

TRANSCRIPT OF ROADLESS RULE
ANILCA SUBSISTENCE PUBLIC HEARING

HOONAH, ALASKA
11/14/2019

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

2 (Hoonah, Alaska - 11/14/2019)

3 (On record)

4 MR. INGERSOLL: Welcome. I'm going to open
5 with a little facilitator script that's required of
6 ANILCA hearings. I want to thank everyone for coming.
7 This is an opportunity for you to provide input on the
8 Alaska Roadless Rule and the Draft Environmental Impact
9 Statement.

10 We're seeking comment on the proposed rule for
11 how roadless areas in Alaska and the Tongass National
12 Forest will be managed in the future. On October 18,
13 2019 the Notice for Proposed Rulemaking was published
14 and indicated a preferred Alternative 6 which would
15 remove all regulatory restrictions currently in place
16 under the 2001 Roadless Rule for the Tongass National
17 Forest. We'll be accepting public comments on this
18 proposed rule until December 17, 2019.

19 My name is Jerry Ingersoll and I am the Deputy
20 Regional Forester and I'm going to be the meeting
21 facilitator for the hearing. My job is to make sure
22 that everybody who wants to provide oral comment is
23 able to do so.

24 We're going to be using a digital voice
25 recorders and once our technical experts here have

1 assured that it is on and recording -- it is? Then I'm
2 going to ask you please don't touch it or you might
3 turn it off and that would be a bad thing. We would
4 like it to remain on so that it records everybody's
5 testimony.

6 We will take this testimony and we will have a
7 court recorder officially transcribe it. It will then
8 be entered into the official record and the project
9 record for the Alaska Roadless Rule.

10 If I may ask again roughly how many people
11 would like to provide testimony. I think we're going
12 to have plenty of time. I think we're going to be
13 fine. So let's just try to keep it in the five-minute
14 range, but I'm not going to worry about that very much.

15 As we come up, it's just one person at a time
16 coming up. Sit in the chair, please don't touch the
17 recorder and speak. Do you want to go first?

18 UNIDENTIFIED SPEAKER: Jerry, before we start,
19 I just want to remind everyone that as you're making a
20 comment, and thanks for Marybeth for reminding us, that
21 you don't have to be specifically for a certain
22 alternative. You can make any suggestion about any
23 alternative to be combined with any other alternative.
24 It could still change. So it's not set in stone each
25 alternative. If you like portions of one that you

1 think should be in another, we welcome those comments
2 as well.

3 MR. INGERSOLL: I should probably say for this
4 portion of the meeting this isn't really Q&A and there
5 won't be dialogue. You can really say whatever you
6 like about the Roadless Rule. Our job is to listen and
7 record. If you have questions or want to continue
8 dialogue, I think we'll have people available and we
9 can do that in the hallway or in the front area.

10 So welcome and begin.

11 MR. WINGE: John Winge, W-I-N-G-E. I would
12 like to see as many roads as possible because I love to
13 hunt and fish. I'm from Hoonah. To go out I have to
14 use the road system. I can't hunt on the Hoonah Indian
15 lands and I can't hunt on the other lands. I have to
16 go to the Forest Service. So I have to find the
17 signage and that to go pick berries or hunt. So I
18 think it's really important that all roads that are
19 there that we're able to use and some of them need to
20 be brushed and cleaned up. That's basically my only
21 concern.

22 On the alternatives, I don't really care which
23 one it is as long as it addresses that problem of being
24 able to hunt and subsistence.

25 Thank you very much for the time.

1 MR. INGERSOLL: Thank you. Who's next? Go
2 ahead.

3 MS. CULP: Thank you. My name is Kashudoha.
4 It's my Tlingit name. K-A-S-H-U-D-O-H-A. Wanda Culp
5 is my English name.

6 Just to be real quick, this customary and
7 traditional called subsistence should already be built
8 into this Roadless Rule. It should not be a separate
9 part of it because anything that happens on the lands
10 around here includes customary and traditional hunting,
11 fishing, gathering of everyone that lives around here.

12 I would say this is why we live in Hoonah is
13 because of the resources that are provided. Yes, the
14 roads do provide that service to us and they haven't
15 been maintained in a long time. Now this comes up and
16 all of a sudden they're being maintained. So I would
17 suggest that the Forest Service be consistent in that.

18 Thank you.

19 MR. INGERSOLL: Thank you. It looks like we
20 have maybe a line forming over here. That's great.
21 No? Either way. Whatever.

22 MR. WRIGHT: Welcome to Hoonah. My name is
23 Chakaanga (ph). I am a Luknax.adi Coho from Kayaashka
24 Hit, also Chookaneidi Yadi, my father. They call me
25 Frank Wright. We are here to talk about the land of

1 our people. Actually land of all the tribes of the
2 Tongass.

3 The people of the Tongass are under attack. We
4 are struggling to keep our identity. The forest is who
5 we are. This is one of the world's last great forests.
6 I was told I had to have a written statement. I don't
7 like doing this. I usually speak from the heart.

