

ABSTRACTS

Keynote Address

Ellen Hope Hays, Kaa Kaltín, is Naa Tlaa of the Point House of the Sitka Kiks.ádi clan and the first Tlingit superintendent of Sitka National Historical Park, National Park Service. She will present the organizational history of the Tlingit people, and the interconnections between the clans, Alaska Native Brotherhood, Central Council of Tlingit and Haida Indian Tribes of Alaska and the ANCSA corporations.

Sharing Who We Are Organizationally

We have been gaining knowledge about ourselves constantly for a long time, and in a more formal way since the early 1970s. In Sitka, the places of learning that stand out are the Sitka Alaska Native Brotherhood Hall, the Sitka National Historical Park, and the Southeast Alaska Indian Cultural Center. Our younger generation is often confused about how today's institutions—corporations and tribal governments—came into existence and how they relate to earlier organizations.

In the beginning, we organized our tribe to live together with respect as clans. Change came to us long ago, dramatically and traumatically, with the Ice Age and the European explorers. Conflict and intrusion were brought about by the Russian American Company--their purpose and business was in the taking of sea otters and other wealth, to make Alaska a colony of Russia. Change intensified when Russia sold Alaska to the United States in 1867. U.S. military forces occupied the land and water, setting the stage for the expansion of missionary and government activity.

Our people changed in response to the new conditions, converting from Old Customs to Christianity and Westernization. The tribes of southeast Alaska needed to organize in order to claim our land in the United States Court of Claims, and so our people came together and formed the Alaska Native Brotherhood in 1912—the oldest Native civil rights organization in the United States. Besides focusing on land claims, citizenship, and equal rights, the ANB was active in its support of education. Article 1 of the Grand Camp Constitution spells out these and other missions:

“The purpose of this organization shall be to assist and encourage the Native in his advancement from his native state to his place among the cultivated races of the World, to oppose, to discourage, and to overcome the narrow injustices of race prejudice, to commemorate the fine qualities of the Native Races of North America, to preserve their history, lore, art and virtues, to cultivate the morality, education, commerce, and Civil Government of Alaska, to improve individual and municipal health and laboring conditions, and to create a true respect in Natives and in other persons with whom they deal for the letter and spirit of the Declaration of Independence and the Constitution and Laws of the United States.”

The Alaska Native Sisterhood soon followed, and together, the organizations accomplished much for its members and generations beyond.

The ANB Hall in Sitka was the center of the tribal community—a gathering place for many and varied events over the years: meetings and special events of the ANB/ANS/ and Tlingit and Haida; money raising events; sports and entertainment; memorials and funerals; U.S. Government School programs; modern dances; roller skating; community Christmas programs; Sitka Indian Education administration, classes and events; and many other activities.

The Sitka Training School, the Presbyterian church, the Russian Orthodox church and culture, were also strong forces at work and strong influences on the community. Especially vivid to me is the Sheldon Jackson School and Junior College, with their motto “Competent Christian Citizens.”

In the summers, when the ANB was in recess from meetings, we took the opportunity to earn money during the cannery season, gathering and preserving food to enjoy during the winter. The children were berry pickers.

In addition to the ANB and ANS, the Central Council of Tlingit and Haida Indian Tribes of Alaska and Alaska Federation of Natives were important in securing our land claims, culminating in the Alaska Native Claims Settlement Act of 1971. The settlement established the now-familiar structure of Alaska Native Corporations on the

village and regional level. Today there continues to be local ANB/ANS and Tlingit & Haida Community Council meetings, but they are no longer the overall strong force in tribal issues. They are weak in attendance throughout the year and dependent on gaming permits for income.

Young people today should be encouraged to research the old records and write reports on their findings. Knowing how our organizations developed over the past century is vitally important to understanding how they relate to each other, and continue to work on our behalf. Too, young people need to become active in these organizations to make them responsive as new challenges arise, to meet the needs of new generations.

There is a 1981 publication by Peter M. Metcalfe that gives the history of the Central Council. I thank Peter for his fine work. With some modification this material can become a course of study in the Indian Education Program for the tribes and beyond. Motion: I move that this report be used as a course of study in our Indian Education Program or similar course of study.

I end this presentation, which I have called "Sharing who we are Organizationally," by mentioning briefly the former Sitka Community Association (now known as the Sitka Tribe of Alaska) and the Southeast Alaska Indian Cultural Center, as organizations that are also a part of who we are.

Thank you to this conference, for this opportunity to speak, and for the respect shown to the memory of Andrew Hope III.

Plenary and Concurrent Presentations

Abraham, Elaine — Chooshaa

Tsisk'w Hít, Gineixkwaan/Kwaashk'í Kwáan, Laaxaayík Kwáan

Gunaxoo kwaan Shaman masks and oral traditions, with Judy Ramos

(see Ramos, Judy)

Adams Sr., Bertrand

Kadashan, Boulder House, L'uknax.ádi, Gunaxoo Kwáan Tlingit Literature

(see Hayes, Ernestine)

Alaska Native Response to the Alaska Statehood Movement

(see Thomas, Ed)

Anderson, Gail

Deputy Chief, Ta'an Kwäch'än Council

The Stories of Coastal and Interior Peoples: Looking for Connections through Dánän Kwänje – Our Land Speaks (www.taan.ca/placenames)

With Mark Nelson and Frances Woolsey

(see Nelson, Mark)

Andersson, Lisa Yakx waan tlaa'

Head House, T'akdeintaan, Xunaa Kwáan

Research Technician, Hoonah Indian Association

Maintaining Traditions in a Changing World: Data on Participation in Traditional Activities in Hoonah, Alaska. With Mary Beth Moss

(see Moss, Mary Beth)

Aucoin, Duane Gastant' Gastant' Kushnootl'

Gooch Hít, Yanyeidi, Deileseen Kwaan (T'aku Kwáan)

Teslin Tlingit Council

Healing through Haa Koosteeyi

In this presentation I propose to show the link between healing and culture—whether it is culture in practical usage, as in applying Haa Koosteeyi to everyday living, or through traditional/contemporary applications such as storytelling, songs and dances. Culture is a living being that grows and changes to fit the situation and setting. While core teachings can never change, the way they are presented and brought to life can be adapted to better suit our modern age. Government and religious institutions sought to destroy our identity and heritage by attacking our cultural foundation, Haa Koosteeyi, and the negative effects of this practice can still be seen in our families and communities today. But, our culture is still alive and is in the process of being reborn. Haa Koosteeyi gave my family and myself the strength to be able to heal from the scourge of Residential Schools. We wanted to share our healing journey with Our People by documenting it in my film, My Own Private Lower Post. In this presentation I plan on using traditional Inland Tlingit songs and practices along with screening my video. The goal is to help the participants realize the healing power of Haa Koosteeyi and how it can help not only themselves but all those around them.

Baker, Laura

**Estuaries and Nearshore Marine Conservation Project, The Nature Conservancy
A Story of Alaska's Coast through Science: Shore Zone Habitat Mapping**

The convergence of freshwater, forests, glaciers, and marine waters in Southeast Alaska has defined and shaped the culture and livelihoods of the Tlingit people. ShoreZone is a coastal habitat inventory which relies on the collection and interpretation of aerial imagery of these coastal environments. ShoreZone tells stories through photos and commentary by documenting the location of habitats such as eelgrass, kelp beds, salt marsh, and tidal flats. These habitats, which support herring, salmon, shellfish, marine mammals, and birds, provide subsistence and commercial resources to people around the region. The ShoreZone photos also document some historic uses and archaeological sites along the coast, including stone fish traps, fish weirs, and clam gardens, and modern coastal development. This information can then be applied when addressing questions of how to inventory and protect these cultural and historic resources; along with important habitats that support the fisheries and wildlife on which people rely.

Belarde, Linda Satóok'

**Kaa Shaayi Hít, T'akdeintaan, Xunaa Kwáan
Learning the Tlingit Language—It's Elementary
(see Calkins, Annie)
Language and Culture for Success
(see MacDiarmid, Jim)**

**Bennett Sr., George Shaawát Guwukaan (moderator)
X'áakw Hít, T'akdeintaan, Xunaa Kwáan
Tlingit Scholars Research the Smithsonian Collections With R. Eric Hollinger and James Bennett
(see Hollinger, R. Eric)**

**Bennett Jr., Joseph W. Yoo yakduyeex
Taax Hít, Teikweidí, Xutsnoowú Kwáan
Tlingit Oratory Presentation and Workshop
(see Bennett Sr., George)**

Bringhurst, Robert

The Gaff Hook: Native Storytellers and Their Audiences, Then and Now. With Ishmael Hope, Nora Marks Dauenhauer, Richard Dauenhauer
Responding to questions from each other and the audience, panelists will address the poetics and politics of Native American oral literature, including: style, themes, "the classics," performance, transcription and translation, and finding appreciation and acceptance in the community and academic curriculum.

