

Project: Overview, Theater Workshop, and Background Annotated Bibliography

For 2014 NEH Institute: CA Immigrant Experience in Literature and Theatre

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First Migrants in the Americas

When I sought to develop my project after the 2014 NEH Institute: CA Immigrant Experience in Literature and Theatre, I realized that an extensive amount of background work needed to be done to realize my dream. Originally, I thought to develop stage adaptations of some of Interior Alaska's traditional oral stories for use in my classroom in Fairbanks, AK. The intent was to share some understanding of the Alaska Native people's who were the first migrants to Alaska during the emergence of the Bering Land Bridge during one of many episodes that occurred during the Pleistocene Epoch

[Two links review this history, that place the migration somewhere during the Wisconsin cycle, 13,000-40,000:

Bering Land Bridge National Park administrative offices are in Nome.

<http://www.nps.gov/bela/index.htm>

PBS continues work on its Arctic Journeys website/film:

<http://www.pbs.org/beringlandbridge/guide/history.html>)

Smithsonian also includes this as part of their timeline on the earth:

<http://paleobiology.si.edu/geotime/main/htmlversion/pleistocene3.html>

Because Alaska is vast, and many of the traditional activities of Alaska Native people occur in their villages, mostly off the road system, many Alaskan urban students have limited understanding of Alaska's history and the people who created that history, let alone the students in the rest of the Lower 48 [AKA *Outside*, or the contiguous 48 states]. The Alaskan Interior, where Fairbanks is the largest city, is the land of the greatest temperature extremes in Alaska—it has the coldest winters and the warmest summers. It is also the original home of the Athabaskan people. The oral stories of the Athabascans (and other Alaska Native people) carry much of this history, their cultural heritage and the belief systems that can help students understand what it means to live and survive in Alaska. The contact stories around resources that came after—the stories about fur, gold, and oil need the original context .

Why me?

I was fortunate to spend more than ten years in the villages of the Alaskan Interior, and three additional years on the coast, at Nome. I have maintained a cabin/staging ground for packaging needed materials/food for more remote places in Fairbanks since my move here in 1990 from Billings Montana. I began my long-term association with Alaska as a young Assistant Professor who serendipitously became a consultant to *The Alaska Writing Program*, a computer-assisted writing support based on the *Bay Area Writing Project* and the *National Writing Project*, and moved to Alaska for two years. Twenty-four years later, I remain in Fairbanks; now it is more than just a staging ground, but the home where I am raising a grandchild with my husband who is ½ Athabaskan from the Allakaket Athabaskan tribe, and ½ Inupiaq from Alatna.

Currently, as a teacher of English and Social Studies at Barnette Magnet School in Fairbanks [magnet school in the sense of focusing on hands-on explorations, a deeper look at science, social sciences, the arts, and PE], I wanted my students' experience with Alaska Studies to have a more authentic feel to it. I am a work in process on creating adaptations of published Athabascan stories. Why published stories? Though the authors of these stories were criticized initially for writing the stories down, the Elders of many of the villages where I have worked are beginning to see that a written version is necessary so that the stories will be available for future generations.

Where to begin?

I chose to start with *Two Old Women* by Velma Wallis, because it is a published work of an oral story that I have heard as *Chickadee Woman*, *Little Orphan Girl*, two oft-repeated versions of this story. At last count, I believe I have heard twelve versions of this story. Each of these stories includes the controversial Athabascan practice of leaving people behind--those who could not keep up and do their share of the work towards the survival of the band during the challenging long winters of the Interior.

I realized that if anyone, including myself, was to attempt an adaptation, they would need to create a study guide, much like *The Kite Runner* Study Guide that was presented as part of the presentation of the San Jose Rep Alive Theater, to guide people in their understanding. I began my project by creating a detailed Annotated Bibliography focused primarily on resources based on my personal experience in Alaska—these are resources that I have the connections to share authentically. I spent a great deal of time constructing this, determining the resources thoughtfully.

In oral storytelling in Alaska, storytellers give credit to the source of the story—the person who had passed it on to them. In the annotated bibliography included with this project, I sought to give *objective notes* about the source listed, and then followed that with an italicized *subjective comment* that gave my association with the resource. I had some technical difficulties, but have now restored the Annotated Bibliography to its most complete form. I included a number of websites at the end with much broader-ranging Alaskan resources. My intent was to remind myself, and to direct others to materials that would be credible Alaskan resources.

This quarter, I am teaching two *North to Alaska* sections. *North to Alaska* is an Alaskan History and Culture Course for 6th – 8th grade students. As I stated above, that history begins with understanding Alaska's past before contact. We started in our first three sessions with a general overview, and are now in the middle of a project to stage an adaptation of the opening chapters of *Two Old Women*.

