



Library podcast

Honoring the Wisdom of Our Elders

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[00:00:36] Welcome to the Seattle Public Library. It's now six thirty. My name is Ilana Casey. I am an enrolled tribal member of the Klíngon nation. Raven frog clan and we've been working in digitizing the library for over a year and we're so happy that you're here this evening as the honoring the wisdom of our elders and there is this brochure that is out on this table here and it does outline a lot of the programs and events that's happening that happened in October November and then December 1st is our closing all day events. Indigenous art making which is family day from 11 thirty to 130 to thirty to four is Artists in Residence native cut and then four to six thirty were showing the film rumble the Indians who rock the world. We're really honored to have you here and we're so happy that this has been such a successful program all year long. We've done a variety several variety of events projects. Panels and so this is one of the things we've been working on for several several months. So and with that I'm going to introduce Roger Fernandes heartening scene CRM.

[00:02:09] Thank you good people. Very happy to be here tonight to honor these elders to honor the concept of how our traditional view of life included the wisdom of our elders. That for us to live in the world in a good way we need the guidance of people like the elders are going to here tonight to remind us of the things they were taught that they were taught that they want to carry on in our modern life. And so there's a song we'd like to open with this song is called The Change your song changer is a story that our people tell a mythic story where before humans came into the world the world had to be made ready for them. And the change came into the world and the change has many names according to tribe one is a Duke a buck another one is liberty. Another one is called Another witness wall for whom the Snoqualmie people have named themselves but it's a transformer the one who came to the world to get the world ready for the people to come and when I told this story one thing resonates for me that I really believe it's all of our job to get the world ready for the people to come because there are generations following after us and I look at the work of these people we're going to hear from tonight and they have dedicated their life to getting the world ready for the people to come they've dedicated their lives to serving their people and making sure that knowledge and that strength are there that the young ones might carry this teachings on and so this song is to remember the work of our ancestors who got us here is remember the work of their elders who got us here is remember the people that you are changing the world so it's a good played place for our children our

grandchildren all the ones to come we're going to sing the song the change your song for all of us in this room to change the world in a good way.

[00:03:56] This song was created by Bruce Miller CBA of this record Mish people he did this song particularly to recognize the people that who do the hard work to keep our culture alive and the people who in their own selfless way share their knowledge with other people. And again you're going to see that here tonight with these beloved elders. So this is a change your song

[00:04:26] Woo woo woo woo.

[00:04:31] We know you we you you we were you we hope you we ow ow ow ow ow ow ow ow. Who are you.

[00:04:54] We are you.

[00:05:02] You be you we Oh ho ho ho ho ho ho ho ho ho.

[00:05:11] You we you gotta go with it Doc we're about to go in with the runway top down boy Oh hey ew ew ew ew ew.

[00:05:45] Ow ow. Whoa whoa oh

[00:06:06] Yeah. Thank you. All right.

[00:06:10] Well again thank you for being here tonight. As you know in our native traditional ways I really call it human traditional ways. Elders were beloved by their people. They held knowledge they held wisdom. They held families together. And we've always said that when you have a problem in your life you go sit with the elders and they will explain things to you. They will help you with stories and wisdom. They will help you solve the problem your life. And so that role of the elder seems to be lost sometimes especially in this new age not just for non-native people but sometimes for native people as well. We talk about honoring our elders but how often do we actually sit with them and talk with them and listen to them as a community. And so we wanted to bring them here tonight so that we could talk about the things they want to talk about. Our elders have accrued a lifetime of experience of of things that have happened to them that that shaped them. And it can be a cultural message it can be a personal message a family message a philosophical message. We didn't want to put any constraints on them and say we want you to talk about this. We said we want to give you the floor. We want to have you talk about whatever you feel is important to pass on to the next generation.

[00:07:23] Any knowledge you want to share with us any knowledge that you feel needs to be carried on and these people in their lives have demonstrated over and over again that is what they not only talk about is what they do they keep the knowledge alive and they pass it on to other people. So I really am anxious to hear them. I know each of them from various parts of my life and I love them all because they're also special and they have much to share and we don't even know if we know what

they're going to say really. We just said you're going to get the mike and say what you need to say say we want to say let us know what you believe is important that we need to carry with us and learn from our ancestors. Oftentimes they're going to speak of the voice of their ancestors their mothers their grandparents their great grandparents because this knowledge is passed on generation to generation. So with all that being said we want to start with Jackie Swanson. I'm going to try to introduce them as best I can but I'm very very nervous because again I've known these people for various and say various days in my life and they have all been influential in helping me understand how I'm supposed to live in the world as a native person.

[00:08:33] And so Jackie is one of the people I met a long time ago I won't say how long we were young back then but Jackie has led a fascinating life to me and I'll try to explain as best I can what I think is the frame of her life. But she'll she'll fill in all the details and things I don't get rider. She believes that I have to be clarified Jackie was born in the warm springs reservation down in Oregon and but is now a member of the Mughal few tribe. Like a lot of our tribes here there's so much intermarriage so much traveling and and having children from different tribes that you can see that Jackie identifies herself as Michael shoot and ancient Duwamish and she's going to explain what she means by that term agent Duwamish. But I worked with Jackie as a legal paraprofessional. We worked in helping people to figure out their legal problems as native people sometimes they didn't understand Jackie's also worked as a grant writer. She worked for her tribe in various capacities doing things that are necessary to make that tribe operate for the sake of their people. She is very I think the best way to put it is outspoken. She speaks her mind and I think especially in these days we need our elders to stand up and speak their mind to remind us of things that in the confusion of the modern life we might forget or or not tend to.

[00:09:55] And so as much as I can say this of Jackie again is a very special person to me. I hope that that you feel you have enough time to say we have to say but we've tried to make enough time for each shoulder to hold the floor and say what they need to say and I see you all looking up there. OK. She is a treasured not just to her tribe to all of us. She also one thing is Jackie lives on the reservation. But she's also lived in the urban area and she's very familiar with the history of the urban Native community and all the programs that were created. He was a part of those programs were created. She helped create them and so she has this knowledge of living on a reservation living among people there but also living in the native community here in Seattle. And what that all means and so I'm hoping you might reflect on that as well. So again cockney accent thank you very much and you can stay there if you want you can come up here however you want to do it. OK. Very good. All right.

[00:10:49] Thank you Jack I think I'd be up to here if I were standing at the podium a coast characteristic.

[00:11:02] I think you're good. OK I have known Roger I don't mind saying since 1972 and he had just graduated from the University of Washington I think and I was a single mom I guess of age 32 at that by that time and working in the engine paraprofessional

[00:11:29] Services was my very first job in the engine community. Prior to that I'd been doing lots of volunteering and my talk tonight was going to be something that's very personal to me. Once I learned the tragedy is that our people went through I got so mad. Oh I was mad and so I've been struggling with it since nineteen sixty nine of how to resolve my feelings around Thanksgiving. And so that's what I want to talk about tonight.

[00:12:05] And some of the information's going to be a part of my own story. And so I'm going to go ahead and read it. I wrote it down. This is the second time I've written down something that I want to say and I decided to write it because there were things in fact that I didn't want to leave out. And sometimes when you're speaking off the cuff or extemporaneous leave those things get forgotten. I don't want anything forgotten tonight.

