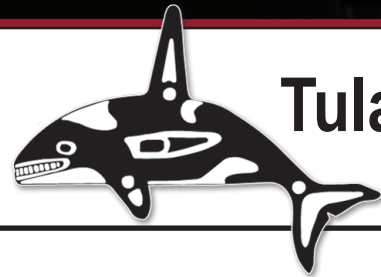
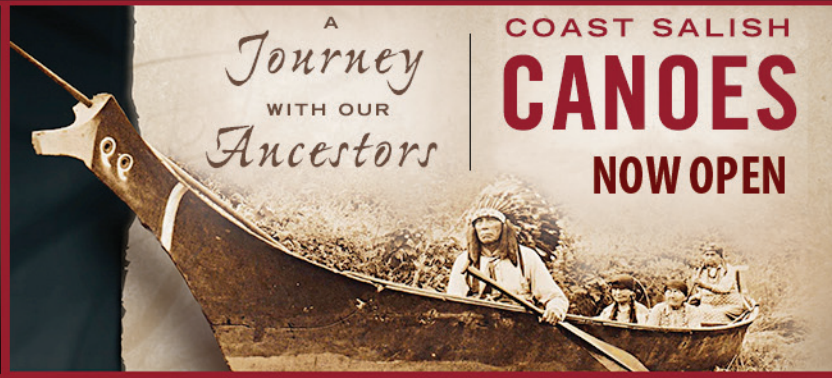




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"Tulalip News"

Volume 35 No. 30

Wednesday, August 6, 2014

In their words: Annual camp immerses youth in traditional language



Preston Distefano's character lays out wood for a feast provided by the great seal hunting brothers in the 19th Annual Lushootseed Language Camp play, 'The Seal Hunting Brothers.'

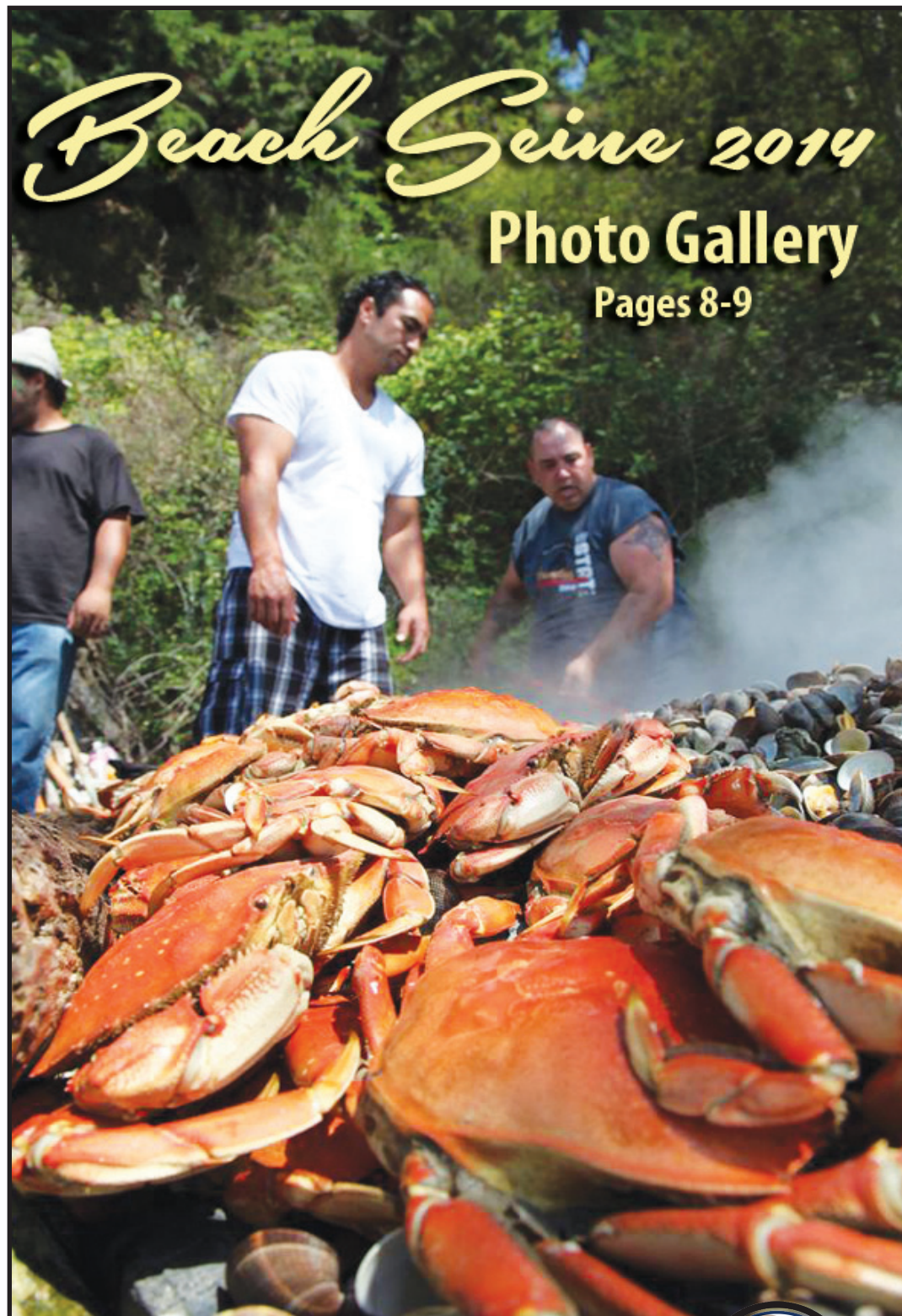
Article and photos by Brandi N. Montreuil

Tulalip youth welcomed family and friends to the 19th Annual Lushootseed Language Camp on Friday, July 25, where they presented the play, "The Seal Hunting Brothers," a traditional

Tulalip story told by Martha LaMont.

Throughout the weeklong camp the language warriors, ages 5–12, added to their expanding Lushootseed vocabulary while learning a condensed version of the original "The Seal Hunting

See **Camp**, page 10



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Tulalip Tribes Vision

We gathered at Tulalip are one people.
We govern ourselves.
We will arrive at a time when each and every person has become most capable.
Together we create a healthy and culturally vibrant community

Tulalip Tribes Mission

We make available training, teaching and advice, both spiritual and practical.

Tulalip Tribes Values

1. We respect the community of our elders past and present, and pay attention to their good words.
2. We uphold and follow the teachings that come from our ancestors.
3. It is valued work to uphold and serve our people.
4. We work hard and always do our best.
5. We show respect to every individual.
6. We strengthen our people so that they may walk a good walk.
7. We do not gossip, we speak the truth.

Tulalip Tribes 1-800-869-8287

The Tulalip Tribes are successors in interest to the Snohomish, Snoqualmie and Skykomish Tribe and other tribes and bands signatory to the Treaty of Point Elliot, January 22, 1855

Tulalip See-Yaht-Sub, the weekly newspaper of the Tulalip Tribes

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Deadline for contribution is Friday, with publication on the following second Wednesday (12 days later).

