

## Alaska Historical Society – 2010 Session Abstracts

### ***You are your organization's own best advocate, or If you don't advocate for your organization who will?***

**Mike Walsh**

Do you ever talk about the cool stuff that is going on within your organization to an opinion leader in your community, local mayor, a potential program partner, the Governor, or a member of the U.S. Congress? If so, you are already advocating for your organization. Learn how to make the most of your important advocacy work and move it to the next level with a solid, comprehensive Strategic Advocacy Plan. In this session you'll learn the basic components of advocacy, including some Do's and Don't's, and how to get an Advocacy Plan started for your organization.

### ***Up Close with John Bockstoce***

**John Bockstoce**

Following the AHS keynote address by John Bockstoce, this extended Q&A session provides conference attendees an opportunity to continue the conversation.

### ***Historical Perspectives on Oil***

**Shana Loshbaugh, "How Oil Transformed the Kenai"**

The discovery of oil at Swanson River in the summer of 1957 was one of those rare events instantly and widely recognized as a turning point in Alaska history. Some claim that it was critical to the statehood movement. On a local scale, no one can deny the find's profound effects on the Kenai Peninsula, particularly its central and northern areas. This presentation describes the transformation of the Kenai Peninsula communities of Sterling, Soldotna, Kenai, and Nikiski between the 1957 discovery and 1974, when Cook Inlet oil production slackened and North Slope oil reserves began dominating the state economy. That transformation included an unprecedented economic boom, coupled with profound social and environmental changes. Today the area faces a new transformation as Cook Inlet's oil industry fades away.

**Rogan C. Faith, "Hope Gushes Eternal: The Story of Kanatak, a 1920s Oil Boom Town with Everything...Except Oil"**

Oil seepages in the storm tossed region of Kanatak across the Shelikof Strait from Kodiak Island had long been used by the native Alutiiq people for various purposes. Early Russian explorers noted them as did the first geologists sent by the United States government to assess the area's mineral potential. Oil companies arrived in the first decade of the 20th century lured by the stories of "wildcatters", independent prospectors whose passion was to find the pot filled with oil at the end of the rainbow. By the 1920s there was enough confidence in finding producing wells and their attendant riches that "boomers" touted Kanatak as a sure fire investment. Hundreds of people drawn there by the enticing prospects set up stores, bars, pool halls, rooming houses and other businesses catering to the needs of the oil companies and their

employees. Threatened by storms and nearby volcanoes, the town survived on dreams but it couldn't survive the lack of oil.

**Ross Coen, “*Before Prudhoe: Exxon’s Early (Disappointing) Years in Alaska*”**

Humble Oil (now Exxon) and the Richfield Oil Company formed an Alaska partnership in 1964, a joint exploration effort that four years later would result in the Prudhoe Bay discovery and bring incredible revenues to both companies. The history of Humble’s operations in Alaska prior to the Prudhoe strike, however, is marked by frustration and failure. The company’s first exploration well, the Bear Creek Unit No. 1 on the Alaska Peninsula in the late 1950s, cost \$7 million and was the most expensive dry hole in company history. A handful of mining ventures in western Alaska similarly proved fruitless. These disappointments and the changing nature of world oil markets caused Humble to close its Anchorage office in 1960. This paper describes the early history of Exxon in Alaska, in particular how in the mid-1950s it came to regard the region as key to its domestic exploration program and how the subsequent failures nearly caused the company to abandon Alaska altogether, a move that surely would have altered Alaska history in innumerable ways had it come to pass.

**Women Who Energized Alaskans to Make Alaska a Better Place for Women, Children and Families to Live**

In the early decades of the twentieth century, missionaries, reformers, doctors, lawyers, teachers and labor organizers worked to make Alaska a better place for women, children and families to live. By examining the contributions of select women, presenters Janine Dorsey, Phyllis Demuth Movius, and Beverly Beeton will illustrate how women energized Alaskans to make Alaska a family friendly place.

Human energy was an electrifying force improving health, increasing education, providing voting rights for women, improving working conditions and restricting vice. Episcopal women missionaries, including Deaconess Clara Carter and Annie Farthing, moved about Alaska establishing hospitals and schools. In Fairbanks, Ellen Gibson was an entrepreneur, and Aline Bradley served the community as a physician and lawyer. Margaret Keenan HARRAIS and Jessie Bloom worked to educate Fairbanks children. Author Mary Lee Davis introduced readers to the Alaska she had experienced during her seven years in Fairbanks and the Interior. Cornelia Templeton Jewett Hatcher and Margaret Keenan HARRAIS campaigned throughout the territory to convince Alaskans to vote two to one to prohibit liquor. Cornelia Hatcher and Lena Morrow Lewis argued for voting rights for women to convince the legislature to enfranchise Alaska women in 1913.

