



2017 FESTIVAL OF
NATIVE ARTS
— carry your drum, carry your culture —

March 2-4, 2017 • University of Alaska Fairbanks

CARRY YOUR DRUM, CARRY YOUR CULTURE



2017 FESTIVAL OF NATIVE ARTS

Dedicated to the late Riba DeWilde

All events are free and open to everyone

Doors open at 6 p.m. on
Thursday/Friday, March 2-3
Doors open at 5 p.m. on
Saturday, March 4
UAF Davis Concert Hall

More schedule information at:
facebook.com/festivalofnativearts
instagram.com/festivalofnativearts
fna.community.uaf.edu
www.uaf.edu/dansrd
#UAF2017FNA

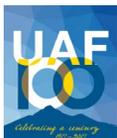
In addition to artists' booths and evening performances from groups across Alaska and Canada, the Festival of Native Arts includes:

Workshops: 10 a.m.-3 p.m. on Thurs., March 2
11 a.m.-3 p.m. on Fri., March 3
UAF Wood Center

Powwow: Noon-4 p.m. on Sat., March 4
UAF Wood Center



The Festival of Native Arts is a drug and alcohol free event.



The University of Alaska Fairbanks is an opportunity employer and educational institution. UAF photo by JR Ancheta. 2/2017



Quyaana qaiplusii mauna!! Thank you for joining us!!

Welcome to the 44th Annual Festival of Native Arts at the University of Alaska Fairbanks! We are excited to have you gather with our drums for our annual spring celebration. As in the past, Festival 2017 welcomes dance groups and artisans from across Alaska and Canada. Our daytime workshops on Thursday and Friday offer activities for all ages that allow you to explore some of the other aspects of Alaska Native culture, including agutak (Eskimo Ice Cream) making, a basic beading tutorial, traditional storytelling, intro to photography.

Throughout our three-day celebration, we have Indigenous singers and dancers from many regions that share their ancestral roots on our stage in the evening performances. Festival will be live streaming our evening performances, and the link can be found on our website at www.uaf.edu/festival. But if you are in town, we'd love for you to join us. The more cousins, the merrier.

The theme for this year's Festival, Carry your Drum, Carry your Culture, was inspired by our very own Crystal Frank and our logo and booklet cover art were designed by Allison Castillo, an undergraduate student at UAA. We thank Ron Brower, Sr. for another wonderful story that brings it all to life.

The staff and volunteers have dedicated this year's event to the late Riba DeWilde, who was a long-time supporter of Festival, not only as an artisan but also as a culture bearer and advocate for Alaska Native people and their traditions.

Once again quyaana for coming out to support this event. We don't just sing and dance, we help reunite old friends, see new ones meet, hear our elders laugh and watch our children learn. To our students and volunteers, it's not just a gathering; it is all a part of our ancestors' legacy.

As you enter the Davis Concert Hall, please be sure to stop by the box office and say hello to our volunteers and purchase a Festival shirt or a signed print of the logo (and maybe even buy a sweater for your iluq!).

Adrienne "Aakaluk" Titus
Student Co-Coordinator

Caitlin "Auktweena" Tozier
Student Co-Coordinator

Dear Guests,

I sincerely hope your time with us brings you joy – whether it is from watching the performers, purchasing a new favorite item from a vendor, catching up with old friends, or meeting new friends. The Festival of Native Arts (Festival) is about bringing people together, similar to the spring village gatherings where Festival finds its roots. When Festival first started, it was driven by Alaska Native students desire to share – share their lives, their culture, and their home with each other, the rest of campus and the Fairbanks community. The Festival gave a sense of belonging, ownership, and pride of sharing home with others to our rural and Alaska Native students. I believe that Festival continues that tradition, but it has been fostered through the University of Alaska Fairbanks (UAF) Rural Student Services (RSS) program.

RSS has a mission to provide Native and rural students with the help they need to develop and maintain academic and personal balance at UAF. Although the Festival falls under the direction of the Department of Alaska Native Studies and Rural Development (DANSRD), RSS provides the welcoming space and the positive support for Festival to happen. Festival students are often active in other student clubs sponsored or supported by RSS. I want to say thank you to all the past and present RSS advisors and staff for the support they have provided Festival over the years. We are stronger together.

Festival is also blessed to have a strong team that worked hard to coordinate the Festival. This year Adrienne Titus and Caity Tozier served as our student coordinators, while Crystal Frank provided the main administrative support. Sherrie Rahlfs also provided departmental support when needed. Thank you to all the students and community members that stepped forward and said, “I will” when we needed the help. You are all awesome. I must also express appreciation to the understanding DANSRD faculty for not complaining as students take over the department spaces and hallways with Festival preparations. Thank you to the UAF and College of Rural and Community Development (CRCD) leadership that understands and supports Festival and for providing Leona Long with her public relations talents. My final thank you must go to co-advisor, Professor Kathleen Meckel; words elude me as to how to express the respect and appreciation I have for her. I hope this is the beginning of a long relationship in the leadership team for Festival. Blessings my friend, for the talents and energy you bring to our team.

