

Presented by John Halliday on March 14, 2024, at the Coupeville Library as part of the Sno-Isle Libraries Foundation's 2024 Trudy Sundberg Lecture Series

(Judy Lynn attended John Halliday's talk and transcribed it with assistance from John and his wife Tobi. Before John began his talk, Jan Whitsitt, Trudy Sundberg's daughter, talked about Trudy, all she did for our community, and the kids she taught at Oak Harbor High School. When she finished, John sang a tribute song to Trudy. Tears from the audience.)

John came to Coupeville as part of the Trudy Sundberg Lecture Series. His talk is entitled "What Is a Chief? How Native Values Can Teach Resilience. John is a legally blind, Native American artist of Muckleshoot, "Duwamish," Yakama, and Warm Springs Indian descent.

He told us that what he was going to tell us, we would never read about it in a book.

When I was going to college, they talked about not hiring professors who were trained at that college because they wanted to create a think tank perspective from other places other than the insurrectionists who were born only in one place. By hiring people from other universities to come is how we gather knowledge to become cutting edge thinkers. In universities, 25% of the professor's time was supposed to be spent for development for research and to write books, and to get into theory. That's the difference between college and universities. College professors teach the curriculum that they are given, but they are not necessarily supposed to do research and write books. The theory behind the university is cutting edge knowledge theory and a place where all the perspectives are.

Usually when you hear about the history of our area you hear that the Spanish first claimed the area in the late 1700s and then the British, and then Lewis and Clark came over in 1805, and this became a US territory in 1848. Fort Vancouver was founded in 1843 and Fort Nisqually in 1833. You have to think about what was going on at this time period. This was right after the Revolutionary War and the United States owed a lot of money to France and places it had borrowed money from, and one of the things they had been upset about during the Revolutionary War was the king decreed in 1763 that there would be no westward expansion. So, people like Daniel Boone illegally went into Kentucky and other areas to settle.... squat... against the king's decree. It was one of those that the colonialists had was they wanted to expand into the lands that were occupied by natives. But the king had gone through a couple of wars with the French and the Indians and was currently fighting battles on other fields, in other parts of the world. It was part of the thing that happened after the Revolutionary War was a push for westward expansion into Ohio, they did the Louisiana Purchase, and then the Mexican-American War, Texas, Arizona, California, New Mexico. And then in 1848 they discovered gold in California. And so, San Francisco takes off.

To understand the Western expansion you have to understand what European law was at the time, and there was in 1223, Pope Innocent the II had issued a treatise on the land rights of non-Christians, and he sent a letter to Genghis Kahn, (Mongolian king) who had the largest empire in the world, he said that God had chosen the Pope to lead the world and that GK should forfeit his kingdom. GK (Mercifully!) did not kill the emissary that came over but sent a message back to the Pope and said, "How do you know God chose you?" This letter was used as citation for what

the land rights in the world newly discovered. And the law was, and it was also used in the crusades, that people had land rights prior to given the word of Christianity. But once they were given the word of Christianity and they did not convert, their land rights were forfeited. That justified a state of perpetual war between the Christian nation and the non-Christian peoples. Through rights of war their land rights could be forfeited.

So, when you hear that the land was claimed by Spain in the late 1700s and you hear that the land was claimed by Great Britain, and by the United States, and you ask, well how did they get the title? The answer is, by right of war. But there was no war between the Indians and Spain, or between the Indians and Great Britain, or between the Indians and America before the claim was made. So, what would actually happen is, they would land on shore and they would open the scroll and they would say, In the name of king so and so who was chosen by the Pope who was chosen by God, all those who wish to convert line up, and when nobody showed up, they said we claim all this land for king so and so. And by European law, because it was claimed by the king, no one could buy or sell the land without the king's signature.

So, these people were in a state in what they called Aboriginal title, which meant that they had use rights but not a title. So, the Natives could not buy or sell their own land under European law once it had been claimed by divine right by European powers. So, they would make the claim and then they would come in and push the Indians off the land. They would do it by treaty. It was much more expedient, a lot more expensive to engage in warfare and so when you see Indians on a reservation, you have to remember that when they came in to do the treaties, the Indians reserved for themselves certain portions of land and then gave the rest of the land to the United States. So that why they're called reservations. We reserved for ourselves. We had the title, we had Aboriginal titles. We were under European law. The Europeans would come in and do these treaties with the Indians and the Indians would reserve for themselves these lands.

