

NATIVE TRIBE OF KANATAK

VOLUME 16, ISSUE 3

APRIL 2011



News from the Kanatak Tribal Council

The past month has been a productive one for the Kanatak Tribal Council. On March 21 the tribal council met with Ralph Andersen and Ida Roehl of Bristol Bay Native Association. The group discussed Kanatak's financial situation, re-establishment of a business relationship with BBNA, signing of a memorandum of agreement, applicants for the Kanatak tribal administrator position, and the 2011 Kanatak budget. As a result of that meeting, a special tribal council meeting was called for Tuesday, March 22. Tribal council members signed the Kanatak constitution and approved a 2011 Kanatak budget, subject to revision, in preparation for signing a compacting MOA with BBNA. In addition, 3 new Kanatak memberships were approved and another membership re-instated.

On March 31, Shawn Shanigan, Henry Forshey and Alex Giacometti assisted BBNA in interviewing applicants for the Kanatak tribal-administrator position. Though 40 people originally applied in January, many were not qualified or had already secured another job in the intervening 2 months. Consequently, an e-mail notice was sent to the membership advertizing the position; two Kanatak tribal members submitted applications.

On April 5, a special meeting was called to approve and sign a revised budget and to approve resolution 2011-4-5, Financial Procurement Policy & Procedures—both essential to receiving pass-thru compact funding from BBNA. In addition, a 6-month agreement, with some revision, was approved for the writing of the Kanatak newsletter and a contract for the hiring of an executive director was tabled until some kinks could be resolved.

Following the special meeting, Shawn Shanigan used Quickbooks to account for the initial, start-up funds and submitted the other required paperwork. The result? Compact funding was finally restored to the Native Tribe of Kanatak on April 8 with the issuance of a check for 50% of FY11 funding.

Another special meeting was held on April 10. The tribal council approved an employment agreement to hire Tess McGowan as an executive director for the tribe. In addition, the council approved opening a new bank account, since there are on-going legal issues with the previous banking institution. Finally, it was approved by the tribal council to change the status of the emergency shelter to a rental unit.

The second rental unit will be available for occupancy in the near future. It is a small, one-bedroom unit. Interested tenants should contact the executive director Tess McGowan for a rental application.

On April 15, the two Kanatak tribal members who had applied for the tribal-administrator position were interviewed by BBNA. At press time, it was not known if one would be hired for the position.

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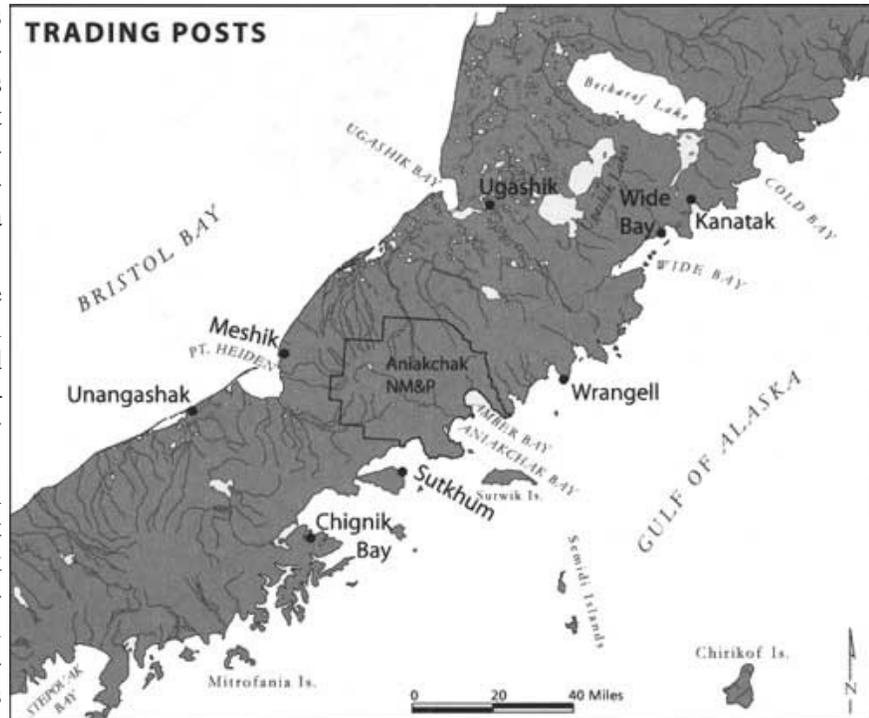
Kanatak, Historically Speaking...

