

Tulalip

SEE-YAHT-SUB

dx'liilap syəcəb
"Tulalip News"

Volume 35 No. 25 Wednesday, July 2, 2014



Celebrating the return of King Salmon



2014 Salmon Ceremony. Photo by Niki Cleary.

By Andrew Gobin;
photos courtesy Stan and JoAnn Jones

The people enter the longhouse led by an important visitor carried on a bed of ferns, cedars boughs, and salmonberries. As the people enter they announce that our visitor is hik^w siyab yubech, Big Chief King Salmon, gathering around him in the center of the longhouse, rejoicing in his return and the promise he

represents. The annual Salmon Ceremony celebrates the return of the King Salmon, the first salmon run of the year. It is a time for the people to share in the first returning salmon. It is here that the yearly blessing of the fishermen takes place, praying for their safety and a bountiful season.

See King Salmon, page 7



Harriette Shelton Dover (Hiyultsa) explains the history of the Salmon Ceremony, and how it was revived. c.1977

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Watch

TULALIP TV

www.tulaliptv.com

Tulalip Tribal Government offices will be closed Friday, July 4, 2014 for Independence Day.

Have a great holiday!

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 7/7/14 thru Sunday 7/13/14		
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 - Joane Cardinal-Schubert A Blackfoot artist and visual storyteller, Joane works reflect a strong spirituality and have been described as visual stories of personal experiences	0:30
1:00 AM	A Mother's Choice Examines the root causes of FAS/FAE (Fetal Alcohol Syndrome/effects) from the perspective of Native mothers - strong messages about drinking while pregnant.	0:30
1:30 AM	History of Native Americans More than 300 different Native American tribes had common beliefs, traditions and experiences, and in many ways, their history is a shared experience.	1:00
2:30 AM	How to Bead - Applique Learn how to bead curved lines and floral shapes using two needle applique stitch. Learn how to bead on cloth and leather. "Larger than life" method.	0:30
3:00 AM	The Medicine Wheel Highlighting the Sweat Lodge and Pipe Ceremonies exploring the timelessness and meaning of the Wheel that may be at the center of native spirituality.	0:30
3:30 AM	Creative Native - 408 'Dolls' Featuring an interview with well-known Katchina doll-maker Gerry Quotskuyva, who explains the sacred meanings of these wooden dolls.	0:30
4:00 AM	LMTV #31 Potlatch Fund Leadership Awards, Samish Canoe Family, Winter in the Blood - The Beginning, People of the Hi-Line, The Crew, Longhouse Media Interns, How Chipmunk got it's stripes	0:30
4:30 AM	A Mother's Choice Examines the root causes of FAS/FAE (Fetal Alcohol Syndrome/effects) from the perspective of Native mothers - strong messages about drinking while pregnant.	0:30
5:00 AM	Earth Voices - 113 A series profiling Aboriginal People: Dale Auger - Artist, Robert "Taco" Sawan - Drug Counselor, Tineta - Musician, Everett Soop - Elder	0:30
5:30 AM	From the Spirit - Joane Cardinal-Schubert A Blackfoot artist and visual storyteller, Joane works reflect a strong spirituality and have been described as visual stories of personal experiences	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 2025 Children's Animated Program: "Breakin' Too" - T-Bear, Talon and Devon get caught up in the hip hop culture when a famous rap artist comes to town.	0:30
9:00 AM	Indian Country Diaries: A seat at the Drum How urban Indians survive economically and cope with the pressures of a federal relocation program and assimilation in a multicultural metropolis.	1:30
10:30 AM	History of Native Americans More than 300 different Native American tribes had common beliefs, traditions and experiences, and in many ways, their history is a shared experience.	1:00
11:30 AM	NorthWest Indian News - 54 "The Hibulb Cultural Center and Natural History Preserve", "Muckleshoot Longhouse Ground Blessing", "William Shelton Story Pole"	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	Hibulb Antique Appraisals-Pgm #3 An accredited antique appraiser provides information and current market value to local Hibulb museum guests and their Native American antiques.	0:30
1:00 PM	Native Report - 801 On this edition of Native Report, we attend the WEWIN honor luncheon and interview Shakopee Mdewakanton Sioux Community Chairman Stanley Crooks.	0:30
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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.tulalip.tv.com/tulalip.tv-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.tulalip.tv.com/tulalip.tv-schedule/>. Also, the TulalipTV Program Schedule is always available on Tulalip Broadband Channel 44 (TV Guide Channel)

Not getting your See-Yaht-Sub?

Contact Rosie Carter at 360.716.4298 or email rcarter@tulaliptribes-nsn.gov

FAMOUS!

Denise Brand

is
dʒəgʷaʔ dxʷyayus

(Famous for being a hard worker)

July 2014

Employees Recognizing Employees



Chosen by Security

We chose Denise because wherever she goes she is smiling and has a contagiously positive attitude. Her smile makes others smile. Denise is very kind and gentle in the way she presents herself which makes working with her so much fun. She is also very thorough with her job and keeps an open mind at all times in review of Grants. A very hard worker, and at the same time a very good person to be around and work with

Challenging the myths and stereotypes that surround Indian culture

By Roger Vater

During the week of July 7-13 on Tulalip TV, Channel 99 on Tulalip Broadband or streaming live on www.TulalipTV.com you can watch the documentary 'A History of Native Americans'.

More than 300 different Native American tribes had common beliefs, traditions and experiences, and in many ways, their history is a shared experience. This program examines the impact of European colonization on Native American tribes, including co-existence and trade, the struggles over land ownership and the effects of European imports like guns, horses, alcohol, religion and disease. It also covers the policies of the U.S. government, the forced removal of Indians in the Trail of Tears, the Indian Removal Act and the Indian boarding schools that diluted tribal cultures and shared beliefs. Today, all of the tribes face a similar, ongoing struggle to

maintain their culture, language and traditions in the modern world.

Photographic images, illustrations, maps and live footage vividly display the regions where various tribal communities have lived over the centuries. The documentary contains commentary from leading Native American scholars and contemporary tribe members who challenge the myths and stereotypes that surround Indian culture even today.

You can watch 'A History of Native Americans' 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.

'A History of Native Americans' can be watched on Tulalip TV during the week of July 7-13 at any of these times: 1:30 a.m. , 10:30 a.m. and 7:30 p.m.

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

Program description source - Written Heritage Books and DVDs and from DVD cover <http://www.writtenheritagebooks.com/>

Genetically engineered salmon threaten more than wild salmon runs

By Andrew Gobin

Salmon is a crucial resource for many Salish tribes, including the Tulalip people who are historically referred to as the Salmon People for their relationship to the salmon. But what happens when there are no more salmon returning? What happens to the culture and identity of the Tulalip Tribes? Today, the ongoing discussion over the fish consumption rate and the proposed increase in water pollution allowed in watersheds around Washington State pose real threats to the survival of wild salmon, and in turn the Tulalip way of life. The salmon resource is already at a high risk for extinction, with wild chinook (King Salmon) and steelhead runs recently added to the endangered species list. Over the last four years a new threat has grown

very rapidly, skirting around cultural and environmental policies through an ongoing debate under the United States Food and Drug Administration (FDA). Genetically-engineered salmon, known as AquaAdvantage Salmon, developed by AquaBounty Technologies, present risks to natural salmon production, the environment, and Tulalip culture and identity.

Mike Crewson of the Tulalip Tribes Natural Resource Department explained some of the immediate threats posed by AquaAdvantage salmon.

