Smithsonian Folklife Festival Interview

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Williams, Arizona

July 2004
Interviewer: Cathie Schmidlin

Cathie Schmidlin (CS): So tell me your name, and would you spell that for me, and then just tell me a little bit about what you do with the Forest Service.

Angie Bulletts (AB): Okay. My name is Angie Bulletts, and my last name is B-U-L-L-E-T-T-S, and I'm and I'm the Technical Services branch leader for the North Kaibab. Under Technical Services I manage the geographic information system, budget, business management, environmental coordination, the IT system, radios, and resource clerk and public affairs.

CS: Angie, how did you come to work for the Forest Service, and how long have you been with the agency?

AB: I've always had a relationship with the Forest Service in a roundabout way. I worked for, as a travel administrator for the Kaibab Band of Paiute Indians in northern Arizona, and our tribe had a relationship with Kaibab National Forest. Traditionally, before the creation of the Kaibab National Forest, our tribe was part of… The forest system and the district land are part of our traditional land. It's the place of my people's creation. And so for me coming to the Forest Service to work on this district has been good experience because I've seen the management, and beyond working day-to-day here at the forest, it helps me in knowing that my traditional land is being managed well.

CS: But did you have then interest in natural resources just because of your tribe's tie to the land? Was that already there, or just because the job sounded interesting?

AB: I have a diverse background, and in my education I have a degree in cultural resources management and natural resources, and for me coming to the Forest Service was very natural. My background is also in accounting, so in this position that I have it helps me to use all the skills that I have.

One of the other important things for me in my life is the material culture of my people, and the making of baskets and cradleboards. And in my generation I'm probably one of those handful of people—maybe five or six people—that still make cradleboards.

CS: Oh, really? So you still do that to this day?

AB: Uh huh.

CS: Well we'll get to a little bit about that, but I just wanted to ask you about, what do you see as some of the important skills that you need to use in your day-to-day job?

AB: There's a lot of things that go on, and I, in this position, it is kind of like an administrative, a district administrative officer, where you're managing people as well as the technical part of what we do here on the district. The management, from files to environmental coordination, to overall management of natural resources. So in my background it's really helped me to do the job as well on this district. It's done me well because my background is diverse. I do a lot. I'm not an expert on anything, probably. [Laughs] I am, I know a little bit about a lot of things. [Laughs]

CS: So did you say how long you've been working for the Forest Service.

AB: I've been working here, at this district, for three years.

CS: Okay. So what is kind of the role then that you…? If it's more like an administrative officer, what kind of role has that position played within the Forest Service? Did it be something else, do you know, fifty years ago, and how did that change?

AB: Here on the district we've gone through a transition, and this is, what this position is today is a Technical Services Branch Leader. Before that it was a business management officer; before that I think we've even had A.O.s, administrative officers here. So it's kind of made the transition into being more of a technical position, rather than business. So. Either way, I think either way the position is set, it's… I'm able to do the job either way. Like I said, I've had a lot of experience being an administrator before, in working not only with natural and cultural resources, but in health care, in environmental coordination, in different kinds of things. Providing elderly services to communities, social services, those kind of things.

CS: Okay. You know, we hear a lot about the natural resource part of what the Forest Service does. We don't hear too often about the business side or the administrative side. Can you tell me a little about the importance of that side to our job?

AB: Well, that's probably how our projects start out. We start planning for those projects on paper, and we budget the money out, and that's how the projects are actually initiated. Everything is on paper. The business management part of it is the budget and the finances, and how much the project costs to do, how much overhead there is, and those are the things that I'm involved in.

CS: So a lot of it then is the important support function that goes on to run any kind of office. Is that right?

AB: Yes. Support. We provide all the support. Not only doing the master files at the end of a project, so just in case one of our projects is litigated we do have our master files ready, but we do also, in my branch we manage and control the project records for environmental coordination for any project that we have that's on the ground, and then we also track the costs and initiate the budget.

