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COASTAL PLAIN OIL AND GAS LEASING PROGRAM
DRAFT ENVIRONMENTAL IMPACT STATEMENT
PUBLIC MEETING

Taken February 9, 2019
Commencing at 10:45 a.m.

Pages 1 - 122, inclusive

Taken at
Community Hall
Arctic Village, Alaska

Reported by:
Mary A. Vavrik, RMR

1 A-P-P-E-A-R-A-N-C-E-S

2 For United States Department of Interior, Lands and
3 Minerals Management:

4 Joe Balash
5 Assistant Secretary

6 Steve Wackowski
7 Senior Advisor of Alaska Affairs

8 Sherman Hogue
9 Videographer

10 For United States Department of Interior, Bureau of Land
11 Management:

12 Ted Murphy
13 Associate State Director

14 Nicole Hayes
15 Project Manager

16 Mike Gieryic
17 Attorney

18 Erin Julianus
19 Biologist

20 Lesli Ellis-Wouters
21 Chief of Communications

22 For United States Department of Interior, Department of
23 Fish & Wildlife Service:

24 Steve Arthur
25 Biologist

 Steve Berendzen
 Arctic Refuge Manager

 For EMPSI:

 Chad Ricklefs
 Project Manager

 Amy Lewis
 Assistant Project Manager

25

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A-P-P-E-A-R-A-N-C-E-S (Continued)

For ABR:

Alex Prichard
Senior Scientist

For SRB&A:

Paul Lawrence
Senior Research Associate

Taken by:

Mary A. Vavrik, RMR

BE IT KNOWN that the aforementioned proceedings were taken at the time and place duly noted on the title page, before Mary A. Vavrik, Registered Merit Reporter and Notary Public within and for the State of Alaska.

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

2 (Invocation offered by Trimble Gilbert.)

3 MR. TRIMBLE GILBERT: Seems to me this is
4 the last one real traditional land we have and traditional
5 life and what we got that's out there surrounding us. So
6 that's what we have been fighting for. We try to have
7 been fighting for it the right way because of the human
8 rights. It's very important. We know.

9 The world has changed. Climate change. And who
10 knows? Next decade it's going to look different. If we
11 don't keep the land, then even people are going to change.
12 It's already changed. It's pretty hard to teach young
13 people, but they are listening to us.

14 So in probably 1860, the spiritual people came over
15 with the Bible. They almost -- each one of them, each
16 family, they studied hard about the history. And I was
17 studying myself every morning. Every morning I try to
18 read our language, but I do have a lot of problem. But I
19 never did give up. I kept study, study until make sure
20 it's correct. That's how hard it is, but I don't know
21 how, but I think the good spirit would teach them.

22 Almost every one of them here in Venetie, and Fort
23 Yukon and Chalkyitsik, even Circle, they used to have
24 their own church, and they used that Athabaskan language,
25 which we lost it now. But we still have it as Athabaskan

1 people. And we have kept something in our heart, not
2 hurting other people. That's our belief. We never been
3 fighting ever since before 1940, if we do have problem
4 with one another, but we don't do that no more. We know
5 that love is better than fighting. So our church is here.
6 It's over there.

7 And our children, they should know the strangers and
8 other people coming, and there's a lot of respect for each
9 one of you.

10 I'm glad chief are here, young chief and young
11 council. And I know one of them, my grandson, is chief.
12 I see him a couple times in the office, but the rest of
13 the time I never see him. Only time I ask him for a
14 little money from Fairbanks because I have a medical
15 problem. He said they don't have us send money. I'm
16 happy about what he said. And then I never bother him too
17 much for anything else, because I have a lot of respect.
18 So much responsibility.

19 My language is very important to us. I use my
20 language. And you know that probably 75 miles north, even
21 other side of the Brooks Range, probably 100 miles
22 northeast or west, a lot of footprint. Our people walked
23 on this land by foot all the way to [indiscernible]. No
24 trails. But they are the only one that walk by foot that
25 long. And our life has changed. We can't walk that far

1 anymore. We do have a lot of problem with different kind
2 of sickness.

3 So our language (speaking in Gwich'in).

4 I think I'm the oldest one in the village. Mary and
5 I are both 83, and we have got 10 grandchildren. They are
6 all grown up. I grew up here with a subsistence life
7 [indiscernible], way up there. I walk one day from here
8 to here. I feel my old age. I can't walk that far. I
9 have problem with my legs. We all have that kind of
10 problem.

11 So 10 grandchildren I believe I've got. Probably 14,
12 16, two on the way. So we've got 15, 16 grandchildren.

13 So we grew up subsistence life. We love our country.
14 We love our food. And we love our water.

15 There is a hole come out with clean water. I got
16 container, and we got that water, bring it back for Mary,
17 my wife. That's how much we love our country and clean
18 water and clean animals, and we want to keep this for our
19 future generation to come.

20 Thank you very much.

21 CHIEF GALEN GILBERT: My name is Galen
22 Gilbert. I'm the first chief of Arctic Village. And I
23 know you are all thinking, yeah, he looks young. But I'm
24 30 years old, and I think I'm the only 30-year-old in this
25 village that doesn't grow hair on his face.

1 I would just like to say, too, first of all, thank
2 you all for traveling to Arctic Village. Thank you very
3 much. We prayed for your safe travels here, we sure did
4 yesterday. And we also pray for your safe travels home.
5 So may you have a good stay in Arctic. I hope you enjoy
6 your time on this beautiful day because, believe me, this
7 is one of the beautifulest days we have had in the last
8 couple months. It's been really cold. You guys are
9 lucky.

10 And I would like to introduce my council. I'm so
11 very sorry. I am the first chief Galen Gilbert. My
12 second chief is David Smith, Jr. First council, Gerald
13 John. My other council member just went to the airport,
14 Belinda Gilbert. And tribal chief is James Roberts.
15 James Martin. Sorry.

16 James, will you please come up here and stand. Okay.
17 I'm going to pass the mic on to James Martin now.

18 CHIEF JAMES MARTIN: All right. My name
19 is James Martin. I'm the tribal chief for the tribal
20 government here. And I have tribal council members Allen
21 Tritt here. And who else do I have? And the other tribal
22 member, council member is Marjorie Gemmill. She's on the
23 other flight coming in here. --

24 I'd just like to thank everybody for coming in today
25 and meeting with us. And as you can see, we were all

1 prepared for you guys. So hopefully we have a good
2 presentation. Thank you, guys.

3 MS. TIFFANY YATLIN: Welcome back, BLM.
4 My name is Tiffany Yatlin. I'm the tribal administrator
5 for the Arctic Village Council. As you can see, we have
6 got a long list, but I think we can do this. Nicole, go
7 ahead and take the floor and introduce BLM and your
8 presentation.

9 MS. NICOLE HAYES: Thank you, Tiffany.
10 Before we get started, I think Joe Balash would like to
11 give some opening marks. He's the Assistant Secretary for
12 Land and Minerals Management for Department of Interior.
13 So I will let him go, and then I'll give my presentation.

14 MR. JOE BALASH: Good morning. Chief
15 Gilbert, Chief Martin, I want to thank you for allowing us
16 to be here today. It's our pleasure to be here on such a
17 glorious day. The flight in was beautiful, and we
18 appreciate the hospitality here in Arctic Village. A
19 couple of things that I just wanted to highlight here
20 before Nicole goes through a very brief presentation is
21 that we're here to get your comments, your feedback on the
22 work that we have done since we were here for scoping. I
23 understand very clearly that the people of Arctic Village,
24 the people of the region, are opposed to any leasing or
25 drilling in the 1002 area, and I expect that when we get

1 to some point at the end of this process that it's very
2 likely that some of you here in this room will probably
3 sue us. And I understand that, and I am okay with that.

4 And I still want to understand, in the context of the
5 job that we have been given by Congress, how we can craft
6 certain rules and stipulations to minimize or avoid the
7 impacts that matter most to the community and the people
8 here.

9 One of the things that we know is critical is the
10 sustainability of the Porcupine caribou herd, and so one
11 of the things that we have taken a very close look at is
12 that part of the cycle for the calving period that is when
13 the caribou are most vulnerable.

14 And we have studied very closely, with the help of
15 our western scientists and incorporated some of the
16 traditional knowledge and learnings from the people that
17 we heard from last year, that there is a zone in which any
18 human activity will cause the caribou to move off, that
19 there is a disturbance, a buffer disturbance, that is
20 about 2.4, 2.6 miles. And so we understand there has to
21 be protection in the places where the caribou conduct
22 calving.

23 And so we have looked at as much data as we have
24 available to us to identify the places where the caribou
25 calve most frequently, and so we have got that

1 information. We would really appreciate any feedback you
2 have on that.

3 And every single one of the alternatives that we have
4 crafted contains some level of protection for the
5 Porcupine calving area that has been identified. And so
6 that ranges from timing limitations to what is called no
7 surface occupancy, meaning the land might be leased, but
8 nobody can go there on a permanent basis. And then
9 finally there is a couple of alternatives where that land
10 wouldn't be available for leasing at all.

11 So you know, it would be very helpful to us to get
12 your feedback, knowing that at the end of the day you
13 don't want any leasing in the 1002 at all.

14 And so we are, again, very honored to be here.
15 Appreciate the opportunity to come to your village. And
16 then finally, I just want to acknowledge that this is a
17 public meeting for BLM to conduct its NEPA hearing and
18 exercise. This is not a government-to-government meeting.
19 We look forward to having that government-to-government
20 meeting at a time and place that works for the Native
21 Village of Venetie Tribal Government.

22 So I'm going to turn it over back to Nicole and have
23 her introduce some of the people that we have here with us
24 today.

25 And we have got a lot of flexibility. We can conduct

1 the meeting in whatever format works best and easiest for
2 the people here today. And I'm happy to take breaks.

3 We may even need a break for the most important
4 person in the room, Mary, who is our court reporter. She
5 is going to be taking down the comments, transcribing them
6 in real-time and then perfecting that later so that your
7 comments today may get into the official record.

8 MS. TIFFANY YATLIN: Thank you.

9 MS. NICOLE HAYES: Thank you, Joe. Before
10 we get started, again, I'm Nicole Hayes. I'm with the
11 Bureau of Land Management. I have been the project lead
12 for development of coastal plain oil and gas leasing
13 program EIS.

14 I want to introduce everybody that is here today.
15 Thank you for welcoming us. We always enjoy coming here,
16 and we definitely appreciate the hospitality.

17 Ted Murphy, he is the Acting State Director for
18 Bureau of Land Management. Steve Wackowski is the senior
19 advisor for Alaska affairs for Department of the Interior.
20 Mike Gieryic, he's our attorney advisor for the Department
21 of Interior.

22 Erin Julianus, she's one of our biologists with
23 Bureau of Land Management. Lesli Ellis-Wouters, she is
24 our chief of communications at Bureau of Land Management.
25 Chad Ricklefs, he's one of our contractors who has been

1 helping us develop the EIS. Alex Prichard, he works with
2 ABR, one of our contractors. He's a terrestrial biologist
3 and he was instrumental in developing the EIS.

4 Paul Lawrence with Steven R. Brawn & Associates.
5 They do a lot of subsistence work across Alaska. Steve
6 Berendzen who is in the middle. He is with the Fish &
7 Wildlife Service. He is the Arctic Wildlife Refuge
8 manager. Steve Arthur, he's a wildlife biologist with the
9 Fish & Wildlife Service.

10 Am I missing anyone on our team? Oh, Sherman Hogue,
11 he is with Bureau of Land Management, and he is our
12 videographer. And then Amy Lewis, she is also one of our
13 contractors that's been instrumental in herding us cats on
14 this trip, for sure.

15 Standing in the back we also have our pilots here
16 with us, Bryce and Cole. So thank you for getting us here
17 safely.

18 So we are going to do the meeting format just a
19 little bit differently. All of you are very aware of why
20 you are here, so I'm going to do a really brief
21 presentation because, as was previously mentioned, the
22 most important part is getting public comment from all of
23 you. We want to make as much time available for that as
24 possible.

25 Lesli, could you come up with those couple boards.

1 I'm just going to walk through a couple of our
2 information boards. We do have several other ones that
3 have specific information in there. They are directly out
4 of the EIS.

5 Again, we have some of our subject matter experts
6 that helped develop the EIS here, so if you want to talk
7 to any of them on break, ask questions, we all have name
8 tags. Please freely free to come ask any of us questions.

9 So what initiated this -- the development of the EIS
10 was the passing of the Tax Act in December of 2017.
11 That -- in that Act there was a requirement that BLM
12 acting through the Secretary -- or BLM, designated by the
13 Secretary of the Interior, develop and implement an oil
14 and gas leasing program. Part of that leasing program
15 requires that we make -- we have at least two lease sales
16 within seven years and that each of those lease sales
17 offer 400,000 acres of the highest potential hydrocarbon
18 areas.

19 So to kick off that process, we issued a Notice of
20 Intent in April of 2018. It is shortly after that time
21 frame when we first came to Arctic Village and we
22 conducted a scoping meeting. We did scoping for about two
23 months. We received over 700,000 comments that we
24 considered with -- for development of the EIS.

25 Something really important to know and has been

1 really instrumental in developing the EIS is our
2 cooperating agencies. Arctic Village Council, Native
3 Village of Venetie Tribal Government, Venetie Village
4 Council, Native Village of Kaktovik, North Slope Borough,
5 the Environmental Protection Agency and Fish & Wildlife
6 Service are all cooperators on development of the EIS.
7 And the State of Alaska.

8 In addition to the input that we have received from
9 the cooperators, we also have been conducting
10 government-to-government. And as Joe mentioned, we heard
11 a lot about many of the resources. And the Porcupine
12 caribou herd has been a primary one that people are
13 concerned about. And it really influenced the development
14 of the alternatives.

15 Where we are now, we concluded scoping in June of
16 2018. We spent the time from June until December when the
17 draft EIS was released drafting the EIS. We had a
18 preliminary draft EIS that we coordinated with our
19 cooperating agencies that I mentioned. Our cooperators
20 gave us over 400 pages of comments that we had to address,
21 some really good feedback, and that's the document that
22 came out in December of 2018.

23 Now that the draft document is out, we are conducting
24 our public meetings in various locations all at the same
25 places we went to for scoping: Kaktovik, Utqiagvik,

1 Arctic Village, Venetie, Anchorage, Fairbanks, Washington,
2 D.C., and we also conducted a public hearing in Fort Yukon
3 this week.

4 The next steps after the public meetings, we are
5 accepting comments until March 13th. You can provide them
6 now. You can provide them in writing. You could do both.
7 You could provide them online. We are accepting them
8 various ways and up until March 13th. So please
9 definitely get your comments in.

10 Something important to note: We are going to
11 continue to do government-to-government consultations, so
12 we will still receive input throughout this process until
13 we have a final EIS from the tribes. And we also have
14 concurrent processes going on with our Section 106
15 consultations and with our ESA consultations, the
16 Endangered Species Act.

17 We anticipate having a final EIS the third quarter of
18 2019, so late summer/fall time frame. And then after that
19 time we would have a lease sale.

20 I'm going to very briefly go over the action
21 alternatives. We do have Alternative A, which is the no
22 action alternative; however, because the Tax Act requires
23 that we -- or Congress requires that we implement an oil
24 and gas program, we can't select that alternative.

25 So we have three action alternatives, and these are

1 kind of subalternatives. I'll explain a little bit.
2 These are summary maps that describe the alternatives, but
3 the green highlighted areas along the streams represent a
4 no surface occupancy. That means nothing can be done on
5 the surface of those areas unless -- there is a couple of
6 exceptions on a case-by-case basis for stream crossings or
7 pipeline crossings, and they have to receive separate
8 approval.

9 CHIEF JAMES MARTIN: I have a question. I
10 see this is here. From what I understand, that's where
11 the polar bears cave there, right?

12 MS. NICOLE HAYES: I'm sorry. This purple
13 area is called aufeis. It's where water flows and ice
14 covers. It is important habitat.

15 MR. JAMES MARTIN: I mean, that -- from
16 when I first seen it, they told me it was -- polar bears
17 cave around there.

18 MS. NICOLE HAYES: And they may cave
19 around there, also.

20 MR. JAMES MARTIN: Why are we protecting
21 that and we are not even worried about the --

22 MS. NICOLE HAYES: We are. We are. So
23 the green represents an area where you can't have any
24 surface occupancy. They could -- under this alternative,
25 under Alternative B, you could lease the entire coastal

1 plain, but you can't put things on the surface of anywhere
2 of the green areas. A lot of them represent setback areas
3 from streams where there is cultural, subsistence, other
4 resource habitats that make it really critical. This
5 yellow area represents that primary calving habitat area,
6 the Porcupine caribou herd primary calving habitat.

7 MR. JAMES MARTIN: The caribou is just as
8 important to us as this right here [indicating]. We --
9 that's how important they are to us.

10 MS. NICOLE HAYES: Yeah. So we do have
11 other protections for this, too. So on this one, the
12 timing limitation would be for the calving period. So no
13 heavy equipment or anything of that nature could occur
14 during that important calving period for the Porcupine
15 caribou herd.

