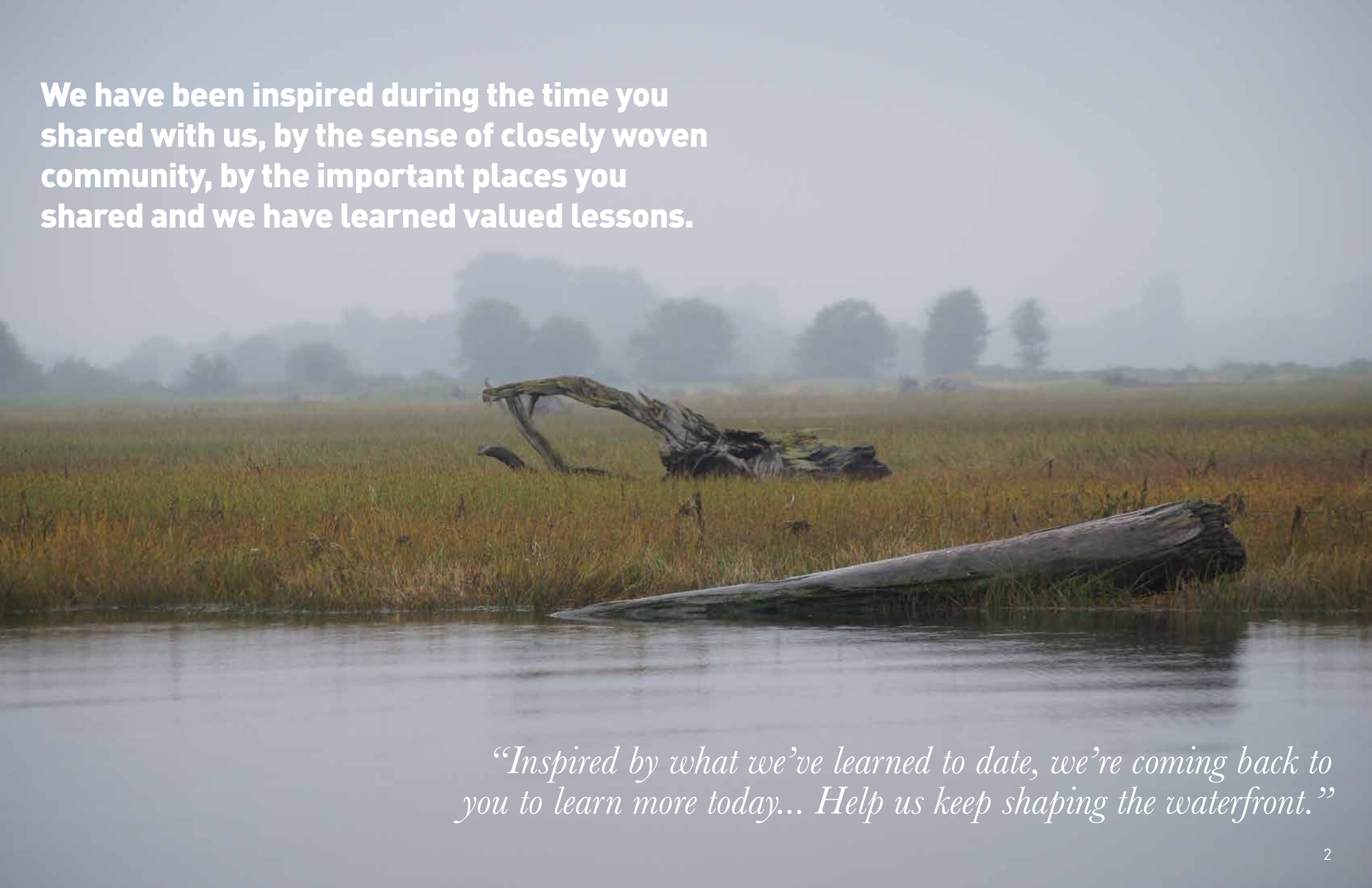




TRIBAL PRESENCE ON THE SEATTLE WATERFRONT

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

