

Gathering Our Voice

Interview with Cayle Diefenbach

Others present: Roni Holder Diefenbach (Cayle's mom)

Interviewer: Nancy Warner

Videographer: Richard Lutz

Transcribed: July 2011 by Cyndie Alto

Nancy Warner: Ok. So this is Nancy Warner and I am here with Cayle Diefenbach and his mom, Roni Holder Diefenbach, and Richard Lutz and we are videotaping an interview with Cayle for the "Foodways and Byways" Project of *Gathering Our Voice*. So, Cayle thanks for coming down, um with your mom to participate in this. You're the, um, only the, the second young person we have interviewed for this. We have been mostly focused on interviewing people in their 70's and 80's. And so now we're coming back and talking to young people about what they have learned from their elders. And I know that's a topic you feel pretty passionate about from the talk that I watched you give at the TED conference last fall. So, um, your family goes back multiply generations in North Central Washington (NCW). And we don't have time to trace the whole lineage here. But the fact is your family has been here for many generations and what we would like to learn a little bit about is what you have learned from them that you are planning to use as you go forward. To use those stories and so, so on. And so, what is one thing about NCW and what you have you learned from your family, your neighbors, your elders that you are particularly proud of about this place?

Cayle Diefenbach: Um, that's a long question.

NW: Uh, just to think about it - when you go to a TED conference or any place outside of NCW, what do you tell people about where you live? That sets it apart from where they're living?

CD: It's one the places you can go from low land desert, to flood plains, to high alpine mountains. But if you keep going west you've run out of rainforest.

NW: That's great, it so diverse. So yeah, that is true. I mean compared to talking to someone from Oklahoma or

CD: Un, huh.

NW: someone from Florida. We do have those, those, those um things. Um, let's just go right to talking a little bit more about food. And what have you learned from your family and the community about gathering food from the wild? We're interested in, in gathering knowledge about how people have gathered food from the wild, as well as how they farmed it. And so are there specific things you've learned as you've been growing up from your, from your family about gathering food from the wild?

CD: Uh, There are a lot of things that you learn about it. Learned the different places, where to go to find um, how much to take, how to prepare it, what stuff to take, which stuff not to take.

Suggested citation:

Gathering Our Voice 2011, Initiative for Rural Innovation & Stewardship

www.gatheringourvoice.org

Like for example, with camas, you have to get the right one, cause there is also a thing called the death camas. Which looks the same as the, the camas flower, but instead of the pure white, has a little bit instead of the purple has a little bit of white. And there and if you get the wrong one, it'll kill you, cause it's poisonous. So I learned that kind of stuff.

NW: Um, huh. And that is really important to know, obviously and, and I know you've been working with the language department and haven't you been involved in helping to teach little kids these same things that you were taught?

CD: Not me personally, uh, Ted Moomah and Michelle Seamore, they're working up at the um, Waterfalls School, I think it's called. It's an emergence school. Uh, with Pascal Sherman old campus. They're the ones that are doing all the stuff with the little kids now.

NW: Back to your own experience then. When did people start pointing out to you the difference in poisonous plants versus edible ones?

CD: Uh, usually you just, when we are going out, you look at different things. When you are looking for the stuff that you actually want to eat you come across ones you don't and they tell you don't go towards those, don't eat those if you are out here. If you're if you ever find yourself out here alone, cause those end up making you sick or something like that. And a lot of the times they look like the stuff that you are trying to look for, so.

NW: Yeah, important to understand the difference. So are there some other examples of things that you have learned to gather, um, say in the, in the mountains, or the.

CD: I could get, uh, soap berries, the Canadian buffalo berry, grows up in, grows in a lot of different places. The best place to get it is up by Conconully, that's what we make Indian ice cream with. Um, huckleberries, getting those, um, and I haven't been root digging very much.

NW: Have you, um, I don't know if you are related to Elaine Emerson at all.

CD: No, not really.

