

# COMMUNITY POTLUCK



November 24  
1-6 PM

Tulalip Administration Building, Room 162

## SEE-YAHT-SUB

dx̣'łilap syəcəb  
"Tulalip News"

Volume 34 No. 43

Wednesday, November 13, 2013



Coast Salish  
butterfly painting  
by Jesse Rude.

### A gallery of our artists, for our artists



Cedar mask by Mike Gobin. Above: Coast Salish butterfly painting by Jesse Rude.

#### Hilbulb Cultural Center features Tulalip artists in new exhibit

Article and photos by  
Brandi N. Montreuil

The Hilbulb Cultural Center & Natural History Preserve will be featuring a variety of works by Tulalip artists in a new exhibit, Coast Salish Inheritance: Celebrating Artistic Innovation.

Opening November 16 and running through May 2014, the exhibit will feature a unique variety of traditional and contemporary art from a variety of Tulalip artists.

See **Hilbulb**, page 5

### Potlatch fund recognizes Native America's game changers

Tulalip Vice-Chairwoman  
Deborah Parker among  
the honored



By Niki Cleary; Photo courtesy Theresa Sheldon

"There are two ways of spreading light. To be the candle, or the mirror that reflects it." – Edith Wharton

See **Parker**, page 3

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Watch



**TULALIP TV**

**Tattoo On My Heart: Struggles of men and women at Wounded Knee on Tulalip TV**

**Tulalip HUD/Tax Credit housing applications will be accepted daily from 8:00 a.m. - 3:00 p.m.**

If your family is low income and needs housing assistance please contact Tanisha Fryberg desk:360-716-4450 fax:360-716-0366 tfryberg@tulaliptribes-nsns.gov



**TULALIP TV**

TULALIP TV Monday 11/18/13 thru Sunday 11/24/13		
Time	Show	Duration
12:00 AM	<b>Tulalip Matters</b> Tulalip Matters is your destination for information about what is happening on and around the Tulalip Reservation.	0:30
12:30 AM	<b>Earth Voices - 11</b> This series profiles Aboriginal People: Bob Cardinal - Activist, Marilyn Buffalo - Politician, Jean Tate - Artist, Alvena Strasbourg - Elder	0:30
1:00 AM	<b>NWIN - 49</b> NorthWest Indian News: Steffany Suttle Filmmaker, U'mista Cultural Center, Elwha Heritage Center, Battle of Nations Stick Game Tournament.	0:30
1:30 AM	<b>Tattoo on My Heart</b> Reveals the dramatic and emotional story of the men and women who struggled for survival inside the bunkers and ravines at Wounded Knee.	1:00
2:30 AM	<b>A Lifetime of Caring</b> This documentary looks at difficult issues facing many seniors in many native communities, including different forms of elder abuse and neglect.	0:30
3:00 AM	<b>Native Report - 705</b> On this edition of Native Report, we go gardening in the Mdewakanton Wozupi caring for the environment, Mother Earth, and future generations.	0:30
3:30 AM	<b>Creative Native - 304</b> "The Wheel of Life", takes us to Six Nations Indian Reserve where we witness the magnificent art of potter, Scott Hill, of Talking Earth Pottery.	0:30
4:00 AM	<b>Native Lens #22</b> Express yourself, Alondra, Amairany, Bladimir, Hebler, Jonathan, Luis, Maria, Monica, Rain, Thania, Miss Indian Nations, Four Children, History is...	0:30
4:30 AM	<b>The Storytellers</b> History through the eyes of Natives people The early European settlers brought horses and guns as well as mumps, measles and small pox which destroyed entire Indian Nations.	1:00
5:30 AM	<b>Native American Life</b> American History for Children: This educational program helps breakdown stereotypical attitudes towards American Indians.	0:30
6:00 AM	<b>Rez-Robics: The Exercise Video</b> Aerobic Exercise for Indian People by Indian People, through the eyes of Drew and Elaine.	1:30
7:30 AM	<b>Tulalip 'Slides' + Total Info</b> Tulalip 'Slides' and Total Info, A service for Tulalip KANU TV viewers - with current News, Weather, Traffic, Financial, Dailies to keep you informed.	0:30
8:00 AM	<b>Tulalip Matters</b> Tulalip Matters is your destination for information about what is happening on and around the Tulalip Reservation.	0:30
8:30 AM	<b>Wapos Bay - Ep 2027</b> Animated Children's Program - T-Bear, Talon and Devon travel to the future and the past with David Suzuki in order to save the Earth from disaster.	0:30
9:00 AM	<b>Black Indians: An American Story</b> Explores the fusion of Native and African Americans from the Atlantic seaboard to the western plains; Narrated by James Earl Jones.	1:00
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4:30 PM	<b>Lushootseed</b> Learn Tulalip Lushootseed Language thru the Lushootseed Language Video Series and the Lushootseed Phrases of the Week.	0:30
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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.