May everyone leave Festival feeling a little more connected and joyful,



Cathy Brooks

*Assistant Professor/Festival of Native Arts Faculty Advisor/Co-Chair
Department of Alaska Native Studies and Rural Development*

Festival History

The Festival of Native Arts provides cultural education and sharing through traditional Native dance, music, and arts. This tradition began in 1973, when a group of University of Alaska students, staff, and faculty in Fairbanks (representing a variety of colleges and departments) met to consider a spring festival focused on the artistic expressions of each Alaska Native culture. In less than three months, perhaps for the first time in Alaska, Native artists, craftspeople and dancers from all major Native culture groups gathered together at the University of Alaska to share with each other, the University community and Fairbanks their rich artistic traditions. The enthusiasm with which this first festival was received (by artists, observers and coordinators) indicated that a major annual Native event had been born.

The first festivals were organized jointly by faculty and students. In recent years the responsibilities of planning and production have become a campus-wide effort of multiple departments, staff, students and community volunteers. The countless hours of making arrangements for housing, transportation, fund-raising, budgeting and more is assumed by faculty, staff, students and community volunteers on top of their already full work and course loads. Planning now is a year-round effort. Such commitment is a testament to a very great pride in cultural values and traditions. We thank you, our audience, for sharing with us our cultures and traditions. People of all cultures are welcome here as all cultures have something valuable to learn from each other.



Our Emblem

Tanana artist James G. Schrock-Grant designed in 1974 the Festival of Native Arts Emblem to represent the Alaska Native peoples and their cultures.

A woodcarver from Southeast Alaska is shown carving a totem pole, while an Aleut hunter carves a wooden hat. Both the Yup'ik and Inupiaq are represented by the ivory-carver, while a snowshoe maker represents the Athabaskan. In a circle matching each figure are animals used by each of the Native people: the dog salmon by the Tlingit/Haida/Tsimshian; the seal by Aleuts; the whale by Yup'ik and Inupiaq; and the caribou by Athabascans. The raven in center of the circle, signifying traditional religious beliefs, represents all Alaska Native people. This beautiful emblem represents the diverse cultures of Alaska.



The University of Alaska Fairbanks is an affirmative action/equal opportunity employer and educational institution and is a part of the University of Alaska system.

The University of Alaska Fairbanks is accredited by the Northwest Commission on Colleges and Universities.

Story of the Drum

by Ronald H. Brower Sr.

Here is the story of the birth of drums, of songs, of dancing and the ancient cultures to which we are intrinsically tied to. Because we still carry our drums and the cultures our ancestors passed on to us from time immemorial to this day. We still honor our ancient grandfathers and grandmothers with our drums and the cultures they gave us.

In ancient times, one day as man was hunting, this hunter met another hunter. This one had a coat of the likes he had never seen before, that of Tiḡmiaqpak, the great thunderbird. "Come," he said, "My mother has need of you." So, he followed him into the mountains and heard the sound of thunderous beating. "Do you hear that? Yes, that is my mother's heart, she mourns because man will not listen to her, and she grows old and decrepit. You are the first to listen to what she offers to man. She is the last of the great thunderbirds who fed their young with whale. Now she is too old to fly, so I hunt for her."

"Aakaan-My dearest mother- I have brought you a man who says he will do as you ask." The old thunderbird's eyes seem to brighten to a glitter in hearing this. "Quyaanaa! Thank you so much!" and she began to instruct him immediately for she knew she only had a short time left before she also passed to the other side where the others of her kind went. She did not speak in words, but she spread her wings and unveiled from within, a great vision of songs and dances to be done. "Humankind is so lonely. To survive, they must feel the meaning of joy. Because they do not have the gift of festivity, they are lonesome. They must learn to sing and dance. You hear my heartbeat thunder across my empty halls. Within it is my gift to man so he may survive reducing loneliness and sadness. Remember, the dances are for humans and animals alike. For like humans, animals also cannot survive in loneliness and without joy. Make your qilaun (drum) and kassaun (drumstick) as I have shown you in the vision. Beat it and it will give a deep vibrant sound just like my heart beat and I will give you words to sing."

She opened her great wings again. From the dust came animals each with their song and danced to the beat of the drum as the story of mankind was told in

pantomime. Fancy mukluks covered their feet, and their hands were gloved in many designs reflecting their homeland. The awesome magic shows the aḡatkut spirits put on were varied in form and motion. One danced to a slow song and sawed through wood with a seal skin line, but the wood was not cut! Another took a walrus tusk and danced hypnotically while rubbing it into a twisted form. When he finished, it returned to its natural state. Yet another shot arrows that turned into birds who sang wondrously to the tune and beat of the drum. Animals took to human form and told of great feats past and yet to come. They danced to fast short songs. They danced to the spirits of their ancestors. And they all were full of joyful remarks as they departed from the vision. Every motion they made was good and filled with kind messages uniting all in the song of life

Remember the visions of instruction of the great thunderbird and teach these to men and women. They will feel their kindred spirits and joy us through song and dance. Rejoice in these gifts of our ancestors and today as we face a changing world that our ancestors left us. Carry your drum, carry your culture, and bring joy and happiness to the hearts of men, women, and children of this world everywhere.

