

# Eyak Echo

ECHOES OF OUR ANCESTORS



Native Village of Eyak | 2nd Quarter, 2020



**INSIDE THIS EDITION:**

## Art acquisitions

Native artworks find new home at Ilanka Cultural Center Museum thanks to Rasmuson grant

**PAGE 6**

## To mask or not to mask?

Dr. Kristel Rush on why you should mask up for the health of others during the pandemic

**PAGE 11**

## Refresh your browser

Native Village of Eyak launches a brand new website at [eyak-nsn.gov](http://eyak-nsn.gov)

**PAGE 16**



## Native Village of Eyak Employees

### TRIBAL COUNCIL

Darrel Olsen ..... Tribal Council Chairman  
 Tom Andersen ..... Tribal Council Vice Chairman  
 Pam Smith ..... Tribal Council Secretary-Treasurer  
 Jack Hopkins ..... Tribal Council Member  
 Raven Cunningham ..... Tribal Council Member

### NATIVE VILLAGE OF EYAK

Bertrand Adams ..... Executive Director  
 Brooke Mallory ..... Deputy Director  
 Jim Gittleson ..... Finance Director  
 Steve Bambakidis ..... IT Director  
 Kari Collins ..... Health and Wellness Director  
 John Whissel ..... Environmental Director  
 Sarah Kathrein ..... Tribal Judicial Systems Administrator  
 Denna Francischetti ..... Human Resources Manager  
 Aniessa Hodges ..... Human Resources Assistant  
 Reyna Newirth ..... Executive Administrative Assistant/  
 Office Manager  
 Rebecca Calfina ..... Administrative Assistant  
 Joe Cook ..... Maintenance  
 Jackie Ladd ..... Elder Services Coordinator  
 Cheryl Eleshansky ..... Tribal Family Services Manager  
 Jessica Weaver ..... Family Program Coordinator  
 Linda Powell ..... ICWA Coordinator  
 Altana Hamilton ..... Health & Wellness Advocate  
 Laura Blackadar ..... Staff Accountant  
 Celeste Gasmen ..... Accounting Technician  
 Sean O'Brien ..... Capital Projects Director  
 Myra Eleshansky ..... Housing Coordinator  
 Matt Piche ..... Natural Resources Coordinator  
 James Paley ..... DENR Engineer  
 Ivy Patton ..... Environmental Coordinator  
 Andy Pfeiffer ..... IT Coordinator II  
 Russell Mallory ..... IT Coordinator I  
 Lennette Ronnegard ..... Enrollment Clerk

### ILANKA COMMUNITY HEALTH CENTER

Cindy Bradford ..... Operations Manager  
 Kristel Rush ..... Physician/Medical Director  
 Florelyn Adajar ..... Medical Assistant  
 Jim Cabusora ..... Medical Assistant  
 Audrey Cunningham ..... Medical Office Receptionist/  
 Outreach Advocate  
 MaryCris Carino ..... Medical Assistant  
 Cindy Frohnafel ..... Office Systems Coordinator  
 Brian Iutzi ..... Physician  
 Victoria Peterson ..... Case Manager  
 Jessica Arasmith ..... Operations Assistant  
 Nicole Piche ..... Nursing Coordinator  
 Matthew Rush ..... Behavioral Health Coordinator  
 Susan Powell ..... Behavioral Health Clinician  
 John Yakanak ..... Behavioral Health Specialist  
 Berna Quemado ..... Certified Nursing Assistant/  
 Patient Services  
 Ellen Sheridan ..... Registered Nurse  
 Karin Siebenmorgen ..... Registered Nurse

### ILANKA CULTURAL CENTER

Angela Butler ..... Eyak Language Specialist  
 Sara Tiedeman ..... Traditional Harvesting Coordinator  
 Teal Hansen ..... Cultural Center Coordinator  
 Danaya Hoover ..... Gift Shop Coordinator  
 Mark King ..... Subsistence Boat Captain  
 Shyla Krukoff ..... Sugcestun Language Specialist

### TRIBAL ENTERPRISES

Scott Aiken ..... Boat Captain/Maintenance  
 Bob Ladd ..... Prince William Marina Manager

### THE CORDOVA TIMES

Annette Potter ..... Managing Editor  
 Vivian Kennedy ..... Administrative Assistant/Advertising Rep.  
 Zachary Snowdon Smith ..... Staff Reporter/Photographer

*Have a special life announcement, project,  
 accomplishment to share in the Eyak Echo?*

EMAIL IT TO US AT [share@thecordovaitimes.com](mailto:share@thecordovaitimes.com)!

*(Please put "Eyak Echo" in the subject line.)*

The Eyak Echo is a special production of

**The Cordova Times**

in partnership with Native Village of Eyak





## Announcement

# 2020 Regular Tribal Council Election date has been set for Saturday, October 10, 2020

Election details and temporary changes due to the COVID-19 pandemic to follow.

FOR MORE INFORMATION, PLEASE CALL  
**(907) 424-7738**



## Birth

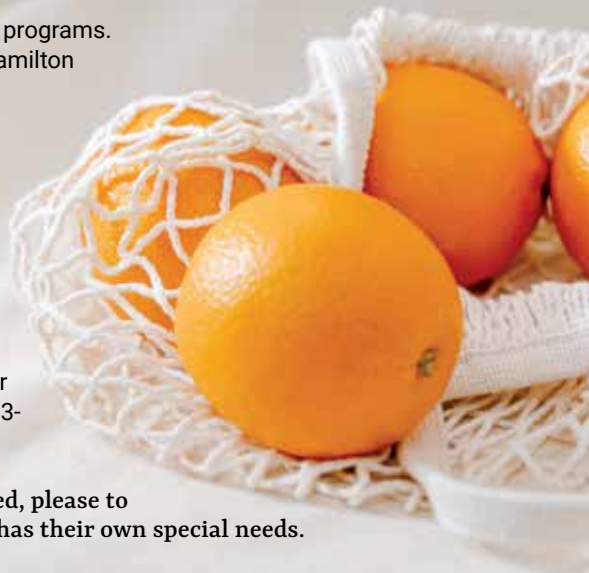
### Piper Jean O'Brien

Sean O'Brien and Jessica Weaver of Cordova announce the birth of their daughter Piper Jean O'Brien. Piper was born at 7:47 a.m. Friday, May 15, 2020 at Alaska Native Medical Center in Anchorage and weighed 7 pounds 1 ounce, and measured 19.25 inches in length. Piper is welcomed by proud grandmas Margaret Olsen and Lisa Weaver, and proud grandpas Jim Weaver and Gene Chilton Sr. She joins her 2-year-old brother Greyson. ■

## Elder services

Contact NVE for pharmacy, food, mail and other delivery services during pandemic

- Pharmacy and mail delivery: Contact Jackie Ladd to have your outgoing mail picked up and mail checked at the post office. Also, get your perscriptions picked up and delivered from the pharmacy.
- Elders may sign up for home delivery meals with CCMC. Contact Monica Shaw at 907-429-3167.
- NVE also has two food bank programs. Rebecca Calfina or Altana Hamilton at 907-424-7738.
- NVE is setting up a one-time \$50 credit on Elders fuel bill at Shoreside Petroleum.
- NVE has a group of 98 Elders and can offer resources to when available. Jackie Ladd is making daily welfare checks to Elders but if Elders haven't heard from her please contact her at 907-253-5523.