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

**This Schedule is subject to change. To see an updated schedule, go to:**  
<http://www.kanutv.com/kanu-tv-99-schedule/>

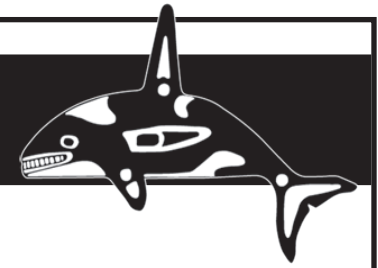
The Tulalip TV Program schedule is always available at [www.TVGuide.com](http://www.TVGuide.com) enter zip code 98271, select Tulalip Broadband. You can find the weekly schedule at <http://www.kanutv.com/kanu-tv-99-schedule/>. Also, the Tulalip-TV Program Schedule is always available on Tulalip Broadband Channel 44 (TV Guide Channel)

**Not getting your See-Yaht-Sub?**

**Contact Rosie Carter at 360.716.4298 or email [rcarter@tulaliptribes-nsn.gov](mailto:rcarter@tulaliptribes-nsn.gov)**

# FAMOUS!

## Employees Recognizing Employees



### Ashlynn Danielson

is

dʒəgʷaʔ dxʷyayus

(Famous for being a hard worker)

**November 2013**



Chosen by: Asset Management

We at the warehouse vote Ashlynn Crowley for famous employee because we have been working with her and she has excellent customer service and is great at ensuring that she is confidential and safe with all aspects of her position at the police station, as the Tribal Police Office Manager.

### Parker from front page

Every year the Potlatch Fund recognizes Native Americans who personify leadership in five areas. Each of the awards is named after a tribal leader who exemplifies what it takes to change the world: The Antone Minthorn Economic Development Award, the Pearl Capoeman-Baller Civic Participation award, the Billy Frank, Jr., Natural Resources Protection award; the Patricia Whitefoot Education Award and the Fran James Cultural Preservation Award. This year, Tulalip's own Vice-Chairwoman Deborah Parker was among the recognized. She spoke about the experience in a recent interview.

Asked about the award, Parker first spoke about Quinalt leader Pearl Capoeman-Baller.

"I've known Pearl for years," she said. "She's a woman who doesn't really sit down, she doesn't rest. She's a woman who's always wanted change and works hard to make that change happen. She's a lady who is all about action and justice.

"To receive an award in the spirit of her work is a complete honor. And as a leader, Pearl embodies that balance of home, work and responsibility. She's a mother, a grandmother, and a community

member who works at the local, state and federal level and she brings all of that together. As an elder she is not on council anymore, but you still see her at conferences helping and motivating the younger generation to not be idle. She's still working hard and not taking no for an answer."

**"There is no agony like bearing an untold story inside of you." – Maya Angelou**

Although she's made impacts in many areas, Parker points to her work to make sure that provisions to protect Native American's from non-natives were included in the reauthorization of the Violence Against Women Act (VAWA).

"It's not just women, it's also men who are very emotional about the passage of this bill," elaborated Parker. "If I was just carrying legislation it would be easy to say thank you and good bye. I used my story, there was no hypothetical here. They had to look me in the face, someone who is a survivor. Being a female tribal leader was another source of strength. People in D.C. had to look at *me* and say, 'No, we're not going to support you or other Native women.'

"Some did," she continued.

"Some said they couldn't support tribes taking jurisdiction, some were blatantly racist and said they couldn't believe a non-tribal man would rape a Native American woman. But, what I don't think anyone imagined is the support. There was so much support from non-tribal women. Native America hasn't seen that in the past, non-natives supporting legislation to support Native people."

**"When we do the best we can, we never know what miracle is wrought in our life, or in the life of another." – Helen Keller**

Undeniably a role model across the nation, Parker was quiet when she talked about her notoriety.

"For the women who come out and say, 'You're my hero,' and every time I receive an award, I feel honored. I accept it on behalf of those women who were murdered, for those women who don't have a voice. Not just women, I want to acknowledge the young boys and men who have been abused. They need closure too, but where do they get it? Guys don't stand around the lunch room and talk about sexual abuse because of that stigma surrounding it."

Family and community continually inspire Parker to keep

working.

"My children are 100% supportive. They get to hear my phone calls, they hear the conversations, they hear me fighting for our rights. It's been a blessing, but being away from my family is the hardest part. If someone asks what it's like to be a modern day warrior, you give up a lot in the process. My family sacrificed birthdays, holidays, they really put aside everything so we could get this [VAWA] passed."

**"The most effective way to do it, is to do it." – Amelia Earhart**

The Violence Against Women Act, including the tribal provisions, was approved. Parker explained that although we won the battle, the war's not over.

"I just have to remind myself to keep going," she said. "There's so much work to be done. It's not just me. There are a lot of amazing tribal leaders who pitch in."

Parker explained that one of the most important ways to take care of her people is to be in the room where decisions are made. For tribal leaders a trip to Washington D.C. isn't a vacation, it's a battleground of constant negotiation, education and efforts to dispel stereotypes about

*Continued on next page*

Native Americans.

“If you don’t go, if your face isn’t there, you don’t have a voice,” Parker emphasized. “It’s not what you look like, it’s what you represent. If you are not at the table, you’re not included.”

