

TRANSCRIPT OF ROADLESS RULE
ANILCA SUBSISTENCE PUBLIC HEARING

ANGOON, ALASKA
11/12/2019

1 P R O C E E D I N G S

2 (Angoon, Alaska - 11/12/2019)

3 (On record)

4 MR. INGERSOLL: I'm going to say welcome, thank
5 you for joining us, thank you for attending. This is
6 still an opportunity for you to provide input to the
7 proposed Alaska Roadless Rule and the Draft
8 Environmental Impact Statement.

9 We're moving into the segment of that that is
10 the ANILCA subsistence hearing where you can provide
11 testimony on the subsistence impact of the proposed
12 Roadless Rule. Specifically on October 18, 2019 we
13 published a Notice of Proposed Rulemaking in the
14 Federal Register and that indicated a preferred
15 Alternative 6 which would exempt the Tongass National
16 Forest from the provisions of the 2001 National
17 Roadless Area Conservation Rule.

18 The exemption would remove all regulatory
19 restrictions currently in place by the 2001 Roadless
20 Rule on the Tongass National Forest. The Forest
21 Service will be accepting comments on this proposed
22 rule until December 17, 2019. This afternoon is an
23 opportunity for you to provide oral testimony.

24 My name is Jerry Ingersoll, Deputy Regional
25 Forester for the Forest Service in Alaska. I am here

1 to serve as the official meeting facilitator for the
2 subsistence hearing, so my job in that respect is to
3 make sure that everybody who is interested in providing
4 testimony can. We are also accepting written comments
5 here as well as on the web, but this subsistence
6 hearing is mostly for you to provide oral testimony.

7 I don't know how long we've been scheduled to
8 do this, but I figure with the size of the crowd we
9 will keep going until everybody has had a chance. We
10 will be using a digital voice recorder. So it's
11 located right here. I tested it and it's picking me up
12 right now and we're not going to touch it. We're going
13 to leave it on.

14 So everything you say -- we'll take turns. One
15 person will come up here at a time and you just speak.
16 Speak out loud and don't worry about speaking into the
17 microphone. It will record your speaking and your
18 voice recordings will then be transcribed by a
19 professional court reporter and included in the project
20 record for the Alaska Roadless Rulemaking Project.

21 During this piece of the meeting we won't be
22 answering any questions in order to allow us to have
23 time to listen and hear and record your comments.

24 In addition to tonight's meeting, this is one
25 of 19 meetings. Seventeen of them in Southeast Alaska,

1 one in Anchorage and one in Washington, D.C.
2 Subsistence testimony is being collected in Ketchikan,
3 Craig, Hydaburg, Kasaan, Yakutat, Tenakee Springs,
4 Wrangell, Gustavus, Petersburg, Kake, Sitka, Angoon,
5 Thorne Bay and Skagway.

6 We have a schedule that I'll be glad to make
7 available to you of when and where each of the other
8 meetings is taking place. We're also open to schedule
9 additional meetings on request.

10 Because of the importance of your comments it
11 is necessary that we follow certain procedures during
12 the meeting. If you plan to make oral comments
13 tonight, please be sure to indicate it on the sign-in
14 sheet. We do want to get your name correct. If you
15 spell your name on the sign-in sheet, we can associate
16 it with your testimony and make sure that we have
17 spelled your name correctly.

18 The principal purpose of this section is to
19 receive your information and comments on the record.
20 It says here that we can limit your comments to a
21 particular time if we need to. I'm going to suggest at
22 this point that we have enough time. Just testify as
23 long as you like. If somebody wants to talk for three
24 days, we might renegotiate that.

25 (Laughter)

1 MR. INGERSOLL: But for right now I think we
2 have enough time to hear from everybody. Can I just
3 get a preliminary show of hands of who thinks that they
4 would like to testify just so that I have a sense of
5 how many people. It's not binding. Great. Since
6 there's not that many people and we can be pretty
7 informal, I'll rely on you to sort out the line. If
8 that gets to be a problem, I can step in, but I think
9 you guys can do that yourselves just one at a time.

10 Whoever wants to speak first can speak first
11 and keep speaking as long as you like. Please identify
12 your name before you start your testimony and then we
13 can again be sure to associate your testimony with you.

14 So this is your time to provide comment. It's
15 basically a one-way conversation. We will be available
16 elsewhere in the room to answer questions or engage in
17 dialogue with you. For those purposes let's begin.
18 Who would like to go first?

19 (No comments)

20 MR. INGERSOLL: Somebody has to break the ice
21 and go first. It's like one of those buffet lines,
22 somebody has to begin. Come on up, have a seat, make
23 yourself comfortable and identify yourself for the
24 record.

25 MR. K. FRANK, SR.: My name is Kevin Frank.

1 I'm from the village of Angoon and I'm on the tribal
2 council Angoon Community Association, but this is just
3 my personal testimony. That's one of the other
4 questions I'll have is how do we propose tribal
5 testimony.

6 For my personal point of view on the Roadless
7 Rule I'm going to come right out and say I'm in support
8 of Alternative 1, no action, because it falls in line
9 with my personal views on culture and everything about
10 who I am, whether it's fishing, hunting and just
11 enjoying quiet enjoyment. It's something that the
12 Forest Service has promised to protect.

13 I know that this alternative doesn't affect
14 Angoon and I can say that on paper, but if it was to
15 affect Angoon, this is something that I think should be
16 heard and should be on the record because in the future
17 you have businesses that will probably use this
18 information to say that Angoon never had an opinion,
19 but this is our opinion because we are here and we are
20 not going away.

21 Alternative 1 no action I support that because
22 of my fishing. I know I have family in other
23 communities that, like me, want to take care of their
24 families. They do a lot of hunting.

25 They also want to be able to do that and not

1 have to worry about the big business telling you you
2 can't, which is something that would probably happen.
3 Just like around Greens Creek, I've hunted around there
4 in years past, fished as a little boy, picked berries
5 as a little boy and if I went over there today, no way.

6 So these companies that do come around and --
7 if we weren't on the record, we'd have a lot of say-so
8 on how we live our lives. I know we've listened to
9 other communities speak on this. I know that it's
10 something that comes from the tribes and the
11 communities. It's not just me and not just Angoon.
12 It's the communities that are speaking out against this
13 rolling back the Roadless Rule.

14 Saying that, I know that the tribe does have a
15 lot of things that are very important to them, like
16 water, resource, to be able to build for their
17 communities. These are things that -- you support the
18 Roadless Rule but you still need that opportunity for
19 your fellow community members to use to be able to
20 build and provide for their families.

21 I try real hard to speak for not myself but the
22 people in my future that -- the things I enjoy I want
23 them to enjoy it. It's something that comes from the
24 heart. It doesn't come from the science, it doesn't
25 come from the big companies that want to fill their

1 pockets and build accounts for their shareholders.

2 It's something that's a part of me and I'd like to see
3 it stay that way.

4 I'm in support of the Roadless Rule for myself,
5 for Angoon and for our fellow friends that live in the
6 same situation as us. Thank you.

7 MR. INGERSOLL: Thank you very much. Who's
8 next? This is a subsistence hearing. You can really
9 say whatever you like about the Roadless Rule. Your
10 testimony will be recorded and transcribed and become
11 part of the record.

12 MR. W. FRANK, SR.: It's just on subsistence?

13 MR. INGERSOLL: You can really say whatever you
14 like about the Roadless Rule. Come on up, have a seat.

15 MR. W. FRANK, SR.: For Angoon?

16 MR. INGERSOLL: For whatever you like. Please
17 identify yourself for the record and then just say
18 whatever you like.