NW: Are there any weaving traditions in your family? Collecting bark or dogwood stems or any of those things you've been taught?

CD: A little bit. Um, I was at my, it was my great, great grandma, on my mom's side. Did the baskets and stuff like that.

NW: What was her name?

CD: Nancy, no, it wasn't? [asking his mom] Great, great, grandma Kiersa?

RHD: Grandpa Eddie's mom was our grandma Agnes and she did

CD: Oh that's right, you're talking about yeah, Grandma Agnes instead of Marceline, my grandma Marceline's mom.

NW: She was good at weaving?

CD: Yeah.

NW: And uh, so you have, so you have those traditions that are being passed down in your family?

CD: Not really, nobody really took up the weaving and doing all the baskets and stuff like that.

NW: But, there are some others that are doing it like Elaine Emerson and so....

CD: Yeah.

NW: Carrying it forward, so. So how about other things then, besides gathering materials for making baskets and material things. How about fishing? What have you learned from your elders about how to fish?

CD: (laugh) Uh, my dad taught me how to fish. I'm not very good at it. I don't have the patience to sit there and let a line sink down, wait half an hour. But, there's the really good places are the ones, the Methow, they have the good fish there. The Columbia, of course, good fishing spots. But other than that, not very much.

NW: So what do you, what, what um, do you fish for, when you go fishing in different places? I don't need to know, we're not trying to find out all the hot spots. We don't want people to tell us all their secret places they go to gather or fish. But, what kinds of fish would you go fishing for in the spring versus the summer?

CD: Spring? I'm not sure.

NW: Ok.

CD: Like I said I'm not really big on the fish.

NW: Ok. How about hunting? You mentioned when you first started talking about this, that you have been taught basically, how to take things. How to harvest things, the right way, so that you don't harm the land.

CD: Um, huh.

NW: Well, that is knowledge that I think is very important to share. So could you talk a little bit about how, maybe just an example, of one thing you have been taught about harvesting wild food. How to do it in a way that takes care of the land?

CD: Like the berries, roots and stuff or like animals?

NW: Fish or deer, whatever. Just what's one example of something that you have been taught?

CD: All right. When you go on digging, root digging and berry picking and stuff. Always try and take a little bit from each of the different plants that you see um with. Don't try and harvest one whole plant. Like you have a bush, you have many different bushes around you. And you might just go and pick um all from just this one bush, but that is not the better way to do it. The better way to do it is to take some from all the different plants around it. That goes with all the different plants and roots and stuff. Don't just take um all from one spot, cause then it'll take um longer to grow back.

NW: Yeah, that's a really good practice.

CD: Also, with the hunting and the deer, um, if you want your meat, don't go for the big huge bucks. Those are the ones that won't give you very good meat, won't taste very good. Take out the younger ones, when going out, even if they are only like two prongs, four points.

NW: And what's the reasoning behind that?

CD: Just helps a little bit. Take out some of the younger ones. Um, the older ones, will the stronger, older ones will be able to go and reproduce more and that stuff.

NW: Keep the herd healthy.

CD: Uh huh.

NW: Ok, those are really good examples. This is 2011, so the world has changed a lot, and I wonder if you could just comment as a 17 year old as you were growing up, what proportion would you say of your food came from the wild versus what you got at the store, or what you grew in your own garden?

CD: Less than 1%.

NW: Ok, ok. And when you talked to elders and I know you have through your work with the language department, which is really great. How has that changed, say your grandma, your grandpa? What percentage of the food did they get from the wild or from their own farms versus now?

CD: Un, My grandparents, they used to have a garden, but they are only in their mid-fifties, so they mostly got their stuff from Safeway, Gene's [grocery in Omak], stuff like that. Naylor's they used to, uh, berry pick; get their food from hunting, fishing and all that stuff. And now they can't really do that stuff anymore. So they have people do it for them or they just get the stuff from the supermarkets.