[00:12:35] I want you to know what drove me to feel the way I do. And so my talk tonight it's an essay I guess is called Thanksgiving ambivalence the self contradictions of an Indian woman. I'm a member of the local shoe tribe. I'm a descendant of ancient Duwamish Wash. Go click a tad and Yakima ancestors. I'm Roger asked a little for me to explain a little bit why I call myself ancient Duwamish. As you know there's a tug of war

[00:13:14] Between Mako shoot and the dynamic tribal organization I grew up knowing I was to Amish on my mom's side. I used to take my grandma we would go with my grandma to the dwarf Amish tribal meetings every year. And so I grew up knowing I was the Amish. I mean like Roger said. But I was born in Palm Springs and I didn't understand why since I spent all my time up here and it was very simple x well nation from my mother she said because you were born down near the Oh okay I got it now.

[00:13:53] But anyway so. And I understood as I began to get in and and broiled in this turmoil over being Duwamish and because of Suquamish but the are the because it damaged tribe which was organized in nineteen seventy six that I was there I went there our family would go all the time it just turned out to be a bad experience for me and it and I guess they are seeking their federal recognition and they have been refused. I don't know how many times and now I think that's got to be through an act of Congress. If if there ever is going to be their recognition.

[00:14:40] But I want you to know that the Duwamish are in Moscow shoot Snoqualmie Suquamish even far up as Lummi were all over and it comes from that the fact that when we were living in Seattle we were not herded onto reservations.

[00:15:01] We were a part of the economic system which made Seattle grow and they didn't want to get rid of their labor force. So we got to just kinda saunter around and say yeah I'll take that job or whatever. But anyway it did create a lot of controversy down the road. And so I like to say that I'm ancient Duwamish because I've always been to Hamish Michael chute changed their name officially to Michael chute in the mid 1970s mid to latter part of and I thought really hard about that and I thought well this is so confusing to me and then it took this I h s donuts to explain it to me because I was asking about his name it was the last name I'd never heard.

[00:15:47] And I asked him where it was from. He said From Persia he said we are now called I ran our country name which changed my old name is Persian.

[00:16:02] My new name is Iranian. So once I heard that explanation and know that it's been done before I felt a little resolution to that.

[00:16:13] So that is my thinking about my telling myself I'm ancient Duwamish to separate myself from the Duwamish tribal organization and so I'm I'm going to start reading my my story I'm going to share some very personal thoughts about my struggle with celebrating Thanksgiving. Our people have been subjected to an unwanted discovery and all the historic atrocities happening since that time. I've written down my thoughts and want to read them because I want to mention certain facts. I don't mind talking off the cuff but I sometimes leave out a point. There are five sections of this talk each with a subtitle. Pretend you are listening to an audio book.

[00:17:11] Okay. Okay section one. The weapons of today are paper bullets. Passive resistance boycotts demonstrations lawsuits court dates and self governance we won many battles but lost the war that started three hundred and sixty eight years ago.

[00:17:36] The Western European countries of England Spain France and the Netherlands were looking to expand because of their principles of discovery.

[00:17:48] They were beginning to experience the loss of natural resources religious persecution and civil unrest because of a class system based on people being property. They look to the Americas Australia and New Zealand us Indians had ten thousand years to find the best places to live our lands became more and more attractive to the interlopers. That's my word for them. Otherwise known as explorers and colonizers because we had already settled on the most valuable lands our forests gave salt water ports an abundance of rivers and streams food sources and minerals were sea were seen as untapped by foreign eyes they didn't recognise we could manage our own resources and had a very different perspective of land ownership the Western European colonies common thread with salt water ships guns and gunpowder and metal weapons our weapons were clubbed bows and arrows. Guerilla warfare tactics and knowing the terrain we also knew how to navigate using the stars and the moon because our waters were our highways the interlopers used compasses and the looking glass. We also had trading practices that covered large regions so we knew the territories that belong to both our allies and traditional enemies. The first to arrive were explorers. It was their business to travel to unknown places. Their land was very narrow and based on their own political and cultural experiences the interlopers did not recognize our expertise as traders and therefore unable to understand what we viewed as valuable. They didn't understand our ways were judge mental and they took what was ours. In today's terms they would be bullies thieves and mercenaries Roger.

[00:20:09] The difference that provoked them included skin colour governance economic systems religious beliefs law. Hundreds of different languages social structures including gender roles sex practices and recreation. We also had different types of communication including the use of

petroglyphs landmarks art and music. We also understood the practicality of being multilingual. This practice made us more facile and learning a new language. Religious representatives were especially critical of us and it was their business to get us on the Christian road section 2.

[00:21:00] If you think the federal government can solve all your problems. Ask an Indian as

[00:21:13] From my haste to research the Indian Wars date back to 1650 the colonies began fighting one another in their seventeenth century. There were turf wars between England and France. Indians developed alliances on both sides as a way to hedge their bets. The New Americans developed a very egalitarian constitution and a Bill of Rights. This country has had a very difficult time living up to those ideals. But thank you to the humble humanitarians who took those documents to heart. I want to mention that the last Indian battles occurred between 1898 and 1924. I was quite surprised by that. The tribes involved were from the state of Minnesota Arizona Oklahoma New Mexico Nevada and Utah and there were more numerous tribes. Start to dare to name their states instead. The one thing I am very thankful for is a Federal Government decision that tribes are sovereign nations and needed to establish treaties. The Interlopers have been modifying treaties ever since shrinking land bases loss of access to food sources removing our children to boarding schools outlawing our religions and languages cutting our hair and changing the roles of our people especially men. Those facts and that history shaped my adult view of Thanksgiving. My first recollections of Thanksgiving were turkey mashed potatoes and gravy stuffing and pie. Then came twelve years of public schools and an accurate history lessons. When I was 10. Our family moved from Auburn to Seattle by age 30. I was a single mom and a mother of two small children. I was pretty much colorblind. Up until that time my mother's second husband was Norwegian Irish. I was fortunate our family was not bigoted. I was taught to trust people based on their personal traits as opposed to color class or political beliefs then in 1969 I read the book our brother's keeper that engine in white America. I became enraged I read what previous generations of my people were subjected to. My mom went to Indian boarding school at age 5 then at age 8.

[00:24:06] She and her 6 year old sister were sent to Pyramid Lake Nevada because of the IAEA said they both had tuberculosis. They stayed at the TB San three years. I was heartbroken when I found out when I read family records maintained at the be a office in Everett my grandma wrote to the bee I a local superintendent asking for help bringing her children home.

[00:24:36] They never had TB three years of their life taken because of a missed diagnosis.

[00:24:45] Mom's next boarding school was Tulalip and she was eleven when she started third grade. I also found a letter questioning the ability of my grandfather to attend enum class public school. His father did not pay property taxes and the 89 to the General Allotment Act was an act it broke up graduation land into allotment and land were not taxable for at least twenty five years. My grandfather's family lived on the allotment. My grandmother father and and my mom all went to trauma boarding school in Salem Oregon. My mom or relatives did not have horror stories about boarding school. Their memories include meeting other Indians from other reservations. I think the federal government that boarding schools were a sure way of civilizing young Indians by removing

from the love and influence of their parents and extended families. Those kids were taught the right way instead the federal government unintentionally created the first wave of pan. In Judaism then there is the incidence of infant mortality. Both my great grandma and grandma mourned the loss of children who died too soon. I had no living uncles on my mother's side because her only brothers died at age just five and eleven. My only brother died at 8 months. My sister's only daughter died at the age of eight months. Also friends involved in the relocation programs of the 1960s moved anywhere from 800 to three thousand six hundred miles away from their home for vocational training.

