

**Narrator:** Nancy Shippentower-Games

**Date:** April 24th, 2017

**Interviewed by:** Rachael Williamson

**Place:** Tacoma, WA

**Rachael Williamson:** So, the first thing I am interested in knowing about is your family and what they were like when you grew up, while you were growing up?

**Nancy Shippentower-Games:** Well, my parents were Don and Janet McCloud. I have seven siblings. We grew up in a small house, ten acres of land and they were able to purchase the land for fishing. Then the state came in and decided that they were gonna dictate who fishes and who doesn't. Rosaline wanted to make this the white man's paradise, sportsman's paradise, where they could come up and fish and hunt and everything, so our people decided that no, we have treaty rights here, so that's when the fishing rights [wars] started. And it was my parents who pushed it, Don and Janet McCloud, they pushed it, and then when my dad went to jail, (turns to point to a photograph) this is a picture of them when they were in jail.

**RW:** Oh, wow.

**NSG:** They were in jail, this is their attorney Jack Turner, Jack Tanner, he used to be a judge in the superior court. And that's how he got his start, he was the only attorney that would represent these guys.

**RW:** Wow.

**NSG:** Now see, there's only five. Billy Frank's not in there yet, but he went to jail later on. This is a picture of me and my mom. Robert [unintelligible] and there's my dad. This is at the Puyallup River.

**RW:** Ok, yeah, I recognize the bridge.

**NSG:** This is a picture of my mom with Jane Fonda.

**RW:** Oh wow!

**NSG:** I have a picture of my parents when my dad got out of jail. (Looking through phone for photograph)

**RW:** So what year was this, when all this occurred?

**NSG:** In the sixties, between sixty-two and sixty-eight. I'm not good with numbers, you can probably find it up on the website though, or you can actually, October 13<sup>th</sup>, 1965 was the day that they started doing physical stuff to our people, like beatin' em up and stuff.

**RW:** Oh my goodness.

**NSG:** And that was after Rossellini got out of [office], I can't remember, it wasn't Booth Gardner, who was it? He looked like Booth Gardner though. Anyway he told 'em to go down there and do what you gotta do, so they did. They came down and they beat up, it was mostly women and children... and my parents (looking for photo on phone). I grew up in a very active family. We were involved in everything. We were involved in civil rights, housing, and putting sweats in prisons. My mother was active and she did, they call it the Brotherhood of American Indians on McNeal Island, she went out there and helped 'em put sweat lodges up, helped fight the battle for, to have freedom of religion, you know, like everybody else got to.

**RW:** Right.

**NSG:** So as we grew up in this, our mother was, our dad decided after this that he had eight kids to take care of so he decided that he was going to quit doing that [protesting] and go to work and he told my mother whatever you do, I'll support you. Then in the meantime, they realized that they all couldn't be there, be spokespersons so then they gave the torch to Billy Frank. They said you're gonna have to carry the torch. My mother actually went into a spiritual movement with people like Thomas Penyaka and six nation Iroquois in New York and the Hopi's and everything just changed. We went to Sun Dances, we became Sun Dancers. We went, everything that was spiritual within Native American, we did that.

**RW:** That's really cool.

**NSG:** I can't find these pictures...

**RW:** That's ok, you could maybe text them to me later if you don't mind that I out them on, we're trying to make this as accessible to everyone as possible so in addition to having your transcript available for people to read, we also do like a little sort of mini blog. So any photos that you can share would be awesome to put up there.

**NSG:** Are you on Facebook?

**RW:** I am.

**NSG:** Well you can look up my name on there.

**RW:** Ok. Actually I already did. I didn't look at the pictures, I just looked at your bio. I could only see so much cause I think we're not, you know, we're not friends so—yet. We're not friends yet.

**NSG:** There's a guy named Hank Adams. Have you heard of him? He's on Facebook.

**RW:** I have not.

**NSG:** Oh, I got to meet Obama.

**RW:** Oh you did? Oh that's cool.

**NSG:** Yeah see, I went back there when my uncle got an award.

**RW:** Oh wow, look at that! I love it.

**NSG:** Yeah, I've been involved all my life in Native American rights, Indigenous rights. So it's been very, an interesting, I keep sayin' I need to write a book but I never do. I mean...

