











Seeds Of Culture: *The Portraits and Voices of Native American Women*



All Prints are Ink-Jet Prints (Unless Otherwise indicated in Notes)





Image	Caption	Print Size	Canvas Size	Notes
	<p>1. Darkfeather Ancheta, Eckos Chartraw-Ancheta, and Bibiana Ancheta, Tulalip, Washington</p> <p>Darkfeather Ancheta, is pictured with her sister and nephew at the edge of Tulalip Bay. They are wearing the traditional regalia that was prepared for their annual Canoe Journey. Every year, upward of 100 U.S. tribes, Canadian First Nations and New Zealand canoe families will make “the journey” by pulling their canoes to a rotating host destination tribe. Canoe families pull for weeks, and upon landing, there will be several days and nights of “protocol”: a celebration of shared traditional knowledge, ancestral songs, and sacred dances. This celebration has been incredibly important to Darkfeather, she says, “It didn’t change me. It raised me. It shaped me. It’s just who we are, and where we come from...it revitalizes our cultural ways. There are so many teachings that go along with the relationship with the canoe. We take care of the canoe and it takes care of us. When we’re on the water, we all have to pull together. Everything is smoother when we all work together. The teachings that the elders gave to us- like, respecting ourselves, respecting each other, respecting other people’s songs, their dances, and their teachings- -they teach us how to walk in the world. And the music and songs are so powerful. It’s all so beautiful. It touches you down into your soul. It helps you get through hard times, both in the water and in life”.</p>	<p>20 x 12.564 (255dpi)</p>	<p>22x17</p>	<p>40x25=127dpi</p>
	<p>2. Sharlyce and Jennie Parker, Northern Cheyenne, Montana</p> <p>Jennie Parker is a Northern Cheyenne elder, and the last living child of a Ft. Robinson breakout survivor. In 1879 a band of Cheyenne were imprisoned at Fort Robinson, Nebraska, and on a cold winter night prisoners overpowered the guards and broke free of the prison. Many were killed in the attempt, and others were hunted like animals as they attempted to escape. However, a small group, including Jennie’s father, managed to travel on foot over 400 miles back to their homelands in Montana. This journey is commemorated every year with a reenactment run of youth from the community, who travel the same path as their ancestors. Jennie is always included in the ceremony, and able to tell the living history of the event.</p> <p>She also speaks out about stroke awareness for Native elders, and believes that prayer and the support of her granddaughter Sharlyce, pictured with her, is what helped her heal. “On January 19th I had a stroke. I was totally paralyzed on my left side. I was in the hospital for about three months. And then I was in rehab for thirty five days and when I came home I had to go to physical therapy to learn how to talk again. My hands are only at 75%. They told me not to do any sewing, but I started sewing again anyway . . . But it was through prayer. Prayer is what brought me back to where I am now. And Sharlyce, she said, ‘Grandma, I’m going to move in with you, I’m going to take care of you.’ And I said, ‘Well, you’ll have to pray with me.’ And she said, ‘I will.’ And she really encouraged me. We’d walk a mile every day on our land. If it wasn’t for her and my strong belief, I think I would have given up a long time ago.”</p>	<p>18 x 16.831 (205 dpi)</p>	<p>22x17</p>	<p>30x28=127dpi</p>