[00:26:50] In June people were intentionally scattered throughout city neighborhoods because A B. A did not want any fraternization with other injured people living in the city. A few more examples of other atrocities include tribal members having to get a travel pass to leave a reservation. The federal government deciding we were an incompetent and unable to handle our own affairs especially finance that B I a into into lease agreement on reservation properties that fleeced the engine land owner. Over time our reservations became like sanctuaries and the safest plot place to practice our language religion and cultural beliefs most were practiced in secret then the federal government began termination of reservations in the 1950s. Termination meant at least for federally recognized tribes got their reservation lands and governance taken away. This is an extreme example of forced assimilation these types of experiences infuriated me. I worked very hard at turning my rage into a positive force. I wanted words to turn into action and decided I was part of the worker bee a group as opposed to a political mover and shaker. Another way to deal with it was to create a sense of isolation. I work very hard at controlling my environment to minimize contact with the outside world. However I worked for pretty much all my company hired a white babysitter who is a good woman and lived in a multiracial neighborhood then my children entered the public school system.

[00:28:52] Cultural bias is a part of the learning process colonizers descendants developed academic education. Anyway my children started to learn the story of our country by learning about Christopher Columbus pilgrims and George Washington among their first art projects. But you can't come home with a Thanksgiving turkey made by tracing their little hands. They took great pride in bringing home such gifts. Their sense of pride and building self-esteem took precedence over complex history lessons. That's how I dealt with the holidays. Christmas President's Day Easter and the Fourth of July my friend once quoted me after hearing my presentation on another engineers panel. Guys I said one thing we got out of colonization was valentine candy and the Easter Bunny Section 3 an Indian man was at Lowe's holding two bags of soil. The white man in front of him said I see you're buying dirt. The engine man replied Yeah buying our land back a bag at a time I started to synthesize all of my experience. I spent 40 plus years volunteering and working in Seattle's Indian community. I began volunteering in 1964 and then took my first job in our community in 1972. My first job was at the engine paraprofessional program. We were among the very first to be trained as a paralegal.

[00:30:48] Then I went to work for the Seattle engine center for four years and then six years at Seattle Indian Health Board. My job history is a cultural contrast for me a close friend once pointed out that the identity of a non Indian is their job engine. People first identify with their tribe. I think social history bears this out. Just recently I was able to put words to how I raised my children by happenstance. The words came from a Mormon man on the Dr. Phil Show he said. A tenet of

Mormon religion is to raise children so they think about choice considering which outcome is better. First of all I wanted my children to love and be loving learn and valuing trust know their relatives family friends and neighbors. I wanted them to know their music I carried them in my arms while I was dancing. So they grew up with a musical rhythms of our people both learned the art of making friends assessing fact from fiction assertiveness consequences having fun good work ethics practice of sharing helping and giving self respect and respecting others this journey of revisiting the history of my family my people and all other oppressed Indigenous people will help with my continuing learning of how to accept the loss of war and subsequent colonization.

[00:32:40] I don't want my family or future generations to view life as a glass half empty.

[00:32:47] I don't want them to be negative A negative statistic and die young live in poverty be jobless or underemployed carry the label of drunken or dirty in June or suffer from racial profiling especially our men. I want them to live well into their 80s. I want them to know when they dress up. It means they are wearing regalia and not a tux or a ball gown. I want them to continue teasing as a gentle form of discipline or learning. They are bright they are lovable. They deserve to know what was at that. Each one of them is essential to living for our future. They must continue to make the federal government live up to our treaties. Don't take no for an answer learned the art of compromise. Use the critical thinking skills of our ancestors see into the future and know they are protecting the wellness of generations to come. I want the non Indian public to learn and acknowledge our different worldviews based on nine thousand five hundred years of living as opposed to the last hundred and sixty years section for what I say may jar your brain. But I do not mean to hurt your heart I have now completed my Thanksgiving circle without an exit. The loss of the Indian war is a reckoning I acknowledge. I'm working on putting ambivalence aside and working toward fully embracing a more peaceful and nearer awareness.

[00:34:41] My soul needs to rest I aspire to be like all those ancestors I love and respect they had such great foresight humor and the ability to be politically astute pragmatic and protect their descendants to come. I'm sure they did not expect us to be one point five percent of the total U.S. population are gentle souls could not fight the disease and the pestilence of the interloper. I thank Grandma Seattle for her insight in preserving our language medicines stores and family history. I think all the elders who contribute in the same way. I thank all the good loving kind. Non Indians who helped to advocate and defend us. We are such a small number and a large pond and our alliances and friendships are essential Section 5. The last one we have become bi cultural and now it's your turn the immigrant arrived here faster than we reproduced

[00:36:00] Diseases. The battles and wars treaty making and reservations affected our self-determination. Colonization was inevitable because numerous federal laws and actions had unintended consequences.

[00:36:17] For example the above mentioned pan indianism their decision makers kept tightening their screws. The Federal Government saw tribes as separate nations to agen Indian owes allegiance and therefore threatened allegiance to the United States.

[00:36:36] The viewpoint ended with the interlopers after the adoption of the 1924 Indian citizenship act.

[00:36:45] Another layer of subjugation with each oppressive law and policy. Our strongest tool was to become bi cultural. Now I recommend all non Indians begin to learn and practice this skill to shorten the discussion of this concept. I took the following Wikipedia definition by culturalism is the co existence of varying degrees of two originally distinct cultures numerous and two to and organizations already practices. Baby steps continue to be taken like the recent passage of the 2015 legislation since time immemorial. It requires tribal curriculum be taught in all public schools in Washington state. That type of action needs to be incorporated into all specs aspects of life. I still celebrate Thanksgiving with my family and friends but with a different purpose. I believe that I can learn by walking in someone else's shoes. In your case you must walk in moccasins thank you for your time

[00:38:19] Thank you so much Jackie. To hear the history of our communities to hear the history of your family and the history of this country being woven together a beautiful beautiful perspective on all of this I will share one last story about Jackie I have to do this. We worked as legal paraprofessionals which we were trained by lawyers to help people figure out their legal problems no matter what it was legal or civil. And it was a wonderful job because we got to visit the jail every day and talk to people coming in native people coming in a lot of other things we did but I remember one day were in our we are down here in Pioneer Square. Number one yes the way but a powerful number. Number one yes their way. And we were having lunch and we heard a noise outside and so we all went to the window there about five of us.

[00:39:03] We looked out the window and down below us two police officers have cornered a Native man against a car and they're talking with him and we're watching and all of a sudden they for no reason we could see that you started beating him with their clubs and hitting them and Jackie being Jackie yelled out Hey you guys knocked that off. And the police officer stopped in mid swing and they looked up like God is talking to them. And I've always thought if God is a native woman it's got to be Jackie Swanson. She was the first went down the stairs attacked him What are you doing What are you doing. And so that's her nature is to act. In the best way she knows how. So I always respect you for that. Love you for that. Thank you Jackie. This next speaker is someone who I've gotten to know much better the past couple of years he's allowed me to do some art projects on his property. He has some big property out in this squat. Very very old property. I don't know if you have mentioned this. He lives in a place where there's all these big mansions going all around his house. He's had this house. It's his family home. And he. Apparently was offered by some guy to come in and buy his properties so they could develop into another mansion. And he said No I'm not going to do it. And if I remember right Van said that well then we'll just figure out another way to get it from you. And John said Bring it on. I'm not selling it. I'm not going to lose this land. This is our family land here. So I'm going to introduce John Mullen who is a cultural teacher among his people.

