

SHARING OUR KNOWLEDGE  
Wooshteen Kanax̄tulaneegí Haa At Wuskóowu



Artwork by Michael A. Jackson

SHARING OUR KNOWLEDGE  
A CONFERENCE OF TLINGIT TRIBES AND CLANS

Juneau Centennial Hall • March 25 - 28, 2009

Haa Shkalneekx'í Wooshteen Kanax̄tulaneegí  
TELLING OUR STORIES

Dedicated to the Memory of Andrew “Andy” John Hope II

Sponsored by Alaska Humanities Forum and Tlingit Readers Inc.

Gerry Hope, Executive Director  
Organizing Committee

Dionne Cadiente-Laiti, Nora and Richard Dauenhauer,  
Irene Dundas, Sarah Dybdahl, Steve Henrikson,  
Ishmael Hope, Marsha Hotch, Harold Jacobs,  
Sergei Kan, Peter Metcalfe, Walter Porter

Cover photo:  
Ike Cropley's grandmother,  
Kookwás̄x, at her fish camp  
located near the present-day  
Juneau International Airport.  
Ike Cropley photo, courtesy of  
Hazy Island Books.

## THE VIDEO PROJECT

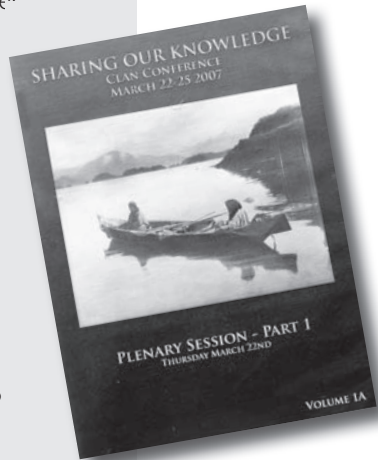
All presentations will be recorded by digital video, which will subsequently be produced into a multi-volume set of DVDs.

This project is a manifestation of the conference title: *Sharing Our Knowledge*.

The 2007 Clan Conference was fully documented by digital video, resulting in a 37-volume set of DVDs. Libraries, museums, and educational and cultural institutions throughout the country have purchased over 40 complete sets of 2007 DVDs. The complete set or individual DVDs are available for purchase at this conference. At that purchase table there will be a sign-up form for attendees and presenters who might be interested in purchasing sets or individual DVDs of the 2009 conference.

Please cooperate with our videographers and provide copies of digital media (PowerPoints, still images, video clips, etc.). If you should have any concerns, be sure to discuss your reservations with conference organizers.

*Please respect set-ups for presentations and do not move screens, projectors, or interfere with the video recordings while in progress.*



**BATTLES OF FIRE AND WATER**  
 WRITTEN BY DAVE HUNSAKER  
 DIRECTED BY LAURIE MCCANTS

**NOW PLAYING TO APRIL 5**

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 perseverancetheatre.org

BASED ON PRIMARY DOCUMENTS IN ANOOSHI LINGIT AANI KÁ, RUSSIANS IN TLINGIT AMERICA, EDITED BY NORA MARKS DAUENHAUER, RICHARD DAUENHAUER, AND LYDIA T. BLACK

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## To all conference participants, welcome!

This is the sixth in a series of “Clan Conferences” that began in 1993, and the first to be held in Juneau.

This “Sharing Our Knowledge” conference is dedicated to the memory of Brother Andy — Andrew John Hope III — who passed away in August 2008 following a brief battle with cancer. I say “Brother Andy” as a tribute to Andy’s long involvement in the Alaska Native Brotherhood and to distinguish him from earlier Andrew Hopes. “Brother Andy” also seems appropriate in recognition of his deep friendships with so many of the people who will be presenting and attending this event.

The Clan Conference was Andy’s idea. He was always generous in his recognition of those whose contributions were essential in producing events of such complexity, but it was Andy’s advocacy, organizing, friendships, professional relationships, love for his Tlingit culture and fund raising skills that made these events happen.

In 2007, he credited his co-organizers, Sergei Kan and Steve Henrikson, for soliciting a major grant from the National Science Foundation, and for doing the hard work of pulling together all the presenters that made the Sitka conference such an outstanding success.

As a younger brother to Andy, I can only hope that by accepting his previous role as Clan Conference Executive Director, I can move his vision of the Clan Conference forward – carrying-on the work that he started.

Without question, the single most important contributor this year has been Steve Henrikson, curator University of Alaska/Alaska State Museum. He has put in countless hours contacting presenters, working with the planning committee on numerous drafts of the agenda, and managing an overwhelming amount of detail.

The full planning committee is listed at the bottom of page one, and I hope that while attending this event you take a moment to thank them and all of the volunteers whose contributions will make this, I am certain, another outstanding Clan Conference.

One quick announcement: at the last Tlingit Tribes and Clan Conference of 2007 in Sitka, the Planning Committee decided to hold the Conference every two-years, on the “off-year” of Celebration. Look for announcements in the near future for the date(s) and location of the 2011 Clan Conference!

We wish to recognize the crew of Northstar Television (KATH-TV/Channel 15 in Juneau) for creating a video record of the presentations. They did an excellent job during the 2007 conference, with the result that we have a 37-volume set of DVDs, indexed and inclusive of many PowerPoint presentations. Complete sets of these DVDs are now accessible at libraries and institutions throughout the country and will be available for purchase at this event.

On behalf of the organizing committee I wish to thank our treasured elders for attending this conference, the Alaska Humanities Forum and Goldbelt Heritage Foundation for generous grants, the advertisers that made the printing and production of this program book possible, the Tlingit-Haida Central Council for its logistical support, the hotels that have offered discounts, and the Juneau School District for covering the costs of the many Juneau teachers and students who are attending the conference.

And finally, thanks to all of you whose admission payments add up to the single largest financial contribution towards the considerable costs associated with producing an event of this size.

My best regards,  
Gerry Hope  
Executive Director  
2009 Clan Conference Planning Committee



## Featured Presentations and Activities:

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(some extra charges apply)

### WARMING OF THE HANDS—TRADITIONAL WELCOME CEREMONIES

Tuesday, March 24, 6 – 9 pm, Juneau Arts and Culture Center (“The Old Armory”)

A traditional ceremony to welcome the guests to the homeland of the Aaw’k Kwaan.

(no charge)

### LUNCHEON

Wednesday, March 25, Noon – 1:15 pm, Centennial Hall

**Robert Bringham** is one of Canada’s most admired poets and cultural historians who has published widely in the fields of art history, typography, linguistics, classical studies and literary criticism. He is the translator and editor of the three-volume series “Masterworks of the Classical Haida Mythtellers” and many other writings. His clan conference luncheon presentation is entitled *The Reincarnation of Stories*.