NW: So let me ask you this Cayle. I've done a little bit of harvesting from the wild, not much, but I've gone back-packing, camping. There is this certain sort of sense of being able to take care of yourself when you're out there.

CD: Un huh.

NW: How important is it to you to be able to gather food from the wild and be able to get your food locally? What's it mean to you?

CD: Un, that if I ever get stranded up on the mountain that I will be able to know like, that I will be up there for about a week, two weeks. Knowing how to get water, and where to get food and things like that.

NW: So sort of

CD: Like survival.

NW: Knowing you are self sufficient. So does that um, make you want to learn more about, about old practices and how people use to take care of themselves?

CD: Un, yeah. It does cause that's what they are prepared for really, being able to go a long time. Just living off the stuff you find.

NW: Your story in your video of the TED conference about the coyote. I wonder if you could just mention that? Because, it struck me as a really good metaphor for this whole program. What was the other name for the coyote, when they were handing out names [in the story]?

CD: Huh?

NW: The other name for him, not trickster but . . .

CD: There were bear, eagle like all the big powerful, powerful names. So there instead he got coyote. There was pretty much bear, which was the king of the wilderness or forest. The eagle, king of the air. The salmon, which was like king of the river systems, stuff like that.

NW: And the, the fact that humans were about to come to earth and then the coyote was going to

be the animal that would help them learn.

CD: Un huh.

NW: There was change, I thought it was called changer.

CD: Un huh.

NW: The coyote is the changer. That's what I thinking was relevant to the story because we are looking at a lot of change, going forward.

CD: Oh that's what you meant. (laugh)

NW: That's what I meant. Yeah.

CD: Um.

NW: So um, you know this will all be edited. (laugh)

CD: Yeah.

NW: Um. Let's talk a little bit more specifically about, about eating. About things that actually show up on your table at home. And, and that you share in family gatherings and celebrations. What are some of the traditions around food in your, in your family?

CD: There's a lot of it. (laugh) That's pretty much the big thing. Ah, Christmas usually have a big, um, big prime rib there, mashed potatoes and gravy, all the usual stuff there. Thing is we usually have all of our, a lot of our family come. It doesn't matter what's going on. Thanksgiving down at my great grandma, great grandpa Orkits in Ellensburg and all of that, my dad's side of the family. A big gathering there. Christmas, it's a lot of people from mom's side of the family at our house in Omak. So just like, things like that. Nothing really special that goes on the table.

NW: No special recipes from your family, relishes or particular unusual things that are unique to your, to your family.

CD: Ah, there's a special chip dip that we make. But that's, I don't think that counts.

NW: (laugh) That's ok. So, let's move along a little bit to this. What's your favorite food from this region?

CD: From this region?

NW: Yeah, that comes from NCW?

CD: I really like wind-dried salmon from around here.

NW: What kind of salmon?

CD: Wind dried.

NW: Oh. Talk about that. What's that mean?

CD: Uh, wind dried salmon is when you take the slab, um, the fillet of the salmon. You cut it up and you like, uh, in little squares kind of while still on the fillet. And then you stretch it, you salt it, season it, and stuff it there, and then you hang it up to dry in the wind. And that um, when it is dry it is kind of like a jerky. Lot of times now, especially year round in Omak, they take a fan and they just let it go with the fan, instead of outside because it's a more reliable source of wind.

NW: Um, so it's really good for um. It lasts a long time.

CD: Uh huh.

NW: Uh.

CD: And you can take it and put it in a blender or do it yourself, break it apart. And then put it in a can or something like that. It's kind of like um, I don't know, what you call it. Kind of like that jerky chew. Have you ever seen those? Or things like that. And the salmon jerky expands in your stomach, so you can eat a little bit of that and it will keep you full for a while.

NW: Sounds like a great hiking food.

CD: Um huh.

NW: So do you give that as a gift?

CD: Um, you can. It's uh, you don't see very much of it, really cause most people prefer smoked or just regular cooked salmon.