8 This world is in peril, so we are not only
9 speaking about the Tongass, we are talking about the
10 people. In South America they are burning their forest
11 or 20 percent of the oxygen is being burned. There was
12 a leader of that country that said mind your own
13 business. We are here because it is our business. If
14 we cut the Tongass down, how much oxygen is that taken
15 when we've got 20 percent less oxygen that comes from
16 South America that's going to be gone.

17 When the logging starts, the buffer strips are
18 inadequate. There was a study done many years ago that
19 when the logs are cut the new growth absorbs a lot more
20 water than the old growth. So what would happen? Our
21 Native corporation has cut logs right down to the
22 river.

23 You look at Spasski River and Gartina River,
24 Game Creek, Humpy River, they're dry. The past two
25 years they've been dry. Last year the fish were right

1 at the mouth of the creeks but none went up. This year
2 the same thing. I went up to Gartina Creek and I
3 looked in there and there was hardly any dog salmon in
4 there.

5 Then at Sunshine, I was down in the park and I
6 was playing with my dog and I knew the fish weren't
7 going to be going up. So the buffer strips that no
8 matter how logged they are, they're not going to be
9 adequate to keep the water flowing.

10 You know, last month World Heritage Marine
11 managers came to Glacier Bay and they were there
12 because the world is changing so much that they had to
13 try to at least talk about how the world is changing.
14 The whales, the fish.

15 When I started black coddling here many years
16 ago we used to be able to go out and use a throw net
17 and get our bait. Now that hasn't happened in many,
18 many years. So when you look at the way the world is
19 changing, we have to think of these little things.
20 They're not little.

21 One of the things I heard when I was down in
22 Ketchikan this last week that Neka Bay was part of the
23 roadless. Huna Totem and Sealaska have logged across
24 the bay and they logged so bad that on the other side
25 of the hill there Sealaska looked like they nuked the

1 place.

2 I remember sitting down on the dock down here
3 before they logged the front of the mountain over
4 there. I told my friend Sago, I said, those trees are
5 going to be gone. He said no. I said, yes, it's going
6 to be gone. One of our meat lockers got chopped down
7 by a corporation.

8 Let me tell you about observation of my short
9 life on this earth so far. From what I've seen growing
10 up, last year in January I was playing with my dog like
11 I usually do in January and there was a gray back
12 caterpillar about that big crawling across the cement
13 and I was looking at it and I said that's not supposed
14 to be here. Winter is winter. January is part of
15 winter.

16 Then the fishing has gotten so bad that, you
17 know, I haven't done very good in the past couple
18 years, especially purse seining. Tanner fishing we do
19 in February. The past couple years I haven't had to
20 wear a down jacket. When I first started tanner
21 fishing, we used to have ice on deck all the time and
22 the boat used to ice up.

23 Snow. We haven't had a foot of snow in front
24 of my house in the past few years. When we were kids
25 we used to be able to jump off our porch, jump off the

1 side of the road. Tumble down in the snow and down
2 onto the beach. Now it snows that evening and the snow
3 is gone the next morning. So the kids don't even know
4 how to sled anymore because there's no snow to go
5 sledding.

6 Glacier Bay. There's a reason why this place
7 out here is called Icy Straits. There used to be ice
8 that used to flow through Icy Straits. No more. We
9 used to go fish Indian Island. We used to be careful
10 about going out there because of the icebergs out in
11 Icy Straits. They hardly have ice in Glacier Bay
12 anymore.

13 One year a couple years ago at the end of
14 winter there wasn't any snow on the mountain up here.
15 I was thinking how are the salmon going to manage. We
16 just happened to luck out that it rained during the
17 summer that the rivers were able to have some water in
18 it.

19 This is a rainforest. Temperate rainforest
20 that's supposed to be raining. Down in Ketchikan
21 they're having problems there because they don't have
22 enough rain to run their hydroplant. It used to be one
23 of the rainiest placed on earth, Ketchikan. Not
24 anymore.

25 I was so worried about this forest here a

1 couple years ago that I said, man, if someone makes a
2 mistake, this place is going to go up. It was so bad.
3 I was like, come on, rain a little bit, rain a little
4 bit. It rained a little bit, but what did the plants
5 do, they just sucked it right up. There was nothing.

6 Below zero. I don't remember the last time we
7 had below zero. We used to have below zero here. We
8 don't anymore. This world is changing. If we cut down
9 the plants, what's going to be there.

10 Whale and herring. Like I said, I used to
11 catch herring out here, but we don't see many whales
12 anymore. Point Adolphus, when I'm coming in from the
13 ocean, it used to be whales out at Point Adolphus ever
14 time. This past three times that I've come in from the
15 ocean I haven't seen one.