**RW:** You'll get there.

**NSG:** It would be nice, I write things. When our people were invaded, I guess that's a good word for saying it, all these tide flats right here were full of oysters and clams, I mean, they said when the tide rolled out, dinner was ready, you know, cause it was all there. So then, when they removed our people from the water, they took their children and put them in school. And so these children were then taken to boarding schools where their hair was cut, well you know the story about that, that's a story.

**RW:** Yeah, I do, it's devastating.

**NSG:** Yes. And so when they came back home, they were like outsiders, you know. They didn't know their parents anymore and they were like, lost in this haze. They no longer did their, what they used to do like the weaving and the carving and things like that. They were very disrespectful to their parents and grandparents because that's what they were taught in these schools—that they didn't fit there anymore—but then they didn't fit in the white society either, because they still had brown skin. They still looked like Indians. So that's when the alcohol abuse came in.

(Taking a phone call)

**NSG:** So anyway, in our society it's a matriarchy, it was never ever a patriarchy. The patriarch came over with the non-Indian because they owned their wives. They owned their children. They owned everything in their home. If they wanted to throw their wife out they could. Throw her out with the clothes on her back or whatever. And ours was like, the other way. The women gave birth, the women owned the house, the women taught the children until the children were old enough to go with their father, young boys, and they would go out and learn how to fish and hunt and do what they had to do. The warriors, you know. They protected, they *protected* the tribes. And there was never chief princesses, the princesses are not here. I mean we never had queens and kings and princesses. Then a lot of the chiefs that signed the treaties were handpicked, and most of 'em were alcoholics that the government picked...they'd sign it and they'd give 'em a

few shekels. Chief Leschi fought that, and fought it, and fought it, because he knew it was wrong, what they were doing, but in the end, they hung him anyway. Even though in two juries, he was found innocent, the third one he was convicted, and hung right away.

**RW:** Oh my God.

**NSG:** So anyway, back to me I guess.

**RW:** What was it like growing up on the Nisqually and Puyallup Rivers for you?

**NSG:** Exciting.

**RW:** Yeah.

**NSG:** It was really exciting. I found it exciting. I loved going to those things. Going to the protests, going to the fish-ins. It was being in a moment that nobody else will ever be in. This movement will never happen again, and I was involved in it. It was very educational. I mean, I hung around with people like Dennis Banks, Russel Means, John Trudell, Roberta Black who was a fighter from Navajo, she's an old woman fighter from Navajo and she was upset about the uranium mines that they were doing down there, and people like Stampede who was our Sun Dance... I mean I just, my daughter says, mom, I can't believe that we hung around with these people. I should've, I got this letter yesterday from Denis Banks. I took a picture of it because I sent it to my daughter. Ok, where is it. (Looking through phone). Man, maybe I sent it to everybody. Really, what'd you do with it? Oh here it is... (Hands me phone) That's the letter he sent me yesterday.

**RW:** Can I read it out loud?

**NSG:** Yeah.

**RW:** Dear Nancy, John and Deane, You have my vote for host of the year, best performance of loving, caring, grandparents, best clother for the needy, best actor grandchild of the year. Of course, many of your brothers and sisters could be equally receiving of all these awards. Over the many years Nancy, I never really had the chance to observe your work. This past month I had front row seats to see your work, and for that, I am very grateful. How you and Johnny take care of your family and business is a model for many Americans. I appreciate Dons skills as a bow hunter. That is very helpful for young adults. I am hoping to bring him to Minnesota by October. I hope. Please give Aluenonmi and Bill my regards. I also hope Aluenonmi will practice her new career as a chewer. Oh, what's a chewer?

**NSG:** A chewer is someone who, when, you know when a baby is born they chew their food and then they stick it in the baby's mouth?

**RW:** Yeah.

**NSG:** Well they used to do that to the elders too.

**RW:** Oh that's so cool!

**NSG:** No it's not!! (Laughing)

**RW:** It is kinda cool though! I mean, talk about taking care of your family!

**NSG:** He was tellin' that to my son in law, my son in law looks at 'em, he's sittin' there thinking like that (Puts fist to chin). Well that's why they have blenders now. (Laughing) Like ok, we have blenders for a reason.

**RW:** That's funny. That's really funny. So, about how old were you when you started to realize that your tribe was in jeopardy? That Native American people really were... do you remember a time when it just...?