Bunn-Marcuse, Katie

**The Burke Museum, University of Washington
Ceremonial and Secular Body Adornment on the Northern Northwest Coast**

This paper examines the shifting roles that body adornment plays in public displays of identity and in the personal construction of identity and social relations considering both ceremonial and non-ceremonial contexts. Additionally, this paper tracks gender-based changes in body adornment—including jewelry, tattoos and regalia—from early nineteenth century practices, through the restrictions of the Victorian missionary era, to late twentieth century resurrections of earlier practices. I examine the relationship between tattooing and bracelets among the Tlingit and Haida to articulate the changing canvases for crest display, and to revisit the previously understood relationship between these two artforms. The paper examines bracelets as markers of heritage and connections to past generations, and explores how familial and cultural connections are symbolized by jewelry. Lastly, I will share the stories of contemporary Tlingit, Haida, and Tsimshian artists and others for whom jewelry is a cherished marker of social and personal connections.

Bunten, Alexis

**Aleut/Yup'ik, Naknek
Humboldt State University**

Contemporary Northwest Coast Arts In The Artists Words
In 1997, I interviewed over 50 Northwest Coast artists in Southeast Alaska as part of a thesis project to gain an understanding of the issues that contemporary Northwest Coast artists face. I will present some of the critical issues that artists negotiate in terms of production, consumption, and circulation of their art works in the form of a dialogue to gain a sense of where they sit a decade later with the latest generation of contemporary Northwest coast artists. I am particularly interested in discussing how the latest technologies and contemporary materials factor into debates surrounding tradition and innovation. I plan to use this conversation as a starting point to revisit artists who I would like to include in a monograph exploring contemporary Northwest Coast art movements in the artists' words.

Butler, Virginia

**Portland State University
Herring Bones in Archaeological Sites: the Record of Tlingit Use of Yaaw (*Clupea pallasii*)
(see Moss, Madonna and Thornton, Thomas)**

Calkins, Annie (moderator),

**Learning the Tlingit Language—It's Elementary
With Linda Belarde, Jessica Chester, Nancy Douglas,
Jennifer Scott, Alice Taff.**

For the last two years a small tribe of Juneau-Douglas school district staff, SHI staff, and linguists collaborated on a Tlingit Language Scope and Sequence. The group has completed levels 1-3 of the proposed 4-part sequence. Presenters will share how the document was developed and field tested in elementary classrooms at Harborview and Gastineau Schools. They will also share how language acquisition is currently being assessed. Participants will receive ideas and resources for implementing similar language instruction in their schools.

Carrlee, Ellen

Conservator, Alaska State Museum

Basketry Conservation at the Alaska State Museum

This presentation will describe basketry preservation techniques at the Alaska State Museum. Introduction to the agents of deterioration and causes of damage for spruce root basketry, including images of past treatments used on basketry in the Museum collection with exploration of which treatments succeed and which caused more damage. Presentation will include a description of the treatments used for waterlogged archaeological basketry (with emphasis on polyethylene glycol) as well as current conservation treatment techniques for damaged historical basketry (with emphasis on Japanese tissue and wheat starch paste.)

Chan, Amy

Arizona State University

Illuminating the Past: Glass sculpture by Northwest Coast artists

Tlingit artists working in glass use stories and imagery from the past to form a new language of Northwest Coast art. The first generation of Native Americans working in studio glass has developed into a supportive and collaborative community centered on the Northwest Coast. Tlingit glass artists draw on cultural stories and iconography which connect them to traditions of their ancestors. The artists fuse traditions with personal identities through glass sculptures which are blown, cast, sandcarved or made of thousands of glass beads. Beyond the studio, glass artists share knowledge through exhibitions, public installations, storytelling and student mentoring. Glass has the ability to diffuse light and Tlingit artists are utilizing the medium to illuminate knowledge about cultural traditions.

Chester, Jessica Seigóot

**Daginaa Hít / Xíxch' Hít, L'uknax.ádi, Gunaxoo Kwáan
Juneau School District**

**Learning the Tlingit Language—It's Elementary
(see Calkins, Annie)**

Craig, Robi (panelist)

Sitka Tribe of Alaska

**Cultural and Ecological Significance of Herring in
Sitka**

(see Thornton, Thomas)

Crippen, James Dzéiwsh

Kakák'w Hít, Deisheetaan, Shtax'héen Kwáan

**Dept. of Linguistics, University of Hawai'i at Manoa
Haa yóo x'atángi áyá tusineixát – We are Saving our
Language**

The Tlingit language is one of the most important aspects of our culture, one which is being rapidly lost as our elders pass away. Language revitalization, the effort to reverse language loss (Tsunoda 2005, 168ff.), has been underway since the 1980s, but has been largely unsuccessful for a wide variety of social reasons which have been considered by Dauenhauer & Dauenhauer (1998). One relatively undiscussed issue is more linguistic than social, that learning Tlingit as a second language is very difficult for English speakers. Tlingit and English are typologically very different, so learners have little scaffolding on which to build competence. Furthermore, there is extremely little documentation on Tlingit outside of arcane and archaic linguistic analyses which are inaccessible to nonspecialist learners. In an attempt to rectify this situation, I have personally begun studying Tlingit with the hope of making linguistic knowledge more accessible to learners. I will discuss what is known about Tlingit today, and will talk about how linguistic knowledge can help inform further teaching and revitalization. Finally, I will outline aspects of language revitalization and show pathways for enlivening our linguistic heritage.

Dauenhauer, Nora Marks Keixwnéi

Shaka Hít, Lukaax.ádi, Gunaaxu Kwáan

University of Alaska Southeast

Tlingit Literature

(see Hayes, Ernestine)

Dauenhauer, Nora Marks and Richard Xwaayeenák

University of Alaska Southeast

**The Gaff Hook: Native Storytellers and Their Audi-
ences, Then and Now**

With Robert Bringhurst and Ishmael Hope

(see Bringhurst, Robert)

Language Project Updates

(see Edwards, Keri)

**Davis Sr., Herman Yéil Tlein, L'éiwtu Éesh
Platform House (aka "Mother Coho House), L'ooknax.
ádi, Sheet'ka Kwáan**

Tlingit Oratory Presentation and Workshop
(see Bennett Sr., George)

Clan Leaders--How One Becomes a Clan Leader
(see Jacobs, Harold)

**Davis, Vida Kawduk'éit Tláa
T'akdeintaan, Hoonah. Igloo House, Bristol Bay Inupiaq
Name Giving and Adoptions**
(see Jacobs, Harold)

**Dennis Jr., Raymond Tsagwált
Shaka Hít, Lúkaax.ádi, Gunaaxoo Kwaan (and Raven
House/Lkoot Kwaan)**
Clan Leaders--How One Becomes a Clan Leader
(see Jacobs, Harold)

Dodd, Liz
**In Sisterhood: The History of Camp 2 of the Alaska
Native Sisterhood**
(see Metcalfe, Kimberly L.)

**Douglas, Nancy Shx'éi
Hít Tlein, Yanyeidí clan, T'aaku Kwáan
Juneau School District**
Learning the Tlingit Language—It's Elementary
(see Calkins, Annie)

Duncan, Kate
School of Art, Arizona State University
**A Collaborative Exploration of Beaded Tlingit
Tabbed ("Octopus") Bags**
As an art historian trained in style analysis I combine study of documented examples of a type with undocumented examples that are stylistically very similar. When examining Athapaskan beadwork in museum collections in the 1980s, I studied and photographed hundreds of beaded bags collected in Canada and on the Northwest Coast. These included scores of tabbed bags, often called octopus bags. Although at the time the type was considered to be Athapaskan, it became clear that this was not the case. In this two part presentation I'll first show and explain the continuum of visual and physical relationships I've identified between Tlingit and Cree octopus and related panel bags, and note information in the ethnological record that may help to explain this connection. With this background we'll turn to discussion, in which I hope we together can expand understanding of the history of these bags.

**Dundas, Irene Kaa laa Tláa
Aan Yakawlitseixi Hít (House that Anchored the Vil-
lage), Tsaagweidí, Keex Kwáan
Repatriation Manager/Cultural Specialist, Cape Fox**

Heritage Foundation

Internal Policies & Procedures for Repatriation of Clan Property within your Tribe

Cape Fox Corporation and Cape Fox Heritage Foundation developed internal policies and procedures to follow when enacting NAGPRA for an object or objects prospected to return home. Over the years Cape Fox has faced many uncharted circumstances dealing with repatriation, clan relations, museum consultation, and Council and Board reporting. These procedures may help some Tribes relieve some of the unexpected and unpredicted circumstances that may arise when enacting NAGPRA. This presentation will explain some of the circumstances that lead to developing these policies and procedures for Cape Fox Corporation and Cape Fox Heritage Foundation and the reason why the policies and procedures works for Cape Fox.

Dzantik'I Heeni Middle School

The Woman Who Married the Bear by Merry Ellefson Performed by the Dzantik'I Heeni Cultural Leader- ship Classes

Over thirty students have been working with professional actors for the last four weeks on a script commissioned by Sealaska Heritage Institute. George Holly, Ishmael Hope and Ekatrina Oleksa Sotomayor have been working with Anya Nelson's classes at Dzantik'I Heeni Middle School to put together this play. This program in the school was funded by Goldbelt Heritage.