16 One time I was testifying down in the city hall
17 -- and I'm glad you're recording this because that time
18 we were testifying in there and I asked the person that
19 was at the desk, and he was Murkowski's assistant, I
20 asked him you're not recording it. I see you're not
21 writing down anything and you don't have a recorder.
22 The person said I have a good mind. Then I said what
23 did this old man say, Sam Hanlin, what did he say. The
24 young man had to scramble out a little piece of paper
25 that showed that he was going to try.

1 When the record of decision comes out, I'm
2 hoping that -- you know, I was in Juneau testifying
3 with the tribes and I had mentioned that when the
4 record of decision comes out, we need to be shown that
5 we matter because we do matter. We are a people that
6 are fighting for our identity, fighting for our
7 existence.

8 I always said when we have a kuii, I always
9 said don't change a thing. If you change anything in
10 the kuii (ph), then you're changing the identity of our
11 people. This forest is important to us because we are
12 part of it.

13 Gunalcheesh.

14 MR. INGERSOLL: Gunalcheesh.

15 MS. SAWERS: My name is Rebekah Sawers and I
16 actively live, hunt and gather off of the land in
17 Hoonah and I cannot afford to go to the store and buy
18 meat because it's too expensive. My family here also
19 relies on the land and is of the land. I have a
20 daughter and I would really like it if she got to be a
21 part of the land and see the land that has grown back
22 since the first cut down of the trees.

23 Also the people program of subsistence is not
24 the proper -- or calling our way of life a subsistence
25 way of life is offensive and I think that you guys

1 should re-evaluate or see the impact of the people.

2 The land and the people you cannot separate and that's

3 why subsistence -- you know. Okay.

4 Thank you. And I'd like to submit that.

5 MS. : *Yaa Xaashananéin yóo xat*

6 *duwasáakw.* (Translated: I am called Yaa Xaashananéin.)

7 *Seit yatee xá ée áyá xát.* (Translated: I am really on my

8 voice.) Today I'm using my voice to share what Tlingit Ani

9 means to me. Since time immemorial, time before memory,

10 our way of life has been lived in Tlingit Ani. Always

11 respect. Respect of all things. You want to respect, you

12 show respect. The land, the animals, the people, we lived

13 as one. Not one above the other. We're a family that

14 takes care of one another.

15 Our food is our medicine. Working one with

16 your land and the water. It feeds your mind, your

17 body, your spirit, your soul. Everything that exists

18 in this world, the rain, the wind, the rocks, the

19 trees, the glaciers, the air, it all has a spirit and

20 it all deserves your respect.

21 The Tree People. They give their spirit to us

22 in many ways. The highest aatlein gunalcheesh to the

23 tree people for giving their spirit to preserve who we

24 are. The long houses, the screens, the dugout canoes.

25 From my own story the Kaagwaantaan, the alder people,

26 it was their love and strength that brought us back

27 home when the glacier had forced us out. They led the

1 way home. Thank you to the tree people for giving their
2 lives because I know who I am and I know where I come
3 from and I can say *Yaa Xaashananéin yóo xat duwasáakw.*
4 *Kóok Hítdáx. T'aḵdeintaan Yádi.* (Translated: I am called
5 *Yaa Xaashananéin.* From the Box House. A child of the
6 *T'aḵdeintaan* clan.) My father's people, my ancestors,
7 loved us without even knowing us because we were taught
8 from one generation to the next you always take care of
9 what you have so you have it to give to that next
10 generation for we are only borrowing this land from our
11 children and one day we're going to have to give it back.
12 What condition are we giving it back in.

13 Climate change looks different in Alaska. It's
14 like watching your family die. We can't undo the
15 damage we have done, but we surely can start pulling
16 together to take care of what we have. Pulling
17 together as one.

18 Thank you for hearing my voice on my
19 grandparents' land as I speak for my people.
20 Gunalcheesh.

21 MR. INGERSOLL: Gunalcheesh.

22 MR. JOHNSON: My name is Ian Johnson. I live
23 in Hoonah year round and actively hunt and fish to
24 provide for my home and lifestyle. From the Tongass
25 National Forest I primarily rely on deer, salmon,
26 blueberries, thimbleberries and cranberries. Of course

1 I'm not alone in this.

2 Department of Fish and Game surveys show that
3 89 percent of people use deer in Hoonah. Honestly it's
4 100 percent. And 70 percent use berries. Again, it's
5 a 100 percent statistic. Those are just two resources
6 that demonstrate the importance of food here in Hoonah.
7 These foods are healthy and offset the high cost of
8 living we experience in Southeast communities.

9 Imagine for instance that the 897 average
10 pounds harvested per household in Hoonah were
11 multiplied by the in-store cost of gaining those
12 resources. That is the actual mean amount harvested
13 per household. In Hoonah in 2012 it was estimated that
14 over 250,000 pounds were harvested annually within
15 Hoonah. If you assume a \$10 per pound cost of those,
16 thinking about salmon resources otherwise, you're
17 looking at like \$2.5 million worth of resources.

18 Subsistence harvest is necessary for the
19 socioeconomical well-being in Hoonah. I do not believe
20 Alternative 6 will support these harvest levels that
21 are necessary in Hoonah and particularly in the future
22 under certain climate conditions. I do oppose
23 Alternative 6 and support Alternative 2 and this is my
24 statement.