(\$8, payable at registration)

### THEATER PERFORMANCE: BATTLES OF FIRE AND WATER

Wednesday, March 25, 7:00 – 9:45 pm, Perseverance Theater

(transportation provided — leaves Centennial Hall at 6:45 pm)

Written by Dave Hunsaker and Directed by Laurie McCants

*The Russians say they won. The Tlingits say they never surrendered. Who gets to tell the story?* In 1802 and 1804, the Russians and Tlingit fought bloody battles over the place we now call Sitka. More was at stake than mere turf. What is the relationship of a culture to its land and past? What is the nature of communication? When does it become necessary to take up arms? This conflict shaped the future of the Tlingit people, the Russian Empire, and Alaska. Based on a landmark book by Richard and Nora Marks Dauenhauer and Lydia Black, Dave Hunsaker intertwines accounts from both sides, bringing Baranov, Lisianskii and the famous Kiks.ádi warrior K’alyáan together to tell this thrilling story. Performance will be accompanied by a talk by Hunsaker, the Dauenhauers, and other key personnel, with a special program by the Sitka Kiks.adí clan.

(\$15 payable at registration — limited seating)

### LUNCH FUND RAISER FOR ST. NICHOLAS ORTHODOX CHURCH

Thursday, March 26, 11:30 am – 2:00 pm, ANB Hall, Andrew Hope Building

(\$10 donation at the door)

### TOUR, ALASKA STATE MUSEUM COLLECTIONS STORAGE AND CONSERVATION LAB

With Steve Henrikson, Ellen Carrlee and Museum Staff

Thursday, March 26, 3:30 – 6:15 pm, Alaska State Museum

The Alaska State Museum was created 108 years ago to preserve and interpret Alaska’s heritage, and today includes around 30,000 objects relating to human and natural history. Around two thousand objects were made and used by the Tlingit people and are included in the collection. This “behind the scenes” tour of the collections storage room and conservation lab will provide a glimpse at the research and preservation capabilities of the museum. An opportunity to view objects normally too fragile for display, including 4-5000 year old waterlogged baskets from southeast Alaska and early Tlingit artifacts and trade goods will be provided.

(Note: conference participants have free admission to the museum at any time during the conference, but this is the only scheduled opportunity to view behind-the-scenes museum work and storage areas).

(no charge)

## BANQUET

Thursday, March 26, 6:30 – 8:30 pm, Centennial Hall

Ellen Hope Hays, *Kaa Kaltin*, is Naa Tlaa of the Point House of the Sitka Kiks.ádi clan and the first Tlingit superintendent of Sitka National Historical Park. 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, entitled *Sharing Who We Are Organizationally*.

(\$18, payable at registration)

## LUNCH FUND RAISER FOR ALASKA NATIVE SISTERHOOD

Friday, March 27, noon – 2 pm, ANB Hall, Andrew Hope Building

(\$10 donation at the door)

## ANDREW HOPE III TRIBUTE DINNER

Friday, March 27, 6:30 – 9 pm, Centennial Hall

The Hope family invites conference participants to an evening of fellowship and sharing in tribute to our friend Andy Hope. Following the meal, Andy's family and friends will speak in tribute, and the event will conclude with readings of Tlingit poetry and literature. Speakers include Ellen Hope-Hays, Gil Truitt, Andrew John Hope III, and Ishmael Hope.

(\$10 suggested donation payable at registration)

# Sharing Our Knowledge

*from the UAS faculty, students, and staff for Southeast Alaska Native language, literature, & culture.*

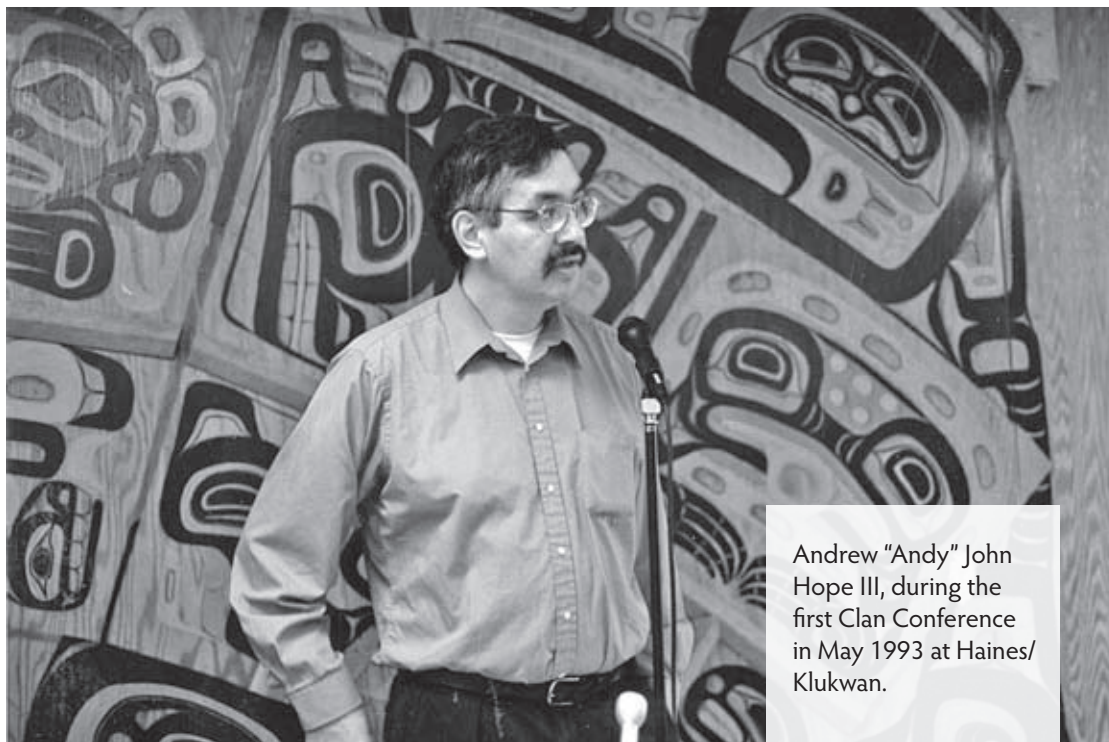
Joining with the Native People of  
Southeast Alaska to advance the  
teaching and learning of  
Indigenous languages

Check the UAS Course Schedule online for other courses in Northwest Coast Art, Anthropology, and Native American Language at [www.uas.alaska.edu](http://www.uas.alaska.edu)

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# “As Long as the Work Gets Done.”



Andrew “Andy” John Hope III, during the first Clan Conference in May 1993 at Haines/ Klukwan.

Photo by Sergei Kan

*Andrew John Hope III died at the age of 58 on August 7, 2008 following a brief battle with cancer. At the time of his death, he was executive director of the Sharing Our Knowledge Tlingit Clan Conference. Hope previously served as regional coordinator of the Alaska Rural Systemic Initiative of the University of Alaska, as a tribal enrollment officer for the Bureau of Indian Affairs, and as administrator of the Sitka Tribe of Alaska.*

By Peter Metcalfe

**A**ndy Hope was born to be a leader. His grandfather, Andrew Hope, founded the Central Council of Tlingit and Haida Indian Tribes of Alaska, the organization his father, John Hope, later led as President/ CEO. Both grandfather and father served, among their many leadership positions, as Grand Camp Presidents of the Alaska Native Brotherhood. Rather than feeling entitled by this legacy of leadership, Andy felt the responsibility that came with it.

He endeavored to do the hard work of organizing, promoting, and advocating to advance the interests of Alaska Natives.