Edwards, Keri

Language Project Updates

Edwards will describe two recently completed Tlingit language documentation projects: a resource containing conjugations of 250 verbs and a dictionary available in print, CD-ROM, and online, with audio files for the latter two formats. Taff, Edwards, and N. Dauenhauer will report on projects transferring Nora Dauenhauer's forty-year tape collection to CD, and adding meta-data. Taff will report on NSF grant activity for recording conversation, and using Elan software for transcription, translation, and documentation. R. and N. Dauenhauer will report on Intermediate Tlingit Grammar, glossary work in progress, TPRS (Teaching Proficiency Through Reading and Storytelling) experiments using a traditional Tlingit Raven story, and work in progress on Tlingit Raven Stories, volume 5 in the SHI/University of Washington Press series.

Elder, James Tait

Portland State University

Herring Bones in Archaeological Sites: the Record of Tlingit Use of Yaaw (Clupea pallasii)

(see Moss, Madonna and Thornton, Thomas)

Eubank, Kassy Littlefield**Learning Tlingit using the mentor/apprentice method**

(see Taff, Alice)

Fifield, Terence E.**Archaeologist, Tongass National Forest****On Your Knees Cave Overview & the Shuká Kaa Honor Ceremony**

On September 26 and 27, 2008 the tribal governments of Klawock and Craig on Southeast Alaska's Prince of Wales Island joined with Sealaska Heritage Institute and the Tongass National Forest to honor the knowledge and the partnerships formed during 12 years of archaeological and paleontological research at On Your Knees Cave. During the summer of 2007, ten years after the beginning of archaeological excavations of a 10,000 year-old campsite on the northern tip of Prince of Wales Island in Southeast Alaska, the oldest human remains known from Alaska or Canada were transferred to the custody of local tribal governments under the authority of NAGPRA. This event marked the completion of a project and the continuation of a remarkable partnership between tribes, researchers, and managers that has grown out of the discovery. Extensive analysis of the human remains and their context has led to fresh insights into early Holocene life on the northeast Pacific Coast.

Florendo, Le Leetkwei**Canoe Prow House, Lukaax.ádi, Ghunaaxoo Kwáan Central Council of Tlingit and Haida Indian Tribes of Alaska****We're Not Sharing Our Knowledge (with those who matter)**

This session will discuss the disproportionate numbers of Alaska Native children represented in AK Office of Children's Services and Division of Juvenile Justice caseloads to highlight the disconnection between "Telling Our Stories" and what is really happening with Tlingit and Haida families – especially in Alaska. Tribal children and their families are at risk for family disruption by the two State agencies, which has varied results. Many children and their families have not participated in "Telling Our Stories" at home, at their grandparent's knee, or with their clan. Many children do not have names, nor do they know what their clan is. Many attend funerals and memorials; however, they are not necessarily familiar with the ceremonies and why they happen. We need the assistance of clan leaders, clan mothers, and others to serve as "qualified Indian expert witnesses" to counter the trend of adopting out Native children. We also need clan volunteers to assist families re-connect and benefit from what can happen when we tell

our stories. We are hopeful this arena will generate positive responses.

Funk, Fritz**Assessing the Impacts of Historical Commercial Fisheries on Herring Stocks**

(see Thornton, Thomas)

George Sr., Cyril Khaa Kaa'kw**Kakáak'w Hít, Deisheetaan, Xutsnoowú Kwáan Tlingit Oratory Presentation and Workshop**

(see Bennett Sr., George)

Gamble Jr., Andy Anaaxoots**Gooch Hít, Kaagwaantaan, Sheet'ka Kwáan****Clan Leaders--How One Becomes a Clan Leader**

(see Jacobs, Harold)

Greer, Sheila**staff, Champagne and Aishihik First Nations****The Kwáday Dän Ts'inchi Discovery - an Update With Marsha Hotch and Lawrence Joe**

Kwáday Dän Ts'inchi (Long Ago Person Found in the Southern Tutchone language) refers to human remains and associated artifacts found melting out of a glacier in Champagne and Aishihik First Nations (Canada) traditional territory in 1999. This presentation provides an update on what has been learned about the young man whose life ended so tragically roughly 200-300 years ago. He lived during the time when trade and interaction between the Chilkat Tlingit and the Southern Tutchone of the interior was at its height. For most of his life, the young man ate a marine-based diet, but he also spent a period in the interior in the months prior to his passing. His last journey started somewhere in the Haines area, and we suspect that he might have been heading to one of the Tutchone or mixed Tutchone-Tlingit villages that existed on the Tatshenshini River at this time. A mitochondrial DNA study was able to identify living relatives - meaning individuals who belong to the same female lineage. The relatives reside in both Alaska and Canada, and those who are Tutchone belong to the Wolf Clan, those who are Tlingit, to the Dakl'aweidí or Yanyeidí clans. Incredible craftsmanship is evident in the young man's belongings (gopher skin robe, woven spruce root hat, knife).

Hamada, Shingo**Department of Anthropology, Indiana University****How Kamuy Čep Became Phantom Fish: A Review of Japan's Herring Cultural History**

The objective of this paper is to explore the historical and cultural importance of herring in Ainu Mosir. In the Japanese historical perspective, herring made its historical importance when the Matsumae

domain established their territory and expanded their contract-fishery system in Hokkaidō in the seventeenth and eighteenth centuries. The examination of the impact of Japanese herring fishery in the process of industrialization and colonialism in Hokkaidō is inseparable from the discussion of the decline of Ainu traditional social structures and cultures. For the coastal Ainu, like the Tlingit and other indigenous peoples of the North Pacific Coast, spring herring fishing was an integral part of their subsistence patterns. However, the tendencies to overlook the regional variation in Ainu culture and to crystallize their culture as 'salmon culture,' a pattern we also find on the Pacific Northwest Coast, leave herring relatively unmentioned in the discussions of Ainu culture and history. Further analyses of Hokkaidō historical ecology will reveal why both salmon and herring are sacred in Ainu culture. The collapse of herring fishery in Japan alerts potential tragedy of commons/ commoditization of herring in Southeast Alaska. The regulation of herring fishery is an urgent matter to prevent further overexploitation and conserve herring for future generations across the Pacific.

Hayes, Ernestine Saan kal yek't (moderator)
Gooch Hít, Kaagwaantaan, Sheet'ka Kwáan
Assistant Professor of English, University of Alaska Southeast

Tlingit Literature

With Nora Marks Dauenhauer, Bertrand Adams, Forest Kvasnikoff, et al

In the Tlingit literature session, three published Tlingit authors discuss their work, its themes, and the relation of their experiences on their creative work. Award-winning scholar, author, and poet Nora Dauenhauer is joined by authors Bertrand Adams and Ernestine Hayes, together with students in the process of finding their voices, in this discussion of Tlingit literature and Native lives.

Hebert, Jamie
Herring Synthesis: Introduction and Overview
(see Thornton, Thomas)

Hennon, Paul
Research Forest Pathologist, U.S. Forest Service

Blending Traditional Knowledge with Science to Develop a Teaching Curriculum on Cedars in Alaska

The two cedars that grow in Alaska, western red cedar and yellow-cedar, are culturally, economically, and ecologically important. There is considerable knowledge and experience with the two cedars from Native People and from science and forestry, but information from these sources is rarely combined. This presentation explores several cedar topics that which could be included in teaching cur-

riculum: 1) Origins of cedar oral traditions – current cedar distribution and habitats; 2) bark collection and weaving – bark anatomy and how a tree defends itself; 3) cedar wood carving – wood anatomy and wood chemistry; 4) clan house construction – engineering wood properties of the two cedars. Other information and teaching ideas on cedars will be shared. Pictures of foliage, cones, and bark will help everyone learn how to identify the two cedars. Maps will be displayed to illustrate where each cedar grows relative to villages in Alaska. The threat of climate change to the survival of both cedars will be presented. Opportunities to help maintain the cedar resource in our forests through active forest management will be discussed.

Henrikson, Steve Eech t'ei
Dakl'aweidí, Xukzidaa Kwáan
Curator of Collections, Alaska State Museum

The Battles of 1802 and 1804: the Artifactual and Visual Record

This presentation will review the tangible evidence of the Battles of Sitka and its aftermath—objects of the Russian occupation as well as Tlingit at.óow and other items, and period drawings and early photographs that shed light on those pivotal events.

Using Historical Photographs in Historical Research and Repatriation
With Harold Jacobs

Historical photographs are invaluable in the documentation of Tlingit culture, at.óow, and other artifacts. Artists and researchers find them useful in the study of history, and they may serve as evidence in repatriation claims, helping to establish cultural affiliation, ownership, and ceremonial use. This presentation will review some of the more interesting examples of historical images that have proven useful in research and repatriation over the past twenty years.

