

NATIVE TRIBE OF KANATAK



Volume 17, Issue 2

February 2012

News from the Kanatak Tribal Council

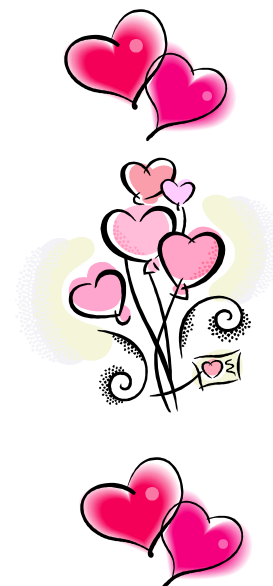
During the past month or so, a number of issues have been settled by the Kanatak Tribal Council. John Breneman, husband of tribal member Nicole Forshey Breneman, was selected by the council as the contractor to complete the water-damage project on the tribal property. As of this writing, John Breneman has already done an exemplary job completing the work. A security system for the tribal property is still pending, subject to bid proposals. There was a recent theft of some tribal equipment from one of the storage sheds; both a police report and a claim to the insurance agency were submitted. The tribal administrator Shawn Shanigan submitted the proper documentation and received over \$29,000 for the tribe for office reimbursements from BBNA. Jeanette Shanigan was awarded another 6-month contract as newsletter editor; though Jeanette is willing to continue indefinitely, any other Kanatak tribal members who might be interested in writing the Kanatak newsletter beginning in July 2012 when the current contract expires, are encouraged to submit an application to the tribal council. The tribal council agreed to get together, discuss the Constitution of the Native Tribe of Kanatak, make necessary revisions and have the new version out to the tribal members for approval by April 1, 2012. Also a new wellness program to encourage tribal members to achieve a healthy lifestyle through exercise and weight-loss was established by the tribal council; more details on page 2. President Henry Forshey and tribal administrator Shawn Shanigan are attending the Presidents' & Administrators' Workshop in Dillingham, Alaska on February 27-March 3, 2012.

The next council meeting is scheduled for mid-March, at 2:00 pm AKST / 6:00 pm EST. Please attend. Your thoughts and comments are valued. If you wish to attend via telephone, here's the info: Call-in number = 1-866-895-5510 Passcode = 868521#

Additional details regarding council meetings can always be found on the Kanatak website (<http://www.kanatak.com>) under NEWS in the meeting minutes for the various dates. Previous newsletters and program applications are there, too. Check it out!

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Kanatak's 'Biggest Loser' Wellness Program

Have you been struggling to lose weight? Are you lacking the motivation to get up and start moving? Do you wish you had encouragement from others who are trying to achieve the same goal?

Do you wish a free program would come along and help you with attaining your weight loss goals....a program that has a "BIG" prize at the end?



TODAY IS THE DAY!!!

Kanatak's own "Biggest Loser"!

begins now through October 14, 2012

1st place winner with the highest percentage of weight lost will win \$3,000

2nd place winner will receive \$1,500

3rd place winner will receive \$500

Don't forget to visit us on the web at www.kanatak.com for details or contact Tess McGowan at 610-217-0399 for a printed copy of the rules.