Andy’s was the type of leadership that received little recognition during his lifetime, but must not be overlooked in his passing.

The traditional ceremony held in Sitka two days after he passed away served to remind us of Andy’s many, many contributions to the revival and sustenance of Tlingit cultural traditions. It is now commonplace for a person of

Tlingit heritage to know their Tlingit name, matrilineal clan and clan house as well as their father’s clan associations. Andy had a role in the revival of Tlingit clan knowledge through his years of research and advocacy, but as was true of so many of his contributions, he was pleased with the progress and did not look to take credit for it.

One of Andy’s greatest contributions to those studying clan lineages is the “Tlingit Country” map he published. The map is an essential guide, the *Rosetta*

*Stone*, by which the social organization of clans and clan houses are revealed. To look at this poster, one could be forgiven for not appreciating the decades it took Andy to complete the research, find consensus among Native tradition bearers, achieve agreement on a spelling system (orthography), and then raise the money to pay for four successive printings as increasingly minor typos and errors of omission were corrected.

Over the more than 30 years that Andy and I were close friends and associates, he enlisted me in many publishing projects, media productions, and cultural events. A search of my computer for "Andy Hope" retrieves 4,793 emails and documents. I never thought about why I worked on so many of Andy's projects, but during his memorial services, as one person after another recalled how Andy had roped them into one project or another, it all sounded very familiar — especially the simple question that began so many phone calls to his associates: "Is it done yet?"

Andy's leadership was undramatic, self-effacing, and humble. He led by example

and persistence. As low key as he was, Andy never withheld his opinion about anything, including baseball, politics, jazz, poetry, Tlingit history and culture, and Alaska Native education.

If Andy wasn't Alaska's first tribal leader of the post-Self-Determination era, he was the movement's guiding light. Under his leadership as manager of the Sitka Community Association (now the *Sitka Tribe of Alaska*), it became the model for other tribal organizations. There are now more than 200 federally recognized tribes in Alaska, but in the early 80s maybe a dozen tribes were active in the state, and few were as advanced as SCA with its social service, economic development, employment, and housing programs. I know Andy took pride in SCA's innovations, especially in areas such as the tribal court, preschool and cultural education, and energy assistance. Andy was quick to seize on the mandates of new federal laws that empowered tribes.

One of the things Andy did best was to get people working towards a common goal. In 1972 Andy co-founded Tlingit Readers, the non-profit publishing house that continues to produce seminal books

on Tlingit culture, language and oral history. Several years later he organized the first Conference of Southeast Alaska Tradition Bearers. In 1983 he co-founded the United Tribes of Alaska and in the early 1990s the Southeast Alaska Native Educators Association; and all along, from the early 1970s forward, he organized seminars on Native culture, arts and language; tribal courts; and Alaska Native education.

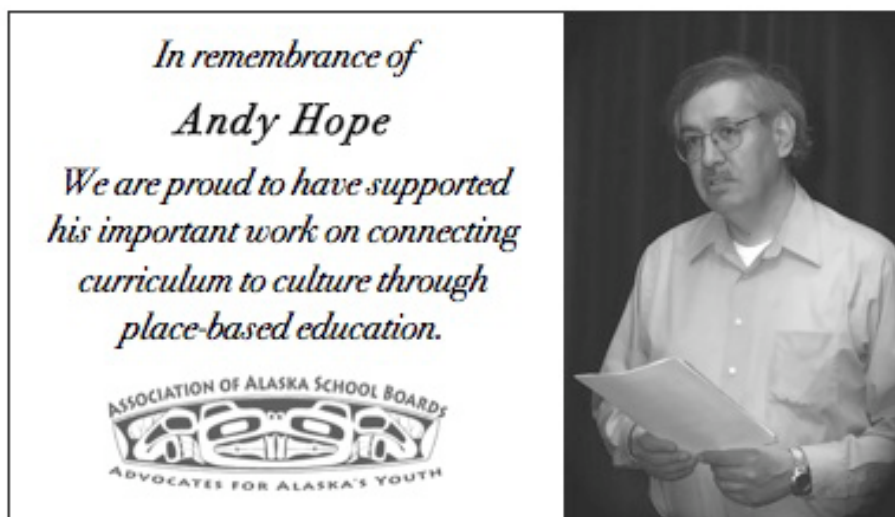
One of Andy Hope's most important endeavors was the "Sharing Our Knowledge" conferences of Tlingit Tribes and Clans, the first of which was held in 1993 in Haines/Klukwan.

The most recent clan conference of March 2007, a five-day event in Sitka, attracted scholars from around the world. Over five hundred people attended the events at Sitka's Centennial Hall. Academics from leading universities in Canada, Europe and the United States shared research with and learned from cultural bearers and others who study, promote, and live Southeast Native languages, traditions and cultures.

Andy, the conference executive director, asked me to supervise the video documentation. In the middle of the five-day event, as I was racing between three camera crews covering concurrent workshops, Andy and I spoke as we were jostled by the crowd. "There's a hunger for this," he observed.

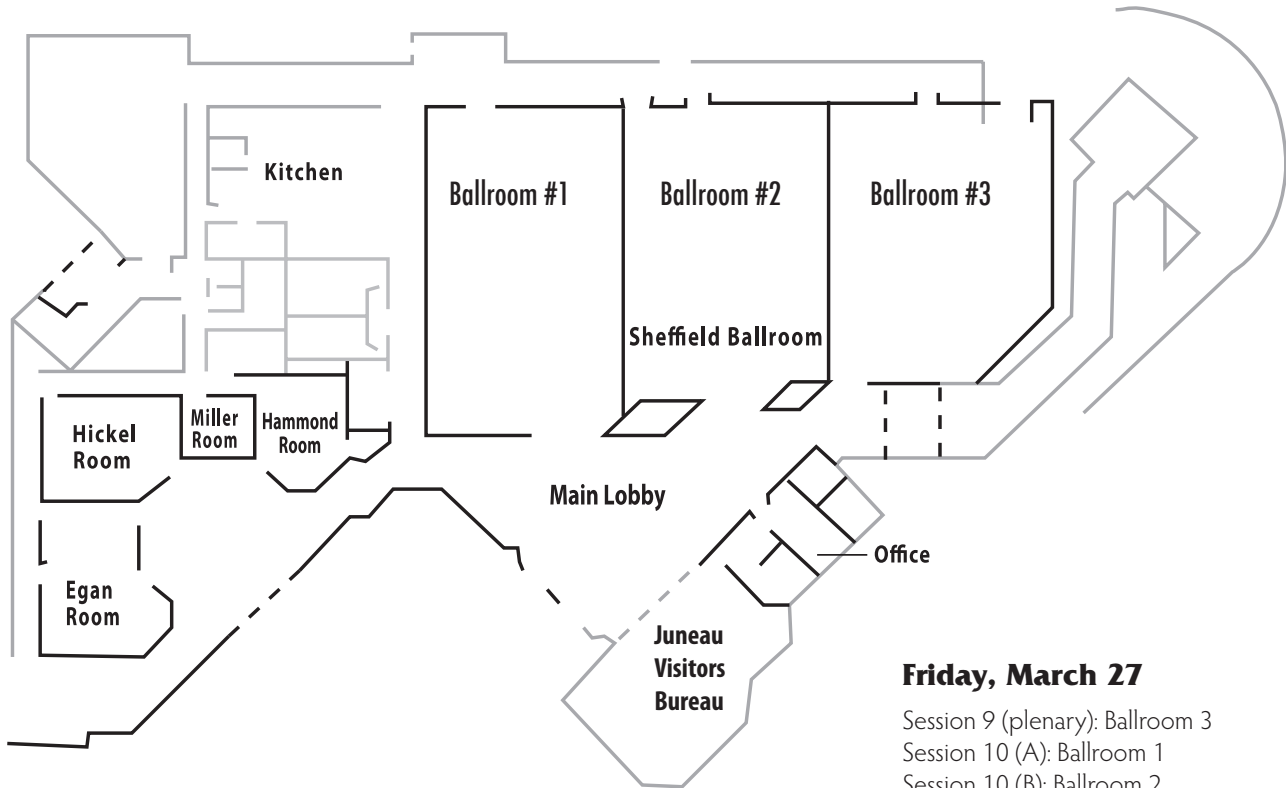
For over fifteen years, Andy had championed the concept of a tribal college. I had my doubts, but with Andy

