

U.S. Department of the Interior Minerals Management Service Alaska Outer Continental Shelf Region

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Technical Report 148 consists of three volumes:

Final Technical Report Hope Basin Socioeconomic Baseline Study Volume I

Final Technical Report Summary Hope Basin Socioeconomic Baseline Study Volume II

NANA Elders Conference and Interview Transcripts Hope Basin Socioeconomic Baseline Study Volume III NANA Elders Conference and Interview Transcripts INTRODUCTION

One component of the Minerals Management Service Hope Basin Socioeconomic Baseline Study is the identification, cataloging, transcription and translation of Elders Conference and Elders Council Iñupiag-language audiotapes in custody of the Northwest Arctic Borough School District. The rationale for this effort is two-fold. On the one hand, verbatim statements from regional residents, particularly elders, about their views on cultural heritage, roles of elders, problems of youth and elders and their families, and economic development will provide an "inside" view about these issues that will complement existing documentation and supply information for readers that is not easily accessible. (In addition, these transcripts convey the style and mannerisms of dialogue in regional villages.) On the other hand, the federal government and its contractors are also able to return this information to regional residents and institutions so that it can be preserved and disseminated.

A substantial identification and cataloging effort was mounted toward this end. This effort was coordinated by Ms. Rachel Craig under Dr. Steven McNabb's direction. The key search categories and subcategories were as follows:

Subsistence

- health and sizes of resource populations
- traditional management of resources
- contemporary subsistence harvests

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- cooperation and sharing of labor, capital and cash for subsistence pursuits within and beyond kin groups
- variability in subsistence activities across the region and through time, by age and sex

- factors that impede or encourage subsistence activity Culture and Economy

- incentives and disincentives for employment, training and school
- cash income and jobs in relation to traditional Iñupiaq culture
- local control and Red Dog

Social Services and Social Problems

- linguistic diversity and language maintenance
- social problems, especially substance abuse
- problems of youth and single parents
- roles of elders in contemporary society
- goals and effectiveness of local education
- local and regional services and institutions that provide them

Traditional Education and Cultural Customs

The results of this cataloging effort are presented in Table 1.

Constraints on project resources prohibited a sufficiently comprehensive effort that would have cataloged information across all categories, so the index we have compiled and the transcripts

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TABLE 1 TOPICAL CATALOG OF SELECTED TRANSCRIPTS NORTHWEST ARCTIC REGIONAL ELDERS CONFERENCES¹

TAPE ID² TOPICS 76-01 Social Services 76-02 Subsistence 76-03 Subsistence 76-04 Social Services 76-05 Social Services 76-06 Social Services 76-08 Subsistence 76-11 Culture & Economy 76-14 Social Services 76-18 Subsistence 76-19 Subsistence 77-02 Subsistence 77-03 Subsistence, Culture & Economy, Social Services 77-04 Subsistence 77-06 Social Services 77-08 Social Services 77-09 Social Services 77-11 Subsistence 77-12 Social Services 77-14 Social Services 77-16 Social Services 77-20 Social Services 78-01 Social Services 78-02 Social Services 78-07 Social Services 78-08 Social Services 78-09 Social Services 78-11 Social Services 78-12 Social Services 78-13 Social Services 78-14 Social Services 78-15 Social Services 78-16 Subsistence 78-20 Subsistence 78-21 Subsistence ¹ Original Iñupiag audiotapes and English transcripts are on file with the Northwest Arctic Borough School District, which also maintains a complete list of all extant Elders Conference

²Each cataloged audiotape/transcript is identified by a "TAPE ID" number. This TAPE ID number is <u>not</u> necessarily keyed to the year in which the tape originated.

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TABLE 1 (continued, p. 2)

TAPE ID TOPICS 78-23 Traditional Education & Culture 78-24 Traditional Education & Culture Traditional Education & Culture 78-25 78-26 Traditional Education & Culture 78-27 Traditional Education & Culture 78-28 Traditional Education & Culture 78-30 Traditional Education & Culture 78-32 Subsistence 78-33 Traditional Education & Culture 78-38 Subsistence, Traditional Education & Culture 78-39 Subsistence 78-41 Traditional Education & Culture 79-01 Traditional Education & Culture 79-02 Traditional Education & Culture 79-03 Traditional Education & Culture 79-04 Subsistence 79-05 Subsistence 79-06 Subsistence 79-07 Subsistence 79-08 Subsistence 79-09 Subsistence 79-10 Subsistence 79-11 Subsistence 79-12 Subsistence 79-13 Subsistence 79-14 Traditional Education & Culture 79-15 Traditional Education & Culture 79-16 Subsistence 79-17 Subsistence 79-18 Subsistence, Traditional Education & Culture Traditional Education & Culture 79-20 Traditional Education & Culture 79-21 79-22 Subsistence 79-23 Subsistence 79-24 Subsistence 79-26 Subsistence 79-27 Traditional Education & Culture 79-28 Traditional Education & Culture 79-29 Subsistence 79-30 Subsistence 79-31 Subsistence 79-32 Subsistence 79-33 Subsistence 79-34 Subsistence 79-35 Subsistence 79-36 Subsistence 79-37 Subsistence

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TABLE 1 (continued, p. 3)

TAPE II	
	Subsistence
	Subsistence
	Subsistence
79-42	Subsistence
79-43	Subsistence
	Traditional Education & Culture
79-45	Traditional Education & Culture
79-46	Traditional Education & Culture
79-47	Subsistence
79-48	Subsistence
79-49	Subsistence
79-50	Subsistence
79-54	Subsistence, Traditional Education & Culture
79-55	Subsistence
79-56	Subsistence
79-57	Subsistence
79-58	Subsistence
79-59	Subsistence
79-60	Subsistence
79-61	Subsistence
79-63	Social Services, Traditional Education & Culture
	Traditional Education & Culture
79-65	Traditional Education & Culture
79-66	Social Services
79-67	Social Services
79-68	Subsistence
79-69	Subsistence
79-70	Subsistence
79-71	Subsistence
79-72	Traditional Education & Culture
79-73	Traditional Education & Culture
79-75	Traditional Education & Culture
79-86	Subsistence
	Subsistence
	Subsistence
	Subsistence
	Social Services
	Subsistence, Social Services, Traditional Education & Culture
79-93	Traditional Education & Culture
	Subsistence
	Social Services
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80-10 80-13	Subsistence Traditional Education & Culture Traditional Education & Culture

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TABLE 1 (continued, p. 4)

	TAPE ID	TOPICS	
	80-18	Subsistence	
		Social Services	
		Social Services, Traditional Education & Culture	
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		Traditional Education & Culture	-
		Traditional Education & Culture	
	00-11	DUDSISCENCE	
	01_01	Subsistence	
		Culture & Economy, Social Services	
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		Subsistence, Social Services	
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		Traditional Education & Culture	
	81-32		
	81-33	Traditional Education & Culture	
	81-35		
	81-39		
	81-45		
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	81-52		
	81-60		• * * •
	81-62		· ·
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	81-65	Subsistence	

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TABLE 1 (continued, p. 5)

TAPE II	D TOPICS
82-04	Subsistence
	Social Services
	Traditional Education & Culture
	Traditional Education & Culture
	Subsistence, Social Services
	Subsistence, Traditional Education & Culture
	Subsistence, Traditional Education & Culture Subsistence, Traditional Education & Culture
	Subsistence, Traditional Education & Culture
	Subsistence
	Traditional Education & Culture
	Traditional Education & Culture
82-20	Subsistence
	Subsistence
	Social Services
	Traditional Education & Culture
83-32	Subsistence, Culture & Economy, Traditional Education &
	Culture
83-33	
83-34	Traditional Education & Culture
83-35	Traditional Education & Culture
83-36	Traditional Education & Culture
83-37	Traditional Education & Culture
83-40	Subsistence, Social Services, Traditional Education & Culture
83-41	Subsistence, Social Services, Traditional Education & Culture
83-42	Subsistence, Social Services, Traditional Education & Culture
83-43	Subsistence, Social Services, Traditional Education & Culture
83-44	Subsistence, Social Services, Traditional Education & Culture
83-45	Subsistence, Social Services, Traditional Education & Culture
83-46	Subsistence, Social Services, Traditional Education & Culture
83-47	Subsistence, Social Services, Traditional Education & Culture

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TABLE 1 (continued, p. 6)

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TAPE ID TOPICS

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			Traditional				-
			Traditional				
83-50	Social	Services,	Traditional	Education	3	Culture	
83-51	Social	Services,	Traditional	Education	3	Culture	
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offered here are only partly representative of the material that is available. Ms. Craig screened tapes in order to select especially useful examples for translation. Under her direction, seven previously untranslated tapes were translated and transcribed for inclusion in this publication. Ms. Craig also conducted additional interviews in order to collect high priority information that was not immediately evident in the tapes. The resulting translations therefore represent both new interviews as well as exiting taped data. Ms. Craig was assisted by Ms. Ruth Sampson, Ms. Bertha Jennings, and Ms. Barbara Armstrong in the translation effort.

Ten translations of variable length are reproduced here. They are placed in chronological order. A brief guide at the front of each translation provides context that will assist the reader in comprehending how and why the recorded episode occurred, and notes keyed to line numbers will help the reader detect salient portions of the record that warrant attention.

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Record One: Anti-Alcohol Abuse Meeting

This tape, dated 1983, records one of the first meetings held in conjunction with staff from the (then) new Maniilag alcohol program. This meeting served as a public information and education effort and also sought to secure community advice and opinions regarding alcohol program services.

Lines 3-26, page 2: a prayer is a customary opening for numerous public meetings.

Lines 46-52, page 2 and lines 1-7, page 3: here is the initial public information, education, and outreach message by a staff person.

Lines 36-53, page 3 and lines 1-11, page 4: here is a second staff message and an introduction by the director of the program.

Lines 21-ff., page 4: here public testimony begins.

Lines 43-51, page 4 and lines 1-10, page 5: historical narrative regarding alcohol in the region, particularly Kotzebue. This form of introduction (personal statements, history) is common and typically builds toward more pointed, focused statements of advocacy or conclusion.

Lines 12-20, page 5: a statement of religious faith, which intersperses many narratives by elders, particularly those on sensitive subjects.

Lines 29-31, page 6: firm statements emphasizing personal experience such as this demonstrate depth of feeling and certainty.

Line 48, page 6 to line 23, page 8: this is another extensive personal history used to illustrate strong feeling and direct experience.

Lines 51, page 8 to line 4, page 9: a statement of religious faith and scripture reference used to amplify an important point.

Lines 37-49, page 9: another statement of religious faith used to reinforce a point.

Line 26, page 10: statements of support among speakers are often used to show agreement and consensus. (See also lines 48-49, page 11.)

Lines 43-49, page 12: the first concrete statement about financial impacts of alcohol use.

Line 51, page 13 to line 3, page 14: an alternative to alcohol abuse is hinted; previously the statements were generally proscriptive.

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ANTI-ALCOHOL ABUSE MEETING

Lady's Voice: All of us need to pray for this meeting in our 3 own minds. Let us all pray. Our Father which art in heaven, 4 5 we are gathered here to discuss our future regarding that substance which we all abhor in this city. We are mindful 6 7 especially of our youth who use those mind-altering substances. And we ask thee to bless these intelligent 8 9 people to influence their minds through thy Holy Spirit. We 10 cannot operate without the help of the Holy Spirit which thou hast sent to us as a Comforter and helper to influence our 11 12 minds. We seek not to reject that which should be a 13 continual influence in our minds. That is why we have put 14 before Thee our petition, acknowledging the fact that we must first ask favors of Thee in all matters. That is what we 15 16 believe. And so we put before Thee our petition and ask Thee 17 this day to bless us with wisdom, setting aside other matters 18 from our minds except that which we are gathered here to discuss at this meeting. Please bless our minds and give 19 20 these our discussion leaders wisdom in all things, bless all 21 of us, one by one. Please bless all of us. We cannot 22 progress without Thee. We know that Thou hast answered our 23 prayers, no matter what we have asked of Thee, and there is 24 nothing too difficult for Thee to handle. That is what Thou 25 hast taught us. And we ask Thee for these blessing in the 26 name of Jesus Christ. Amen. 27

- 28 <u>Male Voice</u>: Unintelligible. The conference room over there 29 is open. Or do you want this table?
- <u>Bertha Jennings</u>: I don't know. It depends on the elders.
 (speaking to the elders in Iñupiaq) Do you want to meet
 here, or do you want to go somewhere else?
- 35 <u>Female Voice</u>: In a place where there's more room , eh?
- 37 Another Female Voice: There are some people standing here.
- 39 <u>BJ</u>: Someone says that there are stairs leading to the 40 conference room?
- 42 <u>Female Voice</u>: Even if we have to go up, it has lots of room. 43
- 44 (Break in the taping session.)

46 <u>Karen Reeve</u>: My name is Karen Reeve. And we have many 47 different parts in the program so that help can be given and 48 received in many ways. One of the ways is to have a place 49 where people can stay for thirty days. And now we're going 50 to have them stay longer time to receive help once they 51 (unintelligible)..... at the Treatment Center. We also 52 have what we call Outpatient Council. This is where they

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problems with them so they can help them. (Unintelligible.) 2 3 4 We also have more Outreach and Prevention as one of our 5 programs. And we have five villages and have what we call 6 the five-village coordinator. And next year we should have 7 them in eleven villages. 8 9 This will help them with alcohol problems and to help the 10 community as best as they can.next year. We also ------11 will help the children at young age. (There's too much 12 13 static to catch the words properly. But there's a long 14 explanation of what kinds of programs the Maniilaq 15 Association employs in its Alcohol Program.) 16 17 We help the people discover whether they may or may not have 18 problems with alcohol. And we hope with that we can catch 19 people earlier before the problem gets too big for help and 20 not have to take many, many, many years. 21 22 Also, we work very closely with the Kotzebue Hospital for 23 people who are physically getting rid of the alcohol from 24 their body. We have been counselling and 25 26 27 <u>Charlie Greene</u>: (Mumbling away in English.....) 28 29 <u>Rachel Craig</u>: (In Iñupiaq) We can't hear you. 30 31 Charles Greene: What? Can't hear me? OK. I remember years 32 ago at reindeer camp, we were hunting for eggs. When we got 33 about eight duck eggs..... She made----that I will never forget. 34 35 36 Taikuu. Taikuu for coming and aarigaa. And I like to 37 welcome everyone here about our concern about alcoholism and 38 as many of you know it's a problem not only here; it's a 39 problem all over Alaska and I'm sure down in the Lower 48. 40 Not only among the Eskimos alone but also among the Native 41 Americans, our Indian brothers. It's a problem. And I've 42 worked in the Seattle Indian Alcohol program since 1973. At that time there were only two AA members in the City of 43 44 Seattle. And today any place you go there are Indian AA 45 members all over. About two weeks ago I went to an AA meeting there. There were 75 Indian people in the AA 46 meeting. Now, ten years ago there were only 2 member and it 47 48 was very discouraging. Now I am encouraged. And of course when we look back it was a slow growth. Lots of times we 49 say, "What's the use." Sometimes you feel like giving up. 50 51

receive counseling several days a week to talk about their

Just like Della Keats -----(can't understand him). Lots of times you get discouraged. And you feel like giving up.

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1 What's the use. I'll go out and get a pick and shovel and 2 get an easier job, or something like that. Sometimes we get 3 that attitude. However, when you get the ---- people that are dying of alcoholism, drinking to death, messing your life. 4 It's a disease that 5 You know, alcohol is a strong force. 6 affects you bodily, affects you mentally, effect you family, 7 affects your emotional health, your spiritual health. 8 (More talk but not very audible.) Like I say, lots of times you get discouraged. But people like you who come in here 9 10 makes me feel like going on again. WThank you for 11 strengthening me. 12

(In Iñupiaq.) We will begin. Would you like to come to 13 BJ: 14 the microphone or we can turn the tape recorder off. But the 15 record also helps us in our work. We have started the Iñupiat Ilitqusiat to help all of us. It could also help you 16 17 and your families. If there is any-thing that you would like 18 to say, it is up to you. Would you like to start? Or should 19 we have Suuyuk start us off? Want to get started? 20

(In Iñupiag) I have come to talk, and so I will 21 Lena Sours: 22 say something. I want to say that I have learned from 23 experience and know that without a doubt that alcohol does no one any good. It doesn't do anyone any good. 24 We have lost many young people, people who were a long ways from getting 25 26 old, not like us, in Kotzebue. From alcohol. Some have 27 frozen and some commit suicide. And in the homes, where a man and wife should be enjoying life together, alcohol has 28 caused them to split. Divorce. And in many homes, family 29 30 life is disrupted. The cause? Alcohol. The parents never get a full night of sleep. And even though their children 31 drink, out of the goodness of their hearts, they make sure 32 33 that their children have food in the house and a place to 34 stay. Even when their children don't help them with 35 house-hold expenses. Whenever the young men earn some money, they usually spend it on alcohol. Even when they need new 36 37 clothes, it doesn't matter to them -- all they think about is how they can get alcohol. That's all they desire. 38 These are some of the things that I have learned, that I know. 39 I am 40 not making anything up. I have learned the a lot of things 41 about alcoholism and its problems.

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In the early days, Kotzebue tried to become an alcohol town. 43 44 Paul Davidovics had a saloon, and so did the Fergusons. And 45 even George Ito had a saloon. But the Kotzebue people wrote 46 petitions, and there were very few people here in Kotzebue. 47 There were hardly any white people then, and hardly any people from other villages here in Kotzebue at that time. 48 At 49 that time, people who lived here were mostly Kotzebue 50 families. There was hardly anyone living here from other 51 places.

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We made petitions. Lots of people, like Susie Hunnicutt, us. We faced the people even though they weren't treating us well -- those people who loved to drink. But we were not afraid of them and went around town gathering signatures to the petitions. Many would say anything against us. But some of the parents wouldn't listen to their children who were mumbling against us who were gathering signatures, and they signed their name to our anti-alcohol petitions. At those times, there were people who tried to start up selling alcohol, but we always snuffed it out.

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And there were people who would gather in homes to pray together. That's what your forefathers in Kotzebue did. They prayed to God that alcohol would not become available in Kotzebue. They didn't want alcohol to thrive and grow in Kotzebue. That's why the older people would get together and pray together in each others homes. And so the efforts of those people who were trying to make alcohol available in Kotzebue would fail, and their efforts get snuffed out. That's because we resisted it and rejected it.

And years later, Kotzebue grew with many houses and every house had a family. Many white people came here to live, and Eskimos came from every village to live here. I am not saying this out of prejudice against those people; I just want to set the record straight. I am not prejudiced against those people.

29 When they got together, and many people began to live in Kotzebue and we were no longer just the original Kotzebue 30 31 people, we were seemingly not diligent about our civic 32 matters any more and soon there were many other people in our And places where alcohol is sold became established, 33 town. with no one standing up against them, and now there are many. 34 35 And now deaths have become frequent in our town. They are 36 frequent. And now that the little villages around us have 37 voted to go dry, and we are the only ones still selling 38 alcohol, it is not a comfortable feeling to us. Those of us 39 who live in this town that supplies alcohol to buyers. And 40 its not only Kotzebue people any more. It also includes 41 those of you who have moved here from other places to become 42 Kotzebue people. And so, if you and we could get together 43 and work together to stop the consumption of alcohol here, 44 let us do it to succeed in snuffing it out. You have moved 45 here to Kotzebue to become a part of us, to be with us. 46 Don't stand against us, but let us love one another so well 47 that the Evil One cannot destroy that love, and let us stand 48 together, as if tied together, and fight against our alcohol 49 problems together. We can pray and talk and walk together. 50 Let us all fight our common problem together without causing conflict among our ranks, helping each other from all sides. 51 52 It is terrible when someone you least expect has died. 53

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And since the other villages don't make alcohol available in their villages, their young people come to Kotzebue for alcohol when they have a little money, and I know they cause their families and parents to worry for their safety. And now that we have made alcohol consumption available in our town -- something that shouldn't be taken into the body, that which kills a body, a substance which will lead your soul to damnation -- when we have become the source of its availability to other, we should do whatever is necessary to ** C ** 10 remove it from Kotzebue. and the second and the

I have thought many times that the package store which sells 12 liquor indiscriminately to everyone, and those people who 13 purchase that liquor take their purchase to some homes who 14 15 welcome them in to drink together after they buy bottles of Or they take those bottles home to their village, 16 alcohol. 17 even though they know that their villages are trying to stay 18 If they would stop the sale of liquor in the package dry. stores, even though they can still drink in the bars, they 19 would come home with no liquor to take home. 20 If there's any way that we could stop the sale of liquor in package stores, 21 22 we should do all we can to accomplish that. You know as well 23 as I do that alcohol has never done anyone any good. I am 24 not the only one who knows that. I know that if the majority of us would sign a petition, it could stop the sale of 25 It could get swallowed up. 26 liquor. And we know that for 27 Those of us who lived in Kotzebue when some people sure. 28 tried to establish saloons here went through the petition I know what I am talking about; I'm not just guessing 29 route. at something. But all this is something that I have learned 30 That is all. 31 from life experience.

33 (In Iñupiaq) If you want to move the microphone, <u>Bertha</u>: it's up to you. You all have come here to speak you mind. 34 35

36 <u>Lena Sours</u>: (In Iñupiaq) Don't waste time, but come up here If we are slow and stiff and do nothing, we will 37 to talk. 38 not be able to quench the sale of alcohol in our town. We will have to work closely one with another, like a couple 39 40 siblings that love each other, who, when they have made up their minds to accomplish something, do not go at 41 cross-purposes with each other. That's how you should talk 42 43 and express yourself.

Ethel Mills: (In Iñupiag) That's because we thought they 45 46 were going to move us.

I, too, have something to 48 <u>Unidentified Person</u>: (In Iñupiaq) This, my older sister has talked about the time when 49 say. some people in Kotzebue tried to establish places to sell 50. 51 alcohol and what we did. We had petitions written, and then we went house to house for signatures. We really tried to 52 53 resist the establishment of alcohol in Kotzebue, but finally

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we lost. When Mrs. (Edith) Bullock and her friends encouraged us to go against it, saying that it won't do anyone any good, we really tried to resist it, but we did not win. (Lena) was not telling a lie, we did walk the streets, facing those people in spite of their mouthiness, thinking about what it would do to our children. We tried hard to resist it, but we did not win.

And after they finally got the numbers to establish bars, they told us that if it causes too much problems, they can always close them down. They said they would remove them. We started losing our numbers because of alcohol, but they have not yet closed the bars down. Right now I have a very difficult time bearing up to what alcohol is doing in my family. My husband and I don't even live in the same house, simply because we would like to keep our children alive. My husband can't stand their drinking, and so he has moved to another house and cares for the rest of the members of our family. And I take care of some of them. My sons love to drink alcohol. Some were married, and their spouses divorced them. My husband and I live a very difficult life, and you don't even know about it. When you love your children, and they are caught in the web of alcohol, it is very difficult. Those of you who don't have children don't know what I am talking about. When you love your children and they go the way of alcohol drinkers, it really hurts. I know people have talked about how we live, but we are trying to work as best we can with the alcohol problem of our children. And when they earn money, the spend it for nothing, just buying booze That's the kind of life style we are forced to put to drink. up with.

33 We talked a lot. I said that if they got rid of alcohol in town, it would make life better. They asked, "How can we get 34 35 rid of it? There is no law against it." After he said that 36 to me, I thought, then why do some of our leaders like Hensley say to us that if we Eskimos got together and signed 37 38 petitions that we could be rid of it? "We could get rid of 39 it from Kotzebue," he said to me. After he said that to me, I told my friends, but they have never done anything. 40 Maybe it's because they have good children and haven't had to bear 41 42 up to living with an alcoholic offspring. That's what we 43 have had to put up with for years, and I just can't take it 44 If we really want to be rid of alcohol, they said any more. 45 it can be done. After all, this town of Kotzebue is the home 46 of the Iñupiat. Land of the Iñupiat. The land doesn't belong to the white people. I am not saying this because I 47 48 am biased against the white people. I just want very badly 49 to be rid of alcohol which has made life unbearable for us. 50 It can be removed, they said, if we only agreed to work It can be removed. That's what they promised us, 51 together. 52 that if it causes too much discord, they would shut things 53 down.

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And when we finally worked through my problem and agreed to let my son go, the judge told me that what I was doing was all right. When he first came home, he started in his old habits again. But now he seems to have straightened his life and is now working. He hurt himself, even broke his leg. If you really love your children, reject that alcohol. All you have to do is sign a petition to be rid of alcohol in Kotzebue. We can be rid of it.

10 I am ashamed when we Kotzebue people have made alcohol 11 available to the other village people. They come down here to drink, like our own children I have talked to them, and even 12 13 so sometimes we hear that they have met with a bad accident 14 before they go back home. We can all reject the misery 15 brought on to us by alcohol. Those who want to continue drinking alcohol can go back home and drink all they want to. 16 17 If you all make up your minds to work as one, you can be rid 18 of it. I know some of my friends have borne alcohol problems 19 in their homes the same as I have. When you have alcohol 20 problems at home, it is a very heavy burden to bear. And especially when your own daughters also take to drinking, 21 22 children that you dearly love, it really hurts. That is all 23 I have to say.

25 <u>Bertha</u>: Anyone else can also speak if they want to.

27 <u>Lady's Voice</u>: These people here, too. All of you could say 28 something.

<u>Unidentified Person</u>: (In English) I am also thankful. I am
thankful that I did not leave today. I am so thankful I
never go today. I was supposed to go to the Anchorage
Hospital tomorrow. And I'm glad I'm here with you people to
discuss about this alcoholism.

36 Yes, it's true, what these two elders were talking about. We 37 moved down here back in 1963 because my husband is from 38 Kotzebue. We moved down here to be with our children because 39 they come here to work, where they can work. And we helped 40 these elders when they go around to the houses to let them sign, make a petition. And at that time there's no liquor 41 42 stores because they were fighting it, I know. And I was with them, too; I went around with them to all the houses, this 43 side, and some of us go down that way. From our church. 44 Perisho was the one that started us againsting alcoholism and 45 we had to go to every houses and ask people to help us. 46 And Even the drunkards were glad to have us. 47 they did. They 48 said they know that alcoholism is not good for anybody. And 49 we were glad to do it. I was glad to help them, too. 50

51 And one time when I went over to Nome for the church, some 52 churches had conference, and they discussed things that are 53 not helpful to them. One was alcoholism. When they talked

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about it, I think of this verse. It's in the Bible, but I forgot the reference. "Wherefore, lift up your hand which hangs down." Something like that. The first part. That means, do something. Try to do something.

6 Don't just hang your arms down, doing nothing. You know when 7 we hang our hands down that mean we don't do nothing. But when we lift up our hands and try to do something, that's the time we do something. We work. And that's what I had in 8 9 10 mind when they had those conferences over at Nome for four 11 days. I was one of the observers. And when they talked 12 about alcoholism, that's what I had. That verse. And when we come back here when they asked us what we were doing over 13 there, I mentioned that. I said, that one thing about 14 15 alcoholism I want to tell you people. If we never try to do 16 anything to go against alcoholics, that's what we should do 17 like that verse said. Lift up your hands and try to do 18 something to help go against it. And it was good. I see our children, they were drunkards. And our grandchildren will be 19 20 the next ones. They'll be worse than our children, and it really hurt my heart. Because I know if we never try to do 21 22 something, our grandchildren will be worse than our children. My children were drunkards, but I'm glad some of them quit 23 It sure is true that these people talk about it. 24 drinking. 25 It really hurts. And ever since I start praying about it, 26 and when they had those youth center, I was thankful because 27 they try to help those youth to keep them away from the 28 alcoholism and marijuana, too. And I was really thankful for Anything.....And when I hear about this I really want 29 that. 30 to come because even just coming in here that shows that I am 31 againsting it and tell you the truth that we are hurting inside because we love our children, our relatives, our 32 33 cousins children, our grandchildren, we love them so much, we don't want them to have that kind of thing that hurt their 35 body.

37 When I was little girl back in 1918 we heard that there's a 38 big flu coming this way. And so many people died. And people around here start praying, they don't want that flu to come 39 here because they gonna die, leaving just children. 40 And I 41 remembered; those people really prayed for it. And it never The Lord answered their prayers and that flu never 42 get here. 43 come around. And there's nothing that is too hard for the Lord if we only pray earnestly from our heart and do 44 45 something; that really will work out. I know the Lord will really help us. And it really hurt to see other people when 46 they lost their loved one, young people that are not sick. 47 It's terrible. I'm glad I can be able to say few words to 48 49 say that I'm againsting it.

51 <u>Unidentified Person</u>: (In Iñupiaq) When people are slow 52 about speaking up about an issue for which we are meeting, I never thought much of them. And so I have come up to speak 53

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very quickly so I won't be like that. When people are slow about speaking up, it isn't very complimentary.

4 Right now, as I enter my old age, I began to travel a lot in 5 many villages everywhere. From the beginning, this topic of 6 alcoholism.... we never held meeting about it in my hometown 7 because it wasn't there. When I became aware of life, I 8 don't remember seeing anyone inebriated with alcohol. It was 9 only very recently that I became involved when these people 10 were gathering signature. Mr. (Harold) Beck got us started 11 because he didn't like what it was doing to us in this village. He felt bad that in the future if the young people 12 13 became ensnared in alcohol problems, and he asked us to fight When these women were walking house to house 14 against it. 15 soliciting signatures against alcohol, I too signed the 16 petition because I felt strongly against it. We won once. Ι 17 moved to Kotzebue in 1963. When my aunt Mary Curtis, Lena 18 Sours' older sister, heard about certain issues that people 19 That's when we still want to meet about, would come to me. lived down there, before our homes were built up there. 20 And 21 after we moved to our new homes up there, she was also one of 22 my neighbors. It seemed that we were together in things. 23 She always made sure that I knew about these issues that 24 people wanted to meet about. 25

26 These women who were first in Kotzebue have told the truth. 27 They have told the truth. There were very few people in 28 There were hardly any white people and no blacks. Kotzebue. 29 There were just a few white people. We never saw any drunk people staggering around, but it is true that when they found 30 out that some people want to establish public places to sell 31 32 alcohol, it was the few white people whose sole purpose was 33 to make money from the local people. I know what they did, 34 because I was among them. And ever since we lost, I have signed petitions a couple times. We signed petitions, but we 35 36 lost anyway. After we lost the last time, we just kind of forgot about it after that. I was siding with the 37 38 petitioners because I was against alcohol, and I am afraid of drunks. Even when I see drunks on TV or see someone 39 40 staggering around on the streets out there, I just get up and 41 lock my doors so they won't come into my house. I, an old 42 lady, am afraid. And my grandchildren and my children are also big drunks. I never liked that. 43

This morning I talked about it. It is not good for anybody. 45 We have lost many people because of it. Some healthy young 46 47 person just cuts short his life, he could have lived much 48 longer than us, but they don't care about their life any more 49 and commit suicide. And there's marijuana in any village, and there are also drunks. It rots and kills the brains out 50 51 of our young people. That's how our young people die. It is 52 very bad, and you people who work with alcoholism are doing

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It is good for us not to have it all the time to good work. our grandkids. Great-great-kids.

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It is not good for any of our students. Our authorities are also against it and have tried to be rid of it for the sake of our children. And we, here, are gathered because of the problems we have because of alcohol and drug abuse. Then why are you so slow about talking about these things? Nothing is too hard for the Lord. We can give all our problems to him. Not adding anything to it, but give it all to him, then he'll have mercy on us and answer our prayers. And it will happen according to our prayers.

14 Our previous generations prayed the alcohol away. But today we are acting like a bunch of sleepy people, and we thank 15 16 those of you who have gathered us here to talk about these (In English) I was so thankful when they called me, 17 things. 18 I never even eat my lunch. There's lunch for me, all too. 19 right, but I want to go to this meeting. 'Cause I never been to an alcoholism meeting. Boy! If this..... (Reverting to 20 21 If somehow we could stop people from buying alcohol Iñupiag) 22 from a package store, then they wouldn't be able to get it. 23 And if somehow we are unable to do that, we could shorten the business hours for alcoholic stores. It is really a bad 24 25 feeling when some people from other villages die from alcohol 26 related deaths and you know it's your town that provides a business place where alcohol is sold. It feels the same way when they drown or freeze or are raped or become just plain It is also a sad feeling when you have to treat an helpless. alcoholic person until he gets well, and a lot of times I 30 want to tell their parents about it, but I keep it all to 31 myself. And then sometimes they die without their parents being told beforehand.

And the other companion to the alcohol is marijuana, even though it sounds less in the news now-a-days, even though we hear about it in other places, too. This really compounds whatever sickness that a person has and puts their life at risk. And that's everywhere.

41 And these people who are trying to administer business 42 according to our wishes, and we..... You know that they 43 want to base their arguments according to what we say so they 44 could write that these are the wishes of the elders. I hope 45 that they will be able to say that we are all of one mind when it comes to alcohol at that time when they are writing. 46

48 For our grandchildren and our own children, they are telling 49 you the truth. I also love my grandchildren very much, 50 I don't have as many children as including my own children. some of you, just three of them. But the two younger ones 51 and all of my grandchildren are mired into a lot of alcohol 52 consumption. But even so, it is good for us to fight against 53

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1 alcohol and when we pray about it things can happen because 2 God hears and answers our prayers. There are many times when I have prayed about alcohol and knew that I was helped. 3 God 4 is capable, even to fixing very difficult situations. Even 5 when a big judge has pronounced his judgement, as long as we 6 are of one mind about an issue, there is nothing too 7 difficult for God and he will work for us according to our 8 prayers. He will certainly bless us. Even if we use all kinds of verbiage to a certain person, it doesn't do any 9 qood. 10 We actually are working for ourselves and are 11 accountable for what we say and do. But if we pray about it 12 and tell God about our concerns from our hearts, he does 13 answer prayers.

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15 There are also many other people. "I have said a lot all 16 ready.

18 Unidentified Person: (Spoken in English.) My name is 19 I am from Selawik. And I lived here for three 20 And during my generation we start to see alcohol come years. into the region, you know. First, there was home brew. 21 Then 22 there was liquor. But it wasn't as much as it was as today, 23 you know. You go to a funeral, and it seems like who died is 24 getting younger and younger. Long time ago when I was growing up, I say, 70 to 80 per cent it was an older person 25 who died of natural causes. Person who just died because 26 27 they were sick or because they lived a long time. Now-a-days it's our young people who are dying. And it really 28 29 contributes to the family as Anna Lena was saying, it breaks 30 up homes. I was fortunate to come from a religious family although we had drinking in our family. We had couple 31 32 suicides in our family. It's hard, you know. You try to put it behind you and try to forget it, but you have to open it 33 You know, alcohol 34 up so that you can help somebody. will..... It's been around, but as the elders were 35 36 saying, we can hold hands and take it out. Our young people 37 need this; we need you elders. We thank you for being here. 38 And as I was looking around the room, I see young people. 39 consider myself young. I consider Rachel Craig young, 40 everybody here. You know, it would be so neat fifty years 41 from now if all of us young people would be sitting here just 42 like they are right now. How beautiful they look. How beautiful they look. It's hard, this alcoholic money making 43 I guesstimate at least 10,000 is made each month 44 business. 45 if you want to look at it statistically, you know, sad to Ten thousand each month of our hard earned money of our 46 say. youth, hard earned money is going just for one entertainment 47 which takes away our spirituality, our physical, so many 48 original young people. I look at young people using drugs 49 50 and its just as worse as booze, too. And I always hear, people always saying, well, one is better than the other. 51 52 They're not; they're both the same. They're both physical 53 hurt to our body. Young people, you know. As I said, as I

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look around the room I wish I could envision us all just like these elders. They look so beautiful. So that we can tell our generations, so we can tell our kids' kids' kids, you know. It is hard, but, with hold hands, with honesty, and never quitting, going forward, not looking back. We look back and we see how it is. Just keep going. We can do it. We can do it. Thank you.

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Rachel Craig: (In English) I can try this time for a short while. My name is Rachel Craig. I'm director of the Iñupiaq Materials Development Center in the Northwest Arctic School District. And I've worked with the elders since we started having elders conferences in 1976. And they're still telling the same story, only I notice that their bodies are getting weaker, there's more a desperation in the sound of their voice. They're just physically getting tired of this problem that they've been talking about for several years.

19 Unidentified Person: I think we need to start thinking not only of being against alcohol, we need to start thinking of 20 They need to burn 21 ways to occupy our young people's time. 22 off energy. Young people have a lot of energy. We need to 23 get creative, have brainstorming sessions on how to get our 24 young people hooked on to something else and away from 25 self-destructing with alcohol and marijuana. I know harping at them at home doesn't help that much. 26 I think when their 27 body craves it, they just start sneaking. It just makes them 28 So hard words to our young people aren't going to sneaky. 29 stop them from using that. We have to look at our approach. I think we need to take a hard look at our approach. 30 We think we can be tough like the white people. 31 That's their But when I was growing up, my family didn't 32 way of life. 33 raise me that way. Well, they were strict in certain areas, 34 but they weren't hard. And I think that's why I can't stand 35 people who argue. I can't stand people who are drinking. And when I think of my growing up years, I didn't know I was 36 so lucky to have such a secure home where we went to bed with 37 38 no problem and took it for granted that our folks would take 39 care of us through the night and send us off to school in the 40 I knew there were some families who weren't like morning. 41 that, but there were very few. But today, gosh, almost in every home somebody is having problems one way or another, 42 even in my home. And one of the things that I think is the 43 matter with it is that the drinking age, the legal drinking 44 45 age, is too young. Those nineteen year olds have seventeen year old friends and so they buy for the younger ones, you 46 And so we have a lot of kids that are under age and 47 know. 48 they're alcoholics all ready. We gotta do something about They won't tell who got them the liquor for them. 49 that. And there you sit and wonder, where's my kid? I hope he doesn't 50 drink tonight. We gotta, we gotta.....Instead of always 51 just talking about the misery of drinking we gotta turn our 52 heads around and start thinking. What can we do? What money 53

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can we tap? Who can help us? What can we plan to put their 1 2 energies, get them hooked on to something positive instead of self-destructing. I know when you're young and your kids are 3 4 young you think you have problems. Ladies, if your kids are 5 young, enjoy them. Enjoy them. Because once they grow up and they get pressured by peer pressure no matter how well you try to raise them, they'll be caught in that web, which 6 7 8 is one of the reasons why I sent my kid away again to go to 9 school some place else. Away from this environment because we had a talk, and he said, "Mom, I just can't deal with it. There's too much pressure." And I know there's lots of other 10 11 12 families, lots of other kids like that. They don't want to 13 be like that, but they're caught in that web. We gotta do something. 14

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Record Two: Juvenile Delinquency

This translation is taken from a regional Elders Conference staged in 1987. The participants who speak in this portion are residents of Kivalina and Kotzebue. This passage focuses on perceived rifts between youth and elders and contrast contemporary life with latetraditional life as recollected by elders. The context for the passage is "caring" and entails interpersonal behavior as well as generosity.

Lines 15-28, page 2: formal action by local authorities to ensure generosity and support for the infirm or weak is emphasized.

Lines 38-49, page 2: here statements supporting the ethic of generosity are couched in terms of personal experience as an orphan; as the passage illustrates, personal experience is typically used by elders to convey advocacy statements or to describe proper behavior.

Lines 24-30, page 3: the transition to contemporary life and the ensuing commoditization of value is highlighted.

Lines 32-39, page 3: conflict avoidance is highlighted as a positive virtue.

Lines 49-53, page 4 and lines 1-5, page 5: here generosity was not "voluntary" but the distribution of food was nonetheless acceptable.

Lines 44-53, page 5 and lines 1-5, page 6: the general statements about generosity now lead up to concrete statements about antisocial behavior. The slow evolution of a "focus" or concluding point is a customary Iñupiag narrative style.

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	JUVENILE DELINQUENCY
	TAPE NO: 78-07, 1987 Regional Elders Conference
•	SPEAKERS: Clinton Swan Elwood Hunnicutt Daniel Foster Lena Sours
	Transcriber: Rachel Sherman
	Translator: Lydia Curtis
	Someone already talked about your ancestors who helped each other in daily living. When I became of age where I remember my experience at Kivalina and along the coast, I noticed that people lived by helping each other. When the city council were formed and when people found out about a helpless widow. The city council were set up to help the villages with any problem encountered in daily living.
•	When they were a strong council, they enforced the laws and rules set up for the villagers. By enforcing these laws, the council remained strong. That's how they were across there (Kivalina) when I was young. They didn't have only men for council. They had women as members too.
	I've seen with my own eyes in those days when they realized that someone had no hunter, such as a widow, they took a sled and went house to house for donations.
	When I got married I was told by my relatives and my wife/parents that everyone are not alike. For example my brother raise his family his way and I raise my family my way. In my brother family, his kids are not alike.
	Some kids are loving and caring, some don't care, some listen at all, some are helpful, some are lazy.
*.	My wife's parents treated me like their own son. The advice they use was passed on to me so that I could use it. They told me I would see a widow's and orphans. When an orphan comes into your house you feed her or him. I am an orphan myself and I know how they feel.
Provide and the second se	When I went into someone's house, first thing I notice are their eyes. Some eyes are sharp; no friendliness about them. When you are an orphan whatever you do, you work just so you could eat. When you go into someone's house and they smile at you, are friendly and are willing to feed you, that feels so comforting. Always remember that.
	Also remember this. When you go hunt and come home with something meat, don't bring the meat into the house, put it outside so you could share it with others. When women comes

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by to get some, let your wife give them. If they took all the meat that's okay, because their is still a lot of game on Whenever you share of what you caught you'll get this land. even more back. This is still right today. Also when you have a lot of food in your cache and when you know that someone needs food, giving stingily or give them the bad part or skinny meat that is not right at all. If you are saving the good or fat part of the meat for yourself that is not right. You should always give the best and fattest part of the meat to the widow or orphan. All these advice I've heard I tried my best to use and happily pass on. My wife and I are not stingy with our food. I don't know how many times they took all our meat but, we didn't say anything. Sometimes my wife's mother would scold her why don't you get yourself pieces of meat to cook first before you give all your meat When I hear an advice from the Elders don't let it go away. out the other ear.

Also when you know someone who is poor you don't ask what do you need, you just give them what you have. Caring and loving is not asking what do you need. I remembered that too.

In the Elders days everyone use to be loving, caring, sharing and all that is passed on to me. Ever since the white man cause it their money and way of living it's like a dark cloud covered the sunny beautiful weather. You're heard the elders say long ago use to be smooth living. Now we can't find help without paying someone with money. Most people can't go without money now a days.

32 ELWOOD HUNNICUTT: My name is Uyaan. I'm not originally from Kotzebue, but I've settle down here in Kotzebue with my 33 The people before me already talked about everything 34 family. 35 I know. But, I would like to talk about my experiences I I don't like to go against anybody. 36 My relatives had. advice me, that if someone is mad at me don't go against him. Just leave him alone. He will get good and be friendlier to 38 39 you.

41 The person before me told of being hungry. When you are hungry and you enter into someone's house they don't want to 42 43 feed you, you would go into someone else's house. When you 44 enter into someone's house who is willing to feed you, you would be so thankful. 45

47 I never use all the advice that I heard. But, there'll come a time when you should use the advice. I'll tell you my you 48 49 experience of that. I was told when I became a young man 50 ready to hunt for my food, the first game of each season I 51 should give it all to some who needs it. When someone help 52 work on the game you caught, give them however much they

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Every time you go hunt and come back with a game, 1 want. people will always be willing to help you. 2 3 So whenever I get my first ugruk I don't give a piece away, I 4 5 give the whole ugruk away, and I would always give one to my aunt. The loving and caring they talked about and how it 6 7 works, I would like to talk a little about it. In the spring 8 when the ice begins breaking up, almost everyone would be low 9 There were no electric freezers then. on food. The men 10 would begin getting ready to go out to the ocean to hunt for 11 ugruk, seal, walrus, siisuaq etc. Right as soon as the ice 12 is all broken up the men would take off toward the ocean. 13 Use to work at the school, so it took me longer to get ready 14 While I was preparing for the hunt most of the for the hunt. 15 ice would be gone. 16 17 When I was all ready - I would go up on a hill to check the ice condition towards Sesualik and towards the ocean. 18 19 When it was good, I took my son and some else with me and 20 21 headed towards the ocean. When there's hardly any ice on the 22 ocean the waves are big. The waves were too big to anchor so When we got there a boat came 23 we headed towards Nuvuguraq. with two ugruuks in his boat. They told us that over at 24 Itiptigvik there was pieces of ice. We took off towards that 25 place right away. When we got there, there was pieces of ice 26 at the point and all along the shore. As we were moving 27 along we almost passed a ugruk on a piece of ice. When we 28 got to the ice the ugruuk was on the ugruuk turned over on 29 30 one side and waved his flipper this way. First time I saw and ugruuk do that. When my son and Tulugaaq went on the ice 31 32 the ugruuk turned to the other side and did this. When they shot him. 33 They cleaned out this guts and put it in the boat. 34 35 Later that evening we had caught 11 ugruks. Without sleeping 36 we headed towards home. 37 When we got home there was a lot of ice moving in front. 38 It was going to be hard with a heavy load to get to the shore. 39 I saw a big piece coming down, there was no ice behind it. 40 So I backed up a ways with full speed I went right behind it. 41 But I didn't pull my motor up fast enough the shaft hit the 42 ice and broke. And we just went as far as on the pile of ice 43 44 that was moving. I had put the 18 horse motor by the big 45 🗤 motor for emergency. 46 47 That's what we had to use in the middle of the moving ice. 48 When we got in front of the Wien building there was a lot of 49 50 people and tourist. They threw a rope out to us. They all 51 pulled us up on ice but water started coming into the boat so 52 we had to push back out. The next time they pulled us on a 53 piece of ice. The Iñupiag people started putting the ugruuks

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and loading on to someone's car. While I was putting my stuff together in the boat I noticed there was hardly anyone around. I found out they were working on the ugruuks and taking some home. I didn't say anything I was just happy they could have something to eat.

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When I went out the second time I got more then the first time and it didn't take as long as the first time. When you share with the first catch of game you will get double catch of game the second time and that is what I found out myself. Also that is what my grandfather told me. Every time I come back I came back from a hunt, people would meet me. I would tell them save me a part and take the rest. They were so happy.

(I think his saying the same thing in the next story)

DANIEL FOSTER: My name is Kunaak, I came from Kobuk River but I'm originally from Buckland my father is from Buckland. My grandfather told me about caring for other people. I never went to school. I remember at the church they talked about helping the poor in the village. There were some young couples living in old houses and had no food. We decided to go around house to house getting donation.

Loving and caring for each other I notice everyone does it everywhere (?).

I would like to tell you about who is loving and caring. Many years ago I went to my friends funeral. We grew up together. Just as the funeral started I walked in the church. They were saying he was always loving and caring person He would look for people who are in need of help. When a person who are on needed ice, wood, meat etc., he would get it for them.

37 During the funeral one of the relatives started hearing bell 38 ringing an a child singing above us. We didn't hear 39 anything. He his face looked white and she got scared and 40 left. Loving and caring for each others is the most 41 meaningful thing.

LENA SOURS: My name is Suuyuk; I'm from Kotzebue. I was born 1892. As a young child I remember the people being real strict. When a woman gossips and makes trouble for another people in the Community and after warning her what would happen. They would finally (?....)

49 I've heard a lot of advice but his is so powerful and scary. 50 These were the kind of people that were long before most 51 people's time. They wouldn't hear about the troubles maker 52 from another person it would come to there attention and 53 right then they would decide what to do with him or her.

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Also when they know of a thief they would let that person 1 2 know he or she is not wanted around. Now a days it's different. There is a lot of stealing all the time. People 3 don't treat each other like long time ago. I'm always 4 5 advising my children, grandchildren etc. 6 7 I want them to know what is right and what is wrong my 8 husband id not a scolding person. Sometime he would tell me 9 Suuyuk one of these days one of your kids will get back at 10 you for scolding so much. You've heard a lot of a person 11 killing another person just to steal. Most people today 12 don't worry about hunting for there food or worry about the 13 future or live the traditional ways. 14 15 As long as I could remember people use to care for each 16 other. 17 18 When it was time to move to Sealing Point we all made sure 19 that everyone cold make it to Sealing Point. If someone 20 needed dogs we give them dogs. If an old couple only had a 21 daughter to help we all help that couple. (?....) 22 23 (I couldn't really understand about a Schaeffer) 24 25 RACHEL GREGG: where did your ancestors hear about all the advice? 26 27 LENA: I don't really know where they heard from. But they 28 29 knew a lot of things; for instance, what the weather will be 30 that day. I knew they were very honest people. 31

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Record Three: Regional Elders Council Meeting

This long record dating from 1986 covers numerous subjects, including results of a Barrow Elders Conference, Iñupiaq values, Iñupiat Ilitqusiat, family roles, leadership by elders, the Inuit Circumpolar Conference, the formation of the Northwest Arctic Borough, the social rehabilitation program (Sivuniigvik), Maniilaq Association services and funding, NANA Corporation, IRAs, the Advisory Fish and Game Committee, and subsistence in general.

Line 7, page 3 to line 40, page 7: review of Barrow Elders Conference supplied by delegates to that meeting from the region. The elders who served as delegates discussed the themes of traditional values, local efforts (such as Iñupiat Ilitqusiat) which were described to North Slope elders, and leadership.

Line 42, page 7 to line 10, page 8: an eloquent summary of one elder's view of Iñupiat Ilitquiat.

Line 4, page 9 to line 18, page 10: initial discussion of IRAs and traditional council governance, which is amplified in later passages (below).

Line 49, page 12 to line 21, page 16: discussion of Inuit Circumpolar Conference plans.

Line 46, page 16 to line 34, page 22: discussion of the formation of the Northwest Arctic Borough and avenues for representation on the Assembly.

Line 36, page 22 to line 8, page 24: discussion of Red Dog mine and Cominco, with reference to Cominco's operations in Greenland.

Line 32, page 24 to line 19, page 29: description of current Maniilaq Association services and funding.

Line 26, page 29 to line 31, page 38: discussion of the social rehabilitation program (Camp Sivuniigvik).

Line 26, page 42 to line 50, page 45: description of NANA Corporation activities and plans.

Line 44, page 47 to line 25, page 55: discussion of background and powers of Indian Reorganization Act (IRA) councils.

Line 40, page 55 to line 11, page 62: report from the Local Advisory Fish and Game Committee, merging with a general discussion of subsistence practices and competitive and regulatory dilemmas in the region.

Line 13, page 62 to line 26, page 68: discussion of subsistence dilemmas and practices that would socialize youth and prevent conflicts, interwoven with comments about regulation and policy.

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Line 26, page 68 to line 36, page 70: Regional Elders Coordinator's report.

Line 40, page 70 to line 12, page 73: discussion of regional youth activities associated with Camp Sivuniigvik and dorm students at the University of Alaska.

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REGIONAL ELDERS COUNCIL MEETING 7/24/86 Kotzebue, AK

(Translation by Bertha Jennings and Rachel Craig)

BILLY SHELDON: Yesterday at a planning meeting, we discussed the topic of our concerns as elders. When Robert Newlin and Reggie Joule join us this will be explained in greater detail. Does anyone have anything to say?

We'll take a break.

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Today, what remains on our agenda is a report: Mildred (Sage) and I were delegates to attend the Barrow Elders Conference in Barrow. We took part of their meetings for two days. There were many elders who participated; they are fortunate in having a large number elder residents. We'll listen to Mildred's report.

21 MILDRED SAGE: I have notes (in parts) for the times I could 22 My report will be reflecting that. I am happy that write. we were invited as participants. Taikuu. Billy and I did 23 24 not know just what we were getting into: We were most uncertain about the themes which we would talk on. 25 They 26 erased what fears we had and took us in "all the way." June 27 26, we began with introductions of the candidates for 28 Ten minute discussions were held instead of a qovernor. 29 caucus; that's how the meeting began. Then we were broken The topic of the meeting was: 30 into groups. FAMILY ROLES & 31 Ross Ahngasak voiced his concern on alcohol. RULES. Banning alcohol shouldn't involve just Iñupiag voters; why couldn't 32 33 Caucasians, etc., have a vote also? Our main speaker was the young Ronald Brower. He was our facilitator on the topic 34 35 FAMILY ROLES & RULES.

37 Waldo Bodfish, Sr., of Wainwright, Elder-in-charge, said: 38 Contrast on lifestyle exists today between the young people 39 and our elderly population. Today as we've come to understand the lifestyle of the Iñupiaq, our lives as elders 40 41 have continued with respect to these values, and nurtured in our mind and daily life. With our youth and their lifestyle 42 43 today, present influences are derived from their differing 44 philosophy and experiences.

Also, Walter Akpik of Atkasuk, elder-in-charge, spoke about
stealing. We must respect all property and should not
destroy what isn't ours.

49 From Kaktugvik (Barter Island) elder James Nageak spoke. So
50 did Perry Akuutchuk, saying: We must remember the teachings
51 of our parents as our living standard to remember their word.
52 It's of utmost importance for each of us to talk of our
53 ideas; dwelling upon the ideal in enhancing a deeper sense of

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life. Information must be passed on to the younger generation even though they may act as if the wisdom of our teachings go unheard, seem unclear, remote or impractical to them. While our children are very small, talk to them, and take them to church with you. Foundation built this way is a good beginning.

8 An Elder from Nuigsut, Terza Hopson, said: Our younger 9 generation has a lifestyle from two worlds. White Man 10 principles on one side and Eskimo Way of living on the other. 11 That's their lifestyle today. Long ago men taught boys and women taught the girls. In the morning, parents communicated 12 13 with their children, their goals for their children that day. 14 These were elaborated. As children are nurtured in firm upbringing, they are learning a living and dynamic standard 15 for which to grow, to be reaped later in life. 16

18 Also Elder-in-charge of Point Hope, Patrick Attungana, said: In addition to the topic of discussions from previous 19 speakers being reinforced, he further spoke on this issue: 20 21 An individual reflects his/her upbringing when they mature 22 into adulthood. Their values and standard of behavior as 23 measured by their upbringing is a reflection of their ideal mental attitude development as previous consideration given 24 25 of self, home, parents, and spiritual background for each 26 individual as being of utmost importance on grown ups. 27 Dorcus Tagruk of Point Lay didn't speak long. 🗌 Anaktuvuk Pass , sister of the late Amos Morey, an 28 elder Dora 29 outspoken man, since her brother's death she has begun the 30 habit of trying to voice her thought in talking, too. She said she grieves the loss of her brother. 31 32

33 Billy spoke about each representative from a village participating on the discussions. Focus of his talk was on 34 the Iñupiaq Values, including our Iñupiat Ilitqusiat Summer 35 36 Youth Program at Siviunniigvik, where different groups 37 complete a summer with mostly Iñupiaq Values teaching and 38 Iñupiat Ilitqusiat are major topics of their coming 39 activities. He also spoke that a child who is loved, will love the people too either as a child or as an adult. 40 41 Respect for Elders, consideration for their elders 42 reinforced; you cannot abuse the elders' spirit. 43

We found out that they didn't have Iñupiat Ilitqusiat program 44 45: (at North Slope). They would very much like to endorse the Iñupiag Values, too. In fact, a woman who ate with us tried 46 47 to elaborate on her understanding of the Values. The villages 48 do not have a chairman in their village elder organizations. 49 We (who are in the NANA region) often put little emphasis on our village reports, especially when we talk of the various 50 difficulties we face. Yet, as I listened to these speakers, 51 "We are so much better off." 52 I concluded: Because we have 53 regional leaders and officers of our village and elders are

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members at the regional elders council and it helps us to communicate with one another. This is wonderful that we have organized. I have heard that they want to organize also like we have.

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After Billy talked about Respect for Elders, he explained Spirituality, Knowledge of Family Tree, Humility, old people not to be proud, and he covered all the Values. Billy emphasized Respect for Elders. He also spoke about alcohol and drug abuse and its ill-inducing properties in our lives. He spoke of how our inner self shows Humor, under any circumstances. Hard work, vandalism, sharing, self-control, pain caused to one another. Respect for others and their properties should not be destroyed. Working well together should be encouraged. Untruths should not be uttered because it breeds the opposite of trustworthiness.

At the high school, the bleachers were full of people who quietly listened. This was real interesting to them. It was the first time that they had heard of this kind of talk on Values. They really were interested in what Billy had to say.

Self-love. Love yourself as a person, not killing. When a person considers first his respect to self, it shows in his love for himself and it's easier on his motive to love others as well. Reverence for life and thankfulness is prevalent. Knowledge of love.

July 27 to August 3.

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We invited the elders to Kotzebue. Weather permitting, they plan to be here. Billy covered many things in his talk, but my report isn't extensive. In consideration of our time, I've rushed through it.

37 Ronald Brower, a very young man remained as our facilitator. We were told by Billy how the elders functions had been 38 established here. It is where the Eskimo language is spoken. 39 40 Questions when asked are answered. Ross Ahngasak, former 41 member of the City Council, said that when issues were 42 presented to the Council, it was not disregarded. From the floor, there was a question: "How can we improve the current 43 situation?" Ross spoke the standard operating procedure he 44 had experienced as a member of the City Council. 45 Today, 46 members are young. Middle age or older should be recruited 47 to join, too. Another question was on Native City Council. 48 Minors who break the law, however small, was addressed by "How could they start a program replicating 49 Billy with NANA. 50 it?" Henry Nasagniq answered: This change cannot be expected overnight, but "keep at it;" then you can accomplish 51 your goal. Then another person spoke, that a young person in 52 a local council, participating at the elders council, was 53

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approved. Billy's report was a good beginning. Chairperson 1 Charlie Brower, Traditional Council. (I couldn't understand 2 3 some of the speakers who were a long way from me. I'm even having difficulty understanding my writing.) Today I see the 4 re-emergence of Traditional Councils through the Inuit 5 Circumpolar Conference. If elders take minor cases upon themselves, it would be like the takeover of NANA here. 6 7. 8 Large problems then could be referred to the State and 9 They like your process. Federal government.

11 Talk by Uyagak: We don't like the condition in our homeland. 12 We do not sell caribou or when we do we break the Federal and The same rule applies to illegal selling of 13 State law. 14 We talked about our concerns on the status of alcohol. 15 alcohol. Sivunniigvik camp was mentioned in my report Sadie Niaquq, long-time magistrate of Barrow, also 16 earlier. 17 talked about the strength of our Traditional Iñupiag Council and how we utilized the presence of the Church. 18 Other 19 organizations were formed; parents really reared their 20 children exceptionally well, following the regulations enforced by the Councilmen. That's not the case today 21 22 because of the changes. Clerk borough, on local rules for 23 City of Barrow, are resembling the State rules for Alaska. 24 We want to correct what is wrong. Police force, for the first time, we were invited to join in with them. They were 25 ecstatic to become partners with Iñupiaq Elders in their 26 27 work. It intrigued their interest when they discovered the 28 lifestyle of our Elders. "Like that." Tommy Brower, 29 President of ICC Elders Conference, will be in when it's 30 time.

32 I've skipped over my report, but here with the Elders. When 33 they were selecting ICC delegates, Sadie Niaquq, Tommy 34 Brower, and Waldo Bodfish, Sr., were named. They'll 35 represent the City of Barrow. Upon their arrival, they'll 36 join in with the other elders.

38 I've reported in a jumbled fashion, skipping around from my 39 notes. Billy could bring up what I didn't talk about. 40

Family roles: We went to Wainwright because our host had 41 planned on attending the Wainwright Whaling Feast. 42 Saturday, after meetings were over, we had a waiting time 43 before our departure; his wife remained because she didn't 44 want to leave us. So we planned on travelling on a charter 45 46 with her. We did this without notifying our sponsors at 47 home. We heard a person saying their mother used to tell them that she had relatives at Kotzebue. She was a resident 48 of Canada. When her relative married a man from Alaska, she 49 50⁻⁶⁶ moved here. A sister of Canada married a Caucasian. Their mother thought of her daughter a lot. Their aunt was 51 52 Mamayuaq (Mamie Reich) I told her that Mamie had children 53 living at Kotzebue and Anchorage. For the first time they

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heard about a relative from their mother's family tree. They will be coming here, too, to visit their relatives here. Because we fail to focus and talk about our family roles, many families don't know each other. That's the truth; it's the way of life.

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7 BILLY SHELDON: They asked how we organized ourselves. Т told them if we had time I could address it tomorrow. Time was given to talk about how in the villages and regional level how the elders councils are governed here. How we are organized. They talked about how well they liked our system. They were happy that MIldred and I were there at Barrow participating in their Elders Conference.

They are challenged in facing the difficulties youth face They are not organized in their villages, neither do today. they meet like we do. They said: Once in the summer, they take the elders who are interested on a trip. The well-to-do elders want to replicate our program. They showed interest in what we do here in our organization. They do not lack funds and I don't know how they'll act on their interest. Does anyone have questions?

24 MILDRED SAGE: We were well received They were a gracious host. All we had to do was walk to the eating place from our rooms. Sometimes as we are having breakfast, they arrive to pick us up for breakfast. They transported us to our homes. Transportation was well organized for all elders. We can expect them here.

31 A VOICE (A. Wells?): I'm glad that both of you represented us well. I'm interested in having Willie Hensley write a letter of appreciation to Barrow. Let's reciprocate on hospitality when the Barrow Elders Conference participants 35. arrive.

37 Plans to resolve conflict is on the agenda for a meeting 38 which Willie is going to attend for NANA with North Slope Smiling and lovingly, I'm glad we were well 39 Borough. 40 received. 41

42 BILLY SHELDON: In our lives, working with our youth for our villages, we work tirelessly, yet, let's remember the 43 44 importance of our work. The attitude we manifest to Iñupiat 45 Ilitquiat must continue even after our lives end. Values application for our leaders to continue so that our present 46 efforts will be fruitful. As parents and grandparents, their 47 48 concerns they voiced for us are remembered even when we choose the far-reaching consequences of disorder in our lives 49 50 -- all from making mistakes. By remembering the words of wisdom stored deeply from our past experience, life unfolds 51 our deepest emotional patterns. Iñupiaq Values will be 52 53 remembered by our younger generation. Keeping us on the

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right path of life. Even if our responsibilities are heavy, 1 2 let us be encouraged to carry our work to the best of our abilities. It's best to live this way. It's even difficult 3 4 to put into words. Perhaps a few young people will benefit. 5 That's good for all of us. The guidance and support we show them that have been helpful to our youth is wonderful. 6 7 Innumerable influences affect us, but let's keep on. Because 8 by hard work unless we stabilize our lives we cannot take 9 charge of our own minds, our emotions, and our choices which affect ourselves and our younger generation. 10 11

When the Spirit Movement began and Rachel Craig began explaining the Iñupiag Values, I began thinking that, "they are not different from words found in the Holy Bible." Examples given tells the truth, by our forefathers who knew not the skills of reading. It's their determination to work with their spirit of life and Iñupiag Values which awakened within us our ideal lifestyle. I'm talking enough.