In memoriam: Frank F. Madison, 1923-2002
Sherrill Guydelkon, 1945-2008

TULALIP TV

Monday 8/11/14 thru Sunday 8/17/14

Time	Show	Duration
12:00 AM	Tulalip Matters Tulalip Matters is your destination for information about what is happening on and around the Tulalip Reservation.	0:30
12:30 AM	From the Spirit - John Farcy John works in ink in a style known as "pointillism." He frequently draws on his experiences in hunting, fishing and trapping as a basis for his art.	0:30
1:00 AM	Chance for Change Returning home to a rural indian reserve after some time in prison and on the streets, Mike is persuaded by his wife to attend an AIDS info workshop.	0:30
1:30 AM	Tulalip Health Watch - Diabetes What diabetes is, how it is diagnosed, and what your part is in preventing this disease, which has taken Indian country with epidemic proportions. Medical professionals from Tulalip Karen I. Fryberg Health Clinic provide information on testing, treatment, and prevention. A tribal elder defines how diabetes has affected his life, and how he is proactive in the treatment of the disease.	0:30
2:00 AM	Columbus Day Legacy Explores tensions and contradictions between Native and Italian-American participants in the ongoing Columbus Day parade controversy.	0:30
2:30 AM	Men's Southern Straight Born in the Southern Plains, this dance style is known as the "gentleman's dance". It is the only dance style that is still danced outside the powwow.	0:30
3:00 AM	Creative Native - 501 'Distribution of Wealth' - examines aboriginal people's gift-giving customs with a historic examination of social, political and economic aspects.	0:30
3:30 AM	Living in two worlds Young native people explore the meaning of being a native in a modern world while traditional elders highlight the past and being managers of the land.	0:30
4:00 AM	LMTV #32 Youth filmmakers of Longhouse Media TV present: Choices, New Frontiers - A Journey behind the scenes of 'Winter in the Blood'.	0:30
4:30 AM	Chance for Change Returning home to a rural indian reserve after some time in prison and on the streets, Mike is persuaded by his wife to attend an AIDS info workshop.	0:30
5:00 AM	Earth Voices - 205 A series profiling Aboriginal People: Steve Kakfwi - Politician, Maxine Noel - Painter, Angus Cockney - Athlete, Christine Daniels - Elder	0:30
5:30 AM	From the Spirit - John Farcy John works in ink in a style known as "pointillism." He frequently draws on his experiences in hunting, fishing and trapping as a basis for his art.	0:30
6:00 AM	Rez-Robics: The Exercise Video Aerobic Exercise for Indian People by Indian People, through the eyes of Drew and Elaine.	1:30
7:30 AM	Tulalip 'Slides' + Total Info Tulalip 'Slides' and Total Info, A service for TULALIP TV viewers - with current News, Weather, Traffic, Financial, Dailies to keep you informed.	0:30
8:00 AM	Tulalip Matters Tulalip Matters is your destination for information about what is happening on and around the Tulalip Reservation.	0:30
8:30 AM	Wapos Bay - Ep 2030 Children's Animated Program: "Catch the Spirit": T-Bear, Talon and Devon must try to overcome the summer camp pranks of a rival reserve.	0:30
9:00 AM	Choctaw Code Talkers In 1918, not yet citizens of the United States, Choctaw members were asked to use their Native language as a powerful tool against the German Forces.	1:00
10:00 AM	Watchers of the North, Episode-3 A snowmobile breakdown challenges the Gjoa Haven Rangers as they check on a radar station and an abandoned DEW line site.	0:30
10:30 AM	Tulalip Health Watch - Diabetes What diabetes is, how it is diagnosed, and what your part is in preventing this disease, which has taken Indian country with epidemic proportions. Medical professionals from Tulalip Karen I. Fryberg Health Clinic provide information on testing, treatment, and prevention. A tribal elder defines how diabetes has affected his life, and how he is proactive in the treatment of the disease.	0:30
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11:30 AM	NWIN - 59 NorthWest Indian News - Segments: "Native American Mascot Resolution" "Jacoby Ellsbury", "Git Hoan", "Salmon Walk"	0:30
12:00 PM	Tulalip Matters Tulalip Matters is your destination for information about what is happening on and around the Tulalip Reservation.	0:30
12:30 PM	2003 Tribal Journey In the summer of 2003 forty tribal nations from Washington and B.C. sent approx 1000 members in 62 ocean going canoes to the shores of Tulalip.	0:30
1:00 PM	Native Report - 806 Visit the Stock-Bridge Munsee Reservation & learn about their history. Learn about the legislation behind the National Museum of the American Indian.	0:30
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4:00 PM	NWIN - 59 NorthWest Indian News - Segments: "Native American Mascot Resolution", "Jacoby Ellsbury", "Git Hoan", "Salmon Walk"	0:30
4:30 PM	Lushootseed Learn Tulalip Lushootseed Language thru the Lushootseed Language Video Series and the Lushootseed Phrases of the Week.	0:30
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This Schedule is subject to change. To see an updated schedule, go to:
<http://www.tulaliptv.com/tulaliptv-schedule/>

The Tulalip TV Program schedule is always available at www.TVGuide.com enter zip code 98271, select Tulalip Broadband. You can find the weekly schedule at <http://www.tulaliptv.com/tulaliptv-schedule/>. Also, the TulalipTV Program Schedule is always available on Tulalip Broadband Channel 44 (TV Guide Channel)

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Contact Rosie Topaum at 360.716.4298 or email rtopaum@tulaliptribes-nsn.gov



America's World War I heroes: Choctaw Code Talkers

By Roger Vater

During the week of August 11 – August 17 on Tulalip TV, Channel 99 on Tulalip Broadband or streaming live on www.TulalipTV.com you can watch the documentary 'Choctaw Code Talkers' at 9:00 a.m., 1:30 p.m. and 5:30 p.m.

In 1918, not yet citizens of the United States, Choctaw members of the American Expeditionary Forces were asked to use their Native language as a powerful tool against the German Forces in World War I, setting a precedent for code talking as an effective military weapon and establishing them as America's original code talkers.

German Forces had deciphered the Allied Forces' radio codes, tapped into their phone lines and captured messenger runners in order to anticipate the Allied strategies. The Allied Forces were desperate to attain secure communications and requested Choctaw soldiers to use their language to transmit messages in the field and from the trenches.

This is an important story of heroic men whose wartime contributions helped to change the course of world history. The Choctaw American Indian soldiers outwitted their German opponents, turning the tide of the War and ensuring the Allied victory.

You can watch 'Choctaw Code Talkers' and many other Native programs on Tulalip TV, Channel 99 on Tulalip Broadband or streaming live on www.TulalipTV.com on a PC, Mac or any 'Smart' device such as phone or tablet.

For a current schedule of Tulalip TV, you can always visit: <http://www.tulalip.tv/com/tulalip-tv-schedule/>

Program description source: <http://www.nativetelecom.org/films/choctaw-code-talkers>

Black and blue, the Kangen craze

Water that truly unlocks health, or the latest cure all snake oil?



By Andrew Gobin

You may have seen the blue and black Enagic water jugs people are packing around these days. You've probably heard about Kangen water, and if you yourself are not a Kangen user, you've probably wondered what exactly is so special about this water from all other filtered waters. The answer to which often leaves people with many more questions about how it all works, or why Kangen is a better choice. Here you will get an in-depth look at this latest health fad.

Many Kangen users tout this water as the new miracle in naturopathic health. Easily absorbed by the body, this water is supposed to keep you hydrated, in addition to being an antioxidant.

Tulalip tribal member Caleb Woods, a Kangen user, said, "I feel more energized, and toxins flush out of my body faster. I notice I sweat easier, and my acne has been clearing up."

The effects Woods noted

are typical of any well hydrated person, so what makes Kangen different? The answer is not so simple.

What is Kangen water exactly? In a nutshell, it is basic, or alkaline. The machine that filters and produces the water is actually a medical machine developed by a Japanese manufacturer 40 years ago. According to Kangen rep, Shawn Brown, water from the city tap or well goes into the machine, is filtered, and then restructured using electrolysis; a process of running an electric current through the water. Water molecules, which are naturally polarized, cluster in a naturally hexagonal structure, similar to a honeycomb. The restructuring of water arranges the molecules into micro clusters of five to seven molecules, instead of the typical 15. That process

also ionizes the water, which makes it basic by creating a negative hydroxyl molecule (HO⁻) and a positive hydrogen ion (H⁺), or cation. Micro clusters of hydroxyl molecules are more easily absorbed in the body.