***Continued on page 20***





# FLOORPLAN



## Tuesday, March 24

Warming of the Hands: Juneau Arts & Culture Center

## Wednesday, March 25

Session 1 (plenary) & Session 2 (plenary): Ballroom 3  
Luncheon (additional charge): Ballroom 1  
Session 3 (A): Egan Room  
Session 3 (B): Ballroom 2  
Session 3 (C): Ballroom 3  
Session 4 (A): Egan Room  
Session 4 (B): Ballroom 2  
Session 4 (C): Ballroom 3

## Thursday, March 26

Session 5 (plenary): Ballroom 3  
Session 6 (A): Ballroom 1  
Session 6 (B): Ballroom 2  
Session 6 (C): Ballroom 3  
Noon Lunch: ANB Hall, Andrew Hope Building  
Session 7 (A): Ballroom 1  
Session 7 (B): Ballroom 2  
Session 7 (C): Ballroom 3  
Session 8 (A): Ballroom 1  
Session 8 (B): Ballroom 2  
Session 8 (C): Alaska State Museum  
5:30 Open House: Alaska State Museum  
6:30 Banquet: Ballroom 1

## Friday, March 27

Session 9 (plenary): Ballroom 3  
Session 10 (A): Ballroom 1  
Session 10 (B): Ballroom 2  
Session 10 (C): Ballroom 3  
Noon Lunch: Andrew Hope Building  
Session 11 (A): Ballroom 1  
Session 11 (B): Ballroom 2  
Session 11 (C): Ballroom 3  
Session 12 (A): Ballroom 1  
Session 12 (B): Ballroom 2  
Session 12 (C): Ballroom 3  
6:30 Andrew Hope III Memorial Dinner: Ballroom 1

## Saturday, March 28

Session 13 (A): Ballroom 1  
Session 13 (B): Ballroom 2  
Session 13 (C): Ballroom 3  
Session 14 (A): Ballroom 1  
Session 14 (B): Ballroom 2  
Session 14 (C): Ballroom 3  
Lunch (on your own)  
Session 15 (A): Ballroom 2  
Session 15 (B): Ballroom 3  
Session 16 (A): Ballroom 3





## SCHEDULE

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### TUESDAY, MARCH 24

6:00 – 9:00 pm      Traditional Welcome Ceremonies  
Warming of the Hands  
Juneau Art and Culture Center (“The Armory”)

### WEDNESDAY, MARCH 25

8:30 – 9:30 am      Session 1 (plenary) Ballroom 3  
Welcome: Gerry Hope; Bill Martin, Central Council of Tlingit and Haida  
Indian Tribes of Alaska; John Moller, Rural Advisor to Gov. Sarah Palin; Randy  
Wanamaker, City and Borough of Juneau, Goldbelt Inc.; and Rosita Worl,  
Sealaska Heritage Institute

10:00 – 10:30 am      Break

10:30 – noon      Session 2 (plenary) Ballroom 3  
Introduction to the Conference: Walter Porter, Steve Henrikson  
Conference Highlights: Sergei Kan, Steve Henrikson,  
Nora and Richard Dauenhauer, Ed Thomas, Bird Runningwater

Noon – 1:30 pm      Luncheon (additional charge) Ballroom 1  
*The Reincarnation of Stories* – Robert Bringhurst

1:30 – 3:00 pm      Session 3 (concurrent)

A. Retelling Our Stories: Using Writing as Resistance to Inaccurate Historical  
Perspectives Egan Room  
Vivian Mork and Vivian Faith Prescott

B. Preservation and Protection of Traditional Knowledge Ballroom 2  
Maintaining Traditions in a Changing World: Data on Participation  
in Traditional Activities in Hoonah, Alaska – Mary Beth Moss and  
Lisa Andersson  
Traditional Knowledge Policy of the Yukon First Nations Heritage  
Group – G. Elaine Shorty and Marilyn Jensen, with Gertie Tom, Art Johns,  
and Emma Shorty (elders)

C. Northwest Coast Art Ballroom 3  
The Head Canoe: The Historical Record of an Archaic Vessel  
Bill Holm  
“Tlinkity” – the New Catalog of the St. Petersburg Museum of Anthropology  
and Ethnology’s Tlingit Collection  
Sergei Kan and Steve Henrikson  
Contemporary Northwest Coast Arts In The Artists Words  
Alexis Buntten

3:00 – 3:30 pm      Break

3:30 – 5:15 pm	<p><b>Session 4</b> (Concurrent)</p> <p><b>A. Tlingit Literature</b> Egan Room Ernestine Hayes (moderator), Nora Marks Dauenhauer, Forest Kvasnikoff, Bertrand Adams Sr.</p> <p><b>B. Tlingit Basketry and Beadwork</b> Ballroom 2 Basketry Conservation at the Alaska State Museum – Ellen Carrlee The Appreciation of Pattern: Beauty and Structure in Tlingit Basketry Swapna Mukhopadhyay Beading Beyond the Alaskan Border – Megan Smetzer A Collaborative Exploration of Beaded Tlingit Tabbed Bags Kate Duncan</p> <p><b>C. Indigenous Film: Embracing a Modern Form of Storytelling</b> Ballroom 3 Bird Runningwater (moderator) Duane Gastant' Aucoin, Morgan Howard, Caryl McConkie</p>
5:15 – 6:30 pm	Dinner (on your own)
6:45 pm	Bus to Douglas
7:00 – 9:45 pm	<p>Theater Performance (additional charge) <i>Battles of Fire and Water</i> Perseverance Theater Presentation by the Kiks.ádi Clan and Pre-performance talk</p>

## STUDENT PROJECT

### Honoring Our Heritage: Perpetuating Traditional Knowledge, Language, and Culture through Multi-Media

**D**uring the conference, middle and high school students from the Juneau School District will be asking to conduct interviews with elders and others attending this conference to record the stories, history, and cultural essence that they chose to share. The videos and digital recordings will become an historic lexicon—an archive that will help preserve and perpetuate traditional knowledge for generations to come. To ensure their activities are culturally appropriate, the students will be closely guided by advisors Barbara Cadiente-Nelson, Nancy Douglas, Grace Elliot, David Katzeek, Paul Marks, Anya Nelson, Florence Sheakley, John Wahl, and Fred White. Conference participants are invited to stop by the media booth to record their traditional introduction and words of wisdom for youth. If authorized by those interviewed, final recordings will be compiled into a Website and submitted to iTunes Podcasts to share with a global audience.

