

Festival of Native Arts



Together We Are Rising
2019



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**Westmark
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Quyana Tailuci!

Welcome to the 46th year of Festival of Native Arts at the University of Alaska Fairbanks! On behalf of the students, faculty, staff and community volunteers who make the Festival possible, I thank you for joining our celebration of Alaska Native cultures and friendship.

This year's theme is "Together We Are Rising" which was chosen by the Festival of Native Arts Student Club. I think the theme represents the unity of cultures throughout the state of Alaska. It shows our strength and resiliency. It represents the endless support we give one another throughout the State of Alaska and We Rise Together in the end. What does the theme mean to you? Feel free to share your story on Facebook or Instagram with the hashtag

#19FNATogetherWeAreRising.

The logo was designed by UAF student Nita Esmailka of Fairbanks. Nita is a senior in Alaska Native Studies BA program. Read more about her as you flip through the pages! Way to go!

Every year we honor our leaders who have walked on to the next realm. This year's Festival is dedicated to Mary Ciuneq Pete, who served as dean for the College of Rural and Community Development as well as the director for Kuskokwim Campus in Bethel. We honor Mary for creating an educational environment that welcomed Alaska Native students and inspired

them to overcome challenges and earn their degrees.

We are excited to bring together 24 dance groups from all over Alaska. We ask that you help us welcome them all! In addition to these evening performances, there are daytime workshops taught by dance groups, UAF students and community members. We invite you to join them on Thursday and Friday 10am-4pm. Evening performances will be livestreamed from our website <http://fna.community.uaf.edu>. You can also follow our Festival of Native Arts Facebook page for more announcements on performance and workshop schedules.

It is an honor to be part of making Festival come to life. As the Festival coordinator, I thank all the students, staff and community volunteers! I also want to thank our performers and artisans for making the journey to share their art, songs and dances! Quyana tamarpeci (Thank you all) for sharing a part of your ancestors' legacies. I hope that we can continue to rise together.

Your support, dedication and hard work are all deeply appreciated! Sing along, feel free to join our performers on the stage for invitational dances, check out our vendors and make memories that you will last a lifetime.

Quyana Cakneq!

Timotheen Charles

Dear Festival Participants and Guests,

Welcome to the 46th annual Festival of Native Arts at the University of Alaska Fairbanks! The UAF students have been working since last fall in planning and raising funds to put on this great event. This could not happen without the students and guidance from faculty and staff in the College of Rural and Community Development. It is always such a pleasure to see everyone involved at Festival, catching up with friends and family is a highlight. Watching the groups perform and the invitations to participate makes this “the must-attend event.”

Festival of Native Arts provides a unique opportunity for the students to gain experience in putting on an event of this magnitude. They learn about event planning, fundraising, goal-setting, community outreach, and leadership. They do all of this work, while still attending classes, working part-time, and studying. As their advisor, it is rewarding to see these students develop their skills throughout the year and gain confidence while working in a university setting. It takes a whole tribe to make this happen.

I would like to recognize our Festival student coordinators, Timotheen Charles and Jazmyne Vent. Timotheen serves as the Festival club president and has been involved since the 2018 fall semester. They serve as student leaders to facilitate specific needs of the event. Our former student coordinator, Caity Tozier, has been an aid in facilitating a smooth transition for our current student coordinators.

I would also like to recognize the many staff of the College of Rural and Community Development business office for their ongoing support with logistics and media outreach for the event. Their expertise and support is instrumental in ensuring the success of the event.

I would be remiss in not recognizing Professor Cathy Brooks of the Department of Alaska Native Studies and Rural Development. Cathy had served as the lead academic coordinator of this event for many years and this event had been a labor of love for her. She has provided ongoing leadership to the students, ensuring inclusion of rural students to UAF’s campus and has worked tirelessly to make sure Festival of Native Arts is the culturally relevant event it is today. While she has passed the advisor role hat down, her leadership and guidance have been vitally important to Festival’s success.

Thank you for attending Festival and participating in one of UAF’s most diverse, inclusive and welcoming celebrations.

Respectfully Yours,

Kathleen Meckel

*Faculty Advisor for the Festival of Native Arts/Assistant Professor
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 students, staff, and faculty. 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.

