

NATIVE TRIBE OF KANATAK



VOLUME 16, ISSUE 11

DECEMBER 2011

News from the Kanatak Tribal Council

As always, it's been a busy month for the Kanatak Tribal Council. Henry Forshey, Alex Giacometti and Tony Forshey flew to Anchorage, Alaska from the Lower 48, so the entire council could attend the BIA Tribal Providers Conference at the Dena'ina Convention Center on November 28 through December 2, 2011. During the conference the council attended many informative sessions, such as Fraud Awareness & Prevention, Travel Reimbursement & Accountability, HIP (Housing) Programs and Healthy Tribal Families. Henry Forshey had planned to fly to Pilot Point, Alaska, following the BIA conference to check on the status of Kanatak's house, but there were issues with the quit-deed. Marlane Shanigan donated the house and property to the Native Tribe of Kanatak in October 2002, but despite diligent searching, no evidence of a deed could be found in Kanatak office files. At the December 2 BIA Roads meeting, Terrence Jason Shanigan told the council that he recalled Gus Yovino and himself filing the quit-deed shortly after receipt at the Recording Office at the Atwood Center in Anchorage, Alaska. The council will continue to pursue the issue.

At the tribal council meeting on December 2, 2011, the council discussed a number of financial business procedures. In the end, they approved the current policy with day-to-day expenditures under \$1,000, 2 check-signers required for expenditures over \$1,000, and a weekly Quickbooks expense report from the administrator. There was some discussion of a boat cover for the smaller tribal boat, but the council offered to pay a nominal fee to an honorary member for storage in an unused garage. An honorary member and the daughter of a tribal member were accepted for membership. The council approved supporting the State of Alaska's *Choose Respect* program, as well as a consignment form for tribal members who elect to sell hand-crafted items at Kanatak's table-space at the Native Arts Market on February 29-March 4 (see pages 13-14 for details).

On December 5, 2011, Henry Forshey went to the Recorder's Office in Anchorage, but found no evidence that the donated Pilot Point property had ever been recorded; he also turned in fraud evidence to the FBI and met with folks at BIA regarding the Roads Grant. On December 6 Henry and Shawn Shanigan stored the smaller boat in the afore-mentioned garage.

Additional details regarding council meetings can always be found on the Kanatak website (News) in the meeting minutes for the various dates.

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Spraasnikam!

Letter from the President



Merry Christmas and Happy New Year from the Kanatak Tribal Council! Pictured from left to right: Alex Giacometti, vice-president; Tony Forshey, member; Henry Forshey, president; Shawn Shanigan, member. The treasurer Terrence Jason Shanigan was not present, as he attended the December 2 council meeting via telephone.



Do you need help with filing paperwork?

Kanatak tribal members may call Tess McGowan at 610-217-0399 for assistance in applying for any of these federal programs:

- Medicare Part B or C
- Medicare Part D Drug Coverage
- Medicare Supplement
- Medicaid
- Social Security

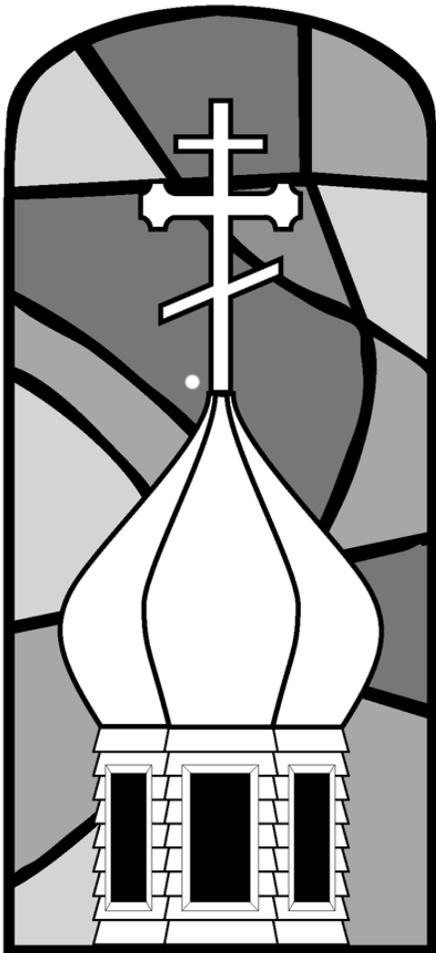
Or help in obtaining a copy of a birth certificate and/or a Certificate of Degree of Indian Blood (CDIB)

Most of this is what she did prior to working as Kanatak's executive director, so she is very familiar with these somewhat intimidating processes. So, why not get some help?