Through 1833, 1823, Fort Vancouver, the British are here. At that time, the fur trade was very lucrative. Apparently, the Chinese really like sea otter pelt. And the British, estimated at the time, billions of dollars off of the fur trade. The entire economy of Europe was super bolstered by the resources found in North America. Until 1823 until 1833 Hudson's Bay had the two forts and there was kind of this golden age of commerce, where the Indians were being pushed off their lands, they were engaging in fur trade with non-Indians, the non-Indians had a few forts. Hudson Bay had a fort in Orting. Things were relatively pretty good as far as relations go.

Then the bottom fell out of the fur trade in the late 1840s because the Chinese started making hats out of silk. So, all of a sudden, the fur trade no longer had value. What had value was the land itself. If you need to pay soldiers who have served in the military, if you need to have a tax base for your government to operate, then you need to acquire lands and put people on there who would create an economic base. And that's exactly what they did. In 1848 this became US territory, and the first settlements were Olympia, Tumwater area and Chief Seattle actually went to Olympia and recruited settlers to come to Seattle. He recruited Yesler and Doc Maynard. People say he envisioned a multi-ethnic society, and we could get along.

The Americans started coming in. The Denny party comes in 1851. My family is at Lake Union, my great-great-great Uncle is Cheshiahud who became known as 'Lake John', accessorially a

Duwamish person from right there and watched all this stuff happening. My great-grandmother is his sister's child, but she died, and he raised her, so he's a grandfather to me. But we watched these people come into Seattle and by 1851, the Denny party came in. So, in 1850 congress passed the ability to do treaties with the Indians. So, remember, 1848 became US territory, 1850 congress passes an act to allow the territorial governor to engage in treaties. 1851 the Denny party people come in; Seattle is starting to get a little town. The Indians actually help the settlers survive the first few winters. Chief Seattle recruited these people to come because he envisioned a multi-ethnic society. 1854 comes and the governor starts to engage in treaties, and he said to the Indians you're going to have to move out of your waterfront home to Enumclaw, or to Puyallup, or to Tulalip, or to Suquamish. You can no longer live on Lake Washington, and you can no longer live on Lake Samish, and you can no longer live in the Black River area, Tukwila. You can no longer live on the Seattle waterfront. We don't want any Indians in King County. These are the treaties of Medicine Creek or Elliott in 1854 and 1855. So, my ancestors were at both treaty signings. The treaty of Medicine Creek was signed at the Nisqually River and the treaty of Elliott was signed at Mukilteo. Only Chief Seattle signed for the Duwamish and Suquamish. The up-river chiefs said, What did you do? There's no reservation in King County on the Green River or the White River and you want us to move to Nisqually? They were upset. Our whole lives we have lived here, and this is ours... this is our place. It said in the treaties that we could remain on the reservations unmolested by non-Indians.

There was no reservation in 1854 from the Medicine Creek or Elliott treaty for the Duwamish people in King County. My people. We were supposed to move, because there was a big white settlement there. We were supposed to be able to be on the reservation unmolested and they discovered gold in Colville. These miners went across the Yakima Reservation and raped the daughter of Chief Teias, one of sub-chiefs, son of the big chief, Chief Kamiakin. So Kamiakin's granddaughter got raped by these miners. I think there was about 6. So, the Yakima's killed them. And then they sent an Indian agent and the Yakima's killed him too. So they sent 100 soldiers and they killed 65 of them, and rest of them had a running battle back to the Dalles. At the same time, the governor of Oregon attacked the Walla Walla's, so the Walla Walla's were at war with the troops at Walla Walla. So, then Leschi goes to talk to the territorial governor and says we don't like how these treaties are taking away our lands. You're putting us on land where there is no water, and it's all rocky, our people can't survive. We need to renegotiate, and he said no, and then he put out a warrant for his arrest and they put a bounty on any hostile Indians - \$5 for a warrior and \$20 for a chief. So, skirmishes broke out. The first cabin that we burned down was Connell's cabin and we killed Connell. He had put up a cabin on the East-West Road on the Natchez Pass Road by Bonnie Lake. I think we burned it down because he probably said to them.... I now own this land where you crossed your entire life, and you have to pay me a toll... or something. The chief said No. They burned down his cabin and killed him. So, these other battles break out and the Indians are winning. Then 2,000 warriors on January 26, 1856, descended on the city of Seattle. I think it was our intent to wipe them out. Just our luck, the Haida's have been raiding the year before and the United States had called out the battleship Hector, and the battleship Hector just happened to have limped into Elliott Bay about a week before we descended on the city. They had Marines and they had artillery. So, they rained artillery on us for a full day and we withdrew. And more battles happened through the spring, and the governor militia that had been called out to protect Seattle at Fort Tillicum, and they refused. They did not like how the governor had acted and the deals he made because they

