

National Petroleum Reserve - Alaska

Public Hearings

Barrow

1998

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NATIONAL PETROLEUM RESERVE - ALASKA

BARROW HEARING

Borough Assembly Chambers
January 13, 1998, 7:30 p.m.

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1 Johnny Lee Aiken from my office. And with that, I know you
2 have your staff here, welcome to Barrow and I want to welcome
3 Nelson Ahvakana who's the Hearing Officer, he will be stating
4 rules or the purpose of the meeting. After you introduce
5 yourself, Mr. Ritchie.

6 MR. RITCHIE: Thank you, Mayor. Thank you for being
7 here tonight at this meeting, all of you, and thank you for
8 letting us come once again to this community and thanks for the
9 opportunity for us to hear from you tonight about what we've
10 done so far in this planning effort, in the environmental
11 effort. We appreciate being here.

12 I'd like to introduce out staff that has been working
13 on this project for some time now and many of you have seen
14 them many times, some of them, but I'd first like to introduce
15 -- we've had a good relationship working with the State of
16 Alaska and Marty Rutherford is here tonight, the Deputy
17 Commissioner for DNR and representing the Governor tonight, so
18 we appreciate you being here with us, Marty. Thank you. Next
19 Sally Wisely is the Associate State Director for BLM-Alaska,
20 we're glad to have Sally here with us tonight and she has a
21 heavy load in this planning and environmental assessment work
22 on the North Slope. Anne Morkill, I don't know where Anne
23 is.....

24 MR. YOKEL: She's outside.

25 MR. RITCHIE: She's working, as usual and Sharon Wilson

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1 from my staff is here. Sharon, you usually find her at the
2 desk.

3 MS. WISELY: She's right here.

4 MR. RITCHIE: And Mike Kunz. Mike has been our project
5 coordinator for our district in the north, appreciate him.
6 Dick Roberts is the MMS coordinator, he's been working closely
7 with the BLM and the State and the Borough in this effort. And
8 we'd like to also have you know that Joe Kolasinski, that's a
9 good Irish name but it's -- he's also the recorder and we
10 appreciate him being with us tonight. And Arnold Brower, Jr.
11 is the NPR-A coordinator for the North Slope Borough and also
12 we claim him, so he kind of -- he wears a dangerous hat, but we
13 appreciate Arnold's efforts in this. And there's been much
14 help.

15 We'd like to have now, just for a few minutes, have
16 Dave Yokel who's been on this planning team for the past year
17 or, works in our office in Fairbanks, take just a few minutes
18 and briefly explain why we're here and briefly explain to you
19 the plan and a little bit about the alternatives and some of
20 the language that's in this document, so, Dave, if you'd do
21 that now.

22 MR. YOKEL: Can I stand close to these maps?

23 REPORTER: (Nods in the affirmative)

24 MR. YOKEL: Well, the Bureau of Land Management is
25 developing a plan for the management of 4.6 million acres in

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1 the northeastern corner of the NPR-A, that's the area bordered
2 in red up here and labeled "Planning Area" on this map. And
3 that plan includes the possibility of oil and gas leasing and
4 the subsequent development that that might bring. That plan is
5 now in draft form.

6 Any such plan has to include a reasonable range of
7 alternatives. The plan that we have put together, to this
8 point, includes five alternatives that are depicted on these
9 five maps right here with the land colored mostly in yellow and
10 green. And these five alternatives cover the entire range of
11 oil leasing possibility from no leasing anywhere within the
12 planning area to having leasing cover the entire 4.6 million
13 acres of the planning area. So on these maps here, the color
14 green depict no oil and gas lease sales, the color yellow
15 depicts that there would be oil and gas lease sale. So we have
16 the two extremes in the alternatives and three additional
17 alternatives in which varying portions of the planning area
18 would be open to oil and gas lease sales.

19 But all of these alternatives that would provide for
20 oil and gas lease sales also include language that would
21 regulate oil exploration and development to minimize the
22 impacts on the resources and activities on the land. The five
23 alternatives also include different land designations for
24 further protection of those areas or those values on the land.
25 The final decision that the Bureau of Land Management makes

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1 could be any one of these five alternatives or it could be some
2 combination of their features.

3 We are here tonight to listen to your comments on this
4 Draft Plan. And we're especially interested in comments on two
5 subject areas. We would like, one, your comments on these
6 management alternatives that we have come up with. And, also,
7 we would like to hear your comments on our assessment of the
8 impacts of these alternatives.

9 Thank you.

10 MR. RITCHIE: Thank you, Dave. I'd like to now
11 introduce -- I think the Mayor did a wonderful job of
12 introducing Nelson, but Nelson comes to us from ASNA, he's --
13 actually, you know him better than we do, perhaps, but we've
14 asked Nelson to be the Hearing Officer for tonight, so it's my
15 pleasure to turn this meeting over to him tonight. Nelson,
16 thank you.

17 MR. AHVAKANA: Thank you, Mr. Ritchie. Before we begin
18 I would like to interpret the -- you know, what Dave had said
19 on those alternatives on the 4.6 million acres of NPR-A,
20 Alaska.

21 (Inupiaq)

22 You have heard that I will be the Hearing Officer for
23 this evening and my name is Nelson Ahvakana. And with me is
24 Joe Kolasinski who will be the court reporter.

25 The purpose of this hearing here is to formally receive

1 comments on the Bureau of Land Management's Draft Integrated
2 Activity Plan/Environmental Impact Statement for the Northeast
3 Portion of the National Petroleum Reserve - Alaska and the
4 ANILCA Section 810, (Subsistence) Evaluation and Finding. This
5 hearing is being held pursuant to the National Environmental
6 Policy Act, or NEPA, and the Alaska National Interest Lands
7 Conservation Act, or ANILCA. It satisfies NEPA's requirement
8 that BLM, the Bureau of Land Management, take public comment on
9 major federal actions and ANILCA's requirement that we conduct
10 hearings on possible actions which may impact subsistence
11 resources or activities

12 Your comments tonight will serve several purposes.
13 Your comments on the ANILCA Section 810 subsistence evaluation
14 can tell us whether we have correctly identified and assessed
15 the effects of the various alternatives in the Draft EIS on
16 subsistence uses and needs and whether or not other lands are
17 available for the management schemes proposed and you can
18 suggest other alternatives here which would reduce or eliminate
19 effects on public lands needed for subsistence purposes. You
20 can also tell us if the proposed findings in the Draft EIS are
21 accurate and whether we have left anything out of our
22 subsistence evaluation.

23 You can point out information about the resources or
24 uses of the planning area which our draft document may have
25 overlooked or not analyzed correctly; we want to be sure to

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1 have all the relevant information before we make a decision.
2 Also, you can provide us a sense of what the public wants to
3 occur on these lands. Decision-makers want to know where the
4 public stands on the issues involved in the future management
5 of this part of NPR-A, Alaska.

6 The Draft EIS was placed on the Internet on November 24
7 and paper copies were released to the public the first week of
8 December. Several public information meetings were held in
9 Alaska during December to answer questions about the document
10 and to promote dissemination of the Draft EIS.

11 This hearing is one of a series being conducted in the
12 Alaskan communities of Anaktuvuk Pass, Atkasuk, Barrow,
13 Nuiqsut, Wainwright, Anchorage and Fairbanks. Hearings in
14 Washington, D.C. and San Francisco, California are also being
15 held to ensure a full opportunity for the public to
16 participate.

17 In addition to these hearings, comments on the Draft
18 EIS have been accepted by the Bureau of Land Management since
19 December 12th, 1997, the start of the official comment period
20 and will continue to be accepted if postmarked by February
21 10th, 1998. Comments may be provided orally at these hearings,
22 or in writing via the Internet, by facsimile or by regular
23 mail. Informational materials with phone numbers, and
24 addresses, including the Internet address, as well as blank
25 forms for comments are provided on the table just before you

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1 enter here in this hearing room.

2 All comments provided will be compiled, analyzed and
3 considered by the Bureau in preparing the Final Environmental
4 Impact Statement, due to be released in late June 1998.

5 The way we will proceed is I will call the names of
6 those who have indicated they wish to make oral comments up to
7 the microphone, and the microphone is there on the end of the
8 table. You will have to go there in order for the recorder to
9 record your statements. You will then state your name, state
10 which organization you represent, if any, and then give your
11 comments. If you have written comments, I will ask you to
12 provide them to the court reporter.

13 During this hearing we will have no set time limit on
14 comments, but I would ask that you to stay on the subject of
15 this Draft EIS.

16 The Bureau of Land Management personnel are here to
17 listen to your comments. And I would request that the audience
18 be considerate of the speakers who will be speaking and to give
19 them the courtesy of your attention. We will begin now with
20 the first person from the list that was given to me at this
21 time.

22 I would like to introduce to you Honorable Mayor Ben
23 Hop -- Ben Nageak to be the first to speak. That's probably
24 the reason why you've been going after me yesterday.

25 MAYOR NAGEAK: Well, we are related anyway. Thank

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1 you, Ahnaqan. After I do my testimony in English, I want to
2 ask Jana Harcharek to translate it in Inupiaq because she does
3 wonders with translation, so I want to make sure that people in
4 the listening audience understand, for those who don't
5 understand the English language.

6 Good evening, I'm Ben Nageak, Mayor of the North Slope
7 Borough. I appreciate this opportunity to comment on the Draft
8 Northeast National Petroleum Reserve - Alaska Integrated
9 Activity Plan/Environmental Impact Statement. I want to make
10 special note of the fact that the Borough also appreciated the
11 opportunity to participate in a supporting role in the
12 preparation of this document. I look forward to continued
13 close consultation as a final version is produced and
14 management decisions are made by the Secretary and other
15 officials of the Department of Interior.

16 We're here tonight to talk about the future of a 4.6
17 million acre study area in the northeast corner of the NPR-A.
18 It has been clear since the announcement of this planning
19 process by Secretary of the Interior Bruce Babbitt that the
20 primary focus and most anticipated outcome of the environmental
21 review would be decisions involving oil and gas leasing. There
22 can be no doubt that it is the Borough residents who will be
23 most directly affected by any decision to allow a new round of
24 oil industry activity in the NPR-A.

25 The northeast planning area has been used by the

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1 Inupiat people for centuries and continues to be of great
2 importance today. It contains habitat unique on the North
3 Slope and exceptional seasonal concentrations of wildlife
4 resources. Many of these resources include vast numbers of
5 waterfowl and the Teshekpuk Lake Caribou Herd, migrate to and
6 from the planning area, and are harvested by our residents
7 there. Residents from other North Slope villages also hunt
8 from the abundant Teshekpuk herd.

9 In terms of numbers of caribou harvested for
10 subsistence, the Teshekpuk Lake Herd is the most important herd
11 on the North Slope today. Scores of traditional subsistence
12 camps and harvest areas can be found throughout the region.
13 Many significant Inupiat cultural and historical sites dot the
14 landscape.