Kanatak, Historically Speaking...

The impact of the oil rush was similarly hard on Kanatak's Native inhabitants. By 1922, the new oil town had emerged parallel to the Native village. A fence and the narrow Kanatak Creek was all that separated the northern boundary of the Native village from the growing frontier sprawl. U.S. census takers first reported Kanatak in 1890, when twenty-six residents were counted. Kanatak and Wide Bay inhabitants were mainly affiliated with Ugashik and the Alutiiq village of Meshik.

A U.S. survey in 1922 noted that most of Kanatak's residents were Creoles and "are all members of the Russian Orthodox Church." The village maintained a church, which contrasted sharply to the subterranean houses in which most people lived. People spoke both Russian and their native language, and they lived by hunting, trapping, and fishing. Some residents, according to the visiting priest, sold two or three sea otter pelts to the Americans exploring for oil.



Father Martysh, Kanatak's visiting priest in the 1920s, strongly resented the new arrivals. "The general impression of [Kanatak Bay] I had was quite good," reported the priest. "But still on the return trip I found out, that here is a nest of drunkenness and every disgrace." To Kanatak's local residents, it seemed as though nature itself objected to the industry's presence. In 1923, after a winter storm blew several buildings off their foundation, the police chief of the Kanatak village, Nicholai Ruff, told Grammer: "White man drink whiskey, no go church, stay up all night, water come, take house away. Native go church all time, water come, no touch Native house." Grammer's journal also recorded tragic circumstances that habitually struck those ill-fed, ill-housed and shabbily clothed: "Demion, second Chief Fred Kalmakoff, and the Chief Ruff Kalmakoff, Chief of the Kanatak Natives—all died."

Families had lived in Kanatak for hundreds of years. The village was always small until prospectors came looking for oil. Then Kanatak became a boomtown with a store, a school, and many people. When no commercial oil was found, they all left.

Traditionally, residents managed to survive in Kanatak, because they kept their population low. Up through the fur trade era, inhabitants of Kanatak were mobile, moving from place to place, always in pursuit of resources, especially during the winter when resources were scarce. Because no major salmon stream existed in Cold Bay, residents hiked over the mountain pass to the headwaters of Lake Becharof, where they could easily catch salmon returning up the Egegik River, and, while on the Bering Sea side, they could hunt for caribou. In the winter, they returned to the Pacific to trap and gather shellfish and sea mammals in the spring. Therefore, to survive, even in relatively recent times, the village was small and residents moved within a seasonal cycle of their local ecosystem. When the oil boom brought exponentially more people to the area, the ecosystem could support neither American newcomers, nor the Native and Creole villagers.

Consequently, humans, including the local people, began to depend more and more on imported goods such as food, clothing, and medicine, and less and less on the land surrounding them. So, in spite of corporate support, individual sacrifice, and federal science, when the search for commercial oil on the Alaska Peninsula went bust, so did both parts of the town.

Kanatak Connection through Memories

Sophia Kalmakoff Rane recalls: "There was a large sauna house where our families would gather to bathe, and the kids would have fun splashing each other with cold water, screaming and giggling, while the grown-ups were engrossed in conversation."

Alaska Native History or How Did We Get Here?