**Janine Dorsey, “*Episcopal Women Missionaries of Fairbanks and the Tanana Valley, 1904-1915*”**

Between 1894 and 1954, two hundred women came to Interior Alaska as missionaries of the Episcopal Church. They poured their energy into providing medical care, schooling, and religious services—primarily in Alaska Native villages. They were energized in this shared endeavor by one another and by thousands of women outside of Alaska whose contributions

supported their work. Episcopal women missionaries played a critical role in Fairbanks and the Tanana Valley during the particularly dynamic period from 1904 to 1915. In 1904, Deaconess Clara Carter and Annie Farthing opened St. Matthew's Hospital in Fairbanks. For 11 years, they and their successors provided much-needed medical care to the community. They also helped launch a quarterly publication, *The Alaskan Churchman*, whose articles attracted funding to open missions in four Tanana Valley Native villages—Nenana, Chena Village, Salchaket, and Tanana Crossing—between 1907 and 1912. Women missionaries founded and staffed each of those missions. In 1907, for example, Annie Farthing established St. Mark's Mission school, a boarding school at Nenana for Alaska Native boys and girls. In 1915, St. Matthew's Hospital closed its doors, but women missionaries continued to work at St. Mark's into the 1950s, preparing Native students for future challenges.

### **Phyllis Demuth Movius, “Women’s Role in Creating A Place of Belonging, 1903-1923”**

Women energized life in Interior Alaska, from its inception. In 1903, before Fairbanks was a year old, Ellen Gibson was on scene with a dream to build a luxury hotel. Aline Bradley arrived as a physician and later became a lawyer. Jessie Bloom started a private kindergarten that became the Montessori program and brought Girl Scouts to the Interior. Margaret Keenan Harrais became the superintendent of schools while working for prohibition, and Mary Lee Davis recorded all the goings on and later wrote several books that influenced the way the Outside world viewed Alaska. These women and others were instrumental in creating an environment in Interior Alaska that attracted and held families, which allowed Fairbanks to grow and develop into a major center for commerce and social services.

### **Beverly Beeton, “Votes for Women and Prohibition of Liquor in Early Alaska”**

In early twentieth century Alaska, women energized their fellow citizens to make Alaska a better place for women, children and families. These community builders petitioned Alaska's first legislature to grant voting rights to women and persuaded Alaska voters to prohibit liquor in the territory. Cornelia Templeton Jewett Hatcher, editor of the national Woman's Christian Temperance Union newspaper—*The Union Signal*, visited Alaska and married Robert Lee Hatcher whose gold strike started underground mining in the Talkeetna Mountains. Living in Knik the winter of 1912-13, Cornelia sent a petition to legislators urging votes for women. Three years later, she moved from Ketchikan to Nome urging Alaskans to prohibit liquor. Lena Morrow Lewis, the first woman elected to the Executive Committee of the Socialist Party of America, came to Alaska the summer of 1912 as the Katmai volcano released its energy becoming the second largest eruption in the twentieth century raining twelve inches of ash on Kodiak. Traveling by steamship and horse-drawn stage in the time before jet planes, Lena avoided the ash and moved around the territory organizing socialists, urging rights for women, and educating women to the political process.

### **Resources of Southeast Alaska**

#### **Daniel Monteith, “Energy Efficient Tlingit Fishing Practices”**

Historical Tlingit fishing practices optimized efficiency and energy, but allowed for large scale harvest of salmon. The technology developed allowed for large numbers of anadromous fish to

be caught. Tlingit fish weirs and stone traps required a great deal of labor and knowledge about streams and tides. Notions of property ownership and local ecological knowledge enabled the Tlingit people to harvest salmon without depleting the resources.

***Yoko Kugo, "Fuel for Traditional Ecological Knowledge: The Use of Spruce and Cedar Trees in Southeast Alaska"***

Spruce root and cedar bark weaving has been practiced in the Tlingit and Haida culture arguably for six thousand years. Spruce trees were found over a vast area of Southeast Alaska and were harvested for a variety of uses. Spruce trees were harvested locally for cooking and heating, as well as their roots that were used to make baskets, food containers, and fishing tools. Spruce root weaving is water tight and was used in a variety of ways for cooking. Where people found and gathered cedar bark, they used bark for clothing and housing. These techniques have been practiced and passed on for generations. This paper will discuss how spruce root and cedar bark were used in cooking, and how changes in utensils, appliances, and energy needs changed after Euro-American contact. Before Euro-American contact, Tlingit and Haida people used primarily locally harvested resources and were not dependent upon imported or exotic resources. They were self-sufficient and energy efficient. This research also provides baseline information about resilient practices and vulnerable resources in a rapidly changing world.

