



Wooshteen Kanaxtulaneeǵí Haa At Wuskóowu  
**SHARING OUR KNOWLEDGE**  
A Conference of Tlingit Tribes & Clans

The “Clan Conference” concept — bringing together scholars from diverse backgrounds with Alaska Native cultural experts— was pioneered by the late Andy Hope III. The first conference was held in May 1993 in Haines/Klukwan, followed in the next few years by conferences in Ketchikan/Saxman and Sitka. Ten years lapsed until the March 2007 conference held in Sitka, which attracted over 400 participants and 90 presenters speaking on a wide variety of topics, including linguistics, archaeology, museum studies, cultural anthropology, education, ethnohistory, art and music, traditional ecological knowledge, indigenous law, and fisheries.

Subsequent conferences in Juneau (2009) and Sitka (2012) continued this multi-disciplinary and cross-cultural spirit. Native tradition bearers, tradition learners, academic scholars, and students, shared their knowledge and work involving a wide variety of topics. The 2013 conference will afford another opportunity for key researchers and experts to share information with their colleagues, students, members of the Native community, and the public.

The theme of the 2013 conference is

**Our Language**  
Haa Yoo X’atángi Haa Kusteeyíx Sitee  
(Our Language Is Our Way of Life)

**The organizing committee:** Gerry Hope, Executive Director; Alice T’aff, Event Co-ordinator; Dionne Cadiente-Laiti, Richard Dauenhauer, Nora Marks Dauenhauer, Steve Henrikson, Marsha Hotch, Ishmael Hope, Harold Jacobs, Sergei Kan, Peter Metcalfe, Kathy Kolkhorst Ruddy, Lance Twitchell.

## THURSDAY MORNING 11/7/13

### ALL DAY

**Davis Room (off main lobby):** book and conference sales

**Main Lobby:** weaving demonstration

**Miller Room** - language immersion

**Hammond Room** - elder courtesy room.

### 8:30-10 Ballroom 3

#### PLENARY SESSION 1

- **Welcome**
- *Reclaiming our languages: the Advocates for Indigenous California Language Survival* by **Leanne Hinton**

Like the rest of the west coast of North America, California is a place of great indigenous language diversity. There were at least 80 languages in California, but half have no traditional speakers at all, and the other half have just a few. The Advocates for Indigenous California Language Survival (“Advocates” or “AICLS” for short) was founded in 1992, with the goal of helping Native California people reclaim their languages. Among the programs developed were two that have been especially useful, both in California and across the borders: the Master-Apprentice Language Learning Program, and the Breath of Life workshops for languages without speakers. Partly based on the success of the first two programs, we are now designing a new program, the Family Language Revitalization program for people trying to use their languages at home. I will speak here about the 21-year history of AICLS, describe their programs, and talk about some of the language activists themselves, who are working so hard to regain their languages for themselves, their families and their communities.

### 10-10:30 BREAK

### 10:30-12 Ballroom 3

#### PLENARY SESSION 2

- *Language Panel* with Joe Hotch, Selina Everson, Marsha Hotch, Leanne Hinton, Richard and Nora Dauenhauer, and Ethel Makinen, with Lance Twitchell as moderator Verplank

## THURSDAY AFTERNOON

### 12 - 2:00 Ballroom 1

- **LUNCHEON with \$18 purchased ticket [See menu, page 22]**  
Featured speaker: UAA Prof. Stephen Langdon, “Spirituality in Tlingit Existence.” Bob Francis, Regional Cartographer, will follow with some information about policies regarding the naming of geographic features.

## 2:00-3:30 SESSION 3

### 3a Hickel Room

#### LANGUAGE

- ***Practicing Tlingit language with Shanak'w Uwáa* by Carlton Smith, Shanak'w Uwáa, and Marsha Hotch**

Carlton Smith will introduce and demonstrate ventriloquism with the figure Shanak'w Uwáa (Charlie James) and give his history with ventriloquism and the creation of Charlie. Then he will share with the audience the basics of ventriloquism. In small groups, the audience will use simple hand puppets and practice simple phrases in Tlingit with guidance. Finally, everyone, as a group, will trade ideas about using Tlingit figures/puppets for language teaching and learning.

### 3b Egan Room

#### POLITICS

- ***A Renewed Focus on Civil Rights* by Paul Berg**

Alaska Native cultures and languages are world treasures. Their preservation and continuation currently are threatened by the policies and practices of the dominant Western culture. While malicious intent and overt racism are rare, institutional racism reinforced by a doctrine of good intentions is creating a deepening health and sociological crisis which is concentrated in rural villages. Other areas of the world provide contemporary examples of indigenous people achieving their cultural and political rights—the Sami of Norway, the Maori of New Zealand, the Polynesians of Hawaii, and the Inuit of Nunavut, Canada. In contrast, Alaska has failed to follow the recommendations of 1992 Indian Nations at Risk national task force and ignores Articles 13-1 and 14-1 of the 2007 United Nations Declaration on the Rights of Indigenous Peoples. The time has arrived for a renewed focus on Alaska Native civil and educational rights.

- ***Incorporating Tlingit views into the Juneau Comprehensive Plan* by Marsha Bennett**  
Marsha Bennett will present both the final wording of the short Community History, which was included in the 2012 Plan, and written suggestions from Tlingit elders which informed it. Due to plagiarism concerns, she did not quote submitted comments, but tried to incorporate meanings into the final history. Bennett, and CBJ planners, will welcome comments for future comprehensive Plan updates.
- ***Alaska Native Brotherhood's first 100 years* by Harriet Beleal**  
I will present on ANB 100<sup>th</sup> anniversary celebration Oct. 3-6, 2012 in Sitka and outline the history of ANB.
- ***Elizabeth Peratrovich Legacy, Alaska's Civil Rights Foundation* by George Brown and Kaayistaan (Marie Olson)**  
In partnership with the Alaska Humanities Forum and National Endowment for the Humanities, Grand Camps of the Alaska Native Sisterhood and Alaska Native Brotherhood, and the Sealaska Heritage Institute, the Alaska League of Women Voters is providing tools

for sustained education about the foundation laid for civil rights for all Alaskans by Southeast Alaska Native leadership which culminated in the passage of the 1945 Alaska Anti-Discrimination Act. The pivotal extemporaneous speech by Elizabeth Peratrovich to the Alaska Territorial Senate committee is re-enacted in a 2009 DVD film, "For The Rights of All, Ending Jim Crow in Alaska". This project will provide a Viewer's Guide and the DVD to Southeast Alaska libraries, middle and high schools. The Juneau chapter of League of Women Voters is the prime lead for this project. Our goal is to continue the marathon-like work of real civil and human rights in the 21st century. Recent and current national court and congressional actions and, especially, many state legislative actions are working to reduce the critical right of voting equality. These Project tools, The Viewer's Guide and the DVD, will follow the lead of Southeast Alaska Native political leadership for winning and maintaining civil rights.