19 MR. W. FRANK, SR.: My name is Wally Frank, Sr.
20 Born August 19, 1936. I'd like to speak for our
21 village. I've been here for -- probably the oldest one
22 in this building. It kind of bothers me when people on
23 the outside say we should have the same rights as the
24 Native people.

25 When I was growing up, there was a lot of our

1 grandfathers and our fathers. They raised 17 kids,
2 some of them maybe 10 or 12 or 9. Big families. After
3 my wife died I just sat around and just think of all
4 those things that happened.

5 Anyway, I'll be real surprised on how they
6 survived without help from anyone. That's why it
7 bothers me when people say they want the same rights as
8 the Native people. One thing too that bothered me
9 quite a bit through the years is Fish and Game take
10 away rifles and taking away beach seines, which is not
11 right.

12 My wife had an uncle. He read all the time.
13 He didn't go to college. Had an 8th grade. But they
14 tested him and he said just from reading the test
15 showed that he was equivalent to a four-year college
16 student. He stated that the treaty the United States
17 signed when they bought Alaska said leave the Native
18 people alone. Did that happen? He said the only way
19 that treaty can be broken is if Russia and United
20 States went to war. My dad also was tested and he was
21 tested as a one-year college man.

22 What really bothers us here is I guess everyone
23 should know that we're a strong subsistence village.
24 When I got married, my wife died about 10 years ago,
25 she had a family that was real strong in subsistence

1 and they used to get about 500 dog salmon and humpies,
2 the one they used to dry because it used to last all
3 year. In those days they talk about barter.

4 Here in Juneau throw you in jail if you sell
5 some stuff. They used to barter with each other for
6 things that they need sometimes, a few dollars to buy
7 things that you need. I don't know how the heck we
8 were caught into subsistence with the State of Alaska
9 when we're under Federal. All these things that
10 happened to us as a Native village I don't think is
11 right.

12 I hand trawled when I was 12. I became a man
13 when I was 12, purse seine halibut fish. We used to
14 hand trawl out there all day. When I grew up my dad
15 had a purse seine boat. I guess, you know, when they
16 were putting in (indiscernible), I for one asked the
17 board, the interim board, they were just starting up
18 the permit system for purse seine, I said I don't want
19 this to bother the hand trawl. They said it never will
20 bother the hand trawl. A couple years later they put
21 hand trawl under permit.

22 We can't do anything because -- I stated before
23 Admiralty Island. If Juneau wants something, they have
24 the power to change the regulations. They have the
25 legislators there. I know Juneau gets -- about five

1 years ago it gets 17 million. Put 17 million into
2 Juneau just by purchasing things the mine needs.
3 Probably another 10 million on other things. We don't
4 get anything.

5 They changed the law where you couldn't go
6 across the water, but Juneau turned some regulation, so
7 they claimed the northern part of Admiralty. Now they
8 want to do a borough and I think wilderness shouldn't
9 be under borough where you have to write the tax.

10 This is our livelihood. I've been on a tribe.
11 One thing I know for sure that isn't abided by. In the
12 tribes bylaws and regulations it said any waters that
13 you folks use for your livelihood will always remain.
14 It means we can go Basket Bay, Chatham, Kelp Bay and
15 the Fish and Game isn't supposed to bother us. Even
16 bother us up the bay.

17 So things like this going on. We talk and we
18 talk, but I guess you know that people that run our
19 country can do anything they want. I talked to Lisa
20 Murkowski and Don Young on things like that, but
21 they're more for money than anything else. They're for
22 the mines. They want mines all over. Juneau gets a
23 lot of money from those two mines and they want one
24 more mine. Still they're in the hole. We barely get
25 anything from legislators anymore.

1 The Secretary of Interior is supposed to keep
2 in contact with us, the Bureau of Indian Affairs is
3 supposed to help the tribe as much as they can, but I
4 don't know. We talked to Secretary of Interior one
5 time here, but that's about all that happened.

6 We used to tell Chad VanOrmer of the Forest
7 Service I guess you know Juneau has a lot of good
8 picnic grounds. I was just in there. I'd say why
9 don't you fix this picnic ground and two or three
10 places for hunters if they get stuff and he agreed, but
11 I guess upper people don't give money to the little
12 villages for things like that.

13 If you have any power in that area, I think we
14 should still pursue it because a lot of our people get
15 stuck out hunting. They can show you the hunting spots
16 where they can build some cabins. I know there's some
17 beautiful cabins around Tenakee that's taken care of by
18 the Forest Service where their people can stay if they
19 want to hunt, wood cut up. This is done by the Forest
20 Service. I don't know if they ask for us, but we've
21 been asking for how many years with no luck. I'll
22 charge you to get us some picnic grounds and hunting
23 cabins.

24 Gunalcheesh.

25 MR. INGERSOLL: Thank you. Who's next? Chad,

1 can you just check the recorder. You understand how it
2 works and I just wanted to make sure it's still going.

3 (Off record)

4 (On record)

5 MR. JACK: My name is Walter Jack. In Tlingit they
6 say *Lingít Kusteeyí áyá.* (Translated: This is Tlingit
7 Culture.) This is the way of the Tlingit people.
8 *Yuwaḵ.éesh yóo xat duwasáakw.* (Translated: I am called
9 Yuwaḵ.éesh.) My Tlingit name is *Yuwaḵ.éesh.* It means
10 father of the face of the mountain. It comes from Hoonah
11 and more from Mount Fairweather. I was born and raised
12 here in Angoon and got to the point where I fished so many
13 years out here like others I started naming the kelp out
14 there. No, I'm kidding.

15 Anyway, we learned all the fishing areas and we
16 learned all the hunting areas. Title VIII of ANILCA
17 allowed us for rural preference and I think the thing
18 that concerns me most is that some of the powers that
19 be are spilling over some effects into other
20 organizations where the rule should not be allowed in
21 that other organization.

22 A lot of times I think the
23 government-to-government relationship is my concern
24 that we have a proper and professional
25 government-to-government relationship and that's why
26 I'm glad that you guys are here because it's the
27 protocol of the government-to-government relationship.

1 You guys have an opportunity to go to USDA on
2 issues and we have the same opportunity through the
3 tribe to go to the Secretary of Interior and directly
4 to the USDA with our concerns.

5 I think one of my concerns is that under Title
6 VIII of the subsistence is that we have to go through
7 not only the advisory but we have to take another step
8 to go to the Board of Game, which is a process that we
9 use for the halibut for subsistence.

10 Anything that I would like to say is that under
11 the government-to-government relationship that we have
12 that privilege, which is a good working relationship.
13 I think the other big concern is under our subsistence
14 is that we would like to have and maintain control of
15 those subsistence natural resources according to Title
16 VIII of ANILCA.

17 So it could continue that they show due respect
18 to some of the things that we're saying instead of just
19 I want to show respect too and the point that it should
20 be a mutual feeling of respect, one to the other, so
21 that our thoughts, what we're saying, it needs to
22 adhere to ANILCA so on both parties. And as we do. We
23 respect the fact that it was written up such so that we
24 have that privilege of rural preference.

25 The fact that they might roll over the Roadless

1 Road issue, then we still want to have that respect of
2 the fact that we want to stick to Title VIII of ANILCA
3 so that they will not go and start using and abusing
4 and thereby killing off our watershed areas, our
5 subsistence, our fish, because there was logging in one
6 Southeast community where the dog salmon stream was
7 killed off completely. We don't want to see that
8 happen in any one of our salmon streams.

9 So in that respect we'd like to address Title
10 VIII of ANILCA so that you guys know just as well as we
11 do so that we could have that protection of that for
12 years to come because we don't want to see any kind of
13 fish stream or even watershed area deplete completely.
14 So I'd like to see that happen.

