

**PATRICIA SACKMAN GOLDENHAWK  
DESCENDENT OF THE DUWAMISH PEOPLE  
FROM THE WHITE RIVER AREA**

Interviewed by Arlene Wade  
February 3, 1999

Arlene: Would you trace your geneology of the Sackman back to Daniel Sackman and his wife Marie Sanchos, that would be about 1852 Daniel came here to the Alki area from Ohio and then shortly thereafter married Marie who was a daughter of the Sub-chief Citeeth of the river people people as I understand it.

Pat: Marie Sanchos was the name given to her by Catholic priests when they came in and decided to save our savages. So they gave her the name of Marie and unfortunately that's where we lose the Duwamish names. But there is a documentation I found that said that her father was a sub-chief and his name was Citeeth.

Arlene: Sub-chief, can you explain that?

Pat: I don't fully understand what the sub-chief part was. I do know from the paper that I presented it was a legal document of my great grandfather Isaac Sackman stating that he was from the White River Duwamish and the White River Duwamish is my understanding according to the Professor Tolsan and the other person who was helping him at the time stated that was where the higher class, the chiefs etc. resided were from. That's where Chief Seattle's mother is from. I can't remember her name.

Arlene: Can we sort of slowly delineate backwards to establish this line clearly

Pat: My mother was Bessie and her maiden name was Harris and I'm the granddaughter Jessie Harris who was my mothers mother. Now Jessie Harris maiden name is Sackman and

she was the daughter of Isaac Sackman and Frances Sackman. Isackman is the son of Maria Sanchos.

Arlene: So that would make you the great great granddaughter of Maria and Daniel Sackman. Can you tell us more about your family or perhaps this document you are referring to.

Pat: This is a document I have proven my lineage and I've had it notarized. Both my Duwamish and my Clallam lineage. The Duwamish information is from documents presented by the Kitsap County Historical Society, Historian Freddie Perry and documents provided to the Duwamish Tribe for recognition purposes. It is as follows:

I, Patricia Holdenhawk (Maiden-Vosgien) dis-  
pose and say that I have proven that I am the  
daughter of Bessie Vosgien (Maiden-Harris), grand-  
daughter of Jessie Harris (Maiden-Sackman), great  
granddaughter of Isaac Sackman and Frances Sackman  
(Maiden - Campbell), great great granddaughter of  
Yuka Beet Sud (Lower Elwah Clallam) who was the  
wife of Robert (Bob) Campbell. Yuka Beet Sud was  
one half Clallam and belonged to the Clallam  
Tribe, the great great great granddaughter of  
Quaw-uu-Skla (parent of Yuka Beet Sud), great,  
great, great, great granddaughter of Chief Sun  
Whey Yux (grandfather of Ulth Olth) of the Lower  
Elwah Clallam Tribe.

The Clallam information was provided by a  
notarized letter giving witness to these facts by  
Dick Lewis and Eliza Charlie and Margaret Campbell  
who was the sister to Frances Sackman and is in  
records with the Lower Elwah Clallam Tribe under  
my Aunt Gloria Missal who is the sister of my  
mother Bessie Vosgien (deceased).

Pat: Isaac Sackman, I remember by great grandfather Isaac because he lived to be over 100 years old. I was raised in Alaska and I didn't have an understanding of who I was as a child. My mother denied her heritage. It was a very painful thing for her. She was ashamed to be an Indian. Which was common among the generations, but through all the history I have done and all the searching and understanding of who I am, I could never understand why she would be ashamed because we were a very prominent Indian family in the community. She had nothing to be ashamed of. Daniel Sackman did an awful lot for our people and his sons, Isaac and Joseph and David, they really expanded what the father and mother had started. My mother had nothing to be ashamed of.

Arlene: So where did that come from?

Pat: It was not popular to be an Indian. We couldn't speak our language, we couldn't do our ceremonies at that time my mother was raised. My mother looked Indian and we were looked at as being very different. I think it effected her. She didn't know how to deal with it, she was not comfortable with it. On the other hand, it has taken me a long time to forgive my mother for keeping it from me. Because as a child, not knowing who I am was very frustrating for me. I did not fit, I don't fit in the white world. I look white because I's also German and Scotch Irish. It's not who I am and the path that I follow now in the Indian community is that of the spiritual ways. So to have been denied that was very painful. I've had to do a lot of searching, I've had to do a lot of work to bring back alive and to remind people that you can't just wipe us away. I've worked really, really hard and I've become very involved with this and my children (this is getting a little off track) but do you know what it is like to

finally gather medicines in a traditional way, not just with my daughter or with my grandchildren. I mean three generations doing something that my mother never allowed to have happen. It is so neat, because in order to gether medicines, you know when we gather medicines like sage and so forth, there's a whole ceremony. There is certain times we can do it, there is a ceremony that we have to go through before we can gather the medicine, there is gifts that we have to give, prayers that we have to say and permission from the plants to gather it. In order to that, you have to be clean and sober. You have to believe in the good life and so to have three generations, my family has had their share of pain to be able to experience that. To this day, my children, my grandchildren were all involved in my non profit Native American (?) and keeping the Duwamish culture alive and our spirituality alive. It's not just about recognition, this is one of the hardest things for me. I don't need the government telling me who I am, I know who I am. I don't need permission to be who I am. You can't take that from me.

