



# CHEHALIS TRIBAL NEWSLETTER

The Confederated Tribes of the Chehalis Reservation  
"People of the Sands"

April 2012

Free

## Tribal Member Shares His Gift Through His Art

The Eagle's Landing Hotel artwork is amazing! Wakiza Wittwer, a Chehalis tribal member has sixteen paddles displayed throughout the Eagle's Landing Hotel. Eight of his original designs that portray his vision about animals that live in and around the Chehalis Reservation. The paddles are beautifully decorated, choosing real use Chehalis Canoe Family style paddles to decorate. He admits that he is new to the coastal salish artwork style. That didn't deter him taking the challenge head on, putting his mind, heart, and soul into his artwork to create meaningful realistic designs.

He painted 16 paddles using eight original designs, there is a male and a female version of each design. The coloring schemes are beautiful and the female pattern is 2 inches shorter than the male paddle.

Many influences came from selecting what he wanted to portray on his paddles. His family had some great suggestions and being an avid fisherman, he drew from his



Wakiza Wittwer a talented Chehalis tribal member pictured with his eight paddles designs that are on display at the Eagles Landing Hotel.

memory of what types of animals that crossed his path during his travels to and from the river: Deer, bears, fish, eagles, otters and an assortment of other animals.

He attended the Chemawa Boarding school in Oregon, where he took an Indian Arts Program for Natives. While in the class, he discovered that he was born with a gift and continues to share it with his people. Taking many hours of patience and focus to continue to develop what he planned to portray in his unique original designs.

This isn't the only artwork Wakiza has displayed. He designed our tribal flag, artwork in our first tribal calendar, and some of the fireworks stands. He enjoys drawing and bringing his gift to life through his paintings.

If you are interested in purchasing some of his artwork contact him through email: [WLWdesignz@hotmail.com](mailto:WLWdesignz@hotmail.com) or by phone at 360-520-9710 or 360-520-2932

## "Telling The Tribal Story With Art"



Artist, Shaun Peterson' "Creation Story of the Chehalis Tribe." five glass story panels in the corridor of the new addition at the Eagles Landing Hotel. A version of the legends recorded are available in both Chehalis and English language by pressing the bottom located on the bottom of the story panels.



# Harlem Crowns Comedy in Motion to Community

On Saturday, March 17 the Chehalis Starz took on the Harlem Crowns at the Chehalis Community Center Gym. It wasn't just about basketball. The Harlem Crowns are "Comedy in Motion." They entertained the audience with the game called... Clownball! Something new every night! Probably no other word in the language better describes the type of basketball played by the Harlem Crowns. It is true they go through set gags and regular comic routines, but every game is different. Well, the Harlem

Crowns are the masters of ad lib, taking advantage of every situation.

During the half-time Herb Scaif the leader of the Harlem Crowns talked about the challenges of the world today. He shared how basketball helped him achieve his goals and dreams as well as keeping him out of trouble. That sports has become a form of communication for youth all over the world to learn discipline and values in becoming an upstanding individual. He

admitted to having made mistakes, and suffice it to say, "These mistakes helped mold his character and hopes that achievements in any young man's life will develop his character and carry him successfully through life." It doesn't just have to be basketball, any sport or something that you enjoy that you dedicate yourself to become good at that takes you away from the bad influences of life.

Each player on the Harlem Crowns shared their life stories

about how basketball saved them. Having grown up in troubled neighborhoods and dedicating themselves to this sport that helped mold them into what they are today.

It was a great night to be entertained by the Harlem Crowns, as they dazzled the audience with their basketball skills with dribbling, passing, dunks. All the while, picking on the audience. If laughter is a great medicine the community took home a lot of it that evening.





# Public Safety

## Chehalis Tribal Law Enforcement Staff Profile

Chehalis Tribal Officer Sean Uhlich and his K9 partner “Blitz” have worked together since 2010. Officer Uhlich started as a reserve Cowlitz County Deputy in 1995 and went

full time there in 2000. He has worked for Castle Rock and Kelso Police Departments and was the Chief of Police for 6 years in Vader. He is an instructor in Active Shooter, Taser, FTO, and Tactical Tracking.

K9 Blitz is a 3 ½ year old German Shepard from the Czech



**Tribal Officer Sean Uhlich and K9 Partner Blitz**

Republic and has recently completed a State Certified Narcotic Detection dog course. Blitz has also completed a 400 hour Patrol Dog/Tracking course in Pierce County.

Officer Sean Uhlich and his K9 partner “Blitz” starting working for the Chehalis Tribal Law Enforcement Program in December 2011. Both of them are a great addition to our police force greatly enhancing our department in keeping our tribal community safe.

## Chehalis Tribal Hatchery Releases First Chum Smolts



## Public Notice: The Chehalis Indian Tribal Court, Oakville Washington

Che-J-11/09-380 IN RE K.S. DOB: 11-04-2009  
Notice Petition of Guardianship Hearing  
**To Tiffany Simmons**

Petition for Guardianship has been filed in the Chehalis Indian Tribal Court. A hearing is set for May 16, 2012 at 1:30 PM; 30 Niederman Road, Oakville WA on the Chehalis Indian Reservation. Any questions please feel free to contact the Tribal Court at 360- 709-1615.

