

NATIVE TRIBE OF KANATAK



VOLUME 17, ISSUE 1

JANUARY 2012

News from the Kanatak Tribal Council

An overview of the tribal council's accomplishments regarding programs and activities during 2011 (see page 2) was the focus of the new business at the tribal council meeting on December 18, 2011. In addition, an issue regarding a motion at the last council meeting was clarified with the meeting minutes then being approved, as well as a deadline of Thursday, December 22, being set for bid submission for one of two potential contractors for insured-damage repair. There was a discussion of 2012 funding, with Shawn Shanigan noting that the mandatory 2012 BBNA President's-Administrator's meeting is late February in Dillingham, Alaska. Immediately following the council meeting was a BIA Roads meeting, where alternatives to using Pilot Point, Alaska as the stopping-off/storage site for an upcoming summer trip to Kanatak were discussed.

On December 20, 2012, Ida Roehl from BBNA stopped by the Kanatak office for a few hours, as she has a cabin in the Willow area. Around the first part of January, Kanatak received a check from BBNA that represented the past year's office reimbursements.

A council meeting is scheduled for **January 15, 2012**, 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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KIAGET!

The Year in Review

It's been a busy, yet rewarding year. Here's an overview illustrating the ways the tribal council served the Native Tribe of Kanatak over the past year:

Tribal Council Members during 2011:

Alexander Giacometti: Served as Vice President throughout 2011.

Anthony Forshey Jr.: Elected in October 2011 as Council Member at Large.

Kathryn Lakoduk: Appointed in January 2011. Served until October 2011. Served as Council Member at Large until May 2011. Served as Secretary/Treasurer until October 2011.

Henry F. Forshey: Appointed in January 2011 as Council Member at Large. Elected as President in October 2011.

Shawn Shanigan: Served throughout 2011. Served as President until May 2011. Currently serving as Council Member at Large.

Terrence Shanigan: Served throughout 2011. Served as Secretary/Treasurer until May 2011. Served as President from May – October 2011. Currently serving as Secretary/Treasurer.

Christina Ramirez: Removed from seat in January 2011.

Shawn Olivera: Removed from seat in January 2011.

Newly Enrolled Tribal Members:

Makayla Lukitsch, Noel Lukitsch, Bristol Shanigan, Finn Shanigan, Pierce McGowan, Mason McGowan, Scott Forshey, Cameron Forshey, Sarah Forshey, Angie Forshey, Chantel Forshey and Airyanna Shilling.

Newly Enrolled Honorary Members:

Samantha Shanigan, Dustin Lukitsch, Elissa Shanigan, Don McGowan and Bonnice Forshey.

AFN Conference Banquet and Finally ... FISH!!

For the first time ever, 23 Kanatak Tribe members from PA, AZ, & AK gathered at AFN to attend an

unforgettable night of great food and entertainment. Also, for the first time ever, our council distributed over 400 pounds of fresh salmon to interested members.

Tribal Council Accomplishments:

- Re-gained control of the Tribe's assets and funds.

- Re-established a working relationship with BBNA.

- Hired an Executive Director to plan, direct, and co-ordinate Tribal operations.

- Hired legal counsel to protect Tribal interests.

- Developed an outstanding Financial Policy.

- Opened Tribal Programs to Kanatak Tribal members.

- Provide a Tribal website with current information on all Tribal happenings.

- Provide a monthly newsletter to facilitate tribal awareness, as well as Article VIII, sections j and o, of the Kanatak Constitution.

- Provide Meeting Minutes for all Tribal Council Meetings.

Tribal Programs:

Emergency Assistance Program: Assisted 24 tribal members.

Higher Education & Training Programs: Assisted 5 tribal members.

Youth Activity Program: Assisted 6 children.

Youth Exchange Program: Airfare for 1 child to live with another tribal member for 2 weeks.

Trips to Alaska and Pennsylvania:

Allowed 7 tribal members to visit Alaska and 4 tribal members to visit Pennsylvania.

Back-to-School Assistance:

Gift cards for 28 children!

BBHA-Kanatak Housing Program: Assisted around 30 tribal members with housing-related needs.

Kanatak, Historically Speaking...

In the early 1930's Kanatak's population and significance dwindled. However, in 1937 Kanatak experienced a bit of a revival when Standard Oil returned with two other companies to do some drilling in nearby Jute Bay. With a pool hall, a store, a bar, a post office, a government-operated school, a community center, and a church, the village was considered large for the region. By then most residents lived on the spit side, but several families continued to live at Old Kanatak. Some of the Kanatak Native family names on the 1939/40 census (see below) included Shangin, Fred, Chernikoff, Amock, Kalmakoff, Giacometti, Takak, Hadden, Murphy, Zakoff, Yagi, and Rufe. Nicholai Rufe served as village chief and Russian Orthodox priest during this period. The town census listed 134 residents in 1940. However, oil drilling stopped once again in 1940.