15 I think Title VIII includes the fact that we go
16 to the advisory committee with any proposal. So the
17 proposals that are put forth it should go to that
18 advisory committee for their final decision as a
19 government-to-government relationship because there's
20 some subsistence issues and we want to be able to say
21 that we would like to have an amendment to it but a
22 friendly amendment.

23 Not to say that we would like to have special
24 forest products like what was introduced before by
25 another entity trying to sell that product off to us as

1 a document that we would have to live with. My dad
2 made a statement that the gave us the natural resource
3 for us to watch over. We were taught by our elders
4 never to abuse that resource. Never take more than you
5 need so that it will always be there for the future
6 generations and it is still there.

7 In fact we set a volunteer moratorium on
8 Kanalku for our sockeye and thereby we were able to
9 save that stock of fish so it could replenish itself.
10 It was a motion made by the subsistence fishermen. So
11 we brought that to the table and they all agreed. After
12 the peak of the season then it opened up, but in the
13 meantime there was ample time for escapement purposes
14 so it could build up the supply.

15 We'd like to have that continued in all
16 respects and we use Basket Bay, Chatham Straits. They
17 even had us pay for the subsistence. That's where the
18 Tongass -- the Roadless Rule, if it's rolled back, then
19 it's going to affect those streams. We don't know
20 exactly where you want to log, but I think that the
21 Roadless Rule, if it's rolled back, then we would like
22 to have the city, municipality and the tribes benefit
23 from that under the forestry receipts to continue that
24 relationship so that we could finally see a benefit
25 from things that are happening around us.

1 My niece mentioned it earlier that there's
2 always the fact that others come in and take and take
3 and take and we never receive. We'd like to start
4 receiving some of those benefits and to support
5 wholeheartedly government-to-government relationship,
6 to wholeheartedly sit and say this is what we would
7 like to see happen and wholeheartedly the other party
8 would say we'll support whatever it is you introduce as
9 long as it lies within ANILCA Title VIII or even Title
10 XI. Title XI includes the utilities and
11 transportation, which is allowed by Congress. So we
12 would like to continue to have those privileges.

13 I said it before when I was president of the
14 tribe that I would like to see whoever, no matter who
15 it is that you bring on within the Forest Service
16 personnel, to have them well-versed on ANILCA so that
17 they could still abide by that and know that their role
18 is to help us help them and vice versa. So that way we
19 could get some of the things that we need here. We do
20 have some needs. Community Economic Development would
21 like to see -- I'd like to see that ANILCA is still
22 being abided by. That's all I have. In Tlingit they say
23 hóoch'áwé yáanáx, that's enough from this side. Thank you.
24 MR. INGERSOLL: Thank you. Who's next?

1 MR. BOWEN: My name is Joshua Bowen. I'm the
2 mayor of Angoon, but my comments are just as me, as a
3 citizen of Angoon. As a subsistence community, we
4 definitely rely on what we can get from around here by
5 subsisting.

6 In the past several years we've all noticed
7 that the stocks of fish and catch numbers and all that
8 have been going down, but I do not believe that that is
9 due to logging. Again, this is just my opinion, but I
10 don't believe it's due to any logging because there
11 just hasn't been very much of that.

12 I understand that everyone around here would
13 like to protect Admiralty and keep it in its pristine
14 condition that it's in right now in its natural state,
15 but I believe it's already protected in multiple ways
16 just because it's a monument and a wilderness and us.
17 There's public comment required for any sort of
18 projects that are happening anywhere on a Federal
19 level. I'll just say that.

20 I know that the Roadless Rule isn't going to
21 directly change anything on the Admiralty National
22 Monument, but it will indirectly affect what I believe
23 to be ancient tribal subsistence areas, specifically
24 across the strait there, Basket Bay and over in that
25 area.

1 That is troublesome to me, but I understand
2 that -- from what I understand of the logging roads in
3 Hoonah that seems to be working out. In my opinion,
4 have opened up more subsistence access to the people
5 that live in Hoonah. Granted, that means more access
6 for out-of-town hunters, but at the same time that's
7 more access for the local people that live there and
8 subsist.

9 I have not heard of any major destructive
10 effects of those logging roads in Hoonah, so I'm
11 optimistic. I know those roads have been there for a
12 while, so I'm optimistic that how many years later we
13 have only improved the ability to harvest without
14 destroying natural resources or subsistence resources.

15 There are some indirect benefits that I see in
16 that the potential for jobs, while they may not be
17 right here in Admiralty Island, in the past people from
18 Angoon have gone and done logging and all that in other
19 places, so there is the potential for that to happen
20 again if this Roadless Rule exemption goes through.

21 I'm looking at in the big picture any
22 development outside of the monument and this is pretty
23 far out there, but any development in Southeast Alaska
24 outside of the National Monument will only increase the
25 wilderness value of Admiralty Island National Monument

1 because we'll still be this pristine, protected,
2 untouched land.

3 I don't know what the Secretary of Agriculture
4 is going to do, but if he does do the full exemption,
5 then development is going to occur outside of Admiralty
6 National Monument and that's, like I said, only going
7 to increase the wilderness value of Admiralty, which I
8 see as a good thing that could potentially either start
9 up or boost what could be an ecotourism demand here in
10 Angoon.

11 I would ask that the final EIS or Record of
12 Decision please address how fish habitats will be
13 protected or if those protections will be strengthened
14 if we are indeed going through with the full exemption
15 from the Roadless Rule.

16 That's my comment. Thank you for listening and
17 thanks for coming out.

18 MR. INGERSOLL: Thank you. Who's next.

19 MS. THARPE-LUCERO: My name is Gail
20 Tharpe-Lucero. I am on the city council, but I'm
21 speaking as a community member who's been here since
22 the '80s and seen a lot of change.

23 I've been listening to the comments that have
24 been made and actually made some notes because I feel
25 it's really important for those who spoke to really be

1 heard. One of the comments is that in that subsistence
2 is critical for all of our community to survive it has
3 to be the highest priority.

4 In that industry and business that can impact
5 the subsistence way of life and cause damage to our
6 community has to be looked at critically before any
7 decisions are made for any of that industry or business
8 to come into our community.

9 In that hand-trawling regulations and borough
10 concerns and other issues are handled by the Forest
11 Service and other entities that are not in the direct
12 hands of our community is important that community
13 input and a thorough look at how that impacts their
14 community be looked at before any of those regulations
15 happen.

16 I've heard many comments about our picnic
17 grounds and how we are part of the Forest Service and
18 that they see other communities that have had some
19 improvements made to those areas. Improvements would
20 be great for recreation, but also what I've been
21 hearing and what I believe is also true, they could be
22 critical for resources for hunters and gatherers who
23 are up in areas that need those resources such as
24 picnic grounds and also cabins that could keep them
25 from having serious consequences out in the wilderness.

1 The subsistence lifestyle and values have been
2 passed down for generations, including to this youngest
3 generation, that certainly some mindsets and some
4 thought processes might be impacted somewhat from other
5 issues that have come up in the current timeline, but
6 that those basic importances of subsistence, of
7 protecting the environment, of valuing the environment
8 that you're in are critical to this generation and all
9 the generations before who had been in Angoon.

10 Therefore proper professional government
11 relationships and relationships with all of the
12 community are critical to maintain this pristine area,
13 this unique area, that many areas that have -- very few
14 areas that have the specific uniqueness of Angoon, but
15 many areas that may have some of those qualities are
16 increasingly being encroached on by government
17 decisions and that it is critical that the stewardship
18 of this community and this island be maintained.

19 There are other issues that are to do with
20 Chatham Straits and other issues that -- although
21 Chatham Straits does not belong to Angoon, any things
22 that impact Basket Bay, Chatham Straits and other
23 environmental waters that are near our community impact
24 our community in a huge way.