**THIS COURT HEARING MAY RESULT IN AN ORDER OF GUARDIANSHIP BEING GRANTED.**

## Community Members Invited to Join Residents Advisory Committee

Many communities reported property crimes during the recent storm and nationally concerns about property crimes are on the rise because of the hard economic times.

Fortunately there are ways to help protect your home and neighborhood from crime. From simple steps like locking your doors to serving on a Residents Advisory Committee.

In fact Chehalis Tribal Law Enforcement is looking for people interested in serving on a Residents Advisory Committee (RAD). If you are interested in becoming a part of this committee feel free to contact Scott Freeman at the Public Safety Building or by phone at 360-709-1691.



# Tribal Health and Wellness News

## ■ Transforming Together for Change

The Chehalis Tribe is one of seven tribes nationally to receive funding for the Community Transformation Grant (CTG). The CTG is a program of the Centers for Disease Control and Prevention (CDC). There are five grantees in Washington State: The Chehalis and Makah Tribes, the State of Washington Department of Health, and the Grays Harbor County and Pierce County Health Departments. There are two phases of funding: Capacity Building and Implementation. The Chehalis Tribe and the Makah Tribe are in the Capacity Building phase. The Chehalis Tribes' successful application proposes collaboration with the residents of the Chehalis Reservation and the residents of the City of Oakville.

The motto or the theme of the CTG is "Communities Transforming to make healthy living easier." There are mandatory "Strategic Directions" to concentrate on: active lifestyle, healthy nutrition, tobacco free living, and attaining & maintaining healthy blood

pressure and cholesterol levels. It all sounds very good and very familiar. Except for that one word—"Transformation". What exactly does "community transformation" mean? Does "community transformation" require "community transformers"?

The Bing dictionary has two definitions for Transformer: "1. Device for changing electrical energy—a device that transfers electrical energy from one alternating circuit to another .....; 2. Somebody or something that transforms."

EHow states: "Modern civilization would be impossible without the technology of transformers. The very concept of AC electricity does not work without them, so in a world without transformers.....the power grid as we know it would not exist."

Obviously, we are not electricians and the CTG is not about power grids, but if we think of transformers as concerned and energized community members willing to

work for change, the definitions of "transformers" are very powerful.

"Modern civilization would be impossible without..... transformers. " Without transformers...the.. (world) as we know it would not exist."

Transformers are very important. They are essential for transformation—a change in form, appearance, nature or character.

If we want to go Holly wood, we could say that Transformers saved the world, not 1 but 3 times!

Whether we are talking about electrical power, robot power or people power, the message is clear. Transformers have power. They are connected all over. They have, and will, change the world.

The world we want to change is here, our neighborhood, our community. How would we like our communities to be? How can we get there?

The Community Transformation Grant would like to work with you community transformers

living on the Chehalis Reservation and the City of Oakville. What can we do together to make healthy living easier in our world? We want to hear from you! We want to work with you! Your participation is the power network that connects us.

In the next few months we will be in the communities connecting with you. If you would like to have a presentation for your group, please invite us. If you would like to hear more about the CTG, please contact us. We are very excited about what you decide community transformation will look like here.

The community Transformation Grant Team, are conducting an important public opinion survey to find out what your knowledge is about the grant.

The survey is available online at <http://www.chehalistribe.org>. Your answers will be completely anonymous. If you have any questions about the survey please contact us at [jvalencia@chehalistribe.org](mailto:jvalencia@chehalistribe.org) or 360-273-5504 Ext. 1738.

### **Chehalis Tribal Health Fair**

**Wednesday, May 9**

**10:00 AM to 3:00 PM**

**At the Chehalis Tribal Community Center.**

Everyone is welcome to attend! There will be a Mobile Mammogram Clinic to do screenings, please call for an appointment.

We will also have a Mobile CSO Coach there for you to sign up for Medical, Food or Cash benefits from DSHS....for more information please contact Christina Hicks at 360-273-5504

### **Mammogram Clinic**

May 9, (at the health fair) and on May 22 at CTWC from 9 AM to 3 PM, for an Appointment please call Christina Hicks at 360-273-5504.

Must be a female age 40 and up and haven't had one in the past 12 month.

***"The Best Protection is Early Detection."***

### **Health Care Workshop**

**Thursday, May 10**

**10:00 to 11:00**

**Chehalis Tribal Wellness Center PT Room**

North West Parkinson's Foundation will be here to do a presentation for social workers, health care providers, and caregivers.

### **MARY'S CORNER:**

Greetings everyone, I have been busy with transport, taking patients to their doctor appointment that have been referred out from the clinic. If you need a ride please call Pat Odiorne at the clinic at 360-273-5504.

I have also been busy delivering lunches to the seniors and picking up medicines at Safeway for the clinic. Please call if you have any question or if we can assist you. Thank you and have a good day.

Mary Secena, Community Outreach



# RezHeadz 2012 Tour “The Motivation on the Rezervation”

On Friday, March 21 kicked off a relaxing fun filled evening of comedy and music. The hypnotist Vaughn Eagle Bear brought fits of laughter to the audience as seven brave youth were hypnotized. It wasn't about making them doing silly things, but their facial expressions were priceless as they acted their part on what was requested of them. Laughter really is good medicine and everyone had a good time together as a community.

Then “Smoke” and “Cisco” hopped onto the stage to share their music inspiring the crowd as youth and adults gathered around the stage. With the music pumping and the lights going it turned out to be a great night of loosening up to get their “groove on!”

