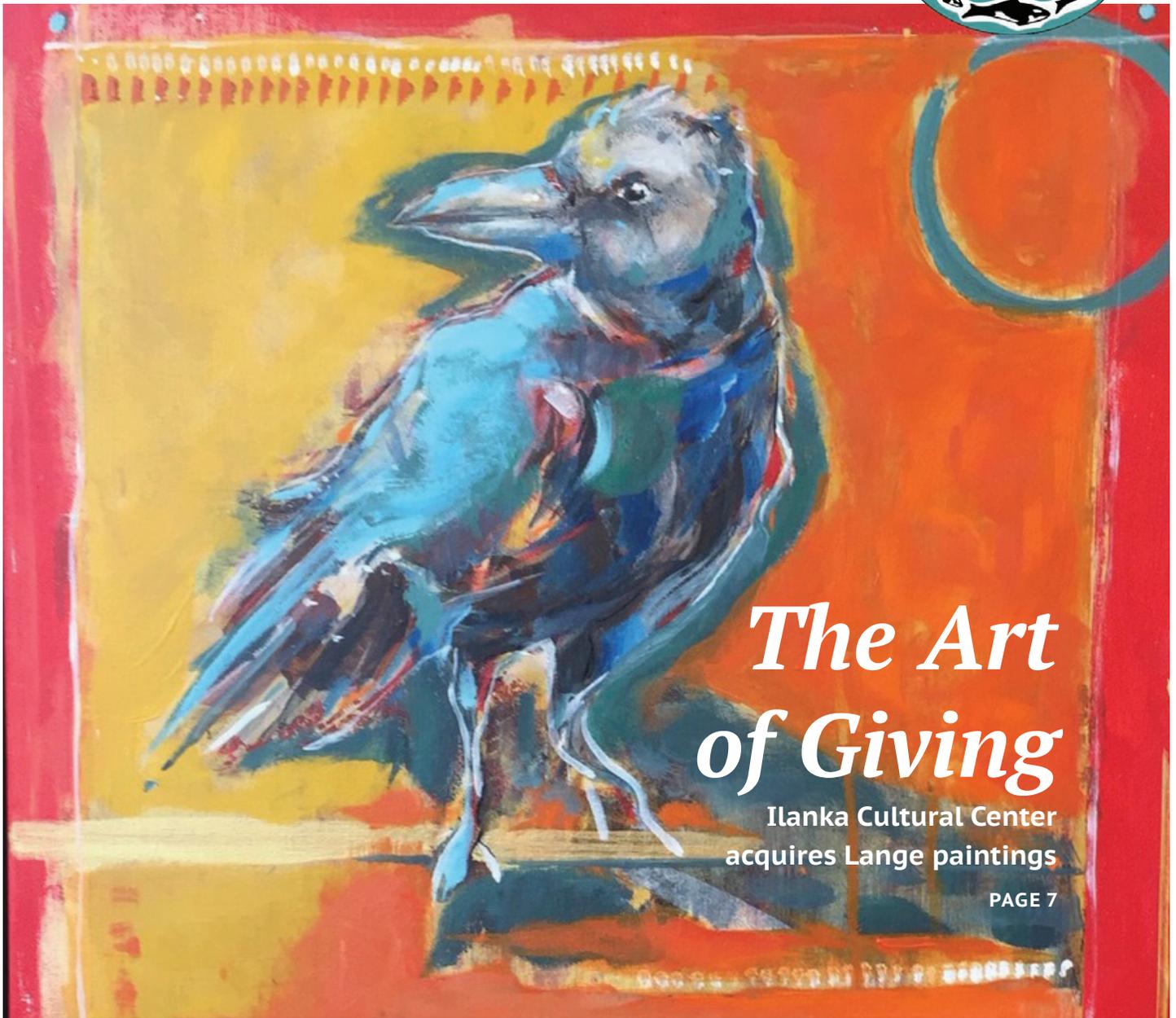


Eyak Echo

ECHOES OF OUR ANCESTORS

Native Village of Eyak | 4rd Quarter, 2019



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Native Village of Eyak Employees

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Have a special life announcement, project, accomplishment to share in the Eyak Echo?
 EMAIL IT TO US AT share@thecordovatimes.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



Builder Buddies Club

BY JESSICA WEAVER

Family Program Coordinator
Jessica.Weaver@eyak-nsn.gov

If you haven't heard of Builder Buddies, it is a STEM club where NVE tribal children Kindergarten-8th grade and their male parent, caregiver, relative or role model explore science, technology, engineering and math through fun activities.