15 The ability of the Borough to provide the most basic
16 services to its residents is tied largely to revenues generated
17 by taxes on land-based oil industry facilities. That
18 historical support for onshore versus offshore oil and gas
19 operations has always been tempered by a specific need, the
20 need for these activities to be conducted in a manner which
21 does not significantly interfere with the subsistence lifestyle
22 of our residents. With vigorous Borough oversight through our
23 Land Management Program, we have seen successful, ongoing
24 onshore oil and gas operations on state lands to the east of
25 the Colville River. This activity coexists with healthy fish

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1 and game populations and subsistence activities. Only with
2 proper oversight and attentiveness to the overall impacts of
3 multiple operations, can these successes be repeated on
4 adjacent federal NPR-A lands to the west.

5 The Borough has already formally expressed its strong
6 concerns over the future management of the Northeast NPR-A in
7 two documents prepared in connection with their planning
8 process. The scoping Comments and Recommendations of the North
9 Slope Borough were submitted on April 18, 1997. The Inupiat
10 People's History and Future with Regard to the National
11 Petroleum Reserve - Alaska is a 1997 perspective of the new
12 issues identified during review of the Draft EIS. The key
13 issues which we identified in those documents will remain the
14 focus of the Borough's formal written comments to be submitted
15 by the February 10th deadline.

16 Briefly, these key issues include the following: One,
17 protection of the region's subsistence resources and
18 environment. Two, identification of sensitive resources and
19 habitats which require some form of protection from the
20 potential impacts of oil and gas operations. Three,
21 recognition, respect, and appropriate protection for all
22 traditional uses in and near the planning area, including
23 subsistence activities, Native allotments, cabins, campsites,
24 historical and cultural sites, access routes, and other uses.
25 Four, support for the efforts of North Slope regional and

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1 village ANCSA corporations to receive their land entitlements
2 and secure lands for the protection of subsistence and other
3 activities. Five, identification of a mechanism for
4 recognizing and mitigating the potential cumulative impacts of
5 multiple industrial operations within and outside of the
6 planning area. Six, assurance of appropriate impact aid,
7 employment and economic opportunities for our affected
8 communities. Seven, the maximizing of local control over
9 wildlife and subsistence management through co-management and
10 other mechanisms. Eight, recognition of the applicability of
11 the North Slope Borough Costal Management Program to lease
12 activities within the planning area. Nine, deferral of
13 Teshekpuk Lake from leasing until additional analysis of the
14 effects that drilling beneath the lake might have on the area's
15 hydrology. Ten, clean-up of identified hazardous materials
16 sites with and adjacent to the planning area, including that at
17 Umiat.

18 In closing, I think it's important for North Slope
19 residents to understand that the Borough will not simply choose
20 and support one of the five oil and gas leasing alternatives
21 presented in the draft document when we make our final
22 comments. Instead, we are in the process of identifying a
23 North Slope Borough preferred alternative that defines just how
24 we would like to see the planning area managed in the coming
25 years.

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1 We are eager to hear what the other North Slope
2 entities and the public have to say on this extremely important
3 subject. When the time comes for a final decision on oil and
4 gas leasing in the NPR-A, we challenge the Secretary of the
5 Interior to live up to the sentiment he expressed when he
6 visited the areas last summer. Secretary Babbitt said that the
7 Clinton Administration "would not perpetuate 500 years of
8 separating the people from the land." We heard him clearly.
9 We want to help him achieve that promise to use. I can only
10 hope that you hear us as clearly as we heard him.

11 Thank you. Jana.

12 MS. HARCHAREK: (Inupiaq)

13 MR. AHVAKANA: Thank you, Jana. The next person that
14 will be speaking is going to be Mr. Jacob Adams, President of
15 Arctic Slope Regional Corporation.

16 MR. ADAMS: Good evening, Mr. Ahvakana. I am
17 particularly pleased that you have been appointed the Hearing
18 Officer of this hearing tonight. I hope along with that came
19 the authority to make the final decision on the Draft
20 Environmental Impact Statement, that way I think the Inupiat
21 will be able to get a better deal from the federal government.

22 My name is Jacob Adams, I am President and Chairman of
23 the Arctic Slope Regional Corporation and a subsistence hunter
24 with a cabin in the National Petroleum Reserve. Like many of
25 my fellow Inupiat, I have a hunting and fishing camp where my

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1 family spends a good deal of time gathering subsistence food
2 and resources.

3 This area now known as the National Petroleum Reserve
4 in Alaska is of great interest to our Inupiat people, both from
5 a land ownership and subsistence use point of view. As far
6 back as the Inupiat can remember, it has always been their
7 homeland. However, in 1923, the government staked out an area
8 on a map and decreed it as the Naval Petroleum Reserve Number 4
9 without consulting the Inupiat people living in the area. And
10 again, in 1971, the United States Congress passed the Alaska
11 Native Claims Settlement Act and, again, it ignored the wishes
12 of the Inupiat people, even though the government knew that the
13 vast majority of the Inupiat people lived within the Petroleum
14 Reserve. The Inupiat people were forced to select lands
15 outside of the National Petroleum Reserve where most of the
16 Inupiat people did not live. Their homeland was taken away by
17 the stroke of a pen, even though the Inupiat urged the
18 President of the United States to veto the Alaska Native Claims
19 Settlement Act because it did not contain provisions to allow
20 the Inupiat to own their own homelands. Even the Bureau of
21 Land Management, in collusion with the rest of the Alaskan
22 Natives did not want the Inupiat to own Native allotments in
23 National Petroleum Reserve. We had to enlist the help of
24 Senator Stevens to allow Native allotment ownership in the
25 National Petroleum Reserve. Since then the Inupiat people,

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1 through the Arctic Slope Regional Corporation, has pursued land
2 exchange proposals with the Secretary of the Interior and with
3 the help of our congressional delegation. Our delegation has
4 been supportive of our efforts, but these effort to date have
5 not produced a land exchange.

6 In the summer of 1993, Secretary Babbitt came to Alaska
7 for the first time. The leaders of the Inupiat people met with
8 Secretary Babbitt at Kaktovik to address land issues, such as
9 the Arctic National Wildlife Refuge, the Outer Continental
10 Shelf and the National Petroleum Reserve in Alaska. His
11 response was, "No ANWR". And he could not stop the process of
12 the federal system to stop the OCS lease sale programs. But he
13 said, we can talk about the National Petroleum Reserve in
14 Alaska. But since then it has been a monologue, us talking and
15 him not listening, standing like a dead tree. Then Alpine was
16 discovered and I have never seen the federal government try to
17 move so fast that a second is even move faster than a turtle,
18 but it is trying to move so fast now and I believe for all the
19 wrong reasons. The decision to open up NPR-A again for oil and
20 gas leasing has not followed the process that the Inupiat have
21 been used to in OCS lease sale processes or in or prior NPR-A
22 lease sales. It is probably something that has been concocted
23 to please the environmental community and in the process has
24 allowed hundreds and thousands of dollars of public funds to be
25 spent needlessly.

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1 In spite of this ungodly process, the Inupiat has tried
2 in vain to alter the process so that issues important to us can
3 be addressed. The Bureau of Land Management has received much
4 recommendations previously in the scoping process.
5 Unfortunately, these recommendations have been ignored for the
6 most part. And as a result of ignoring these recommendations,
7 a plan has been developed that was very limited and did not
8 address or only superficially acknowledges, or simply dismisses
9 as "beyond the scope" of this process many of the issues that
10 the Inupiat people consider to be important to the future and
11 proper management of the National Petroleum Reserve in Alaska.

12 And what are these issues? The issues include the uses
13 within NPR-A, the interests and the views of the Inupiat people
14 must be given a high priority in this process.

15 We also want the Bureau of Land Management to address
16 in this process the granting the legally recognized rights to
17 protect the cabins, hunting and fishing camps, intensive
18 subsistence use areas and areas of cultural significance. One
19 other issue is the Bureau of Land Management in this process
20 must address is the preservation and protection of ASRC's and
21 Kuukpik Corporation's land selection rights within the National
22 Petroleum Reserve. One other major issue is to correct the
23 great injustice of 1971 by allowing ASRC to acquire lands in
24 NPR-A by responding to the March 1994 proposal for an equal
25 value land exchange. And initiate a broad land use planning

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1 process for all North Slope lands that addresses the concerns
2 of the Inupiat. As Inupiat people who are subsistence hunters
3 and who are directly dependent on the resources of NPR-A and as
4 people who have consistently supported the BLM administration
5 of NPR-A, we are at loss to comprehend how and why our real
6 concerns are being ignored in the EIS process. This, I
7 believe, is a serious mistake. You cannot simply put aside a
8 group of people and expect them to sit and hope that the
9 government in its infinite wisdom, if it has any, will take
10 care of them without listening to the people.

11 The Arctic Slope Regional Corporation does not support
12 closing any areas of the National Petroleum Reserve to oil and
13 gas leasing. We believe firmly that this area, NPR-A, with
14 proper regulations and utilizing new technology, can be safely
15 leased. It is also our view that the Petroleum Reserve should
16 be managed to protect the Inupiat people's subsistence use of
17 fish and wildlife resources. But protecting these interests
18 also requires a clear understanding that the state and federal
19 policies, over time, have created an economy which is dependent
20 on the development of nonrenewable resources on the North
21 Slope. The Inupiat people have come to realize that this
22 economic structure can be best maintained through
23 environmentally responsible oil and gas extraction. The Arctic
24 Slope Regional Corporation also opposes any land use
25 designation that would expand the special areas beyond what is

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1 defined by the current law. This means no wilderness
2 designation, no wild and scenic rivers designation, no wildlife
3 refuges, no national parks and no anything that is dangerous to
4 the well being of the Inupiat people.

5 It is our hope and prayer that the BLM will find in
6 itself the heart and soul to take time to listen to us and most
7 of all address the great injustice the government has bestowed
8 on the Inupiat people. That is to give us ownership of our
9 Inupiat homelands.

10 Thank you.

11 MR. AHVAKANA: (Inupiaq)

12 The next person that I would like to introduce to you
13 is Jana Harcharek, will have this time now.

14 MS. HARCHAREK: Good evening, Jana Harcharek, I'm with
15 the Planning Department's Commission on Inupiat History
16 Language and Culture for the North Slope Borough.

17 Cultural resources and sites and areas of historical,
18 cultural, spiritual and traditional use and value to the
19 Inupiat are integral facets of Inupiat society, both in the
20 past and in contemporary times. Oral traditions describing
21 activity in the planning area tell of our origin in a story
22 told by Elijah Kakinya, who was a very well respected elder
23 from Anaktuvuk Pass. "At Umiat, it is said, and at Ivisaaq,
24 the Uivaqaat lands...When the big flood come, everything was
25 covered by the ocean, and they were able to hunt whales; at

1 Umiat there were no other animals..."

2 To the Inupiat, this is verification that Inupiat
3 people have accessed the Umiat vicinity for subsistence and
4 spiritual purposes throughout millennia. We continue to do so
5 today.