	<p>3. Dr. Mary Evelyn Belgarde, Pueblo of Isleta and Ohkay Owingeh, New Mexico</p> <p>Dr. Mary Evelyn Belgarde is a retired professor of Indian education from the University of New Mexico. She has collaborated in establishing several charter schools focused on indigenous education. She has raised funds to support thousands of Native students. She is very passionate about training culturally competent teachers to work within indigenous communities. She is well-versed in the history of boarding schools and governmentally-engineered education systems of assimilation. During our conversation, she asked, “When are we going to stop asking our children to choose between cultural education and western education? I think we are ready to stop the assimilation process. The time to change is now.”</p>	<p>20 x 15.56</p>	<p>22x17</p>	<p>40x31=135 dpi</p> <p>(Print has a mark on dress, but is otherwise good for color sourcing for large print)</p>
	<p>4. Juanita Toledo, Pueblo of Jemez, New Mexico</p> <p>Calling Walwatoa (Jemez Pubelo), New Mexico home, Juanita is a community wellness advocate and works for her tribe’s community wellness program. She lives on her tribal lands, and feels grateful for the opportunity to serve her people. Born in Washington, DC while her mother was working for the Senate Committee on Indian Affairs, Juanita moved back to her community when she was young. Her mother "wanted my brother and I to know the language and the culture, and that's a big part of why I continue to reside on the reservation, because growing up it's become a big part of who I am and my identity as a human being. Even though I'm mixed, I'm half Indigenous and half african american, I tend to identify more with the indigenous side, only because I grew up on the reservation. Culture and family is why I'm here, and my mom is a big reason also, and that attachment to family and land is why I'm still here on the rez. I'm a rez kid at heart."</p>	<p>17.5 x 14.92</p>	<p>22x17</p>	<p>30x25=125dpi</p>
	<p>5. Dana Eldridge, Dine’, Arizona</p> <p>Dana Eldridge, Dine’ (Navajo), is pictured during Nihígaal Bee lina (pronounced ni-hi-gahl beh ee-nah, meaning "Our Journey for Existence"), a 1200-mile pilgrimage across Navajo Nation’s four sacred mountains to encourage the indigenous uprising against fracking and extraction from the mother earth while returning to the sacred. Americans recognize the dangers and toxicity of fracking and extracting resources from Mother Earth; Navajo people, however, feel the devastating impacts firsthand. While 42% of Navajo Nation is unemployed, the extractive oil industries promise jobs and other financial incentives, leaving people little choice but to sign exploitative leases. Dana, one of the organizers, says they walk “to honor the resiliency of our ancestors who, 150 years ago, were forced to march hundreds of miles in the dead of winter on a genocidal death march . . . They sacrificed and suffered so much so that we could live within these four sacred mountains.”</p>	<p>20 x 13.33 (259.2 dpi)</p>	<p>22x17</p>	<p>40 x 26 @ 125 dpi</p> <p><b>Large White Floating Frame Size is 40.75” W x 31” H</b></p>
	<p>6. Starflower Montoya, Digueno (Barona) and Taos Pueblo, California</p> <p>Starflower was raised in Barona, a Digueno village in Southern California, but she is also Taos Pueblo. Although she feels deeply connected to her Digueno roots, she chose to be photographed in her traditional Taos Manta because of her deep respect for the religious practices of her Pueblo ancestors. Every year she participates in the pilgrimage to the Taos Pueblo people’s most sacred shrine, known as Blue Lake, a beautiful glacier lake located 12,000 feet above sea level. Blue Lake offers more than water and nourishment, it is central to the cultural and spiritual beliefs of the Taos Pueblo people.</p>	<p>20 x 15.54 (297 dpi)</p>	<p>22x17</p>	<p>40x31=138dpi</p>

