Artwork by Michael Jackson

Wooshteen Kanaxhtulaneegí Haa At Wuskóowu

SHARING OUR KNOWLEDGE

A CONFERENCE OF TLINGIT-HAIDA-TSIMSHIAN TRIBES AND CLANS

WRANGELL, ALASKA • SEPTEMBER 7-11 • 2022

The Sharing Our Knowledge Conferences: 1993-2022

1993, Haines/ Klukwan: Austin Hammond in one of his final public appearances prior to his passing in July of that year.

2007, Sitka: Delores Churchill in conversation with Nora Dauenhauer. Basketry expert, Dawn Glinsman, at right

2009, Juneau: Bill Holm and Clarissa Rizal discuss Northwest Coast art.

2012, Sitka: Tlingit language immersion.

2013, Juneau: Ernestine Hanlon, Lorraine DeAsis, and Yarrow Varra at the weavers' exhibit.

2015, Juneau: Duane Aucoin leads First Nations, Warming of the Hands.

2017, Sitka: Spear thrower (shee aan) demonstration.

2019, Juneau, tour of Aak'w Khwáan: Tinaa Ceremony

The National Native American Boarding School Healing Coalition

All photos on this page by Peter Metcalfe

2022, Wrangell.

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Any opinions, findings, and conclusions or recommendations expressed, this material are those of the author(s) and do not necessarily reflect the views of the National Science Foundation

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WRANGELL • SEPTEMBER 7-11, 2022

A Time for Peace

Lingít (Tlingit): Ghuwakaan Gaawú (Peace [deer] time)
X̲aad Kíl (Haida): Asgáay Núut uu Galaadáang (In this time of peace)
Sm'algyax (Tsimshian): Ha'lig̲aw̲agani (A time of [making] peace)

2022 Sharing Our Knowledge Conference

Wrangell, Alaska • September 7-11 • Chief Shakes House & Nolan Center
Sponsored by Tlingit Readers, Inc.

With major contributions from

Wrangell Cooperative Association • US Forest Service/Spruce Root
the National Native American Boarding School Healing Coalition

With additional contributions from

Alaska Humanities Forum • Outer Coast • Sealaska Heritage Institute
National Science Foundation • Haa Too Yéi Yatee
Central Council of Tlingit & Haida Indian Tribes of Alaska
Sealaska, Inc. • Individual donors • Volunteer workers

A Message from the SOK Organizing Committee

Gunalchéesh, ldakát yeewháan, haat yeey.aadí. Tsú gunalchéesh haat kheeyateení, aadóo sá naaléidáxh khuwateení aa hás. Aaa. Ch'u ch'áagudáxh a yáa wtudinei aadóo sá duwahein wé aan káx' too.aadí. Ách áyá gunalchéesh yéi daayatukhá, Shtax'Héen Khwáan. Haa tóoghaa nateech wooch kaanáxh too.aadí yee aaní káx'. Aaa. Ldakát naaxh satí áyá wooch een yoo s xh'aguxhla.aat, Lingít, kha tsú Deikeenaa kha tsú Ts'ootsxán. Ch'u tlákwdáxh wooch wuduwasháa, tsú wooch daséix', á áyá yeisú wooch jín toolshát, ldakát uháan. Ch'a yee yawtulgheiní áyá haa toowú k'é nuch. Yéi áyá. Gunalchéesh.

Thank you, all of you, for coming here. Also, thank you for traveling here, those who traveled from far away. Yes. From long ago we respected who owned the land we were on. That is why we say thank you to the Stikheen People. We feel well when we gather together on your land. Yes. All the tribes will speak with each other, Tlingit and Haida and Tsimshian. From long ago they intermarried and traded, and we are still holding hands, all of us. Just seeing your faces, always lifts our spirits. That is it. Thank you. Gunalchéesh to all.

[*Greeting and translation by Ishmael Hope*]

Please be respectful of others and follow CDC Guidelines regarding COVID.
Masks are encouraged; isolate if feeling symptoms.

ALL PRESENTATIONS WILL BE RECORDED BY VIDEO AND POSTED TO THE SOK WEBSITE

The videos, documents, and photographs of this conference will be freely available on www.SharingOurKnowledge.org for nonprofit educational purposes. For other use, permission is required. We request that all due respect be accorded the content available on the website.

1993 Elders Panel at the first conference: Elizabeth Nyman, Anna Katzeek, Dr. Walter Soboleff, and Matthew Fred.

WRANGELL COOPERATIVE ASSOCIATION
P.O. Box 2021 • Wrangell, AK 99929 • 907-874-4304 • wcatribe@gmail.com

On behalf of Wrangell Cooperative Association (WCA) tribal members, we welcome you to the first Sharing Our Knowledge conference held in Wrangell, Alaska, the homeland of the Shtax'heen Khwáan and a town of diverse cultures.

Wrangell is not only at the geographic center of Southeast, but also at the center of Alaska Native history. In 1915, the Alaska Native Sisterhood was organized here, which joined the Alaska Native Brotherhood (1912) in fighting for civil rights. In 1921, encouraged by William and Louis Paul of Wrangell, the combined ANB/ANS led the successful efforts to desegregate public education in Alaska. This year will see the 100th anniversary of the incident, the arrest of Tillie Paul Tamaree and Charlie Jones for "falsely swearing to be citizens" and then voting in the November 1922 election, a case led to the recognition that all people born in the United States were indeed citizens entitled to vote — an important victory for all Alaska Natives.

We believe that Wrangell is once again a center for the advancement of Alaska Native interests through the efforts of the Wrangell Cooperative Association, the local clans, and so many individuals who are dedicated to language learning, practicing traditional culture, and strengthening subsistence rights.

We are proud that the opening event, Warming of the Hands, is to be held in Chief Shakes House, so wonderfully renovated and rededicated in 2013.

During this conference, we intend to hold up our guests and to join everyone in sharing our knowledge.