**NSG:** No. I mean, you always know you're different in school.

**RW:** Sure. Sure.

**NSG:** My dad went to jail I think when I was like eight for the first time. Sixty days.

**RW:** Wow.

**NSG:** My dad went to jail, there's a video out called "Back to the River, Part Two". Have you seen that?

**RW:** Is that the one on the website, the Puyallup Tribe website?

**NSG:** I don't know. It would come from the North West Indian Fish Commission. I did an interview on that, it would be better if you watch that interview.

**RW:** I think, well I have watched an interview with you, it's about an hour long. I think it's on the Puyallup Tribe, no, it's an archive, an online digital archive.

**NSG:** Hmmm, hour long...?

**RW:** Yeah, it's about an hour long. It was you, there was a man in the room who was interviewing you, and then I think there was another women present. But you did talk about when your father had gone to jail and that it was very hard on you.

**NSG:** Right. One of the most traumatic events of my life besides him dying.

**RW:** Yeah, well I can imagine. So obviously, you witnessed violence over treaty rights, you mentioned that Rossellini, and sportsman's paradise so...

**NSG:** I can't remember who was the governor after him. He kinda looks like Booth Gardner, but I know it's not Booth Gardner, but I can't remember who it was. He's the one that actually told the game agents to go forward, you know, do violence. After they did that October 13<sup>th</sup>, 1965, that weekend, there used to be a place where all our people used to hang out after. They used to go to the Evergreen Ballroom, have you heard of that?

**RW:** I haven't.

**NSG:** Okay, well, look it up. Anyway, that was where we'd go Saturday nights. And so this particular Saturday night, after everybody went to the dance, they all went down to this place where they partied at, it was at the landing. They raided it, and beat, just beat the people up. And they were drinking... our people were just partying and having a nice [time]. They just beat a whole bunch of 'em up. Had 'em runnin' through the bushes and everything like an old cavalry raid. So the violence picked up after that. They went into people's homes. One time they came to our house and my mother kicked 'em off the land. The guy was parked... (Drawing on paper) this is our home right here, there's the driveway, and there's the main road. So then, my mom kicked him off, and then he went and parked right here. So our mother told us, you guys need to go out there and hold hands and block him in. So, we all went out there, there was nine of us because my mom had, she kept her nephews and them. So we all went out and held hands and sang. We learned how to sing Indian songs and stuff. And my dad took off down the road, and that guy's tryin' to get us to get out of there and move and stuff and we wouldn't do that.

**RW:** Wow. So you have mentioned that your mother was quite an activist.

**NSG:** Oh yeah. Janet McCloud

**RW:** Janet McCloud. So, is she part of the big reason that you do what you do you think?

**NSG:** I don't know. It could be, you know because, I wasn't mentored to do this. I mean, I just wasn't. Because I was kinda rebellious as a young kid too. So, it just happened. And I told her that one time, we were just talking and I said, I get this fluttering in my stomach, like flutters, this fluttering, and she asked what do you do? I said, I end up talking. Sometimes when I talk mom, I don't remember what I say. She goes, that's because they're [the elders] are using you as a voice. So, when you're up there talkin' and that comes out like that than that's because you're being used. They're coming in and talkin'.

**RW:** That's pretty powerful.

**NSG:** So, there were things she told me to do, and things she told me not to do, but I ended up doing 'em anyway! Because of that fluttering that happens. And I can feel it. Like I know... like I'll say, I'm not getting up, I'm not doing that, I'm not talking this time, I'm not saying nothing.

And pretty soon, there I am, right in front of everybody talking. Yeah. It's like, really? So, it's just something that happens. And, my whole voice changes. Like right now my voice is really deep, but when I talk it's different.

**RW:** That's really cool.

**NSG:** So, it's just something that just happens.

**RW:** Right. I can say that too. There's been times when I think you're just, you're moved. You're moved inwards-outwards into action. You really can't stop it.

**NSG:** Right.

**RW:** Yeah. So, we've talked about some of the battles you faced when you were younger, and then Danica told me that you were at Standing Rock...