The University of Alaska has developed a literature site with extensive resources, noted in the annotated bibliography. *Two Old Women* is featured:

<http://www.litsite.org/index.cfm?section=Teaching-and-Learning&page=Two-Old-Women>;

The University of Alaska's Alaska Native Knowledge Network's curriculum for *Two Old Women* can be found:

<http://ankn.uaf.edu/curriculum/Athabascan/TwoOldWomen2009Curr.pdf>

I used a blend of these resources as background for my students on the book.

Two Old Women

One Week + Theater Workshop within *North to Alaska*,
A Quarter-length Social Studies Class for 6th – 8th grade students

Barnette Magnet School, Fairbanks

Fall Term, Imhof: North to Alaska

(6th – 8th grade students, *Alaska History and Culture* course, 1 quarter in length)

August 20, Day One:

Pretest on Alaska history and culture. Who are Alaskans, really?

Followup discussion, using the ANLC's map of Alaska Native People.

Check and review of pretests. I help direct students follow-up work from pretest.

HW: Students review and research a few items that they were unfamiliar with, bringing in this information, and their questions, to share with the class.

August 21, Day Two

Discussion of HW, Pretest follow-up, and Questions.

Representation of Alaskans and Alaska Native people.

Migration stories to Alaska How did we each get to Alaska?

Land bridge story – peopling the Americas

Discussion of why totem poles, red and black button blankets, and igloos are many people's perception of Native Alaskan people. Reference Alaska's gold history and who the gold seeker's first saw--tribal groups in Skagway, Juneau area, enroute to Chilkoot Trail.

Reference Far North expedition history and the practice of Inuit people making "ice" lodges. Recommend *Fast Runner* (R rating makes it something parents need to show their children.

Interior Alaska, land of extremes

Alaska Physical Map

Geography and climate that make this the coldest and warmest part of Alaska.

Challenge for survival. Introduce Velma Wallis' *Two Old Women*.

HW: students research Fort Yukon area, the upper Yukon, and the Porcupine River drainage as part of their background for *Two Old Women*.

August 22, Day Three

Opening: Students share what they found, using the Alaska Physical Map as a guideline and a handout I made.

[Enlarged the James Grant map for as a handout (In *Two Old Women*, pp. 68-69)]

Group work: Class divided into small groups. Each group working on one Chapter of *Two Old Women*. They began their group work on the chapters.

HW – Consider possible dramatic moments to illustrate their chapters.

August 25, Day 4

Warmups

Students will develop and share a beginning and ending *tableau* from their chapter [like we did in our workshop at *El Teatro Campesino*].

Share tableaus, and discuss.

Groups will develop short narrative and dialog sections that take them from the beginning tableau to the end. Student groups will need to recruit others from the class to fill in their tableaus [much like *Suitcase*, recruited members will follow instructions]

August 26, Day 5

Students share their dramatic interpretations of Chapters.

Discussion/Followup

Class vote—should we develop a script to share at Exhibit Night as our Final project in the course. There are other options, including individual/small group possibilities. This project would need the class to buy-in together.

[Each quarter, classes showcase their learning in their Exploration courses. Some sharing occurs in classroom presentations/products/productions with an audience of immediate family and friends. Some sharing occurs on the Exhibit Night Stage for the whole school community's audience.

More will be shared, as it is developed from this undertaking. I will teach *North to Alaska* in other terms this year.

Annotated Bibliography for Authentic Alaskan Interior Work
Part of the Follow-up Project for NEH: CA Immigrant Experience
By M. Heidi Imhof

"I would ask you to remember only this one thing," said Badger. "The stories people tell have a way of taking care of them. If stories come to you, care for them. And learn to give them away where they are needed. Sometimes a person needs a story more than food to stay alive. That is why we put these stories in each other's memory. This is how people care for themselves. One day you will be good story-tellers. Never forget these obligations."

Barry Lopez, Crow and Weasel
North Point Press, 1990

Background resources for Interior Alaska

Armstrong, Robert H., and Marge Hermans. *Alaska's Natural Wonders. A guide to the phenomena of the Far North*. Portland: Alaska Northwest Books, 2000. Print.
Armstrong, known for other nature titles, created this Alaska Pocket Guide focused on land features including habitats, water features like glaciers, Northern Lights, etc.

Connor, Cathy. *Roadside Geology of Alaska*. 2nd ed. N.p.: n.p., 2014. Print. Useful reference from the popular Roadside Geology Series. This book will be hot off the presses in October 2014, an update from the book geologist Cathy Connor originally published in 1989. Like all the books in this series, this book seeks to make simple sense of the formation of landforms and geologic events that are visible from public access roads, rivers, etc.