"Tlinkity" – the New Catalog of the St. Petersburg Museum of Anthropology and Ethnology's Tlingit Collection

With Sergei Kan
(see Kan, Sergei)

Hollinger, R. Eric Dukwú
Kéet Hít, Dakl'aweidí, Xutsnoowú Kwáan

Tlingit Scholars Research the Smithsonian Collections; With George Bennett and James Bennett

The Smithsonian Institution has fellowships for Native American Community Scholars to visit the museums and conduct research using the collections, records and resources of the Smithsonian. In 2008, George Bennett and James Bennett participated in this program by visiting the National Museum of Natural History and the National Museum of the

American Indian to work with the Tlingit objects in both museums and to assist the museums with understanding the cultural knowledge they are responsible for helping to preserve and protect. The Bennetts and the museums discuss their experiences working together on projects of mutual interest, exchanging information and educating the public about the Tlingit people and their culture.

Holm, Bill

Professor Emeritus, The Burke Museum, University of Washington

The Head Canoe: The Historical Record of an Archaic Vessel

Recently I was told by a skilled contemporary Native canoe maker that the Head canoe was a myth and that if it ever existed there were no more than a very few odd experimental vessels. That encouraged me to reexamine the historical record in the form of 18th and early 19th century images and descriptions by European and Euro-American traders and explorers, and the many beautifully designed and crafted models of the Head canoe. I hope to deduce from this record the area of the Northwest Coast in which the Head canoe was used, the evolution of its design, the approximate date of its demise and its substitution by another design lasting, with modifications, into the twentieth century.

Old Photos Might Not Lie, But They Fib A Lot About Color

Photographs of Native Peoples and their environs in the nineteenth century are often used by their descendants, ethnologists, art historians and others in research. Although these pictures are valuable resources, they also can lead to confusion and misinterpretation. One reason for this problem with images made with the photographic materials of earlier times is that the light-sensitive emulsions in the first decades of photography were limited in their sensitivity to some wave lengths of light. Early emulsions were highly sensitive to light in the blue areas of the spectrum, and conversely insensitive to wave lengths in the red and yellow range. This means that in the final image, those areas that are blue are rendered lighter than we might expect, and those in the red/yellow areas are rendered darker. Light and medium value blues can appear white in the photograph, while yellow will be dark gray and reds often are rendered as black. Some colors, for example bright yellow and dark blue, which contrast strongly in full color, may merge and be indistinguishable in a photograph made with a blue-sensitive emulsion. In the late nineteenth century advances in photographic chemistry led to some improvements, but the problems persisted to a degree into the twentieth century. This paper is

intended to illustrate the problems of interpreting colors as rendered in black-and-white photographs and suggest possibilities for correctly identifying them.

Hotch, Marsha

The Kwáday Dän Ts'ínchi Discovery - an Update

(see Greer, Sheila)

Learning Tlingit using the mentor/apprentice method

(see Taff, Alice)

Hope, Ishmael Kaak'wáask' (moderator)

X'aaká Hít (Point House), Kiks.ádi clan, Sheet'ka Kwáan

The Gaff Hook: Native Storytellers and Their Audiences, Then and Now

With Robert Bringhurst, Nora Marks Dauenhauer, Richard Dauenhauer

(see Bringhurst, Robert)

Hope, Gerry

X'haan Hít, Sik'naxh.ádi, Shtax' Héen Kwáan

Executive Director, Sharing Our Knowledge Conference

Breaching the Topic; Impact on Alaska Natives, from Contact-to-Today and Tomorrow"

Presenters will be, the first time, discussing what the impact on Alaska Natives has been since the first time Russians came to the shores of Southeast Alaska through other non-Native cultures through today. The topic is broad, but will touch on areas such as the impact on; culture, language, customary and traditional gathering, substance abuse, abuse of self and others, role of males and role of females, family structure, social and traditional rules/laws. Topics from other presentations at this Clan Conference will apply. In addition, the end of the session will be discussion of where do we go from here? What can we, as Alaska Natives, do to shape Tomorrow – and then will ask the question, "Has the Time Come?".

Howard, Morgan X'agatkeen

Xóots Hít, Teikweidí clan, Laaxaayík Kwáan

Founder, Morgan Howard Productions

Indigenous Film: Embracing a Modern Form of Storytelling

(see Runningwater, N. Bird)

Hudson, Clarissa DaaSaukOoTlaa

Snail House, T'akdeintaan (Black Legged Kittiwake)

Clan, Xunaa Kwáan

Chilkat Weaving Appreciation

With Harold Jacobs, et al

This presentation is designed to give participants a full appreciation of all aspects of Chilkat weaving. Harold Jacobs will present on the origins and migration of Chilkat weaving for the Tlingit people.

Clarissa Hudson will give a powerpoint presentation on past and present weavings, and on Chilkat design. Following these presentations, weavers will demonstrate the weaving process, including cedar bark preparation; wool preparation (mountain goat vs. Merino wool); techniques of spinning/preparing the warp and weft; dyeing with commercial and natural dyes; weaving Chilkat (including measuring and warping the loom, and weaving the design field and side braids). Weavers will present information on how and where to obtain materials, and apprenticeship opportunities. Weavers participating include Ann Smith, Chloe French, Clarissa Hudson, Della Cheney, Evelyn Vanderhoop, George Carteeti, JoAnn Price, Lorene Boxley, Lorraine DeAsis, Marsha Hotch, Patrice DeAsis, Percy Martin-Kunz, and Bev Morris.

Jacobs, Harold Gooch shaayi
Hít Tlein, Yanyeidí, T'aaku Kwáan
(moderator)

Clan Leaders--How One Becomes a Clan Leader With Herman Davis Sr., Ray Wilson, George Ramos, Andy Gamble Jr., Edwell John Jr. Raymond Dennis Jr.

To talk about how people are born into these positions and not elected as house-masters or clan leaders and that adopted people are not eligible for these positions. What is required of a house-master, clan leaders, spokesman, and how they are born or married affects their qualifications. Other matters regarding this issue, including opposite-side recognition and the "stamp of approval" by their opposites, will be discussed.

(moderator) Name Giving and Adoptions With Herman Davis, Vida Davis, et al

To non-Tlingits, clan members, clan leader names, house-master names, and "adoptions" and how nobody who is adopted can be a clan leader or inherit property, have no inheritance rights, do not become "chooshgadachxán" or inherit rights with a name.

Chilkat Weaving Appreciation
(see Hudson, Clarissa)

(moderator), Repatriation II

Repatriation and succession of caretakers, from clan hands, to museums and private collections, back to clan hands. An ongoing process, in an ongoing culture.

Using Historical Photographs in Historical Research and Repatriation

With Steve Henrikson

(see Henrikson, Steve)

Jenson, Marilyn

Yukon First Nations Heritage Group

Traditional Knowledge Policy of the Yukon First Nations Heritage Group

(see Shorty, G. Elaine)

Joe, Lawrence (citizen, Champagne and Aishihik First Nations)

The Kwáday Dän Ts'ínchi Discovery - an Update
(see Greer, Sheila)

John Jr., Edwell Tleeyaa Kéet / Wochx'aduhaa Kéet Hít, Dakl'aweidí, Xoodzidaa Kwáan

Vitamin D: What it means to Alaska Native People
An estimated 1 billion people worldwide are deficient in Vitamin D--and it is likely you are among them! There is more and more convincing evidence that Vitamin D is indeed important for your good health. Low Vitamin D levels put you at risk for breast cancer, colon cancer, prostate cancer, lung cancer, diabetes, rheumatoid arthritis and autoimmune disease, just to name a few. I will discuss my personal experience with Vitamin D deficiency and present material from Justine Emerson, a Family Nurse Practitioner in Juneau who has done extensive research on Vitamin D and treats patients with the deficiency.

Clan Leaders--How One Becomes a Clan Leader
(see Jacobs, Harold)

Johns, Art

Elder, Yukon First Nations Heritage Group

Traditional Knowledge Policy of the Yukon First Nations Heritage Group

(see Shorty, G. Elaine)

Kan, Sergei

Professor of Anthropology, Dartmouth College

"Tlinkity" - the New Catalog of the St. Petersburg Museum of Anthropology and Ethnology's Tlingit Collection

With Steve Henrikson

Recently the Museum of Anthropology and Ethnography (MAE) in St. Petersburg, Russia published a complete catalog of its Tlingit collection. Beautifully illustrated, it features over 300 artifacts, including such treasures as carved wooden bowls, spruce root hats, shakee.at(s), masks, Chilkat and Raven's tail robes, armor, ceremonial headgear, daggers, tools, and shamans' regalia. What makes this collection particularly valuable is the fact that many of its objects had been collected prior to 1867. Since the catalog has only been published in Russian, Sergei Kan will present the highlights from the text and comment on some of the pieces and their collectors, and Steve Henrikson will review a selection of the most important objects.