The Village of Kanatak dates from about 1880, when several Alutiiq families from Ugashik, crossed over the Alaska Peninsula and established themselves at Portage Bay. According to Russian Orthodox priests' accounts, the chief motivation for the move was relief from an oppressive white trader at Ugashik and the prospect of better sea otter hunting on the Pacific coast. The Alaska Commercial company opened a store in Wide Bay in 1897, drawing people from Bristol Bay to the village of Kanatak on Portage Bay. In 1902 the Russian Orthodox priest Vassilii Martysh landed at Kanatak Village. He found 23 people, all related, living in four barabaras. A driftwood chapel served the villagers' religious needs. The villagers trapped fur-bearing animals, such as beavers and foxes and sold the pelts. But by 1902, Alaska Commercial Company had either closed or abandoned all its stores on the Alaska Peninsula.

The slow decline of the fur trade brought varied change among local residents. Alutiiq responses and their adjustments to the decline—both good and bad—began to show just after the turn of the century. Russian priests described a rise in starvation and disease throughout the peninsula, due in part to a lack of food and medicine normally purchased at local Alaska Commercial Company stores. One priest, however, reported that store closures positively affected local peoples. In 1901, Father Vasilii Martysh noted that *"First, drunkenness is undoubtedly less... Secondly, the Aleuts [Alutiiq] returned to their original [traditionally prepared foods, rather than canned food, etc.] which are the only ones appropriate to Alaska."*

The end of the fur trade certainly meant tough times for many people who had grown accustomed to and dependent on Western goods. But as hard as this period of transition was on the people living in the central Alaska Peninsula, they managed to adapt.

In 1880, U.S. census taker Ivan Petroff reported: *"On the coast of the peninsula opposite Kodiak island coal has been found, together with many indications of the existence of petroleum; but if other mineral deposits are hidden within the recesses of the mountains they have thus far escaped the searching eye of the prospector and explorer."* However, "indications of the existence of petroleum" ignited interest from another group of prospectors. Thus, as quickly as the Alaska Commercial Company was abandoning outposts and selling its stock and assets, the booming American oil industry set its sights on the Alaska Peninsula coastline, especially the area around the village of Kanatak.



Trading posts of the Alaska Commercial Company, 1898.

to be continued...

Meet our Kanatak Tribal Family

Frieda Shanigan Byars was born in Upper Ugashik Lakes, Alaska on January 11, 1948. She is the daughter of Mary Hendrickson Shanigan and the Native-way, adopted daughter of Nick Shanigan. Frieda lived in Kanatak as a child with her parents and siblings, Marlane, James, Nikki and Gordon. Nowadays, Frieda lives in Anchorage, Alaska, where she has been employed by the Alaska Native Medical Center in the Radiology department for the past 13 years. Prior to her current position, she was employed by Arco Alaska for nearly 22 years until early retirement. Frieda is married to Anatoliy Leonov and has two children, Terrence Jason Shanigan and Nicholas Byars, as well as three grandchildren, Bristol Shanigan, Finn Shanigan, and Aiden Byars. Frieda's hobbies include taking care of grandkids, picking berries, preserving, preparing and eating Native foods, taking steam-baths, and cooking. Frieda has won several cooking contests in her lifetime, but says she getting pretty tired of her own cooking! Her greatest accomplishments are her sons and grandchildren.



Alexandria (Tiny) Stailey was born in Levelock, Alaska on June 8, 1945. Her mother was Evelyn Shanigan who was born in Cold Bay, which is a term often synonymous with Kanatak, especially during the oil exploration days. Her father was Henry Frank Shaw from Boston, Massachusetts. Alex moved from Alaska when she was 8, when her mother remarried; Evelyn's new husband was from Pennsylvania. Alex says she doesn't remember the Alaskan villages where she lived, except Egegik. She has been married to Dave Stailey for 27 years; the couple lives in Port Royal, Pennsylvania. She has three children (Ronald, Ranae, & Rhonda), 5 grand children and 4 great-grandchildren! Alex loves to cook and share recipes.

Helen Rane Carbone was born January 24, 1964 in Chicago, Illinois. Her parents are Sophia and Bernard Rane. Helen has not been to Kanatak, though her mother Sophia was born there, but she has been to Sitka and Juneau, when her mother worked in Alaska. Helen is married to her high-school sweetheart Joe and the couple have two children, Joey, 13 and Michelle, 11. She works as a Chief Programmer Analyst for the City of Chicago and has been a city employee for over 25 years; she started as a night typist while in college and moved into computer systems after graduation. She says she doesn't have many hobbies, but does like to keep fit and loves to practice softball and baseball with her kids. Her interests include keeping up with current events, testing new technologies and trying to keep up with what her kids are into, especially pop music. The one thing that she loves most is going dancing with her mom Sophia, which they try to do at least 4 times a year. Helen is very proud to be part of the tribe and loves learning the history of the tribe and how the tribe began. She hopes she can go back to Alaska someday to show her kids where the tribal family originated.

