

VOLUME 5

THE MUCKLESHOOT REVIEW



Dayton Fulgencio, Honorable Mention, Art Contest

Welcome to the fifth edition of the Muckleshoot Review, where we will once again showcase the distinctive artistic gifts of our Muckleshoot students, staff and community members. We are pleased to offer this platform for students in Denise Bill's classes to use their voices and talents to honor "The Elders" in our community.

Thank you to Denise Bill for encouraging students to discover and develop their hidden talents and share them with the community.

We want to thank Alicia Woods who has graciously offered her special gifts to assist the Tribal College to compile, edit and layout the material for the latest edition of the "Muckleshoot Review". Cary Hutchinson, Andrew Mikel and Michele Rodarte were also instrumental in the completion of this edition and provided additional editing and production support. I would like to acknowledge every student and community member that is giving us the pleasure of displaying their special creativity; we encourage you to continue to develop your talents and share them with the world.

Respectfully,
Wilma Cabanas
Tribal College Administrator

Table of Contents

<u>Name</u>	Elder	Page
Wilma Cabanas	Our Elders	4-5
Romeo Brown	Renee Lozier-Rojas	6-7
Dora Brings Yellow	Clarence "Butch" Pope	8-9
Sholwas Washington	Bill Fraser	10
Henry Martin	Stanley "Sut" Moses	11
Lori Simonson	Bonnie Graft (James)	12
John Bailey	Denise Bailey	14-15
Melissa Naemi	Edwin Marshall	16
Sam Obrovac	Marvin Starr Sr.	17
Anna Brendible	Marcia Mae Brendible	18
Berne Givens	Donna Starr	19
Maritza Munoz	Constance Moses Courville	20
Darice Heredia	Beatrice Kahama	21
Dalena Benson	Walter Pacheco	22-23
Jared Epps	Virginia Cross	24-25
Kanium Ventura	Dr. Kelvin Frank	26-27
Melissa Searcy	Lloyd Smith Sr.	28-29
Dr. Denise Bill	Elders on Education	30-33

Name	Elder	Page
Carlee Eyle	Mike Jerry	34
Carlee Eyle	Evelyn Eyle	35
Feather Kiona	Eleanor Hunt	36
	"Hoppy" Jerry, Sr.	38
Raquel Rodarte	Sandy Heddrick	39
Nate Bisson	Gary Bisson	40-41
Gabby Davis	Kendra Aguilar	42
Cole Buchanan	John Stevenson	43
Tyler Spencer	Joseph Martin	44
Sulkanum Washington	Leah Moses	45
Alvin Benson	Yvonne Lotto Benson	46
Samantha Wilson	Joan Carol Cook-Akin	48
Samantha Wilson	Maria Pascua	49

Visual Artist

Name	Place	Page
Sam Obrovac	1st Place	Cover
Dayton Fulgencio	Honorable Mention	1
Avery Quintana	Honorable Mention	13
Samantha Wilson	Honorable Mention	37
Dayton Fulgencio	2nd Place	47
Lokelani Aho	Honorable Mention	50

OUR ELDERS

By Wilma Cabanas

In recent months, I have stumbled across several articles relating to elder abuse. Like any other type of abuse, it crosses all cultures and social standards. It is just as easy to find abuse in the ghettos as in the ritziest of mansions lining the golden streets of Paradise. There are no barriers when it comes to abuse. Abuse itself wears many faces. It is not necessary to physically harm someone to constitute abuse. It can be verbal attacks. Most of us have seen or heard a frazzled mother in the grocery store screaming at her child who wants what he wants right gosh darn now. At some point in our lives, we may have been that mother or we can at the very least sympathize with her

Can you imagine treating a parent that way? Granted, there may be parents that actually deserve that type of treatment from their offspring for a variety of reasons. Maybe they were not allowed to go to the mall when their friends did or something equally atrocious. Yes, perhaps there are parents that deserve mistreatment and more; but not my parents. No, that is not to say that they are perfect. I imagine that at different times in their lives they were far from being perfect. Besides, we all know that there are very few totally perfect ones. Some of those who think they are probably didn't ask their kids.

Back to the abuse issue, I do not believe that I could ever mistreat my parents no matter how harshly I may have been treated. For instance, my friend was not allowed to stay overnight and I was devastated. It wasn't like anyone would have noticed anyway; she would have blended in quite well with the fourteen of us. My parents are both in their eighties now and have been in and out of the hospital more times than I like to remember in the past several years. When one of them is ill and is rushed to the hospital by ambulance or otherwise a caravan of family members descends on the emergency room.

They get in the way of the doctors and nurses who are attempting to administer aid and ask far too many questions. Some of us think that we need to stay right there with them all night and all day; hovering over them to make sure that they are still breathing. Anticipating their every need by producing a glass of water or food when actually all they want is to be left alone to rest. Maybe that is the only place they can rest, at least it is semi-quiet, unlike the family home where there might be anywhere from 5 to 50 people at any one time. It is so comfortable there; no one wants to leave. So they don't. They just pack up and move right in, someone needs to be with them, right? Is it abuse to kill them with kindness?

On the other hand, I make myself very scarce. I live less than a block away from them but I only see them maybe every other month. I tell myself I have very good reasons for not visiting. It's just too noisy, kids crying, people shouting, phone ringing, doors opening and closing, people in and out, who can visit in that atmosphere? I have even stopped calling because I don't like to go through the screening process every time I call. "Is Mom there?" "Who's your Mom?" "Who is this?" "What do you want her for?" ... "Just tell me what you want and I'll tell her." If the phone policeman is having a good day they may yell, "Mom, it's your stuck-up daughter." Is it considered abuse when you neglect your parents by not visiting? Sometimes I think it is. Elder abuse? Yes, I am guilty and I am sure I will be punished for it someday.

P.S. I wrote this in 2002 when Mom and Dad were both still alive. It is now 2013 and I miss them every day and I would give anything to just visit and have a cup of Mom's coffee.

Renee Lozier-Rojas

By Rome'o Brown

What protests were you a part of during your lifetime?

I think I was about thirteen or so, when my brother Cecil Moses, sent my sister to me, to ask me if me and my sister Silvia would get some girls together and carry the protest flag of the Boldt Decision to the Federal courthouse in Seattle. They went to mom and dad and got it okayed. Me and many family members took off from Muckleshoot and headed up 99, up Peasley Canyon. From Peasley Canyon, we walked up 99 all the way to the Federal courthouse downtown Seattle. We didn't really realize at the time what we were doing. They asked us to carry the banner of protesting our fishing rights. They were fighting for the Boldt Decision to get our fishing rights, and to keep them going, as they have been going for hundreds of years. They were trying to change them, like they always do, to satisfy the white man's soul. They're not happy unless they're taking what we have. They give it to us with a treaty, then they say, "We don't want that treaty and we want it done this way or that way." They will bend the law to benefit them, just as they are doing in North Dakota. They call us wicked, evil, and savages for protecting our waters, but they don't realize that they are the ones being evil. My granddaughter loves fishing. One day she came to me and asked to go fishing. I told her the river was closed, she replied, "No, I seen it going." I told her that there were no fish in the waters, and she cried; she loves fishing. I made a promise to her that I would put fish back in the water. Soon after, a position at the hatchery opened and I worked there, so that I could keep that promise and have fish in the waters for my granddaughter, and future generations. This is the greatest honor, and I am very proud to put fish back in the waters. Also, to be interviewed and to tell about the things I did in my life, I am very honored. Thank you for recording this.

Did you gather in your youth or now?

Yeah, I grew up in the woods. We never had electricity or running water until I was thirteen. Since childhood, the first thing I remember us going out, and we grew up with the Barr sisters; their mom was the sister to the Moses boys. They grew up knowing all the traditional medicines and foods. They were our best friends, and they taught us what we needed to know to survive on a daily basis. As we got older, we would leave right after our oatmeal and toast in the morning, and we'd be down the river in the woods from Green River to White River and from White River to Green River all day long, and we learned how to eat sprouts and berries. This time of the years we gather apples. They taught us many sprouts and berries. All different kinds of things that we could eat. We would go all day without going home. We had to be home before dark, so we came home when it got dark. We never went hungry, and we just learned how to live off of Mother Earth and it was beautiful. We were never sickly as children. I blame it on what we ate on a daily basis, even if it was just on the weekends. I've gathered my whole life. My favorite was when I went with my grandpa. He would always take us swimming. There was a spring nearby where my grandpa started gathering from it.



I said, "Grandpa, what are you doing?" He said, "I'm making salad." He was gathering water crest and he would make lemon and honey dressing. It was the best dressing I've ever tasted.

Is there anything that you gathered in your youth that is not present, or scarce today?

We can't find a big patch of wild strawberries. Hard to find strawberries. We used to have a field of strawberries. When we grew up there was 14 of us. Usually there were at least 10 of us at home at a time. Many grandpas and uncles watched us and took care of all of us, and would get wood and everything we needed. On the hillside behind grandma's house there was so many strawberries. We could just go there and sit, talk to each other, and pick our own patches for hours at a time. We would eat Indian plums, salmonberries, thimble berries. When I first went to the mountains to gather huckleberries with my dad, it was so awesome to find out where this delicious food came from.

You're very passionate about the youth and you helped found the Indian Child Welfare Act. How did this impact your choice to help future generations?

At the time, I didn't know what I was doing. I was a court clerk for three and a half years here in Muckleshoot. We had a judge and whenever he needed a court clerk for the day, he would call me, and I would do all the dockets for him. In doing this, we got a judge. She got me in with so many more court clerks from all over the area and we would have gatherings with people from different reservations and cities. We would gather and soon we began constructing the Indian Child Welfare Act because this judge saw the need for it. About 12 or 13, I can't remember the actual number of tribes that were represented around here. It took us a while, we did moot court. We went to the University of Washington-that was really fun. We started digging into what we needed to learn about, to save our Native children. That was a big priority to me, so I did it. I was happy to do it, and then low and behold, it became the Indian Child Welfare Act.