depended on the tribal labor. They had been together up until this point. So, they refused to serve in the militia and the governor jailed them. He jailed about 20. So, a judge ordered their release and the governor, Isaac Stevens, refused so the judge found him in contempt of the court, and then the governor jailed him. And pardoned himself. So, the citizens wrote to congress saying we don't like how things are going. In the meantime, the governor rode out to Walla Walla, because the chief's there had requested renegotiation. He drew the line. He said No. I'm not renegotiating the Walla Walla treaty. When he was riding back, he got attacked again on the Columbia River by the tribal people. He made it back to Olympia and finally he got a letter from the president that said his conduct was unbecoming the president. In August 1856 he renegotiated the Nisqually, the Puyallup and created a new reservation called the Muckleshoot Reservation, up in Enumclaw where the two rivers come together, the Green and the White. So, the people that are up there are ancestrally Duwamish people from the Seattle area. That's my family.

I tell this story because is the truth. And Chief Seattle had negotiated the peace. He came to Flaming Geiser State Park and that's where he camped during the wars and he negotiated peace. The citizens of Seattle were so appreciative that when they incorporated the city in 1856, they named the city after him. Then they got together when he died, 10 years later, they put up a headstone that's 15 feet tall that's up in Suquamish, paid for by the citizens of Seattle. A lot of people don't know that story. They don't know the truth of what happened in '54, '55, '56. I bring that to you so that you have perspective.

So, our family moved to the reservation. If we wouldn't move, they burned us out. In the turn of the century, the KKK got involved, and there was a big village on the south end of Lake Samish got burned down. We moved to the reservation, my family did, and my grandmother was born on the reservation in 1916. Not a citizen of the United States. A lot of people don't know that we were not citizens. We didn't have rights under the constitution, or protected by the Bill of Rights, couldn't vote. As wards of the government, they could do whatever they wanted to us. We had no standing in court because we weren't citizens. Then they said, in World War I, Natives served hugely in the war to protect this country. There are two different versions of why they did give us citizenship in 1924. One is that the Mohawk applied to be members of the League of Nations, as a precursor to the United Nations. As a Sovereign nation and not as citizens of the United States, they had a right to be a member of the League of Nations. So, the United States made all the Indians citizens and said to the League of Nations that they should not be a member because they're a sub-sovereign nation. But they still have sovereignty for those things for which the federal government has not taken away, or expressly made a law curbing their sovereign powers. But they were not citizens so they should not be in the League of Nations.

In 1924 when my grandma was 8 years old, she became a citizen of the United States. My mom was born, and my grandma had to go to boarding school. Until the day she died she said she wanted to sue the government for stealing her child. My other Indian grandma, who was born in, 1898, her father would roll her up in tule mats and stand them up in a corner so the government men wouldn't take the children. She never had to go to boarding school. She was called the Keeper of the Treasures who spoke our language, knew our traditions. I'm that close to that knowledge.

