

ALASKA LEGISLATURE SPECIAL COMMITTEE / SUBJECT FILES 86 / 2

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how they get their figures and they are incorrect and they are making decisions that affect our lives, daily, on those fly over type of things that are just totally out of perspective. There is one thing this Committee should do (inaudible) they ought to take a look at the kinds of things that the department is doing and where taxpayer's dollars are going in support of that department. Because we're frankly getting ripped off, and anything to do in that line would be time and effort well spent.

Jeff Kennedy - My name is Jeff Kennedy and I live in Fairbanks and I would like to make a comment, and Mitch or somebody else may correct me, but it's something that Mitch brought up in the beginning, should there be a way of looking at subsistence hunting and shouldn't people be allotted different quotas or different priorities if they live in a rural area that's connected to the highway. It seems to me that somebody who lives in the rural area connected to a highway has a unique problem because other people can come into their neighborhoods and shoot the fish and game very easily that the people in that area could normally get. It seems to me there should be a higher priority not a lower priority for people who live in the rural areas and are connected by highways. Correct me, if I'm wrong.

Representative Nels Anderson: I would just like to thank you people for coming down and having a chance to hear your views and give us a chance to give us a few of ours if there is anything specific that any of us or the rest of us maybe we could talk on a one to one basis, if you might be around for a little while after this meeting. It's getting closer into the evening.

Well, thank you all very much. I'm not really here to tell you what I feel about subsistence. I think most of you that know me, I have a tremendous feeling

for the people, the land, the resources, and I'm very much interested in hearing your comments and even if there are those of you who may not have expressed yourself this evening, I would invite you to write to members of the Committee or to myself if you'd like to put your thoughts in the form of writing. I want to stress very strongly though, that we do need your comments. Because the issue of subsistence is not going to go away. It is being considered in Congress, it is going to be considered in Juneau, and any comments that substantiates some of the statements that have already been made that will help us create and develop legislation that would not abuse your feelings about the issue would be very helpful to us. And we'll continue to solicit your statements as times goes on. I'd like to thank all of you again for coming and if there is any way that we can help, I would ask that Dorothy make it know what our address is and also urge you to communicate with your senators and representatives and let them know how you feel. If there are no other comments, then, the Committee on Subsistence is adjourned.

Tanana Hearing

Huber
Tritt
Isabel Gilman

Testimony of Steve Matthew

Miss Karen Perdue and myself have been travelling around the villages here in the interior Tanana Chiefs Conference area - Doyon Region lately. Our main purpose was: for Karen, discussing the possibility of relocating or replacing the Tanana Hospital; my travelling was primarily for the Resolution of 638, i.e. soliciting 638 Resolutions from the village because of the fact that they defined a village tribal area in Alaska as a village corporation to go along with what they did in the Lower '48.

What I'm primarily here to speak about would be health-related in the sense that the moose population and the moose production areas. This morning as I rode to town I heard a very interesting discovery as far as the State Management of Wildlife is concerned. They finally discovered the fact that brown bears are as big a predators on moose as wolves are. If they only asked us first inhabitants of Alaska this question we would have given them the answer 200 years ago. When they first came to Alaska we would have told them that brown bears are predators to moose - they kill the calves all the time. That's understandable. And yet now they come to us and ask us "What is subsistence?" What is subsistence? Me, I make \$26,000.00 a year and that's not enough to pay my tax. My wife makes another \$16,000.00 a year. With all this money we barely keep our heads above water. And they want to ask us what subsistence is. Subsistence

in my opinion would be to subsist off the land that you are living on. To live off this land year in and year out requires a lot. First of all, your family needs to be there when you need to work. I'll switch from here to Anaktuvuk Pass and Arctic Village. Those two villages have been under fire for a long time because of the fact that they kill caribou and live off of them. But if you go into those villages you will very seldom see anybody wasting caribou meat. I know that you people will say that it is not true because it has been proven otherwise - how about down in Minto Flats where they kill a moose and drop the whole thing and just cut off a horn. Us consumers never hear about those things. You never hear about all the slaughter that the army people do out on the caribou range. You never hear about those things. The only thing you hear about is Indians and Eskimos slaughtering these animals - slaughter them - that's all they say. It's not true. Everything we take, every part of the animal is used. More so in Anaktuvuk and Arctic Village; those two villages really depend on caribou. For one to sit back and say from this chair that Anaktuvuk and Arctic Village kill caribou for nothing and are wasteful, well, that's a bunch of hogwash. I have talked to these people, I've listened to them, I've met with them, and anything they kill is meant for the table and is used.

In the interior my father once paid my mother's way to Fairbanks for an operation and then paid her way back. This was before the Great White Father came in with all his beautiful money

and spoiled the Indian people. It took the Great White Father 70 years to do the Indian people wrong by taking away his dignity. Tell him, he didn't have to work, all he has to do is fill out this little piece of paper and the Great White Father will take care of him. Now the tide is turned and the Great White Father wants to renig on all his promises so he's telling this little Indian man "You better get your ass on the ball and go to work." If the Great White Father was so concerned thirty years ago about screwing up everybody, I would suggest that he be as concerned to try to help them get back on their feet. What I mean by that is subsistence hunting is extremely related to the Health of the Indian people in their villages. If one person says that it is not, I'd really like to talk to them. Now this is not my usual kind of speech, but I really think that the Indian people should start putting their foot down and say, "Now, this is it. This is the only way we will accept the hunting regulations."

In the last two weeks I was down in Koyukuk. Three years ago there was one Swedish citizen who came to hunt in the Koyukuk basin. Last year there were three. This year there were fifteen Swedes. Now if you take into consideration that moose population are controlled by wolves, bear, and the one predator Man, do you think he would survive without a really workable solution presented? I know all these guys with all their Ph.D.'s

and all their game management certificates are all well and good, but the Indian knew that the brown bear was one of the main causes of decreased moose population 200 years ago and the White man just found out about it day before yesterday. I think there's a need there that needs to be communicated. Utilize the old Indian knowledge of game management, instead of all this hogwash. I guess Jay Hammond wouldn't like that.

Thank you.

What did I see in the last few weeks. Areas of uncontrolled game management. In the sense, meaning of uncontrolled, ~~would~~ be population growth. It has been taken for granted, in past years, that wolves have always been the predator of moose.

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PUBLIC HEARING TESTIMONY

BY THE ALASKA STATE LEGISLATURE
INTERIM COMMITTEE ON SUBSISTENCE

COMMITTEE MEMBERS PRESENT:

Representative Nels A. Anderson Jr.,
Chairman

STAFF MEMBERS PRESENT

Adelheid Herrmann

PUBLIC HEARING LOCATION:

NAME: ELEMENTARY SCHOOL

DATE: September, 17, 1977
TIME: 7:00 P.M.

THOSE REGISTERED IN ATTENDANCE AT PUBLIC HEARING

<u>Name</u>	<u>Address</u>	<u>Organization</u>
Helen M. Fagerctrom	Nome	Interested Resident
Dan Thomas	Nome	Interested Resident
Teresa Sockpealuk	Nome	Interested Resident
Duane Oozeva	Gambell, Alaska	Interested Resident
Franklin Kanimgak	Gambell, Alaska	Interested Resident
Gerald Trigg	Nome	Interested Resident
Mark A. Hoelskin	Nome	KNOM Radio
Nanci Millheisler	Box 1127, Nome	Interested Resident
Brenda Johnson	Nome	Resident
Charles Johnson	Nome	
Perry Mendenhall	Box 1141, Nome	Citizen-Native
Nancy Mendenhall	Box 1141, Nome	Interested Citizen & Norton Sound Health Corporation
Esther Bourdon	Nome	Interested Resident
Rita Hukill	Nome	Interested Resident
Nick Wongittilin	Nome	Interested Resident

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JUNEAU ALASKA

Alaska State Legislature

House

INTERIM COMMITTEE ON SUBSISTENCE
Nels A. Anderson, Jr., Chairman
P. O. Box 234
Dillingham, AK 99576 Tel: 842-5970

SEPTEMBER 17, 1977 - NOME PUBLIC HEARING

Representative Nels Anderson called the Interim Committee to order at this time. For those people that don't know me my name is Nels Anderson. I'm in the House of Representatives and I chair the Committee on Subsistence. It was a committee that was created in the late part of the last session. I think most of you know that I went through a pretty tough time getting re-elected into the house again. I was kicked out and had to run again. One of the things that has been of tremendous interest to me as an individual legislator is that the changing land patterns of the State of Alaska are creating some conflicts in competitive uses for our natural renewable resources. I felt it was necessary for the State of Alaska to begin to look at the term subsistence and what it may or may not mean to people who use fish, game berries, ducks and geese, sea mammals and so forth throughout the State of Alaska. The reason why that I felt it was important is that with the D-2 issue we have a very aggressive national group of legislators such as Mr. Udall and Mr. Seiberling who are wanting to create instant wilderness. The kind of wilderness that they are talking about is not going to permit people to move in and to conduct the kind of traditional cultural activities that have been in existence for hundreds even thousands of years in many parts of our state. One of the things that we are trying to do is get as many views as we can on the subject by holding hearings throughout the State and reviewing available information on the issue. I would like for the record

to apologize for our very obvious lack of ability to really drum up the support that we should of in advance of this meeting. I take full responsibility for that. There is no one really responsible for the kind of problem that we have right now because the public does not know that we're here obviously because of the small number of people that are here. Again, I would like you to know that I take full responsibility for that but nevertheless we are here and we have spent State money coming up here. If there is anyone in the audience that would like to say something about the issue of subsistence I would appreciate it. In addition to that the cause now people are going to be upset because they are going to know that we were here. We do want to give people an opportunity to let us know how they feel by mail.

If there is enough strong feeling for this subject and if there are enough people that think the Committee ought to return to Nome to hear the people on the subject I would be more than happy and willing to entertain another proposed time. We do have a limited budget and a stiff schedule but I think that if there were enough people that think that they should have had something to say about the issue I'm sure that we could come up with the money in the budget to come back up here.

We are going to be traveling to Nenana, Fairbanks, Copper Center, Kodiak. We're holding a full scale hearing in Anchorage during the convention on November 10th, 11th and 12th. The convention theme this year is "Subsistence" and the entire convention is going to be a hearing on Subsistence. I have been given the go ahead by the AFN to do just that since there are going to be so many people in Anchorage at that time we felt that since there are going to be so many people in Anchorage at that time we felt that would be an

opportune time to discuss the subject with as many people as possible and we can get down there from all over the State of Alaska so hopefully we will be able to get views that we may have missed. We plan to go to Galena, Juneau and plan to go up to Barrow in December. So we do have a pretty tight schedule and I will repeat that our budget was severely limited. My original amount that I had on the budget was a budget that would have given the Committee more staff and more of an opportunity to study the subject legally and look at it from a legal point of view and economic point of view. We were not able to do that.

I have a staff assistant working with me primarily gathering information that is available throughout the State at this time. I have also Adelheid Herrmann who is our secretary. Originally our budget presentation to the Council was \$100,000 dollars and that was cut to \$90,000 and right at the very end our budget was cut to \$40,400 and most of that money is going into a travel budget.

We had 8 members on the Committee and they have given me the authority to hold all the hearing at the places that I indicated because the money would not allow them to do so. There are going to be hearings in other parts of the state but the full committee will not be present. That just kind of gives you an idea and a background on what the Interim Committee on Subsistence is all about. What we may finally present to the legislature at this point in time is an open question, there is really no way of predicting what our ultimate position or legislative presentation will be to the Legislative Council. Our basic aim though is to try to find out how subsistence contributes to the rural lifestyle in as many places as we can get to. The floor is open at this time for anyone that would like to give us their thoughts on

the subject.

Gerald Trigg: I want to thank you for coming to the area and I think the issue that we are addressing here is of importance to the area especially with the D-2 land in question. With the ever increasing cost of living we in the Bering Straights are need to continue subsistence living; hunting and fishing. Also not only the poor be allowed to hunt and fish for subsistence needs even though income has risen over the years so has medical care, food, insurance, new cars, homes; all aspects of life. Our subsistence needs are greater in rural northern areas because we don't have access to grounds that which would enable us to grow part of our needs. We do not have the access to lower cost of food that is found in other areas of the State. We have always been dependent on fish and game. Instead of decreasing our subsistence needs thanks to a higher standard of living, we are more dependent on subsistence hunting and fishing. It is important that subsistence areas not be decreased by D-2 with the increasing population and the increase in traffic the D-2 area. If subsistence is not approved will bring about a considerable hardship to the people in the Bering Straits area. We also need cooperative efforts by the Fish and Game agencies to assist the area in attaining our needs. I don't know if you have any questions.

Representative Nels Anderson: Jerry I just have a comment or two. I'm not sure what you mean by a more cooperative effort. Are you saying that people in the local area should have more of a say in fish and game management matters?

Gerald Trigg: I think I would like to say that's the case but we do have a Fish and Game Advisory Board. I 'm not a part of it nor have I attended their

meetings but there are a lot of things happening in our area that are brought about by the Department of Fish and Game that I personally don't agree with. Specifically speaking, the area surrounding Nome was, we were stopped from moose hunting within a 50 mile radius of the area. Walrus hunting has been an issue in the area for the last two to three years. One that will serve us in the very near future is the migratory birds. Fishing is another one that will serve us in the very neat future unless the effect of the 200 mile limit will have a better effect. Basically what I'm trying to get at is that we need to have the fish and game possibly assist us in setting up some fish hatcheries in this area. We're getting into the fishing more and more in this area and we don't want to happen in our area what happened in the Southeast there for awhile where the fishing industry went down for awhile until these fish hatcheries came about. There have been a few issues in the area where we had very little assistance from the Department. I don't have any information here with me now to back this, but in our office we do have information regarding this.