20 Does anyone else wish to bring anything else up?

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22 I thank you both. TRUMAN CLEVELAND: You both have done 23 remarkably well as our elder representatives. This is the 24 truth which you reflect upon. I have a concern I wanted to 25 bring up at this meeting. Our leader tries to work with the 26 village elders, and it's hard when getting them to attend a 27 meeting. It is a heavy responsibility. Some elders do not 28 feel the same as we do in sharing with the younger 29 generation, especially when abuse of alcohol is prevalent. 30 Especially when elders drink; it weakens these ties. If a leader is strong, I feel we should have them as leaders for 31 32 as long as it's necessary. As we come to understand their 33 special gift in our role as leaders, let's recognize this as a lawful process. I chair the meeting for the Upper Kobuk 34 Parents and Elders. I try to get them to meetings. Because 35 they see the merits of joining the elders with younger people 36 37 as a positive and powerful force, they meet together. They 38 have large families -- lots of children -- that's why we go 39 to meetings. But lots of people still disagree with each other. The last time we met, one of them asked if replacing 40 41 leaders is not possible. It was almost 12 midnight Sunday morning. We set our next meeting for Ambler on October 10th. 42 We placed their question on our meeting agenda. But as 43 elections are discussed I will counsel them to pick an elder 44 as their chairman. In trying to change attitudes with our 45 46 people, we often are delayed because of our younger generation who have served as City Council members. 47 For many 48 years we've become aware of this fact. The younger leaders 49 communicate with their age group on how our organization should function. Even if we feel progressive, we lose out. 50 Let us assert our leadership as strong as we can as elders. 51₀ 52 The Regional Council has leaders; it's wonderful to hear

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Taikuu. about the help we will be getting. The change we want to bring about is now in our power. That's is all.

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45 47 7 课料 BILLY SHELDON: It's wonderful to have elders taking leadership in the City Council. Robert Newlin and I are members of the Noorvik Traditional IRA Council as President and Vice President. When we see that City Council is off base in their actions, we counsel each other. They listen to the IRA, using patterns of our earlier strong traditional village council as their goal to follow as their model. It's very helpful when elders are active in correcting problems faced by City Council business dominated by our younger leaders. At Noorvik, when we began the Elders Council organization, we had a combined meeting of the City Council, IRA Council, and the School Board. Our village Elders Councils are advisors. In the governing structure of our villages, we have a voice. This has helped us find equity on decision making. No one in a leadership position go against the will of the Noorvik Elders. This helps everyone in reaching a just and peaceful leadership for our village. This is effective only when decision is reached equitably. The Elders Council seems weak, because its as if the process hasn't been discussed and clarified to become more powerful. If we had this in writing, it would become easier to run our villages and our way of life. The weakness felt by villages could be strengthened in this way. Some villages have more elders and have more volunteers. In some villages where fewer elders reside, we discussed the advantages of recruiting anyone who is 55 years or older to join the village Elders Council. Use your discretion on this matter. Let's be creative in finding solutions which will benefit our Elders Council's growth and seek ways to strengthen them in running smoother. Does anyone else wish to bring anything up? I don't think that we'll be meeting too much longer.

36 ALFRED WELLS: In the tribal government law, the IRA should have more power. You'll find this in the tribal government Chester Ballot of the IRA government in the NANA region law. is gathering data on this. He may have already done so. They discussed having one representative each on the onset of 41 organizing themselves. Perhaps the village does not 42 understand the power given to the IRA council. They do in regard to the present status of our City Council. Actually established status of the IRA is to give assistance to the 45 City Council when asked. Long ago at Ambler when I was identified as a chair-man of the district, Roland was asked to be at our meeting. So that he could help explain the stronger power of the IRA from power of the City Council. 48 49 Perhaps the villages have no knowledge of this. If possible, 50 our helpers should address this so village people can under-stand these two organizations' functions better.

BILLY SHELDON: IRA is powerful. Because their purpose is 1 2 self-determination for the villages. This has really made things easier for us at our village. The advantage of the 3 4 elders council members being on the IRA council has been 5 great for us at Noorvik. 6 7 MALE VOICE (A. Wells?): Regulations since the start could 8 revive strength to IRA Traditional Council. 9 RACHEL CRAIG: I think there used to be a Tribal Operations 10 lady in Maniilaq, and she really knew a lot about IRAs and she'd explain all that. Suzy Erlich also knows about the 11 12 13 powers of the Traditional IRA Councils. 14 15 ALFRED WELLS: Chester (Ballot), too. 16 17 BILLY SHELDON: Suzy or Chester, either one of them could 18 explain IRA Council status to us. What do you think? 19 20 RACHEL CRAIG: Suzy is on the agenda for tomorrow's meeting. 21 She's gong to make a report on the museum, its financial 22 status and activities. You can ask her when she's give her 23 report. 24 25 BILLY SHELDON: If you want either person to talk on this, 26 they will do it. 27 28 ALFRED WELLS: Perhaps by addressing the problems of our 29 villages she would seek ways to help them set up strategies. 30 31 BILLY SHELDON: Each village probably have already selected 32 representatives. We have done so at Noorvik and they will be 33 our representatives. 34 35 A VOICE: I read this. It had a big write-up in a newspaper: 36 Arctic Sounder. 37 38 ALFRED WELLS: Marie Greene plans to meet with the chairman 39 of the IRA. At the same time, if Chester could be at that meeting they would talk about the IRA in greater detail; 40 41 i.e., how technical assistance can be made available. 42 43 BILLY SHELDON: You could then learn of the powers which IRA Councils have from your village representative. Being there 44 45 would help you, too. 46 A VOICE: We've got to really stay on top of the business 47 with the City Council. We finally are predominantly Iñupiaq 48 49 here now. 50

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BILLY SHELDON: When the younger people don't (run), the elders could run for seats, too. This must be addressed when City Council elections are scheduled. Encourage older willing people to run because the influence of our younger generation leaders seem to be in conflict with our goals.

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TRUMAN CLEVELAND: At our place, we elders are sought for advice by their inquirers. If elders run, it is good.

A VOICE: We have received help from Caucasians, but other than Kotzebue, that is not always so. We must advocate involvement of the Iñupiaq so we are not dominated as minority in our decision making. We can get help in trying to get these seats. City Council should have members of Caucasians race because they talk amongst themselves blocking out any caucus, etc., from Iñupiaq. We have had a lot of people who've me (POOR AUDIO.....)

The Iñupiat should become members in all the RACHEL CRAIG: That's how we can be strengthened. That way, you councils. won't have a voice only in the elders councils. Diversify our presence by joining the IRA, City Council, and speak up to empower the voice of the village government. Our youth can hear you and your voice would be strengthened. Our youth are watching us. When we let some let-it-go just by talking, this erodes our voice. If we work by following our words, this strengthens our voice. These have to work together. One cannot talk only but implement the work that reflects Iñupiaq determination.

BILLY SHELDON: Tomorrow we should take action so our leaders will learn about our stand on this.

KOBUK DIALECT VOICE: We must not enforce a man and his wife to lock into power by being members of Councils at the same I strongly feel that is why our village is getting terms. weaker. It has no strong advocates to strengthen it to its They do not assert themselves to empower our village feet. Change that's eminent could benefit us in our voice. leadership selections.

42 MILDRED SAGE: We have problems, too, with members of the City Council being a couple, a man and his son, brothers running for seats. In the school, they work like a family 45 tree.

47 RACHEL CRAIG: When I am a member of the IRA -- because we 48 are related in the village -- I say that while we are sitting here, let's forget that we are related. Let's work for our 49 50 village in the best way possible. When business is done, we 51 can be related to one another as relatives again. "That's 52 the way it has to be, you know." Sometimes it's difficult to 53 oppose elders (people who are older than you are). That's

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why I voice my idea on how to conduct ourselves during our 1 meetings before we start. When we are concerned in trying to 2 strengthen our folks, it is our business. We are here. 3 4 Let's conduct ourselves this way. 5 (ELMER ARMSTRONG?): Arthur Fields and I are referred to as 6 two elderly men by the young women of Kotzebue. 7 When they 8 honor us, I am happy about the way they address us. 9 Sometimes we advise them about situations that are good for 10 us, even if we go against one another. When I was on the 11 City Council, I saw how important that was for one or two elders to be involved in it. 12 13 14 RACHEL CRAIG: It's wonderful when there are two members. 15 This pairing of ideas, etc., works well as opposed to one member only, because it's tiring work. 16 17 At Noorvik, after experiencing the elders 18 BILLY SHELDON: 19 involvement, we solicit for seats by the elders now. 20 21 RACHEL CRAIG: It's wonderful when you receive encouragement. 22 23 BILLY SHELDON: Tomorrow on the end of our Agenda, we'll have 24 Robert Newlin and Reggie Joule to talk more on the topic we 25 have been addressing. 26 27 It's wonderful to have you here with us at this meeting. The 28 work you've done without excuses is wonderful. The fruits of 29 our efforts are to help our villages and youth. Your help is 30 appreciated because its meaningful. We are all getting older. The younger generation will be taking over. 31 At this 32 time, let's close with a benediction. Tomorrow we'll begin 33 at 9:00 am. 34 35 Closing Prayer. 36 37 July 25, 1986 38 39 Continuing with our agenda, John Schaeffer is also one of the 40 speakers. We won't all talk, but take part in this 41 presentation. If you have questions, ask them. 42 BILLY SHELDON: It was wonderful to hear the reports given at 43 44. yesterday's meeting. First thing today, we'll hear from John 45 Schaeffer. ICC and Northwest Arctic Borough. John Schaeffer. He's leaving but he'll be back this afternoon. 46 47 OK, John. 48 JOHN SCHAEFFER: I don't have a copy of the agenda. 49 But what 50 I'm going to talk about first is ICC. I quess most of you know, we're having Inuit Circumpolar Conference starting 51 52 Monday. We actually have it going on already. We have 53 people here at Kotzebue preparing for ICC for two years now.

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There are fifty to sixty people getting ready for two years. This past Monday, we moved into the High School, where most of the activities are taking place, and started getting set up. Most of us work there all day, every day, starting last Most of the people are volunteers from different Monday. organizations and just people who wanted to help. Right now, we got about 100 people working over there. Everything from providing housing to feeding our guests and everything else. When we start operating on Monday, we'll probably have 150 people working to support the Conference. In fact, we expect about 1500 people to be here. That's a guess. Somebody wanted to know two years ago. I tried to figure it out and I said 1500. We've been using that as our planning figure. We're gonna have about 80 people from Greenland; 80 people from Canada, and then the rest are coming from Alaska. We have about 600 people that are coming. There's other people coming in on their own and we're trying to take care of them.

20 The ICC Conference is made up of two parts. The general 21 assembly, whose main job right now is to put together an 22 Arctic Policy. It's what people in Alaska, Canada, and 23 Greenland people want and what happens in our land. A11 24 three countries are writing it up together. And once it 25 passes, the different delegations -- Alaska, Canada, Greenland -- will try to get what countries they work with to 26 27 adopt these policies so they'll follow them when they do work in different places doing different things. 28 The most 29 important thing right now that affects us is oil exploration. 30 That's one of the things they're trying to develop policies What's fairly important is what the military does. 31 for. The Army and what the Air Force does in the arctic. 32 In all three 33 countries, they have bases in the arctic and places with 34 nuclear weapons and atomic sites. It's those kinds of things we discuss and talk about. The other thing is we have an 35 36 Elders Conference which goes right along with it. This year, 37 the Elders Conference will spend most of its time at the 38 general assembly. The general assembly starts Monday. The 39 Elders Conference will be with the general assembly into 40 Tuesday and Wednesday morning.

JOHN SCHAEFFER: In the afternoon, the Elders Conference will
move to the Senior Center and have their own conference. On
Wednesday afternoon, all day Thursday and Friday morning.
And Friday afternoon they move back to General Assembly and
stay there until the Assembly is over on Sunday. They go
from Monday through Sunday. Sunday, they only work half a
day until 1:00 o'clock, so they're done.

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The Conference Delegates to the Elders Conference are Billy 1 (Sheldon) and Mildred (Sage). They are the delegates, but 2 all of you are welcome to attend it all. 3 The conference will be translated into six languages. Iñupiag, Inuit, Yupik, what do they call Canada? 5

R.CRAIG: Inuktitut.

SCHAEFFER: Inuktitut and Greenlandic, whatever that is.

CRAIG: Kalaallit.

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13 SCHAEFFER: Kalaallit? And everybody that can get a headset, 14 that you can dial into any language you want to listen to, 15 and so you're welcome to be there. These things are run little different than the way we run them. The only people 16 17 that can talk are the delegates. They don't let anybody talk 18 from the floor. And so, if any of you have anything to say, 19 you have to go to the delegates. You have to go to Billy or Mildred and say, "I want to talk ." And they will tell the 20 21 chair that they want you to talk. And then you have to go to 22 their chair and use their mike. So if you want to talk, you 23 can't just raise your hand and talk. They don't let you do You have to go through Mildred or Billy to talk. 24 that. If 25 you want to talk, you make sure you let them know. Part of that reason is because of the microphone. When you talk 26 27 there are all these people translating in different 28 languages. So you have to talk from a mike. You can't just 29 talk from any place on the floor.

31 One of the things we're trying to do is make these people 32 welcome and I think that's where you can really help. Little late for you to go back home and grab your nigipiag 33 34 (Native food) and bring it here and share it with them, but I 35 know some of you already sent some here. You helped us with 36 that, but you can at least, ah, these are all Iñupiags, all 37 of them, all the people. And there's some Inupiags that are They don't like to say anything or do anything, so bashful. 38 39 you have to kind of grab them and bring them home with you. and start to get to know them. Otherwise, they'll just pass 40 you by. They'll just say hello and go by. So you got to 41 bring them in, and they like it here so far. 42 The people that I talked to; they really like it here. They feel comfortable 43) here, just like being at home. But you have to drag them in. 44 45 (laughter) So, whenever you see people from Greenland or 46 Canada, drag them in, or even from other parts of Alaska. 47*

I don't know what's going to happen at the Elder's 48-49 Conference. I have agendas. This agenda was made here. In 50 Kotzebue. And Tommy Brower said, "OK. That's fine. When we get together we'll change it." So I don't know what's going 51 to happen to it, after he got it. 52

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Those are the two days that the elders are meeting. What the elders will do right after that is they'll make their own agenda. They don't let other people try to make it for them. I don't really know, if you have something you want to bring up, talk to Billy and Mildred, make sure they know, so when they start working on the agenda on Wednesday we can go ahead and put something on the agenda if you think it is important. The agenda is made up just with a few things on it from the regular agenda of the ICC -- things that the ICC is working on. But I know that the elders have other concerns, so you guys you'll get a chance to change that agenda.

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ROBERT NEWLIN: (Translating) Let me tell you even just a portion of what John said. I may not capture it all, but I'll hit on those things that you should know.

This ICC is a gathering of people from Greenland, Canada, and Alaska -- all Eskimo people. It was started by Eben Hopson, and occurs every three years. John and these Kotzebue people have been having planning meetings in regard to where and how to handle the food and where all the people will stay. This planning has been going on for two years. They have been working at the high school, still in the process of last There minute refining of those details for the ICC meetings. have been about 100 people working at this preparation But when they start working on feeding the people, period. the number will go up to about 150 people involved in hosting this gathering. And when they guesstimated the number of people who would be coming to Kotzebue for the conference, they have been using 1500 as a planning number. They know that there will be 80 people each from Canada and Greenland. Aside from that, there are 600 people that they have invited to come.

When the delegates sit down together at the meeting, they will be working on the Arctic Policy, meaning that they want to get down on paper how we think we could make our homeland a better place in which we Eskimos can live. So the task before the assembly will be whether they will approve the policy, or if there will be more work to be done on it. Part of the policy has to do with oil exploration and preservation of the environment, and there is the matter of the Distant Early Warning sites. The policy also addresses how these might better serve us.

And in the Elders Conference, Billy and Mildred have been 46 47 chosen to be the delegates for the NANA region. The Elders 48 Conference will begin on Monday at the Senior Center on 49 issues of their choice. On Monday and Tuesday, the elders 5.0 will sit in with the General Assembly, and then on Wednesday 51 afternoon until Friday morning they will continue to meet at 52 the Senior Center. We have a copy here of the agenda for the 53 But he also said that people won't be Elders Conference.

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free to speak from the floor because there will be six 1 language translators present at the meeting and it will be 2 necessary for any of you to get in touch with Billy or 3 Δ Mildred if you want to speak to the Conference and use their 5 microphones. All of you should be aware of that. You could even give them something to say if you want to. That's the 6 7 way the rules are; that only the delegates can speak at the 8 conference. 9 10 He also said that we should invite whomever comes to the 11 conference because a lot of them are shy and won't impose 12 They don't know any of us, and we should themselves on us. 13 invite as many to our own homes for meals or just to get If we don't do that, all they will ever say to 14 acquainted. us is a "hello" just because they don't know us. 15 16 17 The chairman of the Elders Conference is Tom Brower, and you 18 all know him. When John showed the agenda to Tom, he said it 19 was OK because they could change it when they convene at the 20 Elders Conference. So the elders will have some say on what 21 they want to include in the agenda. 22 23 Anything else? (to John) 24 25 J. SCHAEFFER: We've been working together for so long, I 26 don't even have to say anything, you'll bring it up anyway. 27 28 If you have any questions about the conference I'll answer 29 them. 30 31 R. NEWLIN: Do any of you have any questions to ask? I think 32 some people have brought some Native food down all ready, and 33 I'm sure you understood him when he mentioned that. If you have any questions and need more clarification, it would be 34 35 good of you to ask while John is still here. 36 37 MALE VOICE: Which Tommy Brower is that? 38 39 NEWLIN: Senior. Old man. 40 41 VOICE: Thank you. 42-43 NEWLIN: If you don't have any questions to ask, he has more that he would like to say. Go ahead, John. 44 45 46 SCHAEFFER: The next item I'm talking about is the NORTHWEST 47 ARCTIC BOROUGH. As you know, all of you said, all of you 48 helped us get the borough started. Maybe you didn't want to 49 have another government, but in order to get that land away 50 from the North Slope Borough, we had to start our own 51 borough. And it's a good thing that you worked with us, because if you didn't we would have lost that land. We got 52 it now, and I ran for the borough mayor so I'm mayor of the 53

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new borough. Since the election, we have had two meetings of the assembly. We have assembly members, I think you know who they are. Robert's one of them. All we have done so far is to try to start the borough. And the president of the borough is now Marie Greene, and we're trying to do as little as possible. We don't want another big government running around, you guys got enough government with your city government in all your villages. We want to help them in what they're doing; and we don't want to take over anything that they are doing. We want to let them run, so you'll help your city government and the village government because your councils know better what you need in your village and they could work on what you need, and we'll just try to help them. We've got enough money from the State this year to operate, but after that, then we'll have to find other monies. And starting next month we'll be working with Cominco to see if they'll fund the borough. And we hope that, I'm pretty sure that they will; how much, I don't know. I hope they will extend the Red Dog mine, they'll give us more money than we need to take care of the people and start working from it. And if they do, then we can use that money for other things. And right now, we're open. Whatever you want to suggest, that you can help us. But what should we work on? What should the borough work on? I really don't want us to work on the same kinds of things that the cities are working on; like sewer and water, police, and fire, and the kinds of things that your city councils work on. Other boroughs, all they do is do the same thing in the State. They work on the same thing. I don't want to do that because I think they're taking care as best they can those kinds of things. I think we could work on something else.

33 One of the areas that I think that you could work on is INUPIAT ILITQUSIAT. That we could work on because the area 34 35 we can't seem to get working on very well even though we try 36 with our kids. We can't work with our kids. We got 37 SIVUNNIIGVIK running, but they only get the kids for one week 38 a year up there at Sivunniigvik. That's not enough. We have 39 no,.... very few other programs for kids in our region in any 40 village. Any time we try to put together a program for young 41 people, it always ends up having to be the older kids. We 42 got to get them as young as we can. We got the good programs 43 going. I know, because I travel and I talk to people. Everybody wants to see our Sivunniigvik program, everybody 44 45 wants to see the SOCIAL REHABILITATION PROGRAM (the jail program we got). These are different programs that we are 46 47 trying to work with our people; but that's still not enough. We gotta do some more. And so, I think we need to do some of 48 that; but we're open . We're going to be trying to come up 49 with ideas on what, if the borough has extra money, what we 50 51 could do with it. Right now we're not planning on taxing 52 anybody. We get enough money from the Red Dog Mine to 53 operate the borough and maybe have a little extra. We won't

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have to tax any body, and that's what we're trying to do. I can't guarantee it because I don't know what, how we're going to work with Cominco because we never met with them yet. Once we meet with them, then I'll have a better idea.

6 Next Fall -- October 7th is the regular election date --7 we'll be having two elections at the same time. One is for 8 the school board. The regional school, once the borough 9 forms, becomes a part of the borough. So we have to re-elect all the board members, all eleven school board seats are 10 11 We have a chance to elect all school board seats. open. And I think it's important that you elders pay attention to who's 12 13 running and make sure that we get good people on there. Make sure that the Iñupiags control the board again, 'cause that's 14 15 what we're trying to do. In the borough election, we got all Iñupiaqs on there. So we got no problem there. I'm not 16 17 against the white people getting on; they have a chance, too. 18 So I don't have anything like that. But as long as most of them are Iñupiag on the board, that's OK. So you gotta pay 19 attention to that election. 20

22 The other election that we're having at the same time is for 23 a Charter Commission. In order to become a Home Rule 24 Borough, where we have the most control, we have to elect a 25 charter commission. There's seven members, and they don't They're just at-large. 26 come from any village. They run from 27 And those seven people will sit down for a year any place. and write a Charter. It's like a Constitution and Bylaws for 28 29 They set up the rules. They have to go out organizations. 30 and talk to everybody in all the villages and come up with 31 these rules; and by the next election in October of 1987, all 32 the people up here will vote on whatever they come up with, 33 whether it's good or not, and then you'll vote yes for it and then we'll become a Home Rule Borough, which gives us the 34 most local control. And so, that's important who gets on 35 that, because these people are going to write this charter. 36 37 If we don't have our own people who are good enough to work 38 on this, then we might not have as great a charter. And we'll be stuck with that Charter for a long time. You can 39 change it; but it's hard to change. And so it has to be done 40 right the first time. So, those are the two things that are 41 coming up that I think are real important in that election 42 43 next October.

45 ROBERT NEWLIN: (translation) That last part that he talked about when you authorized that the Northwest Arctic Borough 46 be formed. The North Slope Borough would not give us the Red 47 48 Dog Mine area, and that was why we had to form the borough, to detach all the land around Noatak, all the area around the 49 Red Dog Mine. He mentioned that he was aware that we were 50 not desirous of having another government imposed on us on 51 52 top of what we had, but we had to form a borough in order to 53 be able to own the Red Dog mine area.

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He told you that the Assembly has met a couple times all ready, and that Marie Greene is the president of the Assembly He also told you that the work of the other right now. boroughs in the State duplicates the works of the City Councils. He feels that the people of the village know best what they need in the village, but that the borough would be there to help these villages as needed. He also spoke of trying to work the borough without taxing the people, but that they will work together with Cominco and meet with them until they come up with a workable plan. He also mentioned that the money is in the borough treasury all ready from the They don't know for sure how much money they will be State. able to get from Cominco to run the borough, because there has not been any agreements yet. He said that he thinks the money will be adequate to run the borough government, and if there's any money left over, he'd like to see it used to help It also depends on what kinds of decisions the our people. Assembly makes.

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If there's any money left over, he'd like to see programs that benefit the young children through the Iñupiat Ilitqusiat Program. He mentioned the program at Sivunniigvik where the children are taken there for a week to learn about the basics of the Iñupiag culture so they could learn to live a better life. He mentioned that very little of the time and program was devoted to the young children, and a large part of it going to the older youth. And the facility is also used for a correctional facility for misdemeanor cases on a program run by Maniilag in the winter, and transferring the clients to Riley Wreck during the summer when the youth are taken to that camp site. He said he'd like to see more focus on the Iñupiat Ilitqusiat program for the youth if there are any left over monies in the borough budget. But he'd like to do it without taxing any one in the borough area.

36 He also mentioned an important election this Fall on October 37 He mentioned that you as our elders should keep a good 7. 38 eye on who's running for those eleven school board seats. He would like to see those seats controlled by the Inupiat 39 40 In addition to the School Board selection, there is people. 41 also the matter of establishing a Charter Commission. There will be seven people that we must choose, from whomever is 42 running for those positions. The task of those people will 43 44 be to work toward a Home Rule Borough. They should be people 45 who will look after the well-being of the Iñupiat, and how 46 the borough government could better serve them. What-ever 47 the Charter Commission establishes will be voted on by you, 48 whether to approve or not approve. He said he'd like to see 49 the Charter Commission do good work because once established, 50 it really will be difficult to change it. There will be six 51 people running for School Board from the villages, and five 52 will run from Kotzebue. If you know of any good people, it

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1 would be well if you would encourage them to run and support 2 them in their bid for a seat.

4 If you have any questions to ask John about the Borough, the 5 time is open now.

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Female voice: Who's going to be the six people running from the villages?

10 SCHAEFFER: They will be different people. I don't think 11 anybody on the Assembly wants to run for these other seats, 12 They can be on any one of them if they want but they could. 13 to. So Assembly Members could run for Charter Commission or 14 the School Board. Like now, Robert was on the School Board 15 before? Now he's on the assembly. He can stay on the School 16 Board. If he wants to run for the seat on the School Board 17 It doesn't hold him back; he can stay in both again, he can. But it's pretty tough to try to do all of that work 18 places. 19 for one person, so I don't think there's gonna be, some of 20 the same people are not going to run again. But we have some 21 who used to be on the School Board who are now on the 22 But I don't know. That's something they decide Assembly. I think most of the people will be people who 23 themselves. are on the School Board now or new people that want to run. 24 25

ELMER ARMSTRONG: John, there was a comment on the radio from (----) in Deering. I suppose the Assembly had to talk about two people representing from one village to the other villages, like Buckland and Deering, you know. They're represented by two people from Selawik, they talk to them and Kiana is represented from Kiana.

33 SCHAEFFER: Yes we have, but still we're stuck with the rules that they give us from Washington, D. C., you know. And the 34 35 Supreme Court sets the rules and where people have to come 36 from based on population. And so that's how we have to make 37 districts the way they are, and it's up to you people to vote 38 them in. Some body from those villages could have been voted 39 in. But the way the votes worked, we ended up with two 40 people from Selawik and two people from Kiana instead of 41 spreading them out. There's no way we can control that and 42 follow the law So, I think, you know, that's what's going 43 to happen unless you voters take a look at them and do anything with it. So, we haven't -- you're right -- we 44 45 haven't talked about how they can represent those villages. 46 We have a little bit, but we haven't talked about sending somebody from Selawik to Buckland and Deering and somebody 47 48 from Noorvik or Kiana to Kivalina and Noatak. We haven't done that yet. But we will. We will talk about it. But the 49 50 one way that we talked about trying to get people from every 51 village involved -- or almost every village involved in the 52 borough -- is through the Planning Commission which we will 53 be forming. And I get six people on the Planning Commission.

What I'll try to do is spread them out; there can only be seven on the Planning Commission. I'll try to spread them out, use most of the villages that have no representation on the Assembly.

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ARMSTRONG: Yeah, I think that's the main part of my question, how they're going to be represented by these people who don't live there and I suppose one in the Planning Commission will help.

SCHAEFFER: That will help a little bit because the Planning Commission doesn't do everything that the Assembly does. The only way that we could possibly do it is to take those people from Selawik and Noorvik and Kiana and give them the money to go visit the other villages. So that's the only way I think we can do it.

"Cause the telephone bills really stack up, too. **ARMSTRONG:** Yeah, I think that's how it's gonna work out, you (laughter) And I know it's going to be expensive. know.

22 You know we've had problem with the American way SCHAEFFER: 23 of voting for a long time up here. That's why, you know, we ask you to get involved in some of this to make sure that we 24 25 don't (big cough drowning out words) --- that our own people 26 get a chance to get elected. But we have to learn how to use the rules even more. Let's use an example: We have two people from Selawik and nobody from Buckland and Deering. One of those people could have come from Buckland or Deering. I think one of them should come from Selawik because that a 31 bigger village than the other two put together. But one of them, you know, when we were getting candidates out of those villages, Buckland put up two people. They split the votes. Deering put up a couple people; they split the votes. We If there had been only one gotta learn how to control that. person running from each of those villages; in fact, if they really wanted to vote, Buckland and Deering should get together and decide who is the one person that's going to run and they both support him and we've got a chance. Or he's 40 got a chance. We have to learn how to use that system so that we can spread our people out.

Same thing in Noatak and Kivalina. They had so many 43 candidates, they split the votes. So they didn't have a 44 45 chance. That's why two people, the people from Kiana didn't 46 want to have two seats. They tried to figure out how they could get out of having two people from Kiana, but they 47 couldn't do it. One of them did. One of them said, "Hey, we 48 49 got too many." One of them just refused. But even after he was through, they still had, you know, somebody else that had to get elected again. And I think, you know, the candidates 50[°] 51 are not at fault. It's us. In some places we just run a lot 52 of people for the office; but in other places like this here, 53

you gotta know with the number of votes you have you can only 1 elect so many people and you have to be selective. You gotta pick them first. Who you gonna run; who you want to support. Anybody else say, No you can't run because we lose if too 5 many people run. That's how we have to work in military. 6

7 Thank you , John. (in Iñupiaq) I think you all ARMSTRONG: understand why some of the villages were not represented in 8 the Assembly last spring. There were some villages like 9 10 Kivalina and Noatak, Deering and Buckland that have no representation. The Democrats and Republicans always end up 11 12 running one candidate, and if we did that at the next 13 election, perhaps we could get representation from those 14 villages by running one candidate. When three candidates from a village run, they take away votes from each other and 15 16 no one wins to represent that village. You might take that 17 piece of wisdom back to your villages and remind the people at the time of the next election. Meet together and agree on 18 Explain things to the elders. That's what I 19 one candidate. 20 asked about when Deering and Buckland and Kivalina and Noatak didn't get representation on the borough Assembly by running 21 22 two or three candidates for the same office. It didn't turn 23 out good, but at the next election, you can remember that. 24 Thank you, John.

26 And then the Assembly will talk about SCHAEFFER: Mm-hm. 27 that before the next time we get anybody running for election which would be in October of '87. Because all the Assembly 28 29 members I talked to, they don't like the way it worked, either; but they don't have no choice. 30 We have to help them 31 some how to spread them out, so I know they're going to talk 32 And we'll be reporting the next time that we have about it. 33 Assembly members running, we'll try to help. Let everybody 34 know.

36 SCHAEFFER: I just got one more thing. Few years ago, I think in 1980 or '81, some of the NANA board, NANA people, 37 38 travelled to Canada and Greenland when we were starting to develop the Red Dog Mine. And Robert and I and Roland 39 40 (Booth) and Levi (Cleveland), we went over to Canada and 41 Greenland. We visited the mines. In Canada they had one mine, very big mine just like we're trying to develop up 42 43 here, called the Black Angel Mine. We went there, and looked over the mine, and then we went to the villages around the 44 mine to visit with the people to see what they think about 45 the mine, what kinds of problems they had. 46 The closest 47 village was named Uumanaq. After that visit, because this region has, you know, we're going to start doing the same 48 thing, the Uumanaq City Council decided that maybe we ought 49 50 to try to get together with somebody up there and link with 5·1 Kotzebue. And through ICC and NANA they contacted our City council in Kotzebue and say we want to establish a Sister 52 City relationship. And then the City Council in Kotzebue 53

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passed a resolution to establish this, and Willie Goodwin was 1 mayor then and he wrote them a letter saying we are ready to 2 3 Four council members from Uumanaq came here with the do it. They're here now, and they've been working with Nina 4 ICC. 5 Dahl and the council to take care of what kind of Agreements that they want to have. And when the ICC opens on Monday, 6 7 they'll have a little ceremony setting up the Sister City 8 relationship. Some of the things they want to do is exchange 9 ideas, talk to each other, set up some kind of communi-cations from Greenland to Kotzebue. Most of this 10 11 will be how are you doing with the mine, that kind of stuff. There's other things they want to do. They want to exchange 12 13 students. They want to send students from their village to 14 Kotzebue High School and from Kotzebue High School to 15 Other things like that. So this is kind of a Uumanaq. 16 little extra special thing that's going on right now, and I 17 thought you should know about it.

19 ARMSTRONG: John, this afternoon we had worked out in the 20 Council meeting to pass a resolution to that effect.

SCHAEFFER: Well, we're sending them up to Sivunniigvik this morning, and hopefully we'll send them down to Riley Wreck, too, before they leave. We're trying to show them our program, see what we're doing, so they'll know more about what's going on in our region.

ARMSTRONG: So, with the City Council passing the resolution (very difficult to understand the rest of the sentence about passing the resolution).

(in Iñupiaq) Did you all understand what was said? 32 NEWLIN: 33 Sometime ago, about 1980, when we were thinking of starting the Red Dog Mine project, Cominco took us to those 34 settlements in Canada and Greenland. 35 They took us to the 36 Black Angel Mine in Greenland and took us to see some 37 villages so we could see how the Natives there were living with the mine right in their district. They took us to the 38 39 closest village named Uumanaq on an island, there were people there who wanted closer relationships with us so they could 40 talk to us about life in general. From there, there are four 41 people who are here in Kotzebue so they could see how we 42 They will be going to Sivunniigvik this morning and 43 live. 44 then perhaps to Riley Wreck, too, pending weather. The City Council in Kotzebue apparently likes the idea of having a 45 sister-city and are planning to pass a resolution of 46 Agreement to that effect, according to Elmer. If that 47 48 happens, there are high school students that they would like 49 to send to Kotzebue from Uumanaq in a student exchange from 50 students from Kotzebue, too. That way, they felt that our relationships would be even closer with the Greenlanders when 51 52 our high school students are attending school over there. 53 Those are the things that he talked about.

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SCHAEFFER: If that works, we can look at setting up those 1 kinds of relationships with other villages over there with 2 our villages. In the Mamorlik District there's seven 3 villages over there. I'm sure if it works that those other 4 villages will want to look at doing the same thing. Our own 5 6 people trying to get closer together from half way across the 7 world. If you don't have any other questions, I'll just go on. You got any, I'll answer them. 8

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12 BILLY SHELDON: Thank you, John. The time for Schaeffer to 13 talk about those two items is over, and so we'll move on to 14 the next one on our agenda. D. State Funding, Status Report 15 by Marie Greene and Suzy Erlich. Maybe you can include also 16 the Maniilag Report.

18 ARMSTRONG: Billy? I'd like for you to recognize our 19 Kotzebue Elders Council board here. Jacob Stalker, the vice 20 president; Susie Hunnicutt is a board member; Velma Stein is 21 the Secretary alternate; and Dana (?) is a member; and Lena 22 Sours over there is one of our Board Members also from the 23 Kotzebue Elders Council.

25 SHELDON: Very good. These people are the officers of the 26 Kotzebue Elders council. You see them and know who they are.

28 MARIE GREENE: Taikuu, Billy. We're going to have more 29 coffee made; we didn't make enough so, some of you have 30 coffee.

32 At your last Council meeting I was reporting and tried to give you an idea of what we'll be expecting from the State --33 the State of Alaska for Maniilaq programs. In this memo, the 34 35 main part of the memo will be D. right here, the numbers. (indicating her handout) We'll give you the list of programs 36 37 of what Maniilag has and what we show we received. Like the middle column, that shows you how much we're actually 38 39 getting. We're receiving now. Like in Public Assistance, 40 that's one thing that might be also the littlest. That's the Food Stamp Program, the Old Age Assistance Program, Aid to 41 42 Families with Dependent Children, Aid to the Blind, Aid to 43 the Disabled, that kinds of programs. Then we have Medicare 44 and Medicaid. Maniilag is receiving \$180,000; you can see 45 the cut You can see that last column there, where we got a 46 cut of \$5,600. Because of that cut, we had to cut down on 47 staff. We had to cut down from one full time position to one part time. We were trying to see if we had to make ----- in 48 49 that program. We left in the eligibility technician 'cause he's one of the few people that travels to our villages. 50 They travel to our villages and work with our fee agents. 51 52 And we have him stationed here in Kotzebue and they're the 53 ones that are here helping us with the applications. Anybody

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that wants into the system. So that's one program. All of the columns, the last column there. It shows the Social Services for this year, starting July 1 until June 30, 1987. We received a cut of over \$200,000. So we had to make lot of You know, when you run a program, you have changes in calls. to cut when you receive less money. We try to keep in the key people, like the positions that we have in the building, the Maniilaq Board said, "Do everything you can to leave them Don't take away jobs from our villages." So that's there. one thing that I tried to do. Then we tried to just look at what we had stationed here in Kotzebue, and what kind of programs and what kind of positions we could cut -- not have them any more for this year.

Public Health Services, we got a cut of \$42,000, so we're actually receiving \$798,000. Alcoholism is one program that we really worked hard on this past winter. I even closed down the program for two months. Then we could try to see what we're not doing. You know we've had this program ever since I started working in Maniilag in 1976. And it seems like we're not getting you there. We still keep on having lot of alcohol syndrome problems so we closed shop for two months just to look at ourselves. The Alcohol Advisory Council, their budget, it's still sitting there in each of the villages and then we worked with all the different agencies that work in our alcoholism program. The court, the hospital, the magistrates, the State Troopers, the police. We had lot of meetings with different people, trying to ask With Robert and Senator (Frank) Ferguson, and Noorvik them. village working with Maniilaq, and asking what we need to be doing. What kind of changes Maniilaq should make to provide a better service in the Alcoholism program. That program lost \$35,000. Because of that we had to cut one position. We didn't touch any of the villages. We left those intact. So we cut one position here, stationed here in Kotzebue.

38 Then the other thing I need to mention about the Alcoholism Program is this year, or last week, we started working with 39 40 Noorvik because they're interested in setting up a program within Noorvik. A survey was done, all the people there in 41 Noorvik are saying, "Yes, we want to help. We'd like to have 42 43 a treatment center, or an office set up where they can provide direct counseling with their people." We're trying 44 to work on that now . We're trying to come up with money to 45 work with Noorvik and setting up a treatment center there. 46 47 So people could do there like we have here in Kotzebue. We 48 have up to eight people that are staying at the treatment 49 center in this borough in this region. Some of our clients are people that stay there are saying, "It would be better if 50 51 we had a place in the village -- a treatment center. Not in 52 Kotzebue." They said it's real hard once they get out. The 53 bars are here, and it's real hard for them to try to take

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care of themselves. So that's something that we're working 1 with Frank Ferguson and Mike Scott and the Alcohol Advisory 2 3 Council that we have, and we're trying to set up a plan now of how we can submit meetings to be done to set up Noorvik 4 and then come up with the money. If we don't get any 5 additional money from the State, then we're going to have to 6 get money from this \$665,000 that Maniilaq is receiving from 7 8 the State of Alaska. So those are things that we're trying 9 to work out now. Once we get that set up, I'll have to bring it to the Maniilaq Board directly and get their approval, 10 11 'cause that's something that we really want to do, because 12 it's the first time a village is saying we're here to help 13 you. We want to set up a program within our village so we 14 can help Maniilag and Kotzebue and we'll try to solve our 15 alcohol and drug problems. We have something to try to work 16 with now.

18 And then there's Mental Health. We see the cut is over 19 It hasn't affect it too much; we're keeping the \$28,000. 20 same staff there, because for the first time we're able to have more counselors that could pay more attention to our 21 22 villages. Any kind of a problem, whether it's a suicide 23 attempt, or death in the family, our counselors are able to 24 go out there now working for them. For example, when we 25 have, you know, I think it was early this month in Kobuk, and 26 our counselors right away were able to go to the village and work with the family, 'cause that was something they wanted 27 28 right now. And because we have more staff, qualified counselors in that program, Mental Health, Maniilag is able 29 30 to do that. Before we used to have a hard time 'cause we 31 didn't have enough people. Now we got enough counselors 32 there to work closely with families that need counselling, 33 second day, like a death in a family. We didn't cut down any 34 positions there. Only thing we cut down is like, other 35 things like supplies, less travel to out of the region 'cause 36 we didn't want to cut down on village trips 'cause that's 37 important to them.

39 And then the Senior Center. Let's see, we got a cut of over 40 \$170,000. And then we have the same number of staff there, 41 because that's real important to carry on and care for our 42 elders. So we didn't even cut down on staff. We cut down on 43 the other line items in the budget.

45 There are three programs that we didn't get funding for. SO 46 what we had tried to do was what we call bare-bones budget in 47 each of the programs so we could come up with money, we try 48 to come up with money, like pre-maternal home. And because we didn't get anything from the State, you'll see it shows FY 49 87 that lacks these programs. We didn't get any money. 50 SO we're trying to get money from the total amount that we 51 received, so what Mary and her program managers had to do is 52 try to see where we could get money to come up so we could 53

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operate our pre-maternal home. So that's one thing that we were able to do.

One thing that's really going to hurt us, and I need to mention it to you, is for the last two years or three years, we've been receiving patient travel money. This year, we didn't receive any, well, how much were you guys able to come up with? Did you guys pull out any from the other programs?

10 MARY SCHAEFFER: We haven't yet.

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That's one of the things that we're trying to Ok. MARIE: See, in the past, like the first year we got \$10,000 for do. patient travel. That's to help anybody that needs to go to Anchorage to see the doctor or to come in from the village to here, or someone needs to escort a family member to Anchorage. Maniilaq had that money to help out for travel. Anybody that need help with, people that need to stay in Anchorage for a long time. There's a long ----------- that live in Anchorage. We've been able to help them out. We even helped one family there, they had to come Because in Colorado to here we didn't help out from Outside. with travel. We used to use that money for that kind of Now we don't have any of that money, so what we try things. to do see if we could some of this money from the programs that we have listed here. Any money we could save is for that kind of thing here. We're going to try to do that. This is one program that was really helping all of our people.

31 The reason why we're trying to do that is because our hospital, every year they never have enough money to pay for 32 33 patient travel. And we get lot of calls on that kind of a 34 People are calling Marge Russell or myself and saying, need. 35 "We need to go to Anchorage but we have no money to pay for our ticket." And so we try, that's how we've been helping. 36 In one month, for the month of June alone, Maniilag has paid 37 38 \$18,000, just for travel money to help the hospital. That's 39 The hospital paid \$25,000 for one month, for just one month. 40 the month of June. This would take care of emergencies. If 41 there's an emergency in a village, they have to charter here, and sometimes if it's a real bad case, they have to charter 42 That's how come it's costing us money. 43 to Anchorage. With 44 that, we try to help the hospital, make sure that we are able to come up with money for patient travel. See, that's one of 45 46 the Pre-Maternal Homes, the Social Rehab Center (Mary will 47 report on that later and Alfred). Patient travel, 48 Pre-Maternal Home, the Social Rehab Center -- those are the 49 three programs we have to try to come up with more money. Just from what we're receiving, so we will make cuts in some 50 51 of our programs.

We're going to continue to work closely with Frank Ferguson 1 and Al Adams, let them know what our needs are. Again, the 2 Maniilaq staff will meet with Al and Frank before they go to 3 Juneau in January. Tell them what our needs are. We always Δ 5 do that every year. We tell them what programs we're doing, 6 how much money we need, and that's how we work with them. This year has been real hard because all over the State, 7 8 everybody's been cut. We're just getting our share of cuts what everybody's been getting. We understand that, and we 9 10 try to make do with what we're receiving.

12 Well, Federal contracts, we also have Indian Health Services 13 contracts that funds us with Federal money and BIA money. We're working on those now. And then with BIA, there's so 14 much that we are going to receive cuts. We don't know how 15 much right now. At the next meeting, I'll be happy to give a 16 report and let you know exactly what we're going to be 17 receiving from Indian Health Services and from BIA. 18 Like, under IHS, we receive money for our dental program, community 19 health practitioners (our health aides in the villages), our 20 eye test program, our health education -- those kind of 21 programs that we have right now. I could let you know at the 22 next meeting exactly how much we're going to be receiving. 23

And then from BIA we're talking about programs like 25 agriculture, scholarship program for our college students, 26 vocational training for people that want to go for training 27 either here at the Tech Center or in Anchorage or Seward, and 28 our housing improvement program (that's one-third of our real 29 30 popular BIA program). At the next meeting, sometime, whenever you let me know after October 1, I'll have a good 31 idea hopefully of what we're going to be receiving from the 32 BIA and Indian Health Services. That's all I could say about 33 34 I know for sure what we're going to those two right now. 35 receive from the State, but we don't know the final dollar contributions from the BIA and the Indian Health Services. 36 37 That's all I had, unless Mary has any-thing to add.

39 One other thing is for Upper Kobuk this past year. Maniilaq 40 received \$16,000 for Upper Kobuk; that was Ambler, Shungnak, 41 and Kobuk money that they used for their elders. They were able to use that money from July 1 of '85 to June 30, '86. 42 It shows, that last para-graph, that Upper Kobuk had spent a 43 little over \$15,000. And we're not able to carry over that 44 money, you know, like the -----. We can't use it 45 46 after June 30. So it means, to my knowledge by July 1, they 47 didn't receive any additional funds. The Upper Kobuk no .longer has that money, you know, to use like when you have 48 meetings at Ambler, Shungnak, and Kobuk. And as for the Hot 49 Springs, you know, the things that they are trying to do up 50 That money is no longer available. And I think that 51 there? was one that was earmarked for maintenance, too. But that 52 doesn't mean that we're not going to do anything any more. 53

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We're going to keep on trying to help Upper Kobuk and any villages that ask for us to help them trying to get money from the State of Alaska. That's what I do and Mary Schaeffer does and we work with Frank Ferguson and Al Adams. We always try to let them know, what kind of needs we have for our people. That's all I have, unless you have any questions.

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B. SHELDON: (in Iñupiaq) Do you have any questions at all to ask? (after some silence) She has told us of the scarcity of money which is necessary to run the social service programs. You can see the figures listed on the paper. Their budget was cut over Half a Million Dollars. She also reported to us that they have cut positions in Kotzebue, leaving the Maniilag village jobs intact. If the trend continues, we know that the availability of money will become more scarce with time. Perhaps even we as an Elders Council will wish we could continue coming to our meetings when the trend of financial unavailability continues.

Marie, may I ask, I didn't hear what do you have MALE VOICE: on social rehab center?

24 MARIE: How much we have?

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MARY: We got \$150,000 this year. That's all. Last year we What we're trying to do is we're trying to get got \$500,000. more money from these other programs, that is, if we can get passed these.. (unintelligible.....) If these other programs have any left over money, we will earmark them for Social Rehab and Patient Travel.

Thank you, Marie. We should take even a short SHELDON: break, about ten minutes. It is now 20 minutes to 11. We are sort of in a hurry because we have members here who are also commercial fisherman. Get yourselves some coffee, and 37 here's some good baked goods. Very good. All kinds.

(After the break)

41 SHELDON: Mary Schaeffer and Alfred Wells are to give 42 reports:

44 WELLS: Let Mary give her report first.

46 M. SCHAEFFER: Thank you. Just want you to know how many 47 residents have gone through the program at Sivunniiqvik and Riley Wreck. Since we started in January, there have been 48 twelve inmates have come to our program. Four finished the 49 50 program, and went through the whole program. Right now, 51 those four people who completed the program are employed some where. Did the one who went to Selawik find any work yet? 52 53

I don't know. He hasn't called me on the phone yet. WELLS: 1 2 MARY: One is at Selawik, and we asked the City Council to 3 find a job for him. We sent one to Noorvik, and he got a job 4 through the City Council there. The one from Kotzebue is 5 6 working as a school janitor where he used to work before he 7 got in trouble. There's one here who is fishing. There were four, and two had to be returned to jail because they weren't 8 ·9 following instructions. They just wouldn't listen, and so we sent them back to Anvil Mountain. They both are sorry now, 10 11 but they ve been sent back all ready and said that we'd not 12 take them back. One of them finished his sentence, and every 13 time we go to the A. C. Store, he always gives us a smiling face. He went to work at A. C. when he got out from Anvil 14 15 Mountain. The other inmate is still at Anvil Mountain. 16 Those are the six people since January who have gone through 17 the program. Four completed the program and two were sent to Anvil Mountain for insubordination. There are six people 18 19 down at Riley Wreck right now. I think Alfred knows how much 20 longer they have to be in the program before they complete 21 it. 22 23 We have just recently started the rehabilitation program, but 24 we can see that it is really working all ready. It makes us feel good, because of their smiling faces. So we know that 25 26 the Iñupiaqs that we have working in the program with these 27 men -- the program is working out well. Alfred will tell us 28 about the daily activities that they do with these people. 29 They have several ways in which they teach those people the 30 Iñupiaq Values. There will be one more client coming in 31 August, and a couple more in September; that is if the 32 Screening Committee accepts their applications. That's all 33 the report I have. Do you have any questions? 34 We received \$500,000 for the program last year. We had asked 35 36 for more than the \$500,000 for this year; but we ended up 37 receiving just \$150,000 because of cutbacks all across the state in State Funding. That might work out OK if we spend 38 39 it wisely. And we will add up the left-over monies from the other programs, and if we have \$350,000, then we should do 40 41 well. 42 ARMSTRONG: Mary, I heard that your director resigned. 43 44 Yes. 45 MARY: 46 ARMSTRONG: Have you replaced that position? 47 48 a star and a star a for a marine We haven't made replacement yet. We've been asking 49 MARY: for, we have some applications, but we have been so busy that 50 51 we haven't had a chance to sit down to screen the 52 applications. As soon as the ICC is over, we will have more time to take care of our business, but right now I am 53

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watching that program, making sure that the staff are not down there by themselves. I am overseeing that program right now until we fill the director's position.

MALE VOICE: What do they think of Riley Wreck, do they like it?

It's been good. I've heard some stories of things MARY: that happened when they first went down there. Wilbur Atorak was having a great time, taking a couple clients with him, because that's the first time he ever hunted for seals. Wilbur was supposed to teach them how to hunt, and the surprising thing is, they did get a seal! So they processed the seals -- making seal oil and drying the meat. When the clients completed the program, they filled their packsacks with seal oil and black meat to take home with them to share with their relatives. (laughter) Alfred can tell you more They had a great time learning those things down about that. there. The clients from the riverine areas and the other younger inmates had never hunted seal or bearded seal or beluga before. And the group was like one big family because they were all from up the river. When they went down to Riley Wreck they were all helping each other out, all learning, hunting seals and bearded seals at the same time. (laughter)

SHELDON: (to Mary) Are you through? Alfred?

A. WELLS: Let me move further over so I won't be speaking from behind them. Thank you.

32 First of all, I want to thank the elders who instigated this 33 program (the social rehab program). Robert Newlin and Johnny 34 Schaeffer put a lot of energy into starting the program. 35 Roland Booth was our coordinator at that time, when I was the 36 chairman for two years. That was when the Social Rehab 37 program was started. When it was decided that we'd pull the inmates originally from our area who were at Anvil Mountain 38 and decide to start a social rehabilitation program up here 39 to do our best to help them, that's what I want you thank you 40 And I want to thank the NANA board and their staff; 41 for. also Maniilaq board and their staff; also the School Board of 42 the School District and their staff; including this Elders 43 Council and its staff. When you all put your heads together 44 and cooperate in establishing something, it usually comes 45 46 into being. Even when we don't agree in the beginning, we just keep talking until we come to an agreement and say, "OK, 47 that's what we'll do." That has been the process through 48 49 which something in our region becomes established. That is 50 how you have been leading us in this NANA region these past few years. When you all collectively put your heads together 51 52 and decide to do something together, it becomes established. 53 Nothing is impossible to you, and when you decide to make any

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kind of correction to a situation, that's what is done. That is what I want to thank you all for, before I say anything else.

5 And you all know that I didn't complete my travels to all of the villages this year as the evangelist. I apologize for 6 But after working for two weeks and during the next 7 that. two weeks that I am off, when something happens, like deaths 8 9 among those I know, it just isn't conducive to travelling. During one of our NANA board meetings, when Roland and I were 10 roommates, I said to him, "Roland, it is this job that I have 11 right now that is the cause of my not finishing my village 12 travels in our region. In my estimation, I think that my job 13 14 as an evangelist is the more important of the two." Then he said, "Then why don't you give that to the Yearly Meeting 15 Board, and then they can decide what to do about it in your 16 regard." They could remove that responsibility from me, and 17 18 I told them that if they wanted to remove me, I had nothing 19 against it. I didn't know that they had talked about my situation all ready. I had made a report in Noatak that at 20 21 Sivunniigvik I conducted Sunday School for the clients and the staff. So, after I had made that report and they had 22 23 discussed it, they told me to go back and continue working 24 with the clients at Sivunniigvik. I was thankful for that. Those young people need more help than anyone living here. 25 But Mary reported that they are happy. Yes, they are happy. 26 27 After I was with them again, one time I said, "I wonder why those young men are in jail. They are happy, they are 28 29 talkative, I wonder why they got in jail. I wonder if their parents drove them to anger." I kept wondering out loud 30 31 about their situations.

33 When we talk to them, they easily follow instruction, except 34 those two that Mary spoke of, the ones we returned to Anvil Mountain. But one is out now and working. But those four 35 who completed the program, whenever we see them, they let you 36 know that they have never forgotten the advice they got while 37 38 at Sivunniigvik and Riley Wreck. They have never forgotten. 39 Even the inmate that we had from Noorvik, who never had a 40 smile for anyone and never paid any attention to anyone else. Not long ago when I went home to Noorvik, I saw him and he **41**°. was all smiles. People were amazed at the change in that 42 43 young man. He had received some good counseling. And then I 44 asked the City Council at Noorvik if they would think about 45 giving that guy a little job somewhere. They said that if they got a recommendation from those conducting the program 46 he was in, then they would do their best to help him out. 47 They didn't have a steady job at the time, so they said that 48 49 they'd find an off-and-on job for him. I also checked on the Selawik man who was our client, and requested that their City 50 Council find him a job, if possible. 51 52

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We started the program last winter in Sivunniiqvik. We started with three or four young men on the program. While we were at Sivunniigvik, they made two dog sleds. They went to get wood, set traps, and hunt, teaching them traditional survival skills. We teach them the Iñupiag Values. In the questionnaire that they filled out, one of the questions specifically asks if they would make an effort to learn the Iñupiag Values. They all answered in the affirmative, that they would make an effort to learn those lessons that we would give them to learn how to live like the Iñupiat. So in the short time that we have run the program, they learned their lessons well and have even gotten better than us in some of the skills. Some of them knew since they were young, and so it was reinforcing something they all ready knew.

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MARY: Didn't one of them make a sled out of birch wood?

WELLS: Yes. He made a sled out of birch wood. They have brought back lots, many saws from Kotzebue with which to make ulus in their work projects. They made some ulus for their mothers, or whomever they wished to gift. When the staff has to work on the light plant, they enlist the assistance of these young men. They have taught them many things.

The program is working out well. Whenever we are leaving for our R&R and the new replacements have come, we all have a meeting to update the newcomers on what we have been doing. Then we'd know what we had to do. That, to me, is very good. At Riley Wreck, none of us had ever lived on the sea coastal shores before. Perhaps, with the exception of Clarence But he said that he had never even seen anyone Allen, Jr. making a boat in his life. And the rest of us bring wood to him for making a boat. Some of the staff didn't know the first thing about the Iñupiat Ilitqusiat. They didn't know a thing. And the younger men knew even less. They always come after me whenever they decide to get a project going, because they didn't have very many people who knew how to make anything.

40 Once in a while last Winter, Langford would get his video 41 camera out and take pictures while they were working and 42 talking. It is really good to watch them afterwards.

MARY: Did you see them?

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46 WELLS: Yes, I saw them. Langford showed them to us.

48 MARY: We need to get copies.

50 WELLS: He took pictures one time when we were working on the 51 sled, and when I was showing them this Iñupiat Ilitqusiat. 52

1 MARY: One time when we were having a reindeer round-up at Candle, they also took video pictures of all those who were 2 helping at that time. 3 **4** ' 5 WELLS: So that is my report about those young men. I think 6 the program is going very well, and I have reported what I 7 saw there to you. I am always watching what's going on, and 8 sometime I even correct the staff when I think they need it 9 because they are older than the inmates. 10 11 And a little while ago I asked how much money we had in our 12 When I talked with Robert Newlin and Mike Scott, budget. 13 they had quoted \$350,000 to me to be used at the Social Rehabilitation Center. 14 That \$350,000 is \$150,000 smaller 15 than what we had last year, but in my thinking, I think that 16 it might take us a long way. If we were careful in our 17 spending..... 18 19 WELLS: Yes, we paid for telephones and everything else from 20 the \$500,000 budget. And I don't think we need to buy very 21 many new things this year. We may have to buy some 22 replacements for some things that are broken, but it won't be 23 as much as last year. That's why I think that \$150,00 might 24 just take us a long way. And from Mary's report of adding \$350,000 from left over monies from other programs, I really 25 26 think it will go a long way. 27 Later on they hired Edmond as the head counselor. 28 And he 29 told us that we would be short on our budget. And as part of 30 his report, he doubted that we would be using airplanes for 31 transportation. And he even said that it might help if we 32 paid \$1.50 per meal while we are there. It turned out that 33 the directors didn't know a thing about that. But that's what Edmond said to us. 34 35 36 MARY: Alfred, let me make a correction on that. 37 38 WELLS: Yeah. 39 MARY: We didn't know how much we were going to get and we 40 41 were trying to put a budget together, and those were some of 42 the things that we were discussing because we didn't know what we were getting at that time. But after we found out 43 the exact amount of money that we would be receiving, then we 44 45 put everything back in. 46 47 WELLS: Ah-huh. That is good. We staff never know what's going on except when Edmond tells us something. 48 As head 49 counselor, Edmond would even write what each of us would be doing. Sometimes we don't like what he has assigned, but we 50 try to follow the directions. Gladys and Sage (?) are really 51 trying to follow guidelines. The guy from Kiana named Sagrag 52 is the head of the security at Sivunniiqvik, and Clancy is 53

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the head of the alcohol program. Whenever we change shift, Clarence is usually our head. We are all trying the best we can.

There are a couple things that we said that we didn't like. One was when Edmond and the other guy load up the men into the boat and take them here to Kotzebue even though it is really stormy. We didn't like that. We were concerned that if one of them fell off the boat and perished, then we the staff would be to blame for the accident. That's what those of us who are assigned there right now have been talking about. We know that the cook will take some of the clients with him in a boat even though the waters are very rough. We really don't like that.

And we also felt that Sunday should be a day of rest for the men, instead of constant working as Edmond makes them do. Even those men themselves were complaining. We felt that they shouldn't have to work on Sunday unless it's a real emergency. But if there's something that comes up, you know, that have to be done, that's something else.

MARY: It's supposed to be their rest day, anyway. They're not supposed to do anything except rest on that day, according to the guidelines of the program.

WELLS: That's what those men told us. If there's anything you don't like, you shouldn't keep it hidden, but tell it to us. And you should tell the other shift about us, too, if you don't like what we do. We told them not to keep those things hidden.

They hired James Gooden from Kiana. They wanted him to pay his fare one way, coming to work at Sivunniigvik, and then the program would pay his way back. That's what he told us. Because all the hire were from Kotzebue and Noorvik, and then they told him that because he was hired from Kiana, that he had to pay his fare one way. That's what I wanted to straighten out, too.

MARY: No. I talked to John myself and because the point-of-hire is Noorvik and Kotzebue, I told Jim he could come down from Kiana to Noorvik on his own, because it's close. And then we'll pick him up with the rest of the people that are going from Noorvik to either Sivunniigvik or to Riley Wreck and then when they come back he could go as far as Noorvik with them and then go back home with boat again or snowgo. He misunderstood us.

50 WELLS: Yeah. When I heard him say that, I told him that I 51 would try to find out about it so we could clarify it. Thank 52 you, Mary. If you have any questions about those 53

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Oh, and two people who were out searching, Clarence and 1 I know my cousin Edmond well. Maybe I'm doing Edmond. 2 wrong, but, Mary, I want to talk to you. I told her that we 3 didn't want to have Edmond to be the director. I know I did 4 wrong because I knew that Edmond wanted that position, too. 5 6 But if we let it happen even though we know some things, that the staff is unhappy because of the things he has done. We 7 have been working together now for seven months, from 8 December to July, that's eight months. But if they want to, 9 they can choose him. But having Edmond there has been bad 10 11 for the morale of the staff. And then some of the inmates have negatively reported to us about him about the way that 12 he's handling them, and so I told them that we didn't want 13 14 Maybe that wasn't right to do when I him for a director. told them, but if I didn't say anything even though I knew 15 16 what was going on is something I don't like. And it's 17 possible that he could cause a fatal accident to happen out 18 on the waters driving around at high speed. We all know 19 We just heard over the radio about a drowning. that. We 20 would be to blame. And if they started having bad accidents 21 like that, the Social Rehabilitation program would be at risk 22 and maybe even discontinued. At least, that's what I was 23. thinking. I have no problem with his boating with the men on 24 a fine day, but when the waters are stormy I really don't 25 like his taking men out and risk their lives as he did at 26 Riley Wreck. 27 28 I'm glad you brought that out, Alfred, because ARMSTRONG: 29 I'm president of the Search and Rescue here in Kotzebue. . I 30 think some advice needs to be given. 31 32 MARY: I'll talk to Edmond. I didn't know they were doing 33 it. Nobody told me. So that's the first time I hear about 34 it. 35 36 ARMSTRONG: Yeah, we have search boats here capable of going 37 anywhere, but, when I send people out, too, like my two assistants, I endanger my team, too, when they go out. We 38 39 risk our own lives for these people. (Heavy noise 40 interference, saying something about emergencies and stormy 41 waters) 42 WELLS: Our cook really feels bad about that because he saw 43 44 him taking the men out in the stormy waters. It was very 45 stormy. When they finally got to safer waters, he felt like 46 he finally could breather because he was worried sick about 47 them out there in a boat on stormy waters. 48 49 When you have lost close relatives who perished through 50 accidents, you really don't want other people to die the same 51 way. If you would forbid Edmond to do that again, Mary, it 52 would be very good. 53

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MARY: Yes. I will do that. On Sunday they're not supposed I'll talk to him about that, too. to do anything.

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WELLS: Yeah. That Sunday issue was the other thing I talked about.

ARMSTRONG: Here in NANA region, no matter which denomination we attend on Sunday, our Iñupiat just didn't work on Sunday. That's how we grew up. And to us it doesn't feel right.