The separation of ions of Kangen water raises the pH, which is a measure of the power, or concentration, of hydrogen ions in any compound. The pH scale runs 1-14, 7 being neutral. As the concentration of hydrogen ions increases, the pH number decreases. Acids have low pH, and bases have high pH. Water typically measures at 7. According to the Snohomish County Health District, city water measures at 7.5 because of the lye added to the water to prevent rusting pipes, both hazardous to health in and of themselves. Kangen water is very basic when it's ionized, measuring between 8.5 and 11, though agitating the water will return it to a neutral state. Also, if not consumed immediately, the natural interaction between the cations (H⁺) and hydroxyl

(OH⁻) molecules will return the Kangen water to natural water (H₂O).

What is the need for alkaline Kangen water?

Brown said, "Cities put a lot of chemicals in the water to kill bacteria, or to make the water healthy. Essentially, that is dead water. Kangen water is not only filtered, but it has free hydrogen ions, which is a natural antioxidant."

The hydrogen cations are regulators that catalyze chemical reactions in the body's systems, drawing out free oxygen molecules, or oxidants. In that way, the water is alive, interacting with the body as you drink it. The abundant of cations join with oxidants, neutralizing them. But Kangen water, as a basic solution, disrupts the body's cells from doing this naturally by inhibiting the mitochondrial processes. The mitochondria of a cell, which govern metabolism in cells and in turn the body, require oxidants in order to metabolize proteins. Hydroxyl molecules join with free radicals making hyperperoxide in the body, allowing the free cations to seek out oxygen and oxidants to join with. That essentially leads to the depletion of oxygen creating a chemical imbalance in the body and a disruption of natural processes at a cellular level. This leads to premature cell death. The body works to regulate itself, and these processes occur naturally without Kangen water.

"The body is naturally alkaline, the blood is alkaline. If the body is acidic, you're probably sick," said Brown.

That is true, though not entirely accurate. The ideal pH of blood is between 7.3 and 7.4. So yes, it is alkaline, but only slightly. The body's many systems help to regulate the pH of the body, each producing acids and bases, specific to each system. While the body is naturally alkaline by design, it is regulated through the secretion of acids produced in the body. Acids, like lactic and stomach

Continued on next page

acids, are designed to breakdown sugars and proteins, while bases, various hormones, are designed to specifically regulate systems in the body, many of which produce acids. Systems in the body use water to make hydroxyl and hydrogen cations for the purpose of metabolizing compounds and cleaning the body. It is a delicate balance that can have serious health implications when altered.

While it is a delicate balance, deviation of pH levels, even slightly, are signs of serious illness in the body. To do this intentionally has many health implications. For example, deviations in body chemistry of any degree affect metabolic systems drastically. A shock of pH imbalance due to raising the alkalinity of your body could lead to alkalosis. Mild

alkalosis causes muscle spasms and cramps. Severe alkalosis can lead to tetanus or cardiac arrest. Acidosis, in contrast, causes mild nausea, vomiting, convulsions, and apnea.

Why does it matter, you may wonder? First of all, Kangen water will be available at all youth summer programs, and at the summer school. Parents should be aware that this is being served to your children. For people with strict dietary needs, there are serious health risks associated with altering body chemistry. That's not saying Kangen is bad, or shouldn't be used, but parents should be aware of what their children are exposed to. If people, including children, are on medications, they need to know how Kangen water affects them. The Kangen website and virtual demonstration specifically warn that

users should not take medications with the alkaline Kangen water, and should refrain from drinking Kangen for an additional two hours afterward.

Second, there has been a large push that this is the answer to a healthier membership. There is a community Kangen machine available to the public for an hour, mornings and afternoons, at the Don Hatch Jr. Youth Center. Some members have machines in their homes. Kangen can only be acquired through the use of these machines, not sold in stores anywhere. These machines run between \$2500 and \$4000, and can be acquired through a regional Kangen representative. While the benefits of Kangen may outweigh the risks, the truth is, you don't need Kangen water to be healthy. Similar results can be

achieved through choosing organic foods and eliminating processed foods as much as possible, and expanding your diet to include foods that have specific benefits for healthy function of the body's systems.

There is no magic cure all to ailments. While you can't drink your way to health, it is beneficial to drink filtered water. To date, however, there is no documented medical suggestion that says basic water is healthier than natural water, in fact the opposite. Whatever water you choose to drink, the importance is to stay hydrated.

More info on Kangen water available online at www.kangenkarma.com. See the demonstration at www.kangendemo.com.

Hibulb August events include 3rd anniversary and elder-youth conference

By Brandi N. Montreuil

Hibulb Cultural Center and Natural History Preserve has packed their August schedule with exciting events that includes the center's third anniversary celebration and a community event that brings elders and youth together to share wisdom and stories.

The center will host its third anniversary celebration on August 16, beginning at 10:30 a.m. with Tulalip storyteller Lois Landgrebe, who tells traditional Tulalip stories in English and Lushootseed. Joining Landgrebe will be Jeff Hogan, executive director of Killer Whale Tales, an environmental education program that brings together the art of storytelling and field-based science to inspire listeners to take an active role in conservation of the Pacific Northwest killer whale habitat.

The anniversary event will also feature Tulalip poet, Ceriwyn Hanney, at 12:00 p.m., who will recite original work. Immediately following Hanney will be a lecture at 1:00 p.m. given by Father Patrick Twohy, Superior of Jesuits of the Rocky Mountain Mission, who

will be discussing his work with Coast Salish communities and his books, "Finding a Way Home" and "Beginnings – A Meditation on Coast Salish Lifeways."

Tulalip artist Richard Muir Jr., will be holding a peyote stitch demonstration with kits available for purchase at 2:00 p.m. Following at 3:00 p.m., Tulalip master weaver Lance Taylor will be hosting a demonstration on cedar weaving. To end the anniversary celebration the center, at 4:00 p.m., will feature Travis Holt Hamilton, who will be screening the movie "More than frybread," starring Tatanka Means, Gloria Dodge and Ernst Tsosie III.

On August 23, Angela Carpenter will be reading one of her favorite children's book for the center's children reading time series. Also scheduled for this series is Lois Landgrebe, who will read to children on August 30. Both reading times start at 1:30 p.m.

To wrap up the August event schedule the center will be hosting a campout style community event with the Elders and Youth Transfer of Knowledge Conference, August 26-28. The conference will be held at the Bay View Ranch House in the Warm Beach Camp in Stanwood

and will feature Ray Williams, Don Hatch Jr., and Father Pat Twohy, who will tell stories and host engaging discussions with the youth. This event requires registration with Hibulb staff.

August also marks the deadline for film submissions for the center's second film festival. The deadline for the 'Family, Through our Eyes' film festival is midnight August 24. Films submitted should include topics based on family history, heritage, honor and shared connections to recount history, culture and wisdom from your family's perspective. This year a new youth category, anti-bullying has been added. Other film categories include documentaries, feature films, music documentaries, music videos and shorts. There is no entry fee for submissions. 'Family, Through our eyes,' will be held on September 20th.

For more information on the Hibulb Cultural Center's August events or the 'Family, Through our eyes,' film festival, please contact Lena Jones at 360-716-2640 or Mary Jane Topash at 360-716-2657, or visit their website at www.hibulbculturalcenter.org.

Echoes of her ancestors

Lois Landgrebe discusses life as a storyteller



Article by Brandi N. Montreuil, photos courtesy Lois Landgrebe

Tulalip tribal member Lois Landgrebe has always been a storyteller. What started out as an entertaining way to comfort her younger sister during childhood has evolved into a beautiful craft she uses to connect people to her tribal culture.