16 The brown area represents 46 required operating
17 procedures that were developed to protect various
18 resources: Air quality, caribou movement, polar bear and
19 grizzly bears denning habitat, a variety of things. And
20 I'm happy to go over them with you. I have the whole list
21 with me. But all of the coastal plain would be covered by
22 those 46 required operating procedures in that
23 alternative.

24 In this alternative, in that primary -- so the green,
25 or this highlighted area, still represents no surface

1 occupancy. So nothing can be done on the surface. But
2 down here in that primary calving habitat area, instead of
3 the timing limitation under Alternative B, it's no surface
4 occupancy. A timing limitation extends to the post
5 calving habitat area and outside of that primary calving
6 habitat area. So there would be limitations on when any
7 activity could occur in all of this area.

8 And then again, this is no surface occupancy. So if
9 there were a structure here that could access the no
10 surface occupancy, be it directional drilling or
11 something, which would probably only take it about midway
12 with current technology, they could; but again, they
13 couldn't do anything to disrupt the surface under this
14 alternative, again, the areas covered by those 46 required
15 operating procedures.

16 Under Alternatives D1 and D2, they are very, very
17 similar. The purple represents an area, this area down
18 here and this area that was pointed out by the chief
19 [indicating] as an area that is not available for leasing
20 at all. So under these two alternatives, the entire
21 coastal plain is available for leasing with the
22 restrictions that I mentioned.

23 Under these alternatives, this purple area would not
24 be available for lease at all. The green area is subject
25 to that no surface occupancy, so nothing could be done on

1 the surface, with those couple of exceptions that I
2 mentioned previously. And in this blue area where --
3 where that post calving habitat primarily occurs, that
4 would not allow for a central processing facility. So it
5 would have a conditional surface use restriction on it.

6 On D2, the primary difference here is there is timing
7 limitations for all summer habitat. So anything -- all of
8 the coastal plain is considered habitat for the Central
9 Arctic caribou herd and the Porcupine caribou herd. So
10 this one would have timing limitations for that, the no
11 surface occupancy, and not available for lease.

12 Does anyone have any questions about that? I know I
13 covered that really quickly.

14 MR. DAVID SMITH, JR.: My name is David
15 Smith, second chief. But I know you're showing all the
16 alternatives where land would be touched, but where is the
17 no action alternative --

18 MS. NICOLE HAYES: So --

19 MR. DAVID SMITH, JR.: -- to where you
20 completely just abandon the mission?

21 MS. NICOLE HAYES: So that would be
22 Alternative A, and that is in our EIS; but Congress didn't
23 give us the option of selecting Alternative A.

24 MR. DAVID SMITH, JR.: Another thing. Do
25 you remember there was a big earthquake up there recently

1 and you guys' main deal was in Anchorage? There was a big
2 earthquake there. You guys not think that that is a sign?
3 I mean, it rocks the area you guys are trying to work on,
4 and it rocked you guys' home base. To me that's saying
5 something. It's not just us. It's Mother Earth telling
6 you guys not to -- don't develop. There is no reason to.
7 That's how I see it.

8 MS. NICOLE HAYES: If people don't have
9 questions about --

10 UNIDENTIFIED MALE SPEAKER: I've got one
11 question. What happened to the ban they had up there that
12 the president signed about ten years ago? Did they lift
13 that, or is the Arctic coastal plain -- they did sign an
14 agreement that they weren't supposed to bother National
15 Wildlife Refuge to begin with.

16 MS. NICOLE HAYES: So the 1002 area, the
17 area -- so the 1.56 million acres of the Arctic National
18 Wildlife Refuge, which is about 19.3 million acres, I
19 believe, was set aside specifically for oil and gas
20 exploration or to assess the value for oil and gas. And
21 what happened with the Tax Act, one of the purposes of the
22 refuge for this portion changed to implement an oil and
23 gas leasing program. So that is now one of the purposes
24 of the refuge in this specific area.

25 MS. SARAH JAMES: These are four

1 alternatives (speaking in Gwich'in). Alternative A is not
2 here because they are not allowed to talk about it.
3 (Speaking in Gwich'in.) They are working for BLM and for
4 the (speaking in Gwich'in).

5 B, this is B1, C, D.

6 MS. NICOLE HAYES: D2, D1.

7 MS. SARAH JAMES: Okay. These are
8 alternatives we can go for, but Alternative A (speaking in
9 Gwich'in).

10 MR. MIKE GIERYIC: You can describe
11 Alternative A and explain it's in the same area and that
12 we are able to speak about that.

13 MS. NICOLE HAYES: So we can talk about
14 Alternative A, and I can -- I can describe it. It's with
15 nothing on here, because that would be the no action
16 alternative. And we use it in the EIS for comparison
17 purposes. So it's the baseline for the analysis that we
18 do for the other alternatives. When we say -- we don't
19 have it on here because it's not an alternative we could
20 select.

21 MS. TIFFANY YATLIN: And if you guys have
22 any questions and you guys don't understand here, that's
23 why we have Sarah here. Sarah can translate. So don't be
24 afraid to interrupt and ask questions. That's why they're
25 here.

1 MS. NICOLE HAYES: And if there is not
2 other specific questions and people want to come up and
3 start providing their public testimony, they are welcome
4 to do that. Yes, sir.

5 MR. GIDEON JAMES: Part of your
6 development proposal, in order to keep other opposition in
7 the level, that's your proposal to show. That's what I
8 feel about it. It will never happen.

9 MR. MIKE GIERYIC: I would imagine we
10 don't actually have a proposal at this point, or a
11 preferred alternative.

12 MS. NICOLE HAYES: So the BLM does not
13 have a preferred alternative at this point. Sometimes at
14 the draft EIS stage, an agency will have a preferred
15 alternative. We are really looking for feedback on what's
16 good and bad about the different alternatives that help
17 inform the decision at a later date. So we are definitely
18 interested in hearing feedback. We know a lot of people
19 are opposed to this here, and we are interested in hearing
20 what would work and what wouldn't work with these various
21 alternatives with the conditions we have on here.

22 We are available one-on-one to talk to people if they
23 want to go over anything specifically, so please come up
24 to us and ask us questions. And Sarah is here if you want
25 to provide your testimony in Gwich'in, and she will

1 translate it for you, also.

2 MS. SARAH JAMES: (Speaking in Gwich'in.)

3 MS. TIFFANY YATLIN: You guys have any
4 more questions for her?

5 MS. SARAH JAMES: We can start now.

6 MS. TIFFANY YATLIN: You guys want to
7 start? Other questions for Nicole or BLM?

8 UNIDENTIFIED MALE SPEAKER: Anybody else
9 have any questions for BLM?

10 MR. DOUGLAS FELIX: Why don't you have any
11 Natives working for you guys? Why is there no Natives
12 working for you guys?

13 MS. NICOLE HAYES: I don't know if I have
14 an answer to that question. I mean.

15 MR. DOUGLAS FELIX: Why you guys don't
16 have any Natives here that work for you? You guys employ
17 Natives, or you just do this all for yourself? You guys
18 just do this for yourselves?

19 MS. NICOLE HAYES: Yeah, we definitely
20 employ Natives. And we have opportunities for various
21 contracting mechanisms, so BLM is a diverse agency. But I
22 don't know that I have --

23 MR. DOUGLAS FELIX: Not that we want to
24 work for you, but we are just asking.

25 MR. STEVE WACKOWSKI: So BLM, we

1 specifically -- I think we have 20 -- we also source fire
2 crews. I think we have got four or five firefighter crews
3 from Arctic Village. We have got another dozen in
4 Venetie. We have a tribal contract with Arctic Village,
5 Venetie, and Venetie's tribal government where we contract
6 and actually provide direct monies to the tribes for
7 things like -- Sarah is an employee of ours through the
8 translation services and --

9 MS. SARAH JAMES: That was exactly a
10 question in Fairbanks from other group. And that was his
11 answer about Native Village of Venetie Tribal Government
12 sitting at the same table with them. And we do have
13 government-to-government, you know, with them, but that's
14 us. We have that choice. You know (speaking in
15 Gwich'in).

16 We had that right, and we did, and we are doing it.
17 And those other people, like Defend the Sacred, they want
18 to be at the table because this is a public interest -- a
19 lot of our relatives are there. So same question. They
20 need to answer that question, not only to the Native
21 Village of Venetie Tribal Government, but other people
22 that want to protect Arctic National Wildlife Refuge and
23 the coastal plain. So that was clear for me at Fairbanks.
24 So I spoke on it then, too. If I have -- if I said
25 something differently, you could remind me.

1 MS. NICOLE HAYES: Thank you.

2 MS. TIFFANY YATLIN: Again, my name is
3 Tiffany Yatlin, and I'm the tribal administrator for the
4 Arctic Village Council. I had a few questions about the
5 EIS. Oh, they took it back, huh?

6 In the EIS there was nothing stated on how important
7 we depend on our caribou and how we utilize the caribou.
8 It doesn't say anything in the EIS about that.

9 MS. NICOLE HAYES: I'm pretty sure it
10 does. We can -- yeah. I can pull that out. I have -- I
11 have it with me, and I --

12 MS. TIFFANY YATLIN: It does, but it
13 doesn't specify Arctic Village, how we --

14 MS. NICOLE HAYES: I think it does. So
15 I'll pull it out, and I'm happy to go over it with you
16 because we heard that loud and clear, and it was important
17 to us that it was in the document. So I will make sure it
18 is. But I have it with me. So I'll pull it out now.

19 MS. TIFFANY YATLIN: Okay. We are going
20 to go on to public comments. So the first one I have, we
21 will open it to James Martin, the tribal chief. And then
22 we will go on to the Arctic Village first chief. And I
23 have a list here, so if you are not on my list, it would
24 be nice if you come up and sign up.

25 CHIEF JAMES MARTIN: My name is James

1 Martin, as you all know. Ever since I was growing up, I
2 remember our people fighting to protect the ANWR. And
3 they put a lot of work into making it ANWR so they don't
4 drill there for our caribou herd. And a lot of people
5 came together for that. And now we are back into it
6 again, and so we get the support that we had then.

7 I'm here to do a hearing and talk about the caribou
8 that I got. And just this past week I have been down back
9 and forth going down about 30 miles down, shooting,
10 shooting, hunting caribou and bringing it back. And we
11 bring it all here into the community hall, and they cut it
12 all up and they distribute it to the community. And it's
13 just something that we all do to live off the caribou, you
14 know. And I love doing it. I love providing for my
15 family, the community and other communities.

16 And a lot of people, they -- they want caribou meat,
17 you know. They -- it's their Native food. People living
18 in Fairbanks are buying store-bought food. They don't
19 really like it, but they eat it. But when they get
20 caribou meat and moose meat, oh, man, they cherish that
21 and they get so happy. And even have dance sometimes just
22 because they got meat.

23 Back in the old days, it used to be a lot of fun,
24 man, a lot of fun. I remember growing up and people
25 coming together just because we got a moose and everybody

1 having fun, playing card games, eating meat. It was -- it
2 was good old days. I miss those days sometimes.

3 But we are still doing it today. We are still doing
4 it. It's a good life. But from what I see now, what's
5 going on in ANWR, it's going to be a big change.

6 And when we go out and we hunt caribou, we see the
7 first bunch. They tell us not to bother it because those
8 are the leaders. We let them go by and we wait for the
9 ones behind, and we shoot those ones because we want those
10 leaders to know that trail. And the ones that are
11 following them are learning that trail.

12 And if they -- if they do anything to disturb that
13 area out there and the leaders see that, they are not
14 going to go back there. The leaders, they are just going
15 to turn away. They try to avoid that stuff as much as
16 they can, you know. There is going to be a big change if
17 they disturb that area up there.

18 And these bulls, these two bulls, I was there last
19 fall when we shot them, the two bull moose. Yeah, we shot
20 them upriver here. And I'm -- I notice that there is a
21 lot of wildlife biologists and all kind of biologists.
22 And I'm wondering, what do you guys see that -- because
23 they drill up there. What do you guys see the damages
24 from that, you know? I want to know more because we are
25 already seeing animals that had contaminated meat, and we

1 don't know where that came from. They send out meat to
2 get it studied, and we never hear nothing back.

3 So yeah, I'm -- I'm mostly here -- I've lived here
4 all my life, and I love going out there and hunting, and
5 that's the way I grew up. I grew up like it all my life,
6 and I have been doing it all my life for my kids, my
7 family, my grandmothers, my grandpas, and the community.
8 And I guess that's why I'm tribal chief today.

9 And I think that's all I have to say. Thank you,
10 guys.

11 CHIEF GALEN GILBERT: Thank you very much.
12 Well, first of all, again, I would like to thank everybody
13 for coming to Arctic Village. We, the Arctic Village
14 residents, prayed for your journey. We also pray for your
15 journey home to have the safest flight home there.

16 There is so much I want to say here about the Arctic
17 National Wildlife Refuge from my point of view and those
18 who don't get to experience the way people live off the
19 land to survive.

20 Well, first of all, the land. The land is all we
21 have left to survive. And believe it or not, we still use
22 the land like always. We go on the land seasonal. Also,
23 if we have to go any time and pretty much anywhere, we do
24 it to hunt, trap and haul wood, just to pretty much go
25 wherever we want.

1 This 1.8 million acres we are standing on right now
2 is not only ours. It's our future for the next
3 generations to come. And I don't know about you, but 1.8
4 million acres is a lot, and it's worth fighting for.
5 Sometimes I can't believe how lucky we are. Very lucky
6 people to have a home like this to come home to.

7 Personally I think -- I think a lot. But me thinking
8 about my home now, Arctic Village, a place like this, you
9 know, it makes me think about people that live in the city
10 that don't have a home like this. It's unimaginable for
11 me that I just feel, you know, like, sad for them. And
12 sometimes, you know, I think, put yourself in their shoes
13 for a minute. And think you are in Fairbanks or
14 Anchorage. People not having what they have is very hard,
15 you know.

16 Where do these people go? Where do they plan to go
17 and how will they go there? To me, these people have no
18 choice to work anywhere in Fairbanks just to survive.
19 Sadly, some turn to drugs and alcohol because they don't
20 even want to work or try. It's sad people that don't have
21 a home like we do.

22 What do they really do? How do they make -- how do
23 they survive? That's a question I've wanted to know for a
24 long time. It's sad at times for me hearing or even
25 thinking about it. It just makes me more proud of where I

1 come from and how lucky I am.

2 Okay. The caribou. The caribou is like the land,
3 our ancestors, our rich past and, most of all, the reason
4 we all are here today right now. Put all these categories
5 into one, and you have the Porcupine caribou herd. The
6 caribou is our past, our history, our future. 100 percent
7 it's us. The people here today, we will keep going on if
8 we stand for what we believe in and, most of all, fight
9 for what's already ours. We have to.

10 Otherwise we will be letting our ancestors down, all
11 their hard work, their survival, their dedication to
12 survive. It will all be lost.

13 I couldn't live anywhere, tell you the truth, if
14 people of the caribou didn't fight for our ancestors and
15 caribou. If you think about how hard they fought, try
16 imagine having a newborn baby in 50-below weather,
17 traveling through 50- and 60-below weather by walking,
18 pulling a newborn baby in a wrapped-up caribou hide,
19 snowshoeing for miles to get where the caribou are to
20 survive, you would think most of these newborn babies
21 probably didn't survive during these rough times.

22 Actually, said by my grandfather, Trimble Gilbert,
23 the people didn't have problems delivering and even
24 traveling with these newborns. And magically, these
25 babies survive.

1 But where I'm getting at is, you know, it's so scary
2 even holding a newborn baby. So fragile, so innocent.
3 You know, I'm even scared of cold air touching them. How
4 do we deal with fragile little babies these days? I
5 still -- I keep going back to it. Imagine 50-, 60-below
6 weather, traveling by foot, getting water, wood, trapping
7 to survive a winter, no power tools, just hand tools,
8 tools that were made from the parts of the caribou's body,
9 also weather gear made from the fur of the caribou. But
10 with a newborn baby, yeah, I'm still in awe.

11 I've thought and asked about all these questions my
12 grandfather Trimble told me. I was so honored and
13 privileged to hear these stories because it was so
14 unbelievable and interesting. There are so many stories
15 to tell and carry on for the next generation to come.
16 Happily, there is books with these stories and personal
17 stories from our current elders today.

18 I am the father of three girls. Just like any other
19 father, I want them to have and know everything they
20 possibly can and learn, especially their Neets'aiti
21 Gwich'in way of life, where they come from, who they are,
22 what our people accomplished to survive and, of course,
23 why they did what they did.

24 If what we are here for today is taken away from us,
25 what am I going to say or teach my daughters? I couldn't

1 live anymore again if I couldn't have all this to give
2 them. No offense, but having my family live in a city, I
3 couldn't even imagine. I couldn't imagine living in the
4 city while we have this 1.8 million acres to live on.

5 You know, we can do or go whenever or wherever we
6 want because it's ours. I couldn't [indiscernible], but
7 it would be a different story if I had to for my girls'
8 education. I sadly would do it. But that's where I'm
9 getting at now. With the city life is that, yeah, I know
10 I have to do what's right for my family, and I've got to
11 protect them and lead them, which I have been doing.

