Den Nena Henash - Our Land Speaks

Ut Kah neek - Informing and Reporting

Yupiit Qanlautciat - The Way Eskimos Talk

Unangan Tunukun - The Aleuts Speak

Inupiat Paitot - People's Heritage

FNA says thanks to volunteers

To the editor:

The Board of Directors of the Fairbanks Native Association would like to thank everyone who helped to make this year's FNA potlatch a success.

The FNA potlatch is sustained through the efforts of volunteers and donations of food and cash from the community. We would like to extend our sincerest thanks to all those individuals from Fairbanks, too numerous to list here, who helped us by donating food, supplies, cash and time.

Their contributions made this truly a community effort. We would like to extend an extra thanks to Arnold Brower Sr. of Barrow for donating a whole seal, and to Lawrence Kaleak, also of Barrow, for sending us such a generous portion of muktuk.

We would also like to thank those businesses that contributed to this event, including A&W Wholesale for their generous donation of paper products, Interior Fish Processors for the wonderful fish, and MarkAir and Northern Air Cargo for flying in a seal and other delicacies at no cost.

We want to thank the Native Culture Awareness Class of the Fairbanks Correctional Center for doing all the cooking and making all the salads the night before. This was a tremendous job and would not have been possible without their help.

We would like to thank the school district for working with us in being able to use the cafeteria and gym at Ryan Middle School. We would also like to thank all the school district personnel who helped to prepare for and clean up during this event.

Entertainment was provided by the Crossing Paths Dance Group, the Nulato Dance Group, and the Tuma Theater Dancers. We were pleased to have such a variety of dance groups and that all of these groups agreed to perform despite the short notice.

Congratulations also to Denise Swenson for capturing the Miss FNA title for 1990, and to Crystal Hebert for placing as first runnerup.

Finally, we would like to extend a special thanks to Barbara Bluekens for organizing the 27th annual FNA potlatch and for making sure that everything worked as it should. We would also like to thank Diane Doody of the school district for her hard work and cheerful attitude.

We are pleased to say that we were able to serve the approximately 600 guests without any difficulties. We hope to see as many or more in 1991. However, none of this would have been possible without the tremendous efforts and generous donations of our volunteers and the community. Thank you.

Samuel S. Demientieff Executive Director, FNA Fairbanks

Alaska Natives need subsistence

To the editor:

I am not a Native Alaskan, but have been an Alaska resident for more than 30 years. I live in rural Alaska in a small Native village and have been closely following the subsistence issues and problems for a long time. There have been a number of articles and letters in your newspaper, as well as in other newspapers and forms of media during this time. At this time I would like to address some of the topics I feel have not been been

continued on page three

Subsistence

continued from page two

considered adequately:

·Many individuals identify themselves as Alaska Natives, when they are really only Native Alaskans. There is a difference, and I wish people would recognize the difference.

A Native Alaskan was born in Alaska. An Alaska Native is a descendent of the original inhabitants of this great land we now call Alaska.

 True traditional and customary use of Alaska natural resources is not something that results from one or two generations' use. Very few, if any, non-Natives can show or justify true traditional or customary use of Alaska's natural resources.

Some non-Natives claim to be from families that have always hunted and/or fished. This may be true, but are their traditional and customary uses of Alaska resources or of Montana, Washington, Nevada. . . resources?

Alaska Natives have a psychological and physiological need for their traditional Native food. This need cannot be satisfied with other types of food, such as pork, beef or chicken. How many non-Natives can make this statement truthfully?

I feel this difference is addressed in Sec 801(1) of the Alaska National Interest Lands Conservation Act when it defines the essential need to Native cultural existence and non-Native social existence.

Both rural and non-rural Alaska Natives have this need for their "Native food" and must be given the opportunity to obtain what they need.

All Alaska Natives and some rural non-Native Alaska residents have an actual need for and depend on the use of natural resources to survive.