	<p>Starflower expresses that she is “honored to have the opportunity to visit Blue Lake,” as it has been a long-thwarted battle to maintain access to their sacred site. For twelve thousand years the Taos Pueblo people made annual pilgrimages to blue lake. Then in 1906, without warning the Taos Forest Reserve stripped the tribe of their aboriginal title and designated Blue Lake a “multiple-use” area for recreation, grazing, and extraction of natural resources, devastating Taos Pueblo people. In an effort at reconciliation, the Pueblo Lands Act of 1924 awarded the tribe monetary compensation to settle the land dispute, but the tribe continued to press its ancestral right to the area. With continued organizing from Taos Pueblo, the U.S. offered permits for land access in 1933, and finally in 1951 admitted that the land was taken unjustly, but still only offered monetary compensation rather than return of the land. Taos Pueblo continued their campaign, recruiting support from other tribes and the non-Indian public for effective new legislation. The Blue Lake Bill was signed in 1970 by Richard Nixon, returning Blue Lake to the tribe. This was the first Indian activism and legislative campaign that succeeded in returning ancestral land to Native Americans, setting a precedent for self-determination for all American Indian people.</p>			
	<p>7. Ila May Dunsweiler, Quechan Tribe, Arizona</p> <p>Ila May Dunsweiler is pictured beneath idle wind turbines in her indigenous Quechan territory. In 2013, Pattern Energy erected the Ocotillo Express Wind Facility on Quechan’s traditional territory, directly atop a sacred burial region that contains tens of thousands of artifacts, prehistoric trails, and culturally-sensitive ceremonial sites. Despite there being no environmental impact report and feasibility statement as required by California law, the Ocotillo Express Wind Facility was granted permission to be built by an executive order from President Obama, directly overriding the Administrative Procedures Act, Federal Land Policy and Management Act, and California’s Desert Conservation Area plan.</p> <p>Since its construction, Pattern Energy realized the area had inadequate wind flow, causing severe damage to the idle turbines, and what little energy is created is promptly exported to neighboring cities such as San Diego and Los Angeles.</p> <p>Quechan community leaders, elders, and members have been steadfast in opposing this installation as they fight to protect their sacred sites. Weekly ceremonies have been conducted beneath the turbines to offer prayers of apology to the disturbed grave sites and the people remain hopeful that they will be able to “do what is good and what is right.”</p>	21.5 x 10.932	22x17	
	<p>8. Desi Rodriguez Lone Bear, Northern Cheyenne, Montana</p> <p>Desi Rodriguez Lone Bear is a scholar, currently enrolled in a dual PhD program with the University of Arizona and the University of Waikato in New Zealand, after earning bachelors and masters degrees from Stanford University. She grew up on the Northern Cheyenne reservation, and returned there after her undergraduate studies, and her academic path is shaped, informed by, and for her people. “They call us the fighting Cheyenne because we fought for everything that we have here today. I’ve grown up knowing that we are here because 300 of our people made it back from Oklahoma. They escaped in the middle of winter, after being forced into [governmental] Indian Territory. They were dying of famine and disease. And so two of our chiefs, Dull Knife and Little Wolf, decided that they were going to make a run for freedom, and if they died along the way, at least they died trying to get home. It is this really amazing tale of survival of what a people would do to get back home. Only 300 made it home. They were chased by the Cavalry the entire time, in the middle of winter, for thousands of miles. And for me that is not history. That’s my reality. That’s</p>	20x13.33 (259dpi)	22x17	