"While genetically-modified agriculture has been permitted for years and engineered crops are widely used in processed foods, this would be the first genetically-modified animal allowed for human consumption in the

United States. Like other farmed fish, they will compete with the U.S. salmon market and tribal economies dependent on fishing, especially if the technology spreads," he said.

AquaAdvantage salmon are genetically-engineered using genes from different species of fish, not genetically modified through selective breeding techniques. AquaBounty uses a growth hormone gene from Chinook Salmon and a promoter gene from an eelpout (an eel-like fish) that speeds up the growth cycle. That combination of genetic code is then inserted into the DNA of Atlantic Salmon. The eelpout gene keeps the Chinook growth-hormone gene producing year-round. The result is an Atlantic salmon that grows to market size in 16-18 months rather than the

Continued on next page

three to five years required for Pacific salmon to reach full size. If the FDA approves genetically-engineered salmon for human consumption and they enter the market, they will be cheaper and grow much faster, which could decimate Puget Sound tribal economies and others dependent upon fishing.

The threat to genetic purity is crucial to realize in the genetically engineered salmon debate as well. A lawsuit recently filed in the State of Washington prevented the release of nearly one million hatchery steelhead throughout the state, under the guise of protecting natural steelhead runs from such consequences.

“The spotlight is on hatcheries right now, with particular undue scrutiny regarding the possible genetic effects hatchery fish could have on natural salmon populations. And that’s even when they come

from the same stock as the wild fish,” explained Crewson. “State and federal regulators are even opposed to the transfer of native Pacific salmon between watersheds. While fishermen and others remain unsure how this technology could compete with native Pacific salmon, especially if the technology spreads, it is highly doubtful that the fishery regulatory agencies would ever allow genetically-engineered salmon into a region with wild salmon populations.”

The FDA decided that AquAdvantage fish require no labeling, meaning that consumers would not know whether or not the salmon they purchase is genetically-engineered or modified. For the Tulalip Tribes, the Salmon People, this poses a threat to the very essence of our cultural identity. Some would say, the general public has a right to

know what they are eating, especially tribal members who may buy salmon that they presume are native for cultural, subsistence, and religious purposes, such as the wild salmon celebrated at the annual First Salmon Ceremony.

“These cheaper, quickly-maturing, genetically-engineered salmon grown in hatcheries are just another gimmick that takes the focus off of the need to protect and restore salmon habitat and rebuild self-sustaining wild salmon populations. Essentially, this undermines the Tribes’ and other’s salmon recovery focus on rebuilding natural salmon runs by restoring habitat and protecting the environment needed to support healthy natural and hatchery production. There is not a need to develop genetically-engineered fish that live their whole life in hatcheries. There is, however, a need to restore

habitats and the environment to sustain long-term wild salmon populations to meet treaty-reserved harvest obligations,” Crewson said.

At the 40th Anniversary of the Boldt Decision in February, the late Billy Frank Jr. reiterated that the importance of protecting the future of the salmon resource was just as important as the right to harvest the resource. Because, if there is no resource, what good is your right?

To date, the Muckleshoot tribe is the only tribe in Washington State, if not the nation, to officially oppose the FDA consideration of genetically-engineered salmon for human consumption. The Affiliated Tribes of Northwest Indians and the National Congress of American Indians recently released official statements in support of Muckleshoot’s opposition.

Leaving a legacy

Judge Gary Bass discusses his career at Tulalip Tribal Court

Article and photo by Brandi N. Montreuil

Honorable Judge Gary Bass, a Colville tribal citizen, has been a staple at the Tulalip Tribal Court for over a decade. He has witnessed the growth in staff, programs, and the selection of the court as one of three chosen as a pilot project to exercise special criminal jurisdiction as authorized by the Violence Against Women Reauthorization Act of 2013 over non-Indians regarding domestic violence.

Recently Judge Bass received a lifetime achievement award from the Northwest Indian Bar Association in recognition for his long-term work in Indian country. The award recognizes his 49 years of law practice and work with Native communities. See-Yaht-Sub was able to sit down with Judge Bass and discuss his work in Indian country and his retirement from Tulalip Tribal Court at the end of this year.

The decision to practice law

“I was a young officer in the Army, and when you are a young officer, people that are up for special courts marshals can request that they have an officer, even though they are not a lawyer, represent them. I did that a few times and I really enjoyed it. I had never thought about being a lawyer until that time. I had an old Lt. colonel that was my regimental commander, I went to him and said, ‘you know, I am thinking about staying in the Army or I am going to law school.’ He said, go to law school. I never knew if that was a result of him thinking I was a lousy soldier or he thought law school would be a better fit for me.”

The change from lawyer to judge

“I was in King County and I had a large practice. One of the court commissioners there asked if I would like to come and sit, as what they call a pro tem judge, in King County Superior Court on ex



parte, and I said yes. I did that for 20 years, two to four days a month, and that was really the start of me being a judge. The reason I came here to Tulalip is because Mike Taylor called me, and said, ‘gee you know anybody that would like to come up here and sit as the criminal court judge three days a week?’ At that time I was thinking about going semi-retired, but I said, well sure. It was three days a week

but immediately it became full time, and of course I have been here ever since. It has been a great ride. I have really enjoyed it. I had never thought about becoming a tribal court judge until Mike brought the issue up. It was a better fit than being in the Superior Court because I probably would have been appointed to the Superior Court as a minority candidate, but I didn’t really want to do that. So this was the

“The crowning pinnacle of my career has been here at the Tribal Court, because hopefully I have helped make things better for Tulalip tribal members.”

- Judge Bass

best thing that could have happened to me.”

Life at Tulalip Tribal Court

“At Tulalip Tribal Court we hear all kinds of cases. Everything you can think of, from child custody to youth-in-need-of-care cases to criminal and so forth. Our days are really pretty busy. We have ex parte that we have two times a week, where we sign orders for people that need to get orders signed for default divorces, guardianships, probates, restraining orders for domestic violence cases, and minor settlement, and once a week I have the domestic violence staff-in meeting. It gets busy.”

Law in Indian Country, what makes it so different

“Tulalip Chief Judge Theresa Pouley and I are Native Americans, and we look upon the folks that come before us in the courts differently than we would in state courts. In state courts you probably are never going to see the individual in front of you again. Here, we get so that we know all the people that come before us. We know their family and we know all the things about them. Of course we look upon them as judges, but you kind of look at it more as of an elder guide. Their welfare and everyone that comes before us is extremely important to us. It is a different relationship and you get to be a part of the community here.”

“The law is frequently the same, but the things that are different of course are elders are treated with respect. We like to let folks have their say in court, which a lot of times in state courts the things that we allow people to talk about would never ever happen. Native Americans were treated so badly by the courts and justice systems that it is important to

us to let them have their say. Some things that are said are not necessarily relevant to the case, but they should be entitled to have their say. As a result, we have a different attitude towards them. We regard everybody here as our brothers and sisters, and we are responsible for trying to solve their problems.”

What Tulalip gave in return

“It has made me more aware of all the problems through the years that Native Americans have had, from generational trauma from sending them to the boarding schools and all the problems that have occurred because of that. It has made me aware of that and given me much more understanding of it, and the way we do things.”

“I was never a pow wow guy. My family lived on the reservation and we did all the things that we normally do on the reservation, but we weren't intimately involved in the cultural aspects of the tribe. So being here has made me more aware and respectful of all the traditions and culture of Native Americans. I have learned a lot that I never knew before. It has really been instructive to me as a Native American. As a judge, it has made me more understanding, and more willing to try to help people. One of the things I have always said is, when we get done, nobody is going to have statues of us like people in Washington D.C. and we are not going to have books written about us; our main legacy is that we have made lives better for our Native American brothers and sisters. That is our legacy and that is what drives me to want to do this.”

