



TRIBAL PRESENCE ON THE SEATTLE WATERFRONT

JANUARY 15, 2015

We have been inspired during the time you shared with us, by the sense of closely woven community, by the important places you shared and we have learned valued lessons.

“Inspired by what we’ve learned to date, we’re coming back to you to learn more today... Help us keep shaping the waterfront.”

TRIBAL PRESENCE

MEETING WITH THE TRIBES: LESSONS LEARNED

*“We are all from tribes...
We have all been colonized.”*

TRIBAL PRESENCE

MEETING WITH THE SUQUAMISH: LESSONS LEARNED

We learned about the immense importance placed upon the art of passing knowledge and values, generation to generation; carrying culture forward through time, from ancestors to future generations.



*“How can you know where you’re going if
you don’t know where you’ve been?”*



TRIBAL PRESENCE

MEETING WITH THE SUQUAMISH: LESSONS LEARNED

“As designers, we were inspired to see how new buildings were inspired by the site and tied to their unique places.”

TRIBAL PRESENCE
**MEETING WITH THE SUQUAMISH:
LESSONS LEARNED**



TRIBAL PRESENCE

UNITED URBAN INDIANS: LESSONS LEARNED

**Beyond the local tribes,
we learned of Seattle as a
melting pot for individuals
from more distant tribes.**



TRIBAL PRESENCE

MEETING WITH THE MUCKLESHOOT: LESSONS LEARNED



We were inspired by the growth and strengthening of tribal culture supported by ambitious social and cultural projects.

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MEETING WITH THE MUCKLESHOOT: LESSONS LEARNED



TRIBAL PRESENCE

MEETING WITH THE MUCKLESHOOT: LESSONS LEARNED

**We were struck
by the elevation of
cooking places to
celebrated cultural
spaces.**



“Host a generous table...”



“Host a generous table...”

TRIBAL PRESENCE

MEETING WITH THE STILLAGUAMISH: LESSONS LEARNED



We learned the importance of the journey. Our hosts took us on a journey and proudly showed us the Stillaguamish, spoke of its natural and cultural history, and showed how it's currently used and managed.

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MEETING WITH THE STILLAGUAMISH: LESSONS LEARNED



TRIBAL PRESENCE

MEETING WITH THE STILLAGUAMISH: LESSONS LEARNED



TRIBAL PRESENCE

MEETING WITH THE STILLAGUAMISH: LESSONS LEARNED

**Our hosts shared ideas
big and small for our
project including details
of cedar rose making and
culturally modified trees.**



**Listening to stories
from tribe members and
their lessons learned in
interpreting their history,
we learned the importance
of shared journeys, places
and resources.**

a Life Built on Stories

ti syəyəhubčəł gʷəl həliʔadadčəł

In early days the Indian method of teaching children was by telling them stories... each story carried a lesson with it.

WILLIAM SHELTON, Tulalip Tribal Leader (1868-1938)

Storytellers Had a Gift

Storytellers shared more than just a story. Stories were told about history, personal feelings, food gathering and traveling. They connected our ancestors to our land, culture and language. Stories also answered questions about life, love, and relationships, providing instructions about appropriate behavior and conduct.

Traditional stories took time to tell. When we listen to a story, we might sit back and relax. Our ancestors were much more active in their listening. Gifted storytellers engaged their listeners with the stories' characters by animating voices and the sounds of nature. People visualized places, feelings, sights and sounds that helped them to remember that story. Today, churches and longhouses owned and operated by our people continue to follow traditional storytelling teaching methods while incorporating an interfaith philosophy.

Lessons for Life

Where do you go to learn something new? Do you go to your school or library? Do you surf the internet or watch TV? There was no internet for our ancestors. One way they taught their children was through stories.

There are many types of longhouses in our community: for everyday living, for ceremonies, and for teaching and learning. But not all learning happens in the longhouse. Learning happens in natural surroundings by observing nature.

They told me stories which would create in me the desire to become brave, and good, and strong, to become a good speaker, a good leader, they taught me to honor old people and always do all in my power to help them.

WILLIAM SHELTON, Tulalip Tribal Leader (1868-1938)

Some stories are owned by particular families, like owning a book — it is handed down generation to generation within that family. It is important to respect and remember

TRIBAL PRESENCE

MEETING WITH THE TULALIP: LESSONS LEARNED

Our visit showed us a tribe being strengthened and moving forward, while building upon and honoring the past.



