

IN: 00:00:46;22 D

OUT: 00:03:33;05 D

DUR: 00:02:46;11 D

Comments:

I: Pat why don't you start with, let's work chronologically. So let's start with Daniel and Marie, your great, great grandmother and your great, great grandfather, right? And so if you can just tell us who you are and start back with Daniel and Marie, okay?

P: Well, Daniel Sackman and, married, had an alliance, whether or not he married Marie, I'm not really sure if they did that back then. But he had an alliance with Maria. Now, her name in the books is called Maria Songtose, but that's a Catholic given name. The Catholics came and decided to, um, educate and fix our savage ways, so they gave her that name. I don't remember what her Duwamish name is and I can't find it anywhere yet. But anyway, that's where it starts. Now, Daniel Sackman was German full-blood German. And Maria was from the White River Duwamish. And they had Emma, and then, Joseph, Isaac and David, and Frank somewhere along the line. And Emma and Frank died at a very early age. But the three brothers, um, Isaac, David, and Joseph, they went on to really carry on their father's and their mother's legacy. Maria died young. Um. But I don't know for sure where anymore. Smallpox. And um, Daniel and um, had a love for this area. He came here with absolutely nothing. 2 dollars and 50 cents. Started a logging business. And by the time he died he was one of the largest taxpayers, I mean he really did well. But he did a lot of good and he really believed in the connecting of the tribes, uh, the tribal people and the White settlers. He felt that they were good workers, they could be trusted and they had a love of the land. And so, he could really learn from them. And when you're in a timber business, you need to know what you're doing. And so I think he felt his alliance with the native people was important for him economically as well as, um, personally.

Tape: Patricia Goldenhawk, Tape 1

Audio Tracks: A1A2

IN: 00:03:33;04 D

OUT: 00:06:27;01 D

DUR: 00:02:53;25 D

Comments:

I: Now, he married, we'll just say that he married, Maria. She is from Schtook, the White River Duwamish settlement where Chief Seattle's mother raised him. Can you tell us a bit about what you know about Marie's background? And then bring us to when they came together, I think it was in 1852, and move to Dyes Inlet.

P: Well, I don't know a whole lot about Maria, unfortunately. I do know she is from the White River and the White River was where, um the higher class of the, our tribe, we had classes. there wasn't things like Prince and Princesses and all that stuff. We had classes though. And, and, the White River was where the leaders in the higher class people were from. And Maria was related. Her father is Sit'ith. He was a sub chief, it's not real clear just what does a sub chief what does that mean, is he like a mayor, like nowadays or what. But, um, he was someone that would be signing treaties and everything, I notice that on our treaties there were a lot of sub chiefs that signed. So, I imagine he had quite a bit of importance. Um. So, she was Sit'ith's daughter, now what the actual, what the actual connection with Chief Seattle's mother, is, I'm not real sure. I hear, family tells me, they were sisters, or aunties, you know. Um, when, when my grandpa Isaac was interviewed in the 50's, by a newspaper people, I think it was, um he stated Chief Seattle was our Chief and he was our blood relative. So we knew we were related not to Chief Seattle but really to his mother. His mother was Duwamish. And he lived in the Duwamish White River community, see, the first 12 years of his life. He spent with his mother before he went over to the Suquamish. So, um, Maria, when she met Daniel, and I don't know how she met him, you know, but they came over to Dyes Inlet. Well that's where he was setting up all his lumber business. All along. And that's where he started. So they came there.

Tape: Patricia Goldenhawk, Tape 1

Audio Tracks: A1A2

IN: 00:06:27;16 D

OUT: 00:07:04;25 D

DUR: 00:00:37;07 D

Comments:

I: Now, I understand that when he arrived here in 1852 he had a logging operation on Alki, or "Al-key" and one over in the Port Orchard area. Could you just say that.

P: Daniel Sackman did have more than one mill. He started with, with, oh boy, I believe it was with the Alki and then, uh, in Port Orchard and believe there was another one but I can't remember where.

Tape: Patricia Goldenhawk, Tape 1

Audio Tracks: A1A2

IN: 00:07:05;16 D

OUT: 00:08:34;03 D

DUR: 00:01:28;17 D

Comments:

I: And then they married, and they got together, and they moved over there to manage this logging operation. Tell me about ...the way he meshed his family life and his work life.

P: Well, when you're doing logging, you don't have a lot of free time. But everything is very timely, I mean there's certain times he had to get his logs, and there were certain things to do and so he had to make the best out of his work and keep his family together at the same time. So, when he made, when Daniel would make the floating home, for to keep him and his family together and at the same time be easily accesible to the work that he needed to do to keep his living, you know, that was very common for him. He would do whatever it took to keep his family together.

I: They'd float from one camp to the next

P: Oh yes, they floated all over the place! Yes they did they had to float. A lot of times you know they couldn't always depend on, on, on uh, land to get them where they needed to go. And uh, his family was important—Daniel Sackman was a very strong family man. And, uh he encouraged and he liked the way of life, that nomad way of life. You know.

Tape: Patricia Goldenhawk, Tape 1

Audio Tracks: A1A2

IN: 00:08:33;13 D

OUT: 00:11:45;13 D

DUR: 00:03:12;02 D

Comments:

I: So he blended the, he is when the Duwamish were driven from the traditional lands, this marriage worked nicely, because he could economically, it worked economically for him. And your mother's people were able to kind of isolate themselves and practice the traditional ways. Could you tell us how this became sort of a place to continue the culture.

P: Well, my Grandpa Isaac had built a house on Dyes Inlet and it was a gathering place for years. And uh, he speaks about it, Grandpa Isaac speaks about it in a tape where Indians from all over would come and they would gather at the beach, you know down at Dye's Inlet, there. To meet with my grandpa and my uncles and so forth. There's, there was arrowheads found clear into the 60's I think. You know, there was a common gathering place for Indian people. In fact, Grandpa Isaac would get the Indians to come and canoe him back to Seattle because he didn't want to canoe. He wanted to be canoed.

I: He was aristocratic.

P: Yes, he was, yes he was. But but Grandpa Isaac had a real good sense of humor. And he loved, he loved life he loved the outdoors, he was very much into the outdoors. All three brothers I believe were. You know they did really well here. When Daniel Sackman came here he had been through a lot. This is a man that came all the way from Germany to Pennsylvania, then he went to Ohio, then he went to Missouri. And he had a very large family. And then he ventured off over here, in this area here, to Washington after not not striking it rich in Caluifornia. But most of his family stayed in Missouri. So he didn't have a lot of family. But Scandinavian people relate well with native people because they understand the importance of land. They understand the importance of ceremonies, there's is a little different than ours. But they know what it means to have a different culture and to be persecuted or you know, um put down or try to be shamed.

I: I thought your comment was interesting, that the Germans and the Scandinavians could work well with the Native Americans because they also had clans.

P: Right, the Scandinavian people were very clannish people. You know they did have their own clans. And, uh, they also had some ceremonies that were very powerful. And uh, that's why they blend so well with the native people. They understand the importance of the clan, they understand the importance of the family and they were hard working people. So it, it made for a natural connection between the native people and my, and my great great grandpa.

IN: 00:11:46;10 D

OUT: 00:13:55;12 D

DUR: 00:02:09;02 D

Comments:

I: Your grandpa, you said your grandpa was interviewed and he had a lot of stories to tell. Do you have any special stories about Isaac?

P: I have one story, that's, it's kind of funny! Grandpa Isaac, um, he was a character and I guess he had married this one woman, she was kind of a, uh, an upper class woman, kind of stuffy from what I hear, from the stories I hear. And, uh, they were going to a dance, to a party and uh, Grandpa, it was near, they always walked everywhere, Grandpa would always walk. And uh, they had to cross this river and he was carrying her across this river. My Grandpa was a very tall man and uh he was carrying her across this river and they got in an argument, and they said he dumped her right in the river.

I: He literally dumped her.

P: And he, and he went on into the dance. So I wouldn't be surprised Grandpa would be like that. He didn't have a lot of tolerance for, from what I understand, he didn't have a lot of tolerance for people that were cruel. You know to one another. He believed, in, he was taught, by, while his father was German, the intersteing part was Maria was, was Duwamish, while the boys, Daniel's boys, Isaac, Joseph and, and, and David, all married sisters from the Clallum nation. Uh, and, uh, this was something Daniel encouraged. you know, he didn't say, Oh don't go get Indian women, get white women, you know. He, he encouraged that relationship. And what was so neat was they were all sisters and here, so the brothers married the sisters of another family. You know it was really neat. I thought, I always thought that was really romantic and a really neat way of preserving two families.

