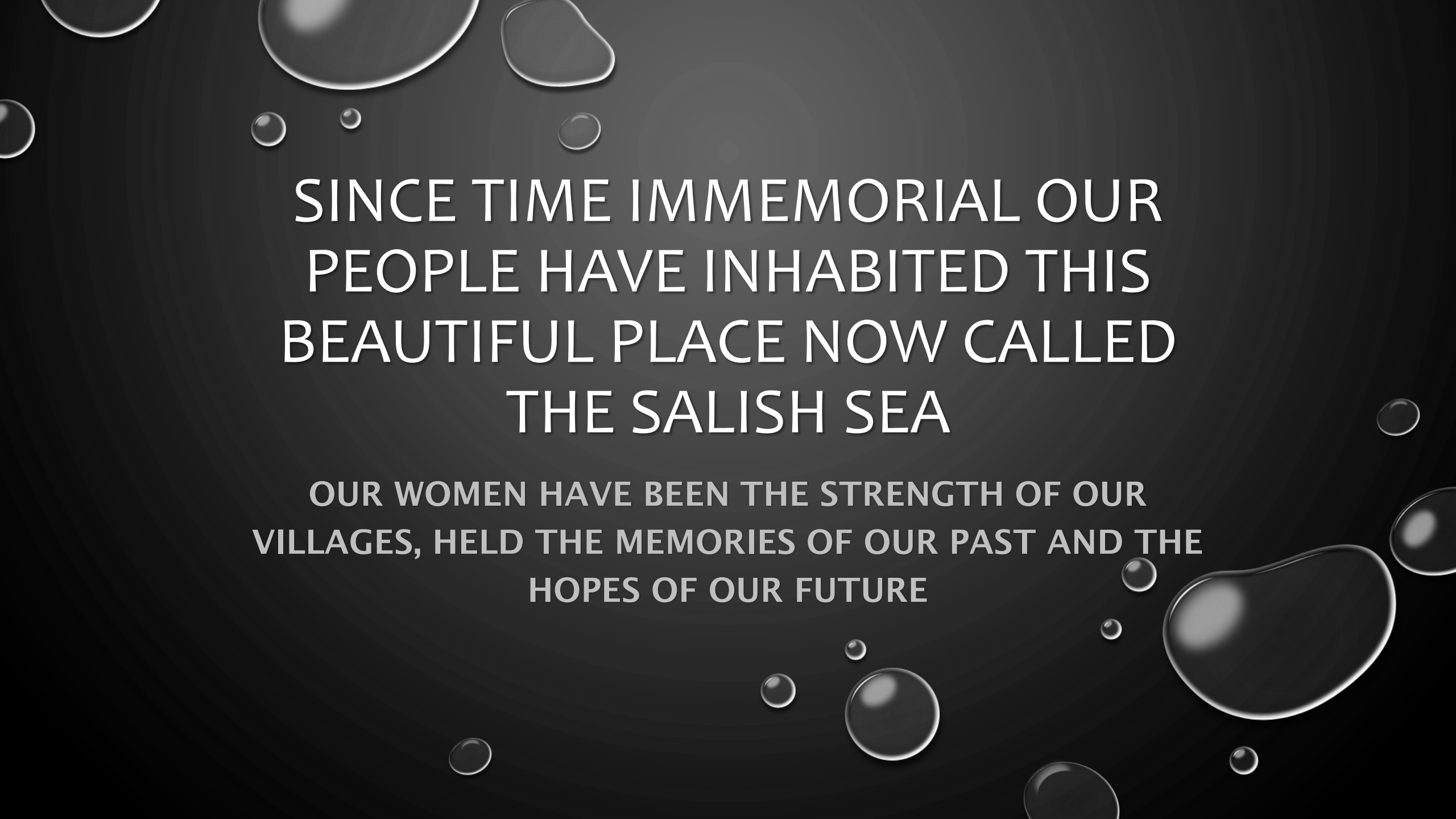


The background is a dark, gradient grey with numerous water droplets of various sizes scattered across it. The droplets are rendered with realistic highlights and shadows, giving them a three-dimensional appearance. Some are large and prominent, while others are small and subtle.