Arlene: It sounds like you first had to reclaim it though.

Pat: I have and you know it's really hard because people would say to me, "You don't look Indian". My reply to them was "well you didn't look like an ass either until you opened your mouth". Do you know how insensitive and disrespectful when someone comes up and says "You don't look Indian?" What does an Indian look like? I had to overcome the pain of who I was. I had to accept the white part and that was very painful to me. I didn't want to, I felt it was a punishment because it kept me from being involved in the ways of my people.

Arlene: It sounds like on the one hand you were punished for being white and on the other hand, your mother was

denying your Indian. It was just hard to begin to build your identity and appreciate it and salver it. And understand why was it that I had such connection with the animals, why was it that I would know certain things and overcome that and not have an understanding of why? When I was growing up, I knew we were Duwamish but in the sixties when they wanted to enroll us, my mother would not and I found that very very sad. But my grandmother Jessie, she was so neat and she loved to be Indian. My grandfather Isaac was really proud of his heritage. My Grandpa Isaac built a house and his sons Robert and Daniel Sackman lived there for years and I remember coming down and Grandpa Isaac. There is documentation where he stated in an interview in the fifties, where the Indians would come to his home and gather. There were arrowheads clear up into the sixties still found on the beach down below my grandpa's house and there are stories about how Isaac hired other Indians to canoe him to watch Seattle because he didn't want to wear himself out paddling. He was a character. That's why I am sad. Had I known more, I could really have talked to him more and had an understanding and gotten some of our own history.

Arlene: You said he lived to be 100.

Pat: A little over 100, he died three months after he turned 100 years old.

Arlene: This was a gathering place, this was sort of like a long house, a contemporary long house? These were people that had left the indigenous area of the Duwamish people over in the White River, Green River, Duwamish River, Black River area. Over here on the Duwamish Penninsula and really moved away. I want to ask you what your understand of the families motivation to do that? I think that occurred in the 1850's? Was it motivated more by Daniel Sackman's, who was a white

man who was a very entrepreneurial guy who had these sawmills going at Alki and over at Port Orchard. Did he feel like this was an economic decision or was he motivated more by what was happening to his wives people and that they were being driven out and was there a goal to set up an Indian community in exile over there?

Pat: I believe some of it was like you say economical, but I believe more strongly from all that I have learned of my family that he was to set up and preserve our peoples way of life. My grandpa Isaac, my uncles and my grandma, they all clammed and shipped out their clams for years. They followed the traditional ways. They were very involved in the Duwamish Council and that was way back then. They always kept that alive. They favored living that life. So I believe it was to keep it alive.

Arlene: So they fled the modernization that was taking place here so they could continue living in their old ways. And yet, Daniel was a very successful business man on white mans terms. They did a very interesting thing, they were able to preserve the pass and reap the benefits of the new.

Pat: Well when you think about Daniel, Daniel was German and his family went through a lot coming from Germany. They went through a great deal of travel to get to Missouri from where he came from. He didn't always live in Missouri, the journey over here for him and his family was hard. So he had an understanding of what it was like to be driven out of somewhere to stay alive and then to come a country and witness so many things. He loved the Indian people. He knew they were hard workers, he knew that they could be trusted, he understood their love for who they were and their connection to the creator and their connection to the land. He understood that because he experienced it himself. His

family experienced it. So I think it was very natural for Daniel Sackman to marry, I don't know if they married in those days, but he considered himself married to Maria Sanchos. He kept and felt the importance of keeping that heritage. He encouraged and he supported when Isaac and David and Joseph all married Indian women. He didn't try to push them off to white people. He was ahead of his time maybe, but then at the same time he understood the importance and he also knew that it was because of the people, the white settlers were fortunate to come here. After all we kept them alive, we fed them, we taught them about to harvest and how to grow potatoes and how to fish, how to respect the land. Daniel Sackman understood that. That's my belief.

Arlene: Can you tell me what you have known about Maria or what is her Indian name?

Pat: I wish I knew it. It bothers me a great deal. Unfortunately like so many others, Catholics came in and removed a lot of that stuff. You have to remember in those times and years after like my mothers generation, to speak the language, or even to acknowledge it was very bad. So all history of her Indian name, I haven't been able to find in all the years I have been doing this. It's sad, because I can find it on the Clallam side. The thing of it is that Maria Sanchos and it's really hard for me to say that name, her life was a sad life. I mean she died young in a small box. There was a daughter, (Daniel and Maria also had a daughter), but she didn't live very long. There is proof of a daughter to go with the three boys.

Arlene: I think that in Ken Tollefsons' writeup, he said she died at age seventeen. So Maria and Daniel had Isaac, Joseph, David and this daughter. Did they have those children over here or did they very quickly move to Port Orchard or wherever they went?

Pat: You got me on that one. I don't know, I'll have to look it up again, I'm not sure.

