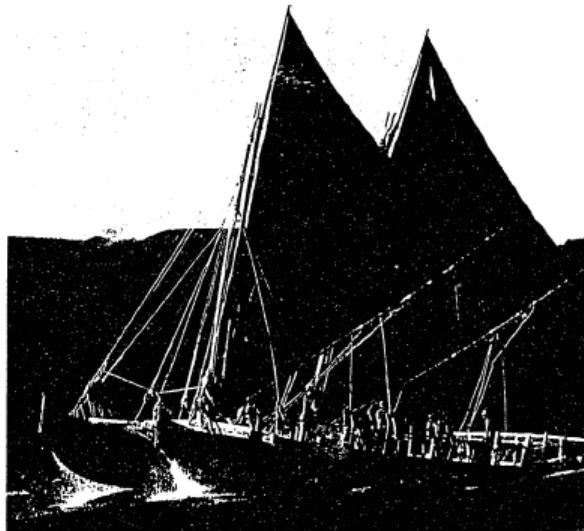


## Hawai'iloa Celebration Sitka, Alaska July 3-4-5, 1995



The 57' sailing ship Hawai'iloa will arrive in Sitka during the Fourth of July weekend. This trip is planned as a way of thanking the Sealaska shareholders for the donation of 2 Sitka Spruce trees to build the canoe.

## Agenda

### July 3, 1995

4:00 pm      Hawai'iloa arrives at Shee Atika dock  
  
                 Tribal welcome extended at Totem Square  
  
                 Dinner served at ANB Hall

### July 4, 1995

2:00 pm      Hawai'iloa travelers march in Fourth of July parade  
  
5:00 pm      Dinner and Entertainment at Centennial Building

### July 5, 1995

9:00 am      Continental Breakfast at ANB Hall  
  
Noon           Potluck Picnic at HPR Recreation Main Shelter  
  
8:30 pm      Farewell dessert Potluck at ANB Hall  
  
9:30 pm      Blessing of Hawai'iloa before sailing  
  
Midnight     Hawai'iloa departs for Hoonah, Haines and Juneau

For [REDACTED]

Kapalua, Maui November 1995

" The voyage of discovery: The voyage of Hokuleia as a metaphor for the voyage of preparing for healthcare changes."

On a night in November, I sat spellbound listening to Mr. Nainoa Thompson reflect on the voyage of the Hokuleia. Here was a rather self effacing man who became one of the most admired men in Hawaii and one who inspired with this voyage, a voyage into the rediscovery of what it means to be Hawaiian. He was a man of incredible insight and wisdom. His talk inspired in me a rediscovery of what it was that I was doing in preparing myself and others for the journey into the unknown of the future of health care. It has taken me almost a year to finish writing about this. Time has been the major problem. Recent events however have compelled me to finish this, for it is what I believe and want to share with you.

Mr. Thompson's first point was that you needed to be clear in what it was that you wanted to accomplish. The goal had to be clearly in front of you because the way to that goal was often arduous and blocked by many obstacles some so large that they often obscured the sight of that goal. The reasons to attain that goal also had to be right reasons. Many can have the same goals, but if you are not doing it for the right reasons, it could lead to disaster. He told us of other canoes being built by other island people, but for some reason or another they were never able to complete a journey. He implied that they were not focused or not ready for the journey. Their canoes were destroyed in the attempt.

Preparation for the journey was time consuming, but was the ground work for success. Mr. Thompson emphasized that you could not rush that phase. These men were dealing with things that were totally new to them. They had to learn new skills, alter materials because old ones were no longer available, find teachers, trust in their new found knowledge, try one thing and if it didn't work try another. Help came to them from many areas, often unexpected. For example, because they didn't have sufficiently large trees in Hawaii for the ship, trees were donated by Eskimos in Alaska.

When the journey began there was only their goals, their stars, to guide them. Gone were the familiar surrounding, no landmarks, currents, or birds. There was a vastness which only by keeping continual sight of their stars, and continued belief in themselves and in those with them on the journey, could there be steady progress. When they hit the doldrums and there seemed to be no progress, the journey became a test of their resolve.