"To support the cultural, ceremonial and subsistence lifestyle for all Alaskans, and to promote the safe use and availability of a healthy environment for present and future generations"
— Mission Statement of the Wrangell Cooperative Association
[The federally recognized tribe for this area]

THE SOK ORGANIZING COMMITTEE

Executive Director Satóok' Linda Belarde, Juneau; Cayi Tláa Cindy DeWitt, Wrangell; U.tw Joaqlin Estus, Anchorage; Gunaak'w Sergei Kan, Lebanon, NH; Wooshkeekaa Brooke Leslie, Wrangell; Khaasdahéen Éesh Peter Metcalfe, Juneau; Shiggoap Alfie Price, Juneau; Xwaanlein Virginia Oliver, Wrangell; Shaagunasstaa Bob Sam, Sitka; T'eishtul.aan Barbara Searls, Juneau; Matthew Spellberg, Sitka; Ljáakhk' Alice Taff, Juneau

DISCLAIMER

The Sharing Our Knowledge Organizing Committee provides venues, support, and encouragement for the presentation of topics relevant to the people indigenous to Southeast Alaska and their Canadian neighbors, and for the expression of their cultures through performances, exhibitions, and ceremonies. Any opinions, findings, conclusions, or recommendations expressed are those of the presenters and do not necessarily reflect the views of the Sharing Our Knowledge Organizing Committee.

SHARING OUR KNOWLEDGE

A CONFERENCE OF TLINGIT-HAIDA-TSIMSHIAN
TRIBES AND CLANS

Warming of the Hands

A Ceremony of Welcome
Wednesday • 6:00 p.m.
Chief Shakes House

Sponsored by: Wolf Troupe Dancers

A light sup will be provided by Wolfe Troupe Dancers after the ceremony under the awning outside

SPECIAL EVENTS

3-D digitization • All DAY • Thurs/Fri/Sun • Nolan Center

Experiencing the Tlingit Spearthrower • AFTERNOONS (as announced)

Guided Tour of Petroglyph Beach • Friday 10:15-11:10 am

Wrangell Institute Healing Ceremony • SATURDAY • 3:00-6:00 • Jim LaBelle

Boat Tour to Anan • Sunday • 7:15 am • The World of the Shtax'heen Khwáan

NATIVE ARTS & CRAFTS

Thursday through Saturday of the Sharing Our Knowledge conference, vendors of Native arts & crafts will present in the lobby areas of the Nolan Center.

Tlingit & Haida Community & Behavioral Services Healing Center

The Community & Behavioral Healing Center Team will lead grounding exercises that center our mind, body, and spirit. Presenters will invite attendees to participate in mindfulness exercises that can be used in times of stress. These practices can be utilized as tools when difficult conversations or emotions emerge. Additional self-care methods and external resources will also be shared in these presentations.

Break the Silence — Let the Healing Begin

SATURDAY, September 10 • Boarding Schools

The day will begin with plenary presentation by Jim LaBelle, an Alaska boarding school survivor and currently vice president of the The National Native American Boarding School Healing Coalition, followed by a panel discussion. At mid afternoon, a memorial ceremony will be held at Shoemaker Bay near the now cleared grounds of the boarding school, the Wrangell Institute.

CONFERENCE AT A GLANCE

A = Main Hall **B = Room #1** **C = Room #2**

THURSDAY, SEPTEMBER 8 • Nolan Center

KEY	TIME	PLACE	PRESENTER(S)	TOPIC
	8:00	**Nolan Ctr**	**Haa Too Yéi Yatee**	**Continental Breakfast (free)**
	8:30-9:00	Main Hall	T&H CBS Healing Ctr.	Interactive Breathing Exercises/ Welcomes
Plenary	9:00-9:55	MAIN Hall	Debra Dzijúksuk O'Gara	*Decolonizing Alaska Native justice systems*
	10:00-10:15			**BREAK**
1-a	10:15-11:10	Main Hall	Ben Paul	*Shquindy Necklace and Spirit Catcher*
1-b	10:15-11:10	Room #1	Guy Archibald	*Seafood: Protecting Food Security*
1-c	10:15-11:10	Room #2	Ronan Rooney	[Remote] *Bombardment of Wrangell*
2-a	11:20-11:45	Main Hall	Peter Metcalfe	*The Andy Hope III Project: The video legacy of SOK*
2-b	11:20-11:45	Room #1	**TBA**	**To be announced**
2-c	11:20-11:45	Room #2	Jennifer Bowen	[Remote] *Yellowknives Dene and the N. Athapaskan Dagger*
	NOON			**LUNCH BREAK (on your own)**
3-a	1:15-2:10	Main Hall	Richard Rinehart	*History of Wrangell and Birth of ANCSA*
3-b	1:15-2:10	Room #1	Peter Stanton	*Why Was There No Major Tlingit-American War?*
3-c	1:15-2:10	Room #2	Roland Bohr	[Remote] *Early Firearms in Indigenous conflicts*
4-a	2:20-2:45	Main Hall	James Crippen	*Xhaachxh'an.áak'w xh'éidáxh: dialect of Wrangell Tlingits*
4-b	2:20-2:45	Room #1	Rebecca Poulson	*The Davis Case: Race litigation in an Alaskan Town, 1906*
4-c	2:20-2:45	Room #2	Eric Hollinger, et al.	(Remote) *Revisiting the Lost Art of the Spear Thrower*
	2:45-3:15	Main Hall	Skaydu.û and Das.oox	*Lingít Immersion Yoga*
	3:15-3:30		**BREAK**	
5-a	3:30-4:55	Main Hall	Daphne Wright	*Organized Session: Teaching and Learning Tlingit*
5-b	3:30-4:55	Room #1	Steve Brown	*Totem Carvers of Old Wrangell: Who made what?*
5-c	3:30-4:55	Room #2	Lori Collins et al.	*Potentials and Precautions for 3D Digitization*
	5:00-5:15	**Main Hall**	**T&H Healing Ctr.**	**BREATHING EXERCISES**
	7:00-9:00	Chief Shakes	Hup Wil Lax A. & Guujaaw	Connections with Elders from First Nations

FRIDAY, SEPTEMBER 9 • NOLAN CENTER

8:00		**Nolan Ctr**	**Continental Breakfast** (ticket required)	
6-c (1)	8:15-8:45	Room #2	Maria Murad	(Remote from Oxford, England): *Florence Shotridge*
	8:30-9:00	Main Hall	Richard Peterson	Welcome and Introductions
Plenary	9:00-9:55	Main Hall	M. Belarde-Lewis	*In War and Peace: Our Arts as Historical Documents*