6 I contend that the Mesa Site is the site that Kakinya
7 refers to in his account of how people "in an umiaq used to see
8 a tussock with grass on it rising to the surface. When they
9 saw that tussock rise, they tried to catch it...Then raven
10 speared it...and the ocean began to recede." There is no
11 evidence of human habitation in the area surrounding the Mesa
12 because people were living in boats and kayaks until the ocean
13 receded.

14 There are hundreds of sites in the planning area that
15 contain both archaeological and historic material and
16 resources. We know, all too well, that these resources are
17 nonrenewable. Paleontological remains which could be
18 interpreted to have a direct physical relationship with
19 archaeological resources to which the Inupiat have ties, and
20 also found in the planning area. Contrary to the Draft EIS,
21 there are sites within the planning area considered sacred by
22 the Inupiat. In addition, numerous graves, both marked and
23 unmarked, dot the planning area.

24 The Borough recognizes and respects the nonrenewable
25 nature of the wealth of resources. We must adhere to the

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1 regulations promulgated by federal laws designed to protect
2 these resources.

3 The North Slope Borough's Commission on Inupiat
4 History, Language and Culture, or IHLC, is designated by the
5 State Historic Preservation Office as the Certified Local
6 Government per the National Historic Preservation Act and is
7 empowered to assume any of the duties that are given to the
8 State Historic Preservation officer per 36 CFR 800. BLM, as
9 the federal agency responsible for an undertaking in the
10 planning area must work with IHLC to ensure lessee compliance
11 with the National Historic Preservation Act, or NHPA; the
12 Archaeological Resources Protection Act, commonly referred to
13 as ARPA; the Native American Graves Protection and Repatriatio
14 Act or NAGPRA; and Executive Orders 13007 regarding Native
15 American Sacred Sites.

16 As the Certified Local Government, IHLC will implement
17 comprehensive procedures to ensure compliance with Section 106
18 review process provisions contained in the NHPA regulations,
19 when it appears that that undertaking in the planning area
20 might affect cultural sites of interest to the Borough. It is
21 extremely important to the Borough that consideration of
22 cultural sites occur in the very early stages of project
23 planning so that concerns regarding potential effects receive
24 thorough consideration.

25 Conspicuously absent in the DEIS Alternatives section

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1 describing interrelationship is any mention of ARPA and NAGPRA.
2 Of specific concern to the Borough is the lack of any reference
3 to the consultations mandated in two acts. ARPA regulations
4 require consultations with tribes, if any ground disturbing
5 activity is to occur. Per 43 CFR 7, Section 7.7, IHLC wishes
6 to enter into an agreement with the BLM for determining
7 locations for which the Borough wishes to receive notice. IHLC
8 is also entitled to review any proposals for excavations and
9 wishes to work with BLM on instituting a systematic process to
10 initiate these reviews. IHLC will work with BLM to determine
11 what circumstances should be the subject of special
12 notification after a permit has been issued.

13 Per NAGPRA regulations, IHLC wishes to receive notice
14 of inadvertent discoveries or planned activities that may
15 result in the excavation or discovery of human remains and
16 cultural items. IHLC will work with BLM to develop a written
17 plan of action including documentations of the kinds of objects
18 to be considered as cultural items as defined in Section
19 10.2(b) of the regulations.

20 Throughout the proceedings, beginning with the scoping
21 meetings last spring, BLM has led people to believe that they
22 will recognize, acknowledge and incorporate traditional
23 knowledge into the process of drafting the EIS. The North
24 Slope Borough is alarmed with the treatment of traditional
25 knowledge in the DEIS. I quote from page III-C-7, "The number

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1 of TLUI locales in the planning area greatly exceeds the number
2 of recorded archaeological sites", and I add emphasis here,
3 "suggesting that if cultural memory is a reliable manifestation
4 of reality, there must be hundreds of as-yet-undiscovered
5 cultural sites within the planning area." This insulting
6 reference is a flagrant indication that BLM does not regard
7 Inupiat traditional knowledge with any degree of respect. This
8 issue is even more critical given the fact that oral traditions
9 are so closely intertwined with the NHPA, ARPA, NAGPRA and
10 Executive Order 13007.

11 The DEIS reference to sacred sites omits key language
12 regarding ceremonial use. In its entirety, the definition of
13 "sacred site" in Executive Order 13007 "means any specific,
14 discrete, narrowly delineated location on federal land that is
15 identified by an Indian tribe, or Indian individual determined
16 to be an appropriate authoritative representative of an Indian
17 religion, as sacred by virtue of its established religious
18 significance to, or ceremonial use by, an Indian religion;
19 provided that the tribe or appropriately authoritative
20 representative of an Indian religion has informed the agency of
21 the existence of such a site."

22 There is an assumption made in the DEIS that there are
23 no such sites. In fact, based on oral traditions and the
24 documentation of such sites by Western anthropologists, there
25 are. The Borough needs ample time to thoroughly review

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1 existing information to ascertain which sites are sacred, as
2 defined in Executive Order 13007.

3 Potential impacts to cultural resources as described in
4 Section IV., Effects, Alternatives A through E of the DEIS
5 should contain more detailed protective measures. Descriptions
6 of impact vary from, these impacts can be satisfactorily
7 addressed through the current assessment and decision making
8 process, to the protection of cultural recourse in the planning
9 area would follow the established and proved procedures
10 developed by BLM during the NPR-A exploration of the late
11 1970s and 1980s.

12 The Borough asserts that IHLC, as the Certified Local
13 Government representing the North Slope, will be the agency
14 with whom BLM must work to establish acceptable procedures for
15 protecting cultural resources. The resources include
16 traditional land use sites; sacred sites; burial grounds;
17 archaeological sites; paleontological remains; traditional
18 cultural properties, or TCPs as defined in the 1992 amendments
19 of the NHPA; any site of cultural significance to the North
20 Slope Borough and its residents.

21 I want to thank you in advance for your consideration
22 and cooperation and for the opportunity to provide these
23 initial comments. Quyanagpak.

24 (Inupiaq)

25 MR. AHVAKANA: Thank you, Jana. Our next speaker is

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1 Marty Rutherford, she's representing the Honorable Governor
2 Knowles, State of Alaska.

3 COMMISSIONER RUTHERFORD: On behalf of Governor Tony
4 Knowles, I appreciate this opportunity to present the State of
5 Alaska's views on the National Petroleum Reserve in Alaska
6 Draft Plan and Environmental Impact Statement. I am Marty
7 Rutherford, Deputy Commissioner of the Alaska Department of
8 Natural Resources.

9 The Knowles Administration strongly believes that the
10 oil beneath the NPR-A can be developed in a responsible way
11 that not only provides fuel and jobs for Alaskan families, but
12 also protects the environment and wildlife that depends on it.
13 The State of Alaska is committed to the protection of fish,
14 wildlife, and subsistence values in the Teshekpuk Lake area and
15 Colville River corridor. The State believes that any lease
16 sale in the NPR-A should be designed to protect the
17 particularly important fish and wildlife resources upon which
18 local communities depend for their traditional subsistence
19 needs.

20 The State will be making recommendations to the
21 Secretary of Interior on how this can be accomplished through
22 the EIS and the lease sale processes. Further, the State is
23 working closely with Mayor Nageak's office to ensure that our
24 recommendations to BLM provide protection for the subsistence
25 lifestyle upon which local people depend.

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1 Governor Knowles has adopted a policy of "doing it
2 right" which holds that resource development must be done
3 right, or not at all. "Doing it right" is a comprehensive
4 approach of managing our resources so they can be used,
5 enjoyed, and sustained for present and future generations. It
6 means challenging and partnering with industry, local villages
7 and citizens as stewards to ensure protection of our air,
8 water, wildlife, and habitat. It is based on three principles.

9 Sound science, prudent management and responsive and
10 meaningful public involvement. Sound science means using the
11 latest and best scientific information about the resources
12 including the best technologies and local knowledge. Prudent
13 management means focusing on conservation and sustainability,
14 utilizing Alaskan contractors and workers, and utilizing field
15 and operations monitoring to assure quality information and
16 management. Responsive and meaningful public involvement,
17 including stakeholders, communities, and citizens in ongoing
18 public review. I recognize this is a very high standard and
19 one that the State itself has not always lived up to. We are
20 trying to do better and hope that North Slope communities will
21 continue to work with us to improve our public process as well.

22 For development to take place, the Knowles
23 Administration believes it must follow these principles. Based
24 on the State's understanding of the planning area and our
25 participation in the development of the NPR-A plan and

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1 Environmental Impact Statement, we have concluded that the
2 opportunity exists to protect the outstanding wildlife and
3 habitat in the area while at the same time exploring and
4 extracting vital energy resources we believe exist there.

5 On the North Slope, the State has used the "doing it
6 right" model for oil and gas development with great success.
7 The Alpine and Badami projects which are underway illustrate
8 the great strides the State is making with industry and other
9 interested parties to take advantage of technological
10 advancements that have significantly reduced the environmental
11 impact of oil exploration and production. These projects also
12 demonstrate the benefits of industry and community
13 partnerships, and using local knowledge to identify and protect
14 important resources and subsistence use areas.

15 An integral part of the State's management philosophy
16 derives from our abiding respect for the land, for the wildlife
17 and for the people who rely upon them. Alaskans have a rich
18 history of being good stewards of our land and its resources.
19 In Alaska's oilfields, industry is not only required to comply
20 with rigorous lease stipulations and protections, but must use
21 the best available technology as well.

22 The State has a proven and successful track record of
23 minimizing, and mitigating, environmental impacts related to
24 the development of our energy resources. As many of you know
25 from your experience with North Slope oil development, these

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1 management techniques include extended reach drilling,
2 re-injection of drilling wastes; limiting exploration to the
3 winter months; maximizing use of ice roads; identifying,
4 protecting, and monitoring important habitat areas and wildlife
5 migration corridors; reducing the size of drilling pads; and
6 improving drilling efficiency through advance seismic data.
7 Governor Knowles and Secretary Babbitt had an opportunity to
8 observe, and commented favorably about many of these management
9 techniques during their trip to the North Slope last summer.

10 Oil and gas production conducted with care for the
11 environment and wildlife in the NPR-A could yield great
12 benefits for Alaska and especially the North Slope communities.
13 It is particularly important to remember that local communities
14 impacted by NPR-A oil and gas leasing and development are
15 entitled to receive potentially significant dollars for
16 planning, capital construction and project maintenance from the
17 State's 50 percent revenue share. I've brought with me a copy
18 or several copies of a White Paper that explains the National
19 Petroleum Reserve Revenue Sharing Program, and I'll leave those
20 for anybody who's interested.

21 The State of Alaska believes that NPR-A oil development
22 should occur only if it assures protection for subsistence
23 resources and access to traditional subsistence use areas. The
24 State is working closely with the North Slope Borough to
25 identify appropriate NPR-A lease and permit stipulations that

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1 protect the subsistence, fish and wildlife resources and
2 traditional hunting and fishing sites.

3 The State also understands the frustration of the North
4 Slope Borough village and regional corporations in securing
5 their land entitlement and we strongly support resolution of
6 these issues. The State anticipates playing a positive and
7 active role as land exchange and trade discussions move
8 forward.