My mom grew up on the reservation and when she was in her young 20s, she went to a jazz bar in downtown Seattle. And at that time, it was illegal for people of color to be in that establishment. And in that establishment was a young man, who had driven down from the Yukon. He was British Canadian, he was Irish, and he had driven down from the Yukon because it was cold up there. He gave up working in the mines and drove as far south as he could go. That man was my father. He was in that bar. He said we went to talk to the most beautiful women he had ever seen in his life. They were sitting there, enjoying the music, and all of a sudden there was a policeman standing there. My mother was a brown person. So, my mother was arrested for being a person of color. (John cried in telling this story.) She just accepted life for how it is. And that young man from the Yukon went and bailed her out. And I wouldn't be here today if he hadn't. So my mom got involved in Native American rights in the late 60s and 70s, standing up for her children's rights, their treaty rights, saying the governments had not abided by its word, especially for fishing. We tried to fish, and we would get arrested, and we said, it says right there in the treaty that we can fish. And finally, they ruled in our favor in 1974, the Boldt case. Still today, we continue to support the fishery through hatcheries and biologists. With Muckleshoot itself there are 10 million fingerlings in its 3 hatcheries to support the runs today. We fish, but we also replenish.

I grew up seeing my older brothers get arrested for fishing. Protests. My older brother was at Wounded Knee in '73. I was at the invasion at Fort Laughton in 1970. I was 5 years old. I watched my mother throw a blanket over the barbed wire and get chased by MP's and get arrested for trying to claim that surplus federal land for Indians. That's where the Daybreak Star Indian Arts and Culture Center sits today. My oldest brother helped peel the logs to build the building. As I got older my mom said to me, when I graduated from high school, that she wanted me to be someone named Ken Smith, a man she had known who had gotten a master's degree in administration and became Assistant Secretary for the Interior, which is a political appointment, right before the secretary. It's only one person away from the president. The president has the secretary, then there's the assistant secretary. He made national policy for Indians. She said you can scream all you want to from outside the building, but if you're in the room where the decisions are being made, that's how you can influence so we made our boys, not just to protest, but to go to school. We need for them to get an education so they can speak that language. That government language is a language of its own. If you can speak it, you might get some good ideas in there to help us. We need someone with the right heart. So that was my goal when I went to college, to be Ken Smith...the be the Assistant Secretary of the Interior. So I went and got my Master's Degree in administration, and I studied an area called Developmental Administration and the study of third world countries. I said to my professor, why are we studying Africa and South America when we have 50% unemployment on the Indian reservations, right next door? He said you can take what you learn in this for what we apply in the third world countries and write your papers for Indian countries. So, I did. And I learned about institutional design, I learned about creating incentives for investment, I learned about planning, I learned about where the real leadership is, and it's not it's not always an elected leader. The real leadership in a community is who they come to in a crisis. And it may not be an elected person. I might be a clergy, or a matriarch or a patriarch, but you have to know who the real leadership is in a community. If you can convince them, they will convince the others. So, knowing those kinds of things...institutional design, creating the incentive for investment. So, I became the Director for Economic Development for Muckleshoot. I built programs for lending, because I think real

estate is the foundation of our economy and it needed conventional lending and investment in real estate on the Indian reservations, so the individuals can empower themselves and leverage themselves in whatever they want. None of that existed when I graduated from college in 1996. I lectured at the Federal Reserve about lending in Indians county, created lending programs and built the White River amphitheater with 30,000 seats as a concert venue, and invested to help the tribe purchase the Emerald Downs, the horse track, Snoqualmie Lodge, 10% of the Four Seasons. I built Muckleshoot Seafood products because I didn't want us to just represent manual labor anymore. I wanted to take whatever raw materials we had and add to them and sell them in a retail space and put that money in the pocket of our fishermen, instead of in the pocket of the people who are doing the cutting and the packaging. Taking control of that natural resource. That's from the study of what England did. England had no natural resources of it's own, but it utilized the resources of the rest of the world to elevate itself.

So I became the Director of the Economic Development and I became the CEO for Snoqualmie and helped build them from the ground up to all the programs they have now. Then I became the CEO for Muckleshoot and worked on the institutional design, re-writing personnel manuals, creating incident command systems for emergencies, and creating systems to create efficiencies, so we know where a document is within the organization, rather than...I saw it 5 signatures ago but I don't know where it is right now. We'll have to take a poll to find out where that document is. I created a system for tracking and sharing documents, working on them together. And then I became the Deputy Regional Director for the Bureau of Indian Affairs for the Navajo region, which is the largest Indian reservation in the country. It's 17 1/2 million acres of land. It takes 5 hours to drive across it. It's larger than the state of West Virginia, and it's larger than 10 of the states in the U.S, but they don't have a congressman. That's another subject all together. Taxation without representation, an experience in federalism as political entities in this country. It will probably take another full lecture to talk about. They don't have a congressman, as a political entity representing them in congress. American Samoa does, Puerto Rico does, the territory of DC, the District of Columbia does. It's something to think about.