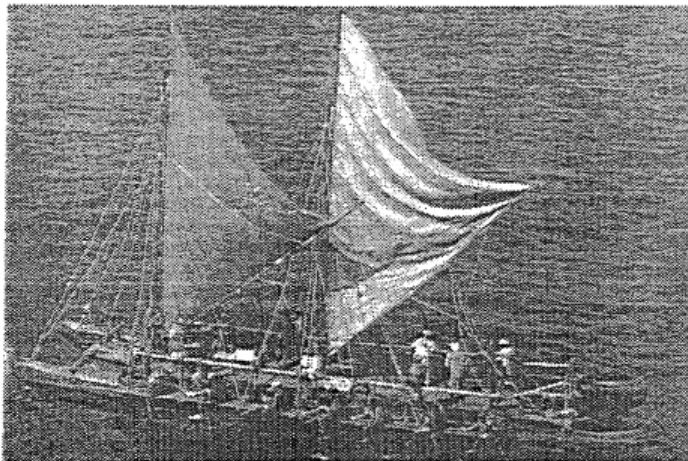
As they traveled on, they began to see the first signs of land ahead. These were things of insignificance by themselves: a bird, schools of fish, driftwood, but to the voyager they were messengers of great import. It meant that they had successfully navigated

toward their goal, that land under the star.

The significance of completing that historic journey did not end there. It had not only affected Mr. Thompson, his fellow voyagers, and those close to them, but it had affected a whole group of people and generations to come. It also had affected me sitting there listening about this story many years later. The journey of the Hokuleia was a metaphor for what is happening with doctor's facing the future. We are on a journey. What we are doing now would not only affect us as individuals, but future generations of doctor's. More importantly, what is happening now will significantly affect patients, who are the reason why we are doctors in the first place.

[ We at PCPH are that ship. We have worked hard to make sure that we have the proper goals and the right reasons to want those goals. We have had to learn new things and trust in each other. We have had to stay on course going over some obstacles and avoiding the big ones while at the same time not letting them steer us too far off course. We have had our doldrums and are now out of them. We are starting to get signs that all our preparation and work is reaching some solid footing. So fellow travelers, let's continue on this journey together. Those of you who have not started the journey yet, consider doing so now by participating in your IPA. Take some shared risks, take capitation. Many hands make the load lighter and the work easier. We need active physician participation in our committees. We believe PCPH is sea worthy.

## ***Hawai'iloa Celebration Ketchikan - Saxman 1995***



In 1990 the SeAlaska Corporation presented two Sitka Spruce trees to the Polynesian Voyaging Society of Hawaii. These two trees were 200 feet tall, eight feet in diameter and 418 years old; they were found on Shelikof Island in Soda Bay, Prince of Wales Island. Through Judson Brown, the SeAlaska Corporation had heard of Hawaii's need for logs to build a traditional voyaging canoe. In the spirit of assisting all native people who work together to maintain their cultural traditions in the modern world, they gave these ancient trees to Hawaii.

The People of Hawaii had planned to build the canoe from indigenous materials to recover ancient canoe building arts and spent nine months of 1989-1990 searching for suitable koa logs. They discovered that because of forest depletion, there were no longer any large enough koa logs. These people were aware that in traditional times, canoe builders made use of huge logs that drifted in from the ocean; they considered such logs gifts from their gods. They were reminded of this history when SeAlaska gave the logs to them, even though the logs arrived by ship and not by the ocean currents.

The Polynesian Voyaging Society then built the voyaging canoe named the Hawai'iloa. The two hulls are 57 feet long and have a beam of 19 feet. Its construction includes many other indigenous materials, but the hulls themselves are of the Sitka Spruce. They named the canoe Hawai'iloa, who was the first discoverer of Hawaii and, as their traditions say, all Hawaiians are descended from him. The Hawai'iloa was launched on July 24, 1993 in Honolulu, Hawaii. It has already traveled 6,000 miles in the Pacific Ocean.

