



BERING STRAITS AGLUKTUK

Vol. XIII, No. 1 January 1986

BERING STRAITS NATIVE CORPORATION

Finding Native identity

Something very special happens once a year in Nome. It is a time to take a break from our busy daily schedules and stop, listen and reflect. It is an opportunity for all of us to pay close attention to those who made our existence possible. It is the 8th Annual Bering Straits Elders' Conference.

This well attended gathering will take place in Nome from February 24th through the 28th. Some 300 elders from the 20 villages in the Bering Straits region are expected to attend. The theme for the 1986 conference is "Finding Native Identity Through Education." Kawerak's Nome Elder's Committee has invited two students from each village to accompany their elders and attend the week long event.

The Elders Committee, composed of Myrtle Booshu, Pete Curran, Frank Ellanna, Minnie Fagerstrom, Job Kokochuruk, Clarence Irrigoo, Al Pikonganna, Margaret Seeganna, Lucille and Nick Wongitillin, and Bertha Adsuna, has met weekly since last September to plan the event. With the help of slaves Cheryl Adams, Brian Will-o-ya and Mary Alexander (who doubles as director of Kawerak's Eskimo Heritage Program), the elders have put together a five day

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IT'S ALMOST THAT TIME—Kawerak's Nome Elders Committee has met weekly since last September to organize the 1986 Bering Straits Elders' Conference. Seated left to right are Emily Milligrock, Margaret Seeganna, Pete Curran, Job Kokochuruk, Aloysius Pikonganna, Nick Wongitillin, Frank Ellanna and Clarence Irrigoo. Standing is Eskimo Heritage Program Director Mary Alexander.

White Gold Politics

By Kenneth Wapner
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EDITOR'S NOTE: The following article is being reprinted in the interest of the Eskimos who live in the twenty villages which comprise the Bering Straits region. Their past, present and future survival has and always will be dependent upon a subsistence lifestyle. Comments are welcome from shareholders as well as the general public.

Carl Grauvogel's voice is laced with bitterness as he speaks to me in hushed tones over the phone. Grauvogel is a biologist with the State Department of Fish and Game (SDFG) in Nome, and I'm calling from Anchorage. I can't decide whether it's the long distance connection, full of static and echoes, or Grauvogel's hesitations that make him so hard to understand. Often, I'm forced to ask him to repeat himself.

What Grauvogel's telling me boils down to this—he believes there's been, this past spring and summer, a sharp increase in Native headhunting of walrus. As evidence, Grauvogel tells me that hundreds of walrus are washing up on the beaches around Nome with their heads cut off. Furthermore, Grauvogel complains, the Federal Department of Fish and Wildlife, which legally controls walrus harvests, is turning a blind eye.

In the two months since this initial conversation, I've tried to

substantiate his accusations. In the process, I've talked to a slew of biologists, Federal enforcement "agents", Native corporate leaders, carvers and hunters, black market ivory peddlers and white environmentalists.

I've learned that the controversy surrounding the annual Native kill of walrus is complex—there are no easy remedies to Grauvogel's complaints, which even if exaggerated, are nonetheless valid.

The core of the controversy is the Marine Mammal Protection Act (M.M.P.A.), passed by Congress in 1972, that bans the killing of walrus but grants Alaskan Natives a provisional exemption. Under the Act, Natives may kill walrus with the following stipulations: 1) walrus may be killed for subsistence purposes; 2) walrus may be killed for traditional Native handicrafts (carving, scrimshaw, etc.); and 3) walrus must be killed in a non-wasteful manner. The Act also moves legal control and the monitoring of walrus from State to Federal control.

Natives are granted these exemptions in acknowledgement of the traditional role of Walrus in Native subsistence culture. Even though the material aspects of this culture (such as boats made from walrus hide) are obsolete and walrus as a food source is nowhere near as important as it once was,

coastal Eskimo culture is at least partially defined by the hunting of marine mammals—hunting methods and utilization of the kill are secondary. Take away Eskimo's right to hunt, and you destroy their culture.

"Grauvogel says subsistence is a thing of the past, a myth."

Grauvogel, among others are using a far narrower definition of subsistence, argue that coastal Eskimos are in no sense living a subsistence lifestyle when they hunt walrus using high powered rifles and motorized boats—and when the meat is taken as a result of such hunts is purely supplementary. Grauvogel says subsistence is a thing of the past, a myth. (This conversation took place in the State's Fish and Game office in Nome where the halls are lined with bear pelts, leaving me with the same uneasy impression received in the State's Anchorage office, which proudly displays a stuffed wolf in its main lobby. I mean, it makes you wonder. . .)