TRIBAL PRESENCE

**MEETING WITH THE TULALIP:
LESSONS LEARNED**

Cedar is like our mother.
Our whole lives were
encircled with cedar.

dx'sqius (JERRY) DENNIS JONES,
TULALIP MASTER CARVER (1940-2003)

*“The importance in
authenticity of voice.”*

TRIBAL PRESENCE

LESSONS LEARNED: CANOE CULTURE

A recurring theme of our visits has been canoe culture as:

- **a catalyst for community building**
- **a metaphor for neotribalism, rediscovering, strengthening and growing heritage**
- **a metaphor for life at its best and most challenging**



TRIBAL PRESENCE

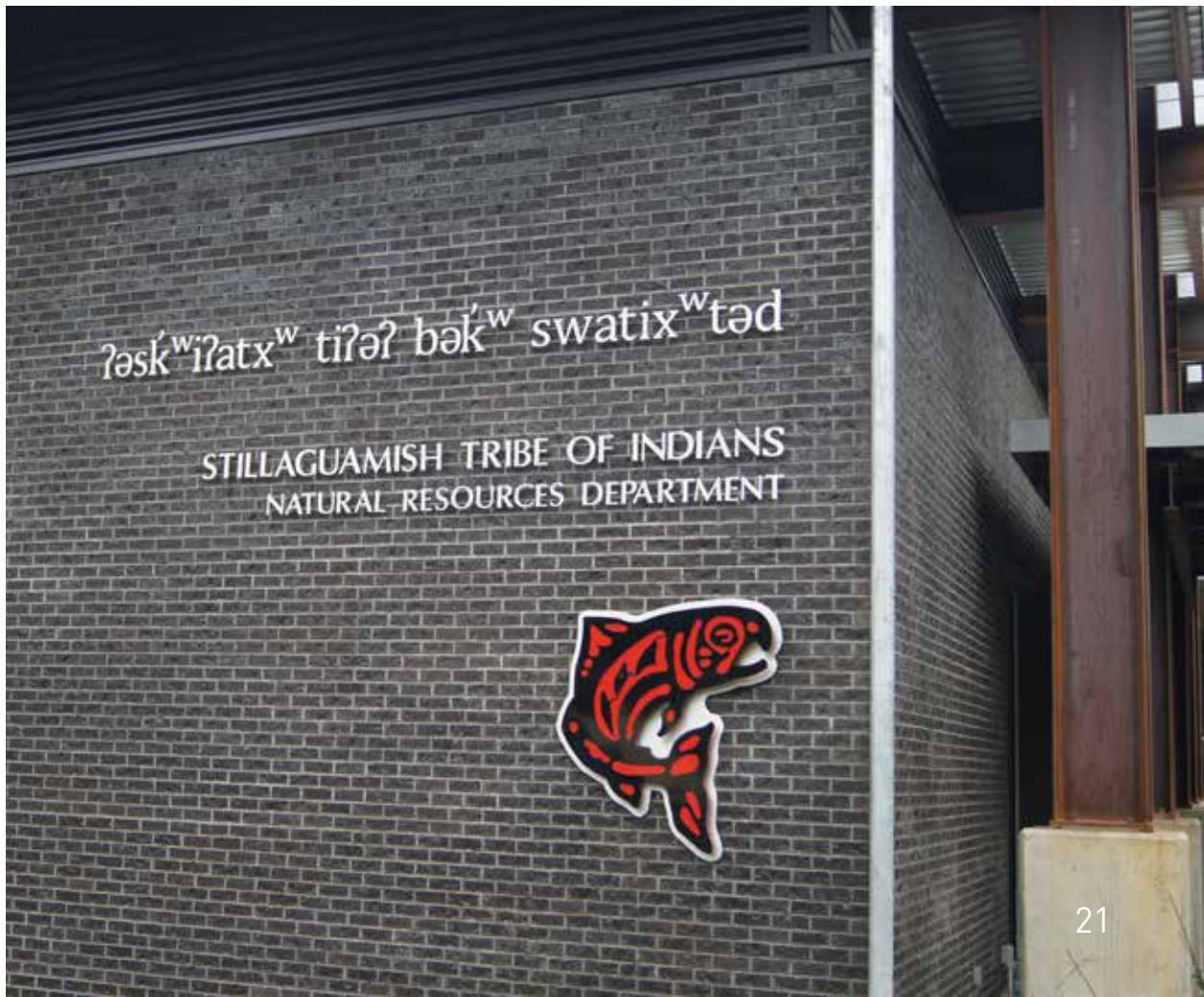
LESSONS LEARNED: STORYTELLING

We were struck by the power and importance of verbal storytelling and storytelling in art as well.