Census of Kanatak		Date: 2/28/39	Relationship to Head of Family
No	Name	Age	
1	Amock, Dan	41	Head
2	Amock, Lucy	34	Wife
3	Amock, Rafora	17	Daughter
4	Amock Rufe	12	Son
5	Amock, Kilikilia	9	Daughter
6	Amock, Christina	4	Daughter
7	Amock, Fred	8	Son
8	Amock, Maggie	2	Daughter
9	Boskoffsky, Pete	29	Head
10	Boskoffsky, Darna	24	Wife
11	Boskoffsky, Paul	4	Son
12	Boskoffsky, Juliania	1	Daughter
13	Chernikoff, Constantine	66	Head
14	Chernikoff, Jennie	29	Wife
15	Chernikoff, Onacema	28	Cousin
16	Fred, Deacon	38	Head
17	Fred Will ie	18	Brother
18	Fred, Annie	22	Head

Census of Kanatak		Date: 2/28/39	Relationship to Head of Family
No	Name	Age	
1	Fred, Walter	4	Son(Annie)
2	Gregoriouff, Pariscovia	66	Head
3	Kalmakoff, Nickolay	67	Head
4	Kalmakoff, Tootsie	65	Wife
5	Kalmakoff, Deacon	34	Son
6	Kalmakoff, Jacko	27	Son
7	Kalmakoff, Sarah	19	Daughter
8	Kalmakoff, Goerge	36	Head
9	Kalmakoff, Evelyn	24	Wife
10	Kalmakoff, Alexandria	10	Daughter
11	Kalmakoff, Zoria	2	Daughter
12	Kazekoff, Vaniefetti	33	Head
13	Kosbruk, Tim	26	Head
14	Giacommetti, Febo	30	Head
15	Giacommetti, Pariscovia	22	Wife
16	Giacommetti, John	1	Son
17	Giacommetti, Fanny	11	Niece
18	Giacommetti, Johnny	5	Nephew

Census of Kanatak		Date: 2/28/39	Relationship to Head of Family
No	Name	Age	
1	Giacommetti, Elizabeth	3	Niece
2	Murphy, Lena	30	Head
3	Murphy, Katy	12	Daughter
4	Murphy, Danilla	6	Son
5	Murphy, Nefutie	1/3	Son
6	Rufe, Nickolaji (Chief of village)	42	Head
7	Rufe, Maria	40	Wife
8	Rufe, Barbara	17	Daughter
9	Rufe, Gabriel	13	Son
10	Rufe, Marca	8	Son
11	Shangin, Sam	35	Head
12	Shangin, Nick	13	Orphan
13	Takak, Gregory	23	Head
14	Takak, Stephanita	24	Wife
15	Takak, Afony	1	Dark Son
16	Takak, Fiedikista	14	Sister
17	Yagosloff, Andrew	68	Head
18	Shurvaloff, Mike	31	Head

Census of Kanatak		Date: 2/28/39	Relationship to Head of Family
No	Name	Age	
1	Zakoff, Marka	51	Head
2	Zakoff, Mary	50	Wife
3	Zakoff, Jacob	12	Son
4			
5	yagi, Frank	36	Head
6	yagi, Pauline	31	wife
7			
8			
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Alaska Native History or How Did We Get Here?

Mining gets people interested When a Congressional committee proposed that a territorial government be set up in Alaska, a *New York Times* editorial on March 22, 1880 said that it would be a big waste. "The total white population of Alaska is about 250 and, for purposes of political illustration, the number of voters is usually put down at 15...To give this handful of people a governor and a representative in Congress, to say nothing of the courts, would be a farce of the broadest kind."

The figures quoted by the *Times*, based on a federal report, differed from the 1880 census, which listed the population of non-Natives as 430 and estimated that there were 33,000 Natives. The level of interest in Alaska and the number of non-Native residents was soon to increase.

The discovery and development of the Treadwell Mine on Douglas Island, across from what is now Juneau, was the first in a series of major discoveries that attracted new settlers to various parts of Alaska. Over the next 20 years, the non-Native population would grow to the point that it equaled and then exceeded the Native population, creating a new era in Alaska.



