



Library podcast

Salmon and the Salish Sea: Stories and Sovereignty

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[00:00:36] Name very close of Buchler.

[00:00:40] And again my old teacher by Hilbert and used to say the English speakers can say our language they just don't want to do it so again. Can you say Bo-Kaap. Hops Duwamish with what we call them today and the English in the English variation of language. But Kuchu. Muckleshoot that is again the name of the tribe that. Was created to represent so many of the small villages that were around here. So I've been asked to share. A couple of stories with you to get this started. Talk about the tribes of this area and sovereignty my tribe is not from right of this land right here my tribe is across the water. The El wah River outside of Port Angeles. My mother was born and raised there in a small village called pished and she moved to Seattle as a young woman and this is really always cool to me. I was raised in some apartments about three blocks from here for my childhood. Then we moved to Beacon Hills. I'm from Seattle. I had to learn how to grow from the concrete and I did just fine. But I had to go back and learn my native culture. That was very important to me important my motherboard and my family. So I learned various things like art and I learned stories as well to learn our art you have to learn the stories so I'm going to tell you a story that's told by the tribes around here in different ways.

[00:02:01] I believe when you learn about another culture you must hear their stories. You must hear their stories because that's the way you understand them. If you look at their clothing and their food and their houses that's very important information. But that doesn't tell you who they really are. And so you hear their stories especially their creation stories their creation stories explain how the world came to be how the world works and how you live in that world how the world came to be how the world works and how you live in that world that is crucial to understand another culture to understand their view of the world and how you live in that world in a good way. And so the tribes of this region are called the Puget Sound ilish they're also called a smaller group of the coast saying that the common term there is sailfish which is a language a language family and so that language family is very big in the area about language family goes from Southern Puget Sound up to the phrase River in Canada including parts of Vancouver Island from here Puget Sound all the way to Montana that's called the Sanish region. We're the ones who live by the salt water. So we are called the Coast Salish

Indians the Indians when we speak the Salish languages who's who lived by the saltwater water to save the people. And so the Coast Salish especially the Puget Salish people tell a story in various ways that explains how the world came to be.

[00:03:24] Now you might notice something very important to these creation stories. I've seen this and I've heard this. I accepted the creation stories were always referred to a world that existed before this world. There was another world before this world this world came out of another world. And so again that's the logic the story logic the mythic story logic that we use to explain how the world came to be. So. This is a snow me version of a story that's told all around here. And again no Kwami is not their real name their real name is the Wild Bill. So while Ibukun means people of the moon I will tell you this story that they tell in the Lushootseed language today to Hackman's a long time ago today to talk. Two sisters went out into the woods gathering class. This was their work. They were weavers. They would make things out of plant fibers and they went out into the woods and they were gathering plants and they were gone for many days. Two sisters one night before they were to go home they made a camp they made a fire and they were getting ready to go to sleep. And they were laying on the ground by the fire and the younger sister pointed up in the sky and said Look sister look look at those stars up there you see the red one of the white one next to it.

[00:04:40] I wish we could marry those stars. And her sister said oh please don't talk like that we have to get up early we have to go home. And so they went to sleep. And when they woke up in the morning you know where they were they were in the Skyworld and they were married to those stars. The older sister was married to the Red Star and the red star with a handsome strong tall. Young good looking young man and she was very happy with her husband.

[00:05:09] The younger sister who made the wish was married to an old man. Oh he was so old he had long white hair he had wrinkly skin. His eyes were crested shut because he was blinded by the brightness of his own light. She was married to the white star. So the woman the teacher who taught me this story by Hilbert said So be careful what you wish for. And so the sisters were married to the stars in the sky they lived in the sky world now and after a time the young sister and her old husband they had a baby.

[00:05:39] Again my teacher would say yes these things happen these things happen.

[00:05:44] So the old man the old star of the young woman had a baby and the baby was called Star Baby and star baby was a beautiful baby with a little baby but it glowed like a little light like a little light bulb. It was called star baby a baby that glowed with like a light and everyone loves star baby while the sisters went back to work in the sky world doing the work they had done to the earth below gathering plants in the sky world and they would go out every day to gather plants and they were told by the sky people. When you gather plants never dig up a plant that has a root that go straight to the ground. Only dig the plants that have roots that spread out never dig up a plant that has a root that goes straight into the ground only the ones that spread out. And so for a long time the sisters follow this order. But one day they decided they would try they would try this thing to see what would happen why weren't they allowed to do this. And so they dug up a plant that had a root that went

straight to the ground. They pulled out of the ground and they made a fall in the bottom of the Skyworld and they could look through this hole and they could see the earth below they could see their mountains they could see their river they could even see their village far below and now they were very homesick. They wanted to go home.

[00:06:55] They want to go home to their village below but how could they get there from up here in the Skyworld. They decided they would create a rope they would weave a rope and so everyday they would go out instead of gathering plants to bring home they would take the plants the grasses the bark the roots and they would tie and weave and braid them together making a long rope. And after 14 days they made a rope that touched the earth below. They took the baby the star baby and they climbed down the rope. They covered up the whole above them. They didn't want this guy people to know where they had gone and they climbed back down the road to the earth and they came home. Everyone was so happy to see them. They thought they would never see these sisters again. But they had returned and they brought with them a beautiful little baby a star baby that global like a light and everyone loved this little star baby well that rope that hung from the sky. The people decided to do something with it. The people would take this rope they would drag it high up into a mountain and they would swing on that rope all the way across the valley to another mountain they would swing from that mountain to another mountain. They called it the great swing and everyone was riding this great swing from mountain to mountain back and forth and then the animals joined them. The animals were doing the same thing they were swimming from mountain to mountain across the valleys using the great swing. One day a little animal named Rat Rat decided he wanted a ride on this great swing.

[00:08:24] And so he started to get on of the animals yelled at him get out of here rat. We don't want you on this great swings get out of here your drivel animal wanna get out of here. They wouldn't let rat play on the great swing and so he became angry. And that night while everyone was asleep rat climb all the way to the top of that rope and you get the sharp little teeth and sharp little claws. He bit and nibbled until that rope broke and it fell to the earth below in the so-called mi valley. It is still there. There's a pile of rocks and they say he's old with the remnants of a great rope that fell from the sky.

[00:08:57] While the sisters went back to work gathering plants weaving making things and one day they decided they would be a little star baby with Grandma frog.