***Anjuli Grantham, "The Most Unfair Contrivances': Fish Traps and Alaskan Statehood"***

From the beginning of industrialized salmon fishing in the Territory, Alaska's fishery was a highly contested resource replete with race, class, and social divisions, and the fish trap embodied the worst of the cleavages. The fish trap represented nearly all of the ills of Alaska's territorial status: the absentee ownership of the most important industries, the federal government's neglect of the people and the fishery, the decades-long battle between outside capitalists and local laborers, the diminishing salmon runs, the power of the "Fish Trust" canning lobby. However, in the 1940s the Territory's most fervent enemy was converted into a potent ally. The vilified fish trap galvanized and energized the people of Alaska. The cry against the fish trap turned into a cry for Alaskan statehood and a rallying point for demanding local control over the valuable fishery. The battle against the fish trap became the battle for Alaskan statehood, as the device inspired a territory-wide groundswell of support for statehood and for the creation of an ethically managed fishery.

***Russia, Russian America, and 19<sup>th</sup> century Alaska***

***Odin Miller, "Are the Wanderers Lost?: Sedentarization and Cultural Change among Reindeer Herding Peoples of the Sakha Republic"***

Sedentarization has caused unprecedented changes in the lives of indigenous Even, Evenki, and Dolgan reindeer herders in the Sakha Republic, Russia, during the past century. Reindeer herding cultures remained nomadic through tsarist times, although many became dependent on Russian trade goods and began keeping larger herds of domestic reindeer. Widespread sedentarization of indigenous reindeer herders began in the 1930s. The Soviet state collectivized reindeer herds, formed *kolkhozy* (collective farms) and *sovkhozy* (state farms), established permanent villages, and pressured indigenous nomads to settle in them. These

rapid changes had a destabilizing effect on Even, Evenki, and Dolgan cultures. *Kolkhozy* and *sovkhozy* in reindeer herding areas were heavily subsidized by the government, and provided a large range of social services beginning in the 1960s. Many of their members came to identify strongly with the Soviet state. After the collapse of the USSR, the loss of federal support and services caused a large decline in reindeer herding. Many indigenous villages in Sakha are now impoverished, lacking viable economic activity. Traditional subsistence hunting, fishing, and trapping have resurged in the post-Soviet era, but it is unclear whether nomadic reindeer herding is compatible with the largely sedentarized cultures of modern Eveny, Evenki, and Dolgany.

**David Wiswar, “Commercial Bowhead Whaling in the Eastern Beaufort Sea, 1889-1911”**

The discovery and exploitation of the bowhead whale *Balaena mysticetus* in their summer feeding areas in the eastern Beaufort Sea marked the beginning of the end for unrestricted commercial whaling. The time interval between discovery and cessation of exploitation of the bowhead in the eastern Beaufort lasted little more than two decades; 1889 to the early 1900s. Commercial whaling in the North Pacific and adjacent Arctic seas was primarily an American endeavor. Several events and circumstances contributed to a feasible and profitable venture into the eastern Beaufort. These include: the industry recognized the advantages of using steam powered barks; the Pacific Steam Whaling Company incorporated; whalebone, baleen, prices resurged; and darting and shoulder guns were introduced. The nearshore physiographic characteristics of the Beaufort Sea provided a transportation corridor for the fleet to enter the eastern Beaufort and overwinter. Several native groups provided fresh game and skins for commercial trade items such as rifles, calico, tea, and tobacco. Fresh game was instrumental in preventing scurvy. The decline of commercial whaling can be attributed to petroleum products becoming more profitable than whale oil, steel was the preferred over whalebone, and bowhead whales were overexploited.

**Marvin Falk, “Changing Landscapes: Volcanoes and Glaciers in Russian America”**

Most recorded observations in Alaska of natural phenomena more than 100 years ago were intermittent and dependent upon expeditions which would be in any one location only for a short time. Even so, the reports and maps made between 1741 and 1867 significantly extend our time horizon and show significant changes. The Aleutian Islands, Cook Inlet, and Southeast Alaska are documented best, but there are scattered observations elsewhere as well. The story will be based upon published coastal profiles, direct scientific observation and anecdotal accounts. Illustrations will accompany the presentation.