25 In that we are landlocked and now that we have

1 no ferry, those subsistence resources and the ability
2 to maintain our lifestyle is even more critical than it
3 has been in the last years when we did have a ferry
4 service.

5 The government locally I think has some insight
6 to that, but I'm sure that Washington, D.C. is fairly
7 clueless to that. They have an obligation to this
8 community to maintain the ability for this community
9 and the people who live in it to function. And to be
10 able to not only survive but to thrive in this
11 community.

12 That would be my main -- well, one other
13 comment is I listen to Wally and many of the elders and
14 David Smith, who was my Tlingit dad who taught me many
15 things and he -- if he were here right now, he would be
16 speaking the same concerns and those concerns are the
17 quality of life, that the culture that is here that
18 cannot be replaced will be impacted greatly if it is
19 not protected.

20 Thank you.

21 MR. INGERSOLL: Thank you. Who's next?

22 MR. K. FRANK, SR.: Can I make another brief?

23 MR. INGERSOLL: Sure. Reintroduce yourself.

24 MR. K. FRANK, SR.: I'm Kevin Frank, Sr. again.
25 I was on just a bit ago. Something that ties to Angoon

1 that I know would affect the Roadless Rule is Angoon is
2 known for its king salmon. It's something I fish
3 really hard for in the spring and lately they've been
4 closing it. That affects who I am because I don't want
5 to get in trouble but I need my fish.

6 This Roadless Rule I know that if any of it
7 happens around king salmon fisheries, which I know it's
8 because you get a lot of these -- the kind salmon
9 streams are around big companies. Any more damage done
10 to the streams when it relates to king salmon fisheries
11 affects me. I'm really in favor of anything that takes
12 care of the king salmon that I live off of.

13 If they could have answers as to why this is
14 happening. Right now all we could say is it has a lot
15 to do with mining, logging, because they do all this
16 around the king salmon areas and it affects Angoon.
17 You say it doesn't affect Admiralty, but it affects
18 Angoon.

19 It's testimony that should be heard all over
20 Southeast and all over the king salmon area that we
21 need to protect our king salmon fisheries and all the
22 other fisheries that the roads would affect.

23 I could count the number of king salmon that
24 I've fished for because it affects my work and it
25 affects how much fish I can get for my family. I just

1 wanted that to be added to my testimony. My name is
2 Kevin Frank from Angoon and I'm on the tribal council.

3 Thank you for allowing me to speak again.

4 MR. W. FRANK, SR.: I just wanted to make a
5 comment.

6 MR. INGERSOLL: One at a time. So if you want
7 to.....

8 MR. W. FRANK, SR.: I guess I didn't know how
9 to record this for your ears. You know a lot of our
10 people go out hunting and if they shoot a deer from a
11 boat, throw them in jail. I told you I've been
12 watching a lot of TV. Why are we different from the
13 white people that hunt moose? They shoot a big moose
14 off their boat. I saw that two or three times and it
15 makes me wonder why the Native people are treated
16 different.

17 We're good shots. If you're standing 300 yards
18 over there, I can shoot you right in the neck. They
19 say it's because they let the deer get away sometimes.
20 Someone shoots at a deer, then make sure they look in
21 the woods and see if they wounded it or not.

22 Someone said we're treated different than the
23 people up north, which is right. Southeast don't have
24 access to information that comes through Anchorage.
25 Fish and Game is always having meetings in Anchorage or

1 BIA. That's just one thing I want you folks to look
2 into. I know some of our people were cited for
3 shooting deer off their boat.

4 MS. THARPE-LUCERO: My name is Gail
5 Tharpe-Lucero. I just wanted to add that I know that
6 Alaska government does not have total control over
7 this, but governments do have some input, is climate
8 change is greatly impacting our fisheries. A lot of
9 that climate change has to do with industry.

10 We also need to be honest and open about the
11 impact of climate change and what kinds of decisions we
12 make that may appear to be beneficial in some ways, but
13 in the long run we're talking about our children and
14 our children's children could be devastating.

15 Our community has already noticed huge impacts
16 of climate change and specifically to fish stocks you
17 need cool water for certain fish stocks to be able to
18 spawn and their eggs to hatch. If we continue to have
19 warmer water and warmer seasons, we're going to see a
20 lot of the subsistence that we're used to and not only
21 subsistence but just lifestyle in general if we don't
22 do something about the climate issue.

23 I know it's a much greater issue, but the
24 government has a huge, huge role in it of all levels of
25 the government. It appears that a lot of those

1 entities would like to sweep that under the rug is that
2 the science isn't real and we need to have a wake-up
3 call.

4 Thank you.

5 MS. JIM: My name is Pauline Jim. I'm a
6 citizen of Angoon, an elder and a loved person
7 (laughs). I just had to throw that in. One of the
8 things we worry about and that would affect everything
9 is our mining and timber cut. Even if it doesn't
10 happen here on Admiralty because they have timber cut
11 and that took place elsewhere, it still affects
12 everyone.

13 It would be hard to say that we don't want to
14 see the roadless -- we want it to remain as priority,
15 the roadless be a priority, that it not just be taken
16 at word. We are going to be okay. We're still going
17 to suffer the consequences of what is happening in our
18 sister communities.

19 I know some of the communities are doing well,
20 but some of the communities that have taken a step into
21 the field are doing well and their people have left
22 from the community and there's a lot of empty houses
23 there. We want to make sure that our watersheds are
24 protected. It should be a priority because of our
25 health and safety. We want to make sure that our

1 hunting is covered because we live on it and our
2 subsistence in fishing is an industry where the tourism
3 rely on it. They still shed a little bit of light on
4 our community. Even if it doesn't benefit everyone's
5 pocket, they still add to it.

6 So I want to make sure those things are covered
7 because even if this here Roadless Rule is not
8 affecting Admiralty wholly we still think it should
9 remain a priority because it's affecting our sister
10 communities throughout Southeast.

11 Even if we think they're doing extremely well,
12 we do have our fellow people that come into Angoon to
13 hunt and they come here to fish. We have some friends
14 that have come from out of town to fish our waters
15 because they're not getting as much as they do here in
16 Angoon.

17 So those are some of the things that are
18 affected. I'm glad to say that we still do not want no
19 mining in our surrounding Admiralty Island or timber
20 cutting because I think there's other ways of earning
21 money and we just have to be a little bit more
22 inventive on what we want to see happen.

23 I haven't met you. At some point I will. But
24 that is all I have to add and I'm glad you guys came.
25 When I first seen the roadless information in the

1 newspaper I worried. Although I don't go hunting, I
2 eat a lot of subsistence.

3 Thank you.

4 MR. INGERSOLL: Thank you. Would anybody else
5 like to speak?

6 MR. D. FRANK: Hello. My name is Donald Frank.
7 I thank you for the opportunity to give testimony. I
8 was born in Metlakatla. My mother is Gaanax.adi in the
9 Raven House. My father is Kaagwaantaan from Angoon. I
10 just thank you for the opportunity to share how
11 important this is. Very important. To protect what we
12 have is real.

13 You know, our history goes way back and I'll
14 share a word with you that was shared from one of my
15 grandmothers who was the matriarch of the Ch'aak' Kudi
16 Hit, Eagle Nest House. Her words are, grandson, make
17 sure they hear our words. Make sure that you protect
18 what you've always enjoyed. It's the makeup of who we
19 are.

20 For the Roadless Rule, it doesn't directly
21 affect admiralty, but it supports other tribes because
22 this sustains the way of life that we've always had.
23 It's recorded back many generations. I just thank that
24 we can do this, that we can bring our children up in
25 this way of life that we've always enjoyed.

1 They call it subsistence, but my father did not
2 like that word. His name was Albert Frank, Jr.,
3 Kaankeek, from the Eagle Nest House. My uncle here
4 shares that same name. All it is is a regulatory word
5 that the State uses to regulate our people. They're
6 always going to take away but never give.