# WOMEN OF SUQUAMISH

**STRONG NATIVE WOMEN OF THE  
SUQUAMISH TRIBE**



SINCE TIME IMMEMORIAL OUR  
PEOPLE HAVE INHABITED THIS  
BEAUTIFUL PLACE NOW CALLED  
THE SALISH SEA

OUR WOMEN HAVE BEEN THE STRENGTH OF OUR  
VILLAGES, HELD THE MEMORIES OF OUR PAST AND THE  
HOPES OF OUR FUTURE

# KICKISOMLO AKA PRINCESS ANGELINE

Chief Seattle's Daughter

Born: 1820

Died: 1896

Raised in the longhouse village of d' suq wub, the main Suquamish village, located on the Kitsap Peninsula on the Agate Pass. Currently Chief Seattle Park is occupying a small part of this site. At one point in her life she was married to a Native man from a tribe in what is now called British Columbia. They had children. Her descendants still populate the Suquamish Tribe today. Leonard Forsman is one of her and Chief Seattle's descendants. As an older adult, Kickisomlo lived in the city of Seattle even after Natives were excluded from the city. When she found out that the longhouse she grew up in was being burned down, she pulled in her personal canoe from Seattle to the village. She threw sand on to the burning village crying out "Me Sappa's House, Me Sappa's House". Her despair was She was favored by the city founders, who hired her to do laundry and other household chores. She is buried in a cemetery in Seattle along side a Seattle founding family.

This photo was taken by Edward S. Curtis and is titled:

Princess Angeline 1899



Edward Sheriff Curtis

b. February 16<sup>th</sup> 1868 near Whitewater, Wisconsin

d. October 19<sup>th</sup> 1952 Los Angeles, California

Born in Wisconsin, raised in Minnesota, Curtis' family moved to Gorst, Washington when he was 19 years old. When Edward Curtis was a young man and a new photographer; he happened upon a native woman who was on the beach gathering mussels from a boulder. Edward Curtis approached the native woman and asked if he could take her picture. At this moment, his entire future was born. He had an epiphany that these indigenous people would soon vanish, and he was moved to capture their images before they were gone. Thus was the beginning of the rest of Edward Curtis' life and passion. He circled around Suquamish territory several times taking many images of Suquamish people. Most of these photos were of Suquamish women and girls. Rarely are the names of his subjects recorded.