NW: Are there a specific kind of salmon that you do that with more than others? I mean do you do that with?

CD: I don't think so. You can do it with any.

NW: Ok. So, what's your favorite food from outside the region?

CD: Outside the region? That's a tough one.

NW: Yeah.

CD: Uh. I don't know.

NW: Coffee?

CD: No, whoo.

NW: (laugh) Ok. Well, one of things that we're also interested in learning about because we think it will help us going forward is, how people used to team up, um, to harvest and process food. So you just described air drying salmon. So is that something you do, by yourself or with a few people together?

CD: Uh, usually you have a big harvest for salmon. See more than one person going out there, putting on the shores or stuff they do there. Cause one person trying to, it takes a while to do it. Cause you have to get the salmon, fillet it, cut it up, season it, stretch it and set it up to dry. Imagine trying to do that with a couple hundred salmon. It's a pretty big task.

NW: It takes a team.

CD: Yeah. And like the root digging, and the berry harvesting, you would have a lot of people going up in the wilderness with you, to just do that for a long time. They have big loads, huge loads and then you'd come back down. And then you'd just have a lot of people getting a lot of stuff coming back.

NW: So would huckleberries be dried for the most part or turned into jams and jellies, more recently?

CD: Huckleberries, they are pretty much just eaten, really or turned into a jam or anything like that.

NW: Just eaten while they're fresh then.

CD: Usually, they're dried sometimes too.

NW: So, um, you know John Sirois and I started this project way back when, in 2005, we started envisioning this project and doing some interviews. He interviewed Elaine Emerson and we talked about other topics that he was going to explore, and one of them was hunting, and how people would go hunting together. So could you talk about that a little bit, in your experience and also what you have learned from your elders about traditions relative to hunting?

CD: Hunting was better to go with more people anyways. But usually they would take about 4 or 5 people. And they would go try and get a deer, stuff like that. And they would like, it depends on the part you were in. Some people, a lot of people did it differently, different traditions, stuff like that. Uh, some of them would take them they would have two or three would scare the deer towards the other two. So it would be easier to take it down and after you kill the deer, after you gut it, slit up to the sternum. You take out the insides and you through them up in the tree, for the birds and things like that. That's one thing they've always done. Then there is not really much else there. That I can think of now.

NW: Processing it, cutting it up and hauling it out?

CD: Um, They'd usually probably cut it up, quarter it. Cause a deer is pretty heavy, and really even after you take all the guts out and stuff. A deer is like pretty big. So they would do that, or they would cook it there and take it back. Um, now you just put it on the back of your truck and then haul it back home and string it up but.

NW: So, um one of the things that, um, we are also interested in is how people, how people took care of other people. How they shared food with others. And it might be sharing food with elders, who are no longer able to go out and harvest. Or sharing food with people for one reason or another who are sick or don't have the skills. Could you talk about the traditions that you are aware of that you think are good in terms of sharing food?

CD: Um, things were always communal really. There wasn't really a sense of this is mine, this is mine not yours, this is just stuff that I have, you can't have it. There's more like especially food and stuff like that. If you had more food, you're expected to share it with those that didn't have as good of a season, things like that. That's one thing that I thought was pretty cool, that I liked.

NW: That kind of gets right at the heart of things. So, um we've talked about seasonal traditions in your, well we really didn't talk about seasonal traditions. I asked about food traditions. Um, do you have seasonal traditions around food? Like do you always go hunting in the fall, or always catch some fish to do the air drying in the summer, or are there any things that mark your calendar?

CD: Um, the months, like how we have months now are actually separated in different Salish words. I mean the times of the different things, the time of the sunflowers, like the time when the sunflowers start coming up. The time of the bitterroots, that's when the bitterroots would start. Like coming up time to be gathered and stuff like that. It was usually in the late summer or fall and winter for the deer hunting and stuff like that. Cause after that was when they would start having their fawns after that. So you wouldn't go hunting in the spring usually, cause you might kill a deer with a fawn. Um, then fishing was usually all throughout the year. At a high lake that freezes over pretty good. So you go ice fishing, could go ice fishing, but.