**Science, Study, and Intellectual Affairs**

**John Fournelle, “The Aleutian Volcano Project, 1946-1954: An oral history and archival study”**

In 1998, I began to record the oral histories of men with the USGS Volcano Investigations unit who had worked the Aleutians 1946-54. Most of the geological studies were published as USGS Bulletin 1028 but the "story behind the story" remained to be told. I have interviewed >40 individuals—most of the USGS geologists and field assistants, as well as the founder, G.D. Robinson. The impetus for the project was the June 1945 eruption of Okmok Caldera (Umnak

Island), close to Ft. Glenn. USGS geologist Robinson flew there to evaluate the hazards. The Alaskan commander, Gen. Emmons, knew of the power of volcanoes, having survived the 1912 eruption of Katmai. He lobbied for War Dept. support of Robinson's brainchild, a study of Aleutian volcanoes and islands' geology. They were able to get military and USGS funding. In searching the National Archives, I found papers and photos from a geophysical observatory set up on Adak. The existence of this observatory is unknown in the literature. I found and interviewed several of those involved, but the key player, Austin E. Jones (1898-1985) was deceased. Jones had first gone to the Aleutians in 1929, setting up seismographs for T. Jagger. He would return in 1949, to Adak. Nothing has been written about Jones, but his unpublished notes show a sharp analytical mind of broad interests in volcanology and seismology. In 1952, he sketched a crustal cross-section thru Adak, showing magma rising from a dipping "Zone of Weakness", supplying the Aleutian volcanoes. This figure is virtually identical the figure published by R. Coats in his seminal paper in 1962, Magma Type and Crustal Structure in the Aleutian Arc. Coats knew Jones, but I have found no written communications. It appears that Jones' work was lost to science, and Coats independently developed similar ideas about a decade later.

**James King, *"Energizing Alaska with a University to Match Our Mountains"***

Alaska has the grandest setting for the premier Pacific Rim University, midway between population centers of Asia and North America and on the edge of the Arctic ecosystem. Alaska's 16 exciting campuses could attract students and endowed faculty, from across the World, for academic research on the unique ecology, economy and anthropology of these sites which are so different from the populous parts of the world. University campuses attract businesses adding to the economy of their region and bring some students who settle permanently contributing new wealth in arts, inventions, and businesses. Expanding rural campuses could help prevent Alaska becoming a one city state surrounded by Prudhoe Bay type construction camps. Alaska's worldwide image would be enhanced by using our resource wealth to abolish student tuition, support endowed faculty and develop enticing campuses. Regional campuses would be a great boost for our widely distributed indigenous populations struggling to perpetuate the positive aspects of their culture. So let us build up the University Foundation by appropriation, by bonding, by innovative taxes, or by constitutional amendment. Let us create a legacy for future Alaskans that is at least as exciting as what our generation has been granted?

**G. W. (Greg) Kimura, *"Native Ways of Knowing: A Philosopher's Perspective"***

A casual survey of Alaska-themed publications, broadcast programming, and lectures indicates a growing interest in traditional Alaska Native lifestyles and worldview. Some of this interest is not unlike earlier Romantic fascination with "exotic" or "primitive" cultures (even the term "Native ways of knowing" smacks of this tendency). Other interest is more blatantly instrumental, with appeals to indigenous cultures and practice as showing ways of repristinating Western thought in an environmental direction. Still other interest frames Alaska Native thought in the language of the social sciences, focusing through the lens of, for example, anthropology or history, treating it by fiat as an artefact rather than a living, evolving, and multi-valent tradition of knowledge. This paper argues that Alaska Native thought qua thought needs to be reclaimed by Alaska Natives, articulated in Alaska Native idioms and on their own

terms, and, furthermore, to move beyond current models and conceive of itself as a substantive epistemology. It should be conceived along the same lines as German Idealism, Anglo-American epistemology, or French deconstruction. Better yet, it should understand itself as a distinctive American philosophy, not unlike the traditions of pragmatism or Transcendentalism.