If you need something not listed, please to contact Jackie Ladd. Everyone has their own special needs.

**Jackie Ladd** Elder Services Coordinator  
Jackie.Ladd@eyak-nsn.gov

*Have a special life announcement to share in the Eyak Echo?*

EMAIL IT TO US AT  
[share@thecordovaitimes.com](mailto:share@thecordovaitimes.com)

*(Please put "Eyak Echo" in the subject line.)*



# Remembered

## Charles Alden McCracken

January 17, 1934 –  
June 15, 2020

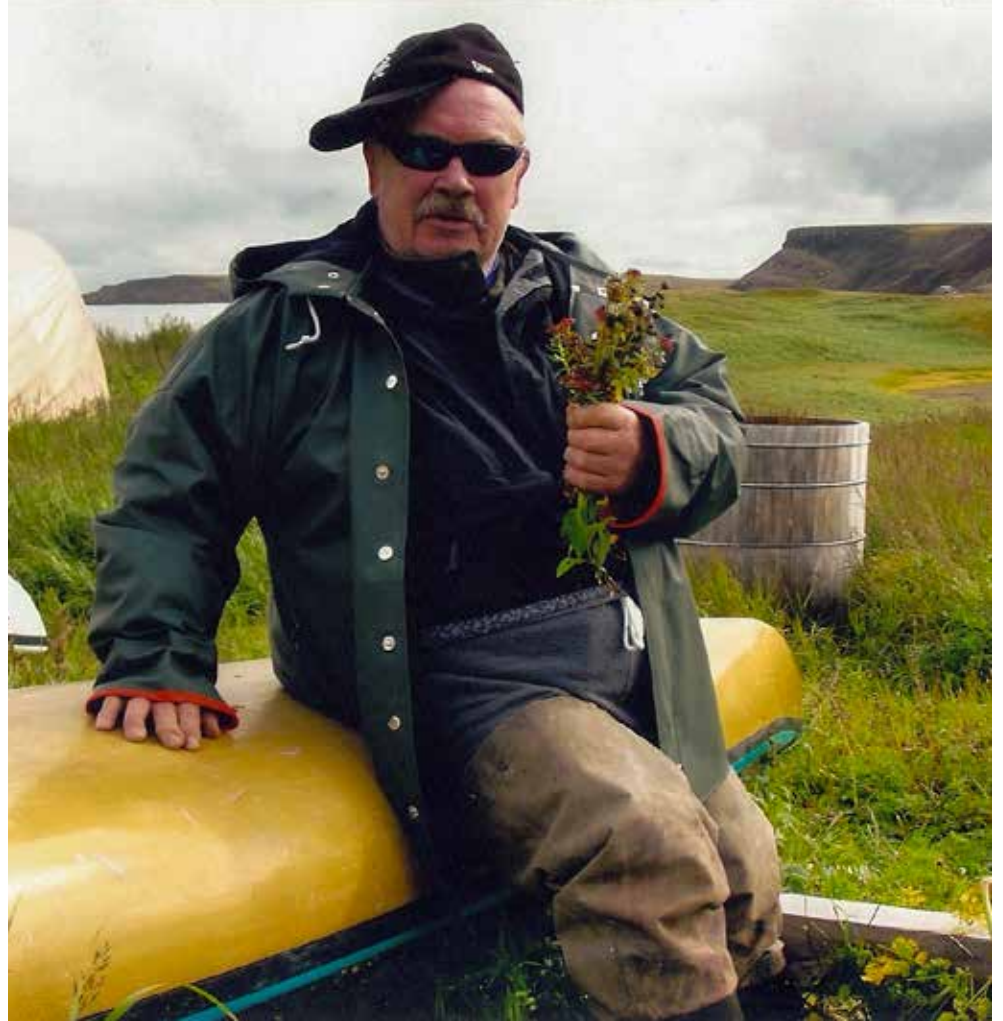
Charles Alden McCracken died peacefully at home in Cordova on June 15, 2020. He was 86-years old. Born in Cordova on January 17, 1934, Charlie was descended from the Lummi Island Tribe, also known as Lhaq'temish (LOCK-tuh-mish), or People of the Sea, on the border between Washington state and Canada.

As a boy, he dug for clams and what his family didn't eat, he sold; as a man, it became his livelihood, as he fished from the coast of Oregon to Togiak Bay in the North Pacific Ocean. Crab, herring, salmon, halibut — he took all species of fish. If he wasn't fishing the seas, he was hunting — Sitka deer, moose (locally) and elk with his brother-in-law in Colorado, and, memorably, a musk ox he took in Mekoryuk on Nunivak Island in 2005.

While his parents worked long hours in the cannery, Charlie, along with other children of modest means, was placed in a Christian home for charity, The Nettie Hansen House. Scarcity isn't always kind to her pupils — as a child he wouldn't leave the breakfast table without first spitting on his pancakes so none of the other children would steal from him.

Looking at Charlie, you think, "This man was built to haul lines" — as a deckhand working for him, Charlie pushed me aside after watching my feeble efforts to pull in a seine. His whole body seemed to haul on that line, almost as if he and it were on personal terms (not necessarily "good" terms) and the seine had just better get back in line — and it did!

Although he was just over 5-feet tall, Charlie struck most people as something like a force of nature: "Charlie was all business. He always had his shoulder to the wheel; he was always strategizing when he wasn't fishing, where he was going to go. He'd get up at 4 a.m. and by the time anyone hauled out of bed, he had their day planned out for them. Warden, boss, chief — pick one word you like, he pretty much ran everybody."



Or maybe it only seemed that way. Sometimes Charlie was on his knees, with the rest of us, with the struggle of life, work, its crude agony, which seems capable of making a mockery of us all. In 1989, on his seine boat, The Ingot, while kneeling beside him on the deck, trying to fix a piece of recalcitrant machinery, he startled me with something that felt like an eruption: "Why God," he shouted, looking into the sky above Prince William Sound, "why me, why me?"

When I knew him, and for the time I knew him, he was one of the sweetest people on Earth — he was not always so. He felt this deficiency, perhaps even more acutely than anyone else. When his brother-in-law, Andy, got lost (and was ultimately rescued) in a Colorado blizzard that swept through the Rockies, everyone worried, but Charlie was devastated. He could read the Sound like the back of his own hand, find the salmon no one else knew about, but he could not tame the winds and the snow and the fire ... either that which blows on earth or that which consumes us from within.

Beneath the cares of the man who fished the seas with nets and hooks and boats and other men, another man lived, more meditative. Around the late 1980s, Charlie took up carving using the traditional yellow cedar of Native peoples. One of his carvings, a mask, he entitled, "Crying Man" — the cedar had a defect in it, where mold had discolored the wood. It was 1989, the year of the Exxon Valdez oil spill — the herring fishery would never be the same. Another mask he called, "Man holding his hands up to heaven" — Alberta, his wife, says, "You have to use your imagination to see it." So also, perhaps, our lives as prayer, it takes some imagination to see it.