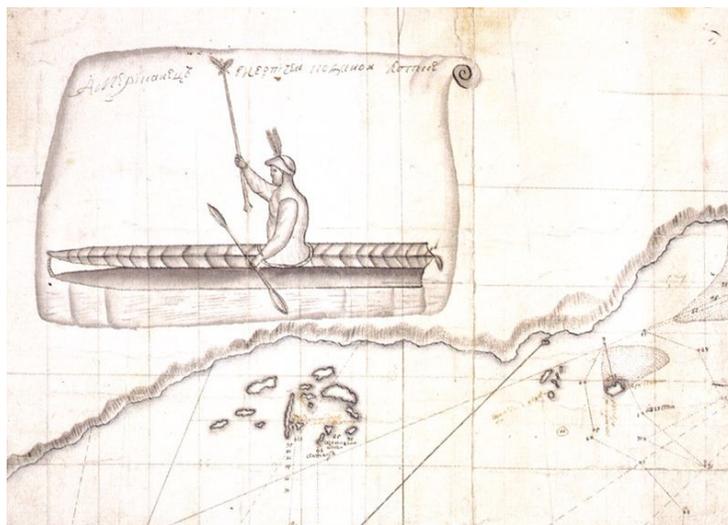


Tim Forshey was born in Lewistown, Pennsylvania on May 1, 1956. He is the son of Anthony Forshey, Sr. and Evelyn Shanigan. His mother Evelyn Shanigan was born in Kanatak. Tim has not been to Kanatak, but someday would like to visit. Tim lives in Lewistown, Pennsylvania with his family. Tim worked as a lineman, an engineer, a welder, and a mechanic, but now he's disabled. Tim's hobbies and interests include working on cars.

Alaska Native History or How Did We Get Here?

First Russian Contact in Alaska (cont.) In the meantime, Bering anchored off an island farther north, near Cape St. Elias. He named the island St. Elias, once again for the saint's day. However, today this island, located southwest of Cordova, is called Kayak Island. But the name stuck for both the mountain and the cape. Georg Steller, the expedition's naturalist, spent a number of hours on the island and recorded observations of plants, crustaceans and sea shells, and detailed evidence of Native people and how they lived, even though he did not actually see any Native people. Natives apparently used the island for fishing and hunting sea mammals, but lived elsewhere.

Bering set sail for Kamchatka after only a day on the North American coast. He was low on supplies and his men were beginning to suffer from scurvy. Heading west, they passed a number of islands, and anchored in the Shumagins, which they named for a sailor who died on board. From one of the islands, two kayaks approached the ship and the Russians and Alaska Natives exchanged goods. The Natives invited the Russians ashore, and ten men ventured onto the island where they met with nine Aleuts. When the Russians prepared to leave, the Aleuts tried to hold one back. He wrestled free and swam to the departing boat, while the Russians fired their muskets into the air. The next day nine Aleuts paddled to the *St. Peter* and exchanged more goods. The following day the Russians sailed on. This was the first recorded, direct encounter between Europeans and Alaska Natives.



Bering's first encounter with Aleuts at Shumagin Island. Drawing by Sven Waxell, mate aboard Bering's ship..

Bering's ship was ill-fated. Many of the crew had scurvy, and soon there were not enough healthy men to man the sails. On the 4th of November they sighted land and decided to run into a small bay. They hoped they were on the Kamchatka coast, but they were actually on Bering Island that was 115 miles away. The ship ran aground in shallow water. Those, who could, carried the sick men ashore. Several days later a storm wrecked the vessel, leaving them marooned. On December 8, 1741 Captain-Commander Bering died. Others died daily as they struggled against scurvy and the elements. Forty-five of the original crew of seventy-six survived the ordeal, and in the spring and summer built a small boat from the wreckage of their old vessel and sailed for Kamchatka. They arrived at Petropavlovsk in August 1742.

to be continued...

Any readers out there?

If you're enjoying the history, here are a few books that may be of interest:

- [The Great Alone](#) by Janet Dailey, Poseidon Press, © 1986.
- [Alaska: Saga of a Bold Land](#) by Walter R. Borneman, Perennial, © 2003.
- [Russians in Alaska 1732-1867](#) by Lydia Black, University of Alaska Press, © 2004.
- [Blue Latitudes: Boldly Going Where Captain Cook Has Gone Before](#) by Tony Horwitz, Picador, © 2002.

TATTOOING AND PIERCING AMONG THE ALASKAN ALEUT

My oldest son Donnavon Shanigan had a fondness for tattoos and piercings. I remember when he first started getting them, I gave him some grief, saying, "That's not the way I gave birth to you." I confess, he shut me up in a moment, when he replied, "It's my heritage, Mom." Of course, he was right, so this series of articles is in memory of Donnavon.

