



TRIBAL JOURNEYS HANDBOOK

and Study Guide





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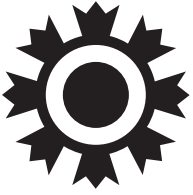
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For more info on Tribal Journeys:

afsc.org/program/seattle-indian-program

www.CanoeWay.org



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As has happened every year, strong grassroots leadership has emerged from many of the canoe families to support the planning of this year’s journey. Our hands up to all who helped produce this Guidebook!

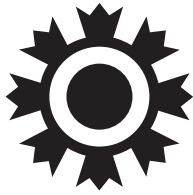
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Introduction

Back in the early 90s, Tom Heidlebaugh used to share with me the early beginnings of what he called the, “real beginnings” of the “Canoe Journeys”. Later, we would call them, Tribal Journeys. They actually began for him and his cohorts out on the coast at La Push in the early 70s while working on a re-“culturation” project. During this project, they traveled from La Push to the old village site, where the project was taking place, in an old refurbished canoe. They used it throughout the project and it became an important element in their work.

Later, in the 80s, Emmett Oliver (Quinault) would actually bring the canoe back to the Native peoples of Washington using a project connected with the Washington State Centennial in 1989. In the mid-eighties, Emmett convinced the Governor to finance the carving of several canoes to be used in ceremonies for the centennial program. Four of the eight canoes that were commissioned were completed and made it to these ceremonies. To enlarge the amount of canoes present, Emmett asked several Canadian canoes to bulk up the native canoe contingent, this against the Governor’s wishes. It was these canoes, and those people involved in getting them to Golden Gardens, that formed the basis for the canoe resurgence that was to come. It was at Golden Gardens that Frank Brown woke up everyone with his challenge to travel north to Bella Bella in 1993.

There were several canoe journeys during the early years of the canoe resurgence. Those journeys were carried-out by dedicated people, native and non-native, who would later makeup the core of what would become the “canoe movement”. Pioneers, so to speak. These journeys would also lay down the foundation for the rules and protocols of the journeys to come.

The big journey of the time was the Journey to Bella Bella. Tom and others would talk of seeing elders coming down to the landing beaches with tears in their eyes. The elders said that they thought they would never see the canoe land on their beaches ever again. This journey took months to complete and left an indelible mark on those who went.

In 1994, several of us from The Cedar Tree Institute were struggling with where to go next with our cultural renewal project also known as the Potlatch Project. It was at a purifying ceremony on the waterfront at Olympia that Tom and I realized that the canoe was

the answer to our dilemma. We had wanted to grow, but were frozen because our project was in one place from year to year, and, although those in our group were dedicated and knowledgeable, we were unable to draw others into our work, “Re-Culturation”. The canoe would allow us to take our work out to the communities. The first project was The Full Circle Canoe Journey. It would take us full circle from the bottom of Hood Canal to Suquamish the first year, 1995 and from Jefferson Head to Squaxin Island in 1996. We completed the circle by closing the gap between Hood Canal and Squaxin Island with a ceremony. One of the canoes was taken out of the waters of Puget Sound and “portaged” to the waters of Hood Canal.

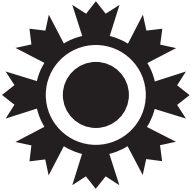
On the Full Circle Journey we worked with families and youth from several native communities. Our objective was to take the canoe, and its rules and protocols, and begin to work with these communities to restore traditional practices and culture to these communities. We wanted to build native pride and structure a knowledge base upon which to build a working culture.

Since 1995 we have grown from three canoes and 50 participants to over 100 canoes and over 6,000 participants from the U.S., Canada (First Nations), Hawaii, New Zealand, Japan, the Philippines and working our way east across America.

In the documentary *Canoe Way* you will see the success of our work. Of course, the energy and destiny has shifted over to the people of the movement. Many of those who started with us back then are gone now and we continue our work in their names. The young people that we started with in 1995 have become its leaders. Our First Nations brothers and sisters bring their wisdom, knowledge and energy to us every year. And WE continue!

Philip H. Red Eagle





How to Pull with Pride and Purpose

THE TEN RULES OF THE CANOE

Rule One: Every Stroke We Take Is One Less We Have To Make.

Keep going! Even against the most relentless wind, somehow a canoe moves forward. This mystery can only be explained by the fact that each pull forward is real movement and not delusion.

Rule Two: There Is To Be No Abuse Of Self Or Others.

Respect and Trust cannot exist in anger. It has to be thrown overboard, so the sea can cleanse it. It has to be washed off the hands and cast into the air, so the stars can take care of it. We always look back at the rip tides we pulled through, amazed at how powerful we thought those dangers were.

Rule Three: Be Flexible.

The adaptable animal survives. If you get tired, ship your paddle and rest. If you get hungry, put in on a beach and eat a few oysters. If you can't figure one way to make it, do something new. When the wind confronts you, sometimes you are supposed to go the other way.

Rule Four: The Gift of Each Enriches All.

Every Story is important. The bow, the stern, the skipper cannot move without the power puller in the middle-everyone is part of the journey. The elder who sits in her cedar at the front, singing her paddle song, prays for us all, the weary paddler resting is still ballast. And there is always that time when the crew needs some joke, some remark, some silence to keep going. The least likely person provides.



Rule Five: We All Pull and Support Each Other.

Nothing occurs in isolation. In a family of the canoe, we are ready for whatever comes. The family can argue, mock, ignore each other, at its worst, but that family will never let itself sink. The canoe that lets itself sink is certainly wiser never to leave the beach. When we know that we are not alone in our actions, we also know we are lifted up by everyone else.

Rule Six: A Hungry Person Has No Charity.

Always nourish yourself. The bitter person, thinking that sacrifice means self-destruction, shares mostly anger. A paddler who doesn't eat at the feast doesn't have enough strength to paddle in the morning. Take that sandwich they throw you at 2:00 AM! The gift of

Who you are only enters the world when you are strong enough to own it.

Rule Seven: Our Experiences Are Not Enhanced through Criticism.

Who we are, how we are, what we do, why we continue all flower in understanding. The canoe fellows who are grim go one way. Some men and women may sometimes go slow, but when they arrive they can still sing. And they have gone all over the sea, in the air with the seagulls, under the curve of the wave with the dolphin and down to the whispering shells, under the continental shelf. Withdrawing the blame acknowledges how wonderful a part of it all everyone of really is.

Rule Eight: The Journey Is What We Enjoy.

Although the state is exciting and the conclusion gratefully achieved, it is that long, steady process we remember. Being part of the journey requires great preparation. Being done with a journey requires great awareness. Being on the journey, we are much more

than ourselves. We are part of the movement of life, we have a destination, and for once, our will is pure, our goal is to on.

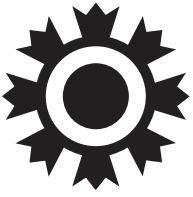
Rule Nine: A Good Teacher Always Allows The Student To Learn.

We can berate each other, try to force each other to understand, or we can allow each paddler to gain awareness through the ongoing journey. Nothing sustains us like that sense of potential, that we can deal with things. Each paddler learns to deal with the person in front, the person behind, the water, the air the energy, the blessing of the eagle.

Rule Ten: When Given a Choice at All, Be a Worker Bee — Make Honey!

Developed as part of a presentation by the Qyuileute People for the Northwest Experiential Education Conference at University of Puget Sound, [Tacoma, WA] in 1990. This version of The TEN RULES OF THE CANOE by David Forlines is from Oceanedge: The Journal of Applied Storytelling, No. 3, Spring 1995, Tales of the Canoe Nation-1, Page 12, 1995.





Frequently Asked Questions

Who can come along?

Over and over the elders have taught us that the canoe carries the family. Those who sing the canoes off and those who sing the canoe in are also the family. Do you have to be a member of a northwest coastal tribe? Each tribal canoe society is responsible for its own canoe, including whom they invite in.

Since an important part of the journey is the sharing, and since fresh crews are always needed, you never know who is going to get on the water. We want to include urban youth and families from Yakama, Umatilla, Warm Springs, Wanapum, Colville, and Spokane in this cultural resurgence. We want all native peoples to share the transforming experiences. Everyone can participate in this cultural resurgence. Whether in the mountains or the plateaus, the rivers or the plains, may you find inspiration in this journey as you build your vision for the future.

When is the journey?

The host community sets the date of arrival at their place. All of the rest of the journey planning stems from that, going backwards from which canoe joins in. Stops are usually at reservations (US) or Canadian/First Nation reserves, unless the distance is too far. For Instance, Port Townsend is a stop because it is so far between Port Gamble S'Klallam and Jamestown S'Klallam (Sequim).

What time do the canoes arrive?

Usually late afternoon, depending on the weather and currents, and how tired pullers are from the day of pulling and night of dancing before. Sometimes those on shore find it problematic because of the unpredictability. Sometimes a rough estimate is available that is updated as the day goes on if there is radio, cell phone, or sight contact with the canoes. Be prepared for long waits on hot or cool days in the sun far from services like stores and restaurants. When the canoes do arrive, you can be uptight about how late they are, or be thankful they made it safely.



How are the journeys organized?

The overall journey is a loose coalition of leaders sometimes referred to as the Intertribal Canoe Society. The members of the Intertribal Canoe Society get together throughout the year to share with each other experiences from the years before, along with songs, dances, and food. Planning centers around the community who has volunteered to be the final destination host, and the date the host sets for the canoes to arrive on their shores arrival. In the US, where virtually all the tribes with communities on or near salt water take part, there are people experienced with the journey that help prepare for the canoes traveling through their territory on their way. Some tribes have a lot of official involvement in traveling and hosting the canoe journey, while for others it is more of a grassroots, community-based approach.

Who funds the journeys?

Most of the journey happens with volunteers providing time. A few tribes have one or two paid staff that have as part of their job description to support canoe to travel on the journey. Some tribes provide funds for the journeys, to varying degrees.

Some canoe groups raise money from foundations, but most fund-raising is grassroots and direct.

The American Friends Service Committee and the Potlatch Fund have recently been able to support the canoe journeys through grants from foundations that have been used to provide direct funding to canoe families as well as Technical assistance and logistical support.

There is no overall funding for the journey at this time.



What do the copper rings signify?

The Copper Ring Ceremony was started, as a part of The Full Circle Journey back in the summers of 1995 and 1996, by Tom Heidlebaugh and Philip H. Red Eagle as a CONTRACT CEREMONY designed to insure that everyone on the journey understood the 10 Rules of the Canoe and that each canoe family has discussed everyone's CONDUCT while on the journey. It is a tradition that the rules of conduct and protocol are agreed upon by those participating in the canoe journey.

Copper has been a symbol of wealth among most coastal nations since early times. The Circle represents unity, cooperation, togetherness and strength amongst many of these nations and especially those participating in Tribal Journeys. Together, the Copper and the Circle is the Copper Ring. Add commitment and you have the Copper Ring Ceremony

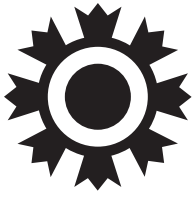
With each necklace there are a number of different colored beads strung on the left side, over the heart. These beads represent each person's story while participating in each year's journey. It must be noted that these beads do not represent status and authority, but are rather STORY BEADS so that one can remember each journey that they participated in over

the years. If anything, they represent WISDOM and LESSONS LEARNED, and should be looked upon in that way. Currently, some elders have as many as 20 beads. So many stories and so much wisdom!