	<p>a reality that our people still live with. It's not something that's written down in history books. It shapes your entire life. Knowing every day that my ancestors died for us to be here, well, that is huge and that really tells of the strength of the Cheyenne people."</p>			
	<p>9. JoRee Vi LaFrance, Crow Nation, Montana</p> <p>"We took the picture at my camp during Crow Fair. That was the year I was Miss Crow Nation. I was wearing a Nez Perce dress, with crown and sash. To be Miss Crow Nation I felt like you had a strong duty to represent your tribe well....I want people to know where I come from. I am from the Horn family, and the White Clay family, from Crow Nation. I have never missed a Crow Fair, and it's actually when my bday is. It's a time for all of your family together. I think it's really important because it recognizes and remembers the way it used to be. To sing and dance and be together with your family.</p> <p>I'm currently a Junior at Dartmouth college. I am a double major in Earth Science and in Native American studies, with a minor in Anthropology. I think at the beginning it was a hard transition, emotionally, academically, spiritually, because when I came from home, [I] was surrounded by family. Having not coming from the best school system, and being here alone, it was hard. I had to make new friends, learn how to manage my time, do the work, and I think that during that first term I learned a lot about myself. [But] I think that college is not a choice for me. I have to finish."</p>	14.78 x 19	22x17	
	<p>10. Deborah Parker, Kayah George, Tulalip Tribes, Washington</p> <p>Former Vice-Chair Woman for the Tulalip tribe Deborah Parker, pictured with her daughter Kayah George, both prominent advocates for tribal women's rights and well being.</p> <p>"As a Native person, our first responsibility is to protect the earth, and as a woman, as a life-giver, it's my first call of action, to make sure 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 is an absolute necessity to protect the Coast Salish Sea, or the Salish Sea, as we call it today. That's where we get our meals from, that's where we've traveled, these have been our highways, as it still is today. Inherent sovereignty is something we have always believed we've had. It's just who we are as a people and I think the outside world doesn't understand these deep teachings and how deeply rooted we are into the earth. Our sovereignty is everything to us—it's our spirit, it's our connection to the water, to the land, to our language, and all of these ways of being . . . our spirit has to be fed through this knowledge and so sovereignty is very much worth protecting.</p> <p>Deborah also advocated on behalf of Native women during the fight to reauthorize the Violence Against Women Act (VAWA), which was held up in congress due to specific provisions that would protect Native women and tribal sovereignty. She says, of her work on VAWA:</p> <p>"As a survivor of domestic violence, I knew that I would someday be able to help another person. I didn't really understand the magnitude of the work that I would be doing once I became the Vice-Chairwoman of the Tulalip tribes. I don't think anyone could have seen it coming but I think my spirit knew, because that flight to DC was one of the most unique flights. I was very quiet and I knew something was coming forward. When you are asked to protect someone, when you are asked to protect a nation, that is what you do. You armor up. You warrior up. And you protect the women in your nation. It's a great honor to do so. All I can do</p>	13.33 x 20	22x17	

	<p>is pray that I am able to speak justice toward those missing and murdered indigenous women. Those who are still here struggling to find out what kind of justice they will receive. To me it will be a lifetime of this work. It will never stop because every woman is worth protecting. Every man and every woman is worth protecting. Every person deserves to receive justice.”</p>			
	<p>11. Daygotleeyos “She Has Nice Eyes”, Wolf Clan, Oneida, New York</p> <p>Daygotleeyos is a musician, born and raised on Oneida lands in upstate New York. She uses her music to tell the stories of her people, and of the activism and work going on in Indian Country more broadly. She believes that music has the power to “speak to people at a level- I speak right to their heart. The language. The frequency. The feeling. Everything that I am transmitting is an expression of places that I don’t even realize. Pieces of myself that I don’t even see until I bring light to them. That’s the way art works. It exposes dark places within us. And so it’s an inspiration and it’s a gift and I want to be able to share it and speak to people. Luckily I have been given the tools I need and now it’s just doing it.”</p> <p>She also believes that connections between Native people are being severed by classifications of blood quantum (“percentage” of Native blood), “traditional” versus not, and other categories that come from outside Native communities: “We have all lost a lot of our Native ways . . . That whole blood quantum thing just segregates our people. I really do not like it when people say, ‘I’m traditional’ because even if you go to church there can still be Native values that are being upheld. No matter how many times you go to the Longhouse, chances are there are some very, very colonized ways of thinking that you are carrying on. We’re all human. We all make mistakes. It’s just not right to judge one another. Especially about what you know, how much language you know. We’re all in this together. We’ve all lost in this together... No matter what it is, no matter where a person is, what they are trying to do to recover what they’ve lost—no one is more Native than another person.”</p>	20 x 13.33	22x17	
	<p>12. Mari Sanipass, Aroostook Band of Micmacs, Maine</p> <p>Mary Sanipass, is a beloved Micmac basketmaker who embodies what is most traditional about Wabanaki basketry - a deep knowledge and respect for the northern woods of Maine and a love of sharing this knowledge with both her family and the entire Wabanaki community.</p> <p>Mary recounts her young life, strong faith, and introduction to basketry:  “I went to boarding school in Canada . . . I was there for eight years, until the eighth grade, with nuns and priests. In a way, I liked it and in a way I didn’t. Half and half, I guess. I was mistreated. But it is all over now, I don’t worry about it any more. Now I am a Catholic, I love Mary, she has a lot of my prayers and I will keep loving her until I die, I guess. I pray everywhere; if I go in the woods and look at a tree, that is a prayer; if I go to the lake and look at it, that is a prayer; if I go to the ocean, that is a prayer. God is a prayer. Everything I see is a prayer. I wish my kids would do that, go in the woods, do things, and pray. I used to go alone in the woods; when I was little, I lived in the woods. I loved it. My daddy loved it, he was a woodsman, sometimes he worked in the city, but mostly in the woods, he was a carpenter, he made things, he’d sell them and that</p>	20 x 15.55	22x17	