CS: How has some of that work changed over time? Are you aware…? I know being fairly new to the Forest Service, but maybe you have a sense of history, of…

AB: Well, I've been here three years and we have changed processes probably three times. [Laughs] Every year that we do our budgets and projects we've done something different, and in what… One of the, I think, positive things about me is that I like change, and hopefully it's for the better. And so I don't mind making changes in how we do projects, and how we initiate projects. So this year we've done something different. When we go into '05, what our district has done is everyone has gotten together and actually created a project concept, and from there we have brought our projects forward to our forest, to the supervisor's office. And that's how they're initiated, rather than being closed and only having a couple of people create the project. We've had everybody do it this year. So it was a little bit different. So hopefully it works out better. We'll see.

CS: And the Forest Service takes pride in promoting a diverse workforce. Do you feel that that is the case, that you see more of a diversity in the workforce and being part of that, and maybe taking some of the, your cultural background, and introducing people to, you know, as the ancestral caretakers of the mountain and what it means, gives maybe new sights to us as the land managers?

AB: I think over the years there has been improvement, but I think the Forest Service still has a ways to go. Right now this year, beginning this year, I'm on the civil rights action group for the Coconino and Kaibab National Forest, and there is not many people in the community, let along my tribe that's close by, that gets hired very often. And so there are, we do have a diverse workforce here, but I think it could still improve. I do have a concern that it could be better.

CS: I saw you do your participation on the civil rights committee. Is that something that the committee hopes to look at and maybe assist some of the managers in training a more diverse workforce?

AB: I think that the civil rights action group has kind of been stagnant for a while, and I think this year they are now making a change and trying to improve how we do things, so I think this year what we're going to do is actually work on one kind of specific task. That this is the goal that we have for this year and this is what we're going to work on only. So I think that way, if it is retention or if it is recruitment, it is going to, we're going to concentrate on that one thing and see how well we do. So it's going to make a transition too, so we'll see how that goes. So hopefully it'll work itself out a lot better than what it's been.

CS: Okay. Well let's switch subjects and talk a little bit about the historical tie that the Kaibab Band—it's the Kaibab band, right, of the Paiute tribe?-- Talk a little bit about that historical link to the plateau, and maybe even talk about how the plateau got its name.

AB: Okay. My tribe is one of twelve Southern Paiute bands that live in Nevada, Utah, and Arizona. And those bands make up the Southern Paiute nation. Within the Southern Paiute nation there is my band, which is Kaibab. And Kaibab is now, today, a conglomeration of a lot of smaller bands that were from, that were in Zion, what is now the Grand Staircase National Monument, here at Kaibab, the Mount Trumbull area, and the Kaibab Plateau, and of course in the Grand Canyon. But once your American encroachment came on our traditional land, we were kind of pushed into only settling here at Kaibab.

Mythologically, our people believe, the Kaibab people believe that we were created here on the mountain, that this is where we were brought here to be caretakers of this land, and so for us, from the Grand Canyon and the Kaibab Plateau and the Mount Trumbull area, those are probably the most important things. Two areas to us. Within the Kaibab National Forest there is an area here on our forest that plays a part in our life after we die here on the earth. And so for us, we make a final journey from, starting here on the forest land, into the Colorado River, into the Grand Canyon. And that's where our afterlife begins.

And so for me, being here on the Kaibab National Forest, it's very important for me to know my traditional history because it helps in management and decisions that the forest makes, you know. I don't take the place of the forest actually doing consultation; that's not my role. My role

is, hopefully, to at least being able to be here to assist and to give our managers a better direction of who to ask and what kind of questions to ask if they need to know things.

As for the name of the mountain, in my traditional language what I am is, I am Kaivavttc, and Kaivavttc is the mountain lying down people. And that's the name of the plateau. Because when you look at it from a distance, what it is… You don't know that it's a mountain until you get there, and there's ponderosa pine there. So that's why it's called that.