Arlene: I read an interesting story about how they had a house built on a barge so that he could go from one timber logging camp to another and bring the boys and Maria with him.

Pat: Yes, I've heard a lot of stories about that. He really cared, Daniel Sackman really cared about that and he wasn't the only one. But I think before they could have that understanding, my grandpa Isaac talks a lot about Chief Seattle being our Chief and our relative. Now in the Indian community we're all related, so we'll call other tribal members auntie or uncle or brother or sister. We don't always mean that they are blood related, but my grandpa Isaac specifically stated that we were blood related to Chief Seattle's mother. In that he considered Chief Seattle a blood relative. There was a time when the settlers first came here and the way they treated our Indian women was not good and they would take them and mistreat them. I'm sure you have heard the story in history of when the storekeeper really abused an Indian women. She killed herself because of this. Chief Seattle said this will be no more. So they had to be taught when they first came here. That was something about Chief Seattle, he could say something and people would listen. We were fortunate that Daniel Sackman not only listened, but took it to heart and he took it further and then his children took it further.

Arlene: Now can you delineate the direct blood descension to Chief Seattle's mom?

Pat: In the documents that I've been provided and that I found, it's my understanding that Maria Sanchos and Chief Seattle's mother were either or sisters or aunts or something like that, i.e. very close connected and

so our lineage goes back to her. She was Duwamish, she was White River Duwamish, his mother was White River Duwamish and I wish I could remember her name because it's not very well known. She raised Chief Seattle for the first twelve years of his life before he was turned over to Suquamish father. Grandpa Isaac used to talk about these stories.

Arlene: Can you recall any of them?

Pat: I don't recall a whole lot, I just remember he said in a 1952 interview, I can't remember who was interviewing, Freddie Perry would remember that. But he stated that not only was Chief Seattle our Chief, but he was our blood relative. It was from that connection.

Arlene: I read that a man named Lawrence Webster who was a former Tribal Council member, said that Joseph Sackman family represents "Most of the surviving descendents of Chief Seattle"

Pat: Yes. Because Joseph Sackman married Thompson, Lulu Beatrice McFee and she was a direct descendent of Chief Seattle himself, not his mother, but him. That's why they had a stronger - - Of course you know, Isaac, Joseph and Davids family would always say we're all related to Chief Seattle. Joseph Sackman's lineage always very strongly connected themselves directly to Chief Seattle. And that's fine.

Arlene: So you have actually two direct lines that go to the Chief. One is through your great, great grandma Marie who have been his Auntie. And the other is Isaacs son, Joseph married the great, great granddaughter --

Pat: Not Isaac's son Joseph, Daniels son Joseph.

Arlene: Isaac's brother, your great uncle, so your great aunt was Lulu Beatrice McFee who was the great, great granddaughter of Chief Seattle. So there must have been all kinds of stories about the Chief that have passed down

through the families in these various ways. I hear different views about the Chief. Some negative and others positive. Some that he betrayed his people and others that he was a great orator and a great leader and a very understanding man. Can you share with me your more insightful stories about him?

Pat:

I'll tell you I went through, in fact I wrote an article in regards to Chief Seattle. My article was about when Washington was through a centennial, it was before we did our big flotilla thing and I'll get into that later. I had a lot of questions about who was this Chief Seattle and was he really my Chief and did he betray my people, the Duwamish. Did he forget us, because he was a Chief of many. My article was called

"How many generations before extinction"

Or is it closer than we think? If so, why do let the 'white man' win? Does our existence depend solely on Federal Recognition? If this is so how were a people before the white man came? Where did our heritage, cultural background, our customs, language, dress come from? Where did we learn to hunt, fish and provide a living for our people?

It has been recorded many times about our Great Chief Sealth came to be and the good that he did for ALL his people - but did he? Did he sell us out? In an article "The man we call Seattle", by David Buerge; he states that when the Denny party landed at Alki in 1851, about 1,000 native people gathered around them, setting up their houses next to the settlers, arguing and fighting with each other. These attempts by the contending groups to gain advantage over one another were stymied, however, when Arthur Denny, the acknowledged leader among the settlers, and several other whites moved across the bay to the site of dzee-dzuh-LAH-lich, at present day Pioneer Square. The headman

of this settlement then was a man named tsah-KWAHKH, whom the settlers called "Curley". Chief Sealth had many kin among Curley's people and often stayed with them, but while Curley was respectful, he did not appear to have taken orders from him.

Buerge further states that by removing themselves to the eastern shores of the bay, Denny and the rest withdrew from the orbit of the Suzquamish, who commonly camped near Alki, and entered more firmly into the realm of the Duwamish. This connection was made stronger still when Kwee-AHKH-tid, the aged chief of the Renton-area Duwamish which was the most powerful of the Duwamish groups - visited Arthur Denny at his home and asked him to name his three sons. Denny agreed, giving them the names of chief's famous in the East - Tecumseh, William and Keokuk. This act of naming, very important in the native culture, appears to have been done in order to bind the two men and their respective followings with ties of friendships that neither man nor their sons ever repudiated. A close economic relationship developed between Denny's party on the eastern shore and the Duwamish. The new settlement was named Duwamps after the tribe.