On the right side of the necklace are the HONORING BEADS. To date, the red faceted bead is to honor Emmett Oliver who brought back the canoe to our peoples back in the late 80s. The teal blue bead is the VETERANS' BEAD.

On some rings, there is a silver bead built into the ring itself. This silver bead is for those whom have carved, or constructed, a canoe, or several canoes. It was initially designated as the Canoe Carver's Bead, but is currently called THE CANOE MAKER'S BEAD.

Philip Red Eagle has been making the ring and conducting ceremonies since Tom Heidlebaugh passed in March of 1997. In recent years a number a volunteers have been helping Phil make the rings and assemble the necklaces as well as conduct the ceremony. As of 2011, over 400 ceremonies have been conducted and over 5,600 necklaces placed around the necks of participants who choose to make this commitment.



Journey Logistics

Throughout the Journey Consider

What to Do When Canoes Arrive Early

Some faster canoes arrive at host communities early and before everyone else. There are several ways to deal with this:

- ◆ Ongoing welcoming from the hosts.
- ◆ A pre- or “soft” landing at a nearby beach to gather while waiting.
- ◆ The canoes could be greeted in waves (or by regions).
- ◆ Early paddlers could shower and rest, and then go back out to come in with other canoes.
- ◆ Formal welcoming at a specific time—if you arrive early you can come in and get cleaned up.
 - Have a few staging/holding areas for people who arrive early to rest and clean up, then all the canoes can come finally together.
 - Faster canoes leave later
- ◆ The normal protocol is for a host community to determine where and when the canoes land, as well as what order.

Security

During the Journey, each canoe family should be responsible for their own security—organize shifts of people to stay with the canoe, etc. Do not expect hosting community to be responsible. Can have



gatherings of people watching canoes, also each group can honor those who volunteer to watch canoe. Know who you bring on the journey. One person out of a thousand can hurt others by thieving, drinking or fighting.

Canoe Families

- ◆ Each canoe family needs to think about how many miles it can and will travel per day. Watch out for “weekend warriors” who are out of shape and jump into the journey and overdo the first day.
- ◆ Canoes need to plan to provide for much of their own food as the large numbers participating can be a strain for host communities
- ◆ Families need to let host communities know if and when they plan to stop, how long they’ll be staying, and how many people will come. Host communities need to know what to expect ASAP so they can plan for food, showers, etc. Host communities are under no obligation to do anything. What a community provides to support the Canoe Journey is a gift. It is appropriate to express your gratitude to hosts.
- ◆ It helps if Canoe Families make their proposed schedule and route known ASAP. Don’t assume each host knows you are coming unless you talk to them directly.

Canoe Journey Planning Tips for Hosts

A lot of planning is needed for this event—canoe families must be planning their own journey, and the hosts are coordinating the entire event at their site. From past Journeys we’ve collected a list of helpful planning tips:

- ◆ **DESTINATION HOST:** When considering landing date, check tides! Your beautiful landing can be spoiled by a big mudflat.
- ◆ Establish role of coordinator at the host nation. This job will be very intense until the journey is complete.
- ◆ Establish a logo for the journey—this needs to be done ASAP by the hosts so that other families can use it on their t-shirts to begin fundraising.



- ◆ Map out and synchronize leaving/arrival dates.
- ◆ Establish a theme for youth, involve them more, bring at-risk youth on the Journey (with proper supervision).
- ◆ Develop a workplan between now and the Journey.
- ◆ Build a website, tell where and when meetings are being held, maps for locations, changes in dates, etc.
- ◆ Create a map of the host area—where to land, camp, laundries, eat, facilities, park, perform etc.
- ◆ Develop a program of events that can be distributed listing each day's events and a map of the area.
- ◆ Invitations to possible host communities to participate need to be made along the way by an entourage of host leaders/representatives. Some of these smaller communities may wish to combine to host the large contingents of canoes.
- ◆ Look at what else is going on during the Journey time, and how this will affect us (holidays, fairs, fishing seasons)
- ◆ Recruit and incorporate Native & non-Native volunteers—this builds bridges between Natives and non-Natives
- ◆ Think about bathrooms & Port-a-Potties. Portable rest rooms with showers and toilets can be rented. **HAVE EXTRA JANITORIAL STAFF!** It helps to clean bath and showers many times a day. **EMPTY ALL SEPTIC TANKS.**
- ◆ Make T-shirts with Tribal Journey logo that say “volunteer” or “security” etc. so we can distinguish who is doing what.
- ◆ Look at tide charts and determine appropriate landing times (canoes almost always land later than planned). Know prevailing winds and currents.
- ◆ Communication—we need to ensure information is made available to people who can't attend meetings. Meetings occur all over so there needs to be greater coordination between North & South.
- ◆ Someone should put together a poster about the Journey to distribute to all tribes, so those not involved will know what is happening.
- ◆ Check the bulletin board in camp—leaving and arrival times, meeting times and locations, etc. Often on the journey this kind of information is passed by word of mouth and it misses people or is garbled in transmission.



Landing & Cultural Protocol

Protocol is very important.

Requesting to come ashore protocol

It helps if host communities and canoes plan and communicate with each other head of time-everyone needs to make sure that we all know appropriate protocol so we don't do things differently. For instance, if the canoes coming from the east have each skipper ask permission to come ashore while the canoes from south combine into groups and have one do most of the speaking, it can create awkwardness.

REMINDER: When the protocol is being done by elders for incoming paddlers, try not to stand between the two groups-the idea is to do it face-to-face. Please help by remaining behind the elders during canoe welcoming ceremonies.

Consider that it takes 4 or 5 hours for all the canoes

to request and receive permission to come ashore some years when each canoe requests permission (5 minutes x 60 canoes equals 300 minutes or 5 hours). Some communities with more than one canoe have one spokesperson for all the canoes.

Although the format for requesting to come ashore varies, common elements include:

- ◆ Speaking first in traditional language;
- ◆ Repeating phrases twice;
- ◆ Saying who you are;
- ◆ Declaring that you come in peace;
- ◆ Saying you are tired and hungry and wish to share songs and dances; and
- ◆ Requesting permission to come ashore.





Some canoes have the skipper or a cultural leader ask, others share the honor and responsibility, sometimes even with youth.

The host community may have an elected or cultural leader, an elder, or someone designated by the host community grant permission to come ashore and welcome them.

Some feel for the safety and health of the pullers there are times when things may become less formal than others. If you have doubt about protocol, skippers and elders may wish to consult with each other, and even have contingency plans for various eventualities. For instance, in 2005 the wind had people arriving all different times, many had to trailer their canoe to Port Angeles from Jamestown, and some arrived a day late.

Usually the order of things, such as canoes coming ashore or cultural sharing such as singing and dancing are decided by who either is from the farthest away, or who traveled the farthest. Ultimately it is up to the host tribe to reconcile situations that are not clear cut, such as when a tribe may have paddled from a long distance, but they are close by road or as the crow flies, or live close. Our elders remind us when we begin to get frustrated when there are complications or disagreements that this, like many other things is a learning experience for all of us. Having it framed that way often seems to cool it down for some. These things are often discussed in skippers meetings the night before the canoes leave. If a canoe was not represented at the meeting, you can usually find out from someone who was there.

Recognizing elders

This can be one of our first considerations. Having an intergenerational group honors elders and can balance a canoe family. Tribes should also have funds available to ensure elders can participate. Most communities consciously consider how to respect and care for elders. A way this can be shown include:

- ◆ Youth make them plates of food and serve them first;
- ◆ Have special seating for them in the big house so they don't have to climb stairs;
- ◆ Provide a hand when walking over rough ground; Provide special seating at the canoe welcoming;
- ◆ Host communities open homes for billeting.

Discussions on protocol may be added to this section as it is by no means comprehensive.



Wisdom of the Elders

The grandmothers are asking you to be patient with us. Listen to the songs, there is a certain way a woman holds her hands when she dances and tells a story. There is a certain way a young man holds his hands when he dances. Love doesn't change, tradition cannot change. When we go on this Journey the old ones who travel with you are trying to share not just their love but their discipline. If the Elwha community decides to have a youth day and you can plan it, it might turn out to be a basketball tournament, but remember to be disciplined, to watch your mouth and to be kind to that other team. This is what the training is all about in the Canoe. So you can be here tomorrow to share these things with your grandchildren. I do remember being your age and I hope to be here twenty years from now to share with you children. And I agree with the skippers who talked—it is about you, it is the skippers who have the experience, and it's the skippers who know the waters and know what the protocol needs to be.

— Late Makah Elder

Community from farthest away is first to land and first to perform. If there isn't a lot of time for songs, each group do two songs—this will give people a sense of when they are going next. Speak with owners of song (or people from the community where song comes from) before singing it to get permission. Elders served by young people first. Ask permission to come in [to land]. If Ahousaht has more than one canoe then they will ask once for all the canoes. Show respect to the canoe. Don't urinate in the water from the canoe. Order of Chiefs (Ahousaht).

— Edgar Charlie

Big groups always have problem with dancing protocol, maybe start with farthest, go to 2 in the morning, next group up start next day, so not keeping people up late at night and spreads it out. Set time limits.

— Donny Venske



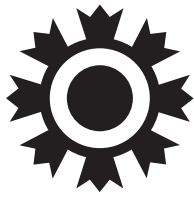
At a skippers' meeting in 2004 we were discussing what order the canoes were to come in. There was some disagreement on how it should go. People were getting cranky, we were tired and it was getting late as the discussion seemed to go on and on. I almost felt I could cut the tension in the room with a knife. Then Chief Frank Nelson spoke, and said something like: "Remember, we are all here to learn." That seemed to relieve the pressure in the room instantly. I felt like I could look at our discussion that way, the trials of the journey that way, in fact my whole life that way, and it could reduce my uptightness.

Often when I am with a friend who is overwhelmed with things to do, I tell them the story of when I was freaking out trying to get everything ready for a canoe journey. Tom Heidlebaugh was with me and he calmly said to me: "Don't worry, everything always turns out the way it is supposed to turn out." I stopped and thought about that for a moment, and it made sense, so I relaxed and just did my best at getting ready. Then one day I was with Tom, and he was freaking out trying to get ready for something. I said: "Don't worry; things always turn out the way they are supposed to turn out." He turned to me and exclaimed: "Who told you that baloney!"

— Jeff Smith

We've been teaching our young people how to sing, weave, speak Native languages and we have to care for our mother. Even though the tree is already down and makes paper products, each one of us can bring our own bowls and help the old ladies so they don't have to wash. We have to live tradition right here.

— Late Makah Elder



Canoe Culture and The Canoe Movement



History & Tradition

The legends of the Pacific Coast First Nations tell of the time of the great flood, when the people tied their canoes together side by side. As the waters rose, the people took a stout cedar rope and attached their canoes to a mountaintop. Here they waited until the waters receded, and they were saved.