	<p>was how we made our money. I miss him, he's been gone so long now. When I was eighteen I started, making wee little baskets. I used to watch my Grandparents. Grammy used to throw some baskets on the floor. I would go over there, and pick them up, she didn't want them. That was how I started making baskets."</p>			
	<p>13. Bahazhoni Tso, Navajo Nation, New Mexico</p> <p>Bahazhoni (Navajo) is sitting in front of the Holy San Francisco Peaks, near Flagstaff, Arizona. The peaks are part of the Navajo people's four sacred mountains. With elevations topping 12,000 feet, the peaks are, quite literally, the place where earth meets heaven, and at least thirteen additional tribes also consider them sacred. Bahazhoni sat with her family in peaceful protest to protect the sacred mountain as the City of Flagstaff proposed to use reclaimed water to create man made snow for a ski resort on the mountain, an act that many Navajos feel desecrates their sacred space.</p>	20 x 16	20 x 16	C-Print
	<p>14. Jane Blackmen, Pala Band of Mission Indians, California</p> <p>Jane Blackmen comes from the people, also called the Pala Band of Mission Indians, a term for many indigenous peoples of California who were forcibly relocated and enslaved by Spanish colonizers and missionaries. Although the tribe is federally-recognized, the Cupeño were evicted in 1901 from their ancestral homeland, Kupa, on what is now called Warner's Ranch, east of Pala where they currently reside. The Pala community changed very dramatically in a short amount of time due to the introduction of gaming in their community, and Jane said in an interview of the change, "Things are changing. It's got its good things and its bad things. We always say, 'Gee, if our ancestors could come back to life, what would they think?' "</p>	20 x 16	22x17	
	<p>15. Marva Scott, Tolowa Dee-ni' Nation, California</p> <p>Marva Scott is the director of the Talowa Dine Culture Department located on the coast of Northern California, also known as The Smith River Rancheria. She explains the cultural significance of her "one hundred and eleven" chin tattoo, a powerful signifier of the people and culture: "For me, I always knew I wanted to get my 111, especially after learning the history of it being outlawed in California. Learning my history empowered me more to get my 111. For me it signifies my commitment to who I am and it signifies my ability to carry forward my ancestors' message and the work that my people have laid for my community and to share that work. And it also signifies courage and strength, something that I always need and I like that it stood for status and beauty. We had a really rough year, the year before I got it, and I felt so much stronger afterwards than I ever have in my life."</p>	18x14	20 x 16	Silver Gelatin Print
	<p>16. Noreen Mirabal, Navajo and Pueblo of Taos, New Mexico</p> <p>Noreen Mirabal is the tourism coordinator for her pueblo, responsible for interfacing with the public and helping tourists appreciate the art, beauty, and culture of Taos. She is very aware of her role as a pueblo woman, and sees her role as one of strength. "A Taos Pueblo woman is the center of the world--and as Taos Pueblo women we carry ourselves with strength and compassion, with love for everyone because we truly believe that all mankind was created from the Red Willow people. It is us that will carry on our culture and it is up to us to teach our children our culture-- to teach our children our language; to teach our children our</p>	21 x 13.33	22x17	