WELLS: Well, the young men were the ones who complained about it. They liked the idea of resting on Sunday. And I told them that if any one of them have something in their mind that's worrying them, I told them to come to me anytime. I told them that I'd talk with them any old time. I told them I would even pray with them. They are always happy when I talk to them like that.

LENA SOURS: If our grandchild or son was in jail, who didn't used to be like that and came home with a testimony in his heart of the Lord, you will have done a great service. If that inmate gets a real desire in his soul to attend church while he was in jail, taught the way of salvation by you....you see, our young people here in Kotzebue are never seen in church. None of them. All they look for is something that makes them get in trouble. That's all they have in mind to do. They don't even spend time hunting or fishing; just seeking pleasure in something that eventually gets them in trouble. They never think of earning anything, 30 of bringing anything home, to give joy to a grandmother or a Their priorities lie in going to places where they mother. can do crazy things. If you have some people living with you who were like that and ended up in jail because their priorities were messed up, pray with them and teach them Sunday School on Sunday. Even if the message is a very short Keep them in service even for a short time, once their one. understanding awakens to more sober thinking and he goes home to his parents a new person, it will make them very happy. Ι just want to pass on these thoughts to those of you who are caring for these delinquents because I am so grateful.

For the last two Sundays, all six of our clients have WELLS: 43 attended Sunday School. They had never learned to sing. They sing any old way, even out of tune, but we don't care. 45 I don't think they ever went to Sunday School before, but now they enjoy going there. That was part of my report to the Alaska Yearly Meeting last spring. And I was thankful that they were happy about my work with these people. Billy is also a member of the governing board, and I want to give thanks again for their decision. I feel that I will help those men the best I know how, unless something happens to break my mind. Sometimes my mind gets broken, too. (laughter) It is really not unbreakable. I will try my best

to be of some help there. Do any of you have any more questions? I always like it when somebody speaks up out loud.

MILDRED SAGE: We aren't thinking about your not visiting our village, but we are just grateful for what you are doing. Keep on doing what you are doing, it is good. We have 8 forgiving hearts.

I still have my Travelling Minister card, and can 10 WELLS: 11 still come to you. (laughter) 12

SHELDON: We thank all the people who are working at 13 14 Sivunniiqvik. And it is good that when a client is ready to leave the Rehab Center to look for a job for him. That is a 15 16 right thing to do. We thank the people who work with these young men who could have been in jail. They have top 17 18 If they just continue to handle matters administrators. 19 right, we have given everything into their hands. Thank you. 20 Alfred also has another topic to speak on: the Aboriginal 21 Senior Citizens of Alaska meeting. In Alaska, all regions have leaders among their elders. And in the Fall during AFN 22 23 Convention, these elders attend their own meeting, choosing 24 their executive officers when necessary. After Alfred speaks about the ASCA, then Willie will address us before we go out 25 26 to eat.

28 WELLS: Yeah. Thank you. Let me clarify something here. 29 Those young men at Sivunniigvik are not in jail. Just so 30 they let us know, they roam around the country at will. They 31 are happy. OK? 32

33 Now we will talk about the Aboriginal Senior Citizens of 34 Alaska. There is a lady named Marge who works for AFN who is our staff person. Sometimes she calls me, or I call her, 35 wondering if she has made any plans for us, or if she has 36 37 made an agenda for us. We meet again in February. The 38 ASCA's membership is comprised of regional elders who are delegates to that body. I have been the delegate from NANA, 39. and Mildred Sage is my assistant. People come from Barrow, 40 41 even Indians from their part of the country, and Aleuts from the islands, and the Southeastern people, they all have 42 delegates. But sometimes for some reason they are unable to 43 44 attend the meetings. I have been the chairman of this ASCA 45 for two years. I tried to get released a couple years ago, citing my impaired hearing as an excuse. They then said that 46 47 they would donate money to get me hearing aide. So I changed my mind and decided to continue. That's why I am still 48 49 involved with them. I thought my impaired hearing would make a difference. 50

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Recently when I called Marge, I asked how many ASCA members 52 53 would be coming here to Kotzebue. The answer was nine or

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ten. Some of them are fisherman, and so some may change their minds during the salmon season. The ASCA members come from all over Alaska. But the Bristol Bay people have not attended our meeting the two years I have been with the organization. Not one of them.

When the ASCA delegates do come here, arrangements have been made for them to stay at the Technical Center dormitory. Because when my father-in-law said, he said, he said they would be glad to have Aboriginal people at the Technical Center.

13 R. CRAIG: Maybe he went with Skeeter.

WELLS: I didn't see him. Hi, Rach. But they had made arrangement for them to stay at the Technical Center.

SHELDON: Howard Devore sent your letter here, the carbon copies.

WELLS: I have other copies all ready.

SHELDON: Oh.

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WELLS: Last winter when we had a meeting, we discussed where 25 26 they wanted to have the next meeting. I told them that 27 Kotzebue was going to host the ICC and also have the Trade 28 Fair at the same time. I told them that if they could swing 29 the airfare, they should consider coming to Kotzebue at that It seems that the other regions are always short of 30 time. When we from NANA are down there, it always makes us money. 31 32 feel like we were really rich people. Even some of the 33 people make comments like that, calling us rich people from NANA. Some of them collect donations from their friends and 34 35 relatives to attend ASCA meetings. But that's not how our corpora-tion treats us. In addition to our fare, they take 36 care of our hotel and per diem. I am very grateful to them 37 38 for that.

40 Last summer, seven of them came here. We took them to Noorvik, and then a side trip over to Sivunniigvik. 41 They thought that Sivunniigvik was just beautiful. They thought that we made very good use of the place for our children and 42 43 as a correction center. During AFN one of them talked about 44 45 Sivunniiqvik and the work that we are doing there. That gentleman was from Sitka. People everywhere want to do the 46 47 same things that you are doing. They learned it from NANA 48 That's what the administrative staff of NANA has people. 49 done for us, and we follow along as best as we can.

51 Those things are in my job description at Sivunniigvik, but 52 when I have to be at a meeting somewhere, administration 53 (Mary) encourages me to attend the meetings. On July 31, in

the morning from 9-12, they have scheduled us to meet here --1 2 they probably cleared the room through NANA administration. 2 We are also scheduled to meet on August 1 from 9-12 also. We 4 are scheduled to give our reports on the first day, including 5 old business. Then on the second day of our meeting, we will 6 have a planning session for the Statewide Elders Conference. 7 We will decide what the theme will be and what issues we will 8 be addressing, also deciding who will give the keynote 9 I don't know for sure what the plans are for the address. 10 rest of the days; we only have the mornings scheduled for 11 business meetings. If any of you elders would like to be at 12 the planning meeting, you are welcome to be there; but I 13 would really like Mildred Sage to be there at the planning 14 session on the second day. 15 16 FEMALE VOICE: But Mildred is a delegate to the ICC elders 17 conference. 18 19 WELLS: Oh. Well, if she's unable to attend the planning 20 session, that's the way it is. Or maybe some other people 21 could be present. How should we handle that, Robert (Newlin)? 22 23 24 NEWLIN: Do whatever you are able to do. Whatever works out. 25 26 WELLS: If there are things that come up at the ICC 27 conference that you like, maybe we could bring them up at the 28 Statewide Elders Conference. Then we would be able to make **29**; recommendations for the Statewide Elders Conference. 'If Mildred is unable to attend our meeting, maybe two or three 30 31 other elders would like to be there to help us. 32 33 SHELDON: Maybe you could privately get together with those 34 that are interested and make plans accordingly. 35 Then I'll depend on you. Well, now you know the 36 WELLS: OK. topics for our meetings on Thursday and Friday. That will be 37 close to the day when I will be off duty on August 2. 38 Do you 39 folks have any other questions to ask of me? 40 . 41 I forget so easily that I have mixed up all the things that I 42 presented to you. 43 Well, next fall at our meeting -- or should I say if I live 44 45 that long? -- that will be my last meeting as chair of the 46 ASCA. That will be good; I have done the best I could. . **I** . 47 have been able to chair about four meetings on our State-wide 48 organization. Mar Strange 49 50 SHELDON: Is that all now? Very good, and thank you. : Is 51 Willie around? 52 53 CRAIG: Is Willie ready?

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MALE VOICE: Yeah.

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SHELDON: When you have something in mind, feel free to ask questions. Willie, as president of NANA, is your staff person; when he's through with his presentation, ask him questions for any clarification if any of you have any questions.

CRAIG: When people from other areas come here to visit us and see what we are doing in our region in the Ilitqusiat Program, they really like what they see and hear. And when we go to their part of Alaska, they begin to talk about all the things that we are doing here. And we just sit and listen to them when they begin to extol your work. We don't have to say anything. That is encouraging to us. And then the other regions begin to think, "so what are we doing?" and they also begin to gear up and try to do the same things that we are doing.

TRUMAN CLEVELAND: I want to thank Alfred for sharing what he did with us without hiding anything when he knows that they aren't doing the right thing. He did the right thing by letting us know. I feel that what he has done in relation to what the men at the Rehab Center are doing is right. And my understanding from listening is that that young man is even hurting the mental outlook of the clients. I feel that Alfred has done the right thing. I am glad for that. The clients won't feel so lost and will want to come out of what they are into, to reach safety. Our young people.

SHELDON: When Mildred Sage and I were recently at Barrow, we included in our report the work on Social Rehabilitation that we are doing at Sivunniigvik, and I've got a hunch that they may try to do the same thing in their area because they really thought what we were doing with our clients was good.

38 WELLS: Before we go on to another topic, Rachel, I want to 39 thank you for helping me in the last two years with the 40 Aboriginal Senior Citizens of Alaska. Thank you very much. 41

42 CRAIG: Even since the beginning of the ASCA, that 43 organization established for elders has been chaired by NANA 44 people. When one of us resign, they seem to always choose 45 another person from NANA. You folks should be proud of that. 46 (laughter)

48 MILDRED SAGE: That is true. They choose NANA people. They 49 have asked me, too, but I just felt it was too much beyond 50 what I want to do. I have to take care of my health, too. 51

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I don't mean to push you into it. But sometimes when 1 CRAIG: you have had long discussions about problems over and over, 2 3 sometimes you begin to wonder if anyone will hear about it. But it's amazing how many people are listening to you, and 4 5 when your discussions evolve into plans and they begin to come into being, it encourages other people to also tackle 6 7 their own problems and begin to accomplish the same things that we are working on. I think there are others who would 8 9 like to speak.

11 (Some silence, waiting for Willie Hensley to address the 12 Regional Elders Council.)

14 SHELDON: I don't think we will be completing our agenda this 15 morning. We will be back to continue our discussions about 16 1:30 this afternoon. How do you feel about coming back at 17 1:30 after you have had lunch? Does that sound good to you?

19 GROUP: All murmuring agreement.

SHELDON: When we have just one hour for lunch, it always
seems too hurried. OK. We'll be back from lunch at 1:30,
after we listen to Willie.
(some silence) OK, Willie. It's up to you now.

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26 OK. Quyaanna (thank you). I've moved back WILLIE HENSLEY: 27 to Kotzebue about ten days ago. I like to be home. But I'll be going back and forth to Anchorage. I think it's going to 28 29 be that way. As long as I'm here, I better be going back and 30 forth to wherever I have to do my work. We've been short 31 handed, you know, since I took it over in January. I should 32 have at least two more top people but my plan is to hire John 33 Shively back in August, which will take a big load off me on 34 the businesses. So I'm real happy that he's gonna come back here and work for us. And we need him real bad. And my main 35 job is to try to make sure that the business is run properly 36 37 and profitably, because we're not a government and we can't tax anybody. So we have to make it out of the profit. 38 My 39 other job is really to work with politicians and politics trying to take care of our other problems. So we work real 40 close with Frank (Ferguson) and Al (Adams) and Marie (Greene) 41 and Johnny (Schaeffer), trying to take care of this area. 42 It's going to be very hard, at least we don't know for how **43**** 44 long it going to be hard and harder. This year, the oil 45 companies are cutting back because they're not getting much for their oil, you know, they're only getting nine or ten 46 dollars a barrel. 47 So, not only the State is having a tough 48 time, but the oil companies are cutting all the expenses they 49 can. So it's making our, ah, we're busy, our companies are busy on the North Slope, but we're not making much money. 50 You know. We used to make a lot of profits, and we're still 51 busy, but we're lucky we're busy, because other people are 52 going out of business. Our camp is full. You know, we got 53

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two drilling rigs running. We have our NANA-Manning, our food company, it's busy. We have new contracts at Endicott, but our profit is real small. And, we're going to end up doing for the whole year, we'll make about two million dollars. Just under two million, maybe 1.9, so we're doing better than we did last year. Last year we made only 1.2 million. So, because we're having a tough time at Prudhoe Bay making profits, we're having to try to cut our losses up here in the region. We haven't cut down on people. We. haven't fired anybody, and I hope we don't have to. But, we're going to do everything we can to, we're not shutting down any businesses, other than trying to sell Qungiq. And our board has given us authority to sell Qungig, which we are in the process of arranging that. So, at least by June 30th, we had a good year. Now the tough year is the one that's coming up, starting right now. And we're going to try to run it the best we can and we won't try to cut down our staff unless we absolutely have to. And this year, you know, is the twentieth year since we organized NANA, and our main job was to try to get the land claims way back then, and also to help with other things like the things that Maniilaq is And also, we helped in politics because that's how we doing. took care of our problems, you know, and we can't quit that. We have no choice. We have to stay involved. And we need you to make sure that the people go to vote in August and in November. We need as many people going out to vote as we can.

·张子子:"你们的你的。"

On Red Dog, you know they're building that small port. And that's a very small job, but at least it's the beginning of our major project. This coming year, they should start the...., let the contracts for the major road construction and the rest of the port. I don't think, that's not going to be affected by the State running out of money, because that's going to be sold, they're going to sell bonds in New York for that project. So Red Dog should go ahead and be built. But the main problem right now is Cominco getting the financing. They need to borrow about two hundred fifty million dollars. So, in July, we took some bankers up there from all over the world, and they liked the project. And also, the good news, is that zinc prices are going up. They've gone from around 35 cents to somewhere between 41 to 44 cents. So that's good That's the most important news, because the bankers news. feel better if they see the price of zinc going up. And that's, ah, sometimes this winter, we don't know, if that project is going to take off their financing. But I think it looks pretty good right now.

Also, we're working with the Subsistence Advisory Board, just teaching them. We met with the head of the Park Service in Anchorage and we helped to get them to charges dropped on Clement Downey on his problem. We're going to meet with the Park Service again, just trying to make sure that they treat

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our people right, you know, in their hunting in those parks. 1 And we also talked to them about maybe buying our building 2 over here, the Museum Building. Of course, we want them to 3 keep the cultural part of it going. We're also talking to 4 them about maybe working with us on bringing some of the 5 6 artifacts, you know the Iñupiaq stuff that they took to museums in Brown University and Smithsonian Institution, 7 University of Alaska. If we could work with them to try to 8 bring them things back, you know, if they build a right place 9 They have a lot of stuff that they took long 10 to keep them. time ago from the ----- university when they came up here. 11 12 The other thing is, we're having tough time in banking. **All** the banks are having a tough time right now. We're going to 13 lose some money this year. We're going to keep going, but 14 we're going to lose some money. Other banks are going to be 15 having some problems because of the economy. 16

And we're trying very hard to keep the Tundra Times going. 18 19 We hired somebody new to run it. Howard Rock got it started 20 and we try to keep it going in his memory, and also because it's a useful newspaper. But the person who ran it for us 21 22 didn't tell us that we owed the Internal Revenue a lot of And so, right now we're trying to raise enough to pay 23 money. 24 them by four o'clock this afternoon. Some of it, and then we got one more payment in August. But, we're going to try to 25 keep it going. 26 I think we will.

That's about all my report, unless you have some questions I could answer.

31 SHELDON: If any of you have any questions, now is the time 32 to voice them.

JACOB STALKER: I don't have any questions, but I want to 34 35 thank Willie. One time he came to Juneau with some singers 36 from the University of Alaska in Fairbanks. He was very 37 young then. I have told many young people to continue with 38 their education, telling them that it is very tough when one doesn't have much formal education. I told him to keep on 39 with his education because some day we would need him. 40 If 41 all of those young people had listened, we would have had a lot of educated people helping NANA now, but we're facing a 42 difficult situation right now. I want to thank Willie very 43 much for having continued. He has often said that it 44 increased his commitment to finish his education, when he was 45 a very insignificant student at the university at that time. 46 47 I want to thank him for having acquired an education so he could help us. (hand clapping) 48 49

ARMSTRONG: Willie, I just want to say for elders council in Kotzebue that we are with you when you lost your uncle. He lived in the Senior Citizen Center for a few years. And we'll still continue to pray for you and your family.

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TRUMAN CLEVELAND (?): I want to tell you something that you all should know what we always discussed in the Upper Kobuk You all know that we have two opposing sides up there. area. The people who oppose us work for NANA, and when the company sends them to Anchorage, right away they take care of their personal business at the same time. We can't talk of the issues right now, but when they are through with their business, we want you to know that you shouldn't vote for them who are always opposing us in regard to the land. Ι know people don't know about them, and so they put them back as directors of the corporation. We don't vote for them in the upper Kobuk because we know how they are, but people from the other villages always vote them back in. You folks need It is the family of Lees, who have tried to to know that. take our land for many years. Those are the ones. They always get voted in for NANA.

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That is good. Whatever is displeasing to a person SHELDON: should be reported to the elders council when they are meeting, think it through ahead of time, and plan to present it to the elders. Unless we do that, we won't be getting any But if anything is displeasing in general and we stronger. expose it here in our Elders Council, the leadership of our people listen to what decisions we do make. If you tell them the truth, and it sounds logical to them, they will try to correct it. I really think we have very good leadership who make it their business to listen to what we say. Even in the villages, if some issues come up that are bothering you, talk about them and expose them, not continue to hide them. When we expose something that we feel is not right, they usually make changes so things get corrected, or the village does something about the issue and correct it themselves.

34 My plan is to move the workers to Kotzebue from HENSLEY: Anchorage, the NANA Development. Maybe not right away, but 35 maybe in the next three or four years. Or maybe sooner if I 36 If the Red Dog project starts getting going, there's no 37 can. 38 reason why we shouldn't have our workers in Kotzebue instead At least most of them. We'll probably have an 39 of Anchorage. office there, but I think all of our administration, our 40 41 computer system, our payroll system, you know, I think we 42 need to get them back home. So I've all ready told our workers about it, and some of them are not too happy about 44 it, but they got three or four years to think about it. So, I think that's going to be good, but we'll get serious with a 46 few at a time, starting with me.

And also, we'll work with the borough. We've always worked 48 together and we'll work with Johnny and them, trying to help 49 the borough along, and we shouldn't have any problems there. 50 51

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Is that it? Aarigaa (that is good), he has given 1 SHELDON: us a report of the status of business in NANA. We will come 2 back at 1:30; let us stand up and repeat the short 3 4 benediction. We have transportation for you, wherever you 5 want to go for lunch. 6 7 "May the Lord watch between me and thee, while we are absent one from the other. Amen" 8 9 (RECESS FOR LUNCH) 10 11 12 SHELDON: Those two people will come later; let the rest of 13 us start right away, OK? 14 Affirmative. 15 VOICE: 16 17 SHELDON: Before we get started, let us have a prayer. 18 19 "Taikuu, my God, we give more thanks to thee this afternoon. 20 We give thanks to Thee for giving us strength to our bodies and for giving our spirits the will to do good, we thank Thee 21 22 for pouring Thy blessings upon us today. We could not provide strength for ourselves in this life, but in our 23 24 depending on Thee, Thou has made it possible for us to 25 accomplish our tasks this morning and in the afternoon, for these things we give Thee thanks, Jesus. And if we have any 26 decisions to make, we ask Thee to go before us, and through 27 thy Holy Spirit give us clarity of mind so that we may be 28 29 able to make right decisions. As Thou knowest, we have 30 difficulties all the time, but we know that Thou can help us 31 miraculously, and so we ask for Thy assistance. Thank you. 32 We ask Thee to give wisdom to those who will speak to us, and 33 help us to accomplish our tasks this afternoon. In Jesus 34 name, Amen." 35 36 Item G. on the agenda is next, Local Advisory Fish and Game 37 Report. Pete is not yet here. 38 REGGIE JOULE: He's supposed to be here this afternoon. 39 40 SHELDON: Maybe you and Suzy (Erlich) can take the next one 41 then, eh? 42 43 JOULE: OK. 44 SHELDON: Suzy? 45 46 47 JOULE: (to Suzy) You want to do that? 48 SHELDON: NANA Museum Report. 49 50 S. ERLICH: OK. 51 Hi. Are we at B.? 52 53 VOICE: Starting right now.

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ERLICH: Museum report?

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SHELDON: Yeah, Museum Report.

ERLICH: OK. I think you've been hearing just like every other place that the State is cutting back? I got a telephone call from them in Juneau, and they said they cut some money, but they don't know how much. I had thought maybe they would cut 100%, but they are going to give us And after the governor does all this work, they'll let some. me know. I can't tell you too much right now. If we go down too far, then we'll have to let some people go like we have Sophie, myself, Reggie, Sharon, full-time, year-round. If we if we get cut too much, what I'll probably have to, recommend is to give the job of director to Sophie, and then I would just look for another one. And keep the two or three guys aloft, you know, see what everybody else does. We have lots, and so I think that's real important for her to stay on.

在此,是明道,实际一点。

On Reggie's program, I have not heard from Maniilaq. They have not heard how much he's going to get cut. Nobody really knows right now. Maybe at the next meeting we'll have a full report. But right now that's all I could say about the money.

27 That camp is going real good from what I hear. Rachel's been working on that. She sure knows how to work; she had 28 29 everything organized, and that's real good. We've had about 30 4,500 tourists so far, and hopefully we'll have another 2,000 31 when it's over in September. They sure like the show; they like the kids. And last year, year before, the kids used to 32 33 go up there and sing or dance and chew gum. Now I won't let 34 them chew gum, and they have to sit in one place. So now 35 they're getting to be more professional. And we're getting 36 good reports from people in the States who see other people. 37 They always talk real good about our show now. I'm real 38 proud of that. That's it, unless you have questions.

40 I understand you fellas wanted to hear about IRA?

42 SHELDON: Yeah. Ah-hah.

44 ERLICH: Oh. OK. What you want to know about them?

46 SHELDON: What was it we talked about yesterday, Rachel?

48 CRAIG: What it is, how they work, where their administrative 49 heads are.

51 SHELDON: How much power they have.

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CRAIG: Uh-huh. Their origins, their source of power, how much jurisdiction they have.

ERLICH: Fine.

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CRAIG: And then in relation to city councils and, you know, their jurisdiction.

You know, there's the State of Alaska. 9 ERLICH: And then 10 inside the State, there's boroughs like here and then there's cities, that go State, borough, city. With the IRA, they're 11 12 not there. It's a federal government, first federal government, state, borough, city. For IRA's, it's federal 13 government, IRA. Up close to the federal government. 14 And the cities can't tell IRA's what to do. And they can't pass 15 a law that affects the IRA, because the IRA through the U.S. 16 government, they recognize that we were here first. We were 17 18 here for thousands of years, and we must have had our own way 19 of doing things. So, they don't want to come and tell us So what the federal government said is your IRAs 20 what to do. 21 are dependent -- we depend on the federal government -- but 22 independent, meaning, we're separate. We're separate. Dependent independent nations, they always call us. Even the 23 little village of Kobuk when it has IRA, it has that special 24 25 relationship with the government. 26

In IRAs, in IRAs all over the nation, the reason why we got 27 to be an IRA here in Alaska was when Russia sold Alaska to 28 29 the United States government. They put in there that for the 30 unconquered people -- for us -- that we would be treated just like Indians in the Lower 48. So, the U. S. government, when 31 it signed off on that, had to agree with that. 32 And for many years, the U.S. government treated the Indian tribes as 33 34 separate nations. They had treaties with them down there. 35 What that lets us do, we could rule ourselves traditionally. 36 In cities, there's many things that we could do. Even after 37 this meeting, IRAs could tax -- they could collect tax. IRAS could pass laws, like this Kotzebue IRA passed a law for 38 39 employment for the Iñupiat that live here. That's a law that 40 we've been using and using with the contractors. And it could pass, it could have a tribal court, and I think that 41 some of the IRAs in the region now are looking, going to try 42 43 to use tribal courts for Inupiag kids. The federal 44 government, about eight years ago, they passed Indian Child Welfare Act. And the reason why they passed it is because 45 46 Indians in the Lower 48, they kept saying, "our kids are being raised by Naluagmiis; they forget who they are." 47 You We want our kids to be Indian. And so they passed 48 know. 49 this law; that law is for us, too, because we have that same, 50 like the Lower 48, we have that special relationship to the 51 federal government. And the law says that full children who are in court custody that IRAs have to be told formally --52 the Court or the BIA -- have to send a letter to the IRA to 53

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tell them that this child is in court, or they're taking the 1 kid away from the mother, that kind of thing. They have to 2 3 tell the IRAs, and then the IRAs could go into court just 4 like lawyers and in the court tell the judge what they had 5 decided about the child. And so the IRAs have been working 6 in the region and one thing that they are finding now, it 7 would be much better if there was a court, an Iñupiag court, 8 to take care of these because the Naluagmii people always go 9 crazy. And sometimes, like one boy, ten years old, he went with the court since he was a baby. They said for two years 10 11 we'll keep him and then we'll give him back to the mother. 12 They never give him back. And all the time, here in town, 13 they put him with white foster parents, and then they put him with Natives every few months to go some other place. 14 15 Finally, that boy start being real mad. And in school, real problem, so they finally had to expel him from school, 'cause 16 17 he was, you know, too bad. They put him in the Group Home. They have to send him away from the Group Home. That little 18 19 boy, in my mind, he grow up with hate because he didn't 20 They put him this place and that place. belong any place. Ι 21 think if there were tribal courts, maybe the Iñupiaq people 22 would have taken him. And maybe the tribal court would have 23 worked with that family to help him be a better person. In my mind, right now, we lost one person, you know, because 24 25 he's too full of hate. And I hate to see that. So, anyhow, the -- I think it's Kiana that's talking about tribal courts. 26 27 They should have done that IRA here in Kotzebue and we have been talking about a tribal court for quite some time. 28 But now we're saying because the kids, this IRA in Kotzebue got 29 30 notice about it, a child maybe in Noorvik, or Shungnak, or 31 some place. And people always come here, meet here for a while, go back home and come back here. So it's getting that 32 33 State court confuse them and sending them here. So now, maybe we should try a regional tribal court, and that way all 34 35 the region is together. And that way we won't mistake out 36 kids (make wrong decisions for them), you know, or let them fall through the cracks. So that's being talked about right 37 When there is a court, it would be looked at just like 38 now. 39 the State courts here, in terms of Indian Child Welfare. There's many powers that IRA could have, one of them in terms 40 of drinking. And there is a federal law that the IRAs could 41 meet to stop that booze. They could do that. 42 They have that 43 power. They have the power over some special monies, like BIA, Johnson O'Malley, at school. That has to be used for 44 Eskimo kids and IRA could put any say, to take that federal 45 government say, "That's the IRAs money." That's your 46 long-term goal, IRA just passed a resolution or something to 47 give that power of theirs to the school, you know. That 48 49 power really is with the IRAs, and I'm glad that the school 50 district has that money. But those things the IRAs have to 51 watch over. IRAs have all of our region, all of our villages here, IRAs have the government. But also, back in 1936 or so 52 53 when they signed that constitution for the IRA, they created

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the IRAs to be businesses. So the IRAs can be government and 1 they can have their own businesses. And they could create the business and then, instead of paying state tax, that tax could be paid to the IRA. There's tribes in the Lower 48 who do that, and some of them get three-four million dollars a year on taxes from their businesses. So those are things that IRAs could do that I've explained.

9 And the IRA is the government for the Iñupiag people, and it's only as good as the people. And when we don't care, 10 11 when we just let it qo, it's weak, you know. Maniilaq 12 Association is there only because the IRA give it the right By resolution they said, Maniilaq could be. And 13 to exist. 14 if the IRAs didn't want Maniilaq any more, all they have to 15 do is write another resolution saying, "We want our money back," because at Maniilag it's buying services from BIA 16 17 services. That was built, and Maniilaq worked real hard at 18 doing the best job it could. But then again, their power 19 comes from IRAs.

21 JOULE: Is there a boundary, I mean, to ask the IRA 22 government, if they were to pass a law with regard to liquor. 23 How would that work with positions they left? Did the IRA government at Kotzebue, when they say, you cannot sell booze 24 in the Indian village of Kotzebue. How would that be 25

27 ERLICH: Right away, right away, Bish Gallahorn and Charlie 28 Randall and them would take us to court, you know. And that 29 law for IRAs would be weakest in Kotzebue, weakest because 30 they would say, custom and tradition, how many years they've 31 been selling booze. They would say that the community has become dependent in terms of jobs, you know, 'cause they have 32 33 to hire people to work there for their bars and for their 34 liquor. And they would, the court would, they'd take us to 35 State court. And that's where it would be weakest, here in 36 Kotzebue. Did I answer your question?

37 38 JOULE: You say it might be weakest in Kotzebue, but would it lose? 39

40 41 ERLICH: Ahm, it would go all the way to the Supreme Court. 42 43 JOULE: Alaska State court?

45 ERLICH: No it would probably go all the way to U. S. 46 Supreme Court if we decided to keep it. You know, they would try to put us in State court, if we did it, and we would try 47 to put us in Federal court, 'cause the Federal court is 48 49 better for us. So, and it would take many years of court struggle. And then the Supreme Court would, you know, if the 50 IRA decided to do that, I don't think it would back down 51 52 until it went to the Supreme Court, you know. And then, too, 53 the State would not back down, you know. States sure don't

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like IRAs; they don't like them because they think we're trying to take over. (little laughter)

JOULE: Aren't we? (lots of laughter)

ERLICH: We should. (more laughter)

NEWLIN: You talked about the boundaries; Reggie, you asked about the boundaries. Wherever the boundaries is, Kotzebue here, Kivalina over here, Noatak here, Noorvik here, Selawik 10 11 over here, Buckland, Deering. If that was going to happen, the IRAs between Kivalina and Kotzebue would at least say, this is where our boundary line is. This is if you oversee this portion over here. Another agreement here, another agreement here, another one there. It would be like this. Wherever the IRAs agree to, that would be the Kotzebue boundary. That's where we will always cover.

JOULE: In other words, they'll have more.

21 NEWLIN: Yes.

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23 CRAIG: I think one time when we were.. (interruption) 24 Excuse me.

NEWLIN: Yeah.

One time when they were talking about boundaries I CRAIG: think in Kotzebue, they took KIC boundaries. Our selection boundaries.

NEWLIN: Well, that could even go further because of Kotzebue Corporation boundaries are limited, and we don't go as far as they should go. So,

36 ERLICH: I know for the many years the IRAs thought they were 37 non-profit organizations; now they're changing. And they, 38 for maybe about the past five years, they start to come up as 39 a government. And I know, too, today they're meeting as the 40 Northwest Iñupiaq Tribal Council. And they have been talking about boundaries. And at some point they'll be ready to 41 42 establish boundaries. But those things should be done with the people, you know. And they will be. They're just 43 44 talking.

46 JOULE: Suzy, we were talking about yesterday, and I requested to hear you, or ask you to come here, explain to 47 some of our elders here about what's between the regular city 48 49 council and the IRAs, of the powers. I understand from years 50 back when we had these problems in one of the villages that 51 IRA government was on top of the city council, kind of 52 overseeing the government. Right?

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1 ERLICH: Way back when, you mean? 2 3 JOULE: A few years back. 4 5 ERLICH: Oh. It could, I don't know. I was explaining to 6 them how it went with the Federal government, State, Borough, 7 City, all in one. And there's the IRAs, the Federal 8 government, IRA out here. 9 10 JOULE: The IRA being a tribal government, you know. 11 understood two years ago that the six IRAs city councils were 12 supposed to oversee the city council with the community ordinance or with something else. You know, on affairs where 13 there's some wrong doing in the regular city councils, the 14 IRA could intervene and straighten them out. This kind of 15 16 thing. 17 18 ERLICH: In some villages here in Alaska, the IRA and the 19 City council have joined together. And so they work real 20 closer together that way. I think the State would object if the IRAs tried to oversee the City, because they're two 21 separate jurisdictions. The city can't tell the IRA what to 22 23 do, and the IRAs can't tell the city what to do. 24 25 JOULE: I thought it's taken the ----Billings Law. 26 27 Uh-uh. It would be good if we worked together. ERLICH: No. 28 And when we passed that IRA ordinance that time, we had 29 meetings with the city. We started to work together 'cause then they started, first they said, What?! You IRAs can't 30 pass no law. What are you doing? So we said, here's where 31 32 it said that we could pass the law and give us our powers. And they said, well, we better sit down and start a meeting. 33 34 So we did. And then after Joe Hill got off the council, it 35 just kind of dropped again. 36. 37 JOULE: ----- said, ----- like his family, yesterday 38 said, that Kobuk, too, I think, that the young city council members, you know, young people making all kinds of laws that 39 just aren't worth a darn. They didn't care what kind of 40 41 ordinance it passed. 42 43 ERLICH: Maureen Pie' at Maniilag (Maureen is her name), she is a lawyer and she is supposed to work with all the IRAs in 44 45 helping them if they want to pass the ordinance, you know, if they want to find out how much power they have, those types 46 47 of things. So, you should remember that if your people start talking at home. If they need help, let them call Maureen 48 . 49 collect even at Maniilaq. 50 51 JOULE: Maureen Pie'? 52 53 ERLICH: Ah-huh, P-I-E; just like pie. (silence) That it?

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1 SHELDON: Robert, maybe you should add to this discussion. 2 Robert is very well versed on IRAs, too, since he's been 3 president of our IRA in Noorvik. 4 5 NEWLIN: She did a good job of presenting it to you, but it's 6 true that the Iñupiat, before Alaska became a State, the 7 traditional councils of the IRA were strong. They still have 8 the same powers. It's powers have not been diminished. They 9 can create laws as long as they don't go against too many 10 things. That's what the IRA can do. They are very strong, 11 but we just haven't implemented those powers. 12 13 MILDRED SAGE: I-R-A stands for what? 14 15 ERLICH and NEWLIN TOGETHER: Indian Reorganization Act. 16 (some laughter) 17 18 some comment about wondering what I-R-A was. SAGE: 19 20 Indian Reorganization Act. That was a law that was ERLICH: 21 passed in 1934. 22 23 VOICES: Oh. So we've been under it for a long time then, 24 eh? 25 26 It was enacted in 1906, but it was at least revised NEWLIN: 27 in 1936. 28 29 ERLICH: And most of the IRAs up here were created 1936. Some-where around there. Some of them you, you see the 30 31 people have to vote and they have to agree, they write their names on a list. Those are called first members. Susie 32 33 Hunnicutt, I think, you're on that list. So they had a 34 meeting and agreed. 35 36 The council were the only authority in the village SHELDON: when we were growing up. They were very strong. People 37 38 respected them very much. They feared them even more than they do the court judges today. That's because they were 39 very strong. Whenever they made a decision, there were no 40 infringements to the contrary. The IRAs are supposed to be 41 42 They even held court sessions, sometimes all night strong. 43 long. (some soft laughter) 44 45 TRUMAN CLEVELAND: Those Iñupiag people were able to agree with each other. That's what made them so strong. 46 They **4**7 always agreed with each other and supported their decision. 48 49 They made sure that their work withstood any SHELDON: opposition. 50 51 The upper Kobuk people especially were that way. 52 A VOICE:

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SHELDON: (after a soft laugh) The Noorvik council was a 1 fearsome group. (lots of laughter) 2 3 A MALE VOICE: Even in Noatak. 4 5 FEMALE VOICE: Even in Noatak. Yes. 6 7 MALE VOICE: They didn't allow any of the school children to stay out after 8:00 pm. They always had patrolmen in the village from the Council. They made sure that the kids 8 9 10 didn't cause any trouble in the village. 11 (Many voices all talking at the same time. Some making 12 13 comments that on hind sight, they were very obedient 14 children.) (more laughter, enjoying reminiscing.) (More 15 muffled voices and motors passing by.) 16 17 SHELDON: Do any of you have any questions on that topic? 18 19 A MALE VOICE: You know, at Ambler we support George leading in the council in IRA. And that's the one they most need 20 21 even that this council have try to have IRA. He's running 22 So they quit ----, somebody make news like that. it. 23 24 ERLICH: Yeah, yeah. I heard lately about that. 25 26 MALE VOICE: Yeah? 27 28 ERLICH: Mm-hm, mm-hm. 29 30 T.CLEVELAND: And breaking us, you know, just like one. Try 31 to make a fight. 32 33 ERLICH: I think you should have someone in Ambler get a hold 34 of Maureen. 35 36 MALE VOICE: Yeah. 37 38 ERLICH: You might have a big problem there. 39 SHELDON: So if anyone of us wants to fully understand about 40 the IRAs, they have staff at Maniilaq who could help us. 41 42 43 TRUMAN: They came up to us one time and helped us to 44 understand our situation. And we didn't ask for help soon enough. It's that person who published that news that has 45 stirred us up. 46 47 48 FEMALE VOICE: Are IRAs involved with all kinds of projects 49 and programs, or.... 50

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ERLICH: Most of the IRAs only do how much they get money for. And that's because they have to employ people. So some of them can be involved in lots of projects. But some of them are not because they're poor.

MALE VOICE: Speaking of money, how much they get from public IRAs projects; take some money and maybe some, just like in Kiana. If they want to spend the money wisely, they can buy a store if they need to. And using that store to help the Natives. Maybe lower the prices, like fuel project, general merchandise store, anything that they can. Gosh, as long as they have the money.

14 ERLICH: Yeah, yeah. Even like in Selawik, they have the
15 Selawik fuel project, the IRA, you know, things like that.
16 Ah-huh. They can do that.

SHELDON: Our store is really a big help to us up at Noorvik. We pulled it out of ANICA, severed our partnership with ANICA, and now it belongs to the people of Noorvik. And when we really need help for any reason, we go through the IRA to get help from the store for the people. It is very good for us.

Maybe you don't have much else to discuss on that topic.

The next item on the NANA Regional corporation report has been done by Willie all ready. But the next one on NANA Dorms Status Report, job announcement and..

NEWLIN: Aren't they going to talk about Sivunniigvik? After, the Museum Report, or what?

34 JOULE: Maybe while Pete's here. Pete's here. Maybe you can 35 wrap it up with Pete.

37 SHELDON: Oh, Pete (Schaeffer) did come. OK, Pete. You were 38 supposed to give the Local Advisory Fish and Game Report.

40 PETE SCHAEFFER: Mr. Chairman. Last time I met with you **41** (unintelligible). What has happened is last June in Juneau ---consistent?---- --- we're still, you know, we're 42 little bit happier with State regulations, but not, it's only 43 44 about half way to where we want to go. What we're doing 45 right now is putting together a paper for all regulations 46 systems. What we want to do with that paper is to distribute 47 it amongst the other Native groups in the State and the IRA, 48 and especially the elders for some body to edit and then 49 help, what we want you to do with that paper is to correct it and then send it back to us. We won't abuse it because we 50 51 think the subsistence battle is not over yet, it probably new 52 rule in the federal level in Washington for next year, the 53 ANILCA thing is going to come up again and we haven't, not in

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the system, the Marine Mammal Protection Act. What we're 1 going to do is start getting new work someway of protecting 2 ourselves to where only us Iñupiags and Aleuts and Indians in 3 Southeastern hunt the walrus and seals and polar bears and 4 The State is right now under a lot of 5 keep it that way. pressure to take away the program, mainly, and some of the 6 Iñupiags down in St. Lawrence Island and them places won't be 7 8 able to take Naluagmiis out to hunt, so they can make a 9 little bit of money, you know. That should be OK, too. So if you happen to do right now is to figure out from the 10 11 federal level what we have to do to protect what we all ready 12 That's under federal law right now that only Iñupiags have. 13 have the right to hunt the sea mammals, and we want to keep 14 it like that. On the State level, what we do now is, getting 15 back to that paper, is to get that paper to you people to 16 change it, and we'll be coming out pretty soon because 17 Sheffield seem like been helping us through the subsistence thing right now, but it looks like maybe it's possible that 18 19 he might not be the governor again, so, what we want to do is 20 get that paper to start getting your thoughts together on paper so we can start to design some sort of regulation 21 22 system that we can start enforcing on these Naluagmiis. 23

24 Another thing we'd like to do is with that system of 25 regulation right now we should start getting like Al and Frank to, before they even go back to Juneau, to meet with 26 27 them, and then figure out how we're going to handle what they think might come up as far as subsistence is concerned. 28 That's not only, if you look at the whole hunting picture, 29 30 there's a lot of things that fit into this. One is, probably the lowest on the pole is us in Iñupiaq Country even though ,31 32 we're a hunting culture. Then we have the guides and outfitters that have designed the whole regulation system as 33 34 we see it right now. Well, those are key people that 35 supposed to be the guide board and game board and the fish 36 And since Shively has been on the Game Board and board. Sarah Scanlan it's been a lot better for us to get things 37 38 kind of like where we can go out and get animals and not have to suffer under the white man's enforcement system where you 39 40, have these game wardens and now we have the Park Rangers who may be twice as bad, watching us every time we do something. 41 42 - **\$**_

43° Another thing that we have to start doing, I guess, all of us 44 have to start being aware of is the Park Service is going to 45 start, they have been, if some body wastes something what 46 they'll do is go there and try to be the first ones there and start taking pictures. And start getting, a guide see 47 👘 something, what they'll do is get testimony, and what they 48 49 will do with that is that under the table they'll give it to 50 people like the Sierra Clubs, Audubon Society, Friends of the Earth, and all those people to file an injunction in court on 51 52 the federal level and then have us stop hunting in the park. And that's at Cape Krusenstern, in the Kobuk Valley, and 53

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probably a lot in the Noatak Preserve, too. So what we're going to have to do is the elders, they're going to have to start educating the young hunters, that if they're going to do something like this, to prevent it if you can. If not, o If not, do it in a way that these people don't know about it.

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What I want to do is explain to you little bit of what I'm 8 talking about like over in Selawik this winter we had a bunch of caribou killed that, you know, were left. And that showed 10 like a real sore thing, sticking out there in the field. And that's what these Parks Service guys are looking for now. 12 The best way to protect ourselves is to use our hunting 13 skills and pass them on to these younger people to where they'll not do this stuff any more. And, right now, me and Greg Moore (he's on vacation now; he'll be back this weekend) and we're going to start on that paper and hopefully we want to get it out in September or later on in August to where you people can see what we're trying to do. What we want you to do with that paper is take a look at it, and what you think about it, we want to hear from you. Because we can't do it all by ourselves because maybe Buckland or maybe in Kobuk, maybe with the same animal these people use it different. What we want to do is try to make it so that it's understood that it's used different, and then try to make it legal. And with that paper we're going to also have another Subsistence Resource Commission meeting for the Parks on the Kobuk Valley and Cape Krusenstern. And what we're going to do is use that paper for our hunting paper and run it to Subsistence Resource Commission because it has the power to give the Board of Game, and if the Board of Game doesn't find that it fits these four seasons, they can't turn it down. And if they turn it down, they'll have to write down every reason why they do it. So this is a real chance to get the system that the Naluagmiis have designed for us and then start using rather than being defensive all the time start doing something to those people for once. Because subsistence as we know it now is being watered down by the State to where there was a passage of the subsistence priority, you know, what that Senate Bill 288 is all about. There is still a real serious(?) thing that bill that (?) that Alaska, State of Alaska doesn't recognize its Native people so that somebody from Outside can come into Kotzebue or into the village and say, "Well, now I'm going to subsist." That leaves the door open for a lot of people that interpret it wrong to find a way in to use our resources and probably not as wisely as we do. And then, it's sort of like a boat with lot of holes in it and we want to start trying to plug up all these holes, and that's kind of what we're up to right now. (). . 49

50 If you have any questions.....

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52 SHELDON: Aren't there any questions that you would like to 53 ask him?

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ARMSTRONG: Pete, what about "guiding" of those bears that 1 have been in Noatak? I heard that some of the guides.....? 2 3 4 **P. SCHAEFFER:** Right. And when they catch polar bears we also have what we call the mortality rate, they accept a 5 certain percentage of them to die until right when they first 6 start shooting them, what they do is overdose them too much 7 where they choke and they don't get their tongue out or 8 9 something. Working through the Fish and Game office here they have to go by the numbers. They have to go dig up those number some how, and that's one of the processes they use to 10 11 go find out what's out there. They expect, you know, a 12 13 certain number that mess up on, they'll die. 14 15 ARMSTRONG: I suppose ----- those bears that they shoot 16 will eventually die, right? 17 18 At that time of year when they're guiding P. SCHAEFFER: No. 19 and counting and putting these radio collars on, for one thing, the bears are out of season. And the other thing is 20 21 that after they come out and start shooting, they're not real 22 desirable as a food animal because they still have caribou 23 season open and there's other animals more, people want more I think a lot of that confusion was some of the 24 than bear. 25 guide people going up to Noatak and stirring people up and we 26 feel that is very unnecessary and the Fish and Game had made an attempt to communicate between the Department and the 27 village. We were comfortable with it until this thing flared 28 And partly its due to, like I said, one of the guides 29 up. going up there, because he did it independently on the -----30 31 that was there, and he didn't see fit to go through Fish and 32 Game (too much motorized noise drowning out voices).....up to Noatak. He was..... 33 34 35 ARMSTRONG: The reason I asked you because I thought the --elders ----- ----. You said he objected to shooting the 36 37 bears with darts even before we started to run up half the 38 Noatak. He said ----- made known to them that there was (very difficult to make out what he's saying.) 39 because they claim that some of the stuff that they put in these bears, 40 41 are in a bear for ninety days to a year. I wonder if that is 42 true. 43 P.SCHAEFFER: The effects of this ---- on this dart, 44 what they do is when they immobilize the bear to make it 45 still so they can put a tube, measure it, weigh it, and do whatever they do to it, is like the humans taking too much 46 47 48 whiskey or something like that. They want to knock him over, and then as soon as the bear starts to move is when the 49 effects of the drug start to wear off. And then the bear 50 takes off and goes around and follow that pattern maybe a 51 week--- --- some kind of --- --- on the tail, so 52 --- --- collar (I apologize that I am unable to get this 53

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part; there's so much noise muffling and drowning out the human voice. RC)

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I'm not an expert, just discussing, but I sure can find him if you want me to.

ARMSTRONG: The reason why I brought it up is that this was an elderly man that said that he didn't like the way Fish and Game was shooting these bears that they feed on spring and fall. They didn't know exactly how long this stuff was lasting in the bear. (Couldn't make out a sentence he said. RC) I know that -- -- -- way above Noatak there's a lot of bear eaters yet in the area. I know that there was no objection from anybody when Fish and Game first started shooting the bears, putting that stuff inside of them, but I don't know if there'll be any hunters getting any bears this fall. They're scared to death about these bears that they put radio collars on.

ANOTHER MALE VOICE: You know what they can do is, like he says, find somebody that knows a lot about the drug that they shoot into the bears, and, you know how they have these programs on the radio. Have this person talk and let people know how long this drug is having an effect on that animal once it is shot. How long it took the longest to wear out. You could be right, it could be that they're affected for a long while, but on the other hand, it could be that it wears off right away. It would be good information to know. Put it on the radio station, talk to the newspapers about it.

31 SHELDON: Do any of you have any questions that you would 32 like to ask? Our young people really need to be counselled 33 about killing animals. They shouldn't kill so many that they have to leave them out in the country. We need to counsel 34 the young hunters at home about that. That's what he talked 35 36 about, and that the staff at Fish and Game are looking for 37 incidents like that. They're trying to find wanton waste of 38 wild game in our land. Our traditional life by taking wild game for food from our land is a tradition that we must 39 But we can also see that it is beginning to be very 40 quard. 41 difficult to maintain. On top of that, the white population is increasing all the time. When their numbers become many, 42 it won't be easy for us to live off the land, a tradition 43 which has been going on from time immemorial, the way our 44 45 forefathers lived, providing for their families from the 46 land. There was no other way because there were no convenient grocery stores, and so they worked hard to provide 47 for their families. Life is getting easier for the rest of 48 49 us, but we can't eat exclusively foods that we have to buy in 50 stores. Employment is hard to come by in our area and so we 51 can't depend on working for wages all the time. 52

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We really must counsel our young hunters, that they get only 1 those animals that they can take home. This goes for the 2 caribou, too. This is good advice and counsel, and getting 3 food from our land will continue to get harder and harder, 4 5 especially hunting wild game. They are getting more scarce. If they continue to find overkills and what they consider 6 7 wanton waste, leaving killed wild game out in the country, the Game Wardens will use that information to kill our way of 8 9 life of hunting for wild game from our land. Our way of 10 harvesting from the land without having to buy it from 11 somebody. We must keep that in mind, those of us elders elected to organizations, and counsel our young people at 12 13 meetings on the proper ways of hunting and providing for 14 family without wasting anything. That would be a very good 15 thing for us to do.

17 MILDRED SAGE: All of our villages are each different in the 18 way they live. In our village, we have people who go up the 19 rivers to camp and store fish for the winter. That's the way 20 life has been ever since I could remember as a child. And 21 then during the winter they would go up and pick some of 22 those fish that they had gotten earlier in the fall, to use 23 at home during the winter. But they don't do that much any 24 more. They would still fish and leave a fish cache, but the 25 bears eat them up. When they catch the bears that have been 26 raiding people's food storage, they kill them, and in so 27 doing expose them-selves to government authorities and jailed 28 for any reason. That's what we feel bad about at home. T didn't want to just think about it, and so I share the 29 30 information with you. 31

32 From time immemorial, our people have gathered food for later use and stored them in food caches and they still like to do 33 34 that. That's why we find it hard to try to tell them not to put food away for later use, because we value the way we have 35 always lived. We don't get only as much as the sled can 36 37 carry. When the fish are no longer in the estuaries and they 38 have migrated way up to the headwaters, we don't know where 39 they are, and when cold weather comes as they reach their 40 destinations, the people know that it's safe to store large 41 numbers of fish and so they begin to gather fish in earnest. 42 That's what we do way up inland when we know that the cool 43 weather will preserve our stored fish. Then they know where **44**[±] they can get some fish as the need arises throughout the winter months. But there are many people who have worked 45 hard for nothing in the last few years because the marauding 46 bears have eaten up the stored fish. The bear population has 47 increased so much. 48 49

50 SHELDON: Even up the river where we live, all the food that 51 we have gathered before freeze-up is usually gone by the time 52 we come back to pick it up after freeze-up. The population

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of the bears has greatly increased up where we are, too. I don't know if we can do anything about it.

MALE VOICE: The same thing is happening all over the place.

SHELDON: Yes. That's true.

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SAME MALE VOICE (Herbert Custer?): Up where we are, too, the bear population has really grown. We see them everywhere, especially in the height of the hunting season. And when the local people have gathered fish for later use and leave them out in the accustomed fishing places in the country, they get used up. There are so many white people up in our area now. I think the population of the Iñupiat is even smaller. We know that those white people eat up the stored fish caches, and they act like nothing happened at When they are hunting, and they come and go with all. airplanes, you can't really know all that is going on. A11 kinds of animals being killed. We have never been stingy about the fish, but those white people have no respect for what belongs to the Iñupiat and just help themselves without leaving anything useful in return. And when they get game animals, they're just looking for the boneless meat and leave everything else on their hunting site. The bears come around and eat that up. And because of these practices, it just isn't safe to leave any fish or anything else that we had customarily done to prepare for the winter up in that country.

SHELDON: As long as the number of those white people keep increasing, our kind of life will not get any easier. But I think we can't just sit by and let these things happen; we have to try to figure out ways where we can help make the situation better for ourselves and our future generations. I am sure we can find solutions.

37 A VOICE: They have airplanes and come and go quickly before other people are aware of what they have done. 38 And then they 39 leave everything and get us blamed for the situation. And lots of people from Kotzebue and other villages come up the 40 41 river to hunt. I know some of them. And we know their habits, doing this and that before they go away again. 42 Some of them kill a lot of caribou, and then pick only the fat 43 When I take my sons hunting, we don't 44 ones to take home. kill indiscriminately. We don't kill any to leave out there. 45 46 We are selective in our hunting. I am sure other people also know those people whose hunting practices are not in keeping 47 with our traditional hunting practices. (vehicular noise 48 drowning out conversation.) I always counsel my sons about 49 50 the proper hunting practices, not to waste any game, take 51 home what you kill, etc.

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1 SHELDON: Is there anyone else who would like to speak on the 2 subject? 3

NEWLIN: I think what they have written is good, and if you accept their proposal and give them your assistance, I think they would do good work for all of us. They are proposing to write a paper which we can't write ourselves.

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13 P.SCHAEFFER: Well, if you look at what they call the 14 hunter's accumulation, meaning how much a hunter gets, it goes from back in the 40s to about late 40s which is a hunter 15 gets quite few animals. Well, it started to go down during 16 17 the 50s and then went further down during the 60s. Well, 18 when Iñupiags really hunted, they took their sons out with 19 them, if they ever, they show them, father to son, they train 20 them.

22 That father to son was broken up by sons like me, even our language, being shipped out to Edgecumbe or Chemawa or 23 24 Haskell or wherever. So what the hunters killed ratio in the 25 60s was real low that if I went out then without training 26 from my father or my grandfather, I wouldn't get very much 27 because I didn't know how. Didn't know how to chase nothing 28 or really look up in the mountains and really know what I'm 29 looking at, 'cause I didn't have that sharing experience with 30 my father.

32 Well, what happened now is that kids don't have to go away to go to school any more, it changed from son to grandfather. 33 34 'Cause we're the fathers and we don't know too much. We 35 never did learn. But our grandfathers for the most part are still alive, so the hunter, how much they get is going back 36 up again. It shows that we are training the growing hunters. 37 38 Just like the language; you have to learn it at home. 39

I don't know if there's any way you can learn it in school. 40 41 other than reference kill, maybe, or how to take care of your snowmachine, something that you can do in school. If you go 42 43 out with your father or your grandfather, and they take them out, take the young one out, I think that's the only way we 44 really could teach them to where if they make mistakes you 45 can at least brake where they're heading. Spank them, you 46 47 can do something with them, you know. "Cause if you teach them at school, it's real hard because you're not sharing one 48 49 on one with your own, you know. You're kind of giving a 50 general description to what you're really trying to do. And 51 if you take the grandson out and the son and then show them, it means a lot more to them about the way you hunt, you know. 52 I don't really know. I think it's the old people, you know, 53

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we don't think that the Fish and Game is the expert, it's the old people. You see, that's how it's supposed to be because you have this habit that has trapped this animal or had gotten this type of fish, it's just something that we'll have to figure out how you want to pass your skill on.

ARMSTRONG: (wanting to know something about Sivunniigvik. Vehicular noise drowned out the voice.)

JOULE: We do some. But it's just, you know, we like to do fishing and stuff. But we haven't. We do take a hand in what they're receiving. When the hunters come around, we do what we can. But the other animals are available after the summer. Noorvik is probably about the closest thing that has a lot of kids that do something because they use that boat, and they take them up, and do stuff with the kids. The kids have gone to Onion Portage.

And I wanted to add on to what Pete was saying about younger hunters who get in the practice of wanton waste. I think one of the ways it can be handled is either through possibly IRA or even Elders Council, the people who have been over more than once. Or even the first time, let them know right away. Hunters gotta tell them 'cause these people know. At least as far as the villages know, they can say something. And how we take care of it right in our own village. Then we don't have to go to the Federal level. The people in the villages can take care of it right away. Somebody should be chosen for that. They don't really have to scold them, unless they do it over again. And THEN scold them. They have to be trained the right way, right away.

P.SCHAEFFER; Good ideas, but you have to remember, though, also that as the season changes, so does what the Iñupiag can hunt changing the life.

37 Fall times we follow a mid-year (?) policy up but not keeping up Kobuk. It's when they start hunting caribou and then just 38 39 before freeze-up when they hunt the seal. Different regions 40 do their thing at any particular time of year. Maybe Kobuk, what they do maybe start trapping tiktaaliq (ling cod) or 41 something while we have them seals or something It's gotta 42 be probably more localized in a village to where they can 43 44 make, like, in the fall time when we go out seal hunting in a 45 boat or something. Maybe we can take some of the younger 46 ones with us, you know. But then again it's the school I have a son that used to run dogs and like he 47 system. 48 participated in that Cape to Kotzebue, it's the school system that makes it tougher because they put them on restriction 49 when he gets back, you know. There has to be making worse 50 51 with the school system in that the school doesn't recognize 52 It takes just as much skill as learning to it as a skill. 53 add or subtract or write something, and it's what you're

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doing out there, you know. But it's the school system that 1 doesn't recognizes that as a skill that can be rewarded maybe 2 3 with a grade or something. 4 5 ARMSTRONG: Reggie, maybe when you used to the school district about Iñupiaq Days, maybe you and I could, some of 6 our people could, just talk with the lady about Iñupiaq Day. 7 8 9 JOULE: OK. Yeah. There's effective ways to get around the 10 school system, but it would take a lot of communication with the local advisory school board. You have to start with the 11 12 local advisory school board. It's a matter of the kids with 13 skills, write an English paper about what they did when they 14 were doing Iñupiag things. They could still do that kind of 15 stuff. 16 17: CRAIG: Even maps, on miles, they could do all kinds of 18 things. 19 20 JOULE: There are different ways that they could make it work 21 if we could find the people that could make it work. Get the 22 hunters that really know, that would spend the time, even 23 24 25 ARMSTRONG: Maybe that's a start. Maybe we could line a few 26 Line the local advisory board, rather than other things. 27 -----. We can think about it. 28 29 **P.SCHAEFFER:** OK. The big difference that you'll have to 30 recognize is that as time goes on, this way of living is 31 changing. Where in your day, when you were young, all you 32 remember is going for this, getting that. Now, kids instead 33 of going, just sit there, and the only things they exercise 34 is eyeballs and emotion, you know. That's about it. 35 Whereas, before, you get blisters in your hand when you're 36 chopping wood and getting fish out of net and really work, 37 you know. 38 39 So, somewhere along the line, you have to recognize that this cash economy thing is really putting a big dent in our culture, you know, that the cash economy where before if you 40 41 42 wanted a pile of wood, you had to go out and chop it 43 yourself. Now, you just dig in your pocket and go get somebody else to do it, you know. Sort of what they been 44 trying to do. Taking away the initiative to do hard work, 45 46 you know What they gotta do with that hunting is kind of make them realize that it's hard work. And you have to be 47 It's not just picking up a gun, jumping in a 48 good at it. boat, and going in some house somewhere, just shooting full 49 50 of holes and coming back with a hamburger or something else. 51 52

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Another way it might work in the school system, though, is to take that gun, you know, that's the weapon, that's the instrument you use to shoot this animal. And then make them proud of how they take care of it and even more proud on how they use it, you know, to where somebody will get a single and not use fancy military guns that shoot fifty shells before you even know where they all went, you know. That's another reason why we get such a lot of dead caribou now is because that these guns that could shoot thirty shells and faster than you could count to ten, I mean when they start shooting through the herd, well, the herd gets hit by the bullets and some of them worse than others. The ones that But sooner or later the crippled up ones, they fall first. gonna fall down some place. If we can teach the kids that do the shooting that if they get a rifle that shoot only one shot, you either better get something with that bullet or you're going to go hungry. It's a better approach, you know.

I think teaching them maybe something like weapons in school, maybe how to take care of their snowmachine tools, maybe the stuff that don't really matter. But what really adds up when you go get the animal, I think that's the way to do it. And then where it boils down to where in the village the elders or the hunters have the time, right after they get all their meat, take few kids. Not necessarily the kids in company all the time; maybe one or two of them. Anybody's kids. Maybe they've got no father or somebody that would like to learn how to hunt and teach them in a village. Just like in the village where there's hunter that come down to here, and then, me, at my age just learning to hunt out in the ocean, And then after you learn to hunt in the ocean you know. maybe you want to go to Point Hope and see what it's like to It's OK. It's something they can use as a whale, you know. It makes them a better hunter, you know. skill. Which is what our culture's all about. Now I'm getting the material for the women to do all the work. (some laughter)

38 FLORA KARMUN: One of our teachers took high school girls and 39 boys up the road to go hunting. The boys took off with their 40 guns, and the girls stayed in the truck. And they got a 41 porcupine using the truck. The girls got something, the boys 42 skunk. (much laughter)

44 R.CRAIG: Laura (Davis) used to get seals on the beach, just 45 hit them with an oar, you know, without a rifle. Women do 46 lots of things.

48 Maybe we need to think, too, even several more years back, 49 the older men used to teach the young boys, you know, 50 together, in the qargi thing. All of these preparation 51 things. And then by the time they were old enough to go out 52 hunting with their father or their uncles -- and the uncles 53 were responsible for the boys, too, to teach the boys how to

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By the time they were old enough to go hunting, the 1 hunt. old people had taught them safety and weather and implements 2 and all those things, you know, the things that they hunted 3 And by the time they were old enough to go hunting, 4 with. then the fathers and uncles took them out hunting. Maybe we 5 6 could even look at that approach, you know. 7 8 I know Reggie wanted to have a program to send some older boys like to Sealing Point and Seasolik, those places, to go 9 10 hunting for seals with some of the families over there. And 11 there were some families that were willing to take them in and teach them. But it's still during school year and we're 12 too busy to work that out, too. And the girls wanted to live 13 14 with the families and learn how to cut seal, make seal oil, 15 make puugmiitaq, and all that stuff across there. And 16 families were willing to take them in. But because it's still school year during that time, it just didn't work out. 17 We still talk about it, but it hasn't happened yet. I mean, 18 19 we just gotta do something. 20 21 M.SCHAEFFER: We probably could get with the school system, make it like a school project. You gotta set it up with the 22 23 Advisory School Board and approval all the way through all 24 the way. 25 26 I guess probably if we're going to do it..... **R.JOULE:** 27 28 M.SCHAEFFER: You gotta have good backing. 29 R.JOULE: 30 We just gotta go do it. 31 32 M.SCHAEFFER: Yeah. 33 34 **R.JOULE:** I was thinking about it 'cause just in the last few 35 years I've been sending my kids up to camp to Sivunniigvik. I see how much they learn. Especially little Reggie, he's 36 37 like a scouter up there this year. And I never had that 38 🖯 opportunity when I was a kid. I've learned as an adult. And 39 so, you know, it's not like you can take a kid one time 40 because I'm just finding out how much you learn just from watching. You know, how can I say anything to him unless he 41 42 can ask questions while he's watching something done by the 43 elders. Sometimes it rains, and it's buggy. And once they 44 start asking questions then you have to tell them what it's 45 about. And so, you know, if it's just kids you just have to 46 do it with the same ones over and over and over. 47 R.CRAIG: That's what I was going to say. And I hear 48 49 parents, local parents, complain that their kids don't know 50 how to do this in camp, what they (the parents) grew up doing in camp, but their kids don't know how to do it. But they 51 52 don't take their kids to camp. You know. You have to take 53. them to camp if you want them to know that which you are

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1 complaining about. That's the way kids learn. That's the way we learned.