7 The power to take away from the people should
8 have never been given to them. Why? Because this is
9 our culture. This is who we are. The land sustains
10 our way of life. The important thing is the air we
11 breathe and the forest helps to maintain that. The
12 Tongass National Forest is the last greatest forest.
13 Sorry.

14 The trees take what's bad in the air and give
15 us life. The salmon in the streams, the water, feeds
16 these great forests and sustains the animals, the fish,
17 everything that we need to survive as a people. We've
18 always showed respect for that. That's our culture.

19 Our people only want to be heard that our
20 culture was designed to live in balance. Our artwork
21 shows that. It demonstrates that. If you look at the
22 art forms, if you look at the form lines, there's a
23 balance on both sides. Each side should reflect
24 exactly what it is on the other side. That's shown in
25 our culture as living in balance. The raven side, the

1 eagle side. All our people that come under that to
2 live in balance with nature, what God has given us.

3 That's all we want is to continue to live in
4 this way. It means a lot. I'm glad that I could take
5 my kids out, my son-in-laws, and show them how to hunt.
6 We did a class here for the kids, for the schools
7 several years back to teach the elementary and high
8 school kids gun safety and how to shoot the gun.

9 And showed them how to fish. Fishing with
10 fly-casting rods. Part of it was to give them an
11 introduction how if they ever wanted to as they get
12 older to learn how to do ecotourism, to do catch and
13 release, to guide. Things that won't directly affect
14 our community. The community is not just Angoon, it's
15 the whole Southeast Alaska.

16 All our people are accustomed to live in this
17 way of life and we rely on it. You take away what is
18 rightfully ours, what we always have never overfished,
19 overhunted. There was always a balance. Whatever you
20 get, share, especially with the elders. We teach our
21 kids that also today.

22 It's very important what's happening, that our
23 people stand together strong on the same issue to
24 continue our way of life, to protect. If there's
25 anything that is changed in Southeast concerning this,

1 I hope that the water protection is increased, that we
2 can guarantee clean waters, and protect the fish
3 habitats.

4 There's one thing that you mentioned earlier
5 that caught my ear that mining is an exception, it's
6 exempted from such things. That they're given rights
7 that they overlook what we're feeling today.

8 Can you guarantee us clean water from those
9 mines. There's always going to be overflow. Our
10 people work there. They're there working. You think
11 they'll testify on this? Why? Because they work
12 there. But they work there and they know that there's
13 no such thing that you can guarantee us clean water.
14 Not 100 percent.

15 It's these things that affect our fish habitat.
16 Up north because of the mining done in the Interior it
17 increased the water temperature of the streams a couple
18 degrees which affected that habitat greatly. To a
19 point where fish were dying because their hearts were
20 exploding. They couldn't take that increase in
21 temperature.

22 So I'll just thank you for the opportunity
23 again. It really means a lot to us that we protect and
24 stand up for our way of life. Thank you.

25 MR. INGERSOLL: Thank you.

1 MR. ZUBOFF: It's a good time to say all kinds
2 of things you want that you don't want to hear.
3 Especially if you're recording.

4 MR. INGERSOLL: It would help if you identify
5 yourself first.

6 MR. ZUBOFF: I know. I'm just giving a
7 prelude, I guess. My name is Alan Zuboff. I've been
8 in this community pretty much all my life except for my
9 stint in the Service. Subsistence is very dear to
10 Angoon because we've been here over 10,000 years and
11 we've done this thing. It's not just fish, it's the
12 deer, it's the ducks and geese.

13 They find a salmon weir at Killisnoo. Thanks
14 for the Forest Service and another fish weir in
15 Favorite Bay, again thanks to Forest Service, but we
16 knew it was always there. We've always left it alone.
17 And there were other fish weirs, but they got covered
18 up by now, I think, or all rotted away.

19 We've been worried about the decline in fish
20 coming to Angoon. Right now we can point fingers
21 anywhere. Anywhere we point right now we'd have some
22 part in the blame of fish decline. It would be so easy
23 to do. The argument would be man is affecting climate
24 change, so it would be just easy to point. There would
25 be some argument, but the argument wouldn't be clear.

1 Science would have a part of it, but even then
2 it still wouldn't be clear as to who is the ultimate
3 person that is causing and they would start pointing at
4 other people too, like they do now. That was science
5 and they're pointing at other people.

6 It's really important that people know what we
7 do here. If logging is going to be going on, right
8 now, even now there's people from Haines come to Angoon
9 to get fish. Haines. They've got creeks up there.

10 There's people from Petersburg come to this
11 island to hunt. Juneau people come there and hunt and
12 get fish. Hoonah, Tenakee. They've got creeks in
13 Tenakee. There's people coming from Sitka to trawl
14 along the shores here.

15 So for us to speak on subsistence as hard as we
16 want to and we always must because that's our
17 livelihood, it's the way we live. We don't have any
18 other recourse. Besides, it's organic (laughs). You
19 can't beat that. Science again.

20 So to say that subsistence has been here over
21 10,000 years and we're always going to fight for it for
22 the next 10,000 years, God willing, we're always
23 worried about the Japanese atomic plant blowing up and
24 dumping all their radiation into the water. Has it
25 affected the fish? Is it going to affect it? Because

1 sediments can travel a long ways in water currents.

2 Just like the sediments coming out of Hawk
3 Inlet that are harmful to any living thing that is
4 dumped into Hawk Inlet. Every time the tide rolls in,
5 it rolls out, that sediment goes further and further
6 and further out. There's no stopping it.

7 Along Hawk Inlet shores the fish come in from
8 the sea and take a break there. Angoon people didn't
9 seine there because we knew they were resting there all
10 along that shore. We called it home shore and it we
11 didn't fish it because they were resting. From there,
12 when they were done doing their thing, then they'd move
13 off.

14 So subsistence is very important to Angoon and
15 not just Angoon. Like I said, it affects people that
16 come from Haines to come get fish, hunt. Hoonah come
17 here and get fish and they hunt. I always say our
18 island, but when I say our island, it's everybody's
19 island. So I always say it's not just our island, it's
20 everybody's island. So I always say our island. It's
21 the only diamond in the rough that we have and we have
22 to protect it.

23 I enjoy the fact that we are able to do all
24 these things. As a child I grew up in it and we expect
25 our grandchildren to grow up in it. Economy isn't

1 doing too well, so we depend on living off the land
2 because that's our way of life. We hope that it will
3 always be protected. Not by me, maybe not you or you,
4 but somebody else that feels strongly about protecting
5 our island.

6 I want to say more, but I guess I'll end it
7 here. Thanks.

8 MR. INGERSOLL: Thank you.

9 MR. JAMES: My name is Paul James, a citizen
10 here in Angoon. This roadless has opened a lot of
11 questions in everybody's mind and I don't think anybody
12 has ever given it any thought on this level before, at
13 least when it comes to the new generation. The
14 old-timers have been down this road once already, but
15 the new generation this is something new to them.

16 I used to talk to an elder that would say all
17 the time if you go hungry in Angoon, it's your own
18 fault because everything is here for the taking. It's
19 all around us. That's how important this food source
20 is for us.

21 I'm speaking this way as somebody who is an
22 advocate for more jobs in this town. That's why I said
23 this opens a whole new discussion for our people here.
24 It's a lot more serious than I think a lot of people
25 think when they think about the Roadless Rule because

1 until you guys came here I was asking questions. What
2 is this Roadless Rule they keep talking about. I said
3 we need more information to find out how it's going to
4 affect us, what's it going to do.