Labrets Yet when the Russians first made contact with the peoples of the Aleutian archipelago, the one custom that intrigued them the most was the insertion of various types of labrets into the lower lip and cheek. Captain Cook noted in the 1770s "what the men have thrust thro the hole in the underlip has the resemblance of 2 Boars tusk, and are 2 pieces of bone about 1 ½ Inch long joining in the middle of the lip, & separating, by means of the tongue they can move these bones, & make them point up and down. Others have a single polished bone the shape and size of a large Stud". Men perforated the lip by placing several studs of walrus ivory into separate holes that appeared to Captain Cook as representing "another row of teeth immediately under their own". This style of labretifery was common on the Turnagain River of mainland Alaska and on Kodiak Island in the 1790s where "men wear up to ten garnets – white in back, blue in front – underneath their lower lip."



An Alutiq man of Kodiak Island, 1817. Drawn by Mikhail Tikhanov.

the dead through mummification. In life, this power was regulated at crucial periods, mainly though joint-binding with sinew cords. Joint-binding was practiced when a young girl had her first menses, and when a husband or wife died. The Aleut also dismembered the bodies of enemies and dangerous persons at their joints as a way of protecting the living from the evil dead, because religious belief dictated that the soul of the departed remained on earth as long as the corpse was intact. The practice even extended to honored birds, such as the eagle and owl; creatures that were believed to embody supernatural power through their association with celestial bodies of both light and darkness.

The Aleut also practiced forms of medicine akin to acupuncture and moxabustion. In this sense, it is probable that they had some conception of Chinese yin/yang cosmology and attempted to regulate "good" and "bad" energies through the plugging of orifices. To this end, it would seem to follow that the Aleut had a similar concept in regards to body piercing. The anthropologist Grant Keddie has stated that "the labret may demonstrate one's spiritual mastery over bodily entrances from which spirits enter and exit and therefore by analogy one's power over the forces of nature."

The End.

The Russian naval officer Gavril Davydov wrote in 1807 that Kodiak Island women made "several holes in their lower lip from which they hang a loop into which are placed beads and small white bones. These holes vary in number between two and six. Their lips are pierced by close relatives and there is a great deal of respect, therefore, for the girl islander who has the most." Although labrets of this type were usually worn for decorative purposes, they also signified the social status, prestige, and age of the wearer.

Piercing Medicine Because tattoos, nose pins, earrings, and labrets were significant visual symbols tied to important realms of cultural experience, it is possible they were perceived as having medicinal value as well. The Aleut believed that a malleable power resided in the body that persisted in



A woman of Unalaska Island, 1790.

Keeping Body and Soul Together, the Native Way

NATIVE OLYMPICS FOR YOUTH AND ADULTS

In the spirit of their ancestors, nearly 400 youth from across Alaska will assemble in Anchorage at the Dena'ina Center to demonstrate their skills in traditional Native games at the Native Youth Olympics, **April 29 - May 1**.



The survival of the Alaska Native ancestors depended on skill, endurance, agility and the balance of mind and body. The absence of any one of these important components could result in unsuccessful hunts or a lost life in the Alaskan wilderness. In order to test and prove these crucial abilities, the ancestors developed games in which they could compete against each other and hone their skills. The creators of NYO wanted an opportunity to demonstrate their favorite Native games in the hopes that the people of Alaska would not forget the traditional contests of their forefathers. Started in 1972, the Native Youth Olympics not only provide insight into Alaska's rich cultural heritage, but also promote an active, healthy lifestyle.



Although the event origins are based on traditional Native activities, the competition is open to all students from seventh to 12th grade, regardless of ethnicity. The event has grown to include more than 69 participating schools. At this year's event, there will be competition in 9 different events; here's a brief explanation of six:

The Eskimo Stick Pull—A game of strength. Successful hunters must be able to pull a seal out of the water. This is no easy task while maintaining balance on snow and ice. Hand, back and leg strength are essential.

The Wrist Carry—A test of survival. This event has origins based on hunters being able to carry their game back to the village. Hunters had to develop endurance and strength in order to carry the game over a long distance.

The One-Hand Reach—A game to test a person's control over his body. If a hunter

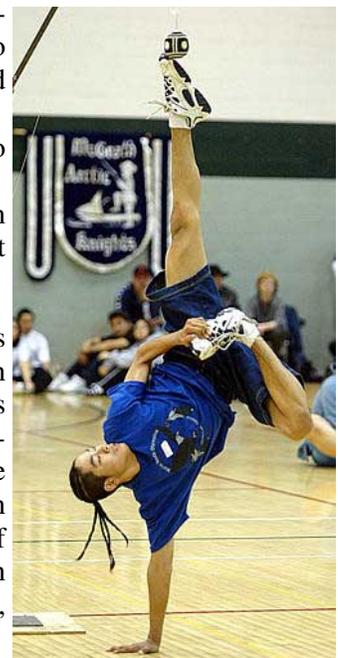
was to become lost on water, for example, he must know the skills to control his body in order not to panic and tip his kayak.

