM: Fort Ord.

FATHER ELLIOTT: California?

MR. ABRAHAM: California, mm-hm (affirmative).

FATHER ELLIOTT: Yes, sir, if you would tell us your name and where you're from.

TESTIMONY OF JOHN PAUK

MR. PAUK: (Speaking Yupik.)

MR. ABRAHAM: John Pauk wanted to participate in this meeting here, because he don't speak English. But the people in the village urged to come over here, because he knows about subsistence way of life.

MR. PAUK: (Speaking Yupik.)

MR. ABRAHAM: The first testimony he was going to -- he's going to give out is that he -- the way he was brought up by his parents.

MR. PAUK: (Speaking Yupik.)

MR. ABRAHAM: When he was young man, of course, as, you know, being young man, he was reckless. And yes, he does used to drink a lot and he used to drink heavy. But when he got married, his parents told him, the alcohol is -- doesn't have no future. The -- if you continue to drink alcohol, his wife wouldn't be with him.

MR. PAUK: (Speaking Yupik.)

MR. ABRAHAM: Because he respected his parents, before the year end, he quit drinking, he quit drinking alcohol. Because his parents told him that if

you really, really love your wife, that you're going to stop drinking alcohol, which he did before the year was end.

MR. PAUK: (Speaking Yupik.)

MR. ABRAHAM: Because of the respect of -- because he respects his parents, that he quit drinking, and then he was told by his parents, now that you have quit drinking alcohol, and when you start raising children, because you don't drink alcohol, your children will respect you and then they won't drink -- your children won't drink front of you.

MR. PAUK: (Speaking Yupik.)

MR. ABRAHAM: Because he followed his parents' lectures, he know now today, when he thinks back, his children respected him. His word was the law in the house. And his children never drank any alcohol while they were with their parents. Now they're all, you know, spread all over, now they do what they want to do.

MR. PAUK: (Speaking Yupik.)

MR. ABRAHAM: Nowadays he give a lecture to younger people about drinking and he tells them about his past, how he done it; and if the young people continue to use the alcohol, they will lose respect. And they won't respect anybody anymore, as he used to.

MR. PAUK: (Speaking Yupik.)

MR. ABRAHAM: That's end of his -- part of his testimony, and he'd like to actually tell it to young people.

MR. PAUK: (Speaking Yupik.)

MR. ABRAHAM: Now, the second testimony is the problem in the Manokotak area. It's the moose hunting season up there. When the moose hunting season opens in this -- the other area, he'd like to see it open up there too.

MR. PAUK: (Speaking Yupik.)

MR. ABRAHAM: He knows for a fact, lot of people don't go moose hunting, even it's open, because it's so hard to get to from there. For past two years, he's been going some other place to go hunting, moose hunting. In fact, he goes to Aleknagik to go moose hunting, carrying an outboard with him. And he had to pay his outboard, besides his fare.

MR. PAUK: (Speaking Yupik.)

MR. ABRAHAM: This too is part of the testimony which I know we will get to. But the -- every trip's not prosperous. And every trip you take is a hardship to the individual.

MR. PAUK: (Speaking Yupik.)

MR. ABRAHAM: On that first trip he took -- on the last trip he took, like just a while ago, the first trip wasn't prosperous. He had spent a week up there and come home with -- emptyhanded, then he had to go back there following week.

MR. PAUK: (Speaking Yupik.)

MR. ABRAHAM: On the second trip of the following week, he -- on the

hunt, he did get a moose. But when he got back to Aleknagik, of course he had to pay his fare, his motor, and then pay extra for his meat too, which is very high. So this year he didn't go hunting, because the cost of the trip.

FATHER ELLIOTT: Help me to understand. He has to take his outboard; how does he get a boat there, or is there a boat there waiting for him? I gather what you're saying is he flies with his outboard to this place, is this it?

MR. ABRAHAM: (Speaking Yupik.)

MR. PAUK: (Speaking Yupik.)

MR. ABRAHAM: Yes, there was -- he's got a cousin at Aleknagik and he uses a boat up there.

FATHER ELLIOTT: I see. But takes his own outboard?

MR. ABRAHAM: Mm-hm (affirmative).

FATHER ELLIOTT: Thank you.

MR. PAUK: (Speaking Yupik.)

MR. ABRAHAM: That -- he'd like to see the moose season open in the area because of high costs of living, and the young ones, you know, like -- he'd like to see them hunting too.

FATHER ELLIOTT: What dates is he speaking about for the change?

MR. ABRAHAM: Well, see, it's a closed area.

FATHER ELLIOTT: Yes.

MR. ABRAHAM: You have no hunting season up there.

FATHER ELLIOTT: At all?

MR. ABRAHAM: Yeah, at all, yeah. So he'd like to see it opened, with -- there's some lines I can't -- you know, 17-C, whatever they are. When this area opens, he'd like to see that area open too.

MR. IRWIN: Pete, I have a question. What's the reason for no hunting as -- are the moose stocks so low that they can't, or is there some kind of park or refuge around there where there's -- it's not allowed? Or -- and if it's because the stocks are down, is that something perhaps commercial, big game hunting, or anything like that? Is that bringing pressure, or why is there a problem with the seasons being opened, do you know?

MR. ABRAHAM: (Speaking Yupik.)

MR. PAUK: (Speaking Yupik.)

MR. ABRAHAM: He says there's plenty of moose in the area, because he's related to Aleknagik area anyway --

MR. IRWIN: Mm-hm (affirmative).

MR. ABRAHAM: -- it's only a few miles apart. So why not maybe just extend the line from there to there.

MR. IRWIN: Okay. All right.

MR. ABRAHAM: (Speaking Yupik.)

MR. PAUK: (Speaking Yupik.)

MR. ABRAHAM: Another problem he has is down Igushik, why or how the Fish and Game regulates it.

MR. PAUK: (Speaking Yupik.)

MR. ABRAHAM: The reasons why, you know, when -- Igushik area down there, is there subsistence area down there for fish. The people that subsist there wish for the good weathers, not rainy weathers. So I guess the Fish and Game regulates it down there on just a date. When it's raining, blowing, the people don't fish because their fish will be spoiled. That's -- the people grumbles about it.

MR. PAUK: (Speaking Yupik.)

MR. ABRAHAM: I guess, you know, he wonders and he wishes that he tell -- passes on to the Fish and Game.

FATHER ELLIOTT: At Nome, we heard the same kind of complaint, and they were saying instead of setting dates, that they should give a number of days, and when the days were bad so they could not fish, that would not be counted. So instead of setting, we'll say -- I'll make up something, July the 4th to July the 24th; that would be the number of days, 20 days. But if they could not fish on five days, then the season would be extended to allow them to fish the full 20 days. Is this -- I think this is what I hear being asked now.

MR. ABRAHAM: I think that's very close to that. (Speaking Yupik.)

MR. PAUK: (Speaking Yupik.)

MR. ABRAHAM: I suggested when he goes home, that he gets the people together and have a petition signed up or suggestion and presented to local Fish and Game over here, how you done it in, you know, in Nome.

FATHER ELLIOTT: And send a copy, please, to the Commission. Send

a copy of your petition to this Commission, the Alaska Native Commission.

MR. ABRAHAM: (Speaking Yupik.)

MR. PAUK: (Speaking Yupik.)

MR. ABRAHAM: For his children at Igushik down there, he -- gather all the fish and dried all the fish, and gather them. And when they do go home back to the Manokotak, they distribute the catch they have among themselves, including him.

MR. PAUK: (Speaking Yupik.)

MR. ABRAHAM: That's all his testimony.

FATHER ELLIOTT: Thank you.

MR. IRWIN: Thank you. Let's see if she's here.

FATHER ELLIOTT: Is she here?

MR. IRWIN: I don't know, you could ask. Why don't you go ahead and ask if she's here.

THE REPORTER: Should we go off record for a minute, Father?

FATHER ELLIOTT: Sure.

THE REPORTER: Off record.

(Off the record)

(On the record)

THE REPORTER: On record.

FATHER ELLIOTT: There you go.

TESTIMONY OF ANECIA CHIKLAK

My name is Anecia Chiklak, A-n-e-c-i-a, C-h-i-k-l-a-k. And my title of my job is...my job title is tribal child service worker. And I work for BBNA. At least that's where my check's coming from. And my most concern is that the legislators should make a stronger law on the bootleggers and the people that sell drugs.

Because when I was growing up, as I'm going to be my next birthday, I'm going to be 50 years old; in the late -- in the early '50's and the late '60's, you never hear of kids getting into trouble. I would like to see them think of our young children, because our young children are the futures of Alaska. I would like to see the legislators think of -- I would like to see the legislators think of our kids more than they think of the animals that they're protecting, more than they think of the lands they're protecting, because these are young human beings and nobody fend for them.

I see lots of kids in Bristol Bay area, from drinking, dying. Some kids sent off to jails so young. And these other people that sell the drugs and alcohol, they're scot-free, they don't want to tell who sells what.

Please, if they have any humanity, please put stronger laws. Because when I was growing up, no one gave me a drink, and I could swear to this day, nobody gave me anything to drink when I was raising up. And I could say I'm 49 years old right now, I don't drink at all. But about 20 years ago I used to when I was younger.

But I want to say this. Let them think of the young people more than they

think of animal-saving out there. I hear lots of things. They want to save this, they want to save that, and they don't have enough money for alcohol and drug abuse, while our kids out there are just dying here and there.

We hear -- I hear, one time out here, I think it was couple summers ago, two young boys died. And --

THE REPORTER: Excuse me. Off record.

(Off the record - tape changed - Tape 9)

(On the record)

THE REPORTER: On record.

MS. CHIKLAK: And I hear lots of things going on. I have ears like any other people and I'm middle-aged, and I know lots of things of elders and how elders were. And I hear lots of good stories. You know, we should bring back our elders back to help counsel with the -- give them -- talks with the young kids.

I feel so sorry for people, for young kids. They have no -- they have all these kind of helps -- and I really like what Bristol Bay Area Health Corporation is doing for alcoholism. I'm not putting that down. I'm just putting down the legislators, don't -- they don't have strong enough laws, and I can't emphasize enough for people that are giving minors, buying their -- I hear it down here too in Dillingham. I even was offered by a person that was drunk, "Buy me a bottle, I'll give you ten dollars over the bottle." No.

Let's get those people stiffer laws and put those kind of people that buy booze for young kids, put them in jails where they belong. And educate our

young kids about what can happen in our -- put it in schools. There's too much things happening and feel so sad about lots of these young kids dying. Instead of worrying about these animals, they're going to die sooner or later anyway.

But that's the reason why I sometimes don't even feel like to vote, but I'm a law-abiding person, that's part of what I do. I feel so sick of all these other things they try to save and they never try to save our own young kids. Especially I feel sorry for our young Native kids.

And when someone die, I hear in radio or TV or whatever, on account of alcohol -- they can't buy it themself. There's those other people and the drug pushers, that's the ones I'm mad about. And I'd like to see where the law get those people put where they should belong, and help our kids in schools to have more education on what different drugs can do to their body.

I never touch that stuff. I hear about it. I don't know what they are. But I know that they are bad. And that's all I'd like to say. Thank you.

FATHER ELLIOTT: We thank you very much, Anecia. Do you have any questions, Mike?

MR. IRWIN: No.

FATHER ELLIOTT: Next.

(Side conversation)

FATHER ELLIOTT: Is that the next one?

MR. IRWIN: Mm-hm (affirmative).

FATHER ELLIOTT: Mary Anne.

MR. IRWIN: Oh, wait, wait.

FATHER ELLIOTT: Excuse us. Excuse us.

MR. IRWIN: I forgot about this.

FATHER ELLIOTT: Andy here?

MR. IRWIN: Andy. Andy Golia.

TESTIMONY OF ANDY GOLIA

My name is Andy Golia. Last name is spelled G-o-l-i-a. And I was born and raised here in Dillingham. I currently work as the economic development planner for the Bristol Bay Native Association here, and I'm also a commercial salmon and herring fisherman. I've been in the fishing business for about 30 years now.

I've worked off and on with the Bristol Bay Native Association since 1975. So I've been able to see the growth and the history, I guess, of the Bristol Bay Native Corporation and the Bristol Bay Native Association. And I've seen, you know, the land claim bill passed, I've seen BBNC formed. When BBNC was initially organized, it had one board member from all of the 29 communities out here in the region on its board, and then suddenly it, I believe developed a ten-man board or a ten -- it had ten board members, and then BBNC moved its office from Dillingham to Anchorage and has made investments in like the Hilton Hotel.

On the other hand, the Bristol Bay Native Association started off real small. When I started working there, we only had about three people three, Trefon Angasan and then -- and Don Nielsen and I, was working as staff

members. And over time, I've seen, you know, BBNA grow. I think that we started off -- we rented out a small house and -- right here in town. We moved to another small house. It was a little bigger house, but we were expanding. And then suddenly, we grew so much that we moved out to the current office that we have. Now, that's the office that the Bristol Bay Native Corporation had. And BBNC gave us that building to -- for us to do our work.