And it appears that the rivalry didn't end there. It became a feud between Chief Sealth, Maynard and his brother-in-law against Denny, Yesler and the Duwamish.

In 1853, the new territorial governor, Isaac Stevens began the process of getting the Indians to sign away everything in exchange for government aid. This process came in full swing by January of 1854. On the tenth day they arrived in Seattle and after several days during which the Duwamish and Suquamish assembled themselves on the town waterfront. Stevens greeted them and told them how they would provide justice for ALL. After that Sealth got up and spoke his infamous

speech which came to print some thirty odd years later.

Stevens appointed Michael Simmons as Indian agent in 1854 and at a meeting of assembled headman in the town of Seattle, appointed Sealath as chief of the Suquamish and Duwamish Tribes, and several other headman as sub-chiefs. Because of his past history and his great abilities, Sealath was respected by both groups equally, but as the treaty making got under way, the threat to the Duwamish manifested itself. Sealath received a reservation for HIS people in their necessary territory, WHILE the Duwamish, who were represented only by sub-chiefs got nothing.

As time went on, Maynard who was appointed sub-agent for King County, decided to oversee the removal of the Duwamish, but the Duwamish refused to go, and they were supported by Denny, Yesler and most of the other residents of the town who needed native labor to continue to run Yesler's sawmill since the white settler had been mustered into the volunteer militia. The move of the Duwamish was not successful and by the fall of 1856 the Duwamish had returned to their river homes. Sealath had succeeded in gaining a reservation for the Suquamish, but the Duwamish got nothing and after the war many of them had little use for Sealath. For the remainder of his life Sealath sought to protect fwhat rights the treaties promised his people, but he saw promises degenerate into poverty and despair.

Sealath remained a potent figure in the town's life because of his image that was written large in the memories of the Pioneers, although it is felt by some that they owed AS GREAT A DEBT of gratitude, if not greater to Duwamish leaders like Curley, Tecumsech and William who helped and protected the white community.

I ask again, why is our heritage only dependent upon the Federal Recognition? Where are our elders to

help us? Have they given up? If so, does that mean our forefathers were wrong not to give in when they were not pleased with the outcome of the treaty?

Who am I to question? I am Duwamish and I demand that my heritage be obtainable for me and my children and their children and anyone else who seeks! No, I was not raised here - does that make me less Indian/ Am I to be punished for that? You ask what degree of blood I am? I do not understand - are you asking me which part of me is Indian and which is not? If I were stripped of my skin and a full-blooded Duwamish were stripped of their skin would you know which of was "Indian" Where is this "Degree of Indian blood"? or is this just another term by the white man? I feel in my soul and being that I am Duwamish - is this not enough? I have a very strong need that my people's ways are brought back for all those who seek them - is this wrong? Is not our language important? Is the traditions of our Tribe not important enough to pass down to all who seek? Or is it that just because the white man says we are not longer a people we give in?

The battle for recognition goes on for many, not just the Duwamish and it is imperative that we all fight until this right - or were our forefathers just foolish men instead of great elders? Oh, its easy to give up when we face the same old prejudice and don't seem to get anywhere - But we cannot fford to give up now - we may never have another chance!

My great great gandfather Daniel J. Sackman came to the Pacific Northwet in 1852 with just \$2.50 in his pockets. He had left Missouri with one of his brothers to go to California "to strike it rich" and when he had no success there he came here. He had an allcance with a Duwamish Indian princess whose baptismal name was Maria Sanchos - daughter of Citeeath, a sub-chief

of the Duwamish White River people. Out of this union came five children; Emma, Joseph, Isaac, David and Frank - Emma and Frank dying at an early age. In time Daniel Sackman made his mark in the Pacific Northwest and was known as the largest taxpayer of Kitsap county. The area that is now Tracyton was first called Sackman, in which the first post office was established and also Sackman started the first educational system in Kitsap county! While he felt that a good education was essential he NEVER took the Indian Heritage for granted and he encouraged their heritage. At his Lumber business he employed many Indians and there were several Indian ties that were in tact generation to generation - and even to today. And to this day you will find descendants of Sackman along with other families fighting for what was taken from the Duwamish in 1855 and when Judge Boldt made his decision!

As we near our time for submitting our petition for Federal Recognition - it is essential, in honor of our forefathers and for the sake of generations to come and to ensure the continuance of our Duwamish people to make it work **NOW BEFORE** we do become become extinct!!

Who am I - I am Duwamish and I hear the cry of our forefathers and the cry of our future generations to become united in this quest and finish what our forefathers started!

Chief Sealath said at the Point Elliott treaty signing;

"And when the last Red Man shall have perished, and the memory of my tribe shall have become a myth among the White Man, these shores will swarm with the invisible dead of my tribe, and when your children's children think themselves alone in the field, the store, the shop, upon the highway, or in the silence of the path-

less woods, they will not be alone. In all the earth there is no place dedicated to solitude. At night when the streets of your cities and villages are silent and you think them deserted, they will throng with the returning hosts that once filled them and still love this beautiful land. The White Man will never be alone.