25 I hunt deer in the lands surrounding Neka Bay.

1 I hunt and collect berries near Suntaheen Creek in the
2 upper watershed of Hippleback. I rely on subsistence
3 regulations extending the hunting season and hunt deer
4 through January in the old-growth forest of Forest
5 Service lands and on the beaches of budding old growth.

6 All the areas in Port Frederick and north
7 Chichagof Island I've listed are slated for removal of
8 roadless protections in the preferred Alternative 6.
9 Removal of protections from large blocks of old growth
10 could place those lands into a familiar pattern of
11 young growth recolonization. Post logging young growth
12 stands could be productive for deer in the summer but
13 do not provide for deer in the winter when they're most
14 vulnerable.

15 Stand productivity waxes and wanes as the
16 forest grows up and are treated, but until they reach
17 maturity at about 150 years, one thing is consistent,
18 they do not provide cover in the winter. Old-growth
19 forests provide the cover necessary to intercept snow
20 and protect deer during years of heavy snowfall.

21 Our deer are snow limited, not food limited.
22 Deer numbers are good now, but that has not always been
23 the case. Folks in Hoonah talk about the last big
24 winter in 2007 that left our deer population starving,
25 dead and decimated. If our surrounding forests had

1 been intact, the deer kill could have been much less.
2 It is critical to give Hoonah's deer the best chance of
3 survival in winter.

4 I would be remiss if I did not reflect on what
5 I've heard about how Alternative 6 would impact
6 subsistence in other communities in Southeast Alaska as
7 the focus of old-growth logging may be more prevalent
8 there.

9 On Prince of Wales Island 94 percent of
10 productive old growth has been logged and 1,500 miles
11 of road dissect the landscape and impact salmon
12 migration by blocking passage and increasing
13 sedimentation. Community members say that this has
14 impacted their fish runs and streams are still
15 recovering from logging from the 1970s to 1990.

16 At a broader scale than Prince of Wales we
17 cannot afford to provide access to the remaining 34
18 percent of the Tongass classified as large tree
19 old-growth areas that remain untouched. Those trees
20 are more valuable to deer, fish and people that will
21 rely on those resources over the next 50 years and are
22 likely to be targeted if Alternative 6 is published as
23 the Final Environmental Impact Statement.

24 It is easy to live and think in the present,
25 but we need to think about the future. My

1 great-great-grandchildren will be born into the world
2 in about the year 2080. By that time climate change is
3 likely to have warmed the earth, warmed our streams and
4 heavily impacted our salmon fishery. We need intact
5 old-growth to maintain resiliency and ensure
6 subsistence resources are available for future
7 generations in a climate-altered world.

8 Regardless of what you think you've heard in my
9 testimony, I would like you to know that my views
10 between the need to conserve and the necessity or use
11 are balanced. I support value-added timber products
12 such as those created at Icy Straits Lumber and support
13 renewable timber such as second growth logging.

14 I also support a balanced decision that
15 supports our local needs without broadly deregulating
16 the Tongass leaving it open to exploitation from
17 large-scale timber operations that do not add value to
18 our timber.

19 For that reason I advocate for Alternative 2 as
20 its potential for road building and timber cutting
21 would only mildly modify the landscape and provide new
22 opportunities to support our local value-added mill.

23 Since I was made aware that we could add
24 suggestions as well, I do also support the opportunity
25 for connectivity amongst communities in Hoonah and

1 would like to see community priority use added to
2 Hoonah in Alternative 3.

3 A 2019 report from the United Nations stated
4 that only 25 percent of the land on earth is unaltered.
5 It's a shocking statistic that should cause anyone to
6 pause and think about the collective impact as a
7 species. They further stated that lands are centered
8 on indigenous communities throughout the world.

9 That UN report is talking about lands like the
10 Tongass and the Amazon, which we've also heard about,
11 and directly apply to the decisions like preferring
12 Alternative 6 in quotations which will continue to
13 degrade the global ecosystem and significantly alter
14 the last 25 percent of wild earth.

15 These words are the summary of the May 2019
16 report from the United Nations. Current global
17 response insufficient. Transformative changes needed
18 to restore and protect nature. Opposition from vested
19 interests can be overcome for public good. Most
20 comprehensive assessment of its kind. One million
21 species threatened with extinction.

22 Publication of Alternative 6 in the Final
23 Environmental Impact Statement is the insufficient
24 response referenced by the UN that the world doesn't
25 need right now or ever.

1 Thank you for the opportunity to testify.

2 MR. INGERSOLL: Thank you.

3 MS. HAROLD: Before I begin I want to request
4 that my entire testimony be included on the record. My
5 name is Stephanie Harold and I've lived and worked as
6 an educator in Hoonah for 27 years. The immensity of
7 old-growth trees gives me spiritual and subsistence
8 nourishment and provides the muse for my on-location
9 sketch art.