It was some real excellent program that are delivered by BBNA, and I'd like to mention some here. BBNA contracts with the BIA to provide higher education, scholarships, vocational training, employment assistance, credit and finance, natural resources, and realty, or Native allotment services. BBNA also offers an economic development planning program, elderly services, the Indian Tribal Welfare program, vocational rehabilitation, and a Headstart program. And I believe that the BBNA actually delivers these programs right to the village level. We have village employees.

And in recent years I've seen, like I said, BBNA grow and expand, and I think that it's healthy for the Native community that this is happening. In recent years I've heard people from the Lake Iliamna area, people from the Naknek area, as well as the Chignik area, say that we want a subregional office of BBNA in their communities because they see what BBNA has to provide.

In any case, I think that right now, BBNA needs a new office. The office that we have up here is overcrowded. It's -- the building is -- over time has deteriorated, you know, and it's falling apart. We've had, I guess people look

at the building and it's not going to be cost-effective to renovate that building.

And I guess my message here is that if the Alaska Native Review Commission is going to do anything to elevate the, I guess the health and the social welfare and the economic well-being of the Native community, then it should try to get the government, you know, the state and the federal government, to work more closely with the regional non-profit corporations like BBNA.

Like Terry Hoefflerle said yesterday, there's a lot of state and federal programs out there that the state and the federal government offer. But there's little -- very little funds to administer these programs. And I think that if -- I guess if the state and the federal government were more willing to work with these regional non-profit corporations, I think that the impact would be good.

You've probably heard of all of the needs that we have out here. Despite having a -- the world's largest sockeye salmon fishery and one of the state's largest herring fisheries, 27.5 percent of our Native people live in poverty. We have a high suicide rate, a high incarceration rate, a high dropout rate, and a high alcoholism rate.

I think that the Bristol Bay Native Association is real fortunate to have some board members on there that have volunteered, you know, their services over time. You've seen what happened at the potluck last night. Bill Clark, you know, and Harvey Samuelsen have relentlessly, over a number of years, volunteered their services to help BBNA grow and expand. And I think that

BBNA has an excellent executive committee right now. I think that we have a real good administration, you know, and we have real good staff support.

And so what I'm saying, I guess, is that the regional non-profit corporations are -- I think have expanded and I think that the Alaska Native Review Commission, if it really wants to do some good, should try to get, you know, support and help everywhere it can to get the regional non-profit corporation to continue to expand. That's basically my message.

FATHER ELLIOTT: I have one question. And that is, what is the extent of the area represented by BBNA? How many villages approximately, and so on?

MR. GOLIA: We cover an area that's about 40,000 square miles. It's about the size of the state of Ohio. We have within that area 29 communities that we deal with. Out of the 29 communities, we have 30 tribal councils that we have. So we have one board member from each tribal council that provides direction, you know, if you -- to what BBNA will be doing. So it covers a huge area.

MR. IRWIN: The -- you know, I know that each region is different in size, geography, and political history and everything else. And -- but I think that every -- all seem to share kind of a situation where, on the one point you want to be able to get services as locally provided as possible, and there's always a pull by some communities to do their own contracting with the federal government, maybe groups of villages to split off from the bigger one. But there's also considerations of economies of scale and just how much money's

available and how much services you can provide. And there's always that push and pull.

And I know that BBNA has recently instituted the program of having a -- in addition to VPSO's in each community and through the health corporation, the health aides and all, that there's a -- I think a children's services worker or a family services worker --

MR. GOLIA: Mm-hm (affirmative).

MR. IRWIN: -- now program in just about every village. And then I heard you say about a group of villages that we're talking about, saying a subregional office. What -- where are you guys now? Or do you still feel that economies of scale and politics should keep you together and should -- and the regional approach is still best for this? And what about what's happening at the local level? Because there are those who would say that it's best for the villages each to do it, because at least they'd have some local employment and stuff. So....

MR. GOLIA: I -- you know, I'd rather not say what's happening up in the AVCP area. I think that the communities out here should continue to have an organization like BBNA. I think for them to, you know, to form splinter groups and to go into clusters of communities, I think they could do it on some programs. You know, I think that that is -- this is possible. But to have the clusters of communities, I guess is what you're talking about, to have them take over the complete -- all of the programs, and I think that the Native community

out here is going to suffer.

Like everyone says, you know, we need to be unified. You know, I think that BBNA is a political advocate of the Native community out here and it provides all the social services programs and, you know, I think it's just in the best interest that we continue to have that.

FATHER ELLIOTT: The Calista Corporation has stated that lack of employment is perhaps the basis for alcoholism and drug abuse and suicide and so on. What are your feelings about that and what steps do you think could be taken toward improving the employment -- or the unemployment situation in your area?

MR. GOLIA: Well, I -- you know, of course, I work here as the economic development planner, and I think, you know, alcoholism and drug abuse and the suicide rate and the dropout rate is -- you know, is caused by, I think one way of life being superimposed upon another. I think that the Native community is in transition, you know. We've moving from basically a nomadic way of life into a world of offices and...I really think that providing jobs is going to help. You know, I really do. I think that we have, you know, the Community Development Quota program out here and, you know, we've sent 30 people out to work on the factory trawlers. And I think that's good because it provides employment opportunities during the winter months.

We fish out here three months out of the year. We fish salmon and herring, and then nine months out of the year, we have nothing to do. So I think

that if jobs are going to be created, it ought to be done during the winter months. I think that, you know, that would be a big help.

You know, we have the growth of tourism out here. You know, whether we like it or not, I think it's going to continue to grow. I believe that, you know, that the local folks should try to take advantage of the growth of tourism. You know, if we don't do it, someone from -- someone else from outside will do it. We see that happening already.

I think that, you know, that we have a tremendous resource out here in regards to fisheries, a market's undeveloped already. We have a lot of shrimp out here, we have a lot of clams out here, we have a lot of smelts out here, we have -- just which would -- some fish. We only fish salmon and herring now. But I think there'll be a time when, you know, when we'd develop those fisheries and provide, you know, some job opportunities during the winter months. So I think that, of course, you know, putting people to work is always good.

FATHER ELLIOTT: Thank you.

MR. IRWIN: I just have one comment. I missed breakfast, and all that talk about fish is just making me hungry (laughter). Thank you, Andy.

FATHER ELLIOTT: Thank you. Norman Anderson.

TESTIMONY OF NORMAN ANDERSON

I was going to bring some donuts too, but there were...my name is Norman Anderson, I'm from Naknek. I'm the village administrator with the Naknek Native Village, as well as a vice-president of the Bristol Bay Native

Association. On their behalf, I'd like to welcome you, and appreciate your coming.

I hate to start anything off on a negative note, but I'm guilty of not really knowing what the Alaska Native Review Commission is all about. I took the opportunity of reading your pamphlet, and one thing that bounced off the pages was education. And it's one of my pet peeves and is becoming a growing concern throughout the state of Alaska in the self-esteem programs, the Johnson-O'Malley Native education programs; and that there is a administrative academic policy in terms of eligibility as to who may participate.

A little background on these particular programs is that for all intents and purposes, the program's main concern and direction is to provide self-esteem in Alaska Native and American Indian students. The federal programs, as they are directed through the grant process or contracting process, is to justify how the Native students will be served. And I feel that with academic eligibility policies, it is putting the word before the deed. It looks good on paper, but it seems as though the administrative -- it seems to be a growing brotherhood, per se, of administrators in the state that they are allowing an academic eligibility policy, which is an administrative policy, rather than through the parenthood committees or from the public.

So to avoid a great amount of detail, what happens is, the fund -- the funds are put into a general fund in the -- or in the school policy -- within the school system, excuse me -- and from that point, the administration is allowed to

dictate as to how the money is spent from that point forward.

It is parallel, the line of thinking that it is within or similar to extracurricular activities, per se, sports, et cetera. And so if a student is below a C level, he is not allowed -- he or she is not allowed to participate in, say if we were to bring in an ivory carver or sled builder or beadworker, storyteller, or whatever. So they are left outside of the door.

...So what happens is that the people of the generation next are going to be not only lacking the educational opportunities for whatever purposes, whether it be social or personal, whatever, that they would -- might not be grasping the educational concept. They would also be left out of the heritage and culture programs.

What that leaves us with is, when we become -- my generation becomes the elders, these people will more likely be the ones that will be left home. I don't want to color a picture of people that are going to be totally ignorant, which isn't a bad word, it's just that they're not familiar with the facts. But these are going to be our leaders, because they more than likely will be the ones who will remain in the village, and responsible. It is a cultural genocide in that they will not be familiar with their culture and heritage background and a grasp of the education, and I mentioned a moment ago.

I don't like to bring up a problem without an avenue towards a solution, other than the fact that putting the word before the deed, I feel is something in terms of the right direction. One of the greatest remembrances of my -- and what

carries me forward is the stories and the culture and heritage that I learned from the elders as -- learned to respect my elders, my heritage, and my culture. Without having the opportunity of Johnson-O'Malley Indian education programs while I was in school, we took it upon ourselves to learn what we possibly could from the elders.

Now there is that mechanism. In countering this with the administration, they mentioned to me that we did have parallel lines of thinking. Unfortunately, parallel lines don't meet. I'm not a mathematical wizard, but it's a known fact that parallel lines just don't meet.

So I took it upon myself a couple of years ago to travel to a national convention and brought information with me that, on a daily school report, what people would not be allowed to participate in certain programs; that further, I feel is a cold slap in the face to these people. They're aware of the fact that they aren't doing well in their studies, whether it be a home problem or whatever it may be. True, there is tutorial assistance programs available, there's special education available. But some of these are voluntary to participate in. It takes paperwork to allow a child into special education in our district. I f a student does not want to because he would be categorized as a special ed student, he would influence or whatever possible to not have the paperwork drawn up, because he would be separate from his classmates and his peer group.

The culture and heritage programs, I feel was one of the greatest mechanisms to provide for the self-esteem. And it was proven, it is a proven fact

through ACT and SAT tests in the Lower 48 that self-esteem programs did bring up the grade point average of the Indian students.

It's a beautiful concept. But once it's put into practice on the home front, the administration is allowed to profess in the gray area, where they are allowed to administrate the programs, but again, to be redundant, they are putting the word before the deed.

In the contract and grant application, they say they will be providing for 124, or whatever number of students, culture and heritage programs. That looks very good. I would award one. In actuality, I have witnessed where non-Native students were -- outnumbered Native participating students.

A while back, I was chairman of the Indian education and Johnson-O'Malley parenthood programs and my wife was a -- is a teacher at the school. During a very cold winter, I would go in and pick her up and my children from school. And we had a -- I believe it was a sled builder from up north. And I saw a Native student standing outside the room looking in. And I said, "Oh, there's lots of room. Go ahead, go on in." And the school principal caught me at the door and he says, "No, they're not eligible." And I said, "I know they're eligible. I know their grandparents and their parents. I know that they're eligible." He said, "No, it takes an academic eligibility for him to participate." And I said, "No, that isn't true." And he says, "Yes, it is an academic eligibility policy." And that was unbeknownst to me.

What followed from that point to me, I thought was utilizing all avenues

I felt best. It was a literal maze that I was allowed, and without -- I feel what I did do wrong, without notification of many other people, was published a letter in the newspaper stating that there was discrimination in the programs. Misinterpretation of the term "discrimination" I felt was not clearly utilized. They felt as though I was using -- utilizing the term of cultural or personal type, ethnic discrimination. What I meant, and I felt many other people that read the letter, was that the term "discrimination" was the academic discrimination, and was nearly tarred and feathered and asked to resign because of interpretation of a letter from the people in Washington, D.C., in that the school administration is allowed to administrate the programs. We do have parenthood committees who set the rules.

I will not challenge them now. I haven't had the opportunity to meet with them. I don't know how many meetings they have had this year. I've seen one publicized, it was the only one I've seen this year.

But again, to get back to one of my first statements, I don't know exactly what is going on or what your people's direction is.

THE REPORTER: Excuse me for one moment. Off record.

(Off the record - tape changed - Tape 10)

(On the record)

MR. ANDERSON: I feel probably one of the greatest detriments to the Native people, and it seems to be, as I mentioned, a -- without a lot of thought into it, it -- I recognize it as a brotherhood of administrators, it seems as though

it seems to be a growing thing.

I got a -- received a call from one of the other major cities last week or week before, and asked what response I had in terms of the letter. And I told them basically that I had calls from throughout the state for months following that. letters from people. We have, I believe four or five of our own people who are Alaska Native who have teaching certificates, who've applied for jobs. And so it's not just with the students, but there's a -- that's just for your own knowledge.