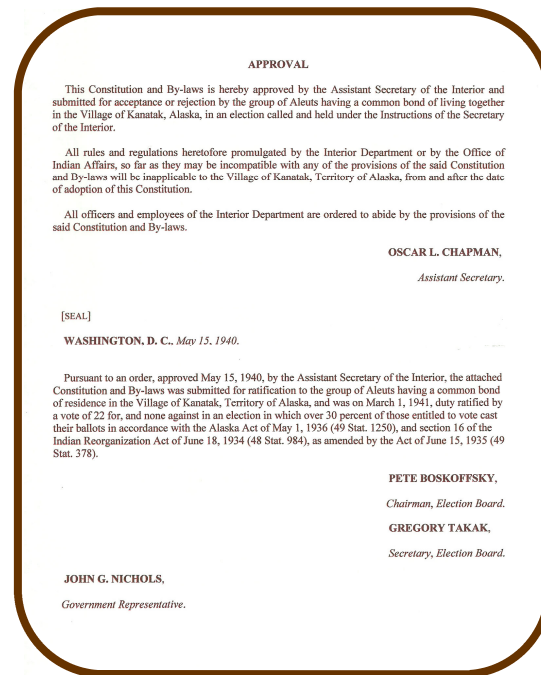
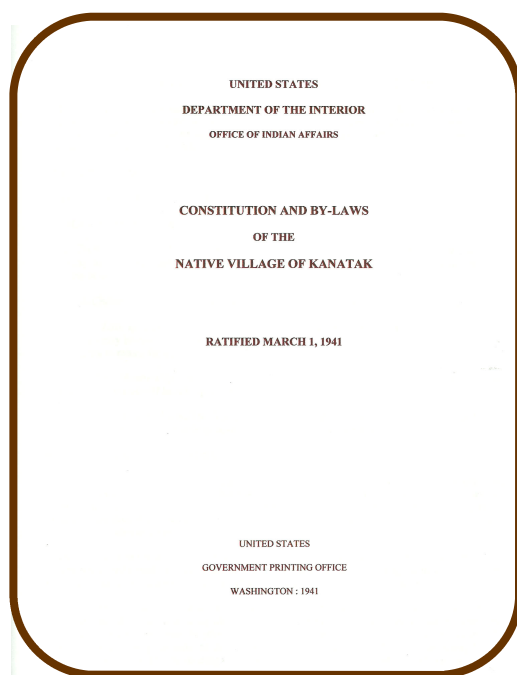


Kanatak, Historically Speaking...

In the late 1930's – early 1940's there were several significant happenings in the US federal government that impacted the Native Village of Kanatak. The first of these was the Indian Reorganization Act. The **Indian Reorganization Act**, also called Wheeler–Howard Act, of June 18, 1934, was U.S. federal legislation that secured certain rights to Native Americans. These include actions aimed at decreasing federal control of American Indian affairs and increasing Native American self-government and responsibility on a local tribal basis. The Act also restored to Native Americans the management of their assets, being mainly land. In addition, though the Act did not require tribes to adopt a constitution, it did encourage written constitutions and charters giving Indians the power to manage their internal affairs. When a tribe chose to do so, the constitution had to:

1. allow the tribal council to employ legal counsel;
2. prohibit the tribal council from engaging in any land transactions without majority approval of the tribe; and,
3. authorize the tribal council to negotiate with the Federal, State, and local governments.

On May 1, 1936, the Alaska Amendment of the Indian Reorganization Act was enacted, stating 'that sections 1, 5, 7, 8, 15, 17, and 19 of the Act entitled "An Act to conserve and develop Indian lands and resources; to extend to Indians the right to form business and other organizations; to establish a credit system for Indians; to grant certain rights of home rule to Indians; to provide for vocational education for Indians; and for other purposes", approved June 18, 1934 (48 Stat. 984), shall hereafter apply to the Territory of Alaska; *Provided*, That groups of Indians in Alaska not heretofore recognized as bands or tribes, but having a common bond of occupation, or association, or residence within a well-defined neighborhood, community, or rural district may organize to adopt constitutions and bylaws and to receive charters of incorporation and Federal loans under sections 16, 17, and 10 of the Act of June 18, 1934.' About 160 tribes or villages, including the Native Village of Kanatak, adopted written constitutions under the act's provisions and amendments. Here's a link to that Kanatak Constitution: <http://thorpe.ou.edu/IRA/kanacons.html>



Alutiiq Use of Amber



Amber is the fossilized resin of ancient trees, particularly pine trees. This hard, yellowish-brown substance forms when a tree's gummy oils oxidize. Contact with the air solidifies the resin forming hard lumps. Across the globe, people prize amber for its warm lustrous color, as well as the prehistoric plants and insects often trapped inside. The Alutiiq people are no exception. In Alaska, amber is often found in lignite and is believed to be derived from ancient swamp cypress trees.

Historical accounts of Alutiiq society repeatedly mention amber as a highly valued material. These pieces of resin were more precious than even sea otter furs or the slender white dentalium shells used to decorate the garments of the wealthy. Amber beads were highly prized trade goods and also sought during raids against enemies. Since jewelry was an indicator of rank, amber was often incorporated into earrings, pendants, armbands and necklaces. Pieces of amber were also strewn on graves or given to young men preparing for warfare.