Alaska has one of the most complicated geologic histories of any of the states. Connor has completed two versions of this book, this one is just about to be released. I've heard her present on the updates she was working on, and this should be a terrific resource for working out the complex relationships that created the tallest mountain in a mammoth-sized mountain range. Denali is the tallest mountain in the world if you measure it from base to top—Denali is bigger than Mt. Everest, as the base of Everest sits on a high plateau.

Eaton, Janice Schofield. *Discovering Wild Plants: Alaska, Western Canada, the Northwest*. Anchorage: Alaska Northwest, 1989. Print. This plant resource book is one of the finest written for the Pacific Northwest. Beyond the basic biological information and illustration, Schofield includes notes on food use and recipes, harvest calendar, medicinal use, cosmetic use, historical use and other interesting notes.

Schofield (her last name when I knew and learned from her) is known for expert workshops on local plants. Her workshops are equally rich in information, and are multisensory in approach. I was lucky enough to attend a workshop held in Galena during the Summer of 1998. The workshop attracted a mixture of Elders, adults and

some young people who all learned to identify, forage for and collect edible and medicinal plants. The culminating activities included making tinctures and balms from the medicinal plants, and cooking a shared feast--each group contributing an important local food that included the foraged plant materials--herbs and vegetables--from the workshop.

Ewing, Susan. *The Great Alaska Nature Factbook. A guide to the state's remarkable animals, plants, and natural features.* Portland: Alaska Northwest Books, 1996. Print. From the Nature Fact Book series, this reviews the wild species and places, and includes some intriguing details about them, like the difference between caribou and reindeer, and that one acre of tundra contains about two tons of living fungi, etc.

Hoshino, Michio. *Grizzly.* San Francisco: Chronicle, 1987. Print. After studying Economics, Michio Hoshino made wildlife photography his life's work. His photographs have appeared in National Geographic, Audubon, Smithsonian and others; *Grizzly* is the first of his published books. Michio Hoshino spent years studying/observing his subjects in situ, and capturing photographs that revealed the animals and places. These images of grizzlies reveal the close observation Hoshino undertook to give a balanced sense of this important Alaskan mammal. If you want to *know* grizzlies, the images in this book can help you do it.

- - -. *Hoshino's Alaska.* San Francisco: Chronicle, 2007. Print. Michio Hoshino was killed by a bear while traveling in Russia during 1996. This is a final compilation of the photographer and naturalist Michio Hoshino's work, including 150 of his best images, and excerpts from his writings chosen by his friend and translator Karen Colligan-Taylor. This book stands as evidence for the claim that he may be the best Alaskan nature photographer.

- - -. *Moose.* San Francisco: Chronicle Books, 1988. Print. Born in Japan nature photographer Michio Hoshino spent thoughtful time understanding the importance of moose to the Athabascan people to create this book. This is revealed in the introductions by the late Catherine Attla of Huslia, and naturalist Margaret Murie, and in the text by Hoshino that lends context to his revealing photographs.

Catherine Attla, one of the noted storytellers of Koyukon Athabascan tradition, was impressed by Michio Hoshino's deep listening skills and his courtesy as a guest in her home, and in the village of Huslia. I spoke with her about Michio Hoshino, after having met him while he was photographing Denali National Park.

Jette, Jules, Eliza Jones, and James M. Kari. *Koyukon Athabascan Dictionary.* Fairbanks:

Alaska Native Language Center, U of Alaska Fairbanks, 2000. Print. This amazing work follows up on the first written dictionary of Koyukon Athabascan by Jesuit

priest Jules Jette, completed in about 1923 after about twenty-five years of research up and down the Yukon and Koyukuk Rivers in Interior Alaska. Eliza Jones, who was originally from Cutoff above Huslia, spent about 25 more years researching, correcting, and improving the original, as only a native speaker steeped in the traditions of her culture could do.

Lit Site Alaska details this history:

<http://www.litsite.org/index.cfm?section=History-and-Culture&page=Life-in-Alaska&viewpost=2&ContentId=857>

Sheldon Jackson held a famous meeting in 1880 with the religious leaders who wanted to send missionaries and priests to village areas of Alaska. They carved up the territory and drew boundaries for each of the religious groups/churches.

Koyukuk is the northern boundary for Catholic influence, they were served by Father Jette who also served Nulato. St. Patrick's Catholic Church was built in Koyukuk to serve the Catholic community that developed there. Episcopalian missionaries start at Huslia the next village north of Koyukuk on the Koyukuk River; Episcopalian churches were built in Huslia, and up the Koyukuk River. The boundaries drawn at Sheldon Jackson's meeting led to Father Jette being in Koyukuk/Nulato area to create the dictionary. Sheldon Jackson is infamous for this meeting, and for his avid, controversial collecting of native art and artifacts. Rosemary Carlton speaks to his ambiguous legacy: "Sheldon Jackson: Plunderer or Preserver?"