Representative Nels Anderson: One of the common complaints that we have been getting throughout the State is that the Department of Fish and Game, because of it's location in Juneau, because of it's inaccessability people don't get to express their feelings on what they ought to be going. And also that I did support the creation of these fish and game advisory boards, they still don't have enough authority.

Gerald Trigg: They don't have no authority! whatsoever. Like with the local one it is strictly people from Nome. They have no one from the outlying areas represented on the council. That's one of the problems.

Representative Nels Anderson: Another thing that people have been saying too that some of the fish and game advisory groups are dominated by special interest groups like guides for instance.

Gerald Trigg: One thing with the fish and game industry in the State of Alaska is one of our major resources yet it is my feeling that the legislature treats it very lightly and it's shown by the small budget that it operates from. Anytime I make inquires this is one of the answers I get is that we don't have the money - we don't have the budget to do what's right.

Representative Nels Anderson: I think you are basically correct there and one of the things that I was going to get at a little later but you have hit on a problem. The Department of Fish and Game is funded by selling licenses as most of you know so that means our moose and our caribou to non-resident people or foreign people for \$200.00 or whatever a bear tag is or caribou tag or moose tag or whatever, our fish and game are for sale and the Department of Fish and Game depends primarily on that source of income for their budget and that in turn is matched by the Federal Government. One of the things is that I intend to do as a recommendation is to have the administration look at the funding policy at the present time and try to make some changes to try to get the money from the general fund like every department of the State does so that these people are not stuck year after year to go out and sell all the licenses they can and at the same time not getting enough money to provide the management programs to properly protect the fish and game of the State of Alaska. It seems to be a problem we have identified and I think it is something we are going to have to work on. One other thing that I have noticed is that the favorite pastime of most politicians including myself, until about six months ago is that we wanted to make the Department

the "Whipping Boy" and basically the reason they have been the whipping boy is because they have not had the money and it has been the politician's fault and to a large degree the public's fault. They have a lot of inbred funding policy problems that make the situation as it is and I know longer am in the camp anymore. I'm more in line with trying to refine the funding process so that those people will have those kinds of funds that will properly manage those resources in the State.

Gerald Trigg: In conclusion I would like to mention that I belong with three organizations, the local Chamber of Commerce, the Arctic Native Brotherhood and the Nome Eskimo Community and we would all welcome the opportunity in the near future whether by mail or by having you return to the area. We would all welcome the opportunity to present testimony on the issue as you stated earlier we had little, very little notice of it and I'm sure they would appreciate it on saying something of such and important matter.

Representative Nels Anderson: Mr. Trigg, I'd like to, if I could after we get done with the formal hearing, to get together with you and discuss my itinerary and if it looks like there's a possibility of my returning I think I would like to do that and perhaps I could do a better job in getting a little bit more publicity out. The criticism is well taken.

Duane Ozeeva: I'm from the village of Gambell. It's about 200 miles from here. To me subsistence is not just a word - it's a lifestyle. It's a way of life to us. Out in the outlying villages we just don't have a grocery store like the one you've got here in Nome. From the majority of our food we get by hunting marine mammals in the village of Gambell. Since I grew up from 1948 to present time all this has been taken away from us piece by piece through regulations

and legislation which effects us as a culture as a people that live there and yet we do not get any representation when they are formulating the laws that affects us as such and that I see very little of even now.

Like Jerry Trigg said the representation like the advisory board on the Department of Fish and Game is mostly formulated by the residents of Nome even though some of them may have lived in a village at one time or another still their view points are different than how we see subsistence. So I'd like to see more of that representation if they ever do come up with something new, that would be more beneficial to both the villages and the regional centers. The definition of subsistence from what I've heard and what I've read there is no clear cut definition on subsistence that is compatible to us, the people, the State of Alaska, and the Federal Government. These need to be studies with everyone thinking on the same level of subsistence. That's all I have for now.

Representative Nels Anderson: Duane, before you leave, I met with the Governor in Juneau about 12 days ago and he was talking about some of the things that were a great concern to him and I think you are absolutely right in that in the formulation policy, rules and regulations for the most part are not done at the local level. The Fish and Game Advisory Boards are just that. That's all they are. They aren't policy making boards. Going back to what Governor Hammond said that it is his intent to work very hard to create fish and game boards at the local level rather than have a statewide Fish and Game Board trying to manage all over the state with only 7 people. It's his idea now to try to develop legislation that will be a let Fish and Game boards out closer to the local areas. And in making sure that villages such as yours have representation on those Fish and Game Boards and these boards would have

the authority to make the rules and regulations on how things are done in those specific regions and we would have a Fish and Game Board created in Bristol Bay and how we ran things down there would be our business and how you guys did things up in your area would be your business and we wouldn't interfere.

Duane Ozeeva: That I would very much like to see!

Representative Nels Anderson: Again, that's something the Governor advised me that he'd like to do and he did at that time ask for his assistance.

Charles Johnson: I'm the Executive Vice President of Kawerak the non-profit association here. My statement is not totally prepared but it is an personal rather than an official, organizational opinion because Caleb Pungowi who is our president would have to give that on behalf of our organization. Duane Ozeeva is one of our board members and would therefore be more able to give an opinion. My comments are related to coming events that have been publicized and relates to the State Highway Departments plans on building a highway connecting Anchorage, Fairbanks, Bethel, Nome, Kotzebue and Barrow and that event will have greater impact than any rules or regulations on our subsistence living. You only have to look at all the areas around Anchorage and Fairbanks that are now accessable by road and the hunting and fishing there has been totally wiped out. You can look along the pipeline route. It's not just the pipeline itself that have cut down the availability of caribou it's the access to the urban centers. The people from the urban centers can go out and hunt.

If we allow that road to be built between here and Anchorage it will totally wipe out the game. It will wipe it out, out here cause we're pictured

as a place where Eskimo and Native people can live off the land we're pictured more as a sportsmans paradise. If we are accessable by road we then will have all our fishing and hunting taken away regardless of the rules and regulations. This is as far as I understand has been planned by the State Department of Highways. Perhaps out of those general funds. The development of the highway system is not compatible with the preservation of our lifestyle and our hunting and fishing. That's the only comment I have.

Representative Nels Anderson: Thank you very much. That opens up a whole new ball game. I honestly had not taken that proposed highway system into consideration. I would assume that the Interim Committee on Subsistence would have to adopt a position on that particular concern of yours.

Charlie Johnson: Well, my personal position is that the highway system should not be built.

Representative Nels Anderson: That's what I'm saying. The committee should adopt that position and as Chairman of the committee I will make that proposal to other members and hope that we could adopt that resolution of your concern; that we not have the road system.

Perry Mendenhall: I'm in favor of subsistence in the villages and those that have grown up with it and lived as a native such as seal oil, blubber and the greens even the greens, the berries are subsistence. The sea mammals that exist along the coast and all the fish within the lakes, streams and oceans have been sustaining the Eskimo for thousands of years and now that we're under the whiteman's system all of a sudden they want to cut us off from this type of lifestyle and means of diet. They are cutting it off by their laws and

regulations but at this time they have no means to replace it economically, socially. Villages that traded among each other developed because of trading of dry fish and seal oil. The trading of black meat and berries between various villages. Like even today on Shishmaref we have to write in order to get black meat; the best quality type of black meat. If we want dry fish we have to write to Teller. We trade or buy.

Being that I've grown up in Nome doesn't mean that I don't appreciate some of the whiteman's food that I eat but I see that the whiteman supplement my diet. When I was growing up and when I came back from college the first thing I wanted was my native food. There's a lot of people that have never left the villages that have grown up and have never been as educated. That's their life, that's all they know. I feel instead of just being an advisory board for subsistence there should be a completely native board that has full control on subsistence and plus the fish and game controls the laws and the regulations in the State. Of course it would have to vary from region to region because each region they sort of have a different means of subsistence. A lot of people feel we have been killing off the bowhead whales but there hasn't been blubber, muktuk around like there was last year just enough to get a lot of the people by on. They take their own lives in their hands when they go out after the whales, walrus and oorguks and even the little harbor seals. When they go out there in their plywood boat or skin boat, a lot of times we had to forage over the ice because we got caught in the ice. Trying to make coffee for two hours on the whiteman's stove that don't work is something else out there. It gets hectic out there. I've hunted out on the ice with friend of mine in town here and realize the danger that they face. They look at and accept it as a means of life like our ancestors have but I feel that the subsistence food that we have is our main-

stay of diet in a way and it will take a long time for the whiteman's food to take a hold and dominate most of the diet of our people in our villages. If you go to any big cities in Alaska you will find the Eskimos requesting their native foods. Because they are hungry for it they want it, that's the way they grew up. There in the big cities not because of choice but because they were trained and sent away and they got used to living out there but still they have that desire for subsistence. Maybe even Ad wanted her native food while she was attending the University. They say that the whiteman's food is the mainstay, but it can't be out in the villages because it is pretty expensive in the villages even the meat. One pound of meat, I don't know how they make that one pound of meat stretch but it is expensive. Maybe just to cut the diet to make it a little bit different once in awhile. Kind of identify that they're within the system and maybe the hunting wasn't that good and they were forced to go to that store.

They also depend on the ivory on the walrus that were caught for commercial value. The whiteman has created this commercial value on the ivory artifacts and ivory carvings and it is good in some ways because it helps alot of Eskimo carvers maintain their living by carving, out in the villages and even in Anchorage and Fairbanks. Subsistence hunting even with permits it's kind of a late coming thing to the Natives. Why they have to buy permits for catching crab, fish things like that. Before they never had to do this. No one jumped on them for catching crab and fish. Today you have to buy \$.25 or some kind of nominal fee for a permit to show that you're a subsistence hunter or fisherman. It's kind of wiping a culture out by having to pay for it. They probably reluctantly buy this just to stay within the law even though they don't like to buy the permits. There is a lot of other things that need to be remedied pertaining to subsistence. It seems like the majority of votes

comes from the urban centers and the rural votes that are in Juneau cannot really carry subsistence it seems that the urban votes could the rural votes in Juneau even if there are a lot of testimonies and sayings on subsistence. I feel that this is a misrepresentation on this subject of subsistence and laws and regulations pertaining to subsistence. When the whiteman wants to do some hunting or trapping on their own without as a means of living they don't really go after him. They go after the Native that does all the hunting and trapping all their life but when the whiteman goes and he makes noise about it they leave him alone maybe because he knows the law a little bit better. There is probably different courses of misunderstanding and courses of reading the law as you might say.

Representative Nels Anderson: Thank you for your comments. I would like to go back to what you were saying about the State of Alaska at this time has no means to replace the loss of any kind of subsistence hunting or fishing. Could you expand on that just a little.

Perry Mendenhall: With the laws and regulations that's been written and revised that would in a way inhibit or prohibit subsistence living or hunting like caribou, Sea Mammal Act and fishing as well. If they are saying no, you can't really depend on subsistence you can't go out as much as you can to do subsistence. That's the way that the Native family has lived most of their life and all of a sudden you said no. How is that person going to make a living. Since he hasn't been trained to or indoctrinated to go in an urban situation to make a living. What type of training or economic system that would take the place of subsistence.

Representative Nels Anderson: Has this area done any kind of survey about what

the family dependence is on the land?

Perry Mendenhall: In fact I wrote a letter to the local newspapers here and stated that there was no such survey done in this area. Fish and Game never did say that they did such a survey. In Nome or in the outlying villages that depended upon subsistence. Nels, the reason why I asked this Perry is that in Bristol Bay and several of our villages and I think throughout the whole region that we have more or less documented by surveys what people do take off the land. The number of ducks and geese and ptarmigan, how many pounds of berries are picked a year, moose harvested, walrus and it's kind of added up and it's really astounding how much dependence there is on the land it seems to me that it might be a worthwhile effort. I wish that it could be done here and every village on the people that depend on Native food and subsistence life. Even though a lot of people have been identified as Eskimo families here this is a part that goes living off the land. Some of them find seasonal work but that's not enough to carry them through so they have to depend on subsistence.

Representative Nels Anderson: Well, I think everybody that lives out in rural Alaska is effected because anyone that lives out in rural Alaska i going to have to depend somewhat on the land and I see it not only being restricted to Native people. It's going to be non-native people too. That do use moose and do use berries, they get their fish.

Perry Mendenhall: It seems like to the restriction that 30 miles up the road and 50 miles to the west of us and 52 miles to the east of us is closed to moose hunting and I know there is a lot of family's in town that don't have the means to go outside these boundaries to hunt moose. I have been taking

some of my friends out to get moose too.

Representative Nels Anderson: Perry, was this created by the Advisory Board or did the Department of Fish and Game that created that.

Perry Mendenhall: I don't know how the Department of Fish and Game came to making these boundaries.

Representative Nels Anderson: What year did this happen?

Perry Mendenhall: Just this year. Nobody knew where the boundaries were going to be until moose season was open. Nobody knew about boundaries at all. I don't see how some of the people here that don't have vehicles or means of transporting themselves outside the boundaries.

Representative Nels Anderson: Was there any notice?

Perry Mendenhall: I don't believe there was any notice. They wanted the tourists to see the moose close to town was the rumor. So even though there's moose walking out at Dry Creek which is about 1 mile away or around Nome-Beltz, which is about 5 miles away and up around Snake River which is about 5 or 10 miles away they can't really get moose. But even though there's moose around in those areas the people can't get them because of no means to. Last year they didn't get many moose close to Nome anyway maybe about 10.

Representative Nels Anderson: Is the Department of Fish and Game represented here now? Has anyone asked them why they did that?