The prospect of riches from these gold discoveries added to a growing clamor to set up an Alaskan government. Residents of Juneau, the first new town developed after the purchase, joined with people in other Southeast settlements to demand action by Congress in 1881. The immigrants, without any legal way to stake and their hold mining claims or to get title to land, made a plea for civilian government. A convention in Juneau in August 1881 was described by historian Ted Hinckley as "the first really consequential territorial political gathering."

The convention sponsored a write-in election the next month and elected a former Confederate officer, Mottrom Ball, as their unofficial Alaska delegate to the U.S. House of Representatives. "We hold it to be undeniable that such representation is one of the assured privileges of citizenship," the sponsors said. The U.S. House of Representatives did not accept the credentials of the Alaska delegate, but it did allocate money for his expenses and he lobbied Congress to extend government to Alaska. Other unofficial delegates would be sent to Washington to plead Alaska's case in 1890 and 1899.

The federal government had started to pay more attention to Alaska in the early 1880s. In his first State of the Union address, President Chester Arthur said he regretted "that the people of Alaska have reason to complain that they are as yet unprovided with any form of government . . ." At the same time there was a growing tension between Natives and the minority white population, especially due to the governmental vacuum in Sitka after the Army left. One of the most unusual events of this time happened when non-Natives in Sitka appealed for help from a British naval base in Victoria, B.C. because they feared a Native uprising. A ship, the H.M.S. Osprey, responded and everything quieted down. For five years after this incident, the U.S. Navy assumed the role of governing Alaska.

Another incident that revealed underlying tensions occurred when a Tlingit shaman died from a harpoon accident in 1882 in Angoon. Villagers wanted payment and took hostages. The Northwest Trading Company asked for assistance from the U.S. Navy, which led to the shelling on Angoon and the burning of houses and canoes. Eighty-nine years later the U.S. government settled claims from the case for \$90,000.

Among the strongest and most effective lobbyists pushing Congress to do something about Alaska was Dr. Sheldon Jackson, a Presbyterian missionary who first went north in 1877 to open a mission at Wrangell. He rose to prominence by speaking to hundreds of groups, writing articles and working with political leaders in order to get a stronger federal role in respect to Natives. Jackson thought of Alaska Natives as people in need of conversion to Christianity and he condemned the non-Natives who took advantage of them. Jackson lobbied hard in Washington for the government to provide money and the means to set up schools. He was interested in evangelization, while others focused on economic potential. All these lobbyists prodded Congress toward a decision.

The Alutiiq Use of Copper

Copper is one of the few metals Alutiiq people used prehistorically. Artists ground copper oxide, a mineral available in the area, to make pigment for painting. However, they obtained copper suitable for tools in trade with the Alaskan mainland – particularly the Kenai Peninsula and Prince William Sound. Historic sources indicate that the Ahtna Athabaskan Indians mined copper in the Copper River basin, which they traded annually to the Dena'ina Indians, who in turn traded with Alutiiq societies. By the time copper reached the Alutiiq people, it had been passed through many hands.

From copper Alutiiqs fashioned arrowheads, which were used in warfare, as well as spears and knives. The metal was worked raw, shaped into tool forms by cold hammering. According to Russian sources, it was too brittle to smelt.

Alutiiq stories suggest that copper tools were both prized and powerful. A tale from Prince William Sound describes how Raven - the wily hero of many Alutiiq stories - bribed a blue crane to assist him in retrieving his kidnapped wife with the gift of a copper spear. (See page 8 for more about Raven.) Another story relates how an evil spirit killed people with a copper spear.



Copper spear point



Russian copper teapot

In historic times, Russian traders also brought copper items. Among their imports to Alutiiqs were copper kettles, copper rings and thimbles made with a copper alloy.

The Alutiiq word for copper is *kanuyaq*.

Kanatak Connection through Memories

Alex Giacometti recalls: *As a child, I can remember playing on an old tractor and playing in the lagoon with sail boats that Paul Boskoffsky made for the kids. Paul also made arrows from cedar shingles that we would sling with a stick and string.*

Sophia Kalmakoff Rane remembers: *I used to roam the lower mountain side following the creek up, and seeing what I could find. Once, in the distance I saw a large brown bear. He stood up and looked at me, while I stared back. I didn't feel scared, and it didn't try to come towards me. He just lumbered off.*