CLARENCE "BUTCH" POPE

By Dora Brings Yellow

What was it like growing up?

When I was growing up it was World War II. During the evening we had to keep the shades closed. At that time the Japanese were going by and marking on a map. All we had was candles and kerosene lamps. It was cold there was no insulation or anything in the house. I grew up on three streets with about 100-150 people in the community. Eventually there was a generator down by where the fish house is now, and old man Joe DeLaCruz Sr. was a mechanic and he kept it going. In the evening time he had to shut it off. We were a fisherman family. I spent most of my time with dad (Robert "Sully" Pope) down at the river even during the stormy weather (fishing during stormy weather is known as dip netting), he had me down there. I was taught that fishing was our only way of income. The Pope's were a fisherman family; it was our way of life back then.

How did you feel when you heard about our family traditions/medicine?

When I was growing up, it was a time when things were changing from really traditional to more religious/church. Not many traditional things were around when I was growing up.

Did you ever hear stories about the traditional ways?

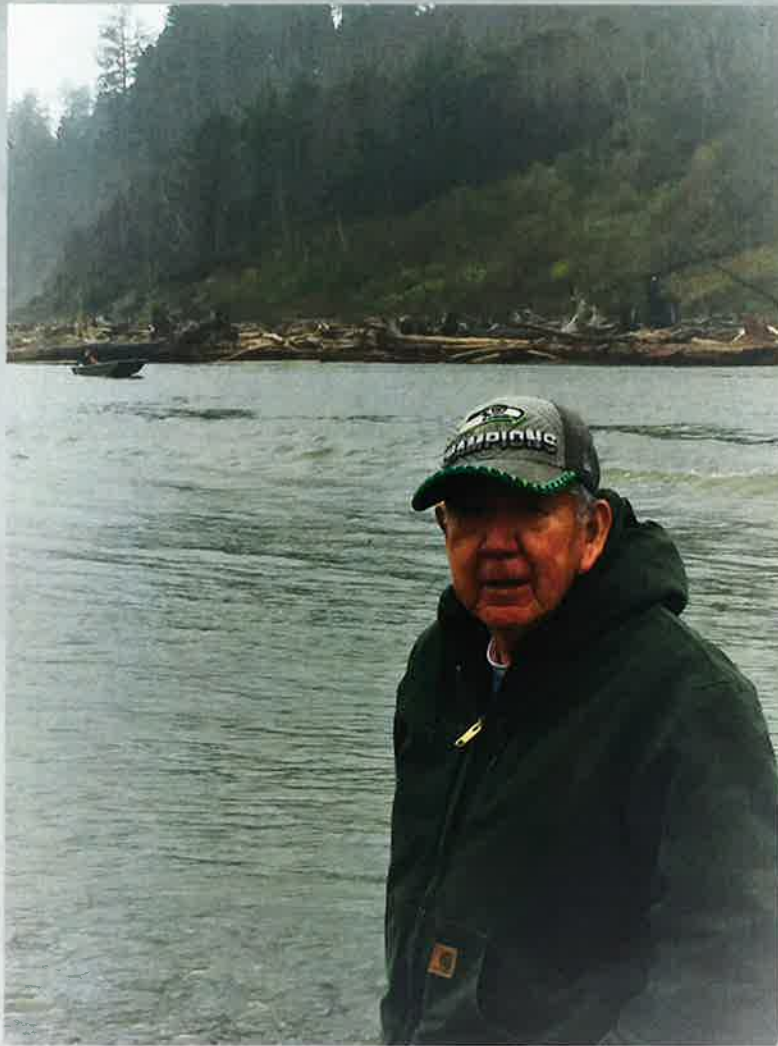
Growing up, we use to go to Gram's (Liza Purdy) house and she would tell us about when a big storm came and how it was the Thunderbird and Whale. When the people would come together down the river and you could hear them coming down. It was kind of spooky because when she was telling the story you could hear people outside pulling in on a canoe (there was nobody outside) singing.

Why do you think the ways changed from being traditional to religious?

I think people began to look at the traditional ways being dangerous. We tried to get away from everything being dangerous because back then that's how the help was. You know people were judged by how strong their help was and people got tired of that and went toward the religious part.

What do you mean by the traditional ways got bad?

Well when you had the traditional ways people used their help and the ones that got most of the respect were the ones that had the real powerful help. It was really dangerous after a while and they couldn't control that help, and they would get hurt or die from it. The Pope Family was recognized all up and down the coast and mostly because they had a real strong help up until Fred Pope. He decided he didn't want to do that anymore. You know because you would wake up and you would have to sing your song. No matter when or where you were your help said you had to sing your song. He started looking toward religion more. And it turned on him and that's what killed him.



How did he die?

The help turned on him real bad and it made his head swell up three times bigger than it normally is and cut off his airway and he couldn't breathe no more. But he made up his mind he didn't want to do that no more and he just quit. And that's when it turned on him and that's the way it was with all the people. But when you couldn't use your help it turned on you. It was dangerous.

What is it like being the eldest in your family?

Right now, (laughs/chuckles) when dad passed away I really wasn't ready for it. And I don't try to step up and say I am the eldest. I'll joke about it, but most of the time I don't really look at it like that. I am Butch Pope, I am the Grandpa.

Do you think your ancestors are proud of you?

Well I sure hope so. I changed when I started going to church. I changed my life going there. I was the youngest to be elected to the Business Committee, and that was by the elders of the village. I think I did pretty good, I think I upheld the Pope name really good.

Bill Fraser

By Sholwas Washington



How was it living on a Rez?

It's great! The land is well cared for and all the people here are all really nice.

What were your first thoughts when moving here?

We just really wanted to fit in and to be accepted. We worked to learn Native culture. About our culture.

What are your new thoughts?

Oh wow, that's tough to answer. I guess that I feel envious. After living here for two decades and seeing how everyone treats their elders, I wish everyone everywhere does this.

Did it change your thoughts on indians?

Not really. I have always respected natives. But after living here, I realized how much they honored veterans and the elderly.

What is the best and worst part of living here?

The best part is the serenity in my opinions. And maybe the worst part is the 20 miles per hour across the town.

Stanley "Sut" Moses

By Henry Martin



Is fishing now the same as it was back in the day?

No, when it first started there were a lot more fish and less fishermen.

How did the Boldt Decision change everything?

The Boldt decision started everything, before the Boldt Decision there was no fishing. The Boldt Decision made it 50/50 between state and tribes.

Were there a lot of fishermen back then compared to today?

When it first started there were 7 gillnetters and 30 skiffs. Back then, money was an issue. Not every one could afford the gear, and boats they have now days. Everyone started as a skiff and then worked their way up to a gillnetter. Today there are 27-28 gillnetters and 120 skiffs.

What's the difference from the fish runs back then, compared to today's fish runs?

The State use to produce a lot of fish and when they did produce a lot of fish the fish numbers were high; the state cut production and over time there was degradation of the habitat. Back then, 2% of what we harvested was greater than 50% of what we have now. Back then we also had less effort and more fish.

Bonnie Graft (James)

By Lori Simonson



What would you say are the major values or principles that you live by?

I think many people who know me can vouch that my character is based on respect for my fellow people. If I say I will do something, then I will. I believe that respect, honesty, and integrity will make my life and others around me more fulfilled.

Where were you born?

I was born in Mason County Washington. I was the ninth of twelve surviving children. My mom lost two infants at birth; she would have had fourteen! We lived on the Skokomish Reservation.

What was your greatest struggle?

Death. For me, that was the greatest struggle. I saw my mom lose her husband, a man that she was so in love with (my stepdad). I lost two husbands, and a boyfriend, and both parents. There have been other types of struggles, but I can look back on them and be glad they're over with. While there is NO way to find solace in the loss of loved ones. There is always that last memory.

What are traditional values that have been lost and you wish to come back?

There are SO many traditional values that I wish were widely practiced. Storytelling. There are storytellers, but—there should be stories in your home. Stories specific to the day. Though now, as I get older, I know how the stories were more than stories. As a child I lavished in the time my parents lovingly shared with us. I feel my life is a story to be shared with my children, and grandchildren. A part of me, and a part of my parents are woven into my storytelling.

Honorable Mention, Art Contest

By Avery Quintana



Avery B.

Denise Bailey

By John Bailey



I had the distinct honor of interviewing my Aunty Denise Bailey at her home on the Muckleshoot Reservation. Denise is a caretaker of her mother Darlene Bailey. Denise is a Muckleshoot tribal member, she is my mother's only sister, but most importantly, she is my elder. She was born and raised on the Puyallup Reservation in Tacoma, Washington and is a high school graduate from Chief Leschi. Her mother is Darlene Bailey (Muckleshoot Elder) and Darlene is the daughter to Napoleon Ross Sr. I have learned that Napoleon was once chairman of the Muckleshoot Indian Tribe. Napoleon was the son to Nellie Hoptowit and she was a direct descendant to Hoptowit. Hoptowit, was one of the warriors of the First Treaty War of the Medicine Creek Treaty. I have learned that war ultimately led to the establishment of the Muckleshoot Indian Reservation.

You often talk about the teachings you received from your mother. Would you tell us about your mom and the ways she passed down teachings?

She brought us up to be respectful and that was the way she was brought up by her mom, grandma and aunts. They all were raised with a very strict upbringing. One of the sayings I heard growing up is that, "We were brought up to respect our elders. Take care of one another. Even though everyone is different, we still love each the same. No one is better than anybody."

Being brought up in what seemed like two different worlds. We were brought up in Tacoma and the Muckleshoot reservation. It felt as though we were living in white man's world and Indian way. We had to learn to take care of our home and our things. One of the things I remember is that every spring we had to pack up winter clothes and then during winter we had to pack up summer clothes. We didn't have a lot of money, so had to make our clothes last.

What inspired you as a child?