	<p>ways. Being a Taos Pueblo woman means taking care of your family, always making sure that everyone around you is taken care of, but also taking care of yourself. Being a Taos Pueblo woman means working hard... endless working sometimes without any appreciation. Being a Taos Pueblo woman is all about being strong.”</p>			
	<p>17. Charlotte Logan, Mohawk, New York</p> <p>Charlotte has a Masters in Molecular and Cellular Biology from Brandeis University and has spent a decade specializing in the field of small RNA and mRNA Processing in New York. She recently made a life altering choice by stepping away from her career and enrolling in the Onondaga Language Program. There are only a handful of fluent Onondaga speakers left. She talks about making the transition:</p> <p>“When I was in NYC I always felt like something was missing. I didn’t come home on purpose, I saw it more of a transition and did not plan on staying. But when I got home I felt like I fit perfectly into this place. This place so old and holds a lot of knowledge for Haudenosaunee people. This is where our confederacy was born. There’s one mountain up there that has three lakes on top of it. That is where Hiawatha was given our condolence ceremony. Knowing that there is something sacred about this place grounds me. I can look up and see that mountain everyday, and it reminds me who I am. I spent a lot of time going to school to be a scientist only to realize that I was leaving out a huge part of my education. So in order to be indigenous in this time period, I have to make sure that I am educating myself in my own traditions, history and language just as I do in the western discipline”.</p>	18 x 14		
	<p>18. Joely Queen, Eastern Band of Cherokee Indians, North Carolina</p> <p>Joely Queen is an 18 year old Eastern Cherokee tribal member, and will enroll in the Savannah college of Art and Design as a freshman in the fall. She feels that not enough students from her area leave the reservation to go to school, but that she is ready, and knows her strength comes from the support of her family, especially her grandparents, and being a Cherokee woman. Her mother passed away, but she has found strength in that loss as well.</p> <p>“I would say that losing my mother taught me how strong I really was. Believing in myself, and knowing that I can accomplish my goals, knowing that I’ll always have her with me, in a way...I believe [being a Cherokee woman] means that I’m a very strong woman; that I’m able to do anything that I set my mind to- because I do know a lot of Cherokee women that are very strong. Back in the old days, the women, it was a matriarchal society. The women were very vocal in the council, in the home and they owned the land. As a Cherokee woman I believe that the world is mine.”</p>	20 x 13.33		<p>Gave me permission to show photographs.</p> <p>828-788-0115</p> <p>PO box 482, Cherokee, North Carolina, 28719</p>



19. Myra Masiel Zamora, Pechanga Band of Luiseno Indians, California

Myra Masiel Zamora is an assistant curator at Pechanga Cultural Resources, with a degree in Anthropology from University of California, Berkeley. She says, of her decision to work in Anthropology:

“Indians have always had a bad experience with anthropologists, but that won’t ever change until indians are anthropologists. That was my way of navigating into that world, but still maintaining my own world.

How I’ve approached research and anthropology is very community centered. Every research project that I’ve done, I’ve tried to shape it to benefit the community. That’s kind of a 180 to what normal anthropologists research has done. They have a hidden agenda, doing what will benefit them, and instead, as researchers, we have to ask ourselves what will help the community. To me that is the biggest thing that I see. It’s not unique to anthropology, other disciplines are similar.

It’s not just about you. It’s always about your community, and everyone else and how you can work together and what is going to benefit everybody. Mainstream western society is not that way. It’s more about the individual. The ultimate goal of sovereignty is to be able to sustain our culture and take care of our own people, for the future and for the people that are here now.”