The awards

“I received a lifetime achievement award from the

Northwest Indian Bar Association. It is recognition for someone's long-term work they've done in Indian Country. At this point I have been working in Indian country, either urban or with tribes, for 48 years, so it is in recognition of that. When I was in Seattle I was very active in the urban Indian community.”

“I also have a plaque from the MartinDale Hubbell organization, which is a world wide organization that sends out surveys to judges and attorneys to anonymously rate people. This award says I am AV, which means I have the highest ranking in legal and ethical ability that they can give. For me that was a great honor because it is from your peers.”

Accomplishing the task

“I am very satisfied with my career. I don't think if I had to go back and do it again I would do anything any different. I have been very fortunate in a lot of ways, like coming here,

I think that was the best thing that could have happened to me. I never had aspirations for being a Supreme Court judge, I always wanted to be a very good trial lawyer and I think I was. The crowning pinnacle of my career has been here at the Tribal Court, because hopefully I have helped make things better for Tulalip tribal members. The whole Court has contributed to the justice system here and the Tulalip Tribal Court is recognized through the nation as either one of the best or the best tribal courts in the nation. That is a result of the teamwork from the Board of Directors to all the departments, court staff and reservation attorneys. This Tribe should be proud of its court because it truly is one of the best.”

CHANGE IN BOARD MEETING DATE

DUE TO THE INDEPENDENCE DAY HOLIDAY THE REGULAR BOARD MEETING WILL BE HELD SATURDAY JULY 12, 2014 AT 9:00AM IN THE CHH BOARD ROOM, 3RD FLOOR OF THE TRIBAL ADMINISTRATION BUILDING

**Please note the new start time for Regular Board Meetings
VISITOR FORMS ARE AVAILABLE AT THE BOARD OF DIRECTORS OFFICE
PLEASE CALL 360-716-4500 WITH ANY QUESTIONS OR CONCERNS**

Boom City or bust!



Stand owners look forward to the rush of shoppers.

Tulalip Boom City's 35th consecutive firework season

Article and photos by Brandi N. Montreuil

"It is a demand. There are people that want to buy fireworks and they know where to go to buy them. It's why we are here, because of those return customers," says Pink Cadillac stand owner and Tulalip tribal member, Dan Pablo Sr., about the annual firework-selling event in Tulalip known as Boom City.

Boom City, a malaise of 8x16 foot, cleverly decorated wooden stands displaying thousands of pyrotechnic merchandise, is in its 35th year of operation. The 126 stands owners will have a little over two weeks to sell thousands of fireworks and make a profit that can range from \$2,000 to \$30,000.

To organize this massive event and keep stand owners and the hundreds of thousands who come to purchase

fireworks each year safe, is a group of people called the Boom City Committee. The committee, consisting of five people, is responsible for site security, sanitation, and making sure Boom City policies are followed.

To ensure safety at Boom City, security personal are on-site throughout the selling season and enforce rules for stand owners and customers, such as no smoking near the stands, only lighting off fireworks in the designated discharging area, and safety in general. Tulalip Police Department also maintains an active presence at Boom City with a K9 unit in addition to foot patrol units, who patrol to discourage illegal activity.

Committee chairman, Dan Pablo Sr., says planning for the event takes months, that includes collecting of permit and insurance fees from stand owners before holding a drawing for stand lot numbers. After merchandise stocking and set up is finalized, Pablo says stand owners wait for the "rush," what he calls the four days before the 4th of July.

For 35 years, millions of customers have visited and purchased fireworks for their 4th of July celebrations, at what has been described as the single largest place to buy fireworks in the Pacific Northwest and a place unlike any other. But what makes Boom City so successful?

Pablo contributes its success to the fact that customers can purchase fireworks that are illegal in Washington state, such as firecrackers, bottle rockets, missiles and sky rockets. Stand owners, who must be Tulalip tribal members 18 and over or spouses of Tulalip members to operate a stand, are legally able to sell these types of fireworks specifically due to the location of Boom City. Tulalip Reservation is sovereign tribal land, making the sale of them exempt from state law, and it possible to possess and discharge them on tribal lands.

"I have seen prices in town that are lower than here, but our fireworks have more to them than what you can get in town, which is why they come here," said Pablo, who also says the annual firework season presents a tremendous

business opportunity to tribal members.

"It is a lot of work to do this. I look forward to it, and the extra money is a big draw. It is an opportunity to make extra money that you normally wouldn't be able to, but you have to have some salesmanship skills. You have to know what you have is the big thing," said Pablo about being a successful stand owner.

It is not only stand owners who stand to make a profit at Boom City this year, but also Tulalip youth, 16 and over. Youth are hired during the firework season to help stock stands, run errands, and help draw in customers. Food vendors also hire youth to take and deliver food orders.

While stand owners are open two weeks before the 4th, it's the few days before that they make most their profits.

"Selling is non-stop towards the end. There is no slow time. It is constant. It is a lot of work, and sometimes you don't get lunch until 4:30 in the afternoon. It is that busy. But it is a lot of fun," said Pablo.

Boom City will close on July 4, and is open daily from 6 a.m. to midnight. For more information regarding Boom City, please contact 360-716-4204. Or you can check out Boom City on Facebook.



Each stand owner offers a wide variety of fireworks to purchase, many which have the "wow" and "boom" customers are seeking for their July 4th celebrations.

King Salmon from front page

“We are thankful the fishermen have made it through another season. This is the reason we have the blessing of the fishermen, we ask the Great Spirit to bring them home safe, and ensure a good salmon catch,” said longtime ceremony leader, Stan Jones, Scho-Hallem.

For 24 years, my entire life, I have been raised with the salmon ceremony. I have attended all but one, and do not see myself missing any others. When practice starts, it is my favorite time of the year. For two months before the actual ceremony, families come together every week to share a meal, share the teachings, and share the songs and dances. I take great pride in seeing the ceremony continue and grow, and I am grateful to be a part of it. I’m thankful to carry on the work so many have handed down, thankful to see the familiar faces, and glad to see new faces.

Glen Gobin, Tee-Chulh, who leads the ceremony today said, “This is the first year we have entered with the welcome song and not been able to fit everyone around the longhouse floor.”

In my lifetime, the number of participants has steadily grown. But over the last four or five years, many young people have started to come to practice, and continue to return year after year. This could not have been possible had the Salmon Ceremony been lost, as it almost was. Revived in 1974, thanks to the work of Harriet Shelton Dover, Morris and Bertha Dan, Molly Hatch, Daisy Williams, Stan and JoAnn Jones, Bernie and Delores Gobin, Neil Moses, Louie Moses, Bobby Moses, and many more, the ceremony continues today.

In the video, *‘First Salmon Ceremony Then and Now’*, Harriette Shelton Dover, Hiyultsa, was filmed as she spoke about the revival of the ceremony. “Morris Dan and I, we were cousins, and we talked about the Salmon Ceremony, which had been, really, disappeared, because all of the Indians were discouraged from speaking the Indian language. And so, this Salmon Ceremony is a revival of the Snohomish Tribe’s Salmon Ceremony.”

The Salmon Ceremony continues today. It is as much a place for learning as it is a place for celebration. During the weeks’ prior practices, families gather to teach new participants, ranging from small children up to their grandparents, the songs and dances, and what they mean literally and what they mean for our people. Many cultural values are discussed at practice as well, working to preserve the essence of our culture along with the songs and dances.