Our mom. Watching her and seeing how strong of a woman she was. Bringing up my sister and me. Our dad and how respectful he was. He taught us to be respectful of our elders and love family. They both taught us spirituality within our family. With mom, we grew up in the Shaker church religion here in Muckleshoot. With dad, we grew up mainly with Smokehouse religion. But he was also part of the Shaker church. My sister Patty, I always looked up to her. I always thought I wanted to be like her. I always admired our younger brothers Roy and Lawrence Bailey for holding on strong to the teachings. My sister's three children inspire me to stay strong and keep going on. I met so many different people from different tribes. People from the north, south, east and west. I learned there were different traditions and different cultures, which gave me a broad perspective on life.

From your perspective as an elder, what do you think is important for youth to know about the environment?

For one, we need to respect it and we need to help take care of it. If you take care of it, it takes care of you.

Do you consider rivers to be spiritual?

Growing up, we were taught to respect the waters. It's as if it had its own spirit and were taught to ask before entering it. I was taught that we are water people and its where we come from. It was also medicine, if I ever had down times, I was to go make an offering. Then I was able to cleanse and strengthen my spirit. It's what nourishes our body and where we get part of our food sources. We were taught to have respect for the salmon. The salmon is what nourished our body, spirit, and mind.

Edwin Marshall

By Melissa Naeimi

I've seen your profile on Facebook and was impressed with what you've done to preserve Muscogee culture. Was your upbringing as a Muscogee traditional or non-traditional? How were the values you learned about being Muscogee passed to you?

I was born into a multi-generational household with my grandfather, grandmother, mother, and two sisters after World War II. We lived in my grandparents' home. My maternal grandfather, Daniel Beaver, built a huge two-story cabin six miles east of Wetumka, Oklahoma, in 1939. Our lifestyle was traditional like that of our neighbors in the country. My grandfather was an agrarian who raised chickens and hogs in the Sand Creek Community. During that era, all the community members spoke our Native language, and most were bilingual. My mother grew up Post-Depression, and there was no emphasis then on our traditional culture. People were busy recovering from the effects of the war.

Grandfather Daniel Beaver was born in 1900 into a purely traditional family. They observed the traditional Muscogee religion, and he was raised as a medicine man. If a child was identified as having the traits of a medicine man, he was raised in a special way. When he was small, he ate from a different plate and utensils, and nobody was to touch his dinnerware. He was trained by other medicine men. My grandfather's father died when he was young, and his mother raised him in a purely traditional manner. My grandfather went to all the ceremonies with his family, and later as a medicine man became the speaker for the ceremonial ground, which is a high distinction. He spoke for the chiefs. He had been immersed in traditional Muscogee culture.

My grandfather, Daniel Beaver, never stopped his medicine man ways. He made healing medicine into his golden years until he died in 1978. He was both a Baptist minister and medicine man until the day he died. Some contemporary Christian Muscogees view traditional religion with animosity. When I was 13, my grandfather told me, "I want you to understand something, son, you will hear those that condemn traditional people. Don't ever do that, and let me explain why. Our people existed thousands of years before the whites came here. Our people were shown and given a way of life by Ibofanga (God), the same god who provided for non-Indians. The only difference is non-Indians had a belief in Jesus Christ. We didn't have Jesus, but we had God, who gave us everything we needed. So, if you say our traditional religion isn't of God, you're saying that God turned his back on our people simply because we weren't white, and that's not true. Even through traditional people may not believe in Jesus Christ, they believe in a god who provided us with everything we needed. Those who know Jesus are fortunate, as it was intended for us to know him one day or another, but don't ever condemn the traditionalists for their religious practices."

Marvin Starr Sr.

By Sam Obrovac

My grandpa, Marvin Starr Sr., is a respected elder and member of the Muckleshoot Indian Tribe. He is a man of few words but the words he does speak have power within them. I had the honor of interviewing him for the Muckleshoot Elders Review on the topics of the preservation of Coastal Salish, and more specifically Muckleshoot, culture and the changes that the tribe has seen over the past few generations.



Why is it important to you to preserve our culture?

Because there's no one else left to do it. I figured I'd teach the younger generation to do it so the kids now would know what it was like in the old days.

What is the significance of the canoe to you?

Building this canoe gives me a sense of accomplishment. It makes me proud to teach the younger generation to build a canoe so they can pass it down. It's a good feeling.

What is the significance of cedar to you?

Cedar has many uses. Back in the old days it was used for everything; clothing, baskets, canoes. It was the main trees that they used for different things.

How have you seen the tribe change in the last few decades?

The tribe has made giant steps in education, housing, and everything else. When I was a kid I would walk the trails down to the river. You can do almost anything you want now and the tribe will back you up. If you have the ambition you can do anything you want to.

What do you think of said change? Is it positive, negative or both?

I think it's good, because a long time ago you wouldn't have a choice of what happened to you. You got put into a reform school or whatever other school was available. I think it's a good thing..

Marcia Mae Brendible

By Anna Brendible



Where were you born and where did you grow up?

I was born in Ketchikan, AK but grew up in Metlakatla, Ak. There is no hospital in Metlakatla. Most babies of Metlakatlans are born in Ketchikan because of that.

What is your family make up? Both the family you grew up with and the family you created and raised.

I am the oldest of 12 kids, 6 boys and 6 girls with a very large extended family. I was also blessed with 6 kids of my own, 2 boys and 4 girls. So far I have 13 grandkids and 4 great-grandkids.

What are some of the cultural things/beliefs that you were taught growing up? (native/non-native/elder relevant) Did you pass any of that to your kids?

We were taught to always help and respect your elders. My Grandpa was a Chief in Canada, my mom was marked to be recognized as a chief's daughter. He lost it when they moved to Alaska. Family always helps family and church is important. I passed that along to my own kids.

If you could change 3 things over the course of your life what would they be?

The only thing I would have changed would be to have taken better care of my health and health issues. I would have stayed on top of it. I'm paying a very dear price for maltreated health issues. I wouldn't wish these issues on anyone.

If you could pick 3 things to advise today's young people about, what would they be?

1. Get an Education. Enjoy your youth but take school seriously.
2. Help whoever you can when you can.
3. Have a problem? Work through it and find a solution. Don't give up so easy. Don't let alcohol/drugs control your life.

Donna Lee Starr

By Berne Givens

Donna Lee Starr was born at home on the Muckleshoot Indian Reservation on August 9, 1942. She states she had a hard time getting a birth certificate, but she got one. She currently works for the Muckleshoot Child Development Center as a language teacher. I chose to interview Donna because she is passionate about her Native language and culture. She is also a strong elder who stands up for herself, and what she believes in. Donna has worked for the Muckleshoot Tribe since 1966. She first worked as a Community Health Representative, and then as a Health Administrator. She then went on to work in Tribal Planning as the Director for two years. Afterwards, she worked as a teacher's assistant, and then she worked as the Language Director as well as a language teacher. She also served on council for two terms, and now she is back in the language department.



She grew up on Muckleshoot until the 7th grade, from there she went to a non-native foster home. She lived there until she turned 18, but came home for a brief time because she missed her parents. She didn't finish school, it wasn't until Mr. L'Esperance came knocking on her door asking if she was ready to return school. Donna was ready! Unfortunately, they couldn't find a school that would take Donna in until one day he said the Catholic school in Seattle would take her in. She would have to agree to stay there for 9 months. She agreed, and away she went. She graduated! After she graduated she says she went back to her foster home because that's where her siblings were. While there she worked in a hospital as a nurse's aide, and attended nursing school afterwards.

Her mother taught her the Native language. She taught her when she was older though. She taught her and her sister as much as she could. Then she passed. Her mother wanted to teach all her kids, but only two learned what they could. That was her and her sister Theresa.

Her mother has been an Inspiration to her because she taught her the language.

Constance Moses Courville

By Maritza Munoz

Her grandma named her. She had six sisters and one brother. Her Mother was Mildred Evelyn King George and Stanley Joseph Moses was her father. Connie's family was very poor; when they were little they had to carry their water from the creek so they could take baths and have drinking water. Her father made a stick that could hold a gallon of water on each side. So, all of her family would

each have a stick to walk home with. They took baths in a tub till the water was dirty then they would switch it so the other kids could have a clean bath. When they finally did get water, it was from a water pump. When she would get in trouble her father would make her stick her head under it and have the freezing cold water poured on her as punishment. They would have to pick berries for their lunch and dinner. That was their candy. Everyone would have to help when it came to making dinner. When she was younger, they would also have big family picnics.



Back row: Delrina Courville, Sandra Louie, Steve Baker, Pauline Baker, Angela Williams. Front row: Flora, Flora Pacheco, Katie Moses, Sherann Courville, Josie Courville and Sonja Moses. 1987

They would have the Lozier family and Moses family together and would play baseball. It was so much fun. She said they would have biscuits and Kool aid. Everyone would bring something to eat. Her mom and dad would make money by picking berries and hops. Even the Indians from Canada would come down and make money that way. When she was little she wondered what beer tasted like. she ate one those plants that people picked for money because she knew that it was made from them. She said was the nastiest thing she ever tasted. She said "How could the adults drink beer? I thought it was suppose to be good"(she was laughing so hard.)