"Cut off all hunting, and no Eskimo will starve," says Grauvogel. "The villages are a refined form of socialism, if you like that kind of thing. Everything from health care to education is provided free of charge. It's possible to retire at

eighteen in a village, do nothing the rest of your life, and live very well."

These days, there are noises coming from the SDFG that legal control of walrus should once again be in the State's hands. The arguments in favor of such a move are compelling. Without question, the State has the apparatus and personnel to regulate hunting in a more thorough and efficient manner than the Feds who are sparsely represented. Moreover, provisions in M.M.P.A. encourage the State to take over control of walrus—when the State demonstrates it can uphold the principles of conservation and environmental protection the Act embodies.

But, as Dale Taylor, head biologist of marine mammals in the Anchorage office of the Federal Department of Fish and Wildlife says: "Until the State resolves subsistence questions, there's no way Congress will transfer control of marine mammals into State hands."

Beyond practical arguments in favor of State control, Natives are particularly sensitive to the fact that the State is constitutionally bound to uphold the right of all Alaskans to the fish and game resources. Native preference and exemptions (what Grauvogel calls "inverted racism") are sacrilegious

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White Gold

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to the creed of democracy. The State must, under the umbrella of its jurisdiction, subsume (make secondary) Natives' rights, possibly in its efforts to justify and perpetuate its existence as a political entity.

It's not surprising that Natives grow increasingly restless. No matter how much money is showered in recompense for past transgressions, the Native perception that they never asked to be part of the State of Alaska becomes more and more acute. They are beginning, as a political force, to understand the hypocrisy of American imperialism where a democratic veneer gloves the claw of economic interests—a claw always grasping, always hungry. Walrus are caught in the middle of this power struggle between Natives and the governments, both State and Federal.

To complicate matters, any policy has international repercussions. The Soviets have an annual walrus harvest of approximately 1,500 animals a year (compared to a Native take of 3,000 to 5,000) and have recently asked permission to monitor Native hunts. Any comprehensive policy that seeks to maintain populations at their optimum level by regulating hunting must be international, because of the migratory nature of the beast, which moves seasonally across US/Soviet boundaries.

Siberian Eskimos use walrus as a food source, and in addition, the Soviet fishing fleet has specially equipped boats that harvest walrus for to feed fox and mink farms. Amendments to the M.M.P.A. would provide the opportunity for Alaskan Natives to start similar farm businesses, cutting down on the incidence of hunting purely for the tusks. Whether this is a route Natives want to travel remains in question.

Bob Nelson, biologist at the SD FG in Nome and a colleague of Grauvogel's did research aboard several of these Soviet vessels from 1981-83. He says the Soviets use over 80% of each kill. Nelson is frustrated that presently, under the Act, Natives may not use walrus commercially. At this point, it is illegal for them to sell raw ivory, but they may use it to barter with other Natives for goods such as gasoline, groceries and heating fuel. Such items may now be thought of under the rubric (heading) of subsistence, yet another definition of the word.

The irony, as Nelson sees it, is that the M.M.P.A. encourages the waste it seeks to curtail by forcing Natives into the Whites conception of subsistence economics. If Natives can't sell walrus meat but can barter for essentials with tusks or sell them for cash on the black-market, of course headhunting will be prevalent.

According to Larry Hood (Asst. Special Agent-in-Charge, Division of Law Enforcement, U.S. Fish

and Wildlife Service), there is a lucrative blackmarket trade for raw walrus ivory to the tune of hundreds of thousands of dollars. The outlets, he explains, are Anchorage, Hawaii and the Pacific Northwest. In the early eighties, the Feds made a major bust covering five states and seizing 10,000 pounds, valued at over a quarter of a million dollars. Hood believes the trade was reduced for a couple of years but is once again on the rise. Unfortunately, he continued, the penalties for wildlife crimes have traditionally been minimal—usually small fines and, in rare cases, short jail sentences.