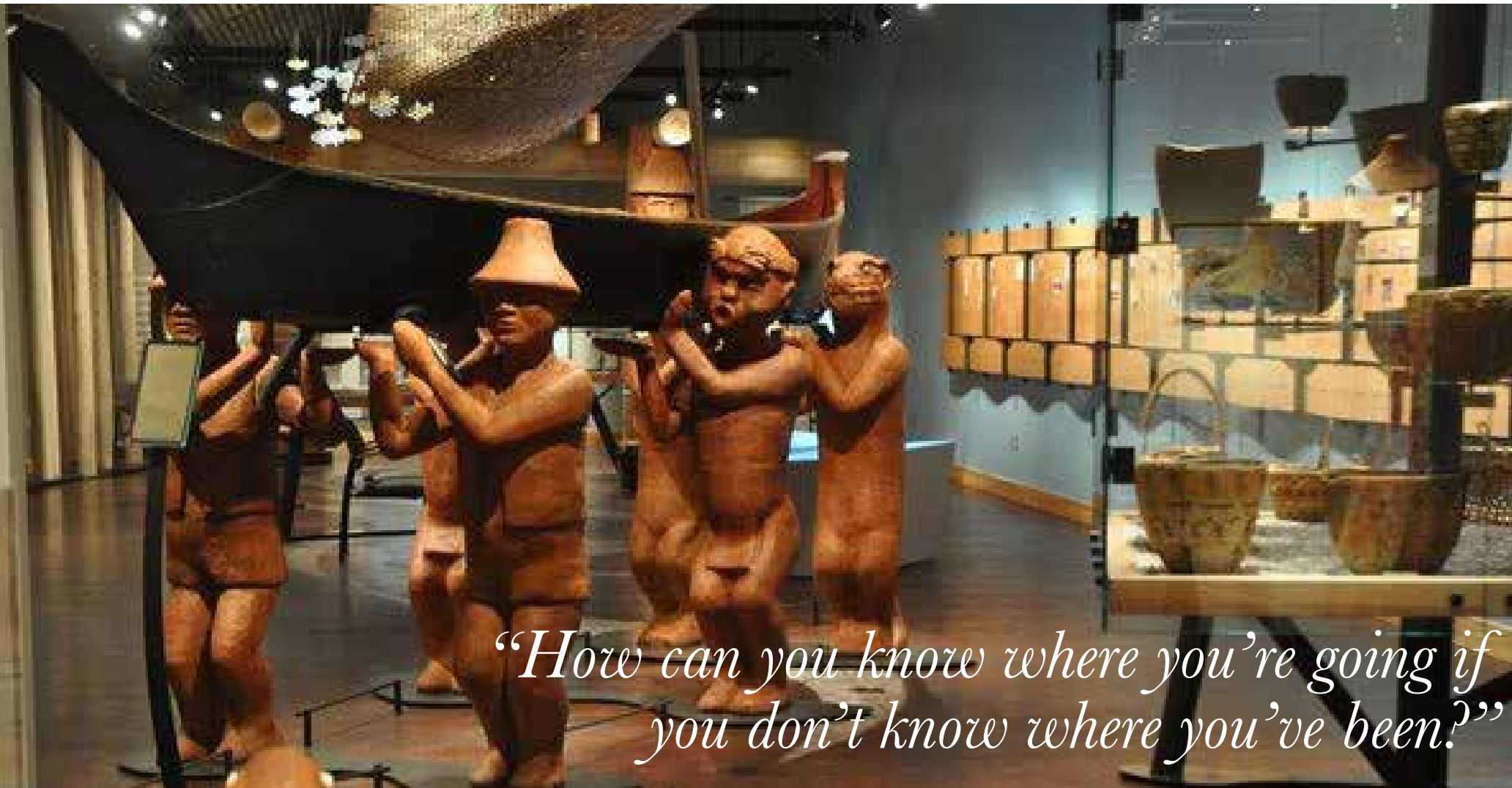
**MEETING WITH THE TRIBES:
LESSONS LEARNED**

*“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