TRIBAL PRESENCE
**LESSONS LEARNED:
CULTURAL BUILDINGS AND DESIGN**

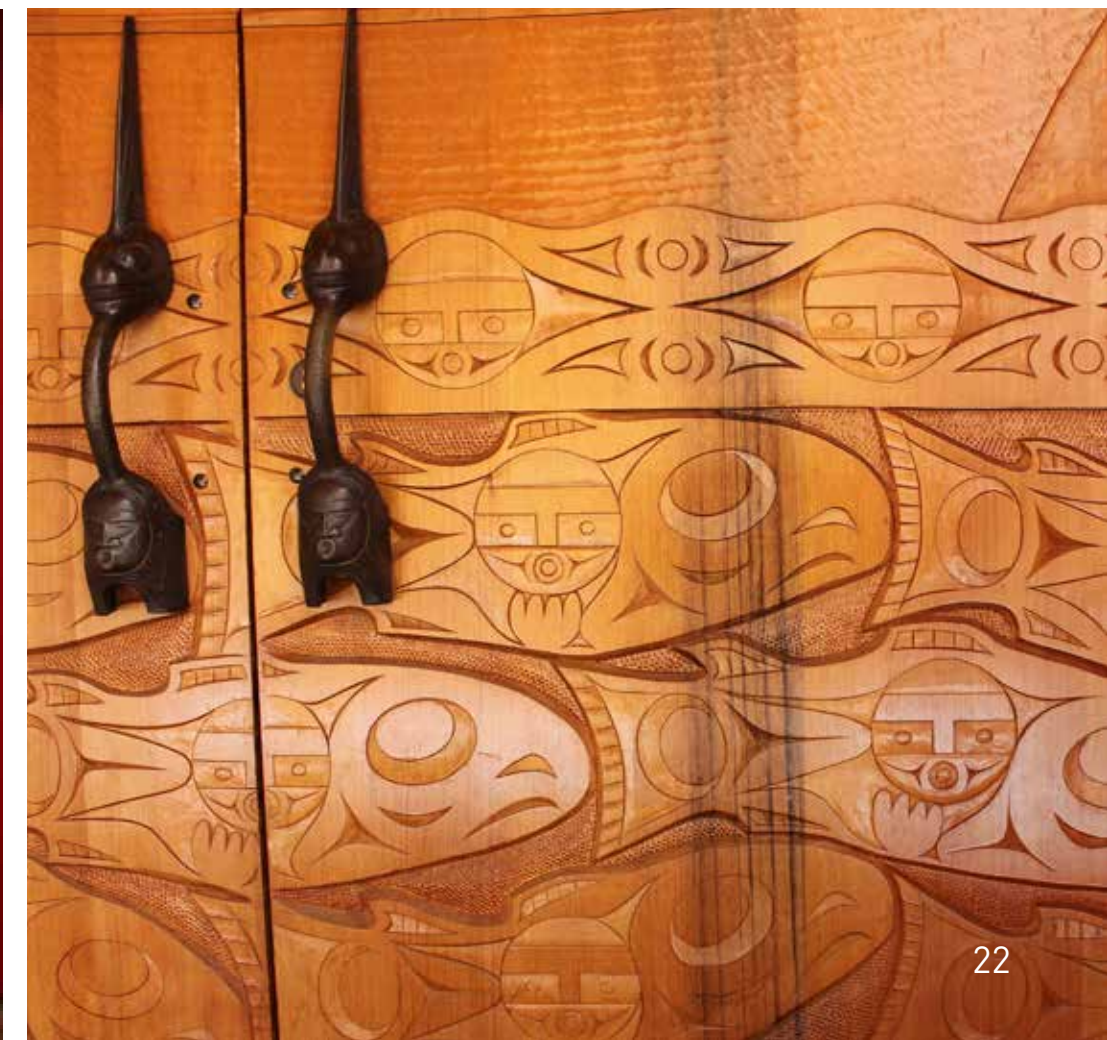
**We were struck by new
tribal buildings rooted in
culture, yet having forward
looking, inspired design.**



TRIBAL PRESENCE

LESSONS LEARNED: CULTURAL BUILDINGS AND DESIGN

Beyond the design of places, we loved the stories behind the creation, fabrication, and craftsmanship.



TRIBAL PRESENCE

UNDERSTANDING IDEAS: ELLIOTT BAY AS A PLACE

**You have helped us
understand many things
we sensed but could not
articulate about the power
of our waterfront: Elliott
Bay and the Salish Sea as a
place...**