NW: Which lake?

CD: Owhi.(?)

NW: Um, I don't know where that is.

CD: It's um.

NW: I'll have to look at it on a map. Or you'll have to show me when we are done. Um, so that's great. That's a really good way to look at the calendar, those markers, sunflowers blooming, and bitterroot.

CD: Uh huh.

NW: Yeah, and don't go hunting when the fawns are there. Any um, well I could talk to you all day, but try not to dig too deep here. It would be interesting to hear you talk about grouse. Anything about hunting grouse? When do you do that? When were people taught to do that?

CD: Lot's of grouse.

NW: Ok, all right.

RD: (laugh) We have them all over our property.

NW: Oh you do?

CD: I don't know birds. I don't know birds.

NW: Oh, ok.

CD: I have no clue about anything. I can barely tell a quail from a pigeon.

NW: Oh, ok.

RHD: I know that you are going to edit. You might want to talk about the respect for the animals [directed at Cayle]. When they are hunting and the things that they do in order to - some of the traditions that they do when they take the life of the deer.

CD: I already did. When you kill the deer, you take the guts and you up in the tree.

RHD: What is the meaning of that? Why do you do that? It's just a tradition.

CD: Um huh, giving the deer back to some of the parts of the different wilderness.

RHD: And the other thing I was thinking about was, sorry again for interrupting, but was the salmon how they had festivals. It was a big gathering for in tradition for people when they did do the harvest of it. Going back to even when you were at UW and doing the history of the salmon.

CD: Especially Kettle Falls.

RHD: Exactly so those are some of the key things that are specific to NCW that you might share in some of the answers that you have.

NW: One thing that I would like you to ask you to throw out that relates to that or opens up that conversation is, why do you think that it's important for people to come together to harvest and share food? Why is that important? Why does that matter?

CD: It provides a sense of community, I think is one of the bigger things. Also, helps those that have had bad years, cause people can have a bad year going. I never have a good time catching fish because I'm not a very good fisher. But some people just share, things like that. They see that you are down in the dumps or not doing so good. So they will be able to help you out, things like that.

NW: So food goes right to the heart of community?

CD: Uh huh.

NW: And when you share food with someone or you share a scale. Um, how does that make you feel?

CD: Um, I don't know it's, you always share your food. It is like something that is kind of expected, really.

RHD: Can you cook some special food for one of your college classes that you are taking this fall? Can you share a little bit about that? [question to Cayle]

CD: That wasn't the question though but. . .

NW: We can go there. I would like to bring up the notion that Roni brought up about the salmon celebration, because it's one of the things in NCW that's special. And then, also if you have an example of something that you are sharing with your class at WVC "Running Start" class. I would like to hear about that too.

CD: I took a Tech class last fall and made Indian ice cream. Which you take the soap berries, I was telling you earlier. Take that you crush them up till they are really nice and juice is quashed out of them. You take a whisk or blender and you start spoofing it up a lot and fast. And that

produces foam, like big, pink foam. And you can eat that and it is really, really bitter. Like, oh my god. I got used to eating it. And I can eat a whole bowl of it. But I let my dad and my sister try and they could barely eat a spoonful. So you usually put sugar and stuff like that in it. They used to put huckleberries in and stuff like that in it, to make it sweeter.

NW: That sounds great. It sounds like a fizzy, kind of. It does sound bitter except for the huckleberries. Oh, I'd love to try it. So that's Indian ice cream. Is that what you call it?

CD: Um huh.

NW: And you call them soap berry?

CD: Yeah, they are really the Canadian buffalo berry. That grows around here.

NW: Ok, ok. Great. That's good. So, let's go back to the fish celebrations, because bringing people together, to celebrate food goes all across cultures. And we are gathering stories from the Latino community, as well as all different European traditions and so. So what's your favorite food celebration in NCW?