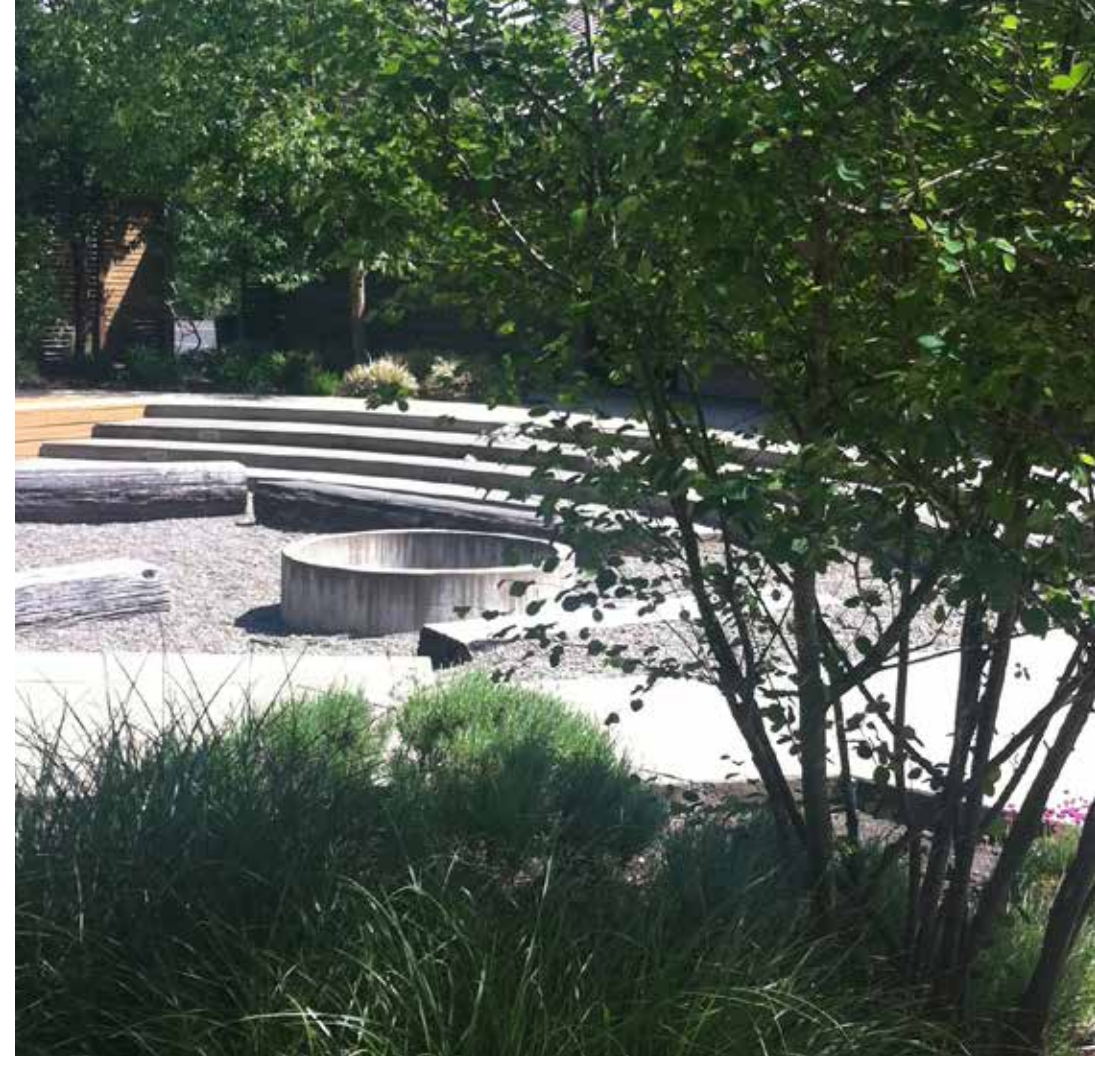
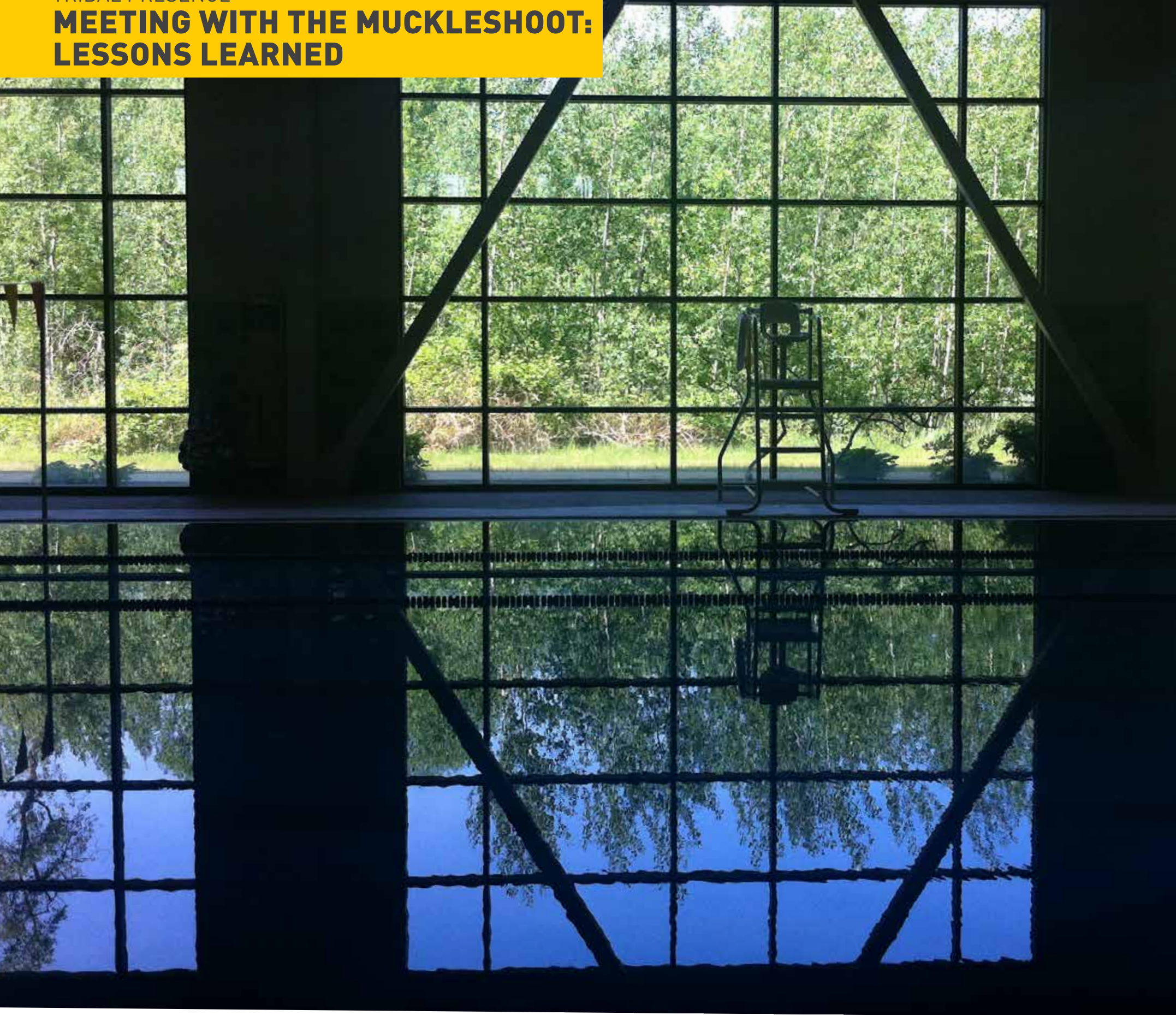
MEETING WITH THE MUCKLESHOOT: LESSONS LEARNED