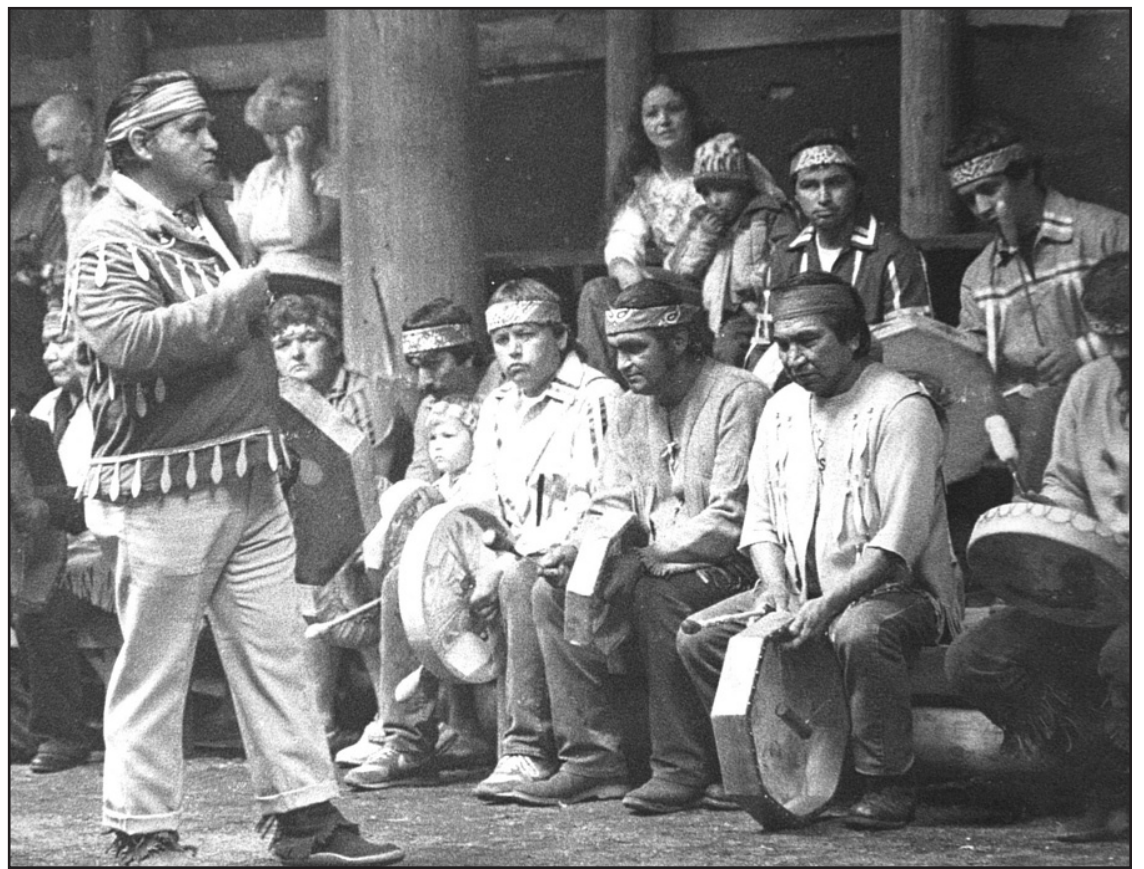
“We remember an almighty Creator, that we call, in our language, Dukwibulth. Dukwibulth created all the earth, all of its people. He created us. He created the salmon for our use,” said Hiyultsa.

We depend on the salmon in many ways for local economies and for cultural subsistence. One of the many teachings brought out at the ceremony each year is the importance of our visitor.

“He is a scout for the salmon people,” said Tee-



Penoke Hatch (Spah-Teb-Kud) and Cliff Jones carry our visitor in 1977. Bertha and Morris Dan, along with Molly Hatch and Harriette Shelton Dover (Hiyultsa), lead the song announcing him to the people. Also pictured: Stan Jones Sr. (Scho-Hallem), Louie Moses, and Teri Gobin (Sha-Hay-La-Los)



Stan Jones (Scho-Hallem) speaks to the people. Front seated: Cliff Jones, Roy Hatch (Wats-Ka-Lah-Tchie), Nick Gobin (Tee-Chulh II), Glen Gobin (Tee-Chulh), Stomper Jones, Raymond Moses (Teatmus), and Sonny Jones (Swil-Peeb). Behind: Weedy Carpenter and Kim Moses. c.1987

Chulh. “If we treat him with respect, if we receive him in a good way, and if we acknowledge his sacrifice for us to eat, he will return to the salmon village and tell his people that we are good people. And we will have a good fishing season that will sustain us through the year.”

“He is our grandfather,” added Patti Gobin, Squatalk, Glen’s sister who passes

down the teachings she received from Hiyultsa at each practice. “Long before we were human, we were the salmon people. We still call ourselves the salmon people. Our grandfather allowed us to become human so long as we remembered who we are and where we come from. And so he comes every year to see if we remember and to see how we live our lives.”

Continued on next page

News

His return symbolizes the return of a healthy salmon run, which our people depend on to survive, in many ways; as a source of income, and as a primary food source. A ceremonial feast to honor and celebrate that begins with the sharing of a small piece of fish and a drink of water, symbolic of everyone sharing in the salmon returning and the life that the water provides for our people.

For a few years now, the issues of climate change and environmental preservation and protection have been talked about on the long house floor at the Salmon Ceremony. Today, in the state of Washington, there is legislation being moved that would make regulations on industrial pollution more lenient. That legislation has direct impacts on the salmon and the people that depend on them.

“That piece of fish that we share in, that small amount we will all eat, that is equal to what the state is saying you can eat in a month without health risk. That’s not just us [Indian people], that’s everybody. And so, when we as tribes fight this, we do it for everyone,” said Tee-Chulh.

The Tulalip First Salmon Ceremony is about many things, but above all is the importance of culture. Our culture, the culture of the salmon people, extends far beyond our traditional customs to the values placed on caring for the environment and respecting the natural world. My grandfather, Bernie Gobin, always talked about respecting our resources, not taking them for granted.

Ray Fryberg Sr., Stetalk, often shares a story that I appreciate. He was fishing with his grandmother, and there were lots of fish around, but his grandmother only ever caught enough to fill her small canoe and went home. When he asked why she didn’t stay and take more salmon home to sell or to keep, she simply replied that she left them so they would be there tomorrow.

The value in that story is to make sure there is enough salmon, enough of any natural resource, for tomorrow, for the next generation. That doesn’t just mean not overharvesting, it means protecting the environment so that the resource continues to not only survive, but thrive. If you take care of the resource it will continue to take care of you, and that is what Salmon Ceremony is about today.



Ray Fryberg Sr. (Stetalk), Stan Jones Sr. (Scho-Hallem), Sonny Jones (Swil-Peeb) leading the people out of the longhouse to go down to greet our visitor, Hik Siyab Yobuch. c.1983



Cliff Jones and Roy Hatch (Wats-Ka-Lah-Tchie) carry our visitor off the canoe and throughout the rest of the ceremony. c.1987

2014 Salmon Ceremony

Photos by Niki Cleary



News



Tulalips hit fashion runway for education



Queen Geraldine and King Hank model their outfits with a regal grace.

Article and photos by Andrew Gobin

Tulalip Chairman, Herman Williams Sr., and Vice Chairman, Les Parks, joined the Marysville Strawberry Festival Royalty and guests at Leifer Manor on June 17 for the April Friesner Scholarship Fund Royalty Luncheon and Fashion Show. Many Tulalip community members also participated in this year's show, including the Strawberry King and Queen, Tulalip's own Hank and Geraldine Williams, who were joined by their family for lunch.