During the month of October families created a seltzer canister rocket where they learned about engineering by using geometric straws and they made erupting polymer snow. Since one of the activities was learning

about rockets, families learned about John Herrington, the first member of a federally recognized tribe to travel to space.

In November, participating families made a whale vehicle to learn about electronic circuits and buoyancy. They also learned about buoyancy and fluid mechanics when they made a squiggly jellyfish sink, float and rotate on command. Lastly, they learned some cool math tricks with a deck of cards. Since families were creating a whale vehicle, some extra information was added in about the Orca Whale skeleton that is on display at the Ilanka Culture center.

More fun was around the corner during

the month of December. Families made fiber optic lamps, blew bubbles inside of bubbles, and made a building out of toothpicks and marshmallows to see if it would withstand an earthquake (when they shook the table). They also looked at different furs and skins through a microscope and received information about tanning hides.

Overall, families have been enjoying this club. It is so much fun watching from the sidelines as families work together to create and learn something new.

The 2019-2020 Builder Buddies Club started in October and by the end of December, 10 families participated. We have enough supplies for 12 families, so if you are interested in joining, contact the family program coordinator at 907-424-7738. ■



Native Village of Eyaks' 5th Annual Coast Guard appreciation luncheon was held Nov. 20 at the Cordova Center. *Photo by Vivian Kennedy*



A patriotic cake baked by Diane Ujoka for NVE's annual Coast Guard Appreciation Luncheon. *Photo by Jane Spencer*

Honoring service

Native Village of Eyak hosts 5th Coast Guard appreciation luncheon

BY JANE SPENCER

For The Cordova Times

Cordova is now officially recognized as a Coast Guard City. The honor was announced Nov. 20 during Native Village of Eyak's 5th annual Coast Guard Appreciation Luncheon.

There were fall decorations on the tables and a Thanksgiving style meal, with baskets of fry bread and white bread on each table. Diane Ujoka made cakes for dessert, including a red white and blue cake decorated like an American flag.

NVE Tribal Council Chairman Darrel Olsen greeted the crowd and Tribal Council Treasurer Pam Smith welcomed them in Eyak and gave a brief history of Eyak. The luncheon was a way of thanking the local Coast Guard members and showing appreciation for their service to Cordova.

The USCG families become a significant part of the community in Cordova. They typically move here for two-year assignments, and during that time their kids attend the schools, they support local businesses, and they become part of our town. In many other

cities the Coast Guard families don't make up such a large percentage of the total population, therefore in Cordova, their impact here is significant. And with Cordova being a fishing community, having the USCG here is a tremendous advantage for the safety of the fishing fleet.

"When a boat is sinking, or there's an emergency, [the USCG] are the first people to come to everyone's aid. This fishing community wouldn't be as safe without them," said Sarah Kathrein, NVE Tribal courts administrator. She was co-coordinator of the luncheon with Aniessa Hodges.

"I can't imagine every two years having to relocate, and restart your life and resituate yourself, so it's just kind of a good way to let them know that they are welcome in the community, we're happy to have them and also let them meet some faces," Kathrein said.

The luncheon's raffle is for all active duty members, and the goal was to try to get enough donations so that all active duty men and women receive a prize. Local businesses donated 67 items, from miscellaneous items,

both functional and ornamental, to local services, handmade trinkets and jars of smoked salmon.

"Cordova is now a Coast Guard City," Lt. Cmdr. Collin Bronson said. "That is a big deal."

The USCG received a key to the community of Cordova. In return, Cordova was named a Coast Guard City in September this year. Just 26 cities nationwide are recognized as Coast Guard Cities. Cordova joins the ranks of Kodiak, Sitka and Ketchikan as Alaska cities with the honor.