— David Neel, *The Great Canoes*

The cedar canoe has long been a part of Northwest Coast culture. Once used as both transportation and as a spiritual vessel, the canoe tradition faded with the use of motor boats in the late 1800's. A canoe renaissance has occurred during the last twenty years, however, bringing the canoe back to its place in Northwest Native culture. Two major events marked the return of the canoe tradition. The first was in 1985 when Haida carving master Bill Reid carved a canoe based on the measurements taken from a canoe housed in a museum collection. This canoe, the LooTaas became an invaluable part of Haida culture. The second was the journeys that began in 1986 from one Nation to another. The Journeys were more

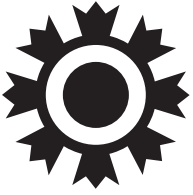
than just traveling from one tribe to another, and instead were a call to all the Northwest Coast Nations to come together and revive the role of the canoe. Through these journeys a cultural resurgence took place and the canoe became a symbol for healing, community and cultural revival.

Origins of the Canoe Movement

(The following is an excerpt from a late Makah elder during an Intertribal Canoe Society meeting hosted by the Puyallup Tribe in April 2005)

The Journey started in Bella Bella by sending a young man who was 14 to an island to fast, pray and to bring back the songs to him. He challenged us to bring back the long, long journey. We started with maybe 50 people and now there are tens of thousands who come into a village—from 1973 when an old one-hundred-year-old canoe went back to a Native village. The Journey solves the problem of alcohol and drugs, by asking, just for this journey, will you stay drug and alcohol free.

This grandmother on the coast was correct, she brought the canoes in the '70s. That started the canoe Journey, then came '89 and the Paddle to Seattle and then Bella Bella. They had 10 canoes from Washington. The first day followed protocol, the second day was Woman's day—women took charge of the dances, the chiefs were traditional but they still had Women's day. The third day was the youth's day, planned by the youth of Bella Bella. The young people chose to have a modern dance, it was their day, their planning. Young people have talent as well as parents and aunties and grandmas and grandpas and on that day they shared their talent.



Ray Fryberg's (Tulalip) Killer Whale Story

Canoe Journey meeting at Tulalip 1-14-06

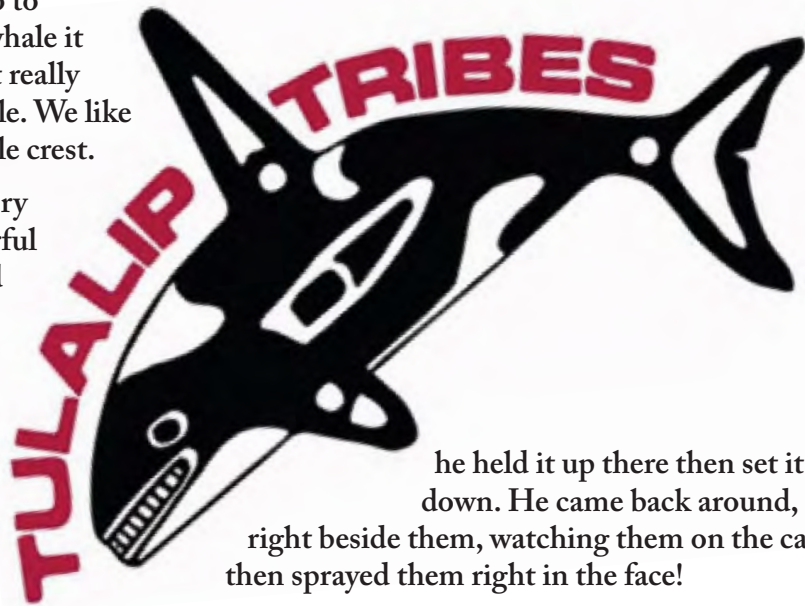
If you ever get the opportunity to go to Canada and paddle with the killer whale it is really something unimaginable. It really validates who we are as Indian people. We like many other tribes use the killer whale crest.

We went up there because of the story that goes with it. It was really powerful we looked for him for 2-3 hours and couldn't find him. We were going to leave and were putting up our canoes. Jerry Jack and his family already put their canoe up and went out on his boat. Then Kelly John's daughter said Jerry was on the CB and he was bringing in the killer whale. So, we put our canoe back in the water and went up there.

Jerry said, "Let him know you are here." Two of Kelly's (?) young boys started singing and drumming and the killer whale started following them. The killer whale turned around and dove down and started coming right at them underneath the surface of the water like a torpedo, water was going over his head.

The killer whale came up between the canoes and looked eye-to-eye right at them. Jerry said, "Introduce yourself to him." The killer whale waited by them. Kelly introduced them in their language, then I told him who we were and where we came from.

The killer whale went down and came back around then he went back around and went from the back to the front of their canoe and turned upside down and rubbed their canoe with his fin. Then the killer whale got under the canoe and lifted the canoe up,



he held it up there then set it back down. He came back around, came right beside them, watching them on the canoe then sprayed them right in the face!

How many people experience that from a wild killer whale? Long time ago you would have received some power from that. Kelly said, "He's really blessing you guys." It was the experience of a lifetime. When he came up looking at Ray, he said, "It was like they were examining each other, but it felt like the killer whale knew something I didn't, it was that powerful."

If you receive an invitation like that take it. You may not have the opportunity to experience something like that ever again.





Canoe Journey Visions



Tom Heidelbaugh, Laughing Bear, lived until March of 1997. He was one of the visionaries that saw the potential of the Canoe Nation, and worked tirelessly to help it come to pass.

Tom's essay "On Intertribal Waters: Vision Stories of the Canoe Nation" is written from the perspective of a canoe elder looking back from 2050. He ends it with:

"Now we can only dream where the Canoe Way of Knowledge will take us in the future. Our forests are returning. Our waters are being healed and becoming clean and full of life again. Our beaches are safe and rich with clams and oysters and urchins and sea cucumbers and anemones and sea stars. Seals bark from the waves. Sea otters roister in the kelp forests. The sound of traffic has diminished and the lift drum can be heard up and down the coastline.

Once we sang about Paddling to the stars. This was considered a rap song, made up at La Push long ago. But maybe that is what is calling our dreams. Chief Seattle, in his still memorized speech transliterated by Vi Hilbert, speaks of wandering beyond the stars. While we pull over the waters of our world, we go into dreams and we become larger in our hearts and minds. Spirit guides us. Perhaps paddling to the Stars and back again is not so strange a dream.

Now, we spend as much time on the water as we do on land. Now, we spend as much time for families as we do for ourselves. Now we dedicate our work to our community and our land as much as we dedicate it to our family. Now we live in balance, finding that smooth passage that only a carved cedar canoe can make over the roughest water on the welcoming shore. Now we ask permission to come to share the beach with our friends and relatives. Now, we are invited to bring our canoes in and sing and dance as we have always done."

Faith Rukovishnikoff, 29, of St. Paul Island, AK shared the following thoughts when preparing for this year's journey:

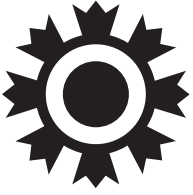
"Being involved with the Canoe Journey has brought more cultural awareness to our community. Now [a big challenge for] the group who went on the Journey is to figure out how to bring the [spirit of the] Journey to the village and share how powerful it is. We started making and using traditional bydarkas [similar to kayaks] for the first time in many years. We have started again to do our traditional woodwork, such as our hats and [other traditional articles]. Before, only the little kids danced, now two adults and some older youth have begun to dance, also.

We have renewed meeting in a traditional circle while preparing in the months before and during the Journey. We met weekly and did a check-in. Some circles are intense while some are relaxed. Sometimes we discuss the life changes we are going through, like relationships, financial problems and other hard to talk about subjects. We talk about

the importance of earning the trip, our lifestyle, being better citizens, and problems with alcohol.

One challenge now is to keep the continuity going after the journey. Canoe Journey participants have just started getting back together for the first time since we completed the journey last summer. Preparing to go off-island helps us to focus. We hope to have representatives join the Alaska Yukon tribes for a Yukon River healing journey this summer as well as taking part in the Intertribal Canoe Journey.

Personally, the Journey was a big challenge, it helped me spiritually, helped me to make choices in my life. The sharing in the circles helped me to see what the community needs; I was blind to the social issues in our community before. People really open up on the Journey. I am preparing to go to seminary in Kodiak and then Moscow, Russia. The Journey helped me to build my relationship with God more and grow in my spirituality. I was never exposed to spiritual traditions other than Russian Orthodoxy before, so I was close-minded before. I was exposed to Native spiritual traditions on the Journey. I saw everyone has faith, and now I am able to accept others' spirituality. It has helped me to not be so prejudiced to other ways. I was wary of others' [talking] circles; I thought everyone should worship the Father, Son and Holy Spirit. I was ignorant, naïve. It was a beautiful experience. I realize now that the Church is a vehicle to God, not the thing to worship."



Funding Information for Canoe Families

Funding Information for Canoe Families

A majority of canoe families are fundraising this year, compared with 50-60% last year. We now have to support ourselves on this journey. Let's have more workshops from families for other families, for example: how to raise funds for the journey

Funding Ideas

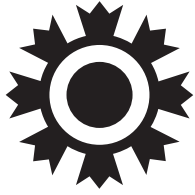
- ◆ Invite donors to be honored guests at the Canoe Journeys.
- ◆ Get support from your city, and also use your tribe's Drug and Alcohol Prevention fund.
- ◆ Approach local businesses—many would love to give donations of money or supplies. Many companies will donate, but you should approach them early!! People want tax write-offs—write letters!
- ◆ Apply for funding from host tribe, or other tribes with funds available. Check for applications.
- ◆ Apply for grants—for example, from Social Justice Fund (Seattle), or The Lannan Foundation in Santa Fe. Go to <http://www.lannan.org/about/>
- ◆ Letters of support from canoe families including why the journeys are important can help for grants and donations
- ◆ Buy each others' T-shirts. Smaller families can charge more, and it can simply be understood that is how they are raising money.
- ◆ Other organizations may contribute. For example, Quinault received equipment donations from the Chemical Dependency Group.
- ◆ If seeking donations of equipment or money, suggested means for soliciting are:
 1. Ask as an individual canoe family
 2. Use your tribe's tax-exempt status code to solicit donations

The following ideas were submitted by Canoe Journey participants at the Puyallup ITCS Planning Meeting

- ◆ Car washes, now called car cleansing ceremony—they've gone to tribal offices and done car cleanses on payday.
- ◆ Sell t-shirts
- ◆ Go to other people's events
- ◆ Gets donations from silver carvers
- ◆ Raffles
- ◆ Sent in to become a Society again now need to incorporate and that will help with receiving donations
- ◆ Apply for grants
- ◆ Anti-tobacco funds for youth program
- ◆ DASA money
- ◆ Solicit gaming tribes- haven't received hard money
- ◆ Food donations by tribal fisherman and hunters
- ◆ Bake sales
- ◆ Craft sales
- ◆ Tell tribal members to be involved throughout the whole year, not just at the last minute because it takes money.
- ◆ Little events add up.
- ◆ Work to eventually become a non-profit group.
- ◆ Use a larger group as a sponsor. Identify who can help out in these areas.
- ◆ Create a budget to get funded to do trainings on safety, fundraising, protocol.