Keeping Body and Soul Together, the Native Way

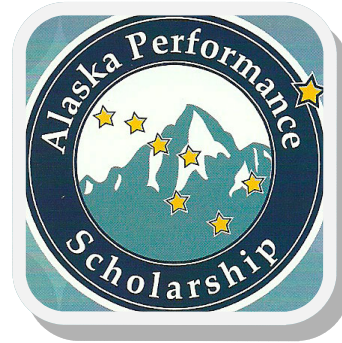
For many, Alaska is a land of great hope and opportunity. But for some, their lives are marked by fear, shame and despair – trademarks of domestic violence and sexual assault. Alaska is currently experiencing epidemic levels of this evil – it's up to each Alaska resident to stop it. As a society – as Alaskans – the practice of preserving silence must be changed. And, a culture of respect that will not tolerate this inappropriate conduct must be promoted. **The first step to prevention and change is raising awareness. Did you know?**

- In FY 2009, 41% of the cases seen in Alaska's Children's Advocacy Council (CAC) were ages 0-6, 36% were ages 7-12, and 22% were ages 13-18.
- In FY 2009, 30% of the cases seen at Alaska's CACs were boys.
- Between calendar years 2001-2010, the Alaska State Troopers (AST) responded to and/or investigated 35,899 domestic violence offenses.
- Between calendar years 2001-2010, AST responded to 4,929 sexual abuse of a minor offenses.
- Between calendar years 2001-2010, AST responded to and/or investigated 4,053 sexual assault offenses.
- Sex crimes reported to AST in 2003 and 2004: 303 (29%) of victims in AST reports were 13-15 years old, and 74% were less than 18 years old.
- The most common age combinations in AST Sex Crimes Cases: Victims 0-12 years old, suspects 31+ years old.
- The most common relationship between victim and a suspect in sex crime cases is friend or acquaintance.
- A child was present in 43% of assaults involving domestic violence reported to AST (2004). In addition, 26.4% of eyewitnesses were under the age of 18 (no difference between being present and being an eyewitness).
- There are currently over 700 sex offenders in the custody of Department of Corrections (DOC) and there are an additional 775 who are on supervised probation (DOC).
- During calendar year 2010, 17% of submissions given to the State crime lab were related to sex crimes (DPS).
- 70% of ALL reported sexual crimes in the United States involve children.
- More than 90% of abusers are people children know, love, and trust.
- There are 39 million survivors of child sexual abuse in America.
- In the [Youth Risk Behavior Survey](#) of Alaska high school students: 13.3% reported that they were hit, slapped, or physically hurt on purpose by their boyfriend or girlfriend during the past 12 months. 10.1% reported that they had been physically forced to have sexual intercourse when they did not want it (HSS).
- Victims of childhood sexual abuse are more likely to suffer from obesity, heart disease, and engage in destructive behaviors with drugs and alcohol.
- Only 1 in 10 children who are sexually abused will tell someone about it.

(continued in next newsletter...)