TRIBAL PRESENCE

UNDERSTANDING IDEAS: ELLIOTT BAY AS A PLACE



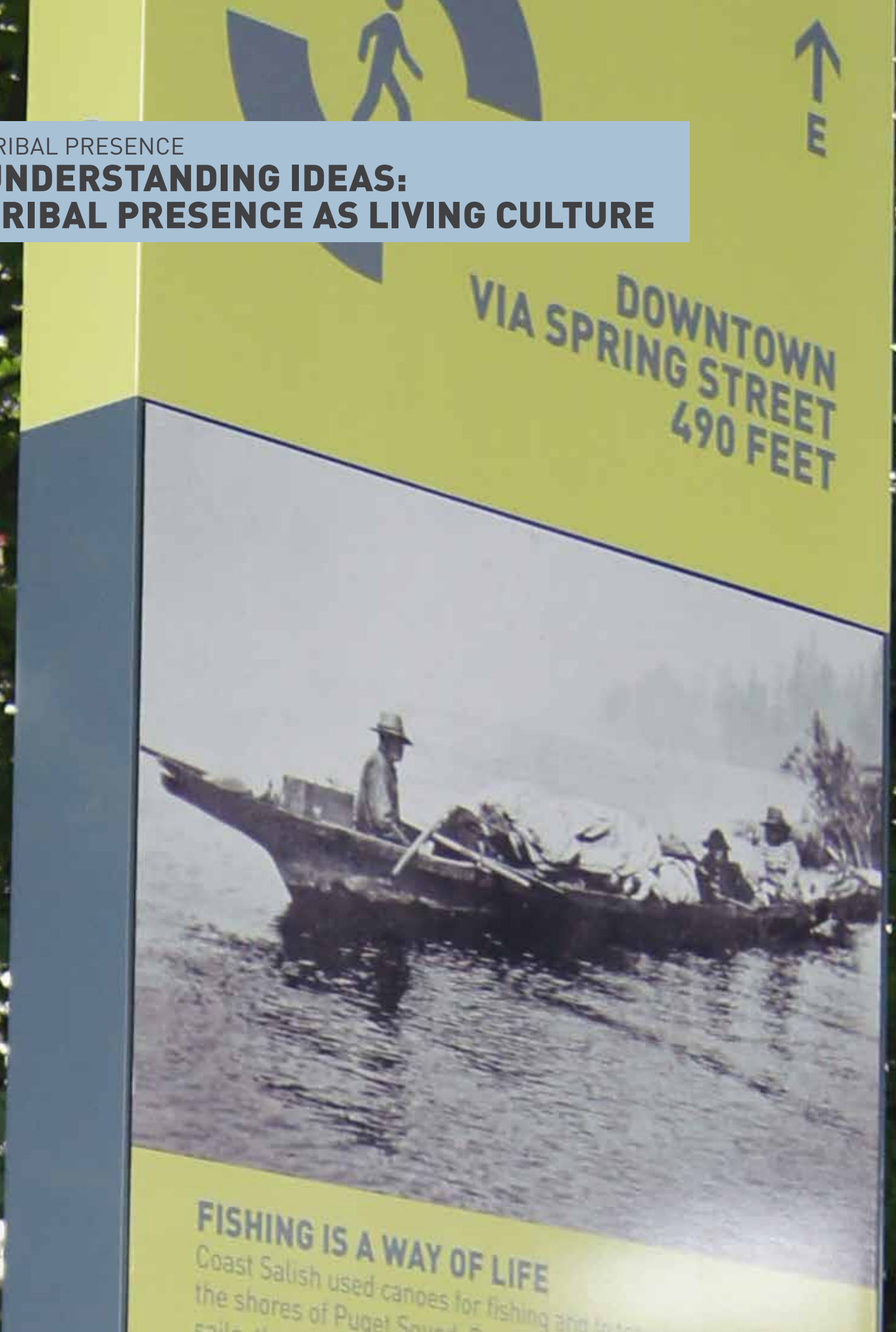
TRIBAL PRESENCE

UNDERSTANDING IDEAS: TRIBAL PRESENCE AS LIVING CULTURE

**The waterfront gives us
a chance to tell, in a more
balanced and correct way,
the history of this place and
the tribes.**

TRIBAL PRESENCE

**UNDERSTANDING IDEAS:
TRIBAL PRESENCE AS LIVING CULTURE**



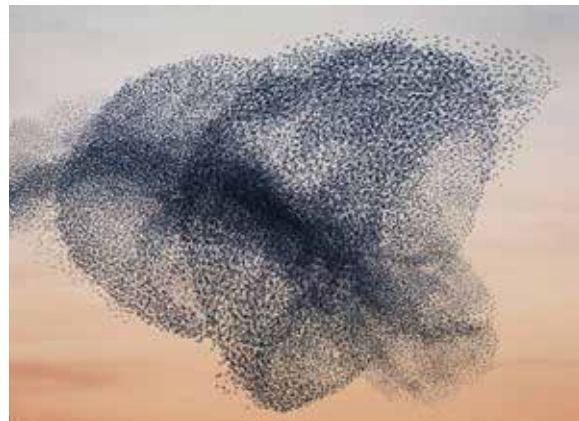
TRIBAL PRESENCE

**UNDERSTANDING IDEAS:
TRIBAL PRESENCE AS LIVING CULTURE**

**We are passionate
about sharing tribal
history, but we are even
more passionate about
celebrating the tribes as a
living culture.**

*How do we integrate tribal presence as a living
culture present and thriving on our waterfront?*

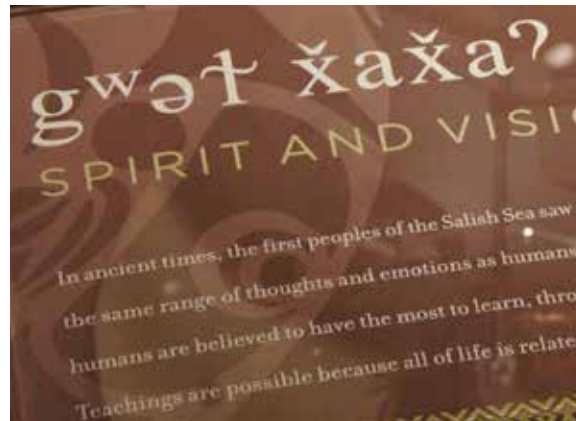
Strengthening tribal presence as an integral layer over the whole of the waterfront.



interpretation



ethnobotany



language



names



details



art



furnishings



gathering



digital presence



materials

Strengthening tribal presence at specific spaces on the waterfront.