**NSG:** Yes, twice.

**RW:** Twice. Right. So, I'm curious, has the battle changed at all?

**NSG:** No.

**RW:** No?

**NSG:** The difference... yes it has. There's one difference. It's that, when Wounded Knee was going on, or when the fishing rights was going on, or when Alcatraz went on, or Day Break Star went on, (Sketching groups of people on notepad) all these things that went on, down in um ... the Paiutes, they were fighting for their river, clean river, all these actions were going on all over the United States, not once did a tribal council step in and try to help them. Not once did the tribal council support them. In fact, my mom's tribe went back to D.C. and tried to get her disenrolled because she was a trouble maker and a renegade. Her tribe is Tulalip—they tried to do that to her. I have the paperwork on it. So anyway, Standing Rock, the chairman sent out a call for action. He's the one who said, we need help, can you come and help me. Right then and there, the tribal council started sending resolutions and supporting them. So yes, there is a difference because the tribal council helped 'em. (Phone ringing) It was the Standing Rock Tribal Council that sent out the call for help, not these people. (Refers to pencil drawing on desk) But when they called out for help, everybody went. I seen some old people there that were there during Wounded Knee and were at my mom's house. My mom's house was actually a pit stop for people who were going to Wounded Knee or Alcatraz, they came to her home to take a sweat. They actually came to her home when American Indian movement was born—it was born at my mom's house. So was the Indigenous Women's Network, Northwest Indian Women's Circle, the Sapa Dawn Center, Women of All Red Nations, they were all born at my mom's house. My mom was the one they went to, from all over the United States.

**RW:** So there's more unity within the tribes, or between the tribes?]

**NSG:** Sure. It's like, the president would call all these nations and bring 'em together. That's what um [Standing Rock was?] yes. They made that call out.

**RW:** Yeah, I think I read that there were three hundred plus?

**NSG:** Tribes?

**RW:** Yeah, yeah. And like a total of five thousand people, maybe more?

**NSG:** Yeah but, it was the tribal councils who make a difference. The elected leaders.

**RW:** That's really cool. Do you think that more white people, more white Americans, whatever you wanna call us, do you see more support? I'm curious because, throughout this whole debacle at Standing Rock, social media was on fire. Yet, the topic was never trending, and I think the news, mainstream media reported on it once. Right before Obama told the Army Corps that they had to reassess?

**NSG:** Well, the problem with the news today is they're just worried about the reality people that are on T.V., it's not like, hey, you know, this is really happening and we're killing Mother Earth. God, there's this one guy, oh, what's his name? He actually told the truth on, I think it was MSNBC.

**RW:** Yeah, I think that's the one I recall.

**NSG:** Yes, and he just put it out there like that. No other news did that. [Yeah.] And these newspapers, they're all so busy about what the reality stars are doing than what's really going on in the world. They don't care. In our days, we had, Don Hannula, if anybody can get his pictures would be something. He took all kinds of pictures and wrote all kinds of articles for fishing rights. When Dick Gregor was here, when Marlon Brando was here, before they got here, he wrote all those stories.

**RW:** Danica told us about the dead fish.

**NSG:** Yeah.

**RW:** That's hysterical. So, I'm curious to know more about the Indigenous connection to Mother Earth. I've been doing a lot of research for, I'm going to Leicester, England.

**NSG:** Where?

**RW:** Leicester England, at the end of June to share my research on the Dakota Access Pipeline, and I've read a lot of Wynona LaDuke and she often brings up the fact that its more than just

land, it's our identity. It's part of who we are. And I think that a lot of Americans don't understand that.]

**NSG:** Okay. (Leans forward in her chair.)

**RW:** She's like oh here we go.

**NSG:** You look at the religions. You look at the Buddhist religion. You look at the Egyptian religion. Look at the Mayan, Aztec, and the Hopi religion. You look at the Celtic religion, Druids, all of 'em. What do they all refer to? Everything. The Mother Earth. The connection of the water, of the land, of the trees, of the plants and everything. There's thousands of religions that actually think that way. I've studied a lot of different religions, a lot of 'em. I think the only one that doesn't think that way is Roman Catholic. They think that women were made out of ribs of men. I don't believe that at all. We believe that we were born from the earth and that's where we come from. That she gave birth to us as a nation. We believe the eagle is our messenger to the creator. That's why eagles are held in high esteem because they're our messenger. But yes, if you look at the different religions, you see how they... even over in England, the Druids, you know, the Celts, and all of them, they were called Pagans but [Right.] they believed the same way. You see those standing rocks over there, is it in Ireland or Scotland, you know, they believe that there's a reason why they're there like that. Just like we believe we have rocks called, I don't know why they call it Devils Tower but in Wyoming there's a place where you can go on top of the hill and there's a big circle. It's [Devils Tower] formed by the Mother Earth, but there's a big circle. And when they're Sun Dancing in South Dakota, a lot of Sun Dancers go up to this park. It's a national park, but the park attendants will chase everybody else out of there while the Native Americans go up there and put their offerings down and say their prayers. They'll tell everybody they have to leave while the Native Americans are there. We're all just interconnected, I mean, you pull the skin back and you see we're all the same.