Then I came home for a routine surgery and part of that, I had talked to the tribal council about a political appointment. I had risen up to a GS 15, which is the civilian equivalent of Colonel, and I supervised as many as 800 people, 54 million dollar pay rolls. I supervised realty probate, natural resources, environmental compliance, and wild land fire. I loved working wild land fire. I had 1,200 firefighters under me and 4 Huey helicopters. Talk about feeling like a General.

I had talked to the tribe, Muckleshoot, and asked their lobbyists and the tribe to support a political appointment. Now is the time. I'm high enough. I have the background to become the Assistant Secretary of the Interior. I'm at the right age, I was 55, and the tribe said "Yes." They got their lobbyists to start working on it. I came home for routine surgery for tonsillectomy because I had sleep apnea. I was going to have a septoplasty and then two weeks later have a tonsillectomy. In going forward with it, I had the septoplasty. And I had an allergic reaction to the medication. I told the doctor I can't take that medication. So, she switched it out for another one and in the second surgery I started having an allergic reaction, so we called the doctor and complained, and she gives me an even more powerful drug. So, she wasn't hearing about having an allergic reaction. All she was hearing was pain. Everybody complains about pain. She was giving me more powerful drugs when I was having an allergic reaction. My wife comes home

with this very powerful drug and says to me, two days after the second surgery, "How are you doing?" I said, "I'm doing OK." And she said, "What's your name?" Doc Halliday. "Where do you live?" I said something weird, and I remember thinking why did I say that? That was bizarre. Then she said, "I'm calling 911." I said, "Don't do that." I laid down, and she came back, and I was dead. August 6 of 2020 I died. She gave me CPR for 12 minutes, which is a marathon. I'm a 300-pound man and she's 100 something. Most wrestling matches last 2 minutes. It's exhausting. She gave me CPR for 12 minutes. The paramedics suited up, August 6th, 2020, we're in the height of the Pandemic and they suit up and they come in, they give me medications and get me going again, get my pulse and get me into the ambulance and I died again in the ambulance, and they got me going again, and got me to the hospital, and I died again in the hospital. So, all together I died 3 times. I remember when I first woke up seeing my wife. I was so happy to see my wife and I started to dream. I dreamt that I said, "Go get the canoe family" to my wife. "Go get them to break me out of here. I don't want to be in the hospital. There are so many of them, they won't know who to blame." She said, "No, no. You have to stay here. The doctors are healing you." I could hear them singing. They had paddled down from our territory to Tacoma and they were right there in the docs below the hospital. I could hear them singing. I said, "At least let me go to the window to tell them I'm OK." She said, "No, no. The doctors said you should stay there and heal." And then I was transported to seeing myself, my dead body in the long house with cedar boughs all around me. And these white snakes were going around my body taking bites out of my body. I remember thinking to myself, that's the medication that killed me. That's the evil. I remember the sense of helplessness because there was no flag that went up on my toe and said you're going to die now. I just went to sleep. And there was a sense of total helplessness and the irreversibility of the situation that I would never see my kids, I would never see my wife again. And the snakes were going around my body. Then I heard the canoe family coming into the long house singing, and they had their paddles, and they're singing "Sahaalee". And then they brought their paddles down and they went, "Tyee". I remember in my dream thinking they're saying that because our land is heaven, and full of chiefs. Tyee. Come back from the land of the dead. I remember that feeling of helplessness and I was scared. And then I thought to myself, you don't need to be scared. You have a spirit helper. You have two spirit helpers. You have the coyote and the wolf, the white wolf.

I had had a dream about 4 or 5 years earlier that a white wolf came to me after I had hunted for 4 days. He came to me as a white ball of light. I remember feeling these shocks in my legs, shock, shock, shock, and then I went to sleep in this dream and then, at first, I thought it was a coyote. Because coyote has always been my spirit helper. And then when it came upon the rock that it looked at me and I thought that's a wolf. So, I knew I had two spirit helpers. I called on the white wolf, the white wolf came, and I transformed into a wolf. I remember the intense feeling of power, and no fear anymore. I was a wolf. I remember tilting my head and growling and just attacking those snakes, killing them, killing that evil. So, I killed that evil. I killed those snakes. And the canoe family said, "Sahaalee Tyee. Sahaalee Tyee." When I got done killing the snakes they said, "Honoring our ancestors, I claim my name. We are people of the sea, and we are family. Come on and sing with me, Sahaalee Tyee." And they handed me a paddle and I was transformed into my healing self, and I marched outside of the long house and came back to the land of the living.