It's an honor and recognition to Cordova and any community that "made special efforts to acknowledge the professional work of the Coast Guard men and women assigned to their area. Making Coast Guard men and women and their families feel at home in their home away from home is an invaluable contribution to morale and service excellence," states the US Department of Homeland Security.

The nomination process, "actually went through Congress, unanimously approved, and everybody was happy to endorse that," Bronson said. "And it's because of things like this and outreach like this and appreciation like this, that the coast guard said: 'We want to recognize Cordova for all that you do.' So, it's a big deal and thank you from the bottom of my heart."

The appreciation is mutual added Kathrein.

"We just always want them to know, they are welcome, they are appreciated, and we are happy to have them here," she said. ■

Spencer is a freelance writer for the Cordova Times. She's a seasonal resident of Cordova for over 15 years and graduated from the University of Colorado at Boulder with a degree in Environmental Studies. She received her Natural Chef certificate in Holistic Nutrition and Culinary Arts, in addition to dabbling as an oil painter and ceramic artist.



Native Village of Eyak Tribal Council Treasurer Pam Smith gave a brief history of Eyak and brought pictures and maps to display during tribe's annual Coast Guard Appreciation luncheon. *Photo by Jane Spencer*



All active duty members of the Coast Guard in Cordova won raffle prizes donated by local businesses and community members. *Photo by Vivian Kennedy*



ABOVE: People dish up plates at the Coast Guard Appreciation Luncheon. *Photo by Vivian Kennedy*

LEFT: Lt. Cmdr. Collin Bronson discusses the importance of Cordova being a Coast Guard City. *Photo by Jane Spencer*

RIGHT: Sugcestun language lessons taught by Shayla Dixncox. *Photo by Jane Spencer*





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Kids and adults attend a screening of "Molly of Denali" at Mt. Eccles Elementary School.

Photos by Zachary Snowdon Smith/The Cordova Times

PBS Kids

'Molly of Denali' TV writer gives talk on representing Native culture

BY ZACHARY SNOWDON SMITH
zsmith@thecordovatimes.com

For Joe Yates, a career in TV writing began in an anthropology classroom. At the University of Alaska Southeast, Yates developed a greater appreciation for his own Alaska Native background and began considering how Native culture could be explained and demystified for the public.

Around the beginning of 2019, Yates began work as a writer for "Molly of Denali," an animated TV series produced for PBS Kids and for CBC Television, Canada's national public broadcaster. The series follows Molly Mabray, the first Alaska Native main character to feature in a nationally distributed children's show.

At a Saturday, Nov. 23 event hosted by Native Village of Eyak, attendees watched an

episode of the show and heard a talk by Yates.

Yates served as head writer on an episode of "Molly of Denali" focusing on Native Youth Olympics games. For Yates, writing an episode that was both funny and informative posed a challenge. According to the terms of one of the grants funding the series, each 11-minute episode must include two minutes of information on particular relevant topics.

Writing for the series, Yates has attempted to show Alaska Natives as typical people who use modern technology, and not just as the stone-faced mystics portrayed in popular culture.

"Accuracy is very important to us, because our people's stories have been misrepresented in TV and in movies for decades," Yates said. "This is a chance to see how we really are."

The first season of "Molly of Denali" premiered in July, and the production of a second season seems likely, Yates said.

Yates is also in the process of adapting his documentary short "Voices of Our Ancestors" into a feature-length film. ■



Yates

**"ACCURACY IS VERY IMPORTANT TO US, BECAUSE OUR PEOPLE'S
STORIES HAVE BEEN MISREPRESENTED IN TV AND IN MOVIES FOR
DECADES. THIS IS A CHANCE TO SEE HOW WE REALLY ARE."**



Artwork Acquisition

Ilanka Cultural Center acquires Lange paintings

Lange: "I can't write a \$2,000 to \$3,000 check, but I can paint."

BY MARGARET BAUMAN

mbauman@thecordovatimes.com

What began as an impulse to learn to paint has blossomed into a new extension of life for hotel owner and retired commercial fish harvester Sylvia Lange.