CS: So Kaibab comes from the word Kaivavtcc?

AB: Yes. Kaivavtcc.

CS: Okay.

AB: And so that's what I am called. That… I would say, first and foremost I'm American Indian, then I'm Southern Paiute, but then I'm also Kaibab.

CS: Okay. So what kind of link is there, or tie to the land, you know, presently? Is that still pretty strong, from your band to the mountain, and to Mount Trumbull and to the canyon? Is that still very strong?

AB: It is. A lot of the… When we began our life here, in this earth, we come from our mothers, of course, and what we do, our people, when we have newborn babies, our babies' umbilical cord, in order for us to tie ourselves to the land, what we do is, we take our newborn baby, we take their umbilical cord once it falls out, and we plant it in the Kaibab National Forest because that's where, on the Kaibab Plateau, that's where our beginning of our life is. In our mythological history and in the history of the children. When it does settle or does fall out, that's where we bury it. And that way they always have a tie to this part of the earth, to our land. [Inaudible; apparently asking interviewer if the answer is adequate.]

CS: I think your answer is, as far as what kind of a tie is there still to the land, and is that still real important to the people of your band.

AB: It is. And like I said, we begin our life here, on the Kaibab Plateau. This is how we tie ourselves to the land. We go to a young tree and we put the umbilical cord under the tree [so our] baby grows up. And during the first snow our babies roll in the snow so they'll always be healthy and always be strong. And when the first snow comes it's always on the plateau, so that's where we take our baby to. When our life is over we make a journey into the next life, and part of that

journey is in the Kanab Creek area, and how it enters into the Grand Canyon. And that's where we believe that we go, when we do die.

CS: Angie, tell me about a very particular project that you've really enjoyed implementing or developing here on the district. Anything that, a piece of work that you've really enjoyed doing.

AB: There's a lot of projects that we do that to me are interesting. There's a lot of… I guess because of the land base, and where we're at, most of it is important to me. I think what's really been interesting to me has been our East Rim project, because it's been so controversial, but yet it's been really interesting and actually very fast-paced, and the things that we've had to do to be a part of the litigation and have so many people involved that it's probably been the most interesting project for me, and I think that's what keeps it, keeps this job interesting, because you never know what's going to happen.

CS: What would you want to share with people who maybe don't have an inkling of what the Forest Service is and what they do, what the people in the Forest Service do? What would you tell them?

AB: I think one of the most important things about the Forest Service is that we provide multiple use for the forest, whereas other agencies don't necessarily do that. Some of them are into preservation, and we provide multiple multi-use. We provide, here on our district particularly, we provide fuel wood, we provide large timber sales, and also we provide [word inaudible] oak. Our forest also has MOUs with a couple of tribes, and they are trying to get more MOUs. But that also provides traditional uses for Indian people here that have traditional ties to the Kaibab National Forest. We also do a lot of different things in my branch with environmental coordination through education and giving presentations to the schools, the neighboring schools, and to communities. What we also do is we tie in with the tribes, the local tribe here, to provide environmental education through the tribe to other people, in coordination with our education.

CS: Great. Tell me about some of the challenges that you think the Forest Service is now facing, or maybe will face in the future.

AB: One of the primary things I see right now is the budget cuts and the way we have always done business, and how it's going to change now, from the personnel that we have to not having enough money to fund projects that we need to do, that are necessary but we just don't have the funding for anymore. And so we've got to pick and choose, and choose priority projects that we can do in maybe one or two or maybe three years, and then, and move on. So I think that's been the most difficult part of that. We can't do everything that we need to do, because of budget restraints.

CS: Okay. Are you able to, or do you have lots of opportunities to provide just, you know, some of the traditions of your tribe to, you know, your co-workers? It seems like there's probably a lot of interest in, you know, what some of that traditional or cultural ties, or traditions that you have within your tribe. And then is there a certain skill or tradition that you kind of carry on or that you enjoy that you would want to share with everybody?