[00:09:08] Grandma was an old woman and she was blind for she could watch the baby. And so the little star baby was Grandma frog and she sat there holding that little baby rocking that little baby singing to the baby. Oh you such a beautiful baby. Oh you're such a sweet little baby. And someone heard this old woman singing about a beautiful baby. It was the dog Sam and people the dog Sam and people heard this woman singing about a beautiful baby. And so they crept through the forest and they saw this old woman holding this beautiful little baby that shone like a light. And the dog Sam and people said let us take this baby from the old woman. It will be easy. And so they watched her and the old woman the berries were right. She put the baby which was wrapped in a blanket down on a little log and she walked a few feet away to pick berries that were ripe putting them in her berry basket while she had her back turned the dog salmon people crept out of the forest and they took the baby out of the blanket. They took it away in its place they put an old rotten piece of wood and they

wrapped it up in a blanket and then it disappeared into the forest carrying the baby old grandma frog came back.

[00:10:17] She picked up the blanket and started singing again. Oh yes such a beautiful baby. Oh you. You smell like a rotten piece of wood baby. You feel like a rotten piece. Oh no someone has stolen the baby. She began to scream and the mother and her aunt came and they saw the baby was gone and they were yelling Where's the baby where's the little star baby. All the people look for the baby. Everyone went far and wide looking for a little star baby but nobody could find him. The animals went forward. All the animals they tried to help as well. They went out looking for. They couldn't find him either. Finally the birds said they would help the birds and we can fly far. We can find this little baby first went crow. Crow took off flying. He was gone for a day and Crow came back and said I flew as far as I could.

[00:11:03] I flew to the mountains and I couldn't go any further. I couldn't find the baby but there was a light on the other side of the mountain.

[00:11:11] Then Hawk came and Hawk said I am bigger than grow and hawk flew off and was gone for two days and Hawk said. I went as far as I could. I flew to the top of the mountains and I couldn't go any further but Crowell's right. There's a light on the other side of the mountains.

[00:11:25] And then Eagle I will fly.

[00:11:29] I have the biggest wings and eagle flew off and it was gone for days and Eagle came back and said I flew as far as I could. I flew across the mountains. I came to the end of the world. I came to the place where the sky lifts up and crashes down the sky lifts up and crashes down the sky lifts up and crashes down and I couldn't go any further that that crashing Sky would crush me well. There is a light on the other side of the Sky World then little bluejay came forward and little Bluejays said I will go and everyone laughed because he was so small. But bluejay said I must do this and bluejay flew off across the mountains and came to the place where the sky lifts up and crashes down the sky lifts up and crashes down and bluejay tried to time it to get through this crashing sky.

[00:12:20] He put his head under the sky and the sky crashed upon his head. That is why bluejay has a weird shape today.

[00:12:28] Then bluejay made it across the Skyworld and he came to another land on the other side of the Skyworld and he came to river and standing by the river was a young man. The baby had grown very quickly into a young man and this young man was making arrowheads out of rocks he was chipping them making arrowheads and bluejay came up to him and bluejay was strange he had. He did not belong to this world so the young man had never seen anyone like bluejay before. And when bluejay came up to him the young man grabbed some rock dust and threw into Bluejays eyes and bluejay was squawking. Ah. Why did you do that. Why did you do that I can see the young man said. I've never seen anyone like you. You frightened me. I didn't know who you were. Bluejay said I have come to take you home to your real home. You do not like you do not belong here. This is not

your land these are not your people. They took you from me real people when you were a baby. I've come to take you back to your real family. The young man said I knew I didn't belong here because the people here they have shiny skin and I have this plain skin. And then he turned to the dog Samman people and he said I'm going back with bluejay to my real family and I should punish you for what you did. You took me from my family when I was a baby. You took me away from them. I should punish you for this.

[00:13:45] But you raised me as your own son. You were good to me. You loved me. You took good care of me. So I will not punish you. I will honor you. I will put you in the water and you will swim up and down the rivers and the people will catch you for their food. So whatever this young man would say you had to do. You were compelled to follow his orders his words and he said dog Samman people go into the water and the dogs Samman people again were compelled. They went into the water and they swam up and down the rivers and the young man said there were people coming. Human beings will come to the world and I will prepare the world for them. And the first thing I will do is put the salmon in the water for them. And the story goes on much longer because he actually prepared the whole world for people and the whole story covers all the things he did to get the world ready for human beings. But I think it's always important to remember the first thing that being his name is Moon the transformer. The wall is one of his names still call me comes from that. Another name is Duke box another name is Laba Peja. Another name is called. This being came into the world to prepare the world for people and the first thing he did was create salmon. So for the native people they look at this and they understand salmon is our first food.

[00:15:01] Salmon is the first thing created for us that we can live in the world and because of that salmon is the center of the world salmon has great power to us beyond just being a fish we catch and we eat we really believe that salmon are village. We live in villages under the ocean. There are people like us. They transform. They come back up the rivers to feed the people who live on the land we call them. One name is a wolf which means the salmon people the ones who live in houses and village into the ocean at a certain time of the year put on salmon skin becomes salmon and so again this presentation tonight I hope my story helped serve the idea that the salmon for the native people is the center of the world. We humans especially modern humans somehow we've got this weird idea that we're the center of the world all things revolve around us or for the native people they look at the world and say that's really not correct. If we disappeared the world may be just fine. But if the salmon disappeared the whole world would have to reconfigure because look at all the things that rely on salmon people eat salmon bears eat salmon seal the salmon Eagle examine the whale the salmon. I could go on and on and on and on. But I will leave that to the other speakers to go on and on about the salmon the hot mess and thank you

[00:16:19] Thank you. Roger Fernandez It was wonderful. Always enjoy your storytelling.

[00:16:24] And next on the program we have Dr. Charlotte Coté and she is the associate professor of the Department of American Indian Studies at the University of Washington. She serves as the co-editor for the UW Press's indigenous confluences series and cohosts the UW TVs voices of the first peoples film series. Dr. Coté is the president of the Seattle based native led non-profit organization

the potlatch fund which for all proud of Dr. Coté is from the new Tanith community of the Chiefs shot on the west coast of the Vancouver Island. She has dedicated her personal and academic life to creating awareness around Indigenous health and wellness issues and has taken an active role in working with indigenous peoples and communities in addressing health disparities through the revitalization of traditional foodways and ancestral ecological knowledge. Dr. Coté is the author of spirits of our whaling ancestors revitalizing macaw and new tallness traditions which raises issues concerning Indigenous self-determination eco colonialism and food sovereignty. Her other publications include indigenized food sovereignty revitalizing indigenous food practices and ecological knowledge is in Canada and the US. She has a new book coming out. A tour taking care of revitalizing indigenous food ways restoring health and wellness and Northwest native communities. Dr. Coté is the founder and chair of the UFW the living breath of La Bolt indigenous foods an ecological knowledge symposium. Please invite Dr Charlotte Côté

[00:18:29] Everyone who Slama Charlotte coats Seacom T. Notice me on this Shaa thought no tunnel Hochstein My name is Charlotte. My traditional name is Flutey Smeal. I'm from the shot nation which is one of the groups the 14 groups that make up the larger new channel nation on the west coast of Vancouver Island. Before I begin I want to pay respect to the indigenous peoples of this land. The Duwamish and Muckleshoot peoples and pay respects to their leaders their elders community members and their ancestors whose spirits still walk through these homelands.