9 In additions, the State supports the North Slope
10 Borough's efforts to resolve outstanding issues with BLM
11 regarding traditional cabins, campsites, and hunting and
12 fishing areas in the NPR-A. The State is willing to assist in
13 the resolution of these important local issues.

14 In conclusion, the State appreciates Bureau of Land
15 Management efforts to identify appropriate land management
16 strategies for the northeast portion of the NPR-A.

17 The State of Alaska also appreciates the opportunity to
18 work with Mayor Nageak and his staff at the North Slope
19 Borough. The Knowles Administration is confident that
20 together, we can identify areas within the NPR-A for oil and
21 gas leasing while ensuring protection of critical fish,
22 wildlife and subsistence use areas.

23 Thank you for the opportunity to provide comments today
24 on behalf of the Knowles Administration.

25 MR. AHVAKANA: (Inupiaq)

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1 At this time I would like to introduce to you
2 Mr. Morgan Solomon, he's representing the Native Village of
3 Barrow. Mr. Solomon.

4 MR. SOLOMON: Thank you very much, Hearing Officer
5 Nelson Ahvakana. My name is Morgan Solomon, I was born in
6 Wainwright, raised in Fairbanks. And I came here to this
7 country back in 1967 from Anchorage, after I got out of
8 service. I have seen establishment of the North Slope and the
9 Petroleum Reserve ever since I was a little boy. And also the
10 Prudhoe Bay area. There has been a lot of compromise in
11 conjunction with oilfield development in our country up here
12 for many years. There have been many promises. Promises to
13 our people in term of equal employment opportunities, equal
14 training. All these things has happened for a long time. And
15 yet since the oil development started in Prudhoe Bay we were
16 picked to train in some areas that they thought would be viable
17 for our livelihood.

18 But those promises were broken, meaning that sometimes
19 the Native people went up to train, trained for a little while
20 but were not given the opportunity to train in such a way that
21 they could have a full-time employment. Or if they have some
22 alcohol problems that they would go ahead and let them go.
23 What I'm getting at here is three agencies. Three agencies
24 meaning BLM, North Slope Borough, State of Alaska, I listen to
25 them working towards a partnership should the 4.6 million acres

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1 be developed or a part of it should be developed. But I'm also
2 looking at the petroleum area here as one of the most unique
3 parts of our country here in the North Slope. The reason I say
4 that is because I have been around that country for many years
5 since I came up here, going back and forth every other week
6 working for Atlantic Richfield Company in my time.

7 I work week on and week off for six and a half years in
8 Prudhoe Bay. That land in summertime is a land for our
9 animals. Both the birds, caribous and it's also a land of
10 opportunity for subsistence use of our people here in the North
11 Slope and it was the only area where Nuiqsut people can hunt
12 because they couldn't get on the east bank to hunt caribou
13 openly and to hunt other animals openly because Prudhoe Bay wa
14 continuously developing towards the western part of that area.
15 And I'm going to ask that if the EIS is going to be proposed by
16 all the parties that this time our Native people be listened
17 to, that you help our people on the areas that they know most.
18 On the areas before any development started.

19 Jana Harcharek had made some very viable statements,
20 the Mayor of the North Slope Borough had made some very, very
21 real good sound statements. The State also had some good
22 statements but, you know, on the long run, as I know Prudhoe
23 Bay, as when it was first developed, the promises are never
24 kept. Under those circumstances you would have 4.6 million
25 acres that must be developed under a control system. In other

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1 words, no more false promises made to the Native people by the
2 federal government, the state government. There should be an
3 agency here, we have an agency called North Slope Borough. The
4 North Slope Borough was developed so that we can take into
5 consideration in providing ourselves some money to develop our
6 villages, educate our people and be just like any cities within
7 the state of Alaska that are entitled to such.

8 You know, I read here 50/50, the state 50 percent, the
9 federal 50 percent and whatever is left over is going to go
10 into our -- part of our country up here, but that's not good
11 enough. You know, before NPR-A this was our land, this country
12 was our land, we had roamed this country all our lives. And
13 then as soon as it was turned over to the federal government,
14 the federal government turned around and start putting in
15 regulatory system, so they could keep us away from our areas
16 where we traditionally hunt and, again, you know, for the past
17 year these colors over here scares me. The colors, the five
18 systems -- the five areas that they wish to develop. The
19 National Petroleum Reserve Development Program for Teshekpuk
20 area.

21 Teshekpuk area is one of the most beautiful lakes in
22 the whole state of Alaska because it provides all of our needs
23 as far as our subsistence lifestyle is concerned. Our sea
24 mammals, our sea animals, our birds and so forth are embedded
25 in that region. And so as a Native person and as growing up,

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1 not just here, but all over Alaska, I'm hoping that if there is
2 to be development that everyone works together, that the Native
3 village people from Nuiqsut, Atqasuk, Barrow, Wainwright,
4 wherever, have the first opportunity to let you know that we
5 care for our people for generations to come.

6 I'm going to speak in Inupiaq very briefly as to what I
7 have stated because I believe most of my people understand
8 where I'm coming from. I helped develop Prudhoe Bay. As a
9 matter of fact, I had the first opportunity to be a member of
10 those few people that opened up the first well. I know how it
11 is and once after that we were forgotten. We were forgotten
12 for the last 20 years because you will never see somebody
13 retiring from that area with the exception of two people out of
14 80. And that's the kind of promises that the oil companies
15 make to our Native people when they first started to develop
16 Prudhoe Bay area. And I hate to see this again if it should be
17 developed, that promises are broken overnight. They forget who
18 lives up in this part of the country.

19 (Inupiaq)

20 And I'd like to thank for the opportunity to make this
21 statement. Although I don't have a written statement in front
22 of me, but what I'm trying to address here, I believe, is
23 something that's coming from my heart because I was one of the
24 individual Natives that was promised a job of opportunity only
25 to lose it six and a half years later because someone had more

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1 education than I did.

2 Thank you.

3 MR. AHVAKANA: Thank you, Morgan. Next person is
4 Mr. Bill Tegoseak.

5 MR. TEGOSEAK: Excuse me for a moment while I prepare.
6 Good evening. My name is Bill Tegoseak. I wish to address the
7 issue of environmental desecration on tribal lands in the name
8 of oilfield exploration and development. I work for the
9 federally recognized Sovereign Tribe of the Native Village of
10 Barrow as an Environmental Technician and as such I wish to
11 comment, from a historical perspective, on environmental
12 concerns that have evolved within the ranks of our Inupiat
13 Tribe since President Warren G. Harding declared tribal lands,
14 Naval Petroleum Reserve Number 4 in 1923.

15 Prior to getting into any further discussions regarding
16 potential oilfield exploration or planned exploration on tribal
17 lands, it is only fitting that protocol be recognized and
18 established during these proceedings.

19 The Native Village of Barrow recognizes our guests from
20 the United States Department of the Interior on a government to
21 government basis, in particular, the federal agents from the
22 Bureau of Land Management and would also like to acknowledge
23 the agents from the Minerals Management Service who may not be
24 here today. As federal agents these people's primary trust
25 responsibility to us is to protect and preserve tribal lands.

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1 The rich history of the Inupiat Nation spans a minimum
2 of 4,000 years. It is unequivocally clear that my people have
3 used and occupied the lands under consideration for oilfield
4 exploration and development since time immemorial. Let no one
5 doubt that we've never signed any treaties relinquishing our
6 inherent right to Tribal Land ownership. We've never sold our
7 tribal lands and we've never gone to war and lost ownership of
8 our lands. We have never given up our possessory or aboriginal
9 rights, indeed these are our promised lands.

10 With this understanding it is my responsibility, as
11 Environmental Technician for the Native Village of Barrow then,
12 to ensure that our Inupiat Tribe has substantial and meaningful
13 involvement in environmental policy decisions impacting our
14 village, our tribal membership and our tribal resources.

15 At this point it would be foolish, at best, to ignore
16 past oilfield exploration activities which have so negatively
17 impacted tribal lands. On August 6, 1947 the Arctic Research
18 Laboratory was established under the auspices of the Office of
19 Naval Research in the Native Village of Barrow, specifically to
20 search for fossil fuels in the name of national security. In a
21 period of just over 30 years the U.S. Navy, the Air Force, the
22 Corps of Engineers, the U.S. Coast and Geodetic Survey, the
23 Atomic Energy Commission, other federal agencies, prestigious
24 universities and private enterprise, as well as the
25 international community, began a systematic desecration of

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1 tribal lands. In that regard I invite you in the audience this
2 evening, if you are not knowledgeable of environmental damage
3 done in the past to tribal lands in the name of development, to
4 pick up both documents of informational material I am
5 providing.

6 One packet, prepared by the military, outlines the
7 tremendous amount of contamination, toxic and hazardous waste,
8 in many cases, extremely hazardous materials left by the
9 military in the wake of oilfield exploration.

10 The second document outlines the inhumane treatment of
11 my people by the Air Force in the 1950s and 1960s, specifically
12 the use of the Inupiat people as guinea pigs by injection of
13 Iodine 131 to determine if my peoples' thyroid gland made them
14 more acclimated to cold weather. This experiment was done
15 since the Naval Arctic Research Laboratory gave the Air Force
16 accommodations and facilities to conduct inhumane experiments
17 in complete violation of the Nuremberg Code.

18 The United States government throughout the last 50
19 years has shown very little concern for the well being of
20 either of our environment, or more importantly, for our people.
21 Throughout the last six months the Environmental Section of the
22 Native Village of Barrow has gained the limelight of
23 environmental issues. We've been asked to speak in places such
24 as Aniak, in Kansas City, in Anchorage, in Seattle and we will
25 also give our environmental concerns that are tied into the

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1 military in Spokane in April of this year.

2 At this point we do not express opinion in oilfield
3 development in NPR-A. Our message is, if exploration is to
4 occur, it must be done in an environmentally sound manner,
5 protecting the environment, protecting the natural resources,
6 protecting the well being of our tribe for the benefit of your
7 government and mine. It is our sincere hope that as a
8 recognized federal tribe that if development is to occur on our
9 tribal lands on which we have lived at least a minimum of 4,000
10 years, that development be done with respect to the
11 environment, with responsibility and if damage is to occur, to
12 make sure that the damage is cleaned up in the proper sense and
13 those people that do damage the land are held accountable.

14 Our involvement with the military throughout the last
15 50 years or so has indicated to us that the United States
16 government, through the Department of Defense, has been
17 unwilling and, up to this date, certainly has been unwilling to
18 accept responsibility for the tremendous amount of damage that
19 is shown in these documents. We ask, again, that if any
20 exploration, if any development is to occur, that the
21 activities be done in an environmentally sound manner.

22 Thank you.

23 MR. AHVAKANA: Yeah, Bill, give me a copy of your --
24 can I have a copy of your statement? For your benefit, I made
25 the determination that I wouldn't be able to read what he

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1 wrote, but I think it's well said though of what he said on
2 this.