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

TRIBAL PRESENCE

**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.

TRIBAL PRESENCE

**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.



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

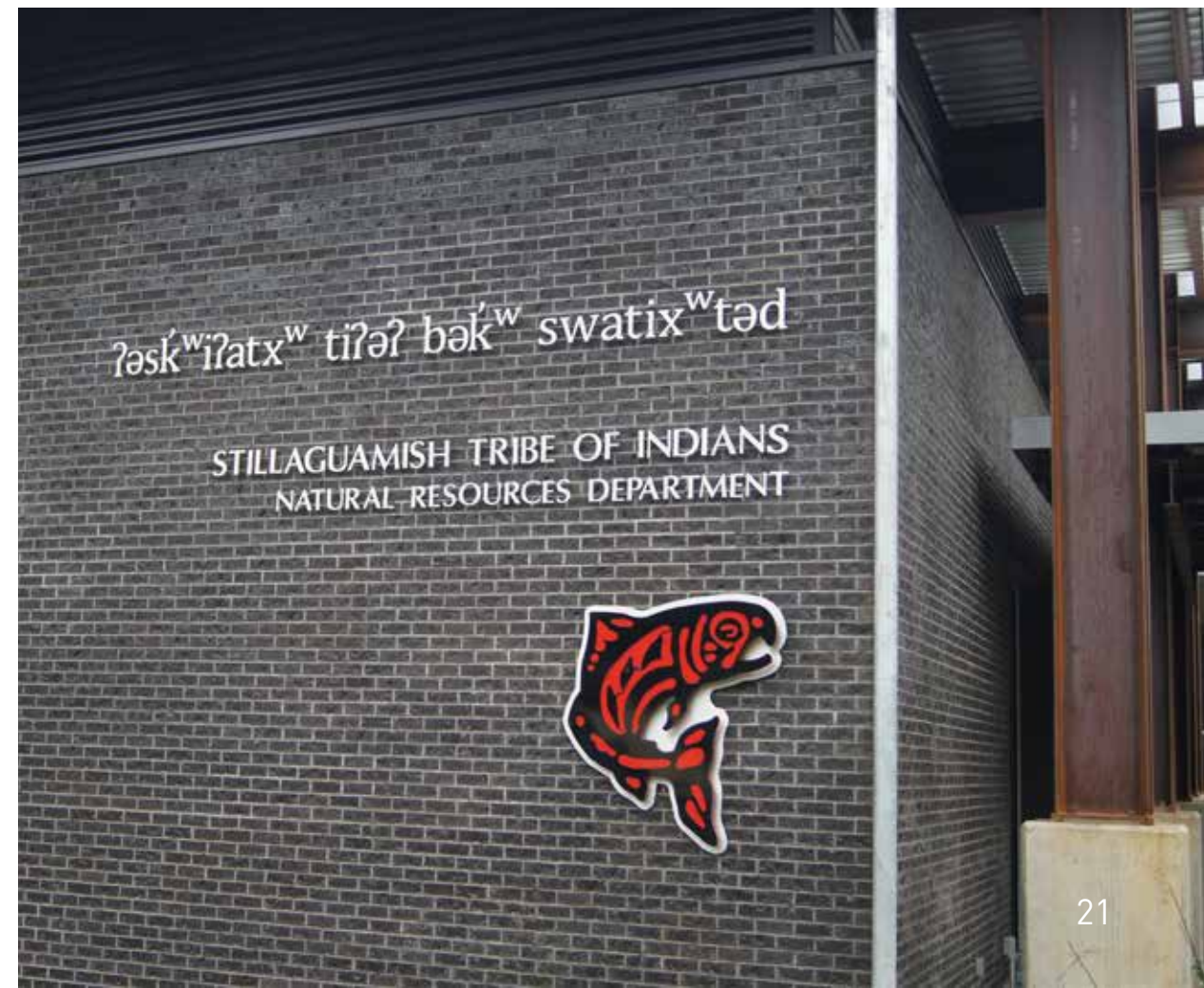
We were struck by the power and importance of verbal storytelling and storytelling in art as well.