"I can't write a \$2,000 to \$3,000 check, but I can paint. It makes me feel good to contribute to the cause," said Lange, whose art now sells commercially for up to several thousand dollars.

Lange, who owns The Reluctant Fisherman hotel in Cordova with spouse Greg Meyer, began painting in earnest in 2012, after enrolling in a class in Palm Springs, CA. At the time she was taking care of her mother, Mae Lange, and helping to organize a fundraiser for the Eyak Foundation. Prior to that her drawings were in pen and ink.

"I've always loved art," she said. "I would take classes whenever I could. As a young woman she studied at five colleges, including the University of Washington and the University of New Mexico, but fishing was very lucrative and she kept coming back to Alaska to fish commercially. While she doesn't look back and regret much of anything, Lange



said she still rues not getting a degree..

Meanwhile, her passion for and experience as an artist continues to grow.

Most recently she contributed nearly a dozen paintings for an Eyak Foundation benefit at the Snow City restaurant in Anchorage.

A painting she donated to the Prince William Sound Science Center's annual Copper River Nouveau fundraiser brought in \$3,000 and another for First Alaskans attached to the Smokehouse Gala painting garnered a \$4,000 bid. Along with the painting for the Smokehouse Gala, Lange added an art class for up to six people in Anchorage.

When the Native Village of Eyak's Ilanka Cultural Center asked if they could purchase two of her paintings over a year ago, Lange agreed. Recently Museums Alaska, using a fund created by the Rasmuson Foundation, awarded the Ilanka Cultural Center \$1,000 to support the acquisition of those paintings, Raven Catching Some Rays and Young Eagle

The Ilanka Cultural Center in Cordova has received grants totaling \$1,000 from Museums Alaska to aid in acquisition of two Sylvia Lange paintings Raven Catching Some Rays and Young Eagle Dreams.

Photos courtesy of Sylvia Lange.

Dreams.

"Nowadays I try to paint every day," said Lange, who serves on the board of First Alaskans and is a member of the Eyak Foundation. "I don't need more time," she said. "I need a deadline."

"I have to be real careful these days not to overpromise (paintings). I actually take more time for my paintings than I used to, so I have to remember not to overcommit."

Animals and people are the focus of her work, with lots of color.

"I especially love ravens," said Lange, part of the Raven Moiety from Yakutat, where her Tlingit maternal grandmother was born. Her direct Alaska Native heritage stems from her Tlingit mother from Katalla.

The size of her paintings vary, from three foot by four foot to 16 feet by 20 feet. Recently she completed another three-foot by four-foot painting for her hotel.

"I get to create colors and away I go; it's the alchemy of colors," she said. ■



Photo by Zachary Snowdon Smith/The Cordova Times

Pam Smith pores over a genealogical chart on Nov. 6.

iiyaaG eye

Genealogy project documents lineage of over 400 Eyak people

BY JEN ROSE SMITH

For The Cordova Times

Over the last three years, I have watched my mom, Pam Smith, work on an immense genealogical research project. She has spent hours poring over newspaper clippings, old census documents, and her own interview notes in order to reach her goal: to document every single Eyak person. She sketches out her genealogies in pencil, writing on white butcher paper otherwise reserved for wrapping up deer and moose meat for the freezer. She stores the many rolls of genealogies in a Coca-Cola cardboard box, which make her years of work appear far less monumental than they actually are. She has created the most in-depth genealogical research for the Eyak people to date by documenting the genealogical lines of over 10 Eyak families, including ours. Her research shows that today there are more than 400 living Eyak descendants, information gleaned from dozens of interviews with Eyak people across Cordova, Glennallen, Anchorage, Valdez and Yakutat.

When I asked her why she decided to undergo such a massive project, she replied that she always had an interest in genealogy, but that the main reason was because of a conflict over the use of a burial ground at the

Eyak Lake spit.

“When you and I decided to stand up for the spit area, it became really heated,” she said. “One day I was on Main Street and a community member walked up to me and said, ‘So who are the Eyaks anyway? Are there even any Eyak people left?’ I was so stunned that I said ‘There sure are! I am one!’ So that comment really got me started.”