Dan Thomas: I'd kind of just like to add onto what Perry said concerning the access depending on what your economic level is. People that don't have enough money to have a four wheel drive are put at a great disadvantage as far as moose hunting is concerned around here cause that makes it a lot easier to get out to where the moose are and to bring them back in. And the people who aren't making as much money are going to be more economically dependent on the moose, meat, just because they aren't able to buy meat in the stores. If anything is going to be restricted, if there have to be restrictions made because of over hunting or to let the moose population to recover. It should be restricted on the upper income level. The people who are making the most money should be restricted first and allow the lower income level to hunt. Like rather than restricting everybody to 30 and 50 miles away from Nome maybe restrict everybody who makes over \$10,000 and let the other people to continue to hunt closer to Nome where they have access to that area. To make it pay attention to the economic level of the people involved rather than making blanket restrictions.

Representative Nels Anderson: How do you see some program like this being worked out?

Dan Thomas: Just, well, with the advisory board they would know about the situation around Nome and just seems that all you need is a little sensitivity to what's going on. Just make a restricted area without thinking about what affect it will have on the people involved. Right now you have to have a car and be able to get all the way out of town to get moose so only the people that have the cars and you just about have to have a 4-wheel drive and that's a little bit expensive up here to get a moose and unless you have a friend with 4-wheel drive.

I had one other comment about fishing and that is that I worked with Fish and Game here this summer and subsistence fishing was supposed to have priority over commercial fishing so that if anybody that anybody was going to be restricted it would be the commercial that was knocked out first but the way worked out the commercial fishing was going on for a couple of weeks or a month before subsistence fishing really started and the catches were so heavy compared to previous years that it was restricted down from 4 days a week to 2 days a week. Just about when subsistence was going to start so it ended up that the commercial had been fishing for about 4 days a week for quite some time and all of a sudden the subsistence was laid down on this 2 day a week thing. So who is getting priority? The commercial fishing was. It wasn't done on purpose. It just happened to work out that way. And so I think they should just be more cautious on how much they let the commercial catch. Realizing that the subsistence people are going to be fishing later in the year.

Nick Wongitillon: I'm not good speak English. Different island, dialect. I'm growing up in Gambell. I stay in Gambell. I stay in a Eskimo house and I use the Eskimo food mostly walrus and whale, fish. I am hunter too. Before, walrus hunter, we mostly eat walrus and the whale. I think Eskimo mostly like the walrus and whale. Even the little ones we can feed them walrus and whale. If we eat something like that in the store, whiteman food, food very expensive. We see we are liked by some but...if we stay on the island. We hunting, get whale for the Eskimo and right now I'm thinking myself that we like walrus and how can I get it, I can eat any kind but mostly I like walrus and whale.

Representative Nels Anderson: I'm really glad that you told us that because

like I said earlier, that people that live in Anchorage, Fairbanks, the bigger cities, the lower 48 they don't understand what or how you feel and the only way they are going to know is if you tell us and we'll try to tell other people so they understand.

Nancy Mendenhall: I'm a citizen of Nome and a mother of five and I also work for Norton Sound Regional Health Corporation. I just want to talk briefly on the nutritional needs and our concern for the health of the people of the region. I think that as that as the people's capability of hunting goes down they will have to substitute other foods and with a limited income and the cost of living here which is probably 2/3 over the cost of food in Anchorage that most families are in a real bind if they can't get out and get subsistence foods. As their nutritional condition goes down then their health care needs go up and we are really aware of this at Norton Sound where we don't just want to cure disease and so we want to help people live better in the first place so they don't get sick and don't get diseased. We spend a lot of time talking and planning about how to improve the health status of the people of the region and I think it's really strongly connected with the food they are eating and I think we all know that if you have a limited income and that if you're trying to buy food that you end up cutting down your protein and your fresh stuff especially here in Nome and the only fresh meat that you can afford to buy now would be hamburger and chicken. We use to have reindeer in the stores, we don't even have reindeer anymore so if a family is cut off from their source of hunting and fishing they are really going to get cut down on their protein and again the same thing with their fresh vegetables that to buy the fresh produce at the local store is difficult for most families and unless they are getting fresh greens and berries their vitamins and minerals are going to go way down.

Some people just don't take this seriously and they say nobody in Nome really uses subsistence food anymore. This is a fiction, but not a fiction. I know that in my family if we had to buy all our food, it would be \$700 or \$800 a month. Even though we have a good income in our family with 2 people working we still use a lot of subsistence food, and count on them whereas if I go around and visit people and many families that I visit in Nome I never see any store bought food on their tables or in their cupboards except for staples. They'll buy coffee, sugar and flour that are staples but there are many homes and families where I've never seen what you call commercial meat. They always use subsistence meat. It's very, very important part of their diet. If their ability to get this food goes down and their earning power doesn't go up I know they are going to be more and more dependent on welfare and food stamps and so on to supplement their diet and their diet is going to get poorer and poorer and I don't need to tell you that the diet has gone down hill when you look at the dental needs and problems.

As far as health needs to you can see that dental is number one. But there are other ways that it is going down hill besides dental that you can't see as well as dental but there are other ways that the health status goes down when the nutritional needs go down.

In the villages a lot of the stores don't have the things we are talking about like commercial meat, and fresh produce there are very few native stores in the villages that carry that kind of thing only in the larger richer villages. In the smaller ones the only thing the local store will carry will be the staples like coffee, sugar and flour and when I go to the villages I see that the only kind of meat that people have to provide is the native meat is the subsistence meat and fish. They are especially dependent in the villages but

I don't think they realize how dependent they are in Nome too. I think it would be a very good idea that a survey was done in Nome I think they would find out there is a lot more importance in these subsistence foods than people are willing to admit.

Representative Nels Anderson: I brought that up earlier with I don't know who I asked whether or not there had been a survey conducted and the reason why there was such an emphasis on conducting a survey down in the Aleknagik area where I live was that the State of Alaska was extremely interested in a Wood River-Tikchik State park and they were going to prohibit any more subsistence activities in the boundaries of something like 1.4 million acres of land and we tried to think of all kinds of ways of why this shouldn't be done and we figured the best way would be to look at the people's diets and try to find out where the food came from. We conducted a survey and it was impressive to see what the dependence was with the berries, number of pounds harvested every year, the fish, game, greens whatever and it came right Bristol Bay Native Association and they conducted that survey. I don't recall where they got their money from, but it called our attention to another aspect of subsistence. Another thing that you have more or less more clearly emphasized in my mind is that there is a direct relationship between the nutritional intake and subsistence that if one reduces something else has got to come in and replace it. This then causes and increases in welfare and food stamps. Then the nutritional intake quality is another part of that whole question. Is that intake the replacement necessary to maintain a healthy diet for the people. I didn't get that. All this was going around in my mind but I wanted to state to you that you did put the meat and I feel a little bit more clear on that and I can argue a little bit more aggressively and knowledgeably. I do want to thank you for your comment.

Teresa Sockpealuk: I'm originally from Shaktoolik or at heart I'll always be from Shaktoolik. I believe in subsistence and I'm 100% for it. I'll give you a rough estimate for a total home expenses in a village like if you want to live comfortably. Just on the home expenses along, my family \$1059 a month just on home expenses alone that includes food, stove oil, groceries, light bill and accesories and house payments. The rural people are - like if they don't get subsistence they have to turn to welfare or food stamps. I think that when a guy has to turn himself to food stamps he lowers himself to a level where he doesn't care anymore then he starts drinking and he doesn't give a damn then he doesn't become a man anymore to his family.

Representative Nels Anderson: There's something beyond what we're talking about. There's a very definite feeling of pride and dignity that a reduction in subsistence lifestyle there is a erosion of how a people feel about themselves. We're trying to figure how in the world we're going to deal with that but it comes through every time we sit down and talk with people that people really feel strongly about this and they can't find the right words. How are we going to deal with in the legislature.

Teresa Sockpealuk: I think there's a lot of mental anguish if subsistence was taken away totally from them like already walrus hunting might be taken away and the bowhead whale.

Perry Mendenhall: I would like to comment on the hearing here tonight and I sort of feel like there would be a lot more people here if both the radio stations KICY and KNOM had been able to broadcast it on a daily basis on news time and during noon news and even put it on Ptarmigan Telegraph because that's when a lot of native people listen to it I believe that we would have had a

better turnout tonight and I also understand that our local representative is on the same committee that you are serving on and wonder why he has not been able to notify the public of this hearing so they would have been able to participate in this hearing perserving their own subsistence right and culture and we need more local control on subsistence.

"NOME IRA POSITION PAPER"

Topic: "Subsistences"

October 1977

Villages started and exist because of "subsistence living" and it is a way of life up here. Even our Eskimo legends state that it is to be such. It is a traditional and a cultural heritage to live off the land, for each season has ~~an~~ harvest time, whether it is for berries, greens, sea mammals, ducks, birds, caribou, fur bearing animals, etc....and this practice does vary from area to area. What has existed for thousands of years, can't be changed overnight, even under the Alaska Native Land Claims Settlement Act or new State laws. Our way of life satisfies one's body, mind and soul. But we are entrapped into new ways and strange laws, snarled many times over, until now our subsistence way of life is endangered.

Before going on with further comments on "subsistence", we would like to mention Secretary of Interior Andrus's remarks on subsistence: Secretary Andrus stated that in rural Alaska "change from the subsistence to the cash economy has not only been rapid, its been relentless". "...There is a need to recognize legitimate subsistence uses in Alaska..."

The population of Nome consists of approximately 80% or more natives. We know that the majority of their income is low and that unemployment/welfare is high. And that the cost of living in Nome is approximately 165% of Anchorage and 198% of Seattle. The Northwest area of Alaska has the highest cost of living in the State; and the welfare checks/assurances do not go far for living, especially if they have families. *Reasons For Subsistence Rights:*

1. There should be a subsistence survey conducted in rural Alaska to determine dependency upon native foods due to diet customs and cultural health standards. This survey would show the people who depend upon it fully, partially or not at all. This survey would show subsistence rights is essential and should not be mismanaged by the State.
2. Commercial foods are not totally acceptable by natives due to cultural, high cost and health reasons.
3. Subsistence living or dependency is not a political issue, but a means for most of our native people's existence from season to season, day to day, year to year.
4. Subsistence, supplement welfare and BIA assurances. If subsistence rights are taken away or mismanaged, welfare needs/demands would increase.
5. Unemployment and high inflation costs (for living) encourages a subsistence dependency and life style.
6. Due to high cost of living, subsistence dependency should not be restricted because of income, race or life style.
7. State should fund a local control committee (meetings, travel, etc.) to regulate the State Fish and Game's activities in the local area (i.e. Northwest region). That the local control committee will not be just a advisory group, but have the power to control the local State Fish and Game management and to set regulations within the area, concerning subsistences hunting and fishing, commercial fishing, sport hunting and fishing, and to make recommendations to the Government.

elaborate

8. Closure areas around Nome provide hardship on low income people (i.e. moose hunting, etc.)
9. Subsistence fishing should not be regulated along with commercial fishing, to the point that commercial fishing is favored rather than subsistence fishing. Subsistence fishing should be top priority...on all species of fish.
10. Due to the increase of commercial fishing, fish hatcheries should be developed and encouraged, then implemented as soon as possible to ensure subsistence and commercial fishing. (State funded)
11. No State development or assistances (grants/technical assistances) on the economic/social level have been seen in our area, which would encourage tourism, fishing industries, land and resource development, etc. Investments like this by the State would help alleviate the unemployment/welfare rate in this area somewhat.
12. Urban politicians tend to regulate rural subsistence life and dependency by limiting Fish and Game allocations.
13. Hearings on Sea Mammals should be conducted in the areas concerned rather than in Anchorage, Fairbanks or Juneau urban centers. Not very many rural people could afford to make it to the hearings conducted in Anchorage area...(sea mammals). If there is to be hearings on moose or caribou for example, our area would like to be included. Sea Mammal hearing ^{should be} conducted in coastal areas where the people depend upon sea mammals for subsistences.
14. State parks, d-2 lands should take into consideration subsistence hunting and fishing and not to mismanage subsistence rights through new regulations or prohibiting use of such lands for subsistence use.
even the name given to us by the Indian people and now known throughout the world means "raw meat eaters" and the name is "ESKIMO". Eskimos are subsistence hunters and fisherman.

The State should help preserve one of the minority ethnic groups in the world through proper management on subsistence rights. The State should see that subsistence is a means for existing in rural Alaska, and that provisions should be considered for keeping it.

PLEASE NOTE: THE PRECEDING PAGES WERE TREATED
AS A UNIT IN THE ORIGINAL DOCUMENT.

PUBLIC HEARING TESTIMONY

BY THE ALASKA STATE LEGISLATURE
INTERIM COMMITTEE ON SUBSISTENCE

COMMITTEE MEMBERS PRESENT:

Representative Nels A. Anderson, Jr., Chairman
Representative Al Shakak

STAFF MEMBERS PRESENT:

Adelheid Herrmann, Secretary

PUBLIC HEARING LOCATION:

NOME, ALASKA
KING ISLAND COMMUNITY CENTER

DATE: Thursday, October 27, 1977
TIME: 7:00 P.M.