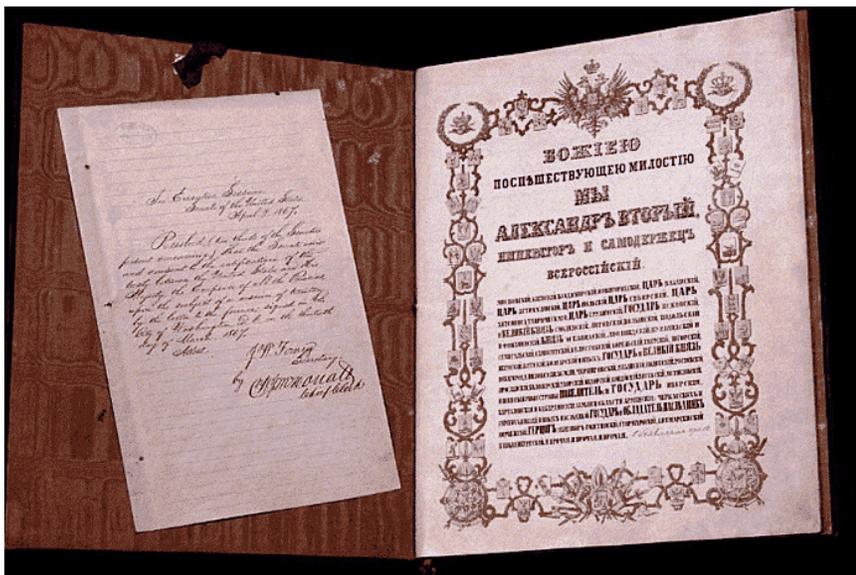
The Question of Authority The American flag flew over Sitka, but that meant nothing to most of Alaska's estimated 30,000 Native people., No one had asked them about the purchase of Alaska. Most remained unaware of the sale for a long time. In the interior region of Alaska there was no American presence for many years. Alaska Natives governed themselves through customs and traditions developed over generations, typically with family and group ties controlling behavior. As cultures that depended on fish and game supplies they knew how to set and enforce standards, with some variations from region to region.

In the largest Tlingit villages in Southeast Natives knew about the sale of Alaska and did not approve. Writing two years after the sale, Maj. Gen. Jefferson Davis said the Indians "frequently take occasion to express their dislike at not having been consulted about the transfer of the territory. They do not like the idea of the whites settling in their midst without being subjected to their jurisdiction, in some instances they have expressed a determination to exact tribute for the privilege of trading among them."

An 1869 report by an agent of the U.S. Treasury Department said the Tlingits argued "that their fathers originally owned all the country, but allowed the Russians to occupy it for their mutual benefit, in that articles desired by them could be obtained from the Russians in exchange for furs."

Though there were a number of confrontations and disputes between the Tlingits and the Americans for some years after 1867, most of the traditional uses of Alaskan land and water continued as they had for generations. The change in ownership meant little for the legal question of who "owned" the land and it seemed to have nothing to do with day-to-day living.

The Treaty of Cession said that any Russians who chose to stay in Alaska "shall be admitted to the enjoyment of all the rights, advantages, and immunities of citizens of the United States," but the agreement did not grant the same rights to the original Native Alaskans. It specifically excluded the "uncivilized native tribes" from any advantages. "The uncivilized tribes will be subject to such laws and regulations as the United States may, from time to time, adopt in regard to aboriginal tribes of that country," the treaty said.



Alaska Purchase Agreement

The first major American law in regard to Native people was an order that banned the sale of liquor to Indians. Smuggling continued, even though the importation of alcohol was also illegal.

The Army had never wanted the responsibility of governing Alaska. In 1877 it withdrew its troops, saying that the soldiers were needed to fight the Nez Perce Indians in Idaho. The Treasury Department assumed the job of governing Alaska and then later handed it off to the U.S. Navy.

Alutiiq Use of Coal

'Tis the season of threats to naughty children about holiday stockings filled with switches and lumps of coal! It's interesting to note that the Alutiiq people also used coal in their communities. Actually, that's not surprising as Alaska has the second largest coal reserves in the United States.

Coal is a black or dark brown sedimentary rock formed from decomposed and compressed plant material. There are a number of coal occurrences in the Alaska Peninsula-Kodiak region. Lignite, a soft coal, occurs along the southeastern coast of the archipelago, in Kiliuda Bay, around Sitkalidak Island and on the Aliulik Peninsula. Additionally, coal scientists report the presence of a higher grade, bituminous coal on Sitkinak Island. Pliable coal material can also be found in the Ugashik and Chignik areas. None of these sources have been commercially mined, although prehistoric residents may have used them.

Although archaeological data indicate that the prehistoric residents of Kachemak Bay burned locally available coal for fuel, coal was more commonly used to manufacture jewelry. Beginning about 2,700 years ago, Alutiiq people carved beads, pendants, nose rings, and labrets from coal. Craftsmen broke, sawed, and carved chunks of material of the material into desirable shapes with stone tools, then polished them to a lustrous sheen. The coal used in jewelry manufacture was probably mined at tidewater on the Alaska Peninsula, which is where Kanatak is located. These observations suggest that coal, in addition to antler, volcanic stone, and beaver incisors, was one of the many materials Alutiiq people obtained from the Alaska mainland. The Alutiiq word for coal is *qutek*.