Charlie was preceded in death by his parents, his younger brother Connie McCracken, and his firstborn, Darwin. He is survived by his sister Janet Westover of Arizona; wife of 58-years, Alberta; two daughters, Amber McCracken, Sheryl Blake (married to Ron Blake); and three grandchildren, Charles (Andy) Nippell, Lance Samuelson and Auraylia Blake. ■

Written by Rob Hoch (nephew) | June 27, 2020.



Cordova Jr./Sr. High School graduates toss their caps into the air on May 16. Photo courtesy of Milo Burcham

# CORDOVA HIGH SCHOOL *Class of 2020* Tribal Member Graduates



Isaiah Daniel Brockert



Kaiden Skylar Graves



Jackson Davis Perry



James Douglas Perry



James Delcan Reilly



## Acquisitions

# Native artworks find new home at Ilanka museum thanks to Rasmuson grant

BY TEAL HANSEN

Ilanka Cultural Center, Coordinator  
teal.hansen@eyak-nsn.gov

Thanks to the Rasmuson Foundation's Art Acquisition Fund (AAF) grant with the assistance of Museums Alaska, Ilanka Cultural Center has adding Jennifer Younger's copper tináa and Christine Belgarde's bidarki bag to our museum's permanent collection!

Jennifer Younger crafted "Backbone of our Ancestors" in 2017 out of 18-gauge painted copper with a partial silver plating. "Tináa" means "copper shield" in the Tlingit language. Jennifer is Tlingit of the Eagle Kaagwaantaan clan in Yakutat and now calls Sitka her home. Yakutat elders taught Jennifer that the T form on the copper represents the backbone of our ancestors. This shape is known to the Northwest Coast Native people as tináa, t'a:w, t'aGu, hayazg, or copper. This piece is a symbol of wealth and supernatural power.

Jennifer's mother, Jennie Wheeler, is an incredible traditional artist known for spruce root weaving and skin sewing. Through her work, Jennifer continues the legacy passed down from her mother, by her grandmother, and great grandmother. Jennifer draws inspiration from traditional Tlingit formline designs, historic artifacts, spruce root basket weaving patterns, and from the contrast and texture of metals. The artist remarks, "I am fulfilling my dream of pursuing something related to traditional Tlingit art, while having the freedom to express my own style."

Owning copper was traditionally considered a sign of wealth and stature in Northwest Coast indigenous cultures. The term "Northwest Coast" is comprised of Southeast Alaska and coastlines flowing south thereof. Some elders have said that tináas were never used as shields, and others literally report tináas as "copper shields" — as is the way of oral history.

Prior to Euro-American contact, the Yakutat region was inhabited by the southerly-migrating Eyak people. Tlingit's moved north and pushed most Eyak's into the mouth of the Copper River and near present-day Cordova. Prolonged contact in the Yakutat area formally united the two distinct cultures. Both cultures recognize two moieties, Raven and Eagle, which granted intermarriages and adoption of social structure. The close relationship is reflected in the name "Yakutat," originally deriving from an Eyak name, Ya.gada.at.

Christine Belgarde hand-sewed this quyaq atmak (kayak backpack) in 2015 out of seal hide, mink fur, and leather and decorated it with abalone, copper, and seed beads. The seal fur was harvested by



"Backbone of Our Ancestors," a copper tináa crafted by Jennifer Younger of Yakutat in 2017 with 18-gauge painted copper and partial silver plating. The original artwork is 9 inches tall by 6 inches wide.

Photo courtesy of the Ilanka Cultural Center

Christine on her last seal hunt and the mink fur is recycled from an old parka. This contemporary woman's backpack is a modern version of the skin, or gut-skin, hunting bags used by Alutiiq and Chugach region sea hunters. They held spare hunting tools, a sewing kit for repairing tears in their quyat (kayaks) skin covering, and other necessities.

Christine immediately started making "Falling Rain" after seeing a fellow skin sewer's bidarki bag. It took three full days for her to complete, but once inspired, she could not set down her needle until it was



Bidarki Bag by Christine Belgarde  
Funded through Rasmuson Foundation's AAF grant with Museum Alaska's assistance, 2016

Photo courtesy of the Ilanka Cultural Center  
"Falling Rain," a bidarki bag, hand-sewn by Christine Belgarde of Cordova in 2015 with seal, mink, leather, fabric liner, abalone beads, copper beads and seed beads. The original artwork is 18-inches tall with a 10-inch diameter.

finished. The artist comments, "Experience allows you to put your wings on to try something a little different and creative. I felt an urge to make this bag that I could not ignore."

Before moving to Cordova, Alaska, Christine Belgarde spent her youngest years living at a White Alice Communication site near Boswell Bay on Hinchinbrook Island. In the fall of 1956, Christine was born in an open skiff behind Spike Island. In the middle of the night, her mother made the approximately 20-mile boat ride to Cordova to have her 11th child when Christine made her appearance before she was able to reach shore. Christine experienced a remote childhood in an unmodern time.

Taught by her mother, Christine started beading and sewing at the young age of six. Her mother was Iñupiaq from the Kotzebue area, but was sent to White Mountain's Catholic Mission Home after her mother's death.

This resulted in cultural dissociation. Christine tells stories of her mother having to make two mukluks every summer at the Mission. Having been removed from her mother's heritage, Christine adopted local traditions and cultural skills. When she had family to care for, she sewed at night to keep food on the table between paychecks. The artist has taught several skin-sewing and beading classes and her expertise is sought out by fellow crafters of the same medium.

The Sugpiaq people are commonly called Alutiiq or Chugach Eskimo. "Sugpiaq" means "real person" and is the way our people described themselves prior to Euro-American contact. The relation between the Chugach and Sugpiaq people is a matter of generation and perspective and one will find that self-denomination varies depending on who you talk to and where their family originates from. This Southcentral Alaskan culture traditionally inhabited Kodiak Island, north into the Prince William Sound region, and over to the Peninsula. They were maritime people who developed highly maneuverable and seaworthy skin-covered quyat (kayaks) for traveling and hunting on rough, stormy seas. Carried by Chugach region sea hunters, these kayak bags – known by many as bidarki bags – carried hunting necessities and kits needed for repairing their boat skins. Preparing for a hunting or fishing trip by packing appropriately was as important in the past as it is today. Sugpiaq hunters filled their quyat with useful items such as wooden containers filled with fresh food and water, sleeping blankets, and inflated seal bladders for emergency buoyancy – an antiquated personal flotation device. Each hunter also carried a special atmak (backpack) with smaller necessities: harpoons and arrowheads to equip hunting tools; needles, sinew, and skin to patch tears in the skin of their quyaq (kayak); and in our more recent history, would carry ammunition and tobacco. Sea hunters and fishermen atmat (backpacks) were normally crafted from intestine skin, like seal gut or sea lion esophagus, or sheared animal hide. These bags were exquisitely made and decorated beautifully because adorning clothing and tools was considered a sign of respect for the animals a hunter pursued.