<http://ankn.uaf.edu/ClanConference2/2007/RosemaryCarlton.pdf>

The dictionary was published in a limited print version, and is available in book form for well over \$100 if you can find it. The CD-ROM version of the dictionary can be found on the Alaska Native Language Center's website for \$25.

Kari, Priscilla Russell. *Tanaina Plantlore, Dena'ina K'et'una. An ethnobotany of the Dena'ina Indians of Southcentral Alaska*. 4th ed. Fairbanks: Alaska Native Language Center, Alaska Natural History Association, National Park Service, 1995. Print. This is another excellent resource for the southcentral Alaska area that includes traditional uses of plants that grow in the area.

McIntyre, Rick. *Denali National Park. An island in time*. Santa Barbara: Sequoia Publications, 1986. Print. This is a guidebook to one of the most visited landscapes in Alaska. It includes the wildlife, the habitat, the mountain, and details on visiting Denali National Park.

For those wanting up-to-date information on Denali National Park, the website is your best bet:

<http://www.nps.gov/dena/index.htm>

Some of the information, like that found in the drop down menus for the tabs *Discover History* and *Explore Nature*, is generic to the national park system.

Miller, Debbie. *The Great Serum Race. Blazing the Iditarod Trail*. NY: Walker Publishing Company, 2002. Thoughtfully researched book on the serum run, with beautiful illustrations (originally acrylic paintings) by Alaskan artist Jon Van Zyle. Miller, a former teacher, is known for her painstaking research on the books she writes. She keeps meticulous field notes with illustrations, and often collaborates with illustrator Jon Van Zyle. Look for her other titles.

Debbie Miller visited my school last year, presenting from books that she had researched. She shared some of her field journals, read from various drafts, and shared amazing adaptations that animals and plants have made to live at extreme temperatures that she had discovered in her research. For more about her work, and her books:

<http://www.debbiemilleralaska.com/>

Murie, Margaret E. and Terry T. Williams. *Two in the Far North*, 35th edition. Portland: Alaska Northwest Books, 2003. Margaret “Mardy” Murie was raised in Alaska, the first woman graduate at the University of Alaska Fairbanks. She married biologist Olaus Murie, and together they began a journey that took them to many wilderness places including notable work in Denali National Park and finally to Jackson Hole, WY. This book is part autobiography, part nature writing.

Nelson, Richard K. *The Island Within*. New York: Vintage, 1991. Print. This is anthropologist Richard Nelson's luminous series of essays on his relationship with and life on a small island off the coast of southeastern Alaska. An important work in the nature writing genre about Alaska.

- - -. *Make Prayers to the Raven: A Koyukon View of the Northern Forest*. Chicago: University of Chicago Press, 1983. Print. Richard Nelson's essential text on Koyukon Athabascan world view of their landscape, and the plants and animals that live there. The DVD is also listed.

Ritter, Harry. *Alaska's History. The people, land, and events of the North country*. Portland: Alaska Northwest Books, 1993. Print. Another of the Alaska Pocket Guide series, this one hits the highlights of Alaska's history.

Seibert, Patricia. *Mush! Across Alaska in the World's Longest Sled-Dog Race*. Brookfield, CT: The Millbrook Press, 1992.
Describes the Iditarod race and the dogs who run it.

Wadsworth, Ginger. *Tundra Discoveries*. Watertown: Charlesbridge, 1999. A description of thirteen animals found in a one-year cycle in the tundra. The illustrations by John Carozza reveal the habitat and behavior of the animals.

Traditional Stories

Attla, Catherine. *Sitsiy Yugh Noholnik Ts'in': As My Grandfather Told It ; Traditional Stories from the Koyukuk*. Fairbanks: Yukon-Koyukuk School District and Alaska Native Language Center, 1983. Print. This book contains a number of stories from the oral tradition of the Koyukuk River area. Catherine Attla was a distinguished Elder from Huslia, known for her oral storytelling. These are her versions/variations of the traditional stories.

I knew Catherine during from the time I came to Alaska in 1990 until she died, and was lucky to hear her share stories on many occasions. It was from Catherine Attla and Eliza Jones that I learned the most about oral stories in the Koyukon Athabaskan tradition. This book was published in a limited print edition. I have found used stories at Amazon.com, Powells.com, and other online used booksellers.

Dauenhauer, Nora. *Life Woven with Song*. Tucson: University of Arizona Press, 2000. Print. Dauenhauer's remarkable "autoethnography" shares a slice of Tlingit life through stories, poetry, and plays. Daily life is revealed through the author's telling of her own life story within her community. Subsistence activities and traditions of southeastern Alaska's Tlingit people are detailed, as well as the perspectives of a child, woman, and elder. Three Raven stories are adapted as stage plays and presented within this text.

I shared this resource from the Southeast--Tlingit because adaptations of the plays have been performed worldwide, and may be known to some of the NEH participants.