I: It also preserves the culture.

Tape: Patricia Goldenhawk, Tape 1
Audio Tracks: A1A2

IN: 00:13:55;12 D

OUT: 00:19:15;27 D

DUR: 00:05:20;13 D

Comments: I: Can you also tell us a little bit about Sackman, the town of Sackman which was unfortunately was changed to Traceyton in 1890, which I hope you'll mention that it lost, but it still, can we sort of explore a bit, that community and how it really did preserve a native away of life.

P: Traceyton yused to be called Sackman after my Grandpa, Daniel Sackman. Um, but then the Navy came and there was an officer that they named Tracey, well who's name was Traceyton, Tracey, I think it was. And then they changed Traceyton. But when my Grandpa Daniel was there, there was he brought in the first post office, he also brought in the first education. Um, he hired teachers and he would, he believed very strongly in education, but he didn't ask them to stop being who they were. See to native people, we believe we are connected to every living thing. Uh, and I mean that literally. The trees are our relatives, the winged ones, the birds, you know they're our relatives, even the stones. And like when we walk upon the earth, we're walking upon our sacred mother. And this is very important. If you can't build a relationship with your surroundings, you're in deep trouble. Because you'll have nothing but pain and anger and just hate and destrucion. But if you learn to love the land and learn from the land, think about it, you know, you can learn so much. When you get angry and you go outside and, and maybe it's a little windy and you feel that wind it's comforting you, you know, giving you some peace and saying it's okay. Or it's raining and then you know you feel the rain come down on you and its cleansing you and then all of a sudden you can let go of some tears maybe that you couldn't let go of before, you know. Or maybe you're outside and you see a bird, a real pretty bird, or just hear the bird singing, and it reminds you, you know, no matter what you have a lot to be grateful for. And so you connect with those Or you go and hug a tree. I know that sounds silly, but try it sometimes. Just feel that tree and you can feel the life in that tree and its like the limbs just come around and just hug you and hold you until you're, you're ready to go on again. So Daniel understood that. And he made, he made it clear to his family. Don't give up being who you are. Take the both worlds and bring them together. And that's what he did. Adn that's why their logging business is so well. And, and uh, that's why Daniel's children went on to be so prominent in the community. Which was very hard for me. My mother denied being indain. Why? Because in those times it was different, it was not acceptable, we were thought of as savages, we didn't, didn't have any knowledge, you know, we were just dirty people and lots of faults. But when I look back on it and I listen to the stories, they made the best of both worlds. And that's what I'm supposed to do. The best of both worlds. To take the beauty from both worlds. But I had a hard time doing that because I was so ashamed of being white. I was the opposite of my mother. I was angry at her for not allowing me my heritage. When I was growing up because I knew that something was different. Personally within myself. I could relate to animals and, and to the outdoors far better than I could with people. I was much more comfortabnle. I knew when things were safe and when things were not. And I knew when an animal was warning mre or something like that you see.

~~I: But you didn't understand that that was coming from your Duwamish--~~ →

P: No, she was, she was hurt, she, she had been my mother had been shunned and laughed at. My mother looks Indian. I know, isn't that terible. She had the dark olive skin and the dark brown hair. And everything. And she. My grandma did also, I'm kinda like that also. The renegade offspring. She looked Native American and uh, she was different than other people and therefore she was the

IN: 00:13:55;12 D

OUT: 00:19:15;27 D

DUR: 00:05:20;13 D

Comments:

(Continued from previous entry)

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Tape: Patricia Goldenhawk, Tape 1

Audio Tracks: A1A2

IN: 00:19:15;13 D

OUT: 00:20:54;29 D

DUR: 00:01:39;16 D

Comments:

I: Now you said that in Sackman, it was kind of a safe environment, to kind of celebrate your culture and live it and feel good about it. Apparently that wasn't so. In school, or where did she encounter this discrimination.

P: I think my mother experienced a lot of her discrimination, from, from going to, you know when she went to school or, or went to town or whatever you know, which I don't know how often that was. But my mother also participated in the gathering of the clamming. My, my family, the Sackman family was very prominent clammers I mean they would bag, bags of clam and send them off to the different fish companies. I have the, the books from the records of all the clamming that they had done. My mother, my grandmother my great Grandpa Isaac, um, my uncles, my great uncles. You know, they all were involved in that and the Sackman family has always been involved with the Duwamish tribe. On the councilor they felt the importance of the tribe and they would always go to the meetings. I mean they loved going to the meetings you know and everything. But they were different. They were over in an area that was not Duwamish area. but it was what they did to preserve what they had. The best that they could.

I: So they kind of isolated themselves they were shoved out of the traditional area over here in the White River and Duwamish River area

Tape: Patricia Goldenhawk, Tape 1

Audio Tracks: A1A2

IN: 00:20:53;20 D

OUT: 00:22:59;09 D

DUR: 00:02:05;19 D

Comments:

I: can we talk a little bit more about your relationship with your mom and when you suddenly came to this point, when you came on a quest for your identity.

P: Well, my mom, unfortunately had a lot of pain. And that pain led to alcohol. And my mother died at the age of 44. Um, the day before her 45th birthday on Mother's day. My relationship with my mom wasn't real good. I felt, like she had deprived me of so much that I needed. You have to know who you are, you know. It's, how can you heal anything if you really don't know who you are. How do you deal with all the emotions, emotions of everyday life? You know, if you can't really figure out who you are. That's important. And so um, when my mother died I went through a lot of problems. I've had a lot of difficulties in adjusting to both worlds. Trying to figure out who am I? Am I Duwamish? Uh, am I white because I look white? You know, that's a hard, that's a hard road. So I had to come down and I had to get involved like my mother's people were. I had to really get involved with the tribe. So that's when I started to volunteer to do a lot of the geneology and all the family tracing and really learn about who we were. Because at the time I didn't know we were one of the main families of the tribe. I didn't know that until I became part of the tribe myself, really a part of it, so I could share it with my children and my grandchildren.

Tape: Patricia Goldenhawk, Tape 1

Audio Tracks: A1A2

IN: 00:23:01;00 D

OUT: 00:24:48;14 D

DUR: 00:01:47;14 D

Comments:

I: You said you talked about not hating the white side of yourself and the fact that you didn't look Indian like your mother and your grandma. That was very interesting. Could you kind of tell us what you went through with that?

P: Well, I, I used to be very proud even though my mother would not acknowledge her Indian heritage, she did tell us we were Duwamish. She did speak about it in the small circles of our family, you know and, and she definitely would be involved with and when she came home she would be involved with the activities of berrypicking. My mother learned a lot of the ways to preserve food and clamming and oyster, getting oysters. She loved that kind of stuff. So she, she did take it with her whether you know, she put in her everyday life whether she really acknowledged that or not. But for me it was hard because it's what I related to more strongly than anything. Because it helped me to understand who I was. And being light skinned was really a heartache for me because people would say to me, you don't look Indian, and I would find that just devastating. I would want to beat them up, or, you know cuss them out or tell them, Who are you. And I had to really struggle with that and I was ashamed of the white. I was ashamed because there was so much pain from the white people. And, I was ashamed because of my light skin. It stopped me from a lot of things that were important to me that I had a right to know.

Tape: Patricia Goldenhawk, Tape 1

Audio Tracks: A1A2

IN: 00:24:49;04 D

OUT: 00:26:08;13 D

DUR: 00:01:19;07 D

Comments:

I: You explained the light skin business about the plains versus the Duwamish and the weather. Could you tell that little story

P: Yes. You see everybody thinks that Indian people are supposed to be dark, dark skin, long brown hair and, and very solemn faces. Native people are very humorous. We have a great sense of humor and we have a great love of people. But at the same time we're very protective of certain things. People just have this fantasy about what a native person looks like. And they say to me, You don't look Indian and I would reply, Well I am Indian. Well what part are you? And I'd get really angry, What do you mean what part? I didn't know we came in parts. It's, it's hard. People think that you have to fit this token Indian image. We're in the Pacific Northwest. We aren't all dark out here. You know, it depends on the climate what kind of what coloration you're going to find native people are. They're a lot of light skinned Indians, you know.