Ronald H. Brower Sr.

Mr. Brower was involved in the development of the North Slope Borough and the North Slope Borough Commission on Iñupiat History, Language and Culture, and he served as president of the Ukpeaḡvik Iñupiat Corporation. He served as an archeology facilitator for the Alaska Office of History and Archaeology. Mr. Brower was the founding director of the Iñupiat Heritage Center museum.

He worked with the Inuit Elders International Conference from Greenland from 1979 to 1998 and served on the Inuit Circumpolar Conference executive council from 1998 to 2006. He teaches Iñupiaq Language at the University of Alaska Fairbanks.

CARRY YOUR DRUM, CARRY YOUR CULTURE

2016/17 Festival of Native Arts Volunteer responses to, “What does carry your drum, carry your culture mean to you?”

“Passing down traditions to children is very important and should be done every day, especially Native traditions so that they are around for a long time.” — *Jennifer M.S.*

“Responsibility for the land and animals that we use for food and healing. First thing an elder says to you when he talks about hunting. Teach each generation to respect the land and animals we use.”

Live by Your Culture, Live Traditionally

“The drum brings the region together. It can soothe our hearts of past pain and it can fill our hearts with joy and laughter. I believe the sound of the drum speaks to our hearts and tells us to dance with our ancestors. The drum is our culture, our ways of life, our definition of who we are to the world. Without the drum we are a people without meaning. I love seeing and hearing the drum because I know it is a part of my Native soul. It makes me genuinely happy to be an Alaskan Native when I see and hear a drum.” — *Ashley Johnson*

“The drums have been in our culture for centuries. Our ancestors took pride when they were able to perform at potlatches and celebrations. When native dancing, I take pride because we’re carrying the traditions. The drums also let off a calming feeling.” — *Jessica*

“The drum represents the heartbeat of my culture. By the beat, song, and dance we pass knowledge from generation to generation. The importance to continue beating means we as a people will thrive.” — *Jesstin P.*

“The beating of the drum ties into the celebration of life. Such as a child that is still in the mother’s womb. The heartbeat is always heard and calming, so is the drum...” — *Pearl Henry*



2017 FESTIVAL OF NATIVE ARTS

— carry your drum, carry your culture —

“This is a celebration of who we are, where we come from, and where we are going.”

“A vision of men in a circle pounding on a drum, singing their hearts out, carrying on as their ancestors did.”

“Carrying the drum makes me think of carrying your heart because a lot of my tribe’s songs beats are heartbeat paced. Today so many Indigenous cultures are being revitalized and “carry your drum, carry your culture” makes an amazing connection between music, culture, and ourselves.” — *Sarah Peele*

“One way our ancestors expressed themselves was to tell stories with their drums, it is our past. We carry our culture through the drum.” — *Teneisha Roberts*

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KEYNOTE SPEAKER AND NOBEL PRIZE NOMINEE:

SHEILA WATT-CLOUTIER

THE RIGHT TO BE COLD: One Woman's Story of Protecting Her Culture, the Arctic and the Planet.



Alaska Native Studies Council



Alaska Native Studies Conference:
April 7-9, 2017
UAF Troth Yeddha' Campus
<http://alaskanativestudies.org/>

"Sustaining Indigenous Livelihoods"

UAF is an AA/EO employer and educational institution. PHOTO BY: Stephen Lowe.



FAIRBANKS NATIVE ASSOCIATION



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Photo Courtesy Selina Sam

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Riba May DeWilde

The 2017 Festival of Native Arts is dedicated to Riba who was one of our most beloved artist vendors and with us since the early years of the Festival.

Riba May DeWilde was as unique as the one-of-a-kind jewelry she carved from the bones of animals that she hunted.

The 2017 Festival of Native Arts is dedicated to Riba who was one of our most beloved artist vendors and with us since the early years of the Festival.

“I have been going to the Festival of Native Arts with my mom for as long as I can remember,” says Riba’s son, Brian. “She loved the Festival because it spread art and Alaska Native culture to people who came from around the state and across the world.”

The renowned Athabascan artist was born on December 2, 1964 in an isolated log cabin situated 16 miles west of Ruby on her mother’s rabbit snare line. Her parents, Lloyd and Amelia DeWilde, raised their 14 children on the north fork of the Koyukon River above Huslia. Their sixth child, Riba learned how to live off the land and to make her own clothing. They hunted, fished, planted or foraged for their food. By age 7, Riba was helping her mother trap and learning how to read by candlelight.



By the time Riba was 30, she was the mother to five boys and a girl. They lived 10 miles outside, Eagle, the first town on the Yukon River outside of the Canadian border. They lived in a two-story log home that they built themselves. She raised her children with the same fierce independence and traditional subsistence way of life. They mined for gold, trapped and hunted. She used the hides to make clothing or sold the pelts. In 2010, Riba and her family moved to Tok, where she continued to live off the land and create art.