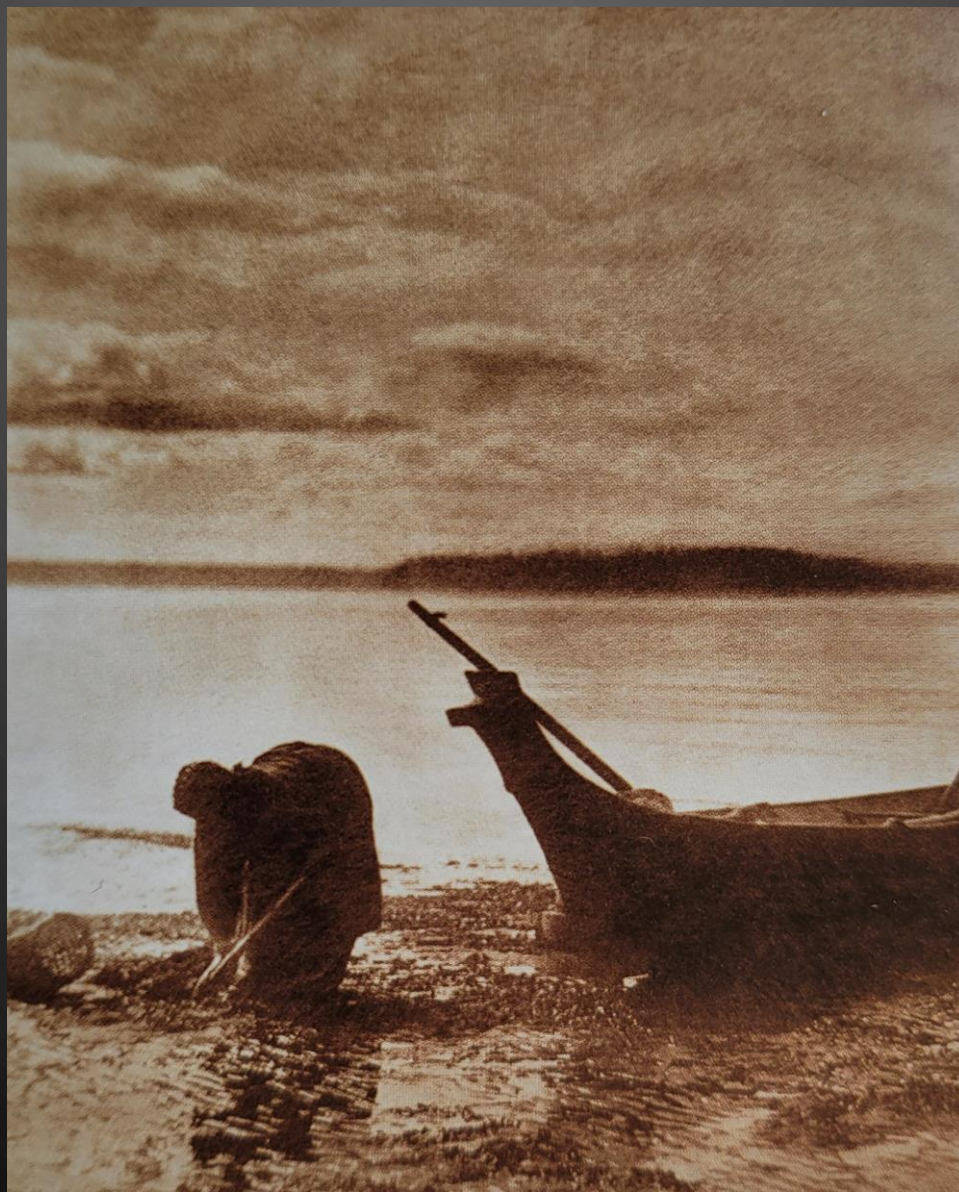
The Mussel  
Gatherer 1900  
(Kickismolo aka  
Princess Angeline)  
Curtis' notes about  
this image:  
This famous  
photograph of  
Princess Angeline  
was taken in the  
Tidal Mud flats  
near Seattle.



The Clam Digger  
1899

There is no name associated with this photo.

Curtis' notes about this photo: Clams are an important food to those that live in the vicinity of the clam beds; to others they are comparative luxury obtained by barter.