[00:19:11] I think these kinds of discussions that we're having and especially this discussion that we're having today is important because we're in a time period where we're witnessing many of our non-human kinfolk such as the archives in our waters succumbing to disease and death.

[00:19:32] And I'm sure that many of you have been following the media and following the coverage of the ailing 3 year old orca Scarlett or J 50 who as part of the wrap with a rapidly dwindling so there and resident population of Orca's and which also includes the mother orca who had been carrying her dad for the last couple of weeks there.

[00:19:58] There's been research done on what is happening to this to the Salish Sea to our waters and pointing out many problems especially problems affecting the whales. The lack of salmon this due to salmon being their main food source due to overfishing for commercial consumption as well as global climate change. The warming of our waters the changes in our waters especially with ocean acidification and also with just the interference these large motorboats especially whale watching boats interfering with the sonar of the orca's and making it a problem for them as they're trying to eat. So I think we really have to consider some of these other issues as we're looking at the larger picture of the health of the Salish Sea. In this presentation I'm going to first begin by looking at this term food sovereignty and how it connects to the revitalisation of Indigenous food traditions and then I'm going to explore colonisation discussing how colonisation weekend our relationships to our food and our food ways and how through legal and political battles we have fought to retain our relationships to our foods especially our salmon and then I'll end by analyzing food sovereignty as a movement and strategy in reaffirming our food ways and maintaining our healthy relationships to our salmon and to restoring the health of the sailors.

[00:21:35] The this concept food sovereignty was developed by the global agrarian based organization via Campesina which has become the strongest voice in radical opposition of the globalised neoliberal model of agricultural food production. Food sovereignty is defined as the right of peoples to a healthy and culturally appropriate food produced through ecologically sound and sustainable methods and their right to define their own food and agricultural systems. It puts the aspirations and needs of those who produce distribute and consume food. At the heart of food systems and policies rather than the demands of markets and corporations for indigenous peoples. Food sovereignty means not only asserting our rights to define our own strategies and policies and develop food systems and practices that reflect our own cultural values around producing consuming and distributing food in digitising food sovereignty moves beyond the rights based this rights based discourse to emphasise the cultural responsibilities and relationships that we have with our environment. Indigenous peoples play a crucial role as stewards of the environment which is why asserting sovereignty over our foods especially salmon is vital is vital to our cultures and to our very survival.

[00:23:00] As indigenous peoples indigenous peoples and communities worldwide have experienced a series of traumatic invasions that have had long lasting and disastrous outcomes. Massacres genocidal policies disease pandemics forced removal and relocation. Federal Indian assimilation policy and prohibition of our spiritual and cultural practices have produced a history of ethnic and cultural genocide. Many of the health issues and socio economic inequality is that we indigenous peoples face today can be directly linked to colonization through the brutal disposition of our homeland. Globalisation migration and culture and language loss. The boarding school the boarding school system established in the United States and Canada in the late 1900s in the late 1400's had a profound impact on our health whereby Indigenous children were removed from their traditional food food systems and food practices woven between the stories of physical psychological and sexual abuse. Our experiences of unimaginable food insecurity and hunger as indigenous children were fed processed foods laden with salt sugar and fat creating a reliance on unhealthy and overprocessed foods. Indigenous people in Canada and the United States share a history of Western Hej Monic control over our food production and our food consumption. This dramatically impacting the health and well-being of our communities and many of our health and many of our health issues can be directly tied to the boarding school system. The last 30 years have also seen an increase in the globalization of food systems through neo neo liberal state policies that placed decision making authority over food production and distribution in the hands of national states and super Nashe super national and transnational organizations promoting agricultural food practices that did little to alleviate world hunger. The overt commodification of food.

[00:25:15] After World War II resulted in concentrating the decision making power over food land and seeds and seeds in the hands of only a few and developing policies that regulated food to meet the demands of the agribusiness industry. Many of the changes to our indigenous diet stem from this colonial legacy that severed our relationship to our traditional foods through federal policies that removed us from our lands and waters that removed us from our communities that destroyed our environment. This compiled with the harvest overharvesting resource development and pollution.

Today our communities face the worst health statistics of all communities throughout the world. We face the highest rates of disease such as type 2 diabetes cardiovascular disease hypertension autoimmune disease and obesity more than any of the other ethnic or racial groups in Canada and the United States. These diseases are at epidemic levels making autonomy over our indigenous lands waters and food systems crucial to our very survival as people for coastal Indigenous Peoples salmon is at the heart of our cultures. At the heart of our identities and central to our economy is the north west coast provides an exceptionally rich and nurturing environment for salmon and a sustainable balance between salmon and human ecosystems evolves and as the late Billy Frank Jr. said without salmon our cultures are threatened. The first salmon ceremony exemplified the significance of salmon to the coastal peoples in the coast or in the coastal indigenous belief system. Everything has a spirit the spirit of the salmon is intimately tied to our societies and we show the greatest respect and honor to it through our first Saman ceremony.

[00:27:19] I have a couple of videos here but I'm not going to show them if anyone is interested in the power point. I have many links in here as well that were not going to get to you but I will I'm more than happy to share that with you.

[00:27:35] This is a wonderful YouTube video of many different first Saman ceremonies in the Pacific Northwest.

[00:27:45] Here in the Pacific Northwest indigenous tribes sign treaties in the 1850 is understanding that their rights to fish salmon would be protected but throughout the years they have continually fought for recognition of these treaty protection. Are these treaty protected fishing rights with Washington state refusing to uphold these rights and this is just an excerpt from the Stevens treaties that were signed in the 1850s 1854 1855 period the right of taking fish at usual and custom grounds and stations is further secured said Indians in common with all citizens of the territory which was important in a court case.

[00:28:29] I'm going to talk about. And again I have a film excerpt from a great film that was produced by Makaa film director Sandy Osawa called usual in a custom places the fishing causes of this Stevens treaties have been the center of indigenous protest and litigation for many years.