De Laguna, Frederica, Norman Reynolds, and Dale DeArmond. *Tales from the Dena: Indian Stories from the Tanana, Koyukuk, & Yukon Rivers*. Seattle: University of Washington Press, 1995. Print. Frederica de Laguna, anthropologist, rafted down the Tanana, Yukon, and Koyukuk Rivers in 1935, recording local stories as they were told to her in the villages along the way. She also writes about the Athabaskan culture, as she encountered it in her journey. The compilation of the stories and her essays were published in this fine work in 1995.

De Laguna includes information about the person who shared the story, and the version of the story she heard in her travels. Many of these stories are the "classics" of the Interior, and contain key information about the culture and values of Koyukon Athabascans. Eliza Jones shared this title with me early in our acquaintance. I was incredibly interested as I hoped to do an ethnographic dissertation under the direction of Harry Wolcott, who had done some of his early work in Kwakiutl villages in British Columbia. He taught me ethnographic techniques that I used with students in interviewing work for projects I completed with Eliza Jones.

Jones, Eliza. "Chickadee Woman." 1995. *From the Island's Edge. A Sitka Reader*. Ed. Carolyn Servid. St. Paul: Graywolf Press, 1995. Print. Eliza Jones wrote down a version of the traditional story *Chickadee Woman* that she tells in this compilation of writings produced at *The Sitka Symposium*. I included this resource because of the

fine gathering of writer's represented, and also because of Eliza's story, that I had heard her tell many, many times. It is the source story for Velma Wallis' *Two Old Women*. Eliza tells a Huslia version of the story, and Velma's version is from Fort Yukon area. The two versions illustrate the diverse versions that occur as a story is told in different areas of the Interior over time.

Eliza Jones is my most important mentor in Interior Alaska. Her Koyukon Athabaskan Dictionary is the authoritative work on the language, following up on the work of Father Jette who wrote down the first recorded dictionary of the language. I knew Eliza and her family for about four years before I decided to take a teaching job in Koyukuk, the village where Eliza had settled with her husband, Benedict Jones. Their daughter Josie is my genaa (good friend), and the current principal teacher at Ella B. Verneti School in Koyukuk.

Oman, Lela Kiana, Maree Brooks, and Priscilla Tyler. *The Epic of Qayaq: The Longest Story Ever Told by My People*. Ottawa [Ont.]: Carleton UP, 1995. Print. Lela Oman, originally from Noorvik but currently a Nome Elder, has been sharing Inupiat stories from the Kobuk Valley for most of her life. She has received much recognition for her contributions to Alaska's literature. This story is an epic tale told by her people.

Wallis, Velma. *Bird Girl and the Man Who Followed the Sun: An Athabaskan Indian Legend from Alaska*. Fairbanks: Epicenter, 1996. Print. Velma Wallis' second book, this is an important traditional legend that speaks to the animosity of Athabaskan and Inupiaq peoples, and features Bird Girl, an independent young woman who defies her Athabaskan tribal expectation that she become a wife and a mother, and instead chooses life on her own, braving the rugged environment, possible starvation, and attacks by her tribe's enemies, the Inupiaq people who compete for resources in the isolated, cold landscape of Interior Alaska. She meets Daagoo, a dreamer, who has left his home in search of the *Land of the Sun*.

This is another traditional story that I plan to work with in a section of my North to Alaska class to script and perform. I will send created, performed, revised, and polished scripts to add to the website later this year.

- - -. *Raising Ourselves: A Gwich'in Coming of Age Story from the Yukon River*. Trade and pbk. ed. Seattle: Epicenter, 2003. Print. This is Velma Wallis' third book. It is the "rawest," most autobiographical of her books, and like the work of Sherman Alexie shares the world of the Spokane Indian Reservation, *Raising Ourselves* reveals first hand what it means to be raised as an Athabaskan Indian, in this case a Gwich'in clan member in Fort Yukon. It does not flinch from the alcohol and abuse that was part of her upbringing.

After I complete the work with students on Two Old Women and Bird Girl I would like to do something with this important story that helps students look at the conditions and circumstances of life in an Athabaskan village.

- - -. *Two Old Women: An Alaska Legend of Betrayal, Courage, and Survival*. Illustrated by Jim Grant. Fairbanks: Epicenter Press, 1994. Print. This is a traditional Athabaskan story that comes from the oral storytelling that Athabascans use to "chew off a piece of the winter." Chickadee Woman, or Little Orphan Girl, are other versions of the story that Velma Wallis shares in this deceptively simply written, but deep tale that reveals beliefs about how and why people were left behind--and sometimes the decisions were premature--as this story reveals. In the *Two Old Women* version, two elderly women had become cranky and a bit of a nuisance to the mobile tribe that was experiencing tough times. Rather than contribute from their well of knowledge and skills, the women complained and waited for others to take care of them. For a brief time after the tribal band leaves they just sit, shocked that they have been left. Slowly, they begin to activate long-fallow skills necessary to their subsistence survival. It turns out that they do quite well with their snares, tanning and sewing. They end up stockpiling food that they have preserved, and in the end, they are able to feed the tribe that returns hungry, to the location where they left the women.