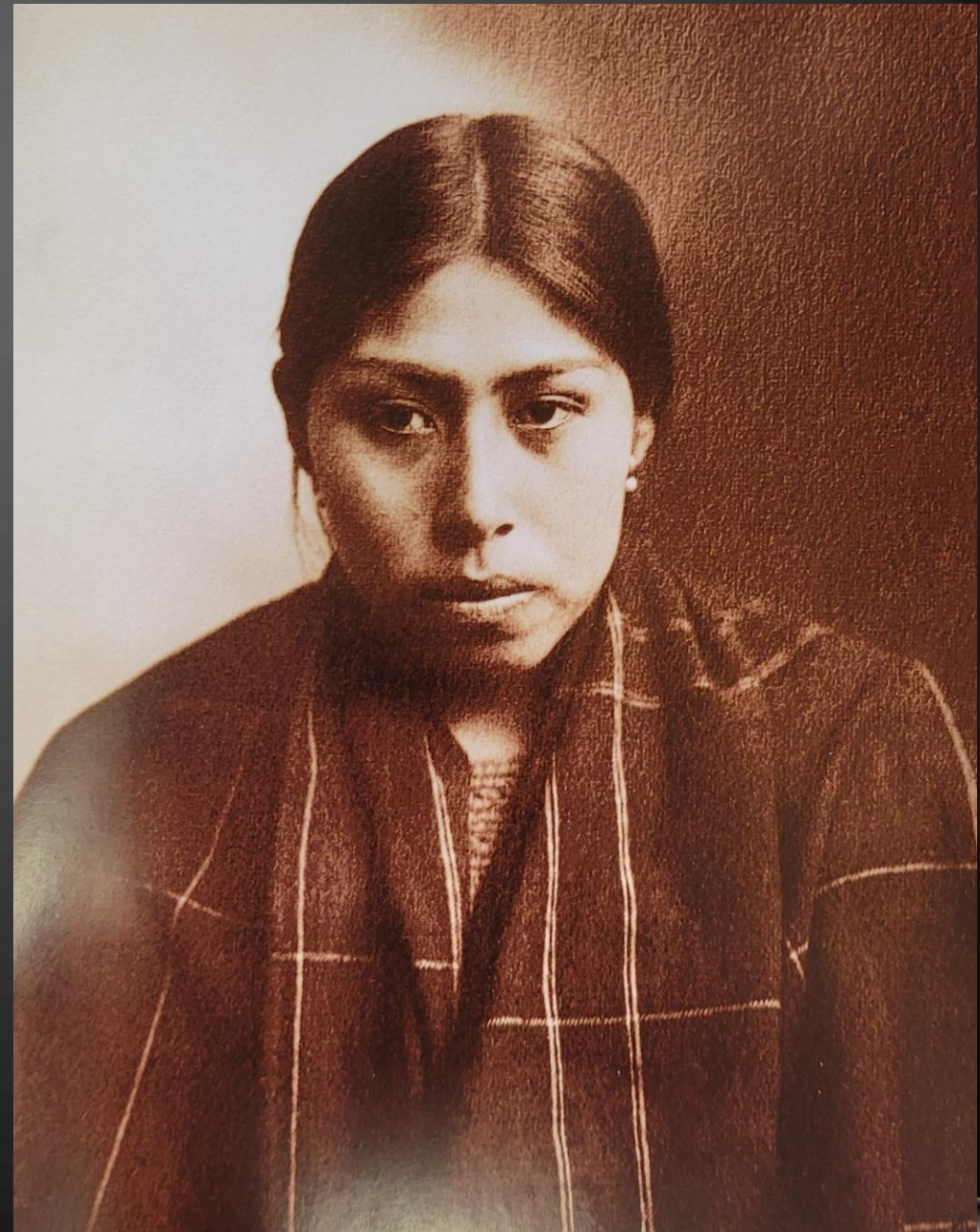
Suquamish Woman 1899

Plate # 90

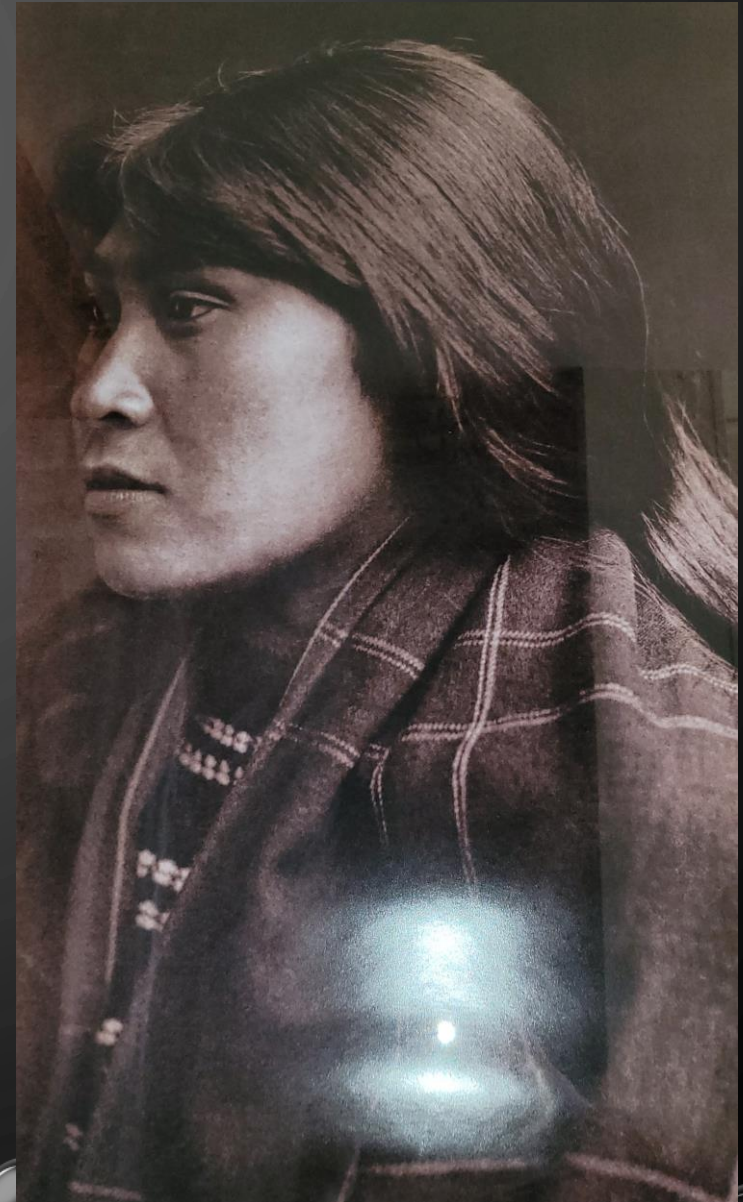
There is no name associated with this image.