## THURSDAY, MARCH 26

- 8:00 – 9:30 am      **Session 5** (plenary)  
**We're Not Sharing Our Knowledge (with those who matter)** Ballroom 3  
Le Florendo
- 9:30 - 10:00 am      **Break**
- 10:00 – noon      **Session 6** (concurrent)
- A. **Healing through Haa Koosteyi** Ballroom 1  
Duane Gastant' Aucoin
- B. **Library/Archives** Ballroom 2  
**Online information sources – Alaska State Libraries, Archives, & Museums**  
Anastasia Tarmann Lynch  
**The Stories of Coastal and Interior Peoples: Looking for Connections through Dánän Kwänje – Our Land Speaks** ([www.taana.ca/placenames](http://www.taana.ca/placenames))  
Mark Nelson, Gail Anderson, and Frances Woolsey  
**A Story of Alaska's Coast through Science: ShoreZone Habitat Mapping**  
Laura Baker  
**The Louis Shotridge Digital Archive II** – Lucy Fowler Williams
- C. **Name Giving and Adoptions** Ballroom 1  
Harold Jacobs (moderator), Herman Davis, Vida Davis, et al
- Noon – 1:30 pm      **Lunch**  
**Lunch Fund-raiser for St. Nicholas Orthodox Church, Juneau**  
ANB Hall, Andrew Hope Building (\$10 donation at the door)
- 1:30 – 3:00 pm      **Session 7** (concurrent)
- A. **Traditional Wisdom and Knowledge Today** Ballroom 1  
Walter Porter
- B. **Recent Research Sponsored by the Bill Holm Center, Burke Museum**  
Ballroom 2 – Robin Wright (moderator)  
**Ceremonial and Secular Body Adornment on the Northern Northwest Coast**  
Katie Bunn Marcuse  
**Louis Shotridge and the Daggars of Klukwan** – Ashley Verplank McClelland
- C. **The Kwäday Dän Ts'ínchi Discovery - an Update** Ballroom 3  
Sheila Greer, Lawrence Joe and Marsha Hotch
- 3:00 – 3:30 pm      **Break**
- 3:30 – 5:30 pm      **Session 8** (concurrent)
- A. **Tlingit Music** Ballroom 2  
**Documenting Tlingit Clan Songs** – Irene Jean Lampe  
**How to Build a Traditional Song** – Ethel Makinen, Roby and Edward Littlefield, and Cassandra Eubank Littlefield
- B. **The Gaff Hook: Native Storytellers and Their Audiences, Then and Now**  
Ballroom 3  
Ishmael Hope (moderator), Robert Bringhurst, Nora and Richard Dauenhauer
- C. **Open House – Alaska State Museum**  
**Exhibitions, and Collections / Conservation Tours**  
Steve Henrikson, Ellen Carrlee, and Museum Staff
- 5:30 – 6:15 pm      **Open House – Alaska State Museum** (continues)
- 6:30 pm      **Banquet** (additional charge) Ballroom 1  
**Sharing Who We Are Organizationally** – Ellen Hope Hays (Káaduldeix)

## FRIDAY, MARCH 27

- 8:00 – 9:30 am      **Session 9** (plenary) Ballroom 3  
**Breaching the Topic: Impact on Alaska Natives, from Contact-to-Today and Tomorrow** – Gerry Hope
- 9:30 – 10:00 am      **Break**
- 10:00 – noon      **Session 10** (concurrent)
- A. **Screenings of Native American Short Films** (hosted by Annie Calkins) Ballroom 1
- B. **Tlingit Language Alive** (Alice Taff, moderator) Ballroom 2  
**Learning Tlingit using the mentor/apprentice method**  
Alice Taff (moderator), Marsha Hotch, Ethel Makinen, Roby Littlefield, Kassy Eubank, Nora and Richard Dauenhauer  
**Haa yóo x'atángi áyá tusineixát – We are Saving our Language**  
James Crippen  
**Language Project Updates**  
Keri Edwards, Alice Taff, Nora and Richard Dauenhauer
- C. **Archaeology and Ethnohistory** Ballroom 3  
**What's It All Mean?: A Review of Over 50 Years of Radiocarbon Dating on the Tongass National Forest**  
W. Mark McCallum  
**The Battles of 1802 and 1804: the Artifactual and Visual Record**  
Steve Henrikson  
**Kanakas in Lingit Aani** – Diane Purvis  
**'Shakan was not abandoned!': Compulsory Education and the Forced Relocation of Tlingit Populations in the 20th Century** – Steve Langdon
- Noon – 1:30 pm      **Lunch**  
**Lunch Fund-Raiser for Alaska Native Sisterhood**  
ANB Hall, Andrew Hope Building (\$10 donation at the door)
- 1:30 – 3:00 pm      **Session 11** (concurrent)
- A. **Becoming a Clan Leader** Ballroom 1  
Harold Jacobs (moderator), Andrew Gamble, George Ramos, Herman Davis Sr., Edwell John Jr., Ray Wilson, Raymond Dennis Jr.
- B. **Learning the Tlingit Language – It's Elementary** Ballroom 2  
Annie Calkins (moderator), Linda Belarde, Jessica Chester, Nancy Douglas, Jennifer Scott, Alice Taff
- C. **Performance of *The Woman Who Married the Bear*** Ballroom 3  
Written by Merry Ellefson, performed by the Dzantik'í Heeni Cultural Leadership classes.
- 3:00 – 3:30 pm      **Break**
- 3:30 – 5:30 pm      **Session 12** (concurrent) Ballroom 1
- A. **Alaska Native Response to the Alaska Statehood Movement**  
Ed Thomas (moderator), Peter Metcalfe, Kimberly Metcalfe, Kathy Kolkhorst Ruddy, Steve Langdon
- B. **Historical Photographs-Window on Native History & Culture** Ballroom 2  
**Photographs of SE Alaskan communities in the Alaska State Library**  
Jim Simard  
**Vincent Ivanovich Soboleff –Russian-American Photographer in Tlingit Country** – Sergei Kan  
**Using Historical Photographs in Historical Research and Repatriation**  
Harold Jacobs and Steve Henrikson

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

Bill Holm

Historical Photography Demonstration/Lecture

Ron Klein

C. Herring Synthesis: Linking Local and Traditional Knowledge, History, and Science to Understand Ecological Changes in the Fishery Ballroom 3

Thomas Thornton (moderator), with Harold Martin, Robi Craig, Sitka Tribe of Alaska

Herring Synthesis: Introduction and Overview – Jamie Hebert

Assessing the Impacts of Historical Commercial Fisheries on

Herring Stocks – Fritz Funk

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

Madonna Moss, Virginia Butler, and James Tait Elder

How Kamuy Čep Became Phantom Fish: A Review of Japan's Herring Cultural History – Shingo Hamada, Elders Panel

5:30 – 6:30 pm

6:30 – 9:00 pm

Break

Andrew Hope III Memorial Dinner (suggested donation)

Presenter include Gil Truitt, Ishmael Hope, and Ellen Hope Hays



# Thank you for telling your stories.

Young or  
old, we're  
all wise to  
listen.