"I'm so glad that our people are involved in this. I think it is really great that we are represented here and hope that this will help build bridges between our communities," said Pauline Nolan Williams, a Tulalip elder who is involved with Strawberry Festival activities.

Williams modeled at the luncheon, along with Nicole Sieminski and Jeannie McCoy, all of

whom were escorted down the runway by three gentlemen from Marysville Pilchuck High School. King Hank and Queen Geraldine escorted each other, and Chairman Williams was escorted by his granddaughter, Mytyl Hernandez. Models could choose an outfit from local retailers JC Penny, Fred Meyer, Trusty Threads, or Walmart East (the new Walmart on Getchell), who supplied clothes for models to show. Some, like Sieminski, liked their outfits so much, they ended up purchasing them.

Junior and Senior Royalty were awarded at the fashion show luncheon with academic scholarships of up to \$5,000 from the fund. Hewlett-Packard, one of the events major sponsors, also gave the royalty a gift of brand new ink jet printers.

The Leifer family was thanked for hosting the event and providing the use of their facilities free of charge.



Chairman Herman Williams Sr. smiles as he sports his new duds, along with the northwest native print jacket he is known to wear. Escorted by granddaughter, Mytyl Hernandez.



Above: Nicole Sieminski modeled a new outfit she purchased from JC Penny.

Left: Queen Bonnie Byers of the 1934 Strawberry Festival Pageant attended the show. She is the first Strawberry Festival Queen ever crowned.



Above: Jeannie McCoy, escorted by a young gentleman from Marysville Pilchuck High School, in a cool blue ensemble.



Behavioral Health programs are evolving

By Lena Hammons, Executive Director of Behavioral Health

Over the last year our programs have been changing to better meet the needs of our citizens. In order to ensure that you have the most up-to-date information, I've compiled a list of commonly asked questions and answers. Feel free to call or email our programs at any time for more information!

How do tribal members qualify to go to inpatient treatment and detox?

Currently we are not paying for inpatient treatment or detox. We are utilizing the free treatment centers available in our local area. We are also working with clients to sign them up with insurance to pay for inpatient/detox.

Apply for the affordable care at Family Services or the Health Clinic. What do they need to bring to sign-up? When will their new policy come into effect?

Meitra Williams and Kaylela Grayson (Hillaire) are trained assistants to help our clients sign up for insurance.

- Social security card (will need children's if claimed on taxes.)
- W-2's or 1099 Miscellaneous Income
- Some form of payment, being a credit or debit card.
- Tribal ID's
- Insurance is effective the first of the month following sign up if done before the 23rd of month.
- If insurance application is completed after the 23rd, eligibility is the first of the following month.

What services does Family Services offer for people who are trying to recover? Pre and Post treatment

We offer Outpatient treatment services here at TFS including aftercare activities with the Men's Wellness Warriors Sweat, Red Road to Wellbriety group, Talking circle, we refer our clients to

AA, NA, ACOA, and other support groups in the local area, and provide case management services as needed.

What do tribal members need to do to get into our Suboxone program? What levels do they need to have as far as drugs in their system before they can take Suboxone?

- Intake/Assessment for entry into the Suboxone program by a counselor
- Followed by medical assessment for appropriateness of Suboxone treatment by Dr. Franco.
- Client is then sent to the clinic for medical clearance and labs to make sure that there are no medical issues that contraindicate and/or that can be complicated by the use of Suboxone .
- A client must have not used heroin or other short acting opioids (like Vicodin, Percocet) for 12-24 hours or in the case of methadone and other long acting opioids (like long acting formulation of morphine), 3-4 days .
- Another way is to simply wait until the client is in mild to moderate withdrawal.
- Any of these 2 methods will prevent or minimize the occurrence of precipitated withdrawal which is more severe than the natural withdrawal.

More details about Suboxone. What are the effects? What is the average length of time patients are on Suboxone?

Effects:

- It will prevent symptoms of withdrawal
- It will eliminate cravings or drug hunger
- It will block the euphoric effects i.e., client will not feel "high" when self-administering heroin or other opioids.

Average length of time on suboxone: Clients are on maintenance (optimal dose is reached and routine dose adjustments are no longer needed) for 6 months or longer. After that, a medical taper is initiated if the client desires and has been stable and abstinent.

Are beds readily open at treatment and detox centers? Or should we be aware that there may be a wait?

No, beds are not always readily available at Inpatient/Detox centers. There may be a wait

due to the treatment centers being full, funding, waiting assessment results, physical exam results that may be required for the agency, and the fact that there are not enough free treatment centers in the State of WA.

Are we getting information out or educating our community about the negative effects of opioid abuse? How does this start? With prescription medication? We would like to see information in each see-yaht-sub containing education about addiction and how to get help.

Behavioral Health is working towards prevention, education and community involvement. The community has taken several steps on their own to address this severe problem. Two members have started their own NA groups, another has taken upon himself to be a sponsor for many many members and to recruit others as sponsors in effort to provide that cultural/spiritual inspiration to the members, a few young Tribal Moms have organized monthly "together we are better" potluck events, another has worked to start a program for Tribal Dads who have completed the beda?chel system to provide support to dad's currently in the system.

In addition to community education on the negative effects of opioid abuse, may I suggest talking about the BENEFITS of Suboxone treatment most notably:

Decrease heroin use in our community, decrease use of medical services, decrease crime rate, return to employment, and eliminate family disruption. I am sure there are many more.

How is Family Services responding to this epidemic?

As Professionals, we are handling each client with respect and to the best of our professional abilities. We have taken this very seriously and been working on new ways to do prevention activities/conferences/outreach in the community. We are also working on modifying our curriculum for our Youth department and working on updating our Chemical Dependency materials.

Every crisis is handled immediately and we have a schedule of Chemical Dependency Professionals (CDP's) who are open every day to handle a walk-in client or take care of immediate need.

Interested in Wellbriety Training?

Submitted by Felicia Emhoolah and the Higher Education Staff

White Bison, Inc., is an American Indian non-profit charitable organization operating under the provisions of 501(c)3 of the International

Revenue Code and is based in Colorado Springs, Colorado. White Bison offers sobriety, recovery, addictions prevention, and wellness/Wellbriety learning resources to the Native American community nationwide. Many non-Native people also use White Bison's healing resource products, attend its learning circles, and volunteer their services.

White Bison has offered The Tulalip Tribes a discount for the September courses, they

will come to Tulalip for these trainings if they can get 15 Tulalip Members to sign up for this training. Higher Education will cover the cost of the registration for Tulalip Tribal Members, please contact Higher Ed for more information on funding.

If you would like more information about White Bison, please contact them directly. White Bison, Inc., 701 N 20th Street, Colorado Springs, CO 80904. 1-877-871-1495

Gambling Addiction

Submitted by Sarah Sense-Wilson, Problem Gambling Coordinator

- Gambling addiction is an illness, **not** a financial problem.
- It starts out as a recreational activity and progresses to a compulsive behavior, which becomes the main focus of a gambler's life.
- Compulsive gambling has mental, physical, emotional and spiritual manifestations and consequences.
- The main symptom of this addiction is denial and the major characteristics are loss of control, preoccupation, chasing the losses and continuing despite negative consequences.
- Anxiety and depression, low self-esteem and immaturity often underlie this addiction. However, the person has to stop gambling first before they can be helped with any other issues.
- Gambling addiction has a devastating effect on family life and relationships.

Definition

Compulsive gambling is a progressive illness, which starts out as a recreational activity and ends up being destructive to both the gambler and his/her families. Compulsive gambling has mental, physical, emotional and

spiritual consequences. The main symptom of this addiction is denial and the major characteristic is loss of control. There is also a tendency to take bigger and bigger risks as time goes by.