THOSE REGISTERED IN ATTENDANCE AT PUBLIC HEARING

<u>Name</u>	<u>Address</u>	<u>Organization</u>
Charlie Kowchee	General Delivery	Kawerak
Ralph Kowchee	P.O. Box, Nome	
Mark A. Hoelsken	P.O. Box 988, Nome	KNOM Radio
George Dan, Sr.	General Delivery, Stebbins	
Dan Thomas	Box 1141, Nome	NSHC
Henry Adams	Koyuk, Alaska	Kawerak
John Waghiyi, Sr.	Box 174, Nome	
Della Waghiyi	Box 174, Nome	
Evan Schubert	Box 277, Nome	
Tomi Schubert	Box 277, Nome	Student
Carolyn Schubert	Box 277, Nome	Council Native Corporation
Little Sisters of Jesus	Box 845, Nome	
Charles M. Kokuluk	Box 297, Nome	King Island IRA
Agatha Kokuluk	Box 297, Nome	
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Jeanette Martin	Box 966, Nome	NSHC
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Caleb Pungowiyi	Box 1013, Nome	Kawerak, Inc.
Mina Pungowiyi	Box 1013, Nome	
Nanci Mill heisler	Box 1127, Nome	
Chuck Blem	Box 788, Nome	
Jacob Ahwinona	Box 746, Nome	
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Charles Fagerstrom	Box 946, Nome	
Ralph Willoya	Golovin	
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Jenny Alowa	Box 1007, Nome	Individual
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Aaron Simon	White Mountain 99784	
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Ruth Wright	Nome, Alaska	
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Jeff Kowchee	Nome, Alaska	
Bernard Kasgnoc	Box 39, Nome	
Brenda Johnson	Nome, Alaska	
Truman Johnson	Nome, Alaska	
Nicole Johnson	Nome, Alaka	
Alfred S. Sahlin	Box 758, Nome	Sitnasusauk
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JUNEAU ALASKA

Alaska State Legislature

House

INTERIM COMMITTEE ON SUBSISTENCE
NELS A. ANDERSON, JR., CHAIRMAN
P.O. Box 234 • 842-5970
Dillingham, Alaska 99576

OCTOBER 17, 1977 - NOME PUBLIC HEARING

George Dan, Stebbins: Our feelings have to be respected before you listen to politicians, I know a lot of people have feelings. Something came up as to what we should talk about, only by verbal our feelings how this is concerned. They listen to the radio what's going on in the village a lot of them be attacking to our people our way of life. People mentioned white man, suppose to live off money instead of boat our subsistence way of life, and little income we get, if you want me to talk about it from way back I could, but to make it real brief I see those changes now to us. Way back I was six years old I can remember I buy flour for \$2.50 a 60 lb. flour, now you buy 50 lb. for \$35.00. You see the difference how are climbing up in the money new standard of living. But more often now, we leave out subsistence. We can't afford to buy beef meat. The lawmakers, they try to standardize their own, they can't do this. Up here our climate is so different, what we get is seasonal and in one month certain game we can catch, now December is a good time to get Tom Cod meat, November, January they be gone. The rest of them is no good. Walrus come in Spring.

Our living catching food for our potential is so different than living in the United States, that what I like to see is lawmaking on a fish for our subsistence way of life separate from a lot bigger control to BIA control. BIA has a lot longer experience better Government than a living standard way of life. A lot of things that we get for living we work for it, we never get paid for it. They don't pay us to get dues, Federal Government don't pay us to get dues. But Federal Government is very fair to us. From my background they put in Fish and Wildlife Organization to govern the fish so people in the local village under IRA they control the village. When an IRA man come and say don't pollute the beach, the people respect it, they do that because the

the Federal Government organized it to get good control. Fish and Game is overdoing it now. They are hurting people in subsistence catch. Instead of hurting Japanese and other Countries, Japanese catch so many herring they wipe out the herring. Back home your lucky if you get two or three herring strings catch in Spring time and alot of things happening other than that. Fish they catch in high seas the commercial fishing is getting little bit lower and lower all the time. The commercial fishing is open for so many days and so much catches the Fish and Game control that. They get so many that even if we try to subsistence catch that when we put out the net no subsistence catch is allowed.

Alot of things I want to talk about including I got a lot of experience on the road, oil, economic development on our land. This our way of life is turning. You think about it for a minute seriously, you guys are try to make a law. If you try to make a road from Fairbanks to Seattle to Nome you going to open the way to catch our game and they are going to wipe them out. Alot of people is rich from outside, they can travel this is open for a way for people to come into our area to take our game, moose and everything they put a four lane highway and the moose disappear, kill our birds whatever they can kill. It would be easier for them to come and kill than going to Saint Lawrence Island if their was roads. Another thing that I am going to change my subject on that is the sea, the oceanside. I try to think about it not only for me and my people that I live with. They're going to give up oil from sea mammal and sea birds whatever you call it, and small people come and their scared of game. They should be strong and protected locally, village IRA control. They know what game is in, in certain time to hunt, how much they can take. And I know the State Representatives do what they do, but they are not doing enough for us.

Looking at the whale people need any kind of ffod extract oil for their shortening like we use lard or some places butter. They use meat for protein. This is not a National law what I understand this applies to this country whaling country. Why don't you set aside law and put BIA control or IRA control in the village to make local limited sets for their own subsistence. Thats what makes easier cooperative work between Federal, State and local. All the fish management control to the local

residents they make good resolution on how they should manage their own resources the State make a law for the whole area and wipe out from plain to plain it doesn't sound sick to me it should be limited to Senators how they got Land Claims Settlement Act, Regional Corporation benefits, Corporation areas.

And up to Barter Island the whaling hunting should be based on to them for their own benefits put a limit to where they can survive on, and bears and so forth. And check how much they can collect for their own resources and from the back history, you know they might limit to about 10 to 30 polar hide and whale that can take care of them a whole winter for the next season, that should be limited to them cause walrus on St. Lawrence Island use them for their own food. That should be based on what the people are getting for their own food. Back home we get 10, 12, maybe 13 walrus if we're lucky, but alot of them need extra food and certain other regulations should be based on higher control by the Federal Government control. State control they put to much restriction, people live on for their own subsistence from way back before Alaska become State. Thats my really feeling right now. We can control ourselves we are strong enough to make decisions. Our code of catch fishing taken and the Federal Government take study it and leave it up to us so we won't kill all or overkill. There are two other things I don't like, oil development in Norton Sound and road connected to State highway to Anchorage and Fairbanks keep it away. Will keep us our own management, I don't mind development of road for getting to places other than water if they put that road into Anchorage, and Fairbanks it opens slaughter for our own things, this my feeling and I would like to make clear to anybody. I was in the Army long time, we living in money economy, and we living in subsistence both sides I was glad to get letter from (inaudible) to attend this meeting I need some lot of backing so we can live like this its going to take long time to develop people to cities, like Anchorage, Fairbanks are big cities who live on money, money, money economy. I worked in the city and you can't spend one week off or two or three days off and get paid for what you been doing, but every move you make you have to pay. We can get wood instead of getting warm and something happens we can still survive. We know how to live on it. But to not practice this so our younger people to education could live like us, they can live under snow, sod houses or they can

dry up after they run into water. They should be taught so our way of life can be kept up. It come to me who really try to take control of our living standard way of life. The State or the Federal Government we got Land Claims Settlement its not doing really functioning, State seem to get more power, the Federal Government seem to lacing to Governmenting on village interest on native interests, but they put more money, but they want to get rid of it schools, BIA Schools to State so State can take care of it. I put my limit to this once I know maybe somebody want to testimony show concern for our own benefit.

Emma Willoya: I have lived in Alaska all my life, born in the Northern part of Alaska but raised in a mission, and the rest of my living has been down in this area of Alaska around Nome. In order to give my children education schooling. I understand that this is a subsistence meeting and as I have gone up in years I think alot of this subsistence as I understand it getting what food you can with not a lot of surplus, thats the way I understand subsistence. Now we older people, we lived off the country, raised our children trying to show them the way we had to live off the country and as we were reindeer harpooners when we were young. Our children did not have that provision to be supplied with reindeer because rules and regulations changed everything in the years of the twenties. But we survived, we kept up with the hunting of the food as they came in seasonally now what I mean is and you all know it too in the winter time you have certain amount of reindeer meat you can get a hold of it or buy it now years ago when we owned reindeer we could kill our own earmarked reindeer, dress it and have it for food, but not these latter years. Theres alot of reindeer owners that had to take it the same way as I did in my family then after the winter was shortening and the days were getting longer they had to look forward to something else. As it came seasonally. Probably ptarmigan and rabbit maybe something else from the ocean like crab or seal, because it was the time that they could be taken, they don't stay all the year around, and so as the days got longer and the ground thawed out to help them with their food like the white people use turnips or onions or lettuce, we use greens like the willow leaf and all the different kinds of greens that grow.

Then as the summer went on came on approaching we think of our fish. Now our fish hunting for fish is much different than when we use seasons

years ago, now we have to follow laws in order to have something put aside for our families and still teach our families how to get it, how to prepare it and put it away for future use, what I mean by that, suppose there was a air raid and pretty soon it might happen we got to have something put aside, we keep it put aside for future uses, then as the summer wears out there is a different kind, fishes, birds that come along and we don't have a whole pile of place to put away this food we don't have refrigerators, frozen ice boxes we had to prepare it a certain way. We plucked the ducks, dry them up a little to cook them and put them away in oil to preserve it for something maybe next week if we had nothing. We'd have that, so we took our food seasonally thats what I mean not a whole pile right now, but we take enough to put away feed on it and be well and strong. And our children same time showing them how to prepare it.

Then as the birds went by, because there is no more they went to lay their eggs somewhere else we can't run after them, we let them go by, we look for something else, follow and return. We get our fish, we dry it, we put it away, so that's the way we live year after year. We might get seal we put it away work on it put away the oil, dry the meat, put that away. If they did not do that years ago, you wouldn't see us here, not one of us would be alive. But we learned it and we learned to take care of it and we have to teach our kids to take care of it too, because you never know what might happen if they don't have the food. They call that famine, starvation, you might work for money and earn lots of money but if that money is gone, you got no meat put away, some kind of meat, some kind of fish your children is going to go hungry, very hungry; they got to learn how to take care of it and learn how to catch it now, not next year, but right now while we're living. And so on in that way they try to hunt what they need when they see it, same way with the walrus and the white whale they can't get whole lot of it in one week to put away for next year, they have to take certain portion and its getting more restirctied now, more than ever, pretty soon there will be no more ivory carving, you go to buy it or dig in the ground to look for it.

In the fall its the same way it comes seasonally according to the month, every month has different types of something to hunt if we are

going to run out of this, we hunt to get something else cause that month is going to bring something else for us to hunt and teach our children. Lots of these people know that and they prepare for the future so there won't be no starving and another thing is that they get a bigger portion that they couldn't handle they know when they see their neighbors don't have very much, because maybe their not very strong to to hunt, maybe their sickly, maybe they have no tools to get something, they help them out, they just don't look at them they help them out, they just don't look at them and let them starve, share with them what they got and that's the way they survive. But things are getting limited more and more, so we got to be ready for it and prepare whatever we can, even if we follow how much we're suppose to take, we got to save it and prepare it and put away for future use. Long time ago during the war they said, if you have tanks, big drums with good tight cover on it put some food away in case of something, in case of war, in case of air-raid. You have that put away, you have nothing else, you got that what you put away. Many many years ago they didn't have their tanks or wooden barrels to put away their food, they used seal pokes, the skins of animals. They learned to take care of their food, and that has been passed on to the children now, so they have a chance according to the months that bring in the food they'll have something ahead to munch on and keep alive. Right now they have help with guns with shells to go hunting. Our forefathers didn't have that, they had their bows and arrows and spears of course. I remember one of the elder ladies that use to talk to many years ago, she survived three famines, they even save heads still on the spring in order to have something to munch or soak and make soup. We don't need to have that, but still we have the chance to put it away according to the season.

Now it's coming towards fall, we have another type to hunt up, like the white whale, and I hope we can all the time keep that in mind put away and store away for they can be dried and preserved in different ways also. The Natives learned that put away things in different ways and they always try to save their oil, seal oil. Years ago the seal oil was a very important food. They used it as a food, they used it as a light, electirc light, not only that they used it like stove oil, they cooked all their food, heat. They used it for different ways before the white man ever knew about it. They have to learn that, they had

to help themselves in different ways and that's why they survived. Lots of people say where did the Eskimo people come from, but you the Eskimo came just the same like all those other people when they built that tower of Babel in Europe, God sent all kinds of languages. I wouldn't understand the Siberian, so I don't walk across to Alaska, and the Siberians walked over on the Russian lands. The Russians they walked up to Russia, because they couldn't understand somebody else. That's what survival is, they had to go where they could survive and build up that's why there is Eskimos now from Point Barrow to way down as far as Alaska is long and they learned to prepare their food in different ways. They're not all alike, but they survived and I hope that everybody understands that the more you try to help yourself and follow the instructions the more you take care of your families and help out. Then you can show the white people how they can survive if they go no canned meat, nothing come in the boat, airplane, they too, can fish and chew on and live side by side with the Eskimos. I wanted to come to this meeting very much because it talks about subsistence. It means that you can help yourself and you can survive even though you're not a millionaire. You don't have to be rich to live through tough life. We had quite a few reindeer when it was taken away and you weren't allowed to kill your own earmarked reindeer, it was tough. Tough with nine children, what were they going to eat when the meat was gone? We got to teach our children how to live, we just got to teach them, teach them where the rivers are where you can get. I know one time when this one good hunter went up the river to fish and they wanted a good school of it because they liked to hang up a lot, they came down with nothing, down the river. My husband had died and I took my children, let's take our turn, we went up and we got a whole school of it, not enough to share with the people who didn't get any. I would like to let everybody know that don't ever be afraid to get your food it's the right time to get it, it's not wrong to go help yourself out of the country, you let them people who look after the papers and books let them know you get it. They have these permits now and they stamp them, but you know that they cannot let you suffer if you have nothing and you are trying to keep yourself alive. People come first, human beings come first for survival. We got to learn to help ourselves. Don't be lazy. White people don't tell us to be lazy, they want us to learn to work, same way with the food. If you or we need that food then get it.

That's the time to get it. It was sent on this earth for people to survive, but use it in the right way. I hope you all understand that you should never be afraid to help and take care of your children by showing them how to help themselves to hunt for that one way of living a good life you don't have to be rich to do it. But live in the right way and God will give you long days of life. I thank you.