(moderator) Historical Photographs—a Window on Native History and Culture

With Jim Simard, Harold Jacobs, Steve Henrikson, Bill Holm, Ron Klein

Historical photographs represent a major source of information on the culture of the Native people of southeastern Alaska. Although some of these images have already been studied and published by researchers, they have only rarely been analyzed in collaboration with the members of the native communities. Previous researchers have also rarely provided detailed biographical information on the photographers themselves. Our session attempts to remedy this deficiency by examining the biographies and the cultural background of Vincent Soboleff (an amateur photographer and a long-time resident of Killisnoo and Angoon of Russian-German-American extraction), and several others. Our goal is not only to acquaint our audience with the various photographic collections pertaining to the Tlingit, Haida, and Tsimshian peoples (e.g., those preserved in the Alaska State Library's Historical Collections) but also encourage them to preserve their own family photographs and engage their local elders and tradition bearers in identifying the people, the places, and the other subjects depicted by them.

Vincent Ivanovich Soboleff—Russian-American Photographer in Tlingit Country

The paper examines the work of an amateur photographer, Vincent (Vitalii, Vita) Soboleff, whose father served as a Russian Orthodox priest in Killisnoo and Angoon from 1893 until his death in 1908. While Angoon was one of the most culturally traditionalist Tlingit communities, Killisnoo owed its existence to a factory producing whale oil and guano fertilizer. Employing Euro-American, Russian-American and Native workers, the factory and the surrounding settlement were the site of intercultural interaction. Thanks to his family's close ties with the Tlingit, the young photographer was able to document the work, the religious life and the leisure activities of the local multiethnic population between the 1890s and the 1910s. Examined in conjunction with the written records of the Russian Church clergy and accounts by the various American residents and visitors, these photographers represent a rich source of information on the socio-cultural history of this part of the Alaska frontier. Additional valuable information on the people and places depicted by "Vita" Soboleff has been obtained from the interviews I have been conducting since 1980 with Tlingit elders and other tradition bearers, including his nephew Dr. Walter Soboleff. My presentation will highlight not only some of the well-known Soboleff photographs but also the lesser known but equally valuable images.

Katzeek, David Khingheisti
Xeitl Hít, Shangukeidi, Jilkaat Kwáan
Language and Culture for Success
(see MacDiarmid, Jim)

Kendall, Shirley Shaax'saani kéek'
Gaaw Hít, Kaagwaantaan, Xunaa Kwáan

Healthy Tlingits and the Traditional Diet

We will explore the recommendations of the My-Pyramid Food Chart, interpret the nutrition information on the chart, and review the number of servings to meet the requirements and why. We will look at Tlingit food list and try to determine where they fit on the Pyramid, and discuss the nutrients found in them. We will also present an overview of how the Tlingit people traditionally met these requirements to stay healthy.

Klein, Ron
Alaskan Photographer and Photo Historian

The Photograph—how it was made in the 1870s

Using antique equipment, Juneau photographer Ron Klein will be giving a brief show and tell demonstration of the collodion wet plate photography process invented in 1851. Because of the nature of this type of photography, part of his presentation will need to be performed outside. Ron is very knowledgeable in early photographic methods and will also conduct a question and answer session concerning anything photographic such as dating original photos, identifying vintage cameras and lenses, or explain methods as to how it was done in the old days.

Kunibe, Elizabeth
University of Alaska Southeast

Land Use: A History Unfolds from Soil to Food

By tracing trade and cultivation along the coast of the America's we recognize the connection of trade and the significance of the trails. Juneau's early trails are water ways, some are across the land and some across water to fishing, rock art and hunting. Many of these have been lost to common knowledge. There are some pictographs and petroglyphs landmarks that still exist. Some of these areas are being lost due to weather and land changes. Tlingit people traded from California and beyond to Alaska. Among trade items were tobacco and possibly potatoes. Tobacco was thought to be the precursor to Tlingit Agriculture. Along waterways there are petroglyphs whose meanings are still unknown today. They can be studied and interpreted by using oral histories and techniques. My presentation will include food issues due to climate change as well as petroglyphs and the changing environment.

Kvasnikoff, Forest (panelist)

Tlingit Literature

(see Hayes, Ernestine)

Lampe, Irene Jean Deiwjee

**Tax' Hít / Kaa Shaayi Hít, T'akdeintaan, Xunaa Kwáan
Documenting Tlingit Clan Songs**

Anthropologists, researchers, and Tlingit people have not focused on complete documentation of Tlingit clan songs. Existing documentation is not complete and needs considerable attention. Songs should be documented, to the fullest extent possible, using a set of guidelines to preserve the songs, to enhance existing documentation, to understand the history associated with the songs, to encourage language learning, to dispel controversy, to minimize the risk of loss, and made available to clan members to ensure their continued use for future generations. Caretakers of songs have the responsibility to meet these requirements. Based on my research of existing documentation, observation of song and dance ceremonies, and personal experience to thoroughly understand Tlingit songs, I realize more work needs to be completed. In my effort to revive songs that were no longer in use, I created a documentation process – a set of recommendations I believe can be used by all Tlingit, Haida, and Tsimshian people.

Langdon, Steve

University of Alaska Anchorage

'Shakan was not abandoned!': Compulsory Education and the Forced Relocation of Tlingit Populations in the 20th Century

During the American period of occupation, Tlingit populations have experienced enormous pressure on their language and culture through the institution of formal education whether under the auspices of religious or secular authorities. In the 20th century, the passage and enforcement of compulsory education laws created a new phase of pressure and cultural dislocation. In this phase, many conservative families were forced to move from traditional camps and villages into communities in order for children under the age of 12 to attend public schools. The paper will present two cases of forced location one from the 1930s (Shakan) and one from the 1950s (Excursion Inlet). The circumstances, impacts and views of those who experienced these events will be presented based on their oral traditions of remembrance. Several other similar cases will also be briefly presented.

Littlefield, Edward Shaakindustoo

Kaagwaantaan, Kook Hít, Sheet'káa dáx

How to Build a Traditional Song

With Ethel Makinen and Roby, Kassy, and Edward Littlefield

(see Makinen, Ethel)

Littlefield, Kassandra Eubank Lakt.oo.oo /

Shaawat'ook'ú

Kaagwaantaan, Kook Hít, Sheet'káa dáx

How to Build a Traditional Song

With Ethel Makinen and Roby, Kassy, and Edward Littlefield

(see Makinen, Ethel)

Littlefield, Roby Koolyéik

Kaagwaantaan, Sheet'káa Kwáan

How to Build a Traditional Song

With Ethel Makinen, and Roby, Kassandra and Edward Littlefield

(see Makinen, Ethel)

Learning Tlingit using the Mentor/Apprentice Method

(see Taff, Alice)

MacDiarmid, Jim

Director of Education, Sealaska Heritage Institute

Language and Culture for Success

With Linda Belarde and David Katzeek

This presentation will focus on the efforts of the Sealaska Heritage Institute (SHI) to address student achievement at the high school levels. Through a federal grant, SHI has initiated the development of science, literature, math, and heritage language materials designed to raise the students' academic levels and language bases. By the time many students reach high school, they are language-delayed – as a result, they have difficulty expressing the knowledge they have and acquiring new information. The materials produced by SHI encourage the development of content language in science, math, and literature and conversational ability in the Haida, Tlingit, and Tsimshian languages.

Makinen, Ethel Daasdiyáa,

Kayaashka hít, L'uknax.adi, Sheet'ká Kwáan

How to Build a Traditional Song

With Ethel Makinen and Roby, Kassy, and Edward Littlefield

This workshop will focus on how to compose and use Tlingit songs. A traditional story, How Raven Created Dance and a Kaagwaantaan song from Sitka, T'aaw Yaat X'asheeyí, will be used as examples to demonstrate how to present the history behind a song, traditional drumming, song calling, harmony and dance. Traditional form, story line, transcription of words and music, developing melody and

harmony, and dance styles will be discussed. Questions and Answers afterward will allow participants to discuss issues on how new songs could be created today.

Learning Tlingit using the mentor/apprentice method

(see Taff, Alice)

Martin, Harold

Traditional Ecological Knowledge of Herring

(see Thornton, Thomas)

McCallum, Mark

Heritage Program Manager, Tongass National Forest

What's It All Mean?: A Review of Over 50 Years of Radiocarbon Dating on the Tongass National Forest

Archeological investigations in southeast Alaska began in the early Twentieth Century, corresponding roughly with establishment of the Tongass National Forest. Frederica de Laguna's pioneering work near Yakutat in the 1950s yielded the first radiocarbon dates from an archaeological context. Investigations by Robert Ackerman in the 1960s along Icy Strait lead to discovery of Ground Hog Bay 2, confirming that human history in southeast Alaska spans over 10,000 years. The Tongass hired its first archaeologist in 1974 and in the ensuing years over 700 radiocarbon dates have been obtained from archaeological investigations. Ancient shell middens and fish traps have yielded many of these dates. This paper examines the history of archaeological radiocarbon dating on the Tongass, attempts to make some sense of what we have learned, and offers some suggestions for future research.