Objects made from coal by the Alutiiq people

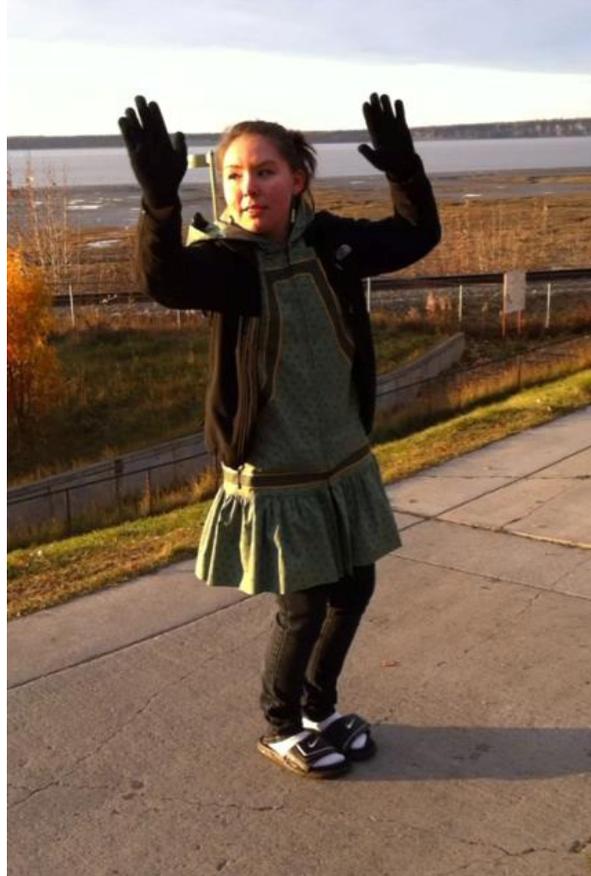
Keeping Body and Soul Together, the Native Way

During this holiday season, a reminder from Brittany Arey, one of Kanatak's youth:

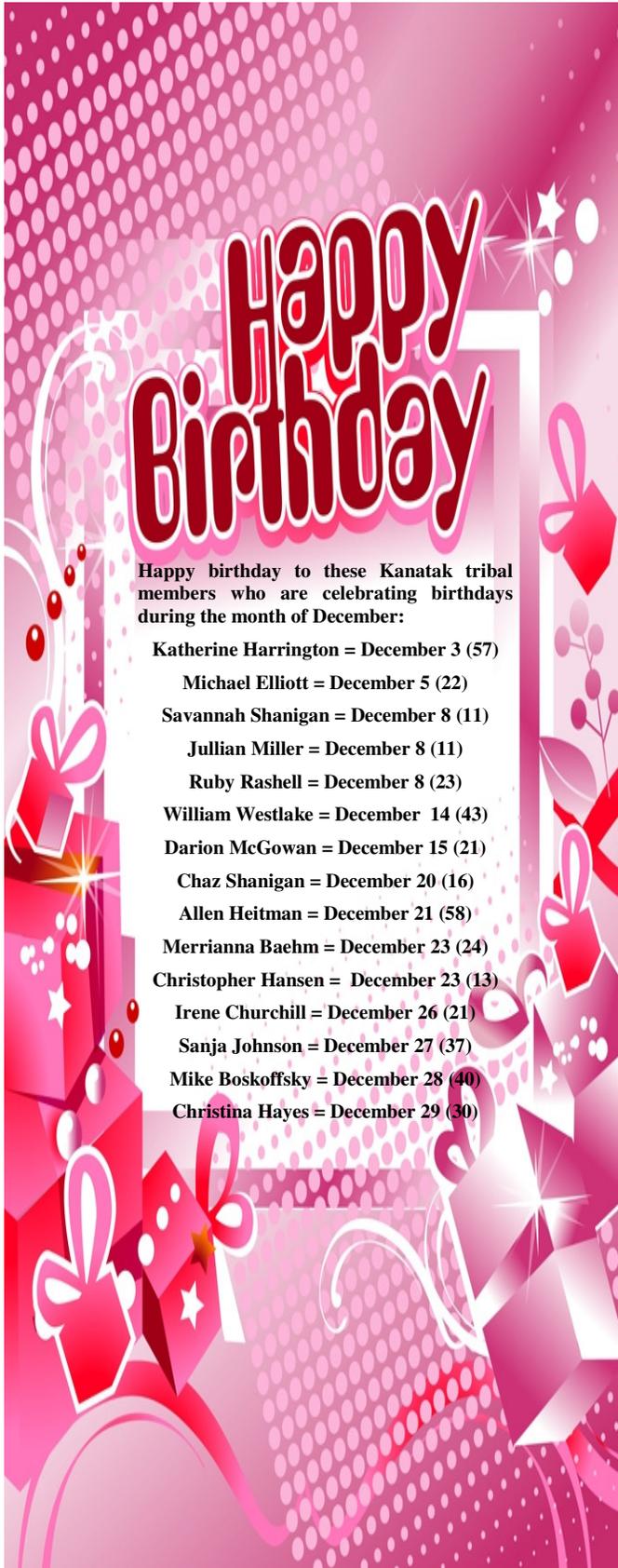
I Have a Dream

I have a dream that one day I'll make true.
 This is a dream that has been long past due.
 Long ago we were all living sober and smart.
 Changing this world pours out of my heart.
 Keeping our pride, saving our race.
 I'm not rushing you, go at your own pace.
 Yes, we are Native, do not be embarrassed.
 Because you see, it is something to be cherished.
 Long ago we hunted and survived 50 below.
 We survived so much, we are strong, you know?
 We were punished, hated and segregated.
 We should show pride, which needs to be stated.
 Our race has survived thousands of years.
 What's ruining us are those "several" beers.
 Tell me why you drink. Is it you're sad?
 Or is it to get away when you're mad?
 But please trust me when I say...
 We're better than that, please give it away.
 We're losing our culture, my most prized possession.
 So take my hand, together we'll walk out of depression.
 Can you imagine the happiness in your soul when you notice what we've done?
 We will be happy, sober, knowing we clearly have won.
 So what do you think? Does it sound good to you?
 If you don't like it, what can I do?
 Do you know one Native not affected by alcohol?
 Every person has an alcoholic family or friend after all.
 Can you feel the hurt of booze taking your family?
 Or if you drink should your family be the fee?
 So please put your bottle down. Then you can say...
 "You don't control me anymore! I put you away!"
 You can smile, and laugh. No fights over nothing.
 God will change your life; don't think I'm bluffing.
 So let's change this world! Pour it out on the banks!
 And when we are all happy and sober, I say thanks!

By *Brittany Arey*



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



Happy birthday to these Kanatak tribal members who are celebrating birthdays during the month of December:

- Katherine Harrington = December 3 (57)
- Michael Elliott = December 5 (22)
- Savannah Shanigan = December 8 (11)
- Jullian Miller = December 8 (11)
- Ruby Rashell = December 8 (23)
- William Westlake = December 14 (43)
- Darion McGowan = December 15 (21)
- Chaz Shanigan = December 20 (16)
- Allen Heitman = December 21 (58)
- Merrianna Baehm = December 23 (24)
- Christopher Hansen = December 23 (13)
- Irene Churchill = December 26 (21)
- Sanja Johnson = December 27 (37)
- Mike Boskoffsky = December 28 (40)
- Christina Hayes = December 29 (30)

***15-year-old Nichole Shanigan did her first public driving when Uncle Shawn asked her to move the vehicle from the parking lot to the front door of Wal-Mart, so groceries could be easily loaded. Scary, but fun.....



***Pictured below are Mason and Pierce McGowan (Jeremy McGowan in the background) at the Macy's Thanksgiving Parade in New York City.



***The winner of a \$50 visa gift card in the "update your contact info" drawing was Katherine Harrington of Kenai, Alaska. Congratulations, Katherine! There's another contest for prizes on page 12. Check it out!

Tribal Happenings

Celebrating those special moments in our lives...



Krystle Elliott shared three family photos.

***Terrence Jason Shanigan is featured on a couple of new commercials for *Alaska State Troopers* on the National Geographic Channel:

<http://vimeo.com/33064891>

<http://vimeo.com/33064799>

***Looking for gift ideas? Jimmy Rane, who was featured in the March issue on page 11, reports that the debut CD of his band, *The Viaducts*, is now available from their web site: <http://theviaducts.com/>



***Correction: Alex Stailey reports that the caption for the picture of her husband in the November newsletter should have read : Dave Stailey and GREAT-grandson Blake.



Booher Family



Have you been counting off the days and learning Alutiiq cultural info? See page 12.

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 BBHA, 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 BBHA 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.