Tommi Schubert: I'm twelve years old and I come to Alaska. I love to go set traps before school and check the traps later and see if we caught anything. And if we did catch anything we would bring it home and skin to dry. After they are dry they are tanned and then we give them to our Grandma and she either makes them into parkas or hats. I also like to fish so we can eat the fish for lunch or supper, and I also help my Mom cut and dry the fish for the winter. We eat the dried fish with seal oil at my Grandmas house or our house and really enjoy it very much.

Eddie Schubert: My name is Eddie Schubert and I am a resident of Council, I'm fifteen years old and I have been hunting, fishing and trapping ever since I don't know when. I enjoy hunting, trapping and fishing very much and we use everything I catch. I enjoy eating my catch because its better than store bought meat. I'd very much like to continue to do these and hope I'll always be able to do so.

Evan Schubert: Hello my name is Evan Schubert and I am theirteen years old. I'm from Council, Alaska. I like to hunt and fish very much. I've been doing it so long I can't remeber when I first started. Also I would like to keep on doing it because my whole family like to eat whatever I catch and my Grandma also like to use the fur for making clothing. In the winter I would rather be eating moose meat than beef, because moose meat I think is better tasting.

Caleb Pungowiyi: President of Kawerak, Inc., and first of all I want to thank the Committee for this opportunity to testify and also holding additional hearings so that more people from this area can be heard on this important issue.

One of the questions that the Committee asked was that should subsistence

be defined? I think that word has already had a definition and what this Committee is seeking is the definition for subsistence use and who is the subsistence user. One of the unfortunate things about the word subsistence is the continued connection with the Native lifestyle and culture. Although the Alaska Native people are the primary people involved with subsistence use, the anti-native backlash because the Alaska Native Claims Settlement Act and the Marine-Mammal Protection Act has made subsistence an emotional, racial, and a political issue. I don't believe that one has to work for clothing or use bows and arrows to qualify as a subsistence user, as there are other people that will be much more articulate than me in terms that define what those uses are and who the people are that use those resources. The Committee did come up with a different issue based on the inquiries that people from around the State to come up with the necessary action that you would be taking to protect the resource for subsistence use.

The Fish and Game and other National Renewable resources should definitely be taken into consideration on lands and water policy use or in essence like OCS Development - large land developments or transportation systems. One of our major concerns on subsistence resources in the State on transportation plan for expansion of highway systems. Although there has been constant opposition connecting Nome area to Fairbanks Alaska, those bullheaded people in the Transportation Department seem to think that such transportation network is necessary. We are concerned that if such a highway system is developed it will increase our local population and increase access to the natural resources, increase trespasses on native lands, all in which in turn will lead to the deduction of the resources. For example, in this area here locally, we have one road that connects to another village, namely Teller. And the Department of Transportation turns about the developing plans connecting roads all the way to the States. There will be economic activity that the people in those communities will benefit from such a development, anybody in this area knows that there has been little, if any, economic development in Teller, even though it is connected to Nome. Those few villages that are in essence directly connected to the highway to Teller probably have more problems than any other village in this area, therefore, the highway system is not really that beneficial to the people and it only has increased the access of the people in Nome

to the resource that are within the vicinity of those villages and myself included for that matter.

The State of Alaska should definitely take steps to protect subsistence use and the resources that are primarily used for subsistence. The current Fish & Game regulations are primarily to enhance management control, not so much in terms of developing the resources or anything like that, rather to control the people that use these resources. The much publicized Fish & Game Advisory Boards are not working because they are not involving the village people, and finally for lack of funds, because they don't have funds to hire their own staff. They use the Fish & Game personnel as a primary personnel to work with advisory boards defeats the system of their advisory boards. They should have their own staff that would research and collect data independent of the Department of Fish & Game, so that the advisory boards can make independent recommendations to the Fish & Game Board.

One more thing in reference to the whale ban, although this does not connect or I guess in some way has affected this committee. I have talked to a number of people from the whale ban and also what impact it would have on them and what their response is now that the Government of the United States has not decided to oppose the ban. The majority of the people that I have talked to have indicated that they will go ahead and hunt whales this spring, and I myself will support their position, because I don't believe that the Government or the Conservationists realize the importance or the happenings that take place with the whale and the catching of the whale, it is an event that is beyond the definition in the English translation. It involves not only the villages that catches the whale, but the people in that area as well. And again I want to thank the Committee for this opportunity and I hope that everything that is heard in these hearings will be taken into consideration.

Ralph Willoya - Golovin: One of our Representatives from the State is here, and I believe to my knowledge for our own people here in Alaska and as I live here and I noticed that we are unfairly on this subsistence. What we talk about is when we live here in the past years and I believe when I live with my mother for many years and its a long time and that is on subsistence. And I believe that when we talk about subsistence we

we don't have to worry and ask for any need of welfare, and when we have subsistence we have to break down and go out and get it and that's the truth about subsistence. But I live through that too long and many have to live through that today. I have enjoyed and that is subsistence to me. Today I made only about \$4,500.00 and that isn't enough to survive me. I went out, might say yesterday I went out and get my game through the fall, through the winter, I got my game through the fall and through the winter I go out and get I give my own Grandpa who couldn't hunt I give my whatever it was that was my subsistence to them people and so to tell each and everyone of you that I love to hunt and when I leave here I will do it I know they try to stop me, but they better not or I'm sorry to say I will not say anything again. The laws of today, I live to the laws, it's not anybody's but their laws, and I don't think that anything that we ever do, because when we think, when we feel that there is something that is not there we'll move over there, just because it provides us more and all we try is to help ourselves and we come back again maybe few years again. But survival means a lot to me. Thank you.

Vernon Kugzruk: I'm from Nome, I guess very briefly I would like to testify on some of the issues that might be coming up. And there are few things attempting to find the definition for subsistence. All the fresh and salt water fishes should be included in the subsistence, including crabs and shrimp and also all the ducks that come to this area, the geese, the crane, the ptarmigan and so forth. Now on something about the ducks, I noticed that just this last fall the season of duck and geese, cranes and so forth opened very late for instance the crane season opened by that time the crane were gone and I hope this panel can recommend to the Fish & Game Board whenever such issues of subsistence is taken up elsewhere that something should be made as far as the opening of like say cranes. It should be opened earlier because they mature very fast and they're full grown by at least the middle of August. They mature the same time as ptarmigan and ptarmigan is open the 15th or the 20th of August.

And also I'm sure that subsistence users will be required to use or consume just about all the meat of the catch, but some care in the developing, this definition should be taken because such taking of wolves,

foxes and wolverines and so forth, the meat is not eaten, these are taken for their fur for garments and so forth, and also last summer I think that every subsistence fisherman was required to document or make out some type of documentation of what they caught, where they caught it and how many they caught. Now we have many elderly people in our area, I'm talking about the Teller area up in the Kupshook area for a lot of them cannot even read, write, very minimal and these people are being required to document whatever they caught. I think that subsistence users should not be required, however helpful that may be, should be on a voluntary basis.

In the event that the development of our offshore course around the country and somewhere, should there be taken that minimum amount of activity due to some type of development of our lands and offshore and so forth. And also I am hoping I think as many are that the definition of subsistence living is not to be drafted or by certain conservationist groups outside of our immediate area, which I mean is Alaska. I'm saying that making sure that people from California or somewhere do not write the definition of subsistence I think you as the panel and the Legislature of Alaska is in a better position of making at least recommendations to the United States Government of making definitions for subsistence.

Finally, I think I would like to state my position on the bowhead whales. I feel quite comfortable, and quite happy that wherever the bowhead whales are used and hunted for subsistence purposes I am very glad that they will continue to hunt these despite the position that the United States Government is taking on the bowhead whales. I think that there is a conflict of interest such as those people, like for instance in the Point Barrow area on down to the Saint Lawrence Island area they have been trained from boyhood times from the time that they are walking to train to get these mammals, because they are very important, that is their livelihood. Now where the conflict comes in, the United States Government says that you can't do that, now this like wasting twenty or thirty years of training to get these type animals for livelihood. And thank you very much.

Perry Mendenhall: From the IRA Village Council, and have been asked to write up a paper, position paper on the topic of subsistence for October 27th subsistence hearing. I would like to thank you for this opportunity for presenting this position, and again to thank you for coming back up here to listen to the people that have come to this hearing and have presented their positions as well. Villages started and existed because of subsistence living and it is the way of life up here. Even our Eskimo Legends state that it is to be such, it is a traditional and cultural heritage to live off the land for each season has a harvest time whether it is for berries, greens, sea mammals, ducks, birds, caribou, fur bearing animals, etc., and this practice does vary from area to area. What has existed for thousands of years can't be changed over night, even under the Alaska Native Claims Settlement Act or new state laws. Our way of life satisfies one's body, mind, soul. But we are entrapped into new ways and strange laws, snared many times over and 'til now our subsistence way of life is endangered.

Before going on with further comments on subsistence we would like to mention Secretary of Interior's remarks on subsistence. Secretary stated that rural Alaska changed from subsistence to the cash economy has not only been rapid, its been relentless. There is a need to recognize legitimate subsistence uses in Alaska.

The population of Nome consists of approximately 80% or more natives we know that the majority of their income is low and that unemployment and welfare is high, and that the cost of living in Nome is approximately 165% that of Anchorage, 198% of Seattle. The Northwest area of Alaska has the highest cost of living in the State and the welfare checks assistance do not go far for living, especially if they have families. Reasons for subsistence rights, there should be a subsistence survey conducted in rural Alaska to determine the dependency upon native foods due to diet customs and cultural health standards. This survey would show the people who depend upon it fully, commercially or not at all. This survey would show subsistence rights is essential and should not be mismanaged by the State. Commercial foods are not totally accepted by natives due to cultural, high cost of health reasons. Subsistence living or dependency is not a political issue, but a means for most of our native people existence from season to season, day to day, year to

year. Subsistence supplements, welfare and BIA assistance, subsistence rights are taken away or mismanaged welfare needs demands would increase. Unemployment and inflation costs for living encourages of subsistence dependency and lifestyle. Due to high cost of living subsistence dependency should not be restricted because of income, race or lifestyle.

State should fund a local control committee, this would be meeting travel, and etc. to regulate the State Fish & Game activities in the local area, like in the Northwest Region. That the local control committee will not be just an advisory group, but have the power to control the local State Fish & Game Management and to set regulations within the area concerning subsistence, hunting and fishing, commercial fishing, sport hunting and fishing and to make recommendations to the Government. Closed areas around Nome provide hardship on low income people, like in moose hunting.

Subsistence fishing should not be regulated along with commercial fishing to the point that commercial fishing is favored rather than subsistence fishing, subsistence fishing should be top priority on all species of fish. Due to the increase of commercial fishing fish hatcheries should be developed and encouraged and implemented as soon as possible to ensure subsistence and commercial fishing which is State funded. No State development or subsistence through grants or technical assistance on the economical social level have been seen in our area which would encourage tourism, fishing industries, land, and resource development, etc.. Investments like this by the State would help elevate unemployment welfare rates in this area somewhat. Urban politicians tend to regulate rule subsistence life and dependency by limited Fish & Game allocations.

Hearings on sea mammals should be conducted in the areas concerned rather than in Anchorage, Fairbanks or Juneau urban centers. Not very many rural people could afford to make it to the hearings conducted in the Anchorage area which is concerning the sea mammal. If there is to be hearings on caribou or moose for example our area would like to be included, probably then make regulations for Fairbanks, Anchorage and Juneau area. Sea mammal hearings should be conducted in coastal areas

where people depend on sea mammals for subsistence. State Parkd, D-2 lands should take into consideration subsistence hunting and fishing and not to mismanage subsistence right through new regulations or prohibiting use of such lands for subsistence use. Even the name given to us by the Indian people now known throughout the world means raw meat eater, and the name is Eskimo. Eskimos are subsistence hunters and fishermen. The state should help preserve one of the minority ethnic groups in the world through proper management and subsistence rights. The State should see that subsistence is the means for existing in rural Alaska and that provisions should be considered for keeping it. Thank you.

Representative Nels Anderson: I'd like a little more explanation on your point number eight, could you elaborate just a little on that?

Perry Mendenhall: The first part of the paper it stated that Alaska Natives in Nome are 80% alot of them are low income and perhaps can't even afford a car and to get out to hunt moose that has limitations closure areas like around Nome. Like 50 miles toward Teller, 50 miles towards Council area and 30 miles up toward Samuel Lake area. I believe alot of the local people don't have the means to go out there for moose hunting, and these closure areas seem to be set by Fish & Game without consulting local people and that the local people should be consulted on these closure areas around the Nome area, whether its dealing with moose, or fishing or whatever, sea mammals, hunting seals, walrus that due to closure areas local people should be consulted before they are slapped with a large closure area, which prohibits low income people and especially Natives in Nome for hunting moose.

Henry Adams: Frm Koyuk, Alaska. Since the beginning of Land Claims Settlement Act, the word subsistence finally came up, and I think it was during the Settlement Act or before that, the word subsistence was kind of altered some way during that time or before the Land Claims Settlement Act. Before right after World War II we had, the United States had about 750 million acres in the United States and in Alaska we had 230 million acres to roam in not counting the ocean, Natives of Alaska and since the Land Claims Settlement Act, as we went along more game regulations were imposed on us and I don't know who make those

game laws, but there seem to be no representatives from each village or from one such village, I don't know who picks game management out, but the game proposals they make or the game management proposals to legislation are not doing us any good as time goes along. I think it would be very good for all natives of Alaska could make a stay all they could on the game regulations because as we go along, we will be deprived of our subsistence way of living anyway, so right now these Land Claims Settlement Act don't make us all rich only about 20% of the people that live in Alaska are employed by these Corporations and you don't hardly get no money from these Land Claims Settlement Act. I think that this word subsistence is more like survival of the smartest or the more highly educated at the present era. The real meaning of subsistence as Mrs. Willoya stated before was the real meaning of subsistence to us Alaskans and that's about all I could say.