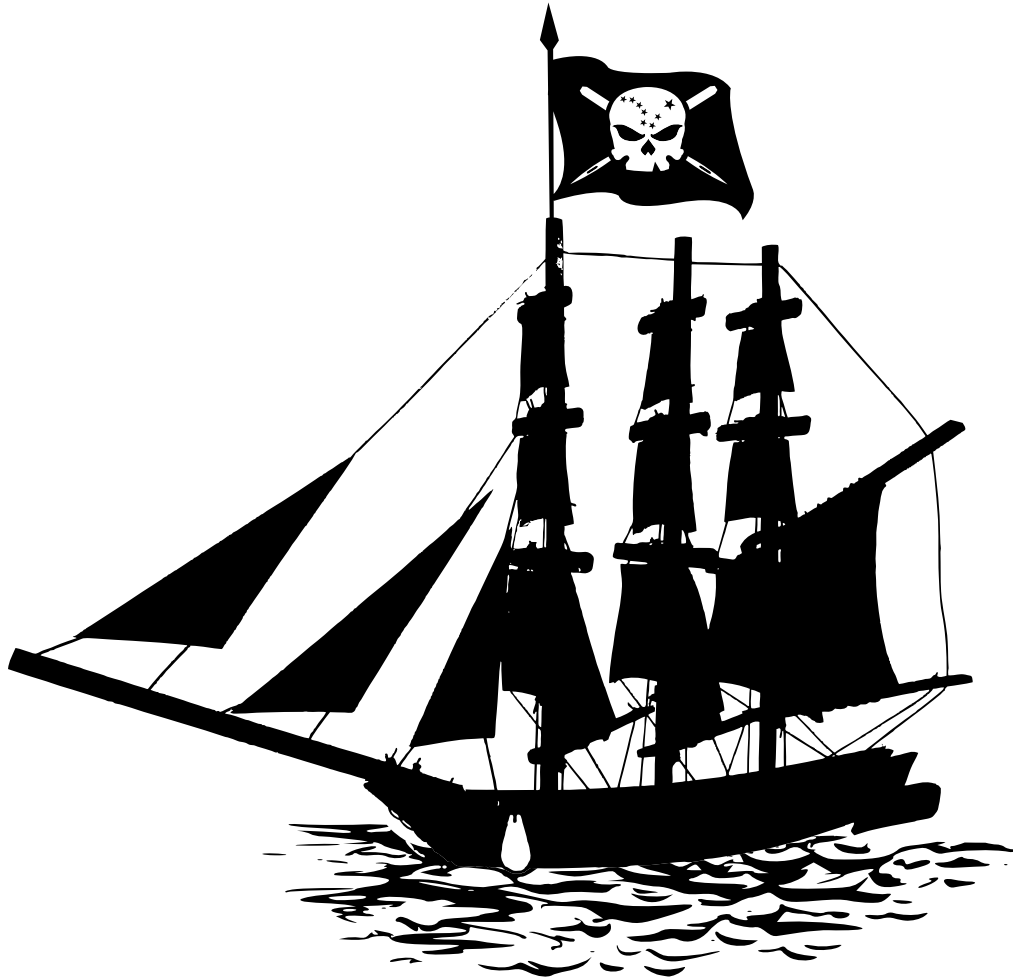
A woodcarver from Southeast Alaska is shown carving a totem pole, while an Unangax/Sugpiaq hunter carves a wooden hat. Both the Yup'ik and Inupiaq are represented by the ivory-carver, while a snowshoe maker represents the Athabascan. In a circle matching each figure are animals used by each of the Native people: the dog salmon by the Tlingit/Haida/Tsimshian; the seal by Unangax/Sugpiaq; 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 a part of the University of Alaska system. UAF is an AA/EO employer and educational institution and prohibits illegal discrimination against any individual: www.alaska.edu/nondiscrimination/. The University of Alaska Fairbanks is accredited by the Northwest Commission on Colleges and Universities.

Photos: JR Ancheta

*Welcome to Fairbanks &
Festival of Native Arts 2019!*



Jolly Roger
INC.
ALASKA

And it all started here at the Festival of Native Arts.

I enrolled as a student at UAF in 1975. I will never forget that day in February 1976, when I walked into Wood Center after a class, during the Festival of Native Arts. I stopped in my tracks, frozen, and mesmerized. I stood, grasping the handrail at the top of the stairs, inside the south entrance. The sound of the Native drum beat resonated with my inner being. I felt like I had come home. I stood motionless for an indeterminate amount of time, as memories of my grandmothers words filled my mind.