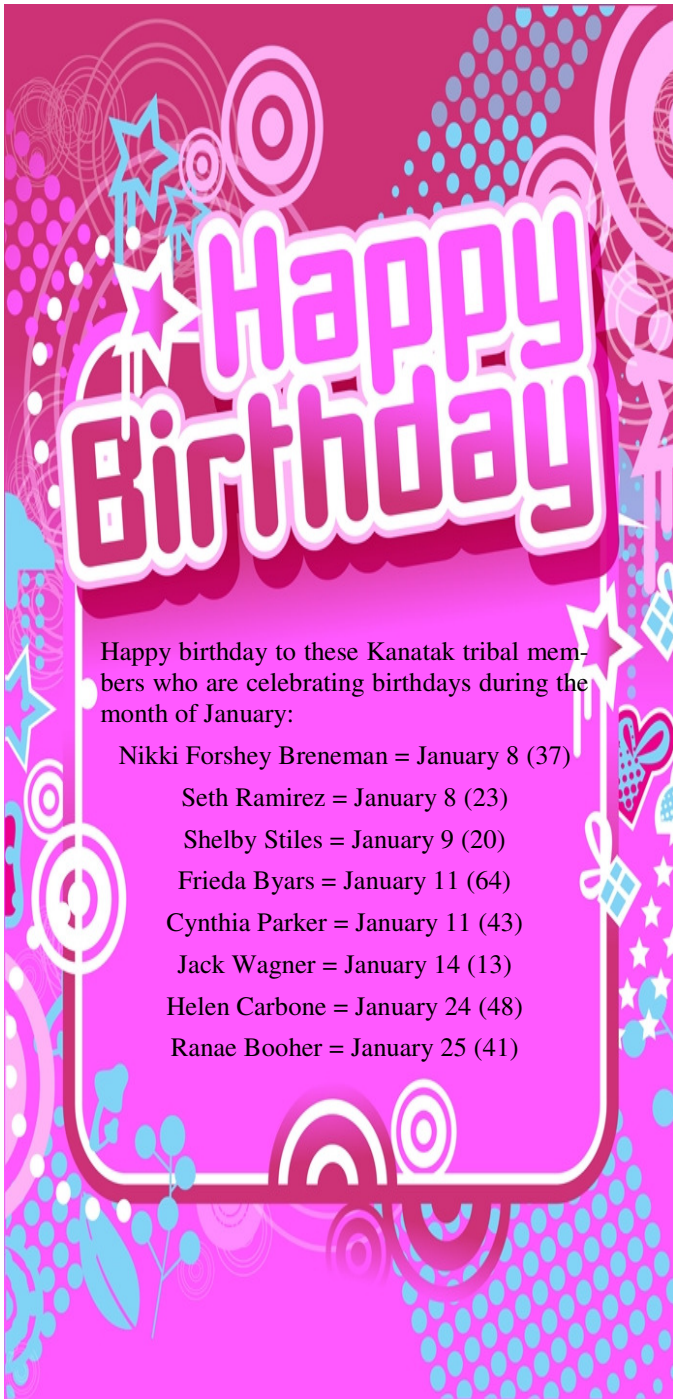


Tribal Happenings *Celebrating those special moments in our lives...*



Attention Alaskan Students!

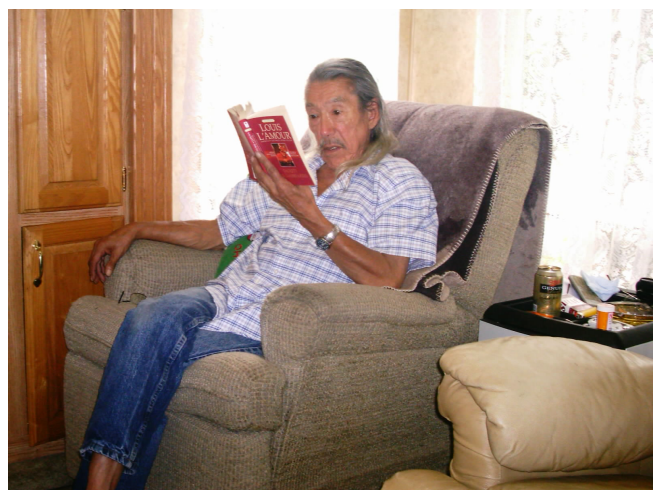
***The State of Alaska is rewarding excellence! To qualify for the Alaska Performance Scholarship, Alaskan students must take a specific, rigorous high school curriculum; earn a minimum 2.5 GPA; and do well on a college or career-readiness exam. Three award levels, ranging from \$4,755 to \$2,378 per year, are awarded depending on the level of excellence. Funds may be used for higher education at Alaskan colleges or career-tech schools. Qualified students need only complete the FAFSA to apply. Check out the web site for additional details: <http://APS.alaska.gov> **Note: All high school seniors should have already begun the higher-education funding process!**



***Helen Rane Carbone and Sophia Kalmakoff Rane submitted the following 2012 prayer:

Dear God,

My prayer for 2012 is for a fat bank account and a thin body. Please don't mix these up like you did last year. Amen!



***Lots of positive thoughts and healing energy going out to vice-president Alex Giacometti as he takes on a battle with lung cancer. You're in our thoughts and prayers, Alex!

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



***A quick recovery is the hope for Samantha Shani-gan, too, as she had knee/ACL surgery in late December 2011 and is now doing physical therapy.

***Alaskans, it's that time of the year! Remember to apply for your PFD before March 31, 2012.



PickClickGive.org

***Naliat. Kenirsgu. Pikilluku. = Pick, Click. Give. It has never been easier for Alaskans residents to help Alaskans. Through the permanent fund dividend fund's *Pick-Click-Give* program you can help the Alutiiq Museum preserve and share Alutiiq heritage with a click of your mouse. Just **file for your dividend on line** and select the Alutiiq Museum for a *Pick-Click-Give* contribution. It's easy. It's safe. And - your dollars can make a big difference.