One canoe family that was mostly working adults agreed to put aside \$50. each month for a year to save \$600. for the journey. If 20 people did that they would raise \$12,000. for their canoe family journey.





Safety on the Canoe Journey

Logistics, Planning, Coordination & Communication

For Host Tribes

- ◆ In the past, there have been problems with host communities not fully guiding canoes into their land—we need to address this in our canoe families. The host tribe should address this BEFORE canoes get there and provide canoe families with good charts, tide information, locations of sandbars, maps and a comprehensive map designating where we're landing, where support boats will be moored & where the rest areas are. Provide a boat stationed near landings to help guide canoes in.
- ◆ Host communities can provide information on what route is best and safest and what we should expect -- tides, weather, conditions, etc. Get local advice from each area we'll be traveling through.

For Canoe Families on the Water

- ◆ Notify the Coast Guard (or Seattle Traffic) when out on the water so that there are no accidents (with freighters, ferries). Notify when approaching traffic lanes and past traffic lanes, preferably on VHF.
- ◆ It is usually safer for all to travel on the same route, in groups that go similar speeds. The canoes that go more slowly should stick together. The canoes that go more quickly should stick together to avoid being too spread out on the water. Get through areas of potential danger like traffic areas and narrow channels quickly. Slower canoes should set out earlier, faster canoes later, to help us arrive closer together and reduce waiting time at the landing.
- ◆ We are always in need of additional support boats. We really need to have good communication on the water (VHF radios on the same channel), predetermined hand signals. Know the routes and tides and information about the currents. In the past we've spread out too far to be safe.

Cold-Water Safety

- ◆ Everyone is encouraged to go through cold water trainings—even more than once. The more exposure to cold water, the better, even if it means sitting in cold bath water or taking cold showers. (For information about preventing hypothermia see Cold-Water Safety Training section).

Safety Equipment & Devices

- ◆ GPS software can identify moorage docks, gas stations, etc. along the way. Know how to use it!
- ◆ The more fishermen and fisherwomen that you have on your crew, the better. You need people with knowledge the water environment.
- ◆ It is recommended to go over your equipment list in the weeks before the journey—make a checklist, and go through each item, making sure it is accounted for and everyone knows where it is.
- ◆ Look at each leg of the journey as a journey in itself—be prepared for each journey with gear and experience. Some skippers require that each crew member carry at least a quart of water; emergency lunch; dry clothes in waterproof bag; sunglasses; sun hat; sunscreen. Many crews keep such things on a support boat, but sometimes support boats are called away to transport or on an emergency. Or you may pull with a different canoe and get separated from your gear on the support boat. When this happens you can get thirsty, sunburned, hungry, and cold. Plan on being out 18 hours with only what you are carrying on board.



Capsizing

- ◆ Practice time can be allotted for doing roll-overs. It's important to practice with only the minimum number of people needed to right the canoe (for some canoes this is two, for some four). You have to have at least one person who knows how to right-it to direct the others.

Weather

- ◆ Guard against the weather and cold temperatures—it gets very cold—be aware of what to bring with us in terms of clothes and gear. Think about weather conditions and **BE PREPARED**.
- ◆ Plan to be out for a longer period than you expect. Plan for all weather. Bring extra supplies in canoes in case you become separated from a support-boat.
- ◆ In some areas calm, warm sunny mornings may turn into windy, choppy, cool afternoons. Wind alone has caused hypothermia to those in support boats.

Fitness

- ◆ There should be preparation in activity to get more flexible and fit for the event.

First Aid and Medical Care Suggestions

- ◆ Chronic health conditions of travelers need to be known & list made so that people can care for each other in an emergency.
- ◆ Prevent severe sunburns—burns can be dangerous, happen easily, and can prevent people from participating. Sun damage is easy to prevent with sunscreen, hats, sunglasses (eyes can burn), lip balm. Remember your feet and the top of your head.
- ◆ First aid supplies can be distributed between canoes and support boats. Keep a small first aid kit in a waterproof bag on the canoe, and a more comprehensive kit on your support boat. Support boats should always be close enough to come when there is an emergency.
- ◆ Know who is trained for first aid on your canoe/boat. Consider training for everyone, especially on preventing and treating hypothermia which has been caused more often by wind than by getting wet. Hint: cheap, easy protection from wind, rain and sun can be had by the crew wrapping themselves in a big, blue tarp.

**Health Information***Insurance*

- ◆ Make certain that your insurance policy covers you during your time in Canada or the US. Consider purchasing supplemental or other insurance if your own policy does not provide this coverage. You may also want to check with your health insurance company to ensure that your policy includes coverage for medical evacuation.
- ◆ Carry details of your insurance plan with you and leave a copy with a relative or friend at home.

Water Safety Training

Highlights from June 2005 training by Coast Guard rescue and Lower Elwha Tribal Law Enforcement

- ◆ **Remember:** What you bring in the canoe with you is what you'll have out there in the water.
- ◆ Practice putting on your life vest in the water- you need to practice doing it, it's not something that comes naturally. Panic sets in and that's when things can go wrong. Many people wear their live vests while in the canoe. Some sit on them. Who is safer? Wearing a vest can save your life. ***Sitting on it keeps you comfortable before you drown.***
- ◆ Keep hold of BOTH the paddle and life jacket until your support boat comes or you get back into the canoe.
- ◆ Listen to your skipper.
- ◆ The canoe will float even when capsized. So hang onto the canoe. Get on top of it or other things to stay out of the water. This will greatly reduce your chances of getting hypothermia.
- ◆ STAY CALM. Things get chaotic when seas get rough and you see weather coming. A calm situation can become panic. Stay calm. Practice being in that situation. If you don't practice you can go into panic and not know what to do. A lot of people don't die of hypothermia, they die because of panic.
- ◆ Hypothermia: If you are caring for someone in a hypothermic state- do passive re-warming: take them out of water, remove cotton, (wet cotton kills) get them into a wool (or other non-cotton) blanket. DO NOT DO ACTIVE RE-WARMING. Heat packs and hot water are not a good idea for someone in this state. They can put the person into cardiac arrest.
- ◆ NOTE ON BODY TEMPERATURE LOSS: As your body loses heat your body will start to react. At 85 degrees core temperature you will hit muscle failure where muscles stop working. As it lowers you start losing ability to think. Then it goes fast after that, when you start hitting 80 degrees you start to give up, things go downhill fast.
- ◆ Know your equipment. Keep it in good shape. Any signaling devices you can have attached to your life preserver will help. Even something as simple as a mirror or a strobe. Keep your equipment up. Change batteries frequently. Keep light bulbs updated.
- ◆ While in the support boat, stay close together to keep warm. Support boat passengers have gotten hypothermia in years past when the wind comes up during a warm sunny day and they don't have a jacket or tarp to cover themselves.
- ◆ Water temp during training should be about 45-47 degrees. The use of an Immersion Suit or other buoyant thermal protective device will greatly enhance survival time.
- ◆ Body thermal conductivity in water is 26 times faster than when you are exposed to air.
- ◆ If you have a life raft, board as soon as possible.
- ◆ 50 degree water equals 15 minutes before incapacity and/or unconsciousness with life jacket on.
- ◆ 50 degree water equals 9 minutes before incapacity and/or unconsciousness without a life jacket.
- ◆ In addition, a sudden, unexpected entry into cold water may cause a reflexive "gasp" allowing water to enter the lungs.
- ◆ Drowning can be almost instantaneous....Personal Flotation Devices (PFDs) can help you stay alive longer in cold water. You can float without using energy and they cover part of your body thereby

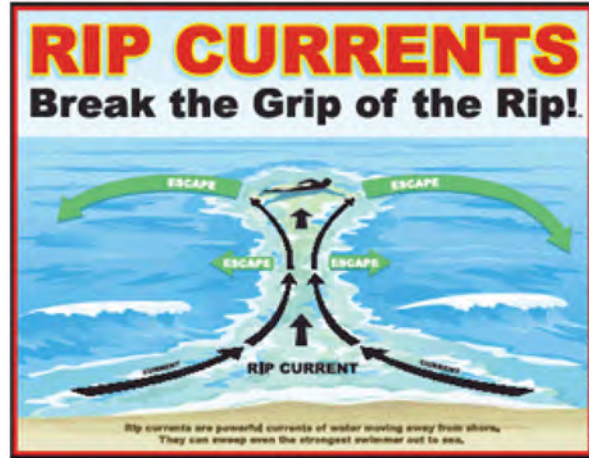
IF THE WATER TEMPERATURE (F) IS:	EXHAUSTION OR UNCONSCIOUSNESS	EXPECTED TIME OF SURVIVAL IS:
32.5	Under 15 Minutes	Under 15 - 45 Minutes
32.5 - 40.0	15 - 30 Minutes	30 - 90 Minutes
40.0 - 50.0	30 - 60 Minutes	1 - 3 Hours
50.0 - 60.0	1 -2 Hours	1 - 6 Hours
60.0 - 70.0	2 - 7 Hours	2 - 40 Hours
70.0 - 80.0	3 - 12 Hours	3 Hours - Indefinitely
OVER 80.0	Indefinitely	Indefinitely

Hypothermia Chart
(for general reference only)

providing some protection from the cold water.... Hypothermia is progressive - the body passes through several stages before an individual lapses into an unconscious state. The extent of a person's hypothermia can be determined from the following:

1. Mild Hypothermia - the person feels cold, has violent shivering and slurred speech.
2. Medium Hypothermia - the person has a certain loss of muscle control, drowsiness, incoherence, stupor and exhaustion.
3. Severe Hypothermia - the person collapses and is unconscious and shows signs of respiratory distress and/or cardiac arrest probably leading to death.

- ◆ Conservation of heat is the foremost objective for a person in the water. To accomplish this, limit body movement. Don't swim unless you can reach a nearby boat or floating object. Swimming lowers your body temperature and even good swimmers can drown in cold water.
- ◆ If you can pull yourself partially out of the water - do so. The more of your body that is out of the water (on top of an over-turned boat or anything that floats), the less heat you will lose. Especially keep your head out of the water if at all possible - this will lessen heat loss and increase survival time.
- ◆ Wearing a PFD in the water is a key to survival. A PFD allows you float with a minimum of energy expended and allows you to assume the heat escape lessening position - H. E. L. P.
- ◆ Treatment of hypothermia can be accomplished by gradually raising the body temperature back to normal. Re-establishing body temperature can be as simple as sharing a sleeping bag or blanket with another individual, or applying warm moist towels to the individual's neck, sides of chest and groin. Remove wet clothes as they inhibit heat retention.
- ◆ A warm bath could be used for mild to medium hypothermia, gradually increasing the temperature. Keep arms and legs out of the water and do not attempt to raise the body temperature too quickly.
- ◆ Do not massage the victim's arms and legs. Massage will cause the circulatory system to take cold blood from the surface into the body's core, resulting in further temperature drop. Do not give alcohol, which causes loss of body heat, or coffee and tea which are stimulants (and cause vasodilation) and may have the same effect as massage.