It's a big concern. We have graduated students in my village who had trouble in high school, so they definitely aren't going to pursue a college career. Because of their trouble in high school, they weren't allowed to participate in their culture and heritage programs. And they lack the self-esteem to pursue in any direction or the motivation to -- they don't have the self-confidence.

There are avenues. We could take, as village councils in our respective communities, can take the village -- the Johnson-O'Malley programs back over. As was heard in other workshops, it's difficult to get a group together for meetings. Many of us who are concerned -- I sit on the board of directors of five different organizations throughout the state. I've been gone 80-some days this year. I'm almost a permanent resident. I have a hotel room here in Dillingham that I keep steady and a coffeepot and everything right in my room that they keep downstairs for me. And so I'm giving wrong phone numbers wherever I am, thinking -- trying to remember where I am.

I was in a meeting in Anchorage not too long ago and mentioned that, "right here in Dillingham," and was reminded that I was in Anchorage. So anyway, to try to get a group of people together and have them accept that responsibility as a council or a parenthood committee within ourselves is a good conception -- or a good idea, but to keep the people focused on doing something like that as volunteers would take a great amount of devotion. And probably drafting up the contract and so forth, that is probably one of the bonuses of having the school district, in that they are learned people, they could do that.

To combat that idea, the Johnson-O'Malley programs -- that do have writing workshops to put the grant together, there is assistance available to put the grants and the contracts together.

I just feel very strongly that -- and am getting more concerned -- as a matter of fact, I got a call from AFN not too long ago, as well. It seems to be going on -- there was a letter published by an assistant superintendent who is Alaska Native on some of the direction of Indian education programs. A great program during the Alaska Federation of Natives is a leadership project, but it's directed towards a certain group of students who will have the incentive and the motivation because of their academic, individual pursuit. Their home life may be different, they may have very supportive parents in assisting with education.

On the other hand, other students may have difficulties at home, social problems, or whatever, and might not have that conceptional idea.

But they are -- there is the seed there that could allow them to blossom

and develop into certain directions. I know this personally because some of the students that I know at home are interested in Native politics and the governmental process and things that we do. And I would hope that they would be allowed to pursue these things, because someday I'm going to look for a replacement for myself and someone who's going to be able to -- that I will be able to hand the torch to who will allow themselves to do better than I am doing. That would be our hope and our desire.

Other Native students who will have a good grasp of the educational concept, unfortunately, as our president, Don Nielsen, mentioned the other day, one of our most valuable resources are our people, and once they become a professional in a particular field, are drawn away from our villages.

And so I don't want to color the picture that we have an unintelligent group of people in our village. But it's just...there isn't any -- there isn't the grasp there for them to allow them to participate. And -- because there just isn't that self-esteem.

The motivational process through the Johnson-O'Malley Indian education programs is a beautiful idea. I wish I would have thought of it. But if there is something that could go on to either change the structural process for allowing students to participate in these programs, then we would no longer be putting the word before the deed, but allowing these students an avenue for their future. We learn from our past; that's what the culture and heritage programs are all about.

I know there's other people who want to speak, so I'll keep it short. If

anyone has any comments --

MR. IRWIN: Norman, I have one. But I know you alluded to this, but if I -- you said that in the JOM laws or regulations, that if the money goes to a school district, then they have the -- the administration of that school district has the ability to set the rules about who gets to participate in the --

MR. ANDERSON: What they do --

MR. IRWIN: Regardless of what the local parent committee might think?

MR. ANDERSON: What they do is, they put the money in the general fund. And then once they have a grasp upon the funds, it then becomes a part of the policy of the school district, the particular participating school district. And so then yes, they are allowed to administrate the program as they see fit.

MR. IRWIN: But don't they have a requirement that they have to take suggestions from the parent committee and....

MR. ANDERSON: If you have a forceful parenthood committee. And I feel that in the past, some parenthood committees -- I'm not going to direct this comment towards the participating parenthood committee. But it seems influences are used, whatever they may be. Unfortunately, parenthood committees' members are people who have personal desires or wishes for their particular children. And once those are met, it seems the interest or desire seems to lag. So if we had a forceful, educated, at least familiar with the facts and the main intent and purpose of the program, people, it seems to be not allowed into the parenthood committee. Then I feel the structural process would probably be

directed towards a more successful and progressive program.

MR. IRWIN: Thanks, Norm. I don't have anything else.

FATHER ELLIOTT: Thank you very much, Norman.

MR. ANDERSON: Thank you.

FATHER ELLIOTT: Is Mark here? Oh, Mark, we're going to take a ten-minute -- I wanted to know -- you to know that. But we -- we'll pick you up, you'll be the first one.

And we'll have a break until about 20 minutes past ten.

THE REPORTER: Off record.

(Off the record)

(On the record)

THE REPORTER: On record.

TESTIMONY OF MARK E. ANGASAN

My name is Mark Angasan. I'm from King Salmon. I'm a commercial fisherman and on the village council. I ain't too used to public speaking, so...but --

MR. IRWIN: We're not really used to public hearings so....

MR. ANGASAN: Okay. Good. But I have two things I want to talk to you about today. And I appreciate the fact for letting me speak to you. One is the abuse that is going back home, you know, with the military and the federal employees hunting on our lands. The military flies in these people from all over the state and the Lower 48 free of charge, military hops. They're provided

housing, they're provided the transportation, they have about a hundred three-wheelers on base in King Salmon. They're provided skiffs to go out and go fishing. They're provided free -- a butcher shop.

One example of the abuse that's going on is -- like caribou. You go out there in my front yard, and you see all these people hunting, competing for the same food that I use to live on, and I'm paying taxes so that they could do this to me. That's not fair. It's happening to all of us back home.

And it isn't just limited to the caribou and the moose and the ducks, the birds. It's -- fish -- it's happening to the land. And it isn't fair, because I'm paying my taxes so they could come in here and do this to me. You don't see me going down there in their front yard doing this. I mean, it would've been put to a stop long ago. I had to put signs around my house on a Native allotment to keep these people off, because they were hunting in my yard. I mean, you'd hear bullets whizzing by.

And the politics of it is, you know, if it was mentioned to the base commander, is, well, you know, we'll shut down the facilities to the public, such as the bowling alley, the gym, the movie theater. And it needs to be addressed. It's been ongoing. The abuse -- I'm telling you, they have a dump on base that you go out there and you find 50 animals, you know, with just maybe a few legs gone, or the head gone, you know, for the horns.

I use that food to live, as do everybody else back home. And like I said, you know, it's -- they fly in on these jets free of charge from around the state,

from the Lower 48, by the jet plane loads. I know last week there was two jets that came in with nothing but hunters. And if it's happening where I'm at, I could only imagine about all the other places that's affected by this, that taxpayers are paying for them to do this.

I ain't just talking about the taxes, I'm talking about me as a Native also, you know. I have respect for the...and I'm just glad that I'm sitting here being able to tell somebody about it.

If there's any questions that you --

MR. IRWIN: Yeah, before you get any further. This is, again, a real new one for us as far as issues that we've heard about. If I could try and get this straight. You're saying -- did you say military and other federal employees?

MR. ANGASAN: Yeah, they could fly up for nothing.

MR. IRWIN: And the federal government pays for this?

MR. ANGASAN: Well, they're catching a military hop.

MR. IRWIN: Oh, I see, they catch a --

MR. ANGASAN: Free of charge.

MR. IRWIN: -- military hope free of charge. And how are they able to hunt locally? Do -- are they able to get hunting licenses or --

MR. ANGASAN: Oh, they purchase their license.

MR. IRWIN: They just come in to King Salmon, purchase a hunting license, and then just go out hunting?

MR. ANGASAN: Yeah.

MR. IRWIN: Even if they're from the Lower 48?

MR. ANGASAN: That's right.

MR. IRWIN: I thought there was some law against that.

MR. ANGASAN: No.

MR. IRWIN: There isn't? You have to pay out-of-state fee, anyway?

Okay, so you have to pay a higher fee anyway, for this thing.

MR. ANGASAN: But even still, the abuse is going on.

MR. IRWIN: Yeah. I'm just trying to see how this happens.

MR. ANGASAN: And like I said, you know, people back home, we're competing against these people for our food supply. And they take it as sport. And they shoot all these animals. And you find animals out in the field with just the head gone or maybe a couple legs missing.

MR. IRWIN: And what about Fish and Game; do they know about that?

MR. ANGASAN: Fish and Game is a -- they're there. And I -- they haven't really shown me much about dealing with the problem. It seems to me that the only time they deal with the situation is when it becomes a conservation problem.

MR. IRWIN: Mm-hm (affirmative).

MR. ANGASAN: I mean, how far does the abuse have to go before someone puts a halt to it?

FATHER ELLIOTT: As evidence on this, I think would be very helpful, if you're able to do it; you mentioned, for example, the dump with animals with

just the heads missing and so on. If you could get us photographic evidence, it would go a long way to preventing this problem. Otherwise -- and I'm saying this very kindly -- it's your word.

MR. ANGASAN: Sure. Sure.

FATHER ELLIOTT: But if you could get us photographic evidence, especially photographic, it would be of great help --

MR. ANGASAN: Okay.

FATHER ELLIOTT: -- to this Commission to --

MR. ANGASAN: Good enough.

FATHER ELLIOTT: -- take steps in that area.

MR. ANGASAN: All I ask is that someone check into this, you know, because it's been brought up in years past and nothing has been done. You could go behind my house out in the tundra and find animals. It isn't just limited to on the base stockpile. You know, it's out happening out in the field too.

FATHER ELLIOTT: Mm-hm (affirmative). Mm-hm (affirmative).

MR. ANGASAN: And like I said, you know, myself as being a taxpayer, I'm paying them -- I'm paying for their way to come out to do this to me.

FATHER ELLIOTT: Now, are these animals also hunted or perhaps in addition to the others, by persons stationed at the Air Force --

MR. ANGASAN: I'm sure it happens there, yes, sir. There's a lot of abuse. You'd really have to see it with your own eyes.

MR. IRWIN: I guess another question, now, I realize that if somebody

is going on a trophy hunt with a sport guide, there are certain regulations and I know that there are certain ways that -- proper disposal of meat, if all they're after is a trophy and that type of thing. But it sounds like what you're saying is somebody's under a personal sports hunting license, is actually doing trophy hunting in some instances, rather than actually going out to get the meat; which I thought, when you're sports hunting, it's still -- you're supposed to utilize the meat, you're not doing a trophy hunt.

MR. ANGASAN: It happens.

MR. IRWIN: But am I correct, that when you're sports hunting, you're also supposed to use the meat and stuff?

MR. ANGASAN: Oh, yeah. I mean --

MR. IRWIN: So what you're describing is actually trophy hunting, in a lot of instances, anyway, where somebody would only take the head, I mean, that's all they're interested in.

MR. ANGASAN: I've never been trophy hunting. I've never brought home a pair of horns in my life.

MR. IRWIN: Right.

MR. ANGASAN: I don't think they taste too good. But I guess.

MR. IRWIN: That seems to be some of the -- what the people are doing. And again, I ask, where's Fish and Game on this, if somebody is actually doing -- you know, just going out there and taking the animal?

MR. ANGASAN: I couldn't really tell you. You know, like I said, it's

been an ongoing problem. And like, you know, I said, the -- seem like the only time that they step in is when there's a conservation problem.

But speaking as a Native from King Salmon, I don't feel right that I'm paying for them to come in here and do this to me and my people.

FATHER ELLIOTT: Mark, the military have recreation sites, for example, at Seward.

MR. ANGASAN: Uh-huh (affirmative).

FATHER ELLIOTT: Is King Salmon then also used as a recreation site for hunting and fishing for the military, in a similar way that Seward is for fishing?

MR. ANGASAN: I guess so. I do know that the military used to have a NCO camp and a officers camp on Naknek Lake. And that was really abused. And there's no longer no campsites like that anymore.

FATHER ELLIOTT: Mm-hm (affirmative).

MR. ANGASAN: Because of what I had just stated. I mean, it seemed like they got out of that and got into this over here.

FATHER ELLIOTT: Well, what I'm asking then is that, are people -- do -- military people, I'll just stick to that, flown in to hunt and fish?

MR. ANGASAN: Yes. Yes, they are. And it's not just around my area. It goes down -- it affects other villages, like South Naknek, Naknek, clean up into Branch (ph.) River, that I know of personally. And like I said, if it happens here to my community, where I live, I could only imagine the abuse that is going on

amongst other communities throughout the state.

MR. IRWIN: I mean, I won't say that you guys are in a unique position, but you guys certainly live in a unique area as far as, you know, the abundance of fish and wildlife; and for the people who are non-Native and who don't look at the resources as you might, you know, the -- this is a real -- this is the place to come if you want to go hunting and fishing. And I -- and then with having the military base right in the middle of it all, I think that does put you guys in somewhat of a unique situation. That's not to say it's right by any means.

