

Hello,

My name is Mary Hugo and I am 32 years old from Anaktuvuk Pass, Alaska. I am full Nunamiut and I was raised in Anaktuvuk Pass and currently reside there. My parents are Paul and Dorcas Hugo and my grandparents are Thomas and Ruth Rulland and Zaccharias and Doris Hugo. I am a member of the Anaktuvuk Pass City Council and I work for the North Slope Borough at the Simon Paneak Memorial Museum under Inupiat History, Language, and Culture.

I would like to begin speaking in support of Proposal 32 which is changing the boundaries and effective dates of the Anaktuvuk Pass Controlled Use Area. Following my support in this proposal I will then speak on why I support Proposal 4.

As Nunamiut people, our entire survival since the beginning of time, has been based solely on caribou. We were once nomadic people that followed the herds. We used caribou for food, tools, clothing, and shelter.

It has only been 75 years since we have settled as the last remaining band of people in the Brooks Range area; 7 original families that came together from all areas of our valleys. We are not just from a tiny village on the United States map called Anaktuvuk Pass, we are the bands of the Killigmiut, Qanmaligmiut, Ulumiut, and Kaniangmiut people that survived from the north, east, south, and west of the Brooks Range mountains.

Since we established ourselves as Anaktuvuk Pass in 1949, we have also dealt with the Alaska Native Claims Settlement Act which was passed into law in 1971 and the land exchange agreement in August of 1983 between our parent corporation ASRC and the federal government. This exchange of lands that happened in our area greatly impacted us in a negative way through land access tied in restrictions and easements. We had no say in the decisions made which ultimately cost us the extreme loss of major portions of our ancestral hunting grounds. Our past leaders foreseen the impacts of living within this area where oil development was above us and the federal government then restricted us with the national park laws.

During recent years, our fall caribou hunting period has been occurring in the late winter months of October and November. Not like it used to in September when bull caribou are at their prime to harvest. We have mostly missed out on bull caribou because the migration has either gone through after rut which left us no choice but to hunt females or not at all.

Our traditional network of customary practices, teamwork, and sophisticated knowledge passed down to us from thousands of years ago is why we are alive today. Every person in a family and within the community had a position and significant role for a successful harvest. We learned and studied migratory patterns of the caribou as well as caribou behavior. The complex hunting method of using inuksuit(human-like stone figures) while funneling caribou for miles into corrals or lakes is just one example of our ingenuity.

In present time today, our community of Anaktuvuk Pass still practice the value of teamwork and sharing as well as incorporating generational knowledge from our elders. We often get together before our annual fall caribou hunt to deliberate and discuss our course of actions to feed our families and entire community.

It is imperative you take into account the ancient ties we as Nunamiut and the caribou hold together in cohesion.

Some of the actions that we take are Emergency orders and notices within our village and air traffic control. Inside of our community, we practice the method of limiting loud noises through vehicles and daily essential operations to a minimum. We also temporarily close off our road to the landfill that goes out north of our village. Through air traffic

control, our local entities work with the operations and schedules of businesses that deliver fuel for our village and daily passenger/mail flights.

Within our community, we also have individuals known as “spotters” that go to our Lookout points frequently to observe the areas north of Anaktuvuk Pass for caribou. They are the ones who look out for the leaders of the caribou migration that passes first. You can very well imagine the respect and value we hold for caribou. Take only as you need and nothing more.

As for buying food and basic necessities in our village, we already face the long-term issues of shortages and empty shelves in our local stores. Most families are left to resort to ordering food and necessities through businesses in Fairbanks and Anchorage. The process of ordering food/essentials online includes paying the fees to the shopper and total cost of the order and then paying the cost of freight. The cost of freight per pound is \$0.92 and the price per gallon of gasoline is \$7.12.