**RW:** Well, it's interesting because I've done some research on, his name is Wesley Shultz, he's a behavioral psychologist, and it's interesting because when you compare different religions, like the Buddhist religion or many countries over in Asia, there's more of a collectivist...

**NSG:** Down in South America.

**RW:** Yeah, which, you know, everything's interconnected. You can't have one thing without the other, you can't harm one thing without harming another. But the research in America, you know, it's so individualistic and I just wonder how much that takes a toll on how we treat the environment in this country. It's just devastating to me.

**NSG:** It is.

**RW:** Especially now.

**NSG:** Well, because money oversees everything. They're trying to put this plant up here, you know if that LNG plant goes through, it's only supporting two ships from Alaska. That's all it is. It's not giving Tacoma natural gas. It's not going anywhere but to these two ships up there in Alaska. But it's gonna be heated natural gas, and if it goes off, it's gonna be like four atomic bombs going off at once. So me and Deanna here, (Points to coworker) we'll be disintegrated before anybody knows what happened to us. Within seconds. And you think about, this is what they want to do to... I was talking about this the other night. I watch those movies of the future, those, you know, [Yes.] where they all have steel and they're all wearing black leather and everything and I thought, wow, I wonder if that's the way my great grandkids are gonna be livin'. Because the earth is... we have no respect for the earth. None. And then we wonder why there's so many storms going on, or tornados, or tsunamis, droughts, and everything.

**RW:** Yeah. That's another thing I was going to ask you about. You're obviously active in the LNG plant...

**NSG:** I'm active anywhere. Ain't I Deanna? I'm active anywhere.

**RW:** So what are some of the things that yourself and the Puyallup Tribe are doing to combat climate change or to tackle it? I did watch the climate change video on the Puyallup Tribe's homepage, which was awesome. And I did see that they actually have like a plan of action or a climate report on there, which I have not had the time to go all the way through but...

**NSG:** Well the Puyallup Tribe actually has 'em in court. Everybody approved this plant coming in accept for the Puyallup Tribe. But they have too, in order to put one of those things (LNG Plant) on here, (Tide Flats) they have to get permission from the Puyallup Tribe, and they have not gotten it.

**RW:** Good, I don't want it here either. We just got better, well, we're not even better, we're still recovering from the smelter and from...

**NSG:** Well, the thing about it is, during the land claim settlement of 1992, they were supposed to clean up Commencement Bay. They have yet to do it. [Yeah.] And as they're laying those pilings down for that plant, the LNG, they're stirring up all the ugly toxins in the water. So it's harming our salmon already.

**RW:** Oh my gosh.... So if you could pass on any words of wisdom to future generations, your grandkids, my grandkids, about climate change...?

**NSG:** God I hope things change before they get older. [Yeah.] I mean, I hope they don't have to live like this. I hope that when they're born or when they get older, they can go out and pick an apple off a tree and eat it, or grow a garden in a good environment, or good soil, or be able to swim in nice clean water, open a faucet and drink water out of the faucet. I just worry about them. I have great grandchildren. I have four. [Wow.] They eat too much junk food, they don't eat healthy. I would just say, we fought for this. We fought as hard as we could. People

sacrificed. People went to jail. People are looking at felony charges, going to prison. We have a guy in prison already that, Leonard Peltier, he's been in there... he didn't kill those agents, but do you think the government would give 'em the true paperwork? No, they won't. He'll die in prison. We have a whole history of people that fought for what we have today, but also couldn't stop the big corporations from comin' in.

**RW:** Yeah. Yeah. It's so frustrating to me. (Phone chimes) Was that me or you? Oh that's you. You mentioned in your interview, you said you had to learn to walk to roads.

**NSG:** Yes.

**RW:** But it didn't elaborate much on that. Can you tell me more about what that means?

**NSG:** (Draws a V shape on notepad and retraces the left side of the V.) Well this is my white man walk, you know, (Begins retracing right side of the V.) and this is my Indian walk. This is where I did my ceremonies, went to Sun Dances, everything... this (Goes back to left side of V.) is what I learned, the education, I went to college, I graduated from college... and so yeah, you have to learn to walk, you just separate them. You don't bring this into this, (Draws crisscrossing line on V.) don't mix 'em. This is my ceremonial side.