FRIDAY, SEPTEMBER 9 • NOLAN CENTER

10:00-10:15 am			**BREAK**	T&H CBC Healing Ctr. Mindfullness
6-a	10:15-11:10	Petroglyph Beach	Bonnie Demerjian: Rock Art of Southeast Alaska	
6-b	10:15-11:10	Room #1	Heather Burge	*Yéi jiné jiyís • Giving Work & University Partnerships*
6-c (2)	10:15-11:10	Room #2	L. Wynne & W. Geiger	[Remote] *The Significance of the Dauenhauer Papers*
7-a	11:20-11:45	Main Hall	Dr. Emily Moore	*In Search of Táakwaaní* (Taquan)
7-b	11:20-11:45	Room #1	Hannes Schraft	*Taku River Tlingit First Nation Land Guardian Program*
7-c	11:20-11:45	Room #2	Alexander V. Zorin	[Remote] *Russian-American Co. and Stax'éen Khwáan*
	NOON	**Main Hall**	**LUNCHEON (catered-ticket required)** • Daayoosh E. Petticrew speaker	
8-a	1:15-1:40	Main Hall	Daayoosh E. Petticrew	*Rebuilding Indigenous Culture and Education*
8-b	1:15-1:40	Room #1	Eric Hollinger	*Tlingit Collections of the Smithsonian Institution*
8-c	1:15-1:40	Room #2	Michael Kraemer	[Remote] *Sheet'ká Kwáan influence over Russian colonizers*
9-a	1:50-3:15	Main Hall	Meda DeWitt	*Southeast Alaska Plants as Food and Medicine*
9-b	1:50-3:15	Room #2	Norma Shorty	[Remote] *Sustaining Indigenous Knowledges*
9-c	1:50-3:15	Room #2	Helen Alten	[Remote] *The Chilkoot Art Apprentice Program*
	3:15-3:45	**Main Hall**		**Take a Break ... or Lingít Yoga**
10-a	4:00-4:55	Main Hall	Matthew Spellberg	*Deikeenaak'w, Sleep and Story*
10-b	4:00-4:55	Room #1	**TBA**	**To be announced**
10-c	4:00-4:55	Room #2	Sergei Kan	[Remote] H*ood Museum's Painted Drum: Just a Tourist*
	5:00-7:00		**DINNER (on your own)**	
	6:15-9:00	**• Wrangell Community Gym • Youth Night (Elementary/Middle/High School)**		
	7:00-8:30	Main Hall	Film	""Picking Up the Pieces" (about boarding schools)

SATURDAY, SEPTEMBER 10-NOLAN CENTER AND SHOEMAKER BAY

8:00		**Nolan Ctr**	**Continental Breakfast** (ticket required)	
Plenary	8:30-9:50	Main Hall	FILM	*"Our Spirits Don't Speak English"*
11-a	10:00-10:50	Main Hall	Jim LaBelle	*Break the Silence/Let the Healing Begin*
11-a	10:55-11:50	Main Hall	Theresa Sheldon	*National Efforts for Truth and Healing*
	11:50-Noon	**Main Hall**	**T&H Healing Ctr.**	**Breathing Exercises**
	NOON			**LUNCH (on your own)**
12-a	1:15-2:40	Main Hall	Jim LaBelle, et al.	*Panel Discussion: boarding Schools*
	3:00-6:00	Remote	LaBelle, DeWitt, Sam	*Wrangell Institute Healing Ceremony*
Banquet	7:00-9:30	Main Hall	Keynote Tina Woods	*Hold Each Other Up* ***(Catered-ticket required)***

SUNDAY, SEPTEMBER 11 • BOAT TRIP TO ANAN • BREAKFAST • FILM FESTIVAL

	7:15-TBA	Boat trip to Anan (ticket required): City Summer Float in front of the Stikine Hotel		
	8:00	**Nolan Ctr**	**Continental Breakfast** (ticket required)	
13-a	10:00-2:20	Main Hall	FILMS:	"When the Salmon Spoke," "Setting the Table,"
13-b	10:00-2:05	Room #1	FILMS:	"Newtok," "Picking up the Pieces," "The Land is Ours"

THURSDAY, SEPTEMBER 8

Plenary Sessions • Main hall, Nolan Center

Welcome by Ed Rilatos, President, Wrangell Cooperative Association Council, and WCA Administrator Esther Reese

9:00 AM to NOON SESSIONS

A = Main Hall | **B = Room #1** | **C = Room #2**

Plenary Keynote

9:00-9:55 am
Main Hall Debra Dzijúksuk O'Gara
Decolonizing Alaska Native Justice
The speaker will describe her current PhD research into Tlingit traditional and cultural methods of accountability, repairing harms, balance, and reciprocity, by reviewing and analyzing precontact stories, oral histories, songs and living documents of totems, formline and Chilkat ceremonial robes. Consideration will be given to the possibility of reintroducing some of these traditional practices into current Indigenous justice systems.

Break 10:00-10:15

T&H CBS Team "Grounding Exercise"
These exercises center our mind, body, and spirit. Presenters will invite attendees to participate in mindfulness exercises.

10:15-11:10 AM

1-a

10:15-11:10 am
Main Hall Ben Paul
Tillie Paul Tamaree and the Shaman Shquindy
Tillie Paul Tamaree's great-grandson Ben Paul will present her connection with the Shaman Shquindy's necklace and soul catcher. He will discuss her life in Wrangell, her conversion to Christianity, and the Shaman Shquindy's prophetic words concerning her. During this conference the necklace and soul catcher will be placed on permanent public display at the Nolan Center.

1-b

10:15-11:10 am
Room #1 Guy Archibald
Seafood Security • ***How the State of Alaska Estimates the amount of seafood citizens eat and uses this estimate to set the minimum water quality criteria in order to protect people who eat a lot of local seafoods.***
A description of the Wrangell Cooperative Association's upcoming Seafood Consumption Rate Survey.

1-c

10:15-11:10 am
Room #2 [Remote] Ronan Rooney
The Bombardment of Wrangell
Welcome to Khaachxhan.áak'w, the battlefield of the 1869 bombardment by Fort Wrangel. This presentation will review the story, key players, and historic impact of the four days of violence known as "The Bombardment of Wrangell." Using historic maps, we will explore sites you may still visit today.

11:20-11:45 AM

2-a

11:20-11:45 am
Main Hall Peter Metcalfe
The Andy Hope Legacy Project
All but two Sharing Our Knowledge conferences have been video-recorded. With the 2022 conference, there will be nine recorded conferences beginning with 1993 inclusive of more than 350 individual presentations and over 400 hours of shared knowledge on Indigenous topics. The Douglas Indian Association is funding the curating and cataloging of the recordings with the goal of making all content easily accessible. This presentation will highlight the opportunities for creating educational content, facilitating research and study, as well as providing for the enjoyment of those who have personal connections to the presenters over nearly 30 years of conferences.