**Jack de Yonge, “Student Editors Ire the U. of A. President, Rile the FBI, and Spark Journalism Teaching the in the Far North”**

One star-lit day nearly 60 years ago, in the littered office of the student-owned weekly at the University of Alaska, *The Polar Star*, editors Alfred Baumeister and Jack de Yonge swigged Bud, smoked Camels and grimaced: They had no copy nor time to write any for the big hole they had in the edition about to go to the printer. They did the natural thing. They grabbed an exchange paper from Czechoslovakia, scissored out a jolly article about Communist summer-camp youths orgasming about volleyball and sing-alongs, pasted it onto copy paper, scribbled its slug or name into the hole on the dummy sheet, rushed all the copy to the printer. That piece edified the campus along with the usual editorials and cartoons scourging the new college administration of President Ernest N. Patty. Patty, a man of small humor, was not amused. Nor did that edition amuse the two FBI agents of smaller humor sitting in his office with him when Baumeister and de Yonge scuttled in to answer to his urgent summons. J. Edgar Hoover’s men demanded to know how and why dangerous Communist propaganda appeared in *The Polar Star*. Patty demanded to know how Baumeister and de Yonge would utter mea culpas for their editorial sins. Their answers earned them FBI dossiers, Patty’s choler and guaranteed the college’s new PR chief, Chuck Keim, years of work teaching a new curriculum—journalism—at the University of Alaska, lining him up eventually to become the school’s academic dean.

**Inside – Outside – Morningside**

**Ellen Ganley** (CEO, Information Insights)

**Karen Perdue** (VP Health Programs, UA)

**Robin Renfro** (VP Human Resources, Doyon)

**Niesje Steinkruger** (Superior Court Judge (retired), 4<sup>th</sup> Judicial District)

**Meg Greene** (Superior Court Judge (retired), 4<sup>th</sup> Judicial District)

From 1904 to the 1960s, Alaskans who needed mental health services were sent to Morningside Hospital in Portland, Oregon. Alaskans were convicted of being insane and shipped to Oregon where they became patients of Morningside. They were taken from their families and communities, and, often, never heard from again. In the end, we believe that there were 3,000 to 3,500 adults and children sent to Morningside. The members of the panel will discuss their individual areas of research (territorial court records, federal administrative records, genealogical resources, etc.) that are being used to piece together the story of Morningside Hospital and the Alaskans sent there. We will also discuss the role of the project blog (<http://morningsidehospital.com>) in reaching individuals with family members who were sent to Morningside.

**Howard Rock**

**Willy Templeton and other speakers TBD, “Howard Rock: Energizing Alaska Natives”**

Howard Rock was a “sparkplug” who “energized” the Alaska Native community with the publication of the statewide newspaper Tundra Times. This newspaper was vital in the creation of an informed statewide awareness among Alaska Natives as they pursued a land claims settlement. The 100<sup>th</sup> birthday of Howard Rock will occur in 2011 as well as the 40<sup>th</sup> anniversary of the passage of the Alaska Native Claims Settlement Act. A committee is formed and is currently planning to host programs and events to recognize and celebrate the historical significance of these anniversaries. The committee desires to kick-off the 2011 events with a panel discussion on Howard Rock at this year’s Alaska Historical Society (AHS) annual meeting. The AHS panel discussion will be followed up with additional events: including presentations during the Native American Heritage month in November 2010, a panel discussion on the “Missing Chapter: the Role of Alaska Native Women in the Passage of ANCSA” during Women’s history month in March 2011, a celebration of Howard Rock’s 100<sup>th</sup> birthday in August 2011, an additional panel on the collaboration of the oil industry and Native association in lobbying for a land claims settlement during the 2011 AHS annual meeting in Valdez, and a number of events to mark the 40<sup>th</sup> anniversary of ANCSA in December 2011.

**Murder, Vice, and the Law**

**Mary Ehrlander, “Through Wickersham’s Eyes: Alcohol on Alaska’s Frontier”**

During much of the time that Judge James Wickersham lived in Alaska in the early 20th century, alcohol manufacture and consumption were prohibited. In 1915, as Alaska’s delegate to Congress, Wickersham introduced Alaska’s Bone Dry Law, which banned manufacture and sale of alcohol in the territory. It remained in effect until 1934 when it was repealed for whites. Prohibition was widely flouted and much alcohol abuse took place, among non Natives and Natives. In his position as a federal district judge, as a delegate to Congress, through his active civic engagement, and in his private life Wickersham was regularly exposed to alcohol abuse and its harms. He seems to have been ambivalent about alcohol’s impacts on society and individuals. He railed at the unscrupulous whiskey peddlers who sold liquor to Natives, but opined that Nome’s bars had a civilizing effect on the town. He owned a bar in Fairbanks for some time. But he was chagrined by his brother’s alcohol abuse. This paper will address the alcohol culture(s) on the Alaska frontier from 1900-1938, largely through Wickersham’s eyes, relying upon his diaries and memoirs, along with other archival materials such as federal alcohol and firearms agents’ reports.