Let him be just and deal kindly with my people, for the dead are no powerless. Dead, did I Say? There is no death, only a change of worlds."

It's very hard for me, I wrote this at a time when I was very angry. Chief Seattle to me, loved his people, all of his people. He did what he could in the times and with what he had to work with. Did he betray the Duwamish? No, I don't think so. I believe he loved the Duwamish just as much as he loved the Sequamish. He was very limited. His speech, you know there is a lot of criticism over his speech and I am sure there was some flowering up of it, but you know in order to flower something, you had to have a seed and I think that his speech is what keeps me going. I believe in this man. I believe in my people. I resent and it hurts me to tears that I have to sit here and prove who I am. We are the only race in the world, the native people are the only race in the world that has to prove who they are. You don't ask a black man to prove who he is, I you don't ask someone from Ireland to prove who they are, Japan or wherever, but the White people ask the Duwamish and other Indian People to prove and why is that? I believe it is because it is one way they could stop having to be accounted for us. Chief Seattle was a great chief. We have our ups and downs and no matter what the outcome is of as we con-

tinue after all of these years, twenty some years of fighting for Federal recognition. We'll never be wiped away, we'll never be nonexistent.

Arlene: Hopefully projects like this, we'll be able to get some of this in a form that can get out so that people understand. A lot of this is just simply the hidden history of this area.

Pat: It isn't just that we want anything, we don't want anything. We want the right to be who we are. We want to practice our ceremonies, to sing and to drum and to gather medicines and to use those medicines, to have our potlatches. Those were outlawed way up until I was almost an adult. A simple thing like a potlatch was outlawed. How could a gathering of people in a good way with no alcohol, no drugs - just gathering and feeding and rejoicing in being alive. How could that be outlawed? How could our ceremonies be ridiculed and marked as a cult.

Arlene: Is that what was said by the church or the government?

Pat: Both.

Arlene: So it's really politcal genecide.

Pat: It's genecide in every shape or form. Political, social cultural, cultural. I mean my language, the Duwamish language, I've searched for many many years for that language. When I started to find it, a book by Hilbert and Zeke (it's her nephew) he taught me and my granddaughter. She can pick it up easier than I can, I'm still learning. But I still don't know enough and it's hard for me to sit here in this day and now and tell you how it pains me that I cannot speak in my prayers to my Creater, my God as I see him. I cannot speak those prayers in my native language. I have to use this White Mans and it hurts me, it hurts me because my connection with my Creator is so strong and it's important to me just like organized religion is

important to other people. This is my way. We don't have religion per se, we have spirituality as a way of life which is as natural to me as breathing and so I should be able to do it in the way it was meant to be and that's with my language! That's with my traditional dress. The seed of our dress.

I had to wait until 1987 to learn what my traditional address was and that's sad and I had to go to Bruce Miller who is the Medicine Man from Skokomish. Cecile, two ring members of our tribe went up there to learn because his generation of medicine people were so involved with the Duwamish culture, knew what our traditional dress was.

Arlene: So you have that and you know how to -

Pat: I have a picture of it. In fact you know Cecille has a dress, but she doesn't wear it. That's mine, that's the one I made. Our colors are red, shades of different reds and black, that's our peoples colors.

Arlene: Now is that the Duwamish people in general or your specific tribal area down in -

Pat: I believe it's all, all of the Duwamish.

Arlene: How do you dye this?

Pat: With red dye. Back then they would use the berry juices to dye.

Arlene: And you made this in the traditional way? How long did it take you?

Pat: Unfortunately that's not cedar bark, that's because cedar bark can only be gathered at a certain time. At the time we did this we didn't have the time to wait. --- I don't have it anymore, I lost it, but I remember it. I think I'm probably the only one that remembers how to make it. I don't know if Cecile remembers how to make it, but I do. When I wore this and I wore it many times for years when I first came out in dancing and I would dance barefoot. People

would come up and take pictures of my barefeet. We didn't wear moccasins, we wore sandals. They were made out of cedar and they were lined with mountain goat, it wasn't moccasins. Moccasins were not appropriate for our people. But these sandal type shoes made out of the cedar and mountain goat lining.

Arlene: There were also hats, right?

Pat: They were kind of funny. I have one, it's a ring and then we have like, I hate to say it was a bone, and it had a significance and with the, but it's a ring of cedar around, and then we had this little thing up front kind of like a bow tie, I guess. I have a picture and I'll have to find it another time. Oh here, here I am in Port Orchard, that's the hat. It's a funny looking hat.

Arlene: Oh, that's wonderful. Downtown Port Orchard, this article says "Downtown Port Orchard site for Rain Appreciation Day." What is Rain Appreciation Day?

Pat: You hear a lot of criticism about whether, you have to understand - Without the rain, how are you going to cleanse? Without tears, how will we cleanse our souls? You see rain is important to our people. It's a cleansing.

Arlene: And this dance and this ceremonial outfit regalia was part of appreciating the rain or what was the significance?

Pat: It was to come out and let them know, hey, you have to honor all aspects of life, rain, sunshine. They all have their purpose. One is not good enough alone, you have to have both. There's good and evil, there's up and down, there's rain and sun. We have to remember to acknowledge what is important to us. It is important, it is a very powerful cleansing thing.