Tape: Patricia Goldenhawk, Tape 1

Audio Tracks: A1A2

IN: 00:26:09;05 D

OUT: 00:31:11;18 D

DUR: 00:05:02;13 D

Comments:

I: When you came down from Alaska on your quest you said that you got involved with mentor? And could you tell us a little bit about that relationship and your journey with--

P: Well, I was very fortunate at a time in my life I was having a lot of medical problems. And um, I had my two children already. They were teenagers. And uh, I was very fortunate, I met a man, my aunt, who's full blood Haida and married my uncle who, um, she, she came to me and said You know what you need to get involved. And I have just the place for you to get involved. And she took me to this alcohol and drug place called Agape. And there I met, um, a Lakota man and I didn't know much then and I didn't know who he was. And his wife was Barbara. And Barbara was always the one I talked to. She was Cherokee. And I was pretty angry young woman and pretty liberal with my language I was very bad. And he used to get very upset with me and he'd say to Barbara, Go tell her to wash her mouth out. And Barbara, and I would say, who is that grumpy old man, anyway. And then I learned this grumpy old man was very wise man. And he became, he became my teacher of many things, spiritually, and he told me no matter what he taught me and though he took me into his family, and into the Lakota way of life, that I was to remember my Duwamish ties. And he made sure that I got on the Council of the Duwamish. I wasn't sure that I wanted to do it. And he felt it was important that I remember that connection. He taught me a great deal. He taught me about loving myself, trying to love myself, which is a very hard thing to do when you're so full of anger and mistrust and suffered a lot of abuse. So I learned a lot from this man. And he started me in my prison work. He told me that uh, that was my path and I said, What are you crazy? There are criminals out there. And so I say, I don't think I want to do that and he told me, he says, It's your path. And you must. And he says, and I'm gonna put this pain on your heart so that you'll remember that everytime we have somebody of our people sitting in those long, in those iron houses, it's wrong. There has to be some healing done. You're the bridge to that healing.

I: You're the messenger.

P: So he gave me the name of Goldenhawk. The hawk is a messenger. And the golden, I imagine is to help me, remind me that my light skin has been my greatest asset. Because I have learned that I have to walk my talk, I can't depend on my skin color. I have to be who I am. Not for somebody else's interpretation or, but to make my connection with my creator in the best way.

~~*: So he was your spiritual guide and he encouraged you back to the Duwamish.~~

~~P: Yes, he, Lee, and his name is Lee Miller and he was Oglala Sioux and he felt that while he taught me a lot about the Oglala, and he named my, my daughter, uh, her name is uh, Lost fawn in a White Man's World and then two of my grandchildren were born while he was still alive and he named them. My granddaughters' name, and she just turned 22, is T'ing Leshka. T'ing Leshka means Spotted Fawn and when were at the hospital in labor, my daughter was kinda young, Uh he called the moment my granddaghther was born and said her name will be T'ing Leshka. And then she had another child, my grandson and he called him Cheeka Le Mato, means Little Bear. And he definitely was, he was something else. But my third grandchild, he crossed over before the third grandchild was born so I named him Little Hawk. But Goldenhawk is a very important name to me because the medicine men say that I have a hawk over my~~

IN: 00:26:09;05 D

OUT: 00:31:11;18 D

DUR: 00:05:02;13 D

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(Continued from previous entry)

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Tape: Patricia Goldenhawk, Tape 1

Audio Tracks: A1A2

IN: 00:32:05;24 D

OUT: 00:34:59;06 D

DUR: 00:02:53;12 D

Comments:

P: When people would ask me when they say to me, You don't look Indian, I don't really get offended and hurt like I said. And I would say to them, you didn't look like an ass either, till you opened your mouth. And it kind of like stood back and I said, Do you understand how offensive your remark is? I don't look Indian? What does an Indian look like? You know, how would you like me to say, You don't look like a human being? You don't look like a woman or You don't look like you have any intelligence or you know. People say, Well I didn't know and that's excuse, ignorance is not an excuse. It's a sad, sad tale, you know, but I understand people don't mean to be, they don't mean to be disrespectful. But you know Goldenhawk, that's a very special name and I couldn't use that for a long time. I had to, I had to make sure that when I start carrying that name, I bring it honor. You know, that means a lot to me. This man that gave it to me he loved me, he taught me about loving. And he didn't ask nothing from me in return. He loved me, he thought I was something that was, had some importance. He told me my path was prison work. You know, he believed in me and I didn't have to do anything and he wasn't drunk. You know, that's pretty powerful. So, for me to use a name like that I had to make sure I was worthy of it. And I waited, and my first, my, my father that raised me was a very nice man. He was a very good man. And he had a lot of pain. Alcoholism has been a major part of my life. But he was a good man, he was a good man to me. And, I didn't want to disrespect him. He died um, shortly after, and uh, he didn't understand about the Indian ways. He was French. My father, the father that raised me. Vogien(?). That's a French family, he was from a very prominent French family. So, when he died I knew that it would be okay. And then I had to go and, uh, speak to my teacher, my spiritual teacher that I have now. I had to ask him, Can I use this name now, I believe I'm ready to carry it in a good way. And I, I went for 4 years making sure I was able to use my name, and without, you know, so. It's a very important name to me. You know and I love the name. Goldenhawk. That's a beautiful name. I forget Patricia. I'd just go by Goldenhawk if I could. But see people can't understand that, you know, so I have to say, Patricia.

Tape: Patricia Goldenhawk, Tape 2

Audio Tracks: A1A2

IN: 00:34:59;13 D

OUT: 00:36:49;29 D

DUR: 00:01:50;14 D

Comments:

I: You, you had to rediscover your Duwamish language, La Shootse(?), also, can you tell us about that?

P: Well, one of the things that was very important to me and is still very important to me is learning my language. And it was almost dead. They say the language from the Duwamish and the Suquamish were pretty simple. It's the La Shootse language. One of us is northern and one of us is Southern and I can't remember who's which. But the La Shootse language is a very guttural language. But it's a very neat language. And, uh, I really like language and I'm just now learning, I'm still, struggling to learn it. My grandchildren could pick it up faster than I'm able to. But like, um, I know some words, I know Grandpa, grandfather. Like when I pray, it's Kapa (?). All my relations is Vij Ya Ya Ya (?), or Estelcha (?), Estelcha, you see and like, um Sta Ti(?), What is it? What is it? Sta ba wha ti(?) is What the Heck is it? Native languages didn't have swear words. They didn't also have a word for hate. And they didn't have a word for liar. You know native people didn't feel the need. Native people believed that you took your honor very, very seriously. And to be disgraced would be a very bad thing. So they didn't have a need for it. They didn't have a need for those words.

Tape: Patricia Goldenhawk, Tape 2

Audio Tracks: A1A2

IN: 00:36:49;29 D

OUT: 00:39:41;15 D

DUR: 00:02:51;14 D

Comments:

I: I remember you saying that it was real important to you in your relationship with your creator to speak in your own language.

P: I think today, one of the most painful things for me right now is the fact that I cannot pray in my language. Because, you see when you look at it, spirituality is who, you know, it's, it's everything about me. And it's important to me. Because it's my way of life. It's not about religion. It's about honoring everything. All of creation, so, to have to say it in this foreign language, English, is very shameful to me. I should be able to pray in my own language. I should be able to talk to my creator and give thanks and to ask for prayers in that language and I can't do it and it hurts. It really, really hurts, because it's been taken from my people. Not just my people, all the native people. When they, when they would send their children off to those schools, they could not speak their languages. It was not until I was growing up and almost an adult that we could even do something simple like a Potlatch. That was even banned. I mean this is crazy. Something that was so vital to our people, gathering together to sing and dance and, and to share food that was a big thing to us. There was no alcohol, there was no drugs. How could it be considered a bad thing. How could it be criticized by these religious organizations. But it was and the government supported it. I remember this young, well, at the time he was young, there was an elder that had gone to one of these um, schools for Indian children. And they shaved his head and they punished him severely if he even tried speaking his language. If he sung his songs, it helped him. You know, we believe very strongly in songs. And he said that one time there was this great big Indian that came and spoke to them, he was a chief. And this chief, this big man, he said he was a huge big man and he had tears running down his face because he'd seen what was happening to his children. And he said, you know, don't ever forget who you are. You know and we haven't been allowed to remember.

Tape: Patricia Goldenhawk, Tape 2

Audio Tracks: A1A2

IN: 00:39:40;21 D

OUT: 00:43:54;00 D

DUR: 00:04:13;09 D

Comments:

I: There were other things that were done that have slowly eroded the Duwamish language, culture...you have to give up your name...can you explain some of the ways the Duwamish is being eroded?