In order to thank the SeAlaska Corporation, the Hawai'iloa and its crew will sail through the Pacific Northwest and Southeast Alaska. Their crew members and students not only wish to thank people for the logs, but also to learn about the traditions and cultures of the Tlingit, Haida, and Tsimshian. Their mission for their students is "To develop leaders to take care of the land, sea, and people of Hawaii." They wish to have these adults and young people share their concerns about the depletion of natural resources in Hawaii and how they are learning to preserve their culture. They also wish to learn how the people of Canada and Alaska preserve their cultures and what their traditions are; as students, they are expected to share what they learned with their people back home in Hawaii.

The Tlingits, Haidas, and Tsimshians of Ketchikan and Saxman have been working together since early spring to welcome the Hawaiians who are honoring the native peoples by traveling so far to show their appreciation and to bring the Southeast logs home for a visit. In response, not only do the people of Ketchikan and Saxman want to welcome them, but they wish to honor these visitors as was done since time immemorial. It also gives the elders of each culture the opportunity to share welcoming ceremonies for the young people. Hawaiians of Anchorage have also come to participate in this historic event.

In a Ketchikan Daily News article, Tlingit Co-Organizer, Richard Jackson was quoted as saying, "It's a sharing of traditional cultures that has never happened before. ...Natives should be proud of how they're working together now. We're making a lot of progress." Pat Garza, Haida Co-Organizer, said in the same article that the people of each state have similarities, but he expects to learn about their way of life as well. "We're all basically seafaring people. We survive by the sea." The people of Ketchikan and Saxman are well aware that this is a once in a lifetime event; as Mr. Garza said, "This may not happen again."

The welcoming ceremonies are scheduled to begin June 25 when the Hawai'iloa arrives in Ketchikan and Saxman. For more information on their itinerary, the goals of the Polynesian Voyaging Society, or the over 2,000 year history of the voyaging canoe, also known as a catamaran, you may contact Richard Jackson or Pat Garza, co-organizers of Hawai'iloa Ketchikan - Saxman.

In a June 11, 1995 letter to Judson Brown, Tlingit Elder and Trustee on the SeAlaska Heritage Foundation Board of Trustees, the President of the Polynesian Voyaging Society, Myron B. Thompson, acknowledged his key role by saying, "Thanks to you Hawaii now has an educational vehicle which will assist our voyage toward a healthy, productive and safe place in which to live, and that is the canoe, Hawai'iloa.

"It was you who made the contact which led to the offering of the gift of the logs from which the canoe was built. That canoe has sailed successfully for over 6000 miles to Tahiti, the Marquesas Islands and back to Hawaii, the migration route thought to be that on which the first inhabitants traveled to Hawaii." Mr. Judson Brown will be especially acknowledged during the ceremonies for the work he did in bringing the Hawaiians the Sitka Spruce.

The Hawai'iloa began its historic voyage in Vancouver, British Columbia on June 13 and will end in Juneau on July 15. It will head home to Hawaii on July 18. It will have visited at least 20 communities in the Pacific Northwest and Southeast Alaska.

# Hawai'iloa Celebration Agenda

Sunday June 25, 1995

**Mid-Day: Traditional Tlingit Welcoming Ceremony at Saxman Beach**

*Hawai'iloa sails to Ketchikan and is welcomed at Bayside Float. Youth Dancers will greet.*

*City of Ketchikan Mayor will welcome Hawai'iloa*

**5:00 pm: Hawai'iloa Celebration Ceremony**

**Nakanaais**

**Eagles:** Tom Abbott, Forrest DeWitt  
**Ravens:** Wayne Shields, Robert Major

**Invocation:** Captain Joe Murray

**Lord's Prayer - Evelyn Edenso (Tlingit)**

**Dinner: Slide Show of Hawai'iloa Voyage**

**Welcome Speeches:**

**Forrest Dewitt, Mayor of Saxman**  
**Jim Carlton, Borough Mayor**  
**Bill Williams, Ak. State Representative**  
**Traditional Tlingit Welcome:**  
Tom Abbott  
Wayne Shields  
Cecilia White