AB: I think because of course everyone knows I'm Kaibab Paiute a lot of things come up, just everyday things. A lot of place names on the Kaibab National Forest are Southern Paiute names. A lot of places that are tied from the forest into the Grand Canyon, they're Kaibab names. And so a lot of times a lot of staff will come and ask me, so what does this mean? What does this mean? A lot of times they're distortions of Paiute words, so it takes me a while to figure it out, though sometimes I'll ask. If I go to ask maybe an older Paiute person, they have no idea what I'm trying to say because it's written as a distorted Paiute word so it's very hard to make a translation. So there's those kind of situations that happen.

As far as teaching people here, I think just my presence kind of reminds people that the land that they manage is also tribal, traditional land. And so I think just because I'm here is a good reminder for them to keep that in mind.

A little of my history, or a situation that I had here years ago, probably maybe in about 1985, or maybe 1990, somewhere around there. I called here to see if it would be possible for a group of our people, my people, to go on the plateau to go pine nut picking. And at that time the stewardship branch leader had told me no, that I would need a commercial permit. So. [laughs] It didn't sit well with me because it was a traditional, you know, it's a traditional use, and it's our traditional land. Why would I have to do that? So after that I kind of learned that there are people that were, not necessarily, well, that may have been ignorant in those kind of uses that our tribe has the ability to use.

Since then we've had some of our people go up and take [words inaudible] in order to make traditional bark skirts that our people used to make. So they've come up here to do that. They've come up here to get coal for ceremonies. And so it's a lot easier now I think that I'm here. Maybe our timber specialist doesn't know, why are these people calling for [term inaudible]? What does anybody have a need for [term inaudible] for? So I explain it to them, and they say oh, okay, I get it. I understand now. So I think I provide a little bit more assistance for them and give them some information that they may not necessarily have, that our people may not convey to them that this is the reason we're needing this kind of material.

CS: So you really have to [look at] understanding. And trying to meet the needs. I mean, that's one of our mandates, is to serve the American public.

AB: Right.

CS: You mentioned cradleboards. Is that a skill that you have, that you learned as a young girl, or it's something that you still do today?

AB: You know, that is probably one of the most important things for me in child rearing. Because when you put your baby in a cradleboard, what you're doing is essentially still having your baby with your womb. That the baby feels that way, and they have that comfort, being in a cradleboard. So some people think that it looks restraining for the baby to be like that. They really like it. And they stay like that probably for nine to ten months out of their life; sometimes a year depending on how big they are. But for me, that's why I got interested in making cradleboards [words inaudible].

One of the, well two of the most important products that I use are willows, and I use snowberries. And I'm able to get those on the forest. Because they grow near the aspen. Where the aspen grows, the snowberries do. And the yucca I can get someplace else, and the willows I can get someplace else. So I really enjoy doing that, because it helps me to remember that I need to be able to retain my traditional craft. I also do beadwork, and I also do [word unclear] skin, that kind of thing. But cradleboards is probably the hardest thing for me to do, and that's probably what I like the best.

CS: What are the cradleboards made out of? Is that the willow? Is that from the willow tree?

AB: Yeah. The willow, the willow is the base of it, where the baby actually lays. And the snowberry is the hood, the hood part. And then you trim it with buckskin.

CS: Oh.

AB: And then the baby's strapped in with buckskin, so when you hold them, you're holding them in all that natural material.

CS: And how long have you been making them?

AB: Probably since I was maybe twenty-five, twenty-seven. So that's been a long time. [Laughs]

CS: And that's something you still continue today?

AB: Yeah. I do. As long as I have time to do it. Usually now it's mostly for my family. My younger cousins who are having babies, I'll make them and make that special effort. I do get a lot of requests from people who are not within my family, so because of the job I have I'm always so busy I have very little time to do it. So once one of my younger cousins will say they're going to have a baby and maybe it's seven months down the road, that gives me enough time to actually work on it and get it done a little bit at a time. If I were to do it every day I could do it probably within four days and get it done within the four days and get it done from start to finish, but normally it takes me months now because I never have time during the weekdays to do it too much.