Like alcoholism, it is an illness, which cannot be cured, but which can definitely be arrested. One of the main symptoms of gambling addiction is that it becomes an overriding passion that permeates all aspects of the gambler's life. Inability to stop gambling and continuing to gamble despite negative consequences are also characteristics of gambling addiction.

Winning, losing and desperation are the three phases of compulsive gambling. There are both social and economic costs involved when someone is addicted to gambling. These include poverty, starvation, family disintegration and criminal behavior. People who gamble to excess often suffer from feelings of depression and anxiety, as well as muscular tension, fatigue, headaches and high blood pressure.

Employees who have a gambling addiction also do not perform well at work as they are preoccupied with the next bet, money problems, where to get money, etc. Engaging in criminal activities in order to fund the gambling habit becomes a reality for many gambling addicts.

Gambling addiction is something that can happen to anybody.

Test yourself

Below are 10 questions from the US National Council on Problem Gambling on gambling behavior.

1. Have you often gambled longer than you had planned?
2. Have you often gambled until your last cent was gone?
3. Have thoughts of gambling caused you to lose sleep?
4. Have you used your income or savings to gamble while letting bills go unpaid?
5. Have you made repeated, unsuccessful attempts to stop gambling?
6. Have you broken the law or considered breaking the law to finance your gambling?
7. Have you borrowed money to finance your gambling?
8. Have you felt depressed or suicidal because of your gambling losses?
9. Have you been remorseful after gambling?
10. Have you gambled to get money to meet your financial obligations?

If you or someone you know answers "Yes" to any of these questions, consider seeking assistance from a professional regarding this gambling behavior. For a variety of treatment services contact Tulalip Tribes Family Services Problem Gambling Program at (360)716-4304 or Washington State Helpline 1-800-547-6133

M.O.M.s Group ushers in summer season with luncheon



Article and photos by Brandi N. Montreuil

The Tulalip M.O.M.s Group kicked off their summer season with a baby shower-themed luncheon on Tuesday, June 17 at the Tulalip Early Learning Academy. The group, which stands for 'Making opportunities for mothers,' is providing mothers a place of support to discuss everything mommy related, from how to get your toddler to eat peas to my teenager never cleans their room.

The group welcomed over a dozen participants that

included mothers-to-be, aunts, grandmothers, and kids. The informal luncheon focused on getting to know one another.

"No one prepares you completely for motherhood. It is all new and you don't know when you go into this everything you are going to face. All I want to do is not mess up my son with all my issues, and make sure he is happy and healthy," said group participant Theresa Sheldon, about the fear mothers feel about failing and the stress it causes.

"I know there is a lot of support here," said Lena Hammon,

Left: Mothers joining the M.O.M.s Group luncheon held June 17, played a fun baby themed word association game while sharing quirky fun stories about their kids.

Health

a single mother of two, who shared comforting words with young mothers at the meeting, "I just want you all to know that even though times can get tough, that it works, be strong. Let your kids be your best friend, together you can get through anything."

The luncheon also included fun baby shower themed games and prizes, and a raffle.

There is no cost to attend the M.O.M.s Group meetings. Future group meetings will include forum discussions based on participation requests, parenting advice, and crafting projects centered on themed topics.

For more information on future group meetings or the group, please contact coordinator Alison Bowen at 360-716-4322.

Right: Kids attending with their mothers tried to guess an expectant mother's belly size to win a mystery raffle prize.



No sugar added

Article and photo by Monica Brown

The food industry is adding extra sugar to food. We buy it and it tastes delicious so we eat more on a regular basis because it's cheap, easy to get and tastes good. As studies have shown over the years, many of the foods sold to us under the guise of being nutritious have their nutrients stripped away, re-added and pumped full of additives. And preservatives are deteriorating our health at a rapid rate.

If you want to start cutting excess sugar out your diet, start reading labels when eating packaged food. Don't fall for the common advertising words used to make food seem healthy; gluten free, organic, natural, wholegrain, antioxidant. Try picking out packaged food that lists about five ingredients on the side panel; these foods will have fewer additives, preservatives and make it easier to find out if the sugar is added or naturally occurring. Look for low sugar, high fiber and a large number difference in the total carbs and sugar; a good example of this is plain oatmeal.

You don't have to go cold-turkey, reduce your daily added sugar intake to somewhere between 24-36 grams of sugar which is equal to about one cup of ice cream, one 8 ounce coke or 7 tablespoons

of ketchup. An alternative way to control excess sugar without counting sugar grams is to reduce refined carbohydrate intake. Refined carbs include a long list of foods and are usually foods that have had the nutritious portion stripped away, foods like white rice, bread, pasta and almost every snack food made with sugar, foods like energy bars, juice, soda, alcohol and even sauces.

Don't substitute sugar foods with sugar free foods that have artificial sweeteners. Mainly aspartame, which is broken down and turns into formaldehyde in your body and can also cause several psychiatric disorders, make you prone to anxiety attacks, depression, headaches, seizures, and tremors. Once you stop having sugar cravings other foods like carrots or bell peppers will begin to taste sweeter than before.

Flourless Chocolate Cake

This recipe from Spoonfulofsugarfree.com was not difficult to follow and turned out delicious. I did have to purchase a small food processor but I was able to find all food ingredients, including almond meal, at the Marysville Haggen. The cake is almost like a brownie, it's full of chocolate flavor, perfectly sweet and moist. Spoonfulofsugarfree.com has recipes for every meal and snack idea and many are made without dairy or added sugar and use flour alternatives.

Flourless Chocolate Cake

Recipe by Sugar Free Alex,
spoonfulofsugarfree.com

Ingredients

- 1 1/2 cup packed almond meal*
- 1/2 cup cocoa powder
- 1/2 teaspoon baking soda
- pinch salt
- 1 1/2 cup packed pitted dates**
- 1/2 cup water
- 3 eggs
- 2 Tablespoons coconut oil
- 2 teaspoons vanilla

Instructions

- Preheat oven to 325*.
- Mix together all dry ingredients (almond meal, cocoa powder, baking soda, and salt) in a bowl and set aside.
- Place the dates and water in a food processor or strong blender and blend until it forms a smooth paste.

- Mix the date paste with the wet ingredients (eggs, coconut oil, vanilla), and mix until smooth.
- Add the wet to the dry and stir until smooth.
- Grease an 8" round cake pan, and pour in batter.
- Bake for 25-30 minutes, or until a toothpick comes out clean. Let cool for at least 10-15 minutes before serving so that it has time to set.
- Serve plain or with fresh fruit and/or coconut whipped cream. May also be served chilled from fridge.

Notes: Make your own almond meal by processing raw almonds until no large chunks remain. Don't over process because it will turn into almond butter. **You may soak the dates for a few hours or overnight to make them softer and easier to blend.



Community

Tulalip in History, June 2014

Compiled by Jean Henrikson,
Communications Dept. Librarian

100 years ago – 1914

“Everett now has daily a direct postal service with Tulalip and Birmingham, as a four years’ contract has been awarded by the government to the owners of the launch Birmingham at \$90 a year. Heretofore mail between Everett and Tulalip and Everett and Birmingham has gone in a circuitous route from Marysville. By the new ruling mails will go direct to the points mentioned seven times a week...” “Direct Mails Are Secured With Tulalip and Marysville.” *Marysville Globe*, 27 June, 1914: 9.