When I was little, Grandmother would sit with my sister and I and share stories of our Native heritage. Her beautiful round face and wonderful spirit-filled eyes would glow as she spoke to us. But always at the end of our time a solemn expression would overcome her face. She would place her index finger over her lips and say, Shhhh"... We don't tell anyone." This was in the 1950s. I didn't tell anyone.

Because of my experiences, and being a "half-breed," my life was woven with the inability to fit in or belong. The 1976 Festival of Native Arts was the first crack to the walls I had built physically, emotionally, mentally, and spiritually. Yet, I still spent many years wrestling with my identity as a human. I could not function in school back then. I just stopped going to classes. "Incomplete" had more meaning in my life than just a word on a transcript.

Fast forward to 1986. My whole attitude and outlook on life changed. No longer using alcohol, I became teachable. I reconnected with my First Nations family. I connected with my extended families here at UAF

and received two degrees in 1991. My graduate work was done in Indian Law. However, due to a physical problem from a prior injury, I was unemployable, or as some have told me, an employment liability.

During this time, my Mom and Dad were sharing our traditional art forms with me. I also had local Alaska Native artists encourage me to pursue my creativity in Native art. I started carving moose and caribou bone and antler into pendants for earrings and necklaces. I incorporated other natural and organic materials into my pieces. These finished products were used as gifts for family and friends.

In 1996, while we were at moose camp, my friend, mentor/hunting partner said to me, "Why don't you really spend time doing this art? I responded, "I can't draw a stickman!. He told me that, "Creator God doesn't want you to draw stickmen." Five months later, I was accepted as a artisan vendor at the Festival of Native Arts. It was my very first show.

This student-run event started a journey for me that has been beyond a dream. I have traveled to the major Indian art markets in North America and supplied galleries and museums with this gift of art and creativity that Creator God has given me. I have embraced that heritage that my grandmother introduced to me, as well as my identity as who Creator made me. I have met many teachers and mentors along the way. I feel like I have come home.

And it all started here at the Festival of Native Arts. Wellalio, Don Agamit Muin. (Thank you, Don Standing Bear in the Mi'kmaq language)

I felt like I had come home.

- Don Agamit Muin



FEEL HOME *at*



Rural Student Services

Rural Student Services' Rural and Alaska Native Student Scholarship and Internship Fair

11 a.m-4 p.m.
 Friday, March 1
 Wood Center Multi Level Lounge

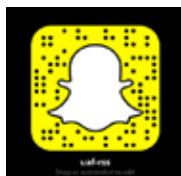
Scholarships
 Internships
 UAF Admissions
 Campus Tours
 UAF Academic Programs
 Food and Fun

*Rural Student Services turns 50!
 Join us in celebrating 50 years of
 Alaska Native and rural student success.*



*Week of AFN Week
 Wood Center Ballroom*

We can help you with:
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Rural Student Services Clubs & 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) 474-7871

American Indian Sciences & Engineering Society (AISES)

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

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: Gabrielle Russell (907) 474-7871

Faculty Advisor: LaVerne Demientieff (Social Work Department)

Festival of Native Arts

The Alaska Native Studies Department 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 Alaska Native Studies Dept, (907) 474-6889 or (907) 474-6528

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.

Staff Advisor: Minnie Naylor (907) 474-6616

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) 474-7871

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

Unangaġ Language and Culture Club

The Unangaġ Language and Culture Club is a club focusing on the Unangaġ (Aleut) culture to revitalize the language and share another Alaska Native culture with the UAF campus.

Student Coordinator: Jillian Bjornstad jbjornstad@alaska.edu

— Pathfinder Award —

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



*The 2019 Winner will be announced during
the Festival of Native Arts*

Previous recipients include:

- 2018 — Angela Rutman, Program Coordinator for Tribal Management at IAC
- 2017 — Olga Skinner, Rural Student Services
- 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 Russel, Rural Student Services
- 2012 — Kay Thomas, Department of Alaska Native Studies and Rural Development

Our 2019 Logo Designer



Nita Esmailka is a Native artist who was born and raised in Fairbanks, Alaska. She is Koyukon Athabascan, Klamath Indian, Alutiiq and Basque; her art is largely inspired by her heritage. Nita loves the Alaskan way of life and looks forward to raising her son in their culture. She is a senior at the University of Alaska Fairbanks and is expected to graduate in May 2019 with her Bachelors in Art with a minor in Alaskan Native Studies. Having grown up around the Festival of Native Arts she is extremely honored to have her art chosen to represent 2019's event. Thank you Nita!