20. Aurelia Stacona, Confederated Tribes of Warm Springs, Oregon

Kywa Kywa, Ulla Aurelia Stacona is a beloved elder, beadworker, and mother of 8. She was raised on her homelands traditionally, learning how to live off of the land and seldom relying on stores. Her family’s process for survival moved with the seasons and the animals. “Seasonally we would move down to Sililo because my mom and dad had built a little place there for us to stay. During the time of the salmon season, we would stay there all summer and all fall, drying our salmon. Our food that we would survive on. That was our way of life. Was to eat the salmon. This is what I remember: helping. We used to go across the “big island” on a cable with the wagon. That’s where we would stay most of the year until the late fall and then we would come back and we would go onto the hunting season where my mom and dad would dry the meat for a week to two weeks. My dad would hunt every day and bring in the deer. We would dry that. Maybe can some. And that was our survival. Because when we moved home, we never went to the supermarket. We stayed at home. That’s how we survived because we gathered our foods in the time of the season. In the time of the berries and other things. Maybe we went to the orchard to do some work with apples or pears and can that and bring it home. And we had a dug out cellar where we would store all of our things under ground. And that was how we took care of our needs. We never had to go to the supermarket because we were a long ways from any store. And so that’s the way I was brought up. But at a very young age I learned how to cut up the salmon, and to dry it, to even cut the heads and dry those. It was our way of life. We never wasted anything. We ate the whole salmon. We dried the back bone. The only thing we would buy then is flour and coffee and take it home and we would never go to the store. Maybe they’d go horse back. My dad would probably go and take our things that we had. We used to make gloves with the deer hide. We would have a whole big sack full of gloves that he would take and trade for the groceries that we needed. We didn’t ever have money passing through our hands because we knew how to survive and take care of ourselves that way. We took care of ourselves with beadwork. That’s a way of life even today. And so that’s my life.”

19 x 16.456



	<p>21. Joan Dana, Passamaquoddy, Maine</p> <p>Joan Dana is an elder, a medicine woman, and a dreamer. She holds an important role in her community as a keeper of ceremonies and culture. When I (Matika) pulled up to her house she said, "I've been waiting for you all day. I had a dream that you'd be arriving. I'm ready for you." She explained to me that she often has dreams that allow her specific insight.</p> <p>The land her home sits on is often the place for ceremonies in her community. She says that visitors can even recognize and feel this power. " There was a medicine man that came here one summer, and he said, "your place is a higher ground". To me, a higher ground, [it means] if somebody wants to fast they come and stay here and have sacred fire- The teepee gets set up; the kids have their naming ceremony; and we have a bear ceremony, and also eagle ceremony, they come to stay here for those things."</p>	<p>17 x 15.6</p>		<p>Gave me permission.</p> <p>Asked to have the photo afterward.</p> <p>Please send photo afterward to:</p> <p>PO BOX 123, Princeton, ME 04668</p> <p>Make cd and send some tribal songs.</p>
	<p>22. Ramona Peters, Mashpee Wampanoag, Massachusetts</p> <p>Ramona Peters is the director of the Historic Preservation department for the Mashpee Wampanoag, and grew up on Cape Cod in her tribal homelands. She is also an artist, making beautiful ceramics from clay harvested within her community. As the tribe's historic preservation officer, she often must educate the public about the truth of her people, who were one of the earliest tribes contacted by colonizers. She says that this fact used to bring her shame as a child, but not today. "When I was a kid, I used to feel that we were the ones who made the big mistake and caused this big problem. No. We should never be ashamed of being welcoming. We should never be ashamed of being friendly. That's how we were created. That's a big part of our culture. Even today." Ramona also thinks about the ways that Wampanoag culture was able to carry on, despite hundreds of years of colonization and explicit laws enforcing acculturation and assimilation. These particular people, who she calls "resistors" were able to ensure the culture carried on, and these resistors are still important today. "There were resistors that survived, in all reservations. I believe that in every generation, there were people born to carry on. Whether they're protected by their communities or not shows an understanding or respect for the ancestors. Every generation we look for those, to see who's going to be the carrier, and support them. It's important, no matter what else happens to us. It's a gift too, from creation...those people have it in their being, in their whole mind, in their soul, they're feeding, always looking to nourish themselves with the words of the ancestors, the ways, the ancient ways."</p>	<p>18 x 16.049</p>		