Arlene: Was this Ring Appreciation Day, I'm sure that is sort of an anglicized term, but was that a kind of a tradi-

tional ceremony?

Pat:

Well, kind of. We gathered a lot and we talked. What we did at this particular incident, we talked about our culture and the importance of this area. How the rain didn't stop us. The weather does not stop us from our ceremonies. It doesn't stop us from our business of life and understanding the importance. To the Duwamish people, cedar is everthing to us. Cedar was our homes, our longhouses, cedar were that mats that we laid on, cedar was our dress, cedar was our baskets, cedar was our canoes. Cedar was everything to us. And when we died, I use to hear in the family of how we hung from a, our canoe would be hung over a river from a cedar tree. When the ropes rotted, we would fall into the river. You know, we weren't put into the ground. So in order to remember, we had to appreciate. Without the rain, our cedar would not grow. Without the rain, we wouldn't get our berries that were so important to us. We spent our summers doing clamming, fishing, etc. What did we do in the winter time? We went inland side. We came and learned about berries and potatoes and hunting and in the winter time was when our (end of one side of tape. could not pick up end of this sentence)

Pat:

Even the longhouse ceremonies were different in the cleansing. Our drumming was real important to us, but we did hand drumming. Our Medicine people, and their were both men and women. They would go up into the mountains and gather morals and more understanding of what their roles were. If somebody wanted to be known as a Medicine person, they would have to go the rituals during the winter time. That's when our spirits are the strongest. It wasn't something taken lightly, we did fishing quests like the Plains Indians only we dit it just a little bit different, but we did them and

again they were up in the mountains. They were very important, especially for men turning a certain age. For women, we had our morals and then we had our things that we could do, but women could be Medicine people. There is different types of Medicine people, there is the Shakers, there was the hands on, there was the smoke ones that did it with the medicines like sage and so forth and cedar. There's different types. I have what we call our "Spirit boards" and they look like surf boards. I remember when I came to the Tacoma Museum and I took an awful lot and I went down into the basement, I just started to shake all over me. And I started crying and I was just shaking, I can't remember who was with me, I think my daughter was with me and some other people that I knew and they said, "What's the matter?" And I said, "I don't know" and I came around the corner and there were some Duwamish Spirit Boards encased sitting up like surf boards and I just started crying and I said they don't belong here. It's like if you could understand, these Spirit Boards were used for healing, they were used to help our people and they weren't meant to be displayed in a museum, they were meant to entertain. They were meant for healing. They were crying to get out of there. It just overwhelmed me and I don't even know where this museum is anymore. But it effects me. We had such a strong spiritual connection.

Arlene: It's so powerful within you and I feel it's such a victory that you grew up where there was denial and you've had to be victorious in quest. I just can't tell you how much I admire and what a victory, a personal victory this is for you. But you have come so far in recapturing and reconnecting, but is their a communal way in which this happens or is it just personal quest? Is there a way to start gathering and

sharing this communally in the community?

Pat:

It's important and that's what we are working on now, the tribes working on now. We have to come together. If each of us only do our individual things, then we're restricting and we're also denying someone else their heritage, their understanding of their ways. We must come together as a community. We must remember when we have our meetings and that is what I'm struggling with now, when we have our meetings, we've got to remember what our traditions are. We need to begin prayer, we need to gather medicines, we need to get out of the White ways. My grandpa Isaac and my uncles, they were very involved in the culture and they would travel to the meetings and everything. They loved those meetings. They were also sad over the fact that as time goes on and even now, we've become too organized. We need to go back. We need to bring our spiritual connection out in the open. We need to make sure that our spiritual connection was there before anything else. That it's the priority. When we keep our spiritual connections strong, if we can do the cultural, we can learn, we should be teaching others about our dress. The women teach the women and the men teach the men. The women's role, the native women's role is teaching her children, guiding in a positive way, forgiving and nurturing their men. The men's role is to model? And that's in all Indian communities. In my prison work I deal a lot with men who think they are warriors, I tease them a lot and I laugh with them when I say to them, "What is a warrior to you?" They say "Native men". I say, "Well tell me what is a warrior?" and they go "We stand up, we fight for our rights and all this and that". I say, "Let me tell you what a warrior is, a warrior is one who keeps himself so strong and healthy, spiritual, physically, mentally for the

good of his people, for himself. That's what a real warrior is". He must keep himself in the best shape, spiritually, physically, mentally for the good of his people or her people. I am a messenger, that's what I have been told by Medicine people. I was given the name Goldenhawk. Hawk is a messenger and the Goldenhawk is because I've had this problem with my life. Acknowledging who I am. I use to cry alot. Why couldn't I be the Mazoling (?) Indian? You know the nice dark Indian with the long brown hair. Well, our people weren't dark skinned, we're from the Pacific Northwest. There isn't a lot of sun out here. You have to look at the region before you look whether someone looks Indian or not. Line I said, what does it matter what one looks like? So I think that if we don't start coming together, we don't encourage, we don't heal the pain of the past and come together. It's not how much you are, it's about where is your heart? If you have one drop in your blood, it will cry out for expression.