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48 49 **ARMSTRONG:** I think we need to (switch to Iñupiaq). This spring I took my son muskrat hunting, and he saw that as soon as the weather got a little bit warm, the muskrats were running all over some frozen lakes making it all black, when there are a lot of muskrats. And then some later evening, we saw a muskrat that was running. We were running our snowmachines. Our boat was still on our sled. My son was And then the muskrat went under the sled, and I excited. didn't hear my son shoot his .22 because my snow-machine was running. His uncle said, "Gee, you must have shoot your sled, eh?" "What he do? Did he shoot?" "Yeah, he shoot right through between those, the running board and the sled." I stopped my snowgo instantly, and told my son. "Son, just because you're excited about getting an animal you gotta be aware, that if that bullet had hit here and hit me, you would be in a sorry situation right now. Even when you think you are excited about getting an animal, you always have to be aware of the position of your rifle, that it isn't pointed toward a human being. We are just beginning to hunt muskrats and we will be at it for a while." That's why our children don't know because we don't take them camping with us. Obviously, the Museum is short of funding to pay someone, and so we should take it upon ourselves to teach those kids. Ι think that might be a good idea. I wanted to say these things, using the inexperienced shooting of my son as an example of how we could teach our own children.

T.CLEVELAND: You all must have known Pete McManus, who was our teacher for several years. The teachers in villages are not uniform in all the villages. McManus was very much in support of our bilingual education, even though he was a white man. He always told us to call him if we wanted to take the boys out in the country. He always said that if we needed his help, he was sure that the school would permit him to go with us because the children are learning bilingual education. He said he would be out with us even a whole 39. afternoon. And so when I decide to take my son out with me, **40** I just had to call McManus and he'd excuse my son to go with And so when I went hunting or went out to get wood, he'd me. be my companion, and I'd be teaching him wilderness living. I guess the policies of the different village schools is not the same. But that's the way we used to handle traditional learning time in Ambler when Pete McManus was still alive. But now that we have gotten some new teachers, the policies may have changed somewhat.

We should all be talking about how we are going to 50 SHELDON: teach our children these skills in our villages. As we know, 51 52 the villages are not the same. Each is different. Even in 53 our language, some terminologies on the coast and among us

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riverine people is different. And even our animals are 1 Whatever we do in our own area, we do teach our 2 different. 3 children and grandchildren what they need to know in our part of the region in our camps. Especially when they are little. 4 This spring we had our grandchildren and we taught them the 5 same things we taught our children because we are always 6 7 camping every year. 8 9 No matter how much we talk about it here, we will not be done with it. But if we talk about it every time we meet, or talk 10 about it in our villages, then I think our children would 11 12 begin to learn. There's no one else to teach them what we know. 13 14 15 As to what Pete Schaeffer talked about, when Greg Moore comes 16 they will write a paper. When they are done, they will send 17 copies to the villages to get some feedback from the village You folks should think about that when you get home. 18 people. And when our staff asks us for something, we should be 19 20 responsive to them so things that are needed could be done at 21 a more reasonable speed. 22 23 Our clock is still ticking away, and I think if we just keep 24 on, it will be good. We have fisherman among us who must 25 pull up their nets for the night, and so we might get in a 26 hurry later on. So, let's go on to the next item. Robert, I 27 think if you gave the Regional Elders Coordinator's report it 28 would be good. 29 30 **R.NEWLIN:** In our work with the village elders we have tried 31 to be of some assistance. There are times when we think we 32 should be doing some specific things, but we can't tell the 33 village elders what to do, and so that's the way our work is. 34 35 But you might have talked about it yesterday of what kind of 36 plans we have tentatively set for the year. Perhaps Billy 37 told you about them. 38 39 I talked a little bit about that. I mean, that if SHELDON: 40 any of our villages needed help they should ask for 41 assistance. 42 43 NEWLIN: That's what we want to do, but the operating funds are getting scarce and insufficient, but we think that we 44 45 should continue to work with the villages anyway. I mean, if 46 it's OK with you. There are some villages that can't seem to get started even on what to teach their children unless they 47 48 get a visit from our regional offices to give them support. 49 That seems to be sort of difficult. And our village elders 50 --- really need support when their village population is consuming too much of those things that are forbidden. 51 And then we want to help them, but unable to do anything. 52 53 Especially in the Upper Kobuk area. When they are begging

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for help to stop too much alcohol and drug abuse, it makes us feel helpless. But if you all make a collective decision on what you want me or Reggie or Billy or someone else to do in regard to that, it would be easier for us to help you. It doesn't matter in what area your villages need help, if you just make a decision it would be easier for us to help you. But the decision has to be yours. I was unable to be at your meeting yesterday, and I don't know if you made any kinds of decisions.

影片响, 通知惯例 化内侧管

11 SHELDON: We just talked about it. We didn't feel right to 12 make any kinds of decisions with both you and Reggie not here 13 at the meeting.

15 NEWLIN: Whatever decision you make to make things better is 16 good. Reggie and I have agreed that whatever you decide 17 should be done, that's what we'd do.

SHELDON: And before we make any decisions, our efforts to have IÑUPIAQ DAYS are not meeting much success, as we all know. But if we should decide on that, making it clear, then if any of our villages needs assistance, then we'd discuss the situation to see how we could better serve our villages. But make things clear and set it up so you are able to request assistance. That might be an idea you could support. There are times when we want to have Iñupiaq Day in School, but we of ourselves are unable to get started. And when we keep delaying it, then after a while it begins to die off. But if you are able to request assistance from any of the other villages or staff, then it could start out strong again.

HERBERT CUSTER: I like that idea very much.

NEWLIN: Or even in the fall, if you want to have a meeting on that subject, we are open for any meetings and dialogues you'd like to have with us.

T.CLEVELAND: Who all? Us, too?

NEWLIN: I mean us.

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CLEVELAND: You folks.

45 NEWLIN: We could do it. I have also talked about it with 46 these two. Every year just before Christmas, we usually 47 visit the villages, but it's too late for some things. When 48 we travel for NANA business. But if we travelled early in 49 the fall, I think it would be better. It would be more 50 helpful. 51

52 SHELDON: Yes, it would be helpful to the villages. 53

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NEWLIN: Not later than October. I think October would be a 1 good month in which to meet in villages for village concerns. 2 3 4 5 SHELDON: If village meetings could occur in October, it 6 would be very good. Before they start doing Iñupiag Days. 7 8 NEWLIN: Before we get too many issues to cloud up what we 9 want to talk about. 10 If we like that idea, we could raise a show of 11 SHELDON: hand, and get it done earlier, eh? (To the elders) 12 If you 13 want to do that in the Fall, visit all the villages on what to do before they ask for assistance, those who like the 14 15 idea, please raise your hands. 16 17 There. That is what we will do, with Reggie and Robert Yes. 18 having village meetings with us. (consensus was unanimous.) 19 20 NEWLIN: The elders wanted to share little bit on October-November about Iñupiag Day and everything. (making 21 22 English report following elders decision.) 23 24 SHELDON: When you have made a decision, our administrative 25 staff has never been in conflict with those decisions. That 26 is why, when you need anything, you must make it known and ask for it. 27 Thank you. That has been decided. 28 29 Do you have anything to add on to this, Reggie? 30 31 JOULE: In the agenda? 32 33 SHELDON: No. About the Regional Elders Coordinator's report 34 or about this, us or you guys, going to the village. They 35 have decided that this should be in the fall. Is that OK 36 with you? 37 Aarigaa. Now, it's your turn. NANA DORM STATUS REPORT. 38 39 JOULE: We just got a report from Sarah (Scanlan?) last week 40 about the dorm parents in Fairbanks. And early this week we 41 42 put it on the radio for people to take Jack and Ella Jones' place in Fairbanks at the NANA dorm. I brought it up to you 43 44 in the last meeting, hoping by this time it would have been out. One o'clock I had three telephone calls about that job, 45 and so people are hearing about it over the radio. And so we 46 47 should have some applicants by August 1st. And I'm not even sure what day August 1st is, or August 2nd. I think August 48 49 1st is Friday. Maybe for a while Saturday afternoon or something we could get together and go over them if we have 50 51 any. And I can let you know just as long as you let me know 52 where you're staying if you're going to be here for the whole week. 53

Regional Elders Council Meeting

Two younger people called -- one from Kotzebue, and one from Deering, and I just got a call on the CB from a married couple. I should have their application on Monday. And so people are hearing it, calling us, inquiring about it, and asking us for applications. Although we don't have anything for you now, I could tell you this, maybe by the first we will have some applications if you're willing to take some time out from ICC. Get together for about one to two hours. Depending upon how many applications we have to discuss. And that's it for that part.

On Sivunniigvik, we don't know what to do (?) give them full week. Right now we have 44 out there, 11 and 12 year-olds. First ones, looks like we'll have at least 60 in the second half of this, if not more, next week after ICC. We have about, almost, over 70 maybe 75 9-10 years olds and I think about 33 or 34 7-8 year olds. So we're passing through a lot of kids.

CRAIG: Just a little over 200 now.

JOULE: We're over 200?

CRAIG: Yeah.

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26 And we still got three weeks to go after this JOULE: Oh. 27 Our staff is really looking forward to this week off. week. For our elders this year we have Clarence and Marie Woods 28 from Ambler. Also Tommy and Irene Tebbits from Noorvik. 29 30 There some good, busy, part on everybody; our counselors have The kids are, say, this, all the fish that we put 31 been busy. 32 up -- sheefish, white fish, siilik, and some salmon -- we've 33 been giving to the Senior Center for the ICC Elders meeting. 34 And we've been bringing in a load every week, along with, the 35 kids would go out and pick sourdocks, clean them, and cook 36 them, and put them in freezer bags. I took a bag that we picked the day before I came back down; and I brought that 37 38 in, and so we've been trying to help this ICC and get some 39 food for that. Dried fish, and half dried, and some fresh, 40 even heads. They've been pretty busy out there. I gotta 41 tell you it's a dangerous place to have a birthday. (much I had a birthday up there on Monday and I had 42 laughter) 43 forgotten because last couple years my birthday has been on a 44 weekend. There's been nobody around and I kind of forgot. The way my daughter put it, they said, one, two, three, go, 45 46 and he went way up in the air and I don't see him no more. 47 That was my three-year old telling Linda how they threw me in the river. (more laughter) Anyway, it's very good. 48 When the berry season comes along, we'll be picking berries. 49 And we're still working on fishing; we're making a change. 50 Ι talked to you about this, I think, last spring. 51

Regional Elders Council Meeting

You know the point where Melvin Channel and Ugrivik come 1 We cleared it this week, the kids, and we're going together. 2 to move our Iñupiaqs over there, put some fence up right 3 there, and then instead of having all the kids stay in one 4 5 place, every day, one whole day, we'll have the kids go in groups and spend even one night and one whole day with 6 probably Tommy and Irene. We set up a fish camp down there, 7 8 instead of where it's at right now. That way, they can do everything that they have to do from cooking for themselves 9 or doing their own dishes, everything that they would have to 10 do that day. 11 We're going to complete -- and I think that would be great instead of just the way it is right now, we 12 13 got them in the morning and the evening, and this way it's a 14 little bit more. We'll put a little privy down there and 15 make a trail so they can come back and forth, but the meals they eat down there, and we're in the process of working on 16 it and should have it ready by the next group. Ready for the 17 18 11 and 12 year olds. And that will make it better for us 19 because we won't have fifty of sixty kids all in one place. 20 We'll maybe have forty. (some laughter) It will really help 21 And we had our college retreat out there; we didn't out. 22 have very many kids. Or I won't call them kids, we didn't 23 have very many students out. I think the timing was off, but 24 what we did have for them was real good. I think they got a 25 lot from it. 26

27 Our last week is going to be the week of the 18th to the 28 23rd. 23rd of August will be our last day for the 15-18 year 29 olds. And then I've been getting requests from some parents, 30 some adults, that we have one week for adults. And we've got 31 one more week in August that's free before the people from 32 Riley Wreck go back up before September. So, we're looking 33 at that possibility. Maybe to give one week to the adults. 34 Let them bring their own tents. 35

36 The way we work it, we get the kids up at 7:30 am. TRY to 37 get them up at 7:30 every morning. We really try to get them 38 to bed at 10:00 at night. (some laughter). It's kind of tough because it's summer time and they're used to staying up 39 40 late, sleeping late, and seems like every Monday our 41 counselors are talking about, gee, they were kept awake until But now instead of getting mad, they 42 2:00 in the morning. get even. Kids keep them up till 2 in the morning; they wake 43 them up at six. If they keep them up until 2:30 they get 44 them up at 5:30. They learn real fast. Bedtime is bedtime. 45 46 But that's about the report right now on Sivunniigvik Camp. Oh, the \$30 fee that we have? I would say, we've got about 47 25% of the people that paid, maybe. 48 49

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50 CRAIG: Less than that.

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(speaking of certain people who paid) Well, 25% of JOULE: 200 is 50. And so that's \$1500 paid into the program. Ι think if we get in a position where we have to charge a little more, there might be less kids. But, people would do I-don't know how if Sue or Marie talked about the it. I don't know where we're going to get subsidized budget. this year. Our program is going to get hit like the other ones. I've got something else later on that I'd like to bring up to your folks. But I'll wait until later on. Is that all of your report? SHELDON:

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That's all I have. JOULE:

You have anything more besides that? SHELDON:

JOULE: No. Unless people have questions.

SHELDON: Do any of you have any questions you'd like to ask him?

LADY'S VOICE: Do you have volunteers for any of your services?

JOULE: Yes. Matter of fact, we have one lady came with her son the first week, and was there and volunteers help. She liked it there the first week, and kind of wondering if she could come back the next week. So, even though they're an age group older than what her son was, she came back the next week with her boy. She wanted to do it again. She helped She had a lady come up from Nome, pay her own way up. out. Came up and volunteered for a week. We've got a guy from St. Mary's who's coming up for the ICC, and he wants to spend a week out there, volunteer his help there. And, let's see.

FEMALE VOICE .: Maybe I like to go find one, because I think they involved my job, I've never been there.

JOULE: Right. Rachel or me in a hole. We promise you that they might keep you busy, but it will be good for you.

CRAIG: When you go there you forget that you are dieting.

JOULE: I must..... one other volunteered. My older sister 43 44 went up for a week-end and ended up staying for a week, 45 really helped us out in the kitchen.

FEMALE VOICE: I gotta learn these parts, too. It's probably 48 part of the program that I'm going through.

50 JOULE: We'll be glad to have you.

52 FEMALE VOICE: We could teach Eskimo dancing.

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That's all you have, eh? SHELDON: 1. 2 JOULE: Unless they have any questions. 3 4 SHELDON: We will have to decide when we will meet again. 5 6 Next meeting date. 7 OH, are we on OTHER and NEXT MEETING DATE all ready? 8 JOULE: 9 That's not all I had. I'm not done yet. 10 11 SHELDON: Oh, go ahead. 12 13 JOULE: I don't have copies here, and I know we've been hearing for the last how many months now the State and how 14 15 the ---- not much money coming around like there used to be. And our program goes to the State, we depend on it for 16 17 program and we've been lucky to get them these past years. 18 And we're going to get hit like everybody else. And what I have here is a memo to Billy from myself, well, I figured is 19 the busiest time that I have is during the summer. 20 I mean, I'm busy during the winter with a lot of different things, 21 22 but really the important part of the program where we spend a lot of money is the summer. While we're almost one month 23 into this fiscal year, and with looking at start-up costs 24 25 (start-up costs are very expensive), travel costs are very expensive, and we've got to look at ways that we can have it 26 go where we get the most benefits. 27 28 29 And I've got here a letter resigning after August 30 or 31st, depending on how many days there are in August. 30 This will keep ten months of my salary from August until the end of 31 32 next June. That would take care of a lot of kids travel for 33 next year. And I think that's more important than taking my 34 salary in paychecks. That's what this letter says. 35 36 You're the people that I make my report to. Other than Billy 37 and Robert and my wife, you're the first ones to hear. And, 38 I'm not sure what it is that I'll do. I know I'll probably 39 spend a lot of time up Kobuk River some place when September 40 starts. I'm not sure. Like I was telling my wife, I used to be a real good janitor when I first started out working. 41 Ι won't be forced to do it when I get home, though, right? I'm 42 really not worried about myself. We'll make out, we're pretty young and pretty capable. And with regard to things 43 44 45 like travelling in October meetings with schools and different people on Inupiag Days, and stuff I'd make myself 46 available. Just as long as my transportation is taken care 47 of, you know. I'll still be available for things like that. 48 49 50 51 SHELDON: You're not running away for good, are you? 52

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1 JOULE: No. This is my home. I can't run away. (long 2 silence)

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Times are going to get harder in the years; probably next year we'll be lucky if we get a dime from the State. And at least there would be money there to get it started. The other thing, too, that we probably should consider, the Upper Kobuk Elders have requested a program where they could take their kids in their own area, and we'll take the kids up Almost similar to what we're doing in Sivunniigvik. here. What that says to me is that there's two boats willing to share children, and that's the way it should be. So if at all possible I would like to see some of that money help the people of Kobuk get started on that. I know it's expensive to have different part-time elder programs, but if it means that the kids, I learn from the people that we live with, that's what's important. That's what this whole program is designed to do. (more silence)

Kind of stepped on you today, eh, take a resignation and have a lot of fun.

CRAIG: That's the second resignation we've heard today.

JOULE: Is that right?

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CRAIG: Suzy resigned, too. Turning everything over to Sophie. She thought that her salary might do a lot of good in other places.

ARMSTRONG: I went to the City Council meeting, I received a resignation from the City Manager, too. I thought we were kind of stuck, and then I heard another resignation, too.

NEWLIN: My only concern is Reggie. If you should resign, I don't know how much affect it would have on the kids.

38 JOULE: Well, I only resigned a job. I don't resign me, you 39 know. I'm me. I understand what you're saying, Robert.

41 SHELDON: If you should quit work in August or October, would 42 you be able to come back in Spring again? Work with the 43 kids?

45 JOULE: Well, it depends on what we find.

47 ARMSTRONG: It depends on jobs.

49 NEWLIN: That's what I'm saying. What kind of effect will it 50 have if Reggie resigned and say the kids are used to Reggie 51 and they miss him. Maybe they'll lose the trust. I don't 52 know. We never ever did trust yet. 53

Regional Elders Council Meeting

Now if you'll just trust my test. JOULE: 1 2 You think we'll be able to meet again before August 3 SHELDON: 1st? 4 5 You mean before December 1st? 6 JOULE: 7 SHELDON: Yes. December 1st? 8 9 10 JOULE: I honestly don't know, Billy, because at this time I'm not sure what's left in the kitty. My guess is that by 11 12 the time the summer is over, get rid of some, the elders camps, probably in middle of around a hundred thousand 13 14 dollars. Whether or not we can get together and for how long, we're going to have to look at the system and see. 15 You know, I think we could set up something we want to do and 16 17 probably do it. That's possible. 18 I don't know what the plans of some of the different 19 20 organizations are, but, you know my thinking is we have 21 different people in different areas capable of 22 doing..... in a way we're kind of duplicating some of 23 the things that, you know, programs and services. And I think they are capable probably right here in the NANA office 24 that could take care of some of the things that I have been 25 working on. I know there are people in the Maniilaq office 26 27 that can do the same things. 28 29 We haven't discussed these things with Maniilaq, other than 30 you two and my wife. I'm not trying to catch anybody off 31 guard, I'm not trying to run away. It's not like I want to 32 quit, I want to resign, I'm just trying to think of how we 33 can make it work best so we can have it again next year. And the years after. Just looking at that salary, that almost 34 35 takes care of just the travel alone. That's terrific. 36 37 CRAIG: But we're jumping the gun. We don't know about the 38 budget yet. 39 40 JOULE: We could see. But, one of the things I think that 41 we're going to have to..... Of course, I don't know, you can be lucky. I think of all the reasons it's 42 43 going to get harder is this time. I don't know if it's going to be this year, but it's coming. 44 **45**: 46 CRAIG: But we don't know that for sure. 47 NEWLIN: Reggie, could we keep this confidential for a while 48 49 because word spreads out quick and I don't know what people 50 will say. I'll just say this should be kept confidential, 51 maybe.... 52[°]

Regional Elders Council Meeting

ARMSTRONG: How would it be if we met with Billy and Reggie and Suzy and Robert before the date his resignation is to become effective so we could get a clear understanding of the ramifications of this resignation. Maybe there's not time, but I think it would be a good idea if we did meet on this issue. Is there a time when we could meet before his resignation becomes final? We're supposed to be talking about our next meeting date anyway. I just want to find out for sure if there are grounds for resignations.

SHELDON: We are not sure at this point because we don't know what kind of budget we are looking at.

ARMSTRONG: That's true, but I still think it would be a good idea for us to meet before his resignation date becomes effective.

SHELDON: We could travel on our own, too, even by boat. If that's what you would like to do, because as I see it, we ourselves can't do anything about it. If we tried to make some decisions for the future before we have a full understanding of pertinent facts, we just don't know what kind of decision to make. But I have been thinking more and more that we should have an Executive Committee designated by the Elders Council so that when some issue comes before us that requires an immediate action, the Executive Committee can make decisions. Then the whole council wouldn't have to come to meet. Our expenses are high and money is going to become even harder to get if the trends continue. As an Elders Council, we must also find ways where we could be cutting our expenses where we can even from our meetings. It is even becoming doubtful whether we could be meeting as a whole for this long, as funding diminishes.

If we had an Executive Committee, the number designated by the Elders Council, it would really be good so that when issues come up that require quick answers or that needs discussion, the Committee would be available. I think we all should be thinking of this concept -- I am just throwing some ideas out to you -- because ready cash will not always be available. I think for convenience sake, we should have an Executive Committee of the Elders Council.

44 NEWLIN: Yes. I don't think we'll be getting more money, 45 larger than what we are getting now. The trend is all going 46 the same way in every quarter.

48 ARMSTRONG: Even in our Yearly Meeting, we also wanted an 49 Executive Board to keep expenses down by bringing only the 50 necessary people. I agree with Billy that it might be to 51 your advantage to have an executive committee. Pray to God 52 about it; I think that we should offer prayers before we get 53 in a tight situation.

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SHELDON: We don't have to make a decision now, but we should 1 be thinking about it. But when we form an Executive 2 Committee, our staff should always consult with them before 3 they go off and do a bunch of work. The Elders Council must 4 know everything that is going on that concerns them. They 5 6 have power. 7 ARMSTRONG: Maybe you didn't understand what I was saying. 8 т 9 was saying that maybe we need to set up a meeting before where the resignations shake us up. To meet with you and 10 Suzy and maybe Willie. But with the Elders Council. 11 12 13 That might be the way to go because at that time, JOULE: too, we may have a handle on what really happens financially. 14 15 We could get the programs on State and ------ ----. You know, ----- (low muffled voice) 16 17 18 We could make them available through (very hard to discern) 19 20 SHELDON: This is what we talked about yesterday. The 21 Regional Elders meets three times a year. And in our discussion yesterday, we considered even meeting just two 22 23 times a year trying to think up ways to lesson the expense of 24 our meeting with finances so hard to obtain. We could meet in October before the AFN convention and then again after the 25 26 new year. But if we got an Executive Committee, they could 27 then be called to meet at any time. We could even travel by snowgo in the wintertime, as long as the weather permits. 28 The Committee can meet at any time whenever some issues come 29 30 up. These are some things that we should be thinking about, 31 not necessarily making decisions right now. We are not trying to make things different, but we also have to take 32 diminishing finances into consideration. 33 34 35 Just like it's going to be hard for us to decide what to do 36 with your request. 37 There's still a month and a half to think it over. I 38 JOULE: just wanted to let you know that I was thinking about the 39 40 job. And, I didn't expect you to act on it right away. You 41 all have some time. And we'll have some time, too, to take a look at it. 42 43 CRAIG: What if they can't let you go? (small laughter) 44 45 46 SHELDON: Maybe we can talk about it once in a while if we 47 could get together some time. Even though we don't make definite plans. 48 49 CRAIG: While you're thinking about it, can I find out when 50 the elders want to go back, if they're going to stay the full 51 week, or, so I can make the travel arrangements. 52 53

Regional Elders Council Meeting

1 JOULE: That would be better.

SHELDON: Yeah. Ah-hah.

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5 I want to find out what your travel plans are. CRAIG: Truman, you will still be here, eh? 6 (Yes.) Fishing. Nita, 7 when do you plan to go back? (Next weekend.) August 1st is 8 Friday. (Friday or Saturday.) OK. Friday or Saturday. 9 Call me and let me know, eh? (OK.) Flora? (I want to go back tomorrow.) Tomorrow is Saturday. (If it's OK.) 10 That's 11 Tommy? How long you plan to stay? (I'll stay July 26th. 12 next week until that ICC is over.) You'll stay until August 13 (Yeah. 4th I guess. If I change my mind I will let 4, then? 14 you know; if something comes up.) OK. Herbert Custer, when 15 did you want to go home? (I was planning to go home 16 tomorrow.) Victoria, how about you? (I got some place to stay; I'll think about it.) Andy, you're going to stay here 17 this summer? (All summer.) Wilson, how about you? (Next 18 19 month, on Monday.) August 4th? (Yes.) OK. Mildred? (on 20 August 4.) Yeah, you're a delegate. OK. So we have will have eight elders here; we'll still have quorum if we needed 21 22 to meet. 23

I'll go down and make some phone calls, and I'll make sure of your travel.

FLORA: Maybe I'll try to make it after the ICC.

CRAIG: There's going to be a lot of things going on.

VICTORIA: I can't Eskimo Dance, my arm is hardly lifting. (laughter)

34 CRAIG: There's going to be lots of people.

36 DISTANT MALE VOICE: Something about wanting to ask about 37 something.

39 CRAIG: Maybe you could even get together on the morning of 40 August 8th before you all leave.

42 MALE VOICE: There will still be several of us.

44 CRAIG: Yes. There will be eight of you. Maybe even Flora, 45 when she comes back. 46

47 ARMSTRONG: I also asked when we were going to discuss the 48 resignations. If we had to wait until this Fall, how would 49 it be?

1 SHELDON: Yes. And if they decide who's going to be the 2 assistant, that would help us in our discussions, too. But if you all would like to meet again before you go back to 3 4 your villages, we could do that, too. 5 6 ARMSTRONG: There will be eight of us if we met on August 4 7 before everyone left. 8 9 SHELDON: If you want to meet, we would have a quorum. 10 11 ARMSTRONG: If our budget were known, we could take care of 12 the matter right away and not just let it sit. 13 That's what makes it uncertain. I wonder if we 14 SHELDON: can't find out right away..... 15 16 17 CRAIG: But you could make an attempt to find out soon. 18 NEWLIN: Yes. It's difficult when there are uncertainties, 19 20 and it would be nice if we could definitely find out what the 21 status is. 22 23 M.SAGE: If decisions have to be made right away, we need more information about the financial status to see if our 24 25 Council could travel. 26 27 SHELDON: That would give us something concrete on which to 28 base our decision. 29 CRAIG: You could also create an Executive Council to carry 30 31 on business in the interim. 32 33 M.SAGE: We'd be able to save some money; and then the rest of the Council could be notified of the decisions. 34 35 36 NEWLIN: If we could meet on Monday with those who are 37 available to discuss Suzy's and Reggie's jobs as well as 38 creating the Executive Council, how would that be? That 39 would be on the 4th of August in the morning. 40 41 M.SAGE: And we can go home in the afternoon. 42 NEWLIN: We can set the times so we don't overrun and 43 44 preclude your travel home. 45 46 SHELDON: If we don't have anything else but those items to 47 talk about, the length of our meeting would not be long. 48 49 ARMSTRONG: Yes. And the fishermen set their nets out on Monday nights. 50 51 52 SHELDON: If we started our meeting at 9:00 in the morning, 53 it would give us sufficient time. On Monday.....

Regional Elders Council Meeting

(The following section of the tape contained about a half hour of discussion on what they would talk about on August The Agenda items, the personnel to attend the meeting, 4th. the agenda items, day and time of meeting.)

(Transcript resumes.)

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SHELDON: Unless you have anything else to bring up at this meeting, we have completed our agenda. We have set a day for a continuation of our meeting. But we haven't set the day for the next regular meeting. It might be well if we had another meeting before the AFN convention.

JOULE: Maybe we could meet before AFN convention time or Regional Strategy time. Which would be better.

I think it would be good to have as many people as possible here at the Regional Strategy meeting, and maybe just sent down a couple elders to the AFN convention to represent them from the Elders Council. That's the way I would plan it.

The Aboriginal Seniors are going to be here next week CRAIG: planning their meeting for AFN convention time. And if they had some interest from this group, you know. That's what Alfred was saying too. Somebody to assist him from this Council, 'cause Billy and Mildred who would be our normal delegates there are delegates here at the ICC and unable to serve during that time when they're meeting. And so he was wanting somebody from this Council to assist him at their meeting on the 31st and 1st. July 31st and August 1st.

9-12 in the morning. SHELDON: Yeah.

34 Could it be somebody else from the Elders Council JOULE: 35 that can be there.

(In Iñupiaq) Alfred wanted us to identify those CRAIG: elders who would be able to help him at the time of his meeting with the Aboriginal Seniors. He felt he needed assistance during the planning from this council. It would be good it we could identify those elders who would come to his meeting for that purpose. 42

JOULE: It would be good for anybody here to be there. If they wanted to go, it will be open, I think. Anybody. I'm sure that they would be glad to see a lot of our people turn out, since they're having it in our country any way. Ι believe the meeting is set for here. In this conference 49 room.

Yeah. 51 NEWLIN:

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Regional Elders Council Meeting

Well, Mildred and I are delegates to the ICC and we SHELDON: have to be there. Whichever ones of you are still here and not doing any-thing else, would be nice if you could attend 3 the meeting with the Aboriginal Seniors. There will also be 4 5 Indians from the Southeast in attendance at that meeting. This is the meeting where we are looking for our elders to 6 7 attend. I think Alfred would feel too alone if no one came from our Council. There's no reason why you couldn't go to 8 9 the meeting to listen to their discussions at that meeting. 10 11 They will meet from 9-12 in the morning. It will be for two July 31st and August 1st. Three hours each for 12 mornings. 13 those two days. That's all. (after some silence) Should we 14 identify who will be there? 15 16 Maybe so. NEWLIN: 17 18 Do you want us to identify who will be at that SHELDON: 19 meeting? 20 21 ARMSTRONG: If we made assignments, they would probably 22 remember to be there. 23 24 SHELDON: If you know of who's going to be here, it would be 25 good if you identified who should go to that meeting. 26 27 CRAIG: Or the ones who feel they could be there should raise 28 their hands. 29 30 SHELDON: We could do that. 31 32 NEWLIN: Yes. 33 34 SHELDON: Those of you who would like to attend that meeting with the Aboriginal Seniors, please raise your hands. Those 35 36 of you who want to go there to listen. 37 38 NEWLIN: They will be meeting here at the NANA Board Room. 39 40 Counting. There will be six to attend that SHELDON: 41 meeting. You will remember July 31st and August 1st from Even those of you who didn't raise your hands, feel 42 9-12. free to be there. We just wanted to make sure that somebody 43 44 would be there to support Alfred at that meeting. A BAR AND A BAR 45. VOICES: In discussion of setting the next meeting date. 46 47 48 Do you know when the next Regional Strategy is this JOULE: year, Sue? This Fall? 49 50 Gosh, in November, but I'm not sure. 51 S.ERLICH: 52 53 CRAIG: November 6th and 7th.

Regional Elders Council Meeting

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SHELDON: It might be a little late, though, if they wanted
 to meet before the AFN convention.

NEWLIN: They could make decision of which meetings they want to go to. I think our thinking is that we think if they participated in our Regional Strategy, it would be more to our advantage. What dates?

JOULE: November 6 and 7, Thursday and Friday. If you're going to make it, it should be before and not during because that way we need certain things to come up in the planning meeting. And it would be good to have you here during. Probably what we could do is have the first part of the agenda here, and then the last part around here.

SHELDON: What would you think of meeting on November 4th and 5th?

MALE VOICE: It sounds pretty good to me.

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SHELDON: Those who are in favor of the 4th and 5th should raise their hands. There. It will be on the 4th and 5th. (after some silence)

25 Now, unless you have any other issues to bring up, we are really finished. If any of you don't have anything else. 26 27 (After some silence) I quess that's the end of our meeting. 28 Aarigaa. It's good that you came here to this meeting. You have discussed subjects that will be for our good. But you 29 30 shouldn't feel disappointed in the slowness of what you are 31 doing in the villages; we must continue to go forward with 32 it. We have these meetings on behalf of developing something 33 good for our young people that our leaders have started for 34 us, and we must go forward with it. It is also what our fore-fathers carried, good living by being kind one to 35 36 another as they lived and taught the principles of the 37 Iñupiat Ilitqusiat in their villages. We, too, must uphold 38 it and pass it on to the young people, to our children, and 39 use it as a basis of our counseling. We must counsel them 40. against the use of alcohol and marijuana, never once feeling 41 discouraged as we do so. Even we who must counsel and teach must strive to uphold those things that were important in the 42 lives of our forefathers, that they have handed on down to 43 When a person does those things which he says other 44 us. 45 people shouldn't do, he becomes a topic of conversation and people begin to say, ""He advises people about those things, 46 and why is he doing them himself?" We hear people say that. 47 48 We must remember those things in our village, and then our 49 voices of counseling would have more strength and power as we 50 advice our children, the young people. We have to strive to 51 live according to the way we advice others, be an example of 52 our words. Aarigaa, taikuu. (Very good. Thank you.) 53

Regional Elders Council Meeting

Let us all stand and have someone say a benediction for us. God will help us to accomplish things whether we are together or not, as if we were all together, he will be caring for us all. None of us know what our future holds for our lives, whether it's later on today or even tomorrow. And that is why we must live exemplary lives in these days which have become difficult. Let us conclude with Mildred Sage as voice in the benediction.

10 MILDRED SAGE: It is not that I have made illness my 11 strength, but I will fulfill my assignment as co-delegate 12 with Billy, and I know that God will bless us to have 13 strength and we will do our best to fulfill our assignments 14 as delegates to ICC. But pray for us, no matter where each 15 of you are, whether staying here or leaving, pray for each 16 other. Let us pray.

18 God, our Father, which art in heaven, we cannot function 19 without Thee. While we have spent time together as a family 20 in our meeting, and now that we are adjourning our meeting, 21 we ask Thee to bless us. We are not desirous of far-away 22 places, but have been striving to do our best to work for our 23 communities and relatives, hoping to accomplish some good as we meet together, including our own grandchildren. We ask 24 25 Thee to bless us that all our effort will not be in vain. 26 When we teach from heart to heart, it makes a person 27 understand. That is why I do believe. And when we ask Thee 28 for blessings, we know it is not in vain, but Thou hearest 29 and answer our prayers when we believe. And in these days of 30 my vulnerability, I ask Thee to give me strength to continue. 31 And as we participate in meetings and speak in behalf of our 32 region, we ask Thee to bless us that we may be the salt of 33 the earth and a light until the world and ever keep these in 34 mind as we strive to be examples. In Jesus name we pray. 35 Thank you. Amen.

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38 Translated and transcribed by Rachel Craig. 39

Regional Elders Council Meeting

Record Four: Noatak Elders Council

This recent taped record details the results of a meeting staged by Iñupiat Ilitqusiat coordinators in Noatak in August, 1990. Coordinators representing the Northwest Arctic Borough, NANA Corporation, and Maniilaq Association met with village residents, the Noatak IRA Council, and representatives of the National Park Service. Major issues on the agenda included the regional bilingual curriculum, local problems with the sponsorship of Iñupiaq Day in the schools, training in traditional skills, and subsistence regulations. Not all of these issues were covered in the meeting.

Lines 24-38, page 4: residents expressed concern about the fact that the main bilingual materials used by the schools are rendered in the Kobuk Iñupiag dialect. Since this dialect is not the dialect spoken in the home in this community, the materials confuse students.

Lines 15-47, page 5: miscellaneous service problems (housing, water, sewer) are identified by one resident.

Line 49, page 5 to line 3, page 6: this opens up the discussion to the issue of pollution.

Lines 5-14, page 6: in turn, the direction of the discussion moves to burglary (in keeping with the topic of respect for others which was raised in conjunction with the pollution issue) and then to health.

Lines 22-31, page 6: the discussion returns to bilingual instruction; a resident emphasizes that Iñupiat take pride in their place of origin, reflected in their dialect.

Line 33, page 6 to line 3, page 7: the issues of responsibility and Iñupiag values surface in a discussion of unwed mothers and environmental safety.

Line 42, page 7 to line 2, page 10: the Iñupiat Ilitqusiat coordinators present progress reports and discuss the Ford Foundation Award for Innovation (discussed elsewhere in the main text of the Hope Basin Socioeconomic Baseline report).

Line 9, page 10 to line 7, page 12: representatives of the National Park Service discuss federal subsistence policy, identify areas in which subsistence hunting only is permitted, and described the ethnographic study in progress which is funded by the National Park Service.

Noatak Elders Council

NOATAK ELDERS COUNCIL 1 8-7-90 2:35 pm 2 Village Assessment Meeting 3 4 5 Iñupiat Ilitqusiat Program, Education, Health and Re: 6 Social Services, Government, etc. 7 1. OPENING PRAYER: Grace Bailey 8 9 2. Meeting Called to Order by: Victoria Onalik 10 11 3. Those Present at the Meeting: 12 13 14 Harold Downey Bertha Jennings (OTZ) 15 Benjamin Sherman, Sr. Bernice P. Wilson 16 Ned Howarth Lee Ann Buck 17 Casey Buck Kenneth Ashby 18 Ruth Ashby Barbara Wesley Grace Bailey Victoria Onalik 19 20 Aqnes T. Penn Rachel Sherman Enoch Wayne Sherman 21 Ned Arey 22 Steven Booth Leslie D. Burns 23 Jonas Ramoth (NPS - OTZ) Dave Mills (NPS - OTZ) Rachel Craig (OTZ) Hannah Mendenhall (OTZ) 24 25 26 4. Northwest Arctic Borough: Rachel Craig, IñI Coordinator 27 5. NANA Regional Corporation: Hannah Mendenhall, IñI 28 Coordinator 29 30 6. Maniilag Association: Bertha Jennings, IñI Coordinator 31 32 7. Noatak IRA Council: Benjamin Sherman, Sr. 33 34 35 8. National Parks Service: Dave Mills & Jonas Ramoth 36 37 9. Closing: Victoria Onalik (4:45 pm) 38 39 After establishing the agenda with the consent of the village 40 people, Rachel Craig gave an update in Iñupiag from notes taken by Bertha Jennings in her meeting with WTK June 1990. 41 42 The notes are as follows: 43 44 LANGUAGE -- Noatak Dialect 45 46 1 Problem: District language curriculum in KOBUK dialect 47 only. a start and the 48 2. 49 Need: Whole sentences or short paragraphs to teach WTK 50 Iñupiag language rather than just single nouns. 51

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1 To Maintain Language: a. 2 (1)make sure language is used daily. 3 (2) use language purposely with small children. 4 (3) evaluate district language curriculum to 5 reflect village preference. 6 (4) need audiotapes -- copies from School 7 District so that WTK students can learn 8 language from speakers and assist language 9 research and materials development. 10 11 3. Local INUPIAQ DAY desires discouraged by local 12 principal's indifference. 13 14 Realization that language must be actively used. 4. 15 16 5. Need funding for bicultural instructional materials. 17 18 6. Seek funding from agencies: 19 IRA a. 20 b. NANA 21 Borough c. d. 22 Maniilaq School District (proposals) 23 e. 24 f. Others 25 (1)Lions/Lionesses 26 (2) Dog Mushers 27 (3) Outside sources 28 (4) Mothers' Clubs 29 Store (5) 30 (6) Individuals 31 32 COMMUNICATION PROBLEMS 33 34 Need feedback from board members and council members 1. 35 who attend meetings in region or State. 36 37 2. Need intra-village network to learn new strategies by 38 attending meetings or group training. 39 40 3. Need to know the roles, scope, and authority of 41 governmental agencies: 42 a. IRA 43 b. City Council c. Borough 44 45 d. Tie-ins with State/Federal 46 e. NANA 47 f. Elders Council 48 49 4. Use of Funding 50 a. Skin Sewing Crimping mukluk bottoms 51 (1)

Noatak Elders Council

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	(2) Tan skins
	[a] leg skins [e] muskrat skins
	[b] wolf skins [f] caribou skins
	[c] wolverine skins [g] seal skins
	[d] beaver skins [h] etc.
	b. Craft Materials
	(1) Ivory
	(2) Soapstone
·.	(3) Wood
	(4) Metals
	c. Materials for sled building
	d. Snowshoe making
	e. Trapping
	f. Tools, needles
	g. Making seal skin rawhide rope
	We indicated to the village people, that we who are working
	in Iñupiat Ilitqusiat wanted to know if we were on track and
	working within the goals and principles as established. Also
	in areas of government, social service delivery, and
	education, we are listening for your ideas and thoughts on
	what we should be doing for your particular village.
	From the notes taken by Bertha Jennings in their June 1990
·	meeting, we noted that they were unhappy with the Kobuk
	dialect being taught in the bilingual classroom in their
	Noatak school. After further discussion, we thought that if
	they were able to transcribe tapes from the previous elders'
	conferences as expressed by the Noatak elders they might be
	able to have more material for their students to use in
•	Iñupiag language instruction. What they reported is that the
	students are shy about speaking the Iñupiag language they
	learn in school because it is in the Kobuk Iñupiag dialect.
	The parents continually correct them at home, and when the
•	parents speak Iñupiag at home, it sounds different than that
	which is taught in school, and so it discourages student
	Iñupiag speaking at home because the two dialects confuse
	them.
	We encouraged the village meanle to continually snock their
	We encouraged the village people to continually speak their
	language to the youth. That's the only way where they can
	learn the language well enough to speak it in their preferred
•	dialect. There were also some projects that they would like
	to do which would necessitate start-up monies for materials.
	We indicated that they should be specific in making a budget
	what materials they plan to purchase for their projects.
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	In regard to bilingual education, KENNETH ASHBY discussed his
	surprise when their principal-teacher spoke Iñupiaq to him.
4.	His question was: Why is the feces of the caribou dark when
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•	it eats white food? ASHBY asked the principal how he learned
•, ,	it eats white food? ASHBY asked the principal how he learned to speak Iñupiaq. It turned out that he kept a composition
** .	it eats white food? ASHBY asked the principal how he learned

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That became his personal Iñupiaq dictionary, each segment with a specific object; i.e., Moon. The moon is setting. Consequently, he had learned to understand and to speak Iñupiaq very well. He said that he attended a two-hour meeting conducted in Iñupiag and understood all that was discussed at that meeting.

ASHBY said that's how Iñupiag should be taught in schools, with a specific object with attendant sentences and paragraphs. The way it is now, our school children don't speak Iñupiaq, and their comprehension is nil. They must have an English/Iñupiag dictionary to help our children with comprehension.

Another matter that ASHBY says needs to be addressed is housing. He said when his generation was young, they collected materials and built their own homes. The younger generation has no initiative and relies on NANA Housing to furnish homes for them. Consequently, young adults live at home, creating crowded conditions, even though they are of age to own their own dwellings.

Another matter discussed by ASHBY was in regard to the need of fixing the water and sewer lines for health reasons. Every year, the Noatak River overflows from melting snows and jammed river ice and creates flooding conditions which overflow over the river banks and all river and lake waters This mixing pollutes the river water, with organisms mix. present in abundance in the river water when seen under microscope. In the past, dysentery and diarrhea among the population always followed these flooding conditions.

Speaking of water, something must be done about our riverbank erosion, according to ASHBY. If unchecked, this erosion will drastically affect our water-sewer system. As it is, the 35 36 riverbank is close to our water reservoir and sewer lagoon. I understand that there is an amount of \$165,000 which was 38 previously estimated to rebuild the water plant.

40 ASHBY continued that there was another serious matter that they wanted to bring to our attention: that their current 41 42 cemetery is running out of space for any more burials. The land around this site is boggy and wet. 43 There is a site on higher ground not too far from the present cemetery site 44 45 which would serve us indefinitely for a burial ground. Α permit is needed by the Noatak City Council to bring this 4.6 47 change about.

Speaking of pollution, NED HOWARTH brought to our attention 49 50 the practice by some boatmen who dispose of their waste-cans 51 and chemicals from these cans into the Noatak River. We have 52 seen unusual sights of dead salmon floating on our river, 53 perhaps victims of pollution. Please spread the word around

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for people who use the Noatak River and its tributaries not to throw pollutants into the riverways. They must be taught respect for Nature.

Another matter brought up by HOWARTH was that other campers and hunters are burglarizing established Iñupiaq Subsistence camps of traps and other property. There must be some way to enforce Respect for Others and Their Property.

In matters of health maintenance, HOWARTH also reported that there are hot springs between Kivalina and Noatak, not far from Red Dog, that should be developed for the benefit of people in this area so they won't have to travel so far to soak in mineral waters.

While further discussing education and survival in the Noatak area, GRACE BAILEY said that the best way to learn trail marks, recognizable land marks, and Iñupiaq geography is by camping and going out hunting. Then when travellers end up somewhere, they will know where they are.

After much group discussion about language, survival, etc., 22 23 HAROLD DOWNEY also desired to express himself about things 24 that concerned him deeply. Having travelled in many places as a reindeer herder, he said, "Point Hope is a short 25 distance from Kivalina, yet their Iñupiaq dialect is 26 27 different. This is true throughout our Iñupiag homeland, whether it's in the Soviet Far East, Alaska, Canada or 28 Greenland." What he was trying to stress was that Iñupiat 29 30 take pride in their place of origin and their speaking 31 characteristics. These are part of our identity.

33 Another concern of DOWNEY's was the behavior of our young 34 girls. He is embarrassed by the great number of unwed 35 pregnancies that take place every year, and concerned about 36 the circumstances under which their offspring will grow up. He indicated that in previous generations, families took 37 38 great care of their young girls and did not let them wander 39 around all by themselves, especially after dark. He feels 40 that today there is not the discipline that used to be 41 exercised by families, and that our INUPIAQ VALUES must be 42 earnestly taught to the next generation so that those 43 honorable characteristics of our forefathers can be passed 44 down to the next generation.

Another deep concern of DOWNEY's revolves around safety and 46 47 survival in our environment. He says every Fall time he begins to worry and prays for the safety of our travellers 48 49 over fresh frozen ice. At his great age of 98 winters, he says that he feels that everyone is his grandson or 50 51 granddaughter and therefore he feels a personal 52 responsibility for their safety. He feels that it is imperative that survival courses be taught in school so our 53

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students will know what to do in case of any emergency, whether travelling out in the country or closer by in the village environment.

Some inadequacies he enumerated were that our youth are ignorant of ice conditions, both salt water and fresh water ice. He said some-times ice looks so firm from the top, and if we don't know the effects of swift flow of water under the ice, then we don't realize that the flow is eroding the ice away from the bottom, leaving travel conditions hazardous. Many either drown or die of hypothermia in such conditions needlessly. Just for lack of training.

As for sea ice, the tides are governed pretty much by the winds. Sometimes the winds change quickly and swiftly and a hunter is caught in breaking ice. What he needs to do then is to head North where the more solid ice is. DOWNEY has been drifted out on breaking ice floes before and lived to tell of them. He said that sleds and snowshoes and the special use of them are important equipment for survival. Snowmachine travellers must have adequate emergency supplies when travelling. It is very important to carry matches in a water-proof container. Many young travellers get lost because they are not observant of their environment. Our forefathers always knew where they were by the way the grass lay, by the formation of snow drifts, by the location of the They could forecast weather by the sparkle of the stars. stars, by cloud formations, moon rings, sun dogs, etc., and plan their travels accordingly.

DOWNEY repeated that he worries a lot in the Fall time when the river begins to freeze. Our youth must be taught to anticipate dangerous situations. Our undisciplined youth must be under strict guidance from their parents. Don't let them roam around untutored in safety precautions. Guide DOWNEY was most impressive in his presentation. them. With his participation and guidance, the Noatak School could develop a model survival course. Some spots along the Noatak River are hazardous, and it takes an experienced traveller to negotiate it safely.

42 HANNAH MENDENHALL then made a presentation on the NANA flow chart and time lines on tasks to be completed in the Iñupiat 43 Ilitquiat Program. She explained that the goals and 44 principles of the InI Program had not changed from inception. 45 But NANA has set aside a designated budget for the IñI 46 47 Program which will include two Village Coordinators per village. Hopefully we will get a couple; if not, then a man 48 and a woman designated by the village of WTK to teach Iñupiag Values and Crafts and Survival in a subsistence environment 50 51 to our youth. HANNAH assured the people of WTK that we will be back in October 1990 to see whom they have chosen to be 52 Village Coordinators. The coordinators will be salaried from 53

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Then HANNAH said, "Then we don't have to go to the 1 NANA. 2 village any more. I don't have to come to the village any more to tell you what to do. Nowadays our young people 3 always watch video. The Bilingual will help. 4 I won't have 5 to make my village trips because it might confuse the village 6 INUPIAQ DAY is what you should be doing. This paper people. 7 flow chart can be changed any time. We are having this 8 meeting to find out what you want to do, and in October we 9 will come to ask you whom you have decided to have for your 10 Village Coordinators. The coordinators will be a big help to 11 The Coordinators are a part-time position to give them you. 12 an opportunity to have time for their own subsistence 13 activities."

BARBARA WESLEY indicated that their local principal was very
supportive about having IÑUPIAQ DAYS in WTK.

18 Then RACHEL CRAIG gave an overview of the Inupiag Ilitqusiat 19 Program, and especially so the village people would not be 20 confused about the position of the Coordinators. The NANA 21 planning commit-tee prefers a couple to be the Coordinators, but there might be some villages that can't come up with the 22 23 ideal couple. In that case, there could be an individual 24 woman to teach the girls or an individual man to teach the 25 boys traditional skills who could qualify as long as the 26 village feels that they could teach the young people and get 27 the cooperation of the other elders. Our elders have to be 28 involved in the teaching of the traditional skills to our 29 youth.

31 Then BERTHA JENNINGS informed the people that she has moved her Iñupiat Ilitqusiat office to WTK. MARIE GREENE, 32 33 president of the Maniilaq Association, and others are 34 planning village travel from September 10 to 17 to solicit 35 information of what the village people expect Maniilag to do 36 These meetings will include health services and for them. 37 all social services that are provided by Maniilaq. They 38 would like to have all of these meetings completed before the 39 AFN Convention in Anchorage in the latter part of October. 40 MARIE feels that the main job of Maniilag is the INI Program Because of that regional priority, HANNAH 41 in the region. 42 MENDENHALL is the INI Coordinator at NANA; RACHEL CRAIG at 43 the Northwest Arctic Borough; and BERTHA JENNINGS at 44 BERTHA has been working closely with Point Hope, Maniilaq. Kivalina, Noatak, Deering and Buckland because they seemed to 45 46 need more help than the other villages with regard to the IñI 47 She said that we must mold the InI Program so that Program. we could grow spiritually, culturally, mentally, and use our 48 49 government to help us achieve those where possible. The Iñupiat Ilitqusiat Program includes our total way of life. 50 51 BERTHA's program has been funded through the Public Health 52 Service, including David Baum with Mental Health. She and 53 BILLY SHELDON made a presentation to the FORD FOUNDATION in

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July on behalf of our Iñupiat Ilitqusiat Program. Of 5,175 applicants for the funding, Maniilaq was one of 25 semi-finalists contending to place as one of ten recipients for \$100,000.00. Now, they will leave on September 25 to receive the one-time only award and also be apprised of its intended use. We may not be able to do all that we would like to do, but it's a start anyway. One Hundred Thousand Dollars sounds like a lot of money, but divided by eleven villages it isn't all that big. But we think it is an honor to be selected for the award in behalf of the Iñupiat Ilitqusiat. This goes to show that when all of our people in our different organizations work together with our elders, we can really accomplish a lot of things. It makes what could be a very hard job much easier and successful for all of us.

BERTHA then told the people that WTK was the first of our village meetings where we are trying to find out what the concerns of the village people are, and that we will also do the same thing at KVL, BKL, and DRG this week. Visits to other villages will be scheduled at a later date.

BERTHA read two letters from the Ford Foundation: (1) Designating Maniilaq as one of the semi-finalists, and (2) announcing the award of \$100,000.00. The Foundation requested that we not make this news item public before September 28 when they will make the national announcement. Plans to celebrate our good fortune are being planned by Maniilaq for early October when BILLY and BERTHA return from the eastern States with the \$100,000.00.

By way of explanation, BERTHA explained our presence by saying that the Borough is interested on how they can help the village people through the government; NANA wants to be sure to retain our lands. The Afterborns are also a concern when it comes to land; that they are taught to have an appreciation for it as they will become the guardians of our Several years ago, the Iñupiat Ilitqusiat Program holdings. came into existence through a Tri-Board Resolution signed by the Northwest Arctic School District, NANA Regional Corporation, and the Maniilaq Association. BERTHA assured those at the meeting that we all serve the elders, and that we are listening for their instructions. We also want to know who else you would like to hear from on some issues. And now, I have two other people to help me.

BARBARA WESLEY expressed her appreciation that BERTHA is now
in WTK. She assured her that she would let their Elders
Council president know of what's been going on.

50 BERTHA is hoping that some of the Foundation monies could be 51 used for travel of elders between Pt. Hope, KVL, and WTK for 52 their meetings to strengthen the Iñupiat Ilitqusiat in their 53 villages. She feels that the way the Upper Kobuk Elders work

Noatak Elders Council

together and meet together might be a model for other sub-regions.

Having exhausted our topics, the Elders Council meeting adjourned at 4:00 pm.

4:10 pm NOATAK, ALASKA

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As a courtesy to the National Parks Service and also because 9 10 we know of the concern of our people in regard to SUBSISTENCE 11 ACTIVITY, we made time for DAVID MILLS (Acting Superintendent, Park Service) and JONAS RAMOTH to make their 12 13 presentation at WTK. They assured the people that 14 subsistence activities would continue as usual. Someone 15 asked about licenses, and the Parks people said for them to 16 get their licenses from the State of Alaska as usual. Jonas 17 said that it was not necessary for the elders to purchase 18 licenses, but that they do have to fill out forms and the 19 State would then give them a lifetime hunting permit at the 20 With the controversy about subsistence in Alaska age of 60. 21 and the majority of the legislators refusing to add new 22 language to the Alaska Constitution, subsistence activity has 23 come under the jurisdiction of the Federal Government. Sport 24 fishing and hunting are allowed in the Noatak National 25 Preserve and the Selawik National Wildlife Refuge, and sport 26 fishing only permitted in the Kobuk Valley National Park and 27 the Cape Krusenstern National Monument, otherwise subsistence 28 activities are to continue as usual. Subsistence activity on 29 NANA lands are established under corporate policy. RAMOTH assured the people that subsistence activity would remain the 30 31 same under the Federal government.

RACHEL CRAIG then asked about the possibility of changes
because of the lawsuit advocated by Senator Murkowski and
others in regard to language contained in ANILCA to which the
State of Alaska must conform.

38 By way of explanation, DAVID MILLS stated that the State 39 Supreme Court ruling was passed in Alaska against "rural" preference, and that the U.S. Congress has given the 40 41 National Parks Service the responsibility to help the local people in subsistence matters.. They are to protect wildlife 42 43 and wild habitat as well as subsistence activities. Who can subsist? Right now, it seems to be Anchorage versus small 44 villages such as Noatak. MILLS continued that they have 45 continued with what has existed on fish and game regulations, 46 47 but that in the future, hearings will begin preliminary to establishing permanent regulations. Right now, there won't 48 49 be any changes to established subsistence activities. lf 50 changes are coming up, MILLS assured the people that they 51. would have discussions to get into agreement with the local 52 people.

Noatak Elders Council

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In discussions in regard to sport fishing and hunting, the 1 2 people were assured that only subsistence hunting at Cape 3 Krusenstern and Kobuk Valley Preserve were allowed and that subsistence regulations have been taken over by the Federal Government. RAMOTH assured the people that sports fishing 6 and hunting were not allowed within the lands. But when I called MILLS to clarify the notes taken at that meeting, he said that both sport fishing and hunting were allowed in the 9 Noatak National Preserve and at the Selawik National Wildlife 10 Refuge, and that sport fishing was also permitted at the Kobuk Valley National Park and the Cape Krusenstern National But subsistence activities were allowed in all Monument. 13 four Federal lands. I think it is important that the local people be given the straight scoop, good or bad, when it comes to important subjects like subsistence. RAMOTH said that he calls WTK every month to ask when their IRA Council will meet so he could attend.

BEN SHERMAN said that a lot of people in WTK, especially those who don't have nets, use rods and reels to catch fish from their river. Then he asked if using a rod and reel was considered sport-fishing?

RAMOTH responded that we can use traditional fishing hooks, and that the issue can be placed as a proposal with Pete Schaeffer at NANA.

MILLS then discussed the issue of how best to involve the 27 village of WTK in discussions in developing regulations on 28 29 subsistence activities, eliciting their ideas. He assured the people that the National Park Service could be helpful to 30 the Noatak Elders Council, such as taking them and their 31 32 youth on an outing to visit the old Noatak Village site. 33 They could also assist in publishing maps to help teach our 34 students the geography of WTK area with all the place names spelled correctly in Iñupiag before publishing the map. 35 He insisted that his staff would be interested in being involved 36 37 in something like that. According to Federal legislation 38 which created these federal lands, they are called National 39 Park Lands, meaning that they belong to all Americans, and 40 especially to the local Native Americans who care for the lands like they have done for thousands of years. 41 That is 42 certainly a better method.

After that discussion, I would also like to insert here the 44[·] four-year ETHNOGRAPHIC STUDY being done by Dr. Linda Ellanna 45 and associates from the University of Alaska in Fairbanks in 46 47 regard to traditional land use patterns and family trees. 48 The only family roots I haven't done for them is the Mitchell 49 family. They have been out hunting and doing their annual 50 subsistence thing. Polly Wheeler will be back next month to continue with the mapping effort with the village people. 51 52 They are putting their mapping in computer and graphing the 53 family trees and learning some patterns we weren't conscious

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of. What they would also like to preserve are the Iñupiaq place names. These names in themselves are descriptive and can tell us a lot of our history. These will become important documents for us to have on hand. Studies like this are being done for Kiana, Ambler, Noatak, and Kivalina, villages that are surrounded by Federal lands and funded by the National Parks Service.

Noatak Elders Council

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Record Five: Kivalina Community Meeting

This record is based on two meetings (June and August, 1990). Ms. Rachel Craig, the Northwest Arctic Borough Iñupiat Ilitqusiat coordinator, led the second meeting which comprises the main substance of this record. Topics included school programs and arctic survival, health service delivery, bilingual education, coastal erosion, community language support, hot meals for elders, the Red Dog mine, health hazards, the Ford Foundation Innovations Award, Iñupiat Ilitqusiat program progress, and Iñupiaq dancing.

Lines 17, page 3 to line 3, page 4: discussion of the arctic survival program in local schools, which some residents wish to have reinstated due to the fact that other programs, such as Camp Sivuniigvik, are geared to inland skills and hence inapplicable in Kivalina.

Line 7, page 3 to line 10, page 5: residents express frustration with local and regional health services.

Lines 14-41, page 5: residents voice support for bilingual instruction in the coastal dialect rather than the Kobuk dialect, for the reasons outlined in the Noatak record (record four).

Line 45, page 5 to line 37, page 6: residents indicate that funds for erosion control are insufficient and note that coastal waters threaten the village.

Line 4, page 6 to line 13, page 7: English is the vernacular language in Kivalina and reinforcement of Iñupiaq is necessary for language survival among youth.

Lines 17-52, page 7: residents express interest in hot meals and potlucks for elders and their families.

Line 3, page 8 to line 28, page 9: discoloration of water associated with Red Dog mine activity is discussed, with some controversy among residents.

Line 32, page 9 to line 12, page 10: miscellaneous fears about health hazards associated with chlorinated water and the Chernobyl accident are voiced.

Line 16, page 10 to line 20, page 11: the Ford Foundation Innovations Award is announced and described.

Line 24, page 11 to line 8, page 13: Iñupiat Ilitqusiat program progress is described.

Lines 12-40, page 13: the issue of teaching Iñupiaq dancing in Kivalina is discussed.

Kivalina Community Meeting

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1	8/8/90 KIVALINA COMMUNITY MEETING 2:15 pm
2 3	1. WELCOME and OPENING PRAYER: Mildred Sage
4 5	2. REVIEW: Rachel Craig
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7	From notes by BERTHA JENNINGS at a previous meeting with
° 8.	Kivalina (June 29, 1990), we compiled the following list,
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10	update them on their previous discussion:
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12 13	1. Coastal Camp (to learn traditional subsistence living)
14	a. learn seal hunting skills b. dry seal meat, make seal oil
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16	d. how to preserve and use skins
17	e. learn weather indicators
18	f. learn survival skills
19	g. learn to be observant and anticipate needs
20	h. hunt land animals and ducks
21	i. learn value of personal body care
22	j. learn value of respect
23 24	2. Use of Hunting Implements
24 25	a. care of rifle and its proper use
26	b. making and care of hunting implements; i.e.,
27	harpoons, hooks, bows/arrows
28	c. value of sharing
29	d. value of respecting other people's property
30	e. value of cooperation
31	f. value of other human beings
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33	3. Health Service Delivery Needs
34 35	a. better lab work and quicker results from Kotzebue b. faster response from professionals and other
36	medical personnel in Kotzebue for chronic and
37	emergency services
38	c. assistance in travel funding
39	d. places to stay and be assured of meals while
40	getting outpatient medical care
41	e. need village workshop to explain basic routine for
42	health care, travel; i.e., medicaid, medicare, and
43	supplemental benefits.
44	A Need more bunkers for moth
45 46	4. Need more bunkers for waste
40	5. Need shore erosion control
48	Hear Photo Closton Councilit
49	6. Need running water and sewer
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51	7. Need information guidelines to tap for village needs
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Kivalina Community Meeting

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8. Need information from PHS regarding flu, pneumonia, and hepatitis B shots. Are we being used as guinea pigs? Are we getting proper medication for our ailments?