The problem has been that the state of Alaska has tried to address this problem by defining and designating communities as rural. Sec. 803 of ANILCA uses the term resident, the term community is not mentioned anywhere. Individual needs have to be addressed

A rural non-Native resident with a \$50,000-plus-a-year family income cannot justify and should not get a subsistence preference, while a non-Native with a very low income living in rural Alaska, but not in a communidepends on subsistence to survive.

There is a difference between subsistence, personal use and sport. Subsistence is a form of personal use, while personal use does not necessarily mean subsistence use.

Subsistence means the physical, physiological or psychological dependency on the resource. Personal use means the individual uses what he or she obtains. The individual may or may not depend on the resource.

Sport means an individual who hunts and/or fishes for the enjoyment. ty designated by the state as rural. They may or may not use what they or considered Section 801(1) of

get; they do not depend on the resource.

The state of Alaska has been having a hard time defining rural. Rural is any area that is not urban. Why not just define urban and make the rest of the state rural?

Webster defines urban as of, in or constitut ag a city/characteristic of cities. The state of Alaska could define urban as "a first class city within an organized borough.

On the issue of Native preference. the state of Alaska has never addressed

ANILCA, which states in part, "the opportunity for subsistence use by Natives on Native land and Natives and non-Natives on public lands must continue.

A very large part of Alaska is Native land. This land could be closed to all but Native hunters by the individual corporations or the individual Native owners. This would cause a number of problems to other hunters. Do we really want this?

William 1 Miller

Natives must have a subsistence preference

To the editor:

I was not surprised on the outcome of the Alaska State Legislature this session on subsistence. I could understand the conflicts between rural and urban.

What happened in Juneau by the state of Alaska legislators that voted no to our inherent rights to subsist was blatant discrimination and an attitude of non-Native people they must be listening to, because they were not listening to the Native leadership throughout Alaska.

What our legislators failed to do was give the citizens in Alaska the right to vote on a constitutional amendment. The message seems to be that we cannot make a choice.

In Juneau, at the Tlingit and Haida convention, I heard an inspiring speech made by Thomas Jackson. The Tlingit elder said it is a God-given right to subsist. If Mr. Jackson said it is time to go to war, I would have.

In Anchorage, at the Alaska Federations of Natives Subsistence Summit, the message was clear: AFN has to include all Alaska Natives and to protect subsistence rights by any means.

The fears of the opposition that I heard were they are very misinformed and insecure people. The fact is that

considering all fish and game harvested in the state, 4 percent went to subsistence uses, I percent went to sport uses, and 95 percent went to commercial uses.

These numbers came from "Subsistence in Alaska; A Summary Report" by the Division of Subsistence, Alaska Department of Fish and Game.

The fact is subsistence to the Native people still expresses ancient spiritual linkages between humans, wild animals and the land handed down by our forefathers. But we were never denied or denied anyone the right to provide for families.

There are many non-Native subsistence users in Alaska who put up fish and game for the winter, and many of them are your neighbors.

The state of Alaska does not recognize Indian tribes or Indian Country; the federal government does recognize Indian tribes and Indian Country.

The question I ask myself: I wonder if we are not better off in dealing with a governing body that will listen to our concerns?

Remember, the problem of subsistence is with the state of Alaska legislators. The federal government is now the management of our natural resources. I don't have a problem. If I need to hunt and fish, I will.

I cannot help but repeat an earlier statement. If anyone is to blame it has been the exploration by rapists. capitalists and opportunists. The laws are created for further exploitation of all our natural resources. Our sea has been a unlimited resource for food and economic exchanges for thousands of uninterrupted years until now.

What do we do now? We have to support our leaders who are trying to protect the rights you have inherited, too, and unselfishly fighting for all Alaskans. Sometimes decisions are made at a moment's notice, and we look around to see if we have people standing beside them.

It is not an easy task, but things have to be said and backed up. I applaud the Native leadership throughout Alaska and the people who speak out on the important issues that lay before us for the future of our people.

In closing, I think that Native preference has to stay as the number one priority. The survival our people and culture depends on it.

> Sincerely. Don F. Hoff Jr. Ketchikan