*Like the trees, fish, wildlife  
and waters of our forest  
home, the stories of our  
past and the lessons we've  
learned along the way help  
our future generations live  
healthier, wealthier and  
more rewarding lives.*

Photo: Alaska State Library P87-0180, Winter and Pond Collection, circa 1900.



**Southeast Alaska Conservation Council**

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## SATURDAY, MARCH 28

- 8:30 – 10:00 am      **Session 13**
- A. **Chilkat Weaving Appreciation** Ballroom 1  
Clarissa Hudson, Harold Jacobs, et al
  - B. **Repatriation I** (Steve Henrikson, moderator) Ballroom 2  
**Gunaxoo kwaan Shaman masks and oral traditions**  
Judy Ramos and Elaine Abraham  
**"Propatriation": Possibilities in Art After NAGPRA**  
Emily Moore  
**On Your Knees Cave and the Shuká Kaa Honor Ceremony**  
Terence E. Fifield
  - C. **Education and Curriculum Development** Ballroom 3  
**Bringing Tlingit Forward**  
Norma Shorty  
**Language and Culture for Success**  
Jim MacDiarmid, David Katzeek, Linda Belarde  
**Blending Traditional Knowledge with Science to Develop a Teaching Curriculum on Cedars in Alaska**  
Paul Hennon
- 10:00 – 10:30 am      **Break**
- 10:30 am – 12:30 pm      **Session 14** (concurrent)
- A. **Northwest Coast Native Glass Sculpture** Ballroom 1  
**Illuminating the Past: Glass sculpture by Northwest Coast artists**  
Amy Chan  
**A Foot in Two Worlds**  
Preston Singletary
  - B. **Health/Nutrition** (Elizabeth Kunibe, Moderator) Ballroom 2  
**Healthy Tlingits and the Traditional Diet** – Shirley Kendall  
**Vitamin D: What it means to Alaska Native People** – Edwell John Jr.  
**Traditional Foods of the Tlingit, Haida and Tsimpshian People**  
Elizabeth Watanabe  
**Land Use: A History Unfolds from Soil to Food** – Elizabeth Kunibe
  - C. **Repatriation II** (Harold Jacobs, moderator) Ballroom 3  
**The Respectful Treatment of Those Who Came Before Us** – Bob Sam  
**Internal Policies / Procedures for Repatriation of Clan Property within Your Clan** – Irene Dundas
- 12:30 – 1:30 pm      **Lunch**
- 1:30 – 3:00 pm      **Session 15** (concurrent)
- A. **Tlingit Scholars Research the Smithsonian Collections** Ballroom 2  
R. Eric Hollinger, George Bennett and James Bennett
  - B. **In Sisterhood: The History of Camp 2 of the Alaska Native Sisterhood**  
Ballroom 3  
Kimberly L. Metcalfe (moderator), Liz Dodd, and Members of Camp 2 of the Alaska Native Sisterhood: Alberta Aspen, Dolores Cadiente, Marie Olson, Edward Kunz, Jr, Priscilla Kunz, Connie Munro, Ike Cropley, Eunice Akagi, Elizabeth Martin
- 3:00 – 4 pm      **Session 16** (Plenary)  
**Clan Conferences, Past and Future: Where Do We Go From Here?** Ballroom 3  
Gerry Hope and Organizers

## POSTER SESSIONS and DEMONSTRATIONS:

### Centennial Hall Lobby

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#### **Tlingit Halibut Hooks**

Imamura, Ken

#### **Food, Taste and Health: Garden Revitalization in Alaska**

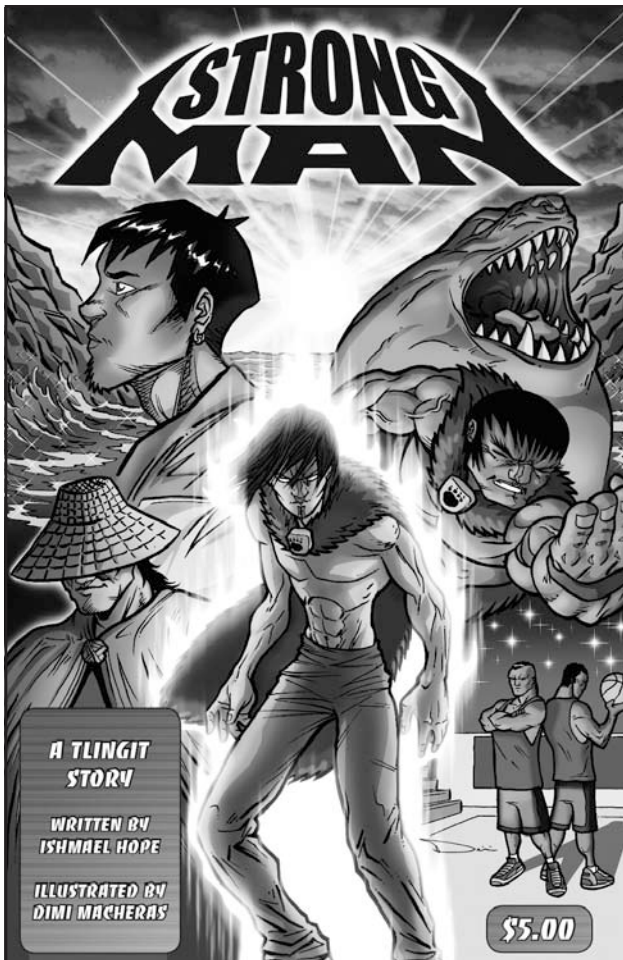
Knube, Elizabeth, Kim Getgood, Chuck Brown, Freda Beasley, Isabella Apfelbeck

#### **Foods, Fibers and Medicine: Land Uses Beyond Subsistence**

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

#### **Chilkat Weaving Demonstrations** (Saturday, 10 am 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.



The Association of Alaska School Boards / Alaska ICE is proud to offer for purchase during the 2009 Clan Conference *Strong Man*, a traditional Alaska Native story that promotes cultural values as a foundation for youth achievement.

Writer Ishmael Hope and Illustrator Dimi Macheras have combined their talents to create a unique presentation of the traditional story. In *Strong Man*, a contemporary plotline is interwoven with the ancient narrative, chronicling a young man's high school struggles and triumphs in comic book form. Along with teaching lessons about perseverance and resiliency, *Strong Man* also addresses issues of courage, hard work, and perseverance that can lead young people to academic and life successes.