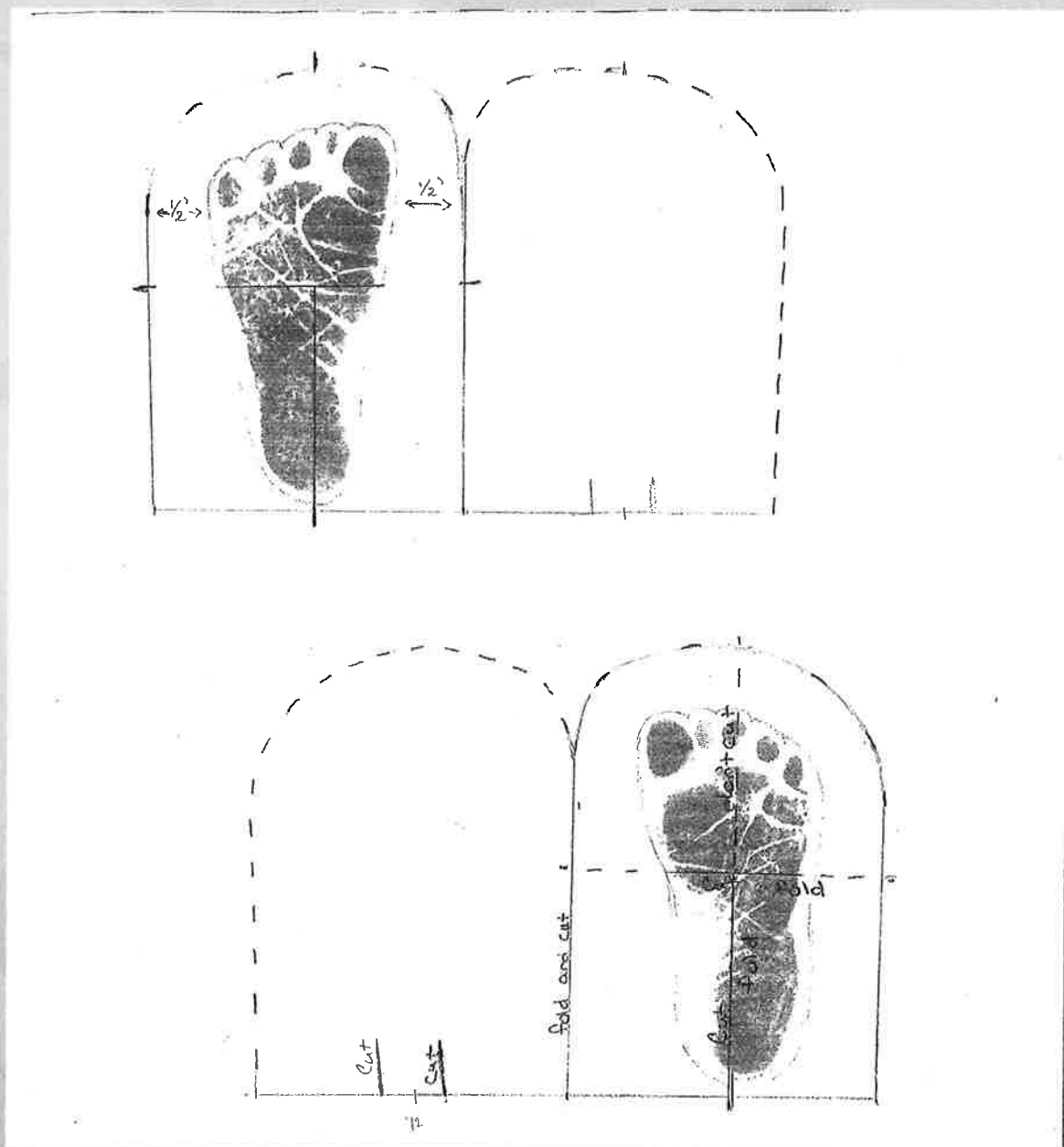
Her mom passed away when she was a teenager. Her mom was coming back from picking up her check at the BIA with some friends and she was hit by a drunk driver. She was the only one that was killed in the car accident. After her mother passed she decided to go school and try make something of herself so she can come back to take care of her sisters.

I never met anyone that is so strong as Connie, that is why I decided to do my interview on her. Especially being in the times of so much racism, poverty and with all of that having a big family. I admire her for keeping her family together all these years. If any of them argue, she would tell them "Get over it! You guys are family, there is no one closer then that!" I plan on raising my family in the same way. She is someone to look up too. Every Christmas she has a drawing for everyone to get another family member a present. She has the drawings so everyone gets a present and no one is left out.

Beatrice Kahama

By Darice Heredia

Bea is Si'ab. She is the strongest Native woman I know. She has been through very hard times. She always has a smile on her face, and is laughing. We discussed what she would like to share with the future generations. Since it is "Moccasins Month," she would like to share



Walter Pacheco

By Dalena Benson



Walter Pacheco is a Muckleshoot Tribal member. We began our day with a quiet picnic at the Flaming Geysers. I packed a traditional Muckleshoot steak sandwich at Walter's request. I was then told that a Muckleshoot steak sandwich is a thick bologna sandwich. We also enjoyed with our sandwich a Honeycrisp apple, cheese and crackers, and a bottle of water. We ate our meal alongside the shore of the river. I loved hearing the mild sounds the water created as it flowed past. Our conversation drifted past my few questions, as I tried to paint an image of the man I know and love. The reason I wanted to interview Walter is simply because I see a good man. A man who grew up around most of his life around the Muckleshoot Reservation. I see him as a cultural preserver and someone who has cultural values. After our picnic, I wrapped him in a blanket and gave him a bag of deer meat which I had smoked.

Who are you (birthplace, family, etc.)?

I am the sixth child of my mother Flora Daniels and father Walter Pacheco. I carry my father's name with great pride. My family didn't always live with running water or electricity. I remember my father used to work for Boeing when I was six years old.

We lived in Derringer at one time after he lost his job. He and my mother were then forced to work in fields, harvesting vegetables and fruit. Life was very basic at that time. We would fish and hunt to provide food. We had no cell phones, or even a house phone. Life at that time was hard and our life was meager. Meals were salmon and deer but not all the time. If we fished or hunted, it was done illegally as tribes were not allowed to freely do that to put meat on the table. Beans and rice were a staple when fish and game was not available. We didn't even have a T.V. until I was around the age of 16, that happened when I was in Oklahoma in a boarding school. I first started my boarding school experience at Concho, which is in Concho, Oklahoma. After nine months, I was transferred to Chilocco, also in Oklahoma. When I came home from boarding school, I was a teen. Many things changed as I was away at school. The BIA had installed electricity and a water well.

With the Boldt Decision came new opportunities for addressing housing, health, education, and social services to meet the needs of the tribal community. Government funding was made available for tribes as governments rather than the state or department of the interior/BIA. Tribes grew exponentially to meet the needs of the government and its people. I just happened to be a part of the inception and growth. As a child, my playground was the river and streams where we lived. Having grown up in that environment, I felt I was at home in it. I raised salmon in a hatchery that I helped build. I then learned how to study the fish habitat, survey the habitat, and identify salmon in the wild both adult and juvenile. After that I learned how to manage the fisheries and the methodologies used to do that. In 8 years, I worked my way into the management full time and gained the trust and confidence to become the Fisheries Manager for the next 4 years. I was elected into Tribal Council in 1993. I was too busy to do both jobs. And as a result, transferred to Planning as the Director for the next 4 Years. During my time in Fisheries and before becoming the Planning Director I was a member of the Planning Commission. I was on the commission for 8 years. I later transferred to the newly created Community Services Department as the Director where I still hold this position. As of today, I have been employed by the tribe for 40 Years as of April 17, 1976.

What is culture to you?

Culture is a lifeway; the resources we rely on are foremost to our way of living and we need to celebrate our past and things we depend upon. The way we conduct ourselves is important to life and the things we utilize. Singing enlightens the spirit, and we do it to gain power and health because it brings good medicine, that's our culture. Respecting the elders is crucial to growth. If we want to learn, then the elders need to be a part of our growth. Respecting the things that we grew up doing and used while we were doing it, like dancing required bones for your regalia or hide for your drum. The many things we utilized came from living things. Our culture respected those things and it was our responsibility to take care of them for the Creator provided them to us and we needed to care for them. Pray and give thanks for everything.

Virginia Cross

By Jared Epps

Where did you attend school and receive your education? What was your field of study?

I received my high school diploma from Auburn High School in 1957 and then my Masters in Education from the University of Washington in the mid- 70s.

Was there anyone in particular that inspired you to pursue a career in education and outreach?

While I was working at the university, Will Sr. was my advisor in a couple of my courses and was definitely a source of inspiration for me to begin a career in education. I appreciated the help.

With regards to your work, where does your passion lie? Would it be a certain department within tribe? Any significant pieces of legislation that you have addressed in the past?

"I'm really honored to have served in Tribal Council for the previous thirty-five years. I also put a lot of time and energy into the development of the casino, which provides our people with much needed income.

When looking back even fifteen years, has the development of the tribe met or exceed your expectations? And why?

The tribe's development has definitely exceeded my standards. We have several academic institutions throughout our reservation and a developed gaming system that is doing great. Also I'm happy to see our population grow in numbers.

Can you remember anything specific from your childhood that you would credit to your success today as head chair for Tribal Council?

I definitely credit my father for really encouraging me to pursue my education. And my grandmother for being really traditional. I appreciate her for making the effort to teach me the traditions of the Muckleshoot people."



Are there any traditions that have been performed in the past that you would like to see a revival of?

Specifically, I would like to see our people focus on retaining the Lushootseed language. Equally important are our basket weaving and jewelry customs & traditions.

Do you have any last words for the MIT community and its elected representatives? Any words or thoughts that we, as Native Americans, should really consider?

The only thing I would stress is to be active within the community. I want us to retain our culture and make the effort to pass along the knowledge to our little ones so that they may do the same with their kids one day.

Dr. Kelvin Frank

By Kanium T. Ventura

So Kelvin, can you please tell me a little bit about yourself and how you grew up?

I grew up on a farm in a small Indian Reserve in Saskatchewan Canada where I learned the ethics of hard work and all the responsibilities that go along with being a hard worker. My parents raised 15 children and I was the middle child. Every one of my siblings managed to succeed in life because of the hard work ethic that was instilled in each and every one of us. It was tough growing up in the 1960's. I attended a residential school system where we were treated like animals, not being allowed to speak our Cree language and not being allowed to practice our traditional way of life. If we were caught speaking our language or exercising our traditional beliefs the school administrators would attempt to beat the Indian out of us, this happened on a daily basis. I eventually left home at 14 years old, moving into the city to go to school and play hockey while living with a sister who worked for the provincial government at the time. I played hockey throughout high school and parts of my college career. I was also an Ironworker for 19 years. I have been married for 28 years and have 3 kids who are all grown up two of them having their own families.