Ilanka is honored to receive this grant and the two beautiful hand-crafted artworks. We are proudly displaying them in our cultural museum. ICC welcomes you to stop in to take a look. ■

Gunáalcheesh/Quwanakcuk Rasmuson Foundation and Museums Alaska

# ILANKA COMMUNITY HEALTH CENTER



*Watery Eyes?  
Itchy Skin?  
Runny Nose?*  
**YOU MIGHT HAVE ALLERGIES**

Ilanka Community Health Center offers convenient allergy testing right here in Cordova. We can help narrow down the cause of your symptoms with a simple blood test.



CALL **907-424-3622**  
TO MAKE AN APPOINTMENT

PERSONALIZED QUALITY HEALTH CARE FOR THE ENTIRE COMMUNITY



Christine Belgarde's salmon skin wallets in gift shop at Ilanka Cultural Center Gift Shop.

*We're open!*

## Ilanka Cultural Center Gift Shop & Museum reopens to the public

**BY TEAL HANSEN**

Ilanka Cultural Center, Coordinator  
teal.hansen@eyak-nsn.gov

Ilanka Cultural Center (ICC) reopened for visitors at the beginning of June. We welcome you to stop on in and peruse the new hand-crafted items by local artist – like the salmon skin wallets by Christine Belgarde, or the earrings by Melina Meyer, Sean O'Brien, and Gloria Cunningham – all available for purchase in ICC's giftshop.

Gloria Cunningham has also provided us with slipper-kits in several sizes available to tribal members (due to the type of furs) for \$150. The giftshop has newly acquired leather cuff bracelets, reversible shawl wraps, and salmon-print gathering bags waiting to find their new home. ICC's museum also displays new accessioned items, like Jennifer Younger's copper tináa and Christine Belgarde's bidarki bag, along with some older items fresh from the collection storage room, like the grass/root-woven bottles donated by Mark King.



Earrings by Melina Meyer and Sean O'Brien at the Ilanka Cultural Center Gift Shop.

The cultural department is also starting to resume its cultural classes. Brooke Mal-lory taught a drum making class at the end of June and we are very excited for Andrew Abyo's shield making class at the beginning of

August.

To stay up to date on ICC happenings, follow us on facebook at Facebook.com/IlankaCulturalCenter facebook.com/IlankaCulturalCenter or become an ICC member to take cultural





Melina Meyer at Brooke Mallory's drum making class in June.

classes and be the first to be notified about future classes via email. A limited supply of giftshop items are available for purchase on-line at [ilankaculturalcenter.com/](http://ilankaculturalcenter.com/). Feel free to email Danaya Hoover with any questions regarding the gift shop or ICC memberships at [danaya.hoover@eyak-nsn.gov](mailto:danaya.hoover@eyak-nsn.gov).



Email Teal with any questions regarding the cultural department, cultural classes, or NVE scholarships at [teal.hansen@eyak-nsn.gov](mailto:teal.hansen@eyak-nsn.gov).

**NEW AND TEMPORARY HOURS:**

ICC is open in July on Tuesdays from noon to 4 p.m. and Fridays from 10 a.m. to 2 p.m. In August, ICC will be open from 10 a.m. to 2 p.m. on Tuesdays and Fridays. We still ask that patrons wear a face covering and use the hand sanitizer provided at the door upon entry. ■

**Stay healthy and please be responsible,**

*Thank You • Quwanakcuk •  
Gunalchéesh • Awa'ahdah*

### *Eyak language classes*

Eyak language classes are held Wednesdays at 4:00 p.m. on Skype. Sign in to listen to Eyak Legends, stories by Anna Nelson Harry and learn words and phrases. If you would like to learn on your own, there are two excellent resources [eyakpeople.com](http://eyakpeople.com) and [eyak.org](http://eyak.org). If you have any questions, please contact Brooke at [brooke@eyak-nsn.gov](mailto:brooke@eyak-nsn.gov) or 424-2288.

*Awa'ahdah*

## ILANKA CULTURAL CENTER Gift Shop & Museum



**110 Nicholoff Way, Cordova  
907-424-7903**

**STOP AND SHOP 2 DAYS A WEEK  
WE'RE OPEN**

**JULY: TUE NOON - 4 P.M.**

**FRI 10 A.M. - 2 P.M.**

**AUG: TUES & FRI 10 A.M. - 2 P.M.**

**MAX CAPACITY: 8 VISITORS**

**PLEASE DO NOT ENTER ICC IF YOU'RE  
EXPERIENCING ANY SICKNESS SYMPTOMS**

**SHOP  
ONLINE!**

**ILANKACULTURALCENTER.COM**

**OR EMAIL [DANAYA.HOOVER@EYAK-NSN.GOV](mailto:DANAYA.HOOVER@EYAK-NSN.GOV)**

**LANGUAGE CLASSES ARE AVAILABLE ON SKYPE.**

**WE HOPE TO SEE YOU SOON!**



## Tribal Member Distributions

The Native Village of Eyak Tribal Council with assistance from ANGS (NVE's 8a company) has been able to give food, water and supply monthly distributions to NVE Tribal Member Families since May. Some of the things distributed have been salmon, water, flour, sugar, masks, hand sanitizer and Clorox. The Eyak Corporation gave a donation to our Tribal Members in June for the purchase of diapers, wipes, formula, Depends and Ensure for some of our older and younger tribal members. The purpose of this program is to be able to give a little more assistance during these difficult times.

If you have any questions or wish to get on the email notification list, please contact Brooke at [brooke@eyak-nsn.gov](mailto:brooke@eyak-nsn.gov) or 424-2288.

## Subsistence

In April, the Native Village of Eyak hired Sara Tiedeman as the Traditional Harvesting Coordinator. Due to the change of our situation in 2020 due to COVID-19, the Subsistence Program has had to adapt and is only able to take elder proxies out during fishing openers. Sara and Mark have been working very hard to provide salmon to Tribal Members, also laying out halibut long lines when time allows. We understand this is a difficult time, but the Native Village of Eyak is working hard to help provide traditional foods to our Tribal Members as we can.

If you have any questions about the Subsistence program, please contact Sara at [sara.tiedeman@eyak-nsn.gov](mailto:sara.tiedeman@eyak-nsn.gov) or 424-7738.

## Rasmuson grant New Smokehouse/cleaning station

In May, the construction of our new storage shed, smokehouse and cleaning station began by Tribal Member Nick Tiedeman. The majority of this cost was provided by the Rasmuson Foundation as a grant to NVE. The facility was finished in June, and we have been able to have some Tribal Members use the smoke house already. Our cleaning station is open to Tribal Members, but you must remember that you need to clean up after yourself, and remove all fish remains and dispose of them properly offsite (not the NVE dumpster). Soon, NVE's vacuum pack machine will be moved into part of the new storage building and is available for Tribal Member use.