**Acknowledgement of Traditional Leaders**

**Tlingit Nation:**

Introductions by Richard Jackson

**Haida Nation:**

Introductions by Pat Garza

**Tsimshian Nation:**

Introductions by Ken Decker

**Recognition of Major Contributors**

**Recognition of Hawai'iloa Committee Workers**

**Special Presentations**

Judson Brown  
Hawai'iloa

**Gift Presentations**

**Speakers:**

SeAlaska Board of Directors  
Judson Brown, SeAlaska Heritage Foundation, Board of Trustees  
Ernie Hillman

**Tlingit National Anthem**

**Grand Entry**

**Cape Fox Welcome Songs ( and Exit Song)**

**Dance Groups:**

Hawaiians, Hawai'iloa  
Hawaiians, Anchorage  
Xaadas Git'alang (Children of the Haida)  
Tlin - Tsim - Hai  
Tanakwaan Teikweidee  
Cape Fox Dancers

**Special Remarks**

**Grand Finale**

**Closing Prayer: Erma Lawrence**

**June 26, 1995 - Day of Rest**

**June 27, 1995 - Send off**

## Acknowledgements

**Donations Committee:** Phyllis Burris      Dana Guthrie      Lorraine Kahle  
                                  Willie Jackson      Brenda Sallenbach      Jane Smith

Alaska Cab	Flower Cache	Radio Shack - Music
Alaska EMSI	Judy's Gift Cache	Rainbird Florists
Alaska Fun and Photos	Karlson Motors, Inc.	Roller Bay Cafe
Alaska Indoor Sports Distributing	Jimbo's	Shop
Alaska General Processors	Ed Kasko	Salmon Etc.
Amerigas	Great Alaskan Clothing Com-	Scanlon Galleries
Atlas Alaska	pany	Schallerer's Photo Shop
Athlete's Foot	Jan and Jud's Office Supply	Sea Breeze
Authentic Alaska Crafts, Inc.	Kanaway	SEARHC - 7 Circles Coalition
Beauty and the Bead	Ketchicandies	Sealaska Timber Corporation
Bell's Gallery	Ketchikan Air	Seibukan Shorin Ryu Karatedo
Ben Franklin	Ketchikan C.H.A.R.R.	Esther Shea
Bernies	Ketchikan Gateway Borough	Wayne Shields
Blueberry Hill Bed & Breakfast	Ketchikan Indian Corporation	Sue & Israel Shotridge
Phyllis Burris	Ketchikan Soda Works	Silver Lining Seafoods Company
Cape Fox Corporation	Ron Leighton	Stenfjords Plaza Drug and
Cape Fox Tours	Lewis Chevrolet	Stenfjords Hallmark
Carlson Network Travel, Inc.	Madison Lumber & Hardware	Studio Eleven
Carrs Quality Center	McDonald's	Sunshine Oil
Chief Petty Officers Association	Lois Munch	Super Value
City of Saxman	Murray Records & Tapes	Taquan Air
Classic Tours	Murray Pacific	Tatsuda's IGA
Dody's Hair Creations	New York Cafe	Tee - Shirt - Shop
Don's Business Supply	Northern Sales Corp of Alaska	The Salvation Army
Anna Deeds	Northland Services Inc. Marine	Timber & Marine
Ken Decker	Transportation	Tlingit and Haida
Dick's Body Shop	Ohashi's	Tongass Trading Company
Ditto Plus	Panhandle Rigging Loft	Totem Candy Company
Downtown Drug	Papa's Pizza	Totem Heritage
Victor Edenso	Petrolane	Trident
Forest Service	Pioneer Pantry	Twice Is Nice
Pat Garza	Promech Air, Inc.	Village Store
Ed Gunya	E. C. Phillips & Son	Village Source
Bill Guthrie	Princess Tours	Westfall

*To those volunteers from Ketchikan and Saxman yet unnamed, thank you very much*



(THE RIGHTS OF INDIGENIOUS PEOPLE)  
(SELF-DETERMINATION)

(1961)-----KEELER COMMISSION ON RIGHTS, LIBERTY, AND RESPONSIBILITIES OF THE AMERICAN INDIANS. RECOMMENDS TRIBAL SELF-DETERMINATION AND THE DEVELOPMENT OF TRIBAL RESOURCES.