What are some of your favorite memories as a child?

Some of the most memorable moments as a child were the times spent with our grandmother, learning as much as I could from her because I knew someday I would need those teachings for survival. She taught me everything I needed to know about my culture. I learned to speak my Cree language through her. To this day I maintain my language and try to pass it down to my grandkids. Growing up we were prohibited the use of the English language within the household. If we were caught speaking English we were disciplined, although not the type of discipline we received within the residential school system. My 108 year old grandmother was the matriarch of the family and was the oldest person in Saskatchewan in the 1990's at 108 years old.

What is the toughest obstacle that you've had to overcome? How did you get yourself through that barrier?

The toughest obstacle I ever had to overcome was the use of alcohol. Like many others growing up in an impoverished Indian community, using alcohol was simply because we thought it was the norm, a way to have fun and because a lot of our friends were using it. It was tough combating alcohol but I eventually managed to defeat it. It's been 30 years now since I had a drink. How I got myself through this was literally picking up and traveling through South America for a couple years. This was the way I dealt with it.

What was your educational journey like?

My educational journey was a great journey. If I had to do it again I sure would. After being an Ironworker for 19 years I knew that education was the only way out. I first attended a couple of universities in Alberta Canada then eventually went on to Eastern Washington University where I successfully completed two Masters Degree's one in Urban and Regional Planning then another in Public Administration. A couple years after graduating from Eastern I decided that what I completed wasn't enough so I enrolled and completed a PhD program in Organizational Leadership this time at a private university, Gonzaga.

What do you do for a living? Is there something that inspired you to go into this particular field?

What I do has to do with leadership, specifically Organizational Leadership, how to successfully lead an organization. Being in this field has been very rewarding. I have worked for many tribal governments throughout the Pacific NorthWest and throughout Western Canada. Also, I have been teaching at Eastern Washington University on an adjunct basis since 1996. What inspired me to remain in this field is seeing our young people learn something so important, the rights of Indians and Tribes.

What would you say is your proudest accomplishment?

My proudest accomplishment was working for a well-known author, Vine Deloria Jr. Serving as his summer intern for two summers conducting research while attending Eastern Washington University. Vine Deloria Jr. taught me all I needed to know about (through research and writing) the legal rights of Indians and Tribes.



Lloyd Smith Sr.

By Melissa Searcy

Lloyd Smith Sr. an Elder of the Quinault Nation, son to Albert Smith and Shirley Allen. husband to Janice, father to Lloyd Jr, Kathy, April, Susan, James, Alfred, Georgejean, Dakota, and Lil Pokie, Albert, Lucy, Aaron, Jerry, and Steven, grandfather many grandchildren.

Lloyd Smith is my uncle our teacher of many of our traditional ways. I enjoy his stories. Usually his stories also have some sort of teaching surrounding that story.

We had began our interview talking about the old ways versus today. At times, he shook his head and then said, "Somethings change for the good and some are deteriorating." He believes that it is a slow process preserving our traditional ways. There have been many bumps in the road for all us natives.

This led us to talk about the 1910 Shaker Church. He was raised by his grandmother who was a women of God and practiced the ways of the Shaker beliefs. I had asked; "Do you think that the Shaker Church has changed? "

With a long pause... and such heaviness in heart, he said "Yes, it has become political. Now, everything has to have some sort of paper.:

Lloyd was ordained by the Quinault nation and had done many baptisms, (including my children and my grandchildren), weddings, memorials, funerals and such.

Later, he was required from the Head of Shaker Church, to provide the documents that showed that he was ordained. After that my uncle was seized of providing good will of the work of our creator. He was then told he was not allowed to perform, baptisms, weddings, memorials, funerals.

Lloyd is a well-respected man, I still ask him to do his work whether it is a baptism, a blessing, memorial or wedding. Many others feel the same way I do. His work is with love, compassionate without a negative thought. He always sees the best in everyone and everything. Even though, those shaker beliefs had changed he still respects them.

He began by telling me, as little a boy, to young man, and present, that his calling was that of the Creator, do assist with Creator's work. He often said that when you are a blessed with a beautiful gift such as providing a helping hand to our Creator is work, he as a little boy. He understood what his grandmother work. Many times, he said Reward this that he fell asleep under the bleacher in the church. In addition, the bells, the singing, and the stomping often put him to sleep, to him it was soothing and enchanting. In those days, it was real work for the sisters and brother of the church. They did not need to provide a document to practice the Shaker ways. If your heart was in tune and you could feel the power through your soul, then you are a Shaker. Lloyd had witnessed many... many miracles of Creator's work. He, himself, had experiences of his own. Lloyd has never stopped practicing. Every Sunday at his house; he still holds his church and his grandchildren participate with him. My Uncle Lloyds medicine is strong.

As an elder, my uncle is very wise. We began talking about the Fishing Wars when he was a Deputy for the Quileute Tribe. At this time, I had learned that my father who was the Chief of Police was involved as well. (That was a great teaching) They were getting many complaints about the nonnatives, that they were antagonizing the local villagers, the Quileute. There was an official by the name of Donald Munds. He was attending a conference or something, and during the time he was speaking he stated "from Pierce, Thurston, King County will not employ an Indian. Later Lloyd stated that he had the opportunity to meet this Donald and Lloyd told him "I heard speak that you never hire an Indian." Lloyd let him know that he was hurt by his words. After showing him and talking with him, with much delight, Lloyd stated that he later became good friends. This gentleman had been shown, taught more or less. My uncle is a very likable man, and he became friends with everyone. Before Judge Bolt came to see what all the chaos was, Quileute's law was told to expect people with guns. Judge Bolt flew in my father and uncle, escorted him from the airport and gave a tour of the rivers where our people fish for their lively hood and where our local villagers fish. We wanted to show Judge Bolt this is what is natives are about. Lloyd and others spoke about our fishing and what the nonnatives were doing to their lively hood and how salmon once was abundant and weighed in about 30 to 40 pound then versus now. The local villager were able to fish seven days a week and any time of day, but only a few had done so. The nonnatives stated false accusations that they were poaching, it was unknown to the local non-natives, and they were unaware that the Indians put back their own fish from our own hatchery; there had been a completely different focus. They nonnatives did not take time to learn our ways. In addition, they were blinded to our ways and did not see the facts of our people. If us Quileute's could change the minds of officials so can others. Billy Frank, cousin to my uncle Lloyd also had made many changes for the first Nations people.



Elders on Education

By Denise Bill, Ed.D

Approximately four years ago, I had the honor to earn my Educational Doctorate Degree at the University of Washington, Seattle Campus. I would like to share an excerpt from my dissertation, titled: "Native Educational Leadership in the Pacific Northwest, 2012." In this section, seven Native elders shared their thoughts on principals of leadership, and, identity.

Question # 4: Are there certain Native American principles that you've tried to incorporate into your life then as a leader?

Denny Hurtado says, "Compassion. Be compassionate. Be respectful. Always have open ears to anyone who comes and talks to you whether you agree or disagree with them. I always have humor, you gotta have humor to keep your sanity. I'll always be collaborative, you know involved with people. Don't do it yourself. You can't do it yourself. So, one major principle is to be able to network with other people and collaborate on projects to get things done. I've learned that in especially these past five years with these projects I've been doing with different groups, I'm realizing it wouldn't have been done without the help of many people. So, it's about collaboration, it's about being respectful to people, and it's really about gaining the trust of the people. Once people trust you and develop a good relationship with people then things fall into place because they respect you and they respect your work, and they want to be a part of your work. They'll volunteer and say, "I want to help." It's happened, so I think that's really key. Always be mindful of who we're doing this for, which is the students. Everything should be student driven. I always take into mind that the students are what we're doing this for. That's something I always try to be cognizant about."

Virginia Cross says, "I think patience. I think that's one quality that Native Americans have over all of the people. I think Native Americans are patient and not too demanding of people. I think that the quality of the patience, and the understanding of the people is one that Native Americans are really, really good at."

Dr. Willard Bill, Sr., says, "Identity is a real important question, and we try to frame it in the terms of sovereignty, that 1), Tribes have sovereignty or semi-sovereignty and are recognized by the United States Government for rights of treaties. In the treaty making process, the tribe is recognized and all their members are recognized and this is important to identity. Not every tribe believes that. Some tribes in the northeast, for example, do not accept recognition by the government. They recognize themselves as members of their own Nation and they don't want recognition."

Depending on what culture you come from, you either want to be recognized or go independently. 2) It has to do with individual sovereignty. Every human being has the right to determine who they are, what they belong to, what culture they are, and how they're going to pursue that. It's not only your Nation, Tribe, or Band; but, it is also your individual sovereignty and decision making. I try to encourage people to think that way."

Dr. Demmert responds with, "One of the first things I point out to my students, especially if they're Native students is that they need to know and understand the community they come from. They can start with their parents, grandparents, uncles, other elders of the community, all of whom can tell them a lot. Then, from that they can begin to establish a personal connection and identity. That begins to tell them who their parents were and who their grandparents were, and from that they can begin to develop a sense of who they are." Cecelia Svinth-Carpenter says, "Well, I can't think of a principle. Just your everyday living, honesty. I always try to tell the students that there are opinions and that some question cannot be answered by a certain answer."

A follow up question was asked to some, "What knowledge do you try to give your students about what it is to be Native American? What is it about their heritage that you try to teach students or people?"