This is a wonderful tale of human ecology, rich and humorous. I had intended to write a script for this, but needed to prepare by completing an annotated bibliography of Interior Alaskan resources--and a few that stretch to other parts of Alaska. I will be teaching North to Alaska this quarter, a history and culture class on Alaska. I will have students work with me to adapt a script--each group taking a chapter much like we did with Tortilla Curtain and Cricket. I will send scripts later this year.

Children's Legends/Folklore

DeArmond, Dale. *The boy who found the light*. San Francisco: Sierra Club Books for Children. Boston: Little Brown and Company. A group of three traditional Eskimo folktales retold and illustrated with wood engravings by DeArmond.

Joose, Barbara. *Mama, do you love me?* San Francisco: Chronicle Books. 1991. An Eskimo girl learns the meaning of unconditional love. Barbara Lavalley illustrates.

Franklin, Kristine. *The Gift*. San Francisco: Chronicle Books, 1999. Fish Woman teaches a young boy how to fish, A book on the meaning of friendship and giving. Barbara Lavalley illustrations.

Gill, Shelley. *Alaska's Three Bears*. Seattle, WA: Sasquatch Books. 1997.

Renner, Michelle. *The girl who swam with the fish: An Athabaskan legend*. Portland, Alaska Northwest Books. 1995. Michelle Renner retold this traditional story after hearing it in Nikolai told by Elder Miska Deaphon.

Winslow, Barbara. *Dance on a sealskin*. Portland: Alaska Northwest Books, 1995. This story is blended from the traditions of several Yup'ik villages where the author and illustrator lived and taught along the Yukon River and on the Bering Sea. It features the first dance of Annie at a potlatch, a dance that will make her an official member of her community.

Nonfiction Materials on Alaska

Akeya, Denny. *God Created the Heaven and the Earth, Including Me*. Willow, AK: Northwinds Press, 1999. Print. Danny Akeya was born in Savoonga where he learned traditional ways from the Elders, and attended elementary school where he learned "formal" ways. Denny continued his education in Wrangell, AK and attended high school in Chemawa, OR. This book is one man's "how-to book" of the knowledge he gained from the Elders, including hunting rules, tips for gathering food and plants, hunting gear including the making of skinboats, games and exercises, and spiritual beliefs.

Dayton, Roger, Curt Madison, and Yvonne Yarber. *Roger Dayton: Koyukuk*. Blaine: Hancock, 1981. Print. Yukon Koyukuk School District Biography Series. Yukon-Koyukuk School District commissioned a series of biographies of key elders from the Yukon-Koyukuk villages that they serve. Each biography includes a genealogy, and then a chapter by chapter presentation of their life/life's work. The series was designed to teach the region's children about local "heroes" that they might emulate, and the value of traditional knowledge. This volume features Koyukuk Elder Roger Dayton, Madeline Solomon's son. This tells many stories of Roger and his family growing up--being sent away to school, subsistence activities, including time at the family fish camp at Bishop Mountain. Roger followed in the family's musical tradition. His mother was an accomplished traditional songwriter, and Roger was known for his fine Athabaskan fiddle playing. Because of his subsistence and cold weather outdoor skills, Roger was called to serve in the Alaska Territorial Guard during WWII. He married Annie Malemute, and had several children. He was an important tribal member of Koyukuk, and as an Elder, was one of the people to check the river during times of high water. There are many titles in this series. I've included two samples from Koyukuk in this autobiography.

I had the privilege of knowing Roger and Annie Dayton and their adult children, as well as teaching their grandchildren, many of whom I am still in touch with today. The students and I interviewed Roger Dayton on several occasions—about the flood, his WWII service, and other topics. We regularly held Elder luncheons in our school library when we wanted to interview a number of Elders on a given topic.

Freedman, Lew. *Spirit of the wind. The story of George Attla, Alaska's Legendary Sled Dog Sprint Champ*. Fairbanks: Epicenter Press, 2001. This is the story of mushing legend George Attla. This story was first a movie in 1979 that was re-released in DVD in 2014. This book fell in between.

George Attla is my husband's cousin from Huslia. My husband's father, Beattus Moses, was also a famous sprint musher, so Herbie grew up with George, helping with dogs, talking about dogs, etc.