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Festival of Native Arts.



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AIR GROUP

Heart Centered Leadership



CRCRD Dean Mary Ciuniq Pete remembered for heart-centered leadership that helped transform Indigenous education

Alaska lost a tremendous advocate for Indigenous education, an inspired and inspiring educator, and a leader of great integrity when Mary Ciuniq Pete walked on to her next life. Her legacy of commitment and energy to create a university environment that championed culturally-appropriate Indigenous education will be felt for generations to come.

The 2019 Festival of Native Arts is dedicated to Mary Ciuniq Pete in remembrance of her unselfish service and the profound impact she had on UAF's rural and Alaska Native students.

Mary was the dean for the UAF College of Rural and Community Development and Kuskokwim Campus Director. Throughout her battle with cancer, Mary continued to serve the university and our students. She remained a steadfast advocate for Alaska's fish, wildlife, clean water, air and land, and the people who depend upon these resources for subsistence. Mary passed away on November 17 surrounded by loved ones, including her husband Hubert Angaiak, their two teenage sons and a legion of friends from around Alaska.

Mary's captivating smile and heart-centered leadership will be dearly missed. She was a rare leader who possessed the wisdom, courage and compassion that inspired others with her authenticity and commitment to living her traditional Yup'ik values. Her friends and colleagues remember Mary as a consummate listener who enabled those she served to feel understood and feel at ease opening up to her. Although she juggled many roles personally and professionally, Mary always had time to listen.

Mary leaves behind a legacy that lives on through those she inspired with her traditional wisdom and modern insight. Her influence lives on through the hundreds of Kuskokwim Campus graduates and students who are using their education to help make Alaska better for all of us. In her work as director of subsistence for the Alaska Department of Fish and Game and as a member of the US Arctic Research Commission, Mary laid the groundwork for research and policy that continues to protect subsistence rights.

Mary's life work was on the tundra as a subsistence researcher as a cultural anthropologist and at the university. She was an unwavering proponent for equal access to higher education for Alaska Native and rural communities. Mary earned her bachelor's degree in anthropology, and then a master's degree in cultural anthropology from the University of Alaska Fairbanks. She inspired countless students to achieve their educational goals and how to balance Indigenous ways of knowing with Western education. She taught others through her example how to walk in two worlds.

Mary joined the University of Alaska family in 1994 as an instructor at Kuskokwim Campus in Bethel. She taught classes for the applied field-based rural development bachelor's degree program. Mary helped enhance the



program by teaching seminars that strengthened leadership capacity in rural and Indigenous communities in Alaska and the Circumpolar North.

It was the lessons that Mary learned as an instructor at Kuskokwim Campus that prepared her for her role as a trusted advisor and advocate for Indigenous education.



She was brilliant at understanding the classroom and how to use traditional knowledge as a foundation for learning Western curriculum. Mary intuitively knew that Alaska Native students learn best when Indigenous knowledge and the wisdom of their Elders are part of the curriculum.

That's why her advocacy helped lead the way for UAF to implement a holistic approach to Indigenous education that supports our Alaska Native students' cultural identities. She championed the benefits of face-to-face cohorts and curriculum that embraced Indigenous ways of knowing and academic coursework that reflected cultural values and practices.

More than a decade ago, this face-to-face cohort model was groundbreaking. Now, the community learning model is considered a best practice and has been replicated in many other University of Alaska academic programs. This educational pathway for Alaska Native students is one of the reasons that the University of Alaska Fairbanks is a global leader in Indigenous education and has the world's only bachelor's degree in Yup'ik language.

From 2005 to the time of her passing, Mary served as director for Kuskokwim Campus. It was natural for her to serve in this capacity because Mary embodied the Kuskokwim Campus mission to prepare professional, community, and cultural leaders in an active and relevant learning environment. She was known for her unwavering commitment to the students and communities she served. Mary held steadfast to her vision of creating a university environment