The general notion that “there are no Indigenous people left” is a common misconception. It’s not a surprise that this kind of thinking also permeates small-town life and would be asked about Eyak people. It doesn’t help matters that Eyaks have always been on the smaller side in numbers, anthropological and ethnological literature written about us is quite thin, and that Eyaks are the only Native group in Alaska to have our language temporarily fall asleep.

Many historical records have miscategorized us, often confusing us with our Native neighbors of the Chugach area, not understanding that Eyaks are a distinct people all our own. This genealogy project of this magnitude, in part, helps rectify some of these longstanding historical inaccuracies and modern misconceptions about who and how many the Eyak people are.

“I began with our family,” she told me,

when I asked her what her process was. “I went to my brother Joe Cook as the eldest of the family and he wrote out the beginning of our family tree. I took that document to the rest of my siblings and we kept adding. Then, I documented my Auntie Irene Hansen’s family in the same way.”

By virtue of local knowledge accumulated over the years of having lived in Cordova all of her life, she already knew many of the Eyak families.

“When I was young my grandma Lena would take me to Old Town to go visit her friends like Jenny James, Barbara Olsen, Exenia Barnes and Sophie Borodkin. She always made it clear to me who was who, and which ones were Eyak. Also, throughout my life I would hear stories and rumors about up-river Eyaks in Chitna and many Eyak families in Yakutat.” Through her interviews she also heard stories about other individuals and families who had connections to Eyak, and so the project continued to grow.

Many of her winter afternoons have been spent sitting with elders of Eyak families for hours at a time over lots of tea and coffee.

“I spent probably 20 hours with Ginger Clock,” Smith said. “She’s amazing. She has a library that goes back 200 years. I also relied heavily on Anna Nelson Harry’s family to put me in touch with her descendants. I sure wish Elaine Abraham was still alive. If she were, I would sit in her living room and ask her questions until she threw me out. I also spent a lot of time with Ira Grindle. I use him like an encyclopedia with all of the research that he has done. I would take him a name and he would give me all of the research and photographs that he had that was relevant to that name. Many of the people I interviewed also shared their family photographs with me, so now there is quite the collection of names and images.”

While many people were very open to sharing their family histories, not every door was always open.

“Sometimes I was limited by people who didn’t want to share,” she said. “There are a lot of stories and things that are hard and heavy duty for people to talk about, and I try to be sensitive to what people are willing to share or not. Not every story is a happy one.”

Yet, the genealogy project has been overwhelmingly received as important work.

“One elder, Ray Craig, burst into tears when I told him what I was doing. He was so grateful because no one had taken the time to be specific about who the Eyaks are, and he had waited all these years to feel a kinship with his people.”



As meaningful as the work has been to elders, she also enjoys the potential it has for Eyak youth.

"I like seeing these young Eyaks around town and I ask them, 'do you know how you're Eyak?' When they say 'no,' I show them their genealogy so that they can learn."

She also shares her work at Eyak culture camps held each the summer.

"I rolled out all of my genealogies to show everyone how many of us there are," Smith said. "I brought sticky notes for people to add stories and names that I had missed."

This addition to the camp every year has offered a new dimension of reconnection. Barbara Pajak-Sappah reflects on the genealogical project by saying, "at one point, people were saying Eyak was dead. This shows, we are alive, and there are plenty of us. Our families are able to connect and share our experiences. It's helped give us life, no matter what others say."

The genealogy project has acted as a catalyst for bringing the Eyak community together, as many of us are splintered out across geography and organizations as shareholders and/or tribal members. For Eyaks, there isn't just one organization that brings all of us together under one umbrella. The genealogy project is one way to remedy that.

This work "sparks and ignites something in each individual I've talked to," My mom told me. "Many believe that they are being acknowledged for maybe the first time in their lives that they are Eyak and that they are connected to their land, language and history. This project is way bigger than me; I'm just writing names down on paper. But in doing so, I'm happy that this work can make Eyak people feel like they belong."