The Kneel Jump—Similar to the Scissor Broad Jump in that the hunters must develop the skill of quick movement to be successful in jumping from one ice floe to another. This game also develops leg muscles necessary to lift heavy game and carry it back to the village.

The Alaskan High Kick—A test of both the mind and body working together to maintain control.

The Seal Hop—A game of sheer endurance - to see how far a person can go on pure determination. This game originated from the hunter imitating the movement of a seal during the hunt.

The upcoming NYO is the senior event for the older secondary students, but there is also a junior NYO for elementary students. It was held in January this year. Both Nathan Shanigan and Savannah Shanigan have competed in junior NYO. There is also the World Eskimo-Indian Olympics for adults and young adults. In 1996 Donnavon Shanigan won silver medals in Indian Stick Pull and 4-Man Carry; Jeanette Shanigan won a trophy for her regalia sewing skills in the Cloth Parka division in 1994. Gordon Shanigan also served on the WEIO board of directors for a couple of years. This year WEIO will be held in Fairbanks, Alaska at the Carlson Center on **July 20-23, 2011**. If you've been thinking about visiting Fairbanks this summer, plan your trip to include WEIO—it's a fabulous Native culture event.



Tribal Happenings *Celebrating those special moments in our lives...*

***Bonnie Forshey reports that her husband Tony will be celebrating his 58th birthday on April 28, 2011. Tony was born in Anchorage, Alaska, but nowadays Tony and Bonnie live in Port Royal, Pennsylvania.



***Savannah Melissa Shanigan reports: "In school we are working on an Alaskan project. Our notes were due on March 25, 2011. In our reports we had to include three sources. My sources are the web, our social studies book, and a packet that is filled with information. Then we had to highlight our notes and write them on a piece of paper. Then we have to write a two-page rough draft. After we do the two-page paper, we have to do our final draft. We also have to do a presentation on our tribe. My tribe is Aleut or Alutiiq. My presentation is going to be a poster with six boxes that include information about food, tools, clothing, housing, transportation, and location. Everything is due April 22, 2011." Savannah is the daughter of Shawn and Samantha Shanigan and the granddaughter of Gordon and Jeanette Shanigan.



***Terrence Jason Shanigan reports that the Alaska State Troopers responded to four standoffs between March 24-27 and that all were resolved peacefully. The standoffs were in Talkeetna, Nenana, Dillingham and Kenai. Terrence Jason was personally involved in an all-night standoff that began Thursday near Talkeetna and ended when troopers took a 52-year woman into custody and charged her with two counts of second-degree assault. Terrence Jason has been an Alaska State Trooper for 7 years; he's also the secretary-treasurer for the Native Tribe of Kanatak. He is the son of tribal member Frieda Byars and the grandson of Nick Shanigan.



***Anthony Forshey III and his wife Melissa are pleased to announce the birth of their son Nathan Donald on April 2, 2011. Nathan weighed 7 lbs., 1 oz and was 20 inches long at birth. The couple have two other children, a daughter Kendal, and a son, Evan. The Forshey family lives in McClure, Pennsylvania.



***Jennifer Rubino reports that she and Corey Allen-Young have not yet finalized their wedding plans. Jennifer says life is a boring routine—work & home. Jennifer works as a dental technician at Southcentral

Tribal Happenings *Celebrating those special moments in our lives...*

Foundation and Corey is a news reporter for KTVA channel 11 TV news.



***Maria Yovino of Michigan City, Indiana, will be celebrating her 26th birthday on April 25.



***Terrence Jason Shanigan shares a photo of his daughter Bristol, his son Finn, and himself, enjoying some snuggle time.



***Bonnie Forshey sent a photo of her grandson, Ayden DanDoren with his science award. Ayden is the step-grandson of Tony Forshey.



***Henry Forshey shares a photo of two of his grandchildren, Makayla, Noel and himself. They are the children of Jessica Lukitsch, Henry's daughter.



Daniel Forshey of Port Royal, Pennsylvania will be celebrating his **50th** birthday on April 25, 2011. Wow, half a century, Dan!



Tribal Happenings *Celebrating those special moments in our lives...*

***Kathy Lakoduk is tickled to report that she has been accepted as an apprentice in the Ironworkers' Union. She will start April 18 with the apprenticeship lasting 4 weeks, 6 days per week. Kathy was ranked #5 of an applicant pool of 120. Ironworkers work with iron, steel, brass, bronze, and reinforced concrete. Their work includes not only large industrial, commercial, or residential buildings, but also highways, bridges, power transmission towers, and metal tanks. Ironworking consists of four sub-trades--rigging, structural ironwork, reinforcing ironwork, and ornamental ironworker.