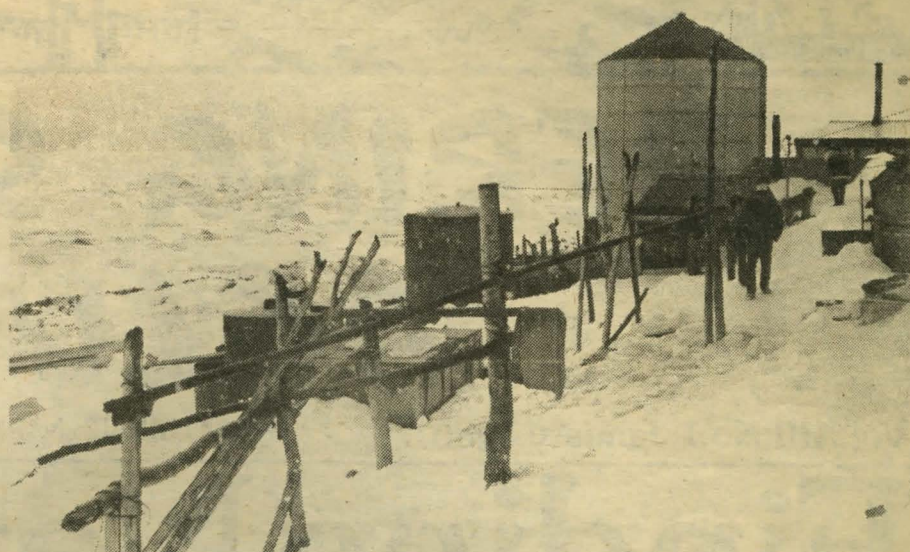
I recently went to a garage sale where a White was selling several tusks of raw ivory, a practice which is completely illegal. Whites may possess raw ivory, but it is illegal for them to even give it away, let alone sell it. Whites can possess raw ivory only if they find a dead walrus on the beach. A surveyor friend of mine who's worked extensively on the Arctic coast says foraging for tusks on the beaches was a common off-day activity. All you need is a helicopter and a chain saw, and you're in business.

Biologists agree that walrus population reached a peak in the late seventies and is now declining. Population figures are derived jointly through simultaneous US/Soviet aerial surveys. The US biologists survey designated areas northeast of Barrow, the Soviets northeast of the eastern tip of Siberia.

Begun in 1975 and occurring once every five years, this was the third joint survey. According to Taylor, however, the Soviets are late getting their survey started which will make the '85 results suspect. This is highly problematic for the enforcement end of walrus management, as well as being bad science. The only way accurate demographic data can be gathered is if the identical areas and time frame are used in each survey—since walrus are constantly on the move even if the same area is surveyed at different times, there are bound to be a different number of beasts.

The timeframe discrepancy has made it impossible for the Feds to lobby to amend the M.M.P.A. with hard data. If they want quotas imposed on Natives, they will be arguing using circumstantial data to prove that the population is dropping and that hunting at present levels poses a threat. (Circumstantial evidence such as stomach contents showing that walrus have gone to secondary food sources, higher pregnancy age, older populations, etc.)

Conversely, Natives to whom I have spoke, uniformly agree that walrus are healthy. Lincoln Milligrock, master carver and lifelong walrus hunter, thinks the whole idea of environmental stewardship is ridiculous at root. He thinks it's



THERE'S NO SHOPPING MALL HERE—Like all of the isolated villages on the western coast of Alaska, the island of Little Diomed in the Bering Strait is entirely dependent on subsistence.

hubris (excessive pride) on the part of the biologists to think they can understand walrus behavior or get an accurate idea of population.

"Walrus are not cattle," Milligrock explained. "They are a wild animal and must be treated as such. Let us Eskimos hunt walrus, as we have always done, and there will be no problems. Interfere with walrus breeding and feeding grounds, drilling for oil or through commercial fishing, and this is when the problems start."

"Cut off all hunting and no Eskimo will starve."

Caleb Pungowiyi, President of Kawerak, Inc. in Nome, says the walrus washing up on the beaches around Nome are not due to an increase in hunting, but are due instead to changes in weather and ice. Pungowiyi thinks a few errant hunters may be headhunting, but that overall, this practice is minimal. He also says he's unaware of a blackmarket for ivory.

Pungowiyi favors federal rather than state control over walrus. "The State speaks with a forked tongue. On one hand, they're concerned about the resource; on the other hand, they want to open up hunting to Whites."

Milligrock feels the same way. He says he was approached by Grauvogel when the State had control of walrus (1976-79) and it was legal to a limited degree for Whites to hunt walrus) and was offered a couple of thousand dollars to guide two Whites on a hunt. He refused, he said, because he does not believe walrus should be hunted for sport.

It should be noted that Milligrock's aversion to guiding is not shared by all Natives. Milligrock makes good money on his carvings but other Natives short of cash are pressing the Feds to lobby for amendments which would open up guiding.