I think that I'm here today to tell you that we can all be chiefs in our own way. That's what the message was. I remember my mom telling me that we had all different kinds of chiefs. We had war chiefs, we had peace chiefs. We had chiefs taking care of elders, taking care of kids, in charge of gathering roots, in charge of gathering berries, in charge of weaving, in charge of just watching out for people. This person needs some help today. We'll put you in charge of watching them. They feel really sad. Being a chief was about caring for others. That's 's what the job of a chief is. We can all do it, whether helping brother, father helping son, sister helping sister, friend helping friend, and all of those caring about others are acting as a chief. It's not just one guy who makes decisions who wears a feather hat. It's the actions that you take every day, what makes you care for your fellow human being and make us a better community.

So, after I got out of the hospital, I didn't know what I was going to do. I didn't know how I was going to survive. I can't see anymore. I'm legally blind. I can only see your blurry outline. I have a hole in my brain. I have a TBI, a Traumatic Brain Injury, and I was doing Presidential and Congressional correspondence. I wrote the letters that you get from the President, or from Congress. But I can't read or write anymore. I can't see the screen. I can't tell you with any legitimacy be able to tell you, but I was good. I was sharp. I could really read good and write good, and that was all gone. So, I lost my job and I didn't know what we were going to do. When the repro man was going to come. How we were going to survive. My whole identity changed. I was talking to my therapist, and I told him I'm not a hunter anymore. I can't hunt. I can't put meat on the table. And then he said, "Maybe you could be a healer. Maybe just how you are shows your children how to respond to setbacks and tragedy. That in itself will keep you in a positive role as a parent. No just because you put meat on the table." So, about 6 months after I got done with the hospital, my wife and I were talking and she said, "What are you going to do? You can't read or write anymore. Maybe you can still paint." I had dabbled in painting that once a year I'd give to family members. We had seen a bear in Toas in a gallery. She had never seen me paint. She said she liked that bear. I said, "Well, I'll paint one for you." She goes, "Right." So, 6 months after the accident I said, "Maybe I'll paint you that bear." So, she took me to her mom's house, and she got me some paint and some canvas. Her mom's here today. I went to Joyce's house, and she just left. She said, "I'll be back in two weeks." My wife came back, and 2 weeks later..... (He shows a photo of his painting.) I call this the spirit bear. So, I didn't know what I was going to do, but I knew that I didn't want my kids to see that I got knocked down. I knew that God was going to give me the ability to do something. (Tears) I was going to do it because I wanted them to see me doing something and getting back up. You don't just sit around and feel sorry for yourself if you get knocked down. So, I just started painting because I knew I could do it. The way I do it, is if you discover is that you can do a lot if you can't see. People sometimes don't realize that I'm blind. I can button my jacket, zip my fly, tie my shoe. I can sign my name. What I discovered is that it's like geography. I know spacely how far over things go, and if I think about it, color needs to be in the back, and paint the colors coming forward and eventually I can create something. (He shows more images of his work.) So, each one of these is 20 layers. (As John shows them, he tells the names, and who he sold them to, and their history.) I teach art workshops at the school for the blind and teach other blind people and they can pick it up if they want. The work is tactile. If this were in front of you, you could feel the buffalo. I put sand in there and I put beads and things. In this one, the mountain range and the buffalo are tactile. (More descriptions of how they are done, and how he shows other blind people how to

feel them, and who owns them.) A person doesn't have to see with their eyes, they can see with their hands what I'm talking about.