**Order your copy of *Strong Man* at:**

**[www.alaskaice.org](http://www.alaskaice.org)**

or by calling (907) 586-1083



**ELDERS PANEL** During the 1993 Conference, one of the highlights was the Saturday afternoon Elders panel. In this photo of the panel, from left to right: the late Elizabeth Nyman, Anna Katzeek, Walter Soboleff, and the late Matthew Fred Sr. It was during an evening cultural performance, while introducing a song about to be performed by the Angoon dancers, Mr. Fred spoke of the reluctance of many to perform certain songs, usually with the rationale that "The time isn't right." He asked, rhetorically, "Will the time ever come?"

## Will the Time Ever Come? Clan Conference in Klukwan a Tremendous Success

By Andy Hope (from *Raven's Bones Journal*, November 1993, p 7-9)

There was a good feeling from the time we boarded the ferry in Juneau on Wednesday, May 5. The Tongass Tribe dancers were performing in the forward lounge. The weather improved as we pulled out of Auke Bay and just kept getting better and better. It was a little cool for Wednesday, Thursday, and Friday evenings, but by Saturday it was quite warm.

For all who were involved in organizing the event, it was a pleasant experience to witness the conference unfold pretty much as planned. Scholarly presentations were made during the day, with active participation from the audience, several

workshops were conducted in the afternoons, and the evenings were dedicated to cultural activities. Well over 400 people were in attendance.

The conference opened Thursday morning with a plenary session. Presentations were made by Sergei Kan on Tlingit Source Bibliography, Jeff Leer and Bessie Cooley on Tlingit Personal and Place Names, a proposed Alaska Federation of Natives Research Policy by Rosita Worl, while I presented a work in-progress titled "On Migrations." One of the workshop sessions that afternoon was devoted to developing a list of tribes and clans. Workshop participants agreed that

lists of Tlingit tribes and clans developed by George Emmons, Frederica de Laguna, and Louis Shotridge should serve as the basis for developing a contemporary list. It was agreed to include inland Tlingits, as well as Tlingit relatives in British Columbia (Telegraph Creek and Port Hardy) and the Yukon (Tagish and Haines Junction).

Thursday evening was Raven moiety night at the Chilkat Center in Haines. Judson Brown (Dak'aweidi) and Richard Jackson (Teikweidi) served as masters of ceremonies for the Wolf moiety. A Raven's Tail Robe woven by Marie Laws (T'akdeintaan) was presented in public for the first time on Raven night.



The title for the conference proceedings, "Will the Time Ever Come?", came from a statement made by Matthew Fred during the Angoon Dance presentation on Raven moiety night. Matthew was introducing a song the Angoon people obtained from the Tsimshians. He spoke of the reluctance of many to perform certain songs, usually with the rationale that "The time isn't right." Matthew asked rhetorically, "Will the time ever come?"

On Friday morning, Chilkat Indian Village brought out the 1878 treaty between Chilkat and Stikine, which caused some excitement in the Wrangell group. The conflict was between Wolf moiety clans—the Naanya.ayi and the Kaagwaantaan. I have ancestors on both sides. There was a long peace-making process preceding the treaty that involved the U.S. Government, the Territorial Government, the Alaska Native Brotherhood, a number of Tlingit clans and many other entities. Though this conflict is still a sensitive topic, it is important to recognize that it has been well documented. Joe Hotch, President of Chilkat Indian Village, the Tribal government for Klukwan, has suggested that a Klukwan-Wrangell dinner be held sometime in the near future.

Conferees took a break Friday morning for tours of Klukwan clan houses. Caretakers of Dakl'weidi Killer Whale Dorsal Fin House and the Kaagwaantaan Bear House graciously shared their clan treasures. Bear House also contains the crest panels from the Box House of Sitka (which were brought to Klukwan by Charlie Joseph) and the Killer Whale House panels.

## **I think the conference should formally organize as a learning institute, an educational institute, the School of Tlingit Customs and Traditions.**

Friday night at the Chilkat Center was Wolf Moeity night. Kelly James, patriarch of my clan, the Sik'nax.ádi, spoke of behalf of the Wolf moiety. Representatives from Saxman and Ketchikan presented an invitation to host the next conference. The conference committee has accepted the invitation.

The northern lights [came] on Friday night, Saturday morning, following Wolf night. They came out despite a full moon rise early Saturday morning—the moon seemed to rise from Glacier Bay.

One of the highlights of the conference was the Saturday afternoon Elders panel. Anna Katzeek (Shangukeidi), Matthew Fred (Deisheetaan), Antonia Jack (Dak'aweidi), Frank Jackson (Kookhitta), Elizabeth Nyman (Yanyeidi), Amy Marvin (Chookaneidi), spoke in Tlingit about their clan traditions. Jeff Leer, Anna Katzeek and Walter Soboleff provided translation services.

On Saturday evening at the Chilkat Center, Annie Hotch was getting tired, so Klukwan led off with the presentation. Tommie Jimmy Jr. lead the drummers like a young Charlie Joseph. He also served as co-M.C., along with Richard Jackson (Wolf Moiety), and Paul Jackson and Paul Marks (Raven Moiety).

That evening, time was set aside during the program for a tribute to warriors, hosted by Native veterans of foreign wars. More than 10 dance groups showed

up for the Conference of Clans. After dancing in the Grand Entry and later with Sitka I was totally exhausted. I went through the motions. Though there are still times when I feel like I'm the best dancer on the floor (at the ANB New Year's party for instance), I'm willing to defer to those that really know how to dance. I choose to refine and develop skills other than dance.

The ferry trip back on Sunday afternoon was beautiful, calm, clear and warm. I was able to talk with quite a few people. Everyone expressed enthusiasm for the event, and were encouraging that it continue.

I think the conference should formally organize as a learning institute, an educational institute, the School of Tlingit Customs and Traditions. I have recommended that the Sitka Tribe of Alaska charter an independent educational subsidiary with the current planning committee members serving as charter members of the board. Perhaps this entity, whatever it will be named, can serve as the basis for a Tribal College.

The clan conference will continue to sponsor workshops in communities to develop and refine educational materials and information. ■■■

# Origin of the Clan Conference

By Andy Hope (originally published in the *Juneau Empire* September 23, 1992, p. 2)

The Southeast Tribal Council voted in August [1992] to sponsor a Conference of Clans in April 1993. SEATC is a consortium of tribal governments, most of which are organized pursuant to the Indian Reorganization Act. The conference will be hosted by the Chilkat Indian Village and will take place in Klukwan.

I initially proposed the idea for a clan conference in late 1989, at the time of the Southeast Subsistence Commission was organized. The original premise for the conference was to reaffirm the customs and traditions of the Alaska Tlingit and Kaigani Haida clans.

I reaffirmed the call for the conference in December 1991. Shortly afterward, members of the SEATC expressed interest in sponsoring the conference. In the meantime, the list of invitees has expanded to include all those surround tribes that are organized "Tlingit-style," including the southern Tutchone, the Tagish, the Tahltan (all Athabaskan tribes), and the Alaska Tsimshian of Metlakatla.

From time immemorial there have been a number of large-scale memorial ceremonies, potlatches and other tradition-based gatherings. In contemporary times, large-scale church, cultural and political gathering are not uncommon. There has never been a meeting like the proposed clan conference, in which representatives of *all* respective Tlingit clans will be invited and encouraged to participate.