P: Well with the Duwamish it's really hard because we were one of the 17 tribes that this white judge just decided to wipe off the face of the earth. It's like, where, where, is it written that a judge, who is not of our culture can simply say we don't exist because they don't want us to fish or they don't want us to have land or whatever, so he just dismisses us. Where did he have that right to do this? This Judge Bolt? Where did he come off having the audacity to sit up there, this man that's supposed to be um, following what his version of god, following guidance from god, you know, as a judge to be, to be, mindful of everybody and to make sure things were done right. And yet he could wipe out 17 tribes? Because he didn't, people didn't want to deal with us? So what happened to us? Did we just stop existing. Well, sure, they'd send us off, Well you're going to be on the Tulalip roles, what are the Tulalip roles? They're a mess of all people, that, that, they go to the other tribes. See you can't be dual enrolled. See, I'm Clallum and I'm Duwamish, now I probably could be enrolled Clallum, but I choose not to be. My mother's family was very strong with the Duwamish side, just because they don't have the federal recognition doesn't mean I can't be, I can't be with them. Why should I have to choose one or the other? I'm both! And so you know, that's hard for us people, we get stuck, we we're told, well if you want your fishing rights, if you want your tribal rights, if you want this or want that, you'll have to choose this tribe over here that you are also a part of. You see? Come and be like some of them were Suquamish, some of them were Mukilshoot, so it's like come over here and be this. Don't be Duwamish anymore.

I: So you had to give up, can you clarify?

P: When you choose to enroll in another tribe, you don't, you don't deny that you're Duwamish, it's just not important. It's not, it's not registered, it's not you know, it's not important.

I: You told me that your mother didn't enroll, but your Grandma Jessie did.

P: My Grandma Jessie was really a neat lady, and so was Grandpa Isaac. They were very proud. My Uncles, Daniel, Isaac had a son named Daniel also, so my uncles Daniel and Bob and my Grandma Jessie they all were very involved. In fact they even went over here to Puyallup, to the uh, where the school is there now, when it was a hospital, I believe my uncle had his tonsils out there. You know, and uh, they were very proud of their heritage. So even though my mother didn't enroll my Grandma was enrolled and in the 60's when this judge wiped us out and the Duwamish people got, what 67 dollars? For their giving up of who they were? I don't know. I never understood that part. But they got 67 dollars for that. But, uh, they would never deny, my Grandma Jessie and my Grandpa.

IN: 00:43:56;25 D

OUT: 00:52:09;21 D

DUR: 00:08:12;24 D

Comments:

I: I want to talk a little about Chief Seattle. It's documented that your family has the most direct line to Chief Seattle...I would like to hear insiders stories.

P: Well in my searching out of who I was and understanding you see there's a lot of controversy. There's not a lot of people that can claim that they have a connection to Chief Seattle anymore. Um. And to some people, they think that they're connection is strong. And we're one of those people. We believe our, it's been proven, and documented that the Sackman family is a very strong tie to Chief Seattle. Not to really him, but to his mother. And then again, by marriage to him. And so I wanted to know, who is this Chief Seattle, this man that everyone raves about his speech. And I read his speech and it was powerful. But I was still kind of angry. I wanted to know who this man was. I wanted to know why he didn't get the Duwamish a reservation. Why the Suquamish? You see, cause after he turned 12, he was raised by the Suquamish. So why did he forget his mother's people? You know. And I was really wondering what kind of a man this man was. And I had to struggle with that and I learned a lot about him. And I always wished I could go back in time to talk to people more in depth rather than depend on books. Books are good tools, but you have to really talk to people that were there. Um, my feelings of Chief Seattle now. I think that he was a great Chief. I think he loved his people very much but he also knew that our time was very limited here. And that we would be forgotten. And that really bothered him. I think he did all he could for his people with what he had. His speech. You know there's a lot of controversy over his speech and they say, Well the speech didn't come out till like 30 odd years so it wasn't real. Well, I think maybe some of his speech may have been flowered up a bit, you know? Added to because the interpreter was, you know. But to flower it up you had to have a seed, he had to have something to go with. That can't be denied. And if Chief Seattle can effect people the way he appeared to effect a lot of people. There were a lot of people who had a great deal of respect for him. And they said that he was a real good speaker. And when he spoke and when he got angry, it was not a good thing. So I believe this man did the best he could for his people. I believe he loved his people, but he also knew that the white man would come, in, in, in such a way that we wouldn't, we would be considered very minute and probably be tossed aside and in truth that has really happened. When you think about it, the Native American is the only race that has a proof who they are. And yet we are here. We are the beginning. We didn't come from Europe. And, and so, he was wise he tried to guide his people in the good way with the white settlers, he tried to make things good and when he saw the dis-, disruptive and abusive, you know that story of that Indian woman who, she married a white man who had a store and he was really cruel to her and he beat her and stuff and to get out of it she'd rather die, so she killed herself. So Chief Seattle came and said, This will not happen. You will not take our Indian woman and toss them aside and mistreat them because you're tired of them or you want someone else. You will stick, and take care of who you take, you know. And he was real strong about that. But then you look at Angelina and that's a whole different story. Well Angelina, I like Angelina. I, I relate to her, I think she was like me or I was like her. She was outspoken, she had her mind set on things, and she would not allow anyone to dissuade her, not even her father. Now yes, she was married to someone, a subchief who was not very nice to her. I don't know the whole story of that, but I believe that no matter what, she still stayed true to herself. And I guess that's what I'm trying to do. Myself, is Duwamish and Clallum. But it's also German and Scotch Irish. But I have to, I have to have an

IN: 00:43:56;25 D

OUT: 00:52:09;21 D

DUR: 23:16:02;29 D

Comments:

(Continued from previous entry)

P: Well Angelina, I like Angelina, I, I, I relate to her, I think she was like me or I was like her. She was outspoken, she had her mind set on things, and she would not allow anyone to dissuade her, not even her father. Now yes, she was married to someone, a subchief who was not very nice to her. I don't know the whole story of that, but I believe that no matter what, she still stayed true to herself. And I guess that's what I'm trying to do. Myself, is Duwamish and Clallum. But it's also German and Scotch Irish. But I have to, I have to have an understanding of that. What does that mean. It means that I have to start, first I have to find out who I am. Then I have to come to an understanding what does that mean. It means I have to make a connection to every living thing. Because before I'm anything, I am a human being and I have a spirit. And my spirit needs to be honored. I have been through a lot of pain. I have lost a lot of family members because of alcohol and drugs. I'm a recovering addict. I've experienced sexual abuse, physical abuse, mental abuse. But my spirit tells me I must go on and I must bring my people back to the ways that it should be and that can only be done through a spiritual connection. I have to come to an understanding of that connection so when I go gather medicines, I do it in a good way. Like when I took, a couple of years ago I took my daughter, who is now 30 something and my grandchildren, 3 grandchildren and I and gathered medicines. Three generations of Indian women gathering medicines, clean and sober. That's, that's pretty marvellous. And when we're gathering the medicines, you know, I'm telling my grandchildren, We must say a prayer first. We must ask permission. And they look at me like, Grandma, you're gonna ask, ask the plants if you can pick 'em? They call me Nana and I say, Yes, this is your relative here. They're gonna sacrifice for you, so you must ask them. And when we gather the medicine, we must do it gently. And not take too much. But before we do that, we're gonna say a prayer. And we'll give them a gift, and then we will listen and they will tell us where to go to pick the medicines. And so I said, Well, we're gonna say a prayer.

Tape: Patricia Goldenhawk, Tape 2

Audio Tracks: A1A2

IN: 00:52:11:23

OUT: 00:55:11:17 D

DUR: 00:02:59:22 D

Comments:

I: Isn't it special, there have to be three generations together, isn't that one of the requirements?