Bilingual in English and her tribe's traditional language, Lushootseed, she gracefully uses the two languages interchangeably to help the listener understand the historical importance of her stories,

while also being entertained.

A steady increase of requests from across the region to hear native stories has catapulted this once local storyteller into a larger audience venue. Through the use of storytelling she is able to educate local communities about tribal history and culture, as well as teach listeners about ethics and morals in the same manner as her ancestors would have.

See-Yaht-Sub recently sat down with Landgrebe to discuss the art of storytelling and how she uses the words of her elders to continue one of the oldest ways to communicate and pass on history for the next generation.

SYS: When did you begin to tell stories?

Landgrebe: I started with my adoptive baby sister. Our mother passed away when I was 11 and she was 3, so we ended up sharing a bedroom together when we were relocated. She felt alone and scared, so I would go to bed early just to keep her company and ended up starting to tell her stories. I was about 12 or 13 years old when that started, and I learned through my birth mother Carol that her father was a storyteller. He had told stories to my mother and uncles when they were little, so she tells me storytelling is in my blood.

I used to tell stories to the elementary kids on my school bus route, and this was way out in the country boondocks and it takes almost an hour to get to school. I always had a saved seat among the elementary kids because I would carry on a saga of a story that would continue and continue and would last for weeks. They were unique stories that I made up about animals and they absolutely loved it. I would give each animal personality characteristics and they had conflicts and such, so it was like a movie.

SYS: How did you come to tell Tulalip stories?

Landgrebe: I was hired as a Lushootseed language assistant in 1994 and I started learning traditional stories. This is where I also met Dr. Toby Langen and learned from Ray "TeAtMus" Moses, Vi Hilbert and Grace Goedel. Each time I hear a story I am able to retain most of it. I can do TeAtMus' stories word for word because I have heard them a dozen times; so I really try to keep to his format.

SYS: What is it that you love the most about storytelling? You are naturally a



Lois Landgrebe's grandson joins her as she tells the story, "Pheasant and Raven," during a storytelling series held at the Hibulb Cultural Center.

calm, quiet person, but when you tell a story there is a transformation.

Landgrebe: I think most of the time I take kind of a back seat to things in life and such because I am a quiet person, but when it comes to storytelling and presentation, and even the state of the Tulalip Tribes, I take an absolute passion. Sharing that gives me the strength to take the front seat and get out there.

SYS: What is your favorite story to tell?

Landgrebe: I think my favorite is the "Pheasant and Raven." I like it because it has a repetition in it so I can pause and the audience can blurt out what comes next, because they know exactly what is going to happen because it happens to the other characters.

SYS: Do you prepare yourself before you have to tell a story? Is there a routine that you do right before telling a story?

Landgrebe: Usually my mind is set and I have to give myself a

few minutes. Sometimes I think it is the spirit of a storyteller that I take on because sometimes I don't plan it. I just stand up and introduce or do a song, and it is like stories line up. It is hard to explain. Some that come right to me are in the back of my mind and I know that is the story that needs to be told.

SYS: Do you write your stories down or is it all by memorization and how do you remember all those stories?

Landgrebe: A lot of it is by memorization. I do actually write them down upon request for an article or something.

Sometimes I catch myself in the wrong character. I will get done with "Mink and Whale" and start "Coyote and Rock" and I will suddenly say whale instead of rock, so you have to be careful, especially in Lushootseed.

SYS: When you tell the stories in Lushootseed do you feel it adds a deeper meaning to you and to your audience?

Landgrebe: Yes I do. I

definitely do. I think that sometimes as Lushootseed speakers we take it for granted that we can write it down without thinking about it. And folks watch us write it down and they are amazed. I think that audiences that hear ancient Native languages, that when you first announce that this is endangered, and when you pronounce words that they have never ever heard or think would exist with the hard and guttural sounds, there are people that come up later and say they love to hear it. It is a way of preserving it.

SYS: There are not many storytellers, and just like traditional carving, you have to be taught, you just can't get up and tell a story. How do you feel as a Tulalip storyteller and Tulalip tribal member to be able to travel to different places with the teachings of your elders and from the people that taught you their stories?

Landgrebe: I feel like an echo of my ancestors. I really adhere to protocol to make sure that they are acknowledged. If the story is from TeAtMus and the Moses family I always make sure, as tribal members, they are mentioned. I always make sure there is that acknowledgement.

It makes me feel nostalgic. Not to toot my own horn because I feel humbled, but when I get on the stage, I feel important to be able to tell these stories. Stories are kept alive. When you are telling them you are breathing new life into them and it keeps that story going. And when you are listening to it, you continue to bring life to it as well, because it can't move on without going into your ears and mind and being remembered. When I am telling them to little kids, I always pause for a moment and tell them about respect. We have to respect our traditional stories. We don't know how old these stories are and how long they have been passed on from storyteller to children to another storyteller, so that makes children really stop and listen.

SYS: When did you know that you were ready to step out and tell these traditional stories and that this was your path?

Landgrebe: I think it was right after

Continued on next page

I started working at the Hibulb Cultural Center. I started to become more known for storytelling with audiences that would visit. I knew I was a storyteller between 2001 and 2010, when I was with the Lushootseed program. They would receive requests to story tell and they would turn them over to me. To me, storytelling isn't something that gives me anxiety, I feel privileged to be able to tell them.

SYS: Do you consider storytelling an art form?

Landgrebe: Yes definitely. Most would look at it as more of an entertainment, which it was and is, a form of entertainment. But there is also, locked in, an obligation to share a, or several, traditional teachings within it. It is almost like keeping in with a design, you can't necessarily change it too much; you might be able to a little only to fit to an audience. I have a way of clueing in to what my audience is. If they are younger children I can voice to them. If it was high school students I wouldn't go, "ok and then they..." I just have that feel and I think as a storyteller you really know your audience and where

their level of understanding is, so you can raise that level of complexity based on that.

SYS: Storytelling is a very traditional form of communication, where do you see it fitting into the lives of our youth today, where mostly you compete with them checking Instagram and Facebook?

Landgrebe: That is a hard one. Our lives are very instamatic. Pulling away from technology can sometimes be a treat. Silencing the devices and being in a moment that is not a part of electricity or technology can give a whole another human interaction. Storytelling can be as enriching as watching a movie. You engage with your mind and your ears, and even your heart. When you listen you visualize the words. I have had groups, that when it is over, they are not ready for it to end.

SYS: Can you tell me the elements of storytelling or the process you go through when you are learning a new story?

Landgrebe: I think the best way

for me is to just hear it. I grasp onto stories better when I hear it told. I have learned stories on paper or on the Internet, but it takes me a little bit more time to learn them. I think the oral presentation is more susceptible for me to pick up. Sometimes scribbling down an outline because you are not quite as familiar with it as much, but as a storyteller you grasp onto the patterns of the story. A lot of our traditional stories have a pattern, we call them pattern episodes. The same thing will happen more than once in the story to different characters. It helps listeners learn the teaching.

My MO is patterns episode. When I stand up to tell the story it comes out stronger when it is in a pattern than if it wasn't. Sometimes a story will just come out that way.

SYS: Can you explain what you experience when you are telling a story?

Landgrebe: It is almost like an adrenaline and heaviness on your heart, but your heart is pumping through it. It is hard to explain. You are happy. You pause and you look for a lot of eye contact. It is really


unique to see that connection and you pan across and you look to make sure your audience is with you. If you notice they are not then there is something you are not getting across to them.

It is amazing how everything melts away except for yourself and the audience. Afterwards you notice the stage and everything; you want to get off and get away. It is amazing how it all just shrinks away.

SYS: What is your favorite age group to tell stories to?