Is this something that -- who would we address this to? Would we address it to Department of Military, or what -- Department of Defense? Would we -- would it be local -- the local commander in Alaska?

MR. ANGASAN: I know locally, it doesn't go very far. Like I said, I know how politics works in a community, you know. You don't let me do this, well, you ain't going to do that over there. I think it needs to go beyond that. It needs to be addressed up here, you know.

MR. IRWIN: I guess what I would --

MR. ANGASAN: And have the message --

MR. IRWIN: I guess the question I'm asking is, and you might not know the answer to this, but somewhere it seems like the word is getting out that, hey, this is a great place to go, and you can jump a military hop and get over here and do some good hunting. Is this something that's happening in Anchorage or back in D.C., or --

MR. ANGASAN: I don't know. But I do know we are well known over there --

MR. IRWIN: Right. It --

MR. ANGASAN: -- as far as being --

MR. IRWIN: -- sounds like it, yeah.

FATHER ELLIOTT: Mark, what -- you said something about the station commander, I'll use that.

MR. ANGASAN: Uh-huh (affirmative).

FATHER ELLIOTT: Sort of saying, well, if you won't let us hunt and so on, we will deny you privileges to use the bowling alley and that. What facilities do you -- do the civilians of King Salmon use that would be called military recreational things, or whatever?

MR. ANGASAN: Well, like on base, they have a bowling alley and a gymnasium and a movie theater. Because we don't have nothing else like that, you know.

FATHER ELLIOTT: So you use those?

MR. ANGASAN: People do. I don't. I haven't been on the base since I got out of the Army (laughter) ten years ago.

MR. IRWIN: But it is something that --

MR. ANGASAN: Yes.

MR. IRWIN: -- community members do --

MR. ANGASAN: Yes.

MR. IRWIN: -- like to have access to.

MR. ANGASAN: Uh-huh (affirmative).

MR. IRWIN: And so it is something the military sees as being able to kind of -- the stick they can hold over you.

MR. ANGASAN: Well, you know, it hasn't been said, but the thought is there --

MR. IRWIN: Yeah.

MR. ANGASAN: -- you know what I'm saying?

MR. IRWIN: Yeah.

FATHER ELLIOTT: Okay.

MR. ANGASAN: And it happens all over, you know. I mean, the -- they even go down the chain. I mean, they're all over. You know, I used to be a G.I. You know, I know. But this, this is happening in my yard. It's got to stop.

MR. IRWIN: I guess that would be another question, is like -- I guess it gets back to Fish and Game again too, is there -- you know, where they set the appropriate places to be hunting.

MR. ANGASAN: I don't know what --

MR. IRWIN: I guess if your Native allotment is right in --

MR. ANGASAN: I don't know what they do. I really don't --

MR. IRWIN: -- the middle of it.

MR. ANGASAN: -- know what they do.

MR. IRWIN: It sounds like they don't do a whole heck of a lot.

MR. ANGASAN: But --

FATHER ELLIOTT: Now, if there were not this waste of game, if they were to take the whole animal, would you have objections to that; or is your main objection the fact that they are wasting the caribou --

MR. ANGASAN: Well --

FATHER ELLIOTT: -- and the moose?

MR. IRWIN: But they're in your yard hunting --

MR. ANGASAN: -- you know, one --

MR. IRWIN: -- it sounds like.

MR. ANGASAN: There's a lot of problems that I see, you know. Like the people on base, you know. You get a couple of caribou, I want to see them eat that piece of meat every day until it's gone. I know that ain't happening. I mean, that's being realistic. And they're competing against my food supply, as my neighbors and their neighbors.

FATHER ELLIOTT: So what I'm getting at is, you are not objecting to their hunting the caribou and the moose, provided that they make full use of it as you would do. But I see your objection being the waste.

MR. ANGASAN: That's part of it. And the other part is like I said, I'm a taxpayer. And I'm paying taxes to have this plane come in with a load full of hunters, competing against the same food supply that I use to exist on, that they consider sport. I don't agree with that.

MR. IRWIN: And not -- now, I heard you mention as well, not just the taxpayer money being used for transportation, but you said that they also provided meat cutting and --

MR. ANGASAN: Yeah, they have a butcher shop on base.

MR. IRWIN: -- packaging facilities? For that purpose?

MR. ANGASAN: Yeah.

FATHER ELLIOTT: When you say your taxes pay for their transportation, are you saying they come in on military transport?

MR. IRWIN: Right.

MR. ANGASAN: Yes.

FATHER ELLIOTT: Okay, thank you.

MR. IRWIN: What other -- just so I have it all down, we have transportation, we have a butcher shop on base; is there any other --

MR. ANGASAN: They're provided three-wheelers, four wheelers. They're provided skiffs, outboards, fishing tackle, a place to stay. There's a hotel on base. The only thing I don't know is if they provide them the weapon. That's being truthful, too.

MR. IRWIN: Well....

MR. ANGASAN: But I -- you know, I hope that somebody looks into this, I really, sincerely hope someone really checks into it, because like I said, it's been ongoing. I mean, where do we finally draw the line and say, enough is enough? You know, and I agree, I live in a unique area, and I want to

preserve it, not only for me but for my kids and his kids and, you know, for everybody. It shouldn't happen.

FATHER ELLIOTT: Mark, if you would send to the Commission then, you and -- or your friends could get photographic evidence --

MR. ANGASAN: Sure, I'll do --

FATHER ELLIOTT: -- it would be --

MR. ANGASAN: -- whatever I can to show you.

FATHER ELLIOTT: Thank you.

MR. IRWIN: The other thing I'll do too is, Mark, we're not necessarily any kind of an advocacy agency. Our charge is more to gather information and then to make recommendations back to Congress and the Governor. But in the course of our information gathering, I write letters all the time on concerns like this, and I will do that when I get back, is I will find the appropriate authority to send a letter to, to just say that we've -- you know, we -- we'd like to know the situation with respect to provision of these kinds of services to military personnel, under what authority, that type of thing. And our -- and not to say that, in fact, it will lead to any kind of closure as far as the problem goes, but at least it'll alert them to the fact that we know about this, that we're interested in finding more out about it, and that -- and we will, we'll get their viewpoints on it as well.

And in the meantime, as Father Elliott had suggested, if you could get us more information.

MR. ANGASAN: Okay, sure.

MR. IRWIN: I'll give you my card.

FATHER ELLIOTT: Off record.

THE REPORTER: Off record.

(Off the record - tape changed - Tape 11)

(On the record)

THE REPORTER: On record.

MR. ANGASAN: The other issue that I want to talk to you about today was the limited entry fisheries permits. I've been a fisherman ever since I learned to walk. I've been on the beach with my mom, drug me down there, put me in the mud, let me sit there. But, you know, my whole living is derived from fishing. I have a family to support. And one of the problems that I have is, you know, if I become sick, I could medical transfer my permit one time, and after that if I'm still sick, my only alternative is to sell my permit or not utilize it, which is going to have an effect on me and my family.

And I don't think that's right, because we hear people say, well, don't sell your permit, that's all you have. Well, people are being forced out to sell, because that's -- they have no way of providing income. I mean, the economics in these villages just isn't there. I mean, if that's all you got, that's all you have.

And, you know, I became sick a few years ago. I had some major surgery. I almost died. And -- but I went out there and I went fishing, because I knew that if I didn't do it, I'm without and my family's going to suffer. So

what I'm saying is that I think that, you know, people should be given the opportunity to medical transfer their permits without -- I mean, you know, if they have a problem, it shouldn't be just limited to one year. Who's going to say you're going to just stay sick for one year. I mean, where does it say that in the medical books, that you're illness is only going to last for one year? I -- it's just unreal. And it affects everybody that's a commercial fisherman.

You go up these rivers, I mean, there's been people, you know, that's been forced out. There's been people in my village that's been forced out because of this. And I don't want it to happen to me or my neighbors. You know, I -- what I plan on doing is I want to fish my whole life to the best of my ability, but if I get sick, then I want to be able to still support my family, given a medical transfer. That's still bringing in income, there's nothing wrong with that. It's better than going on welfare. I've never taken out a handout in my life.

FATHER ELLIOTT: Now, by medical transfer, Mark, do you mean a temporary transfer to another person but the income would go both to them and to you?

MR. ANGASAN: Yeah.

FATHER ELLIOTT: Mm-hm (affirmative).

MR. ANGASAN: And I'll still retain that permit.

FATHER ELLIOTT: But you'd retain your permit?

MR. ANGASAN: Yeah, it'll come back to me. And see, if the next year

goes on that I'm well and fit to go fishing, then I can go fishing. That's --

MR. IRWIN: And you said a one time -- did you mean one year, it's a one-time, one-year?

MR. ANGASAN: Yes. You know, say a -- like in my position, I had a tumor. And fishing came up. I could only use that excuse one time, and you can't get another --

MR. IRWIN: For now --

MR. ANGASAN: Yeah.

MR. IRWIN: -- between now and the rest of your life, you'll never be able to do that again, is what you're saying?

MR. ANGASAN: No.

MR. IRWIN: Okay. I do know that there's a bill trying to be passed where -- it's for 65 years or older, you know, that it would be willing -- the bill says something about, you know, that they will be able to transfer their permit, medical transfer, at least some -- you know; but it's -- it shouldn't be just limited to that, you know. Like I said, there -- what's going to happen to me, or this guy or that guy over there? Because all I do is fish.

Thank you.

FATHER ELLIOTT: Thank you, Mark.

MR. IRWIN: Thank you, Mark.

FATHER ELLIOTT: Do you have any questions?

MR. IRWIN: Not at this time.

FATHER ELLIOTT: Thank you very much.

MR. ANGASAN: Thank you.

FATHER ELLIOTT: Now it's Mary, is it?

MR. IRWIN: Yeah.

FATHER ELLIOTT: Mary.

(Side conversation)

TESTIMONY OF MARY ANN OLYMPIC

My name is Mary Ann Olympic, from Igiugig. (Speaking Yupik.)

MR. ABRAHAM: She says her village is small. She comes from a little village called Igiugig. It's on the outlet of Iliamna Lake.

MS. OLYMPIC: (Speaking Yupik.)

MR. ABRAHAM: She says she originally comes from Kokuklik (ph.), which is no longer in existence. Her folks were reindeer herders over -- when she grew up.

FATHER ELLIOTT: If you'd move the mike over toward you.

MS. OLYMPIC: (Speaking Yupik.)

MR. ABRAHAM: She used to herd reindeer till she was 15 years old.

MS. OLYMPIC: (Speaking Yupik.)

MR. ABRAHAM: Till the wolves moved in and decimated the herd. They literally just wiped them out.

MS. OLYMPIC: Nineteen forty-seven.

MR. ABRAHAM: Till 1947.

MS. OLYMPIC: The last one came (indiscernible) move all of that down Igiugig.

MR. ABRAHAM: That's when they moved to Igiugig.

MS. OLYMPIC: (Speaking Yupik.)

MR. ABRAHAM: Oh, she wants to tell you about what her grandfather used to say, or passed on to her, and she'd like to pass on to you people.

MS. OLYMPIC: (Speaking Yupik.)

MR. ABRAHAM: Yeah. She says her grandfather told her time -- their time would change, even the diets would change from normal living off the country to white people food, I guess.

MS. OLYMPIC: (Speaking Yupik.)

MR. ABRAHAM: And the point she wants to make is, she's never going to change her way of eating, as long as it's off the land, there's no person in the world that's going to change it for her.

MS. OLYMPIC: (Speaking Yupik.)

MR. ABRAHAM: She says the younger generation and the kids nowadays don't listen to the old folks and then they act more or less like they're sleeping.

MS. OLYMPIC: (Speaking Yupik.)

MR. ABRAHAM: And that's what she's observed. And I guess she's more worried that subsistence way of life is going to disappear in due time,

with the stroke of a pen.

MS. OLYMPIC: (Speaking Yupik.)

MR. ABRAHAM: She says she's now realizing what her grandfather said that, even it wasn't written down, it was verbal, passed down through generations, what that (indiscernible). (Speaking Yupik.)

MS. OLYMPIC: (Speaking Yupik.)

MR. ABRAHAM: (Speaking Yupik.) I'm trying to get her to talk English, she can talk pretty -- she can talk in English.

MS. OLYMPIC: I started (indiscernible) 1950. Just start listening and (indiscernible).

MR. ABRAHAM: Oh, you start....

MS. OLYMPIC: Mm-hm (affirmative).

MR. ABRAHAM: Well, you shouldn't be ashamed, because I always tell people, Alaska Natives ain't dumb. We're the only race of people in the world that are bilingual, that we have more bilingual people than any race of people in the world. And even the old people that's never gone to school took the time to learn English, everything else. So she shouldn't be ashamed of it. Be proud you're bilingual, because you'd look on the other side, there's almost hundred percent no bilingual people in the entire United States.