IF CAUGHT IN A RIP CURRENT

- ◆ Don't fight the current
- ◆ Swim out of the current, then to shore
- ◆ If you can't escape, float or tread water
- ◆ If you need help, call or wave for assistance

SAFETY

- ◆ Know how to swim
- ◆ Never swim alone
- ◆ If in doubt, don't go out

More information about rip currents can be found at the following web sites:
www.ripcurrents.noaa.gov
www.usfa.org

- ◆ The held position, also referred to as the fetal position, permits you to float effortlessly and protect those areas most susceptible to heat loss including the armpits, sides of the chest, groin, and the back of the knees. If you find yourself in the water with others, you should huddle as a group to help lessen heat loss.



HUDDLE: If you're in a group and you can't get back into the canoe having a huddle will help conserve heat & keep everyone together. It's amazing how fast a person in the water can get far away from you in just ten minutes.

HELD POSITION: Keep self crouched down, ankles crossed, arms crossed and close to chest. Keep head above water. (You lose 50% of your body's heat through the head.) The biggest cause of drowning is not hypothermia it's someone aspirating (breathing) water from panic. Important to keep the held position.



Write-up of 2006 Safety Survey

To: Canoe Nation
From: Jeff Smith and Sweetwater Nannauck

RE: Kla-okwa-gee-la Intertribal Safety Committee and list of Safety Ideas

Dear Friends and Relatives,

The Intertribal Canoe Society Safety Committee has been active the last five Canoe Journeys (2004-2008) acquiring and distributing safety equipment. After the loss of our beloved Kla-okwa-gee-la on the 2006 Journey Sweetwater Nannauck recorded many of the safety ideas that folks shared with her.

As many of you know, Kla-okwa-gee-la's daughter Colleen Pendleton, now living in Neah Bay with her husband Steve, is particularly interested in supporting canoe journey safety initiatives. Hence, the Kla-okwa-gee-la Intertribal Safety Committee is so named in his honor.

Kla-okwa-gee-la (Jerry Jack) Intertribal Canoe Society Safety Committee

This is a tribute to our beloved Kla-okwa-gee-la (Jerry Jack) that our children and our children's children will know they are safe on the annual Canoe Journey.

Below is a list of suggestions concerning safety issues and ideas to help ensure safer conditions for our canoe families. At this time these are all ideas, that as a committee we can discuss and implement by consensus. I [Sweetwater Nannauck] would like to thank all those who took the time and care enough to share your concerns, ideas and suggestions.

1) Safety Trainings:

- a. CPR training for each canoe family. See if the Red Cross or other agencies can come to central communities to provide training.
- b. Mandatory water-safety training for each canoe family member. Practice water safety training earlier in the year. See if the Coast Guard can help in water safety training.
- c. Skipper training: map and compass training; know about regional waters and tides; know how to switch pullers-both from side-to-side while under-way and between support boat and canoe; know what supplies are needed, and prioritize responsibilities –e.g.: Feed pullers first; make sure everyone knows what to do in the event of an emergency; making sure someone is in charge of maintaining and bringing of water, food, life vests, first-aid kit, paddles, bailers; safety first – know when to trailer canoes, disembark or stay on shore.



Have skippers sign a form stating safety is met. Know health condition of the crew (such as diabetes, food allergies) and medications.

2) Establish our own inter-tribal safety check point at each stop that will be responsible to make sure each canoe and their support boat has a first-aid kit, VHS, GPS, compass, water, food, life vests, bailer, proper clothing, etc. This is to avoid outside regulations, we will be responsible to monitoring ourselves.

3) Life vests:

a. Have a life vest contest. Canoe families can paint Coastal designs (or other designs) on their vest. Provide prizes and posting on websites of winners. Hopefully this will appeal to the youth and give an incentive for them to wear their life vests.

b. Provide larger life vests.

c. Provide higher quality vests. To receive a vest pullers must complete water-safety training and CPR training. Skippers perhaps will be required to do Skipper training. Charge a small fee for higher quality vests so people may have more ownership and take care of them.

d. Provide more seat pads or materials for canoe families to attach a pad to seats so pullers will wear their life vests instead of sitting on them.

5) Support boats:

a. Ideally, each canoe will have a support boat to travel with. If not, then they must travel with another canoe family that does.

b. Support boats should be sea-worthy, safe and large enough to hold extra pullers, food, and supplies.

c. Have one central support boat that is equipped to deal with any problem and emergency situations. Equipped with VHF, GPS, wet suits, diver, person(s) trained in CPR or EMC, maps, etc.

6) Recognition of canoe families with high safety standards at the final destination protocol. Honor them and present them with gifts. E.g. – Best over-all safety that has a safe ground crew, support boat, and canoe; Safest Canoe; Safest ground crew; and Safest support boat. Have a point system in which to measure how safe each category is.

7) Put a picture in guidebook of what safety equipment should look like in a clear bag.

8) Designate representatives from each region. They may have supplies to sell if needed, be a check point to check each canoe family at arrival to ensure everyone is OK and prior to departure, make sure every boat,



ground crew, and canoe have everything they need. Help develop safety rules for the Canoe Journey everyone is agreement of following.

9) Make sure every participant signs a registration form and agrees to follow Canoe Journey rules and safety rules developed by the Inter-tribal Canoe Society, otherwise be forbidden to leave.

10) Hosts need to consider weather and other conditions to determine arrival of canoes. Can't rush them or make demands of on-time arrivals in inclement weather.

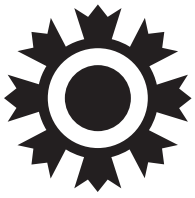
11) Better communication with tribes that will be traveling the same route, to leave and arrive at destinations together. Have one travel plan.

12) Stress on-time departure and arrival times according to weather, tides and other pertinent conditions. Travel as one, if there are difficulties, agree to disagree, but once on the water leave problems on the shore. Have talking circles to resolve any differences.

13) Provide children's books and/or coloring books about water-safety to teach young children about water safety.



FIRST AID KIT - CONTENT			
Supplies	NEEDED FOR:		
	Canoe	Support Boat	Ground Crew
Sterile adhesive bandages - assorted sizes			
2-inch sterile gauze pads (4-6)			
4-inch sterile gauze pads (4-6)			
Hypoallergenic adhesive tape			
Triangular bandages (3)			
2-inch sterile roller bandages (3 rolls)			
3-inch sterile roller bandages (3 rolls)			
Scissors			
Tweezers			
Needle			
Moistened towelettes			
Antiseptic			
Thermometer			
Tongue blades (2)			
Tube of petroleum jelly or other lubricant			
Assorted sizes of safety pins			
Cleansing agent/soap			
Latex gloves (2 pair)			
Sunscreen			
Duct Tape			
Non-prescription drugs			
Aspirin & non-aspirin pain reliever (Youth advised against taking aspirin)			
Anti-diarrhea medication			
Antacid (for stomach upset)			
Syrup of Ipecac (to induce vomiting if advised by the Poison Control Center)			
Laxative			
Activated charcoal (if advised by the Poison Control Center)			
Visual Distress Signals (flares)			
Need three Pyrotechnic Devices (flares):			
a. Red flare - hand held, day/night			
b. Parachute flare, day/night			
c. Orange smoke signal, handheld, day			
d. Floating orange smoke signal, day			
e. Red Meteor, day/night			



Suggested Equipment Checklist

Canoe Equipment

- First Aid kit- small version for canoe
- Comprehensive First Aid kit
- Tide information, maps, charts
- For paddlers under-age, clear permission letters from both parents stating where the child is going, why, with who, for how long, numbers to call in case of emergency, and permission to give medical treatment (see “Consent form” on page 15).
- VHF marine radios. Each canoe should have one. Waterproof ones are best. All canoes and support boat skippers must agree which channel to be on before going on water.
- Life jackets are essential, even for kids on the docks.
- Radar reflectors—they allow boats to detect you in the fog. They are crucial.
- Canoes need bailers (bucket to empty water from canoe). One person can bail as needed or the canoe needs to use a bilge pump (which must be cleaned every day with fresh water).
- Shelter/Tarps-can be used to cover up in the canoe & protect from wind- the blue ones are good
- Cooking equipment
- Emergency blankets (not cotton)-Space blankets are cheap & easy to carry
- Hand warmers
- Zip-lock bags—various sizes
- Food when paddling: dried fish, jerky, PB&J sandwiches, fresh fruit etc. (many “health bars” are not much better than candy bars)
- GPS system (recommended) GPS software identifies all moorage docks, gas stations, along the way. Learn how to use it in advance of need.
- Waterproof compass. You can use a compass from point to point. Works well with charts.
- Bumpers
- Marina fees, taxi or bus fare and coins for payphone in case separated, money for food
- Dry bags
- Heavy-duty garbage bags (big ones) are great to have. They can serve as rain gear & hold in body heat and can also used onboard as drybags.



- Visual Distress Signals—flares, strobe lights
- Sound Producing Devices- whistle or horn
- Navigation lights- flashlight or lighted lantern that can show white light.
- Extra roll of toilet paper
- Extra paddles secured to canoe
- Throw bag (a bag with rope for rescue)

Rescue Throw Rope

To Throw

-Grasp hand loop at draw string end with non-throwing hand and pull out two feet of line. Hold bag with throwing hand at the buckle. Throw bag with smooth underhand motion.

To Rethrow

-Fill bag with water to add weight. Rethrow bag (you do not have time to restuff bag).



To Restuff

-Undo bag's belt buckle. Open draw string. Hold bag and rope tail in one hand. Put second hand into the bag and pull rope into the bag using short jerks. Do not coil. Leave hand-loop on outside of bag. Tighten draw string and close buckle.

Support Boat Equipment

- Binoculars
- Life jackets
- Marina fees
- First Aid kit
- Blankets— preferably not cotton
- Hand warmers
- Food/extra food
- Means to heat food as needed (optional)
- VHF marine radios
- Visual Distress Signals (flares)
- Sound Producing Devices
 - If vessel is less than 39.4 feet/12 meters: whistle or horn
 - If vessel is over 39.4 feet/12 meters: whistle or horn and bell
- Navigation lights: (white, red and green)
- Fire extinguisher
- Extra clothes— bring various sizes of old clothes for wet paddlers
- List of cell phone #'s
- This book!
- Spare bailer or pump
--->



- We will often be traveling out of cell phone range, and your brand may not have coverage in certain areas, or may have high roaming charges in other countries
- These additional Federal requirements**:***
 - Ventilation system
 - Backfire Flame Arrestor
 - Oil Pollution Placard
 - Garbage Placard
 - Marine Sanitation Device (if installed toilet)
 - Copy of Navigation Rules

**Note: It is not unusual for Coast Guard to cite for failing to meet regulations

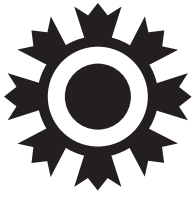
Training

- Cold water training - Practice in canoe families - take on water, learn to paddle to keep canoe steady, swim, bail out canoe, get back in, start paddling. Get warm clothes on, etc.
- Safety training videos
- Other training to consider:
 - Navigation & safety training
 - Food safety training (for ground crew)
 - First-aid/CPR



Individual Equipment

- A copy of your insurance/medical billing information.
- Your own waterproof bag with supplies in it—safety blankets, change of clothes, rain jacket.
- Multiple copies of birth certificates and picture ID for the border. Have all appropriate information—don't rely on your tribal identification card alone. Have birth certificate too. Be prepared, and be up front and truthful at the crossing.
- Tribal Contract Health Services card
- Canadians may need to arrange for health coverage while in the U.S.
- Each person should know where to locate all of the first aid and other emergency supplies in the canoe.
- Pocket knife
- Handkerchief
- Sunscreen
- Lip balm with sunscreen
- Insect repellent
- Whistle— on vest
- Something to cover your head
- Sunglasses (polarized is best, reduces glare)
- Emergency poncho/rain gear (cheap plastic ponchos get blown around by wind).
- Extra clothes ** Note: Wet cotton clothing draws heat away from the body faster than any other material
- Extra food
- Space blanket



Support Boat Responsibilities

BE RELIABLE—You need to be right there when the canoe you're supporting needs you. That means you can't be breaking down, so take care of necessary maintenance before the journey and have your systems working in top form. We once had the canoe towing our Zodiac after it ran out of gas - not good! Have a good battery and charging system. Make sure your nav lights work. Have a VHF radio that works. Have charts of the area, a GPS and how to plot/Lon on the charts if the fog rolls in. If you have a toilet, bring along a rebuild kit. Have tools and spare fuel filters handy.