P: No, it's just that it hasn't happened for a long time. So, to gather the medicines. But I wanted to also teach them, cause in gathering the medicines we also brought our lunch, 'cause we traveled a long way. So I said, Well let's say our prayer and ask that we be able to gather the sage. This particular time we were gathering sage. And so they were all excited, very, remember these are very young, I think 4, 5, and 7. I think it were their ages. And my daughter was very nervous, because, you see, I've been on this path for a long time. But she, she hasn't been and my daughter, like myself, fell under the, in my family's, fell under the, um, painful eye of the uh, drugs and alcohol, too. And my grandchildren, all three of them are have been affected by that to some degree. So to gather this medicine was really neat. But it's coming time where they also like to eat. Now, I said, Now, when native people gather, they prepare a spirit plate. And what they do, they take a little bit of everything that you're gonna eat and drink and put it on this plate for the spirits. We must always remember to give thanks, no matter what our situation is, no matter where we are, prison, whatever. We must remember to give thanks. So we prepare the spirit plate and they liked that, you know, they were really getting into that. And so, and then we take it over to this one tree we felt would be a good tree to leave the spirit plate at. And so we began to eat our lunch and my grandchildren became very worried. And they say, Nana, I think the spirits need more food. And then they'd go and put more food on the plate. It was really neat! And then I worried, well, you know, will they be okay gathering the sage. Because you don't want to rip it off and destroy any of the plant, you want to be gentle with it and I explained this to them. So it comes time to go and we have pillowcases you know, that we put the medicine in. And they were so gentle and it was like it just melted off into their hands. They were very careful, they didn't fight with one another. Because I told them, you can't be angry with one another when you gather these medicines,. You have to be in good spirits, good feelings, cause this is going to be used to heal somebody, you know. So they were very, uh, attentive, and they loved gathering the medicines, and there was no fighting and the medicines were gathered in a really good way. We just had a terrific day and it was so nice because it was something my family hadn't done in a very, very long time.

Tape: Patricia Goldenhawk, Tape 2

Audio Tracks: A1A2

IN: 00:55:18;25 D

OUT: 00:56:03;12 D

DUR: 00:00:44;15 D

Comments:

I: So you really have kept, revitalized, reclaimed your family's heritage.

P: I hope I have reclaimed my family's heritage. I have a lot to learn. I have special parts that I relate to stronger than others. The spiritual connection is important to me. The ceremonies are very, very important to me. Um, but I have also adapted to the sweat lodge ceremony. The purification cleansing ceremony. That's not something my people did. But at the same time it was something very vital to me. It was what Lee's people did.

Tape: Patricia Goldenhawk, Tape 2

Audio Tracks: A1A2

IN: 00:56:04;03 D

OUT: 01:01:59;09 D

DUR: 00:05:55;06 D

Comments:

I: You said that you had an experience down in Tacoma when you were first reclaiming, rediscovering your past. Can you talk about that?

P: I went to Tacoma into this museum. they said that this museum had quite a bit of Native American artifacts. Especially from the Duwamish people. And I wanted to know more. So I went there and it was a very nice museum. I really don't remember, maybe it's by choice, what museum this was. But it was a nice museum. But all of a sudden we were going downstairs to look at more things and I started shaking all over. And it was really kind of frightening for me. And I was I just I'm a very emotional person, but I was really starting to really, like I just wanted to bawl my eyes out, you know. I was really becoming emotional. I couldn't understand why. Because I had not seen anything that would cause such a reaction out of me. I mean the museum I thought had done a very nice job. There were some very interesting things there and I was thoroughly enjoying my visit. But as I rounded the corner I really started shaking, uncontrollably shaking. And I seen in a glass case, some of our spirit boards. Our spirit boards are very sacred to us and they, and there, they were displayed like they were surf boards. You see, 'cause they are that oblong shape. And on these boards there are, are signs for healing and, and, and, what they would do was they would take these boards, our people would take these prayer boards with these designs, usually it was when somebody was sick or something. And hold onto these boards and dance, and dance, and dance, and dance, and dance. Until it was gone. So to see them displayed like they were nothing, and they were (long pause) It was like they were telling me they needed to be brought out of there. They didn't belong there. They didn't belong displayed like that. And I wanted to do something, but I couldn't, there was nothing I could do. I understand people's need to want to know about us. We have that need ourselves. But there has to maintain respect. And when you take our sacred items, items that meant so much to our people and take them away from us and distribute, put them into a museum and then not even recognize the importance of those things, how can you be doing any good?

When you take our sacred items and just shelve them and categorize them I understand the importance of museums, and I think they're good things, but I think there are some things that just aren't meant to be displayed like that. We have a lot of healing to do as native people. We've been, for so long people, there has been a genocide on my people because they're fearful of us, I guess. Our connection, our spiritual connection is very strong and it's very real. That can be frightening to some people. We have a lot of healing. That's why I get so angry when people talk about this degree of blood. What is this degree of blood? What what difference does it make. A very wise man said, if you have one ounce of native blood, it will cry out for expression and believe me, it does. It does. It's a part of who I am. It's why I am. I have to honor that. The Duwamish people have suffered so much. For 20 some years we have been fighting for federal recognition. Why? I don't need the government to tell me who I am. I know who I am. I'm White River Duwamish. I don't need their approval. But what we need is our cultural centers, we need to be able to gather and learn Duwamish ways. I know a lot of things, but I don't know a lot about Duwamish. I want to sit with my elders, my own elders and hear the stories. I don't want to hear other people's. I want to speak my language and pray and give thanks. I have so much to be grateful for. You know we, we use storytelling.

IN: 01:03:04;21 D

OUT: 01:05:24;23 D

DUR: 00:02:20;02 D

Comments:

I: You said in our last interview, there was the Overacres family in the traditional area, keeping things alive. The Sackman still is a gathering place...the traditions are being kept alive in isolated ways...Could you talk about how it's been decimated...and how it's being carried on....Could you talk about how the culture has been carried on despite all this genocide. How's it surviving?

P:How is our culture surviving, with all this genocide?It's hard to say. You see, I often wondered why, I often wondered why did my Grandpa Isaac or my Grandpa Daniel take his family to Dye's Inlet. When it wasn't our area. The Duwamish River was our area. Renton area was our area. Why did we go so far away? We had to, we didn't have a lot of choice. When we took it away, when they took it away, they kept it alive amongst themselves. Just like my um, I'm not even sure the proper terminology of Anne, her relationship to me is, but I know we're related. Anne Rasmussen. And her family, the Overacre family. You see, they gathered they kept it alive too. That's how I think we've stayed around, the Duwamish have stayed around is because there's been families that have kept it alive. We just need to come together now. And I'm going to cough, you guys! (coughs)

Tape: Patricia Goldenhawk, Tape 3

Audio Tracks: A1A2

IN: 01:09:11;00 D

OUT: 01:16:22;15 D

DUR: 00:07:11;17 D

Comments:

P: I want to tell you a little story about Anne. When I came back on the Council, there was a piece of sacred, a sacred mound that was found in the Renton area. And there was a lot of struggle over that, you know, and uh, we felt there was a ceremony that needed to be done. And. (Coughs again)

01:06:16:11

But there was this sacred mound that was found in Renton area. Cecile knows about this because you know she was really, Cecile, our chairperson, has worked really hard for our people. She has been there for our ups and downs and, very, very neat lady. Anyway, this sacred mound really bothered her and we wanted to preserve it, we wanted to make sure it was recognized as Duwamish. You see there's been a lot of our diggings of our, of our ancestors here and it's, it's not a good thing. Anyway, we wanted a ceremony over this sacred mound. We were trying to get this land, and uh, by that time I had moved to Portland and I was, well I hadn't moved to Portland, but I was still connected to my spiritual leader down there in Portland. And I called him up and I said, We need this ceremony and he told me, Okay, this is what you do. And I said, No, no, no! I don't do this. We need you to come up here you're the spiritual man, you're the medicine man, you need to come and do the ceremony for us. And he goes, I can't, I have prison work to do. You do the ceremony. Now listen and I'll tell you what to do. And I was really nervous. And I went to Anne. We were having a Council meeting at Anne's house and I said, Anne, I asked him to come up and help us with this land, this you know, this mound, you know. And we do this special ceremony. And he told me I was supposed to do it, but I don't think the Council's going to go for it, Anne. And, and she supported me and she said, The Council will go for it. The Council came and I told them what was said and I said, I believe I'm supposed to do the ceremony and I'm really scared. And they they there was some talk. But Anne said, She's supposed to do the ceremony. And I did the ceremony and it was a really good thing. And my teacher that I had asked, the guidance from was on his way to the prison and he knew exactly when I did the ceremony. And he told me, at that time he was on his way, he walked, he walks to the prison a lot. And he was passing a river and he said it pulled him and made him sit down by the river and it made him start singing and praying. Because he knew the ceremony was going on down here, up here, I guess. So it was a pretty powerful ceremony.