\* notes on this photo:

The tribes of the Northwest Coast had but the most elaborate and sophisticated material culture of any Curtis visited. He felt that, of all cultures he had encountered, the peoples and customs he found there were the least tainted by European influence.



Suquamish Girl  
No year or plate  
number were found in  
my search of this  
image. I found no  
name associated with  
her either. She  
appears to be  
wearing the same  
shawl as the previous  
photo "Suquamish  
Woman". Maybe  
there were taken at  
the same time.



## TENNESSEE

Suquamish Basket maker, mother, grandmother, cultural teacher.

I know her Suquamish lushootseed name sounded similar to “Tennessee” and that is what non-Indians referred to her as. I have not given up on finding her actual name and more information of her life story. I can say that her great great grand niece is Denita Santos Holmes, who currently is a talented weaver, artist and teacher.





Circa 1918 Chief Seattle days Annie Rodgers, Mary Jacobs(aka we see dult) Jack Davis, Jennie Davis, Louisa Peters

Speaker staffs, headbands, belts made of woven cedar, are all indicators of spiritual leaders and elders of the tribe. \* we see dult aka Mary Jacob was the wife of Chief wa hul chu. Chief wa hul chu was the leader of the Suquamish tribe after Jim Seattle. It was during Chief wa hul chu's leadership that the Indian agent ordered the burning of the old man house longhouse in 1870, and ordered the removal of all natives from this village site and onto their individual allotments.



Sitting in front, Jack Davis.

(1<sup>st</sup> row, standing L to R) Ellen Rodgers, Louisa Peters, Jennie Davis, Annie Rodgers, Stephanie Kitsap, unidentified, Suzie Napoleon.

(2<sup>nd</sup> row standing, L to R) Mary Adams, William Rodgers, George Ewye. (Very back in hat) Joe George, Sam Snyder. Note headdresses of cattail and swamp grass. Photo taken during Chief Seattle Days (year?).

These elders were some of the last of the Suquamish who lived in the d'suq wub longhouse and the subsequent village that they built on the same site after the longhouse was burned in 1870. They were some of the last who remembered life without the dominance of the invaders and witnessed the turmoil of the genocide and anti-Indian laws.

Two Suquamish women in a cedar dugout canoe. The paddle on the right is in the Suquamish museum. Names of these women are Jennie Davis (left) and Annie Rodgers (right) in the Rodgers Family canoe.



Bertha (Ewey) Lawrence, (Suquamish) (my grandmother) Leo Leonard Lawrence (Suquamish/Snohomish and Danish) (my grandfather), Harry Henry Lawrensen (Danish from Denmark) (my great grandfather), the three children names are unknown. Bertha was a Suquamish woman and the daughter of Tom Ewey (Suquamish), granddaughter of George Ewey (Suquamish). George Ewey was a contemporary of Chief Seattle. She was born and raised in the village of d'suq wub. Her early life was in a small cabin above the site of the burned down longhouse. Eventually Bertha moved to the George Ewey allotment, just up the hill from the d'suq wub village. On this farm lived Bertha, her father, Tom and her grandfather George. She Married Leo Leonard Lawrence (Suquamish/Snohomish and Danish) and raised a family on this farm. Most of her children didn't live long enough to be adults. Three of them out lived their mother who died when she was still a young woman. Her last three children weren't out of grade school yet when Bertha died. She crossed over into the Spirit World in 1927 when my father was only 4 years old. My father was her youngest child. In her short life, Bertha witnessed the disruption of her tribes main village site, up-rooted from the second village, to individual allotments away from each other, and the end of their communal way of life, the introduction of sugar, flour and coffee as staples, the restriction of hunting fishing, and gathering and any form of culture or spirituality. Bertha witnessed the death of most of her children, as well as that of most of the Suquamish people around her. One wonders what hope she found in daily life under these despairing times, with genocide carried out by the military and christian forces all around her.