## Approval of Eyak Inn Removal

Tribal Council has approved NVE's Eyak Inn for removal this fall. Currently it has been available for use as a quarantine facility for NVE's employees since April. If you are interested in any items that are in or are part of the Eyak Inn building, keep a look out for NVE's Surplus notifications. **If you have any questions, please email [brooke@eyak-nsn.gov](mailto:brooke@eyak-nsn.gov) or call 424-2288.**

## Eyak One

The Eyak One has been hired for a 3-year tendering contract with E & E Foods for 60 days in Bristol Bay and Kenai. Prior to leaving to Egegik, it was able to provide transit services that assisted with NVE programs being able to continue even with the long absence of our ferry. **If you are interested in being part of the Eyak One temporary and/or summer boat crew, please reach out to [Aniessa.hodges@eyak-nsn.gov](mailto:Aniessa.hodges@eyak-nsn.gov) or 424-7738.**

## Future Mt. Eccles Culture Week

Despite COVID-19, Mt. Eccles Culture Week is still being planned for September 21-25, 2020. If you are wanting to participate in this wonderful event that helps teach Cordova's youth some of our cultural language, activities, stories and crafts, please reach out to [Danaya.hoover@eyak-nsn.gov](mailto:Danaya.hoover@eyak-nsn.gov) or 424-7738.



If you wear a mask, it will make it hard for you to give the disease to someone else, and harder for you to get sick in the first place.

COVID-19 is what is called a respiratory illness. When you are infected, the disease lives in your lungs, and can spread when you cough or sneeze.

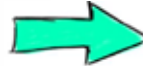
When you wear a mask, you block the disease from getting out, or from getting in.



No Mask:



COVID-19 lives in lungs, but person feels healthy.



Person coughs and infects another person



Mask:



COVID-19 lives in lungs, but person feels healthy.



Person coughs, and most of the disease is kept behind the mask. The droplets that do get out are blocked by the other mask.

◀ For a visual synopsis of how, where, why to wear and how to care for your mask, check out Anna Laird's pamphlet that was made for the children of Cordova.

Anna's pamphlet for Cordova kids is here: [tinyurl.com/yccdfywa](https://tinyurl.com/yccdfywa)

# Protect yourself and others To mask or not to mask?

BY DR. KRISTEL RUSH

Medical Director — Ilanka Community Health Center

Recently, there have re-emerged some questions about wearing masks. This is quite understandable, as, in March, the Centers for Disease Control and Prevention, Dr. Anthony Fauci, and the surgeon general were recommending against masks in public. Then, about a month later, the CDC reversed their recommendations and published that cloth masks were beneficial to wear, especially in public buildings and businesses.

Why the change? Early on, the CDC was concerned, with good reason, that private citizens were buying up all the N-95 and medical masks and that overreaction would not leave supplies for frontline medical personnel.

So, what does the research and data say about wearing masks? I am glad you asked. Long before the world had even heard about COVID-19, research had been conducted and the evidence compiled, that, beyond a doubt, cloth masks helped prevent spread of respi-

ratory illnesses.

Cochran's review, a respected medical resource that compiles the results of multiple studies on a topic, from 2011 studied the effectiveness of physical interventions, i.e. face masks, to interrupt the spread of respiratory viruses. Read it at [bit.ly/2TUG1uf](https://bit.ly/2TUG1uf). The evidence was clear that face masks, even independent of additional interventions such as social distancing and proper hygiene, had an impact on the spread of respiratory viruses.

Obviously, practicing all three had the best outcome for preventing the spread of the virus. That argument that face masks are "dirty" and could cause more spread of the virus just does not have scientific validity. If anything, wearing a mask prevents, and reminds, the wearers not to touch their faces and eyes because this presents a barrier to doing so.

Yes, it is much better to practice careful handling of your cloth mask and wash it after being around multiple persons in a public setting. But, even if you are a little careless with the pesky thing, the benefit clearly outweighs the risk.

For a visual synopsis of how, where, why to wear and how to care for your mask, check out Anna Laird's pamphlet that was made for the children of Cordova — but it's actually the best summary I have seen for anyone. It's worth a click. Anna's pamphlet for Cordova kids is here: [tinyurl.com/yccdfywa](https://tinyurl.com/yccdfywa). We will also have some paper copies of this at the clinic if anyone wishes to have a hard copy.

There is more evidence mounting that if you are outside in open air or in our amazing wilderness, wearing a mask is not as essential if you are, in fact, practicing social distancing. It is still best practice to limit your exposure to multiple households, and limit your "party" to six or fewer, even in the outdoors.

So, in closing, I gently ask you to believe the science, and not the lone YouTube video that states that masks are unhealthy and that the government is overstepping its authority and infringing on your rights by urging you to wear a cloth face mask. The fact is, the government is infringing on your behavior, but it is allowed to do so when it protects you and the rights of others: such as, laws that require us to wear seatbelts, or motorcycle helmets or to not drive while intoxicated.

It is also the right thing to do as we move to the next phase and reopen the country. So, fasten up and cover up, Cordova. And do it for the health of it. ■



# Double bubbling

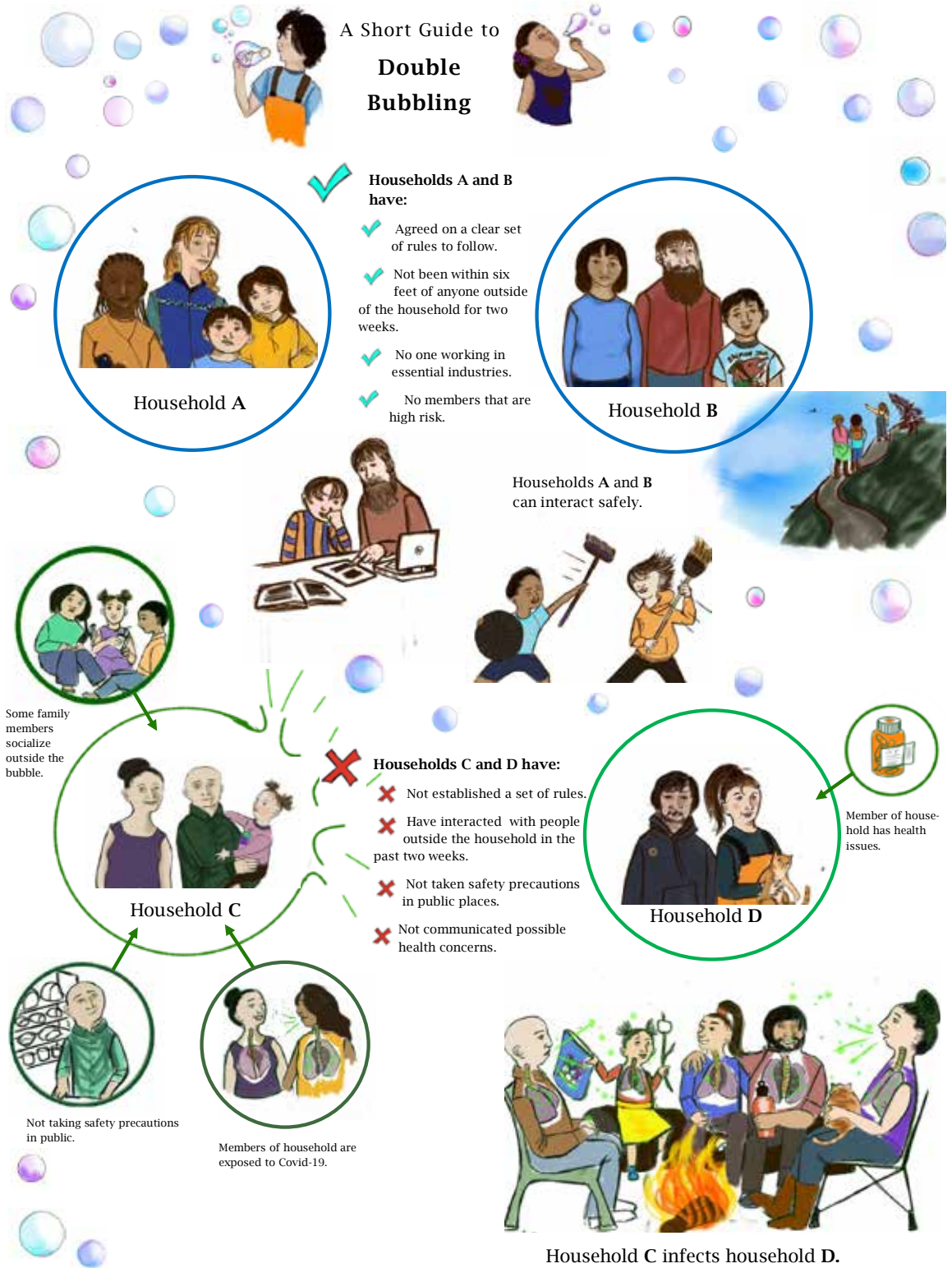
## How to expand your social circle safely