***Gus Yovino asked that information about his wife Toni's storybooks be shared with the membership. Toni will handcraft an original storybook written exclusively for a child, with his/her name on the cover and with the child featured as the hero/heroine of the story. Not only that but the child can pick the subject of the story! Toni has written and performed her stories, which are written in verse, at family gatherings and

schools in Anchorage. Toni makes greeting cards and family calendars as well. Toni also has a serious side, as she is an active member of the Advisory Council for the Salvation Army's Clithroe Center. She has a passion for the plight of the homeless in Anchorage, Alaska; every Saturday for nine years Toni has cooked 60 quarts of soup and gone out winter and summer to feed homeless people in the streets of Anchorage. If anyone has blankets, coats, socks or any winter-gear the homeless can use, please call Toni. Also contact her at jessusouplady1@yahoo.com or call her at 907-272-6769, if you'd like to order a storybook, greeting card or calendar.



*****Reminder!** If you're planning to submit handmade items for sale at the Native market at the Dimond Center on February 29-March 4, 2012, all items need to be received at the tribal office **on or before February 18, 2012**. To participate, you need to be a Native member of the Native Tribe of Kanatak who creates handmade items. The above photo was taken at the Dimond Center years ago.

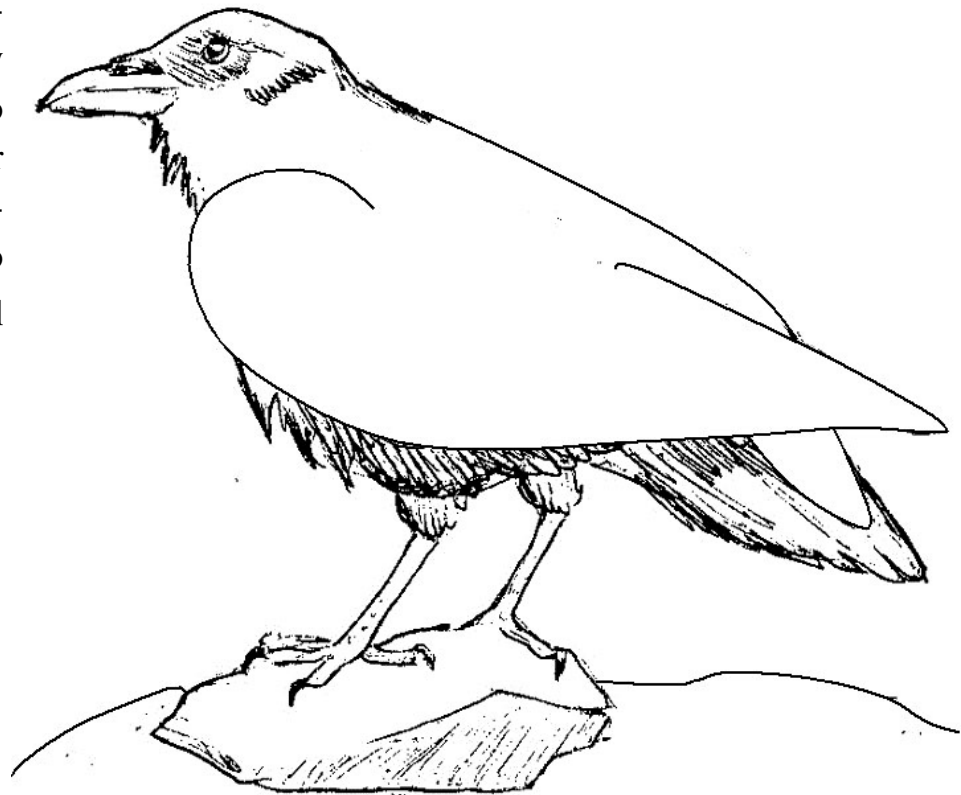
Kanatak Kids

Like many indigenous people of the North Pacific coast, Alutiiqs admire the crafty Raven for its intelligence and consider Raven a culture hero. In Alutiiq stories Raven is both a creator and a hero. He appears as a bird, but possesses supernatural powers that assist him in great deeds. He can speak to people; he is strong enough to carry a whale; he can transform himself into other beings. Certainly one of the most important characteristics ascribed to Raven is his ability to fly into the “void” and bring back life-

essential gifts and evolutionary knowledge from the Great Spirit. One traditional legend tells how Raven brought light to the world. By tricking a stingy chief in a distant land, he obtained two boxes, one with the moon and stars, the other with the sun. For bringing these priceless possessions to his village, he was rewarded with marriage to the chief’s two daughters. Though in this legend, he is a benevolent, transformer figure who helps the people and shapes their world for them, at the same time, he is also a trickster character and many Raven stories have to do with his frivolous or poorly thought-out behavior getting him into trouble. His Alutiiq name is *qalnga’ag*.