## Pathway to Purpose

On Saturday, March 22, the Pathway to Purpose gives an energetic presentation created to inspire leadership, self-esteem, academic achievement, bonding to school, and the importance of education.

These programs were developed to increase self-worth, a positive sense of identity, moral character, and to improve your student's social and emotional growth. Presentations were available to address the ever growing epidemic of bullying and all its variation. Every day thousands of teens wake up afraid to go to school. Bullying is a problem that affects millions of students, and it has everyone worried, not just the kids on its receiving end. Yet because parents, teachers, and other adults don't always see it, many may not understand how extreme bullying can get.

One of the most painful aspects of bullying is that it is relentless. Most people can take one episode of teasing or name calling or being shunned in the public eye. However, when it goes on and on, bullying can put a person in a state of constant fear.

Studies show that people who are abused by their peers are at risk for mental health problems, such as low self-esteem, stress, depression, or anxiety. They may also think about suicide more.

## Smoke

Jason “Smoke” Nichols is a direct lineal descendent of “Mato Ska”- Tom Frosted of the Lower Yanktonal Sioux Tribe.

He is a dynamic performer and contagious motivational speaker. He engaged his audience and inspires with humor and clarity as well as a practical example for positive action.

He motivates people to find greatness within themselves and teach them to share these qualities with others. He inspires youth to harness their full potential without bowing to peer pressure and shows that through perseverance and dedication on can gain freedom from fear and destroy discouragement. He shared his life story and memorable experiences which lead to his success, which included strategies for dealing with stress and abstaining from drug and alcohol use.

We are usually reliant upon grant dollars to bring these types of resources to our community. So if Tsapowum Program is able to bring them back for a 3<sup>rd</sup> annual event, come and enjoy the activities.

## Hypnotist Vaugh Eagle Bear



## Rocking with Jason “Smoke” Nichols and Cisco

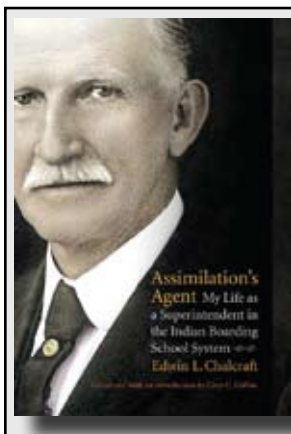


## Pathways to Purpose Workshop





# Book Reveals Chehalis Boarding School History (Part Three)



*Reprinted from Assimilation's Agent: My Life as a Superintendent in the Indian Boarding School System by Edwin L. Chalcraft, edited by Cary C. Collins, by permission of the University of Nebraska Press. Copyright 2004 by the Board of Regents of the University of Nebraska.*

*The cost for the book is \$29.95. If you are interested in ordering a copy of the book, go to this website. <http://www.nebraskapress.unledu/product/Assimilations-Agent,671728.aspx>. Order by Phone 1-800-848-6224*

## Chehalis Indian Reservation – Part Three–

I went to Puyallup Agency on October 30<sup>th</sup> to consult the Agent about some Agency Business, then to Seattle, and arrived back home November 8<sup>th</sup>, accompanied by Alice's sister, Miss Nellie Pickering. Miss Humphry resigned to go home, and Nellie took her place in charge of the school dining room and the kitchen on November 10, 1883.

We noticed the pupils were using the Indian Language almost exclusively while playing and at other times when they thought none of the employees could hear the, notwithstanding they were urged to use the language they were learning in the school-rooms. We had been told that when the S'kokomish School was first established, about one-half the pupils were employees' children, consequently the Indian children acquired the English rapidly. With us, all the pupils were Indian, with the exception of Jessie Mills, the ten-year-old son of the Industrial Teacher, who had become so well versed in the Indian language that I frequently used him as an interpreter in talking with Indians.

From this, it appeared our weakness was in the playtime situation. To remedy that, I deemed it necessary to have the cooperation of parents and pupils,

both, and (I) assured them that we did not want to discard the native language, but were trying to add another that would be more valuable to them in dealing with people of our own race. With this in mind, we all began to stress the subject at every opportunity in conversation with parents and pupils, in the class-rooms, and as much as seemed proper during the Church Services. This continued for about three months, when it appeared the time for action had arrived.

I was always present at the pupils' meals. At the breakfast table on Monday morning, I told the pupils I thought they felt as I did about the benefit it would be to them if they could speak the English language well, and they were trying hard to do so; that I had carefully thought the matter over and come to the conclusion there was only one thing in the way, and that was, they would forget at time when they should not do so.

As an illustration is said, "When playing marbles and one boy wants to tell another to 'shoot,' he is apt to forget and say it in Indian instead of English and it is necessary to do something to cause him to remember which to use. The best thing I can think of for you to do, if you say anything in Indian between now and dinner

time, is to push your plate back and say to the waiter, 'Bread and water please.' This will cause you to remember not to talk Indian while at school. Can any of you think of anything better to do?" Several replied, "No," and the bread and water plan became effective.