(1969)-----JOSEPHY REPORT ON (FEDERAL INDIAN POLICY ARGUES AGAINST TERMINATION.)

(1969)-----KENNEDY REPORT ON (INDIAN EDUCATION RECOMMENDS GREATER INDIAN SELF-DETERMINATION.

(1970)-----PRESIDENT NIXON "INDIAN MESSAGE" URGING AN END TO POLICIES OF PATERNALISM OR TERMINATION.

(PATERNALISM)-----THE PRINCIPLE OR SYSTEM OF GOVERNING OR CONTROLLING A COUNTRY, GROUP OF EMPLOYEES, ETC. IN A MANNER SUGGESTING A FATHER'S RELATIONSHIP WITH HIS CHILDREN.

(TERMINATION)-----A TERMINATING OR BEING TERMINATED---THE END OF SOMETHING IN SPACE OR TIME: LIMIT, BOUND, CONCLUSION, OR FINISH---LINGUISTIC, THE END OF A WORD: FINAL SOUND,---A THING'S OUTCOME OR RESULT.

(1975)-----AMERICAN INDIAN POLICY REVIEW COMMISSION ANALYZES THE (UNIQUE RELATIONSHIP) OF THE INDIANS WITH THE FEDERAL GOVERNMENT) MAKES FINAL REPORT WHICH OPPOSES FORCED (ASSIMILATION) AND SUPPORTS (INDIAN SELF-DETERMINATION)

(ASSIMILATION)-----STATE AND FEDERAL POLICY.---AN ASSIMILATING OR BEING ASSIMILATED: THE CULTURAL ABSORPTION OF A MINORITY GROUP INTO THE MAIN CULTURAL BODY.

(UNIQUE), (1) one and only; single; sole [A UNIQUE SPECIMEN].

(2) HAVING NO LIKE OR EQUAL: (3) HIGHLY UNUSUAL, EXTRAORDINARY, RARE, ETC.; A COMMON USAGE STILL OBJECTED TO BY SOME.

(1975)----- (INDIAN SELF-DETERMINATION ACT) SIGNED BY PRES. G. FORD

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(SELF-DETERMINATION) IS AN OPPORTUNITY FOR TRIBES TO ACHIEVE GREATER SELF-GOVERNMENT AND CONTROL OVER WHO PROVIDES SERVICES AND HOW THEY ARE PROVIDED. (FELIX COHEN), A NOTED LEGAL SCHOLAR, ONCE SAID; "NOT ALL WHO SPEAK OF SELF-GOVERNMENT MEAN THE SAME THING BY THE TERM... BY SELF-GOVERNMENT I MEAN THAT FORM OF GOVERNMENT IN WHICH DECISIONS ARE MADE NOT BY THE PEOPLE WHO ARE WISEST, OR ABLEST, OR CLOSEST TO SOME THRONE IN WASHINGTON OR IN HEAVEN, BUT RATHER BY THE PEOPLE WHO ARE MOST DIRECTLY AFFECTED BY THE DECISION." ("THAT IS THE HOPE AND PROMISE OF INDIAN SELF-DETERMINATION."  
\*\*\*\*\*

TLINGITS ARE THEIR OWN GOVERNORS.  
WHICH IS THE PUREST DEMOCRACY.  
THEIR LINK TO THEIR ORIGINS IS  
THE BASIS OF TLINGIT LAW"

ject is modeled after a coffee table-size totem pole he made from a 3-inch-round piece of Bristol Bay birch. During a commercial fishing strike two years ago, Beasley got the skinny log from an elderly woman's wood pile. He carved to pass the time.