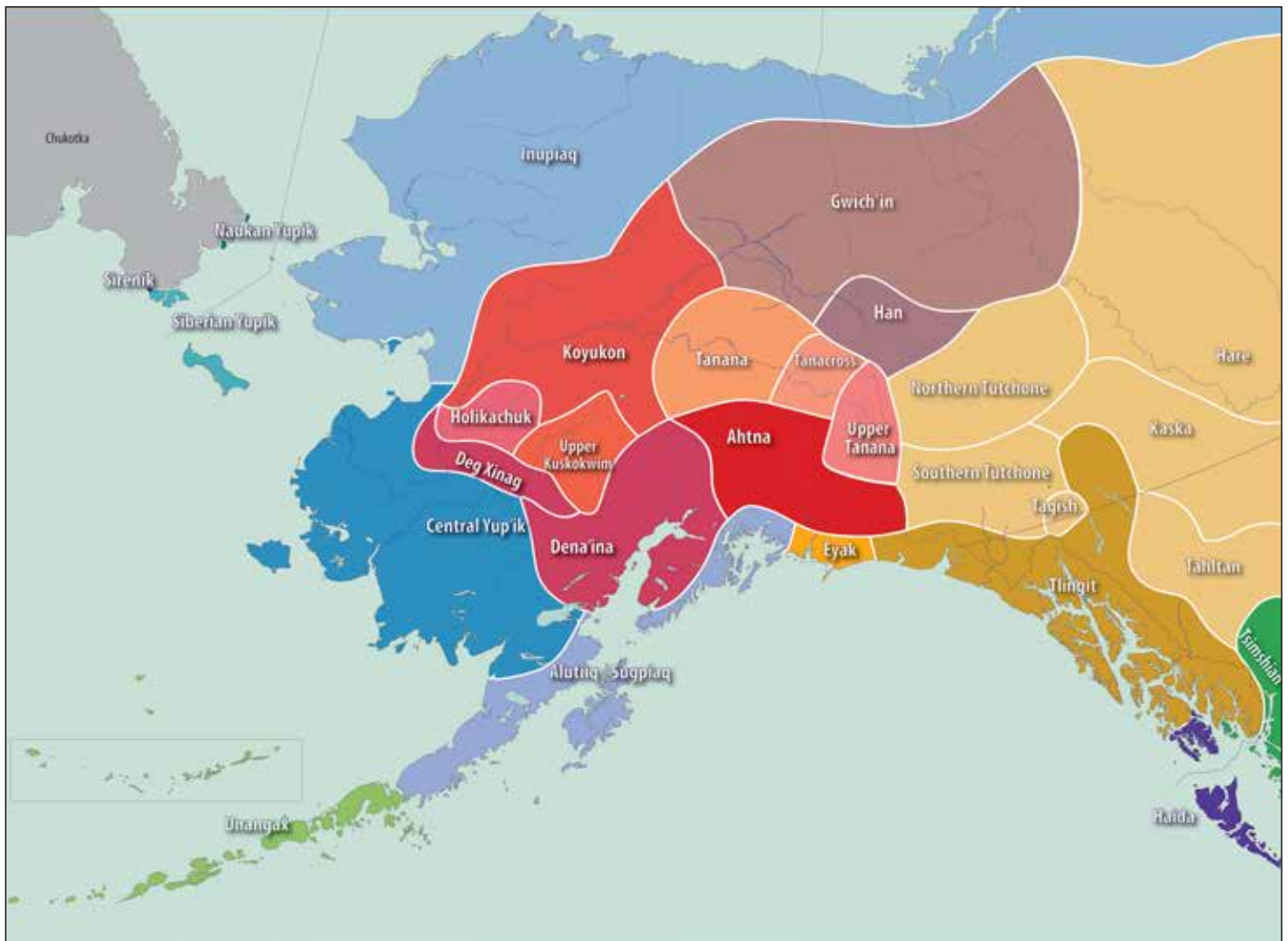
where Alaska Native students felt welcomed and understood. No matter the obstacle, she never gave up or compromised when it was important to Indigenous education or the Indigenous students. She was known for speaking her truth and standing up for what was right.

Mary dedicated her life to unselfishly serving others. She forged partnerships between UAF and community partners in the Kuskokwim Delta region to educate students to take the important jobs in their communities. Mary's greatest legacy and testament of her life's work is her region's home grown workforce of teachers, nurses, behavioral health professionals and tribal administrators.

The Bethel Community Services Foundation in collaboration with Kuskokwim Campus and Mary's partner, Hubert Angaiak, recently established the Mary Ciuniq Pete Legacy Scholarship. The scholarship honors Mary's legacy as a fierce advocate for high-quality education, a healthy and thriving environment, and the safety of women and girls in Bethel and across Western Alaska. The scholarship support KuC students with a preference given to students who are Alaska Native who are returning students. To donate, visit <https://bcsfoundation.networkforgood.com/projects/62791-mary-ciuniq-pete-legacy-scholarship>.