10 I use all the roadless areas here on Chichagof
11 Island including Whitestone, Point Augusta, Suntaheen,
12 Pavlof, East Point, Tenakee Ridge, Game Creek,
13 Freshwater Bay, Neka Bay and Neka Mountain. I value
14 those areas for their critical role in the local
15 ecosystem around which this entire community is
16 culturally and economically organized.

17 I also want to stress that the value of
18 subsistence in Hoonah is far greater than just the
19 individual items hunted and gathered. It is critical
20 to the emotional and cultural health of the community.

21 Finally, I know that the Tongass National
22 Forest, the last intact temperate rainforest on the
23 planet absorbs around 10 percent of U.S. carbon
24 emissions. As a parent, I value the role these trees
25 play in preserving our climate for my daughter and her

1 children.

2 Out of the alternatives described in the AK RR
3 DEIS I feel forced into Alternative 1 because of the
4 obvious politicking that entered into this process and
5 the dismissal of moderate options. The full exemption
6 alternative, Altern -- so I categorically oppose
7 Alternative 6.

8 The full exemption alternative, Alternative 6,
9 discounts the overwhelming support by Southeast
10 Alaskans for maintaining the current Roadless Rule.
11 The full exemption also insults the diverse
12 organizations who weighed in on this process. It
13 dismisses more moderate alternatives that allowed for
14 granular community input on specific locations.

15 The full exemption could direct USFS resources,
16 otherwise known as taxpayer dollars, away from
17 supporting the contemporary economic drivers of
18 subsistence, tourism and fishing as well as value-added
19 logging operations such as the one in Hoonah.

20 The process that resulted in the full exemption
21 alternative disenfranchises the people. It feeds into
22 a long history of distrust of logging. It revives the
23 controversies of the '80s and '90s which still poison
24 the discussion today.

25 In the same way that the Forest Service must

1 consider the entire ecosystem, including what's
2 happened on private land, you must consider the social
3 ecosystem and your relationship with it. In other
4 words, I believe the full exemption would hurt rather
5 than help Hoonah and it would certainly damage its
6 relationship with the Forest Service.

7 I also oppose Alternative 6 for its climate
8 impact. In light of recent devastation by climate
9 change, think the heat of Alaska's Interior this
10 summer, the current fires in California, rising sea
11 levels in places as diverse as Miami and Shishmaref
12 Alaska, torrential rains in the southern U.S. and the
13 burning of the Amazon, it is irredeemably irresponsible
14 for the Federal government to encourage large-scale
15 logging of old growth. Moreover, climate change will
16 impact subsistence life right here in ways we can't
17 even imagine.

18 I urge the Forest Service to prioritize the
19 voices of Southeast Alaskans over those of our
20 political representation and corporate interest.
21 Choosing a full exemption will not create a
22 long-lasting, durable solution for roadless areas on
23 the Tongass. It will only increase the legal
24 challenges, uncertainty for businesses and conflict
25 going forward.

1 I find it ironic that I have to remind you of
2 your own motto, caring for the land and its people.
3 Thank you for your time.

4 MR. INGERSOLL: Thank you.

5 MS. ERICKSON: My name is Jamie Erickson. I'm
6 born and raised here. I would just like to say in
7 response to what Frank said I can recall as a kid
8 looking across the bay and seeing it full of trees and
9 then I blinked and they were gone. I recall these
10 pictures that he brought. I don't remember where we
11 were at, but he showed us what the other side of the
12 mountains looked like and it was mind-blowing.

13 I recall looking over there just after it was
14 all cut down and how sad it looked. I mean you look
15 over there and it's like nothing. It's sad to look at.
16 I mean I don't know how many times I've answered the
17 question why is it so bald over there to people who
18 come visit here, so I have to explain.

19 Along with everybody else I'm really concerned
20 about Alternative 6 full exemption. That just cannot
21 happen. With the news of the Amazon, what else will we
22 have to fight for clean air.

23 On my way here my son asked me what this
24 meeting was about. My son is nine years old. I gave
25 him in a nutshell what this was about and his only

1 response was, Mom, that creates our air. My
2 nine-year-old son is concerned. That should say
3 something. Our young children are already aware that
4 our air quality is diminishing. That shouldn't be
5 something that they have to worry about.

6 We should save it as much as we can now. I can
7 recall looking over on the mountains all summer long
8 and still seeing patches on the mountains. That
9 doesn't happen anymore.

10 I didn't understand what was happening, you
11 know, over the years after you see the snow
12 disappearing. It was just a few years ago when I
13 noticed there is absolutely no snow and it's really
14 early in the year. It was alarming to me but not as
15 alarming as it is now, now that I'm older and I'm
16 paying attention to this stuff.

17 I've grown up fishing with my mom and dad and I
18 can recall fishing when it was booming. We would have
19 to keep up with cleaning and icing fish while my
20 parents were pulling them aboard. Now it's not so. We
21 need to fight to preserve these rivers that they can
22 run up in and spawn and reproduce.