12 So I'd like to end this note by saying, put the land
13 and the caribou together, and you have the Neets'aini
14 Gwich'in people, people of the mountains. This land is
15 all we have to be born, to live and to die for. The
16 caribou is a big part of our land and, as you all know,
17 caribou is life for the Neets'aini Gwich'in.

18 Now, personally, would you please come back during
19 the fall. If you like the mosquitoes, come back in the
20 summertime anytime. I want you guys to go to the top of
21 that mountain. It's very easy. Go to the top of that
22 mountain, just that mountain right there. And once you
23 have experienced that, I guarantee you will see through
24 the eyes of the Neets'aini Gwich'in.

25 Thank you. Mahsi Cho.

1 MS. TIFFANY YATLIN: I have Gerald John.

2 MR. GERALD JOHN: Hello. My name is
3 Gerald John, and I'm from here, Arctic Village. And I
4 want to say welcome back to our land. And I am a
5 Neets'aii Gwich'in and I've lived here all my life. And I
6 am 32 years old. And I have been serving on the Arctic
7 Village Council for nearly four years now.

8 And before I start this, I want to say, picture you
9 guys' self driving down the highway. What's your favorite
10 food? McDonald's, right? Imagine seeing yourself driving
11 and not seeing not one of your favorite restaurants for at
12 least seven months. The horn right here is what -- the
13 last caribou I got this fall, and that was August. So
14 August to now, seven months we haven't seen or eaten
15 caribou.

16 But due to the government shutdown and this
17 unpredictable future that we have, we as a council has
18 coordinated and came up with hunting groups to travel 45
19 miles south and 45-below weather to harvest caribou.
20 Within days, we had 18 caribou in this community hall.

21 Just imagine 18 cows. And within 30 -- 30 hours,
22 there was nothing here. All the members of our
23 community -- the young, the old, infants -- they were all
24 here. We were all working together cutting up meat, and
25 before you know it, there was nothing here. There was all

1 distributed: Elders, single parents, single mothers,
2 families, they all got meat in their freezers.

3 And I for one, as a hunter, I really, really wanted
4 to go on this hunt, but as an elected official and a
5 leader, I had no choice to stay behind and orchestrate the
6 hunt here. I took names. I took -- keeping track of gas.
7 We still got gas if you guys want to go hunting. Come see
8 me.

9 But no choice. I had to stay here in town, take
10 names, you know, looking over rides, see how much gas we
11 hand out. And yeah, it's really great. We had a lot of
12 people. Everyone here, they were here hunting. They were
13 literally doing their part.

14 And I just want to say that this year alone was -- I
15 have been hunting caribou all my life. And this year
16 alone was the very first time I seen Arctic Central herd
17 here. There wasn't just one. No. There was thousands.
18 And probably towards the end of our hunting season, we
19 finally started seeing Porcupine caribou.

20 My question is, why are they here? You know, I
21 personally say that they are bothering the Arctic Central
22 herd too much over there. From what I can understand,
23 they have no regulations like Porcupine caribou. They are
24 here. I never hunted Arctic Central caribou before in my
25 life. And before you know it, there are thousands of them

1 there. They are mixed in. Yeah, personally I say they
2 are just bothering it up there too much.

3 I just don't like the way this is going. Your EIS
4 thing says four years to make, and you guys did it within
5 one year. I could go on and on.

6 But I just want to say that what you guys are doing
7 to us as a people, seems like you guys are attacking us on
8 all fronts, and we are just here trying to live peacefully
9 and defend our food. Yeah. That's all I got to say is
10 what you guys are doing is wrong to us as a people. All
11 right.

12 MS. TIFFANY YATLIN: Thank you, Gerald.
13 We are going to do Trimble Gilbert, traditional chief, and
14 then we are going to break. I think the food is ready.

15 MR. TRIMBLE GILBERT: I just want to talk
16 very good news and some bad news about the last 30 years.
17 And one of the things that I'm really not good for that
18 asking people, the Native people of Alaska, is
19 development. The last 30 years -- and we do have a lot of
20 death in every community because of the alcohol, drugs and
21 alcohol. And also that people moving into the city and,
22 like, I don't know why most even move to the city.

23 And also that pipeline -- near the pipeline, the
24 villages -- we got two -- I know two, three villages near
25 the pipeline down the Yukon, there is not very many -- the

1 population has really decreased. And they are all moving
2 into Fairbanks because of the alcohol and drugs more
3 available near the city.

4 And about two or three weeks ago I was in Fairbanks.
5 I saw one of the villagers, and he said something about --
6 I shouldn't say that, but he said no more Stevens Village,
7 he said, and walk away. I don't know what he really meant
8 because -- probably sickness, and he give up the village.

9 There is a lot of other places like that, too. Like
10 Dawson City is Native village for a time, and then there
11 was a big development for many years. And I know there is
12 not very many Native people there. And Fairbanks, City of
13 Fairbanks, another one. I seen the old picture of people
14 camping along the Chena River with dog pack, tent. That's
15 how we get there a long time ago. But we can't see that
16 kind of things no more, their cultures.

17 That's just really important to talk about it. And I
18 don't want our people move away near the alcohol and
19 drugs. And a lot of them already did, already happened.
20 They never did come home. It's all over like that.

21 And also that language, we are losing it. It would
22 be good for a little while, but the next two or three --
23 three generations will come -- if it's happened and then I
24 don't -- there is a chance we are going to lose more and
25 more of our Native people in this country. And that's

1 another thing that worries me, too. I could see the
2 future. It should be more healthy people live here. Like
3 long time ago, that hard life, hard-working people we used
4 to have here in this country with snowshoe.

5 This year we got heavy snow. And one person break
6 trail down the Cat trail. After that it keeps snowing, so
7 we -- the people just used the one trail. Something is
8 missing with the snowshoe. Our young people don't use it,
9 and I don't think nobody had any. Maybe a few people got
10 some.

11 CHIEF JAMES MARTIN: I carry it. I carry
12 it with me everywhere I go.

13 MR. TRIMBLE GILBERT: Good. So something
14 like this important thing is -- we can't leave it behind.
15 We have to keep the cultures with us for the next
16 generation to come. And sharing is a big word. It's
17 another one. Boys go down and they bring up some meat,
18 and they pass it around. And everybody got to eat good
19 meat. So even summertime they do that. So we -- they
20 keep the community together like that. But the alcohol is
21 the enemy.

22 A lot of times, thousands of caribou went together up
23 in the mountain, covered the whole area and then one
24 predator come, one wolf come around, and they scared all
25 of them different directions. Even the little ones

1 running for life. That really makes me think that's
2 what's going to happen to us. That's what I'm talking
3 about. We might not be together no more on this great
4 land we have.

5 So I hope -- hopefully this message is taken back
6 with you, and you learn a little bit about how we live,
7 and you can go ahead and really message to the important
8 people in D.C.

9 Also the young people going to the states, D.C., make
10 sure that -- try to get all that good message from the
11 elder. In the past you probably learned a lot of them
12 since 1988. Make sure you carry that one with you and
13 make sure that talk about what -- remember what they talk
14 about, how important it is. So carry that one with you,
15 each one of you.

16 You might get together before that presenting
17 something, and they could hear that. And that's going to
18 be the powerful thing you can remember and use for your
19 country.

20 And that's all I got to say. Thank you very much for
21 coming to our country again, for our friendships and never
22 forget Arctic Village and Venetie and 1002.

23 Thank you very much.

24 MS. TIFFANY YATLIN: Sorry, David. I kind
25 of skipped my second chief. So let's have David do his

1 comment, and then we will break because the food is done.

2 MR. DAVID SMITH, JR.: Do it after.

3 MS. TIFFANY YATLIN: You want to do it
4 after? Okay. So I guess we can take a 20-minute break.
5 15? Five? Ten? Okay. Maybe Galen, you want to bless
6 the food really quick? About 20 minutes because my list
7 is pretty long here. So 20 minutes.

8 (Chief Galen Gilbert blesses the food.)

9 MS. SARAH JAMES: I'm going to start out
10 with a message to President Trump and Republican that we
11 don't want his paper towel. We want our caribou. We want
12 to be caribou people. We are caribou people. But we
13 don't want their paper towel because -- not Costa Rica.
14 Puerto Rico. There was a big flood. A lot of people
15 died. And it's United States own that Puerto Rico. And
16 he still haven't helped them. And those poor people are
17 dying, died. And all he did was throw them a paper towel.

18 And that's why I say we don't want your paper towel.
19 We got our way of life that we gather from last night on
20 our table. I want the cameramen to -- your cameramen to
21 take the picture of every one on the table and our stage.
22 That's who we are. And that's why we put it out there.

23 Over here I've got Grandpa Albert E. Tritt and
24 Gilbert Joseph, our grandpa and -- almost everybody here.
25 And we have got Moses Sam's picture there, Gideon got dry

1 meat with the fat. That's our special survival gear. And
2 we got tools for tanning.

3 This is a process of tanning. After you cut the hair
4 off, then you scrape the rest of the [indiscernible].
5 There is one in Ottawa museum dated back to 30,000 years.
6 And this picture is my mom and dad here. Like everybody
7 else across the whole Turtle Island, they call it,
8 northern hemisphere, people burn things to make a message
9 up to the creator, to God. And we did that. So our
10 message is on the way.

11 This book is already submitted into the testimony in
12 Venetie. We interviewed nine years old to 90 years old
13 that we still practice our culture. And it was only
14 stayed in Arctic Village, but now it's in Washington, D.C.
15 It's been submitted. And we did it ourself. In fact, the
16 book is called (speaking in Gwich'in). We did it
17 ourselves.

18 And we got caribou skin, caribou, moose. We not
19 only -- this is (speaking in Gwich'in). It's caribou leg
20 and boots. We use every part of the caribou. These boots
21 is the warmest you can wear if you have caribou hair
22 insole in it. 60-below you can survive with that.

23 I hope I didn't miss anything. Oh, yeah. We have a
24 story called -- since 1980, even before 1950 we have been
25 fighting this caribou, even before that. I grew up -- I'm

1 75 years old now. I grew up protecting the caribou. I'll
2 die taking care of the caribou.

3 First of all, climate change is real. We just --
4 four years ago, our Indian paint, red Indian paint got
5 erode into our river. Our river was red for three days.
6 And from the time of bow and arrow, we are very well known
7 for Red Sheep Creek and red Indian paint. We lost some of
8 it. We don't know how much of it we lost because of
9 climate change, because of oil and gas burning up into the
10 air causing the climate change.

11 President don't believe that, but we know it because
12 we live right close to the land. It got eroded for three
13 days. Polar bear has been a problem. One went as far as
14 Fort Yukon before, and then just recently here. That's
15 not normal.

16 Wolf was a problem two days ago, a day ago, hearing a
17 lot of desperate cry. They are hungry. Snow is too deep.
18 They can't get food. They have to team up in order to get
19 food. So that's a threat to us, to our kids that go to
20 school, walk to school.

21 Our men go out and get wood and hunt, gather. I got
22 a woodpecker house in my house, a wood chopper, bring it
23 from somewhere. He didn't know there was a woodpecker
24 house in that dry, old, good dry wood. That used to never
25 be that way. We never have woodpecker before. But now

1 because of the growth -- this was a tree line when we
2 first settle here for our wood, for our cabin when they
3 were forced to move into village, colonize into village.

4 That's why we live here in Arctic Village because
5 this was a tree line so we could build our cabin and wood
6 to burn to keep warm, river to depend on. All these
7 mountains got sheep, and caribou tend to migrate through
8 here and so we can survive. And all these lakes even
9 today still got fish year-round. If we don't have nothing
10 else to eat, we always going to have fish. That's why
11 they put Arctic Village here.

12 Before that, we used the whole Arctic National
13 Wildlife Refuge, 19 million acres. Go where this food is,
14 settle, but they took us away from that kind of life and
15 put us into village. But village are locate -- 15 village
16 are locate along the path of caribou migration. So we --
17 some of us settle in Fort Yukon area. And we were called
18 Neets'aii Gwich'in. We were Neets'aii Gwich'in.
19 Everybody was Neets'aii Gwich'in until we have to colonize
20 into village life. So we are not talking only today. We
21 are talking about bow and arrow day. Even before that we
22 have been here. You can't take that away from us.

23 Lakes. We are losing a lot of lakes because of
24 erosion. And that means fish spawn, nesting ground are
25 being disturbed.

1 Caribou is our dance. We do caribou dance. We do
2 caribou skin hunt dance. We tell stories from way back.
3 That's our history. What happened last week, men went out
4 and got meat. Men came here and helped cut meat. Even
5 the little one up cooking. I just came back the next day,
6 and when I ate that fresh meat, boy, did I feel good. I'm
7 alive again. And I'm going to be good for another year.
8 That's the way -- it's medicine for us.

9 And then they take data. They take -- oil company
10 have data. Japanese had data. Everybody is taking data
11 on caribou. And they said, oh, Arctic Village didn't use
12 enough caribou. Why do they holler so much? Do we report
13 how much we get? No. Our hunter don't brag about how
14 many animal they kill. They don't -- they have respect.
15 And we don't brag. We don't report that. They want that
16 report so they can put us here, put us there, put us here.
17 But we have been here, and we took care of this land for
18 many, many years.

19 And now they got that us because they got data that
20 said Canada use more caribou. Alaska is not using -- less
21 caribou. That's on their data. So we have to say this is
22 how it is with us with caribou. We use caribou every day.
23 If I don't get -- if I don't have caribou in my meal
24 within one week, I go crazy. So we do need that medicine.
25 And we do live with it every day because our ancestor

1 lived with it. And unborn going to live with it.

2 Ancestor that's not here today with us live with it.

3 So it's not going to go away. History. So don't let
4 them tell you their data say that we are not using enough
5 caribou. We are -- we are the caribou people. That we
6 are. So each and every one of us. It's the food on our
7 table. It's our shelter.

8 Not long ago there was a hunter that shot caribou,
9 young, but he couldn't start his snowmachine. So he made
10 a shelter with snow and wrap himself up with caribou skin,
11 the raw side inside, because if he put the raw side
12 outside, it's going to freeze, freeze him in. By the time
13 they got there looking for him, he was sweating inside
14 that little snow house. So it's still our shelter. That
15 haven't gone away yet. It was our caribou skin hut. We
16 dance caribou skin hut. So we haven't gone away from any
17 one of these.

18 And then it's our tool, just like what I said. It's
19 30,000 years. And clothing. We got boots we use every
20 day and mitts -- and this one right here. I'm so lonesome
21 to go back on the land I bought myself a hat so I can
22 build a fire and wear this. When you -- when it's cold,
23 you sit to the fire. You are hot here, but you are cold
24 back here. And same goes when you're out camping.

25 Those guys camped two days to bring those caribou

1 back, pack them. And that's a lot of work going down
2 there and coming back. That's a long ways. So they
3 stayed overnight in a tent, wall tent.

4 And I spent a lot of time in my life in a wall tent
5 because my parents raised me out of there. So if you are
6 cold and if you wear something like that, this thing will
7 keep you warm in the back. And once your head is warm,
8 you are warm. And this will help you keep -- it's not
9 that I'm trying to be wild or show off. Everything we got
10 is not a show-off thing. Everything we got and everything
11 we wear is to survive. And that's how we use caribou. We
12 are not playing around.

13 So we are real. We are not -- maybe if they let us
14 do our own data and respect our data as -- and we do have
15 data. I just told you how it is for us. And respect our
16 data, us Neets'aini Gwich'in, then they won't talk about
17 that we are not using enough caribou here. And they go by
18 that data. So please tell them.

19 Caribou meat, it keep forever. It don't go stale.
20 And this is caribou inside the stomach lining. And
21 ch'ehtsihguu we call it. That means wrap around the
22 stomach, the whole stomach. So this is our food and who
23 we are. Only salt is added to it. And it's good.

24 So that's what we are talking about. We got our
25 nation flag up here. And that tells us our way of life.

1 We have been fighting -- we have been fighting -- I mean,
2 we have been protecting caribou since time immemorial. It
3 didn't just start in 1980. It didn't start when they
4 first got here. And it's going to go on if we want to
5 live and be proud Neets'aii Gwich'in.

6 That's all I can say. And I hope I cover everything.
7 And this is a finished product. After this inside and
8 then this outside, and then we kind of soak it and stretch
9 it out and use it for drum, babish, rope. Many use. Dog
10 packs, drum. We still do. Thank you.

11 MR. DAVID SMITH, JR.: My name is David
12 Smith, Arctic Village second chief. I'll try not to make
13 it too long, but the things I wanted to say changed after
14 hearing everybody else speak. First off, I want to ask
15 you guys -- I know you guys all have your own set of
16 morals, what you see as good, what you see as bad.

17 And everybody knows about history. They say history
18 repeats itself. You guys heard about when they gave the
19 Indians the blankets of smallpox and said they were
20 helping them, but they weren't. That's kind of how I
21 feel. I feel like you guys are giving us a blanket, in a
22 way, and then later on down the line you guys are going to
23 try to apologize for ruining what we have when here in the
24 beginning we are telling you there is no need to go up
25 there. There is no need to go and drill when the entire

1 top coast of Alaska is already being drilled.