CD: Huh, (pause). Probably the salmon one still. Cause I like salmon and it is good. And it is a big part of the culture tradition. It is a shame that Kettle Falls was put under water. Cause that would have been an amazing site to see. By that but, that was pretty much the biggest one there was, um. Well yeah, the salmon celebration is still for the 1st salmons.

NW: What time of year is that? Is that the Chinook salmon? Is that?

CD: Um, I think that it is there in the fall. One of the ones in the fall.

NW: So where does it take place, um, here, in NCW? Is it a different place every year now that Kettle Falls is inundated. Are there other places that have become important for celebrating the first salmon?

CD: Um, there are a lot of different places you can have a. Some people do different ones. I believe the last one we were at was at out past Pascal Sherman. There is a little creek there. The first salmon ceremony. I actually wrote a paper for that. I got 2nd place in that. I got a poundton {?}. That was a while ago. June. Really.

RHD: The next one is in June.

CD: Oh, wow.

NW: Oh, ok.

CD: Oh so it was, I thought it was. Sorry, it was so long ago.

NW: That's ok. Time flies. So, um, I think of a couple more questions for you. Just like to ask you to if there is anything else you want to talk about. What's, what would you say is comfort food for you? What is the kind of food you go to when your just feeling like you need to be grounded? When you sort of feel like you need to calm yourself down? We call this comfort food, some people fix macaroni and cheese and meatloaf. Are there any particular foods?

CD: Cereal.

NW: (laugh) Ok, cereal. Cereal is good. What kind of cereal?

CD: Any kind that we have - really doesn't matter.

NW: Ok, ok.

CD: Either that or Top Ramen.

NW: Ok, Top Ramen is good. So for you personally, back to the sharing of food, your family. I know Roni, I don't know your dad, yet. I don't know anybody else in your family. But what traditions do you have in your family around sharing food? You talked about the big gatherings at Thanksgiving and Christmas. Are there other traditions that you think are important to pass on to your children when you have them?

CD: Um, recipes and stuff like that. Cause we have big books full of recipes from both sides of the family, they are pretty good cooks. Books this thick full of stuff.

NW: Really.

CD: Un huh.

NW: So are they a mix, the recipes a mix of wild foods, sort of traditions and then more kind of modern stuff you could get.

CD: It's all pretty much modern stuff, you get from the store.

NW: Ok, alright, it is good to pass it on.

RHD: Open fridge policy.

CD: Anybody that comes to your house pretty much they can go ahead and have whatever. You don't have to ask to take something from the fridge or the cupboard.

NW: That is one of your house rules?

RHD: Or they go over to my mom or dad's.

CD: Yeah. (laugh)

RHD: And steal all their food from their cupboards. (laugh)

NW: That's pretty nice. So people use that freely. They know that that rule exists in your family, and people are comfortable. So that is pretty unique. Ok, thanks for that. Well, um we have talked a little bit about stewardship about caring for the land. And I really appreciate what you already shared on that. Is there anything else you might want to add about caring for the land, caring for the animals, caring for the plants, caring for the water, maybe? You didn't talk about water, are there any guidelines, rules that have been handed down to you about caring for water?

CD: Um, Kind of like, it's like. You've killed deer near the water source, don't skin next to the water so blood and all the crap will flow into that. Other than that, not really.

NW: Ok, how about fire? I am interested in knowing is, um, more maybe stories from the elders about how they managed fire to help with hunting and help manage the land. Have you heard any stories about that?