3 (Inupiaq)

4 I would like to thank Mr. Bill Tegoseak for his
5 comments. At this time I would like to recognize Mr. Arnold
6 Brower, Jr.

7 MR. A. BROWER, JR: (Inupiaq) Welcome, Sally Wisely,
8 BLM Alaska Associate State Director and Dee Ritchie and folks
9 from the State. I enjoyed your comments.

10 Before I start I want to introduce Don Long, who is the
11 President of the Inupiat Community of the Arctic Slope. If he
12 would make -- because my comments are relative to the
13 organization that we both represent. He's the President of
14 Inupiat Community of the Arctic Slope. Don, you want to make
15 some introductory comments, please?

16 MR. LONG: Thank you very much, Arnold, Jr., for giving
17 me a little bit of your time. Arnold and I have been working
18 together on a statement here for NPR-A representing the Inupiat
19 Community of the Arctic Slope. My name is Don Long, I'm the
20 President of the Inupiat Community of the Arctic Slope, a
21 regional tribal government. You've heard tonight from the
22 state government, the borough and municipal government, my
23 business organization, Arctic Slope Regional Corporation and
24 our village tribal government, Native Village of Barrow.

25 The Inupiat Community of the Arctic Slope is a regional

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1 tribal government encompassing all of the North Slope. As a
2 matter of fact, our constitution states that this constitution
3 is created by the people of the Arctic Slope Borough. The
4 Inupiat within the Arctic Slope Borough adopts this
5 constitution. There are no restrictions to the constitution,
6 other than the fact that it is incorporated under the Indian
7 Reorganization Act of 1934. As of last summer, I heard earlier
8 mentioned, that we are reestablishing ICAS as a tribal
9 government. It is not a non-profit organization, it is not a
10 business organization, it is a tribal government.

11 What -- where it states right now where we are
12 developing ordinances. Ordinances, we all know, are law,
13 establishing law. ICAS currently we are at a point now where
14 we are developing, empowering ordinances so that we can make
15 laws governing the Arctic Slope Borough. There were no
16 restrictions I had mentioned earlier to ICAS when it was
17 established as a tribal government, therefore, every ordinance
18 that we adopt as an organization will deem applicable to the
19 Arctic Slope Borough and, therefore, by deeming applicable to
20 the Arctic Slope Borough we will assert jurisdiction over
21 those. In other words, since there were no restrictions by the
22 federal government in recognizing ICAS, we've got the
23 capability of making those laws in relation to subsistence,
24 land use, fish and wildlife game, transportation routes,
25 whatever we feel is necessary for the benefit of the tribe of

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1 the North Slope or Arctic Slope Borough.

2 Now, Arnold is going to give a brief statement -- I
3 just wanted to bring this out to assure that we are still here,
4 we're going to be around. You will probably hear from us a
5 little bit more later on, after we develop our ordinances, but
6 right now, just for an example, I wanted to clearly indicate
7 the identity of Inupiat Community of the Arctic Slope as an
8 organization that whether you're the federal government, state
9 government, the borough government or a village tribe or a
10 municipality in your village, ICAS will be the organization to
11 deal with. And we're just beginning, but first of all we are
12 developing a system of ordinances where we will have the
13 empowerment to promulgate regulations, rules, such as
14 implementing a coastal management program within federal lands.
15 If there's an argument about it then the federal government
16 will have to figure out a way how to work with us. It's an
17 organization that's very few people of the North Slope
18 recognize the capability of. It is, almost, what might
19 consider a tribal government, Indian tribal government under
20 Indian country. There's no restrictions right now. Maybe
21 Venetie case may change that, we don't know. But whether
22 Venetie goes or is ruled against or for, we still got --
23 there's still many areas where rules and regulations to benefit
24 the Inupiat people will come out of this government. Because
25 who can regulate how many caribous a person can get in all the

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1 North Slope.

2 Co-management of Title VIII of ANILCA is one of the
3 areas that we will be focusing toward and I'm sure BLM and ICAS
4 will have to work together someday in working that. ANWR,
5 we're going to be developing programs such as the protection of
6 park areas that we can be able to make a proposal to the Park
7 Service who -- to probably get a co-management out of ANWR.
8 Those are just some of the areas, but right now we are in the
9 very beginning stages of developing this organization through
10 our empowering ordinances so that we can start making
11 regulatory ordinances.

12 And I want to thank you very much, Dee, Sally, for
13 coming up to Barrow. Nelson, welcome back. And I know I've
14 taken a little bit of your time.

15 Let me just briefly put that in Inupiaq.

16 (Inupiaq)

17 Thank you very much, Mr. Ahvakana.

18 MR. AHVAKANA: Thank you.

19 MR. A. BROWER, JR: Okay. On behalf of the Tribal
20 Council who met this afternoon and endorsed the document I've
21 written up for them. Kind of narrate as much as I can.
22 Inupiat peoples' history is much in future in regard to
23 National Petroleum Reserve in Alaska. The Inupiat Community of
24 the Arctic Slope, IRA, 1998 formal statement for the NPR-A
25 proceedings here.

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1 With national interest on Inupiat Community of the
2 Arctic Slope's jurisdictional boundary area, namely NPR-A , it
3 is significant to consider the position of the Inupiat
4 Community of Arctic Slope, a regional tribal government with
5 boundaries encompassing the NPR-A.

6 ICAS is the regional tribal government which governs
7 the areas in which NPR-A is located. Boundaries similar to the
8 North Slope Borough boundary. ICAS represent the aboriginal
9 Inupiat residents of America's most arctic region, who are
10 predominately Inupiat Eskimos and unquestionably will be the
11 most affected by the management decisions in the various
12 activities discussed in this Draft EIS, even when all the oil
13 and gas is plundered from ICAS's jurisdictional territory.
14 Inupiat culture has perpetuated from hundreds or thousands of
15 years of history on the Arctic Slope of Alaska.

16 In the past Arctic Slope Native Association was
17 organized as a unity effort by Arctic Slope Natives to lobby
18 issues which affected the Inupiat people during the Land Claims
19 legislation in Congress. Today, Arctic Slope Native
20 Association is a thriving and contracting tribal organization.

21 ICAS was incorporated on August 26th, 1971, a federally
22 recognized tribe government and listed in the Federal Register
23 as Public Law 93-638 contractor for general tribal services.
24 In view of the overlapping hunting boundaries, and joint use of
25 lands by the eight Inupiat communities of the Arctic Slope,

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1 Barrow, Kaktovik, Nuiqsut, Wainwright, Anaktuvuk Pass, Pt.
2 Hope, Atqasuk and Pt. Lay, ICAS was incorporated to have a
3 single wildlife management program and government for Inupiat
4 people who have sovereign use of the land for subsistence,
5 cultural and economic benefit for ourselves.

6 The Native Village of Barrow has historically been the
7 headquarters of ICAS. Arctic Slope villages are interlinked by
8 family ties, overlapping hunting areas, subsistence dependence
9 on the same renewable resources and by the land.

10 Native Village of Barrow has repeatedly solicited for
11 its Reservation boundary since 1940. Public Land Order number
12 324, a designation of a Reservation for Native Village of
13 Barrow was rejected to a feasibility study by the Department of
14 the Interior and BIA, that the boundary was insufficient to
15 sustain the livelihood of the Inupiat residents economically
16 and nutritionally. On August 14, 1946 an Executive Order
17 Number 9337 of April 23, 1943 defined Public Land Order 324
18 withdrawing public lands classification and proposed
19 designation and Native reservations for inhabitants of the
20 villages of Barrow, Klukwan and vicinity.

21 This property contained 750 square miles of land and
22 approximately 50 square miles of water. This was rejected by
23 the Natives since it was deemed insufficient to sustain the
24 livelihood in Barrow. This information is noted in addressing
25 unresolved land rights of the Inupiat people on the Arctic

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1 Slope in NPR-A. Mr. Silvermann, at the time, who conducted
2 these public meetings proposed as 30,000 square mile
3 establishment of a game reserve which the Natives of the Arctic
4 region may have exclusive rights to trap and to hunt, or
5 alternatively other protective regulation. In other words,
6 self government.

7 The map of the hunting area is on page 1-15, figure
8 1-7, Barrow trapping-hunting-fishing area according to the
9 Village Council, May 17, 1947. It's in Volume 1, Sections 1-2
10 entitled Values and Resources Analysis on the NPR-A by the
11 Natural Petroleum Reserve in Alaska Task Force sponsored by the
12 Department of Interior 105(c) Land Use Study in December of
13 1978. Across this page is another sample of a proposed
14 Reservation for the Native Village of Barrow in May 17, 1947 of
15 the same document, which was also rejected for its small size.

16 The chronological outline of events related to the
17 proposed Reservation of Native Village of Barrow is attached.
18 So I've made a stamped copy, so I won't go through this
19 document, but it'll be submitted as a document to this
20 testimony. All it is, is the description of the property, the
21 results of the feasibility study for the Reservation boundary
22 and why it would not be able to sustain the livelihood of the
23 inhabitants of the Native Village of Barrow when the
24 Reservation was proposed.

25 In the constitution of ICAS it has authority to manage

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1 and regulate its own subsistence resources under Public Law
2 93-638 contractor. Under state and municipal laws the North
3 Slope Borough has no regulator authority to manage fish and
4 wildlife resources within its boundaries. Therefore, ICAS is a
5 candidate for co-management of wildlife resources with BLM or
6 Department of Interior. However, ICAS can work and will work
7 cooperatively with the North Slope Borough to manage these
8 wildlife resources through a compact development with each
9 other. I know we can work together, we've worked on the other
10 issues related to whaling and other Beluga Whale Commissions
11 and other polar bear issues, so there's a cooperative work that
12 is maintained even as we speak.

13 Federal agencies engaged in preparing the DEIS address
14 significant issues which are related to NPR-A lands, to the
15 Inupiat people's use of these lands and the fish and wildlife,
16 to our people's subsistence way of life and to our future.
17 Similarly, the status and future of our subsistence uses and
18 relationships between the land and our culture and tradition
19 and our people have implications for the NPR-A leasing and
20 management policy which the DEIS is addressing.

21 ICAS offers these fact to other citizens interested in
22 NPR-A because, like other Americans, we too, we Inupiat are
23 concerned about these things that are happening in our
24 district, the NPR-A.

25 Reviewing this document will provide the public and

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1 responsible decision-makers a local perspective on special
2 concerns of ICAS residents who want to continue life there
3 forever. This attachment is intended to give voice to the
4 Inupiat Community of the Inupiat Arctic Slope, IRA, the Eskimo
5 people who live in Arctic Alaska. This is our statement,
6 organized simply as follows: Inupiat history and current use
7 of the NPR-A; recent history of land ownership in the Arctic;
8 summary and fundamental circumstances of ICAS EIS alternatives.

9 Because the history and the current users already
10 existing and has been well expounded here, I'll go direct to
11 the summary and fundamental circumstances and other parts that
12 you can read and will be documented here for the record and
13 will be given Joe Kolasinski over there.