BE SEAWORTHY—Know what your boat can handle (probably more than you can). When you will REALLY be needed is when the westerly kicks out in the middle of the Strait of Juan de Fuca and you have to tow a canoe with your own boat full of wet and cold kids in a rising and threatening sea. Make sure you, and your boat, are prepared for that. Be prepared to tow, and be able to do it quickly and efficiently. Have blankets and sunscreen aboard. Have a knife aboard if you wrap the prop. Have a good anchor setup and know how to use it. Be the expert with your boat that everyone expects you to be.

BE SAFE—Make sure you can get people out of the water and into your support boat with relative ease - try it during a cold-water rescue training. Little rope ladders are about useless because people can't easily climb aboard with them - a steel ladder with at least three rungs down in the water is a workable solution, and you'll still have to pull people aboard but at least they can help get themselves in. Have a LifeSling or throwable life ring with poly attached (so it won't sink and foul your prop) so you can haul a person to your boat. A throwing rope bag is a good way to get a line to a person in the water. Encourage float-vest usage - much safer for them to float without effort and it gives you something to pull them in with. Wear a float vest yourself to model good behavior and show that it isn't that uncool. If the canoe flips or the weather turns bad, the buck stops with you. You ARE who they will turn to.

BE DISCREET—This is a canoe journey, not a support boat journey. Fall back a bit and don't be the center of attention, but be close enough to respond quickly when your canoe hails. Take care of your own needs

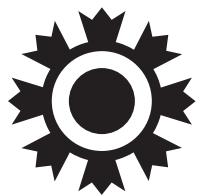


(fuel, water, moorage, potty dump) after the canoes have landed. Make sure you have lunches and drinks aboard in the morning before departure. Cell phones and FRS radios are a good way to stay in touch.

BE FUN—While you'll be pushing your limits of navigation, anchoring and piloting skills (and parent-ing skills) you'll be exploring new waters as part of an important cultural event. You're an important member of the canoe family, providing the canoes increased safety and convenience. Allow for chaos and lack of organization - it will come out alright, so long as you're smiling.

TEACH RESPECT—Kids can have fun and be respectful, too. You're the master of your ship and responsible for all aboard, so make rules that work for your boat and stick to them. If smaller kids need to have their float-vests on every time they're out of the cockpit, enforce that. If they make a mess down below, make them pick it all up before stepping onto the dock. Most people like to know what the rules are so they can follow them - they want to do the right thing - so let them know your rules and be consistent in applying them. It's OK to be a parent when needed, but you have too much to do to be a cop. Model 'right' behavior at all times - they're looking to you much more than you think. People think that a canoe journey is about pulling in the canoe, but it's so much more than that - seeing how protocol works, seeing how people get along, seeing how the canoe family provides duties for everyone and so everyone has a place and is needed.

Submitted upon request by Tom Curly



Northwest Coast Language Information

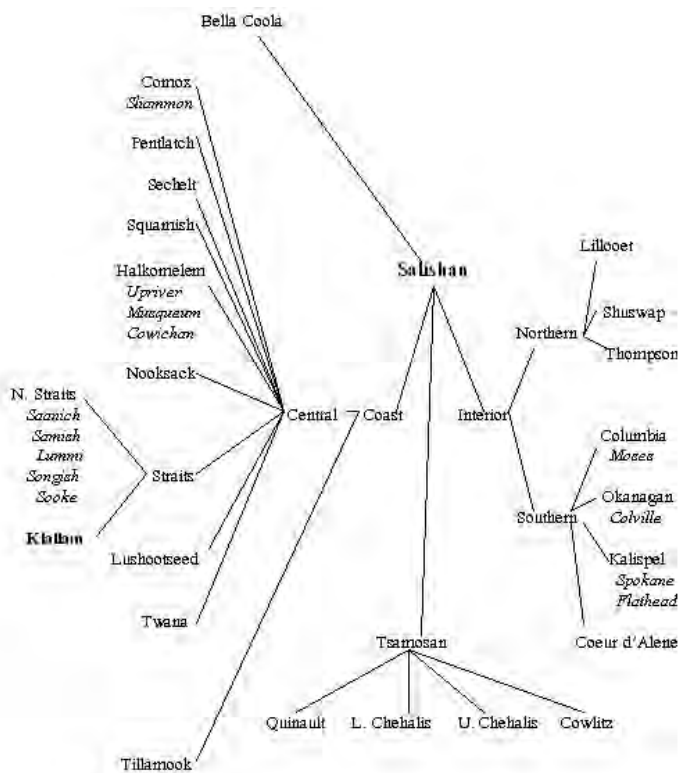
Seagoing cedar canoe societies of the Pacific Northwest range from Northern California to Southern Alaska - wherever the cedar tree grows along the coast and inland waters. This region has some of the most diverse groups of languages to be found anywhere in the world - a testament to the longevity and stability of the cultures. Within these language groups, there are a wide variety of dialects. Tribal Journeys has inspired many "Costal Natives" to look within their unique culture to learn and preserve the language of their ancestors.



Northwest Coast

Language Resources on the Web:

- depts.washington.edu/wl12/resources.html
- en.wikipedia.org/wiki/Klallam_language
- quileutenation.org/culture/language
- www.kanutv.com/Lushootseed.html
- www.ling.unt.edu/~montler/Klallam/Flood/index.htm
- www.lushootseed.org
- www.pugetsalish.com
- www.tulaliplushootseed.com
- www.wrvmuseum.org/alphabet/alphabet.htm



A Family Tree of the Salishan Languages

Tlingit Canoe Racing Commands

Paul Jackson, Klukwan
 Franklin James, Kake
 Mary Anderson, Whitehorse
 Mark Jacobs, Sitka

Get in the canoe: **Ayíx gay.á! Tléx' gaa náx, ayíx gay.á!**

Sit still: **Tliyéix' gaykí!**

Get ready: **Yanyeené!**

Paddles straight up: **↑Kínde! Kíndeí at'éek'! Kindachóon!**

Paddles straight out: **↔Dákde! Dákdeí at'éek!**

Paddle together: **Wóosh een yida_xáa! Wóoshteen a_xáa!**

←S'étnáx déi – going left

(commands that will take the canoe left)

Sheeyínáx ayaxáa! (row)

S'étnáx yanal.á!

Sheeyínáx latsín! (strong)

Sheeyínáx tláakw! (fast)

S'étnáx kagéináx! (slow)



Going right: **Sheeyínáx déi→**

(commands that will take the canoe right)

S'étnáx ayaxáa!

Sheeyínáx yaa nal.á'!

S'étnáx latsín!

S'étnáx tláakw!

Sheeyínáx kagéináx!

Push the canoe out: **Daak yaaylatsaak!**

Paddle tips in the water: **Yanyeeyék!**

Fast: **Tláakw!** / Slowly: **Kagéináx!**

Break water: **Kúxdei nú!**

Paddle backwards: **Kúxdei yida_xáa!**

Stabilize the canoe: **Ayáx gaaylatsaak!**

Put paddles in the canoe: **Yaakw yíkdei a_xáa!**

One at a time, get out of the canoe: **Tléx' gaa náx, ayík dáx yéi gaxyee.áat!**

Do it: **Góok!**

(said after every command so everyone can act together)

Canoe Journey Phrases in Chinuk Wawa



I am called _____ .	_____ nayka nim.
We are from _____ .	ntsayka chaku k^hupa _____ .
We come in peace.	k^hanawi †ush-təmtəm ntsayka.
We have travelled many miles...	liili ntsayka hayu-munk-isik.
We are hungry, tired and thirsty.	dret-^hil ntsayka, hilu-mək^hmək hilu-tsəqw.
May we come ashore?	q^hata msayka təmtəm, pus ntsayka alim k^hupa msayka ili?i?

Responses:

I am _____ of the _____ people.	_____ nayka nim, _____ nayka tilixam.
We welcome you...please join us...	tilixam tayi shiksh! nixwa chaku mi†ayt k^hanumakwst ntsayka!

Literal translations of the Chinuk Wawa:

_____ is my name.
 We come from _____ .
 Our hearts are entirely good.
 We've been paddling a very long time.
 We're very tired, there's no food there's no water.
 How would you feel about us taking a rest in your country?