2 I'm 22 years old. I was one of the hunters that went
3 down 40 miles to hunt caribou. And just as everyone said,
4 it was enlightening to see everyone gather here to cut up
5 meat, young to old. Knowing I went that far, knowing how
6 far it is and how much work it was, it was all worth it
7 seeing everybody gathered here, seeing everybody eat,
8 seeing everybody happy. And it's something you only see
9 during the holidays, and it's good not to see it just
10 during the holiday.

11 But as you can see from all the displays, it's part
12 of our livelihood, you know. There is people out there
13 that raise farms. They teach their kids to take care of
14 the farm. We are being taught to take care of our land.
15 And that's all we are doing is standing up for our land,
16 standing up for what we survived on for thousands of
17 years.

18 And I'll stand up and say it over and over again that
19 we are not going to give up. If -- if I seem to be angry
20 at 22, imagine how they are at 70 and 80. Imagine how
21 upset and hurt they are, knowing you guys are still trying
22 to press on us, that you guys are being the bully pushing
23 down on our head when all we are trying to do is survive.

24 Government shutdown, everybody in the city is freaked
25 out. Government employees didn't go to work, didn't get

1 paid. It was just a normal day for us here. They said
2 there is no food stamp, no government assistance. What
3 did we do? We went out and got food for everybody.
4 That's our food stamp right there in front of you on the
5 table. The land provides.

6 When the government shuts down for real, there ain't
7 going to be no changes around here. Everybody is still
8 going to wake up. Everybody is still going to go to work.
9 Everybody is still going to greet each other. We are not
10 going to fret and get mad over who doesn't get what
11 because everything we need is out here. Everything we
12 need. We don't got to wait for a Safeway to open. We
13 don't got wait for McDonald's to finish your burger. We
14 just go out there and do what we want to do. If we want
15 to go be out on the land, we go be out on the land.

16 I experienced a trap line for the first time this
17 year, and it's something I plan on doing for the next 30
18 years. It's like -- it's our tradition, you know.

19 It's -- when I see how much work people go through to
20 just get a little animal like that big [indicating] for a
21 piece of fur that doesn't even cover the cost of gas, they
22 have been down there almost three weeks, and they got four
23 because they are teaching someone how to do it. They are
24 teaching them. And that's all it takes is someone to want
25 to learn. Later on you can teach another person. I'll go

1 teach one of these young guys in high school when they are
2 ready. Some people start at a young age. Some people
3 start later on in life.

4 But the thing is, no matter how old you are, no
5 matter where you go, we always come back to this one spot,
6 this 1.8 million acres where we can call home, where no
7 one can take it. No one can come up here and touch it.
8 And that's how I grew up. I grew up knowing that this is
9 where I can call home, where no one can mess with it.

10 Imagine being told your entire life this is yours;
11 you can go do whatever you want. You want to build a
12 cabin down there, go build a cabin. And then growing up
13 getting into tribal leadership, tribal government and to
14 find out our own government is trying to kick in our back
15 door, trying to poison our food, trying to take away what
16 we are here for.

17 And yeah. I just want to say thank you for everyone
18 that's speaking. If you haven't had your name on the
19 list, please speak up. Everybody here cares. Everybody
20 here eats caribou. Everybody here depends on the caribou.

21 And what you guys see as good and bad whether your
22 boss and their boss tells them what to do, you got to
23 realize that if you are doing something wrong and you know
24 it's wrong, stand up and say it's wrong. Don't just do it
25 because he's paying you 23- to \$35 an hour and that's what

1 your boss said.

2 If you know you are getting paid and you are going to
3 be okay, what about the thousands of people that are going
4 to starve in the next 20 years? What about the people
5 that won't experience their first caribou hunt? What
6 about the people that are here today fighting that won't
7 be here 20 years from now?

8 It's like you guys know what you are doing isn't
9 right, but yet you still do it. Is money that important?
10 I mean, come on. Can you guys eat money? Does it keep
11 you warm at night? I mean, you pay bills, but what
12 happens when that person don't go to work? What happens
13 when the fuel truck guy doesn't go to work because he's
14 not being paid by the federal government? What happens
15 when everything shuts down and that little piece of paper
16 you got is just a piece of paper? What are you guys going
17 to do then?

18 You can't go into the streets and go catch a rabbit.
19 You can't go over to university and hunt a caribou. We
20 can. We can go down the road and get whatever we need.

21 We don't need the money. We just need this land. We
22 need to keep our heritage and keep what we have had for
23 however long we have had it.

24 And I hope you guys see -- put your foot in our
25 shoes. Imagine if you guys' all right now plane didn't

1 come back up, government shutdown, they're not paying the
2 pilots and they don't want to fly back, and you guys are
3 stuck here, or a snowstorm or something? We would treat
4 you guys with hospitality. We would show you what it's
5 like. And you would see what it's like at 2:00, 3:00 in
6 the morning when your fire is out, 60-below and all you
7 got is green wood. You ever try starting green wood in
8 the middle of the night when you are cold? It's not fun.

9 Yeah, waking up early, people asking you to help them
10 with wood, you know, help them with food. You can't say
11 no because eventually you are going to need something.
12 And it's more than just my neighbor or my friend.
13 Everybody is family. Whether you see it like that or not,
14 whether you see it as just a village with people who are
15 getting along just because you guys are here. No. Once
16 you leave, everything is going to be jolly again because
17 we have caribou, because what we have -- we have what we
18 depend on, what we have survived on. And it's going to
19 continue like that.

20 Thank you guys for hearing me, and thank you guys for
21 letting everybody else speak.

22 MS. TIFFANY YATLIN: Okay. Thank you,
23 David. And these kids are elementary, and they have been
24 working on their speech at the school. And Keley, if you
25 want to come up with these kids? And we have got Jewels.

1 MR. STEVE WACKOWSKI: We are okay to film
2 them?

3 MS. TIFFANY YATLIN: That's okay, huh?
4 They can film them.

5 MS. SARAH JAMES: Oh, yes.

6 MS. TIFFANY YATLIN: There is Ozzie.
7 Ozzie. Okay. Which one of you girls want to go first?
8 Sanaya? Come. I'll help you.

9 MS. SANAYA YATLIN: My name is Sanaya.
10 I'm seven years old. I don't want oil and gas to happen
11 because we are going to be sad for the animals. We can't
12 eat and drink water because oil drilling will -- you can't
13 take away our water. Caribou is important to me because
14 it's yummy and good for your body. It's fresh food. We
15 are thankful for it.

16 Mahsi.

17 MS. TIFFANY YATLIN: That was Sanaya
18 Yatlin.

19 MS. JAZZLYN JOHN: My name is Jazzlyn
20 John. I'm eight years old. I don't want oil and gas
21 drilling to happen because we will lose our animals and
22 water. I'm scared to lose culture. Don't want to
23 drilling on our land. Caribou is important to me because
24 I don't want people to drill on our land.

25 Mahsi Cho.

1 MS. LILLY WARD-LEE: My name is Lily
2 Ward-Lee.

3 MS. TIFFANY YATLIN: You want to read it?

4 MS. LILLY WARD-LEE: I don't want oil and
5 gas development to happen because we are going to be sad
6 for the animals. We can't eat and drink because drilling
7 will take away our water. Caribou is important to me
8 because it's yummy and good for our body. It's fresh
9 food. We are thankful for it.

10 Mahsi Cho.

11 MS. TILISSA SAM: My name is Tilissa Sam,
12 and I don't want -- I don't want this drill to happen
13 because when it empties into the rivers and then it will
14 poison the fish, and if it empties out into the Bering
15 Sea, it will poison the whales and the -- and north of
16 Alaska where other people lives who depend on the whales
17 as well as us depending on the caribou, the -- then they
18 wouldn't have whales. And if the -- and if the caribou
19 drinks out of the river where the oil spilled, then they
20 are going to be poisoned, as well. And I just don't want
21 them to develop this drill because we need our caribou.
22 If we -- if we never had caribou, we might have never
23 survived. We use it for shelter, clothes, almost
24 everything with it to our culture.

25 And I have nothing else to say.

1 MS. TIFFANY YATLIN: Amazing. Thank you.
2 Jewels.

3 MS. JEWELS GILBERT: I'm Jewels Gilbert.
4 I'm from here, Arctic Village. I work at the school with
5 elementary K to 3. I have lived here all my life, living
6 off our land, eating traditional foods. I have been
7 hunting, providing traditional foods since I was a kid
8 with my granddad, going out hunting for ducks, caribou and
9 so on and fishing. It's a feeling that no words can
10 describe how beautiful it is, listening to the loons,
11 birds making noise. They are in connections with us.

12 That's a huge part of me and I'm grateful to
13 experience what our grandparents passed down to us.
14 Thinking about risking that for this development makes no
15 sense to me.

16 My partner Brennan and I, we're carrying traditional
17 knowledge from our forefathers. We refuse to throw that
18 away for this development. Everything around us is part
19 of us. We're a part of our environment. Everything that
20 we have, all the cultural, all what we do around here
21 living a subsistence lifestyle, it's passed down to us
22 from our grandparents many years back who fought through
23 the starvation in the rough winters. We refuse to throw
24 that all away for this development.

25 Thinking about the government pushing to drill in our

1 homeland where our food source comes from makes me feel
2 that a part of me will die. I don't get why our own
3 government wants to take away the birthing place in the
4 coastal plain and take away who we are. The government
5 might think ANWR's 1.8 million-acre land is just nothing
6 but a wild life full of nature with wild animals, but it
7 sure runs the whole community.

8 Our grandparents in the past spoke up for us. It
9 seems no one in the government has heard them. The
10 government keeps pushing for this development. And it
11 takes their granddaughter, me, to stand up and speak. We
12 are not going to stop speaking for ourselves and defending
13 our sacred land.

14 The words that are said about how the Gwich'in don't
15 live within the boundary of the Arctic National Wildlife
16 Refuge, that's just a manmade border and the animals don't
17 recognize that. We don't live within the boundary of the
18 Arctic National Wildlife Refuge, but our food source comes
19 from there, and our ecosystem depends on the Arctic
20 National Wildlife Refuge. The development will destroy
21 that ecosystem, and we won't be able to maintain the
22 ecosystem once it is destroyed by this development. The
23 ecosystem is what sustains our Gwich'in way of life.

24 Thank you for your time.

25 MS. KELEY O'CONNELL: Thank you for

1 encouraging me to speak. My name is Keley O'Connell. I
2 am a teacher at Arctic Village School. This is my fifth
3 year teaching in Arctic Village and Venetie. And as a
4 non-Native, nonbiologist, I don't have a whole lot of
5 specialized knowledge to offer, but I do have a lot of
6 information about the school and about my experience
7 living here.

8 So a couple quick things. First of all, as someone
9 who came from Outside and has spent five years living in
10 this community, I have learned a lot. A lot of lessons
11 about humility. I've learned a lot about cooperation,
12 community, forgiveness from the students that I work with.
13 I think those are special cultural gifts that this
14 community and the community of Venetie, where I also
15 lived, have to offer.

16 And I think that threats to those communities
17 threaten the well-being of everyone, that our cultural
18 diversity is a global resource, and that threats to these
19 communities threaten that resource.

20 If the worst-case scenario were to come to pass and
21 the things that people here are very concerned about come
22 to pass and caribou are not as available as they are now,
23 that threatens the economic viability of this community.
24 I can see that. That's clear to me.

25 Without the ability to continue living here, I mean,

1 it's going to be very difficult for people to continue
2 living here without the food source of the caribou, if
3 that were to come to pass.

4 If that were to happen, the school would close. We
5 need to have a certain number of kids to keep the place
6 open. And if people had to move out of here, that would
7 super suck because the school is a huge part of this
8 community, and it's what allows people to stay here. So I
9 would hate to see that happen.

10 I do want to make sure I take this opportunity to
11 invite someone to come to the school and kind of help
12 explain how all of this was developed, kind of what some
13 of these colors on these fancy maps mean for our high
14 school students. I'd really welcome some more
15 knowledgeable people to come and kind of help the kids
16 understand what all this really means.

17 So I thank you for the opportunity to say that.

18 MS. TIFFANY YATLIN: Trimble, you want to
19 make a speech, comment?

20 MR. TRIMBLE GILBERT: I already did.

21 MS. TIFFANY YATLIN: So I have Gideon
22 James.

23 MR. STEVE WACKOWSKI: We will commit to
24 Steve Berendzen and his team will get someone up here to
25 come to the school and talk to the school kids. So we

1 will commit to do that.

2 MS. TIFFANY GILBERT: Thank you.

3 MR. GIDEON JAMES: Don't get us wrong that
4 we have -- we have a lot of support. We do. We have
5 support in Germany. We have support in Japan. And we
6 have lots and lots of support in the Indian Country. So
7 we are not here alone.

8 And in the summertime, there is hundreds of hundreds
9 come into our airport. Yes. Sometimes there is five
10 airplanes parked. All those people that want to go on the
11 other side, float. Sometimes they just hike. And those
12 are our friends. Those are the people that don't want
13 that drilling in ANWR because they have kids. They have
14 kids like you. They have kids like them, you know. And
15 that's what -- that's what make the right point that, you
16 know, today we have --

17 I just watched this morning, this lady that's going
18 to run for senator, and her name is Elizabeth Warren.
19 Maybe you know -- you know her. Anyway, she spoke up
20 bravely that today we have a corrupted government. We
21 have a corrupted government. And there is a bunch of
22 agencies out there is taking direction and order to carry
23 out this agenda.

24 Keep in mind what you do. You hurt people. You hurt
25 kids. You just hurt kids there. Keep in mind you hurt --

1 you hurt the animals. You hurt the fish. You hurt the
2 water. All that is -- is in -- is in danger. You and I
3 know that it's real.

4 So I want you to be very, very careful when you
5 arrive, this EIS is something that -- that it was done
6 before. Today you hear contamination. You hear some
7 different climate change that's happening. It's here with
8 us. And you use the same word defining what's going --
9 when you going to go drill. And I don't believe it. A
10 lot of people don't believe it. A lot of people don't
11 believe it. So what you write in the EIS, I don't believe
12 it. I don't believe it. This little girl says the same
13 thing.

14 You get the picture? That's -- that's the way it is
15 with us. And our people come forward and explain in a
16 good manner, and you need to respect -- you need to
17 apologize to -- to our people, Gwich'in, that's in a rush.
18 You put them in danger.

19 Like I said, I -- I really -- I spent over 40 years
20 working for the tribe, and I know a lot of things happen.
21 I was here in 1970. Excitement was among Native people
22 and Alaska because there was an oil discovery in the
23 north. And they have been -- they bring agenda like we
24 get a better school. We get better health program and all
25 that. It was part of the excitement.

1 But you -- a lot of these communities that were
2 there, the excitement never happened. After 40 years,
3 after the oil company ripped that thing off, ripped the
4 oil out, the state has a problem running the school. We
5 just finally built our school about five years ago. And
6 we had to lobby, lobby, lobby because we were outcasts.
7 We were against oil drilling in ANWR. That's the main
8 reason that they kept us to the last moment.

9 And another thing, too, you are sitting in the
10 community hall which was built by people out here. When
11 you look at it, the building, they designed it. And it's
12 been here for 30 years. You are sitting in a building
13 that's over 30 years, and it's still good. See? It's
14 still good. But every time me and my nephew look at it,
15 you know, one of these days it's going to give. And he
16 knows.

17 And what we -- what we say is something that's real
18 and true. We don't come to you and just lie just like --
19 just like Trump people do. He turn his head when the
20 tragedy happen, environmental tragedy that happen across
21 the nation. They have tornadoes that wipe out the whole
22 town. We have hurricanes does the same thing. They have
23 flood that does the same thing. Forest fire burns half a
24 nation in California and Utah. And all this, there is a
25 wash off -- there is a wash off into the lower part of the

1 land where the fish are at, where the animals drink the
2 water. And you and I know what will happen to them.
3 That's the conclusion. That's my conclusion. That's
4 our -- there is a conclusion like that. That's why they
5 don't want development up there.

6 Your EIS study, EIS proposal is not enough. You need
7 to put more pressure into the administration. The new --
8 we have new leadership. We have young leadership. And
9 what I hear is that you guys want -- you guys want running
10 water. You guys want health. You know, it's too late.
11 Too damn late.

12 You know, 40 years ago when you said the same thing,
13 that never happened. So you know, don't bring some kind
14 of a brainwashing to our people. Remember that.

15 I'm making this short because there is a lot of
16 people out there that want to make -- to speak their
17 piece.

18 But the summer is coming up. We are going to get a
19 lot more people in here to go to the other side. See,
20 they go out of their way, like rafter. Raft is this big
21 [indicating]. It takes one plane load to get on the other
22 side. That's how much -- that's how much out of the way
23 that they do; they are interested to see that area.

24 So right now, as we sit here, we -- it's happening.
25 They are watching in the country where we are doing the

1 same thing that we are talking for protection of animals.
2 We have large land right there. We have land that's full
3 of lakes, land that runs river on it, and land through the
4 mountains. And Porcupine caribou herd use that land, use
5 that water, use the vegetation that grows.

6 They winter on our land, and they winter on the other
7 side of the country in Canada. Do the same thing. So
8 it's part -- we need to take part. We need to be -- we
9 need to be recognized that we provide this type of water,
10 this type of clean vegetation to the animals and ducks.
11 Ducks sometimes, they fly from South America. That's how
12 far they fly to nest in the same area that you propose to
13 drill. Caribou travel thousands and thousands of miles
14 from their winter feeding ground to go to the same place
15 to begin new life. Look. That's real.