Boarding School at  
Marysville, Washington  
Tulalip Reservation

I do not have names for these two women. I do know the one wearing the Suquamish banner is in fact Suquamish as there is currently a Suquamish elder who is a direct relative of this person.



Julia Jacobs b. 1874 d. 1962 Lived 87 years

She was born on a cookhouse barge to a West Indies mother and a Guyanan father. Her parents were employed as cooks to a traveling logging company as they moved throughout the Puget Sound on barges. Her mother died in child birth and her father was left with a devastating choice; he could have his job or his newborn daughter but not both. The logging company owner was complaining about this problem to the owner of the lumber mill on Bainbridge Island. The lumber mill owner was friends with Chief wah hul chu and his wife we see dult (aka Mary Jacobs). They had lost all their children in the epidemic and were too old to birth any more children. They went with the mill owner to meet the father of Julia and offered to keep the baby and raise her until such a time he could return. He was never able to return, as his life was not his own. So Julia was raised as the daughter of the chief and his wife. She was raised with all of the privileges and responsibilities of high born tribal children. In her first marriage her adoptive parents threw her a great potlatch ceremony on the site of the old d'suq wub village, though the great longhouse was gone the deliberate village that was built on the same site, served as the ceremonial grounds. She married a Makah native and moved to Neah Bay. She had one child in that marriage and became a widow and moved back home. There was a second marriage and another potlatch ceremony to another native man (tribe?). There was one child born of that marriage and she again became a widow and moved back home. In her last marriage to a Suquamish man, there was one more child born of this final marriage. Children, grandchildren, great grandchildren and now great great grandchildren populate the Suquamish tribe from this beautiful woman who carried the culture and taught her offspring this wealth of knowledge. Eddie Carriere (b. 1934) is a Suquamish elder who was raised by Julia, his great grandmother. Eddie is a national known basket weaver and scholar of baskets. He learned his skill from Julia.



- Suquamish Women cooking Salmon over an alder fire for Chief Seattle Days circa: 1940's



# EVELYNNE (MCMILLAN) GEMMELL

Born: March 1st 1924

Changed worlds: June 23 2017

Lived 93 years

United States Navy 1944-1946

## PARENTS:

CLAIRE MCMILLAN (B. 1899 OR 1900 D1964 )( NON-INDIAN )

EDITH ALEXIS (B. 1904 D1978) (SUQUAMISH)

Evelynne was born to her mother Edith Grace Alexis (b. 1904 ) and her father Claire McMillan (b. 1899 or 1900) in Indianola, Washington, at home in the family cabin on the beach. The midwife was her own grandmother, Julia Jacob (b. 1887 a West Indies/ Guyanan woman, adopted into the Suquamish Tribe as an infant). Julia Jacob's husband was Charles Alexis (Suquamish). The Alexis and Jacob families are both large families with culturally rich and significant political roles in the Suquamish tribe who had leaders and artists throughout the families lines. These are characteristics that are apparent in Evelynne and her children and now in her grandchildren.

In those years there were no roads to Indianola, only water access, ferry boat, canoe or other personal boats. Evelynne was the oldest of five children. Raised in her early years in rural Indianola, and in later years in Tacoma where her parents worked in Fort Lewis during the war years. The whole family joined the war effort, some in active military service and some in civilian work for the war effort. Evelynne joined the Navy. She met Len Gemmell who was in the Army. They met briefly and then corresponded through the U.S. mail for 5-6 years until the war was over. They married at the wars end, and had 9 children.