At dinner, about three-fourths of the number pushed their plates back and had bread and water. A small number tried to cheat, but for each of these there was one or more of their playmates who pointed them out and said, "You talk Injun," and back went their plates. The bread and water repasts diminished rapidly and in a short time disappeared entirely. I remember a good-natured nineteen-year-old boy, Dave Ben, who tried so hard to not talk Indian but failed so much that Alice's sympathy for him caused her to give him a "handout" between meals sometimes, when it could be done without attracting attention. We had no further trouble about Indian language

The daily routine of work went on without anything of special importance taking place until Christmas Eve, 1883, when about ten o'clock we heard someone at the front door. It was Mr. William S. Mayfield, who afterwards became our brother-in-law. It was an unexpected visit, at least to Alice and me. The next day, Christmas, Mr. and Mrs. Mills had dinner with us, and in the evening there was a party for the children in the dining room Altogether it was an enjoyable day.

We had a Police Department on the reservation, consisting of four Indian men who were furnished regular uniforms, official badges, and revolvers. While their pay was small, they were proud of

their positions and faithful to duty. Changes in the personnel were seldom made. A police Court was established, consisting of the Superintendent, acting as Chief Judge, and three policemen, as Associate Judges. This court had jurisdiction over various offences prescribed by the Indian Office in Washington, and anything else that occurred among the Indians that the Superintendent deemed worth of Court action.

The usual procedure after the Court had convened with all members present was examining all witness for the prosecution, one at a time, by the three Associate judges; then the same with the witnesses for the defense. If anything appeared to have been omitted, or had not been clearly explained, the Chief Judge recalled witnesses to explain their testimony more fully. The three Associate Judges then retired to an adjoining room to act as a jury and render a verdict. Frequently the Chief Judge was called into the jury room to assist in closing the case. This Court was of much value, and its verdicts were always respected by the Indians. Legal technicalities had little weight in its decisions, but justice to the litigants did, shown in one case I will mention.

Jake Ben was brought before the Court, charged with whipping his wife. The prosecution proved the charge. In Jake's defense testimony, it was shown that he did it because his children had some matches and were putting them in their mouths. He told his wife to stop them from doing this, and she refuse, so he whipped her to teach her to be more careful with the children when he was not present. The Court fined Jake three dollars

**Continued on Page 7...**

### **Agent Continued....**

for whipping his wife and fined the wife two dollars for letting the children chew matches. Jake paid the fine for both and seemed satisfied with the verdict. The result amused me, but I felt justice had been done to both.

### **Indian Shaker Church**

Squ-sacht-un, known to the white people as John Slocum was a Squakson Indian living at Mud Bay, a few miles west of Olympia. He was fond of "fire water," pony racing, gambling, and other things not very creditable to his reputation. He was about forty-one years of age and without education, as we use the word, but while growing up he had become familiar with all the Indians' old beliefs and customs, including the Indian doctor's "Ta-mah-nous," a method of curing the sick by incantations, rubbing and blowing on the patient's body, and chanting Indian songs, in which others present took a part. The thought was that evil spirits had entered the patient's body causing sickness and this would frighten them so much they would leave and the patient would be cured.

In later years, Slocum had received some instruction from Catholic Priests visiting his tribe, and while living on the S'kokomish Reservation, he attended the Congregational Mission Church, in charge of Reverend Myron Eells, brother of Agent Eells. Thus, he had some knowledge of the white man's religion, together with the Indian's customs and beliefs.

When superstition, ignorance, dreams, imagination, and religion are mingled together among people of any race they are apt to produce a strange compound, which appears to have been the case with John Slocum. It is said, and I believe truly, that for some

time before his supposed death, he seem to be filled with remorse because of his wicked life and the evil days that had come to his friends through the use of whiskey, idleness, and general vice, which was exterminating his people. This seemed to disturb him so much that he became sick.

In the autumn of 1882, (possibly 1881), while still in a sickly condition, John Slocum apparently died about four o'clock one morning, according to (the) testimony of several Indians present at the time, and his body was laid out for burial. His brother went to Olympia for a coffin and a grave was prepared. In the middle of the afternoon, he again resumed life, and got up from where he was lying and ran off a short distance to some people and began talking to them.

He told those present that while he was dead, his soul had been to Heaven, where it had been met by the angels, who after inquiring his name, told him that he had been bad on earth, and (they) reminded him forcibly of his shortcomings while there, and wound up by informing him that he could not enter Heaven, but he could either go to hell or could go back to the earth and preach to the Indians and tell them the way to Heaven. He said the angels told him that if returned to earth, he must teach the Indians to put behind them all bad things, and to cure the sick without taking any pay for doing so. He chose to return to earth and help his people to live as God wanted them to live.

Whether he was in a trance and imagined these things, or was simply "playing possum," is an open question, but it is certain that Slocum was a changed man and had put behind him all the things that previously injured his personal character, and did all he could to get others to follow his

example. He began preaching to his associates at Mud Bay with the spirit of a crusader in urging them to put aside the evil things they had been doing and walk in the path leading Heaven.

He said he had received a great and shining light in his soul from that good land and knew what Jesus wanted them to do, and God would punish those who did not obey and help to make men better on earth. It was easy for those who had personal knowledge of what had taken place to look upon him as a Prophet bringing divine instructions directly to them. Late, this thought was declared to be the case. They claimed to believe in the Bible, given to white people because they could read it; but the Indians were poor and could not read and for this reason, God appointed Slocum to tell them what to do.