People will say to me, "what part Indian are you?" and I say, "I didn't know we came in parts". Let me tell you what part of me is White, "It's my mouth because I've never learned control of it". I've mellowed a lot since then. We must bring it back, not for Federal recognition, but because it's meant to be. Who we are, where we came from and more important is to give or use our children who going to be our leaders. It's to get them acquainted where they came from and the strength to go no matter what.

Arlene: It's interesting in the Civil Rights Movement of the sixties, you know the Blacks and the Asians and the Hispanics were very vocal and made a lot of progress. The Indians were left behind in effect.

Pat: Even now when you hear somebody talk about minorities, you rarely will hear the word Native American and

American Indian and whatever. I get asked even now by people who are trying to be cultural sensitive, what is the proper term a Native American? Is it Indian? Is it Indian? Is it American Indian? My reply to them is, "My own personal belief is none of those, I am a White River Duwamish of Lower Elwah Clallam, thankyou". Acknowledge that. Many, many tribes make up this world and I think we have to acknowledge that. Right here in Washington, when Judge Boldt wiped out the Duwamish Tribe with his decision, he didn't just wipe out the Duwamish Tribe, he wiped out sixteen other Tribes. The Sammish, the Snoqualmie, all these people were here, we're still here. We will be. We have our community songs, we have our, you know when we brought back the Paddle first came back, the Duwamish were the ones that greeted them when they landed on the shore. I know because I was there and I was in regalia and I was singing and I was greeting them. The canoes were out there and before they would come in they would sing a song and we would answer them back with a song. I wanted so much to be in the canoe, but because of physical problems I couldn't. So I was there to greet in my traditional dress. Cecile was there too, she knows. It was beautiful and my auntie who is a Hideth(?), she was there. It was so neat for something as simple as our canoes were being brought back.

Arlene: Is that something that, I think I have spoken with James and he suddenly feeling like he wants to learn to carve and I'm wondering is there anything happening along those lines? Is there a Duwamish canoe?

Pat: There was and I don't know what's happened for sure and I want to talk more with James about this. But Frank Fallon(?) did a canoe years ago. It was really neat to see it. This picture is when they put the canoe in the water and it was a very cloudy day and I remember the

eagles came and it was in an area where the eagles are calm and they came and circled. We're bringing these things back slowly and sometimes they get put aside and then it's somebody like James who will bring them back. That's what we have to do, we have to keep encouraging each other, supporting one another. The canoe is important. It provided for our people and the drum, the hand drum is very important. Gathering our medicines, do we understand what our medicines are. Are we just adapting to the planes, like the pipe. The sweat lodge ceremonies, a very critical thing for me, it's a very important part of my life. The purification cleansing. But it was not something our people did. What did our people do? The longhouse, our longhouses were different from the Planes men.

Arlene: How so?

Pat: Well for one thing they were in the longhouse. They literally were a longhouse, a long, long house and there was a fire and there was certain ways that they would come in. There were certain things that had to be done, certain protocols, certain places to sit and certain things had to be acknowledged and dealt with. A lot of this has been forgotten and it's starting to come back and we're starting to learn and this thing about Tulalip you know, I have a hard time with Tulalip.

Arlene: I don't understand this thing about Tulalip? I've never heard of the Tulalip Indian.

Pat: I'm on the Tulalip roles, my family is on the Tulap roles. What is the Tulalip Indian? It's a government, it's my understanding.

Arlene: Is it a White Mans Indian tribe?

Pat: Right. It's when they put all the rest of us that they didn't know what to do with. They put us on Tulalip roles,

Arlene: It's my understanding that, maybe you just said this - in order to get on an Indian reservation role, you had to give up your Duwamish name. Which is why it is so hard to trace Duwamish people because there was an active extinguishing to make them give up their name?

Pat: Well in those that had or did have more than one connection to a Tribe. You cannot claim, I'm Clallam and Duwamish, but I could never be enrolled in both. I choose to be enrolled in the Duwamish, I will not change that enrollment because they are not federally recognized.

Arlene: I see than, another way in which you lose Duwamish is maybe if a Duwamish is saying "Maybe I have to pick and choose, I'll pick the one that has the most power and money and that's recognized as opposed to -

Pat: In the benefits, and they did. So that was a way of further extinguishing. I refused to. My grandmother refused to, my great uncles refused to, my great grandpa refused to. No way! There was a time when my son needed help. He could have been given a job had he come from a federally recognized tribe. And they asked me to renege on my Duwamish and putting into the Clallam Nation and I refused. I said it's got to stop, why do we have to choose? I value my Clallam connection and in fact I carry the name of my good grandmother Yuka Beet Sud. That's my name. I should never have to choose one tribe over the other. That's our problem, that's what we have been told we had to do. That's what a lot of our people did, they had went to other tribes because of that pressure. So there were so many forces at work here to extinguish the tribe. One was bribery, even back when he did this, would Chief Seattle did his speech and all that and when our people were put on the reservation, they tried many times, but the Duwamish on the Suquamish and other

reservations. They would not stay there. Even at gun point, they would not stay there. We were not from this area, we were from the Renton area, that's our home along the Duwamish River. That's where we belonged. Why stick us over in Madison on the Suquamish? That's not who we were. Yes we married Suquamish but they were also kind of like Muckleshoot. Well the Muckleshoot was at the same situation.