MS. OLYMPIC: (Speaking Yupik.)

MR. ABRAHAM: (Speaking Yupik.) She says she'd like to put in place through their school systems to teach some of the old ways of life before they're

all gone, such as snow conditions, weather conditions, stuff like that. It's not being taught to the younger generation, which was real essential for -- to be taught that at the older generation.

MS. OLYMPIC: (Speaking Yupik.)

MR. ABRAHAM: Yeah. And one of the things that bothers her real bad is how people are discarding animal bones and stepping on them and everything else, where they should be piled in one place and treated with respect.

MS. OLYMPIC: (Speaking Yupik.)

MR. ABRAHAM: She says she wants the -- some of these old-time things brought back, because it's fast disappearing.

MS. OLYMPIC: (Speaking Yupik.)

MR. ABRAHAM: Then another thing is, she's dead against dope and liquor in the villages for the younger people, because it's devastating the younger generation.

MS. OLYMPIC: (Speaking Yupik.)

MR. ABRAHAM: And she says that younger generation should be taught not to drink liquor or dope while they're pregnant and should -- it should be stressed more in the villages.

MS. OLYMPIC: (Speaking Yupik.)

MR. ABRAHAM: Yeah, she said the trophy hunters, when they come up here, the guides and stuff should be -- the meat should be given to the villagers instead of being left out in the country. She said they should be real

thankful if they bring them to her village.

MS. OLYMPIC: (Speaking Yupik.)

MR. ABRAHAM: Now she's talking about the trout fishermen. Incidentally, she's the best rainbow fisherman in Alaska right here (laughter). (Speaking Yupik.)

MS. OLYMPIC: (Speaking Yupik.)

FATHER ELLIOTT: Fly fishing?

MR. ABRAHAM: Anything.

MS. OLYMPIC: (Speaking Yupik.)

MR. ABRAHAM: And she says that their catch and release business is not working, because they're killing too many fish. Some of the eyeballs are popped out and stuff.

Incidentally, that's the only place I ever saw, at Igiugig years ago, that blind woman, is she still alive?

MS. OLYMPIC: (Speaking Yupik.)

MR. ABRAHAM: Oh, she died.

MS. OLYMPIC: Nineteen eighty-three.

MR. ABRAHAM: The most amazing thing you ever saw. She'd sit down on the skiff, they'd set it there, and she'd trout fish. And --

MS. OLYMPIC: (Speaking Yupik.)

MR. ABRAHAM: Yeah. And she knew what she caught, grayling or rainbow or char before she even brought it in, even salmon. That was one of the

most amazing sights.

MS. OLYMPIC: (Speaking Yupik.)

MR. ABRAHAM: Oh, snagging.

MS. OLYMPIC: (Speaking Yupik.)

MR. ABRAHAM: Yeah. And she said for two weeks when the salmon are going into -- pouring into Iliamna Lake, a lot of people really are starting to come in from Anchorage and all over, snagging fish and dipnetting fish more than they should.

MS. OLYMPIC: (Speaking Yupik.)

MR. ABRAHAM: She doesn't know what the limit is, but they take an awful lot of fish there.

MS. OLYMPIC: (Speaking Yupik.)

MR. ABRAHAM: She says she's real thankful to be -- you people came, that she came and had a chance to voice her opinions.

FATHER ELLIOTT: I have a question. Is Mary Ann familiar with what we heard yesterday about survival camps at Egegik, where they are teaching the things that she said should be taught about culture and language and Native ways of doing things? It's called survival camps.

MR. ABRAHAM: (Speaking Yupik.)

MS. OLYMPIC: Mm-hm (affirmative). Yeah.

MR. ABRAHAM: Yeah, she's -- she heard about it yesterday.

MS. OLYMPIC: (Speaking Yupik.)

MR. ABRAHAM: She's more man than most men. She could teach it, I know her.

MS. OLYMPIC: I could teach.

FATHER ELLIOTT: Also, does Mary Ann think that because of the disrespect for the animals, the bones and that, this is the reason for some of the depletion of the stock? You know, the -- I've heard it said that some of the birds are hiding because of the lack of respect given.

MR. ABRAHAM: (Speaking Yupik.)

MS. OLYMPIC: (Speaking Yupik.)

MR. ABRAHAM: Yeah, they -- that it will deplete them, because (indiscernible).

FATHER ELLIOTT: Yeah.

MS. OLYMPIC: (Speaking Yupik.)

MR. ABRAHAM: Yeah, she said they've got to be thrown in water or something, dry up and deteriorate, so...(Speaking Yupik.)

MS. OLYMPIC: (Speaking Yupik.)

MR. ABRAHAM: Okay.

MS. OLYMPIC: (Speaking Yupik.)

FATHER ELLIOTT: Thank you both.

MR. ABRAHAM: Yeah.

FATHER ELLIOTT: Who's the next name on there, I don't see it --
Rose?

THE REPORTER: Yes, Rose.

(Pause)

TESTIMONY OF ROSE HEDLUND

I am 76 and I live between Iliamna and Pedro Bay. I'm part Athabascan. And I have seen changes, a lot in my life. I agree with lots of this here thing as teach the children all we can teach them. They need to know the language, which we should use, and our way of living, all the -- to provide and how to protect themselves in the cold weather, bad weather, and how to provide food when they need it if they're stuck somewheres.

And I've seen so much of the liquor too, but there's -- I don't know what you could do about that, it's kind of hard. But I hate how -- what's going on.

Also, like one of the men has just said, they chop the heads off and leave them. I've seen lots of that. And I live where there's six lodges. And they all hunt moose. And they hunt moose when the moose is the worst eating. Dogs wouldn't even eat them, they're so stinky from rutting. And they're -- it's just terrible. What do you think happens to the meat, which we -- the villages could have used. It's destroyed. Which I really hate to see, because it's very hard to get meat, especially this winter. No caribou, no moose, lots of people could have used it, have lots of little children.

And which I hate, because -- and they were saying about the Fish and Game. I hate to say this, but it's kind of a joke, I think. We need more of them to watch the guides, see that they bring in the meat, not only the heads.

And they seem to turn their back on all the fishing. I know that people come in by planeloads in Iliamna, planeloads after planeloads. They go down Newhalen, get a three-prong hook and snag the fish; put them in the coolers, leave. But where's our game warden? You don't see no sign of him.

And about our...what else can I say.

(Pause)

No, they should have camps or something to teach all our kids while they're not in school, to distract them from the bad ways. Try to teach them ways, of our ways: Sewing, making crafts, some of them homemakers and how to provide and live off the country, save food, canning, drying, herbs and berries and everything else, so we could live our own way. I wouldn't live any other way, like the lady said. They can't change me. I got to live off the stuff.

We got seal oil. We live off of seal oil. And we of Iliamna use bear fat with our fish, which they give us four years in between a bear. And our country is overrun with bears. It's so much bears, you can see 13, 14, walking around where I live. And that's a big spawning area. And the bears just eat them as fast as they hit that creek. But they won't let us kill them. If we killed one, they take us to court. But they say they won't let us do anything unless a bear is halfway hanging out of our door.

So I don't know what our country's coming to. I sure hate to lose our way of life, because I have 12 grandchildren and they -- when they get married, they're going to have children. I'd like to see my great-grandchildren know what

it's like to live like we are living.

It's been pretty hard on me this year, the whole Iliamna nearby. And that's on account of the bears too. The bears eat our moose calves. Where I live, we have moose that -- five or six cows live there. They go out on island, have their calves. One month later they come ashore. The next time you see them, they don't have no calves. The bear eat them. So I don't know. And --

FATHER ELLIOTT: Rose, what kind of bear are you talking? A black bear --

MS. HEDLUND: A brown bear.

FATHER ELLIOTT: Brown bear.

MS. HEDLUND: Brown bears. We don't see no black bears.

FATHER ELLIOTT: Mm-hm (affirmative).

MS. HEDLUND: And --

FATHER ELLIOTT: Are they protected, then, is that why that you can't hunt them?

MS. HEDLUND: They only have seasons like once in the fall, you go out in October. You -- October's when the -- they're only concerned about their -- the big moneymakers, the hunters. And you know, the moose -- the -- most of the bears are in bed. If they opened it in September, we might have a chance. Then in the spring, they have it in May. And the bears are up in the mountains. How are you going to climb the mountain to pack that stuff down?

FATHER ELLIOTT: Mm-hm (affirmative).

THE REPORTER: Excuse me. Off record.

(Off the record - tape changed - tape 12)

(On the record)

MS. HEDLUND: So I think really, they should let us -- especially the elders that eat bear meat and use seal oil -- should have at least, once a year have a bear. And we share. That's my idea of -- that way it would cut down on some of the bear. Pretty soon they're going to eat themselves poor. What's going to happen then? They're already turning on each other, killing each other. And it's not safe to even go berry picking anymore. I don't dare go out at night when I'm home alone. Because there's a bear out there, looking for something to eat. That happened to be my smokehouse most of the time too. Tear into my smokehouse, tear down the fish. But oh, no, you can't shoot them, because you get in trouble.

And I also thank all you good people for being here and giving us a chance to talk. And I thank everyone on this BBNA and everything to get us down here, so we could hear -- this my first time down, and I wish I had gone more. From now on, I'm going to go see every one of them, because it's going to help us, I think. Thank you.

FATHER ELLIOTT: Thank you.

MR. IRWIN: Rose, how do you spell your last name?

MS. HEDLUND: H-e-d-l-u-n-d. I'm an ex-fisherman too.

MR. IRWIN: Okay.

FATHER ELLIOTT: Any questions, Mike?

MR. IRWIN: No.

FATHER ELLIOTT: Thank you.

MS. HEDLUND: Welcome.

FATHER ELLIOTT: Donald Nielsen.

TESTIMONY OF DONALD NIELSEN

Thank you for giving me the opportunity to speak. I'm Donald Nielsen, I'm from the village of South Naknek.

I would like to first begin by echoing some of the statements made by Mark Angasan earlier from King Salmon in regard to the military hunts and the outsiders' hunts. And as Rose Hedlund just spoke to you about, you know, the bear hunts, the moose hunts, fishing, et cetera, and some of the statements from Mary Olympic, the laws that we are regulated by are often drafted for the use of hunters and fishers from outside the region and not for the folks that live in this region.

Although we have the advisory committees and things like that, that are able to give recommendations to the regulatory bodies, the sports interest in Alaska is far greater than the Native people of Alaska. You know, we can go to the Governor, we can go to the Legislature, we can go to Congress, to the President of the United States with petitions that are coming out of your ears, and it won't make a difference. But we are in strong competition over Fish and Game from people outside of the region. People that totally depend upon the resources for their livelihood.

And it -- the subsistence debate has been going on for years, you know; how should subsistence be regulated. But one thing that never comes into the discussion is sports hunting and sports fishing.

If, in fact, in my opinion, if there were just one law that said everyone within the state of Alaska was eligible to subsist on fish and game, that there was no provisions for sports hunting and sports fishing, we would probably solve the problem. Because the game resource and the fish resource are there for human consumption. And what the state of Alaska has done and what the federal government has done is created a sport. And I refer to it as a blood sport. It makes a man feel like a man, you know, if you go out there and kill an animal and take the head from the animal and mount it on your wall. It is a blood sport.

I think in our situation over at King Salmon and the Naknek areas, in regard to the military, the best thing that could happen to us is for the military, Department of Defense, to close the base down. Take the people away, the -- take the people that abuse the resource away. That's the simplest. It is true that we, as all -- you know, all of us are taxpayers, we pay for these folks to come in to destroy the things that belong to this country. Food that we all eat.

I just wanted to echo Mark Angasan's and the other previous presenters' statements. I wanted to discuss with you the Katmai National Park. And I'm sure that you have heard quite a few things about the Katmai National Park. And I'm going to specifically talk about the spawned-out sockeye, which we refer to as the redfish.

THE REPORTER: Excuse me. Since you're mentioning the redfish, yesterday someone said what the Native word for redfish was, and I didn't get the spelling of it. Could anyone help with me with that? I'm sorry.

MR. NIELSEN: Harvey, can you spell "sayosak (ph.)?"

MR. SAMUELSEN: I don't know how to spell it.

MR. IRWIN: How do you say it?

MR. NIELSEN: Sayosak. I'll get the spelling for you.

THE REPORTER: Okay, great.

MR. NIELSEN: Okay.

THE REPORTER: Go ahead. I'm sorry to interrupt you.

MR. NIELSEN: Okay.

(Side conversation)

MR. NIELSEN: The ancestors -- well, the ancestors from my village of South Naknek and the Naknek and the King Salmon area come from the Katmai National Park area. Communities such as Savonoski, Katmai, and Douglas. Katmai and Douglas are on the Shelikof Strait side of the peninsula. Savonoski is on the upper end of the Naknek Lake system.