Responses:

_____ is my name, _____ are my people.
 Honored guests!
 Won't you come be with us!



Klallam Cwicen Ceremony Speech 2005

-hákwʷt st kʷi siʔám' sčičiʔúʔis†	we remember our respected ancestors
-čʔáʔaʔ ʔaʔ tiʔə čixʷícən ʔaʔ tiʔə ʔáynəkʷ	from here at čixʷícən today
-hakʷt st ʔaʔ čiči smanʷs ʔuʔ haʔ† tiʔə sčtəŋxʷən	we remember this is very sacred land
-łáy st ʔuʔ xčičit st ʔaʔ čiči smanʷs ʔuʔ nəmá tiʔə ʔən' sčtəŋxʷən, siʔám' sčičiʔúʔis†	we also know that your land is very sacred, respected ancestors
-ccíʔəŋ kʷl sqəp† ʔiʔtxʷ nəcúʔ	we stand as one
-ʔəŋ† st ʔuʔ man' ʔuʔ ʔiyám'	we will definitely be very strong
-0... nəščičiʔúʔis, qəmáŋ†	oh, my ancestor, this is what we ask
-słéʔ† čiči słáys ʔuʔ čənt cə siʔám' sčičiʔúʔis† ʔaʔ kʷl sxʷčiyaʔs yaʔ	we want to bury again our dear ancestors where they were
-ʔawə c łáy səyəqéʔtəŋ	not to be disturbed again
-ʔawə c łáy səyəqéʔtəŋ	not to be disturbed again
-xʷanəʔtxʷ cə shiyís	let their souls rest
-0... nəščičiʔúʔis, qəmáŋ†	-oh, my ancestor, this is what we ask
-xʷanəʔtxʷ cə shiyís	let their souls rest
-0... nəščičiʔúʔis, qəmáŋ†	-oh, my ancestor, this is what we ask

Klallam Canoe Welcoming Speech 2006

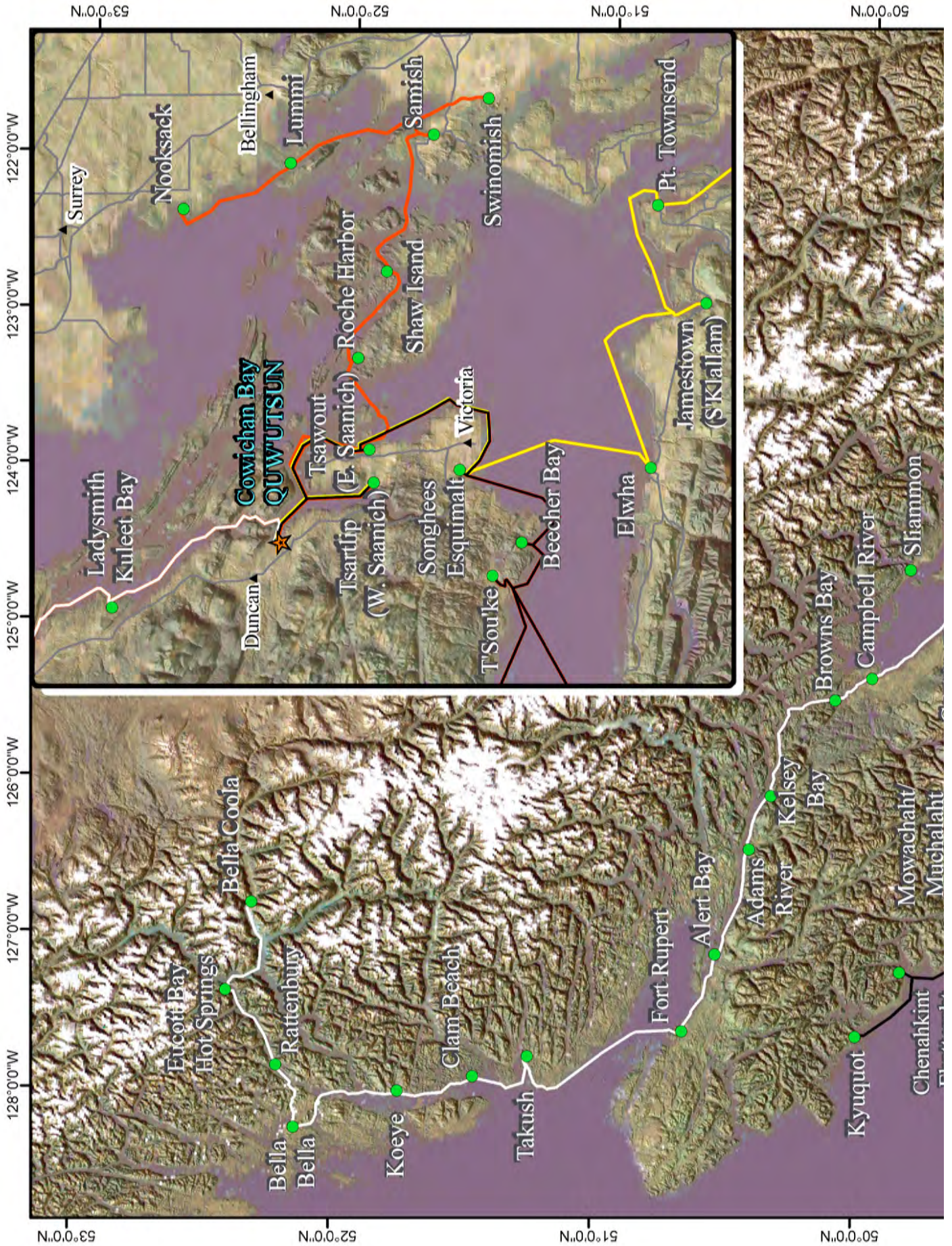
man' kʷu ʔəy' ʔaʔ čiči ʔən' stáči hay ʔaʔ tiʔə čixʷícən	It's a very good day that you all arrive here at čixʷícən
hakʷ st ʔaʔ kʷi siʔám' sčičiʔúʔis† ʔaʔ tiʔə skʷáči	We are here to remember our respected ancestors on this day
ʔáyəs caʔst siʔám' nəščáyəʔča	We are happy my respected friends
ʔənʔá čiči ʔan	Come Ashore!

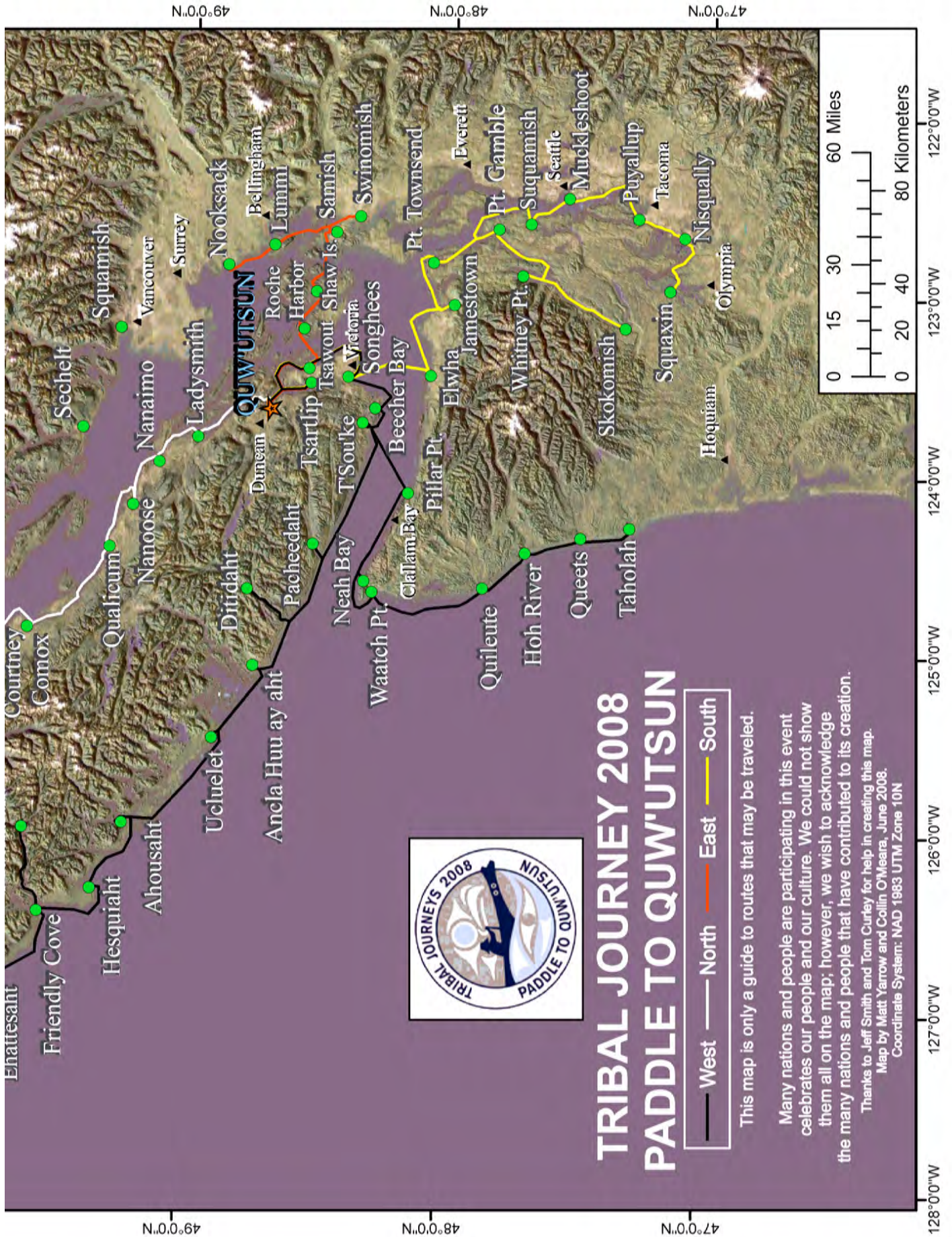


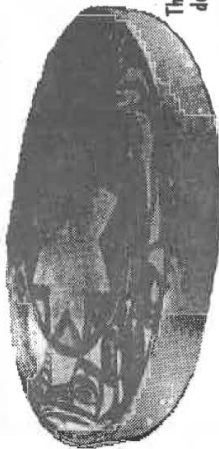
Coming Ashore – Makah (Unicode)

q̄ i·q̄ i·dic̄ c̄ aq̄ (Makah)	English
1. q̄ux̄q̄u·d̄ q̄idic̄c̄a·a·tx̄.	1. We are Makah
2. ʔiyaχ̄ćiλ̄id di·ya.	2. We come from Neah Bay.
3. t'·u·puk'·aλ̄id̄ ɬaχ̄ʔuk ^w i·y ʔiyaχ̄aχ̄du· ti·kaʔa.	3. We are happy now today that we are right here.
4. ʔuš̄u·yakš̄ʔalica·hu·χ̄ʔadu·kt̄ χ̄di·s̄ haceyʔi·y k ^w ič̄i·yasaqsa.	4. Thank you for inviting us to come to your land.
5. hitasaλ̄beyaqaλ̄id̄ ɬaχ̄, č̄abuɬ̄χ̄do·wacux̄ č̄awiduks̄iλ̄ daba·ɬ̄qey.	5. We want to come ashore now so we can gather together with you in celebration.
6. š̄u!	6. (Expression – done- okay).









OceanEdge

The Journal of Applied Storytelling

The drum, "The Eagle's Eye," spoke during the Full Circle Journey

Welcome to the Full Circle Journey of the Great Canoes

• *How many people can fit in a canoe?* The answer is: An infinite number, so long as they don't all try to get in at once.

You are part of the journey, whether you pull with the teenagers on a pizza raid or fix fry bread at the campsite on the beach. The prayers of the grandmother who can't leave her home are needed as much as the strength and good humor of new paddlers surviving their first splash-off.

• *Why do we paddle?* Hear the words of Chief Padjusame, Frank Nelson of the Kwakwaka'wakw Nations. This is what he said to the whole world, from the bow of his nation's great canoe, in the summer of 1994 at the culmination of Tribal Journeys, opening the Commonwealth Games in Victoria, B.C.:

"Our message this day is to convey to the world that we must begin to acknowledge the legacy that was left to us by our ancestors and our Creator.

"That we must begin to listen to the cry of our winds, the rustle in our forests, the ripple in our waters and the fire that burns within our nations.

"This is to leave a legacy for our children and our children yet unborn, and we continue to echo the spirit that was left to us by our forefathers!

"More importantly, the gifts provided by our Creator allow our First Nations to walk in dignity, respect and self-esteem. We must become proprietors of our own songs, our own traditions and that in doing this, we keep it within our own realm. So that we do not give it away, for in doing that we rob our own children and our children yet unborn."