Joining the service was a natural accomplishment for Natives , as it was a cultural indicator of Native people to protect their people and territory. Add to that, that non-Indians rarely hired natives to work at jobs that paid money. Military service accepted Natives and it was a respectable paid profession. In fact when accounted for by ratio, more Native American men and women enlist in the US armed forces than any other ethnicity of Americans. Furthermore, more Native American earn more medals of all kinds in the services than any other group of Americans.

Evelynne returned to Suquamish after both she and her husband retired . They were raising one of their grandchildren, and wanted to do so on the Port Madison Indian Reservation where there were social, cultural, housing and educational opportunities for the family. Once home Evelynne, her husband Len and their grandchild fully enjoyed and participated in the Suquamish culture, activities, events and rich social life.



## CLARA (SIGO) JONES

Clara carried the Suquamish language and real life stories and teachings. She taught us about the Game “Come Forth Laughing” which teaches Suquamish children to control their emotions through playing a game.



# MARION FORSMAN BOUSHIE

Born in the 1950's Marion was raised on the Suquamish port Madison Indian reservation. She went to school to be a dental hygienist. She continued her education and was a strong advocate for education from cradle to grave. She was elected to Suquamish tribal council and took her public service seriously. She worked for North Kitsap School District as the Native American program director and for the Suquamish tribe as the higher education program director. She was the director of Human resources for Port Madison enterprises until her death.

While she lived, and throughout her entire life, Marion was a fierce advocate for Native women, native children and sovereignty!



## BARBARA LAWRENCE AND MARILYN (LAWRENCE) JONES

Born to Charles Lawrence (Suquamish) and Anne Roselyn (Berg) Lawrence , Barbara b. 1958 and Marilyn b. 1956; learned Suquamish dancing, singing, drumming and storytelling from their elders as they were growing up. Elders in the Suquamish tribe would gather the children regularly and share these cultural teachings. In this picture Barbara and Marilyn Lawrence are ready to go to chief Seattle days and dance in our Suquamish traditional way. This picture was taken in 1966. Barbara and Marilyn are 8 and 10 years old respectively.



## NANCY ALEXIS

Nancy Alexis (holding her first child) was born in the 1950's and at first she was raised on the Suquamish Port Madison Indian Reservation. When she and her 4 sisters were still young, they became orphans and were taken by the catholic church and placed in catholic foster homes each one placed separately and away from each other. When Nancy became an adult she fought to find and gain custody of her sisters. She was one of the first and main Indian Child Welfare activists and in fact she did gain custody of all but one of her sisters and brought them back to Suquamish.





Suquamish Elders left to right: Marilyn Wandrey, Carey Rock, Marjorie Napoleon, and Ivey Cheyney. Waiting for the decision concerning the state of Washington to return Old Man House park to the Suquamish Tribe. June 30<sup>th</sup> 2005 transfer of Chief Seattle Park from Washington State to the Suquamish tribe.

Aggie Pratt (born in the 1940's)

- poet, painter, activist, elder, former tribal council member, mother, grandmother and so much more.
- Aggie attended The Institute of American Indian Art in Santa fe New Mexico when she was young and became a talented painter, and a published poet.



Peg Deam, born in the 1960's Peg attended Chilocco Indian Boarding School in Oklahoma. Once graduated high school she then attended The Institute of Native American Arts in Santé Fe. She is a recognized singer, traditional song catcher, artist, mentor, mother, grandmother, and cultural bearer. Seen here welcoming the canoes at the Suquamish waterfront during canoe journey protocol. Peg has fundraised several times to hold classes and provide cultural and arts experiences for younger tribal members to learn wool weaving, cedar weaving, singing, dancing and to teach cultural traditions.



Jamie Gooby (born in the 1970's) daughter of Jay and Joanie mills, granddaughter of Luther and Delores mills. Jamie is the director of Suquamish Tribal Government Human resources department. She has served in this position for many years. In her work she has mentored dozens of Suquamish tribal members through the doors into their careers and their futures. I have to say that when you are a native, and are navigating your life through the generations of trauma weighing you down, the current and pervasive racism, and ignorance of the dominant society, it is a gift to enter employment for our own people, with directors like Jamie Gooby waiting to assist you with paperwork, interviews and preparation for your future.