75 years ago – 1939

“At present an organization of individuals, steps were taken by the Northwest Federation of American Indians at its twenty fifth annual convention Saturday and Sunday at Tulalip looking toward its reorganization into a super council of the Northwest tribes. ...Between 250 and 300 Indians attended the convention...Entertainment features were Indian dances under the direction of Harriett Shelton and Ernest Cladoosby and two baseball games in which Tulalip won over Swinomish and Lummi teams.” “Northwest Indians to Reorganize Federation into Super Council.” *Marysville Globe*, 5 June 1939: 4.

“To a fanfare of trumpets Miss Muriel Tollefson of Monroe will be crowned queen of the eighth annual Marysville Strawberry festival at the City park in Marysville. ...In the court of Queen Muriel at her coronation will be the ladies in waiting and attendants the candidates from Marysville and other communities of the county... Miss Berton, Arlington, Miss Phyllis Jacobson, Marysville, Miss Marjorie Bartlett, Lake Stevens, Miss Marian Carlson, Stanwood, Miss Iris Fryberg, Tulalip, Miss Florence Burrough, Granite Falls and Miss Jeanette Lorenson, Snohomish. “Marysville in Readiness for coronation of Queen

and Annual Strawberry Fete.” *Everett Daily Herald*, 13 June 1939: 1.

“With one of the largest crowds ever in attendance, success defines the eighth annual Strawberry Festival held here Wednesday, June 14. ... Indian entertainment began the afternoon of festivities, followed by many sports events at the high school athletic field, with a baseball game between Tulalip and Kellogg Marsh as the highlight. Tulalip proved to be the better of the two...” “Festival Is Huge Success.” *Marysville Globe*, 15 June 1939:1, 4.

50 years ago – 1964

“And now I crown thee Queen Janie, queen of the 1964 Marysville Strawberry Festival.’ So said Dr. R.G. Beaman...Janie sponsored by the Moose Lodge, won the coveted honor...In her court are Vickie Moses...a very close runner-up sponsored by Tulalip Tribes, Inc. and Jeanne Lindell... sponsored by Marysville Chamber of Commerce...” “1964 Strawberry Queen Janie Moore.” *Marysville Globe*, 25 June 1964: 1 photo
Tulalip Tribes, Inc. hosted the annual Salmon Barbecue dinner at the June meeting of the Marysville Chamber of Commerce held Tuesday evening at Tulalip Tribal Hall. Chamber President Kelly Kalstad ...introduced Sebastian Williams who told of his activities on the ‘war on poverty committee’ instituted by President Lynden Johnson. Williams will attend a meeting in Seattle, Saturday, at which preliminary activities will be discussed. Tulalip Tribe manager Wayne Williams greeted the C. of C. visitors and expressed the desire that this annual event would long continue. Featured on the program was Harriett Dover, daughter of the late Chief William Shelton. Mrs. Dover sang two ancient Indian chants, the ‘Blessing of the Long House’ and ‘The Return of the Salmon.’ She displayed and explained the usages of many old time Indian handicraft and hunting pieces of equipment...” “Chamber of Commerce enjoys annual barbecue at Tulalip.” *Marysville Globe*, 18 June 1964:1

25 years ago – 1989

“May students of the month at MPHS are Shane Pahukoa and Stephanie Fryberg...Fryberg, daughter of Bert and Cookie Robbinson is a senior at MPHS, a member of the National Honor Society and received a Rotary Scholarship to serve as foreign exchange student to Denmark last year. Fryberg is member of the swim team, Natural Helpers, Key Club, Spanish Club and senior tea committee. Community activities include Special Olympics and Marysville Sharks Swim Team...” “MPHS May student of the month named.” *Marysville Globe*, 7 June 1989: 12

“After six months of carving, the Tulalip Tribes’ centennial canoe slices through the waters for the public to see in preparation for the tribes’ annual first-salmon ceremony. The canoe was hand-carved by tribal member Jerry Jones and his assistant Joe Gobin using a 500-year old cedar tree...” “Canoe takes to the water for 1st-salmon ceremony.” *Everett Herald*, 14 June 1989: 1

“Mariah Moses dips the eagle feathers in water and circles the longhouse, touching the feathers to each man and woman in turn. First the heart. Then the center of the forehead.... Moses bobs to the rhythm of the drums. She passes a long line of her people, blessing each Tulalip Tribes member about to fish in this season of the King salmon. ...Members of the Tulalip tribes paid honor and respect Saturday to this creature whose life is inextricably entwined with the lives of Indians. ...This first-salmon ceremony, as with many other native traditions was shunned by earlier generations under the pressure of white settlers and their foreign culture. Only a few tribal elders recalled the salmon ceremony from their childhood. Armed with a tape recorder, [Stan] Jones set out 14 years ago to record the ceremony remembered by tribal elders Harriet Shelton Dover and Morris Dan. ‘They said to me “You learn it. You hand it down.”’ And so the revival of an ancient tradition was reborn...” Witmer, Pam. “Scout of the ‘salmon people’ Ceremony honors ‘a very important visitor...to the beach.’”

Everett Herald, 14 June 1989: 1C-2C.

“Some 25 handicapped youngsters got the thrill of catching trout – some for the first time-thanks to a partnership arrangement between the Stillaguamish Chapter of Trout Unlimited and the Tulalip Tribes. The fishing session was held on Battle Creek on The Tulalip Tribes Reservation. A pool was formed for the occasion and filled with some 450 trout raised at the tribal hatchery. With help from the Trout Unlimited members, the youngsters excitedly pulled in their flopping catches, providing a day’s work of giggles and smiles.” Bandel Chuck. “Handicapped youngsters get thrill at Tulalip.” *Marysville Globe*, 14 June, 1989:11

“The Tribes are now in the process of purchasing Ace Wester’s property. This is next to the Quil Ceda Creek and is targeted for a water oriented industrial site.” Jones, Stan. “Tribal Chairman’s Monthly Report.” *See-Yaht-Sub* 15 June 1989

Corinna Contraro...Mary L. Williams...Jana James...Adam Brisbois ‘Rocky’...Debbie Parker... Dushaine McGavin...Bernadeen Madison...Tony Hatch...Stephanie Fryberg...Jolene Jack...Melinda Contraro...Congratulations!...Class of 89.” Cheer, Patricia. *See-Yaht-Sub*, 15 June 1989.

“The Strawberry Festival Talent Show on Tuesday, June 13, at the MPHS Performing Arts Center, provided an exciting display of vocalists, instrumentalists and dancers...Melinda Contraro first place vocalist, 13 and over...” “Festival talent show.” *Marysville Globe*, 21 June 1989: 4

“More than 30 youngsters participated in the annual Tulalip Tribes Kids’ Fishing Derby last week. Approximately 1,500 fish raised at the tribal hatchery were planted in a small pond for the occasion. Tribal officials and employees donated money for the prizes and sponsored a free hot dog barbecue for the hungry anglers. “Summer Pleasures.” *Marysville Globe*, 28 June, 1989: 1

Notices

Tulalip Resort Casino Disposal Give Away

Where: 2611 – 91st #B, Tulalip Washington. The warehouse is on the west side of Bingo across the street. There is a purple bollard on the left side of the road and an orange traffic cone on the right side of the road.

Date: July 8, 2014

Time: 8am until 2pm

Location: The warehouse located @ 2611-91st #B Tulalip

This is a first come first serve basis

You must show Tribal ID or Tribal Work Badge

No Holds / No Deliveries

You must take items with you

For questions please call 425-754-5439

Only five people at a time will be able to enter the warehouse

Free Good Useable Items: King/Queen Sheets, Bath Robes, Towels, Bath Mats/Rugs, Desks, Filing Cabinets, Lockers, Keurigs / Keurig Caddies and much more!