TRIBAL PRESENCE

LESSONS LEARNED: CULTURAL BUILDINGS AND DESIGN

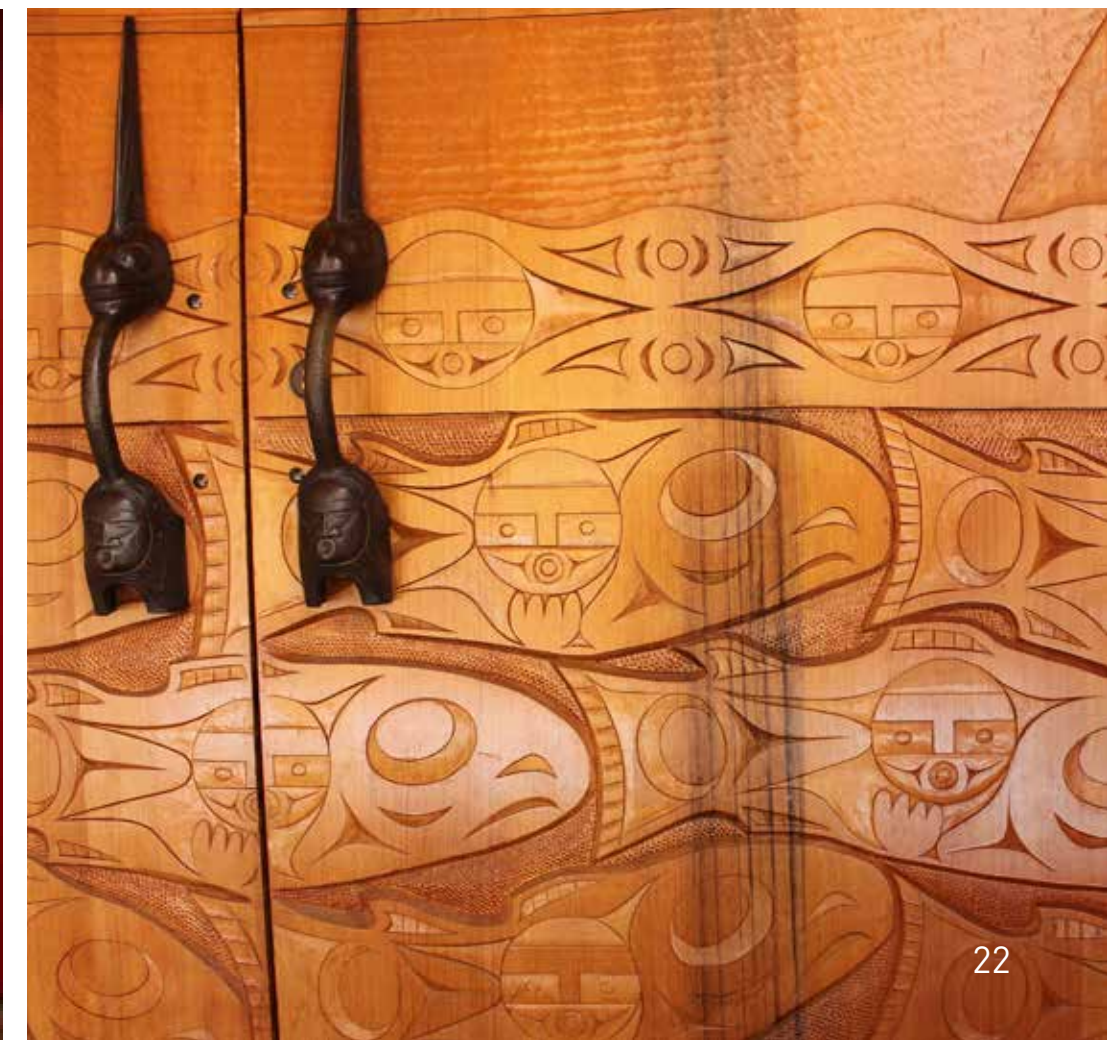
We were struck by new tribal buildings rooted in culture, yet having forward looking, inspired design.