### 3c Ballroom 2

#### **HISTORY**

- ***The Huna Tribal House: Anchoring a People in Homeland* by Mary Beth Moss and Gordon Greenwald**

For centuries, Glacier Bay homeland provided all that the Huna Tlingit needed to survive; a rich abundance of marine and terrestrial resources, proximity to important trade routes, and an ongoing connection to ancestral spirits. Although their primary winter village site, L'eiwshaa Shakee Aan and seasonal fish camps were destroyed by a catastrophic glacial advance during the Little Ice Age, the Huna Tlingit returned to the land that nurtured their grandparents (Haa léelk'w has aax háx atxaayí yéi áyá), establishing the village of Ghaatheeni in present day Bartlett Cove.

Despite migrations away from homeland and periods of alienation, the Huna Tlingit remain inextricably bound to places of clan origin, epic battles, tragic and triumphant events, and resource gathering areas within what is now Glacier Bay National Park. Working cooperatively, the National Park Service and Hoonah Indian Association, the federally recognized tribal government, are building a traditional Tlingit tribal house on the Bartlett Cove waterfront in Glacier Bay National Park. The proposed tribal house will commemorate ancestral clan houses and is envisioned as a place where local people, tribal members, and park visitors can honor and learn more about Tlingit life ways, history and traditions.

- ***A snap shot of "Our Way of Life"* by Alan Zuboff**

Discussion of the basic aspects of the culture that are common denominators to each community/Tribe, such as Leadership; Various relationships; explaining the 3 types of "Parties"; Speeches; Owners of the Land; etc) and their application/implementation within the framework of the culture.

- ***Use of Tlingit culture by non-Tlingit people* by David Kreiss-Tomkins**

Can use of Tlingit culture by non-Tlingit people be considered a more sophisticated form of continued colonization of Tlingit communities or does it represent a show of solidarity that can result in fewer acts of racism towards Tlingit people? This presentation will show the findings of an interview-based project investigating the perception within a small part of

the Tlingit community of the use of Tlingit culture by non-Tlingit people and organizations. By focusing on the experiences of Tlingit women who create art and who work in formalized fields to end violence against women, this research provides a better understanding of the extent of continuing colonization of Tlingit communities by western communities' cultural practices of imperialism and sexism. This project will not delineate general rules for appropriate and inappropriate use of culture, but attempts to further the existing conversations within non-Native communities about proper use of Tlingit culture through critical theory, third-wave feminist theory and art history.

### **3:30-4 BREAK**

### **4:00-5:30 SESSION 4**

#### **4a Hickel Room**

##### **LANGUAGE**

- ***Woosh een áyá yoo x'atudli.átk: The Tlingit conversation collection by Alice Taff***  
Thirty hours of video-recorded Tlingit conversations with Tlingit/English subtitles are available on the UAS website. The audience will learn how to access and use this resource for language learning and research. Attendees are highly encouraged to bring their laptops to the workshop. Working in small groups around a laptop, engaging with the conversations, attendees will develop novel ways of using the materials. These ideas will be added to the website for future users.  
[www.uas.alaska.edu/tingit-talk](http://www.uas.alaska.edu/tingit-talk)
- ***Gathering Tlingit phrases to use with children by Mary Folletti***  
In this workshop, participants will work together to gather Lingít phrases for raising children. Those who don't speak the language can work with translations and prompts for the speakers. Those who do speak the language can provide the language that is used on a daily basis with infants, toddlers, and children. The workshop will be recorded for future use. Participants will also be able to use their own recording devices to record the phrases for home use.

#### **4b Egan Room**

- ***Teslin Tlingit Council Constitution by Duane Aucoin***  
Teslin Tlingit Council is a Self-Governing Yukon First Nation and our people originally come from T'aku Kwaan. Being self-governing we have the ability to design our government structures around our Clan System. This Clan Governance is brought to life through our Constitution where we bridge the traditional Clan System of governance into a modern government. This workshop will explore the TTC Constitution and what it means in today's context and how others may adapt the traditional with the contemporary.

## 4c Ballroom 2

### HISTORY

- ***Regaining What Was Lost: A Memoir of Klawock in the Early 20th Century* by Caskey Russell and Melvin J. Charles**

I am currently editing an unpublished memoir written by my grandmother Teew, who was born and raised in Klawock. While her memoir recounts daily life of Klawock Tlingits in the 1920s, Teew also analyzes tensions regarding culture, tradition, and colonization. Teew writes, “I was born into a culture that no longer exists. Klawock hasn’t changed drastically, but there are distinct changes in the lifestyle of the inhabitants.” Being a Native Tlingit speaker, she feels that one of the main reasons for the culture’s death is the devaluation and loss of the Tlingit language. Teew also writes about American colonization, both physical and mental. “...[Tlingits] are striving to regain what they lost when the Whiteman’s civilization swept thru, bringing with it contempt for their Native lifestyle and philosophy. In striving to please, fit in and be accepted, the Natives lost their identity...” Yet, in other places, Teew writes about the coming of American culture in welcoming terms. Such cultural tension permeates her writing. In dialogue with her memoir, my presentation will examine Teew’s historical and cultural analysis of Tlingit Tribe in the 20<sup>th</sup> century, and contextualize her inquiries into the nature of the massive societal changes she witnessed during her lifetime.

- ***Battles with seals and sealions. Behind the L’eneidí poles* by Melvin J. Charles**

With thousands of sea lions on a rock at times, our Tlingit people would point to the sea lion and say, that is the one I am going to kill without being detected. The time of Strong Man, who ripped the sea lion in half, was not the first such confrontation, nor the last. Even in my lifetime my grandfather, my father, my uncle and my brother fought with sea lions. I wish to tell the story. All kinds of stories are told about our totem poles. I will tell the stories the way I heard them about the L’eneidí poles in Klawock.

