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.”
“We are all from tribes... We have all been colonized.”
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?”
“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
Beyond the local tribes, we learned of Seattle as a melting pot for individuals from more distant tribes.
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
We were struck by the elevation of cooking places to celebrated cultural spaces.

“Host a generous table...”
“Host a generous table...”
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
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.

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)

Stories 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. 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
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.

“The importance in authenticity of voice.”
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
We were struck by the power and importance of verbal storytelling and storytelling in art as well.
We were struck by new tribal buildings rooted in culture, yet having forward looking, inspired design.
Beyond the design of places, we loved the stories behind the creation, fabrication, and craftsmanship.
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...
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.
Strengthening tribal presence at specific spaces on the waterfront.
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
“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 spit, 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.

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.
WAYFINDING
COAST SALISH DESTINATIONS

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LITTLE CROSSING OVER PLACE

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Seattle Central Waterfront

TULALIP BAY, AT THE TULALIP RESERVATION

dx’wilap 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

LITTLE CROSSING OVER PLACE

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PLACE OF CLEAR SALT WATER, OR OLD MAN HOUSE

“The People of the Inside”. This name refers to the Duwamish Tribe’s ancestral homeland.

Seattle Central Waterfront

TULALIP BAY, AT THE TULALIP RESERVATION

The Duwamish Longhouse overlooks the Duwamish River Valley, not far from the landing site of early European explorers.

Seattle Central Waterfront

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

MUCKLESHOOT PRAIRIE

The Tribe’s name is derived from the native name for the river, lake, and waterways that connect our indigenous people - the Duwamish Tribe - lived in harmony with the natural surroundings that sustained them.

Seattle Central Waterfront

SUQUAMISH HOUSE OF AWAKENED CULTURE

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

PEOPLE OF THE INSIDE, OR DUWAMISH

The name “Duwamish” is an Anglicization of Dkhw’Duw’Absh, 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

The Duwamish Longhouse 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 S’I’ah, also known as Chief Seattle.

Seattle Central Waterfront

TULALIP BAY, AT THE TULALIP RESERVATION

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

Dkhw’Duw’Absh
PEOPLE OF THE INSIDE, OR DUWAMISH

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

Baker-Snoqualmie National Forest.

Seattle Central Waterfront

Dkhw’Duw’Absh ancestral homeland.

Seattle Central Waterfront

THE WORKERS ON THE DOCKS

Seattle Central Waterfront

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Seattle Central Waterfront
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

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

Tall Oregon-grape
Berberis aquifolium

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PAVING MATERIALS
PATTERNS
WOODWORK
CARVING
LARGE TIMBER FURNISHING
ART CALL
JANUARY 13, 2015
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
HOW DO WE BUILD A MULTICULTURAL COMMON GROUND TOGETHER?