Cecelia Svinth-Carpenter goes on to say "I try to teach them that the Indian people are very proud. They are quiet people, that they learn to be quiet. In that paper of mine, (refers to a paper in her presence) it's about that. One of our girls was here in Tacoma. She was in the drug rehabilitation. She lived in a half-way house up here on Ainsworth. She discovered I lived right nearby and she'd come down every night to see me. She evidently came on the bus from the Puyallup Tribe where she was getting her help and was going home to her halfway house. I gave her one of these books. Then, she came back every night, or most every night she'd stop by and she'd tell me what she'd read in there She'd say, 'I didn't know that! I didn't know that....' And it was such a revelation to her that there it was in a book. She had a high school education. Still, she was reading away and finally she was able to go back to Nisqually."

Dr. Bill says, "I think the whole issue of seventh generation, when we talk of seven generations of Europe, what you do is not so much for today or for tomorrow, but for seven generations down the road. That is a motivator and organizer that to me makes a lot of sense that what we do is not only for our children, grandchildren, and their children, but, we are doing things long range and that helps me organize my work and determine what is important and plan for 150 years out instead of just for the immediate concerns we have come up all the time.

Dr. Demmert says, "Well, I like the idea of traditional systems for mentoring. In my case the young men. In my sister's case, the young women. I think that was a really effective way of training the youngsters. The other thing that I've taken advantage of the environment that we grew up in. I think that's really important. Even for my daughter. I took her out when she was really young, and my sons when they were really young; when I was in Alaska, I took them out on the fishing boat.

(Cont. "Elders in Education")

I would take them hunting. Providing all those early experiences and getting them to know and understand the sea, forest, and the beaches. I think that's the fairly traditional way that we have moved away from. Also, not allowing failure. Being sure that when someone is taught to do something, they learn how to do it. That's one of the most important traditional values." Dr. Demmert gives an example of what he means by not allowing failure. "The story that I like to tell is when I used to go hunting with my uncles. We'd leave town, go by boat, go anchor up and go by skiff to the beach and then go hunting. Before there were roads. So, we would go into the woods and there would be two or three hours and they would say, 'Where's the boat?' I would say, 'Well, it's over there.' After three or four years of doing that, one day they each shot a deer. They all had a pack and they gave me two or three rifles to pack to the beach and they said, 'Take us back to the boat.' They didn't tell me where the boat was. They already knew that I could take them there. So, that was a test. I took them to the boat. I ended up ten feet away from the skiff. That was like after four or five hours of walking back in the mountains. They would have kept at it until I learned how to do it, but at that point they already knew I could do it. When I was sixteen they told this other sixteen year old and myself that we were to navigate all the way from Craig to Ballard Locks. So, that was a test. So, he was on for six hours and I was on for six hours. We just rotated every six hours, one of us would do all the navigating and we went from Craig to the Ballard Locks. Jim Egawa said, "You always have to kind of present the advice in a way that you're not really telling them what to do, or that they have to change. It's kind of like you have to present a scenario. They read themselves into it. They kind of find themselves in the story you tell them. You're like a storyteller and they find themselves in the storytelling and realize that might be them. They kind of do it on their own because I think a lot of times if you just tell them what their problem is, they become offended. It's almost like it has to come out like it's their idea. It's their idea that they discover what they need to do so it's not your or somebody else telling them."

Colleen Almouella discusses a student she knew to answer this question. Colleen says, "There was a student that I knew from Georgia. He has some wonderful gifts. He is similar to many, in his family there are issues of alcohol, abuse, and is highly talented. He was able to write his story. This is important for him. His obstacles are going to become his gifts. I can only empathize with his stories, he can see it."



Mike Jerry, Sr.

By Carlee Eyle

Who are your parents?

My father is Raymond Peter Jerry, Sr. and my mother is Berlinda Adair.



How was it growing up on the reservation fighting for our rights and being around non-natives?

Growing up being Indian was a tough situation in those days. We hunted and fished as we needed, but were not looked at very well in the whites' eyes. To them, we didn't have any rights to do these things. As a young boy, I was in a protest for fishing rights but didn't know I was. I just thought we were doing what we always did. I do remember the adult males getting arrested, but in those years I didn't understand what that was. So, it was very difficult growing up not understanding that white people didn't like us for what we did as Indian people.

Has the reservation changed a lot since you were little? How was it different from today?

The reservation is very different. A long time ago you never had to lock the door on your house, and people always welcomed you in and fed or let you stay anytime. We all gathered together for different meals throughout the year, now-and-days you need a reason to go visit your own family. If you wanted to talk to someone you went to their house, not call, text or Facebook each other like they do today. We were all happy with whom we were then; we didn't need lots of money to do things we did. With the casino today brings good things but made us let go of how we took care of each other back in the day we lost some of our teachings once money arrived here.

After answering these questions, is there anything else you would like to say?

I would like to thank you Carlee for this opportunity of answering your questions. It is awesome to hear the younger generation eager to know, learn and understand where the older folks stand on life as they see it. For anyone who reads this I will say "Learn to love yourself and respect you first." After that, life's opportunities will be much easier to understand. They say life gets tough but, it only gets tough as you make it.

Evelyn Eyle



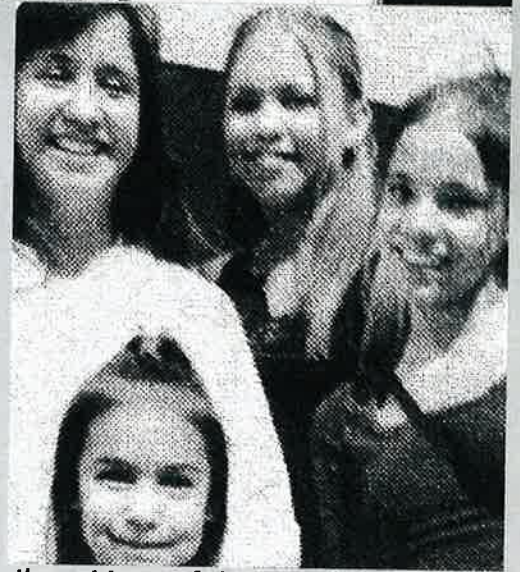
By Carlee Eyle

How was it growing up as a child on the Muckleshoot Reservation?

It was good and it was bad. The good part was we were able to travel to a lot of different reservations to play in sport tournaments. I loved traveling and everyone all got along. Most of the people who were coaches have passed on. My favorite was when they would have "family" league sports such as basketball, baseball and volleyball. Playing against families were the best of days. The bad part was, it was easy to follow in the same path as everyone else, which was drinking.

Who got you into tournaments and why?

Our recreation directors at the time helped us travel; They tried to keep us out of trouble and to experience competition with other tribes. Most of the coaches were: Norman Eyle, Bubbles Eyle, Floyd Brown and Rabbit Star. They wanted to keep the youth on a good path.



How were the schools and teachers back then?

Back then we had to go to the Enumclaw School District, and we were the only Natives who attended that school and everyone treated us poorly and was prejudiced. For one, when I would get on the bus to sit down, people would say "this seat is taken" or they would put their books down to take up space, or they would put their feet up so I couldn't sit down.

What culture activities were you involved with?

I was involved with Stickgames because that is what my dad taught me since I was really young. We got to travel to many different reservations. The first tournament I won was with my dad and Uncle Bubbles in Nespelem, WA. I was a young teenager at the time. I was excited to get home and to tell my mom about it. She was too sick to travel most of the time. To this day, I still travel all over and sometimes sit on the Sla-Hal committee.

Eleanor Hunt

By Feather Kiona

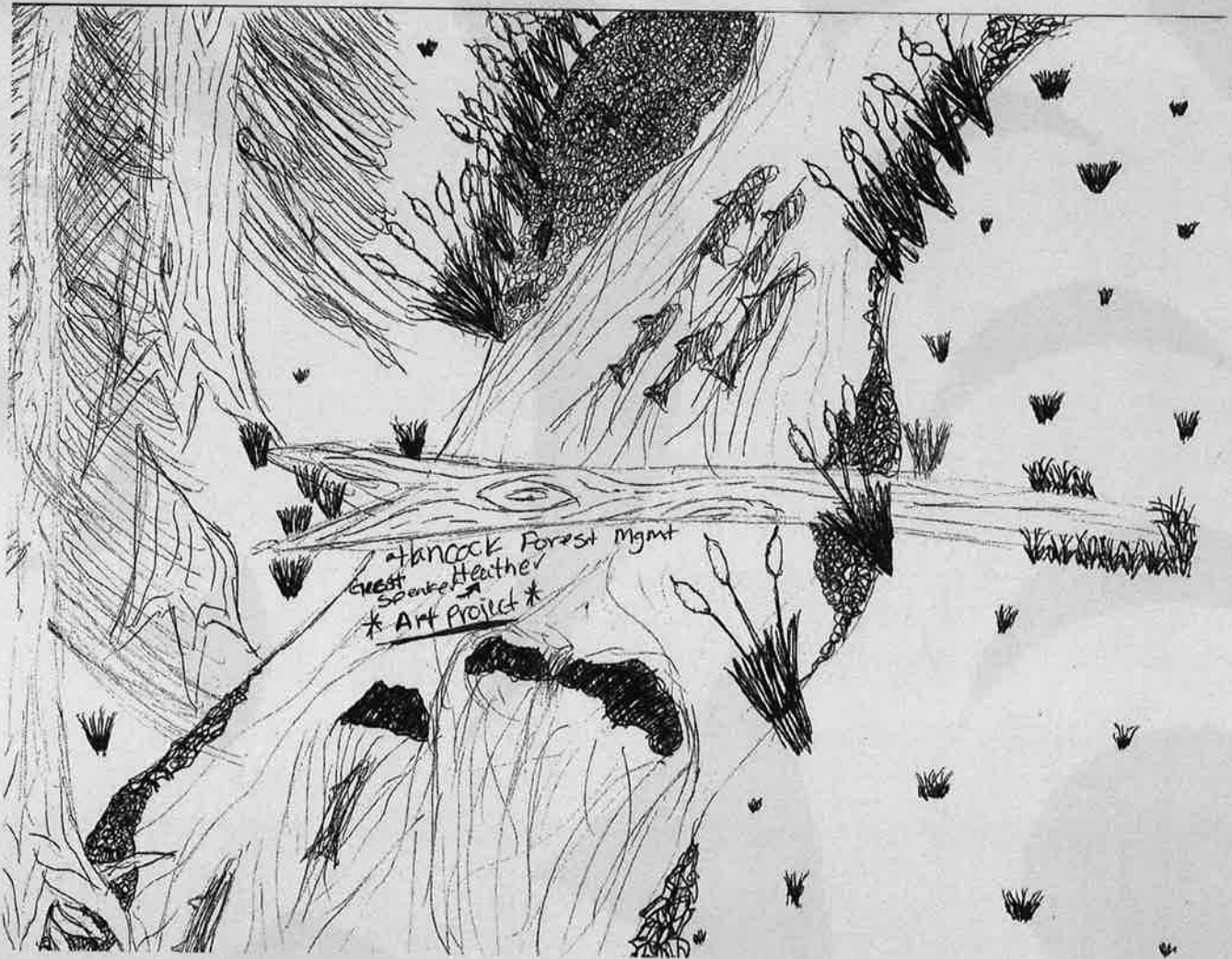
Eleanor Hunt is an enrolled Yakama elder and a respected member of the Toppenish Creek Longhouse. She has been in the Washat line since she could remember, following a legacy created by her ancestors. Doing her best to teach and preserve our way of life that we had before it was disrupted by the Europeans. She is an encyclopedia of knowledge when it comes to our Káatnam (Longhouse), from its long family history, the way we gather as members, when and where we gather, how we serve, and most importantly; our songs. She was taught and raised by her Kuthla (Grandma) Carrie and Kuthla Grace, teaching or grooming her to carry on this way of life as a gatherer and caretaker of the Washat religion. She tells many stories of the elders she grew up with and how she sees their members carrying on their family line, or the flowers that tell a story of who they are and what they represent, how we line up and face the sun, how we do our part in remembering our sights of gathering, and how we sing our songs to welcome our foods and what our songs mean. She leads not only by her words, but in unison with her people, she works as fast as if she were a young lady; dubbing her “Grandma Túktu” (Fast Grandma.)