Converts were made at Mud Bay. One of these, Louis Yow-a-luch, commonly call Mud Bay Louie, became an important figure. He was the principal doctor in attending to sickness which was now declared to be the result of a sinful condition of the patient. A religious program was substituted for that of the old Ta-mah-nous program, with which it seemed a twin brother.

The doctoring was usually at night, or with the windows darkened. A picture of the Virgin Mother was hung on the wall above a table with three lighted candles on it. Kerosene lights were not used because it was supposed to come from the infernal regions. The patient was seated in a chair facing the picture on the wall. A gospel hymn, translated into Indian, was sung by those present, and then a man standing near with a bell in each hand, rung them in a peculiar manner, that once having been heard, is never forgotten. At this

signal, the doctor begins rubbing the patient's body with his bare hands to get hold of the sin, which is then clasped in both hands and thrown outside the room with a blow of the breath. This is repeated until the doctor becomes satisfied that he has thrown away all the sin making the patient sick. The bells were rung all the time.

There were many unusual things connected with the new religion, probably caused to a large extent by undue excitement of the nervous system, since a manifestation of being a convert was a spasmodic twitching of the limbs and shaking of the whole body, which gradually became more violent and sometimes lasted for hours. This was said to be caused by sine trying to escape.

Others would stand with outspread arms shaking so fast that a common person, not under excitement, could hardly shake haft as fast. Some would stand gazing into the sky, trembling, and shaking their heads sometimes for hours. They would brush each other with the hands to brush off their sins, for they said they were sores than white people, the latter being bad only in their hearts, while the Indians were so bad that the badness came to the surface of their bodies and the ends of their finger nails.

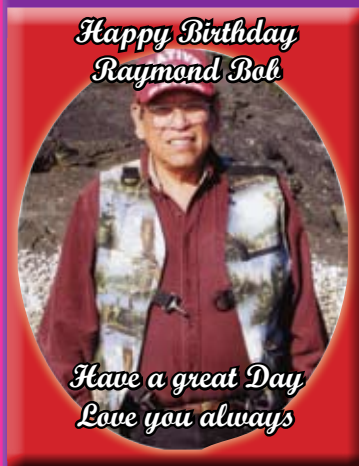
Affairs went on this way at Mud Bay until the next August when it was decided to introduce the new religion to the Indians in the Chehalis and S'kokomish Reservations. Emissaries were sent to both places to secretly investigate the outlook as there were strong mission stations at both. This was a few weeks before we went to Chehalis on October 1<sup>st</sup>, 1883. At that time there were no indication the Chehalis Indians were giving any attention to the new religion.

**Continued in May Issue...**



# Happy Birthday to Tribal Members Born in April!

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
1 Amber Higgins Giles Youckton	2 Jean Haltom	3 Remy Garrety Jessica Hill	4 Sam Boyd Dan "Bones" Gleason, Sr. Dakota Hernandez Rhonda Higgins Segne Phillips Ronald Rogers, Sr. Aiden Youckton	5 Hector Canales, Jr. Tracey Pickernell	6 Claudea Daniels Shirley Lopeman Daryl Shortman	7
8 Daryl Beckwith Emma Fern Steven Gunnels	9 Dennis Gunnels Deidra Hawkes	10 Annie Burnett Andrew Starr	11 Glenn Bobb Jesse Gleason	12	13 Daniel Poling, Jr. Gavin Vigil	14 Gregory Burnett Anthony Medina Jared Mordhorst Larry Pressnall Chavez Secena Kelli Thompson
15 Bonnie Phillips Michalah Slighte	16 Rodney Boyd, Jr. Angelia Oliver April Reynolds	17 Beverly Andrews Ayden Sanders James Teague, Jr.	18 Amanda Andrews Amy Andrews-Mashburn	19 Brandy Sanchez Jay Sanchez, Sr. Enyo Visaya	20 Lynn Hoheisel	21 Nadine Burnett Charles Latch, Jr.
22	23	24 Eldon Gleason Tanner McCloud Courtney Price Antonio Sanchez Robert Sanchez Johnathan Williams	25 Gary Ortivez, Jr. Randall Powell-Johnson	26 Dalia Perez	27 Gaughe Culver	28 Kevin Bray Jazmyn Nath
29 Dominic Delgado Jordan Lopez Wakiza Wittwer	30 Kenedy Adams Max Lyons					

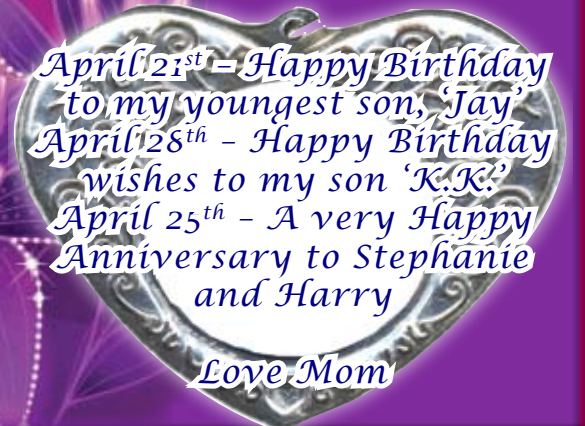
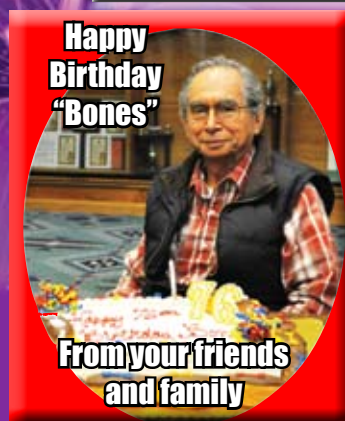


We thank everyone for their support and kindness in our time of need. Your help gave us a Christmas to remember. Friends and Family are so important and you are a true gift for us. May God Bless You!