Amber Bay: *bay*, 5 mi. wide, on SW shore of Cape Kunmik, on S shore of Alaska Penin., Aleutian Ra.; 56°45' N, 157°17' W; (map 31). *Var.* Bernstein Bucht, Zaliv Yantarniy. Named by Dall (1870, p. 476), USC&GS, who translated Grewingk's "Bernstein Bucht" as "Amber Bay."

Amber Creek: *stream*, flows W to Nushagak River near Etolin Point; *Var.* Reka Yantar.

Name reported in 1852 as "R[eka] Yantar," i.e. "Amber River" on Russian Hydrog. Dept. Chart 1455.

Amber Lake: *lake*, 1.4 mi. long, flows W to Kroto Creek, 17 mi. SW of Talkeetna, Cook Inlet Low.; 62°10' N, 150°32' W; (map 81).

Local descriptive name reported in 1958 by USGS.

Amber Lake: *lake*, on Unalaska I., Aleutian Is.; (map 23).

Father Veniaminov (1840, v. 1, p. 171), from information given by the natives, wrote "There is near Mikrovski bay, between the mountains above, a lake, which has an islet in the middle, on the eastern precipitous shore of which excellent amber occurs." This name was published by Baker (1906, p. 96); this

Where did Alutiiqs obtain amber? It is said to wash up on beaches and to be particularly common after an earthquake. Look at the photo left; the many Alaskan place names featuring the word amber verify its abundance.

Amber is also one of the materials Alutiiq people traded to other Native communities. Historic accounts indicate that Alutiiq people traded finished parkas, sinew thread, sea otter skins and amber in exchange for antler, arrows, and caribou-hide clothing manufactured by their neighbors.

The Alutiiq word for amber is amaq.

Kanatak Connection through Memories

Alex Giacometti recalls: *When the lake froze over, I can remember fishing through the ice. Later, we, (the whole family), loaded the sled and we went across the lake and down to Kanatak. That winter, I remember the Russian Orthodox Priest came to the village, which was very rare. I remember he came to our house and blessed it.*

Keeping Body and Soul Together, the Native Way

As noted in the January issue of the Kanatak newsletter, the first step in prevention and ending Alaska's epidemic of domestic violence and sexual assault is awareness. **Did you know?**

The [2010 Alaska Victimization Survey](#) life-time estimates, specific to Alaskan women are:

58% have experienced intimate partner or sexual violence.

47.6% have experienced intimate partner violence.

37.1% have experienced sexual violence.

From 2003 to 2009, the average rate of reported forcible rape was:

2.6 times higher in Alaska than nationally.

2.9 times higher in Anchorage than nationally.

5.1 times higher in Fairbanks than nationally (Uniform Crime Report).

3.9% of mothers reported physical abuse by husband or partner during the 12 months prior to pregnancy and 3.9% of mothers reported physical abuse by husband or partner during pregnancy.

Alaska Native females were about three times more likely than Alaska Native males to have been hospitalized for injuries due to assault .

The number of shelter nights (victim service programs) increased by 5.5% between FY 2009 and FY 2010, with nearly 87,000 shelter nights provided to victims of abuse.

In FY 2010, the ANDVSA Pro Bono Program received 293 applications, and they were able to provide services for 90 of the applicants. In 2009, Alaska Legal Services statewide served 427 victims of domestic violence and sexual assault but were unable to serve another 550 applicants.

Persons with a disability had an age-adjusted rate of rape or sexual assault that was more than twice the rate for persons without a disability.

Persons with a cognitive functioning disability had a higher risk of violent victimization than persons with any other type of disability.