“My mom inspired people to do the best with what they had,” says Brian. “She never wasted anything. The animals she hunted provided food, clothing and gorgeous art. She was an amazing person whose bright personality drew people to her. She is dearly missed by everyone who knew her.

An accomplished and well-respected fur, bead and bone artist, Riba was in a class by herself. She was known best for creating art her own way and on her own terms. Her distinctive pieces were unlike

anything that anyone has ever seen before or since. Riba’s art has been displayed in museums statewide, like the Alaska House Art Gallery, and across the country.

She created elegant pieces from the bones and carcasses of the animals she hunted. The boiled bones of moose, caribou, bear and martin as well as moose hooves and sheep horns were carved into exquisite beads that were fashioned into necklaces, bracelets and earrings. Her pieces sold out quickly at the Festival of Native Arts, craft fairs across the state and museum gift shops. She sold enough artwork—ornately carved jewelry, elaborately beaded lamps and dolls made from bone and skin, porcupine quills and fur-- to support herself and her six children.

Riba walked on to the other side on November 26, 2016. She is survived by her children: Levi DeWilde, Elliot Cruikshank, Wesley “Scotty” Cruikshank, Lana Simpson, Brian and Eli Simpson and five grandchildren who were the center of her world.

As one of the few female Alaska Native carvers, Riba created her own tradition. The Festival of Native Arts honors her memory as an artist and an extraordinary woman who courageously carved out her own path.