**RW:** Yeah. I imagine that that can be difficult at times.

**NSG:** Well, not now. But it was then. When I was growing up. It was, I mean, we got the racial slurs and things like that so, yeah. Back then it was. But today it's not because, we say prayers all the time. You try to walk in prayer. I'm sixty-four years old, so every day is a blessing for me—to get out of that bed in the morning.

**RW:** Ha! I pulled my back last night watching Netflix. (Laughing.) Right? How do you do that?

**NSG:** So, every day it just, a blessing because a lot of my elders died young and so, I figure I'm gonna reach a different age.

**RW:** Yeah, that's something else you mentioned in your interview. People dying young, due to the, just the stress, the overwhelming...

**NSG:** Well, I don't think you could picture how Native Americans used to live in those days. You should take a trip to South Dakota and go to Pine Ridge Indian Reservation.

**RW:** Pine Ridge?

**NSG:** Yeah. Drive through it. Or look on Oprah's travel across the land. She went through Pine Ridge and it just shocked her. She said, I could not believe that the Native Americans of this land live like third world countries. [Yeah.] And so that's the way we grew up, kinda like that, because nobody would hire an Indian. [Yeah.] And a lot of our people had to say that they

weren't Indian to get a job. So, they stole everything and then wouldn't abide by their treaties. Or when they educated our children, but took away their spirit and their soul. [Right.] So when you're beat every day, you're in a strange home, you're beat every day, can't talk your language... it's traumatizing. I mean, so what do you think? They come out and start drinking. [Right. Self-medicating.] And denying who they are. You know, my husband's grandmother, she could talk fluent Indian, *fluent Indian*, but she wouldn't teach it to us. She was afraid, that if she taught it to us, they would take us. And so she would not name... I asked her to name my oldest daughter, and she went no, no. The only time they talked to each other is when they knew nobody could hear them... the elderly women. The elderly people. They'd be sittin' so nobody could hear what they were talking [about]. My mother named my oldest daughter. I was driving around one day, and I was trying to get my oldest daughter to sleep, and the only way that I could get her to sleep was singing Indian songs. So I'm driving my daughter and grandmother around, my husband's grandmother. She finally went to sleep and I quit singing and she goes, oh no, keep singing. So I kept singing for her, because of her. Then, when I was having my second child, she goes, I wanna name your second child, and I'm gonna name her after my mother. And so she did. So my daughter's had a rough name. Her name is Aluenonmi

**RW:** Aluenonmi? That's beautiful.

**NSG:** Yeah. And so she's had a rough time with that name. I said well, I couldn't tell her no, you know!

**RW:** Well, sure!

**NSG:** After she said no to me the first time and then she asked if she could name the second child! And I said yeah. So it was really... you know, people like her, she was telling me that when they knew that they were gonna have their baby, they would carry their cradle boards, I don't know if you've seen cradle boards.

**RW:** No.

**NSG:** Well, they're boards they make to put babies in, they'd strap 'em in there.

**RW:** Oh, I think I have seen a picture of that.

**NSG:** Anyway. They made 'em real sturdy. Today they don't make 'em as sturdy as they used too back then. So she said that she had her baby and after she had her baby she was riding! So what she did, she just strapped the baby on and took off. See that's how strong they are. Today you hear women getting' pregnant... I was talking to this lady the other day she goes, well you need to have uh um... feel sorry for her a little, little bit of compassion, because she's pregnant. I said, so does that make her handicapped? She just found out she's pregnant so all of the sudden she's handicapped?

**RW:** She's fragile...

**NSG:** Yeah. I said no. I said you know, even as a young woman being pregnant with my children, you know, we did things. We didn't whine around about being pregnant, we were excited about it! We did things. Everything you do, every thought you think, every book you read, that child knows. Because you're making that child. So you have to be very careful with how you think, what you read, and what you eat [Yeah.] during that time. And it's a sacred time, but a lot of women today don't realize that. And then they have their child and they don't have that connection. It's really important to breast feed your children, at least for the first six weeks. To get that colostrum that helps the baby with their immune system. A lot of people don't do that anymore.