McConkie, Caryl

Tourism Development Manager, Alaska Office of Economic Development, Advisor, Alaska Film Office

Indigenous Film: Embracing a Modern Form of Storytelling

(see Runningwater, N. Bird)

Metcalfe, Kimberly (moderator)

In Sisterhood: The History of Camp 2 of the Alaska Native Sisterhood

With Liz Dodd and Members of AND Camp 2: Alberta Aspen, Dolores Cadiente, Marie Olson, Edward Kunz, Jr., Priscilla Kunz, Connie Munro, Ike Croyley, Eunice Akagi, Elizabeth Martin

In 2001, several ANS Camp 2 Sisters successfully wrote a grant to the National Park Service Historic Preservation Fund to record the oral history of Life Members of Camp 2 (women who were 65 years old and had paid dues to ANS for 25 years or more). The grant resulted in a book-length history of Camp 2, told through the eyes of women and men with

strong ties to the organization. The publication traces the history of the Alaska Native Sisterhood, establishment of Camp 2 in Juneau, and the lives of 30 members of the ANS and ANB. Metcalfe has invited all surviving members of the oral history project to discuss the impact of the Alaska Native Sisterhood and the Alaska Native Brotherhood on their lives. Metcalfe will discuss her seven-year journey as editor of the project. Copy editor and proofreader, Liz Dodd, will give a brief presentation titled, "Oral History as Owned Artifact" immediately preceding the panel discussion.

Alaska Native Response to the Alaska Statehood Movement

(see Thomas, Ed)

Metcalfe, Peter

Alaska Native Response to the Alaska Statehood Movement

(see Thomas, Ed)

Moore, Emily

University of California, Berkeley

"Propatriation": Possibilities in Art After NAGPRA

Since the passage of the Native American Graves Protection and Repatriation Act (NAGPRA) in 1991, Tlingit peoples have succeeded in repatriating numerous examples of at.óow from museums across the United States. In addition to repatriating at.óow, however, Tlingit clans and artists have participated in what this paper terms "propatriation": the sending forth of an object from its country or lineage of origin, usually in acknowledgement of an object returned by and intended specifically for a museum. Four examples of propatriated house posts and totem poles by the Tlingit artists Nathan and Stephen Jackson serve as the primary case studies for this new practice in the NAGPRA era, a practice that allows Tlingit narratives to be inserted into the museum space.

Mork, Vivian Yéilk' (moderator)

Tax' Hít, T'akdeintaan, Xunaa Kwáan

Retelling Our Stories: Using Writing as Resistance to Inaccurate Historical Perspectives with Vivian Faith Prescott

This interactive workshop will focus on how Indigenous peoples use writing to revise history and as resistance to inaccurate historical perspectives. We will examine the works of Andy Hope III, Ernestine Hayes, Nora Dauenhauer, Vivian Mork and others. The workshop will be geared towards writers, educators, scholars and those interested in utilizing a variety of methods to teach and explore history. Plus, the workshop will provide tips on: writing, the publishing process, writing how-to-books, and

organizing an Indigenous writers group in your community.

Moss, Madonna L.

Department of Anthropology, University of Oregon
Herring Bones in Archaeological Sites: the Record of Tlingit Use of Yaaw (Pacific Herring *Clupea pallasii*) with Virginia Butler and James Tait Elder

Our role in the Herring Synthesis Project has been to study past herring distribution and abundances using zooarchaeology. Our work has three parts. First, we have created a database summarizing current knowledge of zooarchaeological records from southeast Alaska. Taxonomic information for herring and other vertebrate and invertebrate fauna has been compiled from all existing archaeological site reports including Forest Service and contract reports that are not widely distributed. We have targeted sites that received some sub-surface testing—from shovel probes to substantial excavation and all faunal data have been included. Reviewing the entire faunal record will allow us to consider ways the Tlingit, Haida, and their ancestors relied on broad food webs and how these strategies may have varied over time and space. Given the small size of herring remains, they are especially prone to loss and are numerically under-represented unless fine mesh sieving and laboratory analysis of bulk samples are undertaken. The second phase of the project will involve analysis of faunal records to identify temporal and spatial trends in herring and other animal records. In the third phase of the project, we will incorporate the archaeological herring records (site location and other attributes, such as age, site function, other animal bone records) into the Herring Synthesis GIS Tom Thornton is developing based on Traditional and Local Ecological Knowledge and historic catch and herring resource records.

Moss, Mary Beth Yak'w dushi

Red Clay House, Six'nax.adi, Xunaa Kwáan
Director of Cultural Resources, Hoonah Indian Association

Maintaining Traditions in a Changing World: Data on Participation in Traditional Activities in Hoonah, Alaska — With Lisa Andersson

In 2008, the Hoonah Indian Association (HIA) surveyed more than 250 tribal members about their participation in traditional activities. Survey participants were asked for detailed information about their food gathering and preparation and traditional craft activities in recent years. We also gathered information on their knowledge of clan crests, stories, songs and dances; family lineage; and the Tlingit language. Our results indicated that participation in all traditional activities has declined dramatically

over the lifetime of most tribal members surveyed, and that many younger tribal members lack even basic knowledge of clan or tribal history and their own family lineage. The results of our survey will help HIA, Huna Heritage Foundation, other tribal entities, Hoonah schools, and the National Park Service prioritize efforts to maintain cultural traditions. The survey also helped identify those individual with the skills necessary to teach particular traditional skills and practices. Our survey form and database can be easily modified by other tribes wishing to collect similar data (electronic copies will be distributed on request).

Mukhopadhyay, Swapna
Portland State University

The appreciation of Pattern, Beauty and Structure

Tlingit spruce-root baskets are well known for the patterns that adorn them. Typically they have monochromatic patterns that appear in parts of the basket, especially at the top, and also multicolored bands, using the technique of false embroidery, that appear in the body of the baskets. Museums and collectors cherish these baskets for their anthropological interest and artistic excellence, but, in addition, it is hard to miss the complex and precise geometry of these patterns. How did the maker of the basket invent or learn about the design? How was she taught the geometry of pattern making? Were designers expert in geometry, and in what sense? Who taught them, with what teaching material? How did the teacher know that the pupil had mastered the concepts? How were the other designs of Tlingit baskets, which are rich and varied, generated? Using the theoretical perspective of ethnomathematics, I will share my preliminary investigations of the embedded mathematics of Tlingit basketry and address some of these questions. The theme of “telling our stories” acknowledges the relevance of both oral and written texts. With the assistance of participants, I hope to (re)tell stories of mathematical representations of the Tlingit people.

Nelson, Mark

Heritage Manager, Ta'an Kwäch'än Council

The Stories of Coastal and Interior Peoples: Looking for Connections through Dánän Kwänje – Our Land Speaks (www.taana.ca/placenames)

With Gail Anderson and Frances Woolsey

The Ta'an Kwäch'än (“people of Lake Laberge”) have recently launched an interactive website called Dánän Kwänje – Our Land Speaks. This site explores the cultural history of the Ta'an Kwäch'än to their lands through native place names and histories. Several of these histories illustrate the ancient relationships between coastal Tlingit people and interior Athabaskans, and the ancestral relation-

ship of the Ta'an Kwäch'an to the coastal Tlingit. The Ta'an Kwäch'an are descended from Lande, a woman of the Dak'awedí clan from the Tagish area of Yukon. Since becoming established in the Lake Laberge area, the Ta'an Kwäch'an have continued to have trade and kinship relations with the coastal Tlingit. Through our presentation about the website, we will highlight these points of connection, and hope to encourage our audience to share their own knowledge of this relationship through stories, history and kinship. We hope to build lasting relationships that will result in additional research and sharing of knowledge, so that it can in turn be passed through Dánän Kwänje – Our Land Speaks.

Porter, Walter Sta tlei'xue

Dís hít, Kwaashk'í Kwáan, Laaxhaayík Kwáan

Traditional Wisdom and Knowledge Today

Our traditional elders cleverly disguised information in the mythologies that they have passed down to us through the ages. This presentation will show how to read mythologies, and will discuss the importance of understanding them. Participants will be asked to help interpret the symbols in the stories, bringing credibility to the information, and showing that interpreting symbols is remarkably simple and the information is relevant to the people of today. The video "The Box of Daylight" will be shown, and the stories "Woman Marrying the Bear" and "How the Loon Got Its Necklace" will be discussed.

Prescott, Vivian Faith Atk'ahéen

Tax' Hít, T'akdeintaan, Xunaa Kwáan

Retelling Our Stories: Using Writing as Resistance to Inaccurate Historical Perspectives — with Vivian Mork

(see Mork, Vivian)

Purvis, Diane

Alaska Pacific University, Anchorage

Kanakas in Lingit Aani

In Tlingit legends, there are tales of sailing to exotic lands such as Hawaii or Japan. The indigenous Hawaiians also have stories of journeys to the Pacific Northwest. What was the Hawaiian influence in southeast Alaska? During the 1830s there was a cross-cultural exchange in the Stikine area with the Native Hawaiians (Kanakas) and the Tlingit through the Hudson's Bay Company fort. To bring all of this full circle, in 1995 the Tlingit-Kanaka tie was renewed with the sailing of the Hawai'iloa, built from lumber donated by the Sealaska Corporation.