2-b

11:20-11:45 am
Room #1
TBA To be announced...

2-c

11:20-11:45 am
Room #2 Jennifer Bowen
Dene: Yellowknives & Daggers
This presentation explores the historic relationship of the Yellowknives Dene with the Northern Athapaskan dagger and copper. The history of this Dene tribe and other tribes occupying the Mackenzie River Basin are typically left out of archaeological research because of the lack of physical evidence or recorded oral history related to their use and production of copper. This presentation locates these Dene within trade networks and source text to examine the challenges related to exhibition design in Yukon and Northwest Territories, asking how Northern Athapaskan Nations are representing their pre-contact history by examining three Indigenous cultural centres in the Yukon to identify shifts in museum practices.

THURSDAY AFTERNOON CONCURRENT SESSIONS

11:45-1:15 Lunch
[on your own]

1:15-2:10 PM

3-a
1:15-2:10 pm
Main Hall Richard Rinehart
History of Wrangell and Birth of ANCSA
Rinehart, a Sealaska Inc. director originally of Wrangell, will present the history of precontact Shtax'heen Khwáan (Stikine) clans, early interactions with Europeans, the birth of the Alaska Native land claims and history up to present day.

3-b
1:15-2:10 pm
Room #1 Peter Stanton
Why Was There No Major Tlingit-American War?
While the United States fought wars against many Indigenous nations throughout the nineteenth century, and the U.S. military attacked *Lingít* communities, no major war occurred between the United States and *Lingít* people. This presentation offers several possible explanations for why this history unfolded in the relatively peaceful way it did.

3-c
1:15-2:10 pm
Room #2 [Remote] Roland Bohr
Early Firearms in Indigenous Conflicts
Scholars have long perceived firearms as a major factor in providing military superiority of those who had them over those who did not. More recently, researchers have dismissed such claims due to the perceived technological and logistical flaws of these weapons. Both groups mostly ignored Indigenous oral histories and fur trade documents. Practical experiments with traditional bows and arrows and historic firearms show that Indigenous people carefully adapted firearms to their specific needs and environmental conditions, which greatly affected hunting methods and military relations. This presentation explores these factors.

2:20-2:45 PM

4-a
2:20-2:45 pm
Main Hall James Crippen
Khaachxh'an.áak'w xh'éidáxh:
Wrangell Tlingit speech
The variety of Tlingit spoken in Wrangell has not been described or documented in any detail. This presentation gives some initial findings based on records of Wrangell speakers from the 19th and 20th centuries. Wrangell Tlingit is a Northern dialect variety but has several features of Southern dialects that make it distinct from other Northern varieties.

4-b
2:20-2:45 pm
Room #1 Rebecca Poulson
The Davis Case:
Missionaries, Education and Race in an Alaskan Town, 1906
Davis et al. v. Sitka School Board (1908) was brought by a Tlingit father, Kawootk' (Rudolph Walton), when his stepdaughters and other children were denied the right to attend the "white" school, which was open to children "of mixed blood who lead a civilized life." The school board considered children who lived in Sitka's Native Village to be uncivilized. Testimony from residents and coverage in Sitka's two newspapers give a snapshot of attitudes about race in this turn-of-the-century Alaskan town, which to the outside would have looked integrated, with marriages, church and work crossing racial boundaries. This presentation is about how this mixing was probably behind the effort of Sitka's elite to exclude these particular children.

4-c
2:20-2:45 pm
Room #2 Eric Hollinger (in-person), and Remote: Richard VanderHoek and Steve Henrikson
Revisiting the Lost Art of the Tlingit Spear Thrower (Shee aan)
Only two dozen Tlingit spear throwers (shee aan) are known to exist today, all of which are in museums or private collections. Spear throwers were the most important hunting tools in southeast Alaska for thousands of years until the appearance of the bow and arrow around 1200-1500 years ago. The Tlingit throwers, although rare, existed alongside the bow and arrow until the 1800s. They are among the most elaborately carved throwers in the world but the application of 21st century technologies, such as X-rays and CT scanning, reveals they were likely functional. During the conference, there will be hands-on opportunities to throw darts using the 3D printed replicas as part of an effort to reintroduce the technology and revive the art among carvers.

2:45–3:30 PM
A break for some or ...
LINGÍT YOGA • Main Rm

3:30-4:55 PM

5-a
3:30-4:55 pm
Main Room Daphne Wright
Teaching & Learning Tlingit
This session will present ways to teach and study Indigenous languages, using Tlingit as the example. There will be three parts: 1) Participants will learn about using Quizlet as study tool both for individuals and in a classroom setting. Yaana.eit Barbara Craver has agreed to be a co-presenter for this section. She has used Quizlet extensively as a learner and has

much to share on the "how to" of it. 2) Activities used in teaching Elementary Tlingit in Hoonah. Card games and other activities will be presented for small group practice. 3) We will have the **5th International Spelling Bee** as part of this session.

5-b

3:30-4:55 pm

Room #1 Steve Brown

Totem Carvers of Old Wrangell

Nineteenth-century Wrangell was famous for its many totem poles, a large number of which were photographed by Winter and Pond, AC Pillsbury, and others. Very little was done, though, to associate these poles with the names of the men who carved them. Pillsbury photographed Yiika.aas (William Ukas) in his workshop, but did not indicate which of the Wrangell monuments he may have carved. Stylistic analysis of the various poles photographed in the 19th century reveals that there were several different carvers involved in their creation. George Emmons described one carver as having carved "most of the poles standing in Wrangell," and gave his name as Towyaat. This presentation attempts to sort out Wrangell totems by style and connect them to the few carvers' names that have been recorded.

5-c

3:30-4:55 pm

Room 2 [Remote] Lori Collins, Jorge Gonzalez, Medeia Csoba DeHass, and (in-person) Eric Hollinger

Potentials and Precautions for 3D Digitization of Cultural Objects

Digital models are increasingly being used in the preservation of Indigenous heritage. 3D digitization experts will share work from past conferences, demonstrate 3D applications, and encourage a broader discussion of the range of potentials and ethics considerations. Technological advances often outpace our understanding, with guidance and information lacking, and frequently ethical considerations are not contemplated.