Tape: Patricia Goldenhawk, Tape 3

Audio Tracks: A1A2

IN: 01:09:11;27 D

OUT: 01:16:22;15 D

DUR: 00:07:10;20 D

Comments:

P: But we don't have a lot of that knowledge. Because we're dep-, we've been taken away from it. You know. What is it, 57,000 acres of our land and we have nothing. They tried to push the Duwamish over to the Suquamish area. You know Duwamish and Suquamish married each other but they really didn't get along, you know, really. And the Suquamish area, that's not our area. Renton, along the Duwamish River, that's our area. That's where our people came from. So that was not our way. Even at gunpoint the Duwamish would not live on those reservations. They felt, back then, and I feel strongly now, if we can't have the land where we belong, then we're not going to settle for something that isn't ours. You know. We deserve our own place, in our own place, where we came from. Along the Duwamish River. That's where we belong. In the Renton area. Down here in Alki. That's us. So we need to bring that back. We need to stop having these individual little communities. We need to come together. And gather around. Lkie the Paddle to Seattle. That was a joyous occasion. And it didn't involve just the Duwamish. It involved the Quilliate (?), the Makah, the Suquamish, all of us tribes, we came together. In a good way. We paddled from Suquamish to Seattle. It was so neat. It was the first time that the Duwamish had had a canoe, in what, 100 years? The Quilliate or the Quinalt, one of them, it was their first time. You know the cedar is everything to our people. It was our dress, we would take the cedar bark in the spring, take the, the, uh, skin of the tree, pound it down and make dresses and capes. It was our mats that we laid on in our long houses. You know we lived in long houses, we didn't live in teepees out here. We lived in long houses. Many families in one big house. The cedar was our basket for gathering berries and for clamming. You know. The cedar was everything to us. Our medicine boards. Everything. So, you know we need those things back. We need to gather and honor and and yes there's a gathering even now, of, of honoring the salmon, you know. But not everybody understands that. We need to bring that knowledge back. We need our own cultural center. We need to have a place where we can come and do the things that are Duwamish.

01:12:25:17

Baskets, Duwamish were really good basket makers. And you know they would clam and fish and do all that in the summertime, but in the wintertime they were hunters. Moccasins were not a part of our dress. Let's face it, we're in the Pacific Northwest, it's wet here. Our traditional footwear was sandal-like, with with uh, mountain goat in there. The wool of the mountain goat lining the sandal-type shoes. Um, they weren't moccasins. And our dress is different, it's kind of like a weave and then it's kind of like a hula skirt, too. But its a neat, its a neat thing. Or, our, our capes were, um, weaved. I remember now, Bruce Miller from the Skokomish taught me to make my traditional dress. I know how to make it but I want to know more. And a cultural center would give us that. It would bring our pride back,. The people would take more pride in saying, Yes I'm Duwamish. Not, I'm Mukilshoot. And I'm not saying anything against Mukilshoot or Suquamish. They're very good people. But we're Duwamish. We have to stay true to that.

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01:13:59:04

~~A cultural center would give us that chance. It would give us a chance to understand the importance of cedar. Teach our little ones cedar songs, canoe songs. I can't I can't sing those songs. I can sing you songs of other people, but I can't sing you my songs, and that hurts. That hurts. I can't teach my~~

IN: 01:09:11;27 D

OUT: 01:16:22;15 D

DUR: 22:50:48;01 D

Comments:

(continued from previous entry)

01:13:59:04

A cultural center would give us that chance. It would give us a chance to understand the importance of cedar. Teach our little ones cedar songs, canoe songs. I can't I can't sing those songs. I can sing you songs of other people, but I can't sing you my songs, and that hurts. That hurts. I can't teach my grandchildren how to welcome the canoes. I did it at the Paddle to Seattle. I was in, down there in the water. In the water, my traditional dress, along with my aunty from Haida. We were singing, the canoes all came up in a line, and they'd call out and they'd sing to the shore and we'd sing back to them. That's how we greeted each other then. And we welcomed them to come in. Man that was a neat day, that was a really neat day. We deserve to have that day again. We deserve to be able to put on what is our traditional regalia.

01:15:09:27

We don't wear costumes. Costumes are something that you do for Trick or Treat. This is my regalia. This is my people. This is my ancestors. I need my regalia. When I put my regalia on and I can dance. I have a lot of physical problems, my legs. But when I put on my regalia and I dance it's like all my ancestors gather around me and hold me up so that I don't suffer when I dance. And when I dance I can feel the sacred mother covering me in, in and studying my feet and letting me feel the love for her. And to be surrounded by other people, other native people in their regalias that mean just as much to them you know our regalia is really very, very special. And it's really a, really neat to have it.

Tape: Patricia Goldenhawk, Tape 3

Audio Tracks: A1A2

IN: 01:16:22;04 D

OUT: 01:18:28;13 D

DUR: 00:02:06;09 D

Comments:

I: So a cultural would enable you to teach the children all the children the dances and the singing, but you're saying that you can't drum at tis point....where are the Duwamish songs and and--

P: I lost them. I was a drumkeeper for an all woman's drum. It was made up of Peggy Ovokana(?), or Peggy Dean now, from Suquamish and myself and a couple of other Indian women in this area. And we would sing. And I was the drumkeeper. You know to be keeper of the drums is a real special honor. Uh, you had to keep your home good, you had to keep good thoughts, good feelings, because that drum was in your home. That means no alcohol, no drugs, nothing like that. No abuse. But unfortunately I had someone who was very jealous of my stand, of my position and he wanted to, um, he was Indian but, uh, he had an alcohol problem. And the jealsouy of what I was doing and the walk I was walking, was bothering him. So I had to give the drum up because he would destroy it. And I was so angry, that when I gave my drum up all my songs left me. And I just now am relearning songs. But I don't know, I don't remember the canoe song.

I: But someone will.

P: Oh yes and if we had that cultural center, we would bring that back. You see, that's the importance of the people gathered together.

Tape: Patricia Goldenhawk, Tape 3
Audio Tracks: A1A2

IN: 01:18:29;06 D

OUT: 01:21:46;04 D

DUR: 00:03:16;28 D

Comments:

I: I wanted to shift the subject a little bit...Daniel...buried the family members right there....it became the Traceyton Cemetary...you told a story about the traditional burial ceremonies and ways....could you tell a little bit about how it was in your family...and then...

P: Well, Maria, Daniel's wife, Maria died from smallpox. I'm not sure how Emma and Frank died. Uh, my Great Grandmother Francis who was married to Isaac, her mother is Yukabitzud(?) or Francis Campbell. Francis also died of smallpox in Port Orchard with three of her children. In fact the Campbell house became known as the small pox home. Because anybody that had smallpox would come to that home to die. And uh, what's sad is my my Grandma, Yukabitzud, is buried in downtown Port Orchard and its' known to people that an Indian Princess died there. Because they, too, came from a very prominent Indian family. Yukabitzud is a descendant of Chief Samoyuks(?). She was half Clallum but she was full Indian. And uh, so, it's very hard traditionally speaking. Indian people look at death a lot different than white people. And there's different ways of burial. I was always told that our people were buried in their canoes, not in the ground. We were hung from trees and then the canoes, and when the, over a river and when the, when the rope rotted and the canoe fell down and then we would just drift away. You know that's, that's, I kind of like that way. I don't like the idea of going into the ground really. Personally. Grandpa Isaac and the brothers, his brother Joseph and David, they had a cemetery. It was a family cemetery. But um, Grandpa Isaac, it was Grandpa Isaac's land, and he gave it to Traceyton so it's now known as the Traceyton Cemetery, but, it was just the Sackman Cemetery. And you know what the sad part is, you don't know where my Grandpa Isaac is buried there. My Grandma's there, his daughter's there, my Grandma, Grandma Jessie, she's buried there and they're not marked. They have no headstones. A lot of my relatives are buried there and they don't have any headstones or anything. Sometimes that's kind of sad, but sometimes it's meant to be. Traditionally speaking. It's meant to be.

Tape: Patricia Goldenhawk, Tape 3

Audio Tracks: A1A2

IN: 01:21:56:00 D

OUT: 01:27:05:04 D

DUR: 00:05:09:02 D

Comments:

I: You talked about the eagle--

P: Oh the story.

I: We opened this evening with an eagle and you told an eagle story...and you might mention doing the smudge ceremony before the interview...talk about that and the importance to you of the visitation of our friend and what that means...