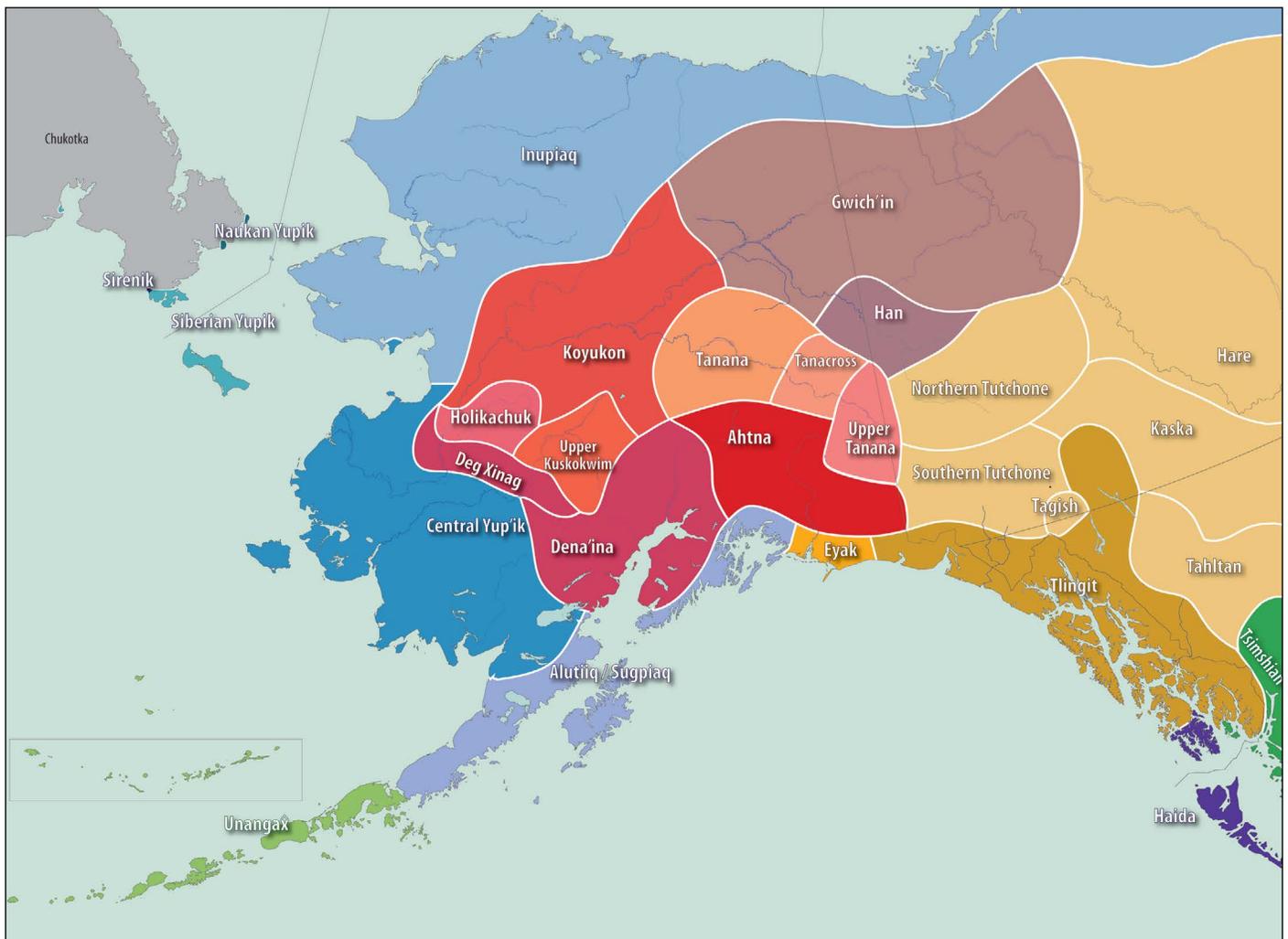


ALASKA NATIVE PEOPLE

Alaska Native people have traditionally been hunters and gatherers. Rivers, lakes and oceans were major passageways, and all Alaska Native cultures include variations of water vessels among their transport options. In winter, the iced waterways were valued transportation routes. Their subsistence lifestyle made it necessary to be able to cover great distances when hunting and gathering. Almost all of the nations now occupy permanent villages throughout the winter; but some families move in the summer to their fish camps on rivers and coastal areas. Almost all Alaska Native people, then and

now, depend heavily upon marine and land animal life for sustenance.

The Alaska Native Language Map, produced by the UAF Alaska Native Language Center, visually designates the cultural boundaries between Alaska Native peoples. The Alaska Native Language Center was established in 1972 by state legislation as a center for the documentation and cultivation of the state's 20 Native Languages. For more information about the work that they do and the publications available for order please check out their website at www.uaf.edu/anlc/.



ATHABASCAN (Dene)

Athabaskan country covers the Tanana and Yukon rivers, extends as far north as the Brooks Range, reaches east beyond the Canadian border into the contiguous United States, and ranges as far south as the Cook Inlet region.

Eleven dialects of the Athabaskan languages identify the general geographic area in which they live.

Important food staples are salmon, moose, caribou and berries. Athabaskan's spirituality is often ritualized through memorial potlatches. These are held by family members to honor memory of the deceased a year after death.

Another spiritual event is known as the Stick Dance, which is rotated between the Yukon river communities of Nulato and Kaltag. The Stick Dance itself is held at the end of a week, to commemorate those who have died.

Finally, Nuchalawoyya is an early June celebration to honor the return of spring. Nuchalawoyya means, "where the two rivers meet," in Tanana Athabaskan. The event is held in Tanana, a village on the Tanana river just upriver from its confluence with the Yukon.

SUGPIAQ / ALUTIIQ / EYAK

The Alaska coastline that arcs from Kodiak Island to the Copper River delta is traditional home to the Alutiiq people. Three basic subdivisions of the Alutiiq are the Koniaq, Chugach and Eyak.

In prehistoric times, the Alutiiq shared many items of technology with other northern coastal peoples. They built sod houses that were lit by stone oil lamps and hunted sea mammals from skin-covered kayaks equipped with sophisticated harpoons.

Today, Alutiiq Dancers continue to perform in the tradition of their ancestors.

The Eyak are primarily riverine people on the Copper River delta who played an important role of being middlemen between the trading groups of Tlingit to the east, Chugach to the west, and Ahtna to the north. At that time, disease brought by explorers from which they had no immunity and exploitation of their land's resources devastated the Eyak.

TLINGIT / HAIDA / TSIMSHIAN

The Tlingit, Haida and Tsimshian live in Southeast Alaska and Western Canada. The Tsimshian occupy region around the Nass and Skeena rivers, on Milbanke Sound and Metlakatla.

Their social organization is the most formal and structured of any Alaska Native nation where matrilineal descent determines group membership, inheritance of leadership and wealth. They belong to either one of two matrilineal moieties: the Raven or Eagle. The totem poles memorialized different events by family members.

Potlatches last for several days and involves the redistribution of vast wealth of higher divisions of the clan. Potlatches are typically held in honor of someone living, to honor and mourn the deceased, demonstrate one's right to positions of prestige, to remove a shameful incident, or to demonstrate wealth and prestige.

INUPIAT

The Inupiat means "the real people" in the inupiaq language. Their historical land spreads across the entire northern region of North America, from Alaska to Greenland, in Alaska, the Inupiat live as far south as Unalakleet, as far north as Barrow, as far west as Little Diomed Island, and as far east as Kaktovik on Barter Island.

Inupiat elders stress the importance of their language as a means of understanding the Inupiaq culture. The inland Inupiat were referred to as "Nunamiut", or "people of the land." The inland Inupiat hunt caribou, dall sheep, mountain sheep, brown bear, grizzly bear, and moose.

A great whaling culture has flourished to this day where the Northern coastal Inupiat hunted bow-head whales.

In traditional times spiritual dance ceremonies were conducted.

A shaman communicated with the spirit world through dance and song. Shamans could heal the ill, call animal spirits to request a good hunting season, and perform magic to demonstrate his/her powers.

People also dance after a good hunting season to express gratitude. Celebrations after a successful bow-head whale hunt lasted for days. Other dances were held at trade fairs, where people gather to trade goods.