23 I do a lot of harvesting myself, one being
24 mainly for me devils club. I don't just go out and
25 chop up whatever I see. I'm very selective in what I

1 get. I make sure is this something that can regrow,
2 can it produce more for me later. I don't just chop it
3 because it's right there. I go out and see what can be
4 productive in the future.

5 What I've seen from the logging in the past, I
6 mean you go out there -- even today you see piles of
7 logs that were just left there. Why? Because the
8 people who did it didn't have a major repercussion for
9 leaving it there. What it cost them to leave it, the
10 fines that it cost them were pennies. Oh, we can cover
11 that, it was no big deal.

12 Well, all that stuff that's still piled out
13 there inhibits the growth that could be happening. The
14 cleaning up that should have been done 30 years ago is
15 still causing it to not be able to regrow.

16 Air quality for me specifically is important
17 because when I go down south, I worked down in
18 Albuquerque for five months and I got really sick. A
19 lot of it had to do with air quality. If I go down to
20 Los Angeles or anywhere down south in the city, I can
21 immediately feel a difference in my breathing. I don't
22 want that to be my home. I look forward to coming home
23 so I can step off the plane and take that deep, fresh
24 air in.

25 My son, at five years old, he got his first

1 rifle. He didn't just get it handed to him. He was
2 taught what is the first rule of a gun. It's always
3 loaded no matter what. He's learning our subsistence
4 way of life. He's learning how to live off the land.
5 I teach him as much as I can about what to do, how to
6 do it. So eventually when he's out there he knows how
7 to survive on his own.

8 Having this all cut down would be devastating
9 to what. You know, if we do have another major
10 snowfall and we do have to go back to minimal hunting,
11 the deer are just now thriving again. This is the
12 first year I've seen where it's buck after buck coming
13 in and they're big. If we take away their protection,
14 which is the forest, what do we have left.

15 I don't want to see another clearcut. I'm not
16 for Alternative 6. I'm for maintaining what we have.
17 I'm for connecting the communities, but I think other
18 alternatives is what needs to be done. We need to
19 leave our forest in the most pristine condition we
20 possibly can.

21 Thank you.

22 MR. INGERSOLL: Thank you.

23 MS. BOLTON: Hello. My name is Catherine
24 Bolton. My Tlingit name is Shoowú. I am
25 Tsimshian Tlingit. My grandfather is of the
26 Tongass

1 people of Ketchikan. I've listened to these words from
2 our people and one part of this aspect that hasn't been
3 brought into this discussion, the Amazon, the fires,
4 those are all significant, impactful, important,
5 dangerous to human existence.

6 What isn't being brought in is ocean
7 acidification. This is also endangering the process of
8 creating oxygen for this earth way more than all force
9 in the entire world. So when we lose the Amazon, when
10 we lose more forest, we're losing this battle. This
11 battle for our own existence. Not just our culture,
12 which I dearly appreciate and love and grew up in, but
13 yours.

14 When we harvest what you call subsistence but
15 what we call traditional, we don't just harvest for
16 ourselves. Our Tlingit protocol is so built into us
17 that we often forget to explain that when I pick
18 berries, I'm going to share it with five or six people.
19 When I harvest a deer, I'm going to share it with
20 multiple people. The same with the salmon.

21 So while we have elders and others who cannot
22 harvest, we're not harvesting for ourselves, we harvest
23 for others. It's not like when you go to the store and
24 you buy for yourself. When we go to these forests,
25 we're thinking of all the people we're going to share

1 with and who needs what before we even step into the
2 forest.

3 This way of life has brought peace to our
4 people. It's not just physical, not just spiritual,
5 it's artistic. Our people are having a difficult time
6 getting trees large enough to create totem poles to
7 tell a story, to give our history so others can see we
8 are here.

9 We're having a hard time. I'm an apprentice to
10 a master weaver to get spruce roots. It's an odd thing
11 to say in a rainforest because it has to be old growth.
12 We can't go to new growth or stumps and get spruce
13 roots.

14 That is the hallmark of Tlingit culture
15 intertwined with nature and learning from one another,
16 spending time with each other. It's a community. A
17 community that is sadly lacking in the Lower 48. It
18 doesn't exist.

19 We're polarized between two parties, political
20 parties, but no matter what party we fall on in this
21 community we still share. We may disagree on things,
22 but the Tlingit protocol is so ingrained in us that we
23 forget to talk about it. It's our daily routine. It
24 brings us joy. It brings joy to the person we share
25 with.

1 This forest is why I'm here. I'm college
2 educated. I could go anywhere in the world. I choose
3 not to. This is where I find peace. This is where my
4 family is. This is where I feel my ancestors around me
5 all the time. That's probably a hard concept to
6 understand, but it's powerful and we feel that every
7 time we carve, every time we're in the canoe, every
8 time we pick berries. We feel the life that is around
9 us.