[00:40:41] I first met him many many years ago. He and his brother Ray Ray Mullen were out in schools and doing presentations around Snoqualmie culture language song dances art. They were doing so much work. And I asked if I could just hang around them a little bit because they had so much to share. And of course being who they were and who John is. Yeah. Come on come join us. We'll teach you what we can. And so I grew up just a few blocks from here eighth and cherry and an apartment house till I was 10 years old. So I had to go back and learn my culture and I needed teachers like John. Teachers like Jackie teachers like Peg to allow me this pitiful Indian you know person coming to them saying I need to know some things. And they would say we'll teach you what we can. Well they did so with a big heart and love and John has always done that. So John again is a teacher. He's an artist and a teacher. He teaches. If I remember that he was teaching skiing to two children which is a pretty heavy thing to do. And he just lives a few miles from the mountain passes. So he does that. But again a cultural teacher who holds so much knowledge and he goes back to other tribe to their elders and learns from them as well. So he's constantly learning. He's constantly changing and growing. He's not saying I'm just I know enough now. He wants to learn more. And in doing so he teaches other people like me and I appreciate that more than anything. So I'd like to interview John Mullen from the Snoqualmie tribe. When

[00:42:16] He sits down.

[00:42:19] Good evening Seattle is not my favorite place to come to. I like my woods. I like my mountain range learn to like their and I learn a lot. It is like Roger was saying it is I've done some traveling is with the tribe.

[00:42:43] It is they sent me back East to learn more about canoes long houses that I wanted to learn more about different canoes and so they sent me to New York took me a year and a half to get home. But it was the best journey best journey I've ever been on and I went into Canada. And. Back into the US from New York all the way to here when I got back here. I shared all my stories but back in New York I'm going to jump back just a little bit here. I had a. Pencil. And a tablet. Which is A.O. especially in native world. We're all tied listen say Hey attention but I had this older lady but 90 maybe a little older.

[00:43:49] Sweetheart went like this to me. I went over there if you spent we don't use ventral we don't use paper.

[00:44:03] We didn't have it got to learn it mine site your heart. She was right. Because I didn't write anything down from there but it did open up my world because going through school is that we were taught to write everything down so you don't forget designed to and I learn is like a Roger in a lot of other people.

[00:44:39] We sit down and start talking and I tell them things that I know and things that he wants to know and between everyone is we start figuring out what we want. Now we do it like rock carving the dug out canoes is I've learned over the years there's no such thing as a stupid question if you don't ask it that stupid.

[00:45:09] And my grandson I'm teaching him how to be a carver. I got him when he was 3. He's 9 I've taught him how to carve canoes I've got him how to make an carving knives but I started to teach him how to do nappy and I had to stop doing that because he was cutting himself not paying any attention but we will get back into it.

[00:45:38] Not only my grandson but other young people I love working with young people and teaching them everything that I know is carving canoes nap and making knives making baskets making beautiful roses and it's just something that I've always felt is that it's our responsibility. Is keep the tradition going one Snoqualmie people didn't have a canoe for a little over 90 years. I had an elder and he looked at me and he says we need one. And I'm going OK I am not a clue. I've never seen a new in my life except on TV. I started doing asking a whole lot of questions in that they're and my brother my love both my little brothers they just well that's easy. Know it's just yeah. It's just just take away and that's not supposed to be there Maj. Nate said right there and there right.

[00:47:06] So I started making my first one man three other guys my nephew my cousin and and we did it.

[00:47:18] We made our first one ever we made three river canoes three ocean going canoes and two river of a lake canoes as we're starting to make the lake canoes.

[00:47:36] It was brought to my attention back to elders where is the women's Lake canoe. I didn't know there was a difference in the river I had to get back in and start doing some work and figure out what is the difference between them the women's canoe is a little bit wider not by much but just a little bit and it was a lot of fun. Of going out and kitchen and learning speaking to the elders and our boys pushed to the young people always go to your elders it's better than opening up a book I could sit for hours with elders because they know their history.

[00:48:30] They've been there. They got it.

[00:48:33] And it's just outstanding to me and going to school. I hated history.

[00:48:40] I couldn't stand it and now that I find myself a little bit older not much that I get into the history and I learned about it at all that they're good.

[00:48:58] Working with the young people is great. It was just I thrive on it.

[00:49:07] And like Roger say it is a pinch steered I teach three and four year olds how to ski.

[00:49:17] And I started that at 50 years old a teacher that had I taught my grandson how to ski.

[00:49:26] Now my granddaughter which is she'll be 20 but she wants the ski I'm going OK. Teach her how to do. Now they want me up there to start teach an. Older people on how to ski. I kind of cringe. I love little kids one they don't argue to.

[00:49:49] They all speak. They say what. What's on their mind. I love that

[00:49:55] And I get a good wave from the parents. I tell the parents go on get out of here and my smallest class of three and four year olds is 12 and we have a blast up there coming down. Once I get them up on the chair. I have a blast and I've also got the native kids on how to ski and I was told what I was up in Canada.

[00:50:26] There it is by a lot of the tribal elders is that NATO's have a hard time ski in is the way that we walk at it. Very true. Karzai had a very hard time learning how to ski his by the way I walk. Forcing your skis.

[00:50:48] Come on in and I had to really think about it. And I did it.

[00:50:55] And I just kept right on going and working with the young Native kids is just outstanding.

[00:51:01] You got to was I started carving in just about twenty six twenty seven years ago.

[00:51:12] It is when my son Grant was went to school and quit and went out on his own and that's when I decided to. I didn't have to go on and work a real real job. I wanted to work with people and ideas.

[00:51:33] And I'm just happy about it.

[00:51:37] And now I work for the Snoqualmie casino as a mechanic. Water tank and harass a whole lot of people makes my day work in there. It's fun. Is your people are very interested in that there and when they find out who I am then they start asking why are you here why you do this.

[00:52:10] I do it for the love of my job and I got a raise my grandson well worth everything in the world. And then all I got and thank you

[00:52:40] Having spent time with John allowing me to do some artwork in his yard. Getting to know his grandson.

[00:52:46] I went to take this picture and as soon as his grandson realized he's only 9 right.

[00:52:52] He said you're going to take his picture.

[00:52:54] And he ran and he got a comb and a brush and he started brushing his grandpa beard and he started straightening up his hat. What else did he do. I think he's trying to find a grandma is what I thought. Look Grandpa's gotta look good in this picture.

[00:53:10] So that love it will show evidence his grandson loves him so much. And you can tell he loves his grandson. But I must ask John we're going to a question and answer period later that you can ask these these good people. Maybe some questions you might raise something that you want to hear a little bit more about. But I want you to ask John this question.

[00:53:28] Why don't you have a cell phone why don't you have email.

[00:53:34] I think I know why I'm talking about this but getting a hold of him is that you got to do the old way. You actually got to drive to his house. It's incredible. And maybe that's the answer I don't know but I want to hear it specifically.

[00:53:47] So John thank you so much again. He does so much work with young people. I've been to the carving shed Snoqualmie had and it was filled with young young people learning to carve. Who's teaching them all. And so again our culture lives on because the work of people like this so I'm going to call it pig demon. And from the Squamish people. I've got to say a few things about her first though

[00:54:09] Pig Diem is Suquamish from across the water.

[00:54:15] When she came here tonight she said that she couldn't find a cab. And I said what a reservation bumpkin we have here.

[00:54:22] Couldn't find a cab off the ferry. I don't know how often you get here but you should come here more often. Let me put it that way.