After review of their previous comments, the rest of the agenda was established as follows:

3. Comments from Kivalina People

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4. Presentations by Hannah Mendenhall and Bertha Jennings

5. Presentation by National Parks Service (David Mills and Jonas Ramoth)

SCHOOL PROGRAMS & SURVIVAL CAMP

17 CECIL HAWLEY started off the village discussion by stating 18 that the ARCTIC SURVIVAL PROGRAM previously taught at the 19 school must be reinstated. The subsistence instructors used to give the students practical experience in subsistence 20 21 (There was a story told at their previous meeting that camp. 22 their instructor kept telling his students to dress warmly 23 They would not listen. So one day he took them for travel. out on the ice with the clothes that they insisted on 24 wearing. They learned. After a short while, they learned the value of dressing for the weather rather than for the 27 current style.)

29 The Subsistence Camp would be made available to all children, 30 and the Arctic Survival Program would be taught by an 31 experienced hunter to Kivalina students enrolled in their 32 school. There were questions from the floor on how they 33 might get funding and get both programs going. There was 34 discussion from the meeting participants (LUCY ADAMS) that some people don't even know how to stretch out an ugruk skin 35 36 to dry it for mukluk bottoms. Many of them are throwing 37 those skins away, and have no idea on how to save the skins for later use. Some don't even know how to gaprak the skins 38 without cutting holes through it. Clearly, subsistence 39 40 skills must be taught to the next generation. With uncertain 41 relationships between countries, we may not always count on ready-made shoes being available to us. 42

After some discussion, DAVID SWAN said that they demand to 44 have a Subsistence Camp. As he said, "We cannot expect 45 46 Sivunniigvik to teach coastal subsistence lifestyles to our children." When asked by CRAIG if there were enough people 48 in Kivalina to help with the Subsistence Camp, the answer was 49 affirmative.

51 RACHEL CRAIG then asked the villagers if they are allowed to have INUPIAQ DAY at school. The village people feel that 52 they get good cooperation from their principal for Iñupiag 53

Kivalina Community Meeting

Days, even though the elder instructors are small in number.
 CRAIG said that all children should learn the IÑUPIAQ VALUES.
 It helps our children to feel good about being Iñupiaq.

5 HEALTH SERVICE DELIVERY

7 Speaking of other health delivery services, ENOCH ADAMS said 8 that they really need emergency dental care in Kotzebue. He 9 said he had a bad tooth ache from an infection and he had to 10 wait several days for service because he didn't have an appointment. He said that when Dr. Jacobson was in Kotzebue, 11 12 that was no problem; but Jacobson is gone now because they got rid of him. ADAMS indicated that an emergency dentist 13 14 for outlying villages is badly needed.

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In another matter, SHERRILL SAGE talked about his experience 16 with their local CHP. He became very ill and kept calling 17 the CHP for help. 18 There was no response at first until he 19 got desperate, but still there was no medication of any kind 20 given to him. Finally he was sent to Kotzebue on an 21 emergency flight. By then he was too sick to know what he was doing, but at Kotzebue he heard the doctor saying that he 22 23 should have gotten big doses of antibiotics in the village. 24 He said that if he had gotten antibiotics in the beginning, he wouldn't have ended up in the shape that he's in now. 25 26 That infection lodged in his heart valve, and they took him 27 to Anchorage. From there he was shipped to San Francisco, CA, and given a less than 50/50 chance of survival in 28 29 surgery. Since then, he hasn't worked for two years and he 30 had worked all over Alaska before as an electrician. This is 31 very frustrating for a young man, not to be able to work even 32 though he would like to. SAGE says that they need better health care; that he's not speaking only for himself but for 33 34 everybody else, which also includes the elders. 35

36 LUCY ADAMS is a member of the Health Board for the village of Kivalina. 37 She said that she has complained to Grace but 38 has not had any kind of response from the State Health Board. 39 She feels that all CHP's should be tested for drugs. They 40 are dealing with people's lives in the whole village. ADAMS 41 said that when the village people complain about inadequate 42 health care and those up the line don't respond immediately, 43 it affects the whole village. Maniilag Board is the entity 44 with this responsibility, at least that's what is told to us by the Health Care Practitioners, according to ADAMS. 45 46

47 "Long before the Community Health Practitioners were 48 established, I was a Health Aide volunteer for 20 years," so 49 said MILDRED SAGE. "And that was just to help our village 50 people. Sometimes I had to start the electric generator all 51 by myself, and sometimes with the help of my husband." 52

Page 4

"My son (Sherrill Sage) was not getting any kind of response from the local CHP, and so I called the hospital about his condition. I have been under the doctor's care because of my own health problems for years. My son ended up with serious health problems because he didn't get that initial medication when it was crucial. That's why we are concerned about the quality of service that our health aide gives to the village. What LUCY said is true. It's that way. We get very poor health service here. They don't respond to our needs, except I'm not on duty; someone else is on duty."

BILINGUAL EDUCATION

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In the area of bilingual education, LUCY ADAMS stated that they really need Coastal Dialect Iñupiag language instruction material. All of the language instructional material is in the Kobuk Dialect. "The kids say 'tara' instead of 'tavra'." The Coastal dialect spoken at home and the Kobuk dialect instruction in school confuses the children and makes learning the Iñupiag language very difficult. She said that her child says, "Mom, I can't understand your Iñupiag; we learn different in school." ADAMS continued to say that the students are learning to say Iñupiag words without comprehension, and that they really need a coastal dialect dictionary.

When asked about community support for language reinforcement, JOY KOENIG said that there was no language support at home for most of the students because the parents were of the generation who went away to go to high school. And the language of the home and the language instruction at the school just didn't match. There's just not much understanding of the language of the home by the students. And ENOCH ADAMS said that the students learn the words but don't learn the meanings of the words. Whereupon, DAVID SWAN said that they really need a Coastal Iñupiaq dictionary. The Kivalina coastal dialect differs from the North Slope dialect. (I must explain here that "Coastal" does not include Deering and Kotzebue in the case of the language. "Coastal" in bilingual education refers only to people who speak the Kivalina dialect.)

EROSION

The Kivalina people have been concerned about their erosion problems for several years. DAVID SWAN says that over by the mouth of the Corwin Lagoon the edge of the water is about ten feet from the houses. SWAN continued, "We reported our erosion problem to Representative Eileen McLean because we sure do need some erosion prevention dollars. But seems like they just appropriate just enough money to get things started but none to run them. We also need funding for a water and

Kivalina Community Meeting

sewer project for Kivalina. I hope they will give us enough money to complete the project."

4 MILDRED SAGE gave some background on their trying to move the 5 village of Kivalina to a new site before all the large buildings like the new school house, water tank, etc., were 6 built in the village. Initially, the spit where Kivalina was established was used pretty much like Sisualik as a seasonal 7 8 9 Some ancient burials have been lost to erosion and are camp. 10 now underwater. There are still some ancient graves in the 11 middle of the village. Kivalina is situated on beach ridges 12 that have formed over the centuries, and the water level is 13 higher than in ancient times.

14 15 SAGE continued that they have had public meetings about 16 erosion, and previous testimony was handwritten and given to 17 She said that anyone can talk about village concerns Bobby. 18 outside of the village council. Bert Griest, former director 19 of lands for NANA, knows of this issue. A bridge wasn't 20 built because they said it would affect the fish population 21 which is important to the village people and even in the 22 Still, there is no bridge to higher ground in case region. of emergencies to this day. At the village council meeting, 23 24 the first vote was 2/3 of those present in favor of 25 relocating to a new site. Later, after some discussion with other village people that didn't come to that first meeting, 26 27 the vote was 50/50 when taken the second time, which division 28 blocked further action on the proposed move. "I guess we 29 sort of gave up after that," SAGE said. They had been 30 working with Bob Blodgett, and he made an on-site visit to 31 the proposed location and was pleased with it, for 32 residential area, for adequate dump site, airfield, and potential growth. SAGE explained that they have very little 33 34 land remaining here in our present site. The necessity to 35 plan for the children and grandchildren us ever present. The land must be protected, and its future use must be planned 36 37 wisely.

39 COMMUNITY LANGUAGE SUPPORT

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41 The discussion went back to the INUPIAQ LANGUAGE again and RACHEL CRAIG asked if the community provided support by 42 43 speaking Iñupiaq to the children. CALEB ADAMS said that the 44 elders converse in English. They even continue speaking English over the CB. JOY KOENIG said that some of their 45 46 children can understand Iñupiaq, but they cannot speak it. 47 LUCY ADAMS said that no reinforcement to language instruction 48 was given at home. Their language studies are all conducted 49 at the school. HANNAH HAWLEY said that the children have no 50 comprehension of Iñupiaq.

52 Personally, as a resource person, I think that if we are 53 going to get anywhere with our Iñupiaq language, we have to J

have a special meeting with the village and together work for a plan of action to take for the community as well as the The School District, the village of Kivalina, and we school. can work together to remove their frustrations and allow them the opportunity to give retention of the Coastal Iñupiag language of Kivalina their best shot. They still have fluent speakers, some literate Iñupiaq speakers, and there's no reason why there couldn't be curriculum developed to address their needs. And then we can motivate the community to consciously speak Iñupiag. Part of our traditional Iñupiag identity has been the way we speak Iñupiaq as well as the place where we come from. Our forefathers took pride in these nuances of the culture.

ELDERS HOT MEALS

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CALEB ADAMS then brought up the subject of elders hot meals. He wondered if meals could be served in Kivalina for elders like they do in Kotzebue. He also wondered if our leaders could search for funding to make that possible. ADAMS said, "I think it would be wonderful if we could eat together at least once a week." RACHEL CRAIG informed them about the hot meal program for elders in Kotzebue. Kotzebue elders hot meals are now in conjunction with the Kotzebue Senior Center, but with the addition of the sick wing, the environment has changed somewhat and the elders just eat instead of socializing like they used to. Now we have a potluck for them once a month. We try to provide something for them to look forward to, hoping that it will develop a happy mental outlook.

32 MILDRED SAGE said that the Kivalina elders are not informed about potluck dinners held locally. DAVID SWAN said that 33 they repeatedly made announcements in Iñupiaq over the CB 34 35 publicizing their fund-raiser potlucks so they could get 36 their youth to Kotzebue for the Quarterly Meeting. Then RACHEL CRAIG spoke up and said that the village of Kivalina 37 must be commended for the fine work that they did teaching 38 their youth to sing. They gave a wonderful concert during the Quarterly Meeting and they were a marvelous model for all 40 41 of our villages. "Thank you for working with your youth and for sending them to sing for us in Kotzebue. They were 42 43 really good," CRAIG said.

45 MILDRED SAGE said that some parents asked her to mention that whoever escorts youth should not leave some of them some 46 47 place else without bringing them home. The parents should be 48 notified of any changes in travel plans. Then LUCY ADAMS 49 said that her son ENOCH ADAMS, JR., stayed in Kotzebue a long time until a charter was sent to pick up some of the 50 51 The weather was too bad to travel by boat and the children. 52 parents were apprised of the situation by telephone. 53

Kivalina Community Meeting

1 RED DOG MINE

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Then during the lull in the conversation, CALEB ADAMS asked 3 if anything even not directly connected with Iñupiat 4 5 Ilitqusiat could be discussed. He brought up the subject of the RED DOG MINE and the discoloration of the river systems 6 leading from the mine site. He said that the Kivalina people 7 were really concerned with the possible serious pollution of 8 the river system, since that was their source of drinking 9 10 water and fishing area. Some dead fish were seen afloat in 11 the area all ready. ENOCH ADAMS was really defensive about 12 the people's concern about the possible pollution from 13 obvious discoloration of the river. We have to make sure our 14 people are open minded enough to make sensible decisions 15 without getting so defensive in their loyalties. Α 16 delegation from the village flew over the area to see for 17 themselves the extent of the discoloration. They expect the pollution to hit their village by fall time. 18 The village of Kivalina has also sent in water samples for independent 19 20 study. I told them that I felt both were right -- the 21 Subsistence Committee having Cominco do the testing in their lab, and the City of Kivalina getting an independent study. 22 23 If they agree, no problem. If there are discrepancies, then they can further study why there are discrepancies and come 24 up closer to the truth. (It was interesting from our Staff 25 26 meeting to learn of the negative results from the surface 27 waters versus pollutant results from deeper areas in the 28 DAVID SWAN said that last week he picked up a dead river.) It had no apparent scars and they 29 salmon from the river. 30 also sent it in to the lab for study. ENOCH said that it 31 takes only four hours before Cominco knows from their testing 32 whether we have something to worry about or not. If it looks 33 bad, he said that the Committee has the powers to close the 34 mine down until the problem is resolved.

36 CLINTON SWAN then began to talk in spite of ENOCH's 37 interruptions. He said that the river was his hunting ground 38 for many years, and that he is quite familiar with its clear "I think about our 39 waters (of the Salmon River). 40 grandchildren and how we have always relied on the salmon for our food the year around. Today the color of that river is 41 42 yellow and green. The substance in the water is green like 43 jello. I have no animosity toward people who work at Red Dog Mine, yet this discoloration is not just discoloration. 44 We 45 don't know for sure yet how serious this is. It might just 46 look discolored, but I have a hunch it is toxic and might even get more so when heated by the sun's rays. We know that 47 food spoils when it gets too much sun. How do we know 48 49 whether there is chemical change or not when that substance 50 that discolors our rivers is mixed with water and the heat of 51 I have a feeling that if we do nothing, the the sun. 52 condition could get worse. The subsistence camps are being 53 affected. Spawning grounds of salmon cannot be seen and we

Kivalina Community Meeting

don't know how it will affect the growth of the fish. We must protect our children from health hazards. If they eat the wild game and fish from there, how do we know what they are taking into their bodies might cause diseases. I have had to think pretty hard about this situation," CLINTON said.

ENOCH ADAMS said that he is a member of the Noatak/Kivalina Subsistence Committee which exists because of the Red Dog Mine. He assures the people that the samples will help the Committee with their ultimate decisions. He also reminded the people that they are never present at meetings in Kivalina when meetings are called to inform the community of current developments.

HANNAH HAWLEY said they have always used the rivers in their lifetime and have never seen discolorations like this. CLINTON SWAN voiced his concern of the unpredictability of pollution in the future. CALEB ADAMS said at least the caribou have not yet reached their traditional grounds in DAVID SWAN maintains that it cannot be corrected that area. until corrective action is demanded. LUCY ADAMS claims that the reason the local people don't know what's going on is that they don't attend meetings held by the Subsistence Committee when they meet at Kivalina. "Since we have always lived here, we know the patterns of salmon migration on this river," she said. Then CLINTON SWAN said that salmon do migrate in great numbers through the river. They spawn and die within their natural life cycle.

HEALTH HAZARDS

RACHEL CRAIG reported to the people that we were soon to have guests from the NATIONAL SCIENCE FOUNDATION in Washington, D. C. They are in charge of arctic and polar research, and what would the local people recommend we suggest for research projects? "Personally, I keep wondering why we are experiencing large numbers of cancer cases, even diabetes. Is it because of changes in our diet? Is it the food preservatives? Or is it environmental, with nuclear fall-out from other countries polluting the grazing lands of our animals and waters. I think we need to find out for sure," CRAIG said.

LUCY ADAMS remembered hearing a study reported by a Japanese 44 doctor over Nome radio station KICY some years ago. 45 An experiment was done with rabbits. One control group was 46 given chlorinated water for drink, and the second group was 47 48 given only fresh river water. Deaths occurred among those that were given chlorinated water, but those given fresh 49 river water survived and remained healthy. Are the additives 50 to our drinking water affecting our health? The good healthy 51 52 bacteria which are helpful to our health are destroyed by 53 chlorination. The CALEB ADAMS said that probably the pest

Kivalina Community Meeting

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control by farmers must be affecting our health through our intake of those foods, too.

RACHEL CRAIG also wondered out loud if the nuclear accident in Chernobyl wasn't blown over to our country by the winds. Then LUCY ADAMS said that when they heard about that accident and the potential pollution to our area, several of her acquaintances got together and prayed for mighty winds to intercede on our behalf to spare us from that nuclear 10 pollution. Their prayers were heard and a strong wind began 11 LUCY cautioned us that we must ever be aware of to blow. 12. dangerous conditions around us since they affect our lives.

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INNOVATIONS PROGRAM AWARD

15 BERTHA JENNINGS then made a presentation to inform the 16 17 village people of Kivalina about the INNOVATIONS AWARD for 18 the INUPIAT ILITOUSIAT PROGRAM from the FORD FOUNDATION. She 19 read the letter informing us that MANIILAQ was one of 25 20 semi-finalists vying for a \$100,000.00 award. Initially 21 there were 5,175 organizations, and she and Billy Sheldon 22 went to Boston to make a presentation in behalf of the 23 INUPIAT ILITQUSIAT program. Then she read the letter informing us that we were one of ten organizations being 24 25 awarded \$100.000.00!! Then BERTHA explained that all of the organizations (Maniilaq, NANA, Borough, and School District) 26 27 all cooperated in this effort and it has been wonderful for 28 all of us to work together. And that on top of everything 29 else, we have enjoyed the direction given by the elders and their prayers on behalf of the future of our children. 30 The 31 Iñupiat Ilitqusiat program encompasses every area of our life 32 -- in education, in spirituality, in our culture. Right now 33 we are working on the guidelines which will tell us how we 34 will use that award money, how we all can most benefit from 35 BERTHA continued that we also have STEPHANIE its use. HOLLEMAN, who has a contract with the FORD FOUNDATION, with 36 37 us to take pictures of all ten organizations who won awards. If it's OK with you, she would also like to take pictures 38 while we are meeting and also take individual portraits. 39 (The Kivalina people were most accommodating on this and the 40 41 photographer was happy with the shots she was able to take. Both she and MIKE LACEY stayed at MILDRED SAGE'S place with 42 43 us.)

45 BERTHA assured the village of Kivalina that we Iñupiat 46 Ilitqusiat Coordinators do not work independently of the 47 elders, but solicit their direction and advise, both in the 48 village and the region. She then reported that Marie Greene and others from Maniilag are planning village travel 49 beginning the week of September 10-17 to get some idea of 50 51 what's going on in the villages before the AFN convention in BERTHA also informed the village people that her 52 October. IñI office has been moved to Noatak and that she feels that 53

Kivalina Community Meeting

it's good for her personally and the program to have a village base. She informed the people that if there's any way that we could help strengthen their elders councils to She felt that the way the Upper Kobuk Elders let us know. Council works together was a very good model for some other subregions to take a look at. BERTHA also advised the villagers that if they let us know their problems that we would take the information to the appropriate personnel in "God knows our whatever organizations for quick attention. needs and has blessed us with our needs to be taken care of. He has blessed us in answer to our prayers. We can work on our INUPIAQ VALUES and try to improve our lives. We must work hard, not only here in Kivalina, but in our other villages as well. If we work together, there's hope that we can begin to live a better life. Please pray for BILLY SHELDON, the president of the REGIONAL ELDERS COUNCIL, and all of our elders," BERTHA said to those in attendance. There was a unanimous show of hands as an expression of appreciation for the FORD FOUNDATION award that was received by MANIILAQ in behalf of the INUPIAT ILITQUSIAT PROGRAM.

IÑUPIAT ILITQUSIAT FLOW CHART

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24 Then HANNAH MENDENHALL, INUPIAT ILITQUSIAT COORDINATOR at the 25 NANA REGIONAL CORPORATION, made her presentation on the flow 26 chart which NANA developed with the help of some professional 27 planners to reestablish INUPIAT ILITQUSIAT and identify the principal leaders. HANNAH indicated that they want the 28 INUPIAT ILITQUSIAT program in every village and that it's up 29 30 to the elders and the village to make it work. Speaking of 31 InI goals and objectives, HANNAH said that they had not changed since the inception of the program and that nobody 32 else would tell Kivalina people what to do, that the program 33 34 should be developed through the elders, what they want to see in their village. She then said that in the program NANA 35 36 wants to employ two persons to be VILLAGE COORDINATORS and 37 that the people of Kivalina should be thinking now of whom 38 they want as the INI coordinators. NANA prefers a couple to be the coordinators. The decision does not have to be 39 40 immediate, but be thinking about it so we could identify 41 those people by October 1990. The coordinators will be given instruction in workshops so they could also work with alcohol 42 and drug abuse cases, especially on how to stop that abusive 43 They will also be given HEALTHY LIVING training 44 cycle. before they begin to work in the village. And then it's up 45 to the village on where to go from there. PETE SCHAEFFER 46 47 will develop a guide book for coordinators, and NANA will be very supportive as well as those of us from Kotzebue. 48 We need to know what kinds of village needs you do have. 49 We 50 have INUPIAT ILITQUSIAT COORDINATORS in MANIILAQ, NANA, and at the BOROUGH. I find it much easier this way for me, to 51 52 cooperate between the local agencies. The job of the VILLAGE 53 COORDINATORS will be part time to give them time to do their

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Kivalina Community Meeting

own subsistence activities. (I think it would be worthwhile
 for them to take some young people along. RC) So be thinking
 about which couple you would like to have for your VILLAGE
 IÑUPIAT ILITQUSIAT COORDINATORS, and they should be on board
 by August 1991.

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MILDRED SAGE wanted clarification if she heard right about 7. 8 getting two coordinators in their village. She was very pleased because she felt that Kivalina is way behind in 9 what's going on because they have never had InI village 10 11 coordinators in their village. She feels that having + 12 coordinators will help the village immensely. She was 13 assured by the regional resource people that we would be happy to help them reorganize, if that's what they wanted to 14 15 do.

17 MILDRED continued that absent elders at scheduled meetings 18 have prevented them from reorganizing the Kivalina Elders 19 Council. She expressed the need to have a Vice President as 20 sometimes she felt very inadequate being the only official of 21 their organization. She also said that they want the different governing bodies to work together -- the City 22 City Administration, the VPSO, IRA, etc. She also 23 Council, 24 feels that the City of Kivalina must make the ordinances of 25 the city known to the VPSO and that we all should work together. She cited the three of us coordinators working 26 27 together and said that there is a need for a younger 28 generation to help the elders of Kivalina, that we all pray 29 for guidance to the same God, and the one thing that we all must learn is to work together instead of continually 30 including hurtful innuendos in our conversation. 31 She 32 encouraged the community to unite and work together as one. 33 Then she offered a prayer so no one would go away from the 34 meeting with hurt feelings but be determined to work 35 together.

37 RACHEL CRAIG then reinforced some of HANNAH's presentation so the village people would have a clearer understanding of the 38 39 coordinator issue. NANA ideally would like to have a couple 40 work as the village InI coordinators, but sometimes that is 41 not possible. What they really need is a man chosen by the 42 community to teach the young men and a woman similarly chosen 43 by the community to teach the young ladies what they should know in the culture. If it turns out that they are married, 44 fine, but if not, it's up to the community to choose whom 45 46 they feel has experience and can teach the youth. CRAIG reminded the community that our youth are intelligent, and 47 they can tell if their instructor lives the way he teaches 48 the youth to be. In teaching the INUPIAQ VALUES, our 49 50 instructors must also teach by example. Good examples really reinforce our way of life. 51

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Kivalina Community Meeting

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It was explained that the NANA board has set aside a large sum of money for the INUPIAT ILITQUSIAT budget, including coordinators in each village who will work on a part time CRAIG also reminded those at the meeting that it basis. depends on what is going on in the community and what is being taught. Sometimes in the middle of subsistence activity, processing time requires a day into night schedule to make sure the food does not spoil.

ESKIMO DANCING

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DAVID SWAN then asked what it would take to teach Eskimo Dancing in Kivalina. He explained that they are a whaling community, and if they should be successful some whaling season, they wouldn't know what to do again. Some members at the meeting said that once Oscar Swan was designated as Eskimo Dance instructor, but somehow it just fell by the wayside.

20 RACHEL CRAIG explained that the request would have to come from the community, that we can't arbitrarily go into the village to teach dancing. She further explained that the way Kotzebue got the NORTHERN LIGHTS DANCERS going was that there was one elder who had a desire to teach Eskimo dancing to the students. Their parents thought it was a good idea and gave written permission for their children to take lessons. Right now, the dance instructors just volunteer their time because of the interest of the children to learn something that is part of the Iñupiaq culture. The elders give one hour instruction every Monday and Thursday. The only kind of pay they receive from teaching dancing is travel and per diem to sing and drum when the students travel to other cities to The NORTHERN LIGHTS DANCER program is an perform. after-school program, and we have been practicing at the Recreation Center, making the dance program a cooperative effort between the City of Kotzebue and the Kotzebue Schools. We take in any age, including adults from the community and their children who want to learn to dance. This year we hope to teach them to sing, too. Without singers and drummers, 40 there is no dance.

BERTHA JENNINGS reminded the people that we can't always depend on the Federal Government for all of our education. We have discovered our past through our elders. Our ethnic identity is important to our children, and we do what we can to reinforce that identity.

With that, seemingly having exhausted discussion topics in 48 the village of Kivalina, we turned the rest of the meeting 49 50 over to DAVE MILLS and JONAS RAMOTH from the NATIONAL PARK 51 SERVICE. However, we did not take minutes for the Parks. Discussion was essentially the same as it was at Noatak. 52 53

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Kivalina Community Meeting

1	Those people attendi	ng the meeting were:	
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3	Mildred Sage	Lawrence Sage	
4	Hannah S. Hawley	Louise L. Hawley	
5	Lucy Adams	Joy Koenig	
6	Enoch Adams, Sr.	Galen Swan	
7	Betty Swan	Mike Lacey	
8	Stephanie Holleman	Hannah R. Mendenhall	
9	Bertha Jennings	Carlos Hawley	
10	Rachel Craig	Charlotte Swan	
11	Clinton Swan	Cecil Hawley	
12	Daniel Sage	Sherrill I. Sage,	R.
13	Charlie Sage	Ernest Hawley	
14	David Swan	Caleb S. Adams	
15	Oscar Swan	Jonas Ramoth	
16	Joe Swan	Josh Okpowruk	
17	· .	-	
18	The meeting adjourne	d at 6:10 pm.	
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Record Six: Upper Kobuk Meeting

This August, 1990 meeting involved elders from Ambler, Shungnak and Kobuk, and two guests who discussed elders activities in Kotzebue and regional "Spirit of the Rainbow" activities. The focus of the meeting was a determination of sites to use for Iñupiat Ilitqusiat training and summer activities for youth. Some village land selection issues also emerged.

Lines 31-51, page 2: introductory comments stress the importance of children, and elder role models for children, in the context of elders council work.

Lines 5-29, page 3: a Kotzebue guest outlines regional success in involving elders in group activities, stressing the social aspect of meetings and dinners.

Line 41, page 3 to line 46, page 4: a Maniilaq Association staff person discusses "Spirit of the Rainbow" programs modeled along the lines of the Alkali Lake, B.C. (Canada) concept, requests comments, and discusses the Kotzebue Spring Carnival.

Line 21, page 5 to line 33, page 6: village coordinators describe training related to sexual assault and child abuse.

Line 35, page 6 to line 40, page 8: the village coordinators' report opens up these issues to community discussion.

Line 46, page 8 to line 36, page 21: the selection of sites for summer camp activities for local youth is discussed at length; candidate sites are compared, and conflicts over site usage are described.

Line 46, page 21 to line 26, page 23: the curriculum for the summer camp is outlined and options are discussed.

Line 37, page 23 to line 34, page 25: the issue of site selection and permission to use sites arises again.

Line 19, page 26 to line 47, page 27: statements and testimony from elders regarding alcohol, self-esteem, and traditional lifestyles.

Line 5, page 28 to line 12, page 32: rules for the use of the Bornite Hot Springs camp are discussed and debated.

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	UPPER KOBUK MEETING August 22, 1990
	30 Elders present
ł	Guests: Lonnie Brantley and Fred Wemark
	Participants: KB (Kathy Brown), TC (Truman Cleveland, President), FW (Fred Wemark), GN (Genevieve Norris), TD (Tommy Douglas), NS (Neal Sheldon), CL (Clara Lee, Clara), (Mark Cleveland), CC (Cora Cleveland), HC (), MI (), MJ (), NG (Nelson Griest), FD (Florence Douglas).
	K. Brown: We'd appreciate it if you come closer and that wa it would be a circle.
	Truman: We are thankful that we have reached to begin a meeting again.
	Invocation: Florence Douglas, Shungnak
	TC: Do we have any minutes? You can read them for us. [Minutes were read, inaudible in places]
•	TC: Those were the minutes from our last meeting. How are they now when you near them, if you want to know more about them. If they are to your liking, approve them by raising your hand.
1	We are thankful that we have gotten together again to meet, we have already started to meet and must continue to do so we are able to, without missing what we have begun and we have been meeting for 5 years. When you don't continue to follow the meetings and attend sometimes you don't know what's happening but those of us who attend all and understanding each others also our children see and watch of actions not having meetings and this can curb them from making more mistakes but seeing us having meetings they wilk know that we are meeting about them. We always voice our reason for meeting is for the children and they see that which weakens them from doing anything so drastic especially those that are at an understanding age.
	Also, we must try to attend all meetingsthose of us who a elders, parentswe all have children now. Our children and the reason of why we meet and also any other problem that n occur to be solved; or a person may need help. We like to told of anyone who needs our help and we would try our best to help. Maniilaq representatives are there to help also we are unable to help.

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Introduction of Guest: You all know Lonnie Brantley and Fred Wemark. [They were asked for short speeches.] These are our only guests.

LB: I don't have too much to start but I'm starting to go to the villages to begin the elders because Kivalina/Noatak they're not having their meetings so I'm trying to get up there to get them started. The last time they had the meeting at Noatak it was pretty good. The reason why it was a little bit better because they had a potluck like this. That's how come there was a lot of people. The first time there was only four or something like that so I've been trying to get to the other villages to get them started the elders again like they used to long ago. But Ambler, these upper Kobuk is doing real good. They have lots of elders involved and they're always going to meetings real good and Kotzebue's getting a lot better, too. Anytime you go down to Kotzebue the elders down there always have their meetings every first Monday of every month at 5 p.m. right after they have dinner and you're invited to go have dinner as a guest, but it will cost you \$1 to eat and right after that at 5 o'clock the elders have their meeting so they talk about anything but you're welcome to go to the meeting down there at Kotzebue whenever you go down there--its always the first Monday of Also, Tribal Dr. Coordinator every month on a Monday. To get donations for hot springs to renovate the message. cabin--enlarge, stove, new bed. Some wanted me to let you know for any suggestions. Kennedy was going to be here from Kotzebue to tape record but I guess he couldn't make it.

TC: Thank you, Lonnie. [inaudible]

Lonnie: Make it larger, stove, beds--was what she asked me to say.

Fred: How many people went to "Spirit of the Rainbow" here? You went. How'd you like it?

TC: Real good.

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41 F.W.: Since the last meeting at Shungnak last month we have 42 brought up four Rural World Development people. "Spirit of 43 the Rainbow" people--the ones who helped Alkali Lake in the Honor of All. 44 They did a workshop in Kotzebue and then they came up here and did a workshop up here in Ambler on the 45 11th, 12th, and 13th and the one in Kotzebue we had the 46 people there and looks like 16 people here too, probably 47 We were planning on following that up and having 48 more. 49 another one probably in June or July--we'll bring it up again at that time. We'll be working with the kids too. 50 We'll do 51 an adults group and also a kids group. You want to explain what I'm talking about "Spirit of the Rainbow." 52 53

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K. Brown: This "Spirit of the Rainbow"--who wish to help 1 adults and children had a workshop here and also had one in 2 In December that was their first to Kotzebue and 3 Kotzebue. its real good when you go to that workshop--you get a lot of 4 5 help for it because it deals with ourselves, how much we hurt 6 too ourselves. You would start to understand how much you 7 hurt when you go to those workshops. I sure learned a lot from that workshop and she's real good seems like you could 8 feel what she say to us that she talk from inside. And also 9 in June or July she is coming to hold workshop with adults 10 and children--two groups, adults and kids. You should think 11 12 about it from this far--June or July is a little ways--our 13 months are going fast so think about it if you think you need help--come to those meetings--to those workshops. It would 14 15 help you. We are knew we need help in our (spiritually) 16 inside--in our mind.

18 Fred: I went to the workshop in Kotzebue. I wish I had gone 19 to the one here too. It helped me out a lot too. The reason 20 I wasn't here was I went to California to meet with the people who pay my way to come up here and we talked about 21 22 what we're doing in our areas, what I'm doing up in Kotzebue 23 and the region and how the other people are doing in the 24 other 10 programs in the Lower 48--California, Montana, Utah, It's a pretty good program and I think we could 25 and Oregon. be thankful for having them bring up these "Spirit of the 26 27 Rainbow" people and some of these other things we're trying 28 to do.

30 FW: Right after that we had the Kotzebue Spring Festival. This is something I was talking about maybe we could get 31 started up here in the Upper Kobuk between the villages of 32 33 Shungnak, Kobuk, and Ambler. The Spring Festival that started out with fireworks in Kotzebue ended with dog races 34 also started with Eskimo games and ended with Eskimo dancing. 35 It was planned--took only two months to plan it all and there 36 37 was a lot of activities that went on and was a lot of fun for 38 everybody and brought everybody out and everyone had fun with the Eskimo games that first night and we could have gone all 39 night but everybody wanted to go down and see the fireworks. 40 41 Something like that we could get started up here if you are 42 interested in it. We could start thinking about it sometime 43 in the near future and see what kind of output we get from some of the other people in the villages plus maybe we could 44 45 get some help from Kotzebue. That's all I got right now--any 46 questions?

48 TC: Do you have any questions? If you should have any 49 questions during the course of this meeting, these two are 50 here to help us. You can ask any time.

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<u>Correspondence:</u> We have one letter from House of Representatives, Al Adams, Chairman of Finance. [The letter was read by Truman Cleveland.]

TC: The main subject/reason that our meetings began was alcohol and drugs that when the children began using, them which we elders of the Upper Kobuk did not approve of and had somewhat hoped to slow down the use of them. To this date that subject is still with us. Anyone must speak out on alcohol or drugs on what he has learned. Now is the time to speak.

K. Brown: Truman [inaudible] are you going down the line?

TC: Okay, I'm sorry, we will do that first. Genevieve and I wanted to report what we did when we had that workshop and we wanted to talk little bit about what we learned. I especially want to talk about that garbage that we had lease (?) on.

TC: Village Coordinators are supposed to give a report here. I unintentionally skipped them. Our coordinator here at Ambler is Kate Brown and Genevieve Norris of Shungnak.

K. Brown: A few weeks ago we were taught that our brain ... During childhood our brain is clean and as we grow up and we are hurt such as sexual abused--it stays there. Even if you are at 3 years old and sexually abused that is when your brain growing stops because you are hurting and cannot relate your hurt to anyone else. It bothers you--no one to hash it out with. So all the garbage in our head we collect is there--when we are hurt, thinking bad about someone. It's as picking up trash and putting it in a bag.

35 Since I began work and attended these workshops I have been 36 working with myself personally from the days I was a child. I remember so many things that I have done including becoming 37 38 an alcoholic--I started drinking when I was 11 or 12 and still drank even when I got married and began raising kids. 39 40 The most part I thought about was how much I worried my mother when I was doing that. She prayed for me and I didn't 41 understand why she was doing that. I'm sure that all of us 42 If we should take all that out and clean it 43 have done that. up then our brain cells would be cleaned and function 44 45 properly. The lady was sexually abused at six by a male and she went through so much that she is willing to help anyone 46 47 who have been abused. She understands. As going through with 48 these workshops I have learned to deal with problems within You think about yourself before thinking of saying 49 myself. You should try to attend the workshops to 50 things of others. learn. We all need help--we each have been mentally abused by our family or someone. I know I was being mentally abused 51 52 when we were pastors by my own family and I kept those with 53

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me. It bothers me a great deal. We should all think before we say anything about anybody.

Genevieve Norris: Our teacher taught us from books--her 4 5 personal experience. (She was showing graphs of age group.) Newborn to early age--the hurt--anyone been hurt at that age? 6 7 That is when you are mentally sick not physically even if we 8 are cheery. When we are hurt--it goes directly, goes to our brain and these things we should each about them if you don't 9 it will stay there uncleaned. If we do not teach our kids now 10 the goods now and show them--hurt them they won't be any good 11 12 to be teachers of wisdom when they reach 50. 75 years old 13 can be teachers. We learned that we must teach our children well, love them, protect them. For example when a car tire is 14 not pumped up correctly you will have a bumpy ride which is 15 16 the same when your emotional state is unbalanced it will 17 throb like a tire with a hole--thump, thump, thump. So if we are hurt emotionally, spiritually--it will roll unbalanced 18 19 just like the tire. So if you are in need and lack being 20 cleansed--you will be a tire running unbalanced. I concur 21 with the report that Kate gave. We must get rid of the trash, garbage--which is hurting inside you and that is the 22 23 only thing that will help, that is what counseling is all 24 about. Go to someone to talk--even if it means crying it out. Our teacher says that when she first went to talk, she 25 26 cried for a long period of time, about her emotional hurts. 27 You must come for help yourself.

KB: It really does help you. When you are hurting you are very burdened, previous years that I went to workshops I did not understand--but these last few it has become clear to me....By next month--Genevieve and I will be at a meeting in Anchorage and we will need your prayers...[inaudible]

35 TC: Do you have any questions for our coordinators? Our 36 coordinators are our helpers in whatever we may need help in. 37 They are ready to help any organizations. I personally like 38 to include them in our meeting. Thank you for giving you 39 reports.

I had reached the subject of alcohol but if I should be skipping anyone--please remind me because I have so much in mind here that I do not do it intentionally.

45 What alcohol has done is what we have just heard and we see what alcohol is doing to our children and if we keep silent, 46 it will fully control them and our work will be in vain. 47 But if we talk about it, how it comes into the dry villages. 48 49 There would probably be some way we can curb the problem 50 while we have helpers here present. I would appreciate anyone to speak now. Yes--go ahead. 51

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Elder: From Barrow. The problem is everywhere. There are a lot of villages but alcohol is the main source of troubles. Alcohol I wish to be stopped even if there are lot of villages--not very different but Eskimos who understand--it is no different. We wish it to be stopped--what is it? ALCOHOL. We know our weaknesses within in ourselves--we cannot do it without God but with his help and prayers. Т heard this when I went to church [inaudible]. He refers to a preacher who reaches out for help and he told his wife that he anchors firmly to God. We are troubled--all the villagers The bootleggers are free from worried. (inaudible]. They do not know how they are hurting others. My wife and I worry too.

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Elder, Women Barrow: She is reaching 60 years old. I thank the coordinators who reach out to promote health, I always wish to thank them when I'm at Barrow meetings too.

19 Unidentified Person: I walked in where everything was in 20 shambles--broken TV. I cried because it told me a story. Τ 21 realized that I protected him from being corrected and it was I did not correct him when raising him. 22 my fault. I had been strictly corrected when I was being raised but I did not 23 24 do that to my son myself and I realized that. I did not 25 holler, or scold him, because I was at fault here. I started to intermittently talk to my son from then on when it dawned 26 27 on me I had to do it. Also, I found out that while talking to him--it would still take a while until he reaches the age 28 29 of 30 to understand from what I have heard before because 30 that's how it is. As you travel along growing up thinking every person is alike and you at that age you can start to 31 look back and read it like a book on what you have done and 32 how you were raised. These young parents today will know--no 33 34 matter how well you can hide what we have done--they will 35 That's the saddest part. Today we are doing our best learn. to hide the things we are doing, trying to outsmart others or 36 37 change our stories but even if we do not see that ourselves--38 our children will see and find us out. That is also the sad part of our lives in the near future. It's as we see those 39 40 that have passed on before us and we miss them. We the elders today read their lifestyles and know what they have 41 done. We find out whether that person has lived a good life, 42 how he has lived--we will also be found out in the same 43 44 It is so drastically sad and I realize that as I get manner. 45 older and it bothers me a great deal for the children for If we had corrected the children with togetherness--46 that. 47 the property outside the home as we see today would not be in The garbage that is within us--what we have done 48 shambles. is in the past--that is how I thought about it when I saw it. 49 50 The coordinators are talking about what is very true. Unless 51 what you have done or been abused has been corrected--home living seems so far fetched. 52 That is to even talking to our grandchildren to correct them would be far fetched. 53 I am

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thankful for the coordinators' report and I wanted to expound 1 on my personal understanding. It is so very sad to have the 2 children today grow up and they will realize too and read our 3 lives as if it was in a book--it is very sad. A woman I have 4 heard talk--not only once but saying while her daughter, age 5 5, was listening--she always start gossiping about her female 6 neighbor on how bad she is. When the 5 year old gets older --7 8 she understands what her mom was saying. She realizes that 9 and begins disliking that woman too because her mom talks 10 The 5 year old becomes a young woman about her as such. disliking hating that woman yet but she comes to realize and 11 12 understand that there was nothing wrong with that woman. She 13 began watching that woman her mom devoured in gossip and getting to know her as reading a book. Why did my mother 14 talk about this woman in that manner? One day the daughter 15 went to apologize to that woman, saying that I believed my 16 mother when she talked on how bad you were when I realize how 17 wrong she was I came to ask your forgiveness. 18 There is 19 nothing wrong with you. The lady is telling the truth--a 20 person always comes to their senses to realize and 21 understand. We will be read too in the same manner. We have to correct and straighten that garbage out ourselves to our 22 23 families and friends. It is so true, the correction story 24 has been seen and experienced. We have to support the people who are working for the good--they are doing their best--also 25 we must speak out to support and back them up. They have a 26 27 good report of which is true. That is all I have, thank you. 28 29 TC: Anyone else have anything else to say? 30 When that lady gave her story--she included what went on in 31 this area too without knowing it. We knew and understood that 32 33 this was so in this region because it happened out there too. 34 We are like so. We are getting better. But if we do not help 35 ourselves and meet to talk about it and be scared--our It is very mournful--what Tommy 36 children will grow up worse. 37 and the coordinators reported. Also when the coordinators 38 were going to a meeting in Nome--Upper Kobuk elders were 39 unable to participate because we had no fare monies. Iam 40 thankful you reported on it. 41 Does anyone have anything to say? Whenever anyone decide to 42 43 talk about anything--you must speak. We are now moving to . 44 45 Upper Kobuk Camp. Our camp which we had set up previously 46 but Levi called me to say that we cannot claim it until we go 47 through the BIA red tape. But after the BIA red tape--we 48

50 51 But the children must have a camp this summer. Maybe we 52 won't be able to get it until summer. How do you think on 53 that?

will be able to own it--he said.

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Elder: [inaudible]

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TC: Our camp--irigitchunik--it was Robert Cleveland's allotment but his children gave it to us, but we must go through BIA red tape and so we will probably be unable to use it this summer. I don't really know what, how we are going to go about getting it. How have the elders heard it at Shungnak?

Fred W: BIA? That land is on probate right now and Walter Sampson said that it would take quite a while for BIA to act on it because within the next winter or next spring so don't plan on using that one right now. You should be looking at another site right now. Because of a lot of legal paperwork right now to get it out of BIA.

TC: We won't be able to claim it right away until after all the paperwork is done, maybe after one year, maybe by next spring we may be able to have it--that will be one year but we will claim it yet, but BIA's red tape makes it slow. Thank you Fred.

Fred W.: One other thing on that--Walter said that if you were to select a site that was on village land either Shungnak, Kobuk, or Ambler land--he would be glad to help you out working out an agreement that everyone would need to sign so village selected land--Nana could help you with an agreement but on the allotment--Levi Cleveland talked about last time--its through the BIA that would take a long.

TC: Please speak up [to the elders]. The first camp we selected up by Shungnak was on village land of Shungnak.

Neal Sheldon: Niuyallaq? Shungnak land.

TC: Yes, Niuyallag, it reached that far.

TD: [inaudible]

K. Brown: If they want the camp this summer.

Fred W.: Yeah--for this summer you need another site.

TD: Aheh.

TC: The land to be used only this summer must be selected.

Fred W.: The one that Levi talked about could be permanent but it would take a long time to get through to BIA and you won't get it in time for this summer's camp, so for the summer's camp you have to find another temporary place.

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53 TD: [inaudible]

Upper Kobuk

1 2 3	Fred W.: If the camp is on a village that's selectedif they want it for permanentthey'll have to make an arrangement.
4 5	N. Sheldon: [inaudible]
6	TC: I myself really don't know.
7	N. Sheldon: [inaudible]
9 10	TC: I do not know at all, we did not ask questions.
11 12	NS: We had made plans to use that this summer.
13 14	TC: Yes.
L5 ·	TD: [inaudible]
.7 .8	Female elder: Akisakpauraq [place name above Kobuk].
9	TD: Akisakpauraqyeah.
123	NS: [inaudible] I talked about them then. But have to talk to the people of Kobuk.
4 5 6	TC: Because it belongs to the Kobuk people.
7 8	TD: We must ask them.
9 0 1	TC: There are no members from Kobuk present at this time. We cannot be sure. They are tough, although they are few.
2 3	NS: But when we had that meeting recently at Kobuk they participated [inaudible].
4 5 6 -	Elder: Akisakpauraqmik [at that land].
7	NS: YesAkisakpauraq to be used only this summer.
8 9 -	TC: Yes, it was selected.
0 1	NS: Yes.
2	TC: So I want it to be discussed.
4 5 6	TD: It have a playgroundthe overflow does not reach its sandbar. We know that.
7 8 9	TC: We do not know if we would be able to use it this summer.
0 1 2	NS: It also has a seining area there for those who do some fishing.
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TC: It does not matter to me where you select to have a camp. 1 I won't be participating again. 2 3 4 TD: Akisaqpauraq. We had planned to be there but even if we 5 don't have--it will probably be okay. 6 7 NG: Maybe that would be good. Since you have already planned--it will probably be good. 8 9 10 NS: Yes. 11 NG: Since Kobuk participated in the earlier planning. 12 13 14 NS: Yes, they participated. 15 NG: [Not understandable] 16 17 18 NS: [garbled] 19 20 Woman elder: No one owns Akisaqpauraq. 21 NS: I don't think no one owns it, that sandbar. 22 23 24 Woman elder: That sandbar. 25 26 NS: I'm asking to check to see if anyone owned it. 27 TD: Yes. 28 29 30 NS: But the land across from it is owned. 31 Woman elder: Yes. 32 33 34 NS: All of it. 35 Woman elder: Okay. 36 37 TD: So no one owns it alright. How are you all thinking. It 38 39 was selected--I thought--[inaudible]. 40 TC: It's better to ask these people and make them talk. That 41 is why I ask them even if I know about the land up there. 42 was thinking we were being impartial. Now is the time to 43 44 talk about what you are thinking about. Now is the time to 45 decide when we are having a meeting. 46 Woman elders: [inaudible] 47 48 49 TD: [Inaudible] 50 51 TC: Let's take 5. 52

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TC: At the Kobuk meeting we had selected Akiasqqauaq but for 1 this summer and when we had a meeting at Shungnak we had 2 asked our leader about this land--irikitchut [small eyes] but 3 we are unable to have it right away. There is a reason why we 4 5 can't have it but we will be able to have it within a year and if we select now and Walter would help us either from 6 7 Ambler or Shungnak selected lands. If you do not choose to take Akiraqpausaq which we first chose. That is what Fred 8 9 explained to us earlier--Walter was willing to help us again 10 if we selected from either of the latter two villages that 11 are wanted only if it's not an allotment. If Akisagpaurag is 12 alright with you--it will also be okay. That is why I do not 13 say yes to anyone right away because before I hear all 14 first--I do not want to settle the selection. But after 15 checking with everyone first it is better. I don't want to 16 hear "they selected that land again" afterwards. Does anyone 17 have any words to say regarding the camp for the children this summer? 18 19 20 Woman elder: Where was the camp to be. 21 22 TC: Its above the village of Kobuk. It's a little ways from 23 Akuliaq [place name] -- a sandbar they are talking about. 24 25 Woman elder: [inaudible--I think she was asking when the camp 26 would be]. 27 28 TC: I think soon-as soon as the ice goes out and ready to 29 travel--we will be going. 30 31 Woman: [inaudible]...for 4 weeks. 32 TC: I think for 4 weeks--I don't know. 33 34 35 NS: [inaudible] ..but when the fish start running. 36 Woman elder: When the fishes are running again? 37 38 39 NS: Yes. 40 41 Woman elder: Okay [not understandable] 42 43 NS: [Not understandable] 44 TC: Yes, but we must set up the camp. 45 46 G. Norris: People always fish there and also try to work to 47 48 earn money. 49 Clara Lee: Yeah--people do try to make money during the 50 summer but can always try to obtain it. 51 52 TD: 53·

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1	Clara Lee: What?
2 3 4	TD: We were also only beginning last summer.
5 6	Clara: We were only trying to claim that land last summer. Thinking that it would be easier the following summer.
7 8 9	NG: Not understandable.
9 10 11	Clara: That's when it came
12 13	Woman: That's when it came only
14 15	[everyone talking togetherbrainstorming]
16 17	GN: 5 little tents.
18 19 20	Clara: But whoever is taking the childrena man must accompany themthe young men are hard to handle when there is no man around.
20 21 22 23	NS: Yeslast summer there were no men. I wanted to be up there very muchI had very bad hand problems. But the women should be followed by a man.
24 25 26	TD/NS: [Talking over each other]
27 28 29	GN: [inaudible] That is not very big the lengthit had a hole on the side and we set up the stove pipe through there. It had narrow and no space. [inaudible]
30 31 32	Clara: [inaudible] The place had nothing.
33 34 35	TD: When they are being taughtthey should have the students do the work themselvesthey must understand they
36	Clara: some who really don't know how
37 38	to work.
39 40	TD:setting up camp
41 42 43	TC: I would have tried to get it and it was under Shungnak's select landswhat we were unable to control.
44 45	Clara: Which one?
46 47	TC: "Niyaliaq" [place name]
48 49	Clara: OK.
49 50 51 52	TC: That spruce treeI misunderstood it. When I returned they told me thatI really didn't understand it. Had hauled wood theregathered some tent poles but we're unable to have

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it. We wouldn't have to work so hard--purchasing wouldn't be 1 2 needed. 3 4 GN: We need to find something right away--just for the 5 summer--we don't have to find permanent thing. [inaudible] 6 7 Elders: [inaudible] 8 9 Clara: If we want to set up something here between Ambler and 10 Shungnak--that would be good. 11 12 Elders: [brainstorming] 13 14 NS: They have to learn to seine. 15 16 Clara: Across there on the belly of the sandbar--it is very 17 deep. 18 19 NS: Let them seine--get fish racks. [inaudible] 20 21 will get there first again. TC: 22 23 NS: [inaudible] ______ and finally reach back there. There are Niyaliaq--everything is close by 24 25 also across from there is Tunnutaq--that slough is also used 26 for having a gillnet there. 27 28 NS: [inaudible] 29 30 TC: Yes. 31 32 TD: When they began setting up Sivunniiguik they set it up by 33 teaching others and how to survive. [inaudible] ... to 34 whomever, that was how they started. When they planned that I myself didn't know. We knew what has been appointed--when 35 selection was made through the land and that selection was on 36 37 the Shungnak lands and since it was already planned as such to be untouched--I nunuq¹ myself to say how are the Ambler 38 39 people governing the land when it is not on their selected 40 land. The Shungnak people must speak first. So you must 41 understand where you place it. 42 M. Cleveland: Because they have never had a meeting to plan 43 it--it started from among the village open-faced and was 44 45 started and that's why it is being talked about like that. It has never been planned at a meeting like this. 46 47 48 K. Brown: I think it was the IRA that ... 49

50 ¹ I purposely did not speak up

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1 MC: when they heard that 2 they wouldn't be able to get the land--they believed them. That's what I think. They did not have meeting like this one 3 4 and plan. When they had a meeting here and gave that place 5 name and planned it but here from the village overpowered them. They got sidetracked from their original plan which 6 7 wasn't good. But if you have a meeting like this and have a sincere yes from everyone and even if anyone tries to 8 9 overpower us, we won't fall apart--we will stand firm with what was planned. But that's what happens when the foundation 10 11 is unstable and when having a meeting like this who planned 12 it and when someone startles them with a different plan. 13 That usually is the one that goes through with them that 14 startle easily. 15 TD: Those that change their plan without first understanding. 16 17 18 19 MC: Yes--the ones that change without making sure. 20 TD: Those are the ones who makes the waves with us. 21 22 MC: And we always tend to believe them or trust their moves. 23 But right now the people at this meeting should decide--we 24 25 still can use it. When we set up a plan at a meeting like this which was to be used but when we get overpowered by 26 27 someone on the side--it goes for nothing. But if you all pick it back up (the original plan) and sincerely say yes among yourselves--it still can be used but even if teat person does 28 29 that again -- we won't use it, it won't be used at all. 30 31 32 Elder: Yes. 33 34 MC: If he was trustworthy or want to make us believe him--he 35 would be talking now and we all would hear his voice on what he has to say. But if we leave after this meeting and even if 36 he wants to boss us around--it won't be used for nothing but 37 38 if you yourselves want to use it again now--it won't be permanently set for the future, it will only be used this 39 summer. Also--whatever they now set up--tent poles or frames, 40 41 etc.--that campsite is close and when the paperwork is complete they can also move them if they so choose. 42 43 44 TD: [inaudible] 45 MC: And only when the paperwork is completed at that new camp 46 47 and cannot be used this summer because of the paperwork. But 48 that one which is close which is between our villages--it is 49 now open. 50 GN: When we wrote to IRA and asked for permission--they 51 turned us down last summer, that was why we decided against 52 53 that land, and here it was on Shungnak selected land.

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TC: You want to try that one and when that person who 1 selected from Shungnak says yes to us and then take it. 2 3 Clara Lee: Just use it for the summer is not what they are 4 saying but to set it up. 5 6 7 TC: Yeah. 8 9 FD: We are just renewing it. 10 KB: If it is no one's allotment, that camp--just put it to 11 12 Shungnak and it doesn't matter whether the others around it are writing, ignore them--it is not in their land. 13 14 15 NS: Yes--it doesn't belong to them. 16 17 [elders in unison agree] 18 19 TC: They cannot run a land that does not belong to them. 20 21 NS: No they won't. 22 TC: They will not run a land that does not belong to them at 23 24 all. 25 26 KB: If it is all right with us--just put it under Sungnak and get it done. 27 28 29 TD: That can be so--what was planned ahead by Shungnak will have to be used and when asking for guidance to someone will 30 it be that way. 31 32 33 NS: Even if Shungnak selected that land--when these lands 34 were being set up--it was made understandable that we help each other--the Ambler and Shungnak people know that all the 35 lands belong to their children. 36 37 38 TC: [inaudible] 39 40 NS: Its not saying--it is Shungnak's select land. It was set 41 up that we help each other when we selected the lands. 42 43 MC: We can't say it's up to Shungnak people. There are a lot 44 of Shungnak people here. 45 46 NS: Yes. This land is that all of us must survive and live on it. 47 48 49 MC: But if you now sincerely agree--there is nothing wrong with that. 50 51 52 NS: If you decide that now. 53

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	IG: Okay, let's say yes to that.
2 3 T 4	D: If we agree to it nowI don't think it can be changed.
c	L: We can't keep moving to different camps every summer.
T	D: Yeah.
С	L: That would be hard to take there.
	the women brainstorming about moving the camp about too much and laughing]
	C: We have no other bossthe elders here are the head beople.
	C: If you make a motion and second itit would be good. Take a motion. Is there a motion?
	[womeneven motion in Eskimo]
	C: The person can first say "I make a motion" and someone to ay "second" and then it would be up for approval.
F	D: I make a motion.
Т	C: Who seconds it?
С	L: I second it, I'm from Ambler.
N a	C: Florence made the motion and Clara seconded the motion. ow we must approve it by all raising our hands. Unanimous pproval to the motion. We select the first that we elected.
K	B: What's the name of that place?
G	N: Niyaliaq.
	[now explaining among themselves where it is]
p	C: You don't know what the title would bethe Kotzebue eople always call it Upper Kobuk Villages Camp. And if we all it that, the title for it would be set.
с	L: What's the name?

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TD: Let's begin setting a name now and the name will be ready 1 by the time camp is set. In Eskimo it is called 2 3 Sivunigvikmik--in Iñupiat. If we try to set the name now--we will miss the real name for it--someone will think of a name 4 5 so each person think on it just so we have decided on a camp now is good enough. 6 7 8 NS: Then name it later. 9 10 TD: Yeah. 11 12 TC: It was left up to us to give it a name that time--us 13 Regional Elders--the people of Kotzebue. They just selected. 14 We can do that too. Now the camp up there is ready. The wood has been hauled, radio pole is there, tent poles, we brought 15 16 up approximately 4, 5, loads were brought up there. 17 18 TD: Now where are the tents gonna be put away after use or will they be left standing up there? If the tents are going 19 20 to be used during the summer--I think it's not good idea to 21 leave them up during the winter. 22 TC: Yeah. 23 24 TD: What is the decision on that? 25 26 27 TC: It has not been planned yet. We haven't even begun to discuss that issue yet. 28 29 30 NS: It is close from this end all right. 31 32 NG: Yeah, it is close from Ambler. 33 34 NS: Yeah--its close from this end. If you want to store them 35 here after every use. 36 37 TC: After at first storing them at this end--there will be a storage place for them--at a later date. 38 39 40 NS: Yeah--there will be a storage set up for them. 41 NC: It is not good to have camp in between--with property set 42 My grandson and I missed a brand new gas lamp, camp 43 there. stove, and gasoline. Also from outside my cabin down here--he 44 took up 2x4 lumber and plyboards to build a cabin and came 45 back to town. When he returned they were all gone. So he 46 47 returned here, took another set of 2x4 lumber and plyboard up and built the cabin right away. If he didn't do that nailing 48 they would be missing again too. A camp must have sturdy 49 50 property such as cache to survive vandals or from being stolen. 51 52 [elder woman: something about a padlock] 53

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: A padlock is nothing. 1 2 3 [Elder woman, inaudible] 4 5 TC: Stealing is so any where else--it has become easy target. 6 7 NS: 8 9 TC: We can bring them down here after use. Real houses will 10 be built some day/time. 11 [brainstorm] 12 13 14 TD: And if you get them here, where will you store them? 15 Place them somewhere back there. 16 17 Elder: No. I'm sure there will be space for them. I'm sure there will be and not leave them out. 18 19 20 TC: We have space for them. 21 22 [brainstorm again] 23 24 (Tape 3, side 1) 25 26 KB: Does that place camp "Niyalliaq" 27 28 TC: The issue that we have discussed, we will meet again, 29 maybe before we part, meet one more time probably. 30 31 KB: Is that place Ninyaliaq or across from Niyaliaq. 32 33 TC: Across Niyaliaq. 34 35 TC: Okay, we are done with that now. Next on the agenda I 36 have hot spring. 37 GN: Before we go on, we need to bring this up, what we are 38 39 going to teach. 40 41 TC: Okay. 42 43 GN: At the next meeting at Ambler, we will discuss the cost 44 of the camp. 45 46 GN: I have one suggestion. I want the ladies to start thinking about it, and start doing something about it at 47 sewing class. To teach our girls how to gilak [make nets] 48 49 both for gill net and seine nets. That is our project before 50 we go to camp because we gonna need those. I wanted to start that when we have our mother's club at Shungnak. We need to 51 look for twine to gilak and when that is done, we will make 52 floats that's for men. See we could start right now. 53 Those

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were on my mind and wanted to begin them early and they will 1 be projects to teach the youngsters. We always have the young girls participate at our sewing class at Shungnak. 2 3 4 Start to show them how and when we go to camp we will probably need to hang, put floats and sinkers. 5 6 7 Woman elders: [inaudible] 8 9 NS: .. have them make sinkers 10 TC: Yes, the older children then. 11 12 13 NS: Yes, show them how. 14 15 Clara: The net must be included in teaching them. 16 NS: The different sorts of nets which are not weapons must 17 really be used in teaching, showing the children. 18 19 20 CL: Yes. 21 22 NS: Weapons can come later and will learn as they live. Also homemade hook parts. 23 24 25 CL: Let them make homemade hooks. 26 27 NS: Yes, homemade hooks for grayling. 28 29 Elder: Woodstove can be made by young men. We will not be living with stove oil stoves forever and we may have to 30 31 resort back to woodstove. 32 33 TD: Then maybe they will start with the nets, huh? I think we are being ask what can be used for starters. 34 35 36 CL: Yeah, because several subjects won't be taken by each child and if we start interchanging every day, each child 37 won't stay but for few hours a day. 38 39 40 TC: There has to be a man this time if they are camping, even 41 if he can verbally convey with the children. 42 43 GN: For four weeks at the most we can have 15 at a time. 44 45 KB: For 5 days. 46 47 GN: Yes--48 49 Elder: [inaudible] 50 51 GN: What? I think we had 13. 52 53 Elder: Okay.

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GN: And even when it really comes down to that, 15 is almost too much. After I tried it last summer working--it's hard. But---we guessed it.

TD: When at first starting it would be good with nets--we cannot teach all at once. There will be lots to do. If there are men at the camp this summer, help the children make floats and sinkers.

[brainstorming]

MC: The way of living of people is different in each area. I personally watched an Indian make a gill net--her <u>iragug</u> [a measuring tool when tying gill nets] is her hands and still her gill net is all the same--also the mesh size is same. There is no stick even to measure anything--it's all done with hands. He never used no tool like us to measure 'cause he is not holding nothing but twine. You can see them when you visit them--when they are making things. If you want a bigger mesh you can enlarge the length of the tying of the knot on mesh size. It's the way they learned how to <u>gilak</u>.

TC: What else would you like to use to teach the children, or is that the only item at this time to start with because we can only mention that and something else will come up to work on.

CC: They won't get everything done with nets only in one summer, their sizes vary.

TC: I think we have 4 weeks or so.

HC: Will they be there at the camp this summer?

TC: Yes, they will be there this summer.

HC: Even if they don't get to own permanently, they still can be there?

TC: We can even claim it permanently. They want to own it permanently.

HC: Oh, okay.