The work is far from finished, but the project is already significant and unprecedented. In the near future, there are plans being made to travel to Yakutat to bring together Eyak people from Cordova and Yakutat, another way to enrich the Eyak community.

Smith ended our interview by saying, "This project hasn't been funded by anything but the energy that comes from me. This is an intentional choice so that this information belongs completely and solely to the Eyak people."

For those who would like to share their Eyak lineage with Pam Smith email her at eyakgenealogyproject@gmail.com. ■

Jen Rose Smith writes the *iiyaaG* (Eyak) Eye column for The Cordova Times. Smith grew up in Cordova. She has a PhD in ethnic studies from the University of California Berkeley, and is a post-doctoral fellow at UC Davis.



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907-424-7738

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Photos by Zachary Snowdon Smith/The Cordova Times

NVE Tribal Council Chairman Darrel Olsen addresses Mt. Eccles Elementary School students during Culture Week activities.

Teaching traditions

Culture Week at Mt. Eccles Elementary

BY ZACHARY SNOWDON SMITH

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With an array of Native language-learning, crafting and athletic events, this year's Mt. Eccles Culture Week followed a format established in previous years. The Sept. 30-Oct. 4 event fit so neatly into the school's schedule that there was no need to expand it, said Mt. Eccles Elementary School Principal Gayle Groff.

However, the school would like to incorporate more Native material into instruction outside of Culture Week, she said.

"Culture Week is a good, solid hub — it's the spokes that we can continue to grow and increase," Groff said.

Culture Week aims to immerse students in the traditions of local Native groups with activities like crafting papier-mâché masks and playing games of Mad Libs based on traditional stories. Culture Week instructor Shyla Krukoff succeeded in teaching kindergarteners to use an impressive variety of Alutiiq nouns and verbs, Groff said.

"I hope the kids can take away a better awareness of history here, a better awareness of indigenous culture and a better connection to where they live," Groff said.

The school is exploring ways to increase Native cultural activities outside of Culture Week, with the help of community partners like Native Village of Eyak, Groff said. ■



Mt. Eccles Elementary School student Danilo So participates in the Native Youth Olympics demonstration.



Each of the Alutiiq Angels has their own unique style. Photo by Jane Spencer/For the Cordova Times

Alutiiq Angels

Catch them if you can: local earrings make a big splash

BY JANE SPENCER

For The Cordova Times

When mother and daughter Peggy McDaniel and Brittney Banks wanted to try a new way to sell their fish-skin earrings, they started the Instagram page Alutiiq Angels in August 2018. Business was slow in the beginning.

“We were so excited when things would sell within the month on the page, we’d call each other and say, ‘Oh my god, it just sold!’” Banks said, laughing.

But sales steadily increased, and soon demand became too much for them.

“We were taking orders, but we couldn’t keep up,” McDaniel said.

While they were happy about the success, the orders kept coming in.

“We were drowning,” Banks said matter-of-factly.

Fortunately, two more talented family members joined Alutiiq Angels: Peggy’s sister Mary Babic and her daughter Christine Babic.

Now, over a year since starting their Instagram page, their earrings have gained a bit of a local cult following. They have never advertised or used hashtags, yet they have almost 1,700 Instagram followers. And their earrings sell within seconds — not just to Alaskan customers, but to customers in Virginia, Ohio, California, New York, Hawaii,

Texas, Idaho and Canada.

Each pair of earrings is one-of-a-kind and handmade. They use fish skins they tan and dye themselves, and the earrings feature colorful beading and porcupine quills. What is remarkable is the range of shapes, bold colors and beading patterns that reflect a cohesive signature aesthetic and show their individualities.

“I think we are able to offer such a variety because we all have our different styles,” McDaniels said. “You could totally put the same things in front of all of us and we’d all come out with something different whether it’s a different shape or style, so that’s where I think we are able to offer that variety, because there’s four of us on that page.”

Sisters McDaniel and Mary Babic used to travel to markets in Alaska and the Southwest to sell earrings, and while they enjoyed traveling and connecting with other artists, expenses for travel and shows were costly.