Huntington, Sidney, and Jim Rearden. *Shadows on the Koyukuk: An Alaskan Native's Life along the River*. Anchorage: Alaska Northwest, 1993. Print. Sidney Huntington's biography as told to Jim Reardon. It details the challenging subsistence lifestyle in Alaska's Interior, including hunting and fishing, logging, et al. There are wonderful stories of beaver hunting, and some truths about wolves here. It also shares the heartbreaking devastation of the influenza outbreak in the Interior during 1918-1919. It was left to the 3 year old Sidney to protect younger siblings since his parents and most of the older relatives had died of the flu.

I have known Sidney and Angela Huntington (and Jenny Huntington) on and off for about 22 years. They are "royalty" if there is such a thing in the Athabaskan community. Their great-grandson goes to my school in Fairbanks, and when I lived in Koyukuk during the 90's I taught many of their grandchildren. Back then, Angela used to stay with me sometimes when she came down to visit. Once, I was taking her to the airport using my snow machine. She was standing on the runners of my basket sled, and her gear was tucked into the sled. I turned too abruptly and almost dumped Angela off, but luckily she held on tightly, even though she was in her 70's when this happened! Sidney Huntington is holding on, though he must be nearly 100 years old now—he was born in 1915. I hope to write teacher stories that are mine to tell after I retire. I've drafted some, but need to revise them to find more of the humor. As Matthew Spangler advised in the conversation I had with him about adaptations, you have to find the nuggets of humor to make good theater—otherwise the stories of immigration, or territory disputes of Alaska Natives with other groups could end up being too grim. Koyukon Athabascans are known for injecting humor into difficult situations. In some communities, the memorial potlatch ends with a masked dance, and mimicry with the intent of lightening people's spirits after the sadness of the songs and dancing that are held earlier in the multi-day event.

O'Connor, Paul. *Eskimo Parish*. Milwaukee: The Bruce Publishing Company, 1947. This book was written by *The Lord's Tramp of the Tundra*, a Jesuit priest who lived in Alaska for over 16 years. This is his account of the time he spent in and around Mountain Village, Akulurak, and Kotzebue.

Schneider, William, and Phyllis Morrow. *When Our Words Return*. N.p.: Utah State University, University Libraries, 1995. Print. Dr. William Schneider collected oral histories in several important projects, Project Jukebox being one of the largest bodies of work. This book reveals his gifts for working with oral storytelling and oral

histories, and as such is a good introduction to his work.

Project Jukebox Fairbanks, AK is available on facebook, and also at their website:
<http://jukebox.uaf.edu/site7/>

I participated with my students, and members of the Allakaket and Alatna communities in the interviewing process when I lived and worked there from 2003 - 2006. Bill Schneider's work in the Interior is legendary. He has published a number of other books based on his oral history projects; On Time Delivery - the dog team mail carriers (2012) is particularly pertinent to stories in this project.

Solomon, Madeline, Curt Madison, and Yvonne Yarber. *Madeline Solomon: Koyukuk*. Blaine: Hancock, 1981. Print. YKSD Biographies Series. Yukon-Koyukuk School District commissioned a series of biographies of key elders from the Yukon-Koyukuk villages that they serve. Each biography includes a genealogy, and then a chapter-by-chapter presentation of their life/life's work. It was designed to teach the region's children about local "heroes" that they might emulate. Madeline Solomon was an important teacher of Koyukon Athabaskan culture and language, and a gifted storyteller. Her life story reveals the challenges and pluck of Madeline and her husband John Dayton and their life centered in Holy Cross, Koyukuk, and Nulato.

Wilder, Edna. *Once Upon an Eskimo Time. A year of Eskimo life before the white man came as told to me by my wonderful mother whose Eskimo name was Nedercook*. Portland: Alaska Northwest Publishing Company, 1987.

Multimedia Resources

Fast Runner (Atanarjuat). 2001. DVD. This traditional Inuit epic story is presented in Inupiaq, the first feature length film released worldwide to do this. It is a story of love, betrayal, family, and survival. As such, it presents Inuit sensibilities as well as anything available. This story is part of a three part trilogy that also includes: *The Journals of Knud Rasmussen* and *Before Tomorrow*.

You can also access the complete HD version of Fast Runner (Atanarjuat) on the director Zacharias Kunuk's website.

Make Prayers to the Raven. Prod. KUAC-FM (Television station, University of AK Fairbanks. 1987. KUAC, 2007. DVD. Five-part DVD that explores the themes of Richard Nelson's book of the same name. Each segment is about 30 min.
Part I: *The Passage of Gifts* - reveals the relationships between humans and animals, and humans with humans from the Koyukon world view.
Part II: *The Bible and Distant Time* is an exploration of the coexistence of traditional Athabaskan spiritual beliefs and Christian views in Interior Alaskan villages along the Koyukuk River.
Part III: *The Forest of Eyes* follows a family on the Koyukuk River as they fish for their year's supply of salmon while they teach children these and other vital survival skills.
Part IV: *Grandpa Joe's Country* follows Joe Beetus, a now deceased traditional elder

from Hughes on a moose hunt. He shares wisdom from his then 65 years of life along the Koyukuk River.