**Terrence Cole, “The New ‘Old Yukon’: Editing, Annotating and Abridging James Wickersham”**

In 2009, the University of Alaska Press, with support from the Tanana Yukon Historical Society, published a new edition of James Wickersham’s 1938 memoir *Old Yukon*. This paper will recount Judge Wickersham’s twenty-year struggle from 1917 to 1937 to write and publish the book, and explore the ways in which this new edition, supplemented with extracts from his private diary, reveals a fresh look at the life of the most influential Alaska leader in the first half of the 20th century.

**Brittany Retherford, “Corked: Investigating Alaska’s Only Unsolved Mass Murder”**

In early September 1982, Southeast Alaska fishermen were closing in on the end of what was predicted to be one of the most lucrative pink salmon seasons in decades when an unexpected tragedy struck. An ambitious young Washington fishing family and their four deckhands were brutally murdered on board their million-dollar purse seiner in the middle of the night in the Craig harbor. Then, a second disaster hit the tight knit fishing community: the fish had arrived in high numbers as predicted, but a massive global canned pink salmon recall tanked the market. Did market volatility play a role in the slayings or was it a simple, angry exchange that took a particularly ugly turn? In 1984, the overworked, politically-charged Alaska justice system eventually arrested their only suspect, John Kenneth Peel, a Washington man who had once worked for the murdered captain and had an insignificant criminal past. Peel was tried in two lengthy, expensive trials and in 1988, acquitted of all charges. To this day, the case remains unsolved. This paper uses court archival research and interviews to better understand the tragic events that led to the slaying of eight people. It also examines the peculiar dynamics of the fishing industry that year, long-standing insider-outsider tensions, and the way the court system handled what would be the longest, most expensive trial in the state's history.

### **War in Alaska**

#### **Mary Breu, “Last Letters from Attu”**

My great-aunt, Etta Schureman, single, 42-years-old and an accomplished nurse and teacher in Philadelphia, arrived in Alaska in August, 1922. One year later, she married Foster Jones, a gold prospector who had lived in Alaska for 20 years. Etta taught in the school for white children in Tanana until 1928 when she applied for a position with the Alaska Indian Service. Her application was accepted, and until 1942, she and Foster lived and taught in Tanana, Kaltag, Tatitlek, Old Harbor and Kipnuk. Their last assignment before retirement was Attu, where they were the only white people who witnessed the demise of a thousands-year-old culture when this tranquil village was invaded by the Japanese on June 7, 1942. One week later, Etta was taken to Japan, making her the first female Caucasian taken prisoner on the North American Continent since the War of 1812. Using excerpts from her descriptive letters, her unpublished manuscript and photos she took to document her life in Alaska, I will tell the story of this remarkable woman whom I knew for my first 20 years and her last 20.

#### **Zachary R. Jones, “Torch, Cannon, and the Hangman’s Noose: American Military Relations with Alaska’s Tlingit Indians during 1869”**

The year 1869 in Southeast Alaska was a year of US military violence against the Tlingit Indians. Tlingit were persecuted, kidnapped, ransomed, executed, and killed by US military officials. Three Tlingit villages near present day Kake were ransacked and burned, and the Tlingit village of Wrangell was shelled with canon for two days amidst a Tlingit-US military firefight. These efforts of force were undertaken by the US military to break Tlingit independence and show them their new masters. These conflicts have tainted US-Tlingit relations to this day. Since 1869, little examination of these events have been undertaken by historians. In general surveys of Alaskan history, many American historians omit the 1869 campaign against the Tlingit in their zeal to discuss the ‘greatness’ of Alaska becoming an American possession. While some other historians have devoted a few pages to the events of 1869 in other studies, no scholar has

published a detailed essay on this topic. Secondly, of the publications to previously examine the conflict of 1869, none have used sources generated by Tlingit Indians to understand these controversial events. Most have relied on the diaries, letters, and reports of the soldiers that fought against the Tlingit, which has resulted in a one-sided historical account. As the first of its kind, my study reexamines the causes and events behind 1869 and makes use of Tlingit sources to study this area of Alaskan history. Many of the sources used in this paper come from the archival collections at the Sealaska Heritage Institute.

**Leighton Quarles, “*The Reel War That No One Saw: John Huston's World War II*”**

Film played a vital role in shaping public opinion in World War II, no less than print or radio. However, film’s especially powerful nature as an audio-visual experience lent it particularly to the distribution of propaganda. Hollywood director John Huston exemplifies both the American film community’s commitment to the war effort and the difficulty of producing critical documentary film during World War II through the example of his documentary trilogy produced by the Army Signal Corps, *Report from the Aleutians* (1943), *San Pietro* (1945), and *Let There Be Light* (1946). Huston’s work stands out in its relevance, clarity and relative objectivity; despite intense pressure to the contrary, he strove to portray World War II as clearly and dispassionately as possible, and he paid for his efforts by having his greatest work censored. His films demonstrate that even within the Army’s film propaganda division, relevant clear-thinking documentary could be produced; but that when such film was made, it was ruthlessly censored.