Across America, published by Kalmbach Publishing. The book showcases the work of 30 American bead artists each from different backgrounds and all with a passion for beadweaving. Jeanette's contribution to the book is a beaded pin entitled *Moose-Not-Forget-Me*; it features the moose, an iconic Alaskan critter, and the state flower, the forget-me-not.



***Shawn Shanigan reports that his wife Samantha will celebrate her 32nd birthday on April 20, 2011.



***Sophia Kalmakoff Rane reports that her daughter Dawn Rane and Dawn's boyfriend, John, just got back from a week-long trip to Costa Rica. The couple won the trip from a radio show in Chicago. Dawn and John had a great time watching howler monkeys, beautiful birds, and dolphins; they also enjoyed the zip-lines. The trip was all-inclusive (all meals and drinks included), which added to the enjoyment, too.



***Jeanette Shanigan reports that she is the *Ms. Alaska* in a new beadwork book entitled *Beading*

Kanatak Connection Through Memories

Frieda Shanigan Byars recalls: "On one particularly hard winter, we did not have much left from what was then called a *winter grubstake*, for an Easter dinner, except for a little flour, some lard, salt and rice. My Dad went hunting to see if he could get some ptarmigan or a caribou for our Easter dinner. While he was gone, Mom mixed some flour with water and lard and had us kids roll it very thin. She cut it into rounds and poked holes in it, which she sprinkled with salt, then baked in our wood stove oven. She told us those were called "crackers," and I have never eaten better since. All that day, Mom taught me the Lord's Prayer by making me repeat it over and over. Very late in the evening, Dad came home with one skinny ptarmigan. Mom was so happy and everything was wonderful. Mom plucked, cleaned and chopped that tiny, little bird into the littlest pieces and made curried ptarmigan with lots of gravy. This was served with our special crackers and boiled rice. And I was beaming with pride to recite the Lord's Prayer for Dad at dinner."

Tribal Happenings *Celebrating those special moments in our lives...*

NOSTALGIE

I float on waves of memories
 And drift on tones of bygone songs,
 Back to a place where sunbeams streamed
 Through paned-glass windows in the dawn.
 To fall on clean and shiny floors,
 Of freshly waxed and well-trod wood,
 Where little, lazy, dust fairies,
 Gently, softly, twirled.
 To Lightly land on light brown,
 Feathery wispy curls,
 Bringing pleasure and delight
 to excited star-filled eyes
 Of awe struck, charming little girls.
 Creating enchanting, lifelong dreams
 In the stillness of the morn,
 Mama's quiet humming then
 Of those old-time, new day songs.
 Taking me back once more in time,
 Her scent of roses wrapping me
 in serene and shielding calm,
 A lifetime memory being formed,
 In a child's moment of the dawn.

By: Frieda L Byars



Kanatak Trail Project Update

On the calendars of the Becharof National Wildlife Refuge, timing for the Kanatak Trail project is beginning to take shape. First into the field will be Refuge staff, accompanied by former Kanatak resident Paul Boskoffsky. Paul will re-locate the trail through the brush, while staff mark the route and prominent landmarks on handheld GPS units.

Next will be two volunteers from Oregon, paying their own way up to Alaska. These two VIPs will help set up a field camp inside a bear-resistant electric fence and care for the camp until a work crew arrives. They will use the GPS units to flag the trail with brightly colored survey tape.

The work crew is currently being recruited through the Student Conservation Association. Two crew leaders and 6 youth will take up residence in the field camp June 8 and begin the work of brushing out the trail. They will complete their time by July 4. Additional adult volunteers will assist in marking and brushing the trail.

If you're between the ages of 15-19, an unbelievable opportunity is available to you to be part of this volunteer work crew! This is the trail that your ancestors used to move between Bristol Bay and Kanatak; it is the same trail that was used to transport mail and supplies from the eastern part of the Alaska Peninsula to the western. *Imagine being one of the few tribal members who have actually been to Kanatak!* If you're interested in volunteering your time for this historic adventure, please contact **Julia Pinnix at 907-246-1211**.

Former residents of Kanatak, descendants of residents, and those who have hiked and camped in the area are encouraged to contact Visitor Service Manager **Julia Pinnix** as well, to share their photos and memories. Julia will be creating flyers, podcasts, and other products to help interpret the cultural and natural history of the Kanatak area. Julia's phone is listed above; her e-mail address is julia_pinnix@fws.gov

Also the Kanatak Tribal Council is exploring ways to involve other tribal members, regardless of age or residence. If you are interested in the Kanatak Trail Project, contact the tribal council, the executive director, or the tribal administrator for additional details.