[00:54:29] But again a wonderful teacher always willing to share pig. When I first heard the name Peg Diem or saw the name it was in an art book with pictures of Native artists in it and her picture painting she was in it and I couldn't believe a native. And she's from right here as an artist. I wanted to see other Native artists that were doing work that we've been publicize and be shown in a good way and that's where I first saw her work meeting her I found out she's not just a painter she's also a weaver of cedar a weaver of traditional clothing. She's a painter. She's a print maker. She's a traditional singer. She's so many things. And again she does this all with just the culture in mind. She doesn't think about what can I get out of this is only what can I share with young people because they need this. They need this knowledge. It was given to me. I'm going to give it the same way it was given to me. I'm going to keep with all my heart. All my love. So pig deemed to me is just a powerful cultural teacher. And again I'm glad she said yes I was worried she might say no because like the other elders they don't want to stand up and be honored for all the things they've done. They just did these things for the good of their people. They go to their family. But that's why we put this night together. These are the people we need to hear from the ones that say we're we're not doing it for any kind of glory fame for any any way to get something about us out there. We're doing it for our culture for our

ancestors. We're doing it for the young people we work with. And so again those voices I believe we need to hear more and more of. And I want to hear what peg has to say.

[00:56:07] Thank you peg Thanks Roger.

[00:56:19] We all will. Star

[00:56:23] Squash my other name is Peg Diem and I am Suquamish and my my quill is my family name.

[00:56:34] My other name is Peg Dean I.

[00:56:41] I almost didn't come Yes I have been taught all my life. You don't talk about yourself. You do not hold up yourself all the time. But you know Roger's a fast talker

[00:57:04] So I thought well yeah I'm going to get up there and talk about me all the time so I'm gonna try it.

[00:57:12] My mom in Squamish my mother he had TB twice and she died of cancer so I did not get to spend a lot of time with her but when I did she taught me as many things as she could about the Suquamish tribe.

[00:57:36] So from her from those short of in-between sicknesses I learned a lot from her and I. And. What you do is when you learn something. You incorporate it in to your. Being

[00:58:00] And from her I learned when I listened to my elders when I listened to one of my macaw teachers Mary McQuillan photo by youth macaw I already knew how to listen and incorporated that into my life. And that's how you become aware you have a native heart. You know how to listen

[00:58:34] And when you hear those native jokes. Oh my God they're so funny. They're like three times as funny I really really at an early age really loved cedar bark. What an amazing material so I asked. I think I was seven or eight. I went down to we called her my grandma and grandpa. But they were like the community. Grandma and Grandpa. And I said I was sick of you sitting at her table and she's cooking and I said Could you teach me how to get cedar bark. You know I want to make a dress so she said Oh sure.

[00:59:20] And she kept cooking and I thought I said Well can we go now.

[00:59:29] And she starts laughing. This is in the middle of like February.

[00:59:34] You can only gather cedar bark in the spring. So she laughed and she said I'll call you. So she did. She called me.

[00:59:43] She taught me how to gather cedar and I will always have always thanked her for that thought about her with cedar bark it's so amazing.

[01:00:00] I don't even know where to begin on this I've been doing it since I was like that age you know 8 7 whatever I was. And I've learned so much over the decades. I have taught almost every Suquamish Tribal member that I know how to go out and gather cedar some of them have gone on to weave cedar which is the point of teaching.

[01:00:35] So earlier I did not get to go out this year gathering cedar so when they brought this rose around me I said Oh we'd like to dad. And they and she held it up to me and it just that's cedars smell just knocks me off my feet I'll tell you when I hear it. Let me show you how to.

[01:01:07] Oh God there I am. OK. There's Oh. This is a guy I respect this kid's so much

[01:01:22] I'm teaching him every single thing I know.

[01:01:29] He is extremely responsible respectful and he hears me. He incorporates it into his personal I took him out.

[01:01:43] He's he's been gathering a couple times so this is like the third time we've been out.

[01:01:50] Oh he's doing he oh he's doing the secret trick here when you gather cedar you the tree after the shoulder when it straightens out that's where you make your first cut.

[01:02:11] And you can pull it up as far as you can. And oh my God.

[01:02:14] You know I can't get any more I'm I'm gonna have to leave it. No you don't you tie a rope around that and that's what he's doing. He's tying a rope around the end and what you do is you take it and go out about 10 feet or more.

[01:02:41] And what I do is I wrap it around my hands wrap it around my waist because I'm going as high as I can. And then I just take off

[01:02:51] Almost running cause what I want to hear is that one that cedar comes off of that tree is such a cool sound and you only get to hear it once a year so I'd like.

[01:03:07] Shame on me. I did not go out this year. I think I'll be out there twice as long this coming year but so then you take off running and that. So that that bark now is going to just go up as high as you want it.

[01:03:32] So I'm teaching him that little OK girls if you want to take notes on that I think you might have to. Or just remember it because it's so cool. It's such a great trick. One time I could not get that

the bark off the tree. I tried the rope I tried to swing I tried the debt that it couldn't get it off I tied it to the back of my car

[01:04:02] Hand took a tight and I rolled down all the windows and I took off and I could hear it just go.

[01:04:12] And then there was silence.

[01:04:15] And then it hit the hit the bushes.

[01:04:20] Oh God.

[01:04:22] Such a great moment in time. So I have a harness. Use that the car trick a couple times. Sees it. Oh that's him.

[01:04:34] He gathered so much cedar and I just love that picture of him. That's Ryan Seigel in Squamish. Oh there's my two older kids. Me Oh this is a painting I was getting ready for a show two three years ago and if you see the small the small marks around the bottom of that cedar skirt yet that is the song. What I used to do I was so freaked out when we used to go and present our songs and dances.

[01:05:28] I had to write make notes on a little piece of paper and tape it to the edge of my drum because I had to remember that song somehow because I was so nervous I couldn't remember anything.

[01:05:44] So that is my own way to write the song and this one is spinning water the dancers think about the water that the water does and they choose a behavior and they then go out on the floor and become a river stream rain storm whatever. You know water that they think of. They become that and we call it spinning water. This is a color sketch of the early works I did to get ready for the painting.

[01:06:44] I do I do sketches and then I make a lot of notes because I have so many ideas about what I'm going to do. At some point I have to stop I make myself stop with the ideas and this is what I'm going to do.

[01:07:09] No really works out that way but I mean your mind is always creating something. So this is how artists they have sketchbooks and this is what they're doing they're working out a painting or poem or whatever this was a black and white I did early early give you know 20 years ago and I did it for a poster or I didn't know we were having something so I already had the basics in my sketchbook and I just went from there.

[01:07:52] This is called Oh this is for our canoe song. You can see the is the real. Real basic shapes you can see that mouth that is singing and the two dark brown shapes that come on either side. Are

or triangles which is a shape often used in Salish art and then the two of course the the the the eyes then the canoes

[01:08:38] And four from the cedar. You can see things coming out. There's a canoe there's a singer there's a there's children there's all there's a drum there's just stuff stuff that comes from. The benefits they use in being associated with cedar took me forever to paint those cedar things I ever gonna to do that again

[01:09:12] So and I use I you a lot of my work I use ah Suquamish basket designs.

[01:09:21] So the one up on top is the mountain design.

[01:09:25] So when the wolves came over the mountain hit the water they turned in two canoes so it's all blah blah blah culture stuff oh there's another real early sketch.

[01:09:42] Same thing I look at it now and I go what how I think it's just amazing how a creative mind can take this and come out with that really nice painting but that's how it started oh there's this there's a very first look at I'm trying out the eyes what kind of eyes do I want here I had hair on want look so yeah it just is is cool to see that evolve I do traditional cedar clothing Squamish clothing and that is the necklace is a dental slim and cobalt trade bead necklace and it drags on the floor.