Richard Miller: President of Situasauk Native Corporation. Mr Chairman first of all we'd like to thank you for this opportunity given to this Corporation of 2,043 stockholders to submit this testimony concerning this important issue. The definition of subsistence by Webster defines it as; subsistence is the condition of remaining in existence, a means of subsiding is a source or means of updating the necessities of life or livelihood. For subsistence users it is a time or a season, we've learned from our Ancestors how to hunt the duck and the geese, when to catch the fish, when to harvest the berries, eggs, roots, and greens. There is a distance feeling that is undescrivable when you speak to subsistence users on what it means. It is an activity we perform because we have to it's a part of our daily life. Our Ancestors have lived in what others would consider a hostile setting, largely because they possessed the skills which enable them to make wise use of the richer way of renewable resources which surround them, out of necessity. Our Ancestors developed intimate ties with the land, sea, and wildlife and all resources were used sufficiently. Today in rural Alaska these living patterns are still dominate. The lives of individuals are closely in tune with the land, sea and its promises and limitations. For our people subsistence rights involve far more than the normal outdoor recreation, the right to hunt and fish and gather food on the land or sea, which is very vital to our way of life.

When Congress passed the Alaska Native Claims Settlement Act to settle or aboriginal Land Claims of the Alaska Natives, it directed the Secretary of Interior to take affirmative steps to protect the existing subsistence activities of the Alaska Natives on Federally owned lands in Alaska. It was also anticipated that State of Alaska could and would assist the Secretary of Interior involving policies, likewise protect the subsistence activity of the Natives and the land granted to the State under the Alaska Statehood Act and the Alaska Native Claims Settlement Act. The subsistence question is a very complicated one, where it involves Federal and State laws and policies as well as the growing demand from non-natives who are interested in increasing their consumption of Alaska's renewable resources. The boundaries of subsistence areas should be determined according to trends and use as well as consideration of migrations, habitats and etc..

Administrative policies regarding subsistence rights is not sufficient protection, only Legislation can furnish us with the surge upon subsistence rights which our lives depends. The principal owners the Federal, State and Native Corporations should coordinate their approaches to land use development, game management and other matters which will be affective subsistence users. Affirmative action must be taken now by State and Federal Government to give priority and protection to subsistence use and allowing our subsistence use areas or zones. Legislations for the protection of subsistence uses should bind State and Federal Agencies. The Legislative procedure in evaluating the potential impact of land use decisions upon future subsistence uses should have public input and hearings in the village or communities most immediately affected before any decisions are made.

Sport hunting is a concern to all Alaskans and further the people that visit Alaska. Game animals do belong to all people whether Native or Non-Native, but the relationship of native to game animals is vastly diverse from the relationship of non-Natives to game animals. Subsistence hunting has persisted as essential for Natives' very existence. The sports hunter has only one concern and that is to take a trophy. A suggested solution is to allow a limited number of large game animals to be taken by a sportshunter, and the remainder to be preserved for the Native subsistence hunter under a wise game management plan. Statistics

substantiate the fact that the only economic economy employment in Alaskan villages is subsistence hunting, fishing and berry collecting. To jeopardize these activities is to induce immediate genocide to a rapid vanishing race of God's people. Thank you.

Roger Seetot: I'm Eskimo, (talking in the native tongue) You have failed to ask the people what they want to know. I don't need to fish and hunting I'm Eskimo, I eat Eskimo food, what you want to know ask the people, don't let them talk their bashful people -(native words). You as the panel I can talk, you from Kotzebue, right? I'm talking for Eskimos, I'm Eskimo I would like to represent all of you, because I'm Eskimo. Subsistence food applies to all people, when you are out in the country you have to eat something to stay alive and thats what subsistence food is, so theres anybody here that want to ask the panel what it could be in Eskimo or what I will try to translate it as best as I can. Subsistence is a means of getting food to stay alive. Before the white man came along, we go out and catch our own food no matter if we have to dig through the ice, snare them or how, but that's the way we got it, that was subsistence. But is there anybody in the audience that want to ask how we live subsistence. Before I could'nt even speak Eskimo it was to tough for me I grew up with my Grandpa and Grandma I couldn't even speak Eskimo, I mean white man language. So I said to myself I'm going to go to school and I did in school and now I don't have to do to much subsistence because I worked but I still miss that Eskimo food that I grew up with, (stated a bunch of native dishes) everything and thats what they are trying to take away from us. They won't take it away from us I don't think so. It's just a matter of you know, there's people out in the audience that want to respond to what I'm talking about instead of just what other people have to say I'd appreciate it, just ask the Panel what they think about hearing like this. Thats what its for. Don't just sit there and just listen to what other people have to say, ask questions. Anybody? Thats all I have to say. Thank you.

Elmer Seetot, Sr., Brevig Mission: Well lets begin with that 1918 flu. I lost my father. We had a hard time. Really day by day sometimes I never eat my supper because I had no father to feed me, because I had mother, my mother don't hunt, so therefore, we are talking about sub-

sistence hunting right now, thats what this means this meeting is. Eskimos could live by subsistence hunting. Well that 1918 flu had affected 58 year olds that are living right now between 62. Because ask of you when you are 12 years old you don't know much about hunting. In 1930 I was 12 years old and the things have improved little after President Roosevelt was elected because there was a new deal. We had a hard depression, years I remember, before President Roosevelt was elected. There was no welfare and theres hardly any clothing for those who had no father. Well they was (native word) in those days because they never changed clothes, but after that the world was changing little bit. Little by little and therefore the younger generation take it a little easier after President Roosevelt was elected. When President Roosevelt was elected I was working for 50¢ an hour I was under age to alright but that help me alot, the first time I ever make a rich and therefore I promised myself sometimes when I don't eat supper that I'm going to be hunter. I tried to learn how to be hunter took but I never get my rifle until I was almost 16 years old, and I can take care of myself when I 25-30, rifle, well I caught 6 fox it don't pay much alright, \$25.00 I think but it helped me alot and we're talking about subsistence hunting. And I get to learn how to hunt. I'm not a game Biologist by hunting, but you know how to kill animals and how to stop them and then I get to know how to get by subsistence hunting. And then when I'm old enough to work, I work when I was 16 years. \$2.00 a day. \$60.00 a month. Well I never quit because I remember the days when I go to sleep without any supper at all, because I have supper at all, because I have nothing to eat I cannot go the Care Center or anything, and I'll promise myself to take care of myself. Then from that time for when I get 16 I been working hard all my life only time I get is welfare when I broke my arm. I don't really broke my arm, but its split here for two months, thats the only time I get money out of the Bureau of Indian Affairs. There were Indain Alaska Reindeer Service at that time too, because I was able to work at that time they give me the best highest welfare I could get until I get well. So I don't want to take much time because there are some to there, I just want to bring that what we have meeting for that subsistence hunting is, because subsistence hunting have taken care of me from those who can hunt and fill my stomach when I cannot hunt. Thank you.

Ellie Kulukhon: My name is Ellie Kulukhon I'm from Saint Lawrence Island, I'm an old woman. I known ever sine I was a girl I hope our Government doesn't have mistake, if they try to cut it off everything that we try to eat, because if they do whatever the people testimony about this sea mammal, black whale whatever it will, Native of United States will be more expensive on Government because right now real strongly we still everybody eating living by the Eskimo food, if something happen, we will be like some other places. Viet Nam people, help from Government they don't have much money to spend for like white people does. And also most everyone of them in Saint Lawrence Island people live on walrus, seal, whale meat I hope the Government keep the freedom for even for our generation which is everybody proud about that freedom. In this days something happened to us which is really useful try to cut it out for the Native, so I been thinking about we have God also our Government knows that we are not only speaking to the Government or anybody because they listen to us. Thats all.

Wesley Ahmasuk: My name is Wesly Ahmasuk, I'd like to come here and say that I love to hunt. Seem like they are charging us \$15.00 for a license and they turn around and tell us we can't go hunting, well I guess if you get caught out there hunting without a license you get a fine or else its like to me their giving us the soup spoon but not the soup. Its hardly fair, but I'm just trying to say that I think the United States Government is very wrong with this whale hunting and course the Natives are going to go against it, but no telling where they're going to stop. I guess last year they had little phamplets on walrus hunting, when we came back in they said that if we want to fill it out why you could fill it out and tell us how many walrus you got, but I guess this spring of our understanding that we have to tell exactly how many we got. I would just like to say that those environmentalists wherever they are at, I, if they jump in the boat and go out to see how we get it I guess they would have a little different outlook on it. Then I don't think they would want to come along. That's all I have to say.

Aaron Simon: My name is Aaron Simon from White Mountain. I just want to speak up for I think Mrs. Willoya adn Mendenhall spoke up for us, but then since I didn't hear very much from the speaker from the

audience over here. But then all what I heard is that the men folks are for themselves for their subsistence, whereas they didn't speak for the women folks. Maybe the women alright, in line of berry picking there's alot of times I heard in villages they speak about they want to go pick some berries, but then they, which is subsistence alright and then on the other hand they are afraid to go out and pick berries because on account of too many bears in the area. Now if the Fish & Game and or the panel of you here now could update the opening seasons of bear hunting, which is open at what now, the 10th or 15th of May, if they could start it up to the 1st of May or the 15th of April the women folks or the men folks go out and kill the bears off, and the women would have more chance to pick berries and put away. Now the way it is now, the bear season is open the 10th or 15th of May there so many bears around this area now, which is on the mens side for hunting. Where I live, the women folks for picking the berries for their subsistence, but alot of times they are afraid to go out and pick their berries or put their greens away and if the Fish & Game could go out and get the bears and cure the hide, eat the meat or whatever, and the women folks could go out and pick the berries or whatever they want to put away. Thats all I have to say.

Jenny Alowa: My name is Jenny Alowa I'm from Saint Lawrence Island and I live here in Nome now. I have been involved with High School students for the past three years and a bilingual - bicultural teacher. And its been a thrill for me to be able to share ideas and the high school students share their ideas with me, and many years ago alot of these students or when these students were small the teachers use to tell them you can't speak Eskimo and now alot of the Enupiat students around here can understand but cannot speak and alot on Saint Lawrence Islanders do speak and understand and coming from students point of view, they are really into the native way of thinking and they're really into exercising their way of thinking. For instance, like with respect with elders, and lot of these high school students are back in their villages like (she names four to five villages) and when we think about when we talk about subsistence for instance, first of all the ladies will associate themselves to subsistence, okay it's man's world, we can't handle it we're not allowed to go hunt. We talk about berry picking and green picking and on the other hand, the maile students who hardly spoke

in the classes, you can tell they are ready to go out, instead of talking about it, they are ready to go out into the wilderness or be out in the boat and just seeing these real things, and there are so many things I want to get into myself and some of these students will say; we don't learn how to cut a seal or we don't want to learn how to make pockets out satellite T.V., which is out in some of the villages, Savoonga and Gambell, for instance. Lot of us still live in two worlds and myself for instance, but the greatest memory is our past, what we have right now and lot of these students will say sure its nice to be able to go dance or get into clothes and do these things, but you know white man's world has no culture and we do, we have all these things like tradition most of the girls can still sew and we have respect and we have a meaningful way of life and sometimes I sympathize with the high school students, we are talking about non-native high school students, they don't have much to talk about. I guess thats where I'm coming from. I really think that subsistence does have so many interpretations, and one way is with the young people and I think right now the young people have, are going through their identity crisis. They know who they are, its just a matter of motivating them and think that our next generation I, there is so many things going on right with bilingual, bicultural hearings, subsistence and I can imagine what is going through they're heads and subsistence has so many interpretations, and thats my interpretation of subsistence. Thank you.

Jacob Ahwinona: I'm Jacob Ahwinona and I'm originally from White Mountain, but I moved here and lived here the last 25 years. I did some subsistence living, since I was knee high. Now subsistence living is getting heard. We've go rules and regulations, who's regulating them, the Department of Fish & Game. The Department of Fish & Game has an advisory board here in town that I know for a fact, cause there's members in there that haven't seen a front side of a gun, and thats for a fact, why? What does the Department of Fish & Game give the reasons why they don't have representation from villages, which villages, they don't have any money they can't afford to go out there and get representations from the bush villages. Now, we've got big Corporations now, the Native Corporations, it would be a worth while benefit to make donations just to send one native from the outlying villages or one from every village, they could do it if they want too,

and send them here and make out the regulations, who make the regulations? The advisory board advises the Fish & Game right here in town. I never hear any representations from outlying villages, nothing. I've called them, I've asked them why they don't have representation from the villages, they can't afford it. Thats their excuse, thats all baloney!

Now the regulations on subsistence hunting, like the opening season of bears, okay, I heard from these person here awhile ago, I find a bear myself, now the regulations are too far back to late. May, that's too late, that isn't the time to hunt bears, who makes those regulations? The Fish & Game, thats all baloney! I know when to hunt them bears, every Native here knows when to hunt them bears and the advisory boards that are down there, which have never seen the side of a gun, how the hell do they know when it is time to hunt bear. Everybody better wake up here, or you guys better do something about it, everybody is afraid to say anything, why? Well those guys up there they're going to do it thatls all baloney!, you should have your two cents worth, if I'm going to say my two cents work, why can't you. Anyhow we got rules and regulations now the Fish & Game slapped down on us, okay you can't hunt migratory birds now, heck we got those birds since I was that high, and I ate them too. And I'll be dammed if they are going to stop me from shooting now if I want to eat it, cause I've eatin it since I was that high. And then its like taking butter away from a white man over there, okay you can't eat that butter until May, why would he say that? That would be the same way, you can't hunt that, you can't eat it. Pretty soon they'll come by here, pretty soon they'll go back, and who's going to kill it? Some sports hunter out there is going to kill it, instead of me, and me going hungry out there in that 30 below weather out there. Somebody better do something on the game regulations up here or anybody speak up.

