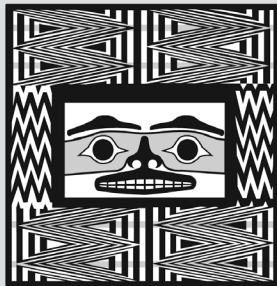


SHARING OUR KNOWLEDGE

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)

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
Plenary	9:00-9:55	MAIN Hall	Debra Dzijúksuk O'Gara	<i>Decolonizing Alaska Native justice systems</i>
	10:00-10:15			BREAK
1-a	10:15-11:10	Main Hall	Ben Paul	<i>Shquindy Necklace and Spirit Catcher</i>
1-b	10:15-11:10	Room #1	Guy Archibald	<i>Seafood: Protecting Food Security</i>
1-c	10:15-11:10	Room #2	Ronan Rooney	[Remote] <i>Bombardment of Wrangell</i>
2-a	11:20-11:45	Main Hall	Peter Metcalfe	<i>The Andy Hope III Project: The video legacy of SOK2-b</i>
2-b	11:20-11:45	Room #1	TBA	To be announced
2-c	11:20-11:45	Room #2	Jennifer Bowen	[Remote] <i>Yellowknives Dene and the N. Athapaskan Dagger</i>
	NOON			LUNCH BREAK (on your own)
3-a	1:15-2:10	Main Hall	Richard Rinehart	<i>History of Wrangell and Birth of ANCSA</i>
3-b	1:15-2:10	Room #1	Peter Stanton	<i>Why Was There No Major Tlingit-American War?</i>
3-c	1:15-2:10	Room #2	Roland Bohr	[Remote] <i>Early Firearms in Indigenous conflicts</i>
4-a	2:20-2:45	Main Hall	James Crippen	<i>Xhaachxh'an.áak'w xh'éidáxh: dialect of Wrangell Tlingits</i>
4-b	2:20-2:45	Room #1	Rebecca Poulson	<i>The Davis Case: Race litigation in an Alaskan Town, 1906</i>
4-c	2:20-2:45	Room #2	Eric Hollinger, et al.	(Remote) <i>Revisiting the Lost Art of the Spear Thrower</i>
	2:45-3:15	Main Hall	Skaydu.û and Das.oox	<i>Lingít Immersion Yoga</i>
	3:15-3:30		BREAK	
5-a	3:30-4:55	Main Hall	Daphne Wright	<i>Organized Session: Teaching and Learning Tlingit</i>
5-b	3:30-4:55	Room #1	Steve Brown	<i>Totem Carvers of Old Wrangell: Who made what?</i>
5-c	3:30-4:55	Room #2	Lori Collins et al.	<i>Potentials and Precautions for 3D Digitization</i>
	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): <i>Florence Shotridge</i>
	8:30-9:00	Main Hall	Welcome and Introductions
Plenary	9:00-9:55	Main Hall	M. Belarde-Lewis <i>In War and Peace: Our Arts as Historical Documents</i>

CONFERENCE AT A GLANCE (CONTINUED)

FRIDAY, SEPTEMBER 9 • NOLAN CENTER

10:00-10:15 am			BREAK	T&H CBC Healing Ctr.	Mindfulness
6-a	10:15-11:10	Main Hall	TBA	To be announced	
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 #1	TBA	To be announced	
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] Hood 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	<i>"Our Spirits Don't Speak English"</i>
11-a	10:00-10:50	Main Hall	Jim LaBelle	<i>Break the Silence/Let the Healing Begin</i>
11-a	10:55-11:50	Main Hall	Theresa Sheldon	<i>National Efforts for Truth and Healing</i>
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.	<i>Panel Discussion: boarding Schools</i>
	3:00-6:00	Remote	LaBelle, DeWitt, Sam	<i>Wrangell Institute Healing Ceremony</i>
Banquet 7:00-9:30		Main Hall	Keynote Tina Woods	<i>Hold Each Other Up (Catered-ticket required)</i>

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"
13-c	10:00-11:30	Room #2	Norma Shorty	[Remote] <i>Sustaining Indigenous Knowledge</i>

THURSDAY, SEPTEMBER 8

Plenary Sessions • Main hall, Nolan Center

8:30-9:00 Tlingit & Haida Community & Behavioral Services Healing Center

INTERACTIVE BREATHING EXERCISE

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 Dzijuksuk 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.

I 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.

I 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 and Introductions

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 in order to provide pathways towards a healthier future for Native peoples.

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

Main Hall

To be announced

■ 6-b

10:15-11:10 am

Room #1 Heather Burge

Yéi jíné jiyis • 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 Táakhwaaní 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 Kustey (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-Arkhangelsk. 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. Lingit 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 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.

■ 9-b

1:50-3:15 pm

Room #1 TBA To be announced

■ 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.

LINGÍT YOGA

Main Hall
3:15 TO 3:45

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 TBA To be announced

■ 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 Stooowukáa, 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. The sessions will be broken up into age groups. Please come dressed for physical activity. All youth are welcome to attend!

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**

I 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

I 12-a

1:15-2:40

Main Hall Panel Discussion

Break the Silence

Jim LaBelle, Teresa Sheldon, Bob Sam, and Sophie Jenkins will describe their journey to healing from boarding school experiences.

I 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

I 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 Peninsula 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>)

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■ 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>)

■ 13-c

10:00-11:30 am

Room #2 [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?