After two months of research, my conclusion is that the term "resource management" is a political euphemism. The idea that walrus are a "resource" that can be "managed" has its roots in the Biblical injunction: "Be fruitful and multiply, and replenish the earth, and subdue it, and have dominion over the fish of the sea, and over fowl of the air, and over every living thing that moveth upon the earth."

Of course, wildlife biologists have tempered the message; now domination reads stewardship, and the emphasis is on replenish rather than subdue.

The point is that any intelligent management policy (if there is such an animal) on wild game must evolve from massive amounts of hard scientific data. The only way to obtain this data is through research—and research takes money.

As Francis Fay, generally acknowledged as the West's leading authority on Pacific walrus writes: "The Pacific walrus population inhabits the waters over the entire continental shelf of the Bering and Chukchi seas. That population is a natural resource of paramount economic importance to coastal people of both Chukotka and Alaska, and for that reason, it has been under intensive study by management biologists of the Soviet Union and the United States for more than 50 years. Much has been learned about walrus in that time, but many important problems still remain unsolved."

Until more money—ideally from Federal, State and Native sources is allotted, walrus management as well as walrus population is going to continue to be under attack.

Ken Wapner is a teacher and freelance journalist, a regular contributor to Horizons Magazine, as well as a columnist for the Anchorage Daily News.

Bering Straits Agluktuk

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ADDRESS: _____

BERING STRAITS ELDERS' CONFERENCE AGENDA

MONDAY
February 24, 1986

- 7:30- 8:30 Breakfast at the Senior Citizen Center
- 9:00- 9:05 Father Pool - Opening Prayer
- 9:05- 9:10 Mayor John Handeland - Welcome
- 9:10- 9:15 Clarence Irrigoo - Introduction of Nome Elders Committee & village youths
- 9:15- 9:35 Talk about the agenda and make any additions or changes
- 9:35- 9:40 Margaret Seeganna - Finding Native Identity through Education
- 9:40-10:30 Translations and discussion
- 10:30-10:45 COFFEE BREAK - Please take this time to stretch and meet a new friend
- 10:45-10:50 Clifford Weyiouanna, President, Bering Straits School Board - Education of our People
- 10:50-11:10 Translations and discussion
- 11:10-11:20 Dennis Demmert, University of Alaska, Fairbanks - Is Education Serving Our Native People?
- 11:20-11:40 Translations and discussion
- 11:40-11:45 Job Kokochuruk - Jewish Education
- 11:45-12:00 Translations & discussion
- 12:00- 1:30 LUNCH and entertainment
- 1:30- Discuss the questions to be asked during the small group session
- Translations and discussion
- The villages select group spokesmen of one youth and one elder to give daily group reports during the conference.
- 2:00- 5:00 SMALL GROUP SESSIONS - Kawerak, Covenant Church
- 5:00- 6:00 SUPPER
- 7:00-10:00 King Island Dance Group
- "WELCOME DANCE"

TUESDAY
February 25, 1986

- 9:00- 9:05 John Pitney, Methodist Minister - Opening Prayer
- 9:05-10:00 Reports from the small group sessions. 2-3 minutes for each report. Translations and discussions.
- 10:00-10:15 COFFEE BREAK - Meet another new friend
- 10:15-10:30 Anatole Bogeyaktuk, Charlie Steve & Rose Anna Dan - Teaching, Native Style (On T.V.)
- 10:30-11:15 Translations and discussion
- 11:15-11:20 Dan Karmun - Education
- 11:20-11:30 Clarence Irrigoo & the Nome Elders Committee - What we think should be taught to the younger generations.
- 11:30-12:00 Translations and discussion
- 12:00- 1:30 LUNCH & ENTERTAINMENT - Mrs. Chadwick's class.
- 1:30- 1:45 Nome Teen Council - T.V. of "Our View of Educational Needs."
- 1:45- 2:00 Translations and discussion
- 2:00- 2:05 Sharon Walluk, Norton Sound Mental Health
- 2:05- 2:20 Translations and discussion
- 2:30- 5:00 Small Group Sessions
- 5:00- 6:00 SUPPER
- 7:00-10:00 ESKIMO DANCING