Representative Nels Anderson: This is why we're here, to listen.

Jacob Ahwinona: Thats right, thats the truth, I know for a fact that the advisory board down here never seen a front side of a gun and thats all baloney! Thank you.

Bill Dann: I'm Executive Director of the Norton Sound Health Corporation

here in Nome. Our Corporation currently has responsibility for providing comprehensive health services to 62 residences of this region. We were founded in 1970, and since that time have been active in development of health services in the area. During that period there have been incredible changes in the way of life in this region not the least of which is the increasing control upon the subsistence way of life, continued by the majority of the residences of the area. The topic of these hearings are incredibly broad, I don't pretend to have any knowledge of sea mammal populations or other matters vital to your charge. My purpose in coming before you is to outline some of the effects we have seen of the decline in viability of the subsistence way of life for the population of this area.

Our Corporation has operated a family counseling and mental health services program for about three years, today this Department comprises of a staff of 12 throughout the region and a considerable budget. This effort is maintained because of the extent of the family and individual mental and emotional problems constitutes the major health problem of the region. The current suicide rate for this area is more than six times the national average and 1972 and 1973 was better than ten times the national average. Suicide gestures are common although good data is not currently available. Alcoholism is a problem; is well documented especially when viewed as a causal factor in accidental deaths which are the leading causes of death in this area. Juvenile delinquency has long been a problem and is becoming increasingly so in the villages. The current active case load of our family services is about 185 with the total of over 700 active patients have been involved in the program over the past years. In our patient contacts, psychologists on our staff report that a lack of sense of selfworth of unemployed males of the region has played a significant role in the problem seen.

In our view, the inability of an Eskimo hunter to continue to providing for his family utilizes skills perfected over thousands of years constitutes unemployment and roots of family problems. Research in urban America is repeat of evidence that loss of employment for the head of household contributes to the decline of the family structure, alcohol abuse, child neglect and other problems, unfortunately research of the similar nature for the Alaska Native population is limited. The Barrow

study which was done in 1969 and 1970 showed a direct plank of a sense of inability to control of ones environment and the change that was rapid with increasing mental health problems with that population. Essentially Eskimos of this and other regions are being coerced into a pace of cultural change with it be likened hundreds of years of natural cultural evolution compressed into a ten year period. It is unrealistic to expect such an evolution without significant problems.

Traditional Eskimo culture is structured around hunting activity to eliminate or significantly restrict that activity serves to impede the normal family structure, especially when there is no prospects of meaningful employment to restore a sense of selfworth. Lack of time structuring around hunting activity contribute significantly to the social problems that we see. Loss of subsistence has in the past and will continue to be a major factor in the increasing cost of health care in this area. The return on investment dollars to deal with this problem is unknown at best and yet resources can in good conscience be put into other more valuable effort. These costs must be weighed in your consideration of the subsistence issue. And I would also like to read a testimony of one of our staff members who couldn't be here tonight, this is from:

Tereasa Sockpealak from Shaktoolik: My statement on my views of subsistence as I see it affecting the family way of life. I personally feel that depriving a head of household from hunting various types of subsistence is detrimental to a man's cultural environment. If subsistence such as the sea mammal is totally taken away from the Native's environment, the hierarchy that is depriving the Natives to hunt sea mammal is being disrespectful, since he is taking away the Natives freedom of choice to remain in his born environment. The hunters skills are therefore taken away by means of which he supported his family. A native that knew just subsistence skills will not automatically jump into another skill. The native that survived by subsistence will feel degraded and it is degrading when a capable man is forced to apply for food stamps, BIA and Welfare. Thank you.

Jeanette Martin: Representative Anderson from the Legislature, thank you for coming and hearing us again. My name is Jeanette Martin, I am

Director of Health Care Services for Norton Sound Health Corporation and in that position I speak for the Corporation. We are vitally concerned with any issue that will affect the health status of the people in this Region. Subsistence activities are vital in obtaining adequate food, especially in the villages, but also in Nome.

I would like to quote from the 2-C Studies a reprot of Federal Programs for Alaska Natives. I quote subsistence activities is therefore most important in those regions made up of entirely villages, it accounts for half or more of family food for 70% of families in the Eskimo Region. Even in non-native places more than a quarter native residents are getting at least half of their food by subsistence and the most of the rest only report a little rather than none. Further documentation has been provided in the 1974 consumer profile of people in the Bering Straits Region prepared for the Norton Sound Health Corporation. On page 134 on that profile it reads, 87.4% of residence indicate that they eat alot of native food. The results of eliminating or unrealistic curtailing subsistence activity will impact adversely on the nutritional status of those who already have limited financial resources. I would like to review with you the consequences of a lower nutritional status to the help of an individual. Meat is the main source of protein and iron on a subsistence dependent diet, if amounts of these consumed is not sufficient the individual will succumb to more health problems than he would if he were well nourished. For example, infant mortality rate is an universal indicator of health status. The leading cause of infant death is premature birth which is directly linked to the health status of the mother. In 1975, the infant mortality rate for the Alaska Native population was 18.9 per 100 thousand births. These statistics have been obtained from the U.S. National Standard of Health Statistics. Another universal indicator of health status is the incidence of iron deficiency anemia. I would like to again quote from a draft of the Health Systems Agency Plan published August 1, 1977, for the Southcentral Healthplanning and Development Agency of which this area is considered a part. I quote, "the incidence of iron deficient anemia particularly among Alaska Natives is a cause for concern. A summary of research done in the State concludes of the 2,234 Alaska Natives tested 13% were anemic, the highest rate occurs among those 16 years and over at 21% and children under the age of six which is 19%, while there is debate over the significance of

of the low hemoglobin levels. Research has linked low levels with increase frequency of serious illnesses increase the susceptibility to infection on expectant lower body weight in children and decrease the attentiveness in learning ability, a problem which hampers good nutrition in Southcentral Alaska is the high price of retail foods. The high prices are especially pronounced in rural and bush areas." If we look for alternate sources of iron and protein rather than the food obtained from subsistence, the picture looks dim, since financial resources and cash are limited, those individuals will depend on cheap food, those high in sugar and other carbohydrates, as a result the protein component of the diet will be of poor quality and incomplete, this cannot but aggravate an already substandard health status. In addition the actual availability of alternate sources of high quality protein is in question.

Most village stores have limited capital for inventory investments which limit the types and amounts of foods they have available for sale. In closing, I would like to emphasize that the needs of the people dependent on subsistence activity for the major portion of their diet, need your consideration in any further legislation or regulation. Thank you.

Sue Mathenis: Hello, my name is Sue Mathenis and I'm a resident of Nome. I hunt and I fish, but I never take more than I can eat. I'm not a subsistence hunter, because I draw income elsewhere. I think that Mrs. Willoya has painted the perfect picture of a subsistence hunter and I think that those people should be allowed to maintain their subsistence hunting. The reason that I'm here is because I also feel that there are a lot of people that are taking animals not under subsistence conditions, and this I don't think we can stand. I specifically referring to the walrus harvest, I can give you a definite number in 1976, there were 738 walrus taken from the village of Diomedes, the total equivalent of thirty six walrus were returned the rest were allowed to sink into the ocean. This was done under the guise of subsistence hunting, I don't think it was subsistence hunting, I don't think these people should go without food, they all should have what they need to eat, but I think that if they are hunting in conditions other than subsistence hunting it should be recognized. I want you to come up with a definition that is realistic of what subsistence hunting is.

People who derive of more than 50% of their food from animals should be considered subsistence hunters, but I think that there are alot of people in this audience who have come to testify on subsistence hunting, I counted 47 people, there were a total of 9 people out of that 47 who were wearing clothing that was from animals. The rest were all wearing store bought clothes. This is an indication that they are mixing two worlds and I think that if they want to be subsistence hunters, they should have the right, and should be able to hunt when they can get seasonally when they can get the food. But if they are deriving income elsewhere are they are hunting for more than they can eat, then they are not subsistence hunters and they should be recognized for that. Mrs. Willoya told all of us beautifully what the subsistence hunter is, but the main point she made was that they did not take surplus, in her own words they did not take surplus. I think that there is a lot of surplus hunting that is going on and I think that it should be recognized it is not subsistence hunting, its commercial hunting.

For the record I would like to say that I agree with the Government in the ruling that they made on the bowhead whales, only because we don't exactly know what the situation is with the bowhead whales. It's like if you don't know what bank balance you don't continue to write checks. Wait until you find out what your balance is then you know how much you can spend. I think that we ought to halt any bowhead killing, while we can figure out how many whales there really are, and if there are enough for true subsistence hunters, then I mean people taking whales that they need to eat, then I think they should be allowed too. I hope that (inaudible) meeting in December will allow a certain quota for the hunters in the Northern part of Alaska I think that people should recognize that we've got to act now what is subsistence hunting and define it very carefully, I think it should be related to the individuals ability to consume the meat. Thank you.

John Larson: My name is John Larson I'd like to address a little bit to the issues that were raised by the last speaker. I have a little different feeling about the harvest of the walrus. And perhaps if this committee is going to be trying to establish a definition for subsistence you ought to also take into consideration of carving definiton, that a person who is taking walrus, taking the tusks, carving those tusks

to produce income to feed his family or to cloth his family, or better his families standard of living and thereby staying off welfare, staying away from the relief that he does not want to get because he doesn't earn it, then I think that that is an important valuable function of subsistence hunting. One of the first kind of educational experiences that I had up here was in going out and catching fish in the lower 48, where I was brought up, we use to cut the heads and throw away the innards, the eggs, etc., but when you watch an Eskimo take a fish, he normally will save that part. If he would look at me and say you're wasting, because I throw away the heads, I throw away the eggs, I throw away valuable parts in his culture, and I do the same thing when I take a moose, I don't take the liver, kidneys, I don't keep the stomach. I've seen Eskimo hunters on Saint Lawrence Island butcher walrus in 1973 when I lived out there. The first walrus that come by everything is taken the stomach, the innards of the stomach, the small intestines, the liver, the heart, all of the meat surrounding the animal is taken, there isn't anything that is thrown away, that's wasted, and yet when I go out and hunt a moose and I discard some of those internals, nobody in the white world in the Caucasian who's written the definition of ways, would accuse me of wasting something, because I threw those parts away. Just last week I participated in a moose kill and I didn't keep the hoofs, and a carver told me, gee If you would have brought those hoofs back, I could have made some money by making something out of those, and I didn't realize that. In his mind I'm wasting because I'm throwing something away that is valuable to him, or perhaps also in your definition you should consider the Eskimo viewpoint, the subsistence hunter's viewpoint of what waste is, rather than having an Anglosaxon's definition. On a moose it would probably be a certain joint below on the leg, that that could be discarded, that the hide could be discarded. And Fish & Game would not prosecute somebody for that. On the fish, the Fish & Game is probably going to accuse somebody of wasting if they throw away the head, if they don't save the eggs. But those are the things the Eskimo would say. And maybe on other animals it would be different.

If they have a good year and they get lots of walrus, lots of walrus are coming by and there is some guy that has five or six kids at home that he wants to stay off welfare, he has a meat supply that is in the

freezer already or in the old icebox type of thing from the walrus. And he wants to take those tusks because he knows that he can make five or six hundred dollars out of carving. Now is that waste, or is that waste from an anglosaxon stand point. Perhaps, to the Eskimo it's not wasted. I think we have to know how many animals there are before we accuse anybody of wasting. The bowhead whale sure seems to be a hot issue, because the Eskimo says we don't know how many whales here are out there. I think there is alot of agreement on that. Stopping us from hunting even though you don't know that we are hurting a resource. The same feelings were expressed last year on Saint Lawrence Island regarding walrus. People the hunters the people that have been with walrus most of their lives, know that there are alot of animals left last year. And they felt upset for the quota that was established on the communities without real input from members of the community, and without any real relationship between the quota that was established and the number of animals in the herd. Those are just some of the things that I've observed in the short time that I have been here. I'm certainly not an expert on subsistence, my brother-in-law on Saint Lawrence Island they keep reminding me that I'm still a beginner, that I haven't quite reached the first grade yet on subsistence. Thats true, I think when if you're making a definiton that you have to encourage the members of the legislature who are Caucaisan, who don't know anything about the bush, to look at it from the viewpoint and the people that live out there, and try to look at it not only the idea of subsistence encompassing an entire lifestyle, which means the carving, which means all of the by-products of the animal, but also the idea of waste what is waste to one group of people is not necessary a waste to another group. Thank you.

Tom Ellanna: IRA Council of King Island which is located in Nome. Our main food sources as King Islanders were sea mammals hunters in which we subsidized. To my knowledge of what is going on here is trying to determine the definition of subsistence. I think the way I feel, which would reflect alot of people, of say my people, the definition of subsistence is to provide food on the table. And of course somebody said earlier that the quoting of the number of walrus taken by the Islanders and yet only so much meat taken back. She's saying that the people are a bunch of headhunters, but again those headhunters to some of us might

be to take the ivory back to bring food to the table for the people of our families. But before trying to give you a definition of subsistence hunter, I would like to remind you that free contact of what man's rules and regulations all the Eskimos, throughout Alaska always have been conservationists in their own ways of never to deplete their sources of game, whenever something is going lower, they go to another game to help bring food to their communities. And to take subsistence hunting away from these people up here, you would be depriving them of their aboriginal rights as subsistence hunters, and which in turn make them culturally deprived. What am I? Am I going to be able to make it on cash income all the time? No. you just can't do it, of my people here, the King Islanders, now residing here in Nome, there is approximately 280 King Islanders living here in Nome, and of those 280 people there is approximately 75% of those people still subsistence hunters. What I'm saying that these people are still going out and bring the wild game into their homes, as their main source of food, so trying to define subsistence, would be very hard, subsistence can be defined not just by Native people, I know a few other than native people that do subsidize on wild game. So you cannot place it on ethnic groups and I wish that whomever and whenever they are going to decide on the definition of subsistence would take into the consideration of local people. Thank you.