5:00-5:15 • MAIN HALL • Breathing exercises with T&H Healing Ctr.

At the admissions table, donations can be made in honor of or in memory of someone. Donations will be announced at the banquet on Saturday.

THURSDAY EVENING• 7:00-9:00 PM

CHIEF SHAKES HOUSE

Continue to Build Our Connections with Elders from the First Nations

Participants

• Kirby Muldoe Hup Wil Lax A. Tsimsian and Gitxsan descent.

• Guujaaw (Gidansda Giindajin Haawasti Guujaaw), 7th President of Haida Gwaii (Gakyaals Kiiqawaay hereditary leader)

The presenters will discuss the connection between the Indigenous People of the region, especially the place salmon hold in our cultures and the inherent right to self-determination for all our citizens.

FRIDAY, SEPTEMBER 9

Plenary Sessions • Main hall, Nolan Center

8:30-9:00 Welcome by Chalyee Éesh Richard Peterson, President of Central Council of Tlingit & Haida Indian Tribews of Alaska

Plenary Keynote

9:00-9:55 am

Main Hall Miranda Belarde-Lewis

In War and Peace: Our Arts as Historical Documents

This presentation will discuss the artworks of several Northern Native artists, including Sho Sho Esquiro (Kaska Dene) and how their art confronts painful histories to provide pathways towards a healthier future

8:15-8:45 AM

6-c (1)

8:15-8:45 pm

Room #2 Maria Murad, from Oxford, UK

Florence Shotridge:

A Woman, Tlingit, and Museum Educator Guide

This presentation tells the life history of Florence Shotridge (1882-1917). I will discuss her early life; career as a Chilkat weaver, volunteer Educator Guide at the Penn Museum, and anthropologist on the Shotridge Expedition; and her eventual death in 1917.

10:15-11:10 AM

6-a

10:15-11:10 am

Petroglyph Beach

Guided tour by Bonnie Demerjian, author of "Rock Art of Southeast Alaska."

6-b

10:15-11:10 am

Room #1 Heather Burge

Yéi jiné jiyís • Giving Work & University Partnerships

For better or worse, language revitalization efforts like that within the *Lingít* language community have connections to various academic institutions including local universities and colleges, as well as international academic organizations. From language classes being offered through the university system to outside researchers coming into communities to support (or extract) language knowledge, the work to revitalize *Lingít* has ties to academia. As a current PhD candidate in linguistic anthropology, my work looks at the relationships built, broken, and repaired between Indigenous language communities and academics. This presentation then will focus on how partnerships are built between the academy and language revitalization movements, and what makes them successful.

6-c (2)

10:15-11:10 am

Room #2 [Remote]

Linda Wynne and W. Geiger

The Significance of the Dauenhauer Papers

Xwaayeenakh (Richard Dauenhauer) passed away on August 14, 2014. His wife, Keixwnei (Nora Dauenhauer), "Walked into the Forest" in September 2017 at the age of 90. SHI acquired the Dauenhauer Literary Estate by donation from Kathy Ruddy, their literary executor, in 2020. The Dauenhauers were pivotal in calling attention to Tlingit speeches as oral literature and the need to document and preserve it for future generations. The collection includes their interests in poetry, theology, folklore, and other languages and oral traditions which constituted necessary elements in making their work with Tlingit oral literature and pedagogy so valuable.

11:20-11:45 AM

7-a

11:20-11:45 am

Main Hall Dr. Emily Moore

In Search of Táakhwaaní

This paper presents nascent research on the Taant'a Khwáan Tlingit village of Táakhwaaní (sometimes called Taquan) at Port Chester on Annette Island. According to William Paul, this Tlingit village was destroyed in the early 19th century by members of the Xheel Khwáan (Foam People) associated with the Stikine area. After the destruction of Táakhwaaní, the Taant'a Khwáan Tlingit rebuilt at Village, Cat, and later Tongass Island; meanwhile, in 1887, their old village site at Port Chester became home to the Ts'msyen founders of Metlakatla. This paper considers the carvings and histories that remain from Táakwaaní and welcomes more discussion about the history of this village.

7-b

11:20-11:45 am

Room #1 Hannes Schraft

Haa Aani Tulatín

Taku River Tlingit First Nation Land Guardian Program

The eyes and ears on the traditional territory of the Taku River Tlingit First Nation (TRTFN). The mission of the Land Guardians is to gather information to inform TRTFN decision makers, revitalize Tlingit Kusteey (the Tlingit traditional way of life), empower

Tlingit citizens, and assert Tlingit authority on the land. We will present the work of the Land Guardians.

7-c

11:20-11:45 am

Room #2 [Remote] Alexander V. Zorin

Russian-American Company and Stax'héen Khwáan

From Russia, Alexander V. Zorin, PhD., Chief Curator of the Kursk State Regional Museum of Archaeology, will present the earliest information about Stax'héen Khwáan that appears in Russian documents in the first years of the 19th century. Stax'héen probably participated in actions against the Russians in 1802-1807. However, the beginning of direct and lasting contacts between the Russian-American Company and Stax'héen's Tlingits dates back only to the 1830s when the Russians built the Redoubt of St. Dionysius (1834) to counteract the British Hudson's Bay Company attempts to settle in the Tlingit country. In 1838, Stax'héen was visited by the famous missionary Innokenty Veniaminov. In 1840, the British leased the redoubt, but were forced to leave by Tlingit hostility to their presence (1849). In 1852 relations with the Russians deteriorated after a peaceful delegation of the Naanyaa.aayí clan was killed by their enemies in Sitka under the walls of Novo-Arkhangel'sk. Response raids followed, during which the Russian settlers also suffered. The situation was corrected in 1860 with the strengthening of trade relations between the Russians and the Tlingit, after which the agreement was not violated until the cession of Alaska to the United States.

NOON TO 1:00 PM • LUNCHEON* • MAIN HALL

Presenter: Daayoosh E. Petticrew

Topic: *Intro to 1:15 pm presentation: rebuilding Culture and Education in Indigenous Communities*

* Ticket required

FRIDAY AFTERNOON • CONCURRENT SESSIONS

1:15-1:40 pm

8-a

1:15-1:40 pm

Main Room Daayoosh Ethan Petticrew

The House That Fell

Rebuilding Culture and Education in Indigenous Communities

This workshop provides a framework for understanding the colonization of Alaska Native people. Both the positive and negative impacts of these interactions have shaped the outcomes of Alaska Natives in the classroom, community and society. It will facilitate growth in culturally responsive education, and address misconceptions about Alaska Native cultures and people. This workshop will engage participants in considering the power and importance of culture in contemporary education and society. Sponsored by the Alaska Native Sisterhood Association.