WEDNESDAY
February 26, 1986

- 9:00- 9:05 Ernest Sagoonick, Covenant Minister - Opening Prayer
- 9:05- 9:30 Select two elders and two translators to attend the Inuit Circumpolar Conference to be held July 28 - August 3rd, 1986 in Kotzebue.
- 9:30- 9:35 Anders Appasingok, Director, Gambell Bilingual Program - Education
- 9:35-10:00 Translations and discussion
- 10:00-10:15 COFFEE BREAK - Meet more people
- 10:15-10:20 Henry Ivanoff - Update on Bering Straits Native Corporation
- 10:20-10:35 Translations and discussion
- 10:35-10:40 George Walters, BIA - Possible effects of Federal Funding Cuts
- 10:40-10:45 Phoebe Omelak, Norton Sound - Information on Developmentally Disabled Program
- 10:45-11:00 Translations and Discussion
- 11:00-11:05 Sandra Medearis - Nome Elders Center Coordinator - You Are Never Too Old to Learn
- 11:05-11:20 Translations and discussion
- 12:00 LUNCH AND ENTERTAINMENT

IF TIME PERMITS WE INTEND TO GIVE YOU A FREE AFTERNOON TO REST OR SHOP

- 5:00- 6:00 SUPPER
- 7:00-10:00 ST. LAWRENCE ISLAND DANCE GROUP

THURSDAY
February 27, 1986

- 9:00- 9:05 Duane Hanson, Lutheran Minister - Opening Prayer
- 9:05-10:00 Village youth reports from the small group sessions
- 10:00-10:15 COFFEE BREAK - Meet and chat with strangers
- 10:15-10:20 Paul Ontooguk, Kotzebue - Education
- 10:20-10:35 Translations and discussion
- 10:35-10:40 Janie Leask, President of AFN - Land Protection
- 10:40-11:00 Translations and discussion
- 11:00-11:05 Joe Friday, Chevak Schools (tentative)
- 11:05-11:20 Translations and discussion
- 11:20-11:25 Caleb Pungowiyi, Kawerak - Present and future issues
- 11:25-12:00 Translations and discussion
- 12:00- 1:30 LUNCH AND ENTERTAINMENT
- 1:30- 1:35 Dan Harrelson, Director, Bering Straits Housing - General Overlook; Repairs; 1986 Schedule; Applications & Repairs.
- 1:35- 2:00 Translations and discussion
- 2:00- 2:20 Elders' Concerns
- 2:20- 2:35 Translations and discussion
- 2:35- 2:45 Select speakers to talk about Elders Concerns with Jack Fuller and Frank Ferguson in Juneau through the Telecommunications network
- 2:45- 3:45 RESOLUTIONS - Read, Discuss and Correct them.
- 5:00- 6:00 SUPPER
- 7:00-10:00 ESKIMO DANCE GROUP

FRIDAY
February 28, 1986

- 9:00- 9:05 Dan Karmun, Friends Church - Opening Prayer
- 9:05-9:10 Sandra Borbridge, Governors Office - Permanent Dividend Fund & Longevity Bonus
- 9:10- 9:45 Translations and discussion
- 9:45-10:15 Resolutions
- 10:15-10:30 COFFEE BREAK
- 10:30-10:35 Teresa Perry, Social Services - Adult Foster Homes
- 10:35-11:00 Translations and discussion
- 11:00-11:05 Dalee Sambo - Inuit Circumpolar Conference - Kotzebue, July 28 - August 3rd, 1986.
- 11:05-11:25 Translations and discussion
- 12:00- 1:30 LUNCH AND ENTERTAINMENT
- 1:30- 5:00 SMALL GROUP SESSIONS
- 5:00- 7:00 POTLUCK
- 7:00-10:30 DANCE GROUPS

Think about this

If you are an elder who is attending the Bering Straits Elder's Conference at the end of February in Nome, then this article is important for you to read. On Monday, Tuesday, Thursday and Friday afternoons, the elders will meet in small groups.

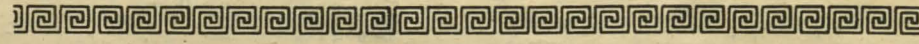
The Nome Elders' Committee is asking you to think about the answer to this question: "WHAT DO YOU THINK THE YOUNGER GENERATION SHOULD LEARN THAT THEY ARE NOT LEARNING NOW?"

Once you make up a list of answers to this question, then you should put them in order, with the most important subjects first and the least important ones last. Think about your answers between now and when you come to Nome for the Elder's Conference.

When you come to Nome you will brainstorm on this question with other elders in the small group sessions. After you complete the list, the Nome Elders' Committee would like the small groups to answer the following questions:

- WHO DO YOU THINK SHOULD TEACH IT?
- ANYONE ELSE?
- HOW DO YOU THINK IT SHOULD BE TAUGHT?
- WHERE DO YOU THINK IT SHOULD BE TAUGHT?
- ANY OTHER PLACE?
- WHEN DO YOU THINK IT SHOULD BE TAUGHT?