Landgrebe: Third, fourth and fifth grade. They are old enough to understand the complexities of the story and not too old to think they know it all. Grown ups are a good group to but I really enjoy the youth.

Landgrebe is scheduled to appear on August 30 at 1:30 p.m. at the Hibulb Cultural Center for their monthly storytelling series. For more information on future storytelling events featuring Landgrebe or to request a story, please contact her at moontalk.storyteller@yahoo.com



ECEAP


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(360)716-4275**

Child must be fully potty trained

Record attendance at annual health fair

Article and photos by Andrew Gobin

The Tulalip Karen I. Fryberg Health Clinic hosted their annual health fair July 28, with participants lining up at health screening stations, a fair first in 31 years.

"I think this is the biggest health fair that we've ever had, there have been lines all day," said Jennie Fryberg, front desk supervisor at the clinic. "More than 280 participants signed in, 200 of which were here before lunch."

Every year, the clinic holds a blood drive simultaneously with the health fair. This year, more than 20 people had scheduled donor times with the Puget Sound Blood Center's Blood Bus. Walk-ins are always welcomed at the Blood Bus, but there were so many walk-in donors this year, in addition to those with scheduled times, that for the first time at Tulalip, donors were being turned away due to lack of space. Of the 33 people who

tried to give blood, 29 were able to.

With a record 35 booths, 8 screening stations, and a fun run, there seemed to be more interest in this year's health fair than in previous years.

"People were here at 8:30 a.m. waiting for booths to open," said Sonia Sohapp, a bower therapist for the clinic's complimentary medicine program.

The day started out busy, and stayed comfortably crowded throughout the day. People stopped at screening stations, checking blood sugar, vision, blood pressure, tuberculosis, hepatitis, and more.

The annual health fair is one of many open house events at the Tulalip Karen I. Fryberg Clinic throughout the year. Watch for event announcements in the *See-Yaht-Sub*, on the Tulalip News Facebook page, or contact the clinic by phone at (360) 716-4511 for more information.



Veronica Leahy (right) held a brief seminar on the diabetes garden. People who attended made signs for each garden box out of sand dollars.



Donors giving blood on the Puget Sound Blood Center's Blood Bus.



Veronica Leahy shows off a batch of rainbow radishes harvested during her seminar. Attendees also picked calendula and weeded the beds.

Right: Amanda Shelton explores the differences between traditional tobacco use and modern cigarettes.



Right: Participants in the Tulalip Health Fair check their blood sugar levels and blood pressure.



Spee-Bi-Dah



Beach Seine 2014

Photos by Mike Sarich and Niki Cleary



News

Camp from front page



Young Tulalip storyteller Jacynta Myles-Gilford plays the part of the wife in 'The Seal Hunting Brothers.'



KT Hots uses her longhouse voice to deliver her part, calling out in Lushootseed, "killer whale, killer whale."



Preston Distefano and Keldan Pablo (right), a narrator for the play, tells the audience what great seal hunters the brothers were.

Brothers," which is comprised of 900 lines. The story explores topics about greed, honesty, providing for family and community, as well as how the Tulalip Tribes emblem came to be the killer whale.

Tulalip Lushootseed teachers and staff, who coordinate the camp every year, teach youth basic Lushootseed phrases, prayers and traditional stories through interactive workstations. The camp, which features two sessions each a weeklong, focuses on a different traditional story each year. This year a handful of Quil Ceda & Tulalip Elementary teachers joined youth in learning the traditional values and stories of Tulalip, resulting in a continued collaborative effort

between the Marysville School District and Tulalip Tribes.

"Each year we pick a theme," said Lushootseed teacher Natosha Gobin to the audience before the play. "This year we learned about the seal hunting brothers and we are excited for you to hear what the kids learned during camp. Each year we have returning students. We only have ages 5 through 12, but when they reach that 12 year mark, most return to be group leaders and are excited to participate as a group leader."

Keeping with Tulalip tradition, two witnesses were called forth to watch the play and speak a few words to the youth about their work. This year, the honor went to

Tulalip elder Hank Williams, whose mother is Martha LaMont, and Tulalip member Patti Gobin.

"I thank everyone for being here to watch the kids learn our language," said Williams following the play. "This lifts my heart and makes me feel good to know that these children have learned our language and I hope they do not forget it, and they carry it on."

"What I witnessed was a dream come true," Gobin said to the youth. "The old people used to say they were waiting for this day. They were waiting for the day when we could speak our traditional language. My grandmother was forced into the boarding school when she was just five years old.

She entered speaking Lushootseed and left at the age of 19 speaking English. She refused to teach me our language because she said she didn't want me to get hurt like she was for speaking Lushootseed. These children are privileged to be able to speak our language. It is exciting to see this. I thank you children for speaking our language, and I thank the staff for being here to teach it to them."

For more information about the Lushootseed language or the camp, please contact the Tulalip Lushootseed Department at 360-716-4495 or visit their website at <http://www.tulaliplushootseed.com/>.



Left: Coen Ramsey and KC Hots spear the wooden seal their characters have been tricked into hunting.

Right: Natosha Gobin, Lushootseed Teacher, welcomes visitors to the 19th Annual Lushootseed Language Camp celebration play.



Tulalip in History July 2014

Compiled by Jean Henrikson,
Communications Dept. Librarian

Eds: The spelling Basball and Friberg are in the original document.

100 years ago – 1914

“Saturday afternoon’s water sports presented the best program of this sort ever staged in Everett. The greatest interest was in the Indian war canoe race, in which five of these craft were entered, two coming from the Skagit tribe, two from Tulalip tribe and one from the Suquamish tribe. This race was won by the Suquamish Indians in the ‘Cyclone,’ under the captaincy of Charles Anderson, with the Tulalip canoes, ‘Smoke’ and ‘Comet’ second and third, these being captained by William Shelton and J. Harrison respectively. In the single paddle Indian canoe race first and second place were taken by A. Shelton and H. Jackson; in the... double paddle canoe race the winners were Mrs. Dunbar and Mrs. Campbell...” “Indian Canoe Events Are Feature Of Water Sports: Five War Canoes Contest in Close Race for Supremacy.” *Everett Daily Herald*, 6 Jul., 1914: 10.

“The Fraternal brothers baseball team went to Marysville yesterday and were defeated by the Tulalip Indians to the tune of 10 to 1.” “Beaten at Tulalip.” *Everett Daily Herald*, 20 Jul., 1914: 10.

75 years ago – 1939

“Mrs. Angela Brown, 46, prominent Indian woman at the Tulalip Agency, died in a Tacoma hospital over the weekend. For the past ten years she has been employed as cook at the hospital at Tulalip and was active in many of the social affairs. She was born at Tulalip January 3, 1893, and was married to Frank Brown, June 10, 1909. In 1937 she entered the race for Marysville Strawberry Festival Queen and, although she did not become queen, she was one of the princesses for the festival. For a number of years she has been correspondent for the

Globe from Tulalip...” “Prominent Tulalip Woman Dies In Tacoma Last Week at Age 46.” *Marysville Globe*, 13 Jul., 1939: [1].

The Tulalip 4-H Girls’ club entertained their mothers, The Ladies’ club, Superintendent O. C. Upchurch and fifteen delegates at a tea on June 30. The meeting was opened by using the flag-set ceremony. This was followed by a report given by Phyllis Parks and Barbara Caton on their trip to Pullman. Forty guests were served. “Tulalip Girls Entertain.” *Marysville Globe*, 13 Jul. 1939: [3].

“Playing in the Northwest Indian baseball tournament on Saturday and Sunday, the Tulalip Basball team took second place after a defeat by the LaConner team at LaConner on Sunday. Tulalip trailed 18-12 at the end of the game. Saturday the local team defeated Lummi 17-13. Friberg led the hitting with 4 hits in 6 trips to the game. Friberg, Hatch and Holmes formed the batteries for the Saturday game and Jones, LeClair, Friberg, and Hatch and Holmes on Sunday...” “Tulalip Team Wins One and Loses One.” *Marysville Globe*, 13 Jul. 1939: [3].