14 The Inupiat people heard and believed Bruce Babbitt
15 spoke as he spoke "I've instructed all agencies, the Bureau of
16 Indian Affairs, Fish and Wildlife Services, National Park
17 Service, the Mineral Management Service and all of the land
18 management agencies, including Bureau of Land Management, to
19 make -- that we open this process to your concerns and your
20 participation in every way that we possibly can." And I hope
21 you live up to that. I've been a little disappointed in what
22 I've seen so far because I would have preferred to see a
23 preferred alternative presentation by the Bureau of Land
24 Management here today which we could speak about directly.

25 The Inupiat people believe that the federal government

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1 should resolve outstanding land issues with the people who live
2 here on NPR-A, concurrently with oil and gas leasing and any
3 other special designations in the NPR-A. Return of all
4 federally held lands to Native Village of Barrow or nearest
5 village where the federal property resides.

6 Some of these land issues that Jana was alluding to
7 that are invisible, per se, includes my grandfather's house and
8 dwelling in Brownlook Point that was demolished so that the DEW
9 Line can have an airport there. These are things that have
10 become a reality, that have actually happened and still
11 continue to -- and we would like to put a stop to that, because
12 all it's doing is just eradicating our prior use in long
13 occupancy statuses. We had -- specifically I'm referring to m
14 grandpa Al Hopson, Sr.

15 The Inupiat Community of the Arctic Slope, IRA, a
16 regional tribal government, North Slope Borough, ASRC, Nuiqsut
17 Village Land Corporations, Barrow Village Corporation, Atkasuk
18 Village Corporation and tribal governments of the Arctic Slope
19 have all recommended a land settlement to give to the Inupiat
20 access and title to their traditional land use sites and this
21 remains an element of the Arctic Slope preferred alternative.
22 A perpetual use of all lands for hunting and trapping and
23 fishing for all Natives in Arctic Slope.

24 Part of the unresolved land uses is well stated in the
25 Edwarson versus Morton lawsuit. This is an unresolved lawsuit

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1 and deeply represents the expressed unresolved land entitlement
2 mentioned by the Arctic Slope Regional Corporation.

3 The Inupiat Community of the Arctic Slope, IRA, goes on
4 record strongly opposed to any alternative or mix of
5 alternatives which involve additional withdrawals or
6 designations which prevent subsistence activity or other
7 economic development within NPR-A or the planning area,
8 including continuing customary and traditional uses by Inupiat
9 residents on the Arctic Slope.

10 Of paramount concern to ICAS and its member tribal
11 villages is the unaltered and perpetual use, both individual
12 and communal, of the land in NPR-A for the aboriginal people
13 who live here.

14 The land and the Inupiat live are inseparable. The
15 land is the source of the food and culture. Even so, the
16 Inupiat have accommodated federal agency management, seismic
17 surveys, film crews, recreational adventurers, and the list
18 goes on with gas and oil and exploration with certain
19 development to come if commercial discoveries of oil are made.

20 If the government does not deal with the issues of
21 communal use of land for cultural purposes, traditional land
22 use and modern future uses in a way that allows the Inupiat
23 lifestyle to flourish, then the federal government will have
24 failed the Inupiat people with their federal trust
25 responsibility to the Inupiat people.

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1 Finally, we support resolving unsettled land exchanges
2 and selection opportunities for Arctic Slope Regional
3 Corporation, ANSCA Corporations from Barrow, Nuiqsut, and
4 Atqasuk. These are lands that are now in NPR-A, these
5 villages. We want to maintain our rights to reservations to
6 protect our culture and livelihood on the Arctic Slope.

7 And all this may be quite impossible in all, but these
8 are still unresolved land disputes, unresolved land issues.
9 And this is why we're so adamant that we need to have to -- we
10 would like land entitlements nearer our headquarter site,
11 nearer our home districts, instead of far away places at
12 Timbucktu which have no economic benefit to us.

13 When all development is gone and depleted our
14 non-renewable resources will have left here. Like babies
15 without diapers sent out in the winter without alternative
16 resources to protect us. This is -- you know, if push comes to
17 shove, this is how it's going to be. You take the best fruits
18 of our land and take away all the minerals and you've gotten us
19 dependent on oil and gas and leave. That's exactly how we'll
20 feel. It is essential for the federal government to
21 cooperatively manage the NPR-A with ICAS or in the North Slope
22 Borough, the Inupiat people. There needs to be an economical
23 fall back system as a result of oil and gas findings for ICAS
24 and Arctic residents for perpetuity of cash economy for
25 residual rights of Inupiat Natives.

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1 Again, we desire to jointly manage the Arctic region
2 for wildlife and perpetual use of all lands for subsistence.
3 Other lands held by the federal government, like IHS for Barrow
4 Hospital, should be conveyed to the Native Village of Barrow.
5 The hospital is now operated to ASNA by a resolution authorized
6 from NVB. These type of things can better help in the economy
7 in the Native Village of Barrow, residents and community.

8 Arctic Slope residents have incorporated Native Village
9 of Barrow in 1940, Inupiat Community of the Arctic Slope in
10 1971, the North Slope Borough in 1972, Arctic Slope Native
11 Association 1964 and an internationally renown Alaska Eskimo
12 Whaling Commission in 1977 as living models of prudent
13 management qualities by our local people.

14 Honorable Secretary of Interior Bruce Babbitt said "it
15 was time to begin considering all of these issues so we could
16 make an informed decision about what will be best for
17 traditional village, for the State of Alaska and for the United
18 States. I understand my legal and trust obligation to this
19 village and every village on Arctic Slope to make certain that
20 your subsistence rights under federal law are honored and not
21 compromised."

22 So I just want to add as development proceeds that
23 somebody in Arctic Slope, whether it be the North Slope
24 Borough, ICAS, the ANSA Village Corporations should have a
25 blanket sand and gravel rights, water rights for supporting

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1 this industrial development. Because if you do give these
2 rights to us it will automatically create a marriage system of
3 cooperation between the industry, the North Slope Borough and
4 the Arctic Slope Regional Corporation and other ANCSA villages.

5 I'll try to summarize this real quick in my language.
6 (Inupiaq)

7 MR. AHVAKANA: Thank you very much Mr. Brower, Jr. At
8 this time I would like to recognize Mr. Johnny Brower.

9 MR. J. BROWER: (Inupiaq) My name is Johnny Brower, for
10 the records. I was born and raised here in the Barrow region
11 and I went to school in Oregon for a period of three years.
12 I'm sheltered under the federal program and boarding school
13 system. Because I'm from a federally recognized tribe I have
14 lot of mingling with other federally recognized tribes in the
15 state of Oregon and the Northwest. In some ways our trip to
16 Oregon for school was not just an educational trip, it was sort
17 of, in a sense, a gathering of federally recognized tribes in
18 the federal government in-house status.

19 Before we went to school down there the elders in our
20 communities had great concerns because too much of a large
21 number of young people are being sent out and they gathered and
22 discussed a lot of things as a community from the Presbyterian
23 Church side and they recognized a real serious situation and
24 not just for our students, just for the community and people as
25 a whole. When a large number of people are removed from a

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1 tribe and placed somewhere else a lot of people have high
2 regards and hopes of young people in a given community. And at
3 the end of three years when we came back there was a lot of
4 elders missing that had prayed for young people. In some ways
5 they were attached to those young people because they held them
6 in high standards so much that it was just like a dream.

7 And from there, after we went through schools, we
8 experienced a lot of things happening and we saw a lot of
9 things come and go and a lot of development and activities
10 taking place. Virtually, myself, I worked in and out of the
11 oilfields in Prudhoe Bay. In the early '80s I worked for VECO,
12 I had a very promising job that lasted a long time, but
13 somewhere along the line I experienced a very hardship and
14 difficult situations, just because I'm enjoying my work and
15 spending a lot of time in Prudhoe Bay I faced a very terrible
16 situation where, for no specific reasons, some of the oil
17 company employees would find it funny to try to take a person's
18 life. After seven attempts I was physically removed from
19 Prudhoe Bay for my safety. And I don't find that very funny.

20 I didn't quit my job, I was taken away from my job for
21 my own safety reasons, for my own health and for my own life.
22 Somebody else valued my life because some -- I finally
23 complained, say, these people are harassing me too much, so why
24 don't you just put observer on that given section where they
25 bother me the most and just write them off and replace them

1 with much, much, nicer people to cooperate with on the job?
2 But my supervisors didn't take that seriously. But it got to a
3 point where they had to ship me out.

4 But this Environmental Impact Statement that is in
5 elaboration on this meeting, I find that the very livelihood of
6 Native tribal people is being played with and studied and using
7 the Native people information and writing them down and just
8 using them for the sake of strip mining practices. Personally,
9 to me, looking at this from a tribal Native person's view, in
10 some sense, a democratic nation that is supposed to be, that
11 it's called a democratic nation worldwide, with a reputation in
12 recognition, how come they send representative people up here
13 to conduct meetings and hearings and they take all the
14 information and write it down and say this is what's going on,
15 this is what happened, maybe we'll do this, maybe we'll do
16 that. But in the end, from my own observation and
17 understanding, no matter what Native people say, they say no to
18 this, after all your incomplete studies on impact statements
19 that are gathered, and some that hasn't been gathered, because
20 you acquire people that are not very knowledgeable about places
21 and information and then placed them to the United States
22 Congress and the United States Congress issue something to
23 State of Alaska to exploit and saying we're going to put oil
24 and gas lease bid in this section area, whether these Native
25 people like it or not, as a democratic nation, in the eyes of

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1 God, why practice communism and strip mining in a democratic
2 nation?

3 The government agencies that were just here, those
4 federally recognized tribal representatives, they sent a
5 message, but are those messages taken seriously or do they --
6 do you folks just hear the message and deliver it down there
7 and how come nobody sits down around the table and say, what
8 else can we do to disrupt and change their ways of life that
9 will affect them permanently? I was pretty young, and I'm
10 still young, I'm 46, but I've seen lot of elders suffer in
11 their hardship and burden and trouble because they are forced
12 to live and deal with things they cannot change that the United
13 States, in the name of strip mining practice for petroleum have
14 changed a lot of people and caused a lot of very serious health
15 problems. Personally, myself, I don't find this fun and
16 exciting to understand. And I value my elders and their
17 knowledge are very well respected and very well utilized and I
18 would like to keep it at that way for myself and for the future
19 generations to be able to use life. I've asked of land in our
20 own country a subsistence way of life, practitioners, after all
21 the strip mining practice had been taken care of and dealt
22 with. I'd like to be able to enjoy life and live it to the
23 fullest and for the future generations that hasn't come about
24 yet. And in the name of progress I wish somebody would do
25 something about this total practice of communism in a

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1 democratic country.