**RW:** Yeah, I did that with mine until they were, well, one tried to crawl away with (my breast). Wait, this is attached to me. And the other one was almost a year. But it's, you know, it can be very challenging.

**NSG:** Yeah.

**RW:** Especially today when it's so stigmatized... feeding your baby...

**NSG:** It was stigmatized when I had mine too because my mother came down and told me, this is what you're gonna do and I said okay. So then my sister in law, she said you need to... they came to my home about... let's see, I was in the hospital for like four days. They came to my home, and she brought her oldest son who was twelve. She goes, I brought him here so he could babysit and we can go celebrate your baby, and my baby is like five days old. I said, I don't think so... I mean, that's the way they were. You know, there was no... because the schools beat it out of 'em, that compassion, that love. But now today I notice kids are doing that again.

**RW:** Connecting.

**NSG:** Yes. Connecting with their children. [

**RW:** Yes. And that's one of the reasons that we're doing what we're doing, because we wanna...

**NSG:** Did we get off track here somewhere?

**RW:** Oh, I think, I mean we've kinda been answering... I wanted to know... let's see you told me about that. You told me about that too. What are your biggest hopes for the next decade?

**NSG:** That there be no drugs. That there be no alcohol. That it'll all be illegal. That everybody would look around them and try to make that change in Mother Earth. The Clean Water Act, they just need to get themselves together. They need to think right, and the drugs and stuff that they're handing out, it's just ridiculous. They need to just learn how to do pain medication. There's this pain medication, I gotta bring that up... at the Chinese store on thirty-eight street. And it's a can, and it's got 701 on it. And there's patches in there. I bought that in New York City, and brought it home... my husband has like, arthritis and stuff like that, and so he tried that

and it worked. It worked for him. So we had a guy from New York come over, and my husband, he gives it to everybody. Here try this, Here, try this. And so, we gave this to this chief over from New York, and so he tried it, and then my husband said, here just take this and try it. You can take the whole can. Six months later we get a text from him sayin'... or he called me! He said, I'm in Philadelphia. I found this Chinese store and I bought fifteen cans of that 701.

**RW:** Wow.

**NSG:** Because it works,

**RW:** I'll have to get some for my back.

**NSG:** As a pain...

**RW:** Pain reducer?

**NSG:** Yeah. Well it's a patch, and you cut off as much as you need. It's just a patch that you put on your knee, on your back... It has this like, kinda like a medicine odor but...

**RW:** Is it kinda like Tiger Balm? Or...

**NSG:** No. It's stronger than that. It doesn't burn like Tiger Balm does.

**RW:** Yeah? Interesting, I'm gonna check that out because I hurt myself.

**NSG:** It's on the thirty-eight street in that medical store.

**RW:** Oh okay. I know where you're talking about. Okay. So, I agree that there's a lot of... there seems to be a lot of people I guess, escaping so to speak, not working through the pain. And I don't mean just physical pain, I mean mental pain, social pain...

**NSG:** I really have a hard time with that. And I'll tell you why, its people like Oprah Winfrey and all these people get on... oh well I went through this trauma when I was a kid, or I blame my parents for the trauma I went through... da da da da... Get over it. Grow up! Take responsibility. You know, learn to forgive and forget, or forgive and move on with life. I mean, I know there's a lot of people, but to keep bringing it up over and over and over again, and then all of the sudden you say, oh yeah, oh yeah, I remember when my mom and dad did that. Oh yeah, I remember when they... that's why I'm like this today. Move on. I mean I know there's a lot of suffering that happens. I've been through some of that stuff. But did I let it keep me down? No. I mean, I went to treatment. My first husband died from alcoholism, and I went to treatment about a year after that. And I came in, and my mother, she's this prominent woman, she was all over the place. And so my mother... everybody used to go and sit around her table, her kitchen table. So I get up and I start doing her dishes, and just fiddling around in the kitchen. And pretty soon everybody left and she's sittin' there, and she says, okay, okay, give it to me. I said, give what to