16 And say no more. We have enough. We have enough
17 damage, damage to the land. That's why we have climate
18 change. And our stupid president don't understand. He's
19 corrupted. He's got a corrupted government, right?

20 And I'm proud of our leadership. I'm proud of our
21 young leadership that we have today. And they speak good.
22 They speak their mind.

23 So with that, I don't want to get into a lot of
24 confusing issue that -- one of the things is this -- dry
25 meat. This is what I made a couple days ago. And there

1 is two of them. But my -- one of my grandsons wants one
2 bag. At least he wants some. But I brought this other
3 one. Like last night, one of our lawyers helped me cut it
4 up, you know. And he put it in the bag like that that
5 night. All this our people do. Our people do that.

6 I start here. Either you apologize for what you are
7 trying to do or just tell the president that -- you know,
8 you wait until next president. I don't want -- I don't
9 want any -- any more process into what's happening. We
10 are shortcutting a really important issue. And that's not
11 right.

12 Thank you.

13 UNIDENTIFIED FEMALE SPEAKER: You make
14 really good dry meat.

15 MR. GIDEON JAMES: That's not only me.
16 You should try some other people dry meat, like Marie.
17 They are expert. So thank you. But I'm telling you,
18 somebody needs to come forward and apologize.

19 MS. TIFFANY YATLIN: Okay. I got Charlie.
20 Charlie Swaney.

21 MR. CHARLIE SWANEY: My name is Charlie
22 Swaney. I -- for many years now I have been trying to
23 help out as best I can. One of the -- one of the ways of
24 helping out the most is trying to provide for people here.
25 We -- we always living in a changing world for people my

1 age and people that are older than me. I remember back
2 when we were kids, there was no snowmobiles, no
3 four-wheelers. We had dog teams. There was no
4 electricity, no TV, nothing. There was dog teams.

5 And back then you were always working, but it was
6 nothing to us. That was our daily life, our daily lives
7 of how we lived. But one of our biggest daily lives of
8 how we lived a long time ago was -- the biggest part was
9 living off the land. And one of the biggest parts of
10 living off the land had to do with the caribou.

11 Well, you look at today how things have changed
12 compared to that. I'm not just talking about when I was a
13 kid. I'm talking about generations before, long before
14 us. You look at today, snowmobiles, four-wheelers,
15 climate change, the Internet, the technology, how it's
16 changed people's lives, how it's changed our lives. But
17 one thing that hasn't changed from generation to
18 generation to generation to generation, all those
19 generations, one thing hasn't changed. And that is we
20 still live off the land. We still go out and get our food
21 off the land. That's one thing that hasn't changed.

22 Even though all these other changes have happened to
23 us, the way it changes our lifestyle here and there and
24 all that, but that one part of the lifestyle has never
25 changed. We have always lived off the land.

1 You look at these kids that are here that are talking
2 to you, they're sending out a message: Leave that place
3 alone up there. That's what they want. That's what we
4 all want.

5 There is -- there is -- that place, they chose a
6 place up there that they have been going for thousands of
7 years. You look at all species of birds, migratory birds.
8 Some of them come from South America, other countries.
9 And they go up there for one reason, and one reason only:
10 To have their young. Thousands of miles, year after year
11 after year, just like the caribou, for one reason, one
12 reason only: To have their young.

13 You go out hunting with your snowmobile or something,
14 you run into some caribou, they take off running from you.
15 That's just you and your snow-go, and they take off
16 running. Now, can you imagine what they are going to do
17 if they go up to their calving grounds and there is a big
18 oil rig there? What are they going to do? They are going
19 to take off. And I'm almost for sure they're not going to
20 return.

21 If that happens, what's going to happen here?
22 It's -- you know, it worries me. It makes me scared. I
23 worry about this place here. If that happens, what's
24 going to happen?

25 You know, in the past they did studies and they say

1 there is an impact on caribou maybe minimal. Well, what
2 if that minimal impact is the part of the caribou that
3 comes through here, migrates through here? What they
4 going to do? Tell you the truth, I don't know. And
5 that's something that -- that's something that we don't
6 want to have to worry about.

7 The caribou are the main source of food here. It's
8 been that way for everybody here since they were born.
9 It's been that way. And that's the way they want to
10 continue to have it be.

11 Others, they have chosen money and oil over -- over
12 the way they used to be. I remember 15 years ago there
13 was big planes down here with generators ready to go up to
14 Kaktovik to rescue them because their generators went down
15 and everybody had to move to the school. They couldn't
16 live without electricity. You look back here, a while
17 back we were without electricity for two and a half
18 months, but our lives still went on. We didn't need no
19 military or anything to come in and rescue us. That's
20 because we choose to continue to live the way we have
21 always lived. And that's the way they want it to
22 continue.

23 The elders, they come up here and they speak. They
24 want these kids to live the way they were growing up,
25 living off the land. And you know, this involves these

1 people's lives. I can't think of a bigger issue than the
2 lives of these people here. And I -- I know in my
3 opinion -- I'm sure it's with everybody else's opinion. I
4 know for a fact that if oil development happens in the
5 calving grounds up there, we are not going to see the
6 caribou no more. They are going to go somewhere else.

7 You look at the other herd that's been here for six
8 years now, they no longer go back up where they used to go
9 because they want nothing to do with up there. Too much
10 activity. Too much noise. So they have been down here
11 with this caribou herd for the last six years. And if
12 that continues, all the people that that caribou herd
13 provided for, what are they doing now?

14 This herd used to go by Anaktuvuk Pass migration
15 route, and they haven't seen them for six years now
16 because they've been over here. We don't want that to
17 happen here with this herd. This herd migrates more
18 further than any other caribou herd in the world. They
19 estimate maybe 2,900 miles a year that this herd,
20 Porcupine herd, migrate. That's a long ways. Part of
21 their migration route is always going through here or
22 going up to the calving grounds or from the calving
23 grounds coming back through here. It's always been like
24 that.

25 Nowadays with climate change now that their routes

1 have changed and all that, but it seems like they always
2 come back to this place here. When caribou show up, a lot
3 of people nowadays, they don't really pay attention to
4 which way they show up. Sometimes from here. It used to
5 be always from up there. But because of climate change,
6 that's changed their routes. But it seems like they have
7 always come back here to this place here. And that's what
8 they want to continue to happen.

9 With oil development, that's not going to happen
10 anymore. I know that. So like I was saying with these
11 kids here, they are sending out a message to you to leave
12 that place alone up there. There is places on this world
13 that shouldn't be bothered, and that's one of the places
14 up there. They want to live off the land and continue to
15 live off the land for future, future, future, future
16 generations. That's -- that's what they want.

17 So I can't express deeper, deep enough right now
18 to -- there is places, and that's one place up there that
19 needs to be left alone.

20 So I thank you for listening to my words.

21 You know, what, maybe 20 caribou a year that I get
22 for my household, whatever it takes for my family to keep
23 eating, keep eating and all that, that's what I do. And
24 that's what they want to do for the future generations
25 after generation after generation.

1 So thank you for listening to me.

2 CHIEF GALEN GILBERT: Mahsi Cho, Charlie.
3 Next speaker is Edward Sam.

4 MR. EDWARD SAM: Thank you, Mr. President.
5 I just got a few words to say. Thank you.

6 I wanted the people to have their ear open. My name
7 is Edward Sam, and I'm an environmentalist. I'm a former
8 tribal government second chief. I'm a former on the three
9 judge panel on the tribal government. And I'm an EPA
10 environmentalist.

11 There are some few things that I hear. We make
12 decision two years ago, and that's on Alternative B. We
13 make decision on that. People voted. And what our
14 leaders have decided on Alternative B, we support them.
15 We support our leader.

16 Ever since 1977, July of 1977 when the first oil
17 flow, they were pumping 2.5 million gallons or barrels a
18 day for 30 years. And it's been 32 years since we have
19 our gathering to oppose oil development. And I still
20 stand by our tribe member and our tribe member in Canada.
21 They oppose oil development. The elders that have been
22 deceased, that's why I come standing here. I still
23 support my leaders in the past. They oppose oil
24 development, and I still do.

25 The last 10, 15 years, I live by myself in my house.

1 Any time of the day I get a little shaky, shakes. That's
2 from getting all that oil for 32 years. It started taking
3 effect on the land because we have the U.S. Fish &
4 Wildlife doing studies the last two or three years putting
5 up seismic -- seismic technology out there that we are
6 getting earthquakes, about 20,000 a month. That's a
7 speculation. 20,000 a month.

8 But I'm sure just like -- just like fraction of oil
9 development in South Dakota, they have a lot of
10 earthquakes. Oklahoma -- city of Oklahoma don't have
11 earthquake before, but they are having a terrible problem
12 down there because of fraction and getting oil, oil out of
13 shale where they put chemicals a mile down just to
14 disperse the oil from the shale and this track of oil and
15 surface it. If you don't replace what you take out of the
16 ground -- just like the North Slope, they have to have
17 water to replace the oil that they have taken out. And
18 they don't do that. Like I mentioned, they have tremors,
19 earthquakes. We are not used to that.

20 I did a lot of -- on my own free time, I did
21 freelance in atomic testing. The Soviet Union and the
22 United States during the '50s, late '50s, they have
23 surface atomic testing, 600 miles west of Hawaii. They
24 call it Midway. All the plutonium, all the strontium, all
25 that is being released into the earth atmosphere. Where

1 there is high pressure, it goes up. High pressure. On
2 the South Pole and North Pole where it's cold, it all
3 accumulates.

4 And guess what? We are getting the worst end of the
5 disastrous -- I don't blame the United States. That's for
6 our protection, developing nuclear stuff; but they should
7 have informed the communities and the Arctic Circle area
8 where it accumulates.

9 The main vegetation in the winter is the lichen. The
10 main vegetation that the caribou eat during the
11 wintertime, the lichen, is the one that the nuclear
12 particles -- radioisotope, they call it, it detects -- the
13 lichen detect the radioactive material, and it goes down
14 the food chain. I hate to tell my people that, but it's
15 very, very, very dangerous. Just like a half life of 28
16 years on plutonium 360. Strontium 90, they give you half
17 life of 28 years.

18 Our people in the past from Old Crow, our next
19 community down, I see people die from it. But I'm just
20 one person. I'm trying to understand what's going on.
21 And it really don't look good.

22 The United States government should have informed us
23 about the critical of all these chemicals that they have
24 been releasing.

25 Our people are happy that you all came up here. You

1 have to do that. We have our own constitution, Venetie
2 Tribal Government. The state got its own constitution.
3 Tribal government, we got our own constitution where the
4 agency -- you are the agency of Fish & Wildlife and Bureau
5 of Land Management. What they call Lacey Act in the '30s,
6 they put into Act that you, the agency and the tribal
7 government, have to compromise with issues like this. You
8 have to come back here almost every week to give your
9 understanding. But that's what they call Lacey Act. You
10 have state agency and federal agency compromising with the
11 tribal government. And I don't never seen it.

12 You guys just turn a page and go on your own. Yeah.
13 The state legislature saying we keep repeating ourself.
14 We are not repeating ourself. We have been here 26,000
15 years from the archeology findings that I have covered
16 from Old Crow, Crow River, headwaters of Crow River,
17 finding the artifacts. I didn't see it, but I did see
18 pictures of it. I requested it from a friend of mine.

19 So I wish that you have a better consideration and a
20 perspective of our tribal member here and Canada. And
21 just walk away from it. But these questions are
22 important.

23 I'm pretty sure that you all have questions. I'll
24 take a few questions to clarify the statement. I'm open.
25 No questions.

1 MR. JOE BALASH: Thank you.

2 MR. EDWARD SAM: One thing is, sometimes
3 we growl like a tiger, but we got a kitten's heart. Wow.
4 I mean, meow.

5 You all have a nice day, and thank you for your
6 opportunity. It's been about 20 minutes. Thank you.

7 CHIEF GALEN GILBERT: Our next speaker is
8 Jonathan John.

9 MR. JONATHAN JOHN: My name is Jonathan
10 John. I get messed up with it pretty often all my life
11 explaining my name. I want to tell them all -- they say,
12 what is your name? Jonathan John. And what's your first
13 name? What's your last name? Over and over until they
14 figure it out.

15 Anyway, first of all, I want to explain to you a
16 little bit about myself and how I live with caribou. I
17 have been lately -- or so I have been around here for
18 quite a while, about ten years. I came back, lived in
19 other places.

20 But I work at heavy equipment stuff, and being the
21 first chief for five times in this village. And also I --
22 I didn't hunt for the last, to be honest with you, maybe
23 six or seven years. I don't know. Last time it was with
24 Charlie.

25 But anyway, I do live out in the wilderness since I

1 was a kid. My grandparents had raised me. Both my
2 grandfather and my grandma have raised me up until about
3 17. Then my grandpa passed, and then I go back to my real
4 parents.

5 But in all, I'm trying to recall when I was 12 years
6 old. At 12 years old my grandma did this one thing that I
7 didn't like, too, but those days I was probably dumb. But
8 still I'm not going to say that, either. But she gave me
9 a carton of cigarettes and told me that, here, you are a
10 man now. 12 years old. I was --

11 When I look at kids right now, I say, that young?
12 You already shot your caribou. You brought it back. You
13 already know how to get it with your dog sled. You know
14 how to pack with dog sled. You know how to
15 [indiscernible]. These are basic ways of growing up. So
16 I already know that before they sent me off to a boarding
17 school the year after.

18 And we pride ourselves on a lot of trapping and
19 stuff. The years when I should have been out with
20 [indiscernible], I never did learn that. I admit that.

21 So we used to hunt upriver. The river goes all the
22 way up into these mountains, and we always have boats go
23 up there every spring.

24 In the summer maybe the caribou are way up on this
25 mountain on top. They are mostly -- summer they are

1 always on top. So the summer caribou, spring caribou, or
2 fall caribou. And all this, used to have the Arctic herd
3 come through with us back and forth. They -- because we
4 had an old man spotter, and he always spot caribou no
5 matter how far with his telescope. And he says, there is
6 caribou there. They are coming down. Man, we had to run
7 to the boat and drive up there and see where they come
8 down so we could catch them. That's how we used to do.

9 But since the pipeline was put in place, you know,
10 all the activity upriver stopped. A lot of things stopped
11 for a long while. Maybe 20, 30 years the caribou activity
12 stopped, slow down. Then we start moving east. Nowadays
13 they have some kind of main trail or so. But anyway, they
14 came back. And this is great. When they were gone, it's
15 pretty hard. It was different.

16 We know for a fact that the pipeline did stop the
17 Arctic herd from coming over for so long. Now they are
18 reporting that they are coming around again. It is a
19 change going on.

20 And then -- so I grew up. And then when my grandpa
21 died, I had my uncle came back, Gideon James and sisters,
22 all of my aunties. Well, that's when Gideon come back
23 just when the pipeline was announced and found the oil and
24 a new land claim. It was fortunate for us that he was
25 here. He was advocating to obtain this land, 1.8 million,

1 which he did. He came from -- through -- always say that
2 our way of life, it's our land.

3 I can't say much about how -- about how other people
4 take it, but we are fortunate when we can get simple free
5 land that's under us. So we are a land-based tribal
6 government. If we weren't [indiscernible], we would
7 probably have -- I think right now I'm real fortunate, as
8 I say today, that we fought for sovereignty, and we still
9 are working for it.

10 And we should be considered as a nation. We have
11 been doing it for so long. Because when you think how the
12 caribou connect us, they just come to us and we bang bang
13 them? No. Well, I can't describe what -- what other
14 animal can you do that when they are over there, it's
15 going to hurt them that you are not going to get them over
16 here? Well, I don't know.

17 Maybe the closest I can say is your birds, your
18 waterfowl. They come from different country. They come
19 from United States. Even downstate they come.

20 Do you remember the bird flu or the bird sickness
21 they had that time, the birds going crazy or waterfowl?
22 Don't eat our waterfowl. There was one time big scare.
23 It was. That happened way over there. But we have a
24 feeling around here that it could be around here.
25 Everybody could die over here. That's how it was.

1 Now, how close are they? If you destroy it up there,
2 you are going to hurt us right down here in our heart.
3 That's where it's going to be.

4 And that's true. That is. We are thankful for
5 Fish & Wildlife when they let us -- one of the first
6 conservation plan, that was in '86, 1986 or so, and we
7 told them that we don't want nobody from [indiscernible]
8 except from Arctic Village to go into the calving area or
9 into the ANWR wilderness. And they did it. They brought
10 it all up, and they let us -- which is kind of okay
11 because it's like it was our concern, and how -- how many
12 thousand and thousand of people have come through. I
13 wouldn't know. We couldn't keep track because we couldn't
14 come up with any number. But for sure number maybe the
15 closest maybe Fish & Wildlife might have it. Everybody
16 show up up there at their cabin or something. They should
17 have known that, but -- and that many people know that
18 area. [indiscernible] not only us, but lots of them.