Dan Thomas: My name is Dan Thomas, and I'd like to say that what we have here is Fish & Game have been hired they're job is to protect our resources so that we don't have the problem of a species going extinct or being overhunted or overfished. And the problem that we have right now is that because of the lack of knowledge that the Fish & Game does have of exactly what the populations are, we have them being over cautious and they will admit that. We are being over cautious because once you over hunt a population of fish or animals it takes its real hard for them to come back once they are overhunted or overfished in certain degrees and that's what they are doing with the bowhead is, well I'm not quite sure what's going on there, but they have to worry about that if it does get hunted down to a certain level it won't come back. Because it will have been overhunted to the point it might take a hundred years for the population to recover. So my suggestion is that that the State put a whole bunch of funds into research on the part of

Fish & Game and just really get going that so they do know what the exact situation is so that they know what they are doing with the game management, instead of being overly cautious. The people get the shaft is what happens because the Fish & Game is over cautious, when the people are dependent on subsistence and stuff.

This coming summer Commercial Fisheries here in Nome is going to start a tagging they are going to tag fish so that they know where they are going, like one of the issues this summer was, that they didn't know where the fish was going and sure there is alot of fish, but maybe they're going somewhere else, so if we catch them here they might not make it were they are going somewhere else so we'd have lots of fish but someone else down the line if the fish are migrating along the coast is going to have problems. So they are going to be getting some research going, but I think that the, its unrealistic to expect the Government to say its alright, go ahead catch all you want, its unrealistic because there are strong forces of conservationism and nobody wants I mean even subsistence people don't want the population of animals that they are dependent on go extinct. So I would strongly urge the State to really get hopping and put alot of manpower into research and just see exactly what the situation is so that they can do a better job. Thank you.

Carolyn Schubert: I'm Carolyn Schubert and was born and raised on the Fish River, which is about 70 miles to the East of here. My earliest memories were those of life at fish camp and on the river, hunting and fishing, collecting berries and greens and we worked hard all these subsistence hunting and fishing activities by our families from the time that we were very very young. And we always felt a closeness to the land because of the way we were raised. And after we were forced to move to Nome from our village we always wanted to go back to that way of life that we had, hunting fishing and living off the land. After I graduated from High School we moved to Anchorage and I lived there for fourteen years where two of my three children were born, and to the extent possible I began teaching my children those hunting, and fishing and collecting activities that I have been taught. We have lived in the village of Council for four years where my whole family have participated in hunting, and fishing, and food gathering activities and these

activities haven't been limited to the male members in our family. My daughter and go hunting and fishing and collecting greens and we all hunt and fish and work together too. Keep that lifestyle and my children came to testify because they were very concerned about that, they want to continue hunting and fishing and living off the land. Its interesting for me now to see how many restrictions are being placed on subsistence hunting and fishing activities. Not just by the State, but by the Federal Government. I remember when I went to Anchorage in 1961, there were thousands and thousands of caribou that use to migrate accross the Glenn Highway up near Eureka, which is about 110 miles from Anchorage. And during that time I remember that State allowed hunters to get five caribou each and Anchorage has always had a large population base. You can imagine what that did to the caribou. The last time I went down the Glenn Highway I never saw a caribou at the time that from 1961 to 1965 you could see thousands on the highway and the Fish & Game Department can't blame the Natives for killing off all the caribou in the Eureka area. The native people from the Northwestern part of Alaska were not the ones who were down there taking all that game. And yet now they put so much restrictions and put a quota on the number of caribou that the people can take from the herds in Northwestern Alaska and somthing else that I'm concerned about is an issue they were talking about tonight, the bear hunting season. The Fish & Game man that I talked to today said that in this area depending on the weather is good between April 15 and April 30 and yet the bear hunting season doesn't open until May 10 and it goes until May 25th. And last year there were Native hunters from the village of White Mountain that were cited for taking bear out of season. They took the bear out of season when the bear first come out which is when they are in prime condition and the native people know when that is which is when they first come out. According to the man from Fish and Game its usually the male that comes out first and the female with the cubs stay inside until its a little bit warmer. So I don't know maybe the Fish & Game Department are worried that the Native hunters will be taking the females and the young ones, but according to what the Fish & Game man said today when I talked to him, he said its not the females that come out first its the males. And with the respect to the migratory hunting season, I was down in the State of Washington earlier this month, and a place called Brewster, Washington, they have

hunting season from October 15th until the end of January, and they can take ducks and geese and there is a lot of ducks and geese that winter there according to my cousin and her husband and their families that live there. So those birds are available to be hunted by the non-natives that live down in Washington during that time. And yet here in Alaska we can't have a Spring hunt and by the time we are allowed a fall hunt, in some instances the migratory birds don't pass over those same areas they came through in the Spring. So in the fall time in some areas up here they don't get any birds unless in the Spring time. And I think that that should be changed. And it really hurt me to know that here where the ducks and geese wintering in this place down in Washington and those non-native people who don't have to depend on them for food, but for just a recreational activity has access to them and our people are denied that in the spring time when they are here. Thank you.

John Wahiyi, Sr.,: I'm originally from Savoonga, Alaska, and now in Nome for ten years. I am sorry I'm not very educated to speak English. I grew up with my elderly families and they all have died now. I am not educated, our parents took us out hunting ever since we were small boys, so we can learn how to hunt. So we can hunt to get food for our livelihood. That's why I'm not educated, I learn how to hunt since I was small boy. I'm strictly critic to this subsistence limitation why? We have our own subsistence limitation, the weather, Mother Nature gave us subsistence limitation. Everything we hunt is limited by the weather. Since I've been in Nome I been fishing, subsistence fishing. For the last three years or so they gave us times, limits to do subsistence fishing. In order to do some fishing we fish on time limit. When the weather is calm at times we couldn't fish due to the limitation of the time limit. Most of the times when the wind is blowing, the season is open for us to fish, so we couldn't hunt. There is subsistence limitation given by our Mother Nature that's the way we have been since we were born. We were provided, but we can get, and there's no limit on everything that we were supposed to have. Us Eskimos were given enough animals to hunt to survive with, God provide everything that we can take, but as yet now, Fish & Game Board try and limit everything that we have to survive with. Fish and Game Board limits the hunting in every Region. Like every boundary, people can hunt. Fish & Game, local Fish & Game limits moose hunting and give us

boundary limits of their own here in Nome. Why not they give us open season from the time we go out instead of 50 miles, 30 miles, for instance this month is real short limit. And alot of person are not able to get their moose. It will be ending of this end of the money. Every weekend, who of us are employed to out every weekend to hunt moose in order to get food for our families, we couldn't afford steaks, meat from the stores, even though we are employed we cannot afford due to the high living costs in NOME. We try and still hunt for our own food. Every weekend I myself try and go out hunting, that the only time I hunt for my own food right now. I'm employed five days a week like any other people, only time I can hunt is weekends. But still the Mother Nature limits us, some weekends we can't go out hunting so we couldn't get what we wanted to get. I am glad you people come and get our viewpoints from each person. I thank you.

Alfred S. Sahlin: My name is Alfred Sahlin, I'd like to mention the fact that our people here in Nome and our surrounding areas are seasonal hunters. Primarily the hunting seasons starts in the winter and earlier spring for seal. This brings to them their meat. From that season they get their oil, their dried meat and their fresh meat. The next season is fish. Fish arrive in July and there is not much else to hunt thats what they depend on then. From the seal they get the oil and preserve to (inaudible) after that they get the berries. Then after that season comes again the seal its a cycle by the season. They must hunt. Now the way it is now, we are getting more restirctions on hunting which is holding them down in their way of life.

I'm not much of a hunter myself, but I know many of my friends and relatives are. And what hurts is the fact that this game is available for them here, but the Fish & Game they say no hunting you can't do that, you got to have a license. You can't hunt within your own native selection of lands, such as Sitnasusauk land. We can't hunt moose around here for 50 miles that wasy and 32 miles north. What hurts is the fact that, thats one restriction already, since the Native Land Claims Act and its going to get more the way its going, it could. Thank you.

Dan Karmun: Live in Nome. To have people come here to hear the

community out, I think that that's the only logical way to do today is to get yourself heard. You know I feel kind of proud as an Eskimo perhaps you can speak for the Aleuts and the Indians if they're the only ones that know the definition of subsistence. I think that it's up to us to tell the others what it means. I think subsistence here is just getting to come to light to many, that are not aware of what our lifestyle is.

I was kind of alarmed at the D-2 hearings when the word subsistence, you know seem to come everytime there is a testimony and they can't find out what the definition is. I think we as a people who have been living here in Alaska have lived with it worked with it, depend on it, and it's going to be a source of dependence to come. I think if we can tell the others, perhaps subsistence will one day mean the survival of the human race. Because we know how to live subsistence and live on the land, sea, and air. I think we have been accused of wandering on our livelihood, but to me as I see it people that's been living in hardest environment and learning how to survive are the best educated people, they learn to take care of their own resources and wildlife. I think if this could be put across then I think that this will be a means of letting the people allowed to subsistence this land.

I've been fortunate enough to travel about the different communities that are whaling communities which is Barrow, Point Hope, Gambell. I gained a lot of respect from these different people from different lands on their art of survival. And this is something that others don't comprehend the dangers they go through trying to provide for their families, even at times giving up their lives to get whale to provide for the community. And there is arguments that there is a lot of waste in whaling and again issues that others don't realize that they face, even in my community when we are out seal hunting in the fall time I think when you realize how you live in the seas and on the ice, when the ice begin to form and move about, just like a vulture, and I'm sure every hunter will not hang around there if he's got animals that he's killed and loses them because of Mother Nature working against them and this is something they don't realize. I think a lot of our whalers face that same problem when they lose some of their whales because of Mother Nature working against the people that hunt these things. Growing up in

a community where perhaps our own State Government sometime is negligent in if not involving the local people in the many aspects of our way of living. I remember workin up in the mines in the (inaudible), there use to be several gold dredges running in that river and making the river just smuggy all the way down about 20 miles to the mouth of it. I remember how the fish use to come up in just thousands and hundreds, and today we find the restrictions saying that mining is harmful to these fish.

I think if they take a little time and involve the citizens of each community, and I think they would learn alot, and thats been the trouble with our Federal Government, our State Government, not involving the people in each community. Granted that these people have alot of degrees, but sometimes those degrees don't mean a thing when you don't involve the people in the different locations. And thats been our big problem is trying to educate the other people on what our environment is and hopefully with your involvment in hearing all these communities that you will stress to the people that get the local people involved in any of their efforts in trying to arrive at the safe level of hunting or trying to place restriction. I think we suffer more than they help us, sometime by not involving the people of different communities. I think this brings about a lot of ways, I know for a fact that during State Engineer when up to survey to build an airport, went out to a place that was just soggy, not trying to ask the people where would be the best place to build an airport, not even taking the time to do that. I think that has been our big problem not involving people in these things that they are trying to set laws to and for the people. I hope this will be stressed strongly and I'm sure there is people in every community that are willing to get out and teach others in how they lived for years. I can say I'm proud that we've learned to live up to this day and if they want to learn something they better start getting out and ask the people in these different communities for these laws that are against us more than help us. Thank you.

Ressie Moses: I'm glad you folks are here to talk to us, but us elderly people were not as old as Emma Willoya, but like her we've been told to put away whatever we can find, so it won't go to waste, cause our parents and grandparents told us the winters are long. Before we moved

to Nome we were at Shishmaref and then before I remember to well they moved us to (inaudible) something like 1912. In order that we would be able to understand and talk the English language. Our folks didn't say yes or no in English if some white people talk to them, no answer, thats the reason why there are no airplanes, we didn't go by boat. The way my folks told me they took us by a dog team, take our skin boat a half a day ahead of our travelling time, that would be about in April cause where we come from, Shishmaref get it starts to get warm, so they make plans and they took us up so we would know how to talk English and understand white people ways and that way we can learn what is good and what is not good for us. I've been listen, when I can, I come to listen when people are going to talk I so glad Emma tell us about old times living. If I was in her place, couldn't see, I wouldn't know how I would do. I'm so proud of her, she is willing to help anybody if she listen to people who ask thats why those things that I was going to come and tell few things she told them I was come to and someone motion me to come and say a little about our way of living. Now with the hunting now that my old man is crippled he turned 78 last week, he couldn't go out with the hunters anymore, so from the ways of Eskimo living from way back all the people told their children and their grandchildren they half to respect the elderly people that was way before white people come along. That way they would be helping them and when the older people was glad and happy that they got their share they always tell them how to do things in way of fishing and hunting and thats why the Eskimo survive even though out language wasn't a written one. They didn't forget it, and they didn't let us forget it. I remember since second world war time when the youngers start to forget it, because our teachers on Shishmaref told them not to talk it during the recess around the school year, thats where the big mistake come from. They should have listen to the older people they talk in Eskimo and tell them what to do tell them what they have to learn in order to make living and survive.

Even though from way back everything was hard they didn't have no rifle or ammunition they had bow and arrow and spears and now that and the boys were taught to learn how to make arrows from their fathers if their grandfather is living. Now like I said James couldn't hunt anymore he was in plane crash in 53 coming back from Bristol Bay fishing August 14, so as the years go by his health failed him so many times he