you? Tell me how bad of a mother I am, or I was. Just tell me that this is all my fault. And I looked at her and I said, mom, it wasn't you who put that beer in my hand and told me to drink it. Of course, I never drank until I was twenty-eight. So, like I'm thirty-five, thirty-six now when I did this. Or thirty-eight. Yeah. And so, I just felt I needed to go to treatment and get rid of the, watching him die from alcoholism. Watching the pain that he inflicted on our whole family. You know, myself and my children. So I said, well you didn't do that. That was my choice. She said well everybody else comes in here and blames me. And I said, well I don't know what to tell you. Who's their children gonna blame when they go through the same thing? You take responsibility for your life. You learn to get over that and move on, because if you get stuck there, if you get *stuck* there, you will stay there. And that's what I have to say about the subject. I don't like these self-help shows or whatever they call 'em you know. We take a lot of sweats and we do a lot of prayers and things like that. I know a lot of people who've suffered through trauma at my age. I know *a lot* of people who've been through trauma. But they're well protective human beings today. I mean, maybe that sits in the back of their subconscious sometimes and once in a while it might come out. But they choose to either deal with it the best they can, because what else you gonna do? You can't go kill that person who did that to you. You can't so this or that. So just learn how to deal with it and move on with life, and make sure that the same stuff doesn't happen to your children or grandchildren. I keep my family right here. (Holds arms in large hugging pose.) They're all right here. I had a granddaughter that lived in Tennessee and had two children. She's finally back in the nest but... I just keep them like, you know, I check on them all the time and keep in touch with them because it's important.

**RW:** Yeah. Me too. I have two uh... I have a sixteen year old and a just turned eighteen year old. Two boys. I'm no longer married... alcohol problems and I couldn't, I couldn't stay with that... through that. But my parents are still married. I have two brothers. They are my. They're my rock. I would be lost without them. Yeah. They help me, keep going forward.

**NSG:** Yeah. Well it's good that you have people like that.

**RW:** Well I think... I wish we all did. I hope that someday we all do. Maybe we could at least lean on each other, rather than pushing each other away. Well, I think you've pretty much answered all of my lovely questions. Do you have anything else you want to add?]

**NSG:** Just live life to the fullest, because one day, you might not be here.

**RW:** Is this something that you wrote?

**NSG:** Yeah.

**RW:** Your potential novel?

**NSG:** Well, you can read it.

**RW:** And you should write a book.

**NSG:** Well, I got a lot of stuff together.

**RW:** Do you know Michelle Montgomery?

**NSG:** No.

**RW:** She also works at the UW Tacoma, but this reminds me of, I took her Indigenous Women and Feminism class, and it talks all about how or why, a lot of indigenous women take issue with feminist ideals, it was never a problem for them. It's not how they lived. It wasn't until they were bombarded and taken over, women you know, worked in the field, the men moved in the women...

**NSG:** The thing I have with that ERA is that it kicked our husbands out of jobs. Because all the white women minorities. How does that happen? How does that happen? So then all the sudden their bosses and their GF's had their girlfriends and wives working for them. So how does that happen? So, yeah, I have a problem with that.

**RW:** Yeah. I've always wondered how much different our society would be if it were a matriarchal society. And it's not even... you know, when she talked about... it's not even wanting... the terminology equal rights is also foreign because men and women are inherently different. And they were celebrated for those differences. It was important. It was detrimental to have those differences. They weren't seen as not equal I guess. It was just a really fascinating class. That moms, that taking care of and passing on knowledge to grandchildren and to the children was one of the most important jobs that you could have. So. And I almost brought you food too. Because she said everyone, it's all about eating together.]

**NSG:** If you look at the programs that are on T.V. and everything, the man still has control. No matter what. He still has control of everything. Look at Trump. He has control of everything in his family. He controls his wife, his children, his ex-wives, all of 'em. I think that one girl may be, Marla's daughter is not the one he has control of.

**RW:** Right. She's off on her own.

**NSG:** Yeah. That daughter. But the rest of 'em.

**RW:** Well it's even in our language. I mean the American language was written by white, male, philosophers.

**NSG:** Your bibles were too.

**RW:** Yeah, absolutely. Yeah. So I mean, it's all about the ownership of women. And you know, she told us that when the white men came, to the tribal villages, and they saw the women in the fields, why are you... that's not... women don't work in the garden. Yes we do, and we also sit on tribal councils so I don't know what to tell you...

**NSG:** Well this is the first time in 45 years that Tulalip has changed the tribal council from a... their chairman always used to be a man, and now it's a woman. The vice chair is a woman. So it's the first time in 45 years that it's changed over, back to a woman.

**RW:** Wow. That's great. I wish it would happen more often.

**NSG:** Did you wanna take a copy of this?

**RW:** I would love too, that would be amazing.