**BY DR. KRISTEL RUSH**  
Medical Director  
Ilanka Community Health Center

“**D**ouble bubbling” is not a new dance that is sweeping the nation. Nor is it an online dating service. It is the new terminology for easing up on the restrictions of isolating within your designated family circle or “bubble.”

It is also referred to as “quaran-teaming.” Initially, family units (or room-mates) were encouraged to stay within their immediate unit and stay in social isolation from other families. The state is now moving into phases of reopening and the Alaska Department of Health and Social Services, as of May 15, has deemed it safe to cautiously expand your bubble to a single other family. This means your child can officially have play dates again without looking over your shoulder for the quarantine police.

It means that the two families in the quaran-team do not have to wear face masks or social distance.





But, (there is always a “but” these days) it does not mean that you can start having play dates or women’s night out with multiple kids or BFFs.

To be clear, double bubbling means just that: you pick one family that you can socialize with in any setting: in your house, in their car, on your boat or in the bar. It does not mean you can pick another bubble every week and make it your new bubble. It does not mean that each of your five children can have a different bubble family to join. And it certainly doesn’t mean you can jump in with three or four different bubbles at the same time. Bubble baths are strictly prohibited at this time. This is not like dating when you are 18: this is marriage-level commitment to your quaranteam.

Although I am writing the above in a light-hearted manner, I want to be very clear that the stakes of expanding our social contacts are deadly serious. It is possible that if we do not continue to follow the recommendations of Dr. Anne Zink and the Department of Health, we could see a resurgence of the virus with very dire consequences.

Expanding your bubble means that you don’t have to wear masks within the two family/friend units — but if you are gathering with multiple families, or in restaurants or bars with your bubble double, you should still wear a mask and follow social distancing, practice frequent hand washing, and avoid touching surfaces and your face and eyes.

This is a crucial time for Alaska and Cordova. If we see a major jump in the cases, we will likely need to go back to stricter social isolation again. It is also advised that the vulnerable elderly, those in high risk professions, or those who have high risk conditions carefully consider the risks before expanding their bubble for obvious reasons.

So, let’s do this right so we can continue to move forward safely. But in the meantime, pick your bubble wisely, my friends. You could be together for a while.

For a visual of how to expand your bubble and a personal “tracker” for social contacts please use the link, [bit.ly/3e6TRwe](https://bit.ly/3e6TRwe).

If we do see a resurgence of the virus, that can be vital to shutting down the transmission quickly. Cordova has done an amazing job at hunkering down and preventing the emergence of community spread disease. As we move into Phase 2 it is more important than ever to continue to follow the recommendations to keep our community healthy and disease free. ■



## Food Distribution Program

*on Indian Reservations (FDPIR)*

### WHAT IS FDPIR AND HOW DO ALASKA TRIBES APPLY?

The FDPIR is a federal program that provides a month’s supply of supplemental nutritious foods to income eligible Alaska Native, American Indian, and non-Indian households residing on a reservation or in a federally recognized (Alaska Native) tribal community, or in approved near-areas containing at least one tribal enrolled member of a federally recognized tribe.

Federally recognized tribes in Alaska are all eligible to administer FDPIR provided they can to follow USDA regulations to guarantee food safety, protect client privacy, and meet on-time reporting requirements.

### HOUSEHOLD ELIGIBILITY

A household application for FDPIR is available in a few select Alaska tribal communities. Households can apply and be deemed income eligible on the same day they contact a tribal agency that administers the FDPIR program. To view a current list of active federally recognized tribes administering the FDPIR program in Alaska visit:

<https://www.fns.usda.gov/fdpir/fdpir-contacts>

### WHAT FOODS DOES THE PROGRAM OFFER?

Each month income eligible households receive a food package to help them maintain a nutritionally balanced diet. Participants may select from over 70 products including, but not limited to:

- Fresh Produce
- Canned fruits and vegetables
- Canned meats, poultry, and fish
- Canned soups and spaghetti sauce
- Macaroni and cheese; pastas; cereals; rice; and other grains
- Cheese; egg mix; and nonfat dry and evaporated milk
- Flour; cornmeal; bakery mix; and reduced sodium crackers
- Low-fat refried beans; dried beans; and dehydrated potatoes
- Canned juices and dried fruit
- Peanuts and peanut butter
- Low fat buttery spread, butter & vegetable oil.



**Find out more. Contact:**

**Linda Powell 907-424-7738**

**E-MAIL:** [linda.powell@eyak-nsn.gov](mailto:linda.powell@eyak-nsn.gov)



## *Ilanka Community Health Center*

# What you need to know to stay healthy

### WHAT'S NEW

In May, to provide more privacy for our patients when checking in/out, the Ilanka Clinic rearranged the waiting room. There are now 2 desks to enable separate locations for checking in and out as well as a larger more comfortable waiting room.