**Power in the Past**

**Jeremia Schrock, Jamie Hazlett, and Caleb Kuntz, “*Ghosts in the Spruce: A Look at the Past, Present and Future of an Alaskan Mining Town*”**

The gold rush city of Livengood spent its early years as a thriving center of commerce and mining before it gradually declined into nothing more than a state service station. Founded during the winter of 1914-15 the city quickly expanded (establishing a post office in 1915) and grew to a size of almost 10,000. By 1957, with many local goldmines now defunct and the population decreasing, the post office closed, effectively reducing Livengood to a summer resort for game hunters and Luddites. However, there has been a surge of renewed interest in the mineral content of the soils of Livengood. The Livengood Gold Project, a potentially world-class mining claim that covers a good deal of the old Livengood area, began to be explored in 2009 by International Tower Hill Mines Ltd., a British Columbian mining company. If enough gold is found, this now beautifully desolate area will become home to a mine that could potentially rival in size the adjacent Pogo Mine. In our study we hope to present a story of how Livengood was, is, and may become.

**John Branson, “*Steam Power In Twentieth Century Bristol Bay, From Kvichak Bay to Lake Clark, The Charles Denison Sawmill 1934-1955*”**

Adaptive reuse of the material culture from the Bristol Bay commercial salmon industry by upriver people has long been recognized as an important aspect of the long reach of the commercial fishing industry throughout the Bay region. For example, Bristol Bay gill-netters were taken up river and used by local people on Iliamna, Lake Clark and Lake Aleknagik as early

as 1897. Another example is the small vertical steam engine and boiler brought to Lake Clark by Charles Denison in 1934-1935 from the Libby, McNeill & Libby Lockanok cannery on Kvichak Bay. The coal-fired steam engine had been used in various cannery applications such as pile driving and the launching and stowing of scows on the shipways. Denison transported the steam machinery by gas boat and dog sled from the Bay to his Lake Clark homestead where it powered a wood fired winch and sawmill. The Denison mill was the first such mill in the Bristol Bay region. During the years it operated, 1935-1955, Denison's mill became well known in the Iliamna-Lake Clark country for supplying individuals, villages and small businesses with dimensional lumber for construction and boat building. Two noteworthy examples were, the new village of Nondalton built starting in 1940 with most of the homes and the village school constructed with lumber from the Denison mill. The first full scale fishing lodge in the Bristol Bay region, Kakhonak Falls Lodge on Iliamna Lake, was built by Bud and Dennis Branham in 1949 using lumber from Denison's mill.

### **Jane Haigh, "No Gold Without Wood"**

When gold was discovered in Fairbanks in 1903 it was a new bonanza. However, unlike the original Bonanza Creek in the Yukon, gold on the creeks north and west of Fairbanks was deep under frozen ground. Over the intervening years between the Klondike gold rush in 1896 miners in the north had developed technologies to mine gold from frozen ground using steam to thaw the overburden and tunnel through frozen gravels which held the gold. Wood was the only fuel available to fire the steam boilers at hundreds of mines which thawed the ground and eventually operated steam powered hoists as well. In addition, deep shafts and underground drifts required wood to shore up unstable ground. The Tanana Valley Railroad facilitated the transportation of wood, but ran on wood itself. And in Fairbanks, the Northern Commercial Company built an electric plant and steam heating system, also powered by wood. Thus, it was only a matter of time before the more easily available wood was used up and miners had to go further and further for supplies, increasing the costs. Thus, it was not a lack of gold, but a lack of wood which caused a drop in production by 1909, and a concomitant call for a government railroad to provide access to coal. Once the railroad was built, large capital interests arrived and bought up claims, built a coal fired electric plant and brought entirely new technology.