P: Well, when I knew I was coming here today I was a little nervous. It's hard to speak about something that is not any longer, or the pain of, of the fight the constant fight to bringing back my culture. And making my culture accesible to other peoples. Not just myself but other peoples. You see with the Native American, we don't think of just ourselves right now we think of 7 generations at a time. Everything I do will go reflect on 7 years. So we're talking a long time here. Our culture is very important, our spirituality is very important. And so to help me today, I, I, I smudged. Smudging is about cleansing myself, opening up the realness of me, of who I am. It's connecting myself, coming to peace with myself, getting rid of any negative energy. You see I can sit here and tell you how bad it is for me to talk to you about something that you can't really understand. But that's baloney. You can understand. You have a spirit. I have a spirit. They must come together. They must connect, you know. So smudging is very important to me. And then while we're smudging to see that eagle, it was like, you know, wow. That was Grandfather's same way of saying to me, It's okay. This is going to be a good thing. You know. And I believe. That was a beautiful eagle we saw today. I wish we could've gotten a picture of it. But it was reaffirming, everything that we're doing, and trying to do for for bettering and connecting better and bringing things together. The eagle is a very powerful animal. Uh, or winged nation is what we call them. The eagle is the one that flies closest to Grandfather. He brings our prayers to Grandfather. And to have an eagle feather is quite an honor. And you know it was so neat, because. There's a story about the eagle this is my interpretation of the story.

01:24:49:24

Grandfather had just done his creation and he was kind of sitting back, you know and he thought things were looking pretty good. But pretty soon Bear comes along and says, "Grandfather what have you done!"

And he said, "Well, what's the matter?"

"Well Grandfather, I'm the mighty Bear. I should be able to walk on two legs or four legs. You've got that puny little two legged, you know and I want to be able to walk two legged. It's not always, not always four."

Grandfather says, "Okay, Bear. So be it."

Coyote comes along. "Grandfather, what have you done!"

"Well, I Coyote what's the matter?"

Now you see Coyote he's a trickster. But every once in a while he does something that's so special that Grandfather forgives him a lot of those mischevious tricks. So he says, "Okay Coyote, what is the problem?"

"Well, I am Coyote, I should be the best howler of there. You've got that dog sounding pretty good. You just can't be."

He says, "Okay, so be it."

And then different things wanting changes, wanting to be change somethig different about them, or whatever. Pretty soon Granfather looks around and he sees over in this tree this little tiny brown bird. Just a plain little brown bird. And he says, "I little brown bird, wouldn't you like me to make you bigger and more

IN: 01:21:56;00 D

OUT: 01:27:05;03 D

DUR: 00:05:09;01 D

Comments:

(Continued from previous entry)

01:24:49:24

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And then different things wanting changes, wanting to be change somethig different about them, or whatever. Pretty soon Granfather looks around and he sees over in this tree this little tiny brown bird. Just a plain little brown bird. And he says, "Little brown bird, wouldn't you like me to make you bigger and more colorful?"

And he said, "No, Grandfather, I'm so grateful for the life you've given me, I have nothing more to ask."

So Grandfather holds his arm out, his hand out and he says, "Come here." So the bird comes and he cups it, and he says, "Because you have asked for nothing you shall be the greatest of all." And he goes like that and that's how the eagle was created. In the whitest purity going in the head and the tail coming out. You know, it's pretty powerful.

Tape: Patricia Goldenhawk, Tape 3

Audio Tracks: A1A2

IN: 01:28:33;00 D

OUT: 01:32:18;13 D

DUR: 00:03:45;11 D

Comments: I: Okay, can you tell me Pat, a little bit about...what's the most important reason for there to be a cultural center. Why is that important to as a Duwamish person?

P: The importance of the cultural center is a chance to gather our people together. To share what it is we know of our history as Duwamish people. To teach each other, like, Yes, I know things about medicines, but I don't know how to make a basket. There are people out there who know how to make baskets, but don't understand the importance of medicine. Um, we need to bring all of us together, and share our information. And do it in a safe place in a good place where it will be respected, you know? And, and, and, bring us back to a time when we had so much pride and honor amongst ourselves. It will bring that time back to us. Where we can forget that we're in the 90's and we can really honor about what we were really about. We were about taking care of one another. We didn't write books. We shared our stories through verbal, generation to generation. And there's some powerful stories out there. We used our stories to teach our people lessons about behavior. We used our stories, our traditional stories, our animals and, and, and, so forth to teach children how it was not okay for someone to touch them in a certain way. You see what I'm saying? Without putting fear into them. We taught our women how to , the importance of the fact that they were the nurturers of our people. So therefore they had to be respectful of ourselves. Our moon time, our moon time, you call it menses time. Our menses time is a very sacred time to a native woman. You see think about it for a minute. What happens when a woman goes into her, her menses. She does a thorough cleansing within her body. That means it's powerful negative energy coming out, powerful positive energy going in and it's a whole cleansing going on. Now how can that not be sacred. You know. She has a chance to really cleanse herself inside and out. So it, when we did that, when we had those times, we isolated ourselves. And all women that were on their moon time would go to this place and people would take care of them. Other women would take care of them and feed them. And they were glad they were in these lodges or these sacred areas. They would meditate and think about things they could be improving on. They would learn about getting in touch with who they are. They would pray and really honor themselves. So when they came out of there they would be even better than they were before. And it was really a neat time. And those are things we need to bring back We need to educate our women how to be women. You see our men have been sick for a long time. Alcohol was introduced to our people. It's not something we knew about. And it's a scientific fact that alcohol does not mix well with Native American people. So therefore, we, we would---

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Tape: Patricia Goldenhawk, Tape 4
Audio Tracks: A1A2

IN: 01:32:16;05 D

OUT: 01:34:57;11 D

DUR: 00:02:41;06 D

Comments:

I: Do you think the Cultural Center could break...that cycle of...blame...Is there some pivotal role the Cultural Center could play in preserving Duwamish identity...that's positive...

P: Bringing our culture together is, is, going to be, if we can come together as Duwamish people and learn things about our culture, we're also learning to do things in a positive way. Get away from blaming. You know. There's no good in blaming. We can't blame the white people, we can't blame uh, the Sioux people or the Mukilshoot people, or whatever. We have to get away from that. If we come together in a good way it's that. We come together, we learn, we share, we, uh, improve ourselves so therefore all we're doing is something positive. We're not looking about why it had to be or who did what to who. It's about what can I do to make my life better. I make my life better, it makes my community better. You see and it goes on and on. It's like a ripple. It gets bigger and bigger and bigger. And that's what our cultural center means to us. We have a chance to revive old history to bring back our our lifestyle in a way that was comfortable to us and to the younger generations, it gives them a sense of pride and it gives them knowledge and it gives them good leadership. Because then they're going to learn really who they are. They're gonna learn about how we treasure the sacredness of connecting to every living thing. So when they make these decisions in Congress or wherever it is, they do it with respect to themselves to their people and to the nation as a whole. It starts in our homes, in our community, where we gather.

Tape: Patricia Goldenhawk, Tape 4

Audio Tracks: A1A2

IN: 01:34:59;13 D

OUT: 01:35:37;26 D

DUR: 00:00:38;11 D

Comments:

I: Why should the cultural center be on the Duwamish River?

P: Why should the cultural center be on the Duwamish? Because that's who we are. That's where our roots are. That's where we can connect. And to tell you the truth, whether you can believe it or not, that's where our spirit our ancestors are. Our ancestor's bones are there. They're there for us. Their spirits are there for us. That's where we're gonna get our connection. That's where we're gonna get our guidance. Those that have gone before and paid the price for us.

Tape: Patricia Goldenhawk, Tape 4

Audio Tracks: A1A2

IN: 01:36:02;02 D

OUT: 01:36:59;12 D

DUR: 00:00:57;10 D

Comments:

I: Can you tell me what it means to be a Duwamish?

P: What does it mean to be Duwamish? To me personally it means that I am real, that I am, I am good, I have something to be proud of. I have a heritage that's real and rich and at the same time is very painful because I've been denied it for so long. Because I didn't mince, meet, or the Duwamish hasn't met somebody's expectations of what an Indian is. So it has it's good and it has it's bad. But one thing that cannot be denied, it is who I am, it's as simple as that.

Tape: Patricia Goldenhawk, Tape 4

Audio Tracks: A1A2

IN: 01:37:00;07 D

OUT: 01:39:39;08 D

DUR: 00:02:39;01 D

Comments:

I: I was thinking about the Duwamish being exiles in their own land....the land where the city of Seattle is now, is the land of the Duwamish people....is that an accurate way of thinking about it?