Arlene: I got a document from James that was addressed to Congressman Arthur Denny, I'm doing this by heart now - in the 1850's signed by a prominent pioneers saying we don't, rather we have good relationships with the Duwamish here and they're happy and we think it's for the benefit of the community not to have a Duwamish Reservation here. I don't know what happened after that petition to Arthur Denny which is signed by Whos Who of early pioneers. But the BIA Representative recommended Duwamish Reservation did not materialize. Do you know anything about that negotiation?

Pat: I know of that, that you were talking about and I know that when my family used to talk about it even back then and I don't know much more than that. I know that we never received the Reservation. It was my understanding from listening to my families, it was because we refused to be other than what we were meant to be. Though the reservation they wanted to give us was not in our area, so therefore we would have nothing to do with it.

Arlene: So the choices left to your people were to struggle in a hostile environment that had been taken over. Somehow struggle or move out of the area and give it up or go to the reservation. Are those kind of the three that you see?

Pat: And it has been proven, look at all the nations that have reservations now . The reservations are

not the answer, all they are is a better way to control the people.

Arlene: Now I've loved reading about Seminol over on the Peninsula and the Sacrom family and their ways and it's my understanding, correct me if I'm wrong, that it continues to be a Duwamish community. Can you tell me about this community? Even though it was changed to Tracyton, they took away the name.

Pat: My uncles Daniel and even my grandma Jessie and her dad Isaac, take a Latin name, it doesn't mean anything. We know they kept on, I can remember when my mother and my grandmother use to go right down there to Dies Inlet and do the clamming and the oysters and all that. I've given my sister the active (?) clam books All in my mothers family would do these things and ship all these clams, these bags of clams. My grandma, Isaac, Jessie and grandpa isaac and my my grandma's brothers. They were all gathereing these things for years.

Arlene: Does that clamming continue?

Pat: Yes, not as much as we would like to simply because a lot of people take them over, a lot of things are closed. We don't have that land anymore. The house unfortunately a few years ago was sold and we don't have the access anymore to where our people use to gather. The Indian people and they wore our families, we always use to gather.

Arlene: So the traditions of clamming seasonal gathering of the clams and the berries persists to this day over there in Sacrem with your family. I have a question. In your recanting of the clamming now, you said that your mother and your grandmother, you remember them clamming. And yet your mother denied her Duwamish heritage and yet she was living it in some respects. Can you clarify that discrepency between her denial?

Pat: That's something I never could understand. She died in

1972 at a very young age. Because alcohol had taken over. I never could talk to her about it. But I ask the same question, how can you deny to Volus in something when your own mother and your uncles were so adamant about being enrolled in the council? How could you deny when you do the clamming and the gathering of the oysters and all the good times? I never understood that.

Arlene: So she was well under the influence of alcohol?

Pat: My mother died at the age of 44. The day before her 45th birthday. She died visiting me on Mothers Day. Alcohol has taken both my natural father, my mother and I had three brothers who died from alcohol and drugs. My brother is currently Dying. Alcohol has been, like unfortunately to many Native American peoples, alcohol has been a very bad, painful part of my family history.

Arlene: Alcohol is a world of escapism.

Pat: Maybe in the beginning, but it also brought back the pain at a degraded level and then at that time, there was no way of escaping the alcohol.

Arlene: It was an easy way, there were so little ways to survive and one of the disfunctional ways is to just to keep drinking in denial.

Pat: Yes, But unfortunately the Native American people have a part of their system that reacts differently to alcohol. That's a scientific fact.

Arlene: So particularly vulnerable, then it is a physical addiction?

Pat: Yes, because the Native people never had alcohol before the White Man came. We had tobacco, we used our tobacco and we still do a ceremonial way. But unfortunately all these things came with the White Man. Just like the smallpox.

Arlene: Then you said that Maria died at a young age of smallpox.

Pat: So did the others, so did Frances Sackman the wife of Isaac. She died with her children. She's buried in down town Port Orchard and I tried to have her taken to proper grounds, but people are so fond of the idea that there is an Indian Princess.

Arlene: She is a landmark in Port Orchard. All three of her children died of Smallpox?

Pat: She had a lot of children, but it's my understanding that three children died with her of smallpox. What happened was, that in Port Orchard when it broke out and because Yuka Beet Sud had gotten smallpox, other people that had smallpox were brought to the home because it was known as the smallpox home.

Arlene: So it was like anybody that had they it were quarantined sort of. So they all died of it there.

Pat: See you look at it as though that we're talking Isaac's family and his wife's family. But that's the same thing that happened with Maria. I don't know what Emma died from or Frank. I did a lot of trying to find out.



# ORAL HISTORY PROJECT 1998-99

Interview Subject: PATRICIA GOLDENHAWK  
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