“In one of the biggest upsets in recent years, the Swinomish Indians won the annual Indian baseball tournament at the Swinomish reservation near LaConner last weekend. The Swinomish tribe won from Tulalip in the final contest, 18 to 12. Edge, James and Joe formed the battery for the winners and Jones, Fryberg and Hatch, Holmes for Tulalip. In the semifinals, Tulalip downed Lummi, 19 to 11. The game was close up until the seventh inning when Lummi scored four runs and then Tulalip got ten. Tobey and McCarten made up the Lummi battery and Fryberg, Jones, Hatch and Holmes for Tulalip...” “Swinomish Indians Will [Win?] Ball Tourney.” *Everett Daily Herald*, 27 Jul., 1939

50 years ago – 1964

“A second year of summer school for Tulalip Indian children will commence next Monday morning under sponsorship of the Tulalip

Tribes, Wayne Williams, Tribal business manager, has announced. The program of school-related enrichment activities will be presented by a well qualified staff of four full time teachers assisted by four additional teachers in specialized fields and two teaching assistants. ... Enrollment for the school will start with children entering kindergarten next fall, and will include all of the elementary grades. Attendance period of the school will be from July 20 through August 14...” “Summer school again offered by Tulalip tribes.” *Marysville Globe*, 16 Jul. 1964: 5.

“The REV. B. ADAM Williams returned last week from a trip to Anderson, Indiana, Detroit Michigan, and Estes Park, Colorado, where he attended missionary meetings. He was accompanied by his family. Daughter Sherrill remained in Anderson where she will attend college this fall, making use of a scholarship received upon graduation from Marysville High School last June. Sherrill was the GLOBE’s high school reporter until her graduation.” *Marysville Globe*, 16 Jul. 1964: 5.

“Getting the signals from Coach Dale Lian for the baseball game last week with Edmonds here were members of the American Legion team...Missing for the photo were manager Bill Erickson and assistant coach Vern Ledford.” “Legion teams get signals straight.” *Marysville Globe*, 23 Jul., 1964:1.

“With ninety in attendance the 1954 Marysville High School class reunion held Saturday, July 25, at the Everett Elk’s Club was termed a huge success...Prizes went to Dean Ledford, Fairbanks, Alaska; Sandra Wilson Schraw, Anchorage, Alaska, and to Sue Morrical, Okinawa, for coming from the farthest distance away...” “Class of ’54 enjoys first reunion.” *Marysville Globe*, 30 Jul. 1964: 2.

25 years ago – 1989

“Father Pat Twohy leads his small Indian flock into St. Anne’s on the Tulalip Reservation for a Palm

Sunday service. During Kenny Moses’...baptismal ceremony, Neil Moses blesses him and his entire family with a cedar bough. Young parishioner Saul Brinson finds comfort in St. Anne’s after a family loss. Father Twohy and Rose Fryberg extend wishes of peace and love at the conclusion of a Sunday Mass...” Perine, Drew. “Native Faith” [photo captions]. *Everett Herald*, 1 Jul., 1989:5B.

“The students at the Marysville ‘Big Red’ Girls Basketball Camp had a great time learning how to play basketball under the instructional leadership of Mike Giusti and his able staff. In just its first year, the ‘Big Red’ Basketball Camp drew 75 girls to the Marysville Junior High School gymnasium. Winners of individual competitions within the camp were... Kristie Fryberg...” “Hoopin’ it up at Big Red’s.” *Marysville Globe*, 5 Jul. 1989:8.

“The Tulalip Tribes may go to court to protect their fishing grounds from dredge-spoils dumping in Port Gardner Bay...The Tulalip have already slowed a Port of Everett plan to use a designated site for soils from its small boat marina. But the Tulalip opposition is not expected to put a damper on U.S. Navy plans to drop 975,0900 cubic yards of mud at the site in connection with its home port, Tulalip lawyer Allan Sanders said...” Haley, Jim. “Tulalips may use court to keep dredge soils at bay.” *Everett Herald*. 12 Jul., 1989:1B, 3B.

“Efforts by Tulalip Tribes staff and local volunteers to monitor water quality and establish a database for future management and planning of the Stillaguamish River watershed will continue for two more years as a result of a recent grant from the state’s Centennial Clean Water program. Tulalip Tribes biologist Gino Lucchetti said the grant, which is administered by the state Department of Ecology, will be used to continue the monitoring and data gathering program begun last year...” “Water study help needed.” *Marysville Globe*, 19 Jul., 1989:2

“...Congratulations to our Paddlers who travelled with the Belle Bella Canadian Team in the ‘Paddle to Seattle.’ We are very proud of our canoe and history was in the making...

The Tulalip Soccer League has been started. Pauline Nolan, a Tribal Member Consultant, from Texas, is in training with our volunteer coaches and players. It’s exciting for our children 10/Under, 8/Under and 6/Under...An Anthropologist will be conducting a study on the Verhey property. A shellpile one quarter mile long and six inches deep has been questioned by the Tribes for quite some time and the findings will help recognize parts of our past in this area... Staff received instruction from the Board to negotiate the purchase of property on Hermosa Beach...The Board authorized the Chairman to sign the Deed to the Tribes Lopez Island property. This was a long struggle negotiating with the San Juan Commissioners for the Fee to Trust status and our use of the land...” Jones, Stan Sr., “Chairman’s Monthly Report July 1989.” *See-Yaht-Sub*, 25 Jul. 1989: 7.

“This past Monday afternoon, the Marysville Senior Girls Softball team took another big step towards a state championship by crushing the host Northshore team, 20-1. J.K. Tsoodle was back on the mound for the Berryville nine, holding Northshore to only 2 hits as Marysville collected 14. Mikie Goetz led the Berryville assault with 3 hits. Gina Oksness and Stephanie Williams both added 2 doubles to the one-sided totals. Also collecting 2 hits each were Crystal Hedlund and J.K. Tsoodle...” “Senior Girls All Stars at state: The quest for a state title continues...” *Marysville Globe*, 26 Jul., 1989:8.

Health

Babies are born to breastfeed

Submitted by Sara Pattison

There are over 100 good reasons to breastfeed. Breastfeeding provides social, emotional, economic, environmental, and health benefits to mom and her baby.

Below are just a few health benefits a baby receives from being breastfed. (Excerpt from ‘Breastfeeding: A Parent’s Guide’ by Amy Spangler.)

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- Breastfeeding lowers the risk of asthma, colic, food allergy, and eczema in infants with a family history of allergic disease.
- Breastfed babies are less likely to develop insulin-dependent diabetes mellitus.
- Breastfed babies are less likely to develop some childhood cancers, including leukemia and lymphoma.
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Please Join Us For A

COMMUNITY MEETING



Drs. June LaMarr and Karina Walters share information about the survey portion of **The Heli?dxSM Project**, *Healthy Hearts Across Generations*. The survey was conducted to assess the health status, health disparities, and health needs of the community.

Tuesday, Aug 12th, 2014
12:00 pm – 1:30 pm
Tulalip Administration Building, Room 162
Refreshments provided

The Heli?dxSM Project was a collaboration between the Tulalip Tribes and Indigenous Wellness Research Institute, University of Washington.



Presented by:
The Healthy Hearts, Healthy Minds Project

A new Healthy Hearts study which focuses on improving pre-diabetes and diabetes self care.