Chayse and Lorrie Bonifer

**HAPPY "5th" BIRTHDAY  
JARED J. MORDHORST  
APRIL 14**

**FROM DYNAI CAYENNE  
AND FAMILY ☺**





# News from the Cultural Program

## Youth Attend Generations Rising Native Art Workshop Learning How to Make Native Crafts

The Chehalis Tribal Youth spent Saturday, March 3 to learn Traditional Native crafting at The Evergreen State College. Sam Boyd the new staffer for the Youth Program transported the young artist to the college to attend the “Generations Rising Workshops.” Dianne Devlin, Cultural Coordinator went along to help oversee the youth, as they proudly displayed their work they had been learning to make this year.

Generations Rising Native Art Workshops have been presented at Evergreen State College for 14 years. The event is a day-long occasion sponsored by the Hazel Pete Institute of Chehalis Basketry, The Evergreen State College Longhouse, and the Native American Studies “Justice Program”.

The tribal youth left the Community Center early that morning, bringing their favorite art pieces to be displayed at

The Evergreen State College. Knowing they would attend the Longhouse Event, the kids attended the “After School Cultural Class Program” offered by the Cultural Coordinator, Dianne Devlin. There are many different native crafts offered at the community center throughout the week. During the drum making classes, youth learned how to make drums, painting designs on their drums, and a drum stick. They also learned how to make other items such as: bone chokers, dream catchers, and beaded items. Each youth selected three items to share with everyone who attended the College Events. Shayna Pickernell was very proud of a “Frog” she had beaded, bringing two other art pieces she had made: a dream catcher and her bone choker.

Upon arriving at TESC, the Tribal Youth placed their art in the exhibit, alongside other youth

attending the workshop. Dewey Gleason brought a drum he had made in the Cultural Class, proudly displaying his original design featured on the drum. All excited to be there everyone rushed off to see what the artisans had to offer. The Tribal youth participated in workshops taught by 10 Native Artisan. Tables were set up around the College Longhouse Great Room. Youth from many different Tribes gathered to both show the art they had made, and yearned to learn how to make new native crafts items. .

Kiahra Pickernell was the first to learn how to make Walking Sticks taught by Donna Choke. This lead the way for others to follow when Kiahra stepped up to the microphone to announce what she had done. She later said, “This is fun, I had a really great time.”

Shayna Pickernell finished her

“Pillow Baby Board” taught by Elaine McCloud. Shayna proudly placed her completed project on the display table alongside her sister’s and little brother’s art.

David Pickernell better known as Junior at the “Chehalis Tribal After School Programs,” raced to the display table to place what he had made each time he finished a project. You could see how proud he was of his work. Junior made a Walking Stick, Pillow Baby Board, cedar weave art, and several pieces of jewelry for his family. When asked who he made the items for, he simply said, “My Aunties.”

At the end of the day each youth received a Certificate “2012 Generations Rising Participant” and selected a price from the gift table for the great job they did. Their face beamed with pride and really showed how much fun they had learning how to make new native crafts. What a great day. Great Job youth!







### Hazel Pete Institute of Chehalis Basketry

137 Anderson Road, Oakville, WA 98568  
(Washington State Tax Registration # 602 509 665)

## “Basketry Workshop – Weavers Teaching Weavers”

Friday, Saturday May 18<sup>th</sup> & 19<sup>th</sup>, 2012 9:00 – 4:00

Doors open at 8:00 A.M.

I-5, Exit 88, Great Wolf Lodge, Grand Mound, WA

1-800-640-WOLF (9653)

Use code: 1205WEAV when reserving rooms by April 17<sup>th</sup>

Registration Cost: \$125.00 Payment by May 1<sup>st</sup> to reserve your place or pay \$130.00 at the door

Make check payable and send to: HPICB or Hazel Pete Institute of Chehalis Basketry, 137 Anderson Road, Oakville, WA 98568

Call Trudy at 360-273-7274 for more information.

Join master weavers in a “sit beside” art - basketry. Challenge yourself, relearn, and adapt basketry techniques with new and old friends. Each master weaver will have kits priced. (Participants need to bring cash for the purchase of kits.) Most classes will be 1/2 day in length. You will be able to complete 2 projects per day. Breakfast on your own. There are box lunches daily and dinner Friday night with a program. Coffee, tea, and water service throughout the day. Door prizes, silent auction and raffle daily.