Kulicaq: *Russian Easter Bread*

My husband Gordon used to reminisce about this special bread that they ate in the village around Easter time. For awhile I thought he was talking about *hot-cross buns*, so I served some buns for Easter breakfast and quickly discovered that it was not the same bread. I did some research and realized that he was probably talking about Kulich or Kulicaq, as it's called in Alutiiq. Russian *kulich* is a sweet, yeast-risen bread typically served at Easter. It just wouldn't be Easter Sunday in Russia or Aleut/Alutiiq Alaska without a piece of this tall, cylindrical bread that has been blessed by the priest. It exists in the culture today as a reflection of the century-long relationship between the Russian fur-traders and the Aleut/Alutiiq. As with most foods, the recipe varies from family to family, but it usually has raisins and nuts. **You'll need a 2-pound coffee can for the baking.**

Dough:

1 package active dry yeast
 1/4 cup warm water
 1/4 cup sugar + 1/2 cup sugar
 1/2 cup scalded milk, cooled to 110 degrees
 1 cup + 3 to 3 1/2 cups all-purpose flour
 8 tablespoons unsalted butter
 8 large egg yolks (reserve 2 egg whites)
 1 teaspoon vanilla
 2 teaspoons cardamom
 1/2 teaspoon salt
 2/3 cup raisins, golden and/or brown
 1/4 cup slivered almonds

Glaze:

1 cup confectioners' sugar
 2 teaspoons lemon juice
 1/8 teaspoon almond extract
 2-3 teaspoons warm water



Preparation:

In a large bowl, combine yeast, water, 1/4 cup sugar and milk, mixing until yeast and sugar have dissolved. Stir in 1 cup flour until well blended. Cover and let stand in a warm place for 1 hour. In the bowl of a stand mixer, combine butter, 1/2 cup sugar and egg yolks. Add yeast-flour mixture from step 1, stirring well. Add vanilla, cardamom, salt and enough of the 3 to 3 1/2 cups flour to make a soft dough. Stir in raisins and almonds.

In a small bowl, beat 2 reserved egg whites until stiff. Fold them into the dough. Knead by machine or hand until a smooth and elastic dough forms, about 3-5 minutes. Place in greased bowl, turning once to coat both sides. Cover with greased plastic wrap and let rise until doubled.

Coat a 2-pound coffee can with cooking spray. Punch down dough and knead a few times. Place it in the prepared can, cover with greased plastic wrap and let rise until dough reaches the top of the can.

Heat oven to 400 degrees. Place dough/can on a baking sheet and bake 10 minutes. Reduce heat to 350 degrees and bake another 35 to 40 minutes or until tester comes out clean.

While kulicaq is baking, prepare glaze by combining in a small bowl the confectioners' sugar, lemon juice, almond extract and enough water to make a smooth, runny glaze. Remove kulicaq from oven and let cool 10 minutes. Unmold from can and cool on a wire rack. While still slightly warm, drizzle glaze over the top. To serve, cut off the crown and slice base into rounds. To keep any leftovers moist, replace the crown.

HAPPY EASTER!

The Ink of Ron Walters



When he was a little boy of six or seven, Ron Walters enjoyed drawing cars and hot rods. Obviously, he had natural talent for drawing, as he won a couple of art competitions during his school years. Other than public school, Ron never took formal instruction in drawing, but perfected his talent through practice.

The man Ron Walters still enjoys drawing cars and hot rods, but his canvas has changed—these days, it's human skin. In 1997 he bought a tattoo set from a guy. The set included a tattoo machine, a power supply, tubes, needles, and ink, but no instructions! The previous owner showed Ron the basics of scratching ink. To improve his skills, he hung out at tattoo shops and learned additional techniques and tips.

Nowadays Ron slings ink for family, friends and acquaintances out of his home. He says, he might consider opening a tattoo shop one day, though it can be very expensive. Right now, he's content with making people tattoo happy, while using their bodies as his art gallery. Typically, a small tattoo can take a few minutes to do and cost as little as \$20. Larger pieces that include large areas of filled-in, colored ink can take hundreds of hours and cost thousands of dollars. According to Ron, the biggest area of concern and expense is sanitation. Ron uses expensive, legit medical supplies to avoid infections.

Personally, Ron has too many tattoos to count, mostly on his arms and legs, though he also has a lucky horseshoe on his neck. He says his Aleut background has not influenced his style; he did a bit of research into Aleut art, but never found a motif that appealed to him. (Note: Starting in February, this newsletter has featured a three-part article about traditional Aleut tattooing and piercings.)

Ron Walters is the son of tribal member Alex (Tiny) Stailey and Ron Walters. He lives in Lewistown, Pennsylvania with his fiancé Bobbi Jo Wagner. He has no children.





Tribal members at the March 19 general meeting in Wasilla, Alaska.