For more information contact Healthy Hearts at 360-716-4896

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Begins August 12, 2014

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DATE: Thursday, **August 28th**

TIME: **5–7 pm**

LOCATION: Rm 263, Admin. Bldg.
(6406 Marine Dr • Tulalip)

* RSVP: 360-716-4888, Higher ED
or highered@tulaliptribes-nsn.gov



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- Connect with Reliable Library Resources
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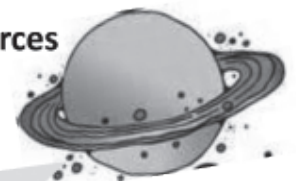


DATE: Tuesday, **August 26th**

TIME: **5PM – 7 PM**

LOCATION: RM 263, Admin. Bldg.

* RSVP: 360-716-4888, Higher ED
or highered@tulaliptribes-nsn.gov



Notices

Civil filing fees at Tribal Court to double

By Wendy Church, Court Director

Since the Tulalip Tribal Court first began hearing employment, housing, child welfare and fishing cases over 20 years ago, the Court's civil filing fees have not once increased. After careful review of the existing filing fees, it was determined the filing fees needed to increase to keep up with the administrative support costs of the Tribal Court.

Filing fees are collected by the Tribal Court and are then sent to the Tribes' general fund. Courts typically set civil filing fees to help defray the administrative costs it takes to

process civil cases because the administration of justice is costly. However, Tribal Court filing fees are still well under what it might cost at the County to initiate a civil action such as filing to get married (\$240 typical at County) or a dissolution for that matter. For Contested Child Custody and Contested Dissolution, and Personal Injury, the Court will charge more to file these cases as they are more complex and require multiple Court hearings, thus, more Clerk and Judge time.

With recommendations made to the Tribes' Board of Directors, a Court Order was approved to increase the Tribal Court's Civil Filing Fees, please see chart below with previous costs and the current costs which will become **effective Mon., August 18, 2014:**

Previous Cost		New Costs	
Adoption	\$50	Adoption	\$0
Anti-Harassment	\$50	Anti-Harassment	\$100
Child Custody	\$50	Child Custody - Uncontested	\$100
		Child Custody - Contested	\$200
Child Support	\$50	Child Support	\$100
Court Bar Admission	\$50	Court Bar Admission	\$100
Dependency (YINC)	\$0	Dependency (YINC)	\$0
Dissolution	\$75	Dissolution - Uncontested	\$100
		Dissolution - Contested	\$200
		Domestic Partnership	\$100
Elder Protection	\$0	Elder Protection	\$0
Employment Appeal	\$0	Employment Appeal (if approved)	\$100
Exclusion Deferral	\$0	Exclusion Deferral	\$100
Gaming Appeal	\$0	Gaming Appeal	\$100
General Civil	\$50	General Civil	\$100
Guardianship	\$50	Guardianship	\$0
		Marriage	\$100
Name Change	\$50	Name Change	\$100
Paternity	\$50	Paternity	\$100
Personal Injury	\$50	Personal Injury	\$250
Restraining Order	\$0	Restraining Order	\$0
Unlawful Detainer	\$50	Unlawful Detainer	\$100
		Workerman's Compensation	\$100
Zoning	50	Zoning	\$100

For more information about the Tulalip Tribal Court, please visit us on our website to see a listing of staff, judicial profiles, read news articles and a history of the Tribal Court as well as review the Court's annual reports from previous years.

Tulalip Tribal Court website: <http://www.tulaliptribes-nsn.gov/Home/Government/Departments/TribalCourt.aspx>.

2014 – 2015 Annual Hunting Meeting and Special Elk Permit Drawing

This year's Annual Hunting Meeting will be held at the Tulalip Administration Building in Room 162 on Monday August 11th at 5:30 p.m. This will be an opportunity to talk about the 2014-2015 hunting season and other hunting issues for The Tulalip Tribes.

We will also be having the drawing for the North Cascades Elk Herd special hunt for Tulalip Tribal Member Hunters. The drawing will be for Tulalip Tribal Member Hunters only. To qualify for the drawing you will need to be present at the meeting and have returned your hunting tags in previous years whether the tags were filled or unfilled. This is also open to Tulalip Tribal Member hunters who have not been issued a Nooksack Elk Permit in previous years. This will be a non-designated hunt, meaning that you cannot designate a hunter to fill your tag if your name is drawn. We will be drawing names for six permits, two any bull permits and one spike permit for GMU 418 and three any bull permits for GMU 437. We will also draw an additional five names as alternates; the alternates will be contacted, in the order drawn, if an original permit holder is not able to fill their permit in a reasonable amount of time. Requirements (key agreement, weekly reports..) for hunters that draw a special elk permit will be discussed at the meeting.

If you have any questions you can call Mike Sevigny at 360-716-4623 or Ray Fryberg at 360-716-4598.



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Births



Lolana Lisa Marie Emmsley

Born May 2, 2014 at 11:00 a.m. She weighed 7 lbs., 4 oz. and was 19 inches long.

Proud Parents are Sissy and Ricky Emmsley, Jr.

Siblings: Duante, Lei-lani, Patrick, Hanalei and Elijah

Grandparents: The late Arnold J. Cheer, Jr. and Jeanette A.

Fryberg, Patrick Emmsely, Sr., and Laura Sam.

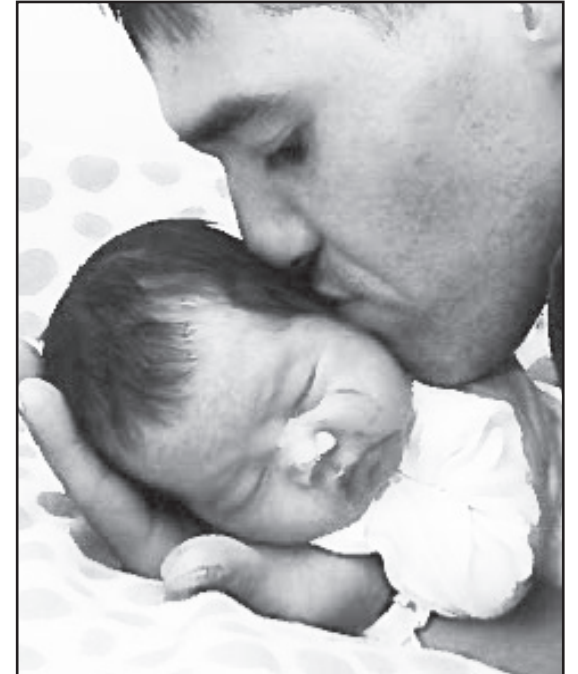
Great-grand parents: The Late Arnold J. Cheer, Sr., and Barbra Cheer, Harlem Sam, Sr., and Darlene Sam.

Auntie: Arnette, Suzette, Rozette Ariette, Tosh, Amand and Chrisitna Chance.

Uncles: Arnold III, Adam, Brian and Stephan

Great Aunt: Lisa Schlerert special friend (middle name) and Marie Contaro (second middle name)

Submitted by Annette Cheer



Tulalip Tribal Court Notices

TUL-CV-GU-2014-0217. SUMMONS BY PUBLICATION Tulalip Tribal Court, Tulalip WA. In re the Guardianship of JC, DOB: 1/6/2010 TO: Cameron Craig: YOU ARE HEREBY NOTIFIED that on June 11, 2014, a Petition for Guardianship was filed in the above-entitled Court pursuant Tulalip Tribal Code Chapter 4.05 regarding youth JC. You are hereby summoned to appear and defend the above entitled action in the above entitled court and answer on August 28, 2014 at 9:00 AM in Tulalip Tribal Court, 6103 31st Ave NE, Tulalip WA 98271. NOTICE: You have important legal rights and you must take steps to protect your interests. IF YOU FAIL TO ANSWER JUDGMENT WILL BE RENDERED AGAINST YOU. Date first published: July 23, 2014.