All of our ancestors have come from that area after the eruption of Katmai and Overopta (ph.), folks from the National Geographic Society came into the country and they found that this is beautiful country, this should be part of the national treasures of this country; therefore, in the early 1900's, that area was declared a monument.

Our ancestors had moved out of it because of the eruption, went down the Naknek River into the Naknek area. The others went down to the south side of the Alaska peninsula, such places as Chignik, Perryville, and Ivanof.

I have no idea if they had any intentions of moving back, but they weren't given the opportunity, because they closed the area and created a monument. But through various laws after, you know, the monument was extended, the names have been changed from monuments to parks and refuges and you name them, but all along, the use for the local people, you know, continually was prohibited.

First the hunting. The hunting was prohibited. And then fishing over the years slowly, you know, decreased in what we were able to do up there. And finally, one of the most prized foods that we use is the spawned-out sockeye or redfish. We can't take no more.

We have a word that people like to use such as tradition -- what is it called, customary and traditional use. It's a nice word, it has a meaning to it. It's -- but what it means to us now living in that area; we still go get our redfish. We know it's illegal to get the redfish. But that now is part of the meaning of customary and traditional use: Steal. You have to steal your own food.

This all comes about because folks that propose and draft regulations are insensitive to what we do. They're insensitive to how we live. They have no idea. And these folks come from outside of the region, outside of the state of Alaska. But they're out there making the rules that we must live by. Things that we're not used to, things that don't make sense.

Rose Hedlund mentioned earlier that for moose hunts, moose hunts are allowed when the moose are rutting. They're -- stink, they're not fit for human consumption, and a dog wouldn't even eat it. But a blood sports hunter will take it because he wants the antlers and the head.

We know better, that you don't go out certain times of year to get moose or caribou, because they're not fit to eat. However, the state wants to sell a license, the lodge owners want to make money; therefore it's -- you can do it.

But one other thing, just to give you an example of the insensitivity of federal regulators, you know, there's a lot of stories about the war in Yugoslavia, the revolutionary war in Yugoslavia. And people refer to it as ethnic cleansing. Well, that's pretty much what happened in Katmai. Except the, you know, guns and knives weren't used. They used a pen and paper to pull our people out of there, keep our people out, and eventually stop us from the use of the waters and the land.

My wife and her mother last fall took a tour in Katmai. There's a nice little tour. You go from Brooks River up into the Valley of 10,000 Smokes (ph.) and you ride a bus. And they have a park ranger that tells you the story of the country. And they were among a lot of foreign people and enjoying themselves looking at the countryside, and the park ranger is telling the story of the country. And finally, one of the foreign guests asked the question, well, wasn't there any Native people living in this land before? And of course, he answered the question, no, there was never any Native people here.

My wife spoke up and says, "No, that isn't true. My father was born right over there on the upper end of this lake and the Savonoski River." So the people, you know, the guests became really interested and began asking her more questions, and she was happy to answer the questions, but the ranger says, "No more of this. No more of this. I will take over from here."

So, you know, I know that it sounds harsh to say, when you -- when we use the term "ethnic cleansing," but that's exactly what happened. Interesting, isn't it?

Going on with federal regulations -- I will stop talking about the hunting and the fishing, and go on to other federal regulations. I saw one of the elders this morning at breakfast, and he was quite concerned, you know, that all of us in this area are commercial fishermen, we've grown up to be commercial fishermen. But again, we are forced to live by regulations that come from somewhere outside. And all of you have heard, you know, about the number of drownings of young people from outside; therefore, Congress passes regulations and laws that we are -- our boats have to be equipped in a certain way, we have to know certain things about health, CPR, you name it; we have to be certified in all these things.

Ironically, nine out of ten deaths that occurs in Alaska waters, not just to mention Bristol Bay, are not from here. They're from somewhere else, you know. They send their young up here and drown them, and we have to live by their regulations, because their son has drowned. They don't know what they're

doing, you know. These folks come up, you know, for the big bucks or they think there's big bucks in it, send the young that are inexperienced, they've never seen water probably, some of them, and they put them on a high-production boat, and they kill them. We pay the price for them killing their own.

But I wanted to say that, but again, it's an area of being insensitive.

Other areas of this occurring is Native allotments. A friend of mine sitting right back here, Gregory Nielen (ph.), who's from Newhalen, is fighting, and has been fighting for years to have his Native allotment certified. And who is opposing Gregory Nielen but the state of Alaska, sports fishing division. He happens to have a nice piece of land on a nice stream that fits the outside sport fishermen. Because they want it, the division of sport is fighting his certification. It's costing him and the state of Alaska is paying to take it away.

But not all -- not only are they doing that, fighting Native allotments, they want to encroach upon historical and cemetery sites. Can you believe that? We are fighting tooth and nail over a historical site on the Upper Ugashik Lake. The sports fishing division again want one acre of that cemetery site so that their sport -- our sports fishermen have enough beach to land their -- you know, to park their planes while they sports fish. It's very insensitive. Folks that have no commitment to the region, they have no commitment to the state, in fact; they're just merely doing a job for some money.

I think I covered everything. And thank you for the opportunity.

MR. IRWIN: Which division, the state division was that again?

MR. NIELSEN: Sports fishing division.

MR. IRWIN: And they're actually spending governmental resources to fight against Native allotments and --

MR. NIELSEN: That is correct. That is correct.

FATHER ELLIOTT: Donald, I do have one question on your redfish. And it -- true, it was brought up yesterday.

MR. IRWIN: And it is delicious, by the way. I had some last --

MR. NIELSEN: It is.

MR. IRWIN: -- night.

MR. NIELSEN: It's good.

FATHER ELLIOTT: Why is there -- do you think there is this regulation which prohibits you from catching those fish, be -- I'm assuming they die, they rot, and that's the end of it.

MR. NIELSEN: That's right.

FATHER ELLIOTT: Why then is there a regulation preventing you from making use of them for your food?

MR. NIELSEN: Brown bear. The brown bear.

MR. IRWIN: Got to feed the brown bear.

MR. NIELSEN: They want to feed the brown bear. But you know, for generations, I mean, for generations upon generations, the Native people, I always say lived in harmony with the animals. I mean, there's enough for everybody, there's no abuse of it.

FATHER ELLIOTT: Mm-hm (affirmative). Mm-hm (affirmative).

MR. NIELSEN: But yet, you know, because the brown bear attracts tourists to the Katmai Park, you know, they're out there like dogs, and I guess outside people like to see those miserable critters.

MR. IRWIN: Well, you know, and I was just -- I was reading something about it, and it's a very regulated tourist industry out there, so there's not that many people actually go out there to see it. I think it's more just the animal rights activists wanting to cage off an area for brown bears forever, is what I think it's more for, just so that --

MR. NIELSEN: Yeah.

MR. IRWIN: -- they'll be there, I guess.

MR. NIELSEN: It's -- there's an interesting statistic I read a couple of years ago. There's something like 85,000 Native people in the state of Alaska. And there's in excess of 40,000 brown bear (laughter).

MR. IRWIN: Too bad you guys aren't as interesting to look at.

MR. NIELSEN: Yeah. I guess we're not.

MR. IRWIN: On a more serious note, going back to your first topic, which was the military hunting and all, you kind of dropped a little bit of a grenade there, saying the solution would be to take away the military. And I mean, you say something like that in Fairbanks or Anchorage and the whole town shudders because of the economic impact and all. And would there be -- how would the rest of the community feel about that, or is that just something you're

throwing out to kind of --

MR. NIELSEN: Well, let me give you a description of that town, that part of town, of King Salmon. It's interesting, you know, when government people come in -- Community and Regional Affairs, as an example, for the state. And they come in with their cameras and they're going to write a community profile of King Salmon. What they'll do is, as they're landing, they will take a picture from the airplane of the runway and the hangars. Then they'll write their community profile and say this -- you know, this is the community of King Salmon. And it isn't.

King Salmon is an Air Force station. It's a military and governmental town. That part of it. The Native community of King Salmon lies a mile down the road. That's completely separate from the -- you know, from the military town or government town of King Salmon.

They don't contribute anything. I'll be happy if Fairbanks or Anchorage took those folks. I know that Galena supposedly, as some kind of a program, is going to take the F-15 jets. God bless the folks at Galena. But no, it wouldn't break my heart. I doubt it'd break anybody's heart.

MR. IRWIN: There's probably roads in the area because of the military presence. Nice airstrip, some economic activity, base privileges for some who enjoy that. Do you think that there would be some community --

MR. NIELSEN: Well, I --

MR. IRWIN: -- upheaval --

MR. NIELSEN: I can't speak for the --

MR. IRWIN: -- over the fact --

MR. NIELSEN: I can't speak for the folks at King Salmon or Naknek. I come from the south side. There's a river between us. No, it wouldn't break my heart.

FATHER ELLIOTT: Anything else, Mike?

MR. IRWIN: Let's see, the sports fishing division, I want to know that...no, that's all.

FATHER ELLIOTT: Thank you, Donald. Thank you very much.

MR. NIELSEN: Thank you very much.

MR. IRWIN: Yeah, thanks a lot, Donald.

FATHER ELLIOTT: Harvey Samuelsen. The man who received the award last night.

TESTIMONY OF HARVEY SAMUELSEN

I don't have too much, but...yeah, I'm Harvey Samuelsen. Live here in Dillingham, for the last 40-some-odd years. Born and raised in Alaska.

And my number one topic at this time is going to be about social security. Our older people, the social security don't travel out to the villages anymore. They do everything by telephone, and as a result, none of our people can't communicate with them.

I don't know if -- I think the older people need the -- need to see their social -- they should travel out to the villages. They come here once a month to

Dillingham and don't travel to the villages. And I imagine it's the same way throughout rural Alaska, I'm not sure. But it should be -- they should travel out there.

My number two deal is, I think the language, the Native languages and culture should be stressed in the school systems. And...because it really needs to be saved, I think. I think when -- once you lose your language, you -- you're dead in the water.

And subsistence should remain the high priority, number one priority through the state of Alaska. And way of life and subsistence style living should be taught in high school, at least refresher courses or whatever it takes.

Now I'm going to get into a little bit on fisheries. State of Alaska's treated these terminal fisheries very badly. They've created new fisheries where they shouldn't have been created, like on the north peninsula, down Area M. And they have created and encouraged cape fisheries, which are strictly intercept fisheries. And we've fought for years for the Japanese and foreign national to lay off our fisheries. And here, the state of Alaska don't practice what they preach. They encourage it.

As a result, one of the most lucrative fisheries for salmon in the world is a brand-new fisheries, called Area M fisheries, right down here on Alaska peninsula. And they're killing everybody's fish from here north, all the way to Kotzebue. They're intercept fisheries. And --

FATHER ELLIOTT: Does that affect False Pass?

MR. SAMUELSEN: Yes, that's part of False Pass fisheries. False Pass itself don't have no fisheries. No -- not much fish there, it's the area surrounding False Pass.

And not only that, going the other way, it's affecting Chignik fisheries and Cook Inlet fisheries, they're -- them cape fisheries are killing the Chignik stocks and Cook Inlet stocks, the Prince William Sound stocks. And that should be halted immediately, that sort of mass murder they're doing.

And it's real bad, because there's no way the fisheries managers in their terminal areas could take a -- could draw an educated guess at it.

FATHER ELLIOTT: Now, just for clarification for us on the Commission, are you talking primarily of salmon, or does this also include bottomfish?

MR. SAMUELSEN: No, I'm speaking strictly of salmon.

FATHER ELLIOTT: Thank you.

MR. SAMUELSEN: So I'll go on if there's no questions on that intercept fisheries.

FATHER ELLIOTT: We did have a question put to us at Nome -- well, perhaps not a question but a statement that the extent of the False Pass should be cut down in mileage. I think it's 60-something miles now and they said it would be of help if it were cut to 35. Do you have any thoughts on that, as to the --

MR. SAMUELSEN: No, they got 600 and some miles to fish in. They stay -- start way over on the Shumagin (ph.) Islands and go right up to Ugashik. It's 600-some miles they can fish in. Whereas us fishermen here, we -- we're

limited just to the terminal areas, mouth of the rivers.

FATHER ELLIOTT: Thank you.

MR. SAMUELSEN: And I think this Commission should take special interest in this fisheries issue, take a real hard stand on it. Because we got a fish board, and there's always politics, real bad politics, made in -- on the fish board. Whatever we want here, we're almost always voted down. Because the main big players, there's always four main players, it ain't fair. And it's always four to three, four to three, two to five, votes like that that kill us. We just as well -- lot of years, we just as well not have a fish board. Because it's so political.

THE REPORTER: Excuse me, off record. Excuse me.

(Off the record - tape changed - Tape 13)

(On the record)

THE REPORTER: On record.