[laughter]

47 CC: It has to be and that's good.

49 TC: All that is here to meet and also not change our minds, 50 we will claim it. 51

52 HC: Yes. (jokingly). But even, but if someone says, "no, 53 no" to us we will quit again.

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1 2	[laughter]
3 4 5	MC: That is what I'm talking about. If someone from the side starts talking, they will say "yes" and follow him again.
6 7	TD: That is very true.
8 9	MC: I know that is so.
10 11	TD: We should make sure to the land planner.
12 13 14	MC: Yeah, make it clear and precise here and write it down and claim to get it, that it will be so.
15 16	TD: Yes, make it clear and precise. Make everyone that is here sign a paper.
17 18 19	MC: We already signed and they will see our signatures then.
20 21	Elder: They already signed.
22 23	TD: Okay.
24 25	MC: That paper will say that this many people decided on it.
26 27	[all people speakingbrainstorming]
28 29	MC: [speaking louder and clearer than the rest] The papers we sign earlier should still be good alright.
30 31 32	KB: These?
33 34	MC: Yes.
35 36	KB: [inaudible]
37 38	TD: But to say "we select that camp, "Niyaliaq."
39 40 41	HC: But those papers we signed before. This person was not with us then [laughing].
42 43	MC: That is good. But they listen and that is good.
44 45	KB: If you gonna do that, sign another paper.
46 47	HC: But they are beginning to reside up this way.
48 49 50 51 52 53	MC: That's good, when a person can speak Eskimo, you always talk to them, no matter what they are because they understand and when he can understand, he can say "you are wrong" no matter who they are.

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TD: Yes, earlier we signed up for this meeting and when the land was discussed and all those who signed are known to settle the matter, because it got settled at this meeting. MC: These what we discuss and said are transcribed as is and we can hear them again ourselves and that will be good. TD: What you settled at this meeting and everyone signs. Elder: Did you draft that ... KB: He write letters. Elder: Just like that ... F. Wemark: I did. Elder: You did. KB: To go along that letter. FW: You want to read the letter. TC: Here is the letter written by Fred Wemark to us. MJ: [read the letter to the elders] Is it okay? TC: Yes, it's good. MJ: Send it to Walter Sampson? TC: Yes. TC: You understand the letter? HC: Truman, what we bring back are at Bornite. What's left of the dishes, and cooking utensils, someone took some, who got there before us. We took some down but back in Bornite there are still some left. TC: So when they really get set to camp, you will take the responsibility to have them down. HC: Yes, I will bring them down to boat landing. TC: Yes. HC: But I won't be able to do that alone, I won't do it, it's pretty hard. TC: Okay. TD: It's a sled load.

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1 2	TC: Yes, you will have help.
- 3 4	HC; Yes, I will do it with help only.
5	TC: Yes.
7 8 9	TD: When the time comes to be used and they are shortit won't be good all right.
10 11	Elder: [inaudible]
12 13	HC: You broke down again that time?
14 15	TC: Yes.
16 17 18	TC: Okay, while the signatures are being taken, I will read what I had written in English and translate in Eskimo.
19 20 21 22	Real problem facing Alaska Natives looks to me not enough what we gathering about, very serious problem depend to alcoholism in Native Alaska, loss of self-esteem, the high suicide rate amongst young people and lingering despair tend
23 24 25	to be laid at the doorstep of Native leaders who pursue and maintain lifestyle, cultural relationship issue that will not go away unless we are responsible to do the work and only one
26 27 28 29	thing "unity." The choice will be made by each of us, through the leaders we choose the public policy, we support and we support Native style and support your leaders, support elders.
30 31 32	[Eskimo to English as he translated to Eskimo]
33 34 35	We see it, even if it all can't be seenwe always gather to meet, to settle our problems within us and that is alcohol and the Natives lose or loss of self-esteem, which they used
36 37 38	to lose self-esteem. Their deaths is thick here in Alaska today of our youngsters, but not to lose hope but have hope in our minds. Because it always became like it's right to
39 40 41	the door or to those who try to lead. We have unity and if we follow what we decide also work on the traditional lifestyle or Eskimo lifestyle working together. However, we
42 43	say it, the fault becomes ours, being responsible and we have to solve the problem but also in unitybecoming unified.
44 45 46 47	What we have done one by one, chose our leaders in our village and we must support/help them also. Our lifestyle cannot survive without our help. Help our leaders, help our elders.
48 49 50 51	These were my thoughts and I wrote them down and wanted to read them when there was time. If we do not do so, our work is in vain. We must have unity in order to work together.
52 53	Are they done signing?

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KB: They are still signing?

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TC: Any short stories, we are still on that subject. When we are surviving these years, we don't often visit each other. But a person can spot a person or know of that person, when he becomes rich or does whatever. Just like Nebuchadnezzar did a great sin or did wrong--little towns afar heard about him. That is the same way we hear about a person. Here in the Nana Region--we three villages are the only ones having meetings.

TD: We will never live to survive like our forefathers, we understand that. They tough, steadfast, who corrected us and they always wanted a chief, who does not sway, and that made it tough to be chief. Because if the chief sways too much in deciding, it weakens them. That is why being a leader is This had been heard from time and time again. hard, tough. The people always lose interest when their leader sways his decision too much because they see him. That is how it is, even if you try to command or ask the people to do this or that, they will all become the same. We understand that our forefathers lived it. What we understand we must pass on and so our descendants also know and understand that which they realize anyway. If a person wants to be a leader or becomes one, he must definitely make that stand and not sway in front of the people he is leading.

Elder: [can't speak loud enough]

TC: I think that got done upper Kobuk camp, anyone else have anything to say.

33 CL: When I attend elders meeting, my husband and I always 34 leave here alone from here. How many years did we meet in 35 Kotzebue? When they began discussing to settle this part 36 about teaching something and to have meetings, each village they highlighted "correcting," arts/crafts" were supposed to 37 38 go together as they first started. That was how they started 39 then. We can't even have meetings within each village 40 separately--I don't know about Shungnak and Kobuk.

TC: We always meet all night but always less than a handful-3, 3, 4, even if we announce. We are weak and that is why we 44 are few. We have swayed from the agenda. When you don't 45 follow the agenda, we waste time when you are having a 46 meeting. Unless anyone have anything to say on Upper Kobuk 47 camp, but I guess it's completed now.

49 Next will be hot spring. I put it there because we thought 50 we were done with it but there at meeting suggested that one 51 more rule be set. Because the rule not being there and when 52 they began using it, it gets uncomfortable. They met up with 53 Athabascans who were bootlegging and there was no rule there

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to prevent it. This complaint was given by an upper Kobuk 1 elder. We had set that rule at the hot spring. Read the 2 3 rules. 4 5 MI: Please follow these rules for use of Selawik Hotsprings Cabin. 6 7 8 1. Please leave a clean cabin for the next users. Sweep 9 the floors and wash the dishes. 10 Firewood is important for survival. Please leave a 11 2. supply of firewood for the next user. You may cut dead 12 and downed timber anywhere on the public refuge land 13 and live timber up to 6" in diameter at least 1/2 mile 14 15 from the cabin. 16 17 3. Help keep the area clean. Haul your nonburnable trash back with you to your village dump. Burn your trash so 18 no one else doesn't have to do it. 19 20 The pots, pans, and dishes are here for your 21 4. 22 convenience. Please leave them for the next user. 23 24 5. The smell of trash may attract bears from a long 25 distance. To avoid damage to the cabins from the bears, keep the cabin and surrounding area free of 26 27 trash or food. 28 Please help keep the bears out of the cabin. 29 6. Before 30 leaving, cover the windows and secure the doors but do 31 not lock them. 32 Garbage or wash water around the water holes will 33 7. 34 contaminate the drinking water and attract animals. 35 Please help keep the drinking water holes clean. 36 Soap will soak around the ground and pollute water and 37 8. kill fishes in the stream and their eggs in the gravel. 38 Wash clothes and dishes away from the stream. Refrain 39 from using soap. If you have to use soap, use it only 40 downstream of the bath house and water hole and only in 41 small amounts. Wash clothes only in the wash basin 42 downstream from bath house and water hole and throw 43 wash water away from the stream. 44 45 46 9. Dog teams pollute also. So please take dog teams down more than 150 feet away from the cabin. 47 48 49 10. Use the outhouse. If you fill it up, help dig a new hole, at least 150 feet from the cabins and springs and 50 help move the outhouse to it. 51 52

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11. Be careful with fires in the woodstove. Put your fires out before you leave.

12. Gasoline or explosives and oil in the stream will kill fish and their eggs. Refill gas containers outside of the cabins and away from the stream.

Thank you for helping keep the springs a pleasant place.

Upper Kobuk Elders Council City of Huslia and Selawik

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TC: These are hanging at the cabin now. Still when I went there, there was a timber wider than 6", pretty big. They didn't follow these rules. I also heard that a dog musher went to wash dogs in the back side or maybe he went to water them. If we ourselves are doing that, too, and what we claim across there for free have boss who handles it. If the rules are not followed and they will check it again when all have left.

TC: If we ignore this, it will weaken us. So it's better when we bring this to their attention or add on to the rules what is right would be good.

26 NS: When I myself stay there at the springs, I always ask 27 them to refrain from cutting timber too close or when they 28 want to do other things. But the hardest to correct is a 29 white man who goes there and his name is Olaf Allison. Т 30 tried to remind him to correct him. Because we ourselves 31 don't bother the hottest section of the springs. Because 32 someday many people will come from all different directions--33 and rules set up will be good. It won't be right or will not 34 be right when they are not followed.

36 GN: Fish and Wildlife, or Refuge will find out if you are
37 breaking the rules and when they check it and see these
38 things they have the power to close it down.

40 NS: That is what we were told that they would close it, the 41 Refuge. Last year or the year before we clean it for a long 42 time and long ways and we meant to mention it even to 43 Kotzebue people and they came after we left, they do check it 44 and they have rules to follow, too.

46 TC: When I think about it, I think it would be good to write 47 these rules and let them be known?

NS: They need to be known because everyone uses the springs.

51 TC: Yes, they use it. 52

Upper Kobuk

NS: Even Maniilag, Nana should maybe ... would be good and maybe get Noorvik area to support you...[inaudible].. TC: I want alcohol to be included in the rules. NS: Yes...[inaudible] TC: Yeah, but we can write to them, too. NS: Yeah. TC: To them as Selawik Wildlife Refuge. NS: Or also write to the Indians, too. TC: Yes, write to the Indians, too. TD: Ask the wildlife people questions, and when you think about it today, that hot springs who use it first? If you keep listening to the Wildlife people, they will really get into power and we will lose it. NG: There's a contract about it already. TD: That is so, but you can get Eskimos to assist you too. NG: We discussed and decided that at Shungnak. TD: Eskimos used it before the white man and that is the law. NG: It has already been settled at Shungnak. TD: That is so, but check it out for yourselves. NG: It's already settled. TD: Yes, but that land was first used by Natives. TC: We obtained permission for the Refuge personnel and it's the land of the Feds. MC: We can claim another hot springs but they are too far in distance. TD: Yes, they are far in distance. MC: There are many on the other side. NS: This spring has been used from our ancestors on. TC: But if we don't pursue the use of it, the national wildlife will take over.

Upper Kobuk

1 NS: I always mention that to whomever comes. 2 3 MC: Hotsprings on the other side of the Brooks Range is 4 plentiful, which are exactly like this one but far in 5 distance. It even has plants that are this long and staying this way even during the winter, large leaves like this. 6 The spring keeping them warm. They can't ever freeze, the 7 8 backside of them always have snow. 9 10 TC: What do you think? Let's write the letter? 11 12 CL: That's the only way we will get it, by writing a letter 13 and add that part on to the rules. 14 15 MC: The hot spring rules probably just need to be rewritten. 16 17 TD: It would be good to rewrite them, real good. 18 19 MC: And if it happens again, then is the time to write. 20 TD: Who was overnighting there? 21 22 23 TC: Us and including Doc Harris, Upper Kobuk Elders employees 24 including that person. How we did not include the alcohol 25 rule is beyond me. 26 27 FD: Yes, that person overnighted at Shungnak. 28 29 MC: And when you write the letter, keep in mind NOW those who bring alcohol and the dog team owners. 30 31 TD: Yes. 32 33 34 MC: The third time it happens without obeying the rules, put 35 the names up of those people and what they are doing, that is 36 your only power. 37 38 TD: The hotsprings help many people alright. 39 40 MC: The people who don't know will begin to say who are they anyway. But put their names down, those who bring alcohol and 41 42 those who tie up dogs and wash dogs. But for now, add on to 43 the rules. I think that would be the best way. The Natives 44 found the springs, from we don't know when. 45 46 TD: Who does it really belong to, Wildlife or Refuge? We hear 47 it now in two different ways, from here and you also. 48 49 NS: Refuge is on the paper there. 50 51 TC: That's Selawik National Wildlife Refuge, Kotzebue. 52 53 NS: The papers are hanging there at the cabins there.

Upper Kobuk

TC: They are at Kotzebue. 1 2 3 MJ: They are not Park Service? 4 5 6 TC: No, they are not Park Service? 7 NS: It is constantly being used by ______ and also by Noorvik and they also speak of how it needs help and I tell 8 9 them too, that what is needed such as no map and etc. is not 10 there. No broom and we bring it our used ones, and we even 11 always bring used chimney pipes, and I tell them that. 12 13

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Record Seven: Noorvik Interviews

This tape, recorded in September 1990, covers a wide range of topics, including social problems, Iñupiag values, traditional skills, and subsistence. The tape comprises a collection of interviews conducted by Ms. Rachel Craig.

Lines 6-53, page 2: one resident discusses social problems, particularly substance abuse.

Lines 3-42, page 3: the same resident contrasts current and historical subsistence practices, with an emphasis on contemporary regulatory regimes.

Line 48, page 3 to line 20, page 4: the same resident discusses Iñupiag values and draws the discussion back to subsistence practices.

Line 25, page 4 to line 52, page 5: the same resident discusses education, curricula, and an Elders Conference.

Line 28, page 6 to line 13, page 7: another resident describes his views on social problems such as alcoholism, and subsistence.

Line 18, page 7 to line 24, page 8: this resident discloses his perspective on Iñupiaq values and inter-ethnic relations, ending with a statement establishing a parallel between Iñupiaq values and Christian faith.

Line 29, page 8 to line 12, page 13: an extensive series of passages by the same resident describing the interface between education and Iñupiaq values, moving to an emphasis on Iñupiaq values per se.

Line 21, page 13 to line 42, page 19: an interview with an Ambler resident begins with a brief statement about social problems, and then moves on to an extensive narrative about traditional skills, subsistence, and survival, illustrating his sense of values and skills that are being lost but which remain important.

Line 49, page 19 to line 24, page 25: this Ambler resident is prompted to move to the issue of Iñupiaq values, then describes his view of education in terms of these values (including discipline), and later resumes his discussion of subsistence as a means to amplify the points he has made.

Noorvik Interviews

9/4/90 NOORVIK INTERVIEWS 1 2 RACHEL CRAIG: On the social problems, it's about things that 3 4 you folks worry about most here in Noorvik. 5 6 MINNIE MORRIS: We have many things to worry about now that 7 there are so many things present in our lives. When we were young and growing up, we didn't carry this kind of worries 8 9 They always said that when the days are about with us. 10 ending, there would be many things to beset us. It is here 11 now and so it now is the fabric of our lives. 12 13 We worry a lot about mind-altering substances, including marijuana, about our children who have chosen to experiment 14 with such things. We worry a lot about that, and even pray 15 about them, because we really don't want them to be that way. 16 17 18 We here in Noorvik have talked about it and mulled over it, but we haven't found a way out of that kind of mess for our 19 But I think about the beginning of this effort, when 20 youth. Robert Newlin used to have meetings with us including 21 22 Noorvik, Selawik, and Kiana, and tried to find out what kinds 23 of problems we had in our communities. When we talked about our problems and all of us came to some kind of consensus 24 25 about them, I used to think that was a good way to handle our 26 Because I think discussing with other villages is problems. 27 better for all of us instead of just one village making 28 decisions on what to do about their problems. When a lone 29 village makes decisions, sometimes it doesn't turn out so 30 qood. 31 I did a lot of thinking this summer when we found out that 32 33 our children were up to things that we thought were bad. Ι 34 thought a lot about Sivunniigvik which I felt was built in 35 the beginning mostly for the benefit of our youth , and now it seems we have lost sight of that goal. I know other 36 people need help, too, and are using it for their benefit. 37 Ι 38 have been thinking about our youth in the growing stage who 39 are risking their health through experimentation. I really 40 fear for them if they ruin their health. I have often felt that if Sivunniigvik were available for them, they could be 41 42 sent over there for counseling and whatever way they could be 43 assisted to reach an understanding of the gravity of their I thought about that a lot this summer. 44 situation. Ι 45 brought that up in one of our meetings, but we have not met 46 again after that to pursue it. We haven't set another 47 meeting date. Maybe these people who are travelling from village to village, after they hear how the other villages 48 are doing, maybe they will help us make some decisions about 49 50 that. We are thankful that they are here, just as if they were here 51 to try to rescue us when we are not sure of what to do 52

53 ourselves.

Noorvik Interviews

RC: How about subsistence; anything to say about that?

Subsistence activities have been going on from time MM: immemorial. Our generation grew up in a generation of parents who hunted to provide for their families, especially those of us who grew up while some of the real old people were still alive. The only way our parents supported us was There were no jobs at that time. We didn't help to hunt. them by working or earning money. And our parents didn't look forward to having old-age assistance checks to come Those were the conditions to which we were born every month. and in which we grew up -- when people were still hunting to provide for the family. And now it's so different today with people watching over us, having to do everything including hunting according to the language of the law. Some of us don't know what to do when we can't even plan our future, not knowing what it is.

I don't fish anymore, since I am not able to work hard I really was disappointed for the fisherman this anymore. summer when their fishing was stopped all of a sudden like I thought to myself, gee, those people were trying to that. earn their living, trying to get something that would help them. When they made them quit fishing all of a sudden, I really felt bad for them.

Even here, those who have been fishing have put away dried There are many who were not able to get any fish and fish. end up with nothing, but I guess they have to manage the fishing season according to what they think is the best plan for everyone concerned.

Even when hunting caribou up the river, there is always a quota set beyond which we are not supposed to harvest the It's just like they're telling us, "you can only caribou. have this much." But it's OK. They are watching the herd while we are at home sitting around, and they are out 38 travelling on their job, taking everything into But if knowledgeable people would tell them consideration. some things about subsistence so things will go right, it 41 would be even better. The people who live on wildlife must be taken into consideration.

44 RC: How about the Iñupiag Values. If a child grows up not 45 knowing what the Iñupiag Values are, what kind of person 46 would he be?

48 A person who doesn't know the Iñupiag Values and how MM: they fit in his life is pitiful. A person who hasn't been 49 50 taught during his childhood, making sure that he understood 51 what was important, is really a pitiful person when he doesn't know what to do (according to what the others think 52 is right). A person or grandparents must teach the child so 53

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1 he will be able to live a good life, having been taught what 2 to do. Especially when it comes to hunting. They have to 3 know what to do.

5 For instance, when we were hunting up river, taking our sons-in-law with us who don't know a thing of how we live, 6 7 having come from the States, we had to tell them what to do 8 because they didn't know the first thing about our 9 And when they found out and learned about them, traditions. they liked it, and began to talk about them. 10 This is the kind of information that we must pass on to our young people 11 12 including those people who marry into our families, these 13 white people that we love so much. We have to tell them, and make them understand, just like teaching our own children who 14 don't know the first thing about our cultural traditions. 15 16 The children are very pitiful when they haven't the least 17 inkling of what to do in any given situation. They have no starting point of how to make a living. They get into 18 19 situations where they must suffer when they don't know what 20 to do in making a living.

22 RC: How about your local school. Is the education here 23 pretty good?

25 MM: Yes. Learning in school is very good. When a student is attentive and is open to learning, it seems he reaches a 26 higher plane where he can begin to be of assistance to the 27 28 community and at the same time earn his living in an easier When a student isn't just sloughing around and has 29 way. 30 parents who help him and encourage his studying, he soon 31 realizes that he does matter to his parents or friends. And 32 even if a person doesn't have parents, it's usually the aunts 33 or uncles to tell him what he should do if he wants to do the 34 When young people did choose to study, it is right thing. 35 noticeable in a meeting, and they are envied that they did choose to learn, and it makes us grateful that they decided 36 37 to come home to help us or even to teach us. Young people 38 help themselves when studying hard in school.

40 RC: If there was any way to add on to the course of studies 41 that the Noorvik school has, what would you add to it?

43 I always have a willing spirit to help the students in MM: the school, but I never quite know what to do only because I 44 don't know. I have only gone as far as sixth grade, and I 45 have no understanding of any studies that go beyond that. 46 But I always have a soft spot for the students and am willing 47 48 to give them counseling and advice at any time, knowing what it's like not to have had high education. I just don't want 49 them to be ignorant like me, but to continue to learn things 50 51 as they go on. And I really don't like them to use 52 substances that are detrimental to their body. Maybe I don't take enough time to counsel the young, but each parent should 53

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1 continually teach their children what they want them to know. 2 If they want them to be good, they should continue to watch We should work closely with the teachers and know 3 over them. how our children are performing in school. It seems I pay 4 5 more attention to business at hand even though in the back of my mind I know I should be more involved with the school and the students. I think it's the same way with the parents But when they call for me, I am always willing to go here. to the school. And when there have been discussions at the 10 school in the top levels, I really feel like those decisions and words should be spread to the community to give them an 11 understanding so the students would be lead in better ways. 12 13 When they suspend the students for long periods of time, it just seems to me that they are just pleasing the students who don't want to be in school. But if they keep that up and miss so much school, the results are not anything to be happy 16 about. If a parent wants his children to go the right way, they must counsel and advise them to do the right things. That includes me, too. Now that I have just one student living at home with us, I have been working harder than ever to keep him in school.

And after the last Elders Conference in April when the RC: elders had long discussions about education, what did you do when you came home?

MM: After I came home from that conference, I really tried to discuss conference matters with the people. I didn't want to just be a conference attender, having had a joy ride to Kotzebue. I was even moved to tears as I was reporting what I wanted to pass on had been discussed at that conference. those things that I heard at the conference, even though I couldn't possibly report on all the details. But I really tried to do my part to give a report in Noorvik because that's what I understood was our role as participants in the conference -- to go home and talk about what was discussed here. I didn't want to be the kind of participant that just agreed with things but did nothing about them.

And when you went to the school to talk about the RC: conference, who did you talk to?

43 I was one of the participants who talked at the high MM: school after we came back, even though it was just a few 44 45 But when they called some elders, I was glad to do my times. part to be the other person to talk to the students and give 46 47 a report of the important things that were discussed at the 48 I wanted to impress on them that what I was conference. talking about were not matters decided only by people at 49 50 Noorvik, but the whole region participated in the conference and "this is what they said." 51 And I agreed with what was 52 done. 53

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Thank you. Is there anything else you would like to 1 RC: 2 say? Your own thoughts. 3 4 MM: I always have my own thoughts, but I always feel so 5 ignorant and not so smart and so don't express myself very 6 often. But I always feel that our youth should learn to pray 7 and have the Lord with them in whatever they do. I always 8 feel that they should have him leading them in whatever they 9 decide to do, and this is what I also tell them when I give 10 them advice. 11 12 (The next part is an interview with BILLY SHELDON in 13 NOORVIK.) 14 So you can start in any part of the discussion 15 RC: 16 suggestions. 17 18 BS: You want me to state my name? 19 RC: Mn-hm. 20 21 This is Billy Sheldon in Noorvik 22 BS: 23 24 RC: You can even talk Eskimo if you want to. 25 26 BS: Yes. Social Problems in the region such as alcoholism. 27 28 I think alcoholism is not as acute as it once was. It used 29 to be our No. 1 problem in our villages. But I think it has changed in the villages, but it has not disappeared. 30 31 think that is something that all of the villages need to 32 expend a lot of energy on. People who bring in alcohol 33 secretly or are secretly bootlegging -- we shouldn't hide 34 these things. If the offenders were discussed openly, it 35 would help our community. It is good when we all work on these problems together. I have never forgotten what I said 36 37 early on when we first got started on this problem. Sometime 38 ago as we continued to live, when there were so many of our 39 youth dying because of alcohol, I said at the meeting when we 40 had guests from other regions as well, that if we all work hard together to get rid of alcohol from our communities, 41 42 then our homes would begin to brighten up. It would be like early morning as daylight begins and begin to get brighter 43 44 and brighter and pretty soon the whole community would begin 45 to look as bright as the sunny day, even making us happy. 46 That's what I am thinking about today when alcoholic intake 47 is not as frequent as it once was or even when our young 48 people are not dying as frequently on account of alcohol 49 abuse. Alcohol is not the only thing; it is paired up with It seems that there was a lot of drugs available for 50 drugs. a while, but now it doesn't seem that apparent. And if we 51 really work hard to get rid of it, it will even get better in 52 53 our community.

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And about subsistence. How elders think the subsistence laws are affecting the community. The subsistence dilemma now, which the Supreme Court has struck down.

The things that we live off of our land, the wild game or even the berries, when we were growing up, there were no regulations restraining us its use because there was no other way for us to live. There was no money at the time. It seems that we have more money today, but it's still very small because everything up here costs so much. If we tried to live just by buying food from the store, it just costs too much. Especially when you have to buy meat, Native food. Our life will never become like it is down at Anchorage.

Iñupiaq Values. In terms of a young kid growing up who has lost touch with the values.

In our day, we have been teaching the Iñupiaq Values, things that we used to live by when we were growing up. If we teach them in both languages, in English and in Iñupiaq, whichever language the people we are talking to understand, it would really help them to understand them. When we are talking about the Iñupiaq Values in school, some of the students first appear like they don't want to listen to them. But when we talk to them like we mean what we are saying, then they become very attentive.

If we don't teach these Iñupiaq Values to our children, they will grow up like the white people. These Iñupiaq Values are priceless. If they would plainly teach them to the children at Sivunniigvik, it would really be good.

33 Children who are growing up today, what direction they are 34 taking? What kind of world they are growing up in? What can 35 the elders do to help?

This talks about the direction that our children are growing up today.

What kind of future would they have if we did nothing about teaching them Iñupiaq Values? They would grow up just like the white people. That's the first one. In what kind of world would they grow up in. How can the elders help them?

In the summer time when the children are out of school is the 44 45 best time to teach them anything. Sivunniigvik is open to 46 all children from everywhere. People shouldn't prevent their 47 children from going to Sivunniigvik. If they are unable to 48 pay the \$50 fee, their children are accepted for free 49 And we elders, if we would be diligent in teaching anyway. 50 them the Iñupiaq Values, we would be helping our children immensely. They have no one to teach them, other than the 51 52 elders. Especially knowledgeable elders. When they have

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older elders to teach them, it is really good; the older ones who lived at the time when the old Iñupiat were alive.

RC: And what makes the way the white people live not a desirable trait to us Iñupiat?

7 There is nothing really undesirable about it, but if our BS: 8 children learn everything only from the white people, they 9 won't have any regard for the Native people. We all know that no two white people are alike . The majority of them 10 don't have the slightest respect or regard for the Iñupiat. 11 12 And that's just opposite of what we were taught when we were growing up. Especially the old people. They always taught 13 us to regard the elders highly and respect them because they 14 15 are the knowledgeable ones in the society. And so if our 16 children just went to school and learned to be like the white 17 people, not getting any values training by the Inupiat, they 18 will grow up with the attitudes of the white man not knowing 19 what an Iñupiag Value is. I am speaking that way on behalf 20 of the Iñupiaq Values because they teach us to love one 21 another and to be humble, and all those things. That is not the way of the white people. 22 The only ones who come close to 23 living that way are the ones who try to live their Christian 24 faith.

About Education. Take one of the issues discussed in theElders Conference and see what they would have to say.

29 That was one of the issues that was brought up at the last 30 Elders Conference. If we taught our children the values, I 31 am sure that they would like that, too. When we first start 32 teaching Iñupiag Values to the children, some of them are 33 tough and hard to change at first. But as we continue to 34 teach them, they begin to appreciate them and are happy with 35 them. I have seen that process down at Sivunniigvik among 36 several groups of youth. Some were really tough and didn't 37 even want to listen to our presentations on the Iñupiag 38 But sometimes I take that kind of young person out Values. 39 all by himself and talk to him to make sure that he is 40 understanding just what we are talking about. In the 41 beginning, they usually have a hard set face, showing no 42 emotions. But as the talk goes along, his countenance changes and he begins to smile about things. 43 Teaching Iñupiag Values is not a useless effort. 44

46 The most important things to teach our young people are the 47 ideas that could help them to be good people when they grow 48 At first they don't know what we mean by Iñupiat up. Ilitqusiat and don't even care, but as they begin to gain 49 some understanding, they begin to develop an enthusiasm for 50 We must really be diligent in our teaching of the 51 it. Iñupiaq Values, and those of us who teach values must also 52 53 live that way. They must see us living the Iñupiaq Values.

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If they listen to a person talking about the Inupiag Values but his actions don't reflect his teaching, then the youth lose interest because there is no substance to the teachings So those of us who teach Values must let them of the Values. see that we do indeed love one another, respect each other, have humility, and are not trying to know a lot more than the other people. We have to try to keep all those show-off actions in control. Sometimes this trying to know more than other people just to show off is really a blinder and a stumbling block, especially when that person doesn't know that much anyway. That trait is really evident today when our young people are really trying to live like the white people. Their attitudes border on not caring about being Iñupiag and about the other Iñupiat. But it's not too late Some children begin to change their attitudes when they yet. begin to understand what the Iñupiat Ilitqusiat is all about.

RC: When you think about the Iñupiaq Values, what do they mean to you?

21 BS: Those are the things that I learned from my own parents 22 when I was growing up. My father was always advising me, and sometimes my mother did also. They talked about my 23 24 respecting old people. And they said that if I have done 25 something and I realize that it is not right, then I should 26 learn from that lesson and not do it again. And even though 27 they taught me those things, I developed a taste for alcohol 28 and it almost ruined my life, even though my mind hungered 29 and thirsted for those things that my parents had taught me. 30 Sometimes even though you have been doing those things that 31 you know you ought not to do, someone's sage advice does keep 32 coming back to one's mind. And it usually is exactly like what your parents had told you in the first place, and it 33 34 seems like you could almost hear their voices. When a person gets into the bad habit of using substances that are not good 35 36 for the body, it is not possible for a person to be rid of 37 the habit all by himself. But the kind advice of a person 38 works within that person as his life goes on, and if he has 39 been given good teaching without the instructor getting nasty and hard about it. 40

I regard these Iñupiaq Values very highly because when you 42 are teaching children even in school, even though some don't 43 want to listen in the beginning, later on they really are 44 45 glad to know them. Especially when they are grown up and 46 have children of their own, then they thank you for that 47 Iñupiaq Values training during his youth. When a young child 48 is taught the Iñupiaq Values, as he grows older, then he 49 begins to live more and more according to its teachings because he's found out that therein lies happiness and no 50 51 real difficulties within it. 52

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Today, I am really trying to live according to the Iñupiag 1 Values because they are very similar to what the Bible 2 The advice is the same; it is not any different. 3 teaches us. It is not any different at all. I have always been thankful 4 5 for those early elders who participated in the first elders conferences to establish these values for us. I am thankful. 6 for them up to now because they have helped me in my own 7 8 Maybe some other person going the wrong way has been life. 9 helped by them, too. If we would continue to go forward in our teaching of those values, a person has to teach straight 10 11 from his heart. He cannot make fun of them at the same time, 12 laughing inside while he's talking about them. These Iñupiag 13 Values are alive, and the Bible teaches us the same things.

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RC: I wonder what else we are overlooking?

17 These Iñupiaq Values are there for us elders who teach BS: them to the young people in our villages. 18 If we love our 19 youth, and we want them to live, we will try our best to teach them these Iñupiaq Values, not getting slowed down by 20 We must not take opposing sides, but be 21 anything at all. filled with love for one another. When the young people see 22 23 a person reach that stage in life, and know that no unkind 24 words come out of his mouth even when treated badly verbally 25 by others, those young people begin to have better control of themselves, and especially of the kinds of words that come 26 27 out of their mouths. It even changes the way they live. 28 These Iñupiag Values are living ideals. If we go forward with them, not being slacked down by any circumstance, our 29 30 young people will also think about them.

If we don't have anyone to teach us, the only way to learn 32 33 then would be to observe how people live. When we see people 34 drinking or playing cards, trying to get more money, when our young people see these things they think that people do that 35 because they think it's a fun thing to do. People who don't 36 have anyone to teach them verbally about these things learn 37 38 only from what they see. They think, "maybe it's all right if I live that way, too." 39

41 But a verbal advice is strong. These admonitions are from time immemorial. Even in Bible times those first people who 42 started living in the right way had to work harder, go 43 through more temptations and trials in their lifetime than we 44 have in our lifetime. They lived a harder life than those of 45 46 us who are trying to teach these Iñupiag Values. When we realize how wonderful that these things that were passed down 47 to us are, then we must work hard to pass them on to the next 48 49 generations, too.

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I wonder how every person in the world would be if they had been taught these Iñupiaq Values from childhood. There would probably be more people working at getting along with others than trying to settle things by going to war. People who would keep alcohol away from their society. People who would teach people not to kill each other. We must remember these things.

9 When we are having a funeral at a church for a young person 10 who could have lived a long life, but because of his 11 preoccupation with and use of alcohol and drugs dies a sudden and early death, it looks really bad and is hard to take. 12 13 You think about the life he could have lived if he had not made the mistake of taking those substances. We must think about those things and not get tired of teaching our young 15 16 people about the Iñupiag Values in our villages.

18 Sometimes Robert Newlin and his group would have me travel with them to make a presentation on the Iñupiag Values. 19 Those were times that I enjoyed very much. The same way at 20 21 Barrow when Mildred Sage and I were sent up there to 22 represent the NANA Regional Elders Council. The elders at 23 that conference were very happy to hear our presentation about the Iñupiaq Values.

26 We are no longer the only region teaching our young the 27 Iñupiag Values. They are now known and being taught in 28 Russia, as well.

Yuri Tottoto, from the Soviet Far East who has travelled to some of the villages in our region, read our Iñupiaq Values and really liked them. So I also gave him a copy of them. Ι don't know in what way they will use them over there.

We need not hoard the teaching of the Iñupiaq Values only in 34 our region in Alaska, but pass the good word on to other 35 36 people. If a person lives according to those values, they 37 will not have the fear and foreboding of impending 38 circumstances. They would not be in bad accidents. Sometimes when we are trying to get those things that make 39 our physical lives easier it is really hard work; but in a 40 41 social context, there is nothing that could upset other people if we really strive to live according to the Iñupiag 42 43 Values.

45 We are obligated to teach our young people, and also to give 46 them an opportunity to teach others. Those who seem to know 47 the Values a little better than others should be given an opportunity to teach others. If we insist that they do this, 48 49 then even when we are gone there will always be someone here to teach the Values to the younger generation. And even if 50 51 we tape recorded the Values in Iñupiaq, they would never die 52 but live on. We have some people here who can translate the 53 Values very well. They could be aired over the radio for the

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listening pleasure of our people, or make copies for people 1 2 who would like to have them in the villages. That would really help. And if there's no one to really explain the 3 4 Iñupiaq Values and their translation, then they could listen to the tapes even in the classroom. There are some villages 5 who have a hard time trying to explain the Values, much less 6 7 translate them. If we could include them with some other 8 writings, that would even be better. 9 10 Last year I explained them at the Elementary School in the 11 class-rooms. We all took turns going to the classrooms. We 12 were there for fifteen minutes in each classroom from 13 classroom to classroom. 14 Two elders at a time in a classroom. It worked out very 15 well. But when we were at the high school, we spoke to all 16 the students in one big assembly. 17 When teaching things like hunting, we can take our children 18 and grandchildren along with us. But it seems to work better 19 20 in a classroom setting to teach the Iñupiag Values, and we 21 should make sure that they get a clear understanding of each 22 one of them. It can save someone's soul. 23 We should also talk about depression. The young parents 24 don't really know how to raise children. When their children 25 first start experimenting with alcohol and marijuana, or do 26 something that got them in trouble, all they know how to do 27 is scold their children as loud as they can. I guess they think they can straighten them out that way. When a child 28 29 gets treated that way, then he begins to doubt his He begins to think that his parents don't like 30 self-worth. him and starts thinking, "Why should I live?" That's one of 31 32 the reasons why we have so much suicide around here. Very 33 young people. I have heard that several times here in our 34 village, "My parents don't love me." When the youth are drinking alcohol and feel that they can talk, that is what 35 36 they start to say. And when they have had a certain amount of alcohol so they don't really know what they are doing, 37 38 they get rid of themselves. Parenting should be taught to 39 It should even be included with the Iñupiag young parents. 40 Values. Some young parent might read it and keep it in mind 41 when challenges in child-raising are upon him. 42 43 Sometimes when I am teaching Iñupiaq Values at Sivunniigvik, 44 I include parenting as part of the Iñupiaq Values. When 45 Elizabeth and I got married, I advised her that "if any of 46 our children become obstinate and refuse to listen to us, 47 when I start spanking that child to correct him, you must not 48 under any circumstances come to his rescue. Once you do that, every time that child is disciplined, he'll run to you 49 50 to escape his correction and punishment because you tried to prevent his punishment. And then he will regard me, the one 51 who tried to correct him because of my love for him, he will 52 regard me as no one of any consequence." I think sometimes 53

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when I start spanking one of our children it moved her to tears, but she has never once countermanded my disciplining. As a result, our children haven't caused us any serious heartaches. Except Junior, who saw my example as he was growing up. He takes alcohol on occasion, and more so, I guess, because that's the way his wife is, too.

Sometimes my emotions are moved close to tears.

RC: Why?

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BS: Because I love the children so much.

RC: I guess that's how our forefathers were. They talked to us. Talking to us all the time, trying to get us to understand the important things of life.

(THE NEXT PORTION IS AN INTERVIEW WITH TRUMAN CLEVELAND FROM AMBLER, ALASKA, 9-11-90)

Those many years of living, since we first moved to Ambler, our life was very good. There was some alcohol consumption, but the most part of our life was in making our living. Later on, as our children were growing up, we began to worry about this hometown that they would have. Our worries about establishing the City of Ambler for them seems secondary to our worries about alcohol, in thinking back. Those of us who first moved here wanted to secure the townsite for them so that they wouldn't have to worry about that even after we are gone. We wanted them not to worry about where to live, and so we made big efforts to secure this place for them. We wanted it to belong to them, and when we are gone, they would say, "This land is our land."

35 When we were growing up, the IRAs and BIA helped us with our 36 land problems when we were still up at Shungnak. I remember 37 when we were still living there that we had power to govern 38 our village according to its rules. Whatever rule the City 39 Council established, that's how it was applied in the 40 village. That's when we were working with the BIA. But 41 today as we work with the IRA, it is still the same. They 42 should be able to run the city, but we feel that we don't quite have everything in place that should be there, and 43 44 that's what is worrying us today. 45

46 And some of our people who got into trouble with the law, who were punished for a number of years according to the dictates 47 of the State, we think that if we had a strong IRA with the 48 help of BIA it might curb some of what they do. At least 49 maybe there would be less chance of them going crazy with 50 substance abuse if we had a better hold of the law in Ambler. 51 52 That's how our Iñupiat controlled their settlement from time 53 immemorial.

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فالارضاع والجرارة المتعادي والمرار

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Years ago, when I was growing up, the school board and the 1 IRA council, people who were in positions of authority, would 2 -3 walk the streets of our community to make sure that the children were observing the 9 o'clock curfew. 4 And the 5 parents were very supportive of that, not creating opposite sides about it. That's how it was in those days, and it was 6 strong and effective. They listened to people when they were 7 8 in positions of authority. That's where the council received their power, by the support of the people not going against .9 10 And today, our people have no respect toward elected them. 11 It's as if they envy the position of that person, people. even though we know that if they themselves took those 12 positions of authority, they would be ineffective. That's 13 14 how they spoil the reputation of some of our people. And 15 today with that element in our society, we are unable to have 16 a strong effective leadership. The people in the fringes wielding their power to tear down authority because of their 17 18 envy.

But today, if they would start working together, agreeing
with each other, and develop the IRA into a strong
organization, they could become strong again as in our time.
It would change the lives of our children.

25 Years ago when we were in school, our teachers used to punish 26 us, receiving their power from the parents. The parents gave 27 the teachers a lot of leeway while their children were in 28 school because they felt that their children had to learn. But today, it is different. Whenever the teacher does 29 anything to the student, the children come right home to tell 30 31 their parents. And some parents run up to the school and 32 give a piece of their mind to the teacher without 33 understanding the issues. That is one of the reasons that has spoiled our children. The children just try to get 34 35 sympathy from their parents to get them to stand up for them 36 from the teachers. And they get worse as this process keeps 37. going on.

Not all parents are like that. There are some who try to do the best for their children. Those are parents who have a deeper understanding of life. If we would just support teachers who are trying to get the best behavior from the students, it would change the attitudes of our students.

And when it comes to trapping and fishing, our young students don't know how to do these things. For more than ten to fifteen years since I have been a commercial fisherman in Kotzebue, sometimes there would be very few live fish in my net. That's because we haven't taken the time to teach our children some important concepts until they understood the spiritual aspects of their behavior.

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In olden times, they always told us that whoever took wild game or fish from a snare or a fish net would surely have something happen to them. If someone steals fish from a net or wild game from a snare, he is setting up a chain reaction which would surface through his children or grandchildren. He is setting up a situation where someone in his posterity will be hard to handle. That's how it is. Our children don't have an understanding of that because we never told them, and so they continue in those bad habits. If they were given an understanding, they would remember those wise sayings and not do those things.

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13 Whenever a person takes something, even money, it never lasts 14 It always gets used up. And then it leaves its long. 15 residue in a person as a bad deed that never should have been 16 done. It is better not to take things that don't belong to 17 us. Our generation grew up the hard way, not having 18 everything that we wish we had. And even after I was married and had children and continued to have a hard economic time, 19 20 it seems to have helped my older children a lot. They can 21 survive on Native food. They grew up only on what we could 22 provide for them. People who have grown up the hard way and 23 suffered right along with us in their young years, take chances later on for a better life. And the ones who were 24 25 raised after we started having some economic success can't 26 live only on fish but prefer caribou. They grew up eating 27 good food like caribou. And they don't care whether they eat 28 fish or not. But our land won't always provide the same wild 29 game all the time. Some day the caribou may not come our 30 way, and then there would just be fish to eat. Fish travel 31 in water, but not the caribou. A few years ago the caribou 32 never came to our part of the country. If ever the caribou don't come our way any more, those who were raised eating 33 34 caribou will have a hard time adjusting to going without. And we have to make sure that they understand that 35 36 possibility.

38 I really appreciate these people, our workers, who are 39 travelling to all of our villages. (Speaking of the Iñupiat 40 Ilitqusiat coordinators.) They worry about our lives, and 41 work with the elders. They search out the words of the 42 elders, the ones who know what life is all about.

There were just seven of us families when we first moved to 44 45 Ambler. It seemed like an impossible task there in the 46 beginning to establish a new village. We didn't know how we 47 would establish a school; there wasn't even a church here. 48 But we had children who needed to be educated, and so the 49 government began to assist us. We support-ed each other and wrote letters. We all were the unchangeable council for so 50 many years. There was no one else to be the council unless 51 52 we filled the positions ourselves. And so we asked for 53 schools, for a post office, and our petitions were heard. Ι

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1 must say that our children are important, and our government 2 wanted them to have a chance to grow up well, knowing that 3 there were things that they should learn in school. They are 4 also important to the government. After all, they are also 5 the responsibility of the government, like their own 6 children, even though they are our children.

8 We really want them to be educated. We want them to know 9 English and Iñupiag and how to live our Iñupiag way. If they 10 don't learn the Iñupiag Values and learn only those things taught by white people in the school, it is not good. 11 It is They have to know how to camp out in the winter 12 not enough. even when they don't have much material substance for a 13 14 shelter. Even if they don't have a tent. They have to know 15 how to do that.

16 If they just found a site that has enough snow to make a 17 18 shelter and crawl into it, they could survive. It is warm 19 enough. Once they are in the snow shelter and the inner 20 walls are slightly melted from the breath and form ice, it 21 becomes windproof. Before icing conditions form, it feels cold because the wind can still penetrate through the snow 22 because it is newly fallen soft snow. But as soon as it is 23 iced, it becomes warmer without any wind blowing through. 24 If there are any large trees, and there's a lot of snow down at 25 26 the trunk, it makes a good shelter because you could poke a 27 hole through the snow right along the tree for ventilation and make an entrance hole on the side. It works like a 28 29 If you built a fire in the snow shelter, the air from stove. 3:0 the side entrance gives enough air so that the smoke goes up 31 the hole along the tree. And when the opening at the entrance is widened, it helps the fire, on the same principle 32 You don't have to have much wood to keep warm. 33 as the stove. 34 Just a few sticks is all you need to keep warm. When all the 35 wood is burned and only embers are left, you can shut the entrance door because there is not the smoke to bother you. 36 37 You stay warm inside the snow shelter that way. Our children 38 don't know how to survive that way. If we don't show them 39 those things that we know today, they'll never know them.

41 As far as wild game is concerned, the animals of the sea and 42 the animals of our land are important. Our children have no 43 idea how dangerous they are because they have not been taught I have told my own children cautions 44 how dangerous they are. they should remember in regard to bears. If somehow they got 45 close to the animal from the leeward side of the wind and get 46 47 within shooting distance, then he shouldn't move after 48 shooting the animal, even if he is in plain sight of the When a bear gets shot, it starts to look around, 49 animal. trying to see any moving object, as if looking around to see 50 51 who shot him. And if you don't move, even on a flat barren 52 plateau, he doesn't do anything because he can't see a moving But when they see a moving object..... 53 object.

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Let me tell you this story as an illustration. Years ago there were a couple older people who stalked a black bear and shot at it. When they shot it and the animal started looking around to see who shot him, the one in the rear was probably afraid even though he had not fired the shot and started to move away. The one who fired his rifle just sat still. The bear immediately began to run toward them. The man who shot the rifle continued to sit still, even though the bear was getting close to him. And his partner continued to run, trying to get away from the bear. The hunter soon realized that the bear was running after his hunting partner who was running away. That bear ran passed the hunter who sat still. That's why the older

generation always told us to be still when we are hunting bear. They always said that once we start moving, the bear would surely come after us.

And they always said, that no matter how strong a caliber your rifle might have been, if that bear makes up his mind to go after you, he can run after you like he wasn't wounded at There was one advice that was given to me, that no all. matter how large the bear is, if we shot him through the hip bones, his hind legs fall useless and he would just drag them along. He really feels his wound then, because his hind legs become useless. I always pass that advice along to other young men who have learned to hunt and who had not received any instruction like that. Unless they are told, they don't know these things. That's why those of us elders who know these things must talk about them, and not keep them hidden away, so that the others will know what to do. The living soul of an individual is precious. When a person dies because they don't know what we know, we always realize that person had not been taught those things. If he had been taught these safety precautions, he could have saved his own life.

37 The sea coast people have the same stories to tell their 38 people about their sea animals, like we do here in the 39 interior. Take the otter, for instance.

There was this guy who saw an otter and started to run after 41 it. He caught it by the tail and was going to hit it against 42 43 the ground to kill it without having fired a shot, but the otter turned right around in the air and sank his teeth on 44 the nape of his captor. He kept his teeth fastened there, 45 and eventually killed that person. That's how ferocious even 46 47 the otter are. Our young people don't know these things.

And now the lynx. I heard a man tell a story a long time ago
when he was a young man. He was following a lynx by its
trail. Paw tracks. He wanted to shoot it with his .22 if he
saw it. When the lynx realized that there was a man
following his tracks, he made a long loop and sat beside his

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tracks, waiting for the hunter. It was doing the same thing that the hunter was doing -- hunting. The man didn't realize that the lynx was hunting him down until he saw it jumping at him. Lucky for him he had his rifle ready to shoot and he shot that lynx while it was still in the air. That's how the lynx are; they are dangerous.

And I'll tell another story of what happened to me. I'm going to tell a story of how dangerous the moose are.

11 I was travelling by dog team behind a couple friends of mine 12 who were travelling by snowmachine. That's when I still had dogs. I was travelling inside of Natmaktugiaq. 13 I saw a moose on the other side of the river, and decided that since 14 15 it was at the river I would swing over that way to it. I had 16 trained my dogs not to bother the caribou when I was hunting. 17 But I had not trained them about the moose. And they really 18 wanted that moose. They started to take me to that moose 19 even though I was hitting the breaks as hard as I could. And 20 that moose started to come toward me. But I had a rifle. 21 It reached my dogs but didn't bother about them. He was 22 looking at me. My dogs hollered and howled, and it ignored 23 And when it was just about to reach me, I shot at it them. 24 and the bullet landed on the side. It ran away, and then 25 turned right around toward me again. I wanted to take a good 26 shot at it since it was pretty dangerous and I let go my dog Moose are dangerous. Those are some important things 27 team. 28 that we have to teach our children.

That is part of living. People who are making a living have to know these things, including dangerous spots on the ice or areas that tend to overflow in the cold winter. These are dangerous areas and people have to be aware of them. I want to stress the importance of those things that I talked about.

36 I probably have forgotten some things that I should be 37 talking about.

39 RC: Well, there is the topic of our youth, if they grow up 40 without being taught our Iñupiag Values, what kind of person 41 would he grow up to be?

TC: Take a young person. If he grew up not being taught any of the things that we know, he won't know a thing about how we live. All of those things that I have talked about are things that he should be taught. Or even if he is older and hasn't learned any of them from his friends, then chances are that he could be instrumental in causing fatal accidents. Those are some of the important things to know.

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RC: And about subsistence hunting. Sometimes we are given a quota for a number of caribou that we are allowed to take. There has been a Supreme Court decision regarding subsistence hunting, and recently an effort to address that topic by making an addition to the Constitution of Alaska was defeated. Have these changes influenced your hunting in any way? Or what?

TC: Our hunting in our area hasn't really changed that much. The people who work in Parks Service know that this area where we live and the animals in it are like a farm to us. The animals are free to us. But those lawmakers must have someone from this area to speak for us when they are going to make laws pertaining to us. If we are absent in the discussions, that law would be difficult to create if it's to make any sense. When we had been in Ambler about four years, there were a couple white people who came up here. When they asked questions, the people told them that they should come and see me.

When they came in, we gave them coffee to drink. Ι But I figured understood that they might be Game Wardens. that they had a purpose in coming. They said that they had created laws far away from where we were and didn't really know the effect of those laws on the local people. They asked me when was the best time for us to hunt bear. That's what they wanted to understand. I told them that while they are fat in the Fall time we hunt them. And then in the spring, soon after they come out of their dens and they are still fat, that's another time when we like to hunt them. They get skinny in the summer and that's when we don't hunt They wrote all that information down and developed them. laws that are right for us.

That's what lawmakers need to do when making laws about the Kobuk area or any other area: take someone who knows that area well and use them as resource people in developing regulations. They could ask hunters or people who know the hunting habits of the people in that area to reflect their preference.

41 I really liked that question and I hope I answered it 42 adequately.

RC: It's good. And how about a person who doesn't know the first thing about the Iñupiaq Values, whether that person is an Iñupiaq or some other, what is it like to live with that kind of people?

49 TC: This list of Iñupiag Values really match up with the 50 traditional teaching of our people. In the olden days when 51 we were growing up, people didn't walk in front of the elders 52 when they were sitting in session, whether socially or in 53 business discussion. Even when older women were sitting, the

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children just would never walk in front of them because they respected the elders so much.

Those Iñupiag Values are chosen right, set up by several 4 people working together. I really like them. We talk about 5 them here, and they should be continually taught to our young 6 I think we all have copies of those Iñupiag 7 children. 8 Values. They are an important topic to talk about, even 9 during our Iñupiag Day in school. When the children don't know about them and haven't been taught them, they start 10 11 doing things contrary to their teachings. That's because 12 they've never heard of them, and don't know them. And then we accuse the children of acting contrary to the Iñupiag 13 14 Values, even though we have never taught them to the 15 students. 8.20

17 RC: And if that person doesn't know about the Iñupiaq 18 Values, what should other people do to help that person so 19 he'll know about them? 20

When a child doesn't know the Iñupiag Values..... 21 TC: When a child is hearing something for the first time, it perks up 22 his ears and he becomes very attentive. We took some 23 students up to Ilisagvik after it was established. When we 24 started teaching them the Values, they really listened to us. 25 That's what would happen, if you would impress on them the 26 27 importance of knowing the Inupiag Values and that they all should know them. If you tell them that they are the Values 28 that you live by, then they would learn them, too. 29

31 And how is education doing in Ambler School? When the RC: elders first met in their Elders Conference, they told us 32 that if we learned the good about Iñupiat Ilitqusiat and 33 34 learned the good from the white man's society, the two ways 35 of life entwined in our own lives would make us a better and So what are today's students learning in 36 stronger people. school? 37

39 TC: The students in our school are learning about both the 40 white man's way of life and the Iñupiaq Way. But they have 41 to know that we really think that learning about our culture 42 is really important in their lives.

TC: In the early days of Ambler, I taught bilingual 44 45 education for seven years after I got some training. It was really good in the beginning, and our students began to learn 46 47 At that time, the rules of the schools were good, Iñupiag. 48 too. There was good discipline because we were able to punish students when necessary. And we all worked together. 49 50

51 But today, things have changed. I don't know who established 52 the rule that students can no longer be punished. And now 53 the students are difficult to work with because we can't

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punish them in school no matter what they have done. That is not according to the tradition of the Iñupiat. If they followed Iñupiag traditions, they would still be able to punish those who need correcting. That's what our fore-fathers did as they were raising children, and we did the same thing. And it was good. Punishing and disciplining a child doesn't kill him. A person who has been disciplined always remembers what he was told during that correcting period. And a person who has never been punished always feels like they can do anything because they can count on people who will stick up for them no matter what they do. That kind of person eventually ends up in jail and has to learn to behave himself the hard way. That's where we have brought our children through this lenient method established in school.

I substituted as a bilingual teacher some time ago. And when I was working with the high school students, there was a student who started being disruptive to the class and wouldn't listen to instruction. So, I told him to leave the classroom so that other students who wanted to learn could study in peace. I did that to several students, and haven't been called back to substitute again. So I quit. There were some students who expressed their opinion that they could have learned to speak Iñupiag from me as their teacher.

Disciplining students is important, all right..... 27 But let 28 me tell you about a story about learning in bilingual 29 education in Ambler. There was a couple here in Ambler who 30 noticed that their children were getting A's in Iñupiag even though they knew that their children didn't know how to speak 31 the language. They tested their children during one of their meals together, speaking only Iñupiaq to them. Their 32 33 children didn't understand a thing. They had learned to read 34 35 Iñupiaq and that's how they had gotten A grades. The students not only need to learn to read, but they also must 36 37 learn comprehension along with their literacy so they will 38 know what they mean.

It's the same thing in knowing to whom you are related. We should know who we are related to, from as far back as we can go.

44 And what else?

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46 RC: And for your own thoughts. When you think of education, 47 and the kind of lifestyle they should know and live, what 48 would you want the young people of Ambler to know or grow up 49 to be?

51 TC: When I think about Ambler, there are just a few of us 52 who can get along well with each other. There are just a few

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of us, and we are always willing to help each other. And we 1 2 don't tell anyone not to listen to certain people. There are just a few of us 3 4 left like that here in Ambler. And because of that, there 5 are some young people in Ambler who won't have anything to do 6 Those of us who feel that we are doing the right with us. 7 And since that is the situation, I would wish that we thing. 8 wouldn't have covetousness among us, or jealousy of positions so strong that we get rid of some people. Sometimes we have 9 10 a person in a leadership position who is doing a good job, 11 but because some become jealous and covet that position they 12 remove that person from his position, even when he's doing a good job. If we didn't have those hard feelings any more, 13 14 then we could hang on to people in those same positions as 15 long as they are doing a good job. Even our children would have learned some things from those people, but because of 16 17 jealousy and coveting those positions, they remove good 18 people. Even though we know that we wouldn't be as good 19 administrators as those we removed, we seem to be doing that. 20 21 That is something that I have realized living here in Ambler. 22 And even living here in Ambler, even though I don't travel 23 around to find out what people are doing, eventually I also 24 hear about other people in other villages and what they do. 25 I don't think people should talk against members of their own 26 community. That is the root of living in a community. We 27 have always been told that a person who is always in conflict with those around him never lives a long life. 28 Especially if 29 he is going against older people. That is advice that we 30 have heard from time immemorial. Those are things that we 31 must teach to our children, either in school or at home. 32 When my children were growing up, I always told them to go 33 help people that we heard were in need, but once they are grown up, they go their own way, too. 34 Some are easy to work with, but some are hard to work with. 35 36 37 And when you first learned about those things about RC: 38 Iñupiag Ilitgusiat, who taught them to you? 39 40 TC: When I was first learning about Iñupiat Ilitqusiat, it 41 even pre-vented me from going to school. I was following my father every-where for a long time. I went to school only to 42 43 the 4th grade. I was always following someone whenever they 44 went hunting or some other activity. But I did learn 45 everything there was to know about hunting. And I also 46 learned the resources in the land and where they were located 47 from my father. Even my uncles taught me these things, like

48 Nasauluk and Inuqtuaq, when I followed them when they went 49 hunting. When they were muskrat hunting, and I followed 50 Inuqtuaq to the highlands, hunting for caribou. Those are 51 the people from whom I learned. When you travel with people 52 in hunting, you also learn the talents of others that you 53 think know something pretty well. And sometimes you think

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about your own learning and how inadequate it is after seeing what those people do, and so you make up your mind that you are going to learn like them. And a person can learn.

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Same way with learning those skills which can help a person's body to feel better, as in tribal doctoring. That's the kind of country in which we live. If we would just get together and work on strengthening the Iñupiat Ilitqusiat, we really would do well.

We also have to be good followers when asked by our leadership. Try our best to be supportive to our leaders. Sometimes when a person doesn't know what to do he really can't be that helpful, but we always ask those of you that we think know something, wanting to know what you think and what you will say.

RC: And even though you learned those things from your father and your uncles, are there things that you learned from your mother or other women?

About taking care of food that we eat. When they had me TC: running errands, explaining to me that certain conditions cause spoilage, and what I should do to prevent spoilage. That is another way that we can teach our children on how to know specifics about their own culture. Those are what I learned from my parents, from my mother. When she explained to me why she is sending me on an errand, saying that if certain things get too much sun they could get spoiled. Or if they get wet in the rain, there is some spoilage. She would tell me what I should do to prevent this spoilage. And that child learns those things. And even if the mother doesn't request those kinds of errands again, that child knows what is expected and does the work anyway.

RC: And when you were a young man, did anyone teach you what your behavior should be in reference to women?

My parents never said much to me about women, but my 40 TC: 41 uncles told me what I should do or not do. One of the things they would tell me was not to marry someone from a distant 42 settlement. They said I should marry someone from my own 43 And they would tell me not to molest the girls, 44 area. 45 especially those who are under age. That is advice that has 46 been handed down from time immemorial. Some-times when a 47 person fools around too much, he suddenly wakes up to a 48 situation he might not like. Sometimes it's contracting 49 Sometimes it's a situation where he has impregnated disease. a girl, not really realizing what he had done. 50 Those are 51 things that we men have to look out for. We have to watch 52 out for another man's wife, too. Those are things that were 53 stressed as important in our lives. I didn't hear much of

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them from my parents, but others including my aunts made sure I knew these things. And my older cousins told me things And since I have learned those that I should know, too. things, when I am advising younger people, I also touch on these things. Our children should also learn the names of our body parts in Iñupiaq. I don't think those have been widely taught, and so our children don't know them yet.

I don't think I have many more questions to ask you. 10 11 And when a person from another settlement is TC: Oh. 12 passing through, we are always told to make room for them in 13 our homes, feed them, and treat them as we would like to be 14 That is a courtesy we can give someone else. treated. You 15 may have felt that you helped someone in that circumstance, but once you start travelling and come to a place that you 16 17 haven't been to before, chances are that person whom you 18 bedded and fed in your home might be there. Then that 19 recipient has this feeling of wanting to help his former host 20 whom he never met before, but feeling grateful for the 21 courtesy extended to him when he was in need. That's how our forefathers lived. We haven't been that nice to white 22 23 people, but when they do come on business and we extend our 24 hospitality to them, they are always glad to help us, too, when sometime we are in their part of the country. 25 But we 26 seldom extend our hospitality to white people who are not here on government business. That's because we don't really 27 28 know them. But we really do try to help the Iñupiat even 29 though we never met them before. This is considered good and it is said of a hospitable person, that he takes good care of 30 31 people when he gives him a place to sleep and gives him food 32 to eat in his house. Or even giving him direction which way 33 he should go so he doesn't get lost out on the trail. Those 34 are some things that we can do in this life, and be an example to our children when extending hospitality. 35 And we should live in such a way that we are not cause for a lot of 36 37 gossip, especially those of us who are now elders, refraining from using alcohol and marijuana or mistreating people. 38 We should give support to the elders because they are usually 39 40 They live in such a way that we consider is right. right. 41

42 Thank you for giving me an opportunity to express myself. I 43 might have missed some things, but I am grateful for these people who have come up here to help us with the Iñupiat 44 45 Ilitqusiat program from NANA and Maniilaq and the Borough. All of us villages some-times live a little differently than 46 47 the other villages, and I am very grateful that all of our villages were individually visited by the coordinators. 48 49

50 Our ways of speech might be a little different than other 51 villages, but we all pretty much understand each other. Ι really appreciate that each village had a chance to express 52 themselves on what they perceived to be their problems. That 53

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is very good. Whenever we had training sessions in the bilingual program, they always told us that our language can be understood all the way from Alaska through Canada. Our languages are similar enough so we can understand each other.

When I travelled to Anaktuvuk this is what I understood. People in the North Slope area are beginning to speak the Kobuk dialect. And the real reason was that some of their forefathers were from the Kobuk area and were following the caribou and eventually settled on the shores of the North Slope. One person met a Canadian and asked him how come he was speaking like a Kobuk person when he's so far away from the source. And that's the story that was told him, that they learned the Kobuk dialect from those people who migrated up there with the caribou from the Kobuk area. We probably would have had a hard time understanding each other, but because of our forefathers, even we and the Canadians can understand each other. To me, that is good. We don't always understand people who speak the English language, but we appreciate those members of our society who understand the language of the Gospel and share it with us. We thank them for that, especially when they translate them into Iñupiaq and give us a chance to gain some understanding. We are grateful to them. I am grateful to them.

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Record Eight: Shungnak Needs Report

Two Iñupiat Ilitquiat coordinators representing Maniilag Association and the Northwest Arctic Borough have staged a meeting in Shungnak to seek community opinions about perceived needs that are relevant to their respective programs. The Ford Foundation Innovations Award (\$100,000) is earmarked for local grants designed to address such expressed needs. Agenda topics include language maintenance, traditional crafts and skills, drug and alcohol problems, hunting conflicts, health service delivery, erosion problems, financial hardships, governance, summer camp activities and siting, regional elders and Iñupiat Ilitqusiat activities (including those coordinated with the schools), regional Trade Fairs, and a variety of issues raised during personal testimony and difficulties with community involving Iñupiag values integration.