Meet Multi-Talented Patrick Lind



Patrick Lind was born and raised in Chignik Lake, Alaska, a small fishing village located south of Kanatak. During his youth Patrick also lived in Kodiak for about 5 years when his father was a crab fisherman. He graduated from high school with honors and worked as a commercial fisherman before earning his living as an artist. These days Patrick lives in Homer, Alaska.

Not only does Patrick create art, but he is also a talented musician. He has performed with his brother Joe Lind, since age 9, professionally for 28 years. Around 21 years ago, the pair co-founded *Premium Blend*, playing music that's a mix of classic rock and country. Patrick plays bass guitar and sings back-up. The musical group is hired to play at a variety of venues around Alaska. Around 3 years ago *Premium Blend* released a CD of original music entitled *6 More Plus*. Patrick also did bass guitar work with *Medicine Dream*, a culturally based group here in Alaska; this CD is available for download on itunes.

Patrick began drawing when he was 4-5 years old. He remembers that his first drawing was a fishing boat on a chalkboard that his dad gave him. He started drawing more and more, as well as moving from chalk to pencil to charcoal to watercolors and acrylic. He has tried working with oils, but says he and oils just don't get along. Acrylic is his favorite medium.

In 1980 Patrick went to the Honolulu Academy of Arts. Of the 400-500 applicants, only 40 were accepted, with Patrick being one. In terms of advice to younger tribal members who might like to pursue an art career, Patrick says, "Stay in school—get a master's degree in art."

Patrick says, "My life has led me to be a cultural freelance artist. Being surrounded by the rugged coastal region inspires me as an artist to take pride in my culture. Intensive research and studies allowed me to recreate histories past, rendering captive Alutiiq moments on canvas and art paper. My skills cover a number of mediums - wood, ivory, baleen, soapstone, sterling silver and acrylic paints. I don't expect to get rich. I'm versatile in my art field—I paint, I make jewelry. I've got my band on the side. All that helps me get by."



Patrick just started working in sterling silver which is non-traditional in the Alutiiq culture. He's creating miniature Alutiiq visors in sterling silver and engraving a petroglyph, the ancient Alutiiq markings, on each. They're a nice complement to the miniature wood visor jewelry that he's already known for.

Another passion is teaching—that is, passing on both the art and the Alutiiq culture to children. For example, last summer Patrick taught at the Sitka Fine Arts

Camp. Here's a link to a YouTube video where Patrick expresses some of his feeling about teaching the culture and his art: <http://www.youtube.com/watch?v=A9AaKLV-NTk>

Contact Patrick Lind at 907-764-8669 or alutiiqartist@yahoo.com if you're interested in purchasing his art work. Or see his work for sale at museum gift shops. Or if you'd prefer, you can often find Patrick selling his work at Native craft shows, such as those at the Alaska Native Heritage Center, Fur Rondy, or AFN.