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.**



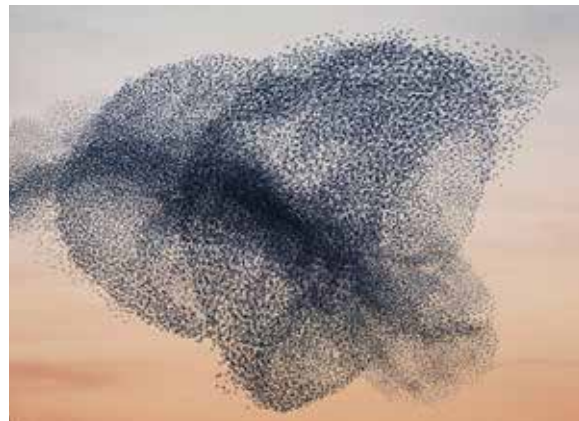
TRIBAL PRESENCE

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

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?

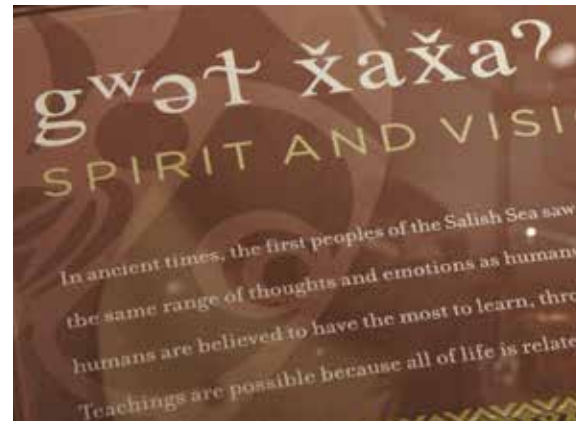
*Strengthening tribal presence as an integral layer
over the whole of the waterfront.*



interpretation



ethnobotany



language



names



details



art



furnishings



gathering



digital presence



materials

Strengthening tribal presence at specific spaces on the waterfront.



events



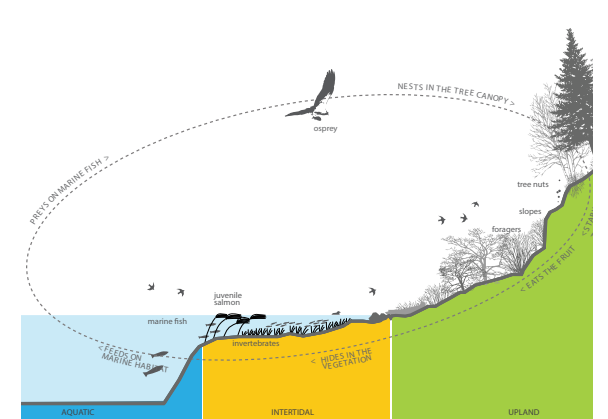
exhibition



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+
sdZéédZul7aleecH
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



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 Seathl. 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