10 Cement doesn't make us happy. Faster, bigger
11 cars don't make me happy. I'm not in favor of
12 Alternative 6. This is for our people, for my
13 grandchildren that are coming into this world. They
14 should be able to see beauty someplace.

15 When those glaciers recede in Glacier Bay,
16 there's going to be nothing but dead rock. It will
17 take many generations for the trees to grow back in for
18 oxygen to be created. This is what's here now. We
19 have it now. We're in this moment and this is
20 something of an emerald treasure. It's a living
21 treasure. That's what we call our elders, land and our
22 seas. These are our living treasures. Gunalcheesh.

23 MR. INGERSOLL: Gunalcheesh.

24 MR. CONTRERAS: Miguel Contreras yóo xat

1 *Duwasáakw. Lingít x'éináx Geisteen yóo xat duwasáakw.*

2 *Yéil naax xat sitee.* (Translated: I am called Miguel

3

4 Contrares. In Lingít I am called Geisteen. I am of the
5 Raven moiety.) My name is Miguel Contreras. My Tlingit
6 name is Geisteen. I'm a Raven. I grew up on this land.
7 I'm connected to this land spiritually, mentally, and I
8 plan to pass that on to the next generation.

9 Two weeks ago I took my nephew out hunting on
10 the land in the Tongass. I took him fishing this
11 summer. He's 14 years old. We hunt all the way up in
12 Pinto Cove, all the way to East Point. We cover this
13 entire island. We are stewards of the land.

14 When you have log trucks and when you take away
15 the land and push us off to the side of the road, it's
16 hard to get to where we need to be to be stewards of
17 the land. When we hunt and we gather, we don't do it
18 for one household, we do it for many.

19 I'm not in favor of Roadless Rule Alternative 6
20 full exemption. Teaching my nephew these things are
21 spiritual and mentally -- let me rephrase that. They
22 connect me to my community in many ways. I teach my
23 nephew traditional harvesting from devils club medicine
24 to harvesting fish and deer and berries for many elders
25 in our community.

26 When we gather, like I said, we don't gather
27 for one household. We make sure that we -- even if
28 they're not in our close family, that everyone is

1 distributed to out of respect. That is engraved in our
2 culture to always share.

3 With what's been happening on our land we
4 shouldn't have to make it a split decision up front or
5 we shouldn't have to make a decision so quick. We
6 should have had to address this in the community or
7 community based.

8 The Tlingit culture talks about respect and
9 with respect I honestly feel disrespected by the way
10 that this is going. Thank you.

11 MR. BOLTON: Don Bolton. Lived in Hoonah for
12 30-plus years now. Originally from Southeast Alaska.
13 Along with everybody else seated here, we all harvest
14 off the land, off the water. It's all important to us
15 as has been mentioned.

16 Alternative 6, 5, 4, even 3 to a certain extent
17 are not really viable options in my opinion. Two,
18 maybe part of 3 minus the yellow sections, looking at
19 the maps. The red I'm guessing is where the road
20 extensions might be an option for selective timber
21 harvest on the small scale that's currently being
22 practiced would be sustainable for finished products.
23 Wood enhancement I guess would be the proper term.

24 As long as the current plan is in place for
25 protecting the streams and watersheds and traditional

1 customary use areas. So that's my opinion.

2 Thank you.

3 MR. INGERSOLL: Thank you.

4 MR. PRATT, III: My Tlingit name is X'aasánk'.

5 My English name is Jacob W. Pratt, III.

6 I've heard a lot of testimony here and I know our
7 ancestors and our elders, our leaders, have a lot to
8 follow that we as we were growing up here in Hoonah all
9 our lives is very true to that.

10 My heart is torn in between two things. In
11 between the logging and making a road for logging and
12 knowing that, it's been said, everything has a spirit.
13 For myself, I've logged for 13 years of my life.
14 Running up and down mountains is not easy. I look at
15 our way of life where subsistence comes in.

16 There are many roads out there, but yet I feel
17 that in some areas -- I've worked under a good man, Ian
18 Johnson, with his crew tree thinning. Making a way for
19 paths of the deer, bears, so forth. Animals in those
20 tree areas. Clearing the rivers, making sure that the
21 fish can get up in there. It is true that we had not
22 much waterfall, we had not much rain. Not much to have
23 fish to make a way up.

24 If trees fall, I almost feel let them fall on
25 their own. Don't cut them down. If you cut them down,

1 replant them. Make a way for regrowth. Many years it
2 takes a tree to grow back. There are trees right
3 there, just that bark by itself is probably over 350
4 years old.

5 It's always good to be cautious about things.
6 Cautious about life. Cautious about where we go for
7 subsistence to hunt, even picking berries, because
8 there's always bears around. Yet in our livelihood of
9 our ancestors we call them our ancestors of our
10 brothers or sisters.

11 Many things occur in our life span. If you're
12 going to damage the forest, I would ask to leave it
13 alone because it wouldn't be worth killing a tree and
14 damaging the livelihood of our ancestors or young ones
15 growing up.