MR. SAMUELSEN: And then I'll be glad if you guys want to put on a special deal on fisheries, I'll be glad to participate in it. I've been involved in fisheries for years. In fact, so-called -- lot of these darn so-called experts people listen to, they're not even good fishermen, they're just good B.S.ers. You know. I've probably caught more -- I've probably (indiscernible) more fish overboard than some of the experts on fish thinking they are. And so these guys here.

Then another thing is -- that's really scary is Governor Hickel and his crew, and somebody else; they're always jabbing us out here for going to work -
- going with the factory trawlers. The reason why we went with the factory

trawlers is they're American owned. They might be foreign financed and everything else, but they put our kids to work. And so far, we've gotten maybe 400 kids working out there. You know, young kids. And we -- it -- they've been very good. The suicide rate has come down and stuff along the western part of Alaska where these kids are going to work.

Now there's three Japanese, old companies out the Aleutian Chain that pays little taxes. They pay very little taxes. There's four or five major companies out there. Three are owned by the Japanese. Well, gentlemen, I'm going to tell you, last month they hired 12,000 people. And they didn't hire one local kid from the Yukon, not one local kid from the Kuskokwim. They had 12,000 come up from Seattle.

My cousin flies for Delta Airlines. And in one load, they couldn't take off, because they're -- nobody could speak English on that airplane, they had to find an interpreter to interpret the safety features of that airplane.

MR. IRWIN: Was it Japanese?

MR. SAMUELSEN: No, Koreans --

MR. IRWIN: Korean.

MR. SAMUELSEN: -- Mexicans. And them others. Our kids aren't given a chance. And our Governor and his staff are sticking up for them. I almost swore. But...it's an eye-opener. I mean, we got a lot of kids like -- I -- being born and raised in Alaska and I can talk -- I'm bilingual, more than bilingual, I can talk and speak other dialects. And it's sad to see our poor kids

sitting in the villages doing nothing while they're importing foreign national to work in their foreign-owned canneries down there.

MR. IRWIN: That's in the canneries in -- on the chain as well as the factory trawlers?

MR. SAMUELSEN: It's on shore.

MR. IRWIN: On shore?

MR. SAMUELSEN: Yeah.

MR. IRWIN: Have they ever tried --

MR. SAMUELSEN: We get --

MR. IRWIN: -- hiring from this area, Harvey?

MR. SAMUELSEN: We get better treatment from the factory trawlers than we do from on-shore people.

MR. IRWIN: Okay. So those are Japanese canneries.

MR. SAMUELSEN: And least but not last is North Pacific Management Council, is Henry Mitchell (ph.), is getting off there -- and not getting off, he's being kicked off by these outside interest groups. Henry Mitchell was very instrumental in getting the CDQ program for us, 62 villages here.

FATHER ELLIOTT: Would you explain that, please, for us?

MR. SAMUELSEN: Community Quota System --

FATHER ELLIOTT: Okay.

MR. SAMUELSEN: -- is what it is.

FATHER ELLIOTT: Mm-hm (affirmative).

MR. SAMUELSEN: And we just get a little quota of the pollack. We don't get no quota off the rest of it. We don't get it from king crab, we don't get it from true (ph.) cod, we don't get it from other species. But Henry Mitchell was very instrumental being as -- commissioner. And he's kind of a political animal, Henry is. I like him. He's good for Western Alaska.

Now Hickel and his crew is going to get rid of him, and I'd like to see Henry Mitchell stay on there. Because you need a political animal to get some more of these quotas for the rest of the communities of Alaska. These community quotas only belong to Bering Sea coast. It should be on the Pacific coast too, you know, like North Gulf and Southeastern. It's just for here.

And our Governor is bowing down to the pressures from the crab fishermen and the inside processors to get rid of Henry Mitchell, so they won't -- so in the long run we won't be getting our community quotas. If they put him in -- new person in there, it takes at least five years or couple terms to know what the heck you're doing in that political fisheries world, because there's nothing --

MR. IRWIN: Is the Governor looking for a replacement from Western -

MR. SAMUELSEN: Yes.

MR. IRWIN: -- Alaska, do you know?

MR. SAMUELSEN: He's got some, but you've got to have ins in Washington, D.C.

MR. IRWIN: Right.

MR. SAMUELSEN: You just can't have ins in Alaska. Because the final say-so is with Department of Commerce in Washington, D.C.

FATHER ELLIOTT: I notice your suggestion about a fisheries branch of our Commission. And perhaps that would be a good recommendation to our economic task force that they have a sub-task force strictly devoted to the fishery industry.

MR. SAMUELSEN: Yeah, I'd encourage that.

FATHER ELLIOTT: And you'd be willing to serve as a outside advisor to that, then, sir?

MR. SAMUELSEN: Sure. I have a lot more, but that's the things I was just --

FATHER ELLIOTT: Well, thank you very much.

MR. SAMUELSEN: Yeah, thank you.

MR. IRWIN: Really glad you showed up for our hearing, Harvey, thank you.

FATHER ELLIOTT: Peggy --

MR. IRWIN: Wouldn't have been complete without you.

FATHER ELLIOTT: Peggy Wood, please.

TESTIMONY OF PEGGY WOOD

My name is Peggy Wood. And I work for the University of Alaska Fairbanks at the Bristol Bay campus here in Dillingham. I'm the director of the

campus. And I have been asked by my council to testify on behalf of the council regarding the concerns for post-secondary education in the region.

Our campus is one of five rural campuses that is in a college called the College of Rural Alaska at the University of Alaska Fairbanks. And these campuses offer local courses as well as courses by audio-conference throughout their regions. The Bristol Bay campus serves not only Dillingham but the rest of the villages in the region, all 30 villages, with local and/or audio-conferenced courses. They're academic courses and they're vocational courses. And we have between 300 and 400 students per semester throughout the region.

Of the people who are enrolled for credit, approximately 46 percent of them are Alaska Natives.

MR. IRWIN: How many percent, Peggy?

FATHER ELLIOTT: Forty-six.

MS. WOOD: Forty-six. And of those who are the total population, student population who are enrolled for credit, approximately five percent of them are Alaska Native men.

The council is very concerned that the needs of the region are not being met by the university, in that we are not able to attract nor develop programs that promote post-secondary education for Alaska Native males. And although we have a very small budget, our budget -- our operating budget, which is a state-funded budget, is approximately \$478,000. But we also have contributions from the region of approximately half again that amount. And we are still very

marginal in terms of our efforts out here.

FATHER ELLIOTT: Is that from the regional corporation or would you say from the region?

MS. WOOD: From the region. We have contributions from Lake and Peninsula Borough, the Lake and Peninsula School District. We have contributions from the Bristol Bay Native Association. We have contributions from individuals, businesses, quite a composite. It came -- I figured it out the other day and it came out to about two hundred and thirty-five or thirty-seven thousand dollars. And considering the number of people out here, that's pretty significant. I only wish that the state government would be as generous for us.

We are feeling that probably the reason that we have so few Native males in the post-secondary programs is due to the fact that we are not well funded for vocational programs. And it's not that I would be stereotyping males, Native or not, as being more interested in vocational programs. But frequently, men become involved in post-secondary through a vocational avenue before they expand into an academic avenue or seek a certificate or a degree.

We are only able to offer some individual courses, not full-bore certificate or degree programs out here. The closest we can come to that is an applied small business degree, it's an associate degree. But as far as providing other kinds of vocational education, we simply don't have the funding to do that. And actually, the funding for vocational, for the whole vocational program out here is approximately fifty-five, fifty-six thousand dollars. So you can see that that is a

very meager amount.

I have written grants for vocational programs and received them in amounts of like \$20,000 to implement, say a welding program or something on that order. But these are very significant in really their impact, they're one-shot things, there's no follow-up, there's no embellishing the skills that they have acquired. And that's really not the kind of approach that vocational education should take.

I think that nearly all of the people out here who have been involved in the fishing industry recognize with the limited entry permits, that there are going to be fewer and fewer people proportionately who will be able to go out and to fish, and that they need to have other kinds of skills and other kinds of human -- in order to support themselves. And we feel that vocational education would be a good place to put an emphasis and to encourage people into this.

Right now, we have a number of young people in our villages in the late teens, early 20's, who have periodically evinced a -- an interest in post-secondary education. But we simply don't really have the resources to go out and go full-bore unless we have an agency behind us, such as BBNA or the health corporation or something like that. So vocational sort of falls between the cracks and I feel that, you know, we have a real need there.

FATHER ELLIOTT: What do you suggest the Commission can do to be of assistance to you, then?

MS. WOOD: I would like to see you encourage the university to place

vocational education in a more prominent position. Right now, the University of Alaska Fairbanks has a hierarchy of needs and they have a plan to address these needs. And the first on the plan is research. And then the second is a variety of other things and so on.

I don't believe vocational, per se, is listed at all, although rural education does function in this plan. I believe the overall university -- because this is not just Bristol Bay, this is true throughout the rural areas as well as in the other major units such as in the Southeast. I believe that they all could take a good -- you know, a good chunk of vocational effort and attract more Alaska Native males, and females, for that matter. I don't want to be too stereotyping here.

Also, I would like to see the legislators encouraged to do some appropriate funding for this. Some kind of a supplementary appropriation for vocational education would be particularly good.

We also do not have a facility for vocational education. When we take a welding program to the villages, at great expense, we have to use the public schools because there are no -- we don't have a facility in anyplace except Dillingham, Naknek, and Iliamna. We rent at Naknek and Iliamna. And instead of going to the small communities, it's virtually unfeasible.

But the communities that could come into the hubs could come in if there was a place for them to get the education. But we really don't even have a good vocational place here. This building, although we have used it in the past, does not have adequate area nor capabilities for vocational education. When we put

a welding course on here, we had to put a ventilator in in order to carry out the welding course. That kind of thing.

FATHER ELLIOTT: What --

MR. IRWIN: Peggy I -- oh, go ahead.

FATHER ELLIOTT: What subjects would you stress for your vocational? Would it be marine engine repair and so forth? Boat building, perhaps, I don't know. But would you give us an idea of those courses that you --

MS. WOOD: Sure, mm-hm (affirmative). I think that all of our surveys out here have indicated that office occupations and business were one of the primary areas. And this could be adapted to fisheries businesses so that, you know, this would be a -- an interest, shown interest. The other kinds of things that people have asked for had to do with repairing diesel engines and again, I think they were thinking that they would be able to help, you know, do some of the work on their boats and so on. Welding was a good one also.

The kind of equipment that -- and the kind of a building that we could use could be a multi-purpose building, where we could set it up for one kind of work, and then clear it, and then set it up for a different kind, as long as we had the equipment.

Right now, we have state-of-the-art welding equipment, but it's in a mini-storage here in town because I have no place to store it. So I -- if I had a facility here, the people could come in and use that equipment when they weren't -- when it wasn't being used for a course. But right now they can't use it because it's in

a mini-storage.

MR. IRWIN: Peggy, just a comment, first of all, that you know, the disparities between Alaska Native females and males in higher education problem, that --

MS. WOOD: Uh-huh (affirmative).

MR. IRWIN: -- that's something that shows up all over the board and --

MS. WOOD: That's right.

MR. IRWIN: -- the latest figures I saw from University of Alaska Fairbanks, their statewide figures are holding at about three of every four degree candidates and degree graduates are --

MS. WOOD: Mm-hm (affirmative).

MR. IRWIN: -- female Native, among the Native population are female. And I think that just as a comment, that more and more people are beginning to realize that this probably has some real long-term social and economic implications for --

MS. WOOD: Right.

MR. IRWIN: -- Alaska Natives as a people. I guess my only concern would be, is that, you know, back in the -- I guess the boom days of the '80's, when there were a lot of capital projects going on and --

MS. WOOD: Mm-hm (affirmative).

MR. IRWIN: -- lots of money available and all, that in many places or in several places, there were facilities put in by legislators, you know, who -- you

know, a lot of people call the pork barrel projects or those types of things. But -

MS. WOOD: Mm-hm (affirmative).

MR. IRWIN: -- basically having identified the same kinds of issues that your campus has come to here in approaching it from the voc ed, from that perspective, and, you know, you had -- the Kotzebue Technical Center went in, you -- over in Fort Yukon there's a big facility that's just as far as I know never really been used for any kind of voc ed, although that's what it was completely designed for. And these are just examples of what a lot of people are saying --

MS. WOOD: Mm-hm (affirmative).

MR. IRWIN: -- white elephants --

MS. WOOD: Mm-hm (affirmative). Mm-hm (affirmative).

MR. IRWIN: -- around the state. And I think in many people's minds, gave voc ed in rural areas kind of a bad name. And I think that you're also working against that.

MS. WOOD: Mm-hm (affirmative).

MR. IRWIN: And I would just make, again, the comment, not necessarily a question, but just a comment that I think the -- that the going's going to continue to be tough in that area, and that people, especially legislators, are going to be more -- much more stringent about the planning of those things, long-term economic benefits, and really where that -- and it's that whole black hole of voc ed.