5 My mother, as she got older, she wouldn't eat
6 much food until we put deer or fish in front of her. I
7 would take my first king salmon and cut it up and give
8 it to people and I take fish to this one lady and I
9 remember one time she came in on the ferry and I took
10 her a small piece of king salmon and as soon as she
11 opened the door her hand shot out. Oh, fish, I like
12 fish.

13 Another example is when I was in the hospital I
14 went to visit my auntie and my cousins were telling me
15 she's not eating good, she hasn't been eating, see if
16 you could talk to her and tell her to eat, so I went to
17 see her and she was telling me they don't know how to
18 take care of me over here. We got her some pickled
19 gumboots and some fish and she was eating. That's our
20 people. That's what we know.

21 Now she's sitting home. They found out she
22 just wants her Native food. That's the way it is with
23 everybody here. We crave it. When somebody goes off
24 to school, we're expecting that care package of fish
25 and deer, berries. I don't know how exactly the

1 Roadless Rule is going to affect Angoon. Like they
2 said, across the waters. We go all the way across.
3 Like my buddy here, we went almost to Tenakee hunting
4 for some deer.

5 When you talk about subsistence, I hear this
6 all the time from people that don't think like us or
7 know the way we grew up. They say if you're going to
8 subsist, you should go back to your bows and arrows and
9 your canoes. But the truth of the matter is that ain't
10 going to happen because the way of life has been
11 severely altered and skills have been lost and that's
12 not going to happen.

13 So when you hear stuff like that, it's kind of
14 like when somebody is approaching it in an ignorant
15 way, but if they hear our stories of the way we grew up
16 -- I didn't grow up with microwave foods and fast food.
17 We grew up with deer, fish, seal in our freezer. If
18 you didn't eat what was put in front of you on the
19 table, there was no other fast microwave food to throw
20 in. We didn't have microwaves back then.

21 The people here all they're trying to do is
22 hang on to what they have left in subsistence. The
23 language has changed so much. I don't even recognize
24 the newer generation when they speak the language.
25 It's not the same. It don't sound the same.

1 So the people here are just hanging on to what
2 they have left of the culture. It's not the same as
3 when I was a kid. I explain that to my kids all the
4 time. I don't know, maybe I'm wrong. This Roadless
5 Rule is possibly another hit I think on the culture
6 possibly.

7 Thank you.

8 MR. INGERSOLL: Thank you.

9 MS. THARPE-LUCERO: I just have a quick
10 comment. I'm Gail Tharpe-Lucero and I think it's
11 apropos that this is National Native American Heritage
12 Month that we are discussing this issue. Not only the
13 Natives here in Angoon but the Natives across the
14 country are being devastated by decisions that are made
15 not in their best interest and they have tribal lands
16 too.

17 I just want to add my voice to the fact that
18 that ought to be something that we also focus on as
19 we're looking at these issues and how we're devastating
20 communities and devastating lifestyles and heritages
21 that have existed for hundreds of years, certainly long
22 before the Europeans came to this country.

23 Thank you.

24 MS. FRANK: Hi. My name is Joyce Frank and
25 I've lived in Angoon, Alaska for over 50 years, all my

1 life, and it is home. I just wanted to say that Angoon
2 is home and I cannot see myself moving anywhere else
3 because this is home and I shouldn't have to move
4 because so much has changed and so much rules and
5 regulations and no jobs and just so much that Angoon is
6 in need of.

7 I tell my husband this is home. I can't see
8 myself anywhere else because I love Angoon and I love
9 being out on a boat. I love gathering our subsistence,
10 hunting, gathering berries and it's our food. It's our
11 way of life. My husband and I jar. My father-in-law
12 smokes the fish or the deer or whatever we need to have
13 in the smokehouse and it's our food. It's just our way
14 of life.

15 There's so much that has changed. There's so
16 much out there that -- sorry, I lost my train of
17 thought. Like right now we don't have no ferry. There
18 are things that we need out of our village, but we
19 don't even have that. They just cut us off just like
20 that and that hurts our village in a lot of ways.

21 We just put a lot of food away. We stock up.
22 We fill up our freezers, we do jarring. We go out on a
23 boat and get what we need. Sorry. I'm just nervous.
24 Our land really needs to be protected. To me I feel
25 like it's not protected.

1 You have Greens Creek. I don't understand what
2 happened there. Angoon does not benefit on it. You
3 have planes dropping people off for whatever reason,
4 like drop them off at a cabin. They're the ones that
5 are making money. Our food is being taken off this
6 island.

7 Then we have so much rules and regulations.
8 What about Angoon? What about us people? You have
9 lodges. I do work for a lodge because that's my only
10 income. You see people coming into the lodges to do
11 their -- they're taking lots of boxes of fish and we
12 only benefit so little. It's just so many people out
13 there making money off our Admiralty, off of Angoon and
14 taking, but Angoon doesn't benefit anything.

15 Yes, it's our culture, our way of life, but we
16 don't benefit much off of it. Also I just see Angoon
17 as at the bottom and not looked at for anything.
18 People are moving because there's no jobs or for
19 whatever reason. I'd rather live here because it's my
20 home.

21 As a little girl I watched my grandpa, the rest
22 of the elderlies, how we lived off our land and how we
23 just were growing up and a lot of that is kind of gone
24 because not everybody puts away food and goes out
25 there. Then there's so much that Angoon needs, like

1 gas, our ferry. Everything that we need is not there.

2 I just feel bad because I really think Angoon
3 is just left out of everything, anything that's out
4 there. My husband, when he goes out far away -- just a
5 few weeks ago we went a long ways just to go get deer.
6 Like I said, there's so much rules and regulations that
7 it just hurts our community because we have to go by it
8 or we get in trouble with Fish and Game.

9 Like we had an elderly, he's trying to provide
10 for his family, and he got in trouble and had to go to
11 court. I mean this is an elderly. This is a way of
12 life. But he had to go to court and he was fighting.
13 What else is he supposed to do? He needs to provide
14 for his family, put away his food also.

15 But we're being cut off. We have to go by
16 rules and regulations. That really hurts us because we
17 have to worry -- we have to look out when we go on a
18 boat. We have to worry about Fish and Game or
19 something come about just because -- when we should be
20 able to just go out and get what we need instead of
21 worrying about being caught or get in trouble or go to
22 court.

23 Also it seems like just growing up and my
24 husband and everybody else, even my father-in-law when
25 he was on the AC tribal, you keep hearing about all

1 these things over and over for the longest time and
2 still not getting anywhere. Why do we have to beg?
3 Why do we have to worry? Why do we have to keep
4 talking and not be heard so very long?

5 A lot of our elders have left and people have
6 moved. How much more do our people have to talk or
7 beg? Why isn't our land protected? Why do we have so
8 much that we have to go by and watch everybody else
9 make money, everybody else take fish, take our
10 subsistence out of here and we don't benefit on
11 anything.

12 It's just sad. Who gives the direction? Where
13 do we go? What do we need to do? It's like we're at a
14 loss and our people just talk over and over, but
15 there's no direction. There's no, okay, Angoon really
16 needs to be looked at, really needs help, instead of
17 going in circles and circles and not go anywhere.

18 If you can just give each and everyone here
19 direction so that we can get somewhere. This just
20 hurts because this is home and I don't want to have to
21 leave just because. Even if things seem to be getting
22 harder and things change so much and so much rules and
23 regulations.

24 I don't want to have to leave home because this
25 is my home and nobody else should. We all should --

1 everybody -- I just feel like Angoon is just at the
2 bottom of the list of anything.

3 I am a Christian and I do a lot of praying for
4 Angoon to prosper again and for everything that is
5 needed for our people and for our children. A lot of
6 our elderlies are gone and then we're here. We want
7 everything to prosper, to look up and to change because
8 we still have our children. Then they'll have it to
9 pass on to their children.