If you need assistance or help, the following resources are available in the state of Alaska:

[Alaska Children's Alliance](#)

Alaska Court System

[Forms for Domestic Violence Protection Orders](#)

[Forms for Stalking / Sexual Assault Protections Orders](#)

[The Alaska Network on Domestic Violence and Sexual Assault](#)

[Alaska State Troopers - Domestic Violence Information](#)

[Automated Victim Notification System](#)

[Council on Domestic Violence and Sexual Assault](#)

[Family Law Self Help Center](#)

[Family Wellness Warriors Initiative](#)

[Office of Children Services](#)

[Office of Victim Rights](#)

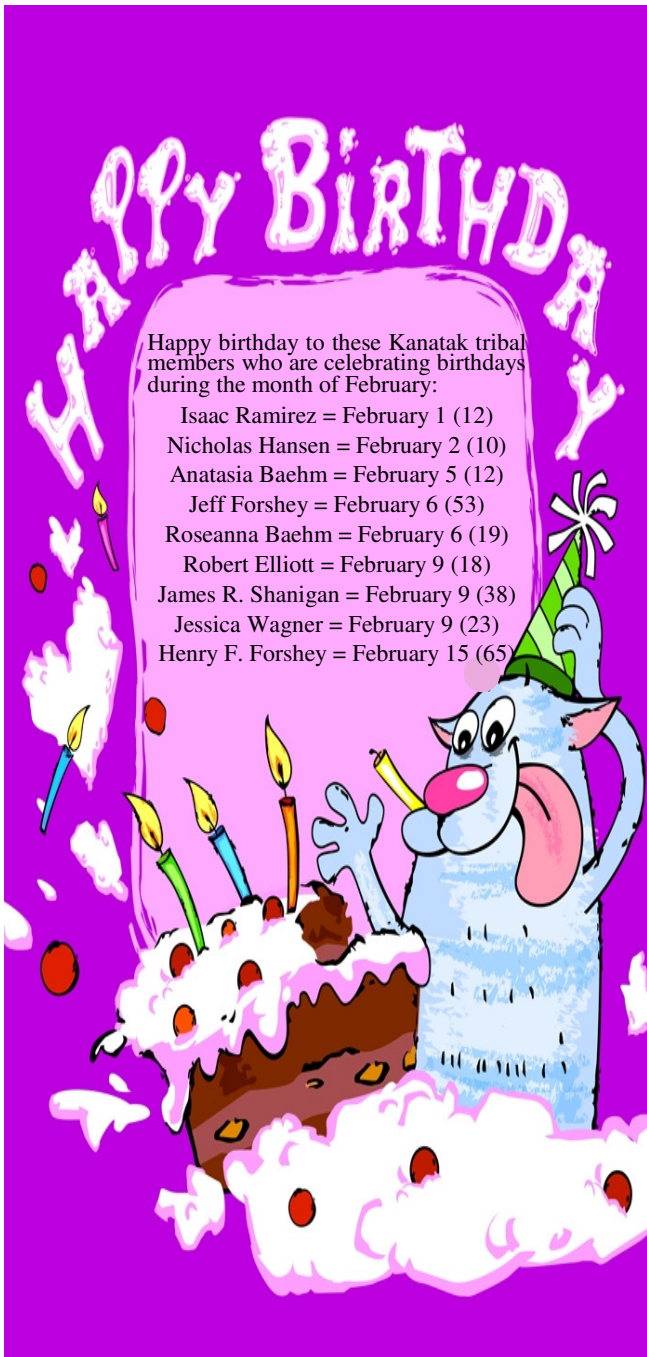
[Senior and Disabilities Services - Report Abuse](#)

[Village Public Safety Officer Program](#)

[Violent Crime Compensation Board](#)



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



***Via telephone Kari Stiles requested that a photo of her mother Mary Joy Wilson Shanigan Abalama be added to this month's newsletter. Kari noted that her mom's birthday had been in January, prior to her passing. Kari also noted that she was thinking of her mom and missed her. Here's an old photo (1965) of Mary, standing in front of the metal pallets that were used to cook cans of salmon at the cannery.



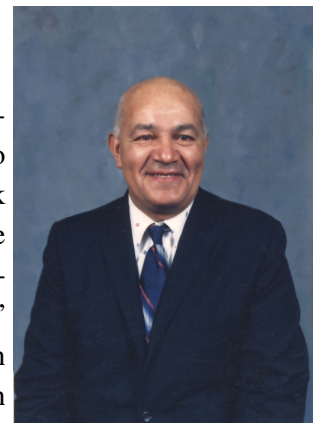
Here's a photo for Nichole and Nathan Shanigan, whose daddy Donnavon would have celebrated his 36th birthday in February. The photo was taken in 2000 and daddy is supporting his newborn son Nathan's head.