Alutiiq Angels chose their name to honor their Alaska Native heritage. For centuries Alaska Natives found many uses for fish skin as part of their subsistence lifestyle. There are traditional and non-traditional methods to tan fish skins and, after much experimentation, they chose the non-traditional way: using vegetable glycerin and oil. Traditional methods of tanning fish skin include using fat, animal brains and urine.

“Frances Samuelson was the first one

who shared a little with us,” Mary Babic explained. “She would tan her fish skins with deer brains. The rule of thumb is that an animal has enough brains to tan its own hide. But fish brains are very small. So, she would go and get pork, deer or moose brains, so she shared that process with us. We actually were purchasing some of her fish skins, some of the fish skins we use are Frances’s and they are probably 20 years old, they are very durable. I see why our ancestors used these for boots and bags, because they are so strong.”

Typically, the Alutiiq Angels use silver, pink and king salmon. They love the look of silver because they are thicker skins, pinks are thinner and therefore easier to soak with dye, while the kings have the largest surface area. They process the skins first by fileting, and then scraping all the fat, meat and membranes off while trying not to rip the skin.

“It’s kind of a way — for me — of reconnecting with your culture, as Native people, learning about the past and maintaining traditions, but also putting our own unique spin as individual people on it and coming up with new ways of doing things,” Christine Babic said. “Bridging that gap between tradition and contemporary.”

The late Diana Massolini was a talented beader who used to teach classes at Prince William Sound Community College.

“Diana was the first person I took a beading class from. I think about all the people who inspired me, Diana was something else with her beadwork. I miss her all the time, I think about her a lot,” Mary Babic said very warmly.

Not only do the earrings of Alutiiq Angels reflect their Native cultural values and traditions, the place they call home, but also the Cordovans who inspired or taught them in some way.

“We are so grateful to all of our customers, really we are so grateful. It allows us to keep doing what we love doing,” McDaniel said.

Mary Babic, nodding in agreement, said, “Utilizing what resource that is plentiful and that is in our cultural background as well.”

Alutiiq Angels earrings can be purchased on Instagram Monday through Saturday. They will try to increase posts for holiday shopping. Locally, they will have a table for the Sobriety Celebration and periodic drops at the Net Loft. ■

Spencer is a freelance writer for the Cordova Times. She’s a seasonal resident of Cordova for over 15 years and graduated from the University of Colorado at Boulder with a degree in Environmental Studies. She received her Natural Chef certificate in Holistic Nutrition and Culinary Arts, in addition to dabbling as an oil painter and ceramic artist.



ICC workshops

Become a member to hear first about new culture classes

BY DANAYA HOOVER

Ilanka Cultural Center would like to thank everyone who signed up to be members in 2020. We would also like to encourage and invite anyone who would like more information on joining to come visit us. Ilanka Cultural Center offers memberships for as low as \$20 a year for individuals! When you become a member you help provide a repository for Native artifacts, preserve indigenous languages, sponsor the Cordova Ikumat Alutiiq Dancers, promote Native artisans and cottage industry, maintain a tribal reference

library, in addition to conducting Native art & craft classes. Ilanka is the Alutiiq word for “family,” and we are pleased to share our heritage with you — our food and languages, art and regalia, songs and dances.

So far this year we have offered several classes to our members. Brooke Mallory has been teaching Raven’s Tail Weaving. Mike Webber taught a Halibut Hook class, and Nick Tiedeman taught a class to make a double ended paddle from yellow cedar. Gloria Cunningham has an upcoming class in March to teach tribal members to make Mukluks. You do not need to be a tribal

member to participate in the majority of the classes we offer. Becoming a member gets you on our email list that notifies you first providing information on future classes and upcoming events.

Our Cultural Center Coordinator Teal Hansen has applied for a CIRI Foundation grant: Journey to What Matters: Increased Alaska Native Art & Culture grant. This grant is for an Alutiiq Shield & War Club class we hope to offer between May 3-16, taught by well known Alutiiq carver, Andrew Abyo. We look forward to hearing back from the CIRI Foundation soon!