To better serve our patients, we've implemented a new phone system. Instead of waiting to speak with front desk staff, who may be helping other patients, you are now able to select the appropriate department by choosing one of the following options:

CALL OUR MAIN LINE AT

**907-424-3622**

- **Press 1** if you'd like to speak with a nurse or need a prescription refilled
- **Press 2** for referrals, medical and dental travel, or financial services
- **Press 3** to make an appointment or a payment
- **Press 4** for billing and other inquiries

### WELCOME!

We'd like to welcome Cassi Septien, RN to the ICHC team. We've also added a new position to the clinic, the Operations Assistant. Jessica Arasmith has filled this position and we are looking forward to our new Care Coordinator coming the end of July.

### DIETITIAN

The Ilanka Clinic is collaborating with Chugachmiut for a Registered Dietitian to begin providing services in Cordova. Joseph Nyholm, RD is scheduled to make his first trip August 3rd – 6th. **Please contact ICHC at 907-424-3622 to make an appointment for a referral.**

### CORDOVA COMMUNITY WALK

ICHC held a Cordova Community Walk starting February 1 that ran through May 11. The team with the most steps won a prize. We also had prizes for the individual with the most steps and fan favorite name. We had 11 teams sign-up with some really creative names like "Red Hot Chili Steppers" and "Wholly Walkamolies", but the name that everyone loved and was the fan favorite was "The Young and The Breathless". "Happy Trails" ended the walk with close to 5-million steps, landing them the prize for team with the most steps. The individual with the most steps was Mark Frohnafel with an amazing 1,324,802 steps. The event was going to end with the 2x2 Cancer Walk at the Health Fair. The 2020 Health Fair, which was scheduled for May 11, had to be postponed for the safety of our community the COVID-19 pandemic.

### WE WANT TO HEAR FROM YOU

Patient Surveys were completed in June. ICHC greatly appreciates the participation as we use this information to further improve our processes at the clinic. We have a suggestion box at the front of the clinic year-round and welcome any ideas or suggestions. ■

## How do I get Cordova COVID19 Information?



Visit the Webpage @ **COVID19.cityofcordova.net**



Visit the **Cordova Prepared FaceBook Page**



Email questions to **cordovaprepared@yahoo.com**



Call the automated update line @ **1 (907) 424 - WELL**



Call the Cordova COVID INFO line @ **1 (907) 424 - INFO**



# *Pandemic preparedness*

## What you need to know about COVID-19 from your community health center



**W**e at Ilanka Clinic understand patient concerns with COVID-19. To help accommodate patients who are not wanting or able to come into the clinic, we continue to provide telehealth appointments when appropriate. This can be done via phone or video.

We are also still scheduling in person clinic visits.

**To schedule an appointment please call us at 424-3622 option #3.**

ICHC and NVE have been responding to COVID-19 in a variety of ways. Ilanka has partnered with ANTHC and CCMC to obtain needed supplies and equipment to respond to COVID-19.

In March, we created a separate COVID-19 related triage and exam space downstairs to ensure the highest level of safety and ability to continue seeing patients in-clinic.

### **DRIVE-THRU TESTING**

ICHC has been doing drive-thru COVID-19 testing Mondays and Wednesdays. As of Monday, July 6, we have expanded our drive thru testing: 2 p.m. – 3 p.m. Monday through Friday. Testing days and times may change due to community need.

Please register in advance by calling ICHC at 424-3622 option #3. We continue to look for ways to expand our testing capacity to support our community. ■

### *Find out more*

For more information on COVID-19 please visit the following:

- **Native Village of Eyak COVID-19 Dashboard**  
[eyak-nsn.gov](http://eyak-nsn.gov)
- **The City of Cordova COVID-19 Dashboard**  
[covid19.cityofcordova.net](http://covid19.cityofcordova.net)
- **The State of Alaska COVID-19 website**  
[covid19.alaska.gov](http://covid19.alaska.gov)
- **Alaska Department of Health and Social Services**  
[dhss.alaska.gov/dph/Epi/id/Pages/COVID-19/default.aspx](http://dhss.alaska.gov/dph/Epi/id/Pages/COVID-19/default.aspx)



## New website Eyak-nsn.gov launches

BY ANDY PFEIFFER

IT Coordinator, Native Village of Eyak  
andy.pfeiffer@eyak-nsn.gov

We are excited to announce the launch of our newly designed web site! Visit us at [www.eyak-nsn.gov](http://www.eyak-nsn.gov). Thanks in large part to funding from our Tribal Court and the Bureau of Indian Affairs, we were able to collaborate with the professional web development team from Agnew::Beck to build a brand new site from the ground up.

Our goal with this new web site is to provide current information in a modern layout that is fast and easy to navigate. The layout is now adaptive, meaning that it works as well on phones and tablets as it does on regular PCs. The underlying technology gives each department the ability to manage their own content, allowing us to keep the information up to date.

The new site's structure makes it easier for



visitors to find information about Tribal Culture, the various Programs and Enterprises, services offered by the Tribal Court, the Tribal enrollment process, services provided by the Ilanka Community Health Center, and job opportunities. The front page now also has a COVID-19 Dashboard with information about active and recovered cases in the community

of Cordova.

We would like to thank our amazing NVE staff who committed so much of their time and energy to making this project a success. It was truly a team effort and could not have happened without everyone's contributions.

For any comments, suggestions, feedback, or comments, please email [webmaster@eyak-nsn.gov](mailto:webmaster@eyak-nsn.gov). ■

## Digital upgrade

## New phone system helps NVE work from home

BY ZACHARY SNOWDON SMITH

zsmith@thecordovatimes.com

The Native Village of Eyak announced the installation of a new digital phone system July 13. The system will make it easier for NVE employees to work remotely. Additionally, switching from analog lines to digital will expand phone capacity and save money, said NVE IT Director Steve Bambakidis.

The upgraded system, which required the installation of a new phone server and new handsets, also features a "robotdialer" application. This feature can be used to efficiently send recorded phone messages to employees in the event of an emergency or other occurrence requiring mass announcements. Employees will also be able to have calls forwarded from their work numbers to their home phones, and will be able to check their voicemail remotely, reducing the need to visit the office in person.

Additionally, NVE will now be able to extend its phone system to additional buildings without contracting to a third party. ■



Native Village of Eyak office. Photo by Zachary Snowdon Smith






*Notices*  
Tribal Council Meetings

NVE's Regular Tribal Council Meetings are scheduled for the 3rd Tuesday of the month unless otherwise noted. Special Tribal Council Meetings may be held between regular meetings to address urgent business.

Due to the COVID-19 pandemic, all Tribal Council meetings are being held electronically until further notice. Tribal Members are encouraged to attend.

For more info on Tribal Council Meetings, please contact Reyna at **(907) 424-7738** or [reyna@eyak-nsn.gov](mailto:reyna@eyak-nsn.gov).

---

Upcoming NVE Events

Due to the COVID-19 pandemic, NVE's upcoming annual events will be done differently this year to ensure the safety and wellbeing of our tribal members, community members, and staff.

Stay tuned for updates on NVE's Facebook page, website [eyak-nsn.gov](http://eyak-nsn.gov), or by contacting Reyna at **(907) 424-7738** or [reyna@eyak-nsn.gov](mailto:reyna@eyak-nsn.gov).