8-b

1:15-1:40 pm

Room #1 Eric Hollinger

Tlingit collections

Smithsonian's National Museum of Natural History

The National Museum of Natural History cares for thousands of objects collected from Tlingit, Haida and Tsimshian people during the 19th and early 20th centuries. Dozens of the objects came from Wrangell. The collection includes some items, like Chief Shakes' canoe, that are of great interest to Tlingit and Haida artists. Accessing the Wrangell collections is described and possibilities for collaborative projects are discussed.

8-c

1:15-1:40 pm

Room #2 [Remote] Michael Kraemer

The Power of Trade

Sheet'ká Khwáan influence over Russian colonizers

Michael Kraemer yéi xhat duwasáakw. Ohiox' yéi xhat yatee. Lingít yoo xh'atángi sh tóo xhaltóow. I am a PhD candidate in history at Ohio State University. My research focuses on how the clans of the Sheet'ká Khwáan affected the actions of Russian and American colonizers and describes how the Sheet'ká Khwáan created a trade relationship with the Russian American Company that undermined the finances and goals of the Russian American Company in the 1820s. I also will outline how the Sheet'ká Khwáan resisted the reforms of the Russian American Company governor, Ferdinand Petrovitch Wrangell. Through key negotiations, Kiks.ádi and Kaagwaantaan aan yádi were able to preserve access to resources on Xhaasdahéen and maintain their advantageous trade relationship throughout the 1830s forcing Russian colonizers to serve their interests.

FRIDAY AFTERNOON • CONCURRENT SESSIONS

1:50-3:15 pm

9-a
1:50-3:15 pm
Main Hall TBA To be announced

9-b
1:50-3:15 pm
Room #1 Remote] Norma Shorty
Sustaining Indigenous Knowledges
This presentation/workshop seeks to examine how Indigenous peoples sustain their Indigenous knowledge. A paper will be presented and a discussion will be facilitated on how we may sustain Indigenous knowledge in light of contact and colonization. As an audience we will ask what is reconciliation and how are we sustaining our languages, land, and culture?

9-c
1:50-3:15 pm
Room #2 [Remote] Helen Alten
Learning from a Master
The Chilkoot Art Apprentice Program
In February 2022, the Chilkoot Indian Association launched its Art Apprentice Program. The mission is to integrate Chilkoot culture, values, and beliefs into daily life and work, to improve the quality of life for our members and for our community. Our region produced highly prized artwork for centuries; today we have only a few practicing craftspeople. Helen Alten, the Program Director, will discuss how the program was set up and how forms and manuals were created. Marsha Hotch, one of three mentors, will discuss the role of the mentor in the program. Gwen Sauser and Cara Gilbert, Marsha's apprentices, will provide their viewpoint of how the program operates and what it offers.

4:00-4:55 pm

10-a
4:00-4:55 pm
Main Hall Matthew Spellberg
Deikeenaak'w, Sleep and Story
A discussion about one of the masterpieces of Tlingit oral literature: the Kaagwaantaan History told by Deikeenaak'w to John Swanton in 1904 and collected in Swanton's Myths and Texts (1909). Thoughts will be offered about the richness of the language followed by an open-ended dialogue with the audience about the history, at.óow, and philosophy at play in this complex story.

10-b
4:00-4:55 pm
Room #1 Meda DeWitt
Southeast Traditional Healing and Plants as Food and Medicine
Participants will be provided with introductory information on Southeast Traditional Healing methodology. They will be introduced to beliefs, attitudes, and knowledge of traditional health and wellness practices to promote discussion of ideas and strategies for improving health through a cultural lens. This session will place an emphasis on creating a cultural group understanding to define the benefits and necessity of culture for health and wellness.

10-c
4:00-4:55 pm
Room #2 [Remote] Sergei Kan
The Hood Museum Painted Drum
In 1921, a drum was purchased from a young Tlingit woman graduate of (Sheldon Jackson School) and donated in 1942 to the Hood Museum of Dartmouth College. Painted on the drum is the mythical creature Ghunakadeit, claimed as a crest by several clans of the Eagle moiety. A simple tourist item? This young woman claimed it was not, that permission to paint the crest had been given to her by Stoowukáa, head of a Sitka Kagwaantaan house. The drum will be compared to a similar item at the Sheldon Jackson Museum.

6:15-9:00 PM • YOUTH NIGHT • WRANGELL COMMUNITY GYM

Elementary students: 6:15-6:50 pm • Middle school students: 7-8 pm • High School students: 8-9 pm

A collaborative event for Youth with Health & Wellness Coach Chris Bryant and Outercoast, a new postsecondary institution in Stika, Alaska. Indigenous Wellness Sessions. Move. Build. Thrive.

7:00-8:30 PM • FRIDAY FILM NIGHT • NOLAN CENTER

"Picking Up the Pieces: The Making of the Witness Blanket," a documentary about a national monument to recognize the atrocities of the Indian residential school era, honor the children, and symbolize ongoing reconciliation.

SATURDAY, SEPTEMBER 10

THE BOARDING SCHOOL EXPERIENCE

8:30-9:50 • Main Hall • Film: "Our Spirits Don't Speak English"

NOLAN CENTER
8:00 am
Continental
Breakfast

Main Hall
11:50-Noon
Breathing
exercises with
T&H CBS Healing
Center

11-a Keynote

10:00-10:50 am
Main Hall Jim LaBelle
Break the Silence/Let the Healing Begin
James LaBelle Sr., Inupiaq, is vice president of the National Native American Boarding School Healing Coalition. He attended the Wrangell Institute and Mt. Edgecumbe High School where he learned about European and American history and languages, math, and science, but learned nothing about Indigenous cultures and traditions. "I didn't know who I was," he says. In this presentation, Jim will tell of his boarding school experiences and emphasize the importance of letting the healing begin.