Line 3734, page 53 to line 11, page 6: one elder offers opinions regarding language maintenance, which is threatened when reinforcement at home and in the school is rare.

Line 16, page 6 to line 40, page 7: elders discuss efforts to train students in Iñupiaq skills, such as skin sewing and tool construction.

Line 47, page 7 to line 11, page 10: the Ford Foundation Innovations Award is described and roles of Iñupiat Ilitqusiat coordinators are outlined.

Lines 27-44, page 10: school drop-outs and alcohol and drug abuse are briefly mentioned.

Line 50, page 10 to line 21, page 12: hunting conflicts, chiefly involving airborne hunters, are described.

Line 33, page 12 to line 7, page 14: difficulties with health service delivery are identified.

Line 13, page 14 to line 32, page 14: erosion and low water conditions are described.

Line 6, page 15 to line 34, page 16: financial hardships associated with utility and other bills are described.

Line 4, page 17 to line 53, page 18: conflicts and nonresponsiveness concerning institutions are outlined.

Line 19, page 20 to line 13, page 24: a controversy surrounding the selection of a site for the youth summer camp is discussed.

Line 15, page 26 to line 48, page 28: Iñupiaq Day (a school activity) and other school-related programs and proposals for programs are described.

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Line 11, page 29 to line 42, page 30: the regional Trade Fair and Kotzebue Senior Center activities are discussed.

Line 1, page 31 to line 6, page 32: the Ford Foundation Innovations Award and roles of Iñupiat Ilitquiat coordinators are described.

The remaining pages include miscellaneous public statements amplifying points that have already been raised, notably Iñupiag values, Iñupiat Ilitgusiat, decision-making processes and governance, education, and community disputes. A

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SHUNGNAK NEEDS REPORT

Meeting at the Armory with Shungnak Village People. We started with just a few people at the armory. Our understanding was that the meeting was scheduled for 7:00 pm, and decided to check with the city about 1:10 and found that the meeting was scheduled for 1:30 pm, and so we got ready and hurried right over. Later on we found that some of the elders thought the meeting was scheduled for 7:00 pm as well, and went out hunting during the day. There were a lot of people out fishing, too. Nevertheless, we felt that we had a good meeting. Later on Mayor Reggie Cleveland joined us and participated in the discussion as well.

We set up the agenda the same as all of the other villages. Opening Prayer: Edna Commack 1.

- Purpose of Meeting: 2. Rachel Craig
- 3. Sample Reports from Other Villages: Bertha Jennings
- 4. Shungnak Village Reports: Locals
- 5. Other

6. Closing Prayer: Florence Douglas

BERTHA JENNINGS explained the agenda to the elders in Iñupiaq.

26 OPENING PRAYER: Our Father who art in heaven, we give thanks to thee this day. We express our gratitude to thee that we are able to see our friends again. And if they have any 28 29 information to impart to us, please help them. And we ask thee to bless us that we may be able to accept their 30 instruction, whatever it is that they tell us. 31 Thou art great in all things. Thank you Jesus. In Jesus name we 32 33 Amen. pray.

PURPOSE OF MEETING: (RC) We thank you for coming and giving 36 us an opportunity to discuss matters with you. We are not here according to our own will; we have employers (NANA, 38 Borough, Maniilaq, School District) who have assigned us to come and solicit information from you. HANNAH MENDENHALL was supposed to have travelled with us today but didn't feel well, according to her telephone call. And the purpose of this meeting in part is that our employers want to know if you feel that you are in need, and when they find out, they want to be able to respond in a timely way.

46 This INUPIAT ILITQUSIAT touches all areas of our life, and so 47 while we are here in Shungnak, we will discuss those areas that pertain to your life here. We have talked about the 48 49 INUPIAT ILITQUSIAT for many years, and we will ask you to discuss how that topic is carried out in your village. 50 The way you live here is really desirable to us because there 51 52 aren't a lot of outsiders mixed in with you in the community; 53 but Kotzebue is hopeless, we have so many other people living

with us there. And besides that, speaking English has become 1 so easy for us. We will ask how the school bilingual program 2 is going, if, in your estimation, the students have learned 3 to speak Iñupiag. Some of the other villages talked about 4 the conditions of their land, including hunting, and what 5 condition their water and sewer is in since the big freeze. 6 7 this winter. And they discussed things in their community that need to be discussed because of their concern for the 8 9 well being of their relatives. ୀ0

11 Those of us travelling to villages write a report for each 12 village and then distribute them to ROSS SCHAEFFER at NANA, 13 to JERRY COVEY at the School District, to CHUCK GREENE at the 14 Borough, and to MARIE GREENE at Maniilag. And so they take a 15 look at our report and find issues pertaining to their jobs 16 and are supposed to take care of them. BERTHA JENNINGS can 17 add to that part of this meeting.

18 19 When we were working with ideas of how to expand INUPIAT BJ: 20 ILITQUSIAT, they told us to look for more funding. Sowe 21 submitted a proposal to HARVARD INNOVATIONS PROGRAM and they In July, BILLY SHELDON and I went 22 accepted our proposal. 23 down to make a presentation with twenty-five other 24 organizations. We were semi-finalists. We also have in mind 25 that we would include your suggested needs in the budget of This month, BILLY SHELDON, JOHN SCHAEFFER, MARIE 26 that grant. GREENE and I will go back down to pick up the \$100,000.00 27 28 that has been granted to us by the FORD FOUNDATION as a response to our proposal. We plan to include the needs 29 30 assessment of the villages in our budgeting suggestions when we go back down to answer questions on how we would spend our 31 grant monies. 32 Other villages like SELAWIK, KIANA, and NOORVIK would like to be able to meet together just as the 33 UPPER KOBUK villages do, taking turns in your meetings at 34 35 KOBUK, SHUNGNAK, , and AMBLER. This is what they would like There are also DEERING and 36 to do in their area, too. BUCKLAND, also POINT HOPE, NOATAK, and KIVALINA. 37 The 38 KOTZEBUE people probably also have ideas on whom they would 39 like to meet with once they have had their needs assessment 40 meeting. The granting organizations really like the idea 41 that we have established elders councils in the villages, 42 leading up to the regional elders council. When the regional elders council meets on October 5, we will discuss how the 43 44 grant monies will be spent to help us on a local level. 45

When we try to work on INUPIAT ILITQUSIAT and have not heard 46 from the villages, it is really difficult to know what to 47 48 But after we have met with you, it makes it easy for us say. to write things down in writing grant proposals, knowing what 49 This is also part of our reason 50 we have discussed with you. for travelling to the villages to hear what you have to say 51 about your community. We will go up to KOBUK from here, and 52

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next week we will meet with the KOTZEBUE people on Monday, completing our village meetings.

We also have a new person with us today, someone new to our region. Her name is MARY ROESSEL. Would you like to say anything, (Mary)?

MR: I am Mary Roessel and I'm a Navaho from Arizona and I'm here visiting Alaska for about a month. I'm real interested to find out how the Alaska Natives are holding on to their traditional culture and values and language because the Navahos are having problems doing that. And so I think that we can both learn from each other as far as how to hang on to our traditional values and language. And so I have been having a really nice visit so far. I've been here about two weeks and I'll be here for another week and then go back to the southwest. But..., I'm a psychiatrist and so I'll be working with Native Americans either in Alaska or in New Mexico. Thanks for having me here.

BJ: We are glad to have you here with us.

RC: Taikuu. We are also glad to be here. We have told you about the reasons why we have been traveling to the villages. And now we would like to hear what Shungnak has to say about their concerns or what they are especially happy about among the things that are going well or if you feel that there are some things that could use improving. We have come here to listen to you. And we could start somewhere, like, are the youth of Shungnak speaking pretty good Iñupiaq? Did they learn to speak Eskimo well?

FLORENCE DOUGLAS: Do you mean the ones that are in school?

RC: Yes.

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37 FD: Some of them. Some of them mix both languages in a They don't speak only Iñupiaq. In previous years, 38 sentence. 39 the students who were before this current group were really 40 good at speaking Iñupiaq. When they graduated from school, 41 this new bunch of students don't have a good command of 42 Iñupiaq, but they are learning. And the ones that have grown up in homes where their grandparents are can understand 43 44 Iñupiaq well and pronounce the words very well. But the ones where their parents speak nothing but English at home are 45 having a very hard time in Iñupiag classes. I guess I can 46 47 say that our children have not mastered the Iñupiag language 48 They mix their languages in a sentence, but they are yet. learning more and more Iñupiaq. 49

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Years ago when we first started teaching Iñupiag, the first 1 students were really good at speaking Iñupiag. These current 2 students are having quite a struggle, but we also have a 3 desire to help them to learn the language. 4 5 Why do their parents speak only English to them? 6 RC: 7 8 FD: I'm not sure what the reason is, but sometime ago when we had a meeting, we instructed them to speak Iñupiag to them 9 at home, too. We told them that they needed to give support 10 11 at home to the language instruction being given at school. 12 And can they sew Iñupiag things well? Can they make 13 RC: clothes? 14 15 They have learned to sew quite well. There were some 16 FD: that didn't even know how to hold a sewing needle, but they 17 are getting good because they do have a teacher. When 18 someone cuts the material for them, they are able to sew; 19 yes, they are learning all this in school. 20 21 22 RC: At what grade do they start teaching them to sew? 23 24 FD: Mildred Black knows about that. I really don't know at what grade they begin, but there are several groups that she 25 teaches. 26 27 Do you know how many years they have been teaching them 28 RC: 29 to sew skins? 30 I have no idea how many years ago Mildred started, 31 FD: working. But I know that she teaches them skin sewing. 32 Thev 33 don't usually have enough of traditional skins to use, and so 34 they use a lot of mouton skins. They also learn to sew fabrics. When we were growing up every thing that we made 35 was done by hand sewing, and so she also teaches them to do 36 37 hand sewing. 38 39 And are the boys learning how to make hunting RC: implements? Can they make snowshoes and sleds? 40 41 Wilson Tickett: They don't have anyone to teach them. 42 The 43 young boys, and even the young men, don't have anyone to 44 teach them to make those items right now. They don't have a 45 teacher in school teaching the boys how to make things. Iñupiag things. They don't know how to make Iñupiag 46 47 implements. I know once Iyagaaluuraq was teaching them how 48 to make those things, but that's been some years ago. They don't teach those things in school. 49 50 Many years ago they taught us, including Ikiaq, Jim Commack, 51 and some other people now living in Ambler that my father 52 53 taught. They all know how to make sleds, snowshoes, and set

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1 sticks in the river ice to catch fish. Those are the kinds of things that my father taught them some years ago. Last year Jim Commack was saying that ever since my father taught him how to make sleds some years ago, that he still knew how. He sold several sleds last year. That's a skill that he learned quite a while ago. Leonard Morena also said that he still knows how to make snowshoes the way that my father taught him. Even Tommy Douglas know how to make snowshoes. Those are the people that my father taught. But today, there has not been anyone to teach our men those skills; they don't know the first thing about it. The children don't even have the slightest idea on how to split a willow.

14 FD: Those men were even taught how to make stoves out of oil 15 Other things they were taught were making snowshoes, drums. 16 sleds, and qayaqs. At that time there were an old couple who 17 were assigned to teach us -- Wilson Tickett's parents. Mrs. 18 Tickett taught us girls how to make birch bark berry picking 19 baskets, fur mukluks, and mittens. Those were some of the 20 things that we learned to make from that woman. Our mothers 21 taught us some at home, but mostly we learned all this at 22 school from our teacher. We even learned to tan skins and 23 scrape skins and twist sinew for sewing thread. That's what 24 we girls learned to do. And the boys were taught things that And those boys who learned those 25 boys are supposed to know. 26 skills at that time are the one who know how to make those 27 items today.

RC: (speaking to Wilson Tickett): Your father surely must have taught you how to make those things, too.

Yes, he did teach me, too. He taught me all things. WT: He also wanted to teach me how to make a gayag that can skim the water very fast, but he never got to that. That's the only thing he never taught me. Sleds, snowshoes, those are the things that I learned to make. He also taught me how to recognize certain qualities in a tree that would make good implements. He would show me which trees would make good qayaq frames or boat frames. Then he showed me what kinds of birch trees to pick for snowshoes or sled.

And the differences were pointed out, no doubt. RC:

44 WT: Yes. That was part of the teachings he gave me, among 45 all the other things that he taught me.

47 (To BJ) Should I go into the NANA thing now? RC: (BJ: 48 Yes.) I think I heard HANNAH MENDENHALL say that NANA has 49 set aside \$400,000.00 for the INUPIAT ILITQUSIAT program. Ι 50 think that the NANA board felt that teaching of the 51 Ilitqusiat program and Iñupiag skills was going too slow and 52 so they took action to give it their support for the benefit 53 of all of the villages. They had in mind for each village to

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identify a couple to work with the village the way that 1 Wilson Tickett's parents worked with the youth of their day. 2 And if a married couple cannot be found, then identify an 3 4 individual man and an individual woman to be teaching Iñupiag skills in the village. They would be employed by NANA and they have designated them to do "part time" work. 6 (That 18 4 Same 7 means, not a straight eight hours a day.)

When HANNAH first went to work for NANA she had no idea where 9 10 to begin working in the INUPIAT ILITQUSIAT program, and so 11 NANA decided to help her by hiring planners from Anchorage to 12 help her with tasks, time lines, and persons responsible for those tasks and their completion. They made provision to 13 identify VILLAGE NEEDS, NANA ADMINISTRATIVE RESPONSIBILITIES, 14 15 finding FUNDING SOURCES, encouraging local INTER-AGENCY COOPERATION and how to attempt working with the SCHOOL 16 They felt that the administration of the school 17 DISTRICT. 18 system was different than the other organizations and set it 19 apart by itself. They established the time-lines going toward the right (showing copy to participants) and when they 20 21 are working on a project they put a green dot; when it is 22 completed, they put a star over the green. You can see by 23 the green spots where the work has progressed. Then Hannah 24 knew what she needed to do by watching that chart. That's 25 because she got involved long after the INUPIAT ILITQUSIAT 26 got started.

28 When the INUPIAT ILITQUSIAT COORDINATORS are identified, then 29 they will also require them to go to Kotzebue to receive 30 training for their job, including alcohol and drug abuse counseling. Then they would have ideas on how to be helpful 31 32 in times of crises. But maybe this is unnecessary because 33 the Shungnak people may have all quit drinking. (Laughter.) But anyway, the plan is that they want these people to be 34 aware of how to help such people, too. They tell us that our 35 36 employers will be travelling to the villages in October, and 37 so your assignment is to identify those two people that you 38 would like to see working as the Iñupiat Ilitqusiat Expert 39 Teachers in your village. And so we expect you to meet as elders in the community and designate a man to teach the men 40 and a woman to teach the women. This is usually the part of 41 42 our meeting that HANNAH talks about, and so I have given it 43 to you in her absence.

We have also had other discussions with BILLY SHELDON, who is 45 46 the CHAIRMAN of the REGIONAL ELDERS COUNCIL, about the 47 desirability of the regional celebration when they have 48 brought back that \$100,000.00 to our region which we took a chance at winning. We felt that this accomplishment merits a 49 celebration in behalf of the INUPIAT ILITQUSIAT program, and 50 51 to include those first elders who were participants in the first elders conferences when we were trying to understand 52 As secretary of the regional council, I 53 our own traditions.

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have left a letter to that effect to all of our leaders. When Bertha and her colleagues come back from New York, we plan to meet on October 5 in celebration of our IÑUPIAQ HERITAGE, giving thanks for all those people over the years who have carried forth the work to instill IÑUPIAT ILITQUSIAT among our children and to take pride in who we are as descendants of those ancient Iñupiat. We want to give thanks for the efforts of people who have worked hard together so that the basis of our work could receive RECOGNITION and NATIONAL SUPPORT. This recognition will make known our work everywhere in the world.

Over 5000 organizations submitted proposals to receive recognition and funding the same as we did. Through the weeding out process, eventually there were just 25 of us At that stage, they sent up Dave Harrison to do an left. on-site inspection to see if what we had been saying was valid. All of our organizations were represented when we met with him to inform him of the background, the development, and the implementation of the INUPIAT ILITQUSIAT program and what we felt was still needed. At the dinner with Dave Harrison were the heads of the School District, NANA, Maniilaq, and the Borough. We also took him to Noorvik to meet with the elders there, and then took him to see what we had done at Sivunniiqvik. When he returned, he reported to the granting agency what he did find in our region. We assumed he make a good report about us, because later we found that we were one of the ten finalists to receive \$100,000.00 in the competition for the grant monies.

When the Ford Foundation makes the selections public, we will read about the awards in the papers and also see the press release on TV. I guess other people must have heard about us and the IÑUPIAT ILITQUSIAT movement in our region because now they are sending people like MARY ROESSEL to us. Other Natives must have been told that the Alaskan Eskimos up North have this IÑUPIAT ILITQUSIAT program going to address their identity and social problems. The more people learn about us, more and more people will be coming to learn from us and we will become even more busy.

42 When the regional elders council meets on October 5 and 6, we 43 will discuss at length how best to use the award monies that we are receiving. We coordinators have been mulling over how 44 we might use the money. We have listened to villages who 45 46 have a real desire to teach their children and grandchildren 47 Iñupiag skills, but they are always short of materials with 48 which to make things. We think that some of that money could go toward acquiring materials like wood and skins with which 49 50 to teach children. But that's also dependent on what each village needs, and they will have an opportunity to 51 articulate those needs. I am sure the Board of Directors at 52 53 NANA must have had those things in mind when they set aside

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their budget for the INUPIAT ILITQUSIAT program. Ideally, 1 NANA would like to have a married couple serve as Iñupiat 2 3 Ilitqusiat Expert Teachers in each village, but in some villages we may have to resort to an individual man or woman. 4 5 6 The other thing is, whenever the village elders meet and. 7 there's no one to go ahead and implement the ideas and desires of the elders, the coordinators would work at 8 fulfilling the elders' words. That way, they get direction 9 10 from the local elders. That's what I wanted to add on that 11 topic. 12 13 Can you tell us what you think about those ideas? 14 15 It is good. As far as I am concerned, it is very good. WT: 16 All of that which you have been telling us should be 17 implemented. It is good. I can't think of any other good 18 alternatives, and what you have told us could help us to continue standing. It is good. It will help us in working 19 20 with our youth, to go forward with them. 21 22 That's right. It is good. Our boys need to learn how FD: 23 to make sleds, and our young girls become mothers even before 24 they learn to sew. I can't say that we don't have any 25 alcohol and drug problems. 26 27 Our alcohol and drug problems are getting Daisy Tickett: 28 worse. 29 30 At our last Kotzebue Elders Council meeting at Kotzebue RC: 31 on May 1990, we invited the high school principal to give us information on why we had such a high percentage of high 32 33 school drop-outs. One of the leading causes was alcohol abuse in the home. The children had no one looking after 34 35 They slept where they could. They couldn't be sure of them. 36 where their next meal was coming from. And so our elders 37 passed a resolution requesting the Mayor from the City of Kotzebue to explain to them about what happened to the 38 39 alcohol storage concept. He will be there at our meeting on 40 October 1 and we also plan to invite other people to inform 41 us about enforcement, etc. 42 Do you have school drop-out problems in Shungnak? 43 44 We have very few drop-outs. I'm more concerned about FD: our water level conditions. The water in our river is too 45 46 low this summer. The channels close to the village are very shallow, and the little slough on the far side is now wide 47 and deep and now the main channel. 48 49 50 The people of Ambler were very concerned about caribou RC: hunting because some people's hunting is geared more to get 51 antlers to sell than for caribou meat. Another thing they 52

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don't like is that they are just leaving the carcasses out in the country. Maybe you don't have that problem here.

FD: I don't know what they do here, but we heard this morning that there are white people up at Thlaakiq just taking antlers, and right now there are a lot of caribou there.

RC: Whereabouts?

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FD: Above Kobuk, even beyond Maniilaq. It's white people who are hunting from other areas who are just taking antlers, presumably to sell them. They use their airplanes for transportation. Even over here at Qaalgiqsuuk, pontoon planes are always going back and forth to there and fly away in the other direction. The couple that reported from there said that probably they are there only to get caribou antlers. I don't know for sure, but right now the caribou herd is migrating through there.

WT: It they are at Thlaakiq, they are at the mouth of the Sagvaqsigiak River, at the mouth of the Paa River, on this side on the sandy beach. That's where they are they said.

FD: Our men go up river to hunt when in season, and I heard some-one say that just when they got their rifles aimed to shoot at the animals, the airplanes come and chase away their quarry. That's bear hunting. That's what I heard recently. They say that there are too many planes up there. As far as our village is concerned, I am not aware of anyone hunting just to get antlers. Maybe these others know of some incidents. I just am not aware of such activity. All I know is that they have been harvesting caribou for food this fall.

DT: I don't know anything about those either.

WT: Once my son MacArthur was hunting with some others and they saw a black bear. They took off to stalk and shoot it. They had just come within shooting distance to the bear when an airplane came and circled the animal and chased it away, even though the pilot saw the hunters that were stalking it. Mac told me that incident happened about a couple years ago.

44 FD: Us, too. When we were at camp up the river, my husband 45 and our sons were hunting and within shooting distance when a 46 plane came and chased away the animal. That is what those 47 pilots do.

49 DT: Even when the caribou are walking against the wind at 50 the foot of the mountains from the north direction, the 51 planes fly over them and turn them around to the other 52 direction up the mountains. That's what the pilots do. That 53 location at Paa which we call Thlaakiq always has white

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1 people in it. But this summer and fall I don't know what's 2 going on; I haven't been anywhere. 3 4 And when the water level is low, there is an island WT: 5 above Selby Lake where the airplanes land -- the ones with landing wheels. There are always people there, and it is 6 7 noticeable to see how they have used that island as a landing 8 field. That's what they do. There are always a lot of 9 people sport fishing up there. When we used to travel up 10 there, we noticed their landing field to go sport fishing 11 from everywhere. 12 13 They come over from Bettles to Thlaakiq, too. Ross and DT: 14 them. 15 16 FD: There are many in the village that could have told you all about these things, but they are not at the meeting. 17 They're probably out hunting or fishing themselves. 18 At this 19 time of the season when wild game is near and before the river closes up they are out looking for fresh food for now 20 21 and to save some for winter. 22 23 RC: We were aware of that and talked about it, too, but we 24 had to finish our task, knowing that there would be someone 25 among the group who knows something of what's going on in the 26 village. 27 28 WT: That's true. 29 30 RC: We also want to know in cases of health service delivery, are you getting good immediate care? 31 32 33 I was down at Kotzebue not long ago and they helped me DT: 34 every way they could even to today. I feel like they carried 35 me through my problems; I can't think of anything that might 36 even seem uncomplimentary. 37 38 RC: They took care of your travel, too? 39 40 DT: Yes, even my travel, including my room and board. Every 41 thing that I might need was provided for me. They really did 42 help me. I don't know what other people's experiences might 43 be, though. 44 45 RC: Some other people reported to us that in cases of emergency, they did have problems with assistance. 46 47 I really can't say what's going on. 48 FD: **4**9' 50 JOSEPHINE WOODS: There are times when some are slow. My 51 husband went to Kotzebue yesterday because he had an appointment for X-rays this morning at eight. 52 He called 53 earlier today that they were so busy with someone at the

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clinic that they rescheduled his visit to Wednesday, but he wasn't complaining. He just said that he'd stay in Kotzebue longer.

BJ: There was a family in WTK that accumulated \$600 worth of bills for ambulance, all in the same family. Somehow, there were three people in the family who went down that were met at the airport. And each time they called the ambulance, they had to pay \$200.

RC: (Translated) The people at Kotzebue are charging for ambulance services now, and a WTK family is now stuck with a large bill. Seems like there should be some kind of mechanism to absorb those charges.

BJ: It cost \$200. The Health Aide at WTK called the hospital and they sent the ambulance to pick up the patient at the airport. It cost the patient \$200 to get to the hospital from the airport. And the family now owes \$600 for three transports from the airport to the hospital.

RC: And when you go to clinic, do they take care of you right away?

JW: We do have to wait because they don't call you right away, but eventually they do get around to helping us. It's OK when you are not seriously ill, but when you bring someone who is acutely ill down there and then have to wait, it's not good, all right.

31 EDNA COMMACK: My husband has been going back and forth to Kotzebue whenever the hospital calls him to have the medics 32 33 attend to his enlarged liver. He just went back and forth to 34 clinic down there. And then this summer we were at Ft. Yukon with our children. Later on we went to Fairbanks and he 35 began to feel bad, again, and he even looked bad. 36 Then we 37 took him to clinic at Fairbanks. He's still over there at 38 Fairbanks under the doctor's care still. And his eyes. He 39 also was getting intermittent treatment at Kotzebue for his 40 eyes, travelling back and forth. And now they have scheduled 41 to do surgery on one eye at Fairbanks on September 18, after all the visits he made to the Kotzebue Hospital. He had 42 developed cataracts and they are going to remove it. 43 Those were the reasons why my husband was travelling back and 44 45 forth to Kotzebue seeking medical assistance.....That's all 46 I have to say. But the last word we got was that his liver 47 was back to normal. The doctors said it would take a long 48 time for treatment, and he has remained over there at Fair-banks. He had to drink a lot of water, and that, with 49 50 the help of our prayers, has helped his liver condition to 51 become normal. He hardly ever drank water, but over there, that was part of his prescription. He never liked to drink 52 53 water, but it sure has helped him to become normal. That and

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the people's prayers. All he needs now is to have surgery on 1 2 his eye. 3 There are probably a lot of people here who could give 4 FD: 5 input on that subject, but we don't know about them. They probably have some complaints to make about something, but we 6 7 don't know about them. 8 9 RC: Some of the discussion in the other villages was about the bank erosion of their land, causing some emergencies. 10 You don't have any problems like that in Shungnak, do you? 11 12 13 We have problems with our river. All summer long we FD: have had shallow waters. People have to take their boats 14 over to the other side in order to get anywhere. 15 These channels closer to the village are so shallow, and so we have 16 had to take the farthest channel to do our boating in our 17 18 subsistence activity. 19 20 There have been a couple times when some of our village WT: people have gone to certain locations of our river to try to 21 They wore rubber deepen it with pick axes and shovels. 22 boots in the shallow rivers, trying to deepen it in two 23 24 locations, above and below the village. That's when the 25 waters were very low. 26 27 Then how did they bring your fuel oil up here? RC: 28 We hadn't had a barge all summer until recently when we 29 FD: got high water from all that rain. We even ran out of 30 31 gasoline, then finally had to have it flown in. I don't know 32 if they brought us any stove oil. 33 34 JW: I don't know, either; they left Shungnak all ready. 35 Maybe they brought some fuel oil in. This summer 36 FD: Oh. we had a little stove oil, but ran out of gasoline. But they 37 38 flew some in for us. 39 40 RC: That's because you all are so rich. 41 I don't know about that. (laughter) We don't know what 42 FD: 43 the financial arrangements were. 44 And did the price go up? 45 RC: 46 The price went up, but I don't know how it is now. 47 FD: Yes. 48. I haven't bought gasoline in a long time, too. 49 JW: 50 51 FD: Not long ago I heard that the price had gone up. 52 53 That's what I heard, too; but I haven't inquired since. DT:

1 WT: I think they said that five gallons was just a little short of fifteen dollars. 2 Motor gas.

RC: They also raised the airfare to here five more dollars.

Women's Voices: Too much. It now costs \$90 to come up here. That's almost \$100. If you are not working, there's no money to pay for airplane fare.

FD: When you are sick and are not working, that airplane fare is really very high. But there's nothing we can do about it.

14 RC: The carrier are in charge of pricing.

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16 FD: They certainly are in charge. Especially those of us who are living in distant locations.

WT: But it's this Medicare that helps us. Whenever I go to clinic at the hospital or for checkups, Medicare has saved my 20 life, including providing eye glasses for me. And when I don't have any place to stay, they use the Medicaid to 23 provide me space at the hotel. That is very good. Having Medicare to help provide services is very good. Especially since we Iñupiat don't carry any money in our pocket to pay Every person who doesn't have a job is in the for things. same situation. Medicare is a big help to us

29 FD: I also collect payment for light bills here in Shungnak. 30 In the last letter they told me that I should go into the people's home and insist that they pay their bills. 31 That's what they said in the letter. But I plan to write them that people who have no jobs have no money in their pockets. Т also wanted to include that they have no money to pay for the 35 light bills right away. I just can't do what they want me to do, to insist that the people pay their bills. 36 They want me to go to the customer's home and ask for payment to fulfill my job. I really don't like what they tell me to do, because we Iñupiat don't behave that way. And our folks who receive old age pensions don't receive any money until after the 40 month is gone. And when they receive their bills, they don't have any money to pay for them right away. And since this is the fact of our life here, I intend to write to them and answer their letter point by point. They have to know what kind of life we live up here.

47 They have to know. They probably think that we have RC: 48 steady jobs like they do.

50 FD: Or they probably think that we keep our money in savings 51 accounts. 52

When I was in college in Fairbanks, one of my courses of 1 RC: Then part of the professor's 2 study was Alaskan History. discussion was of problems in small villages, adding with a 3 4 comment that maybe some of our problems were caused by own I listened for a while, then raised my hand to 5 laziness. I told him that he probably had a good job 6 make a comment. 7 here at the university for many years and earned a good 8 salary and so had no financial problems. Up where we are 9 from, there is no industry to supportous, and all we can 10 depend on is someone to hunt for our food. Those who earn 11 cash income in that family help by furnishing gas and oil for snowmachines so the hunters could provide for the family. 12 Or they pay for lights from their income. 13 Your lifestyle and ours is so different, and since you don't visit us to see how 14 15 we really live, you teach your students wrong concepts. The other students were glad that I spoke up. I couldn't stand 16 17 it when he seemed to be talking down at us Natives. Maybe that's what they say when we are not around to hear them. 18 19 Maybe whoever wrote you a letter was misquided in his 20 thinking, too. 21

FD: That's probably true. If he can write me a letter like that about the lights, it shows that he doesn't know a thing about us and how we have to live up here. We are always short of cash, and yet we know that we have to pay our bills.

27 RC: That's what we told them. That over the years when we got new housing for them, including electricity, water and 28 29 sewer, telephones, etc., we didn't realize that we were 30 actually putting them in a hole. And when we realized that, 31 then we started looking around through our corporations to 32 see what kind of worthwhile jobs we could create for them. That's how we finally established the Red Dog Mine. 33 Do vou 34 folks have anyone working at Red Dog from Shungnak?

36 FD: Yes. We have several from Shungnak who work there. But 37 the number is not a lot.

39 RC: But does it help you?

41 FD: Yes, it helps us.

43 RC: And none of your workers complain about working 44 conditions or anything else in Red Dog?

46 FD: My son works there, but he has never voiced a complaint 47 about them. He just goes to work. He never talks about his 48 employers.

50 RC: Employers know when a person is really trying to do good 51 work, anyway.

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53 VOICES: They all agreed.

How about in Shungnak, are your IRA Council and City RC: Government doing a good job for you?

I think we all have something to say about that. FD: We never have a community meeting. All winter last year, we never had a community meeting. We don't know what's going on or even what they have planned. We only learn about things after the fact. We are never invited to have a community meeting. The City Council never gives a public announcement stating what they would like to meet about or even to ask us for any opinions. There's no one that asks us anything. That's what we don't like. Years ago, we used to have community meetings to talk about our village needs or to work together on a project. But we are not like that any more. That's a situation that I really don't like. We live here like we don't have any councilmen in the community. These other people can add whatever they want to what I said. We never have community meetings any more. Last year when we elders were meeting by ourselves, we expressed the desire of 20 wanting to hold community meetings and sought assistance to This was while Robert Newlin was still alive. help us. Because that's what he always said to us. In the midst of all this, with his sudden death, we just kind of put the idea on the shelf, too. We even have wondered if we should attempt to make our IRA council stronger than the city We want to know about that. That's all I have to council. say about this subject that has bothered me.

How about the rest of you? RC:

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WT: When we elders met a year or two ago, we had our secretary write a letter to the city council for us. We wanted to solicit their assistance and begin a dialogue with them. We wanted to get a community building. We wanted a place to meet where we could teach our younger generations. 35 Joe Sun used to teach us here in times past (National Guard Armory). He taught us how to make things, including Native Then the Guard told us that we were using too much traps. Then that left electricity and we quit using the building. us with no place to meet or teach. We wanted to seek support to get a community building from those higher above us in Kotzebue. We wanted the city councilmen to support us. They read our letter in their meeting, but they didn't invite us to the meeting.

Who read the letter? 46 RC:

The City Council. We had written to them. 48 WT:

50 FD: We wanted to have a community meeting. We lived in a 51 community that never had any community meetings. Shungnak 52 just doesn't have any community meetings. 53

That's what we wanted. But they just read our letter 1 WT: 2 and never said anything about it again. 3 Δ FD: And there was something that they said we needed. We 5 had been soliciting assistance several times, and they told us that our mayor said that we needed something, like bylaws, 6 7 or something like that. Far as he was concerned, we were And we didn't know what next to do, so we 8 nothing to him. 9 just hold things status quo. 10 11 RC: Then who's the chairman of your elders council. 12 13 FD: Which one is it? Leonard Douglas and Neal Sheldon, one 14 is the chair and the other is the vice-chair. We wanted to 15 hold a reorganizational meeting sometime; maybe we will hold 16 it this fall. We were about to do it this summer, but they 17 postponed it. That was during our subregional meeting and 18 they told us to hold it locally in our own village elders 19 council meeting. That is the situation we are in right now. 20 21 RC: Those of us in Kotzebue, the elders had established a monthly meeting time the first Monday of the month as their 22 23 elders council meeting. That was very clear. Then they all knew that every first Monday of the month was their meeting 24 25 time. They also established December as their annual meeting 26 when they would elect new officers for the year. So the new 27 officers served from January to December. When they are 28 satisfied with their officers they keep them; and when they 29 think they can get someone better, they change officers. 30 After operating informally, they decided that they also 31 wanted bylaws for their organization. This is what they did last December. I was just there to serve as a translator for 32 33 them, and by their actions they finally netted me in. Their 34 excuse was that the majority of them were getting old and 35 weak and not able to take care of business and wanted members 36 who were a little younger than themselves. They changed the 37 membership requirement from 60 to 55 years. And now they 38 have some us to work with them within their council. 39 40 And since we have approved our bylaws, some of the villages have requested copies of our bylaws so they could revise them 41 42 to suit their village situation. 43 44 FD: It is good to have you here. The purpose of your travels and visits to the villages is good, and we are sorry 45 46 that so few attended the meeting. 47 (to Reggie Cleveland): We were talking about hunting 48 RC: 49 and land erosion and how government works, and so forth and 50 Would you like to address a couple of the topics so forth. 51 if you have some-thing to say? 52 53 VOICES: We were really talking about government.

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1 RC: They really wanted someone who was a hunter to come in 2 and talk, and so you have come into the right place. 3 4 REGGIE CLEVELAND: They were talking about people up the 5 river who are hunting. 6 7 FD: And they recognized the people? 8 9 RGC: Yes, they recognized them. 10 11 RC: Come over here, closer to the mike. 12 13 FD: I talked a little bit about that while ago. 14 15 (INADVERTENTLY TAPED OVER THE FIRST PART OF TAPE 2.) In this part we discussed the pilot project at the Shungnak School 16 17 around 1982 or 1983 when Bob Mulluk was the certified teacher in charge of the Iñupiaq School which was conducted at the 18 19 end of the day after the Western academics were done early in 20 the day. I asked the people at the meeting how well that 21 program went. They couldn't remember anything significant, 22 but the following were their comments. 23 I got paid only 24 I didn't really understand at the time. FD: for my work as a bilingual instructor. I don't think there 25 was another teacher from the community at that time when Bob 26 Mulluk was here. But that is what he said to me, that if I 27 28 taught Iñupiag skills as well as language, that I would 29 receive so much a month salary. But that year the only earnings I received were from my bilingual teaching. That's 30 31 all that I know about. (Asking the audience:) Or did they 32 have someone else to teach them? 33 34 EC: Maybe so, but I don't know of anyone. 35 36 DT: We don't know. 37 38 WT: He also told me that they needed a teacher, but I didn't 39 respond to the request. He said that I should teach the 40 youngsters, but I didn't take him up on it. 41 42 RC: I wonder what else we should be discussing: 43 44 BJ: When it comes to the families, what do we need in your home as parents and grandparents? Anything you want to see 45 46 happening in the village? 47 48 Yeah, I would like to see one thing in the city here. RGC: 49 as far as trying to help the people again with the food stamp 50 program. The fee agent to not sit at home but to have an office here some place in the city to where they can meet 51 with people one on one instead of in a home family setting. 52 I'd like to see that person work at least 1.5 to 2 hours a 53

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day in a city type setting to where a person can go in and be 1 interviewed by that person without interference from the 2 3 family or anybody else. 4 Yeah, that would be very good. When a person is doing 5 FD: that kind of work at home, there is always some kind of 6 interference when they are trying to fill out forms. And if 7 8 there was some place for them to work it would be good. Ι 9 think Reggie has a right idea. 10 I wonder if there are other things that we have 11 RC: forgotten that would be helpful even if we just changed 12 13 something a little bit. 14 15 There's probably something that we should be asking for FD: 16 and can't remember what it might be, or to ask questions 17 about for a better understanding of it. 18 19 RC: What about Ilisagvik that you have established? How can 20 we help you with it? Or are we bothering you even though you 21 don't need help? (laughter) 22 23 JW: No one went up there this summer. 24 25 RC: From here? 26 27 Yes. It is just sitting up there all by itself. JW: We don't know how or what we should do. 28 29 30 RC: The Ambler people have been there all ready. 31 32 They camp up river? FD: 33 34 RC: They went to Ilisaqvik. 35 36 Oh, to the one downriver. We seemed to be at opposite FD: poles with Ambler because we people at Shungnak liked the 37 camp site up-river and the Ambler people wanted the camp site 38 39 to be midway between our villages. But this spring at our meeting, we decided that we could utilize both camps, first 40 41 one at a certain time and then the other at another time. That's what the decision was. How many of us were there? 42 43 Wilson, didn't you go with us when we went to the meeting 44 this spring? 45 46 WT: No, I didn't go. 47 Our people went down there to camp for a while, and they 48 FD: decided after that experience that they didn't like it. 49 That's what happened at the meeting this spring. We hardly 50 51 had anyone voicing our opinion at that meeting because there were so few of us from Shungnak. And so, we haven't had 52 53 anyone going to camp upriver this summer.

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RC: What was your reason? Because you didn't know what to do, or what?

EC: I think it was that we didn't quite know what to do.

RGC: When they were planning down at Ambler this spring, I thought of how I might be of assistance to them at that meeting. I did announce to our elders and others that when the Upper Kobuk Elders are meeting together, they should take those of us who travel a lot but have a desire to assist them into consideration when setting up meeting dates. Levi and I probably were missing from their meeting again the last time, or was Levi there?

15 VOICES: Levi was at the meeting.

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RGC: OK, Levi was there. But those are some of the issues that the elders should keep in mind when setting up future meeting dates.

I really would like to attend the meetings so I could be of some kind of assistance to them, but the meeting dates have coincided on the days when I had to travel for business meetings.

25 And another thing, Truman seem to always win. FD: Whenever 26 Truman (Cleveland) set a date he always just goes ahead with 27 his plans without any other regard. We once cancelled the 28 meeting to accommodate our time, after the elders held a 29 discussion together here. Levi and Reggie travel all the 30 I think there have been two meetings when we haven't time. 31 attended the meeting at Ambler. We had postponed the date, 32 thinking it would be more convenient to most of us. But they 33 just go ahead with their plans and hold meetings. And because of that, we were absent from the meetings. 34

EC: While we were away, right?

FD: Yes. I think that happened several times during the
winter months, too. Those are the things that were happening
here and no one went to that camp this summer.

RC: And what could we do to help you all?

44 If they had a planning committee with two or three RGC: people from each village from Ambler, Shungnak, and Kobuk, 45 46 and not having just one person who happens to be the chairman make decisions arbitrarily. That's what we all think. 47 think if they could establish a planning committee it would 48 49 make it easier for all of us. At least here in Shungnak. If 50 Ambler would appoint two people, Shungnak appoint two people, 51 and Kobuk appoint two people. And that way those six people 52 would make future plans for all of the Upper Kobuk villages 53 of when and where the next Upper Kobuk Elders Council would

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meet. If they would establish those issues together, it would become easier for all of us to participate. That way, they would also know our travel schedules because I would also report my travel schedule to them.

EC: That is very true.

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RC: It sounds like that would be helpful to the groups. It is good to know all issues pertaining to your plans when you have decision to make.

12 EC: We were so opposed to each other's plans that for a 13 while there it got really bad.

15 It got really bad. And the Ambler people told us this FD: spring that they were pulling out of all discussions on that 16 17 matter when we met here. They were so against the site of 18 our choice, and so they were calling it quits. Later on when we met locally here in Shungnak, we sent them a letter 19 expressing our sadness at their decision to quit. 20 These 21 women were at that meeting, except Wilson. We don't feel that it is right for you to pull away because of our 22 23 discussion about a camp site, we said in the letter. It But if your children even want to trying 24 seems sad to us. camping at the site upriver, they will be more than welcome. 25 We said that it would be fine with us if their children even 26 27 wanted to camp up there. We expressed to them that we had by no means abandoned the idea of establishing camp site in 28 29 which to teach our children. They told us that they had 30 quit. And after they went home from the meeting where they 31 said to us that they were quitting, they called Kotzebue for 32 Those people from Kotzebue flew up for a site assistance. 33 visit just as our waters were reaching flood stages as They came here and picked up Leonard Douglas 34 break-up time. 35 and Neal Sheldon, and they went along with them. And so they 36 went site seeing as the high waters were covering our preferred camp site. The ice wasn't pushing it, but it was 37 Anyway, that's how the river is. When there are 38 the water. ice jams somewhere, it causes high water. That was the time 39 they went site seeing, and so their report was really bad. 40 41 And so we said that since Ambler didn't want to discuss the camp sites, we would just leave it out of the agenda. But 42 43 they were the ones who put it back on the agenda. When we went to the meeting, we said that, and looked at each other, 44 45 but it was on the agenda all ready. He also invited some people from the borough. You (Rachel) didn't come, eh? You 46 47 had an excuse not to come to that meeting. 48

49 RC: I was unable to come because I was away with school 50 kids, or somebody. 51

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FD: Then just when we got into discussion, they said that the site of our choice was a bad spot. That's what we did to each other.

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RGC: And another thing that I didn't like was that Ambler called me a day before they left that they had plans to go to Then I thought about it for a while and envied Ilisagvik. their going to camp. Then I called Ambler back and asked them if they could help us with gas. I found out later that they had called NANA three or four days earlier and got permission from them to get gas in NANA's account. And here we were, unable to buy gas on our own, and they just notified us that they were going the next day. That's why the Shungnak people didn't go down there because the information was late as usual.

And in the future, if anyone of us call from the Upper Kobuk 18 council, that staff in Kotzebue would check to make sure that the rest of the councils are aware of any requests that are being made. When a single person makes a call and starts making plans right away without consulting the rest of that council, it is not good.

FD: It really is no good. That's the way they've been treating us.

went down to Ilisagvik and stayed there a WT: When while, he told me that it wasn't a very good camp site. He told me that whenever it rained, the mossy ground becomes so wet that there was no place to sit and rest. It became very watery. And when there's a strong wind blowing from the North, those who had fish hanging to dry covered them up but they got all dirty from the dust being blown by the wind. The drying fish weren't fit to be eaten. Anything that the wind could blow -- even pieces of wood -- were all blown and stuck to the drying fish. Those were the two reasons that he said that he didn't think it was a good place to camp.

RC: Then at what time of year would that camp be a nice place to be in?

WT: In the wintertime, I guess, it would be a good place. (laughter)

45 DT: I'm going to tell you what Arthur Douglas said to me. When they were starting discussion on selecting a camp site, 46 47 Truman Cleveland said that he had talked with the Shungnak 48 IRA. They didn't agree with him. And even though the IRA 49 had not made any comments one way or the other, the IRA and 50 other people found out that Truman and some others had already selected that Ilisagvik for a campsite. And so 51 52 Truman and the others went ahead with the dedication plans 53 even before the Shungnak IRA concurred with their idea.

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That's what Arthur Douglas told me because he didn't think it 1 was right to do that, either. 2 3 4 FD: Those of us didn't know what was going on and found out 5 only when they decided to dedicate the place, and went along 6 with them without understanding the issues. 7 Arthur asked Truman how they got permission to settle on 8 DT: that site for a camp. Truman said that he told them that 9 that's what they should do and so they decided on it after he 10 11 made some phone calls here and there. That's the answer 12 that Truman gave, and the rest of them didn't know what else 13 to do after the fact. That's what Arthur told me. 14 15 BJ: How about rescheduling the October 11th and 12th Upper 16 Kobuk Elders Council meeting for the following week? 17 18 RC: Then we can have it the following Tuesday? 19 20 RGC: That would be just right for me. What I plan to 21 do....(Tape ends) 22 23 Truman had in mind that he would like to have an Upper RC: 24 Kobuk Elders Council meeting on the 5th of October. But we 25 had also proposed a regional elders council meeting and 26 celebration on that date when Bertha and them came back from 27 the east with the \$100,000.00. That's because that's the 28 first time that any outsiders are awarding us any money 29 because of the INUPIAT ILITQUSIAT program. We are very happy 30 about that award, and it would also give us an opportunity to thank those elders who participated in the first elders 31 32 conferences for the part they played in establishing the 33 Iñupiat Ilitqusiat program for us. We wanted to meet on the 34 Truman said that there would be no problem to 5th and 6th. 35 postpone their meeting a week. And now Reggie would like to 36 assist the elders and have some understanding of what they 37 want to do so he could be in a better position to assist But he will be away at another meeting on the 11th and 38 them. 39 And so we are asking you if you have any objections to 12th. 40 the meeting being scheduled for the 15th and 16th? 41 42 It would be just before the AFN convention and before BJ: 43 And I think there might be a process the elders conference. 44 where there might be some money. 45 46 Whatever fits the situation. I think it is a good idea FD: 47 that Reggie wants to be involved in the elders meetings. 48 Work it out according to how it would work out best for you. 49 Would it be OK to go up on a Sunday and meet on Monday? 50 BJ: 51 They don't travel much on Sunday, I guess. 52 RC: 53

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BJ: It would be easier on Tuesday? 1 2 3 We could travel on Monday and have the meeting on RGC: 4 Monday evening. 5 6 Travel early in the day and then meet in the afternoon, RC: 7 eh? 8 9 RGC: Meet in the late afternoon right through the evening. 10 Like before. 11 12 RC: And then go back on the 16th? 13 14 RGC: Uh-huh. 15 Should we set it for the 16th? 16 BJ: 17 We could travel to Kobuk on the morning of the 15th, and 18 RC: then start the meeting in the late afternoon into the 19 evening. Would that be OK with you? 20 21 22 That's what we usually do. When we are working and they FD: want a meeting on Friday, we usually go after work. 23 24 25 And then go home on Tuesday. I know it's work day for RC: some of you guys, all right. AFN Convention will commence 26 around the 25th. If we got the meeting done early, then it 27 would still give us time to get other things ready before we 28 29 have to go to the convention. 30 31 That would be a good schedule, and the elders who are RGC: 32 going to conference at AFN would also have something concrete to talk about from their areas. 33 34 35 We could be getting ready (welcomes other folks to RC: 36 the meeting).... It is always good when we go to big meetings to have had a meeting with our own people and have 37 something current to talk about. If we met on the 5th, and 38 39 then the regional organizations had another meeting with us before we go, then they give us some things to think about 40 that will transpire at the convention. 41 42 43 FD: Well, fix the dates so they fit into your travel schedule, too. 44 45 This year, we haven't had serious meetings in the 46 RC: regional elders council, talking about all our concerns. 47 We 48 haven't even had our minutes read to us. Seems like we have 49 met according to the whims of the staff so far, and recently 50 Billy Sheldon and I had a discussion on those matters and set dates on when we would like to meet with the other elders of 51 52 the region. Before the celebration we could start our 53 business meeting, then have the feast, and then continue our

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meeting until completion. And then you would have your 1 2 meeting and settle some things among yourselves. I think 3 that would be a good schedule. We have been an obedient bunch of elders, going to meetings whenever they call us.. 4 5 And now we have set a meeting date for the staff to work on 6 our behalf. 7 8 And now we are all clear on that. 9 10 WT: Yes. It is now clear. 11 12 And do they allow you to have INUPIAQ DAY in school? RC: 13 How do you schedule and work your Iñupiag Day in Shungnak? 14 15 Last year they scheduled an IÑUPIAQ DAY after school FD: started when it was still possible for us to travel by boat. 16 17 We wanted to teach the children how to seine for fish. After 18 that, did we have another one in the winter? 19 20 JW: In the fall, I think. 21 22 That's probably all the Iñupiag Days we had. FD: I don't 23 think we had any during the spring. 24 25 Women's voices: I quess so. 26 27 FD: Our Iñupiag Days in Shungnak have been slow. (laughter) 28 29 30 RC: But you still live in the tradition ways..... 31 32 FD: I wonder if they made the school calendar all ready. 33 34 RGC: I think they have. 35 36 FD: They usually list the Iñupiag Day in their school: 37 calendar for the year. 38 39 If we had people to make sure they happen it would be EC: 40 good. 41 42 RC: Bertha and I have been travelling a lot, too, and 43 haven't planned any for the Kotzebue people. I visited our new high school principal and he really is enthusiastic about 44 the possibility of having Iñupiaq Days. He expressed his 45 46 willingness to be helpful in Iñupiag Days. 47 48 We talked a lot about children going to school, their Iñupiag language lessons in school, and learning to sew and making 49 50 Iñupiaq things. We talked about meetings, IRA, and no 51 communications between organizations. Maybe you have other 52 things you would like to talk about. 53

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And how about the people in your village who want to work, do they have places to work?

RGC: That is not fully in place. There are a few of our men working at Red Dog. We discussed that in our City Council meetings, but all available jobs are taken here in the village. We have people who even want to go somewhere else to work, but we need help from Manpower or somewhere so some of our people could get some training in preparation for work. Manpower usually tells our people that after they get their training there would be work for them, but after training they end up staying home again instead of working. Probably because there was no place to put them to work, or maybe those assigned to find work for them didn't help them. That's how come we have people here who want to work but don't know where to go to find work.

RC: Some other villages have also told us that their youth find a hard time finding recreational things to do. And so they do all kinds of things and sometimes get in trouble. Maybe you don't have that kinds of problems in Shungnak?

RGC: I don't think we are any different than the other villages when it comes to that. Our youth also don't know what to do. We had kept the gym open for them, but they were vandalizing inside of the building, and the principal stepped in. We felt that the principal was trying to do good things for us, and I am sure if the youth find out what the schedule is, they may be able to use the gym for recreation again. We don't have any place else where our youth could go for recreation. We do have a recreation hall, but because of lack of funds it is not being used. There are people who are qualified to run it, but no money with which to pay them.

RC: Do you have a planning department in your city? Or in any of your organizations? Is your community coordinating whatever youth programs they have and elders programs and city programs, etc. Are they all being coordinated or are you doing nothing because nobody knows what's going on?

Again, that's the situation here in Shungnak that I see 41 RGC: 42 that we all see that we started programs, we started Iñupiag 43 Days, like you heard from some of the elders that it's dwindling down because of non-participation of basically 44 45 everybody from us parents to the elders and to the students 46 Other programs that we try to get from the themselves. state, again, is slow because of funding. For this last time 47 48 that the legislative office visited the city I talked to 49 Debbie Driver, MacLean's legislative assistant, to try to get 50 a community building, maybe through the IRA here in Shungnak 51 to where we can all always have a meeting place. That's what's curbing again the city functions because of a lack of 52 53 a place to meet, like here in this armory today. By the laws

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of the National Guard, we are not supposed to be here at all. 1 But they have fortunately given us this place to have our local meetings and the school now is charging facility fee for meetings and we can't hold our meetings up there because of the cost again. So, in the future I'd like to see a place by itself, maybe built by the IRA and combined with the city to have a city-community hall to where we can meet at will at any time.

10 RC: Wilson was talking about that need earlier that in times 11 past, in years past, people like Joe Sun used to teach the 12 young men how to trap and so forth and other cultural things 13 here, but that there's no place for them to go to teach a 14 group of people, you know. Is that part of your problem, 15 too?

17 That's the problem right there. We just can't move a RGC: 18 group or an organization from one building to another, we 19 can't keep trans-porting our material or the craft that other people started and move them to another place because that 20 21 place is being used for something else. We'd like to 22 maintain our community building to where we can put crafts 23 away in one place, like a setting for the Mother's Club to 24 have their own little room to store their stuff away, the 25 Men's Club to have their own room to store their equipment 26 For that purpose I'd like to see a community building away. built. 27

29 RC: What else are we forgetting?

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31 BJ: Do they want more work for elders at home, luncheons. 32

33 RC: Some other villages have been saying that, you know, at 34 Kotzebue the elders go to the Senior Center for one hot meal 35 Some of the elders in some other villages would also a day. 36 like to meet together to eat together. But they just don't 37 know how to get it started. And they have problems with 38 homemakers, and so forth, for some of the elders because they 39 think that their food stamps and so forth that might ruin their privileges, and so forth. How about you folks, how do 40 41 they feel about hot meal programs.

43 RGC: As far as that is concerned, I would like to see the student body activities, they do have funds in their student 44 45 In the future I'd like to see the body programs in Shungnak. 46 students invite either their parents or an elder to dinner 47 or lunch at least once a week, maybe. Maybe once a month to 48 invite the community people up there for a school lunch. 49

50 How about homemaker problems? RC: 51

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RGC: We did a survey here in Shungnak for homemakers because again Debbie Driver wanted to know. As far as we see it, we still have young elders. (laughter)

RC: Why does that make you laugh? (more laughter)

RGC: Lots of the elders that we have here have somebody like their kids to clean the house that wouldn't apply for the homemaker program.

One of the things some of our elders like to go up to RC: the Senior Center just to get out of the house and socialize a little with the other elders. But since they added that sick wing to Senior Center, it kind of changed the program where they eat with some of the people who are quite ill and the well elders who go up to eat are not able to socialize and have games like they used to before, and they really miss that. So what one of the programs that we started since I started working with the Kotzebue elders is to have a potluck dinner with them once a month. And they really look forward They cook in their own homes and they bring it over to that. there and we all share what we cook, you know. And then when there's any left over we just divide it to everybody and take And they really look forward to that and I really it home. feel that we have to give our elders something good to look forward to. Are there any programs like that going on in Shungnak?

RGC: Well, one was started basically by the Friends Church and I see when it was happening that it was good, but it stopped abruptly again. That's having fun and games in the church to where the whole community is invited. And then they'd have snacks afterwards. That was a good thing that was starting to happen, and it quit. I don't know why. And I'd like to see that start again.

37 RC: Is it because you changed pastors or is that up to the 38 monthly meeting, or what?

RGC: I don't know what the problem is. We still have the same pastors. I just think we just never keep it up. Once we did it, we fall back again and never try to keep it up, keep it going. I think if we keep it going we'll have a lot of things going.

46 RC: I always think that, you know, once a year we have that trade fair at Kotzebue. 47 And in times past, how they handled trade fair in the olden days is to have representation from 48 the villages of their best high kickers, their best runners, 49 50 and so forth, and the village people took pride in their And whenever somebody won, they always said 51 village. 52 So-and-So from that Village is the winner. And it gave that 53 much pride to that village, you know, in addition to honors

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for that man. And I think if we could start village programs of Native games like that, I think it would add that much more to our Trade Fair in the summertime. How do you think that would work in your village?

RGC: I'd see it work out real good 'cause the coastal people 6 7 and inland people have two different, well, we have different In the past we've always won the games that 8 types of games. 9 we know how to play, and the coastal people win their games that they know how to play. This would be a good 10 11 competition, it would be learning from both sides, and learn 12 about each others games. And we'd try to promote ourselves 13 to the best of our knowledge of how to win our games plus 1'4 learn the tricks and trades of the other games. 15

16 I think that's good and what I'd like to see is involve RC: 17 the regional elders in the planning, you know. Not just 18 leave all the planning to the young people from what limited knowledge that they have, but have the elders council plan 19 20 that trade fair and really advertise it so that we could start seeing some traditional things, you know. 21 Even 22 wrestling. They used to do wrestling. And I don't know very many people who know how to wrestle the Iñupiag way, you 23 24 So that's another skill that would have to be taught know. 25 and learned. And I still have my notes that I took in the 26 elders conference when they were talking about trade fair. 27 And I think those are some of the details of some of the 28 things in our old culture that we shouldn't forget and take 29 more interest in our Iñupiat Ilitqusiat that way. 30

Even again on that, I've seen things in that Ilisaqvik 31 RGC: 32 Program that we had one time between here and Ambler. Some 33 of the games that were taught by the elders was so new to me I kept thinking and beginning to learn when again it went 34 35 out. I think this is a good community project for the 36 This would give some a chance to teach us how to elders. 37 play different games and then even if we don't go to Kotzebue 38 or to compete with other villages, we could compete with 39 Ambler and Kobuk.

41 RC: That's super. And when you have Upper Kobuk Trade Fair 42 we'd all come up and watch you. (laughter)

44 What else are we missing?

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46 BJ: Well, I can read that letter from the Innovations 47 Programs.

48 49 RC: After we sent a proposal and the Foundation felt that we 50 had a good program going, they decided to award us and Bertha 51 will read the letter telling us of the award that we had won. 52

This letter was written July 30. 1 "Dear Ms. Jennings: BJ: On September 27th and 28th, 1990, the Ford Foundation is planning a series of activities to honor the recipients of the 1990 Awards for Innovations in State and Local Government. A private reception awards presentation and dinner will be help on the evening of September 27th, with the Foundations prestige and members of the national committee on Innovations on State and Local Government. The reception will begin at 6:00 pm and to be held at the Ford Foundation New York Headquarters. The next morning, Friday, September 28th, we will be holding a seminar for the 1990 11 award recipients to discuss media relations and plans for the use of their awards grant. The morning seminar will be followed by a noontime press conference and luncheon at which the awards will be publicly announced. The seminar and luncheon will take place at the New York Hotel which is near the Foundation's offices. A preliminary schedule of events For your reference, I have enclosed a copy of a is enclosed. recent letter from Franklin A. Thomas, president of the Foundation, inviting Ms. Marie Greene to attend the September 27th reception and dinner and the September 28th award announcement. We would also like to invite three additional officials representatives, yourself included, to be guests of the Foundation for these events. We have reserved a block of rooms for the nights of September 27th and 28th. For assistance in making hotel arrangements, please call, and they gave the phone number. I hope you will be able to join us for all of these events and I'll look forward to seeing you in September. Sincerely, David D. Arnold, deputy director of the Ford Foundation."

Well, the four people that are going are Billy Sheldon, who is president of the NANA Regional Elders Council; John Schaeffer; Marie Greene, and myself. And we'll leave the And I'm going to go back to Kotzebue October 2nd. 25th. That's why they're setting up that celebration. I've been reading these letters in the different meetings but they want That's us to keep all press releases until we get the grant. why they're planning a regional celebration on Friday and Saturday October 5th and 6th. For the first time in Alaska, they'll be sharing INUPIAT ILITQUSIAT TRADITIONAL VALUES as an innovations winner. Probably with Tundra Times. They'll let us know how we're going to do this with the press. But INUPIAT ILITQUSIAT is finally saying that when we work together we could earn these awards. And it's a big lesson that we are going to pass on to our children.

The beginning of developing this grant proposal was 48 49 difficult, but we also learned that when we all work together 50 and help each other on this kind of job, we can complete it together, even though it is really a big job. 51

52 We have something we're going to have printed in pamphlets, 53 in slide shows, and other people who want our model of the

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Iñupiat Ilitqusiat will be able to ask for it because we will 1 have it in paper. And that's what this award will allow us to do -- is make other organizations in the nation be able to read about Iñupiat Ilitqusiat. And I think that's quite an accomplishment, especially by the leadership of our elders, and we want to celebrate that.

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10 I know you have understood already what we talked about, RC: but the elders and those of us who are the staff, and the 11 12 leaders of our organizations, all worked well together and it 13 impressed those people Outside that we could all do this together, and so they awarded us this money for the Iñupiat 14 Ilitqusiat Program because of our combined efforts. 15 We 16 really should be proud of that. (laughter) We really should 17 be proud of it, because if others could work well together, they could also have their work acknowledged by receiving 18 awards like we did. And our young people can realize that if 19 20 they can work together, they can receive accolades. This 21 will give them an example of what happens when people work I think that this is a good example of all of us 22 together. 23 working together to make these things happen. Your parents, 24 yourselves, we workers who run errands, and we are grateful 25 for all and it belongs to all of us beginning from our 26 forefathers. We are also grateful to those elders who never 27 did forget what their forefathers passed down from one generation to another and shared that knowledge on down to 28 29 those of us who wanted to know about out past.

31 Would any of you like to say something else? In your own 32 words, about anything at all, even if it doesn't pertain to 33 Iñupiat Ilitqusiat.

34 Those of you who have better minds that we do should always 35 have something to say.

37 I really don't have anything to say at this moment. WT:

I can't think of anything to say. 3.9 DT:

41 EC: About what, then?

I'm all talked out, too, after talking a lot earlier. 43 FD:

45 JW: I don't have anything to say, either, but we thank you for coming here to us, those of us who don't understand 46 47 English very well. You have helped us to understand and to listen to a lot of things. 48

(speaking about Bertha): Bertha has moved to Noatak, 50 RC: but hasn't been there much because of travelling so much. 51 Reggie, do you have anything more you'd like to add? 52 53

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RGC: I just would like to thank you Rachel and Bertha again for coming up. We know that you both are trying your best to help the elders in this area and all over the region. And for that I try to give my help with you people. I'm sorry I missed most of the afternoon, but I was also busy this afternoon, and I appreciate your coming up here.

RC: Thank you. We, ahem.... I've been gone for several years. when my son decided not to go to college, I decided, "Well, if you won't then I will." (laughter) And after I have been gone for several years, now I am back home again. We are back in Kotzebue. And I have enjoyed travelling in the villages and seeing you again after getting to know you some years ago. It's good to see you. It's good to be back in the villages and to be working with you again. And I am happy that there have been people who have been willing to work on this Iñupiat Ilitqusiat because I know those concepts, those principles, never change. They're just like the Gospel. They never change. And if we follow them, if we listen to them, we could live a good life like our grandparents said we should. And I'm grateful to many people who think the same way that those are good principles to live by, that we have an obligation to pass them on to our younger generation. We learned them from our parents, and it's our responsibility to really learn them so that we could pass them on to the next generation. In other words, we are Tradition Bearers. We are Tradition Bearers, we have these traditions from our forefathers. And they lived a very difficult life, but even though they lived a difficult life, they learned how to share what they had with other people, 31 with their neighbors. And they never thought of getting anything back for it. They just shared because they just like to give, they just like to share, they don't like to see anybody else go hungry because they had gone through starvation times themselves. And so whatever talents that we have acquired and skills that we have learned, we're just more than willing to use them and share them with the community and the region so that all of us could benefit. know that when you try to raise children you can't raise a good family unless other people are raising good families, Because there's a lot of peer pressure from the other too. young people. And unless other people have good families, then you know that you'll have problems in your own family. So we're all in it together and I'm so glad that you were here today to help us again.