---

Attention: Tribal Members

We are currently seeking Tribal Member volunteers to serve on our Tribal Enrollment Committee.

If interested, please contact Reyna at **(907) 424-7738** or submit letter of interest to [reyna@eyak-nsn.gov](mailto:reyna@eyak-nsn.gov).

**Prince William Marina**

2.5 MILE WHITSHED RD. IN CORDOVA, AK

**BOAT & LOCKER STORAGE**

**BOB LADD, MARINA MANAGER**  
**907-253-4332**  
EMAIL: [BOB.LADD@EYAK-NSN.GOV](mailto:BOB.LADD@EYAK-NSN.GOV)



**Contact Jackie Ladd**  
Elder Services Coordinator

**907-424-7738**  
for information on Elder Services, activities and events.



**EMPLOYMENT OPPORTUNITIES AT NVE**

**View current available positions at**  
**WWW.NVEYAK.COM/JOBS**

or call NVE's Human Resources Manager Denna Francischetti at  
**907-424-7738**

Full job descriptions and applications are available at NVE's main office at 110 Nicholoff Way, online at [www.nveyak.com/jobs/](http://www.nveyak.com/jobs/) and on Facebook at <https://www.facebook.com/NativeVillageofEyak/>

**NVE TRIBAL COURT** *Available to the entire community  
Everyone is welcome*

Native Village of Eyak's Judicial Department offers:

- Conflict Resolution
- Family Mediation
- Restoration
- Juvenile Diversion
- Child Welfare (tribal members only)
- Intervention

For more information, please contact the Court Administrator Sarah Kathrein at

**907-424-7880**  
500 Water Street, Cordova, AK (next to the Alaska Court System)  
[sarah.kathrein@eyak-nsn.gov](mailto:sarah.kathrein@eyak-nsn.gov) or [courtclerk@eyak-nsn.gov](mailto:courtclerk@eyak-nsn.gov)





## *Recipe*

### Not Your Umma's Smoked Salmon

**BY RAVEN CUNNINGHAM**

**M**y Umma, Barb Jensen, worked and owned her own salmon processing facility for 12 years called Glacier Packing Company. It was located at Big Point, about 6 miles southeast of Cordova. She canned plain and smoked Copper River King and Sockeye salmon along with razor clams. The facility still stands today, and the memories in the minds of many, it was the best hand-packed fish in the world.



## Gather Your Supplies

- As many salmon as you can fit in your smoke house, I can fit about 10 whole sockeye salmon (20 fillets).
- Non-iodized Fine Canning Salt
- 1 5-gallon bucket
- A kitchen timer (or your phone)
- One potato
- Twine
- 1-2 Small tote/tub/metal pans to hold your strips of fish
- 1 Sail cloth needle or something similar
- Fresh cut alder
- 6 cases of half pint jars (72 jars)
- A Pressure Canner (I use an All-American Pressure Cooker)
- Sliming knife (a partially dull, serrated)
- Dexter 8-10 filet knife

### Prepare the Fish

Make sure you slime your fillet before you start, otherwise your smoked salmon will taste fishy (using a dullish knife to scrape slime off the fish). I do not scale, but many folks do. Rinse your salmon after sliming to make sure all the goo is off. Next, cut your fillet into 4-5 strips approximately 1-2 inches wide. Tie your fish using the needle and about 12-16" of twine. Poke your hole at the tail end of the strip going approximately 2 inches down from the tip. Fold your twine into a loop of about 6-8 inches and tie a knot, to hang on the racks.

### Make the Brine

Make your brine in a clean 5-gallon bucket. Fill the bucket just shy of  $\frac{3}{4}$  full of water. Brine is a mixture of salt and water. Add salt until the mixture floats a potato. Put your strips in the brine for 7 minutes exactly, no more or less. After 7 minutes remove the strips immediately and hang them in the smokehouse. My Umma has her smoke house set up where nails are on a removable 2x2in board. Make sure the weight of the fish is distributed evenly, so your board does not flip knocking your salmon off.

Let your brined strips hang in the smokehouse with a fan on them until the flesh is tacky. Once tacky start your fire. To keep the fire small and smokey, and not too hot, we use fresh alder. A hot fire creates creosote which ruins the taste of your fish. You want a cool smoke. Also make sure you have lots of ventilation in your smoke house, you want the smoke to flow up and out, not get stuck inside.

Smoke for approximately 10-12 hours, check your fish and fire often. Make sure no pieces have fallen and that your fire did not



go out. It is a tedious task and takes careful attention. You want good flow, perfect smoke, minimal heat, and a consistent fire.

10-12 hours later, your fish will look perfectly copper red, slightly oily, and a little firm. Take a back strip, bring it inside and cook it in the microwave or pan fry to try the smoke. If it has enough smoke for your liking, then it is done! Keep in mind, once in the jar, the smoke intensifies.

Bring your strips inside and cut them into 2-inch pieces. Separate your belly and back pieces. Clean your jars and start boiling your lids. Fill your jars with equal parts belly and back. Once all the jars are full, put the freshly boiled lids on, seal the ring almost hand tight and put them in your pressure cooker... WHICH ALWAYS HAS 2 QUARTS OF WATER! Seal your pressure cooker and exhaust it for 10 minutes, then put the pressure on for 10 pounds. Once the cooker has reached weight, cook for 90 minutes.

After 90 minutes, turn the heat off, and let your pressure cooker cool down and drop to ZERO PRESSURE before you open it. After all

pressure is released, open your cooker, and take the jars out and put them onto towels or some place to cool. You will hear popping sounds, that is your jars sealing. Once they cool check each jar lid by pressing on the center, if you get a pulse put that jar in the fridge or eat it right away, those are NOT shelf stable.

There are many, many ways to enjoy this shelf stable treat; eat it right out of the jar, make into a spread or dip, use it on a charcuterie board, use it in soup, on pizza, pasta, whatever your fishy heart desires. Just enjoy one of the finest products on this planet, Copper River Smoked Salmon. ■

---

Raven Cunningham is a lifelong Cordova resident. She graduated from the University of Alaska Fairbanks with a bachelor's degree in Rural Development and Alaska Native Studies. Raven serves as an elected member of the Native Village of Eyak Tribal Council and works for the Tribal 8(a) Copper River Shared Services as the Tribal Liaison. She is an active forager, fisherman, hunter, educator, and cook.

# NVE has a new website! EYAK-NSN.GOV

WE ARE EXCITED TO  
ANNOUNCE THE  
LAUNCH  
OF OUR NEWLY  
DESIGNED  
WEB SITE!



And find us on Facebook at [Facebook.com/NativeVillageofEyak](https://www.facebook.com/NativeVillageofEyak)



## Native Village of Eyak

P.O. Box 1388  
110 Nicholoff Way  
Cordova, Alaska 99574  
(907) 424-7738  
[www.nveyak.com](http://www.nveyak.com)

PRESORTED  
STANDARD  
U.S. POSTAGE  
PAID  
CORDOVA, AK  
PERMIT NO. 26  
ZIP CODE 99574

Return service requested

*Recipient Address Here*