19 Now, when I came back from the Navy, I went to
20 training for oil technology, learning about the drill
21 rigs, maybe even before geologist looking on the ground.
22 Well, geology, explorations, transportation and all that.
23 Well, I was wondering. You can say on the paper say they
24 are going to lease this part, they going to do this part
25 or they going to use ice roads. Yeah, but they say --

1 when I read it, it was a long time ago, but we got new
2 modern technology.

3 Do they still use explosives, dynamite? Or you got a
4 big thumper machine that thump the ground real hard,
5 making a sound underground. You got to have sound travel
6 underground. That's how they spot them, the lay of land
7 where they got the shape, dome shape or it doesn't, you
8 know, crack or something. That's where they look for it.

9 And then they had to drill. The only way they know
10 is maybe it's there. That's all they got to say. No, no
11 for sure it's there. They have to drill it and they got
12 direction drilling. I think nowadays they go five miles,
13 or something like that. But they go a long ways
14 underground like that straight over that way, and they
15 poke it. They get gas. They know there is gas and there
16 is oil underneath there, something like that. And then
17 that's where -- that's where the danger come from.

18 Oil, crude oil is the stuff that's bad. They got
19 stuff in there, you smell it, you can keel over. So it's
20 pretty dangerous. You see a big plane going on, that's
21 what they are burning.

22 I just thought I'd tell you that because I see some
23 [indiscernible] on those training program, and they was
24 trying to fool us saying that, oh, caribou, you see it
25 running around here? No, me, I see they changing them

1 over that way. That's why it look so good. That's a
2 trick, just like this one right here.

3 What do we have so far? It says subsistence on one
4 column, and the other one say economic and sociocultural
5 system. They are two sides. One side is where we belong.
6 The other side, economic. If we have economic, we will
7 be -- already have cheap gas, free gas, all of it. And we
8 had oil already. What's going to be the difference? We
9 still going to be poor. They are still going to take it
10 away.

11 But then way the last, economic, the people they say
12 they are going to make money, they going to have changes
13 in their life because they are going to have more money
14 and more drinking and more drugs also, but -- and then
15 right below that column they say spiritual and cultural
16 importance, Central and Porcupine caribou calving ground.
17 And that comes from the economic people. That should be
18 under that column where we are. We are sociocultural
19 people. We are the caribou.

20 If you put economic, it's money. It's the wrong
21 place. You are tricking people, saying that the
22 corporation are caring for our calving grounds. They
23 don't. They want to drill right there. God sakes, I can
24 see that.

25 But this technology and stuff, ice road building,

1 engineering. When was that, two years ago they had a big
2 flat [indiscernible] in winter time, big truck going all
3 over their road that they can't even drive their truck
4 through there. Then the next summer they have to build a
5 really big ten more feet higher or something. That kind
6 of stuff we're talking about -- there is still oil --
7 there is still oil leaks. Modern technology cannot tell
8 you when or where or how you are going to be safe at all.
9 They can't be all machine.

10 So probably I speak for all the people here that we
11 don't want nothing to happen up there, not even one thing
12 or nothing. We say we are going Alternate A, and I go
13 with it.

14 And monument. What's wrong with having a monument
15 with this whole country? If you don't -- maybe the last
16 chance.

17 That's all I got to say for you guys now. And I hope
18 you care. Everybody care. And hopefully you -- even they
19 don't choose an alternate or nothing, you make sure you
20 judge it carefully, and it's what they explain.

21 Thank you.

22 CHIEF GALEN GILBERT: Mahsi. Our next
23 speaker is Isaiah Boyle.

24 MR. ISAIAH BOYLE: I think the drilling
25 will have a bad effect on our culture. And the government

1 is thinking about money instead of the people. What's
2 more important, money or people? If you do drill, you
3 will be taking something from us.

4 That's all I've got to say. Thank you.

5 CHIEF GALEN GILBERT: All right. Our next
6 speaker is Jerry Frank.

7 MR. JERRY FRANK: Howdy, howdy, howdy.
8 First of all, I'd like to thank you, everybody. My
9 respect to the elderlies: Gideon, Trimble, Sarah, and all
10 those, our elders. The rest of you guys, my friends, my
11 family, those little kids, these are -- they kind of made
12 our pathway. They are the most important thing in your
13 life for every person that's in here. Your kids, that's
14 the most important thing.

15 It was really touching that -- whoever made all the
16 speeches, it was really touching. I relate to that. And
17 if you are in my shoes, I'm pretty sure you guys would be
18 feeling the same way when we feel like we are being
19 threatened. It's not a game that we are playing with.

20 The very first time -- the other thing that I want to
21 say thank you to all the veterans, to the veterans that
22 from the past that would defend everybody. And I'm part
23 of it, too. I used to jump out of airplanes, and I was
24 ready to defend my country. And then in return when I
25 came back here, our way of life is being threatened. And

1 that's how you kind of repay me back or repay back the
2 veterans. And that is kind of disrespect. Disrespectful.
3 We are all human beings. There is no difference.

4 My auntie said we came from monkeys. I said, how did
5 that happen? 300 million years ago you were swinging from
6 tree to tree. I'd say, okay. Okay. I'm not going to
7 argue with you. But it was really touching. I really
8 appreciate that, who we are and what we are fighting for.

9 And kind of compassion for the Native people, for the
10 indigenous all over the world. We are all fighting for
11 our rights, for our way of life. We don't want to get
12 disturbed. We don't want to get disturbed.

13 It's -- it's -- once if you kill my caribous, I won't
14 be able to speak my language. You are all going to lose
15 it. You wipe out that caribou, you are going to lose your
16 language because you got no more spirit for anything else.
17 How you going to survive without the caribou, without the
18 land that used to belong to you for 30,000 years? How do
19 you expect -- we got no caribous, how you going to stay
20 alive when people are starting to move out and find a way
21 to survive again and lose all their language?

22 That's the most important thing. It's the most
23 important thing in your life. You cannot just throw it
24 away. I think that's why I'm here, to stand up with my
25 two feet here and telling you guys that it might mean

1 nothing, but we are the people here. You cannot change
2 us. We are going to have to find a way to keep our way of
3 life for many thousands of years yet.

4 That's just the way we are. It's in our blood. You
5 can't change me. You can't change my colors. But have
6 compassion for Native people, indigenous, not only here,
7 beyond the whole Alaska Natives all over the world. They
8 are there for a purpose. Just don't come encroaching on
9 their land and come with papers and pencils and all that.
10 That's not a way to go.

11 I'm really opposed to drilling. Find another way to
12 do it. Find another alternative, another way. We are
13 just about 100 miles from the calving ground. We need
14 that caribou. Not only that, water, land, everything.

15 We see a lot of changes we know. Polar bears, who
16 knows? They are making maybe new habitats. Who knows?
17 So we are going to have to learn along with it. And we
18 are going to have to do it regardless what happens. We
19 are still going to have to be here, and that's where the
20 elderly comes in. We use them. We need them. What they
21 say keeps us going from day to day. We need the elderly.
22 If I need to ask them a question, I go to them, maybe, you
23 know. But that's the way it goes.

24 It's been a pretty tough year. I think it's pretty
25 much tough for everybody. Ever since the new

1 administration got into that office, it just -- just
2 turned out just way out of proportion. It's -- when you
3 think how we are being threatened, why is it happening in
4 America? We are Americans, just like you guys. U.S.
5 citizens. Why are we being treated this way? Does
6 anybody listen to us anymore? Well, I think that's why
7 everybody is here. I see a good crowd in here. Concern.
8 Village concern. Not only here. Venetie, Fort Yukon.

9 My great grandfather came from Whitehorse. I got
10 family up in Old Crow. We are all doing the same thing.
11 They feed on caribous. That's all they do is just go
12 after the caribou. It makes them -- that's why we have
13 been here for many years. I hope you guys put that into
14 consideration.

15 And I want to say thank you to some of my colleagues
16 here when I was the former chief of Venetie. I think that
17 the whole feeling is still there that what we are here for
18 is -- the main purpose is life, to survive and to live off
19 this land. That's the whole thing.

20 I been up since 5:00 and I got that pot of soup
21 going. And I want the next thing on the menu, so we have
22 to go back here. We learned our lesson yesterday. We got
23 that stove packed up with wood, and everybody was taking
24 their stuff off. So this morning I got up and I just put
25 that stove on and put on a pot of soup and got to keep

1 that stove from stoking up anymore. So stay cool.

2 But I hope you enjoyed your meal. And also there is
3 a lot of leftovers. Take some home. Take some back to
4 Fairbanks or Venetie, some caribou. We don't eat steaks.
5 We don't eat the stuff that they got over there. Just
6 caribou. That's it. We are happy. Happy campers.
7 Caribou. You see all these. You know what we are talking
8 about.

9 I had fry meat from that over there. That's the way
10 it goes for us. We are happy. But don't go and tell us
11 that -- come back with the true words in your own ways
12 from your heart. Tell us that we are going to -- we are
13 not going to do it. That's all we want. Make everybody
14 happy. Don't make everybody feel despair. We don't need
15 that.

16 I need to get my sleep. My friend told me, don't
17 sleep too much because the day they put you under the
18 ground you are going to sleep forever, so save it. So I'm
19 going to stay up tonight. Okay?

20 Well, you guys think about it. Think about -- listen
21 to these people. Everybody. Every person that's going to
22 stand right here and say something, listen to them. Put
23 that into good consideration. I don't want to be here all
24 day. And I can say it all day, but we are running out of
25 time, I believe.

1 So I'll give this for the next speaker. Thank you
2 very much. --

3 CHIEF GALEN GILBERT: Mahsi Cho. Our next
4 speaker is Allen Tritt. Elder of Arctic Village, Allen
5 Tritt.

6 MR. ALLEN TRITT: Mahsi. (Speaking in
7 Gwich'in.) Don't give up. Continue to save the caribou.
8 The young people, my grandchildren -- I'm a grandpa here
9 in Arctic Village. I like that name Grandpa Alu [ph].
10 And since the pipeline built, when the pipeline built, we
11 never see caribou for four years. We kind of scared.
12 [indiscernible] but they come back. And they had trauma.
13 That was about 40 years ago, right? And after that, the
14 oil spill in Valdez, since that, the bear comes less. Bad
15 thing in a way. We don't see it no more. The swan was
16 howling away on the lake. We don't hear that no more.
17 [Indiscernible.]

18 We don't know. I'm not going to be around, but by
19 the time that the caribou -- I don't know how they going
20 to save it, but they have to continue to holler, continue
21 to look after. You've got to make sure to survey, make
22 sure the caribou eat good. And the poor animal is going
23 to be scared. How many miles to the pipeline? Even that
24 we don't know what's going on. So I don't know. I'm kind
25 of worried about these young people. [Indiscernible]

1 speaking away. I listen to them. Me, I sit back and it
2 hurts my heart.

3 20, 50 years from now I'm not going to be around.
4 And I hope they -- somebody stand up for them and save the
5 caribou.

6 That's all I want -- that's all I can say. Thank you
7 very much.

8 CHIEF GALEN GILBERT: Thank you, Babba.
9 Thank you. We are going to call a five-minute break, get
10 up and stretch. Get up and stretch, drink some coffee.
11 Five-minute break.

12 (A break was taken.)

13 MS. TIFFANY YATLIN: Okay. We have less
14 than an hour if you want to get out of here by 3:30. So I
15 have about ten more speakers. So we have time. So let's
16 try to limit at least three minutes. We should be good,
17 three to four minutes. Five minutes. Five minutes.
18 Okay. I have Donald Tritt. And then I got Louie. Maybe
19 you guys could come up here on the benches.

20 MR. DONALD TRITT: Hi. How is it going?
21 My name is Donald Tritt. I'm from Arctic Village. Like
22 the people before me, I was born and raised here in Arctic
23 Village. I was raised up the traditional way of life,
24 raised by my grandfather and my grandmother, knowing one
25 thing is to respect our land and respect our caribou.

1 They are our past, our future, and our present.

2 Just like the generation before me, Sarah James and
3 Gideon, their generation, they fought for our caribou and
4 our land. And I was born in April of '88, right around
5 the same time that the -- we won, and again, 30 years
6 later, we are fighting the same battle. And to be honest,
7 I do not want to be part of the generation that will
8 possibly lose this battle.

9 So I'm here standing and saying I oppose the land --
10 the oil drill. So, like, my grandfather taught me
11 everything there is to know. Not only him -- my
12 grandfather Allen. Not only him, my godfather, late
13 Timothy Sam taught me everything I know about trapping and
14 living off the land, surviving. And my grandmother teach
15 me things that, you know, a grandmother needs to be
16 taught -- to teach her grandson.

17 So like, I just -- I just wanted to say thank you to
18 everybody that came up here from Anchorage, Fairbanks. We
19 have -- from Arctic Village, we are very hospitable. We
20 love when people visit our town. The love and the joy
21 that you see -- even though you are here, yes, we show it,
22 but once you leave, we will continue on. The day will
23 continue. Tomorrow it will be the same. The day doesn't
24 matter.

25 It's just who we are. Just as a Gwich'in Athabascan

1 Native from Arctic Village or Venetie, Fort Yukon, Old
2 Crow, Whitehorse, we are all Gwich'in. We are one people.
3 And we all stand one at the same time saying the same
4 thing. The caribou is who we are.

5 And we -- we cannot bow down, stand aside, be
6 threatened by someone that's never had to worry about
7 where they are going to get their next meal, worry about
8 if their house is going to be warm, or if your aunty or
9 your uncle, your mom, your sister, do they have enough
10 food. I can almost guarantee whoever are making these
11 decisions never had to deal with any of the issues that we
12 have here in Arctic Village.

13 Yes, we have a simple life, but you need to be born a
14 special kind of person to live in Arctic Village because
15 Arctic Village is a very slow life. And not a lot goes
16 on -- goes on here. We seem -- like Gerald said and
17 David, Jr., seeing people gather up here when all the
18 caribou came, it was really fun because there was lots of
19 laughter. They were having a bake sale. Like David said,
20 that's the kind of the joy we usually see during the
21 holiday, and it was good to see it, all the kids laughing,
22 getting -- getting cakes and cupcakes and stuff.

23 So yeah. I just wanted to say thank you again. And
24 that's all I have to say.

25 MR. LOUIE JOHN: I don't need no

1 introduction. I'm Louie John. I live here in Arctic. I
2 grew up up here. And I want to tell you a little story
3 about my way of life back in the '50s. My dad and some
4 other hunters, even Trimble, and there is old people, even
5 Allen, they remember out there. They had only dog team;
6 dog teams and snowshoe. That's it. That's how they go
7 out every morning. I mean, not every morning, but when
8 they go out, they go out at 7:00 a.m. They get ready at
9 6:00 and they hitch up the dogs at 7:00 a.m. And they go
10 out.

11 It's dark out there in the wintertime like this.
12 It's dark at 7:00 a.m. But they come back dark again. It
13 could be like 9:00 at night. But my dad always bring back
14 caribou. And that's what I grew up with. And then, too,
15 I saw that this was life. This is my life. It's the way
16 it is. But as the world turns, it's getting more
17 complicated the way we live because there are people out
18 there that don't give a damn about any other people that
19 want to live their life the way they want to live. And
20 that's President Trump. That's him.

21 And like my auntie said, why the hell did he throw
22 out those paper towels to these people that needs
23 medicine, food or any other -- they need electricity,
24 water. Why? Just passing out paper towel. Any one of
25 you know the answer? We ask you a question. Why does he

1 pass out only paper towel during that time? Why? We need
2 more than just paper towels. And you guys don't know the
3 answer.

4 Why the hell you follow this Trump guy? All I know
5 that he wants to destroy me and the people here and the
6 children, the future. And that's the way those people
7 are. And it's corrupted government. I see it.

8 From 1982 -- I'll change the story a little bit about
9 climate. 1982, 1983, news come around, NBC, CBS. We got
10 television. And I watch news all the time. NBC or
11 nightly news, evening news. All that time I see a lot of
12 changes in your Lower 48. You guys get those tornadoes,
13 winter storm and hurricane, heat. What else? Flood. And
14 up here, we don't ever see 65-below. I'm not complaining,
15 but I know the changes in this climate.

16 I'm 66. I have been living a long time here. And I
17 see the changes. I see the changes you guys having down
18 in the Lower 48. And your president is saying there is no
19 climate change? What kind of president you guys got? I
20 don't -- he's just a billionaire. He don't care about me
21 or any other Native probably in Alaska. I don't think so.
22 He said everybody. I know he's not talking about me that
23 I know.

24 And then there is another story. Native American
25 knows about their land. They live it. They walk it.

1 They see it. And they chase it, the animal, fish in the
2 water. They know all about those. They live it. They
3 know it like a dictionary. So when -- these people,
4 Native telling you something that they know, but still you
5 guys want to overlook it and write or scribble your name
6 on it, and the hell with it because all you guys see down
7 is this and that's all you guys see is career. That's all
8 you see. You don't see nobody else out there.

9 But these Native American know their land. They know
10 what they are talking about. They know what to expect.
11 And our culture is our state. Not only our culture,
12 probably Eskimos, all the other Yup'iks, all them are at
13 stake because of the president.