10:55-11:50
Main Hall Theresa Shelton
National efforts for truth and healing."
Shelton will present a perspective of the National Native American Boarding School Healing Coalition about how the US Indian boarding school policy has largely been written out of the history books. There were more than 350 government-funded, and often church-run, Indian Boarding schools across the US in the 19th and 20th centuries. Indian children were forcibly abducted by government agents, sent to schools hundreds of miles away, and beaten, starved, or otherwise abused when they spoke their native languages. This presentation will describe the journey to survival and recovery.

NOON TO 1:15 PM • LUNCH ON YOUR OWN

12-a

1:15-2:40
Main Hall Panel Discussion
Break the Silence
Jim LaBelle, Sam Johnston, Barbara Hobbis, Bob Sam, and Sophie Jenkins will describe their journey to healing from boarding school experiences.

Field Trip

Wrangell Institute Healing Ceremony

LET THE HEALING BEGIN

3:00-6:00 pm • Shoemaker Bay

Bob Sam, Jim LaBelle, Meda DeWitt lead a healing ceremony

7:00-9:00 PM • BANQUET* • MAIN HALL

Banquet Keynote

Tina Woods will deliver a presentation about embracing our tribal values and relationships with one another including to Hold Each Other Up and heal together. The session will convey hope through embracing the increased number of youth who are pursuing education to serve their community, those learning the language & arts and spending time with elders to gain from their wisdom and stories of lived experience. The session emphasizes the importance of healing ourselves, in order to heal our past and future generations.

* Ticket required

SUNDAY, SEPTEMBER 11

The World of the Shtax'heen Khwáan

Boat Trip to Anan • Loads 7:15/departs 7:30 am • Ticket required

Board at the City Summer Float in front of the Stikine Inn

Arrive at Anan: 8:30 am • Depart 11:15/11:30 am • Return: 12:15-12:30 pm

At Anan, the U.S. Forest Service will provide an interpretative site visit discussing the purpose, use and estimated age of ancient fish traps. Upon arrival we will walk up beach to look at fish traps, then we will split into two groups. One group will visit an ancient village site at the Sealaska Penninsula where testing for shell midden has occurred. This will be a hands-on activity. The other group will have a guided interpretative walk to the newly constructed Anan observatory. All participants will have the opportunity to participate in each group activity and time for sharing personal experiences & memories of Anan.

FILM FESTIVAL • 10:00 am-2:00 pm • Nolan Center

13-a

10:00-11:30 am (1 hour 30 minutes)
Main Hall
"When the Salmon Spoke:" a documentary by SEITC, Skeena Wild, Salmon Beyond Borders, and Ping Chong + Company about the Stikine River and transboundary mining. *--Repeats at 12:50)*

11:45 am-12:45 pm (1 hour)
Main Hall
Setting the Table," a documentary by Marina Anderson of Kasaan and the Sustainable Southeast Partnership about the Tongass Roadless Rule.

12:50-2:20 pm (1 hour 30 minutes)
Main Hall
"When the Salmon Spoke" by SEITC, Skeena Wild, Salmon Beyond Borders, and Ping Chong + Company about the Stikine River and transboundary mining.

(https://skeenawild.org/when-the-salmon-spoke/)

(https://www.marinaalaska.com/settingthetable)

wi

13-b

10:00-11:30 am (1 hour 30 minutes)
Room #1
"Newtok:" a documentary by the community of Newtok, Alaska and Patagonia Films about the relocation of the community due to erosion and rising water levels.

11:35 am-1:00 pm (1 hour 25 min.)
Room #1
"Picking Up the Pieces: The Making of the Witness Blanket," a documentary about a national monument to recognize the atrocities of the Indian residential school era, honor the children, and symbolize ongoing reconciliation.

1:05-2:05 (58 minutes)
Room #1
"The Land is Ours," a documentary about the history of the Tlingit and Haida civil rights movement from the 1920s to 1960s.

(https://www.patagonia.com/stories/newtok/video-116909.html)

The Hereditary Line of Chief Shakes VII (Charlie Jones)

And the founding of Willow Town

Richard Rinehart, a Sealaska Director, is half Tlingit and one-eighth Haida. Raised in Wrangell, he is Raven/Kiks.ádi, and belongs to the Sun House. His version of events is substantiated in William L. Paul's book "The Alaska Tlingit," as well as in other sources. The article below by Peter Metcalfe is from his 2015 interview of Reinhart. ***[Note: "Stikine" is the contemporary name of the river and region; "Stikheen" the people.]***

CHIEF SHAKES WAS of the Naanyaa.aayí Clan, which originally came to the Stikine region from the north following their migration down the Taku River. According to Rinehart, they set up along the Stikine River until a family dispute forced them to move on.

"A nephew scarred the face of his uncle, not a clan leader but still a big disgrace," Rinehart says. Such an affront — hitting or harming the face of another — was an extreme act for which retribution was all but certain, so the clan had to move on or suffer the consequences.

"They led a large group to find somewhere else to live," Rinehart continues. "They kept going along until they founded [Willow] Town that had trees like up the Stikine River, enough that they liked it, had a nice feel to it, had a salmon stream; it later became the bigger town and Wrangell was a small summer place."

Within a few generations Willow Town had become home to many clans. Rinehart says that at some point the village was attacked by a Tsimshian war party that made off with captives, taking them south to Tsimshian country. Some of the Stikheen captives escaped and made their way back to Willow Town. A few years went by, and the Tsimshians returned, perhaps to make good on the loss of their captives. Legend has it that a shaman had a vision of the Tsimshians mobilizing to attack. "I think probably the information came from some spies," Rinehart says.

Whatever the source, the Tlingits of Willow Town were forewarned that a Tsimshian war party was on its way.

All the people of Willow Town decamped and traveled 35 miles aboard canoes to a low island at the mouth of the Stikine River, known today as Farm Island. The warriors set up for battle behind a screen of brush while another group, Naanyaa.aayí warriors, stayed in Wrangell Harbor with their exceptionally fast canoes.

"When they saw the Tsimshians coming they paddled at great speed from Wrangell Harbor heading toward Farm Island," Rinehart continues. It was a ruse to bait the Tsimshians into a chase. "I got this part from Uncle Herb," says Rinehart. "I remember him telling me, 'As far as you could see, all the way from Wrangell down to 12 mile Island, you could see Tsimshian war canoes coming up Zemovia Strait chasing the Tlingit canoes, all of which pulled up to the beach at Farm Island.'"

The Tsimshians arrived, formed on the beach and quickly began overpowering the Tlingit warriors who "panicked" and bolted into a headlong retreat. The bait was taken. The Tsimshians chased for the kill. "And then, the warriors waiting in hiding deployed in a classic pincer move, surrounded and defeated the Tsimshian," Rinehart recounts.