Chief Nelson invites us all to the Aboriginal Games in Victoria, August 3-11, 1997. ☐ Chief Nelson (604) 652-9150 ☐ Alex Nelson (604) 592-9761.

• *Who can come along?* Over and over, the elders have taught us that the canoe carries the family. Those who sing the canoe off and those who sing the canoe in are also the family. Do you have to be a member of a Northwest Coastal tribe? Each tribal canoe society is responsible for its own canoe, including whom they invite in.

Since an important part of the journey is the sharing, and since fresh crews are always needed, everyone gets on the

water at some time. We want to include urban kids and families from Yakama, Wanapum, Colville, Spokane in this cultural resurgence. We want all native peoples to share the transforming experience described inside. Everyone can participate in this cultural resurgence. Whether in the mountains or the plateaus, the rivers or the plains, may you find inspiration in this journey as you build your own vision for the future.

• *Where do we go?* The future of the canoe resurgence is only starting. We could have a different journey each summer for the next ten years and never repeat a destination. We have Akalat at La Push to paddle to July 26-30, 1997. Call Fred or Joe Woodruff at Quileute, (360) 374-3342, for further information.

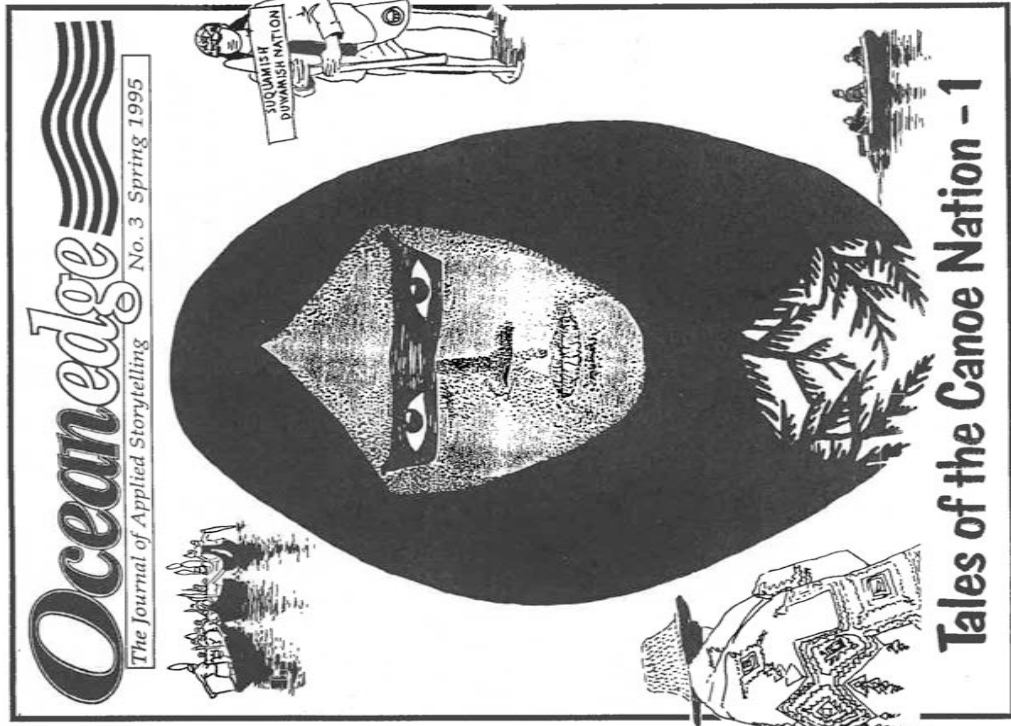
• *What can we do?* If you want to get involved, bring your friends, family and children in, then get involved in your local canoe or cultural group. Jamie Valadez at Elwha S'Klallam, Connie McCloud at Puyallup, Peggy Ahvakana from Suquamish, Paul Hayte at Makah, Jerry Jones at La Push, Neah Bay, Squaxin Island, Nisqually, Muckleshoot, Port Gamble, Jameson, Lummi, Swinomish and other tribal communities who support and participate in this great journey.

Each tribe has been raising its own funds, but The Enetai Foundation has offered to hold an auction in April to raise on-going funds for a possible Youth Canoe Council and related projects. The Intertribal Cultural Arts Center in Tacoma helps facilitate events, tool-making, learning of talent, materials or your lottery winnings to this noble effort, you're on.

OceanEdge encourages you to become part of this story. The gift of the canoe is available. The teachings of the canoe can be learned. This summer we can experience the healing of such a journey. We are alcohol and drug-free. We travel violence and anger-free.

We are grateful to the elders who teach us and the children who want to carve a paddle of their own.

(If you are a professional, serving individuals and communities, using a risk/protective factor or resiliency model or any other model, you will find that portions of this Full Circle Canoe Journey meet some of your needs. Participate as much or as little as serves those needs.)



The Canoe teaches the disciplines and happiness of family

All the way to Bella Bella, elders told us how the things we learned from our journey would help us become family. We become brothers and sisters, related by the responsibilities of the canoe on the water.

Belonging together and knowing the specific things that come from our ancient way of belief, . . . This is family

By Mary McQuillen

Mary McQuillen & her family provided support, spirit, protocol and teachings during the Full Circle Journey. In a sense, Mary traveled with two families. Her own children, grandchildren and relations, aunts, cousins came with her. She also taught the canoe families.

At Dosewallips we discussed what might happen if we ever received serious funding for these Great Canoe Journeys. Thousands? Hundreds of Thousands? How much would we need to do this? We all joked about how much money it really cost. Mary's response spoke for us all:

"I can only do this for love. There isn't enough money to pay me to work so hard". We had to laugh, perhaps a bit proud of our ability to do something so wonderful together.

I traveled on the Full Circle Paddle with people from many tribes, and my immediate family. I must mention first, Auntie Vi Johnson, who in a true way traveled in many canoes because she has so many relations across so many nations. Others who traveled in the canoes were my daughter Trudy and her son Logan, my granddaughter Sabrina, known as Breezy, and Chris (known to his grandmother as Nicholas) and my cousins, John and Berni Folz, and their children, who are relatives on the Makah side through the Greens.

Because I was a participant in the Paddle to Seattle in 1989, helping with the Canoe Welcome at Port Gamble, and traveled along with my son Scott in the Canoe of All Nations to Qatuwas Festival in Bella Bella in 1993, I have a deep love and commitment to other canoe paddlers from all the nations.

We need to bring back the quality of our traditional native value systems. It is important for the grandmother or auntie to be there always, to share what we call the "wisdom of the heart." We can talk about these ideas, but we really have to live this wisdom. If we're not there to show the example, our children look to other people. Sometimes that general society doesn't provide the sense of what is right that we can give them.

In the world of our old ways, we

show them what is real, based on the sense of how things were before the Europeans arrived. In this world, I can hold the children in my arms and show them the stories, the teachings of my grandfather. These things cannot go into print. The feeling must be dealt with directly.

My granddaughter made the choice of coming on these journeys. She wanted to know what my life was, apart from her. She lived in the city, and got to know our ancient way of life by being in the canoe under the guidance of Tom Jackson, Quileute traditionalist, Shaker minister and acknowledged skipper for all the Washington canoes. Being in his very presence gives young people that sense of how gentle and beautiful life is in the canoe traditions.

The first time I invited my granddaughter into the canoe world, she was a teenager, with all that can mean. But she chose to take the time off from work and go to the Gathering of Eagles at Lummi in 1994. There she was able to enter the Quileute canoe because they were one puller shy. She began to understand what I had hoped she would experience. Among so many cultural riches, she spent many hours with a group of Siberian shamans. She learned that our ancient vision is shared, even to the native peoples of Russia, who laugh and pray as we do,



from the heart.

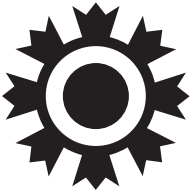
She learned how to trust the canoe. Keep care of her paddle and it would bring her to the shore. She listened to the gentle teachings of the skipper, Tom Jackson. When she reached the shore after her first pull, all she said was, "Oh, Gram!" She was very quiet on the drive home. She didn't express all the teenage energy, but was very reflective. I could see that she was in deep contemplation of her new capability.

"Oh, Gram," she said again as she left to go back to Omaha, with tears in her eyes. "Why didn't you tell me this was your world?" I had to answer that there was no way to simply tell it: "You had to live this to really understand the depths of what family is."

When my granddaughter asks what the songs mean, I try to tell her they bring back the memory of the old ones. We remember how they were and what they mean to us. I could explain further, but this is enough:

To know these things that the canoe brings to us and brings us to, this belonging together and helping each other and knowing the specific things that come from our ancient way of belief, this opportunity to share.

This is family and this is all I have to say.



Explore and Learn

With the Wind and With the Tide

In Puget Sound the tide creates a current going south in the incoming tide and north with the outgoing tide. Look at a Puget Sound tide table for day in late July. What time in the morning will be best to leave if the journey is headed south? Look at the example route map on pages 32-33.

It's the Water

Learn about the 2009 Coast Salish Water Quality Project at: www.usgs.gov/features/coastsalish . What makes a canoe uniquely suited for water quality testing?

People are Our Treasure

Vi Hilbert was named a Washington State Living Treasure in 1989. Who was she and what did she do?

How Old is Old?

About how old would you say a cedar tree needs to be in order to be large enough to be carved into a canoe? How long does it take to carve a canoe?

Wherever you See the Cedar Tree

Besides canoes and longhouses, what else can a cedar tree be used for? Can cedar be dangerous?

Get Religion

The Indian Shaker Church is unique to the Pacific Northwest. Why is it so unique? What is Smokehouse?

Catch a Potlatch

At the end of each journey is a Potlatch celebration. What is the point of a Potlatch and why do they give away things?

What's to Eat?

It is said that of the Salish Sea, when the tide goes out, the table is set. What is the Salish Sea and what type of foods could be gathered at it's shoreline? What type of fish would we be eating?

We are Tired and Hungry... and 20,000 strong

Look at the statistics below from the 2007 Journey to Lummi. Along the way of each leg of the journey, local tribes host and feed thousands. Plan a dinner for just 2000 guests. What will it cost for food? How many volunteers will you need?

2007 Paddle to Lummi By the Numbers

- ◆ 1,400,000 dollar hosting budget by Lummi
- ◆ 65,000 meals served by Lummi
- ◆ 18,000 attended final landing at Lummi 2007 (according to Bellingham Herald)
- ◆ Over 5,000 traveled on Journey 2007
- ◆ 2,500 Canoe Journey Guidebooks printed
- ◆ 280 miles longest distance paddled
- ◆ 100 x 300 feet tent size for protocol
- ◆ 73 canoes landed at Lummi
- ◆ 22 US tribes sent canoes on Journey 2007
- ◆ Many Canadian First Nations sent canoes
- ◆ 19 years since first Tribal Journey (1989)
- ◆ 7 Days of Celebration
- ◆ 1 Potlatch by Lummi (first in modern times)
- ◆ Countless days drug and alcohol-free (priceless)



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