2 That's all I would like to say. On this one, this
3 information I was reading on the impact statement, it lacks a
4 lot of information and knowledge in some of the areas where I
5 travel and hunt myself. I cover a large territory and I do a
6 lot of hunting sometimes, I go out and travel right around
7 Knife Blade Ridge and then go find out see if anybody got
8 something in Howard Pass area and then go spend a few days in
9 Anaktuvuk River and Itkillik River and then head back up to
10 Teshekpuk Lake and sometimes shelter at Lonely Camp when it was
11 a man-operated station. And sometimes when I get to Lonely the
12 Air Force people, personnel over there, call me an alien and a
13 savage and I shouldn't even be considered to be fit to near a
14 DEW Line station. Personally, as a Native myself and being
15 insulted like this by a government official in DEW Line sectors
16 is very embarrassing. But in the long run because my
17 snowmachine was damaged to a certain extent and needed repair
18 and out of gas, they're forced to shelter me for a couple of
19 days or so. And when I asked just for enough gas to make it
20 home to Barrow they give me a little bit more than too much to
21 travel to Barrow sometimes, but this is some of the things that
22 I experienced and encountered in my traveling and hunting.

23 Thank you very much.

24 MR. AHVAKANA: Thank you, Johnny. (Inupiaq)

25 At this time I would like to recognize the Honorable

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1 Mayor Jim Vorderstrasse from the City of Barrow.

2 MAYOR VORDERSTRASSE: Mr. Ritchie, welcome.

3 MR. RITCHIE: Thank you.

4 MAYOR VORDERSTRASSE: Ms. Wisely, thank you for coming.
5 Officer Ahvakana, it's a pleasure. Commissioner Rutherford and
6 her staff, thanks for coming. I know the Ikpikpuk River area
7 is an area dear to me, it goes back a quarter of a century,
8 actually, when I was a guest of the Everson family up there and
9 I truly enjoyed -- still do enjoy that area. It's where my
10 late father-in-law, Charlie Everson, was truly at home, along
11 with his wife, Mary. And it's -- I had my honeymoon up there,
12 as a matter of fact, almost 23 years ago and, you know, you do
13 the things honeymooners do, but then in the meantime we found
14 an old paperback called East of Eden and I can remember we read
15 that to each other, my wife and I did, out loud. And I was
16 just sitting here tonight reflecting up on that East of Eden.
17 And that's what this area reminds me of. It's East of Eden,
18 this has been the heart of the subsistence way of life for the
19 Inupiat people for many, many years.

20 And I think of former Governor Hickel's statement not
21 too long back, that if Prudhoe Bay would have been in the
22 middle of Kansas, 200 farmers, their lawyers and accountants
23 would have controlled all the oil wells from Prudhoe Bay. And
24 I thought to myself, well, to me, he's saying, 200 traditional
25 subsistence families from the North Slope should have

1 controlled the wealth of Prudhoe Bay. Unfortunately they
2 didn't know all the tricks that go along with Western society,
3 so they were kind of left out of that process and their wealth
4 had been shared very generously with all the rest of the people
5 of the state of Alaska and also the nation.

6 And like anytime when you're very generous with
7 something, a lot of times it's not appreciated. And
8 unfortunately that's what I've seen through the development of
9 Prudhoe Bay, the oil wealth that's been spread out to the
10 state. I see a lot of people, rather than being happy that
11 they got that, they want more, and the place they're going to
12 get it is off the dog-gone North Slope. And that why we're in
13 the situation we're in right now where we have urban
14 legislatures (sic) trying to take the little wealth that we
15 have left here on the North Slope, they begrudge it of us, and
16 they want it all. And I think to myself, gee, the people of
17 the Slope really got hammered here. And I think back on it,
18 the history of Alaska, the Russians at one time controlled less
19 than 100 acres of land on the mainland of Alaska and yet they
20 sold that to the United States government. And that's why BLM
21 is here today, they own Alaska, but I really don't think they
22 had much claim on the North Slope.

23 But regardless of that, we have to work within our
24 rules. And I know there's little hope of ever changing that,
25 even though, as you heard tonight, there are some people that

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1 hope there is some changes made there. But this brings us to
2 NPR-A and this might be the last chance for the people of the
3 North Slope to enjoy some of the oil wealth that is rightfully
4 ours. What is the price that we are willing to pay for the
5 industrialization of our garden, basically? And the North
6 Slope has been a garden that fed the families of the people
7 here for thousands of years.

8 I don't know, I can see right now that we're not going
9 to stop the powers that be developing our country here.
10 Regardless of what we say or do, I think most of us have come
11 to the realization that we can only put our trust in the
12 government, that they're going to protect this country that is
13 so dear to all of us here. And that they're going to give us
14 what is rightfully our, our fair share. And I understand that
15 there's five different alternates up here, but as Mayor Nageak
16 said tonight, we're working to create our version. And it's
17 hard to talk, and I think Mr. Brower alluded to that, that
18 without one specific preferred plan it's hard to target on one
19 thing.

20 But the people of the North Slope have, historically,
21 supported oil and gas leasing on land. Not because they were
22 crazy about it, not because they thought they were going to get
23 anything out of it but they thought, gee, if we let them
24 develop the land then, at least, they're not going to be out
25 here in ocean threatening our bowhead whales. And I think

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1 that's the feelings of most of the people here, gee, we're just
2 thankful that, you know, they're going to develop the land
3 instead of going out into the ocean. And I know you still want
4 to do that, too. And those demonstrations are a lot more fun
5 then these conferences, I will say that. A lot shorter, too.

6 But I know, fortunately, the oil companies had
7 developed new technology and I appreciate that and, you know,
8 they can say they're doing it for the environment, I personally
9 think they're doing it for economic reasons because the smaller
10 that footprint is, the less taxes they're going to have to pay
11 the North Slope Borough. But for whatever their reasons, the
12 footprint is smaller and we're thankful for that. However,
13 there's still a certain amount of pollution, noise pollution,
14 venting of gas. I know flying over Prudhoe Bay I thought to
15 myself, gee, this reminds of the Wizard of Oz when he was in
16 there running all these levers and the flames shooting up. And
17 I think, gee, you know, we look to Prudhoe Bay as the Wizard of
18 Oz, we thought they were going to solve a lot of our problems,
19 but unfortunately that just hasn't happened.

20 But we still have a chance with NPR-A. I think the
21 people of the North Slope are putting their trust in BLM. I
22 look at this document, at first I thought it was the New York
23 Telephone Directory, but, you know, it's very thorough in a lot
24 of respects, and then in others I -- you know, I think, well,
25 wait a minute, what has the California thistle that grows in

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1 the backwaters of the San Francisco Bay got to do with -- and
2 then I think, gee, did some people just stick a bunch of stuff
3 in a book? Does anybody use this document? And then I got to
4 looking at the mammals, for instances, and I might be wrong
5 here, I was going to ask Mr. Okomailak up there, talks about
6 terrestrial mammals, it talks about the caribou, moose, brown
7 bear, Dall sheep, musk-ox, Arctic fox, red fox, porcupine,
8 ground squirrel, wolverine, weasel, wolf, marmot, but I don't
9 see the good old avinguk (ph) mentioned anywhere. Now maybe
10 they're not around that area, I don't know.....

11 MR. A. BROWER, JR: (Indiscernible - away from
12 microphone)

13 MAYOR VORDERSTRASSE: Okay. Well, the sisruk (ph) I
14 knew are different than the avinguk (ph), but I know that the
15 avinguk (ph), at least in the Barrow region here, is the basis
16 of all the food chain. And to miss that -- maybe Arnold was
17 right, that they got it confused with something else, but I
18 thought, whoa, how good is this document? I know it was done
19 under a rush circumstances. I know, looking through the
20 economic impact I saw that they identified that less than one
21 percent of the population of Barrow works at Prudhoe Bay, I
22 think they got that right. But, you know, it is a thorough
23 document though, but I think it all boils down to protecting
24 the access to the subsistence rights, subsistence hunting
25 grounds. And also the quality of life out there in the good

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1 old Ikpikpuk River area and that type of area.

2 I see that protective measures, exploratory drilling is
3 not allowed within 1,200 feet of any cabin or known long-term
4 campsite. To me I don't have any scientific data, but I know
5 if we would have had a drilling rig within 1,200 feet of our
6 honeymoon it sure wouldn't have been as great of an experience
7 as it was. And I hope that my children can someday experience
8 the solitude, the feeling of being out there on your own.

9 It goes on. There's a lot of terms that I think need
10 further definition. Commissioner Rutherford alluded to
11 potential impact funds. That always scares me when I hear
12 potential, you know, that sounds good but, you know, that could
13 evaporate tomorrow. And I hope that that -- I mean, the
14 municipalities of the North Slope already had to go to court
15 once to guarantee that those impact funds remain there. And I
16 would hope that that is protected. I would hope that -- it
17 goes on to say in your protective measures "subsistence users
18 will be allowed reasonable access to oilfields for their
19 activities." Well, you know, that's kind of -- you know, that
20 could be -- I don't see people hunting over in Prudhoe Bay. I
21 know my brother-in-law and I once pulled his boat up and, gosh,
22 we had to jump through all kinds of hoops just to put it in the
23 Arctic Ocean and we felt like we were strangers in our country.
24 So I hope that these can be defined a little bit more.

25 Another concern was the access to oilfields. What is

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1 an oilfield? I mean, the oil is under maybe our cabin, does
2 that mean we're going to have to ask permission to go to our
3 cabin? I mean, is the oil field just the actual production
4 facility area? It's just a lot of nebulous terms that I think
5 need to be nailed down.

6 And then the final thing that really concerns me that
7 we've had no real test on is "upon abandonment or expiration of
8 a lease, oil field facilities must be removed and the site
9 rehabilitated. BLM may determine that some facilities be
10 retained, if, in the best interest of the public." Now, you
11 know, Prudhoe Bay is going to be quite a chore for some people
12 to go in there and make that pristine wilderness again. Now we
13 haven't had that test yet. And I wonder, is there any place
14 that actually has been restored? We have Umiat, I don't think
15 we want to hold that up as an example. I mean, that's been
16 cleaned and cleaned and then we find out people buried stuff,
17 contractors buried stuff trying to beat the system and now it's
18 coming up and haunting the river. I just have a real concern
19 what kind of retainage fees or what kind of things BLM is doing
20 to guarantee -- I know contractors in Prudhoe Bay that went
21 bankrupt 10 years ago and who knows they might have a mess
22 there, I know. I know there's going to be people that were
23 here when the boom was on that aren't here when it's time to
24 clean up. And I want to make sure that the people of the North
25 Slope aren't saddled with that. That the federal government

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1 isn't going to, you know, have all these boards and hearings
2 and, you know, and meetings and meetings and meetings and just
3 wear people down until they say "huh, I give up."

4 But it's going to be tough, the folks on the North
5 Slope are used to meetings and, by golly, they'll go to
6 midnight if they have to, and keep you here with us.

7 Thanks again for coming.

8 MR. AHVAKANA: (Inupiaq)

9 MR. A. BROWER, JR: (Inupiaq)

10 MR. AHVAKANA: Thank you very much, Arnold, for
11 translating those comments. At this time Mr. Daniel Okomailak,
12 Sr., of Barrow.