events



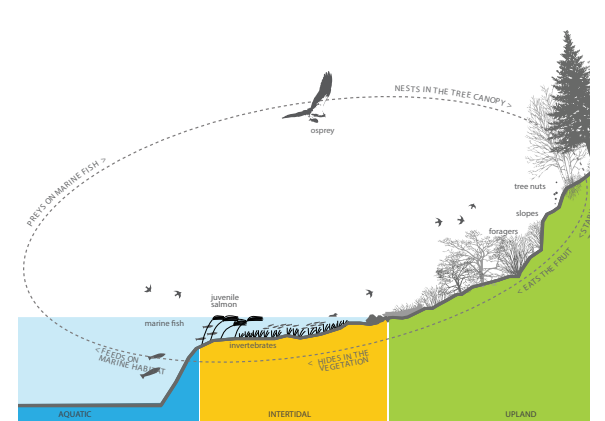
exhibition



storytelling



land to water



habitat



connections



water to land



marine life



cooking

ceremonies

Inspired by our visits and bolstered by our conversations today, how can we make you feel welcome on the Seattle Waterfront?



We welcome your:

- **interpretation of your history and living culture**
- **stories, generations old, but also first-hand accounts of recent history**
- **ideas on shaping tribal presence from subtle fingerprints to highly visible elements**
- **materials both raw and unfinished, precious and simple, with stories and journeys of their own**

Connected to Place...





Connected to Place...



EMERGING DESIGN OPPORTUNITIES

JANUARY 15TH, 2015

INTERPRETATION

“WATERFRONT STORIES”

1/1000+
sdZéédZul-galeech
LITTLE CROSSING OVER PLACE

“Little Crossing-Over Place” is the Coast Salish name for present day Pioneer Square, long a center of human settlement. Formerly a low wooded peninsula separated from the mainland at low tide by a sand split, it was surrounded by the sea and a lagoon fed by a stream flowing from the hills to the east. A major Coast Salish Village was located on this promontory. It had a strategic location above a small lagoon, with fresh water, easy access to the Duwamish River and estuary, and direct trail access to Lake Washington.