MS. WOOD: And well they should be concerned about that. And I -- I've been to Kotzebue. I've seen the voc ed center up there and how empty it is. And I know exactly, you know, what you're saying.

MR. IRWIN: Mm-hm (affirmative).

MS. WOOD: That is true. And I think that is part of it. We have had a \$950,000 request which is not -- would never put up a voc ed center like Kotzebue.

MR. IRWIN: Right.

MS. WOOD: For two years now. And each year, the Governor has not seen fit to go forward with it. And it has rested, you know, with the Legislature to bring it forward and to push it through. And I have provided them with the statistics and with the results of the surveys that we have done out here, and, you know, I'd be glad to do that for anybody that asked. But actually, what we're talking about is something much more simple and would have multi-use, you know, rather than being set up and forever carved in stone that it's going to be for one kind of a vocational education program.

MR. IRWIN: Right.

MS. WOOD: We also have no computers. And although we offer computer courses, people have to bring their own computers in order for us to, you know, to teach computers out here. Now, for the past six months, Bristol Bay Native Association had a grant that they purchased about 16 computers on. And they generously gave them to us to have in our facility, to use for all

students as well as their own employees. And so we've had that wonderful facility for this very short time, we're losing it like tomorrow or the next day. These computers are being sent out to the villages. But what it has shown me is that, you know, when you've got something, people start thinking about it, and then they start thinking of how they can use it. And the next thing you know, why, they're trailing in to ask about courses that would never have been even requested.

Again, we don't have them as of tomorrow or the next day. So, you know, then we're back to ground zero again. It is kind of amusing. You see people bringing their computers in. They'll come in over the snow berms and trailing the cords in the snow, you know, and we'll set it up, and you know, people are very, very flexible out here. They -- they're resilient. They make the most of what they've got. And I can't think of a better way -- a better place to support a post-secondary program, because people are just so receptive everywhere, everywhere throughout the region.

FATHER ELLIOTT: Have you visited the vocational school at Seward?

MS. WOOD: Yes, I have, mm-hm (affirmative). Yes. That was not fun. I just sat there and went green because it was...I was very envious. People say, well, why doesn't everybody go to Seward or -- in fact, some people said, why don't they go to Kotzebue. And I think that, you know, primarily it's the reason that we're out here. A lot of people cannot leave their homes, cannot leave their jobs, cannot leave their families. And so, you know, they're here.

And they need to be served here.

And I think it would be easier for a person to come in from Togiak for educational purposes, to Dillingham than for them to go to Kotzebue. And, you know, we're very adaptable. We try to do it in a million different ways. We try to offer the programs in a million different ways. But as I can tell you by our statistics, we're just not cutting it.

FATHER ELLIOTT: Thank you very much. That seems to be the end of our list, but is there anyone else?

DR. ASHER: Actually, I just signed up. And I know your guys' time -

FATHER ELLIOTT: You just signed up, all right.

DR. ASHER: -- is real --

MR. KRIEG: If you have time, I'd like to put down my name too. I --

FATHER ELLIOTT: Put your name down. I think we have 20 minutes.

MR. IRWIN: Just keep going.

FATHER ELLIOTT: Thank you, Mike (laughter). If you'd tell us your name and perhaps spell your last name, and then where you're from.

TESTIMONY OF BARBARA RILEY ASHER

Okay. My name is Barbara Riley Asher. The last name is spelled A-s-h-e-r. I'm from Dillingham. I was born and raised here in Dillingham.

I need to preface my comments, because I'm pretty active within the

community, that I'm speaking as a concerned citizen. I'm a wife, I'm a mother of two children that are in the school district and a niece who's staying with us in the school district. I'm a parent volunteer within the school district but I am also a physician who works for the Native Hospital -- I mean, the Bristol Bay Area Health Corporation. So I've -- I know a lot of the cultural aspects of our area. But I've also been trained in western medicine.

The other thing is, I am also a school board member. I bring these up because I don't want people to take my comments as representing the school board or representing Bristol Bay Area Health Corporation. I bring these up because I'm here as a concerned citizen. Okay.

Part of my concern is, I see a lot of children within the school system who have a hard time studying or being on task in their school studies because they may either be hungry or they may be tired. They may have just come from a home situation where they didn't leave with a goodbye hug and have a nice day, but they left because of an argument, or it was a bad evening the night before at home.

I see as a physician suicide attempts, suicide follow-throughs, abuse, which can be verbal, spiritual, physical, the whole ramification of that. And that's a concern.

What I'm talking to is really a multi-factorial problem. And if I could really simplify it, it's probably a breakdown of our families. It's a breakdown of the moral fiber within families. It's a lack of respect. It's lack of respect for

our elders and the way they have lived and are willing to teach. It's lack of respect for individual personalities. And then it overflows into lack of respect really to anybody in authority. Teachers, physicians, police officers.

And I just had to voice that concern. I don't have any answers. I've been on many committees and I've been on many boards. We hear the same concerns over and over again. But I don't have any answers to even my own concerns, except we as a people need to come back to where family is very important, and listening to what our elders say.

THE REPORTER: Excuse me. Off record.

(Off the record - tape changed - tape 14)

(On the record)

DR. ASHER: And realizing that outside factors can be very devastating - well, are very devastating. And one of the biggest outside factors that I see is the drug and alcohol issue. AFN has got a great sobriety movement going. I know a lot of the different villages are really trying to address that problem, because it is a problem.

But that's going to take time. And I think...well, I'll leave it at that.

FATHER ELLIOTT: Do you find as a physician that FAS is a strong deterrent to learning here or affecting the children?

DR. ASHER: It's affecting the children, and I can speak to that because I have a niece who's an FAS child, okay. She's a very loving child, you know, willing to give you all the hugs in the world, but she is disabled. And that is

going to affect her all her life.

FATHER ELLIOTT: Do you find that a prevalent condition here in this area? I've heard it in the Northwest, that it's prevalent.

DR. ASHER: I think we are seeing it more because we have now defined the syndrome and are recognizing it. So I guess to answer your question, I would have to say yes.

FATHER ELLIOTT: Well, thank you so very much for coming to --

DR. ASHER: Okay.

FATHER ELLIOTT: -- us.

DR. ASHER: Yes.

FATHER ELLIOTT: We appreciate your taking the time to do so. Yes, sir.

TESTIMONY OF THEODORE M. KRIEG

Hello. My name is Ted Krieg. And I live in Dillingham.

FATHER ELLIOTT: Would you spell your last name?

MR. KRIEG: K-r-i-e-g. I was recently hired as the ANILCA subsistence specialist for the Bristol Bay Native Association. And in that position, since the beginning of February I have traveled to the villages of Perryville, Ivanof Bay, Chignik Lake, Chignik Bay, Chignik Lagoon, Pilot Point, Egegik, and King Salmon.

You know, I guess I -- I'm not a Native, not a Native Alaskan. But I have lived here since 1985. And I guess I -- you know, I don't feel like that I

can speak with the passion and the knowledge that some of the local people can speak with, and some of the testimony that I've already heard here. And I guess I basically wanted to echo some of their concerns. And the villages I've been to, I've tried to have -- I've talked to either groups of people or, you know, at least numerous individuals. And basically, the -- many of the things that I've heard here already were, you know, I heard that with a lot of passion.

You know, the redfish and -- in Katmai and the migratory bird treaty which makes it illegal to spring hunt ducks and geese, migratory birds, you know, those types of things put the people in the villages in the position where they're made out to be a criminal if they do that activity. Or, you know, maybe that's the -- it's illegal, and they feel that, and if they go out there, you know, they don't feel good about what they're doing. It's something they've always done, and now all of a sudden it's not supposed to be done.

In fact, I heard one man tell me that, you know, he'd like to take his son out there and teach him how to do it, but yet if he goes out there, he's put in the position where he -- somebody may come along and actually attempt to arrest him. And you know, here he would have his son there, and it's something that it's just -- you know, that they've always done, and he feels it's important for his family to know.

Along that same line, you know, subsistence, as I understand it, is supposed to take priority over all other types of hunting and fishing. And as -- well, that just doesn't seem to be the case. You know, like you heard testimony

here today already about, you know, the sport hunting guides coming in. And the regulations seem to be set up to meet their needs more than subsistence. And then there's a conflict. And then also, the confusion of the rules that come about because of these conflicting -- oh, the conflicting purpose, you know, of the law, I guess, as -- affecting subsistence and also sport hunting.

You know, I heard many, many conflicts -- or not necessarily open conflicts, but people had problems with what they saw going on with sport hunting. Basically they call it headhunting because that's -- you know, people want the head and they want to display it. And then they see the -- that the meat isn't being used and they also say that the hunt is normally set up for the rutting season, and the meat just isn't suitable for eating at that time.

I've also, you know, heard a lot during this testimony that, you know, subsistence, it's supposed to be -- well, for it to have meaning, it has to be stated in economic terms. And, you know, it's -- well, maybe I should start out by saying, one of the requirements of the way it's set up in the various laws between state and federal -- the federal government right now is that it has to be proved that a village and a group of individuals has customary and traditional use. You know, and that, customary and traditional use has nothing to do in my eyes with, you know, economic -- economics.

So, you know, that seems to be kind of a contradiction of terms. And I guess I'll close there, but I do have a question about the transcripts of these tapes. Are they made available to the public, or what normally happens with this

information?

MR. IRWIN: Okay. We get a full transcription and individual sets are sent to each of our Commissioners. That -- first of all. We keep the originals in our office in Anchorage and we invite people to come in, if they can get in or -- and want to, they can come in and look at it. We tend -- unless somebody knows specifically which testimony they're interested in, we would rather you give us a call, write us a letter and say, I'd like the transcripts from the second day at Dillingham, so and so, that type of thing, simply because we've -- without counting our last two hearings before the -- Barrow last week and Dillingham this week, we have over 2,000 pages of it. And it just -- somebody just says we want a --

MR. KRIEG: Mm-hm (affirmative).

MR. IRWIN: -- transcript, that would mean that we'd have to copy off 2,000 pages. So if you could get a little more specific about what you'd like, we'd be more than happy to get that to you.

MR. KRIEG: Okay. How about like names of individuals or....

MR. IRWIN: Huh?

MR. KRIEG: If I gave you names --

MR. IRWIN: If you have --

MR. KRIEG: -- testimony that I was interested in.

MR. IRWIN: Yeah, that you would like to see. Now, in the long term, this will all go actually to the Library of Congress, is where it'll be archived, and

in its various forms. We have it on tape, we have it on transcript, we will have various reports and catalogs that come out of it. There's a whole number of different things and uses that we plan on having for it in the long run.

MR. KRIEG: Mm-hm (affirmative).

MR. IRWIN: But for now, if you're interested in hearing what other people had to say or having a set of particular testimony yourself, if you could just give us the specific request, we can get that to you.

MR. KRIEG: Okay. Because I just want to say too that the, you know, some of the -- I heard a few of the elders today that spoke and, you know, that's very valuable information and --

MR. IRWIN: Yeah, it is valuable information.

MR. KRIEG: -- you know, it should be preserved --

MR. IRWIN: Yeah.

MR. KRIEG: -- and it -- and not only just preserved, but, you know, it should be taken with, you know, with heart so....

FATHER ELLIOTT: That's our intent.

MR. KRIEG: Good.

FATHER ELLIOTT: Thank you very much.

MR. KRIEG: Thanks. Yeah, thank you.

FATHER ELLIOTT: Off record at 12 minutes after 12.

THE REPORTER: Off record.

(Hearing adjourned at 12:13 p.m.)

END OF PROCEEDINGS

CERTIFICATE

STATE OF ALASKA)
) ss.
THIRD JUDICIAL DISTRICT)

I, Janice Welch, Court Reporter and Notary Public duly commissioned and qualified in and for the State of Alaska, do hereby certify that the foregoing proceedings were taken electronically before me and thereafter reduced to typewriting by an individual under the supervision of Kron Associates Court Reporting; that the transcript of the proceedings is a full, true, and correct transcript of the testimony, including questions, answers, and statements made and taken at the time of the foregoing proceedings.

That all documents and/or things marked for identification as exhibits to the proceedings have been annexed to and included with said proceedings, unless otherwise indicated in the record.

IN WITNESS WHEREOF, I have set my hand and affixed my Notarial Seal this ____ day of _____, 1993.

Notary Public for Alaska.
My commission expires: ____

Exhibit #1 of Robert J. Clark

1. Letter to Mike Irwin, Executive Director, Alaska Natives Commission
2. Bristol Bay Area Native Health Corporation, "A Tribally-Operated Service Unit" of the Alaska Area Native Health Service under the Indian Self-Determination Act.
3. Governing Board Report
4. Bristol Bay Area Health Corporation, Strategic Health Plan to the Year 2000.

End of Exhibit #1

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