10 I have much more to say. Can I give my phone
11 number?

12 MR. INGERSOLL: You can say whatever you like.
13 You probably shouldn't because all this is going to be
14 transcribed and become part of the public record. So
15 if you give any personal information, it will be there
16 in the record. So use your best judgment. It's up to
17 you.

18 MS. FRANK: No. I just have much more to say.
19 It's just, like I said, I'm not a public speaker. Once
20 I get my mindset, but like right now I'm nervous. I
21 just want everything to work for the best for our
22 people.

23 I'm getting tired just -- as a little girl,
24 like I said -- our elderlies are gone and you keep
25 hearing the same thing over and over for so long and

1 feel like you're still fighting and nothing going
2 anywhere. Our people are just at a standstill and it
3 doesn't get anywhere and doesn't go anywhere. We need
4 direction. We need help. We need to save our village
5 and not just for us, for other villages.

6 We were on the ferry and had an elderly come up
7 and start talking to me. She goes where are you from.
8 I told her I'm from Angoon. She goes, oh, do you guys
9 have -- what is your village like? Because I guess
10 Hoonah has all these things that came about and, yes,
11 they're making money, but she said -- I told her, no,
12 we don't have all that they have that's going on and
13 she said, good, leave it that way because it's not the
14 same. I just really want our people to move back and
15 people to come back home just to grow and prosper.

16 Also it makes me emotional. It makes me sad
17 because this is our home. We shouldn't have to go
18 anywhere else. We shouldn't have so much rules and
19 regulations. This is our way of life. So much is just
20 being taken away and we're not seen and we're not
21 heard. I don't want to have to move, but right now
22 we're like really at a standstill because we don't have
23 no ferry.

24 Then the gas station, we have a gas station.
25 We don't even -- it closed a few times, then they say

1 we don't even know if we're going to have a gas
2 station. We need gas so we can run on our boats to get
3 our subsistence. Even that's hanging by a thread.

4 Also our store. Because there's no ferry and
5 what we need, the prices are going up. Like we said,
6 we need our subsistence and that's what we have to
7 focus on now, but we still need other things that we
8 need to do what we need to do. Prices go high. Do we
9 have enough gas to run on our boat to go to get what we
10 need. There are so many times that we have to go far
11 away and that costs a lot.

12 Thank you.

13 MR. K. FRANK: This is Kevin Frank again. I
14 just want to tie her comments to the -- because she's
15 asking what could I say. I said just tell your story
16 and then it will come to you. But our way of life --
17 and when she brings up regulations, de-regulating the
18 Tongass is going to affect us entirely because of our
19 kings. It affects Angoon. Angoon has always been a
20 protected place. Angoon is the only place that's ever
21 taken care of itself. I don't know why we need
22 regulations.

23 Those are the things I gather. She really
24 wanted to speak and I said just go up there and speak.
25 For someone that didn't -- had a hard time coming up

1 here, she sure had a lot to say.

2 (Laughter)

3 MR. K. FRANK: It all ties in together. It is
4 Angoon and we always take care of ourselves.
5 Everything about who we are is affected by what
6 everyone else does.

7 MR. INGERSOLL: Thank you.

8 MR. FRED: So you have to speak into a
9 microphone?

10 MR. INGERSOLL: The microphone is here. I
11 think it picks up everything you say. If you'd just
12 first identify who you are and then just go ahead and
13 say whatever you like.

14 MR. FRED: Okay. My name is Gilbert Charles
15 Fred. I'm a shareholder of Sealaska Corporation. Also
16 a shareholder of Kootznoohoo Village Corporation, which
17 Congress designated as the largest landowner on
18 Admiralty. This is a National Monument. Our people
19 did select the Forest Service as a trustee and they
20 could unselect them if they choose and go with the Park
21 Service. I need to make that abundantly clear.

22 I also am a member of the Tlingit Nation and
23 well aware that we have unsettled traditional lands in
24 the Tongass. One of them in particular I'd like to
25 state is the land that the city of Tenakee was on is

1 traditionally Angoon land and was given to the
2 Wooshketaan Clan for a death. Because Tenakee did not
3 meet the size of a community that was deemed eligible
4 to be included in ANCSA they were excluded. So they
5 are exempt from being in ANCSA and they also weren't
6 compensated for their lands being encroached on by the
7 city of Tenakee.

8 So I see that Donald Trump is rolling back the
9 rules that were placed in position to protect pristine
10 areas for their wildlife. Also historic preservation
11 areas of archaeological importance. So a lot of these
12 areas have restricted development to them.

13 Donald Trump is just an ornamental office. The
14 President of the United States really doesn't have any
15 say. Only during times of war. The rest of the time
16 he takes his orders from the wealthy. We all know who
17 prints our money. Our government doesn't.

18 The Tongass has 16.7 million acres in there.
19 One of the things that I was hoping to see was like a
20 map like this, a roadless alternative here that would
21 show the amount of the total acres of the Tongass and
22 in a chronological order list the amount of acres taken
23 by Klukwan, Inc., Sealaska, Kootznoohoo on all the
24 areas that were targeted on Prince of Wales Island, et
25 cetera, and show the acres being subtracted off of the

1 map as to areas that have viable timber supply so we
2 see the shrinkage of the timber supply that's available
3 in a timely manner. So we see the base curve.

4 That's part of a comprehensive plan, to
5 constantly update it and revise it, bring it back to
6 the constituency. You know, we could go blah, blah,
7 blah, blah, but if we don't have that map there from
8 day one all the way up to today, then that kind of can
9 get confusing and people can jumble the numbers.

10 So we have 13 million restricted development
11 areas. That's 18 percent Monuments and Parks that's
12 managed as roadless areas. Exempting the Tongass would
13 remove the existing 9.2 million of inventory acres that
14 are under the Roadless Rule.

15 One of them which a guy made a joke about in
16 Juneau is the 1 million acre Juneau ice field.
17 Exemption to the Rule would leave only 35 percent of
18 the fish habitat to be protected from logging, clearcut
19 logging, et cetera.

20 And that's another thing we haven't really
21 talked about is -- you know, a lot of our people we've
22 seen the boom and bust come with logging and you can't
23 really run a sustainable industry with clearcutting.
24 You have to have some value added. You have to have a
25 valuated plan.

1 It's not like we have an endless supply of
2 old-growth timber. It's kind of disconcerting because
3 this comes at a time when we have global warming,
4 climate change and Native corporations are
5 participating in the carbon tax credits. It's more
6 viable for us to leave those trees standing and also we
7 have to take into consideration the industries that
8 benefit from those trees standing collectively and
9 those numbers have to be on the table. So I'll get to
10 that.

11 1.8 million of the remaining Tongass is placed
12 in the Roadless Rule and out of that there's only 1.3
13 million acres of viable timber supply left. What
14 little if any of it is profitable to harvest. So the
15 Tongass Advisory Board was formed and they were
16 supposed to produce a revised Tongass Land Management
17 Plan that transitioned from harvesting old-growth to
18 new growth because they have Forest Service and the
19 public collectively and a different industry had
20 determined that we couldn't run a sustainable industry
21 based on the existing supply of old growth left.

22 The transition from the Tongass Board working
23 on producing a revised TLMP we haven't seen that yet.
24 So Lisa Murkowski is dealing with different testimonies
25 and the Oregon and Washington area is also. I seen a

1 televised program of Lisa and you had people that were
2 involved in talking about ecotourism, outfitting and
3 guiding, fresh and saltwater tackle and the cumbersome
4 permitting process that they have to go through in
5 order to obtain those licenses and permits to go and
6 enjoy uses of their forestlands.