If you are interested in becoming a new member please feel free to come visit us at Ilanka Cultural Center located on the bottom floor of the Native Village of Eyak Building located at 110 Nicholoff Way, or give us a call at 1-907-424-7903. ■



Become a Inupiat Cultural Center member!

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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/fdpi/fdpi-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





YOUTH ACTIVITIES

School Club at Mt. Eccles

Mondays 3:40-4:40 p.m.

Wednesdays 8:15-8:40 a.m.

Contact Jess at 907-424-7738 for more info

Ikumat Dance at the Masonic Lodge

Mondays 4:45 to 6:30 p.m.

Wednesdays 4 to 6 p.m.

Contact Brooke at 907-424-7738 for more info



Alaska Federation of Natives Convention

Local artisans

Native Village of Eyak tribal members Raven Cunningham and Diana Riedel sell their handcrafts at their artist booth during the AFN convention in Fairbanks Oct. 18-20. Their works consist of handmade sea otter, sealion, seal and hand dyed mushroom products featuring a blend of traditional and modern techniques. *Photos by Brennan Cain*



Contact Jackie Ladd

Elder Services Coordinator

907-424-7738

for information on Elder Services, activities and events.

Prince William Marina

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BOAT & LOCKER STORAGE

BOB LADD, MARINA MANAGER

907-253-4332

EMAIL: BOB.LADD@EYAK-NSN.GOV

BIA Providers Conference

Representing NVE

Managing editor for The Cordova Times, Annette Potter, and boat captain for NVE Marine Enterprises, Scott Aiken, represent Native Village of Eyak programs and enterprises at the Bureau of Indian Affairs Provider's Conference on Dec. 6 in Anchorage. ■

Photo by Sean O'Brien





Photo courtesy of Jessica Weaver

Native Village of Eyak Tribal Youth Council at the National Unity Conference this summer.

THANK YOU

Thank you Tribal Youth Council and supporters

I am one of the advisors on the Native Village of Eyak Tribal Youth Council. I want to express my gratitude towards these Tribal Youth Council members. They work hard; they have been taking turns showing up to Council Meetings, they have been participating in community events, traveling to conferences and they have been having monthly meetings.

Our Tribal Youth Council gained some new members this year too, it's great that we now have nine members on the Tribal Youth Council. Tribal Youth Council has the

support from the Native Village of Eyak, The Eyak Corporation and Chugach Alaska Corporation.

Their recent contributions helped send seven Tribal Youth Council members to Florida for the National Unity Conference. At the conference youth participated in workshops, listened to keynote speakers, participated in area caucus meetings and learned about other cultures. Overall, thank you everyone, for continuing to support our youth.

— Jessica Weaver

Family Program Coordinator, NVE

Enrollment

Real ID compliance

As of Jan. 1, tribal IDs issued are valid for five years

NVE is working to make them Real ID compliant and will also now issue them for inactive tribal members. All IDs must be applied for in person and tribal members must have required documents on file. Required documents include enrollment application, ID card application, birth certificate and CIB. ■

For more information or to schedule an appointment

Lennette Ronnegard

NVE's enrollment clerk

(907) 424-7738 or lennette.ronnegard@eyak-nsn.gov

ILANKA COMMUNITY HEALTH CENTER



Medication Assisted Treatment

Treatment options for opioid and other substance addiction are now available.

CONFIDENTIAL

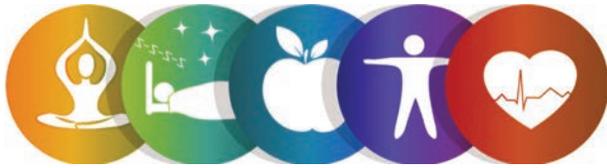
(907) 424-3622

Call today and talk to one of our Behavioral Health Clinicians.

CALL **907-424-3622**
TO MAKE AN APPOINTMENT,
or stop by **705 Second St.**



PERSONALIZED QUALITY HEALTH CARE FOR THE ENTIRE COMMUNITY



Join us for the

2020 HEALTH FAIR

Saturday, April 11th

8 a.m. – Noon

Cordova High School



Labs ★ Health Education ★ Nutrition ★ Prizes ★ Stress Management



Native Village of Eyak

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