CS: Is that something that's passed on from one family member to another after their baby is through with it, or do they keep it for sentimental purposes?

AB: What we do is, we keep the hood and we destroy the bottom. But the hood is kept in the family and it's usually kept in the baby's room. And as they get older it just hangs on the wall. And then what we do, we cover it with a scarf, because what we believe is… We're very careful with cradleboards. When a baby is still using a cradleboard we never lay it flat. We always either put it to the side or we roll it upside down, because we believe that there's other entities I guess, or ghosts, or ghost babies, that could come and actually hurt your baby, so you don't want it to lay in the cradleboard and pretend it's your baby. So we roll it over. So that's why we destroy the bottom, so they don't have that ability to. If you were to leave it in your baby's room and just hang it there, just like that, they can't get in there and hurt your baby and make your baby cry, or… And so we take the hood off and we cover the hood with like a see-through scarf, and then it sits… We hang it on the wall, and it [sits with the baby.

CS: Sounds like a pretty important tradition in your tribe. That's been going on since you can remember?

AB: Right. Everybody has a cradleboard. There's very, very few people in our tribe that don't have cradleboards for their babies.

CS: You bring up a really important topic, and that is gathering various natural products from the forest that I know a lot of people do. American Indians do; other people do. It could be to sell, like they collect mushrooms and sell them. Other folks collecting what may be pinyon nuts to… They harvest them and eat them. Can you talk a little bit about some of the traditions, you know, what some of the people around here, your tribe included, have collected maybe up on the mountain?

AB: One of the most important things for us is the pine nut, and in this area the pine nuts are smaller, and they're very flavorful. Sometimes some of our people will go into Nevada where the

pine nuts are bigger, but they're not as flavorful. What we did when I grew up, and I'm sure they did it for generations before, is we would take a week off from school and our whole family would go pine nut picking, and we would stay like for a good nine to seven days, and our kids would get on the trees and we'd be down below, and we would pick sacks and sacks of pine nuts for all of my brother's family, my family, and my grandparents and everything, and so that's what we did. So we would camp out on the plateau for a whole week and just pick pine nuts every day, every day, every day, and that's what we did.

The other thing that's important to us on the plateau is the deer herd. And in our belief this Kaibab deer herd… and, well, where our reservation sits now, it's in between the Kaibab deer herd and the [Poscont] deer herd which is in southern Utah, in the North Fork, I mean the East Fork area, which is the [Cannonbill] and [Hatch] area, [Glendell], [Pengwitch]. And in our traditional stories, what happens in our reservation is that's where the two deer herds meet, and that's where they all gather. And we used to hear traditional stories when I grew up about the deer herds and how when they gathered there'd be hundreds and hundreds of them. I had never seen it until 1998 maybe. I was going in the middle of the night, three o'clock in the morning, to try to catch a flight to Las Vegas because I was going out of town, and we were on the highway. And there were so many deer there, there were something like a thousand deer there, migrating, you know, going from north to south, that we couldn't even get past the road, that's how many there were. So we spun around, we spun our vehicle around so we could shine the headlights, and everywhere we looked there was just so many deer that we couldn't even move our car. We had to wait till they all moved. So that's when I became a believer [Laughs] of the deer herd, because we were right there still on the reservation and they were moving.

CS: So you thought, those stories are true.

AB: Yeah. So I thought, oh, that really was true. But for us, the Kaibab deer herd, the other reason why it's really important to our tribe is that that is one of the ways that our young boys go into their manhood. That's one of the, what? Puberty rites of our young boys is their first hunt, and how important the first hunt is, and how one of their older, like their grandparent, their grandfather, goes with them on their first hunt. And when they do their first deer kill, it needs to be on the Kaibab Plateau and it needs to be done in a certain way. And that's how they become men.