She has such a vast knowledge of traditional ways and language that it cannot be summed up in one interview, so I focused on a particular subject that I wanted her intake on the most. I asked her about her thoughts on what “Sovereignty” meant to her. She explained to me that for her, sovereignty isn’t a word you use to describe how you conduct business in terms of selling something, but it is a way of life. She does not like when people use this term to justify their business ventures. For her, sovereignty is being able to gather our roots, berries, and fish, hunt wild game, sing our songs, and live humbly with our Mother Earth. Remembering and following our “Indian Law” is something to live by so we maintain our spiritual connection (hylocknum.) Her work is paramount and does not go unnoticed in our Katnum. It can be seen in the voices of the smallest children who sing our songs, and the long line we carry from the individuals who continue to return, because of the welcoming atmosphere that she creates.

Honorable Mention, Art Contest

By Samantha Wilson



Sandy Heddrick

By Raquel Rodarte

Sandy Heddrick is an amazing woman who I look up to as a wife, elder, and, role model. She respects everything she does. Sandy cooks daily, for others, for her family, and, on Sundays. Her food is absolutely to die for. She will be starting cooking classes for the tribe in the near future.



Gary Bisson

By Nate Bisson



Gary Bisson, my great uncle, was born on July 29th, 1955 in Tacoma, Wa. He has been through three jobs before his retirement 5 years ago. He married and raised five children with his wife, my auntie, Lorry. He has become strengthened and fulfilled by his wife of twenty-seven years and counting, as well as by his children and grandchildren. I recently interviewed my Uncle about his views on life and experience living in the city I was born in for so long. I chose to interview my Uncle to discover more about him and to find out the basis of my family's history. I found out just how important history is to my Uncle, as well as how his family fulfills him. With the following questions, I will relate to you my Uncle's views.

What do you remember about your childhood?

I remember being able to buy enough candy to make me sick with only a dollar. Always fighting with your grandpa and competing with him in everything we did. Back then, everything was a lot more relaxing, no worries what so ever. That's what childhood is all about. It was all fun and games until the women came into the picture (jokingly laughing). I remember summer time me and my friends would go to the lake and have the time of our lives.

What was it like growing up in Tacoma?

Well when I was younger I didn't like it much because of all the rain, but it didn't take long to get used to that. My dad was always busy and my mom would always be at home so I would always be out with friends running all over town getting into trouble. In high school I went to Lincoln and when we would have football games it seemed like the whole city would come out to watch. The city was much smaller than, but slowly it became bigger and bigger. I remember when they first built the Tacoma dome in the 80's and how much of a big deal that was. Especially when Michael Jackson was supposed to come into town and perform but all of a sudden got cancelled because he was sick or something. Above all I've always loved living here. I know all the streets like the back of my hand. This is home for me. I'm never leaving this place.

What big world events were the most memorable while you were growing up?

One that comes to mind is when Mt. St. Helens erupted in 1980. I remember being able to see the huge smoke and ash from my backyard. It was a sight to see. My mom was so scared she thought we were all going to die (laughing). For us living in Tacoma, that was a major moment in time. Something I could never forget.

Do you know any stories about the history of the family name, or the origins of the family?

Well you know we're French-Canadian and that's where our name Bisson comes from. It's actually pronounced Bis-own. Our family is well known in the history of Tacoma; in fact, your great great great grandpa was on the city council way back when the city was on its beginning stages of development. We also have a monument commemorating our family name near Bonney Lake. We have to go up there soon so you can see for yourself. I hold great pride in our Bisson name and so should you. Your uncle Cory has the whole family tree done and all the history down to the specifics. He has all the newspaper articles where our name has been mentioned, everything. Definitely need to meet with him and look for yourself.

What life advice would you pass along to your grandchildren?

Don't be afraid of anyone or of anything when it comes to living your life to the fullest. Pursue your dreams no matter how difficult or "different" they may seem to others. Far too many people don't do what they want or should do because of what they imagine others may think or say. Remember, if they don't cater to you when you're sick or stand by your side when you're in trouble, they don't really care. Stay away from the doubters and haters who listen to your dreams then say, "Yeah, but what if?" There are no what ifs, just do it! The worst thing in life is to look back and say: "I would have; I could have; I should have." Regret is not an option.

Thank you for your time Unk, I appreciate the insight. I think that's all I need. You did great. Always love spending time with you.

No problem, thank you for having interest in this old man (laughing) love you too kid.

Kendra Aguilar

By Gabriele Davis

What Tribe are you from?

I am a descendant of the Soboba Band of Luiseno, from Southern California, but I was born and raised among the Coast Salish peoples of Washington state and spent my younger years being taught the cultural ways of the Suquamish, by Steve Old Coyote. Eight years ago I was invited to join the Muckleshoot Canoe Family who opened their arms to me, and through their love and generosity gave me a cultural and spiritual home.



What is your perspective on Native People today?

I think we have proven ourselves to be strong and resilient. I think we are survivors and can get through any challenge we face. I think we have so many gifts to share with each other and the world and that, as we continue to heal and lift each other up, there is nothing we can't do.

Looking at your life now, do you feel like you have served your purpose?

I feel like my purpose on this earth is to do whatever is in my power to lift up those around me. I am especially committed to serving our Native people and communities and lending strength to the movements that will unite us and all Indigenous people, and eventually the world. I don't know what the Creator has planned for me, but if I were to leave this earth now I would feel I served my purpose as long as those who knew me felt loved.

Do you feel successful? Why or why not?

I feel like my definition of success is constantly evolving. There are things I have achieved in my life but I don't think success is based simply on what you achieve. There are a lot of little goals that lead up to our larger goals, so each time you achieve one of those smaller goals,

John Stevenson

By Cole Buchanan

What Tribe are you from?

John Stevenson is from an adopted home. He was raised by a good family. He says he was lucky because they were a healthy family; they were not into drugs or alcohol. John says he had to drop out of school. He grew up 25 miles from the reservation. John says, "Moving back to the reservation, I found it hard." He went on to say, "I still have a lot of questions about my family." A lot of the misnomers that broke up his family were a good thing. John claims, 5 of his 14 person family are still left. The first person John met was Rosey Anderson at a housing meeting. He then moved back to the reservation with Mellanie into the Skopapsh village. They were about the second family to move there. John was able to secure a job at the hatchery under Charles Sneatlum, a direct descendant of Chief Seattle. Fisheries was growing and a job opened up in the flyer for a patrol officer. Bruce Doble worked with John, told him that he should apply for it. He did, and, began working in law enforcement. He went to Marana Police Academy with Jimmy Cross, and, graduated in Arizona. I continued to speak with John, and, he appeared to be proud of his accomplishments, and to help be a part of laying the foundation for young tribal people to continue building and growing the fisheries industry. Also, to take care of the environment, and, keep it healthy.



Joseph Martin

By Tyler Spencer

Who or what were some of your inspirations for going to school?

My mother was my largest source of inspiration to be successful in education. My mother past away on August 9th of 2016, so its been really recent. My mom believed that education was the key to my future, and I'll never forget that she did not have a car or license, and she made the decision to contact our local Head Start program when I was two years old and tell them, "Whatever I can do at your head start program be a cook, wash dishes, volunteer in the classroom, whatever I have to do I'd like to volunteer so my son can be in your head start program." So that's where I started my educational journey with my mom in a formalized sense, at head start. And my mom always wanted me to know how much she valued education, and when I would get home from school everyday she would sit me down at the kitchen table and ask me "What did you learn?", "How was your day?", "What did the teachers have to say?" and "What did my friends have to say?", and if I had any homework she would help me if I needed it and we would read. So my mom was the number one person in my life who helped me understand the importance of education.

Is it ever too late to pursue your education?