- ***New Indians: The Early Lives of Florence and Louis Shotridge* by Daniel Lee Henry**

Grandson of renowned Chilkat headman, Koh’klux (Kaaláxch), Tlingit anthropologist Louis Shotridge seemed destined to become a bridge between Native and non-Native cultures. Likewise his wife, Florence (Dennis), to whom he was pledged at birth. Daughter of Scundoo’o, the last Chilkoot shaman, Florence (Kaatkwaaxsnei) was raised by missionaries who taught her to play piano and sing hymns. This paper attempts to describe those events and persons that influenced the Shotridges before they were known as curators and collectors for the University of Pennsylvania Museum.

- ***Finding a tradition: My Journey to Weaving Mountain Goat Wool* by Marsha Hotch**

## THURSDAY EVENING

5:30 Dinner and evening on your own.

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## FRIDAY MORNING 11/8/13

### Davis Room: noon to 5:30

#### ALL DAY

**Davis Room (off main lobby):** book and conference sales

**Main Lobby:** weaving demonstration

**Miller Room** - language immersion

**Hammond Room** - elder courtesy room.

### 8:30-10 SESSION 5

#### Ballroom 3

##### PLENARY SESSION

- ***Traditions in Transition* by Dennis Demmert**

Adapting to American society and laws was an unavoidable reality that caused massive loss – but not disappearance – of Native cultural knowledge. In the 1970s, Indian Education Act and Johnson-O'Malley programs brought Native studies to school classrooms, however they did not have the generations of curriculum development that other fields of study had. IEA and JOM programs mainly focused on Native arts and brought incredible vitality to them. More should be taught. The education of all students in the schools would be enriched if they were to learn of traditional Native values and ways of life, and of the special legal relationship between Native Americans and the federal government. This paper is a discussion of ideas for the collection, validation, and dissemination of knowledge of Native culture and of Native contemporary issues, and a discussion of ideas for developing Native-related curriculum in the schools.

- ***The Complete Tlingit Library* with Richard & Nora Dauenhauer, Sergei Kan, Ishmael Hope, Peter Metcalfe, Jim Simard (moderator)**

A panel of bloggers, bibliophiles, and published authors describing their blogs and published books, and their book collections and other resources relating to Tlingit/Northwest Native topics. The discussion will include rare, out of print, or unpublished manuscripts essential to “The Complete Tlingit Library” that enrich the study and understanding of Tlingit language, culture, and history.

### 10-10:30 BREAK

Main Lobby: book signing

### 10:30-12 SESSION 6

#### 6a Hickel Room

##### LANGUAGE

- ***Language in the Home* by Leanne Hinton and Marsha Hotch**

Bringing your language into your home, where you and your family can use it every day for

your regular activities is language revitalization at its best. Even if you live alone, committing to using your language at home helps you develop the habits of language use. If you live with other adults it gives you a chance to transmit your language to others. Best of all, if you have children or grandchildren, you are raising the next generation of language activists and speakers.

In this workshop we will discuss how people have successfully brought their endangered indigenous language to their home and family, even if they are all learning it for the first time. We will discuss motivation, family language planning, fears and obstacles, methodologies, and language activities. After an introduction to the topic, participants will share their own situations and work together to design approaches and activities to try. We will also do exercises to illustrate making your home into a “language house.”

## 6b Egan Room

- *Teeyhíttaan recognized as owners of the Yéil Aan Kaawu Naa s'aaxw (Clan hat)* by **Debra O'Gara, Mike Hoyt, Ethel Lund, Ben Paul**

A panel discussion about the Teeyhíttaan clan and the Leader of All Ravens Hat : the history of the hat and its past caretakers; the battle with the State of Alaska Museum for the return of the hat and recognition that the Clan is the legal and cultural owners of the hat; the details of the use agreement between the clan and the Alaska Museum that provides unrestricted use of the hat by the Clan and the Museum's assistance to keep the hat safe and available for study and public education.

## 6c Ball Room 1

### EDUCATION

- *Education in Alaska's Past: An Historic Look at Policy and its Impact on Discrimination Today* by **Ronalda Cadiente Brown**

This session will explore early economic policy in education that unintentionally served as a foundation of racial divide that contributed toward adverse attitudes and impacted policy that resonates to this day.

## 6d Ballroom 2

### ANTHROPOLOGY

- *“Haa Daat Akawshixít, He wrote it about us”:* *Contextualizing Anthropologist John R. Swanton's Fieldwork & Writings on the Tlingit, 1904-1909* by **Zachary Jone**

We will examine anthropologist John R. Swanton's historic fieldwork and publications on the Tlingit Indians, detail the Tlingit individuals/informants Swanton interacted with in 1904, and the strengths and weaknesses of Swanton's work today. Swanton, who graduated from Harvard with a PhD in anthropology in 1900, traveled to Southeast Alaska in 1904 to study the myths, language, and culture of the Tlingit Indians. He visited with deeply knowledgeable Tlingit elders and was highly interested in Tlingit language and oral traditions. By studying the methods of Swanton, Tlingit culture, and the Tlingit he worked with, we can gain a greater understanding of an aspect of Tlingit history and the history of anthropology.



- ***Researching the History of the “Russian” (Creole) community in Sitka (1867-1967)* by Sergei Kan**

Using examples from my current research on the history and culture of Sitka’s “Russian” (more accurately *ethnically mixed Russian-Alaska Native*) community after 1867, I discuss and evaluate the main sources available for this type of investigation. They include the US Census records, Tlingit, Haida and Tsimshian Genealogy of Alaska, local archival documents and periodicals, as well as Russian-American Company documents and those from the Alaska Russian Church Archive. Oral histories and photographs shared with me by the descendants of several local families, including the Lindquists and the Panamarkoffs supplement the documentary evidence. Particular attention is paid to marriage ties, joint religious celebrations and activities, and other connections between this community (whose Native ancestry tends to be Aleut [Unangan] and Alutiiq) and the Tlingit one. I envision this presentation as a workshop, which will generate comments, suggestions and new information from the audience, while also encourage participants to pursue their own genealogical and family history research.

- ***Power Plays: Early Jilkaat/L’koot Encounters with Non-Natives* by Daniel Lee Henry**

From first contact with Spanish explorers in the 1770s through Klukwan’s siege of Fort Selkirk in 1852, the Chilkat and Chilkoot Tlingit successfully controlled the presence of non-Natives in the Lynn Canal region. As a means of tracing the post-contact roots of the “war-like” reputation of the northern Tlingit, this paper chronicles the first 75 years of Jilkaat/L’koot encounters with Caucasians. Whether in diplomacy or trade, the early decades of contact and interaction with Jilkaat/L’koot parties promoted a perception among whites of the tribes’ great wealth and power. In this paper are descriptions of notable events including key rhetors, messages exchanged, and discussion of rhetorical consequences.