Siblings: Chaz Shanigan & Brittany Arey



Stacey Shanigan



Chris Forshey & Alexis Allen



Christina Leyland, James Shanigan and wife Stephanie



James Rane and wife Michelle

Right-Clicked

Photos of tribal members



Siblings:
Nick &
Evelyn



Misty Apalone

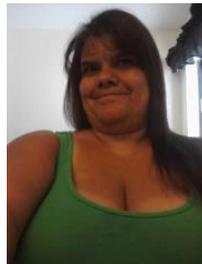
David Yovino

Send photos to
jshanigan@ hot-
mail.com



Lisa Murkowski
(Alaska senator) and
Savannah Shanigan

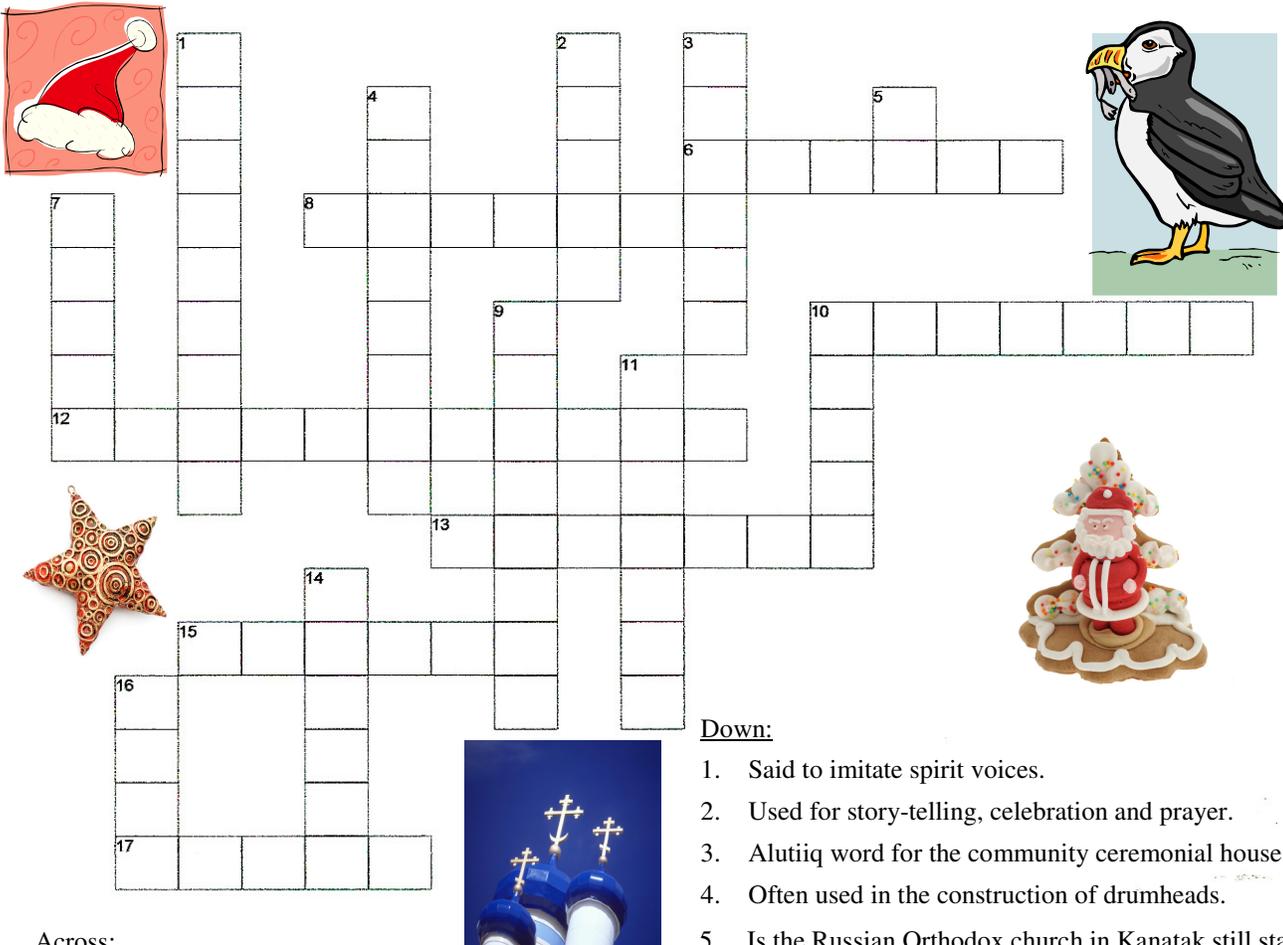
Krystle Elliott



Nicole Breneman & 2011 Iditarod champ John Baker at AFN

Kanatak Kids and all Tribal Members

Below is a puzzle that is linked to the on-line Kanatak advent calendar at <http://kanatakadventcalendar.homestead.com> Go to this website each day, starting December 1 through December 25, to learn about Alutiiq culture, namely festivals and celebrations. With the knowledge you gain, fill in this puzzle. Once done, send the puzzle to Kanatak Advent Calendar Contest, PO Box 876822, Wasilla, Alaska 99687, to enter a drawing for a chance to win one of three prizes. One entry per person, please! The deadline for receipt of the puzzle/entry is January 15, 2012. Have fun and happy holidays!



Across:

- 6. Social center today for many Native villages.
- 8. Celebration today that harkens back to traditional Alutiiq ways.
- 10. Rattles were made from the beaks of these sea birds.
- 12. Alutiiq word for December.
- 13. Alutiiq word for American Christmas.
- 15. Traditionally used to hunt and kill whales.
- 17. According to old Alutiiq belief, the spirits of men whose heads are in holes nightly.