[00:28:49] And these are just some photos that I've found as well as that I use in my class when I talk about treaty fishing rights. The nineteen sixties fish wars that began here in the Pacific Northwest connecting to the larger civil rights movement was taking place in the United States at this time period. Also the development of formation of the American Indian Movement and as well as the organization aim. These are native fishing rights demonstrations at the Capitol building in Olympia in the 1970s and also Native American student protests that took place on our campus here in Seattle at the University of Washington these fishing struggles that took place lead up to the 1974 legal decision U.S. v. Washington.

[00:29:41] Judge Bolt held that the Federal Government's promise to secure the fisheries for the tribes was central to the treaty making process and that tribes had a greater and an original right to the fish which they then extended to white settlers.

[00:29:59] These are also sorry some fishing rights activists.

[00:30:04] Also Billy Frank who I'll be talking about again so USV Washington judge Boldt ruled that Stevens treaties reserved to the tribes the right to take up to 50 percent of the harvestable fish passing their usual custom grounds and stations. Bolt said that the Washington State was forbidden from regulating Indian fishing without Reg without adequately showing that no other measures would preserve the fish and require that the state limit the sport and commercial harvest to allow tribes their share of the fish resources. The bold decision supported the right of tribes to regulate and manage their fish resources and to work together with the state to protect and replenish the salmon populations. Following the bold decision the treaty tribes formed the Northwest Indian Fisheries Commission in 1974 which assists tribes in managing their fisheries resource and coal managing management's state fisheries with the State Department of Fish and Wildlife. The tribes were able to legally secure their treaty protected right to salmon. But today salmon are disappearing and a major factor factor for this is the threat to their habitats caused by environmental pollution as well as the inability to reach their spawning grounds. In the 1980s the tribes brought forward a legal case known as bold phase 2 which they argued that inherent in their treaty right to fish was the right to have a treaty fish protected from environmental degradation. Billy Frank helped lead the treaty rights at risk initiative and saw this as a direct violation against their treaty protected fishing rights and to traditional foods and food systems.

[00:31:58] And he says and I quote as the salmon disappear our tribal cultures communities and economies are threatened as never before. Some tribes have lost even their most basic ceremonial and subsistence fisheries. The cornerstone of tribal life through the treaties we reserve that which is most important to us as a people. The right to harvest salmon in our traditional fishing areas. But today the salmon is disappearing because the U.S. government is failing to protect salmon habitat. Without this salmon there is no treaty right. We kept our word when we ceded all of western Washington to the United States and we expect the United States to keep its word and quote be connected to salmon habitat Issue 2 food sovereignty. Asserting that our treaties recognize that food is at the center of our cultures. Indian tribes are sovereign nations and part of that sovereignty includes access to the traditional foods needed to keep ourselves and our communities healthy and strong. In June of this year a 17 year legal battle over salmon recovery efforts in Washington ended with the U.S. Supreme Court leaving in place a lower court order that forces Washington state to pay for removing culverts that block fish migration that inherent right. The court concluded imposed a duty on the state to refrain from degrading fish habitat to an extent that would deprive the tribes of their living needs and that was the decision that was just handed down in.

[00:33:47] Phase two.

[00:33:48] Yes the health of the sailors at sea is crucial to the health of the Coast to Coast Salish peoples. In Washington state and in British Columbia in 1984 the musk him first First Nation who derived their food and their salmon and sustenance from the sale of the challenge the restrictions that had been placed on food fisheries in the name of conservation. Ron Sparrow was arrested for fishing on the Fraser River with a drift net that was longer than the length specified by the bands food fishing license. He raised that Aboriginal rights defence stating that the net length restriction was inconsistent with Aboriginal rights which were recognised by Section 35. One of Canada's Constitution Act of 1982. Although Sparrow was convicted at trial the case was appealed to the court of appeals and eventually to the Supreme Court of Canada in 1990. The Department of Fisheries argued that the aboriginal rights to fish had been extinguished by the detailed regulations contained in the fisheries act and that the net length restriction was necessary for conservation. The Supreme Court of Canada found that Aboriginal rights had not been extinguished simply because they were regulated in great detail and it rejected the public interest justification for limiting native fisheries as vague and unworkable. While it accepted conservation as a valid objective the court also acknowledged that given the limited nature of the resource conflicts of interest between users were inevitable. The court stated that these conflicts could be resolved only through a clear priorities scheme in which Aboriginal fishing for food social and ceremonial purposes had first priority after the events.

[00:35:53] After these the bands of conservation had been met.

[00:35:58] The Salish Sea is one of the world's largest and unique marine water inland seas. It is home to the aboriginal and treaty tribes of the North-West whose shared ecosystem includes Washington State's Puget Sound the Strait of Juan de Fuca the San Juan Islands British Columbia's Gulf Islands and the Strait of Georgia. Salmon are an iconic species of the sea Salish Sea and they play a critical role in supporting and maintaining ecological health and in this social and are tied to the social fabric of our indigenous cultures and food traditions. Pollution urban development climate change pipelines coal trains recreational activities all continually threatened that the salmon threaten our health as Indigenous Peoples and threatened the health of the Salish Sea.

[00:36:54] These are some of the protests that have taken place with respect to tar sands the pipelines were still have an ongoing battle in Canada with a pipeline that our new prime minister is trying to push through our territory in an Kosilek territory in the southern part of British Columbia.

[00:37:15] And I'm going to be showing a video on the Lummi Coltrane issue here so protecting the Salish Sea. I have a couple of videos and I think I'll have time to show one and a little bit of the other I want to make sure we have time for Valerie and for some

[00:37:34] Though it was once used in response to the old train issue and even up in Lemi territory. And I think it does a really nice job of encapsulating what we're I'm trying to do here and creating awareness around salmon and the sailors.

[00:37:51] It's not only the ancestral home of our people I look at it as it's our way of life.

[00:38:01] Everything that we do is coming from the water we gather the clams the crabs the fish oysters the sea urchins everything that we gather is our food of our people.