The Beasley brothers met the Bristol Bay woman years ago when they passed her house and smelled fish smoking, says Mick Beasley. They told her the aroma reminded them of fish they used to get from their grandfather, Judson Brown. "She said, 'He used to buy it from me.'"

After that, the twins brought her a carved mask or panel each spring when they came for the commercial sockeye season. Later this month, Mick Beasley will return the piece of wood he borrowed. A woman's head with shoulder-length hair and a lip plug now tops the 15-inch totem. Resting on her belly, steadied by her hands, is a tiny canoe cradling her mortally wounded husband.

But for now, the model stands near him at the Forest Service center at Centennial Hall, while he uses an adz to slice nickel-sized petals from the spruce log. Later, he may inlay copper on the larger figure's eyes, lips and finger nails.

Beasley got the log from a friend's backyard near Engineer's Cutoff. But not before it laid on the ground long enough for wood beetles to board, he says.

Where the bark is peeled away, the pole is peppered with sliver-sized black tunnels made by the beetles. "This one looks like it took a mouthful of buckshot," Beasley says, running his hand over a row of teeth sketched on the wood with an orange marker.

Occasionally, a translucent larva pokes up from a hole to twist blindly in the sudden light. "They're getting their eviction notices," he says.

The beetles spark a conversation recently between Beasley and a man from Boston who got off the 4:30 a.m. ferry. The carver sits on the log a minute to talk, gesturing with the orange marker.

Last year, about 70,000 people came to watch the summer demonstrations, says Garrison. Interruptions are part of the artist's job.

Beasley says he can tune out the chatter and camera flashes when he needs to. Sitting cross-legged on a railroad tie that supports the pole, he uses a hammer and chisel blade to score along the Lady's hairline. Next, he carefully removes chips along the line, so that the hair stands out from the face.

A slip during the process could ruin the three-dimensional effect and mean smoothing down the entire face another inch or so - or worse. Thirteen years ago, Beasley stabbed himself in the thigh.

"Just a second before you do it, you get that sense that you're in a compromising position," says Beasley, who's learned to pay attention.

On Monday, though, the carver may have been in more danger than he knew. Margaret Alton and Edna Cutts, cousins from Epworth, England, stopped by to watch.

The two gray-haired ladies travel together a lot - usually followed by disaster, says Alton, who recently slept through a Seattle earthquake. The Los Angeles riots broke out while the cousins were there last year. And later, the pair walked out of a California grocery store 10 minutes before a shooting inside.

The two explained all this to their tour organizer - just before he got stuck with them in a malfunctioning lift aboard the cruise ship. "I'm not sure he's going to fly home with us," says Alton.

"Oh, he's perfectly safe," Cutts says innocently as the two wander away without incident.

Beasley says he likes to talk to people. Besides, paid opportunities to carve are rare. It may never be lucrative, but it's satisfying to watch his work gradually improve, he says.

"Be damn the consequences - just keep chipping away."

Other Southeast cultural art demonstrators at the Forest Service information center this summer will include:

- Harold Jacobs, carving a wooden hat - June 15-25 (Tuesday through Fridays).
- Janice Criswell, making spruce root and cedar bark baskets - June 27 to July 8.
- Darlene Bezezekoff, engraving silver and weaving in the Chilkat and Ravenstail styles - July 11-22.
- Kay Parker, weaving in the Ravenstail style - July 25 to Aug. 5.
- Scott Douglas, carving silver jewelry - Aug. 8-19.
- Anna Brown Ehlers, weaving in the Chilkat style - Aug. 22 to Sept. 2.
- Anna Beaver, making Tlingit dolls - Sept. 5-16.



BRIAN WALLACE/JUNEAU EMPIRE

**Mick Beasley:** He follows an orange-marker sketch on the log as he creates a totem pole.