Down:

- 1. Said to imitate spirit voices.
- 2. Used for story-telling, celebration and prayer.
- 3. Alutiiq word for the community ceremonial house.
- 4. Often used in the construction of drumheads.
- 5. Is the Russian Orthodox church in Kanatak still standing?
- 7. Alutiiq word for Russian Orthodox priest.
- 9. Celebration that depicts the journey of the Three Wise Men.
- 10. Alutiiq word for fish pie.
- 11. Where church services first occurred in Kanatak in the late 1800's.
- 14. Traditional time for feasting and celebrations.
- 16. Used in traditional Alutiiq calendars to keep track of the days.

Exciting News for Tribal Artists, Crafters, Photographers, etc.

Table space has been purchased for Kanatak tribal members at the Charlotte Jensen Native Arts Market at the Dimond Center in Anchorage, Alaska, on Wednesday, February 29 through Sunday, March 4, 2012. Any tribal members who wish to sell their handmade, self-created items should read the following consignment agreement, sign to indicate agreement, and ship the agreement form and sale items with informative cards to the Kanatak tribal office on or before February 18, 2012.

The Native Tribe of Kanatak

PO Box 876822

Wasilla, Alaska 99687

(907) 357-5991

kanatak@mtaonline.net

CONSIGNMENT AGREEMENT

This agreement is made on _____ (date) between The Native Tribe of Kanatak, herein referred to as "Tribal Council", and

_____ (artist's name)

_____ (artist's mailing address)

_____ (artist's phone)

_____ (artist's e-mail address)

herein referred to as "Artist".

Whereas the Artist wishes to sell finished artwork pieces by consigning said item(s) listed on CONSIGNMENT PRODUCT LISTING SHEET attached to this Agreement to the Native Tribe of Kanatak for sale at the Charlotte Jensen Native Arts Market at the Dimond Center in Anchorage, Alaska, it is understood:

That all consignment items subject to Tribal Council approval and space limitations.

That the Tribal Council agrees to display item(s) in a prominent place at the **Fur Rondy Charlotte Jensen Native Arts Market on Wednesday, February 29 – Sunday, March 4, 2012, Dimond Center, Anchorage, Alaska.**

That the Tribal Council/Tribal Council Representative will make every attempt to obtain the best possible price for the consigned merchandise and will accept no less than the minimum price identified by Artist on CONSIGNMENT PRODUCT LISTING SHEET.

After the sale of an item at the Fur Rondy Charlotte Jensen Native Arts Market, the Tribal Council shall forward a check for the amount of the full purchase price minus a 5% seller's fee to Consignee within 30 days of the receipt of same.

The Artist warrants that he/she created and possesses unencumbered title to the item(s), and that the descriptions are true and accurate.

That Tribal Council/Tribal Council's Representative will take reasonable care of items, but represents that the Tribal Council/Tribal Council's representative is not responsible for any item that is stolen, shoplifted, lost or damaged, while in the Tribal Council's possession, or after the item has been purchased by a customer and thus is no longer in the Tribal Council's possession. The Tribal Council is not responsible for repairing any flaws inherent in construction of item(s). The Artist may withdraw any item(s) after contacting Tess McGowan, executive director. Likewise, the Tribal Council may terminate consignment of any and all items at their sole discretion. In such cases, the Artist will make arrangements to assume possession of the item(s) within 14 days. If the item(s) is not picked up within 2 weeks, the Tribal Council will dispose of the item(s), and is not liable for the cost/value of the item(s).

The Artist is responsible for all the costs associated with providing/shipping the item(s) to the Tribal Council, including packing and shipping charges, insurance costs, other handling expenses, and risk of loss or damage incurred in the delivery of item(s) from the Artist to the Tribal Council. The Tribal Council will return the sale items to the Artist.

Contact Information

- ◆ **President Henry F. Forshey**
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610-704-8112
- ◆ **Vice-President Alex Giacometti**
ktcvicepresident@yahoo.com
206-992-9240
- ◆ **Secretary/Treasurer Terrence Jason Shanigan**
ktctreasurer@yahoo.com
907-315-6184
- ◆ **Council Member Anthony Forshey Jr.**
ktcplanning@yahoo.com
717-752-9590
- ◆ **Council Member Shawn Shanigan**
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Native Tribe of Kanatak
PO Box 876822
Wasilla, Alaska 99687

Physical Address of Office:

1251 Copper Creek Road
Wasilla, Alaska

Please!

If you and/or your family are not represented in the newsletter, consider submitting photos and information for the next one. I

can't write about what I don't know! My goal is to include all tribal members.

Please!