YUP'IK / CUP'IK

The word Yup'ik in the language of the same name means "genuine person". The Yup'ik population is found from as far north as Unalakleet in the Norton Sound area to as far south as Egegik on the Alaska Peninsula. Their traditional lands covered the deltas of the Yukon and Kuskokwim rivers and the Bristol Bay region.

Preparations for winter included gathering grass for baskets



and mats. Ptarmigan, rabbits and fish were caught and cached.

The qasgiq, or community house, was used as a gathering place for the men to teach the important skills of survival and ways of the Yup'ik.

Dancing is a communal activity in the Yup'ik tradition. Dances tell stories of events that occur in villages.

Some of the songs have been passed down for generations; others were composed to acknowledge significant events of a person's life.

UNANGAN (ALEUT)

The Aleutian Islands stretch more than 1,100 miles from Alaska mainland into the Pacific Ocean. The chain of islands is the traditional home for the Unangan, "the original people," known since the Russian colonial times as Aleuts.

The Aleuts have traditionally subsisted on seals, sea otters, birds, sea urchins, shellfish, and a variety of plants and berries.

The Aleut culture flourished until the arrival of Russian explorers in 1741. The Russians recognized the value of sea otters and fur seals pelts and forced Aleuts to hunt for them. During World War II, Aleuts were forced upon relocation for their safety by the United States government to Southeast Alaska.

Although the Aleut culture population was nearly obliterated by the Russian and American governments, their resilience as a people has richly expressed itself in the resurgence of traditional Aleut dances and songs.

SIBERIAN YUP'IK

The St. Lawrence Island, in the Bering Sea, is located 164 miles west of Nome, Alaska and is only 38 miles east of Siberia, Russia. On St. Lawrence Island live Eskimo people known as the Siberian Yup'ik. They have continuously inhabited this island for several thousand years.

The St. Lawrence Island is home to the only Siberian Yup'ik Eskimos in the United States while the remaining live in the eastern coast of Siberia. Their language is known as Siberian Yup'ik. It is spoken only on St. Lawrence Island and on mainland Siberia.

The people on St. Lawrence Island live a subsistence lifestyle, meaning they hunt, fish, gather, and trade for most of their needs. All meat is shared and skin is used to make whaling boats.

A herd of 70 reindeer were introduced to the island in 1900 and grew substantially in numbers over the next 40 years, increasing to peak of 10,000 animals. The area's good hunting and trapping attracted more residents. Among other fine traits, the people of St. Lawrence Island are known for their skill in ivory carving.



Pathfinder Award

Honors a UAF staff member who exemplifies Kay Thomas's legacy of compassion and dedication to Alaska Native and rural student success

2017 Winner will be announced during the Festival of Native Arts

Previous recipients include:

2016 - Sarah Andrew, Manager Adult Learning Programs, Bristol Bay Campus

2015 - Kacey Miller, Student Services Manager, NW Campus Nome

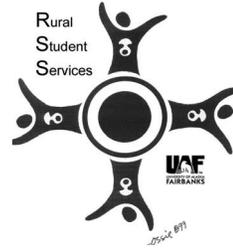
2014 - Agnes McIntyre, Emerging Scholars Coordinator, Kuskokwim Campus

2013 - Gabrielle Russell, Rural Student Services

2012 - Kay Thomas, Department of Alaska Native Studies and Rural Development



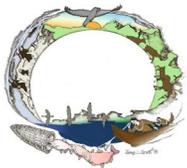
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Department of Alaska Native Studies and Rural Development



FAIRBANKS NATIVE ASSOCIATION



Tanana Chiefs Conference



- Alaska Native Social Workers Association (ANSWA)
- Alaska Native Veterans Association
- American Indian Sciences & Engineering Society(AISES)
- Alaska Native Education Student Association (ANESA)
- Natives Student Union of UAF (NSU)
- Native American Business Leaders (NABL)
- ASUAF / LIVE
- UAF eLearning & Distance Education
- Birch Creek Tribal Council
- Dr. Phyllis Pendergrast
- Professor Walkie Charles
- UAF Fire Department
- UAF Music Department

- UAF Police Department
- UAF Public Events
- UAF Wood Center
- Volunteers in Policing
- Young Native Fiddlers
- Eileen Panigeo MacLean House
- Inu-Yupiaq
- Sound Reinforcement Specialists
- Pike's Waterfront Lodge
- Joanne Widman
- Sara Thorpe
- Sandra Demmert
- Mitchell Toolie

Rural Student Services Clubs and Organizations

"Student Success is achieved with the help of family, a group of persons of common ancestry. At Rural Student Services, I feel at home." ~ Karly Gundersen, UAF Graduate, Port Lions, Alaska

Aarigaa

Aarigaa is a group for students to come together to learn about God, worship, and spend time with one another.

Aarigaa Fairbanks Director: Tricia Ivanoff (907) 625-1622

Alaska Native Education Student Association (ANESA)

ANESA is a student organization for students interested in becoming elementary or high school teachers. All students are welcome to join whether or not they are majoring or interested in this area.