CS: And that continues today?

AB: It does.

CS: Interesting. Describe how do you collect, how hard and effort-intensive is collecting pine nuts? Because they're, for people who don't know what they look like, they're pretty small. And yet they cost a lot to be able to eat them for the rest of the winter, correct?

AB: Right. And that’s why it takes us a long time to do it. Sometimes, as I said, we’re out there for a week. Now that my husband and I, we have our own family, we go out maybe three days, and what we collect is what we collect. We don’t do the big sacks anymore like we used to when I was growing up and going with my grandparents, because it is labor intensive. But what we do is, we put a big sheet or a big blanket underneath the trees as we go to collect them, if we find a tree that has a lot of cones. And what our kids will do, they’ll climb into the trees and they’ll start bouncing on them, and that’s how they’ll get them off. How our people used to do it in traditional times, what they would do is they would get the cone that still was green and had the pine nuts in them, and they would gather the cones. And then what they would do, they would store them in a big rock, maybe two foot, three foot high rock circle structure, and then they would cover it. And then when the pine nuts were done and they’d open, when the pine cones were done they’d open, then the pine nuts would just come out.

CS: Boy. That sounds a lot maybe easier than…

AB: Right. [Laughs] And our people, what we also, what the Kaibab people are known for is their basketry. And we didn’t really develop pottery. And the main reason is because our basketry was so good, they could boil water to make soup in their basket, and the weeds were so tight. And so when we do harvest pine nuts what we’ve learned to do, or what I have learned to do, is to use a winnowing basket to actually cut the pine nuts on. So they’re actually roasted right in the basket.

CS: So that’s something you do today>

AB: Um hm.

CS: Interesting. How important are the pine nuts to, you know, at least maybe fifty, sixty years ago, how important a food were they to the Kaibab?

AB: Well they provided, other than deer and rabbits, they provided a lot of protein. And they were easy to travel then because we… here what most of our people did was to be here at Kaibab, and then during the fall they would go hunting on the Kaibab Plateau, they’d go down into the Grand Canyon to get agave and then come back up. And so pine nuts were a real good travel trail mix. [Laughs] A traditional trail mix.

CS: Is that how people eat it now, or do you… I mean, you see now all these different kind of recipes for pine nuts. How do you use them now?

AB: We eat them like you would eat peanuts, but what we also do is we shell them and make pine nut gravy. We dry deer meat and mix it and make pine nut gravy with it. And what we also do is make like a pine nut mash. So there's a lot of different ways to eat it.

CS: Would that be something that you would be able to demonstrate at the Folklife Festival? If you had enough pine nuts?

AB: If I had pine nuts, yeah. Depends on what time of year it is. But it may be, that's possible to do that.

CS: And how long do they last? I mean, you can store them for a couple years?

AB: Yeah. We store them for… Well, we only store them for one season because we go pine nut hunting every year. So I don't know actually how long they'd really last. They may last like a year. But usually they don't last us more than probably three months. [Laughs]

CS: 'Cause you eat them.

AB: 'Cause we eat them. They're all gone. Everybody likes to eat them. And we eat them with a lot of jerky. A lot of deer jerky.

CS: And if you were at the festival, what do you see yourself doing? What could you imagine you participating in, as far as providing some kind of presentation or a demonstration?

AB: Probably I think what I… There's probably a couple things that I would like to do. Either to show people cradleboards and what they're actually like, and to be able to tell people the story of the cradleboarding, and what we believe for our children. Because one of the things that's important for us if we have a new baby is that we make a sacrifice as parents for that first month that our baby is born so that it will be, the baby will be strong and it will grow up to be healthy. And one of the things that we do, we don't need hot or cold anything. We don't have hot or cold water. We take a cold shower when we first have the baby. We don't eat any meat, and we're busy all the time. And that keeps us healthy and that keeps the baby healthy. So that's one of the things, I think that, in our traditional belief, that I think would be interesting for the public to know, and the making of the cradleboard. The other thing is, the other interest I have, is [asobahi]. And that for me… medicines that we gather in our traditional areas are important to

me. How to cure athlete's foot, or how to prevent chicken pox from scarring you. Those kinds of things are of interest to me

CS: And do you, are able to practice that by collecting plants from the forest? Is that how that works?