CD: Uh huh. Fires used to um every about a decade or so there'd be a huge fire that would start, cause you know the ones that start around here. Um, just when its in the summer time. And they wouldn't have a way to put them out, so it would go through the whole countryside. And they are actually a good thing, as opposed to letting them see that the fire as bad, you got to put it out right as soon as it starts. It would just take out all the old sage brush, all that stuff, wipe it out. And those would be in its place would grow back like, grasses, and different plants and stuff like that. Like if you look outside now you would see grease wood that's like 50 years old. It wouldn't get that big or that old if they, if the burnings were kept going. The place, the environment would look more like a plain. Instead of sage brush, grease wood and everything all over the place. It's like when you see or ever pull out the grease wood and you come back a month or two later. You see the area starting to grow back with grasses like that, imagine the whole area after a month after the fire looking like that. The fires being put out like right away, that causes a big change in the ecosystem and environment.

NW: Ok. So let me just close with this question. And I have one more request after that. Um, we are interested and the reason we are doing this project, we are trying to strengthen our sense of self reliance, our ability to take care of ourselves, our ability to feed ourselves in this region. Not be so dependent on everything coming in from outside, trucks and so on. So, um that's our interest. What's your interest in, in food for the region going forward, in terms of, where do you want to get your food?

CD: I still like the convenience centers of many the local ones, like the harvest foods, like Gene's Harvest Foods, that has the local meats and the local products in there. Those always get my support more than the Wal-Mart. So you've seen more stores that are actually local with local products.

NW: Ok, great. The one thing that I was going to ask you, Cayle, is that I really appreciated the talk that you gave, the TED talk. I think the language is so beautiful, the Salish language and I don't know what you were speaking you know if that was one type of Salish cause I don't know that much, but I want to have some of that in this DVD, I think it's beautiful. To hear some of that language. I think when you introduced yourself at the TED talk. I think from what I could gather you were introducing yourself.

CD: Uh huh.

NW: And would you mind doing that or saying something else about, um, food so just so we have a sample of it that we could use. It is just such a beautiful language. Maybe if there's a story or a saying a guideline that has been passed down to you, that is worth repeating.

CD: Um, the language itself is Okanogan Salish. Um, a couple words for different animals. I can't really think of any big stories or like sayings of stuff to go along with it.

NW: Ok, maybe you could just describe like I asked you at the beginning and then we moved indoors. Um, just in general your lineage, where your people come from. You're from NCW and maybe you could just talk about that, in Salish Okanogan.

CD: Uh, like in the language or talk about the language?

NW: In the language, I would love to hear it. And that may be putting you on the spot. We don't have to do that right now.

CD: I haven't done that in a while. Been doing school stuff and that. But I can introduce myself. I think I can remember some of the different things about it. But it has been a long time really.

NW: Hopefully we will get a chance to visit again. For now it would be great if you could if you could do that neat intro that you did.

CD: Introduction? All right. So you start off saying, hello, good morning, stuff like that. My name is (blank). Usually in an introduction you tell who your parents are, who your grandparents are, and things like that. Where you're from, what your lineage is.

NW: That's tradition.

CD: Yeah, that's the big, the big tradition.

NW: That's good to know.

CD: It's about noon, right? (Salish introduction) I can't remember the rest. It's awesome.

NW: That's ok.

CD: I had it and it was going, then gone.

NW: That's ok, that's all right. That was, it is just so pretty and unfamiliar to our ears. I think it needs to be heard. And I mean the language program, obviously wants to have it be heard too. So we just want to kind of help support that. So I think that was all that was rattling around in my head. So um, but is there something else you want to add, Cayle. I hope we will visit again, so I will regard this as a first stab of a conversation. Um, cause I know you probably have more of a feel of what we are after now. I'm also learning.

CD: I think I answered the questions.

NW: Yeah, I think you did a great job.

RHD: One of the things that I don't know how you want to tie this in. How they used some of the foods and plants and those types of things for medicinal purposes. And I don't know if that is something you're interested in.

NW: I am interested in it and I am sensitive to the fact that, that we don't want to go too deep into what is regarded as proprietary information. You know and so um, we only have 30 minutes. So I think a lot of the things you said....so first of all so Richard can turn this off. Is there anything else you wanted to add before we do turn it off?

CD: No.

NW: Ok, thanks.