Are you only able to attend 1 day? Register for \$75.00 and bring kit fees! Want a vendor table – contact Yvonne Peterson at (cell) 360-490-9659 to discuss options. (yvonnepeterson1@comcast.net)

Indicate your level of basketry ability (beginner, intermediate, accomplished). For more Information: Trudy Marcellay (360) 273-7274. Mail registration & check to reserve a seat to – HPICB or Hazel Pete Institute of Chehalis Basketry, 137 Anderson Road, Oakville, WA 98568

## HPICB Family and Invited Weavers:

Featured Weaver	Project	Kit Price
Yvonne	Sweet Grass Basket Projects	\$20.00/\$75.00
Trudy	Friday – Traditional Cedar Hat	\$300.00
	Saturday – Cedar Derby Hat	\$300.00
Donna/Anthony	Cedar Head Band	\$20.00
	Sea Grass Woven Basket	\$30.00
Henri	Plaited cedar basket w/handle	\$100.00
Aunt Katherine	Basketry Exhibit	
Aunt Cindy	Pine Needle Coil Basketry	\$20.00
Billie	Sweet Grass Hair Tie/Medallion	\$20.00
	Hawaiian Style Woven Head Band	\$30.00
	Cedar Plaited Clackers	\$40.00
Haila/Halisa	Large Cedar Pouch	\$75.00
Gabe	Cedar Basket “X” technique	\$40.00
	Large Cedar Basket “X” technique	\$100.00
Valea	Cedar Plaited Salt Shaker (2)	\$30.00
	Cedar Place Mat	\$40.00
Janelle	Cedar Basket	\$30.00
Evelyn Penn	Cat-tail Projects	\$20.00
Gail WhiteEagle	Assorted cedar/sweet grass projects	\$20.00/\$75.00
Val Knox	Miniature Cedar Mat Projects	\$10.00
Ethel Warbus	Assorted Cedar Weaving	\$30.00/\$75.00
Elaine McCloud	Woven Tunic/Headband	\$30.00
Kimberly Miller	Cedar Pouch (intricate weaving)	\$40.00
	Cedar Rose	\$10.00
Karen Reed	Cedar Basket (embellishments)	\$30.00
Bill James	Assorted Cedar Weaving	\$30.00/\$50.00
Fran James	Assorted Cedar Weaving	\$30.00/\$50.00
Rodney Cawston	String Bag Pouch	\$30.00

## Cedar Mat Making Workshop

Friday, May 4

in the TESC Longhouse Room  
1007B from 9:00 AM to 5:00 PM

Join the Justice: A Relationship of Reciprocal Respect and Laws/Policy of Indian Education and Indian Child Welfare programs to make mats (wall decorations, hair barrettes, magnet refrigerator mats, hair tie mats, medallion mats, mats for hair clips) for the Paddle to Squaxin Island 2012 “gifting” protocol. All supplies are provided! Come and learn and then take kits to return to the program later – our goal is 2000 mats from TESC and the Hazel Pete Institute of Chehalis Basketry.

For more information or questions contact Yvonne Peterson at petersoy@evergreen.edu or #6485.



## Chehalis Tribal Days Memorial Tournament

May 25-28th, 2012

Men’s Hardball, Women’s Softball, Co-Ed  
Tournaments. Entry Fee: \$300.00

Fish & Clam Bake....Don Secena

5th Annual Cancer Walk....May 27th

Youth Activities Sat/Sun....Tony Medina

Arts & Crafts Tables.....Bones Gleason

Food Tables.....Bones Gleason

Call Tribal Center for more Information 360-273-5911

**Cemetery Clean Up** day is scheduled for May 18th starting at 9:00 AM meet at gathering room. For those that do not wish go to the cemetery flower arrangements can be made in the gathering room, Lunch will be provided.

Watch for flyers in May for a Memorial Day Dinner the week of 21st. We will be looking for pictures of loved ones to post on the wall, sponsored by the Heritage/Culture/Events Programs.



## 3rd Annual Craft Fair

Jamestown S’Kallam Tribe



Saturday, November 3

Opening date for Native vendors to apply is May 1 to July 1. The tables will fill up quickly, so it is urgent for Native vendors to get their applications in before July 1 to guarantee for their handmade wares at their fair.

For more information for additional information about the fair requirements, and an application form contact Betty Oppenheimer, Publications Specialist, Jamestown S’Klallam Tribe at 360-681-3410 or email: boppenheimer@jamestowntribe.org.



Disclaimer: All dates are subject to change

# April 2012

Calendar of Events is also available on [chehalistrike.org](http://chehalistrike.org)