Ramos, George Woochjixoo Eesh

Xisx'hí Hít, L'uknax.adi, Yaakwdaat Kwáan, Yakutat Tlingit Tribe

Clan Leaders--How One Becomes a Clan Leader

(see Jacobs, Harold)

Ramos, Judith Daaxootsu

Tsisk'w Hít, Gineixkwaan/Kwaashk'í Kwáan, Laaxaayík Kwáan, Yakutat Tlingit Tribe

Gunaxoo kwaan Shaman masks and oral traditions With Elaine Abraham

Around 1883 to 1887, complete contents of shaman's grave houses were taken from the Yakutat and Dry-Bay area by Professor Libbey and Lieutenant Emmons. Most of this collection ended up at the American Museum of Natural History and the Field Museum. Yakutat Tlingit tribe is in the process of beginning to repatriate these items. This presentation will review some of the collection and the shamans' genealogies.

Ruddy, Kathy Kolkhorst (panelist)

Alaska Native Response to the Alaska Statehood Movement

(See Thomas, Ed)

Runningwater, N. Bird

Cheyenne/Mescalero Apache

Associate Director, Native American and Indigenous Programs, Sundance Institute

Indigenous Film: Embracing a Modern Form of Storytelling — With Duane Gastant' Aucoin, Morgan Howard, and Caryl McConkie

In an era when Native languages and cultures are shifting, declining, morphing and revitalizing there is hope on the horizon that lies in the hands and cameras of Native filmmakers. Bird Runningwater will present on the SUNDANCE Institute's Indigenous Program and the strides it is making in supporting Native filmmakers, including filmmaker labs supporting early stage development of short films, features and documentaries, a grant fund to support the production of projects, and selection of films for the Sundance Film Festival. He will screen SIKUMI by Andrew Okpeaha MacLean (Inupiaq) and share the film's journey from idea to script to screen. Duane Gastant' Aucoin will provide the perspective of a Tlingit filmmaker, with several films to his credit (including My Own Private Lower Post, to be screened at a session entitled Healing through Haa Koosteyi). Morgan Howard will talk about modern storytelling through this medium and how it relates to traditional oral storytelling, how he incorporates traditional stories into his work for Native Corporations (is this good or bad?), how our medium can help efforts toward language survival and revitalization, how hard it is to make a living in

this business, the challenges of working with Native people when you are Native, the need for Native storytellers and how still today our stories are being told by non-Natives to the world in this medium with their point of view, not ours. Caryl McConkie will share the latest news about the Alaska Film Incentive program and its opportunities.

Sam, Bob Shaakanastáa

**Teel' Hít (Dog Salmon House), L'eeneidí, Aak'w Kwáan
The Respectful Treatment of Those Who Came Before Us**

The respectful treatment of Human remains include shaman (Ixt) remains as well. Great care was taken by our ancient people to properly care for and maintain, the final resting places of our ancient loved ones. Inherent rights of descendants to care for, maintain, and perpetually manage these places lies with the lineal descendants. This Inherent right cannot be legislated away and are protected by the legal system. Under NAGPRA, lineal descendants have more authority over any other entity. Tribal entities serve as conduits and should transfer human remains to descendants as soon as received.

Scott, Jennifer (panelist)

Juneau School District

Learning the Tlingit Language—It's Elementary
(see Calkins, Annie)

Shorty, G. Elaine Nawshawclaw

Kukhhittan- Raven, Executive Director, Yukon First Nations Heritage Group

**Traditional Knowledge Policy of the Yukon First Nations Heritage Group
with Marilyn Jensen, and Gertie Tom , Art Johns,
and Emma Shorty (elders)**

The Yukon First Nations Heritage Group (YFNHG) consists of 15 First Nations from the Yukon and Northern British Columbia, including three inland Tlingit nations. In relation to the theme "Telling Our Stories" we will share our Traditional Knowledge Policy recently implemented with Yukon and the Taku River Tlingits. In "telling our stories" we must be careful in who we tell our stories to and how to control TK information—including previously recorded information and current research. Most Yukon First Nations have extensive documentation of their elders' knowledge dating back to the 1970s or earlier. Further, older research usually did not include prior informed consent protocols, and it is often unclear whether the knowledge may be used for public purposes. This invaluable knowledge is sensitive, and in the age of digital information exchange, intellectual property current laws do not adequately address First Nations' protocols. Each nation needs to develop approaches to this

issue that are consistent with their unique culture, such as clan ownership of at.óow among Tlingit nations. YFNHG has spent two years working with our members to assist them in developing and implementing policies, so that they can share their knowledge with a feeling of security and assurance that proper protocols are being respected. We want our coastal neighbors to be aware of these efforts, and hope that our work will encourage them to share their thoughts and experiences.

Shorty, Emma

Elder, Yukon First Nations Heritage Group

Traditional Knowledge Policy of the Yukon First Nations Heritage Group
(see Shorty, G. Elaine)

Shorty, Norma Yesketch Ontookasaw

Kukhittaan, Raven clan, Deslin

**Curriculum Developer, Carcross Tagish First Nation
Bringing Tlingit Forward**

We recently developed a curriculum on the Constitution of Carcross Tagish First Nation. This curriculum was developed utilizing our community Elders, resource people and curriculum writers. This curriculum is unique in that it utilizes Tlingit culture and ways of knowing and teaching as the foundation to curriculum development. Our proposed workshop will allow participants to examine the contents of our constitution curriculum and will invite participants to develop and write learning outcomes with respect to stories, land, clans and ceremonies. We will also explain how our curriculum tests current legislation and will give a brief explanation of current policy work with respect to curriculum inclusion in our community school. As well we will show how curriculum development is encouraging the writing and oration of Tlingit culture in our modern world. I will wait to see if our proposal is accepted before I invite our resource and community Elders to participate.

Simard, Jim

Head of Historical Collections, Alaska State Library

Photographs of Southeast Alaskan communities in the Alaska State Library Historical Collections

The photograph collections of the Alaska State Library provide a rich visual record of life in Alaska and the Arctic since the late 19th century. This session focuses on a number of important collections with views and portraits from the Tlingit, Haida, and Tsimshian communities. Featured works will include the Yakutat photos of Fhoki Kayamori, Elbridge W. Merrill's Sitka photographs, and less well known materials such as the recent acquisition of Reverend David Waggoner's photographs from Klawock, 1900 to 1914. Also included will be selec-

tions from the photographs of the Sheldon Jackson College Archives, which are housed temporarily in the Alaska State Library. The goal of this session is to provide a general framework for understanding the scope of the photographic collections and methods for accessing these vital materials.

Singletary, Preston Koochein
Box House, Kaagwaantaan

A Foot in Two Worlds

Discussion about utilizing non-traditional materials in cultural arts. I talk about my own work and my feelings about working cultural imagery in the material of glass. I include images of: 1) Artists I have done collaborations with or helped facilitate pieces for, 2) The Pilchuck glass school founders totem pole, a 20 cedar totem with glass inlays backlit with neon executed in 2001, 3) images of other Native artists working in glass.

Smetzer, Megan

Research Fellow, Canadian Museum of Civilization
Beading Beyond the Alaskan Border

My paper expands my PhD thesis research, which I presented at the last conference, to examine the diffusion of beadwork along the Northwest Coast in the 19th century. Though scholars are increasingly working through the art historical and anthropological categories of value imposed upon objects of indigenous manufacture, many academics produce histories that are constrained by imposed national borders rather than examining those relationships, often indigenous, that developed and thrived across them. My new research is framed by the issues surrounding travel and diaspora, whether individual, cultural, or material. I focus in part on the life of Anisalaga, or Mary Ebbetts Hunt, Gaanax.ádi from Taant'a Kwáan, who married a Hudson's Bay Company factor and eventually settled at Fort Rupert, British Columbia in Kwakwaka'wakw territory. Known for having introduced Chilkat weaving to the region (as well as being the mother of Franz Boas' collaborator, George Hunt), it is my belief that she may have also introduced beadwork.

Taff, Alice Wudisheeyi Tláa (moderator)
University of Alaska Southeast

Tlingit Language Alive (moderator)

Learning Tlingit using the mentor/apprentice method — with Marsha Hotch, Ethel Makinen, Roby Littlefield, Kassy Eubank

Tlingit mentors and apprentices from Juneau, Sitka, and Klukwan will share the experiences they have had over the past few years; how they stay in Tlingit together, how they decide what to focus on in language learning, how they judge progress in their learning, how they make time to work together,

what they do in their time together, and how they identify and overcome obstacles. They will talk about making, using and keeping track of recordings. They will discuss ways they are expanding the language community in their villages. They will tell why they do this work.

Language Project Updates — with Keri Edwards and Nora and Richard Dauenhauer

(see Edwards, Keri)

Learning the Tlingit Language—It's Elementary

(see Calkins, Annie)

Tarmann Lynch, Anastasia

Curator of Historical Collections, AK State Library

Online sources of information from the Alaska State Libraries, Archives, and Museums (LAM).