Name: Shanigan, Nick—ID Number:
39480578—Enlistment place: Ft. Lewis,
WA—Date: 9-10-44—Rank:: Private

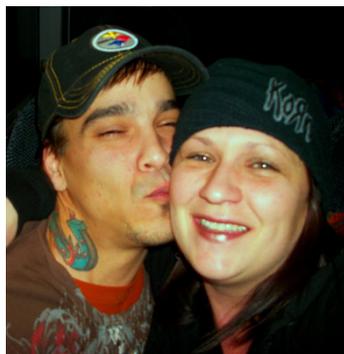


Right-Clicked

Photos of tribal members



Forshey sisters: Tess McGowan with son Mason, Nicole Brene-man and Jessica Lukitsch with son Noel.



Ron Walters and fiancé Bobbi Jo Wagner

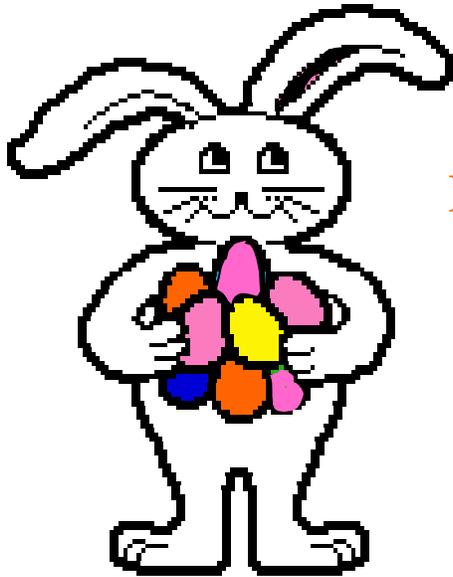


Sophia Kalmakoff Rane and her daughter Helen.



Kanatak Kids

Match each colored word box with an object of the same color to learn some Alutiiq words!



Happy Easter!



qiyaq

hakiq

uskaanaq

peksuq

paaskaq

Can you find the same 10 words in this word scramble?



Programs Available through Kanatak



Native Tribe of Kanatak

Do you need help with housing?

If you are a member in good standing with the Native Tribe of Kanatak and meet certain income requirements, you may be eligible for assistance from the Bristol Bay Housing Authority. The income requirements are established by HUD and vary depending on the place of residence and the number of family members. For example, to meet the income eligibility standards in the Mat-Su borough, where Wasilla is located, the yearly income for a family of three can be no more than \$54,450; yet, if that same family of three resided in the Anchorage area, that maximum would be \$58,000.

Through BBNA, there are currently programs for rental assistance, utility vouchers, home repairs, down-payment assistance for home purchase and crime prevention/youth or cultural activities. There is also the option for the Kanatak tribal council to assess the memberships' housing needs and create other programs in the future, subject to federal guidelines and BBHA approval.

To apply, you **must** fill out an 18-page application which includes supplying proof of income, such as yearly income tax forms. The application is available at the BBNA website: <http://www.bbha.org/apply.htm> Phone numbers for contact with either the King Salmon or Dillingham offices are also available at the above-listed website.

Once your application is complete, mail it to this address:

Bristol Bay Housing Authority
PO Box 50
Dillingham, Alaska 99576

Do NOT mail your application to the Kanatak tribal office!

Now that compact funding through BBNA for small & needy tribes is restored, the following programs, based upon the budget passed by the tribal council on April 5, are available for the membership:

Education Program: Funds to be awarded to eligible tribal members seeking higher education and/or specific job-skill training required for employment/certification.

Tribal Youth Activity Program: Funds to be awarded to eligible tribal members between the ages of 1-18 for extracurricular activities, such as school sports, boy/girl scouts, summer or sports camps, music lessons, dance lessons, etc.

Emergency Assistance Program: Funds for tribal members' unexpected emergencies that threaten basic quality of life, such as fire damage, leaking roof, non-functioning furnace, water heater, etc. (Low-income members should seek this assistance through BBHA.)

Wellness Program: Funds for education and promotion of healthy living, including suicide prevention, alcohol/drug prevention and tobacco-use prevention.

Tribal Burial Assistance Program: Funds to be awarded to help with final expenses of tribal members who were in good standing with the tribe at the time of passing; maximum award per deceased member = \$1,500.

Tribal Social Activity Fund: Funds for 2 activities directors to create and organize quarterly tribal social activities in both Alaska and the Lower 48.

Culture Program: Funds to promote culture and communication among tribal members.

These programs generally require the following:

- *completed tribal membership/enrollment (member in good-standing)*
- *completed application for program*
- *documentation of need/amount, bids where requested, and proof/receipts of expenditures*
- *name/address of 3rd party to whom checks will be issued; as a rule, checks are not issued directly to tribal members.*

Contact the executive director, tribal administrator or Kanatak tribal council for additional information about these programs.

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