[00:38:16] Right now there's a proposal to locate a coal port there. They would bring in coal from Wyoming from Montana. Dump it there maybe 50 to 60 million tonnes a year on top of our sacred sites. It will pollute the air the water the land the coals extremely full of mercury and arsenic it's carcinogenic it will cause cancer and it will poison the surrounding environment it's on the quality of life will decrease not only for the tribal people but also the surrounding Native communities. We as a nation has stood up here and work with them that are in the nations of the Pacific Northwest to say that there's no way we'll ever support or authorize or allow coal port to be developed. That's our mission as a woman as a. Life Giver. It's. My first my first call of action is to make sure that

[00:39:16] The land is sustainable and that my children live in a place where they can thrive and grow and be connected to the earth. It's an absolute necessary to protect the Salish Sea. That's where we travel on our highways and it still is today. Sometimes you see the oil and sometimes see the garbage in our waters. It's heartbreaking because that's not who we are as people. And that's not how we should leave our next generation with polluted waters and toxins.

[00:39:52] I go to the creator and I give thanks to the creator for what I have and what I am.

[00:39:57] The help that I have.

[00:40:00] But most of all I ask the creator for forgiveness of the people that came to this land of your common took away our people from war our villages took our children away took our land away took our language away. I pray for forgiveness for those people that did this in God's name

[00:40:26] With this. So son that's a. So we are equal to your school.

[00:40:34] The next video I'm going to show just a few minutes of it. But again if you want this PowerPoint I'll send it to you. Really great videos that speak to this issue around the sailors sea. This one focuses on global climate change and in particular what in particular what the Swinomish people are doing with respect to global climate change and its impacts on their waters and their salmon

[00:41:04] The coastal tribes of the Pacific Northwest. Call themselves salmon people.

[00:41:09] Salmon to the Swinomish Tribe is like the Buffalo or the tribes of the Midwest. It is.

[00:41:15] It is the food that the creator has blessed us with every year they hold ceremonies to bless fishermen and honor the returning salmon.

[00:41:24] But over the last century the number of salmon making their way home has dropped significantly. The Pacific king salmon is now an endangered species.

[00:41:35] Can you imagine 200 years ago what it was like to be out here.

[00:41:39] Brian clen doozie is the chairman of the Swinomish Indian Tribal Community which sits at the mouth of the Skagit River.

[00:41:45] His people have fished the shores of the Puget Sound for as long as they can remember there was salmon in that school 365 days out of the year throughout the cycle of the year.

[00:41:56] There was a difference salmon that was occupying the waters.

[00:42:01] The fish were still plentiful in 1855 when Quddus Abbe's great great grandfather put his ex on a treaty that treaty traded away most of their land in exchange for securing the rights for all Swinomish people to continue to fish hunt and harvest shellfish in their historic grounds. In the 150 years since overfishing loss of habitat and hydro electric dams have depleted salmon populations throughout the Northwest. Low returns have forced tribes to reduce their fishing to a short window.

[00:42:32] This year we get three days for the whole year to fish chinook and now there is another threat.

[00:42:39] Rising temperatures may push Northwest salmon to the brink of extinction. Salmon depend on the glacier fed streams of the Northwest to survive. But since 1920 the average annual temperature in the region has risen by one and a half degrees according to the U.S. Geological Survey. That slight rise in temperature caused the South cascades glaciers to shrink to half what they were a century ago. Hydrologist Alan Hamlett who works with the group says the loss of those glaciers has many consequences.

[00:43:12] When we lose the snowpack in the mountains and the glaciers those are kind of watertower a way of storing water under natural conditions and when we lose that water tower then the flows in the summer go down.

[00:43:24] This means higher water in the wintertime and lower streams in the summer. A combination that he says spells disaster for salmon at every stage of their life. Heavy winter floods can wash away salmon eggs and small young fish and low summertime currents mean warmer water. Adult salmon die if water temperatures rise above 70 degrees Hamlett and other researchers projected by 2080 nearly half of the streams they monitor will exceed average weekly temperatures of 70. All of these fish are very vulnerable to climate change particularly from water temperature but also from changes in flow and marine environment. Estuaries like this one act as nurseries for young salmon.

[00:44:10] About having to cut that off it's a really good video. So I'm going to wrap up here and so that we can get to our next presentation.

[00:44:21] And so just a couple of notes I want to get back to you what I started with and looking at food and food sovereignty and we have this concept in our in our cultures of food medicine which promotes a very holistic way in approach to maintaining and restoring the health of our bodies as well as connecting that to the health of our ecosystems and to the plants the animals the waters the lands that provide sustenance food indigenous food sovereignty is a proactive approach to our health care. We believe it is. It is necessary not only to make healthy food choices but also in providing healthy and clean waters and culturally significant foods for our children and for our next generations and for coastal peoples salmon that salmon is at the heart of this food sovereignty and our food sovereignty movement on maintaining our cultural and spiritual ties to salmon and protecting its habitat are crucial to our very survival as people.

[00:45:31] And I've been really working at this as in my community in food sovereignty especially in harvesting foods and especially staying connected to salmon.

[00:45:42] Our people aren't on the Salish Sea we're on the west coast of Hoover island but we still understand the significance of the protecting our environment protecting our ecosystems and creating healthy or maintaining that healthy relationship to everything around us. And this is what I call an acting food sovereignty smoking me not Miyata is South sockeye salmon which is very delicious in our community and this is my aunt and I getting this Smokehouse ready to smoke Sam in the the end and because we enjoy smoked salmon that bear to the right who is right behind us when we were smoking salmon also was trying to assert his food sovereignty. But all we had allow him was my uncle's diary those that were in his boat down in the river I'm going to end with this quote.

[00:46:45] It's a quote from my one of our new channels hereditary chiefs Tom exis happy Noack and Chief Maxus says and he really connects to something that we follow a philosophy called his Cheuk sidewalk.

[00:46:59] It really is the guiding overarching philosophy for new channels people which really translates to everything is connected people animals plants the natural world the supernatural world that we are connected into. In this interconnected web of life where all life forms are revered and respected.

[00:47:21] And so Chief Maxus says when we talk about indigenous social cultural and economic practices we are in fact talking about responsibilities that have evolved into unwritten tribal laws over millennia. These responsibilities and laws are directly tied to nature and is a product of the slow integration of cultures within their environment and the ecosystems thus the environment is not a place of divisions but rather a place of relations a place where cultural diversity and biodiversity are not separate but in fact need each other. This is cultural biodiversity a practice which has been developed and nurtured over millennia in the new tunnel language his show Kisch sidewalk everything is one.

[00:48:10] Everything is connected Co. Thank you very much.