The Alaska State Libraries, Archives, and Museums are organized as a Division of the Department of Education and Early Development. Each of these entities has statutory responsibilities to collect and preserve primary source materials of historical and cultural significance to Alaskans. This session will examine the methods of providing public access to these diverse collections. We will discuss cataloging considerations, preservation of fragile materials, creation of digital images, and the problems encountered in dissemination and maintenance of the digital records. The goals of the session are to foster understanding of the opportunities and challenges in creating digital surrogates, and to provide a basic awareness of the research tools currently available through the web pages of the Alaska State Libraries, Archives, and Museums. We will also discuss the Archives Rescue Corps, a program designed to empower Alaskan communities by encouraging them to preserve their own records.

Thomas, Ed (moderator)

Alaska Native Response to the Alaska Statehood Movement — with Peter Metcalfe, Kim Metcalfe, Kathy Kolkhorst Ruddy, Steve Langdon

Researchers will present the findings of the research funded by the Alaska Humanities Foundation Statehood Experience grant. The researchers are investigating relevant archives primarily from the period 1944 through 1960. The foundational archives were those of Alaska Native Brotherhood leaders and associates. The question the researchers set out to answer is why the historical record lacks evidence of substantial Alaska Native involvement in the Alaska Statehood Movement, this at a time when the Alaska Native Brotherhood, a well organized and outspoken organization, was on record in support of or in opposition to numerous political issues of the day. The researchers have accessed and documented transcripts of Congressional hearings, the public and private archives of Alaska Native leaders; and the records of the Alaska Native Brother-

hood and Sisterhood Grand Camp. In addition, the researchers conducted numerous interviews with people who were politically active in those days.

Thornton, Thomas Yaan Jiyeet Gaax (moderator)
Box House, Kaagwaantaan
Oxford University / Portland State University

Herring Synthesis: Linking Local and Traditional Knowledge, History, and Science to Understand Ecological Changes in the Fishery
With Jamie Hebert, Fritz Funk, Madonna Moss, Virginia Butler, T. Elder, Sitka Tribe of Alaska (Robi Craig, et al), Andy Rauwolf, Harold Martin, Shingo Hamada, Elders Panel

Pacific herring (*Clupea pallasii*) is a foundation and bellwether species in the Southeast Alaska marine ecosystem. This session reports on the results of a North Pacific Research Board study to synthesize key sources of local and traditional knowledge of herring with historical, anthropological, and other scientific data to evaluate important changes in Southeast Alaska stocks over time. Presentations will include detailed information on historical fisheries, spawning areas, traditional ecological knowledge and subsistence practices associated with herring in Southeast Native communities, and factors associated with declines and recoveries of local spawning populations. The session also will feature a comparative perspective from Japan.

Tom, Gertie
Elder, Yukon First Nations Heritage Group
Traditional Knowledge Policy of the Yukon First Nations Heritage Group
(see Shorty, G. Elaine)

Verplank McClelland, Ashley Sigoo ei' yeil
X'áakw Hít, T'akdeintaan, Xunaa Kwáan
University of Washington

Louis Shotridge and the Daggers of Klukwan
The story of Louis Shotridge and his work to document and collect Tlingit objects is well-known. What is not widely discussed is his role in preserving the legacy of Klukwan daggers and the cultural importance of daggers within Tlingit communities. This presentation visually explores the daggers forged by Klukwan metalsmiths, and explains how Louis Shotridge influenced the historical record of some Klukwan daggers. Many Tlingit villages created daggers, but over the centuries it is the daggers from the village of Klukwan that stand out for their large numbers in collections and exceptional craftsmanship. Smiths from Klukwan were creating hand-forged daggers from pre-contact times, well into the twentieth century.

Watanabe, Elizabeth "Libby" Seitaan Tlaa
Digináa Hít, L'uknax.ádi, Yaakwdaat Kwáan
Traditional Foods of the Tlingit, Haida and Tsimshian People

A PowerPoint slide show will be presented that reviews the traditional food and nutrition principles of the Tlingit, Haida and Tsimshian people. The focus of the presentation will be on traditional food gathering, safe food preservation and the nutrients of Native foods of Southeast Alaska. The slide show will include color photos of traditional foods, food gathering and food preservation. Brochures will be provided to participants that reinforces these messages. The goal of this presentation is to increase the awareness of how healthy and nutritious our Native foods are while encouraging traditional food gathering, hunting and preservation as a healthy, traditional and rewarding way of life.

Williams, Lucy Fowler
University of Pennsylvania Museum of Archaeology and Anthropology

The Louis Shotridge Digital Archive

I propose to build on my 2007 presentation by sharing our progress on the creation of the Louis Shotridge Digital Archive at the Penn Museum. The purpose of the Archive is to make Louis Shotridge's exceptionally well documented collections of Tlingit and Tsimshian objects, photographs, and research records available to Northwest Coast peoples and the general public over the internet. The website will be launched in the fall of 2009. I plan to introduce Louis Shotridge, the Tlingit historian who worked for the Penn Museum as Assistant Curator from 1915-1932, to provide an overview of the Shotridge Archive database, and to share preliminary drafts of the design of the Archive website, which is organized according to Shotridge's categories. This project involves collaboration and support from the Institute of Museum and Library Services, CCTHITA, Tlingit specialists, the Alaska State Library, the Penn Library's Schoenberg Center for Electronic Text and Image, and Penn's Center for Native American Studies.

Wilson, Raymond Aanyaanáx
Sun House, Kiks.ádi clan, Sheet'ká Kwáan
Clan Leaders: How One Becomes a Clan Leader
(see Jacobs, Harold)

Woolsey, Frances

Elder, Ta'an Kwäch'än Council

The Stories of Coastal and Interior Peoples: Looking for Connections through Dánän Kwänje – Our Land Speaks (www.taan.ca/placenames) — with Gail Anderson and Mark Nelson

(see Nelson, Mark)

Wright, Robin K. (moderator)

University of Washington--Burke Museum

Recent Research Sponsored by the Bill Holm Center, Burke Museum

With Katie Bunn Marcuse and Ashley Verplank
The Bill Holm Center for the Study of Northwest Coast Art at the Burke Museum funds research

grants for visiting researchers to study the Burke Museum's collection, and for University of Washington graduate students to conduct research on Northwest Coast Native Art History. This session will bring together several people who have received Bill Holm Center Research grants. Speakers will report on their research on Tlingit, Haida, and Tsimshian art.

POSTER SESSIONS AND DEMONSTRATIONS

Imamura, Ken

Tlingit Halibut Hooks

Critical design and materials information regarding the Native halibut hook are in danger of being lost as the carvers and users pass on. Although the appearance of the hook is well-documented in literature, there appear to be no references regarding criteria affecting its evolution. This paper attempts to place the hook in context of available materials, cultural preferences, fishing practices, and fish behavior. It also provides the basis for accurate reproductions of hooks actually carved and used by halibut fishermen.

Knube, Elizabeth, Kim Getgood, Chuck Brown, Freda Beasley, Isabella Apfelbeck

Food, Taste and Health: Garden Revitalization in Alaska

This poster will display recent and historical photographs and food items of revitalized gardens in Angoon and Klukwan Villages of Southeast Alaska. The Tlingit and Haida People of Southeast Alaska have been planting and harvesting regionally grown indigenous plants, as Tlingit oral histories have recorded. Ships logs and records have recorded the Tlingit and Haida growing vegetables and potatoes since the early 1800's. The Bureau of Indian Affairs has records of gardens in Southeast Alaska producing root vegetable harvests as large as 4,000 lbs of potatoes in Angoon in 1952. For many reasons planting life ways of the Tlingit changed and it is in recent years with a focus on health and sustenance, their planting practices are being revived.

Knuibe, Elizabeth, Pauline Demmert Jim, Marsha Hotch, Nora Dauenhauer, Roby Littlefield and Freda Beasley

Foods, Fibers and Medicine: Land Uses Beyond Subsistence

This poster presents a photographic display of historical photos and recent photos taken during research trips in the summer of 2008 while traveling to Galena, Angoon, Sitka, Klukwan and Haines to research the Tlingit use of ethnobotanical medicines, foods and fibers. Many of the plant names are in Tlingit language as well as English. This poster is co-authored with some of the Tlingit People from the villages that were visited.

Chilkat Weaving Demonstrations (Saturday, 10am to noon only)

Ann Smith, Chloe French, Clarissa Hudson, Della Cheney, Evelyn Vanderhoop, George Carteeti, JoAnn Price, Lorene Boxley, Lorraine DeAsis, Marsha Hotch, Patrice DeAsis, Percy Martin-Kunz, Bev Morris, and Shgen George.

This presentation is designed to give participants a full appreciation of all aspects of Chilkat weaving. Weavers will demonstrate the weaving process, including cedar bark preparation; wool preparation (mountain goat vs. Merino wool); techniques of spinning/preparing the warp and weft; dyeing with commercial and natural dyes; weaving Chilkat (including measuring and warping the loom, and weaving the design field and side braids). Weavers will present information on how and where to obtain materials, and apprenticeship opportunities. Weavers participating include