[01:10:43] When you wear it it be that's you're so rich you drag it on the floor what God. Sometimes I do stuff Justice watch the faces on some of the women you know so they're going like this. Given that given the old side I

[01:11:10] So love doing. And it was a replica. It was.

[01:11:17] It's a large replica of one that we Nicholas that we had in the Suquamish museum and then I saw the larger one.

[01:11:28] So I just replicated that and you can see in the very middle there is like dark area that those beads are put on little fish spinners that move because my necklace case I made it.

[01:11:59] So the necklace could fold in half. I had to send it to Washington D.C. and I couldn't make a huge box. So I made it so that it folded in half and I patted it and sent it to Washington D.C. for something I don't.

[01:12:17] I don't remember.

[01:12:21] I do art work also.

[01:12:25] This was done it's a masterpiece. And there's there's way this way this way the the hands the whole thing represents uh making decisions.

[01:12:47] This hangs in our courthouse and in the state courthouse.

[01:12:54] So I had you know I went around asking people what would you do.

[01:13:02] How would you make judgment what would that look like to you. And I got a lot of answers but I had to really think about it. And the hands. Are constantly going

[01:13:18] Like this because you will make a judgment on what the information you have right now. Life doesn't stop and you began gathering more information.

[01:13:28] It just it's judgment that is you can't. It's constantly moving. So this is the one I did for the judges and you can see the cedar hair. I put some light cedar in there because you know I had to get myself in there somehow.

[01:13:53] Oh there's another.

[01:13:55] I did this for the museum for the Suquamish museum and it's a done with it's woven with metal twine it was a museum piece. So

[01:14:11] I did the best best best I could.

[01:14:14] Nez pounded cedar. You tell you take like a piece of cedar and

[01:14:20] Pound it you have it a little implement pounded and ask it.

[01:14:28] You ask it to move down and begin separating this way and this way. So what you have at the end is a a fluffy kind of material that is that you can turn into clothing.

[01:14:51] It's just such an incredible material.

[01:14:58] This is one of my buddies I had her put it on before we took it to the museum.

[01:15:06] There's one of my houses I have two houses. One is full of this is CEDAR rounds and I don't know if you can see it but I write the dates

[01:15:19] The dates when they were gathered. And I've got. I've got I think I have a few rolls left like 10 year old cedar sixes six was pretty good three three I wait three years that cedar has to be dry I'm not a basket weaver basket weaver can can you sit next to the tree goes zip and weave a basket right away with clothing it has to be dry.

[01:15:57] So you can see I I keep a supply and I also give giggle when there's a give away I give away cedar too.

[01:16:08] So what would we miss maybe that's in the painting we saw we covered painting we covered blah bla bla.

[01:16:25] Yeah that's it. So uh I've got a piece in a..

[01:16:34] A rock rock a wood print in the Smithsonian. And I figured out that I made that when I was 17. I went to two boarding schools. One was in Oklahoma and which was I had never ever been to a detention state. What do they call that not detention centre. Where they put kids bad kids

[01:17:12] Juvenile at juvie. Never been to juvie but I'll tell you what.

[01:17:17] That's the closest I ever got to a horrible federal school.

[01:17:28] That was horrible they had matrons that had huge rings of keys.

[01:17:37] We could hear him coming down the hall. We had tiny rooms with bunk beds for people it's a little. We all had to line up in the morning march to breakfast. That was right across the street and we'd come back

[01:18:05] We'd start asking each other how many how many raisins did you get this morning.

[01:18:12] And they'd you know they'd laugh and say oh I got three. Oh man I got five the raisins were flies in the oatmeal the raisins the the reasons were flies and the oatmeal it was it it was a horrible

[01:18:35] Horrible horrible.

[01:18:39] You know so I never went back there I said I'm not. No thank you. So I went the next year to an art school in Santa Fe New Mexico which was called the Institute of American Indian Arts and everybody there was just like me the art obsessed and from those first few years at that art school the artists that were going there changed the world of Indian art and I knew them I knew them you would see T.S. canon you'd see his studio light on

[01:19:26] Late at night he would ask special permission to stay in his studio.

[01:19:32] And rightly so my God the guy was just he was star star quality on campus so many so many artists came from their let's take a minute.

[01:19:49] Oh you know what.

[01:19:50] Let's take a minute and learn something ready.

[01:19:57] Ok. This is this is ancient ancient ancient ancient stuff. When we greet each other. We will raise our right hand. Oh hey how you doing. Yeah. See just now if you are. Passing someone

[01:20:28] And they're trying to greet you and you know they stole your car kicked your dog and they also threw rocks through your plate glass window so you're not going to be hey you're gonna be left hand which is an insult and salt huh.

[01:20:53] So hey how are you.

[01:20:56] Dad Dad left in Salt this.

[01:21:03] Wait wait. What's the other one. Oh oh this.

[01:21:06] This is if you're if you have a speaker or or an anti or a little kid who is doing great whatever.

[01:21:18] This is reserved for special kudos special kudos.

[01:21:28] This is really super rare and I don't know of very many natives know this. This is you. You are setting the cultural table. Well this is really rare. You only use this because it comes with a little sidebar.

[01:21:50] You you only use this when you know someone who is truthful who is truthful and there's no B.S. when they talk to you.

[01:22:07] They're straight with you. They're telling the truth. They're a good person and they know really good jokes.

[01:22:13] So that's rare so if you walk past someone and go like this. Be ready because the next time you have a pot latch you invite them because what you're doing is making a public statement saying I agree with what you say who you are so if you do not want to hold a pot latch this is good Hey how are you.

[01:22:50] What's going on so we learn something. And those are ancient ancient hand gestures.

[01:23:03] There's another naughty one that I'm not gonna show you. It's it's meant for a speaker who is either lying. Don't know what they talk about what.

[01:23:16] And you and you do.

[01:23:20] You hide your hand and you can do a naughty gesture. Say I don't agree with you and you're lying and you're here.

[01:23:26] That the so the reason we have reason those hand gestures exist is because we never ever did that. It is a it's a startling gesture and it's a startling sound when you're used to doing this and everybody's listening in the longhouse. This was new to us but people doing this it's like whoa what's going on. It's it's. It's aggressive aggressive so that's where. These are ancient hand gestures so when you're at a gathering and you see somebody do that

[01:24:24] Or if you see or better yet if you see him do this. Ask them when their pot latches because you're beer to me they're. That is. Let's see up covered. I don't know I'm just blathering now. What did you guys learn something

[01:24:47] That's a left hand buddy. No it's not.

[01:24:55] Ok. Thank you so much questions. Yeah. No I know there is a technique he said. Can you do that. Is it wet or is it dry. What. What the heck. Here I. There are people who can do it wet. I cannot.

[01:25:20] I made a bowl of mush when I tried pounding wet cedar. I couldn't do it. Mine has to be at least three years dry.

[01:25:30] Yeah well past the Mike around.

[01:25:34] So we can hear it for the podcast so you guys know everything.

[01:25:42] I love it. All right. Thank you. I'll turn it back to Raj.

[01:25:51] Thank you.

[01:25:52] Ok we are.