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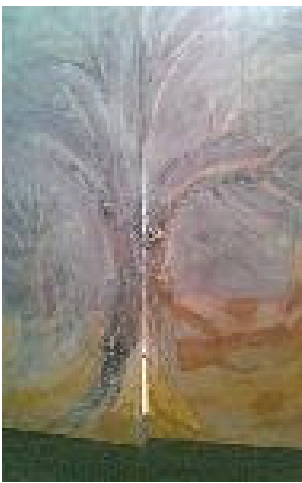
Color Raven various shades of black.

Nursing and Art with Christina Hayes



Christina Hayes can be described as a talented, artistic woman. As a kid she took piano lessons for a number of years; from there she moved to playing bass guitar in a local band while in high school. In her high school art classes she excelled at drawing, painting, sculpture and photography. Heck, she even won a scholastic art award for her zinc-plate etching. To widen her artistic appreciation, while part of the high school art club, she traveled to Europe and admired works by the great masters of art. Art was her life then...

But life happens. These days artistic endeavors pretty much play a dusty, second-fiddle role in Christina's life. Thanks to funding through Kanatak's higher-education program, she was able to get the education necessary to become a licensed practical nurse. Her profession, working at Brookline Manor, a local nursing home for the elderly, is demanding. In addition, she has a family and a 16-month-old daughter named Alexis who fill the remaining hours.

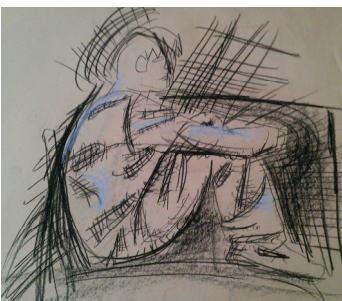


Christina does get to use her artistic talents now and then in her nursing profession. You see, nursing facilities often have bazaars to raise additional funds for their various programs and activities. For example, Christina has painted jack-o-lanterns and made Christmas wreaths for these bazaars. The money earned does not go Christina, though the pleasure of flexing her artistic talents does. But she hopes that maybe someday art will be in the forefront again...

In terms of advice to young tribal members, Christina advises getting as much higher education as possible, be it college or technical school. In fact, she's planning to go back to school to become a registered nurse. Christina also credits her aunt Sophia Rane, a retired nurse, for inspiring and mentoring her nursing. Christina says Sophia prepared and warned her about the realities of nursing—someone who's been there and done that is a valuable resource.



Christina lives in Lewistown, Pennsylvania, with her boyfriend Steve Allen and their daughter Alexis Allen. Her mother Evelyn Marlane Hayes lives nearby and often provides day-care for her granddaughter Alexis. Christina's Kanatak connection is through her grandmother Evelyn Shangin Kalmakoff Forshey, who was born and raised in the Kanatak area.





Heather Kalmakoff

Right-Clicked

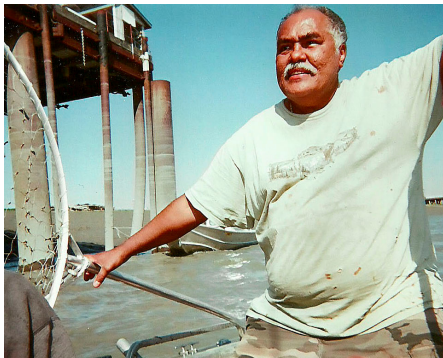
Photos of tribal members

HAPPY NEW YEAR

Anthony Forshey III with wife Melissa, daughter Kendal and sons Evan and Nathan.



Nick Byars, Halloween 2011



Gus Yovino, salmon fishing, summer 2011



Noel & Makayla Lukitsch

Shawn Shanigan, teenager & halibut fisherman



Alex Giacometti, salmon fishing, summer 2011

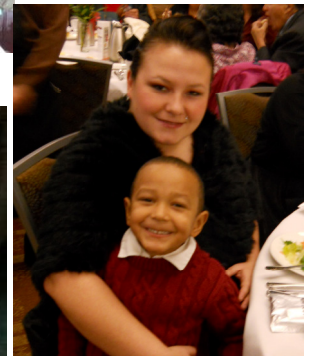


Joe Kalmakoff & Brittany Arey



Savannah & Nathan Shanigan, camping, summer 2011

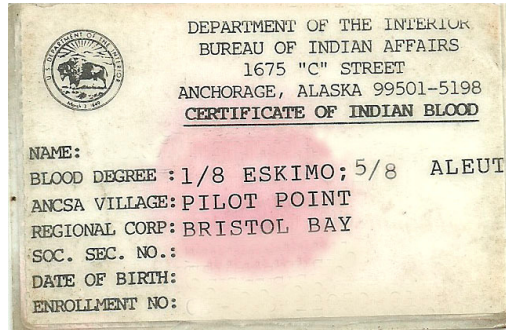
Sisters:
Tiny Stailey,
Evelyn Hayes,
Sophia Rane