Seattle Central Waterfront 1,000+ Moments

1/1000+



Seattle Central Waterfront 1,000+ Moments

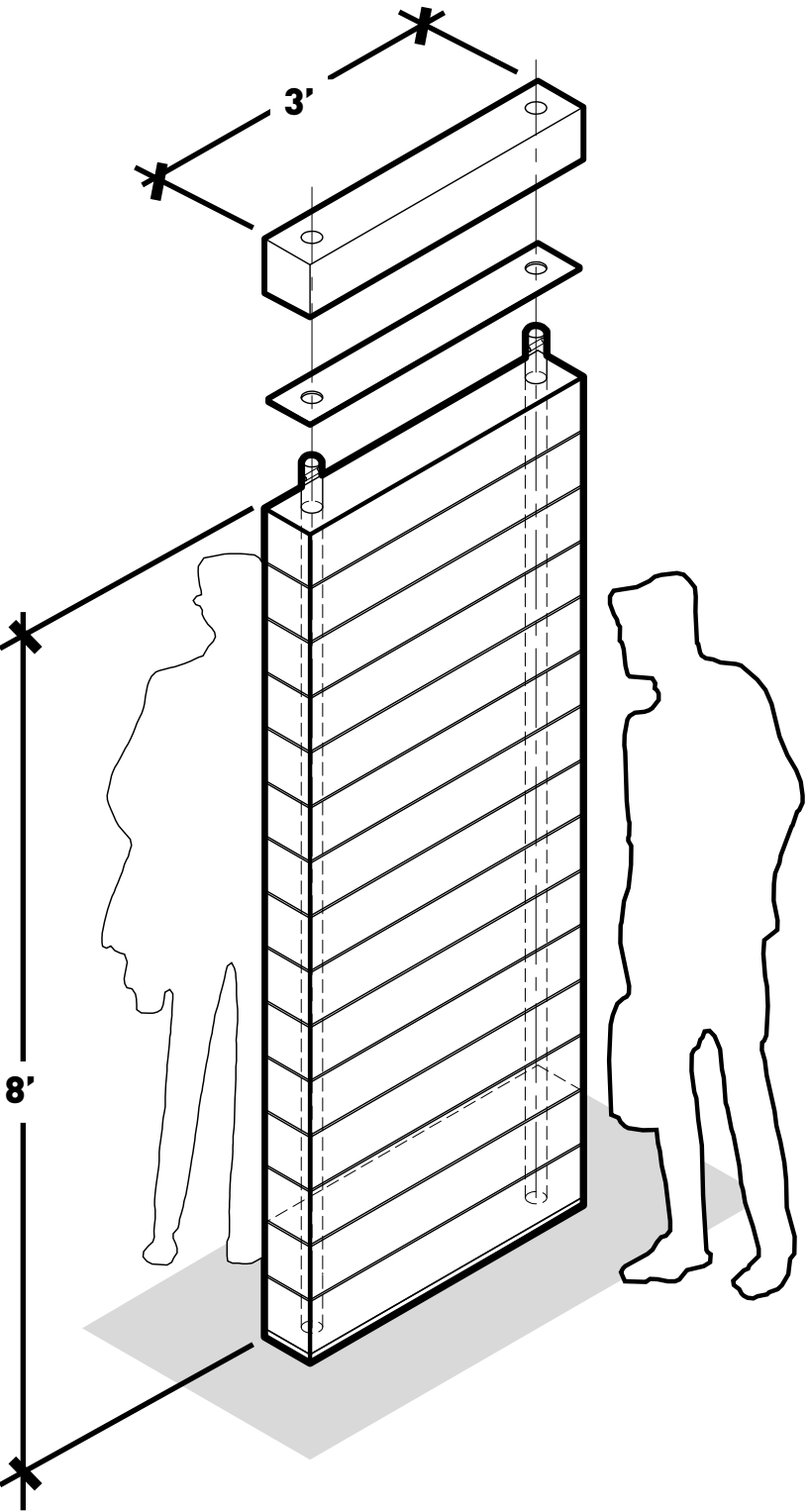
78/1000+
QulXáqabeexW

GROUNDS OF THE LEADER’S CAMP

Most likely this was the name for a camp of a man known as either Kelly or Seattle Curley (Soowalt), who was the headman of the Duwamish village in what is now downtown Seattle. He was a brother of Seeathl. His camp was located between Columbia and Cherry streets and First and Second avenues by one source but closer to Seneca or Spring by others.



Seattle Central Waterfront 1,000+ Moments



WAYFINDING

COAST SALISH DESTINATIONS

sdZéédZul7aleech

LITTLE CROSSING OVER PLACE

5 MINS

0.36 MILES AWAY

“Little Crossing-Over Place” is the Coast Salish name for present day Pioneer Square, long a center of human settlement. A major Coast Salish Village was located on this promontory. It had a strategic location above a small lagoon, with fresh water, easy access to the Duwamish River and estuary, and direct trail access to Lake Washington.

Seattle Central Waterfront

dk’Wsuq’Wabš

PLACE OF CLEAR SALT WATER, OR OLD MAN HOUSE

35 MINS

13.51 MILES AWAY

“Old Man House” is on the Kitsap Peninsula just north of Bainbridge island, across Puget Sound from downtown Seattle. The house formed the locus of a major village of the Suquamish Tribe, and its most famous historic resident was Si’ahl, also known as Chief Seattle.

Seattle Central Waterfront

dkhw’Duw’Absh

PEOPLE OF THE INSIDE, OR DUWAMISH

15 MINS

3.07 MILES AWAY

The name “Duwamish” is an Anglicization of Dkhw’Duw’Absh. In the Puget Sound Salish language Lushootseed, Dkhw’Duw’Absh means “The People of the Inside”. This name refers to Elliott Bay, the Duwamish River, and the other rivers, lakes, and waterways that connect our Dkhw’Duw’Absh ancestral homeland.

Seattle Central Waterfront

sgwedzadad qe ?altxw

SUQUAMISH HOUSE OF AWAKENED CULTURE

35 MINS

13.51 MILES AWAY

For the Salish Tribes of the Puget Sound, a single large building served as the center of the community. The home of the Suquamish, Old Man House, was over 600 feet long and served its people for generations before being burned down in 1870 following the death of Chief Seattle. At the center of a cultural resurgence is the new Suquamish Community House, The House of Awakened Culture), modeled after its historic predecessor.

Seattle Central Waterfront

dxWlilap

TULALIP BAY, AT THE TULALIP RESERVATION

65 MINS

31.52 MILES AWAY

dxWlilap“means “far to the end or bottom”. The term Tulalip comes from Snohomish and means “a bay shaped like a purse.” It was used in 1855 to describe the tribes who joined together on the Tulalip Reservation. The reservation now comprises the western half of the Marysville-Tulalip community.

Seattle Central Waterfront

bəlalɔgWə

MOUNT PILCHUCK

90 MINS

47.85 MILES AWAY

Mount Pilchuck is located within Mount Pilchuck State Park, but the area surrounding the mountain, including the trailhead, are within the Mount Baker-Snoqualmie National Forest.

Seattle Central Waterfront

bəɔɔsɔt

MUCKLESHOOT PRAIRIE

75 MINS

30.01 MILES AWAY

The Tribe’s name is derived from the native name for the prairie on which the Muckleshoot Reservation was established. Following it’s establishment in 1857, the Tribe and its members came to be known as Muckleshoot, rather than by the historic tribal names of their Duwamish and Upper Puyallup ancestors. Today, the Muckleshoot Tribe as a tribal successor to the Duwamish and Upper Puyallup bands from which the Tribe’s membership descends.

Seattle Central Waterfront

**CANOE
LANDING
FLOATING DOCK**



A scenic view of a coastal park. In the foreground, large, dark grey rocks are scattered along the shoreline. Several large, mature pine trees with green needles and brown trunks are prominent. One tree on the left has a thick, gnarled trunk. Another tree on the right has a distinctive red-painted trunk. The water is a deep blue-grey color, with white foam from waves crashing against the rocks. In the background, a long pier or dock extends into the water, with several buildings and structures on it. The sky is a pale blue with some light clouds.