[01:25:55] All right. Thank you. Comics and we are one thing that I didn't hear you mention was about a year or so ago. She had her daughter Kate who is also an artist had an art show together at the Suquamish museum and it was incredible to see a mother and daughter a generation apart with their beautiful artwork her daughters as talented as pagans. And then now she has this little granddaughter running around who's I have grandchildren. But I must say this is the cutest grandkid I've ever seen. Running around a two little little. One of those little like alien ponytails on top her head. She's only about. One foot tall. And I said this child's coming learning probably weaving baskets now already pretty my starting. He's weaving on the loom and so again this is the work that these people have done taking the knowledge they've received from their parents grandparents and passing it onto their children or grandchildren so they can do the same and instilling on their children grandchildren the belief the knowledge that they must pass this on. This is how we keep ourselves alive. This is how we've gotten here.

[01:27:05] Our ancestor did these things generations ago we must do them today. So again these are living models of me and people who keep the culture alive just in the way that they carry out their lives the way they do their work. And so my hands up to them it's the people like you that I look up to that we all look up to. But again cotton mixing in the classroom language see armed special people courting CRM. Thank you so much. We did have an opportunity for anyone that was ask questions of any of the speakers here tonight the elders because they might have said something you want to know more about or you would just have a question about something that might have raised Jackie said I have to warn the audience I'm going to be kind of brutal and I said well we didn't tell you couldn't you couldn't say what you wanted. And so she said this is how I am. I like to be direct in what I say. And so any questions or do you want to add anything in closing remarks at all.

[01:28:00] I appreciate coming here tonight and getting to talk about myself. God it's kind of it's kind of addictive.

[01:28:14] God I do this idea that not only is there any you had a question somebody had a question no I have a question Miss Jackie talked about bi cultural ism and so I would like to ask you both if you have any comments on that as well. Are you I loved what you said about bi cultural ism and I'm wondering if there is any further comments anyone would like to make on that.

[01:28:52] I would just like to say something about that like I told my told you earlier I shut myself off from the world and I thought there was only my way and the wrong way. And what I found out when we moved to Ballard I mean there is the engine population and Ballard but they're mostly not Alaska Natives and but it's a very strong Scandinavian community. And so I got out of my little cocoon because I go to stores or they were speaking multiple Scandinavian languages they served their food. They celebrated their holidays and that was good for me to know that that was alive and other cultures and that to me meant that I wasn't so ethnocentric anymore. My next awakening is when I worked for the city of Seattle head start program and I'd been in the community a good 20 25 years. By then and my boss was an Italian gay man I'd only worked with one other gay man my boss another boss was Chinese. Another co-worker was Japanese. Another was a black woman. I had never been in homes of people from those cultures. So when we were doing staff meetings and I'd go to this Chinese home and my goodness it had nothing but Chinese art just like I displayed our Indian art. So I I just developed that awareness is that we have our own ways and then we take the time to learn to be bi cultural. I think the one thing that I felt the strongest about working for the city of Seattle and I was there 15 years altogether. They did not understand my humor when I was trying to be funny. They did not understand my anger.

[01:31:09] They thought oh she's so calm and I was just seething but they could not recognize that. The one thing I can say about this city of Seattle is that they had a level of actual excellence where everybody did their job and they did it well. So it was a wonderful experience. And then my last story about being bi cultural while I was still working for the City or Seattle I got this ploy a problem employee that had been passed around to 12 other centers and me not knowing what it was. I gotta and and I was told second hand that she'd had a trouble. She was really good at her job but she had an attitude is what they said. And so because our office was so small there was opportunities to talk

and visit and then she told me about her Scandinavian culture. I think I was Swedish and the value of saving money and what that meant what kind of legacy you left to your family. You wanted to leave money to your family. That was their practice and so I'm so glad that I got those opportunities to learn from other people. So now I know knowing that this is a melting pot society we've got to learn to be bi cultural in order to be human. And

[01:32:43] I know you guys so everybody has an OH OH OH quota. Cory two going on. I took it all going on or I'll take it away.

[01:32:57] Kiera And greetings to you all. Thank you so much for sharing your story. My name is Reese I've come from the South Pacific in the far north of the place the colonizers descended about 100 years ago and decided to call New Zealand prior to that it's always been Altidore it's wanted to share with you some of the learnings that I took which is a new practice I've adopted through the longhouse and my time with squiggly all down in Olympia and that is just to say thank you for sharing your stories. Thank you for echoing the things that I've always heard and known and to see that that and that there are these out as it stand on this land that resonate with the people from my land that is so powerful. Thank you for coming out and we have a saying that Coomera doesn't speak of its own sweetness and that's what you were saying. We don't often speak of ourselves and even for me to arrive here I had to do a little bit of I'm really awesome pick me to come to your land really unnatural actually. As an indigenous woman that stands very strongly in our lands. But thank you for sharing your stories because these are words that we need to be heard and to hear it from a source that our hearts can hear it not our ears for our brain to but for our hearts to hear it from your hearts.

[01:34:12] That's really special so thank you so much for sharing. I really enjoyed hearing each of you. Thank you.

[01:34:21] Hoffa at day. My name is Dakota and I come from love Western Ghana which is also in the Pacific but was born and raised here in these territories and I just wanted to say Migo Morsi to each of you all for coming and sharing your words tonight. And Uncle Roger for organizing this event so that we could honor our elders and of course the whole team that's behind this indigent has in the library process including Davida and I just wanted to offer actually a song of to honor your stories and to honor your ancestors and for bringing that here today so me and my two country folks are going to sing to you your in Dean and Dean. And Matt though. In Dean. In the hymn I'm more

[01:36:21] Into him. He may. Be. More

[01:36:42] Thilo to me. More

[01:37:14] I would just like to say to have you travel and have that song come here so that we could witness that just I'm almost going to cry.

[01:37:34] Thank you. I mean. I know what a gift Oh you know what.

[01:37:41] Watch this.

[01:37:52] I'm having a pot latch in 2020 we get one over here coo coo.

[01:38:01] My took a harmony and my name's harmony. I'm sure mash. I live in Oakland but I'm here just visiting. I just want to say thank you to each and every one of you for for being here tonight and for sharing your thoughts and stories with us. I really do appreciate it. Especially as a visitor to your region. I have a question for John which is basically I'm wondering what canoes you've carved or have worked on. I'm like What. What canoes.

[01:38:32] I mean specifically ocean going canoes is what I'd like to hear about.

[01:38:36] Thank you gap aid works. I do River canoes. It is that but we are river people and we also had ocean going which we traveled down the Snoqualmie River.

[01:38:57] This guy called me river.

[01:38:59] Then we got down there to the Miles should and we would sink our ocean going canoes and they would stay there when we'd come down. We would bring them back up

[01:39:12] And then go out to the island to grab all kinds of food up there and then bring them back and then load everything out of the ocean into the rivers and then take it back up to the river up to Snoqualmie River.

[01:39:31] True you guys still do that Suquamish needs a couple more canoes. You do. Yeah we can just go fish around forum under the water.

[01:39:46] That's amazing. Where at the because I'd say it's made the river canoes which is twenty seven feet long.

[01:39:57] And then you're your late canoes are 15 16 feet and then men's.

[01:40:13] Or the males are narrow and the women are wide it is on to it and they would go out and go fishing.

[01:40:24] But if a woman got very very disrespectful towards the elders their punishment was to go out into the lakes lake and had to fill the canoe. With fish before they could come back.

[01:40:47] That was their punishment is disrespecting the elders and the kids kids and elders were basically the same because you had to respect them both because the kids had to learn of growing up.

[01:41:10] It is like I been teaching my grandson and other kids on how to carve Peggy was teaching how to make baskets regalia and so on and would teach him at a young age.

[01:41:34] They learn a whole lot quicker on whatever you're gonna be teaching the young kids. Then they bring everything back up forward to where it supposed to be.