### **Bruce and Ted Merrell, "Up Ship Creek: How Anchorage Used a Broken Oil Tanker to Provide Electrical Power During the Post-War Boom Years"**

Anchorage's population grew rapidly during World War II and on into the 1950s, causing huge strains on the town's infrastructure. When the tanker *Sackett's Harbor* broke in half during a storm south of the Aleutian Islands in 1946, the stern portion with its steam turbine engine was towed to Anchorage, docked in the mud at the mouth of Ship Creek, and used to generate electricity for eight years. Only after the hydroelectric project at Eklutna was completed was the half-ship no longer needed. Built in Portland, Oregon, the *Sackett's Harbor* was one of many hastily constructed tankers and Liberty Ships to develop structural problems. Why did these ships develop cracks or fall apart, what happened to them after the war, and what was it like to be on them? Illustrated presentation will include movie footage by Ted Merrell of a cracked Liberty Ship during a typhoon en route from the Philippines to San Francisco in 1945.

### **Iraq—When is the Present History?**

**Douglas Beckstead, Brian Patrick O’Donoghue, Jessica Hoffman, Jennifer Canfield, Tom Hewitt** US Air Force Historian, Douglas Beckstead, has served two tours in Iraq and Afghanistan where he worked as the Historian on the staffs of the commanding generals of the 332nd Air Expeditionary Wing (Balad Air Base, Iraq) and the 455th Air Expeditionary Wing (Bagram Air Field, Afghanistan). In these positions he collected, compiled and produced monthly histories of the Air Force’s activities that ranged from the mundane to the extraordinary. These histories are what future historians will use to write the “big studies” of the Global War on Terrorism. UAF Journalism Professor, Brian Patrick O’Donoghue, led a group of three journalism students (Jessica Hoffman, Jennifer Canfield and Tom Hewitt) on a month-long embed with the 1st Stryker Brigade Combat Team, 25th Infantry Division (the “Arctic Wolves”) serving in Diyala Province, Iraq. According to Army sources, this was the first time that student journalists embedded with US Forces. Articles about the project appeared in *The Christian Science Monitor*, *Editor and Publisher*, and *The Chronicle of Higher Education*, to name but a few. The panel discussion consisting of Beckstead, O’Donoghue and one or more of the journalism students will focus on their roles in recording the history of Operations IRAQI FREEDOM and ENDURING FREEDOM and how the present is actually history.

### **Love and Music**

#### **Heike Hoffer, “Cultural Validation and the Arioso Chamber Ensemble in 1980s Alaska”**

In the early 1980s arts organizations throughout Alaska received a financial boost from the oil boom. At this time the state acquired many new patrons of the arts, highly educated individuals who came to Alaska for oil-related employment and sought quality arts opportunities like those they had known in the continental United States. A significant beneficiary of their largesse was the Arioso Chamber Ensemble (Arioso), an ensemble formed in Anchorage in 1983 that consisted of musicians from the Anchorage Symphony Orchestra who wanted to enhance their personal musical development as well as explore community performance opportunities. With the Anchorage Concert Association bringing in professional musicians from outside the state, the members of Arioso struggled to define their group in the broader context of arts in Alaska. In 1983 Shannon Lowry of *The Anchorage Times* called them “Anchorage’s newest homegrown chamber ensemble,” a description that appealed to the Alaskan sense of local pride. Yet concert reviewers also emphasized their conservatory training in the continental United States, reassuring new Alaskans that the ensemble could be relied upon to maintain the artistic standards found in prominent metropolitan cities. Personal interviews and newspaper reviews show how this ensemble cultivated an image of being devoted to local culture while still achieving validation through the artistic standards of the continental United States.

#### **Jacquelin Pels, Jeani and Rob Hamilton, and George Prince, “Rhyme and a Reason”**

Alaska’s history has been chronicled in generations of songs. This is an opportunity to get acquainted, perhaps reacquainted, with examples across the musical spectrum—nostalgic, patriotic, lulling or rousing, occupational (how to choose among all the lyrics devoted to fish?

what rhymes with Exxon?). Music is energizing, stress-relieving, community-building, much more. Come to participate or just listen and remember. (Song and story sheets provided.)

**Katie Ringsmuth, “*Martin and Gussie: An Alaskan Love Story*”**

Martin Radovan and Augusta Iverson came to Alaska after the Kennicott copper discovery in 1900. Martin arrived at McCarthy working on the railway, while Augusta, a bookkeeper, was employed by Kennecott. They married in 1911 and spent the rest of their lives prospecting for gold and copper in the surrounding river drainages. Although they never found their “bonanza,” Martin and Augusta’s many years together in the shadow of the Wrangell Mountains were nonetheless rewarding. Historically, we can learn much from the Radovans because their story reflects boarder episodes and themes that have shaped Alaska’s past, including the contributions made by early 20th century immigrants; the role of big business and Alaska’s Americanization; fostering a relationship with nature through work rather than play; and the dependency on science, industry, and corporatism even in the heart of wilderness.