KIDDS HUB
3rd AVENUE FOR TRAMKIT
WALKWAY PERMS

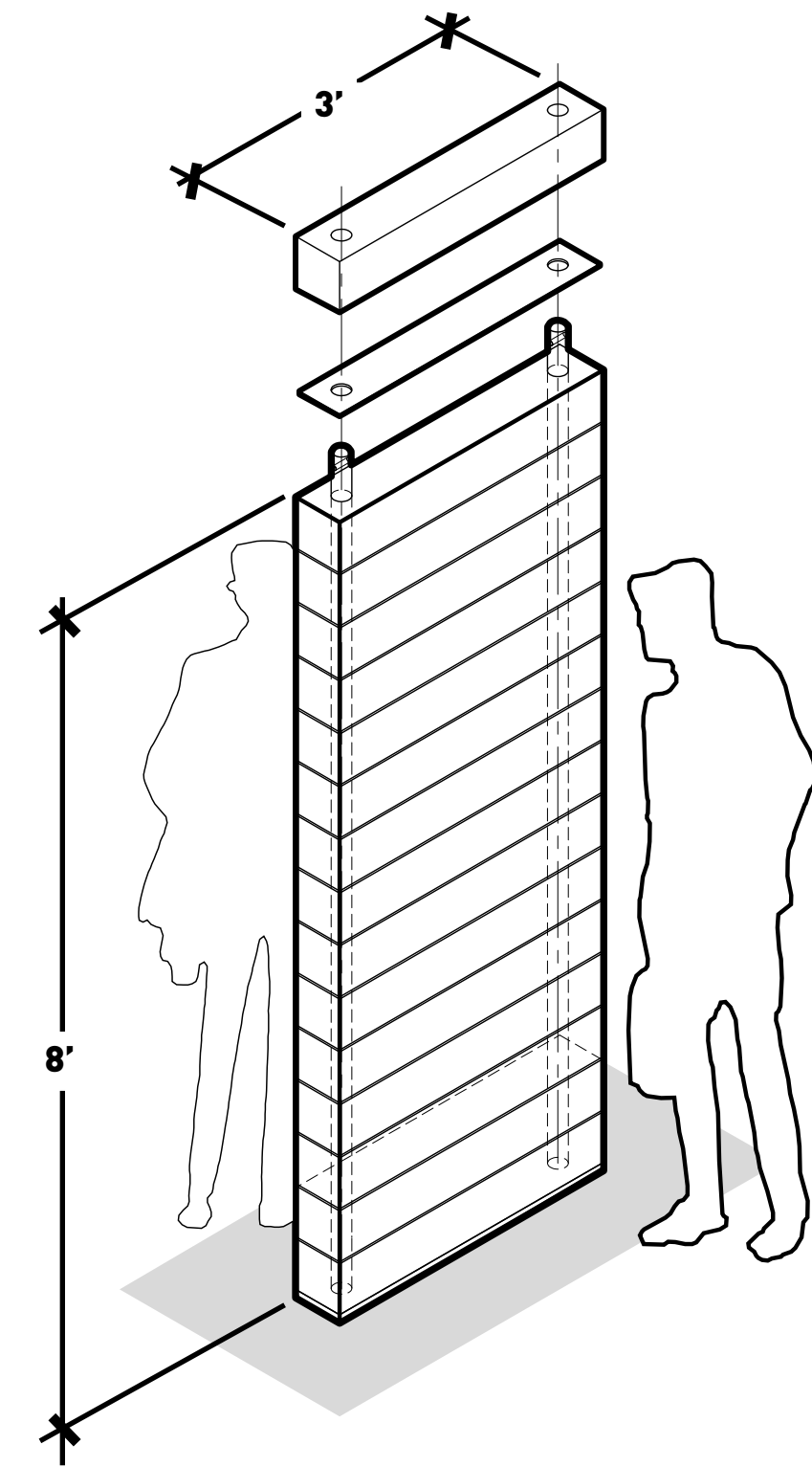
↑ PERMS
→ ← 3rd AVE TRAMKIT

1,000+

KIDDS HUB
3rd AVENUE FOR TRAMKIT
WALKWAY PERMS

↑ PERMS
→ ← 3rd AVE TRAMKIT

1,000+



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

bəlagWə

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

bəqəsut

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**



SOFT CANOE LANDING
HABITAT BEACH





USE OF NATIVE PLANTS
PERENNIALS, BULBS AND GRASSES

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

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

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



USE OF NATIVE PLANTS
TRADITIONAL USES



**SEASHELL BEACH AT “CLEAR SALT WATER”
MATERIALS**



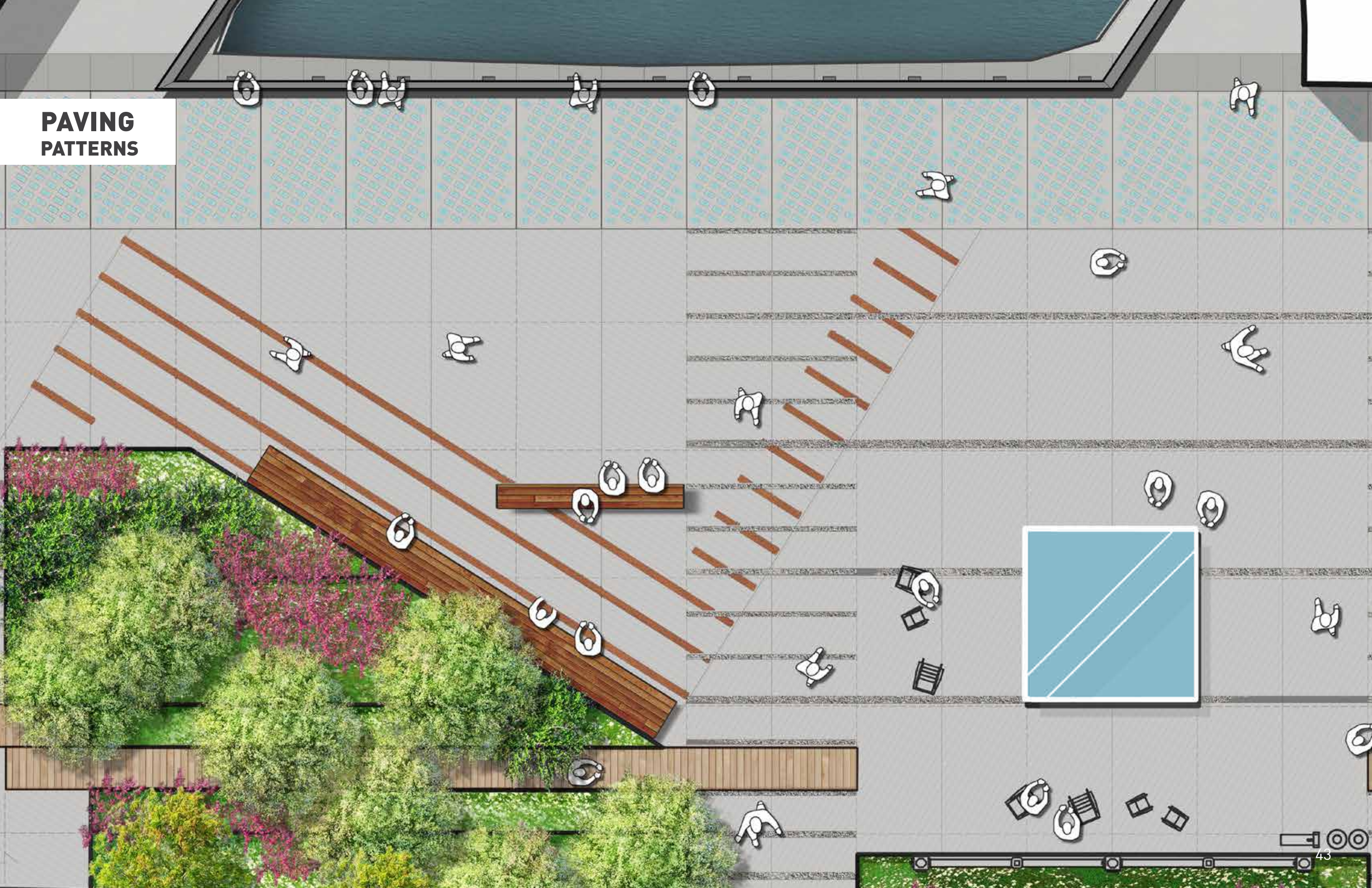
**PAVING
MATERIALS**





PATTERNS

PAVING PATTERNS





WOODWORK

**CARVING
LARGE TIMBER FURNISHING**



The background is a detailed wood carving featuring a repeating pattern of stylized faces. Each face has large, circular eyes, a prominent nose, and a wide, toothy mouth. The faces