SOFT CANOE LANDING

HABITAT BEACH



USE OF NATIVE PLANTS

PERENNIALS, BULBS AND GRASSES

Allium
Yarrow
Sea Thrift
Cammass Sp.
Pacific Bleeding Heart
California Poppy
Meadowsweet Sp.
Guara Sp.
Bush Lupine
Large-leaved Lupine
Inside Out Flower
Beargrass

Common Camas
Camassia quamash

CULTURAL BENEFITS

TRADITIONAL USES:

BULBS edible raw, roasted, boiled, slow cooked or dried
FLOUR ground, dried bulbs used to make breads
STALKS used for mattress making
GRAZING spring crop

Beach strawberry
Woodland strawberry
Nepeta
Oregon Oxalis
Stonecrop Sedum
Sea Lyme Grass
Equisetum Sp. / Horsetail
American Dune Grass

USE OF NATIVE PLANTS
TRADITIONAL USES



SEASHELL BEACH AT “CLEAR SALT WATER” MATERIALS



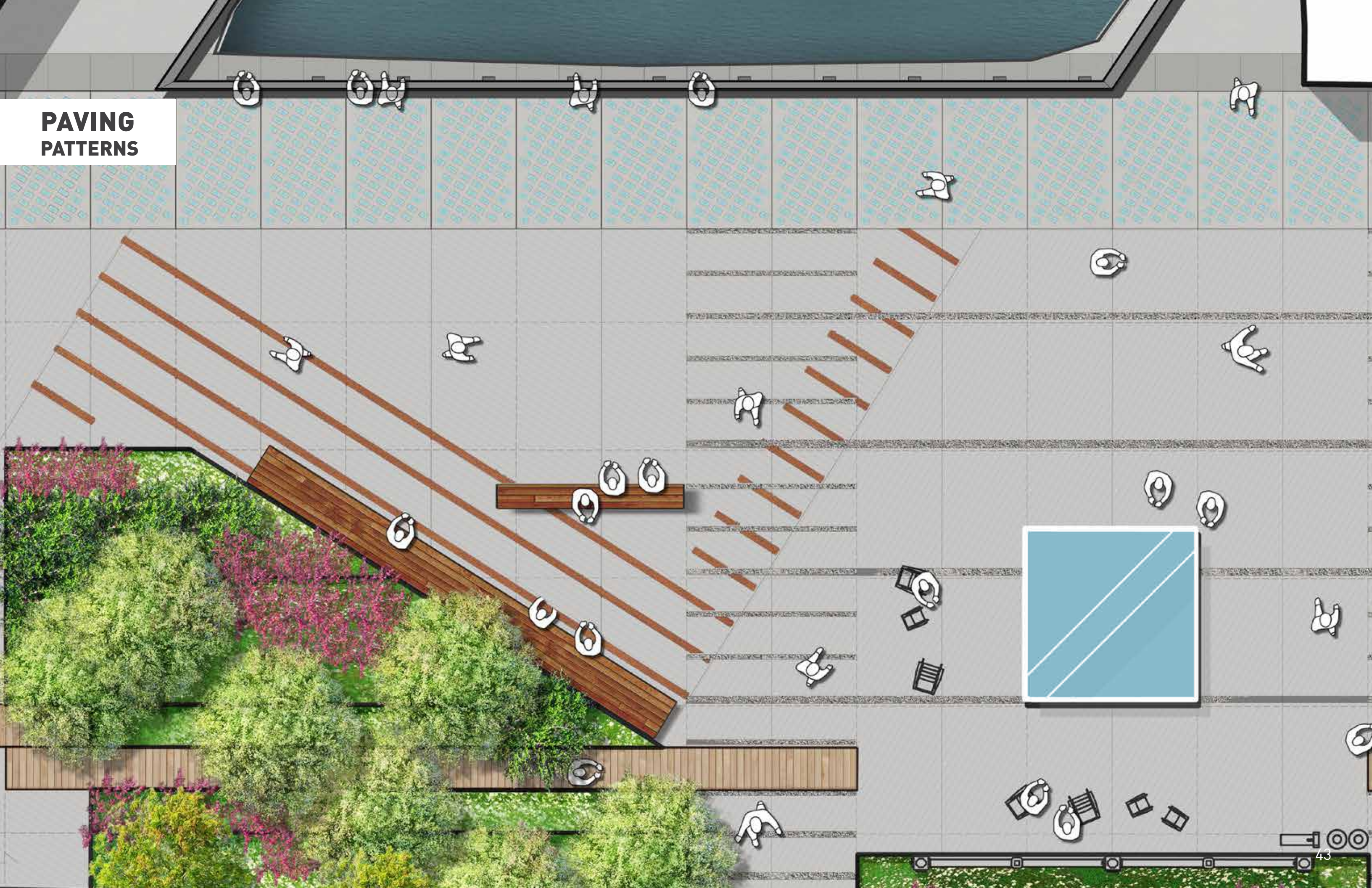
**PAVING
MATERIALS**





PATTERNS

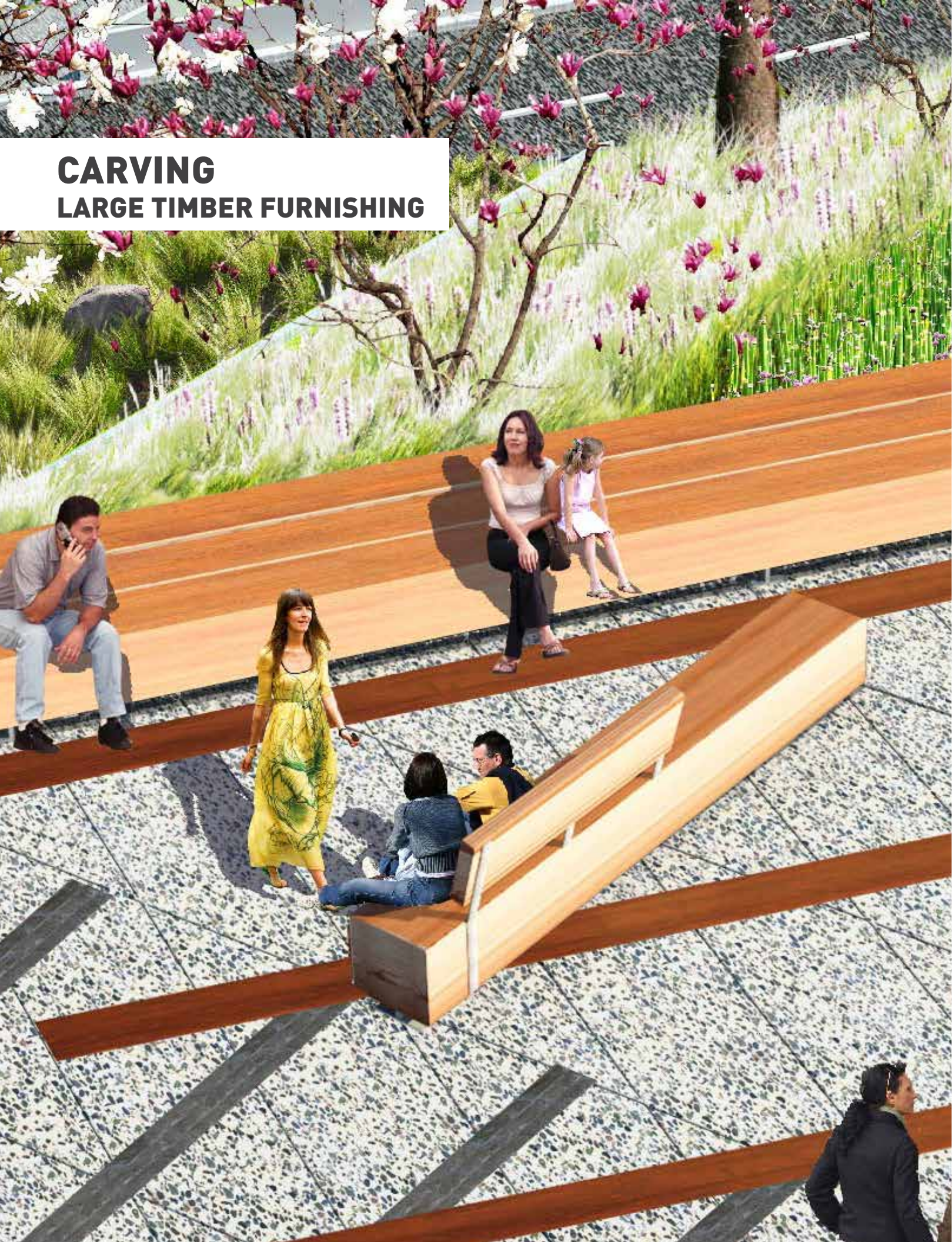
PAVING
PATTERNS



A photograph of a wood processing site. In the background, several large, light-colored logs are stacked horizontally. The foreground is filled with a large pile of wood shavings and chips, which are light brown and fibrous. On the right side of the foreground, there is a large, circular cross-section of a log, showing the natural growth rings of the wood. The word "WOODWORK" is overlaid in the center of the image in a bold, white, sans-serif font.

WOODWORK

**CARVING
LARGE TIMBER FURNISHING**



ART CALL
JANUARY 13, 2015

CENTERED AROUND THE BAY

NATURAL SHORELINE

ADAPTED FROM THE WATERLINES PROJECT - BURKE MUSEUM - COURTESY WSDOT



An aerial photograph of the Seattle harbor and surrounding city. The city skyline is visible in the background, with the Smith Tower and other skyscrapers. The harbor is filled with water, and several large ships are docked at the piers. In the foreground, a large red and white cargo ship is visible. The water is a deep blue, and there are some white clouds or smoke rising from the harbor area. The overall scene is a mix of urban development and maritime activity.

ANCIENT SHORES - CHANGING TIDES

AROUND THE SOUND

RE-CENTERING AROUND THE BAY
MULTICULTURAL COMMON GROUND





END