13 MR. OKOMAILAK: My name is Daniel Okomailak, Eskimo.
14 (Inupiaq)

15 MR. AHVAKANA: Thank you. Mr. Okomailak indicated that
16 he traveled from Demarkation Point with his dad to Kaktovik all
17 the way to Wainwright and his dad was kind of concerned that in
18 order to survive they had to travel to certain areas and his
19 dad knew exactly the area that was being used at that time. He
20 was a reindeer herder and therefore was herding reindeer all
21 the way up to Kaktovik area.

22 And then he took at least three years for them to
23 travel from Demarkation Point all the way to Wainwright but in
24 his travels with his dad he learned to appreciate the land and
25 what it yields so that subsistence usage could be made through

1 those years. And before he was born he mentioned that some
2 place along the coast beyond Demarkation Point his dad had put
3 a marker up there which is still visible presently. And that's
4 been so many years ago. And he also indicated that various
5 hardships were utilized (sic) during the time that they were
6 traveling. When there's hardship for not having any meat to
7 eat. They were always told to go up inland for caribou but his
8 dad also knew that they wouldn't survive up there just on
9 caribou, therefore, some heating fuel had to be made also.
10 They knew exactly in the vicinity of Nuiqsut area on the
11 eastern side of Nuiqsut where his father had known the, what
12 they call pitch was found and they used that for heating.
13 During the time that they did that they couldn't harvest any
14 seals or anything like that that would be used for that.

15 He, himself, traveled all the way around Kuukpik area,
16 which is Colville area, know that area as if it was put down on
17 paper because his dad was able to show him how to use that
18 area. And by dog team when he was able to travel by his own he
19 went all the way from Wainwright all the way up to Kaktovik
20 area and all the way down to Cape Lisburne area using that
21 amount of land for survival purposes.

22 And he was very, very thankful at the time when NPR-A,
23 Alaska, at that time NPR-4, was able to be legislated so that
24 natural gas would be used by the village of Barrow. He
25 mentioned as being an elder and those that are elders with him

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1 are always appreciative for the white man being available to
2 assist and to help in time of need. He wanted to elaborate a
3 little bit about how his dad was able to survive and allow this
4 to be in the record because it's very important to be able to
5 witness the elders and to allow them to bring back memories of
6 those days long ago before the white man were able to come in
7 this area. Even before they did, the Inupiat people has
8 survived all these years utilizing the sea and also the land,
9 but they did respect a lot of both areas and he appreciated,
10 you know, for the opportunity to be able to put this down on
11 his comments.

12 At this time, I don't have any more slips that was
13 given to me, but I would entertain anybody else that are
14 willing to have comments to do that, and if there's none then I
15 would turn the floor over to Mr. Ritchie so that we could close
16 the hearing. But before that I would like to, like I said,
17 entertain other people that may be able to have some say and
18 give them the opportunity to do that.

19 MR. A. BROWER, JR: I'd like to say the benediction
20 anyway. I just forgot to, because I was kind of rushing a
21 couple of things that -- well, I did say that I would have
22 preferred to make comment on a preferred alterative selected by
23 BLM, which is absent. And the second is -- just left me. I
24 just had it altogether just before I said that. Is that seems
25 premature for all of us to say what we can on any alternative

1 right now without conducting seismic and exploration planning
2 for -- if we're going to -- we're collecting DEIS for a full
3 blown oil and gas exploration, for example. It would be
4 beneficial for me and my people to comment on something that's
5 more relevant, something that you selected on one of your -- I
6 don't have the book here right now, there was two, already two
7 known locations of oil, potential oil or oil found in the area,
8 so I would classify that as a high potential for oil and gas
9 development -- or oil development. So I'd like to submit my
10 comments relative to that.

11 And the other one is, I forget which one of those
12 alternatives does not have protective language for drilling or
13 seismic to be conducted in Teshekpuk Lake and I vehemently
14 oppose that. And I think it's Alternative B. There should be
15 no intrusion or work or development done on Teshekpuk Lake. We
16 rely on fishes from Teshekpuk Lake quite heavily. The amount
17 of fish that is caught from Miuliak (ph) River as it goes to
18 the Ikpikpuk River is very popular. I've been in the area most
19 of my life and these in the summer months. When I'm hunting in
20 the area besides Chip River.

21 So I'd like for those comments to reflect that. And I
22 think our comments should have been directed to a more defined
23 area and then the subsistence use area should not be overlapped
24 with a classification of other wild and scenic rivers. These
25 were the comments from some of the council men from Pt. Lay and

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1 Wainwright, of the Inupiat Community of Arctic Slope Council
2 representatives. I just forgot to mention that, I just wanted
3 for everybody to this meeting that these are the comments from
4 ICAS representatives.

5 (Inupiaq)

6 MR. AHVAKANA: Thank you, Arnold. Mr. Ritchie.

7 MR. RITCHIE: I'm going to stand up because it's more
8 comfortable. I want to thank you all for -- and all those who
9 have provided information this night. Just a couple of parting
10 shots. We've heard a lot of comments and a lot of things that
11 have and haven't been done. That's the purpose of this is to
12 learn, so we appreciate that very much. It might surprise some
13 of you to know that we're not perfect and we need your help to
14 make this thing right throughout the process. And so we'll
15 work hard to make that happen.

16 And the challenge to Arnold, in his position as the
17 coordinator, again, and I said this many, many months ago, that
18 if the people of the North Slope don't get their information in
19 this document the way you want it in, it's Arnold's fault,
20 because he has the responsibility to get it there. So I assume
21 that -- and that isn't altogether true because there's so much
22 to go through, it takes all of us looking and plowing through
23 this to make it happen.

24 Thank you all, again, for the information and we're
25 sensitive to that, we appreciate that and I want you to know we

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1 respect those things that have been said tonight and will take
2 them into every consideration as we prepare -- as you and we
3 prepare that final draft of this important document. Thank
4 you, all.

5 MR. AHVAKANA: Thank you.

6 MR. RITCHIE: So you're declaring this closed, huh?

7 MR. AHVAKANA: I guess so.

8 (Off record - 11:35 p.m.)

9 (END OF PROCEEDINGS)

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Translations
Selected
Testimonies

Barrow

Page 39, line 7:

Arnold Brower Jr: How nice it has been to listen. For those of you who are listening I extend my greetings to you all. I am Arnold Brower Jr.

Page 52, line 9:

Johnny Brower: For the record, my name is Johnny Kunak Brower. Thank you for giving me an opportunity to come here and speak at this meeting. I had not written down my concerns to bring to this meeting but I know what they are and came here in person not wanting to just sit and listen.

Page 64, line 8:

Nelson Ahvakana: Summarize that, if you would. Arnold here is going to give a summarized translation of Jim's speech. When he's done, I'll call you at that time.

Page 64, line 13:

Daniel Okomailak: My name is Daniel Okomailak, little eskimo. I don't have anything big to say but I want to say that my father took us from Demarkation Point by dogteam all the way to Wainwright. We traveled the coast by wooden whaling boat in the summer months from Demarkation Pt. To Barrow which took three years spending the winter in an area that would provide food for us. Our father knew how to travel up the coast as a reindeer herder and that was how he had lived. It was at Kaktovik that I became aware of my surroundings as a boy and that was where I remembered things from then on. He had reindeer. At a time when white fox was real cheap and his ammunition supply was getting low he took us from there to Wainwright which took three years. That is an example of how the Iñupiat people plan their future. My father was such a man who planned ahead of time when the supplies we needed to survive were going to be running short, he knew when to start planning and what needed to be done to provide for his family. When he left his loved ones there, it was said that they were going through hardships and starvation. So my father was amongst those who did something so that his family would not suffer starvation. He did not stay still and was always on the go.

Before I was born, they had gathered at a place called Siku in Iñupiaq they had posted an old piece of wood which happened on the fourth of July. It is still standing to this day. About four or five years ago when my wife and I were on our way to Canada we left Barter Island by dogteam and by snow machine and went into Canada. It was still standing there but the wind had blown it so that it was tilted. It was there that I was envisioning my father. My father was an Iñupiaq eskimo. It was at Uᅇalaqpaq that my father took his son, my brother who was older than me, and put him at the stern of his kayak having drifted away on an ice floe during a big storm and had him holding on to keep from falling off. We could not

even go out of the house because of the huge storm at that time. Our mother kept us from going outdoors because of the storm. Anyway, he and my brother made it on the kayak and were able to make it to the shore. We discovered to our amazement that they had made it when they entered our house unexpectedly. But their bodies were covered with ice. That is another example of how strong an Inupiat is when he has to experience such hardship to survive in those days. He has his creator to lead him through everything. I've begun talking with this because it was something that had always amazed me.

I know the area where I grew up because that was where my father took us from Kuukpik to Umiat as far as it goes traveling up the river looking for a good place that would be good for his family. It was from there that we headed for Barrow. He said to us that unless you live on the coast, you will most likely suffer from starvation. One time he talked to me and my brother during the winter months that we would surely be cold all winter if we did not catch a caribou for its hide soon enough. We started traveling upriver. That was where we spent the night and started scoping for caribou to shoot. The sun's rays had caused this resin to shine and the scope on my rifle couldn't detect it. It is southwest of Nuiqsut and it hasn't been found yet. It was flowing from on top of a hill. I don't know what status it is in now. I have not seen it since that time that I was there with my father and my brother. The residents of Nuiqsut have not found it yet although they had made attempts to find it. They were going to look for it in the winter months. I know where it is located. I had not seen it the first time until I used my scope and came up on it as the sun's rays were hitting it and so when I hit it with the scope of my gun, it caused it to catch on fire. I wanted to talk about that. Silatqutaq had tried to find it too one time through an aircraft. It is situated by a river though.

Another one I want to talk about is this. It was in Barrow that I was learning about the land and our relationship to it. I have made it by dogteam as far as east of Cape Lisbourne and discovered what its surrounding area had to offer in terms of game, etc. I was sending the information that I had gained to a university. That area had a lot of valuable properties that existed on it worth a lot of money.

We know when the oil companies came. But we were very happy when Barrow was able to get natural gas to heat its homes way back a long time ago and it is being used to this day. That is the one thing that I have a lot of gratitude for, having the means to have constantly heated homes. I can't express how thankful I am to have natural gas in my home. Especially since the population of Barrow has grown so much, we would surely be suffering hardships if we did not have the natural gas that we have now. It is costly to heat homes. We elders are thankful for the arrival of the white man. If they had not come when they did to our people, we would surely be enduring constant hardships. There is a lot to be grateful for, since what they gave us was something we Inupiat people had no knowledge to

bring about. It would make everyone happy to see that both parties involved worked cooperatively. When we heard that natural gas was going to be put in our homes in Barrow, we just about fought over who was getting the heaters first back then so that we could have a means for heating our home. It made us very happy to know that we were getting constantly heated homes. Thomas Akootchook talked about the time when the surveyors just east of (?) made a huge discovery in the ocean. Thomas Akootchook knows where it is at. Thank you. If I were to understand english speakers I might be able to do more talking. That is the reason that I don't talk as much. Thank you.