7 They made it sound like the present design of
8 things is too cumbersome and burdensome on the industry
9 and people that want to get involved in ecotourism and
10 how long it takes, how tedious it is. So you had the
11 Forest Service come up after industry and they were
12 talking about, yes, we've run across the same problem
13 and this is what we want to do to alleviate things and
14 make it a lot easier for those that want to get into
15 business, like ecotourism so they're able to scale the
16 red tape and go through the hurdles and get the permit
17 in their hand a lot more expediently than the system is
18 now. It's really slow and cumbersome and places a
19 financial burden on the individual.

20 So the Forest Service was explaining this to
21 her and she stopped them and she said are you the
22 Forest Service consulting with your constituency on
23 management revisions to your Tongass -- your management
24 plan of your Forest Service, which is a really
25 important question. Because if I was reminding her

1 that -- I know that she's owing to Alaska Federation of
2 Natives, which is corporate. It's roots are in the
3 corporate structure under the State of Alaska.

4 They worked to get the vote out, get Lisa
5 elected. When the Republican Party shafted her for
6 Miller, a lot of Natives went out and voted for Lisa
7 Murkowski. When she got elected, I went up to her and
8 I said I know quid pro quo, I know that the
9 corporations got the vote out for you, but I'm here to
10 remind you that you have a tribal constituency too. I
11 expected to be able to share my concerns with you and
12 have access to your office and she agreed with me.

13 One of the things that I think we need to see
14 with regard to efforts to revise things in the Tongass
15 is under the Alaska Coastal Zone Management Plan in
16 situations like this. And another one is the Pebble
17 Creek. You had to pass the individual versus the
18 public benefit test and that means that under the
19 system they say that a corporation is a citizen and
20 that's an English concept.

21 There's a lot that I can dig into in terms of
22 how Great Britain has created a vacuum that our
23 policies at the State and Federal level have been
24 operating and developed in, reformed, reformation to
25 that.

1 I really feel that as a First Nation people we
2 have a history of dealing with the British. I find
3 that offensive and I think we need leadership in
4 Washington, D.C. and that we need to sever ties
5 completely from Great Britain's influence of extracting
6 our resources.

7 They're naming their mines after British songs
8 for Christ's sake. They pumped all of our oil out of
9 the North Slope and we're acting like timber brokers
10 and oil brokers rather than owners and they say the
11 corporation is a citizen. So the corporation is a
12 citizen.

13 The individual versus public benefit the public
14 benefit would be the salmon-producing industries, you
15 would have them listed on one side of the board, this
16 is how much this salmon industry produces, the gross
17 revenue for a year. Halibut, this is how much halibut
18 produces, gross inventory revenue for a year. Crab.
19 You have all this on the public benefit from keeping
20 those trees standing. Oyster farms, et cetera.

21 Then on the other hand this is how much people
22 are going to be implied if we allow clearcut logging in
23 the Tongass. Is that going to outweigh the collective
24 industries that are producing gross revenue. Is that
25 going to be larger? Is that going to be sustainable

1 longer than those industries if we kept that forest
2 pristine? Would we be protecting economic, healthy
3 communities if we kept them standing if that was the
4 case? That would be proper management.

5 Those are things I'm looking for. I really
6 feel that things need to be approached in a balanced
7 manner with regard to the existing industries that
8 would be affected, affected communities, affected
9 districts by the proposals by the Forest Service. I
10 really feel that there has to be the balance there.

11 Also I'm really concerned that ANILCA -- how
12 that's going to impact our abilities because we know in
13 the Alaska Native Claims Settlement Act a lot of the
14 elders looked at the Goldschmidt/Haas report that they
15 had worked collectively with Walter Goldschmidt in
16 developing and showed the amount of acres that our
17 people needed to sustain our cultures and ourselves.

18 They realized that the amount of land that was
19 being made available through ANCSA was a drop in a
20 bucket, that we would be displaced. So they worked to
21 get our rights protected to continue harvesting on
22 Federal lands because the State would arrest us to go
23 on Hoonah Corporation if we went on Hoonah Corporation
24 land to go and hunt and fish. They'd arrest us under
25 the State.

1 Our own Native people would be employed by the
2 State to do that to us. They are loyal puppets and
3 Uncle Tom's. We all know who they are in the community
4 from Yakutat down to Ketchikan. They have nothing but
5 love for us tribal advocates that want to see our
6 cultures and our lands protected and things being
7 managed properly. We really feel that some things you
8 just can't place a dollar price on.

9 So those were the only comments that I had to
10 share. I am really concerned how Title VIII of ANILCA
11 on subsistence is going to be impacted by this. I am
12 also very disdainful of the word subsistence as we were
13 trading internationally before there was even a state
14 or a union. I know that we can still go across the
15 border in Canada and trade with Canadians under the Jay
16 Treaty.

17 I really feel that we've been rendered down to
18 subsistence users. It's kind of a derogatory term and
19 sort of indicates like we lack the creativity to do
20 something with our resources. Here we're one of the
21 most wealthy tribes in the Pacific Northwest Coast and
22 now we're barely even struggling. We can't even get a
23 road cut to village safe water in Hood Bay and breaking
24 a road to our tribal holdings in Hood Bay would raise
25 the value of our lands in Hood Bay.

1 We're concerned about exempting what remaining
2 lands on the Tongass from the Roadless Rule. Why not
3 consider all the roads that were built by us, by
4 village corporations or by our corporate brothers that
5 went under corporations and went after the quick dollar
6 rather than looking at the long term. That's one of
7 the things that's like an eyesore for us, that value or
8 tribal culture and the dependence on the resources and
9 a healthy ecosystem.

10 I just wanted to add before I close that I'm
11 really saddened to see so many grade school and high
12 school students now from various ethnic groups that are
13 worried sick about the future, that are having anxiety
14 attacks, that are becoming environmentalists because of
15 that uncertainty. I think it is up to us to promise
16 them that there is a future and to reassure them that
17 we can do things in a right way and in a good way.

18 I just wanted to thank you for coming out and
19 taking testimony. I know it's a real heated. A lot of
20 people are really upset, worried and fear of the
21 unknown. They don't know what is going on. So I know
22 it can be a real questionable area to step into.

23 I just want to wish you guys good luck and
24 Godspeed to your family and travel in mercy. I just
25 want you to know that I appreciate you guys coming here

1 and taking the testimony. I by no means hold any one
2 of you guys that are here responsible. I know how
3 thick the bureaucracy is. So I just appreciate you
4 guys coming and taking the time to listen to the
5 concerns I've had.

6 Thank you. That is all.

7 MR. INGERSOLL: Thank you. Gunalcheesh.

8 MR. FRED: I hope that made a little sense what
9 I shared with you and hope I wasn't too assertive about
10 some of the things that I shared. Thank you very much.
11 I appreciate the time you took.

12 MR. VANORMER: Thank you.

13 MR. INGERSOLL: Thank you. Would anybody else
14 like to speak? I'm looking at you mostly because you
15 haven't.

16 UNIDENTIFIED SPEAKER: You didn't bring us
17 doughnuts.

18 MR. INGERSOLL: Darn. I can tell we messed up.
19 This is Jerry Ingersoll, Deputy Regional Forester and
20 hearing officer for the subsistence testimony here and
21 signing off.

22 I think we've heard from everybody who wanted
23 to speak this afternoon.

24 Thank you to all who spoke and your words will
25 be transcribed and recorded by a court recorder and

1 entered into the public record.

2 Thank you.

3 (Off record)

4 (END OF RECORDING)

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TRANSCRIBER'S CERTIFICATE

I, Salena A. Hile, hereby certify that the foregoing pages numbered 02 through 59 are a true, accurate, and complete transcript of ANILCA PUBLIC HEARING, ANGOON, ALASKA transcribed under my direction from a copy of an electronic sound recording to the best of our knowledge and ability.

DATE

SALENA A. HILE, (Transcriber)