Sun	Mon	Tue	Wed	Thu	Fri	Sat
1 <b>April Fools Day!</b>	2 Pilates Class 9:30AM-10:30AM  Beginning Pilates Classes begin 5-6 PM Community Center Gym	3 Elders Water Aerobics 10AM-12PM  Culture Program Classes 5PM-8PM  Tribal Council Meeting 5PM	4  Youth/TELO Program 4PM-5PM Adult Water Aerobics & Pilates Class 5-7 PM  Heritage Class starts @5PM	5 Pilates Class 9:30AM-10:30AM  Language Class 5PM	6	7
8	9 Pilates Class 9:30AM-10:30AM  Beginning Pilates Classes 5-6 PM	10 Elders Water Aerobics 10AM-12PM  Culture Program Classes 5PM-8PM	11 Youth/TELO Program 4PM-5PM Adult Water Aerobics & Pilates Class 5-7 PM  Heritage Class starts @5PM Alzheimer Presentation Community Center 5PM	12 Pilates Class 9:30AM-10:30AM  Language Class 5PM	13	14
15	16 Pilates Class 9:30AM-10:30AM  Beginning Pilates Classes 5-6 PM	17 Elders Water Aerobics 10AM-12PM <b>Strengthening Family Classes 5-7 PM Gathering Room</b>  Culture Program Classes 5PM-8PM	18 Youth/TELO Program 4PM-5PM Adult Water Aerobics & Pilates Class 5-7 PM  Heritage Class starts @5PM	19 Pilates Class 9:30AM-10:30AM  Language Class 5PM	20 	21 <b>Paul Snell Memorial Basketball Tournament</b>  Men's Division at the Community Center Youth Division at the Oakville High School
22 	23 Pilates Class 9:30AM-10:30AM  Beginners Pilates 5-6 PM Community Center Gym	24 Elders Water Aerobics 10AM-12PM <b>Strengthening Family Classes 5-7 PM Gathering Room</b>  Culture Program Classes 5PM-8PM	25 Youth/TELO Program 4PM-5PM Adult Water Aerobics & Pilates Class 5-7 PM  Heritage Class starts @5PM Elders Birthday Dinner 4-5:30PM	26 Pilates Class Cancelled  Language Class 5PM	27	28 SPIPA's "March to Prevention" Conference 9 AM to 3 PM at the Community Center 
29	30 Pilates Class 9:30AM-10:30AM  Pilates Classes 5-6 PM			*Youth Projects Tue-Thur 3PM-5PM *Beginning Zumba for Adults in Youth Center Gym at 7:15AM-7:45AM Mon-Fri. *Fitness Room and Pool available for use from 6AM-6PM Mon-Fri.		

Is Your Family Prepared for the Journey Through the Adolescent Years?



## The Strengthening Families Program

Parents and Youth Ages 10-14

Come to this free 7 week program for families of youth  
ages 10-14!

Tuesdays from 5:00 to 7:00 PM starting April 17

Free Dinner. Childcare offered for younger siblings. Register and attend each week for a chance  
to win lots of fun prizes! "Thanks to the Great Wolf Lodge for your donation!"

If interested contact Madelyn Dethlefs at 360-709-1717 or Sheryl Spahr at 360-709-1674

## Make a Difference in a Child's Life! Become a Native American Mentor

Independent research on the benefits for youth who have been mentored are overwhelmingly positive and we see the impact that the match relationship has on youth and our community first-hand. Our goal is to encourage and recruit greater numbers of Native American children and adults to participate.

Will you *Start Something* with us?  
Please contact us at 360-943-0409 or [info@swwabigs.org](mailto:info@swwabigs.org).





## Letter from the Editor: Chehalis Tribal Newsletter Surveys

I would like to thank you for turning in the surveys for our Chehalis Tribal Newsletters. It's great to get input and ideas from Tribal Members on content for our newsletter. In the survey, many like the new format. The new format has greatly increased the size of the newsletter providing information on resources the tribal programs have to offer to the community.

### Winners of the \$50.00 Gas Cards

Marla Conwell  
Rodney Boyd

I am honored to be part of recording present history and again thank your input and suggestions. I've have already implemented some of the suggestions into our Chehalis Tribal Newsletter, and will continue to strive to bring more history.

Sincerely,

Fred Shortman, Communications Coordinator  
Chehalis Tribal Newsletter

## General Council Meeting

**Tuesday, May 8**

**Starting at 5:00 PM**

**In the Community Center Gathering Room**

For more information contact Sharon Hall, Business  
Committee Assistant at 360-709-1841 or  
email [Shall@chehalistribe.org](mailto:Shall@chehalistribe.org)

## Clothing Bank

The Oakville Indian Shaker Church  
will be opening a clothing bank and accepting  
donations of gently used clothing.

- Clothing in any size will be accepted, but our primary focus will be the following:  
Outerwear (hoodies, light jackets, heavy coats, etc.)
- Clothes for teens
- Larger sizes for men & women
- Shoes (in wearable condition of any size)
- New socks and undergarments
- Blankets & sheets

The donations we receive will be available to any Native American person who may need them, but our intention is to provide a little help to residents of Native American treatment centers for both teens and adults.

**To make a donation or for further info, please contact:**

**Terry at 360-388-0110**  
**Winona at 360-709-1507**  
**or Brenna at [youckton.biz@gmail.com](mailto:youckton.biz@gmail.com)**

## Chehalis Tribal Newsletter

**The Confederated Tribes of the Chehalis  
Reservation...**

*"People of the Sands"*

Articles and opinions expressed in this publication are not necessarily the opinions of this publication or the Chehalis Tribal Business Committee.

The Chehalis Tribal Newsletter encourages tribal members to submit letters, articles, photographs, and drawings to be considered for publication. These are subject to editing.

Contributing writers, artists, and photographers include Chehalis tribal community members and staff.

Submission deadline: 6th of each month  
Printed monthly



**Tribal Center (360) 273-5911**

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(360) 709-1726 (office)  
(360) 273-5914 (fax)  
[newsletter@chehalistribe.org](mailto:newsletter@chehalistribe.org)**

### Chehalis Tribe's Vision Statement

*To be a thriving, self-sufficient,  
sovereign people. Honoring our past  
and serving current  
and future generations*

## Business Committee

David Burnett, Chairman  
Don Secena, Vice Chairman  
Stephanie Pickernell, Treasurer  
Cheryle Starr, Secretary  
Dan Gleason, Sr., 5th Council Member

### Chehalis Tribal Newsletter Staff:

Fred Shortman, Communications  
Coordinator