14 He's not my president. Remember that. He's not
15 mine.

16 So I'll tell you a little bit of true story. And
17 this is the truth. That's what's going to come out about
18 it, too. Back in 1870, somewhere, 18 -- 1700, a man,
19 white man wants to cross the United States from Atlanta to
20 Pacific, but he doesn't know how to do it. He got slave,
21 yes. He got slave. So he has Native American. He knows
22 the country. He wants to guide -- he wants a Native
23 guide. So he have Native. So they all went to agreement,
24 so they start trekking across the United States all the
25 way down across the plains into the mountains.

1 They finally one time, one night they were camping,
2 and the Native say, there is a flat top mountain up there.
3 That's a sacred mountain, he tell them. What is so sacred
4 about it, the white man keep telling him? Well, at first
5 you dance on the one side. You start running. And then
6 when you get to the other end of the cliff there, you
7 leap. Before you leap off, you could call anything that
8 you want to be, and you will become. Oh, that's bullshit.
9 That's bullshit, he keep saying, the white guy to the
10 Native guy. So he went.

11 Okay. They argue all night. They went to sleep.
12 And the next morning, I'm going to go up there and prove
13 it to you that this is a sacred mountain. You know,
14 Native know their land. They know it all because they
15 live it. They even eat ground squirrels from that land.

16 And the next morning he started running on -- he went
17 up to the mountain far end and start dancing this, hey,
18 hey, hey, and start running.

19 Just before he got to that cliff, he leaped off.
20 Before he leaped off he said eagle. He turned into eagle
21 and flew off.

22 Then the white guy see him. Holy cow. If that's
23 true, he got slave. Go up there and you do the same thing
24 to prove it, this is sacred mountain. So he went up
25 there, the slave. He start doing his black dance, hubba,

1 hubba, hubba, something like that. And he started
2 running. Just before he leaped off, he said raven. He
3 turned into a raven, flew off.

4 If this is what happened to different races, I could
5 be up there and turn into something, too. I'm going to go
6 up there. And he's thinking about something he's going to
7 turn into or something. He went up there, he start
8 dancing and all of that, and he start running. Just
9 before he leaped off, there was a little rock there. He
10 slipped and he said, oh, shit.

11 So if any Native say this is what could happen,
12 believe it. Don't believe your president. Thank you.

13 MS. TIFFANY YATLIN: Thank you, Louie.
14 Marie.

15 MS. MARIE JOHN-WILLOYA: Hello. My name
16 is Marie John-Willoya. And all my life -- I'm 59 years
17 old. All my life I have been living here. And the way I
18 grew up, when I was growing up, they speak in my language
19 to me. Like you guys know how to speak English good. But
20 to me in my language, I speak better because the way I
21 grew up, I grow up of this land. Water, birds,
22 everything, you name it, on this land, I ate it. I never
23 knew about chicken. I never knew about steak or cow.
24 They never talked to us about those because we have our
25 food up there. Mainly they talked to us about our

1 caribou, how we are going to survive.

2 When I was about 11, 12 years old, this 1002 came
3 out, and they changed it to ANWR. See how fast things
4 change. People make a change because they write it down
5 and they make it change that way. They don't listen to
6 the people. They don't listen to the animal because the
7 animal is not speaking up. They could fly. They could
8 run. They can do anything. They could drink water. They
9 could eat off the land. But they can't speak. So this
10 time, to me, do you understand what it means to you guys.

11 [Indiscernible] A human resource. That's what I'm
12 defending. And the sacred, it's me. You don't touch
13 where they are living. You don't -- you don't go where --
14 you don't go where they go because they are sacred. They
15 got their own land. They got their own food up there.
16 And those fish and birds come in from way south, north,
17 east, west, everywhere. They come up to the coastal
18 plains. And even our lakes. They covered with our lakes
19 because sometimes their water is not good up there. They
20 are running out of water. It's pretty flat up there.

21 And one thing I see is what my auntie said when she
22 was alive: Speak up for your rights. Speak up for your
23 language. Speak up where you are living. Speak up for
24 your water because there is fish in there. Don't let it
25 go. You let it go, you are heartbroken.

1 And then there are some say listen to the people. We
2 are the people. We are the human beings. We got a right
3 to speak out for our people and we've got a right to speak
4 up for animals. This is our life. You cannot change it.

5 Yes, they got a lot of technologies, got a lot of
6 agencies, a lot of companies. Why don't you guys tell
7 them how we live, why we are saying this? Because it's a
8 sacred land up there and nobody is supposed to touch it.
9 Years and years ago they said anybody could go there. No.
10 Nobody see that place. Nobody touch that ground. Nobody
11 touch that water for them. Where they going to get their
12 water if they run out of water? Where will they get all
13 those if the oil leases open?

14 What's going to happen? Are we going to see our
15 birds again? Our animals going to go different route.
16 Just like everybody make trail, they got their own trail.

17 I'm talking for these young kids because they spoke
18 up today. It really make me proud to speak up like this
19 because they are crying their tears and I'm crying my
20 tears. I could imagine years and years from now, I want
21 them to live good like us Gwich'in. Speak our language,
22 live off this land.

23 Everything in the clothing we got off this caribou.
24 We got boots. We got gloves. We got hats. Everything,
25 drum, tools, from the horn to the toes. All those bones

1 you see is from the caribou. There is our tools. That's
2 how they lived a long time ago by using those caribou
3 bones. That's how they got the tools. They make a sewing
4 needle. They got skin on their backstrap for thread.
5 Even from their leg you could make grease out of
6 something, the marrow. That's your fat to cook your meat.
7 That's how they provide us.

8 That's how our animals provides us everything that we
9 need. And we will fight for them. They come back and be
10 nice to us and give us our food. But I'm just speaking up
11 for these young kids to make it good for them, to make
12 sure they got their -- like we have. And as our parents
13 said, fight for our rights. And that's what I'm doing
14 right now for our human beings' food, our resource.
15 That's the main food that we have. And nobody can take it
16 away.

17 Another thing they said a long time ago, they were
18 saying that nobody fight for caribou, but you will. You
19 will. In your heart you will. You will remember this.
20 In this time that I'm telling you guys that you are going
21 to fight for your caribou rights. That's your food. And
22 that's how my people make that message. Now I know what
23 they are saying.

24 People should know their food every time as a Native
25 they are. They know their food. They know their

1 migration. They know their routes. When it's time when
2 they come back, they know we are celebrating. We are
3 ready for them and they are ready for us to give our food
4 back because we fought for them.

5 And we're still going to stand here like -- when I
6 was five or six years old, I have been taught this way,
7 and I'm still standing on my right hand and my left feet,
8 or whatever it is there.

9 But I don't have a bow and arrow, but my younger
10 people have a bow and arrow to pull it out. And they are
11 my warriors. And there is my squaw to cook, to be happy,
12 to make potlucks for our dear kids, to feed them good.

13 Thank you.

14 MS. TIFFANY YATLIN: Mahsi, Marie.
15 Raymond Tritt.

16 MR. RAYMOND TRITT: Hello. My name is
17 Raymond Tritt. I was born in 1951. First of all, I'm
18 from Arctic Village. We sure need your help to defend our
19 caribou. Anyway, when I was growing up during the '50s, I
20 had meat for supper, breakfast, lunch, snack. I got
21 caribou meat all that time. We don't know about candy at
22 that time. We don't know about soda. We don't know about
23 hamburgers.

24 One time when I was five, six years old, that's when
25 I had my first candy. Boy, it taste good. I'll tell you

1 one story. One time, I think it was around '50 or '60s,
2 we had no caribou. The caribou always come around all the
3 time. And one time the caribou didn't come around. So
4 one time we went upriver, got a whole bunch of fish.
5 That's the only thing we lived on the whole winter. We
6 wait for the caribou. We waited all winter. People going
7 out bow hunting, but they come back empty. We are not
8 starving. We got rabbit. We got ptarmigan. We got fish.

9 Somehow Governor Hickel -- Governor Hickel, he was
10 the governor at that time. He heard about it. He heard
11 we were starving up here. So one of our people, they
12 talked to them. What the government did is send up beef
13 meat, cow meat. We don't know about beef meat. It don't
14 taste like caribou. I guess I always thought that only
15 one would taste really good.

16 Anyway, they had caribou over at Anaktuvuk. A lot of
17 caribou. And the governor called us again. They said --
18 they told him that there a lot of caribou at Anaktuvuk.
19 We got no money to do anything. So he sent up a plane.
20 So all the men [indiscernible] and they bring back a bunch
21 of caribou meat. Boy, everybody was happy. It was just a
22 little village down south, a bunch of caribou, and
23 everybody got meat. Everybody just happy. I always
24 remember that.

25 If this happen again, I was thinking about it. So

1 now we are fighting for our caribou. What's going to
2 happen if they start drilling up there? The caribou go
3 away, what are we going to do? The governor is going to
4 help us again?

5 I know somebody said something like the Central herd
6 joined the Porcupine herd. It's true. Those things I
7 have heard. I had been working up north quite a while.
8 The caribou, they are just -- they are used to humans. I
9 could even touch them when I was working there. I just
10 look at them. But when they come up here, they don't run
11 away. They just look at us. But those Porcupine herd,
12 when they see us or hear a snow-go or a four-wheeler, they
13 run away. The Central herd, they are not like that.

14 When I was doing seismic up there on the Slope -- I
15 been a chief a number of times, and I go to meetings.
16 There is always questions about my -- up north
17 [indiscernible]. They don't tell us how many oilfields
18 they have. When I got up there, we are doing seismic.
19 Ran into the old oil drum, and they told us don't go near
20 it. Don't touch it. And I asked a guy from Barrow. I
21 asked him why. He said, it's all toxic. And I asked him
22 why doesn't the company do something about it, put a fence
23 around it or something? I think they just don't want to
24 go near it. I said what about those animals? I see
25 ptarmigan, ducks. The caribou are not very far.

1 [Indiscernible].

2 I wish the EPA would do something about it.

3 [Indiscernible] the oil company up there. How come they
4 don't tell us about oil spill? It's just a small oil
5 spill. Even small -- even one drop of oil drop on the
6 grass, what the caribou eat. They can't eat it.

7 Sometimes I think one drop of oil on President
8 Trump's food see if he's going to eat it. Caribou, same
9 thing. Spill the gas or oil on the grass, caribou not
10 going to eat it.

11 That's my first time I've been talking about caribou
12 for a long time. It scares me. I hope it never happen
13 again.

14 Thank you very much.

15 MS. TIFFANY YATLIN: Thank you, Raymond.
16 Marion John, then Steven Tritt. Marion Swaney.

17 MS. MARION SWANEY: Hello. I'm glad you
18 guys made it up here. And my name is Marion Swaney, and I
19 have been living here all my life. And this is where I
20 raised my kids, raised my grandkids. And it is really
21 important for the caribou to be sacred, not to be
22 disturbed. And our land up here, we are trying to protect
23 everything what we have on there: Birds, fish, ducks, all
24 the good game that we have. Need to protect it for our
25 future generations, and I'd like to keep it like that.

1 Keep it quiet. And animals don't like noisy place.
2 They take off. And I want to see these animals to be
3 safe, be sacred, and use it wisely. And that's just what
4 I want to see for our future generations.

5 And I hope you guys go back to your office and repeat
6 our stories to your guys' government and tell them what is
7 important for us to be up here, to be the Gwich'in people.

8 And we are caribou people and we do follow the birds.
9 We see a different kind of birds now that we never seen.
10 And we see polar bears come down. We never see polar bear
11 down this way. And our climate changing. Our vegetarian
12 [sic] is growing. And what will happen if we don't see
13 caribou no more? What are we going to live on? What are
14 we going to have? We can't go to the store and buy food.
15 We can't do that up here.

16 And I hope you guys get good information from all
17 these people that talk to you guys and understand what is
18 important to us because we are Gwich'in people and we are
19 very proud, and this is where we are going to be with our
20 grandkids, and this is where we are going to live.

21 And I hope nothing change because you guys can't
22 change us. Can't change our mind. This is where we are
23 going to be and this is where we are going to live.
24 That's -- let our repeat again. Because I don't want to
25 see all my grandkids out there buying store food or just

1 barely getting by. And I hope you guys get a good message
2 to your office and relay the important thing that we talk
3 about right here.

4 And thank you for coming.

5 MS. TIFFANY YATLIN: Mahsi, Marion.
6 Steven Tritt.

7 MR. STEVEN TRITT: Hi. My name is Steven
8 Tritt. I'm from Arctic Village. First of all, I would
9 like to thank those younger kids that just spoke earlier
10 today. I really like that.

11 And all I want to say is if you guys would take the
12 tribe's word back to Washington and express that for us.
13 And then what I have to say is, don't bother Mother Earth,
14 like my brothers down states would say. Do not bother
15 Mother Earth because you are disturbing it. And they are
16 going through the same thing we are right now.

17 So that's all I wanted to say was thank you to those
18 younger kids and that you younger generation, keep
19 fighting for this because it's going to be here for a long
20 time and they are going to keep fighting us for it. So
21 it's best that we all get together on the next hearing and
22 talk about this before they even come up so we will be
23 ready and prepared for this.

24 Thank you. That's all I got to say. But thank you
25 for coming up to Arctic Village. We welcome you guys for

1 listening to us. And thank you for listening to the
2 tribe, Neets'aii Gwich'in. Thank you. That's all I have
3 to say.

4 MS. TIFFANY YATLIN: Thank you, Steven. I
5 got one youth, Lillian John.

6 MS. LILLIAN JOHN: My name is Lillian
7 John. I'm from Arctic Village. I'm 16 years old. And a
8 few days ago some hunters got caribou, and some people
9 were saying and telling the people that there were smiles
10 on us kids, and they were baking. And I was one of those
11 kids, and I did have a smile on my face because I was
12 happy because if food goes away, then the people that
13 doesn't have any and can't really afford for food from the
14 store would have to get caribou.

15 And if the caribou herd herds somewhere else or if
16 they start the drilling, we don't know what's going to
17 happen to the caribou. And that's very scary for many
18 people. It's going to be hard to fill our bellies and for
19 many people to not really understand our culture because
20 our culture is mainly for and from the caribou. And we do
21 use everything on it.

22 Sometimes I think and I get scared, but I know that I
23 always have the caribou, and that's my encouragement
24 through education and through my life.

25 And last year during spring carnival we were doing a

1 raffle, and I won this jacket, and I was so happy. And I
2 just ran up here really fast and I grabbed it because I
3 know that when I wear this, there is always going to be
4 something about me with the caribou and the Gwich'in way
5 of life.

6 And I thank the council members for standing up here
7 and many other people for showing people here that we
8 appreciate the caribou and love the caribou just as it is
9 our own kind. Many people doesn't understand that, but as
10 much as we talk about it, maybe you guys will and change
11 your mind.

12 Thank you.

13 MS. TIFFANY YATLIN: Thank you, Lillian.
14 Abraham John, Jr.

15 MR. ABRAHAM JOHN, Jr.: So who is the
16 people I'm supposed to talk to? Okay. I recognize you.
17 Your name is Joe, assistant attorney. The one time, the
18 first time I seen you, I was going to say some words to
19 you, but I didn't. Come to the point. You know, I always
20 get to the point part late.

21 Why are we wasting time here, man, you know, to the
22 truth? The calving ground where you are going to drill,
23 way before you were born, I'm telling you, the caribou
24 were there. Today they are still there. Why do you want
25 to drill there? Is there oil there? Or what is there?

1 Gold? Gold? What? What's going on?

2 So you know, it's the caribou sacred ground right
3 there. And if you guys bother it, something will be
4 happening bad. It's a human issue. All right. Between
5 me and you, we are human. I live on caribou. You live on
6 beef, maybe. So whatsoever, if you ran out of food, what
7 will you do? See?

8 So if you take the caribou away from us, you are
9 taking the caribou where they are having their birth, the
10 caribou, you are just going to ruin it. That's what you
11 are doing. But if you leave it alone, you go elsewhere,
12 such as I say, option. You got a lot of option there.
13 You have got a whole Alaska. Arctic National Wildlife is
14 a little tiny little ground you are bothering. What about
15 the whole Alaska? You could drill anywhere you want.

16 Why bother our caribou? The caribou are sacred. And
17 if you bother it, like I said, we are going to oppose for
18 it because we are defending the caribou.

19 So there is a lot of option for you on your side.
20 Why don't you talk about that to your people where you
21 could get oil? What if there is no oil? What are you
22 going to do? It's just time waste, money waste,
23 everything. And you going to keep on trying and you won't
24 find nothing. There is nothing on it. It's just full of
25 caribou. Yeah.

1 So I tell you, to the point, you got a lot of option.
2 You could go somewhere else. Leave the caribou alone.
3 Leave it alone. Or you might be in good health, you know.
4 It's our life. It's our heart. It's our life that you
5 are going to ruin. What if I ruin your life? You
6 wouldn't like it. That's the same way I'm speaking to
7 you. You are going to ruin my life, and you are going to
8 walk. Us, we are going to be, what, starving?

9 We are Native. Remember that. And we are human
10 beings. We are all the same. All that human are the
11 same. But there is an option that you could do. Like
12 people say, where is the Native? I don't see no Native in
13 you guys, sitting along with you. If you have Native
14 along with you, you are Alaska, man, you know. And if you
15 have Native in your guys' group, you will solve the
16 problem. You are going to have solution how you are going
17 to do it, do it right. Everything is going to be good.
18 But you don't. You're just ruining our life.