**Ready,
Set,**



Start: Your Own Business

- Articulate your vision
- Connect with Library Resources
- Connect with Community Resources
- Snacks



DATE: Tuesday, **JULY 29th**

TIME: **5PM – 7 PM**

LOCATION: RM 263, Admin. Bldg.

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

Tulalip Tribal Court Notices

SUMMONS BY PUBLICATION TUL-CV-CS-2014-0085. Tulalip Tribal Court, Tulalip WA. **TULALIP CHILD SUPPORT PROGRAM, Petitioner, vs ANGIE TERESA MOSES** regarding a Summons and Petition to Establish Child Support. TO: ANGIE TERESA MOSES: YOU ARE HEREBY NOTIFIED that on March 18, 2014, a Summons and Petition for the Establishment of a Child Support Order was filed in the above-entitled Court pursuant to TTO 2.10.040 and TTO 4.10.250.

You are hereby summoned to appear and defend the above entitled action in the above entitled court and answer on July 8, 2014 at 2:00 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 AND/OR APPEAR JUDGMENT WILL BE RENDERED AGAINST YOU. Date first published: May 28, 2014.

SUMMONS BY PUBLICATION TUL-CV-PA-2014-0085, TUL-CV-CS-2014-0085. Tulalip Tribal Court, Tulalip WA. **TULALIP CHILD SUPPORT PROGRAM, Petitioner, vs ROBERT CARDIEL, Alleged Father, regarding a Summons and Petition to Establish Paternity.** TO: ANGIE TERESA MOSES, Natural Mother: YOU ARE HEREBY NOTIFIED that on March 18, 2014, a Summons and Petition for the Establishment of Paternity was filed in the above-entitled Court regarding one child: N.R.M.

(DOB:09/22/2000) --- pursuant to TTO 2.10.040 and TTO 4.10.250. You are hereby summoned to appear and defend the above entitled action in the above entitled court and answer on July 8, 2014 at 2:00 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 AND/OR APPEAR, PATERNITY WILL BE ESTABLISHED. Date first published: May 28, 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.

THE TULALIP COURT Tulalip Indian Reservation Tulalip, WA No. TUL-CV-EX-2014-0131 Summons by Publication and & Notice of Petition for Exclusion THE TULALIP TRIBES, Petitioner vs. Dennis J. Boon, Respondent

On April 23, 2014, a Petition for Exclusion was filed in the above-entitled Court pursuant to TTC 2.40. YOU ARE HEREBY NOTIFIED that 1) that you are entitled to be represented by counsel, at your own expense; 2) that you may present testimony of witnesses and other evidence on your own behalf; and 3) that failure to attend the hearing may result in an order of temporary or permanent exclusion or removal; 4) that if you intend to call witnesses, a witness lists shall be filed no

later than five judicial days before the hearing. YOU ARE FURTHER NOTIFIED that if you file an answer to the exclusion petition no later than (30 days from the date of the last publication of the summons) and serve a copy on the Office of the Reservation Attorney within five calendar days after filing with the Court, the matter shall be set for a hearing. The date and time of the hearing shall be set by the Clerk's Office and shall be held at the Tulalip Tribal Court located at: 6103 31st Ave. NE, Tulalip, WA 98271. David Wall, WSBA #16463, Office of the Reservation Attorney 6406 Marine Drive, Tulalip WA 98271 360-716-4785 ph, 360-716-0658 fax

THE TULALIP COURT Tulalip Indian Reservation Tulalip, WA No. TUL-CV-EX-2014-0698 Summons by Publication and & Notice of Petition for Exclusion THE TULALIP TRIBES, Petitioner vs. Michael McLaren, Respondent

On January 10, 2014, a Petition for Exclusion was filed in the above-entitled Court pursuant to TTC 2.40. YOU ARE HEREBY NOTIFIED that 1) that you are entitled to be represented by counsel, at your own expense; 2) that you may present testimony of witnesses and other evidence on your own behalf; and 3) that failure to attend the hearing may result in an order of temporary or permanent exclusion or removal; 4) that if you intend to call witnesses, a witness lists shall be filed no

later than five judicial days before the hearing. YOU ARE FURTHER NOTIFIED that if you file an answer to the exclusion petition no later than (30 days from the date of the last publication of the summons) and serve a copy on the Office of the Reservation Attorney within five calendar days after filing with the Court, the matter shall be set for a hearing. The date and time of the hearing shall be set by the Clerk's Office and shall be held at the Tulalip Tribal Court located at: 6103 31st Ave. NE, Tulalip, WA 98271. Michele Robbins, Paralegal/Spokesperson Office of the Reservation Attorney 6406 Marine Drive, Tulalip WA 98271 360-716-4551 ph, 360-716-0658 fax

THE TULALIP COURT Tulalip Indian Reservation Tulalip, WA No. TUL-CV-EX-2014-0132 Summons by Publication and & Notice of Petition for Exclusion THE TULALIP TRIBES, Petitioner vs. Sandra Hill, Respondent

On April 23, 2014, a Petition for Exclusion was filed in the above-entitled Court pursuant to TTC 2.40. YOU ARE HEREBY NOTIFIED that 1) that you are entitled to be represented by counsel, at your own expense; 2) that you may present testimony of witnesses and other evidence on your own behalf; and 3) that failure to attend the hearing may result in an order of temporary or permanent exclusion or removal; 4) that if you intend to call witnesses, a witness lists shall be filed no

later than five judicial days before the hearing. YOU ARE FURTHER NOTIFIED that if you file an answer to the exclusion petition no later than (30 days from the date of the last publication of the summons) and serve a copy on the Office of the Reservation Attorney within five calendar days after filing with the Court, the matter shall be set for a hearing. The date and time of the hearing shall be set by the Clerk's Office and shall be held at the Tulalip Tribal Court located at: 6103 31st Ave. NE, Tulalip, WA 98271. Michele Robbins, Paralegal/Spokesperson Office of the Reservation Attorney 6406 Marine Drive, Tulalip WA 98271 360-716-4551 ph, 360-716-0658 fax

Have you ever broken a bone?



"I broke my big toe a few years ago. It hurt worse than childbirth."

Sara Andres
Tribal member



"Nine bones, seven of them in my foot."

Richard Muir, Jr.
Tribal member



"No, but I did sprain my right knee and had to have crutches in 3rd grade."

Lois Landgrebe
Tribal member



"I broke all of my fingers and one thumb, left wrist, left and right ankle and all of my toes from playing sports, dancing and a fight."

Emily Delanty
Tribal employee

PAYING OUT UP TO \$7.3 MILLION

BINGO

\$1,000 BLACKOUT GUARANTEED TO GO!

SUNDAY JULY 6 | 7PM

COST \$2/4-ON

BINGO

\$2,000 STARBURST HOT SEAT DRAWING

FRIDAYS JULY 4, 11, 18 & 25

(3) winners drawn each 7PM session prior to halftime. Each winner will pick a "Starburst" candy to determine cash prize.

SLOT

\$2,500 KNOW YOUR GNOME HOT SEAT DRAWING

SATURDAYS JULY 5, 12, 19 & 26

(1) Winner will be drawn at each session. Each winning guest will choose a "Gnome" 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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TULALIP BINGO

2911 Quil Ceda Way, Tulalip WA 98271

1-800-631-3313

Community Planning Meeting

Moving - Up Ceremony - August 2014

The EHS Parent Committee are Looking for Community Volunteers / Vendors to help.

If you would like to help with our annual Early Head Start Moving up Ceremony event

Please join us! Dinner Provided.

Please join us at our planning meeting.

Date: July 7th, 2014

Time: 4:30 PM.

Place: Admin - Rm 162