TUL-CV-GU-2014-0167. SUMMONS BY PUBLICATION Tulalip Tribal Court, Tulalip WA. In re L.P TO: Lakota Phillips: YOU ARE HEREBY NOTIFIED that on May 20, 2014 a Petition for Guardianship was filed in the above-entitled Court pursuant to TTC 4.05 regarding L.P. You are hereby summoned to appear and defend the above entitled action in the above entitled Court and answer on August 28, 2014 at 10:00 AM in Tulalip Tribal Court, 6103 31st Ave NE, Tulalip WA 98271. NOTICE: You have important legal rights and you must take steps to protect your interests. IF YOU FAIL TO ANSWER JUDGMENT WILL BE RENDERED AGAINST YOU. Date first published: July 23, 2014

TUL-CV-GU-2014-0125. SUMMONS BY PUBLICATION Tulalip Tribal Court, Tulalip WA. In re M.T. TO: Tonya Winegar: YOU ARE HEREBY NOTIFIED that on May 21, 2014, a Petition for Guardianship was filed in the above-entitled Court pursuant to TTC 4.05 regarding M.T. You are hereby summoned to appear and defend the above entitled action in the above entitled Court and answer on September 9, 2014 at 9:00 am in Tulalip Tribal Court, 6103 31st Ave NE, Tulalip, WA 98271. NOTICE: You have important legal rights and you must take steps to protect your interests. IF YOU FAIL TO ANSWER JUDGMENT WILL BE RENDERED AGAINST YOU. Date first published: July 2, 2014.

TUL-CV-GU-2014-0236. SUMMONS BY PUBLICATION Tulalip Tribal Court, Tulalip WA. In re T.L.E.K.W. TO: Tah-Sheena Williams and Kanum Cultee Sr.: YOU ARE HEREBY NOTIFIED that on June 20, 2014, a Petition for Guardianship was filed in the above-entitled Court pursuant to TTC 4.05 regarding T.L.E.K.W. You are hereby summoned to appear and defend the above entitled action in the above entitled Court and answer on September 2, 2014 at 3:00 pm in Tulalip Tribal Court, 6103 31st Ave NE, Tulalip, WA 98271. NOTICE: You have important legal rights and you must take steps to protect your interests. IF YOU FAIL TO ANSWER JUDGMENT WILL BE RENDERED AGAINST YOU. Date first published: July 9, 2014

TUL-CV-DI-2014-0248 Summons for Dissolution of Marriage (with children) Tulalip Tribal Court, Tulalip, WA Jessica Kristin Williams, Petitioner Vs. Alan Gordon Williams, Jr., Respondent To: Alan Gordon Williams, Jr., a petitioner has started an action in the above court requesting that your marriage be dissolved. In order to defend against this petition, you must respond to the complaint by stating your defense in writing, by serving a copy unto the Court, Tulalip Tribal Court, 6103 31st Ave NE, Tulalip, WA 98271, and upon the petitioning person within twenty days after service of this summons or a default judgment may be entered against you without notice. You have important legal rights and you must take steps to protect your interests. Date first published: July 16, 2014

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(Tulalip Home)

HOUSE FOR RENT

2823 81st NE, Tulalip, WA 98271

- 3 Bedrooms
- 1 & 1/2 Bathrooms
- Approx. 1500 sq. ft.
- Spacious Kitchen w/ Stainless Steel Appliances
- No Pets/No Smoking
- Wood Burning Stove
- Energy Efficient
- W/D Hook-ups
- Huge Back Yard
- Large Storage Area

TULALIP HOME – FOR RENT

Tenant will be selected through a lottery selection by the Executive Director. Applications must be turned into the leasing department with a \$950.00 Deposit in the form of a cashiers check or money order made payable to the *Tulalip Tribes*, please attach a copy of the receipt with the application. Income must be able to meet minimum rent of \$950.00. Cannot owe any debt to the Tribe. Must provide a copy of income and qualify with debt to income ratios established by the department. *This is a Work Force Housing Home.*

For Tulalip Tribal Members Only!

Please contact the Tulalip Tribes Leasing Department for a application and further details.

Office Location :
Tulalip Tribes Leasing Department
6406 Marine Dr.
Tulalip, WA 98271
360.716.4580

Contact :
Anthony Reese: 360.716.4821
areese@tulaliptribes-nsn.gov
Mary E. Williams: 360.716.4816
mewilliams@tulaliptribes-nsn.gov

ALL APPLICATIONS MUST BE TURNED INTO THE LEASING DEPARTMENT BY 4:00pm AUG 22, 2014

What do you think of Ted Nugent's recent anti-Indian remarks?



"I'm glad that tribes canceled his shows."

Sarah Murphy
Tribal Member



"After what he said, I wouldn't want to see any of his shows."

Dotty Goodwin
Tribal Employee



"He's a jerk. I can't believe he said Indians don't deserve to be called human."


Linda Henry
Tribal Member



"Who's Ted Nugent?"

Rocky Renecker
Tribal Member

HIBULB events



3rd Annual Hibulb FREE ADMISSION BY DONATION
Anniversary Celebration

Saturday, August 16 2014

Storytelling: Killer Whale Tales' **Jeff Hogan** & Hibulb's **Lois Landgrebe** • 10:30 AM - 12:00 PM

Poetry: **Ceriwyn Hanney**, *Poetry Out Loud* Competition Winner • 12:00 PM - 12:30 PM

Lecture: **Reverend Patrick Twohy, S.J.**, Author "Finding a Way Home" and "Beginnings - A meditation on Coast Salish Lifeways" 1:00 PM - 2:00 PM

Workshop: **Richard Muir**, Tulalip Artist will demonstrate his Peyote stitch and have kits available • 2:00 PM - 3:00 PM

Culture: **Lance Taylor**, Tulalip Master Weaver will demonstrate his skilled cedar weaving style 3:00 PM - 4:00 PM

Film: "More Than Fry Bread". Featuring producer **Travis Holt Hamilton** • 4:00 PM - 6:00 PM

Journey
WITH OUR
Ancestors | **COAST SALISH CANOES**


NOW OPEN

For all Hibulb events, call 360.716.2600 or go online.
Fees for all events are the cost of admission.

Lena Jones at 360-716-2640 lejones@tulaliptribes-nsn.gov | Mary Jane Topash at 360-716-2657 mjtopash@hibulbculturalcenter.org

You can keep the cultural fires burning... VOLUNTEER TODAY!

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PAYING OUT UP TO \$7.3 MILLION

BINGO

\$2,500 HAWAIIAN CASH HOT SEAT DRAWING

SATURDAYS AUGUST 2, 9, 16, 23 & 30

(3) Winners will be drawn each 7PM session prior to halftime. Each winner will choose an "Apron" to determine cash prize.

BINGO

\$2,000 CASH DRAWING ALL SESSIONS

SUNDAY AUGUST 31ST

(5) - \$100 at 11AM & 3PM sessions and (10) - \$100 at 7PM session. Each guest will automatically be entered into monthly drawing upon initial buy-in starting Aug. 1st - Aug. 30th with drawing to be held Aug. 31st, 2014.

SLOTS

\$2,000 HAWAIIAN \$ HOT SEAT DRAWING

THURSDAYS AUGUST 7, 14 & 21

(2) Winners drawn each 11AM, 3PM & 7PM session. Winners will choose a mini "Hawaiian Warrior Helmet" to determine cash prize.

FOR MORE MONTHLY EVENTS VISIT TULALIPBINGO.COM

\$5 OFF

11AM or 7PM Session.

One offer per guest, per week • Redeem at cashier window - Must present your Winners Club card to cashier - Not valid with any other offer. No cash value. Only original ad will be honored for special offers - no copies. Management reserves the right to cancel or amend promotion at any time.

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