QUYANNA!

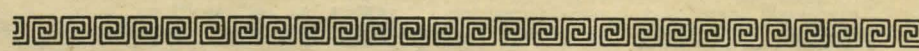


A REMINDER TO ELDERS—

Bring your homemade mukluks, fancy mukluk trim, mukluk soles, ivory carvings, arctic fox and beaver hides, etc., etc., etc. to sell at the

Arts & Crafts Fair

during the Eighth Annual Bering Straits Elders' Conference.
February 24-28, 1986
Nome, Alaska



● Finding

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program full of exciting speakers and topics centering on education and Native values. Every evening there will be three hours of entertainment from various Eskimo dance groups. Elders are encouraged to bring handicrafts to sell at the popular Arts and Crafts Fair which will be open all week long.

As of press time, the Nome Elders' Committee had not received

word from the Soviet Union concerning the invitation to the Siberian Eskimo elders to attend the conference. It is hoped that the signing of the cultural exchange agreement between the United States and the Soviet Union will increase the chances of reuniting the families divided by the political differences of Moscow and Washington D.C.



LET'S TALK THIS OUT—Pete Curran, Job Kokochuruk, Aloysius Pikonganna and Nick Wongittilin at a weekly Nome Elder's Committee meeting.



WHO WANTS TO SELL POPCORN FOR 18 HOURS A DAY FOR 6 DAYS?—Organizers of the Iditarod Basketball Tournament hammer out the details of this year's event to be held March 22nd - 29th in Nome. Pictured are Helen Bell, Josie Reader, Lonnie O'Connor, Dean Pushruk, Frank Okleasik and Harold Bell.

WHERE ARE YOU? BSNC NEEDS
CURRENT ADDRESSES FOR THE
FOLLOWING STOCKHOLDERS:

- Ablooglook, Sheila Ray
Achayok, Charles Jr.
Ahwinook, Paul
Ahwinook, Harold Dean
Albert, Kevin
Alurac, Mary Ann
Amarok, Raymond John
Apok, Carl Jr.
Apok, Sandra Lucille
Asitonia, Harold Gilmore Jr.
Bergamaschi, James Sr.
Bernhardt, Enos Ralph Jr.
Bernhardt, Herman Jr.
Beylund, Adelard Troyson
Bickford, Rachel L.
Blatchford, Jenette Kay
Bogojavlensky, Gregory James
Bourdon, John Paul
Bourdon, Marie Olga
Buretz, Daniel W.
Byrd, Bridgett, Mary
Carlson, Fritz Roy
Carlson, Christina Louise
Carlson, Sheila Denise
Caywood, Tarym Marlette
Chapman, Lorraine
Charles, Michael Duane
Charles, Moody D.
Chiskok, Josephine Esther
Cloud, Delia Kolook
Coffey, George Stevens
Corbin, Dave Wendell
Cox, Lester Young
Cysewski, Rose Ann
Davison, Ida Laurette
Dexter, Peter Egelak
Donajkowski, Leona Mae
Douglas, Einar Aaron
Dugan, Herbert Lee
Dugan, Jessie Grace
Eakon, Donald George
Eakon, Marion Ruth
Eakon, Monroe
Eben, Owen Francis
Eckels, Joanne Ebba
Elam, Frank James Sr.
Esenituk, Herbert Norman
Farmer, Jeanne Ruth
Filkins, Mary Jane
Finley, James Sean
Glisson, Jeffrey Allen
Gonangan, Myles II
Gonangan, Collins Aldred
Gonangan, Marion
Graham, Betty
Grant, Betty Susan
Grant, Jeffery Eugene
Green, Richard Myles
Greene, William Joseph
Gregory, William Ahukpan
Hammons, Gary Lee
Hawky, William Richard Jr.
Henry, Roy Nunaslook
Henry, Virginia Irish
Hicks, Steven A.
Hudson, Richard Edmond
Hudson, Victoria
Humphreys, Bette Ann
Ione, Guy Myron Jr.
Ivanoff, Harold Leonard Jr.
Ivanoff, Alfred
Ivanoff, Clara Louise
Ivanoff, Gerald, D.N.
Ivanoff, Karl M.
Ivanoff, Ralph Lincoln
Jager, Christina J.F.
Jager, Roxanne X.J.
Joe, William David
Kahklen, Adella Akkeruk
Kakaruk, Alice U.
Katchatag, Billy Wilson Jr.
Katchatag, Albert Ronald
Katchatag, Anna L.
Katchatag, Katherine June
Katchatag, Timothy Stephen
Kataxec, Ronald K.
Keelick, Arthur Jr.
Keelick, Elton Uktvinuh
Kerr, Donald Lee
Kirchgesler, Delores
Kirk, Francis
Komok, Grace Christine
Koutchak, Ted Merle
Koutchak, Vern Faye
Kowaleski, Mary Ann
Kruise, Vicki Lynn
Lagneaux, Jeffrey Theron
Lampley, Charles Allen Jr.
Lampley, Jimmy Aaron
Langton, Theresa Lee
Lant, Ryan Marshall
Larson, Shirley Jean
Lewis, Gail
Lick, Mathilda
Lilley, Hilma Rose
Liptrap, Esther
Lollar, Margaret Lorraine
Lucado, Sarah Ellen
Luke, Roy Thomas
Lupson, Lorraine
Lysell, William
Madara, John Charles Jr.
Madara, Herbert Francis
Martin, Randy Scott Jr.
Martin, Irene Ann
Martin, Ralph
McAlear, Anna Joyce
McAlear, James Harvey III
McGuire, Ronald
McKnight, Adrienne V.
McLean, Charles Kayouktuk
McLean, Donald Matthew Sr.
Melgreen, Joyce Ann
Mogg, Gerald D.
Mogg, Nellie L.
Mohle, Sharon Lee
Montgomery, Richard Stanley
Moses, Emma Alice
Moses, Emma Pauline
Mosquito, Joseph
Mount, Kenneth Lee
Mynock, Ronald James
Nashalook, Burl Matthew
Natonabak, Benjamin
Nelson, Laura Irene
Nelson, Sherri Lynn
Nelson, Terri Lynn
Ningealook, Tommy K.
Norman, Ambrose Carlson
Norman, Leah Marie
Norman, Robert Lee
Noyes, Margaret Ann
Nuglene, John
Oksotarkuk, James Langsom
Oliver, Jack Paul
Oliver, Vicki Marlene
Ollom, Shirley
Olson, Flora
Oman, Reginald Lee
Omiak, Frances
Oquilluk, Paralee R.
Oquilluk, Clifford S.
Oquilluk, Frederick Kokalik
Otten, Jacob David
Oxereok, Edna Pesooktoak
Ozenna, Annie
Paneok, Oswald Jr.
Paneok, Albert Lee
Paneok, Allen Roger
Paneok, Ernie Charles
Paneok, Ralph Wayne
Pattison, Edward A.
Paulson, Katherine Ann
Pauwok, William Dennis
Payne, Jamie Massak
Penetac, Bernadette Ann
Pinson, Lucy Dora
Pleasant, Julius Eric
Polaretzke, Stella
Pratt, Camilla E.
Priscak, Ronna Anne
Raymond, Brenda Lee
Raymond, Sarah Lee
Rees, Tiny Roger
Reynolds, Robert E.
Richards, Martha Arlene
Riley, Lincoln Norman Jr.
Riley, Lincoln Norman Sr.
Riley, Anna Agnes
Riley, Cynthia Ruby
Riley, John S.
Riley, Oliver Walter
Riley, Thomas Gordon
Riley, Peggy Ann
Roberts, Eugene Raymond
Roberts, Stanley Wayne
Rodriquez, Carrie V.
Rodimus, Ellen
Rose, Yvonne Francis
Ross, Paul Davis
Roth, Veronica Alice
Rudolph, Margaret, Hilda
Rudolph, Robert Jay
Ryan, Frank Stanley III
Saclamana, Benedict
Sagoonick, Misha Lee
Santos, Lisa Marie
Savetilik, Myron Peter
Scheffers, Bernice Rae
Seelkoke, Archie
Severn, Steve Ray
Seymore, Ruth A.
Sheppard, Lori Elaine
Smith, Cora L.
Smith, Richard W.
Snowball, Jacob Aranapanak
Snowball, Norbert
Soosuk, Sam Jr.
Soosuk, Arthur H.
Soosuk, Elmer
Soxie, Farrell Erick
Statuk, Ann Bannons
Steve, Josephine Justina
Takak, Donald Jay
Taniguchi, Charlene M.
Teague, Mark Agwiak
Tetpon, Eric Jackson III
Tetpon, Eric Jackson Jr.
Tetpon, Jason Lee
Tetpon, Karin Marie
Tetpon, Leila Catherine
Tetpon, Lillian
Tetpon, Warren Carlton
Ticknor, Rosie Ann
Tocktoo, Peter J.
Topkok, Paul James
Torsen, Mary Lou
Toshavik, Allen Clyde
Tranham, Bernadette A.
Turner, Samuel John
Turner, Rosemary John
Valois, Raymond Ernest
Walker, Annette Oosmik
Walluk, Antonio O.
White, Isabelle Shirley
Willite, Alicia T.
Willite, Linda Kay
Willie, Aloysius Pius
Willock, Ronald B.
Willock, Steffanie
Willoya, Burnice Augustine
Willoya, Ronald B.
Willoya, Lola
Young, Dennis Gene