"The Naanyaa.aayí chief of the victorious Tlingits took the name of the Tsimshian chief which was Tla-Shakes, and took his crest — brown bear — but also took the Killer Whale crest and took the Tsimshian chief's canoe."

Thus began the hereditary line of Chief Shakes, a title passed down through generations of Naanyaa.aayí to Charlie Jones, Chief Shakes VII, who is remembered today for the charges brought against him and Tillie Tamaree for "illegal voting," a case won for the defendants in the early 1920s by the first Alaska Native attorney, and Tillie's son, William L. Paul.

The direct descendants of Chief Shakes VII (Charles Jones) and his wife Susie Quock Jones, are Matilda Jones Paul, her daughters, Gladys Dailey, Nana Estus, Marian Paul DeWitt and Elizabeth Jones Murray and Elizabeth's daughters and son— Mae Dailey, Glenora Barlow, Sarah Churchill and Harry Thomas. They are survived by numerous great grandchildren who are still actively involved in issues still facing Alaska Natives today, carrying on the legacy of their ancestors.

Russians in Shtax'Héen Khwáan Territory

Exactly when the Stikheens first made contact with Europeans is uncertain, but it seems to have been early in the 19th century, probably 1811.[1] *In his book* "Where We Came From: The Alaska Tlingit," *William L. Paul included stories about ancestral Tlingits and their migrations to the region they made their homeland. William Tamaree, Paul's step-father and chief of the Kayaashkeiditaan, a Wolf clan, and his mother, Tillie Paul Tamaree (Raven, Teeyhittaan), helped as translators during the interviews since their son had only a modest command of Tlingit.* [2] *This story is about the first meeting of the Stikheens and the Russians, as told to Paul by his step-father. Paul refers to Tamaree by his Tlingit name, Sheesh-gow (Sheeshghaaw), and Tamaree in turn addressed Paul by his Tlingit name, Shquindy (Shgúndi).'*

TAMAREE TOLD HIS stepson that the first Russian "canoe" appeared off the northern tip of Wrangell Island early in the nineteenth century. The young Tlingit who saw the vessel frantically paddled back to the village, Kah-zehl-ahn (Willow Town),[3] eighteen miles away. "When he got near he give alarm," Tamaree is quoted. "When he got close the people cry, 'Wah su ut woo ni?' (What has happened?)."

The young man answered, "a mysterious thing at Kah-ch place is [at] anchor. Perhaps from horizon our wealth has come!"

Tamaree said the appearance of the Russian vessel seemed to be in accordance with a legend that foretold good fortune would follow the appearance of such a mysterious thing.

"Men from the village jumped into their small, everyday canoes and paddled up the strait to see what mysterious thing had arrived," Tamaree continued. "When they gathered at the ship's stern, an interpreter relayed the captain's request to speak with their chief."

"The procedure of the Russians in Southeast Alaska was always the same," Paul wrote. "They would come into an area, ask permission to land, and make a treaty of commerce."

Tamaree's version of the first meeting can be taken at face value as an example of a typical encounter between Russians and Natives in which the newcomers are foiled in their efforts to find the chief, or perhaps it is an example

The Captain say, 'Where you chief?' The answer come from every canoe, 'Here,' 'Here,' 'Here,' 'Here.'

of Tlingit humor. As Paul explains further on, there was a principal leader, Chief Shakes III [Sheiksh], who was at Willow Town, and who refused to come visit the newcomers, insisting that they come to him.

"Sheesh-gow [Tamaree] repeated this story to me in 1945," Paul wrote. "He was eighty-four years old and still in good health and memory."

" 'Hei, Shquindy, I tell you about Noo-shi (Russians)… You know Noo-shi' he continued in Tlingit interspersed with broken English, 'they trade everywhere. They have four mast ships. When they come, they anchor at Dtah-ka-wook ('Wide-back'-the roadstead before the modern town of Wrangell). They captain say to Indian who come close, 'Where you chief?' This where we learn word 'chief.' Chief sit in stern of canoe, don't paddle or steer. Another man do that.

" 'The Captain say, 'Where you chief?'

" 'The answer come from every canoe, "here," "here," "here," "here." Whoever sit in back of canoe. In those day many chiefs everywhere.'"

Tamaree completes the story of the Russian's first visit to Stikine country by explaining that Chief Shakes, upon hearing that the newcomers were eager to visit him but feared hitting rocks that lined the narrow passage, sent out all the large canoes, 250 in all, each manned by ten paddlers, who towed the sailing vessel to the village.

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1. Campbell, Robert, ***In Darkest Alaska: Travel and Empire Along the Inside Passage*** (University of Pennsylvania Press, 2007), p. 125.

2. Paul, William Lewis, ***The Alaska Tlingit: Where We Came From? Our Migrations, Legends, Totems, Customs and Taboos***, (Trafford Publishing, 2011). All quotes are found on pages 156-157.

3. ***Goldschmidt/Hass Report: Haa Aani/Our Land*** (Sealaska Heritage Institute, 1998). The village is listed on the "Wrangell Territory" map (Appendix C) as "Deserted Village." In the report, Thomas Ukas also refers to it as "Old Town."

The Photographic Treasures of Wrangell

The Nore Collection

The cover paintings and the photos on this page were contributed by Michael and Carolyn Nore of Anacortes, Washington.

Michael was born and raised in Wrangell and lived and worked throughout Alaska, including Kodiak where he met his wife, Carolyn. The two are now retired. Their collection includes some of the earliest photographic techniques from large format lantern slides, to prints of all descriptions, stereo views, panoramas, and postcards.

Michael got started during his youth in Wrangell. "Apparently, I was born to be a collector. I like saving and collecting." The Nores' archive includes original Alaskan art and photographic images of just about every town and village, Alaska, as well as steamships, canneries, and gold mines. The archive also features a massive number of Alaskan political pins and other ephemera, several hundred vintage Alaska photo albums, many thousands of snapshots of Alaska, and books, magazines, ceramics such as Alaska Steamship & Railroad dishes, Igloo Potters, Matthew Adams & C. Alan Johnson figurines, plus just about anything else from Alaska.

For more information about the Nore Collection, please contact Michael and Carolyn Nore at: mnore@comcast.net

Artwork by Michael Jackson

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