- ***Kuwakaan: Tlingit Innovation in Adapting Peace Making Processes during the Early American Period* by Steve Langdon**

Following US occupation and assertion of jurisdiction in 1867, Tlingit leaders began the process of engagement and adjustment to the new circumstances. This paper will explore how Tlingit leaders interacted with US political, economic and military leaders about the circumstances of intra-Tlingit violence. The paper will discuss several cases of peace making that resulted in written “treaties” signed by Tlingit clan/kwaan leaders facilitated by first the US army officers and then US naval commanders. A recently discovered original copy of one of the “treaties” between the Chilkat and Stikine kwaans found in the National Archives will be presented. Other similar “treaties” will be discussed showing how over time the US military increasingly encroached on the sovereign rights of the Tlingit to use violence to defend their interests and their territory through the phrasing placed in these documents.

## FRIDAY AFTERNOON

### 12-1:30 Lunch on your own

1:30-3:00 SESSION 7

#### 7a Hickel Room

##### LANGUAGE

- *Tlingit spelling bee and other language games PRIZES* by Linda Belarde and Daphne Wright

We will hold the **First Clan Conference Tlingit Spelling Bee**. All words will be from the *Aan Aduspelled X'úx'* (Tlingit Spelling Book available at SHI) starting from Lesson 1. Nakil. aan Hans Chester will be the pronouncer. Certificates and cash prizes will be awarded. Then we will play **Lingo, Crazy Questions, and 99**.

#### 7b Egan Room

##### EDUCATION

Alaska Native PhD. Students: Four different paths and projects from PhD students in UAF's Indigenous Studies Program

- *Alaska Native PhDs: An examination of their Motivation and Success* by Alberta Jones.

A brief overview of the current list of Alaska Native PhD graduates, UAF's unique program and requirements, and the research options available to students. I will share previous research that inspired me with this topic and my ethnographic, mixed methods of research. The purpose of this entire presentation is to encourage other Alaska Native graduates to pursue a PhD and to advocate the importance of researching and publishing our own research—"Growing our Own".

- *Implementing the Native American Graves Repatriation Act (NAGPRA) in Southeast Alaska: A Case Study* by Gail Dabaluz

My professional experience, personal tribal and clan participation and ending with an overview of my PhD dissertation.

- *The challenges of working as an Indigenous Female Researcher* by Judy Ramos

My project focuses on documenting Traditional or Indigenous Knowledge, oral traditions and place names on the North Gulf Coast of Alaska in Yakutat on the traditional use and harvest of harbor seal and long-term ecological adaptation to the Coast. This research is multidisciplinary and I will be working with an archaeologist and geologist.

- *Inland Tlingit of Teslin Yukon: Gaanax.ádi and Kóokhíttaan clan origin stories for the immediate and clan family of Emma Joanne Shorty (née Sidney) by Norma Shorty*

The objective of my research project is to document the raven moiety inland Tlingit clan stories of the Gaanax.ádi and Kóokhíttaan from Teslin Yukon, Canada. Due to issues surrounding colonization these raven moiety stories are not fully known by my mother, nor are these stories carried on into the future by Mother' off-spring. To not know these stories is to forget inland Tlingit ideas on economy, land and history as brought forward by our origin stories, our Tlingit names, our marriages, our trails, our maps and our economy. I will be conducting interviews among inland and coastal Tlingit especially with those who have knowledge about the Gaanax.ádi and Kóokhíttaan and Kóokhíttaan clans which have connections to the inland Tlingit from Teslin Yukon. This research will document the Gaanax.ádi and Kóokhíttaan and Kóokhíttaan clan origin stories for the immediate and clan family of Emma Joanne Shorty (nee Sidney). The Kóokhíttaan clan is not found throughout traditional Tlingit country (Hope); instead the Kóokhíttaan clan is found in Tagish, Atlin and Teslin. It appears that the Gaanax.ádi clan in Teslin may have been absorbed into the Kóokhíttaan clan in the 1980s. In traditional Tlingit country the Gaanax.ádi clan is found among several locations, Taku Harbor, Angoon, Craig.

## 7c Ballroom 2

### ARCHAEOLOGY/ECOLOGY

- *SEARHC Traditional Foods Project in Wrangell/ Shx'at Kwáan by Ken Hoyt*

To be indigenous is to be connected to a land base-- harvesting, processing and consuming our traditional foods is just one way we are connected to Lingít Aani. This presentation will cover the recent efforts of the SEARHC Traditional Foods Project in Wrangell/ Shx'at Kwáan. This presentation will also include an overview of the nutritional and health aspects of our traditional diet and lifestyle. The thesis of the presentation is that our traditional foods and lifestyle are as important now as ever—key to our physical and spiritual survival as a people.

- *Alaskan Plants as Food and Medicine Symposium Report by Meda DeWitt Schleifman and Margaret Hoffman David*

The second annual Alaskan Plants as Food and Medicine Symposium held in May 2013 brought together stakeholders and learners from around the state to promote traditional plant knowledge and ethical harvesting of Alaska's bountiful plants. With the successful gathering of people and plants the symposium shared traditional and contemporary knowledge about the use of indigenous plants as food and medicine through presentations, plant walks, and hands-on activities. We would like to share the rich and diverse information gleaned at the 2013 plant symposium.

- *Where Culture and Ecology Meet by Linda Kruger and Dan Monteith*

This research combines traditional knowledge on the key cultural functions and values of selected plants and animals with ecological information on species' key ecological functions

and habitat associations, in one integrated framework. The research will provide databases and tools to help managers determine how modifying biotic communities may affect cultural uses and ecological functions of associated species, and identify opportunities for mitigation, conservation, and management for fully functional plant and animal communities that provide cultural and ecological values.

This research builds on prior work that did not fully develop and integrate the cultural portion of the databases, which this project completes. Inclusion of key cultural functions will enable stakeholders and forest managers to explicitly determine the social and cultural integrity of a biotic community, just as key ecological functions of species currently reveal ecological integrity. This research provides a major innovation that combines traditional knowledge on the key cultural functions and values of selected plants and animals with ecological information on species' key ecological functions and habitat associations, in one integrated framework. The research will provide databases and tools to help managers identify opportunities for mitigation, conservation, and management for fully functional plant and animal communities that provide cultural and ecological values.