It's never too late for anything. Everything is just an illusion if people believe that it's too late. That's the reason why the sun rises every day, because it's a chance to start new, or to do something differently, or to a start fresh. There's no such a thing as too late. If you're 80 years old, you can build a new habit; that's the way Creator designed the universe. You can choose to do anything. You can choose to be positive, and supportive, and enthusiastic, and encouraging, and loving, and you can build people. Or, you can make the choice to be negative, and destructive, and sarcastic, and then you're going to repel every one from you. It's going to become a self-fulfilling prophecy, because those that are hateful, and negative, and unsupportive end up all alone. It's the people that are positive and encouraging that build more and more collaborations, and more and more success, and have more and more good things going on. Everyone has a choice. So it's never to late to make the choice to learn something new.



Joseph Martin

By Tyler Spencer

Who or what were some of your inspirations for going to school?

My mother was my largest source of inspiration to be successful in education. My mother past away on August 9th of 2016, so its been really recent. My mom believed that education was the key to my future, and I'll never forget that she did not have a car or license, and she made the decision to contact our local Head Start program when I was two years old and tell them, "Whatever I can do at your head start program be a cook, wash dishes, volunteer in the classroom, whatever I have to do I'd like to volunteer so my son can be in your head start program." So that's where I started my educational journey with my mom in a formalized sense, at head start. And my mom always wanted me to know how much she valued education, and when I would get home from school everyday she would sit me down at the kitchen table and ask me "What did you learn?", "How was your day?", "What did the teachers have to say?" and "What did my friends have to say?", and if I had any homework she would help me if I needed it and we would read. So my mom was the number one person in my life who helped me understand the importance of education.

Is it ever too late to pursue your education?

It's never too late for anything. Everything is just an illusion if people believe that it's too late. That's the reason why the sun rises every day, because it's a chance to start new, or to do something differently, or to a start fresh. There's no such a thing as too late. If you're 80 years old, you can build a new habit; that's the way Creator designed the universe. You can choose to do anything. You can choose to be positive, and supportive, and enthusiastic, and encouraging, and loving, and you can build people. Or, you can make the choice to be negative, and destructive, and sarcastic, and then you're going to repel every one from you. It's going to become a self-fulfilling prophecy, because those that are hateful, and negative, and unsupportive end up all alone. It's the people that are positive and encouraging that build more and more collaborations, and more and more success, and have more and more good things going on. Everyone has a choice. So it's never to late to make the choice to learn something new.



Leah Moses

By Sulkanum Washington

What was life like for you growing up as a Native American? And how is it different now?

Way back when, when I worked a lot, I worked in the fields. I did hoeing, picked radishes, onions, picked hops; I hated hops. We followed the crops until the blueberries were last. If we had to peel bark, we would peel bark, I could do that, I hated that too. But that was life, yeah, we had a barn, and we used to set it on top to dry. Nowadays, while I don't work that anymore, I used to work in the kitchen, I was a cook. I worked for Birth-3. God I'd still to love still be there, but I don't walk good anymore, and my ankles swell up, so they made me quit. But oh it was great when I worked. Especially working with the young kids, you never know what they'll tell you. You could see their little wheels turning, but you don't know what they [will say]. I used to make meatloaf, and I put t in a little muffin tin, and it was a hit with them and they asked me if I would make that again. You never think that kids really [understand]. There was a little boy who would say "I eat two, I eat two". But you know when you sink down to their level and you give them a spoon full of this and a spoon full of that, because you're only supposed to give them a portion for their little hand. Oh it's kids, they could say the funniest things, do the funniest things, that's the best time I had in my life I think, when I worked with Birth-3 kids.

What were some hardships that you had to deal with as a Native American? And do you think Natives still face this today?

Oh I don't want to talk about that part, because I'm probably real prejudice. I just don't like a lot of the things that go on, I have no way to control or change that or anything. They're too high up, they can't hear you.



Yvonne Lotto Benson

By Alvin Benson



My name is Yvonne Lotto Benson. I am enrolled Yakima Nation Tribe. My bloodline is 7/8 Yakima and 1/8 German. I was born on 4-25-51 in Warm Springs, Oregon and raised in Toppenish, Washington. I graduated high school at an Indian boarding school at Fort Hall in Lawton, Oklahoma in 1970.

In my younger years, I was taught to sew and beadwork. I also did canning of huckleberries, peaches, choke cherries, salmon, elk, deer, and hot sauce. I learned to dry and cut fish with my mother. I loved to eels and fishing at the Colombia River. My late mother was Esther Mae Dixon Alexander. She was a great teacher, friend, protector, and companion. She was a great mom and she was an important person. My daddy was Toney E. Benson. He passed away from drowning at Upper Dam when I was sixteen years old.

My mom told me that education is important no matter how old you are. She also said it is never too late to learn how to do anything. It is very important to listen and learn.

[What do you do to keep family together?](#)

I raised my seven children. I have twelve grandkids and three great grandkids. It's all about respect, love and lots of prayer.

[Can you tell me about the Shaker Church?](#)

I was raised in the 1910 Shaker Church with my Sulla and Kahlua. They are both leaders. I did some traveling to religious and Shaker Church places. I travelled far to help heal people that are ill. We would just pray and pray so that they won't get sick. We use songs to sing. I just pray for families that need prayer. The Shaker Church as I remember, one thing I was taught to share things. It's just part of the service. Whenever there was a funeral or dinner. I'd bring something and carry it to the church to share with my own songs. I'd sing songs in front of lots of people. I talk and speak from my heart. The teaching is good. I teach my children and grandchildren to be respectful and to honor our Elders, those who teach us in the old ways. They are great teachers. Walk with pride and be proud of who you are. Be proud to be an Indian.

Yvonne Lotto Benson

By Alvin Benson



My name is Yvonne Lotto Benson. I am enrolled Yakima Nation Tribe. My bloodline is 7/8 Yakima and 1/8 German. I was born on 4-25-51 in Warm Springs, Oregon and raised in Toppenish, Washington. I graduated high school at an Indian boarding school at Fort Hall in Lawton, Oklahoma in 1970.

In my younger years, I was taught to sew and beadwork. I also did canning of huckleberries, peaches, choke cherries, salmon, elk, deer, and hot sauce. I learned to dry and cut fish with my mother. I loved to eels and fishing at the Colombia River. My late mother was Esther Mae Dixon Alexander. She was a great teacher, friend, protector, and companion. She was a great mom and she was an important person. My daddy was Toney E. Benson. He passed away from drowning at Upper Dam when I was sixteen years old.

My mom told me that education is important no matter how old you are. She also said it is never too late to learn how to do anything. It is very important to listen and learn.

[What do you do to keep family together?](#)

I raised my seven children. I have twelve grandkids and three great grandkids. It's all about respect, love and lots of prayer.

[Can you tell me about the Shaker Church?](#)

I was raised in the 1910 Shaker Church with my Sulla and Kahlua. They are both leaders. I did some traveling to religious and Shaker Church places. I travelled far to help heal people that are ill. We would just pray and pray so that they won't get sick. We use songs to sing. I just pray for families that need prayer. The Shaker Church as I remember, one thing I was taught to share things. It's just part of the service. Whenever there was a funeral or dinner. I'd bring something and carry it to the church to share with my own songs. I'd sing songs in front of lots of people. I talk and speak from my heart. The teaching is good. I teach my children and grandchildren to be respectful and to honor our Elders, those who teach us in the old ways. They are great teachers. Walk with pride and be proud of who you are. Be proud to be an Indian.

2nd Place, Art Contest

By Dayton Fulgencio



"Supper"

Joan Carol Cook-Akin

By Samantha Wilson

So due to health reasons I couldn't interview my gram JC for this Muckleshoot Review. I'm going to share a little about my gram and why I wanted to choose her.

Joan Carol Akin born as Joan Carol Cook on November 15, 1945. She is Jamestown S'Klallam and Makah. She was one of those grams that made the best home cooking you could ever eat. She made this homemade gravy with breakfast sausage, and adds in hard boiled eggs. It's to die for!!! She made Indian tacos like it was nobody's business; the dough was fluffy and chewy to deliciousness. Then she made the best spaghetti. My gram loved to spoil us kids and when she was living by herself she got commodities from the food bank and she would use the cheese to make mac and cheese that was so amazing that I never ate boxed mac and cheese again, and still to this day. With all that good cooking she was also thought of as "mean." I just seen her as my crabby gram that I adored so much. She has taught me that loving your family through their stomachs is the best way to let them know how much they mean to you. I loved my grams' recipes so much that when she started having health problems I insisted to our family that I have the recipes so I can pass them on. Let me tell you, I now have the secret way she makes her buckskin bread so delicious!

I will always love my gram and I hope she gets to see how happy she has made my life.



Maria Pascua

By Samantha Wilson



How long have you been teaching at the Neah Bay High School?

I started as a team teacher 1980-84 working in the classrooms with fluent Makah speakers. I went back to school to get my Elementary teaching certification, then came back to Neah Bay as an elementary classroom teacher 1986-89. 1990-93 I taught Makah in 7th and 8th grades. After the Native Language law passed in 1993, I began teaching Makah in the high school and have been doing so for the last 23 years.

What is the type of language that we Makah people speak and what other tribes speak it?

Our Makah Language is classified as Southern Wakashan as to which language family we belong. The First Nations bands who speak close to our dialect are Pacheena and Nitinat and they reside on the westcoast of Vancouver Island, BC, Canada. We are culturally related to the West Coast or Nuchaanulh (Nootkan) bands.

What kind of art form do we Makah people use?

Our art form is West Coast art.

Tell me a little about the 5 Makah villages and what that difference between them are?

We come from five villages, but we are all Makah. Sometimes there are slight pronunciation differences in the Makah language, but it is slight. The villages archaeologically show continuous occupations of these areas.

What would you classify yourself as, a hunter or a gatherer? Why?

I would say I am a gatherer because I weave. But in my family as a whole, we are also hunters, mostly the males as land mammal hunters and of course in our history sea mammal hunters.

Honorable Mention, Art Contest

By Lokelani Aho