[00:48:23] Thank you so much. We really enjoyed that presentation and our next presenter is Valerie Siegrist and she is a native nutrition educator who specializes in local and traditional foods as an enrolled member of the Muckleshoot Indian tribe. She serves her community as the coordinator of the Muckleshoot food sovereignty project and also works as a director of curriculum and instruction. She coauthored several curricula and two books entitled feeding the people feeding the spirit revitalizing Northwest coastal Indian food culture and feeding seven generations a Saltese cookbook. Valerie received a Bachelor of Science in nutrition from last year university in 2009 and a master's degree in environment and community from Antioch University. Valerie aims to inspire and enlighten others about the importance of nutrition dense diet through a culturally appropriate common sense approach to eating. Please welcome Valerie secrets.

[00:49:37] Good evening. How many of you have eaten dinner.

[00:49:42] Just wondering. You're going to be really hungry after I'm done talking. Thank you for coming tonight and I am really honored and humbled to be here.

[00:49:52] And I'm so excited about my favorite thing ever which is food and culture and traditional foods specifically. My when I got my degree in 2009 and nutrition I really wanted to come home and help people make positive dietary interventions. But I learned and figured out really quickly that the things I'd like for them to eat they didn't have access to.

[00:50:19] And so I spent I've spent all my time since then basically trying to figure out how to get people more active on the landscape and to celebrate our traditions because my elders tell me that our food is our medicine and the culture is the medicine. And so I really look at you know disparities and some of the nutritional content in our foods and and the social interaction of that as the remedy. So my most fun job in the world that I get to do every single day is figure out strategies to get people to learn about foods and harvest them and eat them and process them and share them. Every single day.

[00:51:02] And so I'm going to tell you a little bit about that and it's also really important to point out that in pre contact the Pacific Northwest was the largest most densely populated non agricultural region in the world which means that the people who lived here my ancestors knew very well how to manage natural resources which is very different from what Captain Vancouver was writing about when he sailed into the Puget Sound and said he was looking at land that had never been touched by man.

[00:51:37] Well he didn't know he was looking very well maintained gardens and so some examples of that are the high mountain Berry Meadows. This is has anybody ever had a huckleberry before. It's the time right now. Now's the time for picking.

[00:51:57] And in our region there's actually over 12 different huckleberries that grow here from the ocean shore all the way up to the high mountain tops. They're red they're blue they're purple they're biggest grapes and tiny little morsels that little tiny field mice might like to eat. They taste like bananas

and pears and the best things ever. And they're sort of like this cultural pride food. So if you go to Yakima they'll tell you that there is or as big as grapes if you go to Squamish they'll tell you there's are the sweetest in the region you go to Muckleshoot.

[00:52:32] Ours are obviously the best of all and what one thing that's so last week for example is since time immemorial training with our tribal school teachers had over 85 of them schlep up to the high mountain meadows with me. We did a two and a half mile hike at us 300 and they were all wining the entire time so I got to hear about every step they made during a 50 mile hike altitude or incline into a place called Bone Lake. And I learned about this place actually from my really beautiful comrade.

[00:53:10] Joyce Lecomte who did her dissertation on bone Lake and several other U.S. Forest Service managed lands but bone Lake is significant because there is evidence of activity in that high mountain meadow consisting of not just berry picking but it was sort of a convening place for the folks from the east side and the west side to meet and race horses and play bone games.

[00:53:35] These practices archaeological evidence dates back to 8000 years ago. Take that in for a minute. Eight thousand years don't be like oh that's a long time ago. That's like our ancestors are watching woolly mammoths come through with this is before the Colosseum before Pompeii before the pyramids existed.

[00:53:55] It's been a very very very long time and to be standing in that air breathing those same oxygen molecules or inhaling them really fast because people were breath was really powerful.

[00:54:10] It's really a powerful moment. And when we have legislation in this state that's mandating us to teach things like since time immemorial. That's what we're talking about. We're talking about 8000 years ago right. So we've been harvesting and organizing our lives around salmon and the berries and the plant people. So many aspects to our food from white cap to white cap the high mountain meadows to our shores of our Salish Sea. There's over 300 different varieties that were eaten here of food pre contact that's very different from the standard American diet which is anywhere between 13 and 20 different foods a year if you try really hard. So we're talking about a great diversity of food organizing our lives around seasons. The land is calling us at that time. So huckleberries yay.

[00:55:03] They're also incredibly anti diabetic so they're are the only fruit. One of the only fruits that does not raise your blood sugar in fact it balances blood sugar. They have an affinity to our blood vessels so they're really good at dilating the small vessels in her behind her eyes and in our kidneys and when you have diabetes and high blood glucose level your blood can get really sticky and that gets trapped behind your eyes and in your kidneys which is why we see a lot of retinopathy and kidney issues.

[00:55:32] Well when you eat your your blueberries which has a cousin of huckleberry or your huckleberries you reversed those issues it's able to dilate those veins and help the blood circulate back to that organ and restore function.

[00:55:47] So this really is medicine that's sort of where part to my work is trying to unlock the mystery right between what our creation stories are telling us and what science is finally figuring out because it's sort of like this teenager that knows everything and then we're like yes we've been telling you that all along we also have our lowland forests which is another fun spot too to schlep around.

[00:56:18] We have in this springtime those fur tips those dug fur tips and spruce tips and hemlock tips that bright green growths that flicker that comes out in the late spring. Those are really high in vitamin C and electrolytes so they are sort of like nature's Gatorade.

[00:56:38] Of course I can't say that really because Gatorade will try to sue me but you can eat them and they'll quell your hunger and quench your thirst. That's my counter marketing campaign. And there's plenty of them to go around right.

[00:56:53] It's like pruning the tree back and we like to infuse them in water mix a little lemonade in them and with like for tip some tea and people say it tastes like piney squirt. Sometimes it's like the kids told me and they're amazing.

[00:57:14] So if you see that stop and taste it we also have these things.

[00:57:20] I'm not a mushroom person but they grow here. And people love them. But chemtrails and Morales. It's like got to draw my line somewhere and fungus is where it's at. OK. But there's a lot of evidence around mushroom inoculation and how it can help remediate the environment clean up things around us. I'm not sure if anyone follows the work of Paul Stamets or Fungai Protec die but they're doing really incredible work around environmental remediation using mushrooms and this makes sense to me as Charlotte was just outlining you know those salmon they used to travel way up into our high mountain meadows. I live in between the White and Green River. And so historically salmon would be cruising through the Duwamish head here up the Black River which no longer exists. Thank you to the Ballard locks and the Army Corps of Engineers all the way up into the Tacoma and Cedar River Watershed and way up in the high mountain meadows where bears would harvest them and they'd smear their carcasses all over the forest floor and that's why you can see salmon DNA in our cedar trees because it literally was like fertilizer. Right. So the bodies of salmon and what they're emulating can be imitated with mushrooms with mushroom inoculation and so one of the things the tribe has just recent Muckleshoot who's just recently done has purchased 100000 acres of previously own Weyerhaeuser land logging companies and we're doing we're doing what we can. We have 24 Muckleshoot silviculture members on our silviculture team and they're out there inoculating every single tree that they're putting in the ground so we're hopefully increasing the biodiversity of previously owned Timberland.