Part V: *The Life in the Bear* reveals the importance of the "big animal" in Koyukon culture. It shows the respectful preparation for a hunt, and the traditional bear party held by the men of a community that is a feast tradition to honor the spirit of this important animal.

This DVD series is important to me, as my husband is related to each of the people shown in these episodes. They are part of our extended family, and reveal spiritual beliefs/practices that my husband was raised in and participates in actively. I join him in these activities where appropriate.

Websites

Alaska Historical Society has many resources on its website, including a listing of the best Alaskan—best collections of published works about Alaska, the archives where items are housed, etc.

<http://alaskahistoricalsociety.org/>

Alaska Native Heritage Center. Education and Programs: Alaska Playwrights.

<http://alaskanative.net/en/main-nav/education-and-programs/alaska-playwrights/>

Alaska Native Knowledge Network.

<http://www.ankn.uaf.edu/>

Alaska Native Language Center at University of Alaska Fairbanks.

<http://www.uaf.edu/anlc/>

This website is the public face of the ANLC's mission since 1972 to *document, cultivate, and promote Alaska Native languages*—only two of which are the first language spoken in Alaskan homes. ANLC includes one of the most extensive publication lists of Alaskan resources of anywhere. Their catalog is linked here:

http://www.uaf.edu/files/anlc/ANLC_Catalog_2012.pdf

If you are looking for oral stories that have been written down with appropriate permissions, this is an excellent place to begin. Their catalog includes the Koyukon Athabascan dictionary in CD format for \$25.

Alaska Public Media website. Includes public radio and television schedules.

<http://www.alaskapublic.org/kska/>

Alaskool Central: Online materials about Alaska Native Education, Languages, and Cultures.

<http://www.alaskool.org/default.htm>

Includes an online Inupiaq dictionary, and Jim Crow issues—racism and oppression in Alaska.

Anchorage Museum's website:

<http://www.anchoragemuseum.org/>

Barbara Lavalley on Pinterest

www.pinterest.com/nuranozekcin/barbara-lavalley/

Iditarod official website, including an Education tab that includes conferences for teachers.

www.iditarod.com

Jack London website:

<http://london.sonoma.edu/>

LitSite. Alaskana in many forms, on many subjects can be found at UAA's LitSite:

<http://www.litsite.org/index.cfm>

It includes a timeline of Alaska, and pertinent to this project, a literature guide to *Two Old Woman* that includes comprehension:

<http://www.litsite.org/index.cfm?section=Teaching-and-Learning&page=Two-Old-Women&cat=Reading-Comprehension-Questions>

and discussion questions:

<http://www.litsite.org/index.cfm?section=Teaching-and-Learning&page=Two-Old-Women&cat=Discussion-Questions>

It also includes links to specific background information about *Two Old Women* and author Velma Wallis. Beyond that, the links provide additional background information that supports understanding of traditional stories that have been written down. Here is their link.

<http://www.litsite.org/index.cfm?section=Teaching-and-Learning&page=Two-Old-Women&cat=Links>

In their efforts to promote difficult dialogues in classes, University of Alaska Anchorage and Alaska Pacific University began a partner project that examines and guides these conversations in the classroom. The resulting: *Start Talking, A Handbook of Difficult Dialogues in Higher Education*, edited by Kay Landis, is linked on this website. The link here takes you to their *Race, Class, and Culture* document within *Start Talking*, includes a discussion of using *Tortilla Curtain* as one of two books of the year used to explore these conversations in classes.

http://www.litsite.org/documents_litsite/3%20-%20Race,%20Class,%20Culture.pdf

Mary Tall Mountain, Alaskan poet from the village of Nulato who was adopted out to CA at a young age.

She is called a Tenderloin poet for the district of San Francisco where she lived and worked, and was part of Freedom Voices:

<http://www.freedomvoices.org/tallmountain/mary.htm>

Bill Moyers featured her work in his book, *The Language of Life*.

<http://billmoyers.com/tag/mary-tall-mountain/>

<http://www-tc.pbs.org/now/classroom/indianblood.pdf>

poets.org hosts updates on each of the states. Alaska's spot is:

<http://www.poets.org/poetsorg/state/ak>

Robert Service website.

<http://www.robertwservice.com/>

University of Alaska's Museum of the North website.

<http://www.uaf.edu/museum/>

Music/Opera

Eads, Emerson, composer. *Color of Gold*. Fairbanks: Opera Fairbanks, 2013.

A three act opera on Alaska's gold history commissioned by Opera Fairbanks. It opened to positive reviews. Learn more about it from this KUAC public radio spot:
<http://fm.kuac.org/term/opera-fairbanks>