are arranged in a grid-like fashion, with some faces appearing to be in profile or looking towards the viewer. The wood grain is visible throughout the image, adding texture to the overall design.

**ART CALL
JANUARY 13, 2015**

CENTERED AROUND THE BAY

NATURAL SHORELINE

ADAPTED FROM THE WATERLINES PROJECT - BURKE MUSEUM - COURTESY WSDOT



• **xaxecu**
Small Lake

• **babaqWab**
Little Prairie

• **bulac**
Spring

• **QulxaqubeexW**
Grounds of the Leader's Camp

• **sdZeedZul7aleech**
Little Crossing-Over Place

• **tutuhLaqs**
Little-Bit-Straight Point

• **Too7ool7altxW**
Herring's House

• **t7aWee**
Smelt

• **xaxabus**
Crying Face

• **XWuQ**
A Cut

• **TSugas**
Tidelats

• **siuwit**
Canoe Opening

• **dxWeasHtub**
Burned Off Place

ANCIENT SHORES - CHANGING TIDES
AROUND THE SOUND



RE-CENTERING AROUND THE BAY
MULTICULTURAL COMMON GROUND



**FIND A COMMON
PLACE TO TALK
TO EACH OTHER
+ LEARN FROM
EACH OTHER**

**OLYMPIC
NATIONAL PARK**

THE CASCADES

DOWNTOWN

THE PORT

MOUNT RAINIER

**HOW DO WE BUILD
A MULTICULTURAL
COMMON GROUND
TOGETHER?**



END