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.

2018 Festival of Native Arts Performance Groups

Di'haii Gwich'in Dancers	Stevens Village Dancers	Iqugmiut Kinguliarit Dancers
Fairbanks Native Association Head Start	Troth Yeddha'	King Island Dance Group
Fairbanks Young Fiddlers	Acilquq	Kuigpagmiut
FNA/JOM Potlatch Dancers	Cupiit Yurartet	Neetsaii Gwich'in Dancers
Iñu-Yupiaq Dance Group	DIul Hutaneets Hutnee Chaleek	Sleeping Lady Drum
Pavva Iñupiaq Dancers	GgaaL Doh Dancers	Tlingit & Haida Dancers of Anchorage
Pingayak Dance Group	Ilakus	

For the Festival performance schedule, please visit:
www.fna.community.uaf.edu/event-information/schedule/

Thank You for Your Support



Department of Alaska
Native Studies and
Rural Development



VOLUNTEERS

Kellie Lynch
Elton Chanar
Gus Nylin
Abby Hall
Timotheen Charles
Jazmyn Vent
Kirstian Haugen
Letishia Walcott
Maho Miyamoto
Reina Takeuchi
Duncan Okitkun
Ronin Ruerup
Charlie Roberts

Cavelia Wonhola
Pauline Nay
Sierra Tucker
Brittany Sarren
Caity Tozier
Jadon Nashoanak
Baxter Bond
Jocelyn Patsy
Big Staheli
Jacalyn Morgan
Karlton Tuluk
Kiana Nick
Megan Contreras

Jordan Kashatok
Rachael Teter
Noah Lovell
Michelle Kaleak
Debbie Mekiana
Sandy Kowalski
Kathleen Meckel
Amanda Lash
Carol Murphrey
Denise Wartes
Brianna Pauling
Judy Ramos
Sheena Tanner

Grace Brown
Debbie Mekiana
Michael McGill
Cavelila Wonhola
Jill Anguyaluk
Destine Paulsen
Esau Sinnok
Chad Brown
Roberta Walker
Jennifer Sage
Ashley Holloway



Together We Are Rising

Since time immemorial, every so many years, people across Alaska, in villages would gather to celebrate the successful hunts of the year and host a large gathering to share their bounty with others and to sing, dance, trade and exchange gifts. In those days gone by, these events were held to honor the souls of animals with big feasts and were opened with new songs which the men composed for the occasion. There was a song for every animal caught, some depicting the hunt. Some of these events were comical and a cause for great laughter and joy! Others were made to summon the animal spirits with fresh words. In that time, worn out songs would not be used to dance in homage to the animal spirits used for survival of the people. This was the old way of life.

As the world changed, so did the life of those whose ancestors celebrated life as it was back then. Rapid social and environmental change came upon the Alaskan community as a whole. In four generations, our people have gone from being hunters in a very different world to being hunters of a new world full of modern things never before thought of. In our modern age, cultural exchanges with song and dance are taking place annually and the relationships with other cultures are growing vibrantly with each passing year. Elders traditional knowledge have transferred to educational documents and into modern education. We see this same power of knowledge being transferred from our elders to our children. And further, by our children to other cultures and institutions that connect with us as one. We live in times when we are expected to seek a higher education, make new connections, and

connect our lives to new friends from far places. Today's students see that all Alaskan Native people are gaining strength in cultural practices - languages, identity, politics, and many other fields of interest meaningful to our lives. Like a final gift to our children's future, our cultures are changing their own shape, becoming and creating promising new persons in the world From which we are gaining strength to speak our languages, gaining new modern identities in health field's, in sciences, in a new educated work force, and strengthening the political views of Alaskan cultures with the mainstream cultures with successful results.

Today, we create art that is more skilled than ever before. We make films and write stories about traditional beliefs free from fear of punitive theocrats of our past. Elders break long silences, ever less shy about recording their lore. We now exist in a state system, but have still maintained our connection to the Land. Like a final gift our cultures are changing their own shape, becoming some strange, promising new person of the world. And perhaps animals, having lost none of their physical importance too, may yet again beckon to the spirit to join with them as well as we share those dances of old, with the new. Once again through our song and dance we see that all Alaskan Native people are gaining strength in cultural practices - languages, identity and politics, with a brighter future for all. Sing Loudly! Bring joy to the hearts of men! And continue to strengthen our cultural practices in our languages, our identities, even in our politics in a modern world before us!

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