[01:41:49] Keep Mother Nature Claire and the old she can go on Kunduz is on the coast.

[01:41:57] There are lot of them were 50 foot canoes out there and then they had their whalers canoes up there and they were anywhere between 35 and 40 foot long it getting out there. Now they're getting smaller and smaller due to the swells. It is a way back when your swells were far apart. Now the way the world is changing is that your swells are getting closer and closer together and it should really carry it up in the the Earth's side to it. And but that's what I do is Ocean River and lake like and I make paddles. I don't get in to. I call the fancy carbons because I don't know how to do it or I probably do and I chose not to do it. Is your cheese had carvings on their canoes and they were the only ones who allowed to have it.

[01:43:15] Is that the hunters and the fish.

[01:43:22] Fishermen didn't have no coverage because they went out and brought the food back to the people. I hope I answered your question. I'd do it.

[01:43:35] I have a question.

[01:43:37] Could you kind of explain the different shape particularly the bottom of of ocean going and a river and the lake Yes I can.

[01:43:52] Is your your river canoes. Yes go on flat bottoms. Is on to twenty four point four inches a little wider. Is on to your river canoes that's so you could stand up into them and wait when you stand up into them. I love it because I get people into there and I'll stand up and I'll start rocking it

[01:44:22] And they think they're going to roll over. It takes a whole lot I mean a whole lot to get it to roll over for me to do it. Being 62 right is I got to stand on one side grab the girl. And throw my whole weight and it might go over and the guy I didn't mean my back is the other guys in there. They know how to do it

[01:44:55] And we love it when we get when we flip over late canoe. Is wider and it's really really hard to flip over. Man I cannot do it myself. It is the two guys that always helps me on tour when they get on the ballot and stern and then they could do it which I was smart enough to think. Because personally I don't really like taking a bath.

[01:45:28] Two is out there Oh you go on canoe. Thirty two feet long.

[01:45:33] The bottom line to it is as well is 24 but it got a cutter add on to it. It is on to it the back

[01:45:47] Some of them are straight. Some of them they fold right around a lot of them do the strip canoes. I do that dugout canoes.

[01:46:00] I like to do it the old traditional ways lava rocks fire ten cords or wood keep the rock to God every 15 minutes.

[01:46:14] You switch off the rocks until the water can start to steam. And that's what's really awesome as I do it when there's all kinds of people standing around. And someone says

[01:46:29] I gotta go Pete.

[01:46:32] Wonderful. Great. I love it when they got to do it. I got steps going up in to the canoe. Why do I let him do it in the canoe. The ammonia loosens up the cedar and it's spread a whole lot quicker. And it gives Zac good spirits

[01:46:57] And stuff. People really smile. I learned that when I was up in Canada and 92 year old gentleman he goes when

[01:47:16] You have to go pee I want you to be at my God. All right.

[01:47:26] I keep trying to work on my shyness. I had to go at that time. I walked over there and I whipped it out and I went right into there. Everybody sat there.

[01:47:36] Look at the beard. They're gone. Really John he gave me permission and he's just smiling from ear to ear. Pretty soon everyone else started doing it. This one guy gets up and she goes What about me. What about you just go up there and do it. OK. So she goes up there and she straddles the canoe. Does her thing adage of first time I ever see because usually it takes three solid days of no sleep spreading the canoe change out the rocks the lava rocks into a awesome.

[01:48:26] I love it. It is the best thing that could. Anyone could possibly go through and my mind heart and soul I've had young people that tried everything under the sun to stay awake to make sure that I did not go to sleep three days I've never done it. I've always stayed awake when that was close. Dawn I pointed at the guys that this is all right. This is the last run and this is just to you guys. I grab the old wheelbarrow. Kick back. And I fell asleep. So when you got the kids and all that out there.

[01:49:18] And and then the best part. Is when you see him go out in the waters.

[01:49:28] Share something about John's experience of being up 3 days. My people from warm springs especially and then when we've got the blackface dancers help people stay up and I say they move into the third dimension because they've got something to do. They put their physical needs aside and think about what they need to do

[01:49:57] At the end of that third or fourth day. I've seen women down in Miami Springs who stay up for days straight for their medicine dancers. They don't go to sleep.

[01:50:10] They make sure that everything is taken care of at that medicine dance. And so it's nice to hear that story. The only one I heard about coast is when mom was talking about smoking fish and she said you had to stay up 24 hours to make sure those calls are right. There's no time to sleep during that time otherwise your fish taste skunk is bad. So I'm glad you shared that John because I didn't know about that but yeah we move into that third dimension put our physical needs aside and say OK we'll finish this and then I can sleep then I can rest

[01:50:56] People do amazing things. I just you know canoe carving is it just looks like a lot of work to me. I am not into carving. But people who are they just live for it. But that's like cedar bark to me man. I live for it. So like when they gave me this It smells so good. I get to tell on myself when I'm out gathering cedar bark and you begin taking the outside bark off. Sometimes you'll run into Little. Little like SAP little SAP little pieces of SAP and step on it. So I love this mouth so much and I just you know stop and smell the cedar a lot like too much I actually just keep working you know. But. One time when I was out gathering by myself I made I folded a little piece of bark. And I had string and I put it around this ear and I put the SAP right under my nose and put another piece of string around the other ear. And I was out there gathering just. Oh my God it was so nice. But I wouldn't do it with somebody else. There but by myself I just thought this is this is heaven. This is heaven. Guys out there. God. I've never told that story before. Kind of embarrassed

[01:52:54] I have to wait till one of them takes a breath. I was taught that when you have ask an elder to get up and speak you don't interrupt them. They have the floor. Unfortunately or in a library that closes at a certain time unless we don't mean locked in here which would be pretty cool. But we really want to put our hands to these people. These elders who came here tonight because they didn't do it for themselves. Each of them told you their own way. They didn't want to come up here and talk about themselves. But I said but that's why we need you to talk about yourself because you do so much work for us. We need to know who you are and you need to remind us all from elders like me all the way to the youngest ones here. This is how you live a life of service your people service your family service your culture. And they've done that over and over again. So I've learned a lot tonight. I told John. He told me that same year in story the peeing stories that I finally something I do to help make a canoe. All right. Let me know John when you're gonna do that. And again the knowledge they have the wisdom they have the generosity show sharing it with us again. We put up our hands you got Nixon this evening. I had very little to do with it other than contacting these wonderful people and taking some picture and talking with them about what our intentions were. This idea came out of the library itself and native advisors that were working the library that we need to have voices of our people come before the public here in Seattle. The library would sponsor it. So I really want to put my hands up to them to recognize that we need to hear the voices of the communities and the people that we really identify as our voices our elders our cultural people our children our young people those people need to be heard. And so I know that Davida Ingram you'll probably you will come up.

[01:54:49] Right. OK.

[01:54:51] David is a wonderful person to work with. Very very generous with her time. Very very receptive to different ideas. She also walks the walk. He didn't just talk the talk about diversity and inclusion she makes sure these things happen. And I know that you're only speaking for other administrative and library as well because this is not just a single person pulling together it's a whole library working together to make this happen. So we do have some things we'd like to do before the end of the evening to give recognition again to the speakers and to people in the audience. And so if you bear with us a few more minutes I'll turn the microphone over to Vito and we have one more round of applause for our presenters for Jackie John for Peg. And for Roger

[01:55:43] This podcast was presented by the Seattle Public Library and Foundation and made possible by your contributions to the Seattle Public Library Foundation. Thanks for listening.