- ***Storytelling Water: Challenging the H<sub>2</sub>O Paradigm: Understanding Water through Narrative (Collaborative Research with Carcross/Tagish First Nation)*** by **Eleanor Hayman and Mark Wedge**

This talk presents an overview of my current collaborative research with Carcross/Tagish First Nation whose traditional territory embraces the Southern Yukon Lakes; the headwaters of the Yukon River. This fledgling research with CTFN lies at the intersection of water, Tlingit oral traditions and environmental philosophy. Tlingit storytelling exposes a fundamentally different set of understandings about water and ice and relationships with water/ice bodies than the dominant 'western' H<sub>2</sub>O paradigm. Both understandings arise out of historically different ways of knowing nature and both have practical, moral and political implications.

This project aims to do three things. Firstly to provide Carcross/Tagish First Nation with a comprehensive framework for the development of a CTFN Water Act. Secondly to deepen moral debates on water ethics and governance and by doing so contribute to more socially and ecologically just approaches to water 'management'. Thirdly to write Tlingit voices into environmental water history.

Tlingit storytelling and all that it articulates may very well be the counter-story intended to redeem the inner enchantment of things ... whose vitality can inspire in the human subject a deeper (ethical, emotional and cognitive) participation in the worldly emergences of forms and bodies. (Iovino, 2012).

3-3:30 BREAK

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## 3:30-5 SESSION 8

### 8a Hickel Room

#### LANGUAGE

- ***k<sup>w</sup>u n<sup>ʔ</sup>lə q<sup>w</sup>cin (We speak clearly) 1,000 hours towards Indigenous language proficiency*** by Michele K Johnson (S<sup>ʔ</sup>ímla<sup>ʔ</sup>x<sup>w</sup>)

S<sup>ʔ</sup>ímla<sup>ʔ</sup>x<sup>w</sup> is Syilx Okanagan, a PhD graduate in language revitalization, an intermediate speaker of her language, a language teacher, and has recently moved to Whitehorse. In a spirit of sharing, she shares her language journey and a film documenting her cohort's lived-experience in N<sup>ʔ</sup>syilxcn (Okanagan) language revitalization and language activism. Over winter in 2011, they formed an adult immersion house and became n<sup>ʔ</sup>ləq<sup>w</sup>cin (clear speakers, or low-intermediate), and filmed their progress on YouTube. They demonstrated the transformative power of hard work in Grizzly's den. S<sup>ʔ</sup>ímla<sup>ʔ</sup>x<sup>w</sup> believes their methods and curriculum are replicable in other Indigenous languages and humbly recommends strategies for adult language-learners to become proficient speakers. One-thousand hours of intensive instruction, following second-language techniques, cutting-edge curriculum, and honouring Indigenous contexts will bring adults to intermediate speech. Intermediate speakers then have the ability and responsibility to teach, document speakers, develop advanced materials, create immersion workshpheres, and raise children in the language.

- ***Does using ancestral language improve health?*** by Alice Taff

After an introduction of anecdotal evidence showing a relationship between ancestral language use and wellness, attendees will share their own stories of how using their language specifically affects their health. When we can establish a significant correlation between ancestral language use and wellness, funders will support language programs and health care providers will confidently prescribe language activities instead of drugs or surgery to prevent and combat disease. The goal of the workshop is to give participants focused time to consider the issue of ancestral language use/learning and its connection to physical wellness.

- ***Second Language Learning and Re-learning: An Overview*** by Nina Chordas

The process of learning a second language (or re-learning a language after it has been forgotten or not used for a long time) has been the topic of much recent research. This paper looks at some of that research in terms of its relevance to the revitalization of SE Alaska Native languages and in hopes of providing possible resources for those engaged in this endeavor.

- ***Language revitalization: a success story from Spain*** by Olga Sofia Lijo Serans

In my homeland, Galicia, a region of Spain, the ancestral language, Galician, was nearly submerged by Spanish during the Spanish dictatorship that covered from the 1930's to the 1970's. However, after the transition in the late 1970's, we were able to keep our language in daily use by introducing laws in the Spanish Constitution to acknowledge our right to use our language in our land, and now our language flourishes. I will tell this story and take questions.

## 8b Egan Room

### EDUCATION/ARCHAEOLOGY

- ***Pius X mission school in Skagway Alaska* by Miguel Rohrbacher**

In 1932 Fr. G. Edgar Gallant founded the Pius X mission school in Skagway Alaska. Over the next twenty-eight years he and the Sisters of Saint Ann educated hundreds of Alaska Native, mainly Tlingit students. While the history, cultural consequences and lasting impact of the secular and religious boarding schools in Alaska have been researched for decades, the Saint Pius X mission school has gone largely unnoticed by historians and ethnographers. It was the only Catholic school for Alaska Native children in Southeast Alaska. The school's curriculum included some instruction in Alaska Native art and it served as an alternative to the government boarding school at Wrangell. By interviewing students I hope to answer some of the following questions, What was the extent of the Tlingit art and "Indian studies" program at the school? How were Alaska Native languages used, encouraged or discouraged at the school? How did it differ from other boarding schools of the time specifically in the administrative mechanism of enrollment I hope to use a presentation at the 2013 Clan Conference as an opportunity to connect with Elders who attended the school or have knowledge of it in order to interview them, and to bring the school's history to the broader attention of Tlingit historians, researchers and linguists.

- ***Culturally Responsive Mathematics Teaching for Alaskan Schools* by Swapna Mukhopadhyay**

Ethnomathematics, the understanding of mathematics as culturally constructed, lies at the intersection of cultural anthropology, cultural history, and mathematics. It was proposed by the Brazilian scholar Ubiratan D'Ambrosio in the 1980s and has gained significant momentum worldwide. Culturally responsive pedagogy, proposed by Geneva Gay, means working closely with the local community to gain a deeper understanding of their practices – practical and transcendental – to form a robust interface between school and home cultures. Adopting a culturally responsive framework for teaching mathematics will not only establish cultural relevance of mathematics, but also promote greater student engagement. Mathematics is inextricably embedded in Tlingit activities, including intricately designed baskets, totems, canoes, homes, and seasonal activities such as fishing and food preservation. By relating to this wealth of cultural knowledge, mathematics can be taught in culturally responsive ways.