Staff Advisor: Colleen Angaiak (907) 474-6623

Alaska Native Science & Engineering Program (ANSEP)

Open to any students interested in the fields of science, mathematics and engineering. They also provide members with internship and scholarship opportunities.

Coordinator Advisor: Brian Rasley (907) 474-5029

ANSEP Website: www.uaf.edu/ansep

Alaska Native Social Workers Association (ANSWA)

ANSWA is a student organization for students majoring or interested in social work, sociology, psychology, human service technology.

Staff Advisor: LaVerne Demientieff - (907) 474-6267

Staff Advisor: Gabrielle Russell (907) 474-6615

ANSWA website: <http://www.uaf.edu/socwork/student-information/answa/>

American Indian Sciences & Engineering Society (AISES)

Sue McHenry AISES Scholarship

AISES is a student organization for students majoring or interested in the natural sciences, computer science, engineering, wildlife, mathematics, health fields, as well as students who intend to be math and/or science teachers.

Staff Advisor: Olga Skinner (907) 474-7871

Faculty Advisor: Greg Owens (907) 474-6620

AISES website: <https://www.facebook.com/AISES.UAF/>

Festival of Native Arts

The Department of Alaska Native Studies and Rural Development hosts the annual Festival of Native Arts in March. Volunteers are needed to assist the student-operated organization. Your energy and ideas will contribute to this successful event.

Contact: Festival Office (907) 474-6889 or (907) 474-6528
FNA website: <https://fna.community.uaf.edu/>

Iñu-Yupiaq

The Iñu-Yupiaq Dance Group is a student dance club that performs many Inupiaq and Yup'ik songs and dances. Everyone is invited to participate.

Contact: Roberta Walker - rgwalker3@alaska.edu

Native American Business Leaders (NABL)

NABL is a student organization for students majoring or interested in accounting, applied accounting, applied business, business administration, economics, or rural development.

Faculty Advisor: Sam Alexander - (907) 474-5571

Native Games

This is a group of students that get together to play Native games.

Staff Advisor: Gabrielle Russell (907) 474-6615

Native Student Union of UAF

Group of students with intentions and ideas for a positive change in politics. Everyone is invited to attend the meetings.

Faculty Advisor: Charlene Stern (907) 474-5293



Be Sure to Visit Our Vendors!

Alaska Native Language Center
(Dawn Durtsche)

Anuqsraaq Arts
(MaryJane Litchard)

BCC Beadwork
(Bernadette Charlie)

Big Brothers Big Sisters of
Alaska (Veronica Boerger)

Deanna Houlton

Denise's Beaded Treasures
(Tawanna Burdette)

Galena Interior Learning
Academy (Adrian Johnson)

Irene and Louise Kangas

Miracle Drummers and Dancers
(James Afcan)

Nancy Butler Indian Arts
(Nancy Butler)

Ria Cinguyaralria Kline
Yup'ik Art (Riah Kline)

RRANN UAA School of Nursing
(Rebecca Dreier)

Samantha Ely

Sounthcentral Foundation Denaa
Yeets Program (Amber Latham)

Tammy Holland

The Brasil Nuts
(Cynthia Reichmuth)

Tristan Madros

Rochelle Gall

Quana Northway and
Betty Iglis

Kangas Crafts (Carla Kangas)

Kim K. Crafts (Kimberly King)

Lenwood Saccheus

Piliallri Native Arts
(Ossie Kairaiuak)

Voice of Alaska Press
(Fred John Jr and Judy
Ferguson)

Veronica Goeger

Tawanna Burdette

Maureen Mayo

Colleen Smagge

Marjorie Torres

Dana Bedeker

Betty Smith-Titus

Linda Peter

Sarah Susook

Don Standing Bear

Janet Kelly

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ANLC
Alaska Native Language Center

Internationally known, the **Alaska Native Language Center** here at UAF is recognized as the major center in the United States for the study and preservation of Eskimo, Inuit and Northern Athabascan languages. To learn more, please visit our website at:

<http://www.uaf.edu/anlc/>
(907) 474-7874

Festival of Native Arts 2017 Volunteers

Pauline Ahkvaluk
Zoe Anelon
Victoria Baalam
Pauline Barr
Jessica Black
Baxter Bond
Ben Boyd
Bobbie Cecil
Leigh Cox
George Dementieff-Holly
Sandra Demmert
Laona DeWilde
Christina Edwin
James Erick
Shelby Fisher-Salmon
Annette Freiburger
Justin Ferris
Shayanne Frerichs
Jodie Friend
Carlton Hautala
Julia Haynie
Sarah Hartman
Ivik Henry
Pearl Henry

Beth Herzner
Fredrick Holmberg
Shaelene Holstrom
Lorna Illingworth
Shirley Igkurak
Ashely Johnson
Terren Jonas
Terrell Jones
Brett Kirk
Amanda Lash
Allison Lennon
Kellie Lynch
Sarah Maupin
Jennifer Mayo-Shannon
Sue McCullough
Bobbie McNeley
Sue McHenry
Jessica Mute
Emily Nipper
John Nelson
Tayesia Nick
Ruth Noratuk
Jennifer Parent
Jesstin Patterson