[00:59:09] And then there's nettles and I don't have time for this but I could stand here and tell you about them for ever 12 hours a day. For those of you who know me they're my first plant teacher. There are so many important lessons that they have to share and are considered weeds but they make kale look like iceberg lettuce. Incredibly nutritional nutritious and nutrient dense. They are super

high in protein they have every amino acid that we need. There are double or. Triple the amount of calcium as Kale one cup of metal is 300 milligrams which is about half what you need in your daily intake. But historically our ancestors were eating about quadruple what the recommended dietary allowances are so we had a very mineral and vitamin rich diet. This makes sense by just basically looking at what the medicine of the plant people have to give us. And there is something to be said about that. I don't know if you've noticed this common theme of referencing salmon people plant people you know when we think about these are foods as more than just commodities as actual nations of people. It gives you a different context for how they are to be treated and honored in the world right. It's a reminder that they're giving their life in order for us to have life that eating is an act of reminding ourselves that we're human and we rely on everything to exist so that we can exist and be healthy. So just the sort of tenants that we try to infuse into our curriculums and and the opportunities of getting people active out on the landscape.

[01:00:49] Then there are the Kamis Meadows. Has anybody ever seen this in full bloom. How many raise your hands. Hi.

[01:00:57] Ok.

[01:00:58] Yes. So Mother's Day this Mother's Day. Load up and head south towards just south of Olympia and you'll start to see this blue flicker all over the lands right. Khamis is a remnant from a glacial period here where these glaciers retreated three or four times in history. I can't remember the exact number but as they if you can imagine standing right here and having a glacier about one point five miles high above our head that's what this place looked like ten thousand years ago and as it retreated north it tilled up all this land and brought over these beautiful little bulbs called Kamis. That's my daughter and her first cam as above. But there are these lily bulbs and when Lewis and Clark came into the shigellosis Valley they thought they were looking at a body of water because Kamis was in full bloom and it was so bright blue. If you think about that like a glacier. If people hadn't been intervening and managing these root gardens for 10000 years fir trees would have encroached a long time ago. They just simply wouldn't exist. They used to be so prevalent you could walk through the Kamis prairies from Canada into northern California in are in my closest territory Covington used to be a Kamis prairie. It was actually a 240 acre prairie named Jenkins prairie but before that we called it something else. My ancestor Big John owned two longhouses there and it was was where all the warriors met before the night of the Battle for Seattle. So it was a very important place and now there's just three and a half acres of that prairie left and some Alpaca farmers thinking about buying it.

[01:02:51] Not if I can I'm trying to raise money for that so if anyone wants to contribute to purchasing a remnant prairie I'm all for it. But anyways people organize their lives around these bulbs as well for a very very long time. They were managed just like the huckleberry meadows were with fire through social organization. Families would convene every year for the two weeks. This flower and Bloom to harvest it and then roasted an earthen ovens and have a big celebration and a campus honoring party of sorts. It's incredibly anti diabetic and one of the only starches in the traditional Khosi ilish diet which was less than 4 percent starch and if you think about it you'd have to use a lot of energy to dig up those bulbs. So it all balanced out. Right. The carbohydrate diet and then then there is elk and

deer and mountain goat and Cougar and all the other wild game meats that our families handed down hunting techniques in pursuit of the wild and the wild game and those we're now in hunting season and Muckleshoot deer and elk are what we're looking for. But to get back to the waterways this is my dear friend Jennifer Hom she's my seaweed buddy. I really really love her she teaches at Western Washington and wrote a really good book called The Pacific feast and also a book about her kayaking from Bellingham Vedo Alaska which is really incredible as a woman. I'm like super scared of bears. And she was doing it like on her own out there.

[01:04:44] Anyways you should read her book because it's very inspiring. But she's spent a lot of time with us looking at the seaweeds of the sea vegetables of the Puget Sound how important they were historically and actually kelp makes looks look a lot like iceberg lettuce as well and it's a very sustainable green that you just you can harvest from where the seaweed like say bullwhip kelp you know that one with like you find it on the beach and it's a big long whip with a bulb on the end and some fronds where it attaches to a rock.

[01:05:23] There's about 30000 organisms that live there it's like a little tiny ecosystem and if you go about a foot out and chop it toss it back in the water it will grow a foot a day like these are very sustainable food sources that are really nutritious but the sealers see my in-laws tell me that they used to be able to Squamish so there were all fishing like tomorrow night. If any of you want to see me out I'll be out fishing off of Elliott Bay in the dormice river because we only have a six hour fishery tomorrow. But the kelp beds used to be so prevalent here you couldn't get close to like Golden Gardens park you couldn't offer that three mile rock out there you couldn't get really close to shore without it clogging up your engine. And now it's like nowhere to be found out there. So Jennifer has taken on this really important project to test the toxicology of the seaweeds in the Salish Sea which actually has never been done before and she did it by employing tribal researchers. So she found someone from every territory that she wanted to harvest from and brought us out on the landscape and we spent a day.

[01:06:38] You know racing from three different sites harvesting talking about seaweed learning about it and that's how you do research right. You work with people and teach them along the way so that we have this buy in and know how about what you're doing and how we can also be involved in included in the research and not just looked at for research. So I really love her work she's doing. We talk a lot about crab and clams see I told you you're gonna get really hungry. Their faces look scary to me right now. But just three clams have the same amount of iron as an entire steak does. These perfect little packages of nutrition they filter up to 60 gallons of water a day. They're cleaning out the Puget Sound and as ocean acidification happens the the bodies of shellfish are taking that hit the brunt of it. So it's really important that we clean our waters and uphold the health of the shellfish. And then there salmon and I have so much to say about it. I don't even know where to begin and I have no time but I'm going to skip through all this.

[01:07:53] One thing that I really do want to drive home is we're going to share all these out to everyone so you can gawk at it later. But this is just the reason why things look the way they are in

our communities and what I really want to convey about salmon since that's why we're all here in the title of the talk is that Muckleshoot for example puts we spend.

[01:08:32] You want to see the number because I'm not sure I'm allowed but it's a lot of money to Tribes put together and what they put toward salmon habitat is more than the entire state of Washington puts toward salmon habitat let's just say it that way through fisheries through legal cases through just making sure people can get active and out there on the landscape because that's how much it means to us for Muckleshoot we're a terminal fishery. Right.