I will address the crucial question as to whether mathematics curriculum can include material that relates to Tlingit culture (or that of any other cultural group).

Within Alaska, curriculum design from a culturally responsive perspective – the focus of my session – has been developed most comprehensively by Jerry Lipka (University of Alaska, Fairbanks) over 25 years working with the Yupik people.

- ***America Bridge: Real-time Statewide Projects* by Ron Fortunato**

The America Bridge project – a statewide Alaska program for the development and integration of real-time, real-world projects into academic curriculum will be presented. Multiple projects will be demonstrated which are currently underway in seven districts, and include ongoing interaction with NASA, Alaska Aerospace, the Great Whale Conservancy, U.S.



Coast Guard, and other partner organizations. Projects are interdisciplinary, collaborative, and highly engaging for students looking to acquire career technical, and 21<sup>st</sup> Century Learning skill sets.

- ***Linguistic Geography: 2013 Native Archaeological Training Program at Kbaatx'waaltú, 19-Mile Village Site, near Klukwan by Anastasia Wiley and Marsha Hotch***

A significant component of the Third Tlingit Native Archaeological Training Program was an emphasis on Linguistic Geography through the study of Chilkat named places. Among the twelve participants, the program included four elders, two were fluent Tlingit speakers and one of these a professional linguist. Within moments of opening the class the two speakers discussed the 19-Mile village site traditional placename 'Kaaatx'waaltú' and determined that this name actually referred to the landslide area behind the site, not the village as it had been mistakenly applied since contact time, and in fact the village had an entirely different name 'Chookan Yé', 'Grassy Place'. In conjunction with this investigation, the placename analysis was expanded to encompass a 17-mile span of the Chilkat River which also included an area of previous study by the First Native Archaeological Training Program. During that program T'á Noow, 'King Salmon Fort' was investigated and the area placenames again examined since two spots (13-mile and 17-mile) had both been published as T'á Noow. The derivation of local placenames and their geographic context must be examined during investigations in order to fully grasp the subtlety and complexity of the Tlingit site designation, its meaning(s) to the area inhabitants, and implications for archaeology.

## **8c Ballroom 2**

- ***Observing environmental change in SE Alaska by Linda Kruger, Jim Powell, and Dan Monteith***

Presenters in this session will report on studies that are underway to document observations of changing environmental and community conditions in Southeast Alaska. Communities in the region are experiencing variety of environmental, social, economic, and cultural changes. Researchers hope to identify how these changes are being experienced and what strategies are being used to adapt to new conditions. Interviews have been conducted in Angoon and Yakutat and preliminary findings will be discussed. Interviews also are being conducted with agencies and other institutions. After the brief presentations there will be time for the audience to participate in discussing concerns, questions and interests related to change and adaptation.

## **5-6 BREAK**

## FRIDAY EVENING

### 6:00 Ballroom 1

BANQUET [see menu, page 23] with \$34 purchased ticket. Keynote speakers Joe Hotch & Ethel Makinen, with reading by Nora Dauenhauer. Also, Carlton Smith will introduce and demonstrate ventriloquism as a language learning aid with the figure Shanak'w Uwáa (Charlie James).

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## SATURDAY MORNING 11/9/13

### ALL DAY

**Davis Room (off main lobby):** book and conference sales

**Main Lobby:** weaving demonstration

**Miller Room** - language immersion

**Hammond Room** - elder courtesy room.

## 8:30-10 SESSION 9

### Ballroom 3

- ***Our Children Need their Clans* by Le Florendo**

This panel will discuss the effects of Historical Trauma which played a major role in the interruption of the transmission of culture from one generation to the next: how it has impacted their lives and their interactions with their clans.

The goal here is to share information about how Historical Trauma has impacted the Clans and through the workshop session, suggest ways that might include a Clan Healing in the future.

Our children need their Clans. Our Clans need their children to carry Tlingit and Haida Tradition into the future. We cannot do so without acknowledging how Historical Trauma has negatively impacted passing on clan traditions to our children. Clans are not what they were a generation ago. How will they look if those who come behind us no longer know who they are or where they come from? The Workshop session will be a working session to discuss the topics to include in a "Clan Healing Session," perhaps at the next Clan Conference or in another venue. How do we get rid of the baggage thrust upon us by Historical Trauma in order to be strong for our children?

10-10:30 BREAK

## 10:30-12 SESSION 10

### 10a Hickel Room

#### LANGUAGE

Lance Twitchell, moderator

- ***Laxsgiig: One eagle's journey to highlight a thriving people* by Heather Evoy**  
This project focuses on the Tsimshian Eagle clan migration from British Columbia, Canada to Southeast Alaska. Over the past one hundred and fifty years many Tsimshian have moved to Metlakatla, Alaska and experienced numerous cultural changes. This research examines the cultural changes discussed by elders and community members. Archival work utilizing Viola Garfield's field notes will compliment personal interviews. Contemporary anthropologists' work on Tsimshian genealogies will also be used to identify contemporary members of the Eagle clan.
- ***Tlingit Immersion Camps* by Mark Hans Chester**  
Since 2005, a group of us have held several immersion camps in Lingit'aaní, We will explain how we get these going, what kinds of activities we do, how we pay for our site and food, and how language use at the camps has changed over the years. We will discuss the short term and long term effects these camps have had for us. Audience members/participants will be invited to give comments and suggestions for future camps.
- ***How listening to old recordings enhances my language* by David Katzeek**

### 10b Egan Room

#### ART

- ***Tlingit artists of the 20th Century* by Ishmael Hope, Paul Marks**  
Many Tlingit artists of the 20th century have long been admired by the Tlingit community for their aesthetic and cultural contributions. However, they are often overlooked in Northwest Coast art scholarship. This panel aims to shed light on some of the 20th century Tlingit master artists and their monumental achievements. Their biographies and achievements are important to Tlingit cultural life and also for the history of North American art.
- ***Amos Wallace: A Tlingit Master* by Aldona Jonaitis**  
This talk will present the work of Tlingit artist Amos Wallace (1920-2004) whose papers have recently been donated to the archives at Sealaska Heritage Institute. This artist, relatively unknown outside Alaska, carved numerous totem poles including one at Abraham and Strauss department store in New York City. In addition to offering an overview of his work, this talk will use these carvings as examples of the mid-20th century Tlingit art style that deserves greater appreciation.
- ***Charles Staast' Brown in the CCC* by Emily Moore**  
This paper examines the work of Charles *Staast'* Brown (Ch'áak' Hít Neix.ádi Saanya K̄wáan, Teik̄weidi Tanta K̄wáan yadí), the lead carver for the Civilian Conservation Corps (CCC)

camp at Saxman during the totem pole restoration project of 1938-1942. An accomplished boat builder, Brown turned his woodworking skills to totem poles during the CCC period and created masterful works that have not been fully appreciated. In addition to his carving, Brown was instrumental in gathering and transcribing Tlingit clan stories related to southern Southeast Alaskan totem poles, stories which were eventually published in *The Wolf and the Raven: Totem Poles of Southeast Alaska* (1949).