The conference will have a working format, with formal presentations and a



Andy Hope and his brother Gerry Hope, far right, participated in an evening cultural performance at the 1993 Clan Conference.

series of workshops on specific topics. A steering committee consisting of representatives of SEATC, Huna Totem Heritage Foundation, Kake Tribal Heritage Foundation, and Klukwan Heritage Foundation will meet in early October to begin the conference planning process.

There are some 75 clans among the Tlingit of Alaska, British Columbia, and the Yukon. These clans are divided about evenly between the two sides or moieties, the Raven and the Wolf [or Eagle]. The clans have about 250 clan house subdivisions.

George Emmons lists 18 tribes in his book on the Tlingit, from Galyax Kwáan (Tribe/People of Galyax, the Kalkiak River or the Yakataga-Controller Bay area south of Cordova) to Taanta Kwáan (Sea Lion

Tribe/People—also known as Taangaash Kwáan) at the extreme southern tip of Southeast Alaska.

The 250 clan houses were documented in the late 19<sup>th</sup> century by a number



Andy Hope and Richard Dauenhauer during a presentation at the 1993 Clan Conference.

of different individuals, including John Swanton, Louis Shotridge, Ronals Olson, Frederica de Laguna, and George Emmons. Though there are only a handful of clan houses still physically standing in the communities mentioned above, the following principle of Tlingit law applies. It was documented by Emmons in the 1916 article, "The Whale House of the Chilkat": "A name once given (to a clan house) survives the mere structure."

Emmons came to Alaska in 1882 as a Navy lieutenant aboard the USS Adams. He had an active interest in ethnography and studied Tlingit customs and history and collected Native artifacts (mostly Tlingit). Emmons began writing a book on the Tlingit in the late 1880s, working on it until his death in 1945, but never completed it.

De Laguna began editing the Emmons manuscript in the mid 1950s on behalf of the American Museum of Natural History. She completed the job in the late 1980s and the manuscript was finally published

by the University of Washington Press last fall.

"The Tlingit Indians" is certainly a major contribution to the literature of the Tlingit, though the parts left out of the book certainly are at least of equal value. The guts of the manuscript was the chapter "The History of Tlingit Tribes and Clans," which inexplicably was left out of the book. I say this because I believe that without an understanding of Tlingit clan relations, one will never have a true appreciation of the Tlingit.

The Emmons manuscript will serve as an important source document for the clan conference steering committee. Though a number of anthropologist and ethnographers have documented Tlingit clan and clan house names, the Tlingit have never done so themselves.

The clan conference will provide the Tlingit with an opportunity to build upon documentation left by people like Emmons. ■■■

All photos by Peter Metcalfe



Austin Hammond at the Clan Conference in May 1993, two months before he passed away on July 3. It would be hard to overstate Mr. Hammond's importance — he was a culture bearer of the first rank, leader of the Lukaax.adi Clan (Raven/coho), and one of the principal proponents of a living Tlingit culture.

## **Chilkat Weaving Demonstration**

**Saturday, March 28, 10:30 am – 12:30 pm**

**Centennial Hall Lobby**

**F**ollowing a conference session entitled "Chilkat Weaving Appreciation", a group of weavers will be demonstrating the weaving process. You can talk to the dedicated group of weavers who are helping to vitalize this unique art form, and learn more about the laborious process of weaving a Chilkat robe: 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 also 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.

### **Dedication, continued from page 7**

I had learned to wait and see. During the *Sharing Our Knowledge* conference it finally made sense as I witnessed participants jam the lobby making their way to the next workshop, the topics of which included linguistics, archaeology, museum studies, cultural anthropology, place-based education, ethnohistory, art and music, traditional ecological knowledge, indigenous law, and fisheries. Seemed like college to me.

For the last evening of the conference, Andy had organized several poets and writers to give readings. The tribal theater on Katlian Street was packed until the wee hours. The next day, I recall his shocked appreciation for what had happened: the crowd rising in repeated ovations. "For poetry?" he said. "Amazing!"

For his obituary, Andy's family quickly agreed that a comment he had made best summed up his attitude towards so much of what he accomplished: "You don't need to take the credit; let others take the credit, *as long as the work gets done.*"

In life Andy did not take credit for much. With his passing let us take stock in all that he should be credited for. Whenever I hear a young person speaking Tlingit, or reciting their clan lineage, or talking about Northwest Coast culture, I will think of Andy. He will not be forgotten. ■■■

Andy was preceded in death by his wife, Elizabeth "Sister" Goodwin Hope; first wife, Ann Beaudion; and father, Andrew "John" Hope Jr. He is survived by his mother, Christine Littlefield; siblings and their spouses, Kathy and George Erickson, Gerry Hope and Vicki D'Amico, and Greg and Ellen Littlefield; children, Christopher and Tillie Hope, and Andrew Percy Hope IV and Ishmael Hope; stepdaughter, Violet Goodwin; and grandchildren, Michael Hope, DJ Hatmaker, Ryan Samuelson, Jacob and Felisha Hope, and Elizabeth Hope.



*Tlingit Readers Inc. has just published the fifth edition of the Tlingit Country poster, dedicated to the memory of Andrew Hope III. It is available for purchase at the 2009 Sharing our Knowledge conference.*

## *Kudos*

**Alaska Humanities Forum grant of \$5000**  
**Goldbelt Heritage Foundation \$3,000**  
**100 presenters volunteered to "Share Their Knowledge"**

**In-kind Contributors:** Goldbelt Hotel - comp room for conference organizer; Marie Olson - housing for Ellen Hope Hays; Alice Taff - housing for Roby Littlefield and Ethel Makinen; Juneau Convention and Visitors Bureau - help from Christine Johnson, Dana Leask-Ruaro; Alaska Native Knowledge Network (website) - help from Ray Barnhardt and Sean Topkok (webmaster); Alaska State Museum - free admission and open house; hotel discounts from Goldbelt Hotel, Baranof Hotel, and Driftwood Hotel; Alaska Marine Highway System altered ferry schedule to accommodate conference; Central Council of Tlingit and Haida Indian Tribes of Alaska - photocopying, teleconference support, nametags, staff support; Charlie Ellis and the crew of North Star Television Network (KATH); donations from Robin Wright (\$60) and Annie Calkins (an airline ticket for Bird Runningwater).

**Meals:** Alaska Native Sisterhood: Camp President Micalyne Kunz McGhee and crew of cooks and servers

**Memorial Donations:** See-alitsa (Betty Bowen), Dungeness Crab House, Bear Clan, Jamestown S'Klallam, Sequim, Washington, contributed by Judge Jim Bowen (\$150); Heendzaat (Marilyn May Carlson), Kookhittaana (Box House), Kaagwaantaan, Sheet'ka Kwáan, contributed by Sergei Kan (\$40); Kaawootk' / Aak'wtaatseen (Rudolph Walton), Tin. aa hit, Kiks.ádi clan, Sheet'ka Kwáan and Mary Charley (Davis) Walton, Gooch hit, Kaagwaantaan clan, Sheet'ka Kwáan, contributed by Janice Walton Criswell and Steve Henrikson (\$100)