Robin Little Wing Sigo (born in the 1970's) is a mother, leader, director of Strategic Planning and Research Department, former tribal council member, foster parent, public speaker and mentor. Robin has a BA and an MSW. Robin gives tirelessly to her tribal community and is always proactive for women's issues, girls issues, children's issues and the arts. She truly is a wonder woman!



Lydia Sigo, a Suquamish tribal member who is also a mother, an auntie, and a new grandmother. She has been a curator and archivist for the Suquamish Museum and a geoduck diver for many years. Once she was diving, and during a break she called her sister to check on her son who was then a baby. Hearing her son crying, her motherly instincts took over. She convinced the pilot of the dive boat to steer closer to the dock, and she jumped into the water and swam to the dock, ran up the long dock and then drove to the home where her baby was sound asleep. Mother and child bond intact. Lydia has been a fierce force of nature her entire life! In her personal life she and another Suquamish woman, Bryna Lawrence, (Yes my daughter) devote time and energy in collecting and donating clothes and food directly to Indigenous homeless people of the city of Seattle.



Kate Ahvakana, Suquamish tribal member, daughter of Peg Deam and Larry Ahvakana; mother to Shyla and Nettle. Kate began her art career as a young woman making tee-shirt designs and poster art. Kate has created art in fabric, glass, wool, cedar, paint, metal, large, small and huge. Her art has graced the inside of museums and art galleries, tribal offices and schools. Kate has created murals on walls of tribal schools and community centers. Currently she is creating a series of hanging canoes that will grace the ceiling of the new Washington State Ferry terminal at Coleman dock. She has already finished the installation of her coast Salish metal art at the ferry terminal Mukilteo. Kate's art informs viewers of her peoples place in history and in the contemporary Salish Sea and our traditional lands.



The First three directors of the Suquamish Museum,

1. Carey Caldwell (Non-Indian)
2. Leonard Forsman (Suquamish)
3. Marilyn Jones (Suquamish)

Marilyn Jones carried the culture of the Suquamish Museum for many years first as a tour guide, then as a researcher, third as an archivist, and finally as a Museum Director. She currently hold the position of Suquamish Tribal Heritage specialist and as such she researches and records sacred places and places of importance to hunting, gathering and fishing.



# Annie Forsman Suquamish

- Tribal Member, activist, and Director of Washington State Missing Murdered Indigenous Women and Peoples Task Force.



Suquamish Tribal Council are seven elected officers of the Suquamish Tribal Government. There has usually been one or more women on tribal council and sometimes women are the chairperson of the tribal council. The current (2022-2023) Suquamish Tribal Council has Denita Holmes (3rd from the left) and Windy Anderson (6th from the left, are the two women who currently hold positions on Suquamish Tribal Council. Windy is also the director of Agate dreams and Denita teaches at Chief Kitsap Academy, as well as working on her masters degree .



Calina Stephanie Alexis Lawrence is a Suquamish woman, a singer, song writer, activist, motivational speaker and mentor to native youth. Calina is the daughter of two Suquamish members from two strong Suquamish families the Lawrence's and the Alexis'. Calina was raised in foster care inside and outside the tribe until finally landing in the home of her fathers cousin Bill Lawrence and his wife Marjorie Lawrence. Quickly Calina began calling them mom and dad and as she thrived in this her final foster home, her stable home, she began to sing, dance, write, speak, and mentor others. She now has a website and many meaningful songs that are powerful in their indigenous messages. Calina has supported her birth parents journey in sobriety and gaining their strength in their elder years.



Cousins Jeweliana and Kaliska Lawrence graduated high school during the pandemic in 2021. As is the culture of the Suquamish tribe, graduates are given beautifully carved canoe paddles, not just a piece of art, these paddles carved by Jeweliana's father Ian Lawrence, can be used on canoe journeys by the graduates. They now have a paddle to guide them in their lives journey, symbolically and in actuality.



This is Tiana Lawrence age 6. A young Suquamish girl, (and yes my granddaughter) looking toward the future, with her feet firmly planted in the Suquamish Youth canoe, qwal qwal ah heich (Killer Whale) and wearing a cedar bark hat made for her, by yours truly . This young one knows her canoe culture, she is learning her language and has the hopes of our tribe in her heart.  
Photo summer 2022 Suquamish Canoe Journey to Blake Island