16 I don't mean to disappoint anybody. I don't
17 mean to hurt anybody, but I'm just asking be cautious
18 of what you do and how you perceive it. I've heard
19 here that it only takes one person to make it okay. I
20 hope that one person or one gentleman or whoever it is
21 has a lot on their mind to think about because this
22 weight here weighs heavy. It weighs heavy on my heart.

23 No decision is ever easy, but I'm only
24 requesting be cautious in what you all do and with the
25 respect of others. That's how we grew up and our way

1 of life is respect our elders and our ancestors.

2 Gunalcheesh.

3 MR. INGERSOLL: Gunalcheesh.

4 MS. JOHNSON: My name is Cassandra Johnson. I
5 just wanted to state that I oppose Alternative 6 for
6 full exemption of the Roadless Rule Act. I would
7 approve 1 or 2. This land means so much to me. I've
8 only been here a few years, but seeing how people use
9 this land and the way we share and use subsistence is
10 incredible. I don't want to see that change. This
11 land is important for so many reasons. The carbon here
12 is extremely important to our world, so I would like to
13 keep it as intact as possible.

14 Thank you.

15 MR. INGERSOLL: Thank you.

16 MR. JAMES: Hello. My name is Owen James. My
17 Tlingit name is Sanáḵ. I'm originally from
18 Kake. Moved here back in 1979. I'd like to thank you
19 folks right along with the Hoonah elders. All the
20 elders that I used to know passed on already. They
21 taught me a lot about their homeland here. They talked
22 with me about all the spots to go clam digging, cockle
23 digging, and the salmon, all the different salmon that
24 I want, halibut, gray cod, lingcod, deer, seal. Get
25 porcupines from the mainland and how to put it up and

1 preserve the traditional land. So I thank them for
2 everything they taught me.

3 I also thank you folks for putting in the roads
4 and for everything you folks have been doing for the
5 community. If it wasn't for the roads we wouldn't be
6 gathering a lot of things we do gather now. So I'd
7 like to say gunalcheesh. Thank you.

8 MR. INGERSOLL: Gunalcheesh.

9 MS. MILLS: My name is Esther Heath-Mills. I
10 have been a Hoonah resident for four years. I have
11 married a local Tlingit and am a new mother of seven
12 weeks. I've had the opportunity to see much of the
13 world. Much of that world has been civilized and some
14 of that world has been wild.

15 I feel it's important that we are given a
16 choice here today on how we want to make that world
17 work and look for us and many places in the world we've
18 never been given that choice. When it comes down to
19 the idea of economics and putting a price tag on
20 something that is so near and dear to the people that
21 live here and recognizing that there is beauty and
22 growth, there is a way of life, spirituality connected
23 to this land, there is the possibility for life to
24 continue for years down the road as it has been rather
25 than touching it.

1 I would strongly oppose Alternative 6. I value
2 economy, I value jobs, I value human life as well and I
3 value the way moderation happens. I think in life
4 moderation is important. You can't go one extreme or
5 the other.

6 I would put value on Alternative 2 as being
7 something that would provide economy with minimal
8 impact and still provide our way of life and the beauty
9 for our generations to come. I want to see my son see
10 the same woods that I have gotten to know and
11 appreciate. I want to see him be able to hunt with his
12 father as I see my husband appreciate. I want him to
13 berry pick with me.

14 I would continue to advocate that moderation is
15 needed here.

16 MR. INGERSOLL: Thank you. Would anybody else
17 like to speak?

18 UNIDENTIFIED SPEAKER: I'd just like to add one
19 more thing. This is an example of how we share. This
20 is deer jerky that I made with my son. This was deer
21 meat that was given to me because somebody else had
22 gotten a little more than they needed and because of my
23 recent injuries my friend knew that I couldn't go
24 hunting like I normally would. So they brought some to
25 me. For the first time I taught my son how to make

1 this. So this is just an example of how we live, what
2 we do, what we're talking about and sharing what we
3 get.

4 UNIDENTIFIED SPEAKER: She heard a stomach
5 growl.

6 MR. INGERSOLL: Thank you all so much for
7 coming, for sharing your time and your passion and your
8 stories with us. It means a lot. We're still on the
9 air. I have a closing thing I'm supposed to say, but I
10 don't think it says anything different than what I mean
11 to say myself, which is thank you. Your voices are
12 being recorded and will be transcribed and will become
13 part of the project record.

14 A reminder that you can submit written comments
15 as well. So if you want your voice to be heard in that
16 way, you can submit written comments and we'll take
17 them right now. You can send them in until December
18 17th. There's handouts providing additional
19 information, where to get additional information, how
20 to submit comment.

21 With that, I'm going to close the hearing.

22 (Off record)

23 (END OF RECORDING)

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TRANSCRIBER'S CERTIFICATE

I, Salena A. Hile, hereby certify that the foregoing pages numbered 02 through 36 are a true, accurate, and complete transcript of ANILCA PUBLIC HEARING, HOONAH, 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)