47 Bertha and I couldn't have talked about all these things 48 ourselves, but you have given us many things to take home with us, things that we will be working on. And we thank you 49 50 for that.

And, Mary, if there's anything that you would like to say. 52 I'm sorry most of the language was in our language, and you 53

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probably didn't absorb very much of it, but we'd like to hear 1 from you and we're pleased that you're travelling with us. 2 ·3 We appreciate the fact that you have made whatever 4 commitments to learn the things that you are studying in And I know it's not easy. When you're in a 5 psychiatry. campus situation, when you've grown up in a Native community, 6 7 and I know also that only in being with other Native people you receive energy and strength to keep on what you do. 8 And 9 I know that from personal experience. And so we hope if 10 there's any way that we could help you while you're here to 11 obtain your goals, and help your horizons, and help your 12 people, and your job wherever you are, we are happy to do it. 13

I think it's really true 14 Mary Roessel: Thank you, Rachel. 15 what you said that it's very important for me to learn from 16 other native cultures. Because I have a pretty strong tradition in my Navajo background. 17 That has been something 18 that has gotten me to the point where I've gotten. And it's 19 been very important for me, but it's also important to learn from you all here today. And even though I didn't understand 20 a lot of what you said, I appreciate and absorb all the 21 concern that you have for maintaining your own traditions and 22 23 values because I think that the task for all of us and Native peoples is to maintain our traditional values and our culture 24 and our language. And this meeting actually reminds me of 25 being home at our local chapter meetings and so it's very 26 27 similar and it makes me feel good because I feel like I'm at 28 home, too. (laughter) And it's been a long time since I was It's been about, I don't know, three months or 29 home. But I think just being here and 30 something like that now. 31 being with you all has been very valuable for me and it does 32 give me renewed strength to continue to work with the Indian 33 people and native Alaskan people and continuing to keep our 34 traditions and values and somehow we have to work with the Western medicine and Western psychiatry in doing that. 35 And 36 if the needs aren't being met in that community by the 37 Western medical doctors, then we have..... the Western 38 medical doctors and the Western trained psychiatrists have to 39 change and have to be willing to change for the community 40 I think that's the only way that we can adequately members. 41 serve the people in the villages and in the community where I And so if there's anything that I can do to get 42 come from. that message across to other people who are Western medical 43 Because I think that something that 44 doctors, I can do that. we have to do, we do have to meet the needs of the people in 45 the villages and the small communities. And I'll do whatever 46 47 I can to do that. I intend on working with either the Navajo or other Native people once I finally finish my training in 48 And I may be coming back up here to Alaska, I don't 49 July. 50 I have to decide that over the next few months where know. But, again, thank you for sharing with me 51 I'm going to be. 52 today.

I will tell you just some of what she told (In Iñupiag) RC: She said that sometimes we have doctors trying to help you. us from knowledge that they learned from their own culture. And even so, some-times their knowledge in not adequate to And since that is the case, those Western doctors our needs. must also learn from the people that they are working on, who live on their own land, whatever it is that they can learn which would be helpful for the people. She also has had Western training, but she has also grown up among the Navajo at her home, and since she has studied Western medicine, she can use that process to inform them how the Iñupiat and Indians feel and what procedures would be best in working That is one of the reasons why she's travelling with them. with us, so she can learn about what's important to us.

I have been working on some tapes that are about five or 16 BJ: 17 six years old. And somewhere.....I guess I left them (the notes). But there was some talk by elders and they said in 18 our beliefs, if we really follow what we are told, that we 19 20 will eventually have children that we will also pass this information on from one generation to another. 21 Even if the children are not following values teaching, it's like a 22 23 safety deposit box. Somebody will unlock that box and someday they will start hearing about love for children, 24 responsibility to tribe, knowledge of family tree, sharing, 25 Billy Sheldon talked about that and Mildred 26 humor, humility. Sage gave a report on it. They never know somewhere in a 27 28 child's life when they'll use that key to that deposit of real emotional kinds of information that they've been putting 29 From your words, from their parents' words, from 30 away. Iñupiat Ilitqusiat, from anybody. So that's what this 31 program is about. The sharing of different people so that 32 when the appropriate time comes, we bring it out and share. 33 It might be a grandson. It might be a great-grandchild. 34 Or 35 it might be some other member in the community. Or anyone of us might never know when that information will be used. But 36 that's what Iñupiat Ilitqusiat is all about. Trying to help 37 remember how we got here, who we are, and to help us get to 38 39 And when you talk to the youth, it's to go where we'll be. against vandalism, it's to go against not telling the truth. 40 41 I know that they have along list of reasons why the elders go 42 to Iñupiag Day and talk about values. I think the biggest 43 thing about Iñupiat Ilitgusiat and Sivunniigvik is the children learn to trust each other even if they come from 44 45 various villages. They learn to do that in a week. And if 46 that's the power we give our kids through Sivunniigvik with 47 our values training, imagine what they will learn from your 48 village because they go to you and see you all year around. It's not just for a week. Remember that. So, we might feel 49 50 inadequately trained to talk to youth about values, but you 51 know if somewhere in that we just have to find the safe 52 deposit key and bring it out. And good luck with your school

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1 year as you deal with your community and your school. Thanks 2 for having us here.

RC: I repeat, thank you very much. I don't think we have anything more to say. I think I am empty, too, now. (laughter). I gave it all out to you. Thank you very much.

8 Who would say benediction for us? (Florence Douglas was 9 appointed.)

11 That was good. Thank you. FD: Our Heavenly Father, we 12 always give thanks to thee. We could not live right on this 13 earth all by ourselves, we thank thee for the direction and 14 for the people whom thou has sent here to teach us, who 15 inquired how our community was doing, and where we might need assistance, or where we might find that assistance to help 16 We thank thee that this is their purpose for travelling 17 us. 18 to us. We ask thee to bless them all. We don't want to generate anything that would not be pleasing to thee, and if 19 20 I have done or said anything recorded in this tape, please bless our efforts that they may be a blessing to others. 21 We 22 thank thee for these things. And we thank thee for our 23 visitors, for their willingness to help us in any way. We 24 are also thankful for Reggie and the things that he said in 25 his efforts to be helpful to us. And as we attempt to help 26 each other, we ask thee to bless us through these efforts. We marvel at thy greatness. And as our visitors continue to 27 28 travel to other villages, we ask thee to lead them safely 29 until they return home. Thank you Jesus. We ask thee in thy 30 precious name. Amen.

There was a misunderstanding of the meeting 32 (SPECIAL NOTE: 33 starting time and so some men went hunting. NEAL SHELDON 34 called us up later on after our meeting and asked us to come 35 over to discuss some matters with him that he and the 36 Shungnak elders had discussed. He is Vice President of the 37 Shungnak Elders Council. The first few minutes of our tape 38 recording session was inadvertently erased but the remainder is included. 39 RC)

41 This first part of Neal's recording will be written from42 Bertha's notes.

44 We don't have a place for the Shungnak Elders Council to NS: 45 meet. It feels unfair to try to ask the school, National Guard Armory, or the City of Shungnak for a place in which to 46 47 meet. We haven't had a community meeting here in a long time 48 (maybe seven or eight years). Even when we write letters to the City, we don't get responses to our letters. We don't 49 50 know when the City is having a meeting. We ask why we are taxed, etc., and also ask what are we paying for. Water and 51 52 sewer are never addressed. You from the Borough, NANA, and 53 Maniilaq, you are our leaders. Maybe you could help us.

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Helen Mitchell is the City Administrator. The City Council are all Iñupiaq. Whenever the elders meet, they address these issues.

RC: I am sure that there will be support on your request.

NS: We are never aware of what City ordinances are approved. The children are not aware of any city ordinances that may have been approved and passed. Our students vandalize the school. Last night all the windows were broken. That's because of ignorance of proper citizenship. We have sent the City letters requesting them to meet with us, but we have been ignored.

RC: I know that Mitchell is receiving technical assistance from the Borough.

NS: The City used to hold community meetings long ago. Everyone used to be aware of what was going on. It's been about eight years since the City of Shungnak has held a community meeting. If all the elders get together -- just for elders -- they have topics they could talk on. Genevieve Norris is in training and will start working in October.

Our City doesn't announce the meetings. Elders and City are not helping each other. The City Council must really respect Iñupiag Values, but it is not working out that way.

RC: When we get our village needs assessment typed up, we send a copy to Ross Schaeffer of NANA, Chuck Greene of the Borough, Marie Greene of Maniilag, and Jerry Covey from the School District.

NS: They've got to follow up on the needs of the village. This has been brought up with Robert Newlin before. I told him the same exact thing. He asked if IRA could join the elders and work with City Council. I am an IRA Council You should continue to meet with villages like this. member. Mrs. Si was at home but right in the middle of people shooting bullets from rifles in the city and was afraid that a stray bullet might injure someone. She called the City but was told not to report anything that she has not seen. One of the things that the City Mayor says is that we elders don't have legal papers to work out of. That's why he says we have no authority.

RC: The Kotzebue Elders Council established bylaws last
December. It would be good for you to have papers like that.
Maybe I could send a copy of our bylaws to you and you can
revise them according to the way you want them. (Whatever
happened to the Iñupiag Value to respect our elders?)

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NS: Upper Kobuk Council needs bylaws to strengthen our decision making process.

RC: Bylaws for the three combined villages: Shungnak, Kobuk, and Ambler? (The rest of the report is a direct transcription from the tape.)

8 RC: And after the Upper Kobuk Council had all kinds of 9 discussion in regard to Ilisagvik and you finally agreed on 10 it, then what are your plans? Or did you decide to use the 11 site up river?

Well, this last spring we were sort of at odds with each 13 NS: I felt we were in trouble with each other at our last 14 other. meeting here. And it was all on account of that site which 15 we call Ilisaqvik. And when we went to the next meeting over 16 there and many people from Ambler attended, toward the end of 17 the meeting we were at opposite poles in regard to Ilisagvik. 18 And then the Ambler people told us that they quit. 19 They said that they had given up on Ilisagvik and that they wouldn't 20 meet again or include it in the minutes again. That's what 21 they said and all of them from Ambler agreed. I don't know 22 why we didn't have our tape recorders on at that time when 23 24 that was happening.

26 After that, when we ended our meeting, I think they called Kotzebue the next day and then came up here with an airplane, 27 just when the whole river was flooding. And so they flew us 28 up in that area to take a look at the extent of the flooding. 29 And then after that, they decided to open up the question of 30 . Ilisaqvik again and invited us to a meeting with them at 31 Ambler. And those who went down there found that Ilisagvik 32 was again on the agenda. I am sure Truman put it on the 33 agenda. I was over at Anchorage at that time. 34 35

After those episodes, we haven't had another meeting. 36 Ι 37 don't know what will happen the next time we meet. The Ambler people didn't join us for two summers when we took our 38 39 children camping. And after they were missing from our camping, they tried to control the terms in regard to 40 That's what I told Truman Cleveland and Tommy 41 Ilisagvik. Douglas because they are related to me and I am not afraid of 42 43 I spoke in person to them, not in their absence. them. That's what we have been doing to each other and put a strain 44 45 on our relationships (laughter) even though we are related to each other. 46 47

Well, that's the way it is. I really don't know what they'll bring up this time. They also promised us that they would camp two summers in a row, but I don't know what will really happen. If we were in charge, we would be camping all the time. That's what's been happening and I kind of gave up on it after repeatedly inviting them to camp with us. But they

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never camped with us. The only one who was with us from Ambler was elder Dora Johnson. People like her are supposed to be there, anyway, at the camp. Any elder. That's what we've been doing to each other. Well, I don't know what will happen next because we haven't met after that last meeting. If they like it, I'm sure there won't be any problems at the meeting. But we will continue to camp. Kobuk has been participating with us when we camp. Ambler wanted the camping site to be between our villages. I told them that if we put the camping site in the middle that there was a lot of traffic from other travellers and our implements and camping gear would not be safe, especially if left our in the wilderness. It's worse even in the winter, because travel is going on both night and day. But the site that we wanted to have is not like that. It's quiet with hardly any traffic. No people around. That's what we told them, but they wanted that site to be downriver.

When we were making our land selection, that site was part of the Shungnak land selection, and then it became NANA land. When we established it we requested that no permanent structures be built there because it was our prime hunting area. Even now, they are hunting there right now. That's what we have been doing to each other (laughter) but it's up to us. We are not bothering you people. (laughter) It's just happening to us who are related to each other.

RC: But one of these days you will forgive each other.

NS: Yes. Eventually we will forgive each other. After we pick on each other, we will eventually forgive each other.

RC: And do you teach your youth the Iñupiaq Values?

NS: They are always teaching them. Levi always teaches them. He is a really good member, and too bad he's not here today. It's really too bad that you came while those people who are active in the program are away. Even Leonard Douglas who is the chairman of the Shungnak Elders Council, and Levi Cleveland who usually conducts the meetings when he's in town. Too bad they were not in town during your visit. But this winter when you come back they'll be here. We think it's a very good idea to have you come here to us.

RC: Next month, our bosses will be here to see you. At that time we will really take a good look at you. (laughter). NS: Yes, you should do that. We have become bad, even worse than what we were. (laughter)

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But you can talk about it as a report to others and not 1 RC: 2 pretend you are in good shape even though you do have some 3 real problems. (laughter) That is even worse as a personal 4 trait. (more laughter) 5 That is what I wanted to talk about. And somehow 6 NS: 7 because we don't have a meeting place, it has just gone on All these years we just never took the trouble to 8 and on. 9 ask for assistance about a community building, even though 10 the villages around us all have community buildings. 11 12 MARGARET SHELDON: We have had people attending meetings, but

13 they never report back to us. We don't know what's going on. The NANA board and mayor councils usually travel some place 14 15 to meetings, they never report their discussions at those 16 meetings to us. We don't know what kinds of decisions they 17 That's why we are begging for some kind of make for us. assistance because we feel that our community has really gone 18 19 If something drastic should happen we really out of order. 20 don't want to be in a position of being nonplussed, at least 21 we elders discuss that. We talk about these things at our meetings and have written notes to the City council 22 requesting that we have community meetings, but they have 23 24 never accepted our proposal. And since these things have 25 been going on, we had decided that we would start looking for 26 assistance from outside of the village. That is what I was 27 thinking about and decided to speak on it to you.

If you would give May Bernhardt of Kobuk the opportunity to listen to this tape, I think she might have the same thoughts as we do. They and we have the same mind, especially about Ilisagvik.

RC: Those of you who are striving to develop these things will one day see the realities of them.

37 Our children certainly were having a good time when we NS: 38 took them camping. I am surprised at how excited and happy 39 they are about camping. When summer is coming close, they 40 always start asking us questions about when we're going 41 camping again and wonder where we will take them. Those of 42 some of the things that I have expressed to the Ambler 43 people, but the only area where we don't agree is on Ilisagvik. We seem to be of one mind on everything else like 44 45 teaching our youth to be good people in the village. The 46 camp site is the only troubling thing we have between us. 47 One of these days it will become the Upper Kobuk 48 RC:

49 Ilisagvik legend. (laughter)

51 NS: It will certainly become a legend. Let it become a 52 legend. 53

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RC: Other villages that are teaching U. S. Government in their schools usually take their students to the council meeting so their students could hear and see at first hand how our their local government works. And then they require them to write those things that they saw, according to how they understood it. If they would give the students that opportunity here in Shungnak, I think it would be good for the students. And even if they would sit in on ASB meetings, our children have to learn to respect the law. I think if you request your local teachers to help you with your youth to understand how laws are made and how they have to live with them, I think they would be more than willing to cooperate with you.

NS: And you know, its because we don't understand those processes that we don't initiate anything like that. Especially those of us who have never been to school, people like me. I have never been to school. But when I was young I knew we had a council that made it their business to see that the people in town lived morally right within the community. Those are the conditions in which we grew up. They always had a meeting with us whenever they felt that we had infringed on their established laws. And so we had a deep respect for those in authority as we were growing up. That's how we would like our children to be, that is our desire, but we are unable to pull it off as elders all by ourselves.

Well, they disappointed us and set us back, too, at one of our meetings up there. The school board had a meeting and we wanted to get rid of a couple of the teachers. They had been here in Shungnak for many years. And because they had been here for so many years, our children became bored with them and tired of them. Especially when they can't get along with them, that's when they get tired of them and begin to goad them. That was the situation when we decided to get rid of them. The community signed petitions to that effect. And now they are gone, and their replacements are here. So far, the students seem to like them.

And during that meeting, after they discussed school matters about the children, they asked us who had greater power -the school board or the elders. The mayor told them that the elders had no source of power -- no source to cite as their strength. He said that the elders had no strength because they had no power source. That's the kind of abuse we have been taking here at Shungnak and we feel that it's time that become known. That's the way that our mayor is. And so when we found that our mayor said that we elders had no power source we just silently started coasting along because we even became afraid of the City government. Because of what they say.

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And you can't vote to change them? RC: 1 2 That's what we elders here have been encountering, 3 NS: Yes. 4 and our will has really slackened. 5 Is your mayor Iñupiag? 6 RC: 7 Yes, he's Iñupiaq. 8 NS: 9 10 Maybe we should invite him to your regional elders BJ: 11 council next meeting, not this one but the next one. Maybe 12 we should form a regional elders council committee on 13 governments. Maybe that's how we should approach it. On a 14 real high scale approach level. 15 16 There are some other villages that have said that when RC: 17 their teachers have been in their villages too long, that's 18 the same attitudes they begin to contend with, both from the teachers and the students. And the students lose respect for 19 20 those teachers because they get tired of them. 21 That's what we found out here in Shungnak, that negative 22 NS: 23 attitude that the teachers acquire. When we understood what the issues were, we made it a point to be rid of those 24 teachers. Mrs. Commack helped us through that process. 25 26 27 There was another incident recently when shooting started 28 happening in a certain neighborhood. There were bullets flying out there when this lady got on the phone and called 29 the city to report what was going on. She was told, "Don't 30 31 tell us things that you haven't seen." And so they did nothing about her complaint. That's what the mayor said to 32 If he had a policeman, he should have just dispatched a 33 her. 34 policeman to the scene. He could have just said, "Go check 35 him." That's how he's been handling us. 36 37 He's putting himself in a precarious position. RC: 38 39 NS: Yes. I don't want to talk about this kind of thing, but 40 unless we let someone know, we know no one can help us and 41 the situation will never change. That's how come our community has been deteriorating these last few years and now 42 43 Shungnak has a bad reputation. In the years when I was in the council, I tried to steer the direction that they were 44 45 going to another direction. They are mostly young people, even though some are not so young any more. Some of those 46 47 councilmen have children, but they are younger than me. In those years, alcohol was freely flowing. When I was a 48 councilman, I told them that the direction and decisions they 49 were making were wrong and that it would only make our 50 "The people didn't vote us in as councilmen 51 community bad. to make their community bad. They wanted us to lead the 52 community to do the right things, and that's what we should 53

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be doing," is what I said to them. They were in no mood to 1 listen to reason, they really wanted to make alcohol 2 3 available, even though they didn't say it outright to my 4 I think Gennie was a member of the council, too, at face. 5 that time. She was our secretary. But the other council 6 members really wanted to make alcohol available to the community. After I voiced my opposition to their decision 7 and found out that they were going to do it anyway, I went 8 9 over and resigned from my position as a councilman. I didn't want my name among the city councilmen if something bad 10 11 should happen because of the action of the council. That was 12 after I had tried to exert my determination over the years. They didn't used to be that way in earlier times, but now 13 14 they had changed. And so the council opened the alcohol 15 option at that time.

After they had passed that ordinance, after a year, that 17 winter there was a murder that was committed. That was while 18 19 Walter Douglas was still alive. When Walter spoke to them, he said it all to their faces. We were waiting for the 20 "We knew that's what would happen," 21 parents of the victim. he said to them right there. They were all silent, these 22 23 city councilmen, my former colleagues, who positioned themselves some distance and silently stood around. 24 They didn't know what to do because we all knew that eventually 25 bad deeds like that homicide would happen. That's what we 26 have been doing to each other all these years. 27 (small But that's the way I am. Sort of like Louis 28 laughter) Commack who joins in with people when he sees them having a 29 30 good time. (laughter)

32 RC: But when you know that you are doing the right things, 33 you just can't give up on being that way.

35 NS: It's not anything to slack down on, but to go forward 36 with it.

RC: No matter what people say or do.

40 NS: That's right, no matter what people say or do.

42 RC: At least a person has to be heard. I know sometimes a 43 person even has to stand alone. But when there are people 44 who have to hear and when it's my job to give them something 45 to hear, I speak out on it. Otherwise I'd be responsible for 46 hiding facts.

48 NS: It's good, because when we are listening to you, we are 49 always grateful for what you are saying. I wish, too, that 50 people in leader-ship like Billy Sheldon and you, would 51 travel to the villages and talk to our children, to give them 52 some good advice, if you would.

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1 RC: What kind of advice would we give them? 2 The main one is on thievery. The other is vandalism, 3 NS: 4 destroying the property of other people. Those are the two main ones. Even if that's all you talked to them about, that 5 would be so good. Our children really respect people that 6 7 they don't know. They are even afraid of them. Included in 8 the advice should be information to the effect of keeping 9 them out of jail. 4.18 19 10 10 11 When we listen to you all, I really feel that you are leading 12 in the right way. Those of us in the villages really believe in what you say. That's what the elders talk about when we 13 are together and talking about such things. Once in a while 14 15 they say I wish some of them would come up and come to our 16 meetings. I think that's because they would like to 17 establish some things in a way that they would fit well into 18 our life. 19 20 RC: If sometimes the Upper Kobuk schools would meet together, it would be nice to get the high school students 21 22 together and have a big meeting with them. That way, we 23 could tell them all the same thing. And sometimes we could talk to them in their own villages. 24 25 26 BJ: We used to visit schools when we made village trips. 27 28 RC: That's what we used to do, too. 29 30 We talked to all the kids sometimes in a high school BJ: 31 gym, all together, and talk on values. 32 33 I think that's an essential part that we missed this RC: 34 time around. 35 36 And Cominco always took part, too. BJ: 37 RC: Maybe when our Top Dogs are travelling. 38 39 40 They still need the time to do this. And you could BJ: 41 bring it out. Or somebody should. You know. And this needs 42 to happen. 43 NS: When we can't talk good, when we can't speak English, it 44 45 is all very hard to do. 46 Only when I am fatigued, my attempts to speak Iñupiag 47 RC: become difficult. (laughter) 48 49 That's why I don't say much when people are talking at a 50 NS: meeting situation. I can't talk much in front of large 51 groups of people. The only time I could talk in a crowd was 52 years ago when we had community meetings. And when we are 53

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planning to celebrate Christmas, then I would give advice to take special care during the holiday season, to take it easy during the holiday. Then we give the children to the care of their parents during that week, saying, "During this holiday week, you will take good care of your children yourselves." That's how we used to remind them to take better care in times past when our community meetings were frequent. But I haven't even done that for a long time. I can't talk very good anyway.

11 Well, all I can say is that we sure could use some help. If there's any way that you can help, we are open to ideas. 12 If whatever needs to be said is communicated to us 14 RC: plainly so that we are not guessing and it is not ambiguous, 15

I don't mind being the spokesperson.

Even good advice. We always listen to you over the NS: Like this. It's good when you are giving advice or radio. talking about what the other villages are doing and letting us know what possible steps may be taken, that always sounds good to us. Even if that's all it is. When a village is able to have a community meeting, it is very good. Especially when they are able to voice their concerns and worries within the village among their people. Have a spokesperson, telling each other that sometimes these other processes work better in a given situation. (light laughter)

It sure didn't do us any good to lose Robert Newlin. That was a big, strategic loss.

I agree. That sure was a big loss. But it's time for RC: those of us who always depended on him to carry us through to start working harder. (laughter) We have to stop having people do things for us and get busy ourselves and get to work. Our leader has gone camping some place else.

NS: Well, all the elders are steadily going toward dwindling in numbers and not being with us very long, everywhere.

To me, the current bunch of elders seem too young. RC: I guess I really must be becoming one of them. (laughter) The people that they consider to be elders just seem too young. But some of them have very good, reasonable minds.

You realize that in every village the elders are like MS: our pillars. Our villages would be in shambles as if having gone through an earthquake, and they hold us up together like strong posts that insist that we live good lives, giving us good advice.

A. S. B. M. Martin M.

RC: They use their minds well.

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Yes, they have a lot of intelligence. 1 MS: 2 3 And they know it all from the beginning. RC: 4 5 Because they have gone through a lot of experiences in MS: 6 life. 7 They are not educated in the white man's definition of 8 education and neither do they speak English, but they have 9 lived from time immemorial as Iñupiat and have a good 10 understanding of all that pertains to life. 11 12 Well, even though the white people are educated in the RC: white man's way, still many of them are like children, mainly 13 because they don't know a thing about the Iñupiat Ilitqusiat. 14 15 And even though they know what they are doing in their work, 16 still they are mainly ignorant about the things we consider 17 important in a person's life. 18 19 MS: Yes. That's exactly the way it is. 20 21 RC: And even though some of them have gone through college 22 and received enough instruction to become certified teachers, 23 still in some ways they are like children. They have to be 24 taught. They don't know the first thing about Iñupiat 25 Ilitqusiat because it isn't there in their culture for them 26 to learn it. 27 28 NS: They don't know a thing. And once they come here, they begin to learn new things that they never knew before, new 29 30 things like the Iñupiat Ilitqusiat. Sometimes when I am with 31 a group of young men I give them advice, when they are just 32 standing around doing nothing, saying that if we lived this way or that way that it would be better for all of us. They really listen. They hunger for that kind of talk and really 33 34 35 do become silent when I starting talking to them. That's the way they are, our young people. Even some of those who are 36 37 now having children don't really know anything about Iñupiat 38 Ilitquiat. 39 40 RC: This is not intentional on their part; they just don't know. 41 42 Their ignorance is not intentional. 43 NS: I agree. There are just a few old people here in our village. They are the ones 44 45 who really know. Once they are gone, we will quickly start 46 to forget about it. 47 48 But it shouldn't be allowed to disappear. We'll get RC: 49 ourselves in a precarious position if that ever happens. 50 51 Precarious, yes. A few years ago when Leonard Douglas NS: was our mayor, our community was functioning well. 52 I think

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because he is older, too. Everything was really going well, then. MS: He's camping up the river, otherwise he'd be here among us, too.

RC: Too bad we missed him.

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NS: I know he wanted to say a few things, too. I think he told some people here and there while he was at Kotzebue, too. He always stays with Ross Schaeffer whenever he's in Kotzebue.

RC: Well, they are right next door to us whenever they come to Kotzebue. I guess he found out this summer how we were related to each other.

NS: His wife really makes people feel at home when they stay with them. They live right across from us.

RC: That's where I had planned to stay again as in times past. Her brother Charlie Sheldon said that they were related to us and when I am in Shungnak that I should stay with his sister Vera.

NS: She really tries to make people feel comfortable when they stop at her house. She is also one of the people who tries to influence our people for good. That is the direction in which she strives, too. She is an active participant among the elders. I have shared with you some of the things that they talk about with us. Those are the things that we talk about when we meet together.

Those are just some of the things that I wanted to talk about while you were here.

(SIDE NOTE: Before we left Shungnak, we took Neal Sheldon's advice and visited the school. The principal was very cooperative and set up two meetings for us: first with the elementary students, and then with the high school. That was a good experience. We did the same thing at Kobuk. Mary Roessel, a Navajo, was an interesting person for the students to hear from. She did very well.)

李云 建油油转铸造炉 化

44 Translated by Rachel Craig45 October 4, 1990

Those attending the meeting at Shungnak were:

49	Wilson Ticket	Daisy Ticket
50	Edna Commack	Florence Douglas
51	Josephine Woods	Reggie Cleveland
52	Plus others	

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Record Nine: Traditional Land Use & Subsistence

This undated translation stems from a meeting of the Elders Judiciary Council with participation by elders from the Upper and Lower Kobuk River villages.

Line 44, page 2 to line 16, page 3: after the invocation, meeting participants are invited to focus on traditional practices for regulating use of lands, adjudicating use rights, and managing game resources.

Line 25, page 3 to line 42, page 6: a Upper Kobuk River elder recounts how traditional seasonal hunting and fishing territories were designated for use by specific families/settlements and respected by other settlements. There is a lengthy account of different caribou hunting methods practiced in traditional times. The shift from cooperative hunting methods to solitary caribou hunting is noted. Cooperative hunting methods are elaborated on by another elder.

Line 50, page 6 to line 13, page 7: the traditional system of respecting the family hunting and fishing sites established by customary use, as prevailed before formal laws, is explained.

Line 15, page 7 to line 9, page 9: the themes of mutual cooperation, sharing and harmony in the conduct of hunting efforts are restated. A long story, perhaps fictitious, is told to illustrate how family and society treated a malcontent who did not respect and follow the traditional hunting rules.

Lines 27-46, page 9: a coastal elder talks about small-game hunting and living on the land before whites arrived and before people assembled into permanent settlements. The pacifying influence of white to ease the once hostile relations between Iñupiag and Indian peoples is recalled.

Lines 6-26, page 10: food-sharing and scavenging practices during hard times of food scarcity are recalled.

Line 41, page 10 to line 41, page 11: a female elder relates her uncle's abandonment of a taboo on female participation in hunting. She goes on to tell her experiences during nomadic seasonal caribou hunts, meat-curing and cooking practices.

Traditional Land Use & Subsistence

	TRADTIONAL LAND USE & SUBSISTENCE
	Tape No: 78-06, Elders Judiciary Council
	Speakers: Joe Sun, Chester Seveck, Mabel Brown, Daniel Foster, Herbert Custer, Beatrice Mouse
	Transcriber: Bertha Sheldon
	Translator: Linda Lee.
	Chester S: We all know that today is another day not like yesterday. We all don't think the same. Each person has his own thoughts.
	Today we will discuss the designated agenda and each one of us will contribute even though it may be small. No one should be shy or embarrassed about the topics.
	Effie Atoruk will give the opening prayer. None of us here have power of any kind except the Lord.
	Effie Atoruk: All of us should always pray; you can pray in your mind.
25 26 27 28 90 31 33 45 56 7 89 0 11 23 45 56 7 89 0 11 23 45 56 7 89 0 11 23 45 56 7 89 0 11 23 45 56 7 89 0 11 23 45 56 7 89 0 11 23 14 56 7 89 10 11 23 14 56 15 7 89 10 11 23 14 56 15 16 17 10 10 11 10 10	"Thank you Jesus we give thee praise this morning and thank you for your care during the night while we slept. We know that we cannot use the day alone. That is the reason we pray to you. We ask you to watch over us or guide us throughout the day for we are unable to make it through without your help. Also during this day we ask you to guide and lead us as we have our meetings. Give us wisdom and knowledge and help and strengthen our moderators and those who are taking care of these meetings. May your hand be upon us so that we will be able to hand this information down for the use of our younger generation and that in a way that will be right and useful as you give us extended time to live on this earth. We pray that the youngsters will be able to understand it as they read about it which is our main purpose to meet here today. That's why we take this time out to thank you because we are under your care and trust in you. We ask in Jesus' Name. Amen.
·	Rachel Craig: Thank you. Our discussion will be on the change of lifestyle from our ancestors. Also these past few years we have had meetings on the land and animals. At times the laws will state that we cannot hunt for certain animals at certain times, or we are allowed a number of animal at a time. What kind of land and animal regulations did our ancestors have? Here are the questions that we will answer this morning. Topics that we will try to understand.

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How did the Iñupiat regulate and utilize their lands?
 How was "ownership" determined and protected?
 How did they prevent over-killing of animals?
 What methods of enforcement were used?
 How have these things changed over the years?

These are the subjects that we will discuss this morning. The rules and regulations of land and animals. We are trying to make this perceivable to your great and grand children. My generation group have grown up with the old people and have some knowledge of their life, but the younger generation today are growing up into more formal education and paying jobs know nothing of their ancestors. If you would speak about these things it would be greatly appreciated. Please do no ask each other to come; just come here and talk about your understanding. Thank you.

Chester S: Be you female or male, anyone.

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Rachel: Before we start I gave you an agenda. In the evening you should review them and think about your answers. This would certainly make it quicker. It is time to begin our discussions.

Joe Sun: I am Joe Sun; in Iñupiaq Immafuuraq. Although I do not know what the uses of the long ago people, I will just get the discussion going about the Upper Kobuk residents' life.

Before the school was established I have heard about how the 30 31 separate families can live in different places along the 32 Kobuk River. For instance there is the Sulukpaugaktuu^miut. 33 Up to today, the Sulukaugaktuu^miut have family. One of the 34 Sulukpagaktuu[^]miut's descendants is Annie Mills. And further 35 down the river is the Paamiut family. And still further down the river is the Qalamiut. Both my wife and I are from 36 37 Laura, my wife, is mostly from the Qalamiut while I there. 38 lived also with the Amilgaqtauyaat.

40 Each settlement had a designated hunting area. Other people from other villages did not come to use their hunting 41 42 grounds. When the season is right for whatever is in a 43 certain land, as my mother used to say, they would go to the My mother and them always go to Avaaragaat to go 44 land. This place is inside the Maniilaq, people from up 45 fishing. there know where it is except the ones that have not been up 46 47 there. That place for fishing had taboos. The people did 48 not go to the land and walk around. The people always had to be aware of the taboo, maybe some others did have taboos, 49 50 too. Mother always mentioned this so I thought I would also There are places for gill netting, seining or in 51 mention it. 52 the fall when they paukvik. The only way the old people got

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1 shee fish was to spear. When I was just a newly in-law I did 2 not know how to spear shee fish.

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Our ancestors did not come and invade other communities' hunting territory. A person from another settlement cannot come unexpectedly to hunt on other settlements' grounds. He can only come when he is invited.

9 Long ago when they hunt caribou before there were rifles and 10 guns, the people got a lot of caribou. Utikruurag said that 11 they would try to get the caribou into the water before there 12 were weapons. When the caribou are around the mountains, the 13 men would not hunt there but drive them elsewhere first. The 14 lightest weight man would block the caribou. Utikruuraq once 15 told me that he was a blocker twice. Maybe when he got older 16 he became a good storyteller. We have all become like that. 17 We have good stories to tell mainly because we cannot do the 18 things we used to do. (Maybe a form of exaggeration.) He 19 told me that he was a blocker twice when the caribou were even stepping on his snowshoes. 20 This is how our ancestors 21 hunted up there.

23 Also in the winter, the men of the Upper Noatak River would 24 drive the caribou into the corral. The size of the corral is usually determined by the size of the caribou. A person was 25 26 then chosen to uDusri (herd) the caribou. Before the caribou come into the corral the blocker and herder will drive the 27 28 caribou to the higher ground then into the corral. There are also inuksuks around there. When we are walking out there, 29 30 we sometimes see these inuksuks. The men would hide in the 31 places where they are going to put the inuksuks. These 32 inuksuks are mounted in separate and different places and 33 this will prevent the caribou from going away.

After this method the men would use snares and homemade arrows to kill the caribou. The snared caribou are then divided among the men. Much later on after the introduction of the gun the practice of corralling became extinct and the men like me who are not good at shooting with a gun do not get any caribou.

Also back then they did not share the meat with others when they get a caribou. Long ago they used to say that when a person had shot a caribou and another man comes and claims that he shot the animal and takes it then he will no longer be able to get his own caribou. This was told by the people up in our area. But then I am saying this of what another person has said.

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50 Each person has something to say about their own background.
51 We are each a little different from settlement to settlement.
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This is the winter subsistence acts for caribou. In summer there are lakes to drive the caribou into. There are two lakes outside of the Upper Noatak River. There is one lake up there by Itivli and it is called Kiniqsiqvik. That is where Asrugauraq usually go caribou hunting. The other lake is further up north. To get there you have to pass a mountain range and beside this other smaller mountain range a lake called Niuqtuun. A lot of different people go to this It is a popular spot. They have said that even people lake. from North come here to hunt in the lake. When the caribou are migrating to the South they will use the lake and get caribou for their own use. The Niuqtuun lake is an ovalshaped lake under a small mountain. The other side of the lake has a point; from this point they let the caribou into the water. Before the caribou have been driven into the lake, there are men surrounding the lake ready to put up these inuksuks. After the caribou has been driven into the lake the men on the gayags will go into the lake and spear however many caribou they want. I heard this when they talk about hunting in the lake.

Maybe someone else can explain this better. I just wanted to get the discussion started. A person should not say "He already talk about it" but to share their experience. Maybe they won't shoot all of our speeches but to edit them and get the best out of this.

I have heard of this kind of hunting from out there. Today it is not like this. A single person can go hunting alone whereas long ago it was not at all like today. A person, long ago, cannot go to any hunting ground but only to theirs. In the Kobuk this was understood long ago when a person goes hunting in a season for whatever animal is good eating such They only took what they need and no more. as bear. They never took an animal and then waste the rest of it. But today in the Kobuk it is not like this. Even the Indian people are like that because they do have chiefs and the Indians do as they are asked by the chief.

We from the beginning did not have a designated boss or chief and life in a village is totally up to an individual.

43 Long ago I used to go hunting by myself in the fall when the trail was good. This is before a group of people left to go 44 45 up North. I would live out there by myself. While I am still out there the rest of the people would come around. 46 47 Sometime after I have been out there and then return and 48 decide to go again the rest of the people would also go. 49 This is when I was strong. And when I decided on going I did 50 not wait around for the people to go. And because of that when they heard someone shooting they would say "It is 51 probably Immaq again." I have been talked about, and when 52 53 there is a person who waits for the whole group to go the

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rest of the people would like that person. I was just going 1 to start the discussion. I am speaking too much, I will stop 2 3 here for now. 4 5 Rachel: Thank you Joe, you made a good start. OK make 6 yourself comfortable. 7 8 Mabel Brown: I am Sivugauraq and my ancestors are from the Upper Kobuk, Igligtigsiugvik and Kuugruk. 9 10 11 I will speak about what I have heard on hunting. When a 12 person is hunting for caribou he does not shoot from the lead 13 of the pack but from the rear, because when one shoots from 14 the front the herd usually turn around and go back. I have 15 heard this many a times. 16 I mention this because there are still many to make a living. 17 18 Even though our contributions are small ones and even recent 19 they will be helpful. 20 21 When the front caribou are shot at, the rest of the herd will 22 turn around and go back. This will cause the rest of the people in the settlement to be low on meat. 23 That is what 24 them old folks said. When a hunter comes to a herd as this and if he thinks of his friends' next meals he will not make 25 26 a kill from the front of the herd. Only after the front of 27 the herd has passed he will get his caribou. Because someone sometimes hunt caribou like that we will be short of food. 28 29 30 I may be older than you, but when I was young I played too 31 much that I missed some of the Elders' words and when my younger friends speak I begin to listen carefully when they 32 33 talk of the past. It is really good. This thing about the 34 caribou is one of the few I have heard of from many elders. 35 36 Joe Sun has spoken about the people who lived up there. When 37 the village do not like the actions of an individual the villagers will tell this person. When I was growing up, a 38 group of three or two will go out hunting, because if 39 . 40 something happens to one of them the other can go get help. 41 The Elders in my young days did not allow a person to go out Just as their elders have advised them. 42 alone. 43 I am really happy that this job of collecting history has 44 started. I hope the job is done well and in a correct 45 manner. We will pray to the Lord and ask him to straighten 46 47 the lost people. We do have someone who cares for us and 48 watches us. 49 50 Chester S: In the lives of our elders, they had the right to 51 settle anywhere they wanted to. They would make a home anywhere because there were no set laws, even a visitor can 52 make a lot and built a house. The land had no managers. 53 The

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Iñupiat only respected a person's or family's favorite
 hunting or fishing spot. Another person(s) cannot try to
 take it away from him; it was like the law. Other people did
 not try to take their places or get there before the original
 founder got there.

When the owner of these areas has passed away the immediate family would take over. These rules of the fishing and hunting grounds was obeyed as if it were the law. When the people were settling down there were no laws stating where you should build your house. Each person had his own choice as to where he wanted to build and no person was the boss either.

15 You have also heard and know for a fact that our ancestors did not have modern weapons to hunt with; they only used 16 their homemade arrows and corralling and, in the coast, the 17 18 spear. When a man has caught five animals he is asked to quit whether it be fox, wolverine or wolf. 19 In the coast when 20 they are hunting, a person is allowed to get as many ugruk or natchiq, but not to get them to waste them. Even when I was growing up I was told not to get more than I can handle. 21 22 23 This is the rule for hunting. When hunting the land animals 24 you can only get five and the seal mammals you can only get 25 what you can use.

27 Our ancestors also trapped and snared for game. I haven't seen any of the trapping implements but I have heard of them. 28 When I began hunting I hunt from the coast and I try hard to 29 get what I want. When there is someone that can use some 30 parts of the animal it is given and not wasted. 31 Even when I hunt land animals I don't waste any of it. Because I am not 32 very skilled at hunting I sometimes do not get what I want. 33 34 A person can get what he wants when the season is open. He 35 can even get them for sale or for personnel use. When I go 36 hunting with a partner, we always want more but usually don't get it. It was never wasted or thrown away. Anyway in the 37 first place he caught it because he wanted it. 38

There was also no laws back then when I first began hunting but later on they did set laws such as how many and in which month an animal is available. But then too, our ancestors knew when to quit hunting for a certain animal by the structure of the fur and other ways too. Otherwise it was always open to hunt, no laws.

47 Because of this now I would like to speak about what happened 48 while they were corralling. I am beginning to talk nonsense 49 too. The Iñupiat cultural heritage that we know today was 50 passed on from previous family generations. The hunting grounds and other historical sites we utilize today were also 51 52 My topic is on this third familiar to our ancestors. generation. Our ancestors were never heard of as hating each 53

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others and their children. They were smart people. They were wise people they lived in harmony as they helped one another and worked as one people.

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5 My grandfather is said to be the one of the first men whose 6 name is Qayuuttamik whose name is Qayiayaqtauluk and Qupatquq 7 had ten brothers and sisters. And his brothers and sisters Because he had inherited Qayuuttam's father's 8 had children. 9. corralling grounds he set his corral there. He would block 10 the caribou and drive them into the corral. And his cousin 11 by his mother's sister, as they all favored this particular 12 It was right across and beside this place they always nigaq. 13 said that it was a good place to napit but the younger 14 generation do not put it to use. His cousin by his mother's 15 sister whose name is Pauyiatchiamik. Pauyautchiag grew up in 16 Point Hope but when he started to misbehave among his 17 friends, they asked him to go back to his relatives in 18 So he left and went to Kivalina, and the people Kivalina. 19 there were corralling. Because he started to ignore the 20 people they asked him to go to his dad's land. While 21 Qupatquq his cousin was away he went to his corral and tried 22 to break it even though it was hard. He pounded the stakes and then threw away the lasso and froze it with water. 23 24 Oupatquq did not come while this was happening so someone 25 went to inform Qupatquq of what his cousin had done.

27 Qupatquq went to see his cousin but went over and fixed the 28 corral and put the lasso back in place. And then someone 29 else went to tell Pauyautchiag that his cousin Qupatqug had 30 repaired what he had damaged. The informers between the cousins are similar to the methods used today. 31 A person who 32 informs without permission is what we call a talker who 33 spoils people. When Pauyautchiag found out about what Qupatquq did he just laughed. Then he went to see Qupatquq. 34 35 Uuma kaniqqam' piani aniyyuyyauraq una ittaqtuq saprirugraq. 36 Pauyautchiag arrived to Qupatqug's house and he went out when 37 he saw his cousin who came to sugruk and laughing at the same time and he said "Ilainnag piutin". Pauyautchiag was a 38 39 cantankerous person. He grew up like that in Point Hope. No 40 one liked him and just because he was asked to leave from 41 Point Hope he was taking it out on his cousin Qupatquq and 42 Qupatquq only gave himself instead of trying to defend His cousin aimed at him but he seemed to be as 43 himself. small as the arrow. How will he shoot him then? He is a 44 person all right but he is as narrow as the arrow and even 45 46 though he is like that he just aimed but did not hit him. 47 When he missed him his cousin tried to shoot him again and this time hit him in his wrist and the flint arrowhead was 48 49 stuck there and it made him weak. He went in there and took Then he went home after he put his hand inside his 50 it off. When he went home he said "my cousin should have 51 jacket. 52 killed me instead he just wounded me". Qupatquq did not Someone went and told Pauyautchiag "Qupatqug 53 shoot first.

said why didn't you go all the way and kill him?" Then he went in and stabbed him with a knife and killed him.

I just told you an untrue story about these people corralling. And I made the story long too. Tamarra taurumanna pilin^utigigaat. Pilingutigigalaukkanat taimanili. Long ago the first owner never had any problems as people would respect him and not bother, but when he was cantankerous he tried to take away people's possessions.

Rachel: Let me ask you a question. You can sit down. Was this given only to the eldest brother or to all of them?

Chester: It was usually the eldest brother who inherited 15 this. To their oldest son. The younger did not get any. The white people did not follow this either. My father told me 16 that the eldest of the family will inherit the things.

Rachel: Even a woman?

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Chester: Whether it be man or woman the eldest will be the 22 The favorites of the family is usually the eldest sole heir. and the youngest. Qitungaugalaunnagmi taapkauk tavra ilulliuruak. (Even though they had a large family, those two are closest to the heart.)

Daniel Foster: The land where I grew up has no animals like There are no big animals; there was no caribou. 28 these. These people that come from where there are many animals told 30 stories and some of which I have never heard of or some that 31 I have just begun to understand.

33 The only kind of animal I knew is the muskrat in spring time 34 when we are hunting them when the females are showing their pregnancy we quit hunting them, me I quit hunting them up 35 I just hunt the males a that time when the females 36 there. 37 have their young. I know only this much since I have lived 38 where there are muskrats.

40 When the white people came, the people started getting 41 together. I am thankful for that. When we were firefighting 42 we were never allowed by the Indian people except when the whites came. They camp between us and now we can work with -43 44 them whereas before we could not be near them. Thanks to the 45 whites we can now cooperate. I just remembered this and 46 thought I would share it with you.

48 Kuugaatchauraq is the place we usually go net fishing but 49 father never allowed us to fish there when it had high water. 50 He asked us to wait until the fish go up into the creek, until July and after the fish are in. When July is over and 51 the fish are now heading out, then it is time to net. 52 He 53 never liked us to block the creek while the fish are going up

stream. I lived with my father and we lived in the country so I never grew up in a village.

4 Rachel: Thank you, Kunak.

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Herbert Custer: I want to talk a little now. 6 I am Herbert Custer -- Qutana. When father talk about our ancestors he 7 8 never said they lived an easy life. These people who talked 9 spoke the truth. A family will live on the land and have 10 hunting grounds and only that family will hunt there. No 11 other person hunted there. The group of men or father and 12 son also have marmot hunting grounds; this was before they 13 They never lived an easy life. When the food had quns. 14 became scarce the people fed their neighbors while their 15 father hunted but sometimes he did not get any game at all. 16 When it has come to this point then they, at this time too 17 the osprey are nesting they will go to their nesting grounds and eat from the osprey's left over of fish bones. Because 18 19 this osprey can get a big fish sometimes the osprey won't eat 20 the fish head and drop it. They will feed their children 21 with scraps until they are ready to fly away. These birds 22 were of great help to the Iñupiat. Before they had weapons, 23 the hunting and subsistence were not easy. Only the good 24 places and good hunters were more lucky to get food and the 25 ones that are not so good at hunting do not get much either 26 because they do not have weapons.

There are lots of camping areas all long the Kobuk River and the people who have been up there know it. There are berry picking patches, hunting grounds and fishing waters -- our ancestors knew this, too. The camping areas which were used by their ancestors are still being used by their children today. Their hunting grounds, camping areas.

35 Rachel: Thank you. Stand up while you are young.

37 Beatrice Mouse: If I had not followed I would not have done 38 this. A person would not go to meetings if he did not know 39 of the past. I am wearing a necklace. 40

41 Pitiful, the only one left wants to speak again. If I did 42 not follow I would not be speaking. Everyone knew my namesake Anausuk. When we were growing up I was the only 43 girl among seven brothers. When I grew up it was to seining 44 45 and fishing, but right now the subject is not either one. 46 Caribou, bear and other animals is what the topic is about I am not trying to amaze you but this is what I 47 today. 48 experienced. Before I was living with anyone you remember my 49 uncle who had one leq. When he wanted someone to follow him my younger brother and I would go with Naata naq. We never 50 said, "We will go to this person's hunting ground today." 51 He always took us on the boat and I would become scared when we 52 saw the animal that he was going to kill, but that was after 53

there were weapons and also flour, after they started using the white cloth. The people believed that if a girl ate a certain kind of meat she would be tabooed, but my uncle gave me some of the meat because he said I am his everything and nothing happened like the people said that if I had some of the meat I would have died.

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Also these people spoke about hunting grounds and snaring food but I have not quite understood it all when I follow them people. When they catch something they would cut it up and share with everyone. Maybe after this began to be practiced I came along. Then I got married. I am going to talk about hunting. I started to run like a man and left my He was slow for me when we went out to hunt bear. husband. 15 TigiinuragluDa pitqukmaDa tigiinuraqluDa aqpaqsruatchia^aqnigalukkut aDutim killinagun taatna anusragiagtuam. When we finally got the bear my husband started telling me of the taboo but I said my uncle fed me this before probably because I was so hungry. When we catch any kind of animal it was customary to divide and share the food. My father was an orphan and he shared all the time. Because I had my relatives I can not say all of them. It is said that our grandfather was an Ukiuvanmiu (King Islander) and grandmother is Kuugrunmiu from Shishmaref. And Kanauq the person you knew is Kuugrunmiu. We have same blood.

One time I went with the people who were going up North to hunt caribou (gakiruat). We would get caribou and dry them. 28 Everything edible of the caribou was saved and shared. Our packs full of half dried caribou and there is also a pack on 30 31 the head called kavragmiutaq. I have not tried it, it is made from skin. The packs were divided to equal weight and we all leave together. I went twice with people who have gone North.

36 I just wanted to share this with you and this was after we 37 started having flour soup and when we started making biscuits without a pan but on a hot rock. Just put the rock inside 38 39 the fire and when it is hot you can make biscuits just so you 40 have salt. We have gone past hard work with seining but I will not speak about it. 41

Rachel: Talk about it because it is part of subsistence from 43 44 either water or land.

46 Beatrice: I just did not want to mix the two up. We would go to Kotzebue to go hunt seals as my father was a coastal man. 47

Record Ten: Problems of Modern Iñupiat Youth

This undated transcript presents elders' views on a variety of the problems besetting contemporary Iñupiat youth.

Lines 10-40, page 2: the transcript begins with stories about the harmful effects of marijuana on youthful behavior. Marijuana is unfavorably compared with alcohol, another harmful substance commonly abused by young people.

Line 44, page 2 to line 10, page 5: various caring ways of coping with and positively influencing behavior of youthful substance abusers are discussed at length. Great emphasis is put on maintaining communication, providing respectful attention, and giving firm moral direction.

Line 12, page 5 to line 24, page 6: several elders recount from their experience such different ways of coping with disruptive behavior as religious authority, police intervention, and personal confrontation.

Lines 26-52, page 6: concluding remarks stress the difficult adjustments that today's youth must make, that "life is getting hard to live each day."

PROBLEMS OF MODERN INUPIAQ YOUTH 2 Tape No: 78-09 3 4 Speakers: Della Keats, Elwood Hunnicutt, Jack Jones 5 6 Transcriber: Rachel Sherman 7 8 Translator: Lydia Curtis 9 10 Della K: The young people today smoke marijuana. This 11 marijuana is not sold in stores. I knew of a person's brain 12 got damaged from smoking marijuana. He/she couldn't talk anymore. He or she couldn't recognize anyone and he/she 13 14 could not feed himself. That's what happened when he smoked too much marijuana. One day his or her parents noticed he 15 couldn't talk. Just before Christmas and he went to his 16 17 parents with a snowmachine. He thought he already had 18 graduated from high school and then he was very smart in high 19 school. They (parent's) had to feed him or her. He was very 20 smart in school. He couldn't be hospitalized. Later on he 21 started talking. I see smoking marijuana as a sickness. 22 23 Every time one of my grandchildren's bicycle was stolen we 24 had to send a message on the radio to please return the bike, 25 and then we had to put a reward. 26 27 One day my neighbor who smokes marijuana, drank and smoke 28 same time, was driving anything that moves. Lucky he didn't 29 hit anymore. To stop him the police had to shoot him on the 30 legs. He was hospitalized. 31 32 Marijuana is being used all over this land. We're losing our 33 people from that. When they smoke. We're losing our people 34 from that. When they smoke too much marijuana a person would 35 do things he shouldn't do it. One of my grandchildren who 36 smokes marijuana was told by a doctor that he would be better 37 off drinking alcohol. Alcohol will just give you a big 38 hangover and goes away. But the marijuana just stays in your 39 head and damages it. Both are still not good at all for you. 40 We all know that most of the predictions are fulfilled. 41 42 Also that thought (inaudible). 43 44 You all know my neighbor who has to be in a wheelchair. He has children who lives with him and they drink a lot. They 45 46 would always come home drunk lot. They would always come 47 home drunk. He just looked him/her and said "Praise the Lord you're all right God has taken care of you." Without saying 48 a word the person who was drunk went straight to bed. Before 49 50· he used to scold them and they would give each other hard 51 times. When he just told them that he was glad that they're all right they would go straight to bed without saying a 52 53 word. It's like that all over on any land. The predictions

Problems of Modern Iñupiag Youth

Page 2

1 are fulfilling. Life is getting hard to live.

My grandchildren who are teenagers that are living with me, whenever they start getting bad I would tell them, "If you ever do that again I'm sending you to reform school." After being told that they would behave themselves. Taikuu

Jack Jones: This is good. We elders gather together and share all the good advice for our young people. We people can not be sitting around while our young people ask us for help. Let us give them all the advice we're got. We shouldn't talk to them in a mean way but still in a firm way. The younger ones should be given a spanking when needed. They will listen better when given advice. Let's give our young people advice while we can and also pray for them. In any magazine we would read of murders, fights, war, etc., going on. Our young people aren't afraid of doing anything. Let us not sit around; let's speak up and give them the advice. Tell them there are places to get help.

Rachel Craig: You're heard or seen about our young people who are into drugs. They're asking for your help. They would like to know if you would like to meet with them. (Something about two jobs). The young people are our future.

Unknown: (Inaudible).

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In all the villages the elders should meet with the young people at least once a week. Talk to them; give them a lot of advice. These are also other ways to get help. They'll always need help. Most of the time, they don't care anymore. If we could tell them there is a better way. We should meet and talk to our younger people, at least once a week give them a lot of good advice.

Rachel: What ever job they did praise them for that. It helps them do good when you praise their work.

(Inaudible). Just keep talking to them. (Inaudible).

41 My grandma use to tell me, don't scold your kids just talk to 42 them. Praise their work (inaudible).

44 Rachel: What do you think Lila? The idea of having meetings 45 with the youths?

47 Unknown: The problem would be talked about and dealt with if 48 we work with the youths. The men meet with the boys, the 49 women meet with the girls. Give them all the advice we can. 50 (Inaudible).

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52 Teach them how to work together.

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Rachel: What do you think Clara? 1 2 I agree we should meet with the youth. 3 Clara: If the 4 president of each council can work something out. She asked 5 Fletcher. 6 Rachel: Elwood? What do you think as a board member? 7 8 9 Elwood: If the youth wants to work with us we should give 10 the 100 percent support. But we should tell them straight 11 out they are not to take any drugs. (Inaudible). 12 13 Tell them what drugs do to them. Make them understand. 14 (Inaudible). 15 16 I myself am an orphan. 17 18 When someone attacks me with a "that is the wrong way" with 19 no explanation, they really hurt my feelings and I can't forget that. If we attack our youth with that kind of 20 21 attitude, we'll just direct them in the wrong direction. If 22 we could keep this open with a good feeling, I know we could 23 help them (youth). When we holler at them we just make them worst. When you talk to them nicely they'll try to do their 24 25 best. We should work on the problems that are troubling our 26 youths. When a nice person does things he or she shouldn't 27 do. It's hard to talk to a person who don't want to listen at all. 28 29 30 Is the answer yes? Rachel: 31 32 Any more comments? 33 34 Fletcher Gregg: Ki_u^ana. I'm from Kotzebue, I'm half-breed from Buckland and what not. When a baby comes out white 35 36 he/she is called half-breed. And we Eskimos when your father 37 is from another village and your mother another and are both 38 Eskimo they are not called half-breed. 39 40 I brought up the problems of our youths to the people 41 (someplace). It's a difficult problem to deal with. That is why they ask for your help. How can we deal with the youths' 42 43 problems? If every youth in each village could understand the problems and what it's doing to them. 44 Instead of scolding them all the time. When a youth is scolded all the 45 46 time he/she can go the troublesome direction. When a youth 47 is not scolded all the time he/she listens attentively. When 48 a youth hasn't received any advice or direction from his/her parents, he/she is always happy to hear some from someone. 49 Some of the young men I worked with before ask me why I quit 50 (inaudible). Just when we were getting to be good young men. 51 Now we'll probably go back to our bad habits. I told them if 52 53 you overcome the bad habits and stay straight you'll never

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1 want to go back to your bad habits. Respect the person who is working with you like you respect me. That was my advice 2 3 to them. They started complaining he/she can not talk 4 Eskimo. I told them to get an interpreter. We should always 5 give our youths' advice. We should always scold them. If 6 the youths go on with no advice from us the problem will get worst and they'll get us involved. A grandchild is like your very own child. When he/she does something bad we would feel 9 bad about it. Although my advice was short I thought I 10 should speak of it.

12 Saul Sheidt-Titqaiq: I don't like speaking out about any 13 subject because my mind is not all there. The doctors said 14 only half of my mind is there. I have an adopted child who 15 moved to home and I tried my best to take care of my 16 grandchildren. I try my best to help them in school. Sixteen years ago I moved to Kotzebue from Noatak. While living in Noatak I was a council member. (Inaudible). 18

Around here I don't like to speak out because I'm from another village. (Inaudible).

If I were the boss of this land I would discontinue the council men. They're not helping us any. We have one president who runs this country. I've always thought of it that way. We never know our future. (Inaudible).

28 I have a house I rented out for \$250.00 a month. I was Some people think they're good but they are not 29 cheated. Every month all year I paid for the electric and (?) qood. bills with the low income I receive. I try my best to pay 32 the bills. I decided to finally get help. They told me to go to the councilman. I told myself the council man won't help me. Anyway I went to see the Mayor. He said we don't deal with that kind of problems. I had doubt then. So I went to see my grandson or daughter I told them I needed help. I needed monies for my bills. (Inaudible).

39 My grandchild gave me papers to fill out after explaining 40 everything to me. The next day my grandchild came to me with 41 money from the people who owed me. So that is why I wouldn't go to the councilmen for help. (Inaudible). 42

People who knows the bible should give the advice to the 44 45 The advices we've been giving our youths all these youths. 46 years is useless. They are just getting worse. They'll bill 47 just to steal money. Do you think it's getting any better? 48 Let us all try to help them. While we're just sleeping most of the time our children are getting into trouble. A person 49 50 with the knowledge of the bible should talk to the youths. 51 We have police, still there are drunks and it's getting 52 (Inaudible). worse.

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Unknown: These questions about the problems which are 1 brought up? I would like to tell you of my experience. 2 3 One day a person came into my home and said things I didn't 4 5 like. Without saying a word I went out and went to the 6 The police ask what is your problem. I told him I police. 7 need help. I said there is a person in my house who is saying things I didn't like. He said they would go over 8 9 there. Then he asked, "Do you want him in jail?" I said, 10 "No; just tell him not to talk that way in my house; also get him out of my house. If you do that for me you'll help me." 11 12 I told them that. He said okay let's go over to your house. 13 I said you go on over and talk to him I'll walk home. Just 14 as I got here they were walking out; they both did not say a 15 word to me. We could go to the police; they'll help you. 16 The youths wouldn't forget it and try to be good. That is 17 the experience I wanted to share. 18 19 One day a kid came into my house and upset my grandchild. When I got home my daughter told me about it. 20 I tried to 21 talk to my grandchild. When that kid came back I told him 22 right to his face that if he is going to upset my grandchild 23 not to come in this house again. To this day that kid never 24 did come into my house. They can't forget. 25 26 Peter Atoruk: I'm from Kiana. I like the idea of meeting 27 with our youths. All the advice we used and passed on all 28 these years we should share them with the youths. The future 29 don't look so good unless we do something about it. Everyone 30 is different. Let us always give our children advice. The lives of our children are getting harder to live because of 31 the way it is today. It's not getting any better. 32 I really 33 like the idea of meeting with our youths. Let us not think just because you have no kids or grandchildren you don't have 34 Everyone of us elders should help. 35 to help. Let us all work 36 together whenever you see a youth stop and talk to them. If 37 we ignore them their problems will get worst. We've got 38 advice for them. 39 40 Paaniikaaluk: My family moved to Selawik from Kobuk. After moving to Selawik my parents died. I agreed that we should 41 meet with our youths. Life is getting hard everyday at 42 43 Selawik. The youths have problems like they are having around here. I don't know how many times the state trooper 44 45 After a day or so we would hear the state had to come. trooper is around again. Every time they tell the trooper he 46 47 is needed at Selawik he would just shake his head. I don't 48 blame him for feeling that way. I'm (crazy) but I notice 49 that most of the people always stick up for their children no matter what they do. I agree that we all should meet with 50 the youths and give them advice. If we just ignore them 51 52 they'll get worst. Life is getting hard to live each day.

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As the Nation's principal conservation agency, the Department of the Interior has responsibility for most of our nationally owned public lands and natural resources. This includes fostering the wisest use of our land and water resources, protecting our fish and wildlife, preserving the environmental and cultural values of our national parks and historical places, and providing for the enjoyment of life through outdoor recreation. The Department assesses our energy and mineral resources and works to assure that their development is in the best interest of all our people. The Department also has a major responsibility for American Indian reservation communities and for people who live in Island Territories under U.S. Administration.

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