Savoonga Native Corporation

P.O. Box 142
Savoonga, Alaska 99769

NOTICE OF ANNUAL MEETING OF SHAREHOLDERS

TO: SHAREHOLDERS OF SAVOONGA NATIVE CORPORATION

The annual meeting of shareholders of SAVOONGA NATIVE CORPORATION will be held in HOGARTH KINGEELUK SCHOOLS gym, at Savoonga, Alaska on 22nd day of FEBRUARY, 1986, at 1:00 PM, local time, for the purpose of electing THREE (3) directors.

REGISTRATION for shareholders will be held at HOGARTH KINGEELUK SCHOOLS gym between the hours of 8:00 AM and 1:00 PM on FEBRUARY 22, 1986. All shareholders must register in order to vote at the meeting.

The stock transfer books of the corporation will not be closed, but only shareholders of record at the close of business on February 12, 1986, will be entitled to vote.

All shareholders are urged to attend the meeting in person or by proxy. If you do not expect to attend the meeting and desire to have the stock registered in your name represented and voted at the meeting, you are requested to fill in, sign and promptly return the proxy mailed to you.

DATED this 14th day of January, 1986

Sitnasuak Native Corporation

SHAREHOLDER NOTICE

The 13th annual shareholders meeting will be held on Saturday, April 26, 1986, 10:00 a.m., at the Mini-Convention Center, Nome, Alaska.

Business to be conducted will include the election of three (3) directors for three (3) year terms, selection of independent public accountants to audit the corporations books for 1986, and other timely submitted business.

The Board of Directors of Sitnasuak Native Corporation is seeking candidates for the Board of Directors election. There are three (3) positions on the Board to be elected. The deadline date for filing as a candidate is FEBRUARY 26, 1986.

Shareholders who wish to submit a proposal must deliver or mail the proposal to the corporation office and it must be RECEIVED on or before FEBRUARY 26, 1986.

FOR MORE INFORMATION, WRITE TO:

Sitnasuak Native Corporation
P.O. Box 905
Nome, Alaska 99762

Or call (907) 443-2632, PLEASE, NO collect calls.



YOU DON'T SAY--Frank Ellanna, Clarence Irrigoo and Myrtle Booshu listen in to a point well made.

BERING STRAITS FEDERAL CREDIT UNION

ANNUAL MEETING

MARCH 1, 1986

10:00 a.m.

NOME ESKIMO COMMUNITY HALL

Anyone who lives in the Bering Straits region is welcome to attend. Remember, this is YOUR credit union.

Sign your team up for the

ANNUAL IDITAROD BASKETBALL TOURNAMENT

March 22-29, 1986
NOME, ALASKA

Men's Divisions	Ladies' Divisions
AA - Larger towns	A - Larger towns
A - in between	B - villages
B - villages	

Send \$150 entry fee and team roster to Iditarod Basketball, Box 1152, Nome, Alaska 99762 or call (907) 443-2867 or 2264 by the deadline on February 21st.

Don't leave it blank...

BSNC IS REQUESTING THAT ALL SHAREHOLDERS FILL OUT THE WILL FORM FOUND ON THE BACK OF YOUR STOCK CERTIFICATE. PLEASE BE SURE TO HAVE IT NOTARIZED. IF THERE IS NO NOTARY AVAILABLE YOU MAY HAVE THE POSTMASTER STAMP IT. UPON COMPLETION, SEND TO THE NOME OFFICE AND A PHOTOCOPY WILL BE RETURNED TO YOU. IF YOU DO NOT HAVE YOUR STOCK CERTIFICATE AT HOME PLEASE WRITE AND A COPY WILL BE SENT TO YOU.