- ***Silver Jim Jacobs: Master Tlingit Artist and His World* by Zachary Jones**

Known by many Silver Jim, Jim the Silversmith, Jim Jacobs, or his Tlingit names Yéilnaawú and Kíichxhaak, this Koosk'eidí clan, Xhaas Hít artist of Sitka created some of the most beautiful art pieces of the late nineteenth and early twentieth century. He was a master jeweler, carver, and painter whose works have played important roles in Tlingit life. Understanding more about his life and work gives greater context to a major twentieth century art figure, and functions to transform previous erroneous notions of Northwest Coast Art history.

## **10c Ballroom 2**

- ***Indigenous women's knowledge* by Norma Shorty**

The purpose of this discussion is to bring forward indigenous women's knowledge on environment, history, gender, property, and language retention. As indigenous peoples we are engaged in many circumpolar, international, national and local types of council and education constructs.

The primary goal of this discussion is to bring forward our indigenous learning and teaching thoughts and methodologies by ensuring that our indigenous women elder voices are heard. It is hoped that our discussions on environment, history, gender, property and languages may address the following questions in a direct or indirect way. As indigenous women how do we inform our own dialogue on what is important to us? Why may our own dialogue be an important consideration as we gather and validate indigenous women's knowledges particularly for curriculum, research and for ourselves? What is an indigenous worldview and why may this be important as we bring forward education, language and culture issues today. Please ensure you come to this discussion with an elder of your own choosing. The resulting discussions are participant based and it is hoped that we will inform our indigenous dialogue and discourse as we move forward in today's world.

## **SATURDAY AFTERNOON**

**12-1:30 LUNCH on your own**

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## 1:30-3 SESSION 11

### 11a Hickel Room

#### LANGUAGE

- ***Language Planning: Regional Language Reports* moderated by Lance Twitchell**  
A discussion by Tlingit, Haida, and Tsimshian language education programs on language status, activities, materials, projects, and identified needs.

### 11b Egan Room

#### ART

- ***Kaawootk' Rudolph Walton and the art of 'Survival Time'* by Steve Henrikson**  
Kaawootk' Rudolph Walton (1867-1951) is known as a prominent member and tradition bearer of the Sitka Kiks.adí, early graduate of the Presbyterian Sitka Industrial School, church leader and business owner, early participant in the Alaska Native civil rights movement, and artist specializing in carving and jewelry. In spite of the directives of his church to avoid “uncivilized” traditional activities, Kaawootk' became an artist in early 1880s—one of the first of a generation of Tlingit artists to face learning the art form outside the traditional apprenticeship system. While much of his work was made for the tourist market, he also produced art for and participated in traditional ceremonies—for which he was punished by his church, and his children denied enrollment in public school. This presentation will review the artistic legacy of this prolific artist, in the context of the dangerous, confused and contradictory times in which he lived.
- ***Tuwulatseen x'óow. Strength Giving Robes: Origins and Spiritual Meanings of our Ravenstail and Chilkat Weavings* by Lily Hope**  
Two high quality, tapestry-like weaving styles are still practiced by the Tlingit, Haida, and Tsimshian people of Southeast Alaska and into the Yukon and British Columbia of Canada: Ravenstail and Chilkat Weaving. We will explore origins of these similar, yet different, weaving styles, through written and oral history. We will present master weavers' guidance for holistic weaving, and protection of spirit, and reflect on real life impacts from practicing these weaving forms.
- ***Elephants and Angels: Unexpected Imagery in Northern Northwest Coast Art* by Katie Bunn-Marcuse**  
Tlingit and Haida art of the late-nineteenth and early twentieth century absorbed and incorporated many of the visual signifiers of the period, whether Indigenous or imported in origin, and the resulting imagery became an integral part of Native expression. Ethnographers of the time recognized both the external influences and the incorporative abilities of artists but denigrated works that included Euro-American imagery as mimicry and indiscriminate copying rather than considering how these forms and motifs were ubiquitous in the life of Native artists at the end of the nineteenth century or how they might have been utilized in order to express or even mediate intercultural relationships. Northern Northwest Coast art that incorporates Euro-American design influences or “unexpected imagery” must be considered not as a distinct taxonomic category apart from work in “traditional” style, but as an integral part of the full aesthetic expression of modern artists of the late nineteenth century,

a period of great flux where artists were grappling with fundamental changes in social practices and artistic expressions. Suspicions about “unexpected imagery” linger in today’s art world where contemporary artists grapple with audience expectations.

- ***Collecting During Conflict: Tlingit/Russian Wars and the History of St. Petersburg’s Kunstkamera Tlingit Collection* by Ashley Verplank McClelland**

Tsar Peter the Great began collecting ethnographic material from around the world in the late seventeenth century and used his royal collection to found Russia’s first museum, the Kunstkamera, in 1714. Objects from the Tlingit people of Southeast Alaska began to arrive at the Kunstkamera in the late 1700’s, a century before the existence of most Western museums. The history of Russian expeditions to Alaska and the formation of the Russian-America Company (RAC) provide context for understanding the Tlingit objects housed in St. Petersburg’s Peter the Great’s Museum of Anthropology and Ethnography, Kunstkamera (MAE). By tracing the history of Tlingit and Russian interactions, one is able to learn the different methods Russians used to acquire Tlingit objects and how the events on the coast, particularly the Tlingit/Russian wars of 1802 and 1804, directly influenced the type of objects they collected. By combining historic information with the collections, this lecture examines the family tree of Russia’s collectors in Alaska and illustrates the complex relationship between the Russian Empire, the Russian-American Company and the Tlingit people.