**23. Jocelyn Jones with Daughter Onegawiyo:h (Beautiful Water), from Onöndowa'ga:/ Onöndowa'geo:nö', The People of The Great Hills, New York**

Dëgawëñö'di:he't (Jocelyn) has committed her adult life to learning and passing on her people's language. She works with the tribal language program, developing innovative curriculum to create fluent language speakers in a short amount of time. To her, her children are the reason she does this work. She says, of her children Onegawiyo:h, Dayohë'se', and Hawëñoda:je's, " They're my entire life. I operate everyday with my children in mind. They're what drive me to become a better person. They're my teachers because that is how I learned to become a better person. To become more thoughtful. To become more patient. All of the virtues within our culture of how to conduct ourselves. My children teach me how to strive for the cultural ideal, of all the virtues that you would think of when it comes to being a good person. Having a good mind. Being patient. Thinking about others first. Being selfless. Being respectful. They are the reason I went into language work. My eldest son helped me turn my life around and find my path. Because I wasn't on a good path before my son came into my life. Once I got into language work, learning my culture, and history, it changes your mindset.

It changes how you think about the world. It's a whole different relationship with the world. In that process I realized that I was going through an identity crisis. I didn't have the knowledge of what I means to be an indigenous person, a real being, or a true being, therefore my identity crisis started to resolve itself. And I think that's what native people go through across the board, when they don't know how to speak their language. They aren't very aware of their culture, history and ceremony and with being able to restore things like creating more speakers, and teaching a culture, a ceremony, a life-way, and values of our people. We could see a lot of abuse cycles all through indigenous country resolve itself."

20 x 15.55



**24. Anna Cook, Swinomish, Chimohueve, Skowlitz, Hualapai and Havasupai, Washington**

Anna discusses her transition from a small Catholic private school to public school near her reservation and, she suddenly begins to cry. She tries to find the words for explaining the segregation in her school. She talks about having to find a place to sit in the lunch room; Will she sit with the indians? Will she sit with the white kids? She opted to sit with her friend, at a table by themselves. She said, "You know Matika, if you really want to know about racism, all you have to do is visit our lunchroom. You can see the segregation." But Anna finds her strength through prayer and the support of her family. "I try to pray every single day. I know that if I ever need help I can talk to my parents, or grandparents, or even my siblings. That's where I find my strength. Or even myself, sometimes I just go and run, and get some alone time, and I think to myself more positively, and I think about everything that my ancestors in the past have gone through, compared to me now, what I go through now doesn't even compare. What they had to go through in the past. It's a good reality check. To know that our grandparents had to go to these terrible schools, and that they were forced to be their land, and I just think that's disgusting and sad. It makes me feel like I'm really blessed. I just need to be more grateful. Everything gives me strength."



25. Ruth Demmert, Tlingit, Village of Keex Kwaan, Alaska

When Mrs. Demmert was a young girl, her relative was the leader of the Keex Kwaan dance group in the small village of Kake, Alaska. Traditionally only a man would be the leader of a Tlingit dance group; but as time went on, the dance group leader could not find a young man to learn his songs and carry forward the traditional dances. That is when Mrs. Demmert accepted the role. In 1968, as Mrs. Demmert explains, the people decided “that we were losing the dancing part of our rich culture. So, I started to teach them songs. By 1990, our dance group had grown to nearly half of the village and we attended our first celebration, and we’ve attended every one since then. [Celebration is one of the largest gatherings of Southeast Alaska Native peoples. The event draws about 5,000 people, including more than 2,000 dancers]. It’s really awesome. The first celebration I went to I was in tears . . . I know that our culture will survive. When you look at the younger children proudly doing what they were taught, you know that your culture will survive through them. I am glad that I was a part of it.”

Mrs. Demmert is holding her drum that she brings to celebration every year.