P: That Seattle is, yeah. Seattle is the Duwamish people. You see I think that's the whole problem a lot of us have gotten into. As native people we believe that our land was sacred. That we walked upon the sacred land as guests. And so we, we don't really put ownership on land. That's, that's why Indian people have been having such a hard time. This thing about reservations and treaties and everything and why we couldn't understand it. How can you, and Chief Seattle has said, how can you sell the land, you know. It's important to us, yes. We can't put it to the same degree that businessmen nowadays do. Because they think of it as financial. The land is not a financial thing to us, it is who we are. This, this area. The Duwamish River area. Renton, Seattle, Renton, that's our people, that's, that's, everything about us is here. Why take us away for, why tell us we must go to Suquamish, or Mukilshoot. We're here, this is where we belong and uh, I don't have any fancy words of why it's important to me. I just can tell you my heart, my spirit says this is where we belong and I have to honor that. I believe it's meant to be.

Tape: Patricia Goldenhawk, Tape 4

Audio Tracks: A1A2

IN: 01:39:50;27 D

OUT: 01:41:51;13 D

DUR: 00:02:00;16 D

Comments:

I: Can you tell me again...where he spent the first 12 years of his life with his mom, who was Duwamish...

P: Well, it's very common with native people, native children, that uh, that the first 12 years of a native child's life is, is nurtured by the mother. The mother is the nurturer and she teaches them many things. Gentleness, and that's male and female. Peacefulness, forgiveness, compassion, understanding, even listening, you see. So the first 12 years are very important years of a child's life. So it's very natural for the mother, who is the nurturer to have control of that. And that's what happened with Chief Seattle. That's why he became so good at what he did. You see he became Chief not because of his warrior ways, so called warrior ways, he became Chief because he knew when to be peaceful, when to be war like. He knew the difference and he knew how to make things work. What is a warrior? A warrior is when a man, or a woman, will put themselves in the best physical, mental, spiritual state that they can for their people. For their people. We don't think of ourselves as just right here, my immediate family. We didn't have immediate families. Native people considered everyone a relative. And so therefore you had to make sure you kept yourself good for that.

Tape: Patricia Goldenhawk, Tape 4

Audio Tracks: A1A2

IN: 01:41:53;08 D

OUT: 01:44:22;28 D

DUR: 00:02:29;18 D

Comments:

I: Is there anything I haven't asked...anything you want to say....anything we've missed....anything that is vitally important.

P: Anything else I could say. It's really hard. But I'll tell you what my heart tells me. It doesn't matter, really, if we are successful in a gathering place. Because we will still gather. It will make it more difficult. And someone will lose out by not having that. But we will still continue to gather. We will still continue to honor our, our ancestors. And we will continue to strive to uh, keep our culture alive despite whatever roadblocks are put in our way. When Cheif Seattle said, Let the white man be just when he deals with my people, those are really powerful words. When he talked about how the land thrives with the hosts of our ancestors. Those aren't just empty words. My ancestors are here. I feel them. Sometimes when I walk along the beach I feel them. When I dance, I feel them. I am Duwamish. You cannot take that from me and I will not give it up. I will be. My children will know who they are, my grandchildren and hopefully my great grandchildren, they will all know who they are and they will take pride in that. And when they make decisions, they will use that guidance that they've received from who they are to make good judgements, I hope. But we will be here. Today, tomorrow and for generations to come. We will not become extinct because of money, or greed or jealousy, or fear. We are real.

Tape: Patricia Goldenhawk, Tape 4

Audio Tracks: A1A2

IN: 01:45:02;08 D

OUT: 01:48:04;00 D

DUR: 00:03:01;22 D

Comments:

I: Would you see the cultural center as a place to put cultural artifacts back into context?

P: It would be my hopes that the cultural center will not just be a learning place but it will have things about, that are in the museums that belong to my people, back to my people. Please don't get me wrong. I don't feel that museums are all bad. I think, I think we should be grateful to museums in a way. And there's a lot of people that have worked hard to try to preserve things in a good way, the best that they knew how. But really, for you to truly understand who we are you must allow us our own place. And come to our place. Not make us come to your place. When you dig up my ancestors. How would you like me to come to your family's graveyard and dig up your ancestors and take from them. I don't think you'd like that very well. What makes you think I like that when you do it to me. You know it's a two way street. We try, when we pray, as Native Americans, we pray for ourselves for healing, compassion, and understanding and forgiveness. And we pray that we can be forgiving. But it's not been easy. We're dealing with 500 years or more of genocide. Of hatred of us. For what? What have we done? And when the white man came here, we fed the white man, we taught them how to harvest potatoes, I'm talking about in this area. We taught them about clamming, and hunting. Whaling. All this fuss over the Makahs. They're not going to abuse the use of killing the whale. The whale is very sacred to them. They'll take the proper, channels that they must take. They don't waste that whale. They honor that whale. We honor what we do. Now, we can stay angry at the white, at the European culture, and the European, and the organized religions. Or we can begin to heal amongst ourselves. But we need to be able to make that connection. our cultural center or tribal lands, or whatever. That gives us an opportunity to come together in safety. We need to be able to hold our ceremonies, our Potlatches, our um, sacred ceremonies. Ceremonies that I can't talk to you about. Without fear. Our own place gives us that. And it's it's the way it should be.

Tape: Patricia Goldenhawk, Tape 4

Audio Tracks: A1A2

IN: 01:48:05;04 D

OUT: 01:49:55;18 D

DUR: 00:01:50;14 D

Comments:

I: So if you were able to get back some of the baskets and pots... and things...they wouldn't be relics, they would be part of a living culture,

P: Right, to bring the, the things out of the museums, out of other people's hands back in to our hown people's hands. They are precious things to us. They are not artifacts. But they also teach us, uh, there were designs on our baskets. Those designs had a meaning, you see. There were certain things that we did and this will help us bring all this back together so that we can all understand why we do things the way we do it. You see. Um, just like in the wintertime. The wintertime is a very strong time for us for our spiritual things. People that want to go on spiritual quests and so forth, okay? Our, our, uh, tools that we use for our ceremonies whether it be a drum or a feathers whatever it is, or spirit boards, or whatever it is, those are important to us. Some of it has been forgotten. Some of it has not been passed down to us because our elders are fearful. But if we had our own place, they would not be so fearful and they would start speaking the language again. I know. My language is out there. I think I have a right to my language. I just want that. I want that.

Tape: Patricia Goldenhawk, Tape 4
Audio Tracks: A1A2

IN: 01:49:55;07 D

OUT: 01:53:08;02 D

DUR: 00:03:12;23 D

Comments:

I: Can you tell the story about going to the shops?

P: It's really hard for me when I see people, you know, they take things that are sacred to us and put them in stores for sale. Even something as simple as a dream catcher. To the Chipewa Nation that's a very sacred thing. And to have it in somebody's car the, the, is really, um, frustrating. Well, you know you can only be so angry. And I've come close to being arrested a couple of times because I would be verbal about my disapproval about this store selling sacred items. And um, I would verbalize this and I would get in a lot of trouble over it. I had to find a better way to reach people. How can you reach people that's in the store to make business. What's the best way to teach them what their, that sometimes what they're selling is not right. And just for the sake of money doesn't make it okay. So how do you tell somebody that's only thinking about making money. What I would do is I would go in there and find things that are real expensive, and I'd say, Oh I want this, and I'd say, Oh I want this and I'd gather up all these, and of course this person is just really like, getting all, just like a little cash machine, ding, ding, they think Oh another sale. Money! Money! Money! And then I'd have somebody with me and I'd get all these things up there and boy they'd be so happy we were buying all this and they'd be just so nice. And then whoever's with me would say, it's been my daughter a lot and she'd say, Mom, and I'd say, What? And she'd say, Did you find something new? And she'd go, No mom, I think you better see this. And I'd say, What? And they'd say, Mom look. And there'd be a pipe. They were selling a pipe. Now that's like desecrating something very, it's prostituting my culture. That's what it is. How dare you. And so I would say to this person, very innocently, Oh, you're not selling a pipe, are you? Well, yes. And then I'd say, Oh I'm sorry, I can't buy anything from you. I can't buy anything from the store and I'd walk out. Leaving all those things that they thought they had sold. Still sitting there. And hopefully they would think about it a little bit more before they wanted to prostitute something that was sacred to somebody else.

Tape: Patricia Goldenhawk, Tape 4

Audio Tracks: A1A2

IN:

OUT:

DUR:

Comments:

Tape: Patricia Goldenhawk, Tape 4

Audio Tracks: A1A2