## 11c Ballroom 2

- ***Women’s House by Alaska Native Health Consortium* by Meda DeWitt Schleifman and Margaret Hoffman David**

Exploring traditional forms of communication and community social structure of the Alaska Native peoples. This workshop will identify, modulate, and conduct a traditional Women’s House gathering at the clan conference, for the purpose of discussing contemporary issues as they relate to the rebuilding of healthy communities. Indigenous/Alaska Native-based societies integrated health/wellbeing in their social structures and practices. The Women’s House acted as the heart of the community, where community gathered and discussed everything from daily life to world view. When needed the Women and Men’s houses came together to share the outcomes of the gatherings and worked together to create a balanced and healthy community.

## 3-3:30 BREAK

## 3:30-5:30 SESSION 12

### 12a Hickel Room

#### LANGUAGE

- ***Language Planning: Input from Elders, Speakers, and Clan Leaders* moderated by Lance Twitchell**

Elders, fluent speakers, and Clan leaders give responses to the conference presentations and



activities regarding Tlingit, Haida, and Tsimshian languages. Students of the languages will also have a chance to engage in dialogue about what is working and what is needed to revitalize Southeast Alaska Native Languages

## 12b Egan Room

### ART

- **Dugout Canoe Carving: film and discussion by Wayne Price**

This film documents canoe carving as a cultural wellness journey led by Tlingit master carver Wayne Price with 19 young artists on a remote island on the Yukon River.

## 12c Ballroom 2

- ***Women's Rites of Passage pilot project in Southeast Alaska by Alaska Native Health Consortium* by Meda DeWitt Schleifman, Margaret Hoffman David, Della Chaney, Jackie Schoppert**

Late last summer “out the road” in Juneau a group of women gathered for the purpose of revitalizing culture. Bringing light to a part of women’s lives that has been treated as unclean and kept in the shadows of modern life. These milestones in women’s lives once were celebrated and treated as sacred and necessary for the continued health and strength of the Family, Clan, Community, and Nation.

There are many Rites of Passage in a person’s life, but for this project we focused on puberty and the transmission of knowledge from Elder women to the young lady transitioning into her womanhood. This process is as old as time and is “wholistic” in its very nature with teaching topics encompassing the mind, body, and spirit.

Please join us to discuss the purpose and outcomes of this intense topic and gathering.

## SATURDAY EVENING

5:30-7 Dinner on your own.

7:00 **Ballroom 3** RAVEN/EAGLE-WOLF NIGHT

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## SUNDAY MORNING 11/10/13

10:00 am **Ballroom 1**

**BREAKFAST** [see menu, page 23] with \$18 purchased ticket.

**Speaker: Byron Mallot**

# SHARING OUR KNOWLEDGE CONFERENCE MENU

All food service will be in Centennial Hall, Ballroom # 1

Conference: Day 1 • Thursday, November 7

## CONTINENTAL BREAKFAST

7:30 a.m.

Assorted bagels with whipped cream cheese spread & Breakfast Muffins

Fresh Whole Fruit Bowl

**Beverages:** Fresh brewed Coffee service: regular/decaf • Hot Water service with assorted teas • Ice Water Service

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## LUNCH

Noon • Northern Italian Buffet

### **Roasted Loin of Pork**

With a light pan gravy and caramelized apple chutney

### **Creamy Herb Orzo Pasta**

### **Vegetable Sauté**

### **Garden Bowl Salad**

Romaine and Spring greens, cherry tomatoes, cucumber, shredded carrots and red onions. Served with handmade garlic-parmesan croutons. With Creamy Fresh garden herb & House Vinaigrette Dressings

Soft Rolls and Butter • Assorted Fresh Baked Desserts

### **Assorted Fresh Baked Desserts**

Fudge Brownies, Assorted Mini Cupcakes and Dessert Bars

**Beverages:** Fruit Punch and Water Service • Fresh brewed Coffee service: regular/decaf  
Hot Water service with assorted teas

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Conference: Day 2 • Friday, November 8

## ABBY'S SPONSORED CONTINENTAL BREAKFAST

7:30 a.m.

Assorted bagels with whipped cream cheese spreads • Breakfast Muffins • Fresh Whole Fruit Bowl

**Beverages:** Fresh brewed Coffee service: regular/decaf • Hot Water service with assorted teas; Ice Water Service

**ANDREW HOPE III TRIBUTE BANQUET**

Friday, November 8 • 7:00 p.m.

**Appetizers**

Wild Alaskan Smoked Salmon & Fresh Dill Mousse: served with vegetable Crudités Assorted Gourmet Crackers  
Asian Stuffed Mushrooms: with pork sausage, water chestnuts and an Asian Hoisin Glaze

**Salad**

Mixed Greens & Baby Spinach (with fuji Apples, candied hazelnuts, gorgonzola blue cheese, dried cherries, served with a Basil Vinaigrette)\

**Earth & Sea Entrée**

Alaskan Coho Salmon Fillet: served with a Meyer Lemon Buerre Blanc & Tropical Fruit Salsa

(Carving Station)

Roasted Sirloin Roast seasoned with Garlic and Rosemary: served with a Cognac Demi-glace

**Vegetarian Entrée selection**

Vegetable Wellington • Puff pastry filled with fresh Mozzarella, sautéed Spinach • Artichokes, roasted Tomatoes,  
Served with Seasonal Vegetables & Blood Orange Buerre Blanc

**Accompanied with...**

Roasted Baby Potatoes with Whole Grain Mustard Rub • Holiday Wild Rice Pilaf with toasted almonds and dried cranberries and herbs • Sautéed Seasonal Vegetables, with Maître d' Butter • Fresh Baked Artisan Rolls in baskets (on tables)

**Desserts**

Mocha chocolate cake with dark chocolate orange buttercream, fresh berries and salted caramel sauce  
Cranberry Apple Crisp, with a brown sugar oatmeal crumble

Beverage Service: Fresh brewed Coffee service: regular/decaf • Hot Water service with assorted teas  
Lemonade and Tea • Ice Water Service

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**SUNDAY BRUNCH BUFFET**

Conference: Day 4 • Sunday, November 10 • 10:00 a.m.

(Carving Station)

Maple glazed roasted Ham with grainy mustard spread  
Beef sirloin Roast with creamy Horseradish Dip and Rosemary-Pinot au jus

Scrambled Eggs with Cheddar, & Green Onions

Blueberry Coffee-cake

Pan-roasted Red Potatoes with seasonings, scallions and cilantro

Seasonal Fresh Melon platter

Buffet Beverages

Orange juice • Fresh brewed Coffee service: regular/decaf • Hot Water service with assorted herbal and caffeinated teas,  
lemon slices • Ice Water

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