I haven't signed the paperwork yet, but they want me to do a mural in Pioneer Square area. Last year, I was selected and went to Denmark with my wife and painted a mural in Denmark. (He showed a photo of the painting of killer whale.) This is 30 feet long and 20 feet high and is in Roskilde (outside of Copenhagen) in Denmark. It is the Hans Christian Anderson's hometown. They flew me over there to do an artist exchange with Thomas Dambo, who is the #1 Recycled Artist in the world. (Dambo is from the same town, Odense, as Hans Christian Anderson.) He builds those huge turtles. I helped him design the large troll which is in West Seattle. We're sitting around and I only here for a week and I volunteered to do a painting in landscape. He said, "No, I want a killer whale. And I want it to be 30 feet long and 20 feet high." Ohhh... I'd never done one. I said, "OK. Get me a 4 inch brush, some pants, a bucket and rags. Get me all that stuff." It's 8 in the morning and my wife heard the meeting and she sat there. Privately she comes over afterwards and said, "I don't know what you're doing." So she went shopping with Thomas's wife and I worked on it up until dark and then I got up at first light and by 8 am of the next day I had a killer whale as a Northwest stamp in Denmark. They're going to put recycled giant trolls over here (Seattle) and we (us-Americans) put killer whales over there (Denmark). So I'm supposed to do another mural somewhere in Pioneer Square this spring. I'll be showing at the ANT gallery again at the Seattle Center in July. And then I'll have a month-long show at King Street Station in Seattle in October.

I'm going to say one more thing. Recently I sang the National Anthem at the Kraken. I'm also a singer. When I was in high school, I was in the choir. When I was a kid, I pretended I was Mighty Mouse. I joined the choir and the choir director, when I was a sophomore in high school said, "The Seattle Opera is hiring extras. They pay \$54 a show." Well, to a 15-year-old boy, in 1979, that was a lot of money. That's better than my paper route. So, I went down and auditioned, and I made it. I was an extra in Foust at the Seattle Opera and I was Freddy Eynsford-Hill in our school musical, and I started studying classical voice. I was in the opera workshop in college. I never really did anything with it in my whole career. Now that I'm retired, one of councilmen knew, or heard, about my background and nominated me to sing the National Anthem at the Kraken on December 9th. So, my wife flew her cousin down from Anchorage to play the flute and his son helped with the drums and my daughter, Jamie, stood to my left and acted as my sight guide. (John showed a video of his singing on December 9th.)

If there are other first nations people here, I'd like to honor them by asking them to say their tribe. (There were several. He also honored veterans.) Thank you for your service. When I sang this song, my family has fought for and against the United States. My daughter spent 6 years in the Army Reserve as a helicopter mechanic. My grandfather was in the United States Navy during WW11 and served in North Africa and the Pacific but would never talk about it. I think it had taken its toll on him. And you heard about my relatives who fought against the U.S. But on that point, they tried a bunch of them and found them not guilty because the treaty had not been ratified yet by Congress until 1859. So technically there was no treaty, and it was war, legally. They tried a bunch of them and found them not guilty. They tried Chief Leschi. The first trial they found him not guilty because it was an act of war. He said, "If I'm guilty of murder then the U.S. soldiers are also guilty of murder." The governor gave him a second trial in which the

attorney was not allowed to bring up the war defense. And the jury found him guilty, and they hung Chief Leschi in 1858 at Fort Steilacoom. On that note, when I went to sing this song, I wanted to honor all our warriors. I used to be an anti-government person. Successionist, an Indian AIM kid – American Indian Movement, and I saw at one of our pow wows that one of the flags... we always fly the American flag, next to our flag. So, I asked one of our elders why and he said simply, “when we signed the treaty, we agreed to be allies to fight together, to protect our land. And that’s what we’ve done ever since.” We fought together to protect the United States from all enemies, foreign and domestic, as allies. That really changed me to this is my government. This is taking ownership of that flag, and we’re allies, and I’m proud of it. So, I did make a change as a young man. When I sang this song, I called on the ancestors. We do eagle calls. Raising of the drum, we’re calling on the ancestors to be present and I wanted the ancestors to be present to give me what I needed to honor the song and to honor all our warriors. All our warriors who fight for us, who go out and put their lives on the line. Our first responders, our people in CPS who have to deal with horrific situations, our EMT’s. Our warriors, they’re out there every day and we should be proud of them. We should honor them – warriors past and present – men and women who go out and care for others and be chiefs. So, I prayed that I would have the presence to honor them and to sing the song in a good way. (John showed the video of John’s song.)