Sigmund Patterson
Christian Paul
Brianna Pauling
Sarah Peele
Teniesha Roberts
Ronin Ruerup
Letitia Ryan
Maya Salganek
Annie Sanford
Olga Skinner
Sheena Tanner
Sara Cogley
Brittany Sarren
Taydem Sifford
Angela Smoke
Rena Sparks
Louise Starr
Stanley Starr
Lance Thibedeau
Sara Thorpe
Kaitlin Tom
Catilin Tozier
Alana Vilagi
Carolyn Walker

Isaiah Waghiyi
Denise Wartes
Stephen White
Brooke Wright
Geneva Wright
Lara Wongittilin
Johnny Stickman

— HUNTERS —
Jim Hautala
Carlton Hautala
Kenrick Hautala
Andrew Nicolai
Rodney Fancyboy
Alexander Nicorim
Ivik Henry
Baxter Bond
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Galena City School District is an equal opportunity provider

Our 2017 Festival Logo Designer



Napaykullayki, Ñoqa kani Allison Castillo. Hello, my name is Allison Castillo. I was born in Cusco Peru in the Andes Mountains and was adopted at 6 months with my twin sister and was raised here in Anchorage, Alaska. I have always been interested in the Alaska Native culture and have over the years have become an active member in the native community with Native Student Council at the University of Anchorage Alaska. I admire the openness the Alaska Native culture has with the community to educate people about the different cultures we have in Alaska.

Graphic design is something I would like to make a career out of. I have done freelance work for local businesses as well as have had the opportunity to work for a couple of agencies as a graphic designer in Anchorage. My inspiration for the Festival of Native Arts logo came from being apart of the Alaska Native culture and understanding the culture from being an intern at the Alaska Native Heritage Center as well as First Alaskans Institute. They gave me a foundation to work from to help me keep pursuing what I love doing. I put patience, love and a lot of effort in making a design for anyone.

This logo design shows unity and preservation. The unity of different cultures and having them be at different age groups shows the preservation and passing down to generation of culture identity and traditions. I am honored have my logo be chosen to represent such an amazing event. I would like to leave a little word of advice; keep pursuing what you love, there will be obstacles and maybe set backs but never let them be the reason to stop pursuing what you love to do. Don't let them define what you are capable of or what you have to offer. Solpyki, thank you.

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CARRY YOUR DRUM, CARRY YOUR CULTURE



2017 FESTIVAL OF NATIVE ARTS



All workshops and events are free and open to everyone

Workshop	March 2 and 3 at UAF
Beading project: Creating a Shishmaref Star”	10 -11 a.m. on Thursday in Wood Center Room C/D
Galena Interior Learning Academy’s Wellness Workshop	11 p.m.-noon on Thursday in Wood Center Ballroom
Creating a Story of Self: A Creative Film Making Workshop	11:30 a.m.-2 p.m. on Thursday in Wood Center Ballroom
Iñupiaq Language Workshop	Noon-12:30 p.m. on Thursday in Wood Center Room C/D
Gwich’in String Games	1-2 p.m. on Thursday in Wood Center Ballroom
Agutak Making	2-3 p.m. on Thursday in Wood Center Ballroom
Yup’ik Language	10-11 a.m. on Friday in Wood Center Room C/D
Agutak Making	10-11 a.m. on Friday in Wood Center Ballroom
Sharing Culture: Discussion on Songs and Teachings	11-11:45 a.m. on Friday in Wood Center Ballroom
Arctic Refuge Awareness and Education	Noon- 1 p.m. on Friday in Wood Center Ballroom
Song Writing with Language	Noon-12:45 p.m. on Friday in Wood Center Room C/D
Gwich’in Language Learning	1-2 p.m. on Friday in Wood Center Ballroom
Photography Through an Alaskan Lens	2-3 p.m. on Friday in Wood Center Room C/D
Yup’ik Chant	2-3 p.m. on Friday in Wood Center Ballroom

facebook.com/festivalofnativearts

fna.community.uaf.edu

instagram.com/festivalofnativearts



(888)574-6528
 festival@uaf.edu
 #UAF2017FNA



www.uaf.edu/dansrd/



The Festival of Native Arts is a drug and alcohol free event.

Welcome to the 2017 Festival of Native Arts

Join us as we celebrate our centennial! UAF has been a cornerstone of Alaska for the past 100 years, and it will continue to be a cornerstone in the next 100.



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

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Bristol Bay Campus

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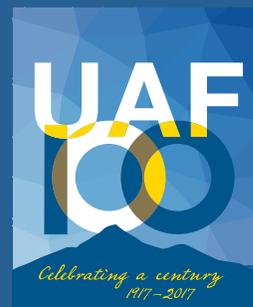
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