[01:08:57] I'm going to be out here fishing off the Duwamish River tomorrow night from 7:00 p.m. to 7:00 a.m. That's the that's the opening I get to fill my freezer with kings in the year and that's if we do good. It's not even a way of life anymore. A lot of our fishermen are suicidal. They can't live a life of dignity. They've been displaced. And mostly it's because of the things that we're trying to combat through some of the work we're doing the food sovereignty which is making sure you know people are active and out on the landscape it's just making you dizzy. Where we are you know promoting a sense of belonging. We are opening up opportunity for people to be generous. We're cultivating love and citizenship. You know not like you go to the store and buy a blueberry and it's just very transactional thing that happens with the clerk. You're up in the Mountain Meadows harvesting bringing those foods back and gifting them to people who didn't receive the blessings that you're able to receive to go harvest that thing because you had sick leave or vacation time or enough money to put gas in your vehicle or a vehicle in the first place. There are lots of barriers to accessing traditional food for the tribe. None of that matters as long as salmon continue to exist. So for what we this is our casino money.

[01:10:23] You know that's what it's going back into is making sure that our habitat exists so that people can continue to eat salmon but also that it can come back and feed the landscape.

[01:10:36] I don't know of any you know cattle farmer that does that that puts millions of dollars out there and then lets anyone come to slaughter their herd right. That's what Muckleshoot is doing. That's what Swinomish is doing Lummi. We get out there and we clean it up and we do it because it's the good work and because what else would we be doing.

[01:10:58] Like what else would we do with our life. That's what we're here to do. So one one other thing I want to bring to your attention because if I don't Heather days probably going to have a fit.

[01:11:12] But for those of you who know her there's this thing called genetically engineered salmon that Monsanto. Well a trans national carp corporation made up of ex Monsanto members has produced. Has anybody heard of genetically engineered salmon. So this is now on the market. It's not here in the U.S. right now in this very moment. But here's a little video we put together to to bring more attention to this.

[01:11:41] We are the Coast Salish people the Salmon People for thousands of years. We have organized our lives around Samara and archaeologists can date back to at least 10000 years. And if

you ask any Muckleshoot person or Coast Salish person they would say it's since time began. Salmon is the pillar of our culture. And. We took care of. That species just as it has taken care of us and upheld our health and now the help more than ever. A Boston based Tekno corporation is genetically modifying salmon eggs on Prince Edward Island in Canada. It's taking genes from three different fish and creating an unnatural species with three sets of DNA. Which they then fly to Panama where it's raised in crowded semen. This creature grows two to three times faster than normal. It's aggressive. It feeds ravenously its flesh has less protein less healthy fats. Fewer vitamins and healthy acids than wild salmon. It's recently become the first genetically modified animal cleared for food used in the United States.

[01:12:59] The nation opposes genetically engineered salmon because we believe very strongly that the salmon or giftware ancestors from the crater and when the crater made it to the scientists say it was perfect. And for a man to think that they could somehow modify it and make it better is very arrogant. It's not right. Nothing we can do as human beings can restore a wild stock once it's current. So if we can't live with worst case scenario what are we doing. Even thinking about

[01:13:31] Going there. My name is Louie Ongaro Muckleshoot Tribal member and a lifelong fisherman. My whole entire life. Fishing is something that is really form to me and who taught me how to live.

[01:13:45] It's taught me how to adapt. It's given me strength. At one time there was a 100 percent of habitat around here and you could look behind me and see your precious habitat where our babies are trying to. Navigate and to get out to make their cycle. And come back home to their ancestral rivers. I think that you have to go back and you have to do your work with Habitat these things that we have here are gifts from God

[01:14:13] Gifts. And you need to take care of them. And if you don't take care of them they'll be taken from me.

[01:14:20] We're going to have an opportunity to build that solid foundation for future generations to build because ultimately we are the same people we are the Coast Salish people the Salmon People we are Coast English people.

[01:14:34] We are sovereign people and this is our cause.

[01:14:41] Ok so when this came to my attention four years ago now I went to the tribal council and talked to them about it and they on the spot unanimously decided to pass the opposition a resolution opposing the production of this and then I was very quickly sent off to the regional affiliated tribes of Northwest Indians and it was passed there moved on to the National Congress of American Indians and it was passed there. So the entire and I had watched other genetically engineered talks happening like around seeds and stuff and CJI and it was pretty unbelievable I didn't think that we were going to get get through it. But they passed it right away. So the entire Indian countries says no

and then six months later in the dead of night the FDA passes it as an animal drug and not a food. That's how I got pushed through.

[01:15:35] And there are two Senators Maria Cantwell November vote November and the one from Alaska Murkowski.

[01:15:49] Thank you. Republican and a Democrat coming together to pass in the omnibus and in a very last minute way to make sure that they actually had to label it for the. So it will be labeled which was their way of pushing out the date while we did more work around it. But that doesn't mean you can't contact your senators. This has been put Muckleshoot goes back every couple of months to D.C. and meets with senators and puts it in front of Killmer. Heck they all know about it. Cantwell still stands out against a really strongly and so if you wanted to do anything about it I encourage you to go to the community Alliance for Global Justice web page and there's a whole tool kit there and letters that are you're able to just sign and send off and phone numbers to call and alarms to ring and all kinds of information more than you'll ever want to know about it. But this is what we can do and that's what we are doing is just raising awareness around it. It's been for sale in Canada for this last year and it's doing pretty good in sales. But if this is the response to. You know an overharvested very sacred food to us is stealing our cultural intellectual property and patenting it as a as a capitalized food item that is not the direction in which all of us have been trying to go for so long. Right. So it really doesn't make sense to to support it and anything we can do in this state even as far as banning it from the waters that would be a great next step. So I know we're over time by a couple of minutes and you're all hungry and I'm just going to wrap it up. So thank you very much for coming.

[01:17:42] Thank you Valerie. And thank you Dr. Charlotte Côté

[01:17:49] We were hoping to have may be time for maybe two questions that we have no time for questions. We're going to have a closing song. Thank you so much for coming and tell everyone if you had a wonderful time. We enjoyed having you here and we hope you enjoyed and learned a lot tonight.

[01:20:04] So I did. Thank you so much.

[01:20:06] Give yourselves a hand in pop.

[01:20:13] This podcast was presented by The Seattle Public Library and Foundation and made possible by your contributions to The Seattle Public Library Foundation. Thanks for listening.