19 So just leave that calving ground alone. It's a
20 sacred ground. We are trying to tell you there is no oil
21 on it. There is no gold or whatsoever they call it.
22 There is nothing on there. If you believe in science --
23 science don't believe in God, but they don't -- maybe
24 there is probably a little oil, a little gold, a little
25 bit of something. What if there is nothing on it after

1 that? All right.

2 So the calving ground belongs to the caribou, and we
3 are defending the caribou, and we are going to oppose the
4 rest of our life here. So we are opposed. Just leave the
5 ground alone. Leave it alone. Go somewhere else. You
6 have got option. You got lot -- you got to pick Alaska
7 right there. You could go anywhere. Go drill for oil,
8 gold, whatsoever you want. Yeah. Why bother Arctic
9 National Wildlife Refuge? That's the last resource of the
10 caribou there. We trying to depend on it. We depend on
11 them because we have to defend it for them. Animals don't
12 talk for themselves.

13 So peace be with you, and just leave the caribou
14 ground alone. Go somewhere else. There is a lot of other
15 places you could go. There might be more oil than up
16 there right now, you know. So leave the caribou calving
17 ground alone. That's sacred ground.

18 So peace be with you. Think about it. Talk to your
19 people. All right? Peace. Thank you.

20 MS. TIFFANY YATLIN: Thank you, Abraham.
21 One of our last speakers, Kaitlin Hollandsworth.

22 MS. KATE HOLLANDSWORTH: Hi. My name is
23 Kate Hollandsworth. This is my baby, Ryker Chavez. I was
24 just recently hired for the community health aide, which
25 I'm super proud of. When the hunters came back with the

1 caribou, I was excused by my supervisor to come up and
2 help, which I was super proud of, too, because I got to
3 help out the community with food, which was the way we
4 have always been.

5 Caribou is so important to every single one of us,
6 even people outside of Arctic Village. People outside of
7 Venetie, Fort Yukon, everyone, non-Natives even, love
8 caribou.

9 I want my baby to experience what I did growing up.
10 All I remember is being out there in the fresh air in the
11 mountains, running around, playing, and also hunting. And
12 I want him to experience that, as well.

13 I'd just like -- I'm standing up here to speak for
14 him because he can't really speak now, but he doesn't
15 know -- he tries. He doesn't know now, but hopefully
16 years from now he will experience what I did when I was
17 younger.

18 That's just -- I don't know how else to explain it,
19 but it's amazing out there hunting, trapping, and just
20 having fun out there. I want him to experience hunting
21 out on the mountains, not in some classroom, not on some
22 blackboard, out there where he deserves to be, just as
23 much I do. Not just me, but everyone else.

24 So I want you guys to respect the caribou and the
25 land just as much as we do.

1 Thank you.

2 MS. TIFFANY YATLIN: Okay. Marjorie.
3 Okay.

4 MS. MARJORIE GEMMILL: Hello. I'm
5 Marjorie Gemmill. I'm from Arctic Village. I'm Neets'ait
6 Gwich'in. And I serve on the Native Village of Venetie
7 Tribal Government board, and I just wanted to say how
8 important this is to our people and how we can't help but
9 get emotional. This is our life. And this is -- like
10 saying --

11 I come from a family of hunters. And my husband is a
12 hunter. My kids, they know how to go out and get caribou.
13 My oldest one got his first caribou when he was, like, 13,
14 and my other one was 12. And my uncles, you just heard
15 all of them -- Abraham and Louie and all them, they are
16 all my uncles, and they all know how to hunt.

17 And it's -- it's like -- like saying for the
18 government to direct -- to say go ahead and open the
19 Arctic Refuge and go ahead and drill, and they are saying
20 to us, you know, it's -- we are offended, of course,
21 because we want our way of life. And we have always lived
22 here. And it's like everything up until now was because
23 of what's going -- what's happening right now. The 30
24 years that we publicly fought for the caribou is -- is for
25 this, is for what's happening right now.

1 And in my heart, I believe as long as we keep this up
2 that we can -- we can keep protecting the caribou. And --
3 and just -- it's like saying to our hunters, you are not
4 going to be a hunter anymore. What are they going to be?
5 Just wood haulers? That's not -- that's not -- that
6 doesn't satisfy our souls as Gwich'in people because our
7 men like to provide, and they are always happy, you know,
8 when they see -- they bring in the caribou meat and we cut
9 it, and they are just happy, you know. And it's just our
10 way of life.

11 And to say -- to go drill and destroy the land is
12 wrong. And to have total disregard to the Gwich'in people
13 is -- I just don't like it.

14 So that's all I wanted to say. Mahsi.

15 MS. TIFFANY YATLIN: Thank you, Marjorie.
16 I have one more on here, Douglas Felix. He took off.
17 Okay. Sarah James, do you want to wrap some things up?

18 MS. SARAH JAMES: Thank you again. I just
19 want to cover some things that looks like -- you know, I
20 want to cover. Mapping. They did the mapping, it shows
21 that mapping, our hunting ground is up to the foothills,
22 that hill, that hill, that hill. And that's how I saw the
23 map for Arctic Village hunting ground. We don't cover
24 only that part. Just other day, they went 48 miles down
25 that way [indicating]. It's not on their map that BLM

1 drew up Arctic Village hunting ground.

2 We need the whole Arctic National Wildlife Refuge for
3 our hunting ground. We care where the caribou calving
4 ground is. That's the only way we are going to have the
5 caribou we hunt for. And the map shows that that's the
6 only hunting ground that we got for Arctic Village. And
7 there is another one for Chalkyitsik. There is another
8 one for Fort Yukon. There's another one for Canyon
9 Village.

10 So they only limit as far as we went. We only can go
11 so far to get a caribou because we have -- our kids have
12 to go to school. We got to be here. We got a job. We
13 got to be here. If we have to go 48 miles, 100 miles, we
14 will do it over to this way or that way.

15 Another thing is, that calving ground is -- to us
16 it's a sacred place (speaking, in Gwich'in) sacred place
17 where the life begin. We don't even hunt during the
18 starvation time long time ago. We leave animal alone.

19 First week of June we stop our hunting with -- to let
20 the animal go through their post-birthing and birthing,
21 nursing and training. Then they know how to protect
22 themselves. Then we can hunt them, just like ground
23 squirrel, rabbit, ducks, ground squirrel, because I know
24 many times I got hungry in that time.

25 When it's time to go hunting for ground squirrel, we

1 are ready to go up to this mountain for ground squirrel
2 thaw. June 15. That's about time that ground squirrels
3 learn how to protect themselves, the little ones.

4 So we have the respect. We -- and then the birthing
5 ground, it's the sacred ground. When I had my boy, I
6 wanted a clean place, private place, and -- yeah, where
7 there is food, comfortable. Any life needs that. They
8 need time to be healthy. That's what we are talking
9 about.

10 Anaktuvuk Pass, they get Western Arctic herd, which
11 is 400,000 caribou that comes from Kotzebue. They get
12 Toksook Bay, or something like that, caribou come to them.
13 Central Arctic herd is their caribou. Sometimes Porcupine
14 caribou go over there.

15 Today since the pipeline was put in, I don't want to
16 talk for them, but this is what I learned. We had a
17 meeting with them. They having a hard time getting
18 caribou because of the pipeline, even though these four
19 different herd comes to their area from way back.

20 Ice road they said for winter when they go and do
21 that development. There is not enough freshwater. There
22 is ocean water, but that's saltwater. There is a mountain
23 right here. Coastal plain right here [indicating]. There
24 is not enough freshwater for ice road. Where you going to
25 get it? And if there is oil spill, it will melt back into

1 the tundra. There is no technology in the world will
2 clean up oil spill from tundra.

3 We talk about protection. We want permanent
4 protection. I hear that from everybody. I hear we have
5 three -- four option maybe. Yeah, but we -- there is four
6 alternatives, the one that they show earlier, but they
7 don't show the first alternative. That's no development.
8 No action. That's what we want. I hear that from
9 everybody.

10 They talk about oil spill (speaking in Gwich'in).
11 It's that little bird that -- in a puddle or river or lake
12 hangs around there. (Speaking in Gwich'in.) Since the
13 oil spill in Prince William Sound, there is sandpiper.
14 They are a little, tiny bird. It's really neat to watch
15 when you are out there alone. They go around and around.
16 They feed on mosquitoes. They never came back.

17 And then this map, I'll submit it again. It has all
18 the Gwich'in village, coincide with where caribou goes.
19 And up there, that red part, is only one-tenth, one-fifth.
20 Very little over here in that end is protected right now.
21 Nothing is protected along the Arctic coast, just this
22 little part. If we could protect one-tenth of the
23 coastline, that's all we ask for.

24 And over here, petroleum reserve, over here
25 [indicating], Prudhoe Bay is already there. The pipeline

1 is already there, and there will be more oil development
2 over this way. So we are talking about very small --
3 Canadian, they are taking their part of the coastal plain
4 because caribou sometimes goes over this way to have their
5 calf. So we are not asking for very much.

6 I think I covered just about what I want to cover
7 now. So I'm going to hand you this map again. And we are
8 talking about very small coastal plain. Over here in
9 Prudhoe Bay and Barrow, there is a big coastal plain.
10 This Central Arctic herd used to be calving right here
11 [indicating], but they moved up hills, up this way because
12 all this is the coastal plain. Our caribou over here
13 would get dispersed. They got nowhere to go. They go up
14 into the foothills, there is predators there. If they go
15 on this side of Brooks Range, it's too cold, too much
16 mosquitoes. So they got no other place to go.

17 So that's what we are talking about. Thank you.

18 CHIEF GALEN GILBERT: Thank you, Sarah. I
19 have no idea who is next, but Tiffany, I believe Tiffany
20 wanted to close out by saying some words.

21 MS. TIFFANY YATLIN: Anybody else want to?
22 Okay.

23 MS. SARAH JAMES: For the record, we are
24 handing this into the -- of the record, and also where we
25 put our body down for caribou.

1 MS. TIFFANY YATLIN: Thank you. Mahsi.
2 Joy.

3 MS. JOYCE JOHN: Good evening. Welcome
4 back to Arctic. I'm Joyce John from Arctic Village. I
5 was raised by my grandmother, Martha James. And all these
6 people here, we all raised up up here with our ancestors
7 and our grandparents. And we came a long ways.

8 And you guys hear a lot of words about caribou today
9 sitting in there listening to everybody. And they talk
10 about -- from their heart. Their heart is pounding like
11 caribou. They walk. They walk in the deep snow. They
12 walk in bad weather. And all these small animals, too.
13 All these birds, they come all over the world to have
14 their young. Why? Why are they going to try to open?
15 Why? Disturb the Mother Earth? The creator that gave us
16 the Mother Earth where you guys standing every day to step
17 on, breathe in the good air.

18 I got eight grandchildren. Every one of them, they
19 like caribou meat. They like the fat. They call the fat
20 candy. They look at the eyeballs, they call it candy.
21 They see the caribou marrow, they call it candy. Grandma,
22 when you going to boil meat? I want some caribou
23 sandwich. I don't want no hamburger sandwich. I want
24 caribou sandwich.

25 And all these hunters, they got a lot of things in

1 their mind to do lot of things for the people. Yes, I
2 thank you for all these hunters. We lost a few of them.
3 We lost a few for this, a few for that; but we are still
4 standing here. We had to teach our youngest one, younger
5 people, young people go out how we live.

6 And we do use all these caribou, every part of it.
7 Every part of it. We even use that nozzle to drink water
8 in it. We teaching our kids every day. If it wasn't me,
9 it will be their other -- their grandparents. We call
10 each other Grandma and Grandpa. We don't say your
11 grandma, your grandpa. We say grandma and grandpa, uncle
12 and aunties. These are all my aunty and uncle. I got a
13 lot of aunties and uncle out there, always speak in our
14 language of our life.

15 And I'm so proud these kids spoke today. They even
16 hurt my -- the way they spoke, the way they stand, I'm
17 proud of them because they will remember what they say.
18 And please go home and spread out these words, what our
19 heart said for our younger generation. One of these days
20 your grandchildren might be living among us, and we won't
21 even know. So please go back and give them the good news
22 about ours and spread it out. Please do not open it
23 because I want that caribou.

24 And the Canadian, too. They are looking on Facebook.
25 They pray for us right now while we are speaking. They

1 cry. They want to hear our voice. So open it up and just
2 let them hear our voice. Tell them not to open it.

3 Mahsi Cho. (speaking in Gwich'in) God bless you all.

4 MS. TIFFANY YATLIN: No last minute
5 comments? I guess I can say something on behalf of
6 myself.

7 My name is Tiffany Yatlin. I'm the tribal
8 administrator for the Arctic Village Council. I know we
9 both stand here and we have our jobs, but during the
10 government shutdown really opened my eyes. And Gerald, he
11 came into the office and he was worried. And I looked at
12 him and I said, I'm worried, too. It's not easy, you
13 know, standing up and doing what we have to do. And I
14 know we work closely together, and I just want to thank
15 you guys for that.

16 So on behalf of Gerald, we were sitting there. I
17 was, like, I don't know. It's like I haven't heard from
18 nobody because of the government shutdown. And so I was,
19 like, okay. So we came up with this plan for the caribou,
20 and it worked out really good. Three days there was 18
21 caribou on the floor in here. And it was amazing seeing
22 everybody smile, come together. And I went home, and
23 Gerald called and he came up. And I said, you guys did
24 good. The hunters, everybody came together.

25 And then on the other hand I was thinking during the

1 government shutdown, you know, we have elders here, we
2 have people, you know, living off of Social Security,
3 Medicare and Medicaid. And to me it seems like we are
4 being hit both ways: Our caribou, our subsistence way of
5 life, and the government shutdown. I don't know. I don't
6 know what can happen.

7 So I really hope you guys take this into
8 consideration and, you know, try to help us in some way to
9 protect the caribou.

10 Like I said, I know we have our leaderships in both
11 directions here, and so that being said, I just want to
12 point that out. And I know you guys have some pull. You
13 guys can help us.

14 I thank you guys again. Mahsi.

15 MR. GIDEON JAMES: I just want to bring
16 one more point here. Our President Trump that he has --
17 he has brought forward the immigrants that were coming up
18 from South America. You and I know that the people that
19 came up to the border, that they were hurt at their own
20 country, just like we are just about to happen here. And
21 they are not crooks. They are not terrorists. They are
22 not thieves. They are families like us. And here he
23 wants to spend our tax dollars to build five billion
24 dollars in walls. It doesn't make sense. It doesn't make
25 sense.

1 All of us, including -- including people that are --
2 you sitting there, you guys, are immigrants before, before
3 us. Before us. And you better understand that. Because
4 it's very sad that our president act like that. He's a
5 terrorist himself because he's going to hurt many
6 families. He's going to take your tax dollars to try to
7 pay for that wall. Maybe you don't know that, but it will
8 happen like -- that's the way it is.

9 And it's -- it doesn't have to be that way. That's
10 why these people said no development on ANWR. You hurt
11 the animals. You hurt the migrating ducks. Ducks fly
12 from South America. Right now, as we speak, they are
13 swimming in the water somewhere in South America. And
14 when they get ready to fly in the springtime, they fly.
15 They fly 10,000 miles to begin another new life. That's
16 where you guys want to drill. They use the same area as
17 Porcupine caribou herd.

18 So it hurts my heart. It hurts. It hurts my
19 feelings. Every time I turn on a TV, there is another
20 stupid move that our president is moving -- is doing. And
21 you better believe that it's going to hurt -- it's going
22 to hurt a lot of people. It's going to hurt people that
23 lost their home in fires, people that lost their home in
24 flooding, and people that lost their home in hurricane,
25 tornadoes, fires. You name it. It happened. And he

1 turns around and says, I don't believe it, weather change.

2 Please listen to -- listen to our people here. Thank
3 you.

4 CHIEF GALEN GILBERT: Thank you, Gideon.
5 Well, this is the end of it. I would like to close this
6 with a closing prayer and also thank you, once again, for
7 coming to Arctic Village for doing what we have to do.
8 And closing this out with a prayer, I would really like
9 to -- there is, like, six of us going to Washington, D.C.
10 tomorrow, and I'm one of them. So we are going to go
11 there and make sure our voices are heard. And I would
12 like to pray for that trip, also, to go there and come
13 back safely.

14 (Ending prayer offered by Chief Galen Gilbert.)

15 (Proceedings adjourned with a song at 3:40
16 p.m.)

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REPORTER'S CERTIFICATE

I, MARY A. VAVRIK, RMR, Notary Public in and for the State of Alaska do hereby certify:

That the foregoing proceedings were taken before me at the time and place herein set forth; that the proceedings were reported stenographically by me and later transcribed under my direction by computer transcription; that the foregoing is a true record of the proceedings taken at that time; and that I am not a party to nor have I any interest in the outcome of the action herein contained.

IN WITNESS WHEREOF, I have hereunto subscribed my hand and affixed my seal this _____ day of February 2019.

MARY A. VAVRIK,
Registered Merit Reporter
Notary Public for Alaska

My Commission Expires: November 5, 2020

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