AB: Right. We collect all different kinds of plants, and then what we do is we either dry them or store them or, you know, store them, freeze them sometimes. And then when we do need them, then we go out. Once the winter comes and we're not really able to get on the plateau, then we move down to the lower elevations, possibly southern Utah, where we're still able to collect other things. So say our baby got chicken pox or somebody's baby got chicken pox, and we can go get the medicine that we need to [soak] him in that.

CS: So you would really be able to tell that story of that historical connection that American Indians have with the land, prior to the European settlement. How you relied on the land, and what you collected and gathered, and maybe what continues today. I mean, there's still a lot of places that those practices continue today, correct?

AB: Right. Not only with the natural resources… Well, not only with, like the plants and the animals that are on the forest, but the other things, the minerals, and how important minerals are to my people. We use some of the minerals, like the hematite, we use that for praying and for keeping one's self spiritually safe or internally healthy. And we use minerals for that reason. So there's a lot of different things, not only the plants and the animals and the plants that are important to us, but other things too. Even the rocks and trees and mountains, and how we believe on the Kaibab Plateau, as we do on all the mountains in our traditional area, that they, they're guarded by a mountain spirit, a mountain spirit that keeps the mountain safe and that makes sure that people aren't hurting the land. And so when we go up to the mountain, what we do is we talk to it. If we're going to camp there we tell him who we are and where we come from, and our history. About, you know, we're here with a small child and we want you not to bother them, you know, when they sleep at night. And we're here, and we just want to tell you who we are kind of thing. And when we go there to camp also, or if we go there for lunch, if we're eating we give, we feed the mountains, because we're there to share. Just like we'd share with [word inaudible].

CS: Interesting. What would you need if you were telling that story about, whether it's pinyon pines or minerals or some of the other plants? Of course, it might be hard to get a deer out to the festival. [Laughter] What would be the things you'd need to do that kind of presentation or tell that story?

AB: Probably just the dried plant. We could probably bring that in a box. That’s no big deal, because we do have them already. We have teas that you would tie up and dry, and we could use them. Or we have containers with things for your skin, you know, that come from plants. So to carry everything is not a big deal.

CS: You’d be able to take enough over there to show people how that is? You’d be able to do a hands kind of demonstration, maybe get people…? Might be kind of hard to do a cradleboard if you were thinking about that, or would it?

AB: Actually, no. We’ve done, I’ve done demonstrations before where we’ve done miniature cradleboards. Not a full size but even little small ones that are only about that big that we’ve made like for my daughter, for her doll.

CS: Oh wow.

AB: So that teaches them that when they take their doll out they can’t leave the cradleboard lying straight, so she’s learned to put the cradleboard over. Or if she’s done playing with it she’ll stick it someplace in a box or wrap it up in a blanket and put it away. So she’s already learned how to take care of it.

CS: What does it take? What else do you need to make cradleboards?

AB: Oh probably not much. Just the materials, just the willows and the berries and a knife. A table, a chair.

CS: Is that something you would have to take with you, or can you find those kind of things in the Washington, D.C. area? Snowberries and willow. You probably can’t.

AB: What I usually do is, if we go camping and I have time to do something like that, what I do is bundle it all up and then take it with me.

CS: So you don’t need a lot, then, to make one little one, to make a small one?

AB: To make a smaller one you don’t need that much. And usually they travel, they travel easily. So it doesn’t take much.

CS: [Voice drops; inaudible] Okay. Anything else you wanted to add?

AB: Probably not. [I think that's plenty.]

END OF INTERVIEW