Kathy Lakoduk & son Isaiah

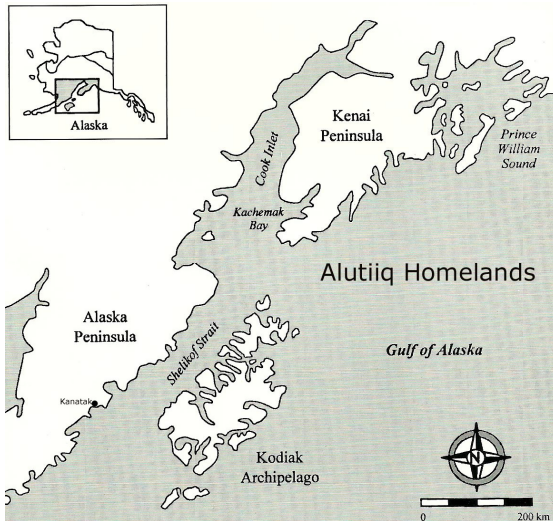
Aleut or Unangax Aleut or Alutiiq Aleut? Well, at least two...

This issue has been addressed twice before, but they say the third time is the charm, so here it is yet again. Among Alaska Natives, there are three ethnic groups: Eskimo, Indian and Aleut. For example, these three groups are represented on the Alaska Federation of Natives logo or a Bureau of Indian Affairs Certificate of Indian Blood. Here are examples of those to clarify what is meant; note the use of those three words: Eskimo, Indian, Aleut:



Spread among the three Alaska Native ethnic groups, there are 11 different cultural/linguistic groups. For the Eskimo, there are the Inupiaq, Yup'ik, Cup'ik and St. Lawrence Island Yup'ik; for the Indian, there are the Athabascan, Tlingit, Haida, Tsimshian and Eyak; for the Aleut, there are the Unangax and the Alutiiq/Sugpiaq. Note that the BIA Certificate of Indian Blood does not differentiate among the various cultural/linguistic groups. For example, the bearer of the above CIB could be Inupiaq Eskimo or Yup'ik Eskimo or Cup'ik Eskimo, but because Alaska Natives tended to stay in traditional homelands, the next two items on the CIB, in addition to knowledge of family history, may provide the answer.

Here's an overview of Pilot Point, Alaska from the Lake & Peninsula Borough website: *“This mixed Aleut and Eskimo community developed around a fish salting plant established by C.A. Johnson in 1889. At that time, it was called “Pilot Station,” after the river pilots stationed here to guide boats upriver to a large cannery at Ugashik. In 1892, Charles Nelson opened a saltery which was sold to the Alaska Packer's Association in 1895. The saltery continued to expand, and by 1918, developed into a three-line cannery. Many nationalities came to work in the canneries - Italians, Chinese and northern Europeans. Reindeer herding experiments at Ugashik helped to re-populate the area after the devastating 1918 flu epidemic, although the herding eventually failed. A Russian Orthodox Church and a Seventh Day Adventist Church were built in the village. A post office was established in 1933, and the name was changed to Pilot Point at that time. Today, the community is primarily of Alutiiq ancestry, with Yup'ik Eskimos, and practices a fishing and subsistence lifestyle.”* Note the beginning mentions the ethnic background of the community, but the end focuses on the cultural/linguistic background. That means, this person's Alaska Native cultural background is probably Yup'ik Eskimo and Alutiiq Aleut.



But there's also family history to consider. Let's say this person and his father were both born in Kanatak, Alaska. Both Kanatak and Pilot Point are located on the Alaska Peninsula, part of the traditional homelands of the Alutiiq. But his half-Native mother was from Unalaska, Alaska, part of the traditional Unangax Aleut homelands, and family history suggests that his maternal great-grandmother was from St. Lawrence Island. So, yes, according to the BIA, he's Aleut and Eskimo, but more specifically his culture is primarily Alutiiq/Sugpiaq Aleut, but there's also a bit of Unangax Aleut and St. Lawrence Island Yup'ik Eskimo from his maternal side.

But why does culture stuff matter anyway? It's a set of shared attitudes, goals, values and practices that characterize a group or community. It's what changes the generic BIA terms above to real, specific communities or villages of people!

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!

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.

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

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