***David Yovino submitted the following eulogy and photo of his grandfather who recently passed:

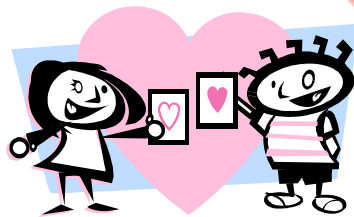
Augustine (Gus) Yovino
September 25, 1921 – Jan 18, 2012

A beloved Father and Grandfather to many, Gus was also a pioneer among Kodiak fisherman and brought the first fiberglass boat to Kodiak in 1972, the "New Era" which was named by his son Gussy Yovino. Along with Gussy, Gus Yovino is survived by his son Bill Yovino, and daughter Mary Anne.



Kanatak Kids

Why not make your own Alutiiq valentines with these Alutiiq language phrases? Use cookies and frosting, or colored paper, decorations, glue plus your imagination to create cards for your family, friends and sweethearts. Have fun!



Qunukamken! = I love you!

Apa! = Hot!

Piksuwamken! = I want you to be mine!

Aicagaq! = Cutie!

Angayuka! = My friend, buddy, partner!


Iluma pingakaaten! = My insides like you!



Getting Ready with Nichole & Savannah Shanigan

Despite their young lives, Nichole (15) and Savannah (11) have had plenty of experience with craft shows, such as the Charlotte Jensen Native Arts Market at the Dimond Center in Anchorage on February 29 through March 4. Both started attending such shows as mere babies. Nowadays, they spend time racking their brains for ideas and making things to sell for extra spending money. They know that it takes time to come up with unique items to sell, as well as hours of time sitting at the vendor table, waiting for customers to come by and buy those products.

Grandma Jeanette takes credit for cultivating her granddaughters' interest in arts and crafts, though Savannah's mother Samantha and maternal grandmother are also 'crafty.' Though extra spending money is probably the main motivation, the two also inherited artistic talents and an innate need to create artistic pieces. For example, Savannah has been taking special after-school art classes this year and Nichole takes art/craft classes at her local high school.

Depending on the occasion, the two girls are usually eager to assist grandma Jeanette with craft shows. Typically, the two make jewelry to sell, such as necklaces and bracelets. In the above photo, they're making key-chains with sayings, such as 'I  my Alutiiq peeps.' This year they did some you-tube research and decided to try something new: art made with melted crayons.



Savannah also likes working with colorful duct-tape and created a number of items, including hair-ties, bracelets and purses. If you'll be at the upcoming Native market, stop by the Kanatak vendor table and check out the girls' work. They'd be tickled if you'd buy, too!





Brittany Arey with Iditarod champ John Baker



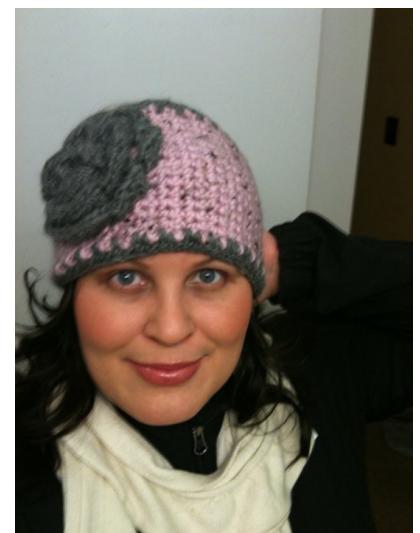
Isaiah Garner making cookies with grandma Nikki Shanigan



Evelyn Hayes with granddaughter Alexis Allen



Some of the attendees at the Forshey family reunion, 2011



Right-Clicked

Photos of tribal members

Right = Darion McGowan;
Jennifer Rubino

Programs Available through 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!



Native Tribe of Kanatak

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 extra-curricular 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 weight-loss, 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.

Find applications on the Kanatak website: <http://www.Kanatak.com>

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