**good news. The good news is that you don’t know how great you can be! How much you can love! What you can accomplish and what your potential is!” – Anne Frank**

In closing, Parker exuded hope for the future.

that young girls are inspired to share their voice, to come out with their abuse because I have. I feel honored because they can come out and speak their truth and find healing, not just one, but hundreds and thousands. It is worth it.

through my words, I’m definitely not going to stop,” she stated. “If I can assist others to create protections for those little children who don’t have a voice, those are giant steps. I never dreamed this could happen in my time.”

“Everyone has inside her a piece of

“I feel incredible honored

“If women can find strength

## 11<sup>th</sup> annual gala celebrates ten years of philanthropy with northwest tribes



The Siletz Feather Dancers performing their cultural presentation.

Article and photos by Andrew Gobin

More than 500 people attended the sold out Potlatch Fund Annual Gala. The 11<sup>th</sup> annual gala event on November 2 marked ten years of philanthropic work with northwest tribes. Each year, the organization holds a silent auction featuring artists from Northwest tribes, followed

by a dinner reception, held to recognize the sponsors of the Potlatch Fund and honor the work of tribal leaders. This year they celebrate ten years of sponsorship, noting that the money raised will allow the fund to award more than \$375,000 in grants, almost double what it was able to award last year.

“The growth from last

year is amazing. It is great to see native people coming together to help one another,” said Dana Arviso, executive director of the Potlatch Fund. “We are largely sponsored by Native organizations, and we sponsor Native communities. That also means that we buy Native, which is why we moved the venue from Seattle to Tulalip. We wanted to send a clear message that we support all tribes and want to support tribal businesses as well.” she continued

“We also want to acknowledge tribal artists, which we do in the silent auction. We limit the items we take, giving priority to Native artists, which also gives them great exposure,” said Arviso.

The Potlatch Fund looks critically at tribal leaders, selecting five each year to receive an award honoring work they have done in one of five areas; Economic Development, Civic Participation, Natural Resource Protection, Education, and Cultural Preservation. Tulalip’s vice chairwoman Deborah Parker was selected to receive the Pearl Capoman-Baller award for her work

in Civic Participation. The evening’s awards were accompanied by many cultural presentations, including the Siletz Feather Dancers and the White Swan Dancers from Yakama.

Arviso highlighted her favorite part of the evening. “We had elders who received awards this year, and had dancers that were as young as four or five. To see the future generations practicing their traditions, coming together with the elders that work to preserve them was a very moving experience.”



Jaylen Fryberg dances as Tulalip opens the evening reception.



## Being Frank: Boeing, Let’s Talk

By Billy Frank, Jr., Chairman, Northwest Indian Fisheries Commission

OLYMPIA – It was the mid-1980s, and Roy dairy farmer Jim Wilcox was worried.

As an owner of Wilcox Family Farms, one of the largest dairy producers in western Washington at the time, he was concerned how his business would be affected by the activities of a new group called the Nisqually

River Task Force. I was part of that task force of tribal, state, federal and local governments, businesses and others charged with developing a management plan for the Nisqually River watershed. The aim of the plan was balanced stewardship of the watershed’s economic, natural and cultural resources.

Fearing that possible environmental regulations in such a plan could put his family farm on

the Nisqually River out of business, Wilcox quickly joined the task force to protect his interests. But before that, he teamed up with other large landowners in the watershed – including Weyerhaeuser – to try and shoot down any plan that might be developed.

But those fears melted one day when the task force was touring the watershed and our bus broke down. Waiting for help, Jim and I started talking. I told

him that we wanted him to stay in business, but that we needed to protect salmon as well, and that if we worked together, we could come up with a solution.

He agreed to try. Today, Wilcox Family Farms is still in business and the Nisqually River watershed is one of the healthiest in the state. It's a model of how a watershed can be managed for the benefit of everyone.

About that same time, a war was raging in the woods of Washington. Timber companies, environmental groups, tribes, state and federal agencies, and others were battling each other in court over the effects of timber harvests on fish and wildlife. I asked Stu Bledsoe, executive director of the Washington Forest Protection Association, a forest products industry trade group, to see if his members would be willing to join a cooperative effort to develop a solution for everyone involved.

He agreed to try. After many months of negotiations by all of the parties involved, the result was the Timber/Fish/Wildlife Agreement – now called the Forests and Fish Law – which put an end to the war in the woods with a cooperative science-based management approach that ensures a healthy timber industry while also protecting fish and wildlife.

We find ourselves in a similar situation today with the state's extremely low fish consumption rate that is used to regulate pollution in our waters. The lower the rate, the higher the level of pollutants allowed.

Washington has one of the highest populations of seafood consumers, but uses one of the lowest fish consumption rates in the country to control water pollution. State government is quick to admit that the current rate of 6.5 grams of seafood per day – about one 8-ounce serving a month – does not protect

most Washington citizens from toxins in our waters that can cause illness or death.

That fact is especially true for Asian-Americans and Pacific Islanders, as well as recreational fishermen and others who eat more seafood than most. For us tribes, fish and shellfish have always been basis of our cultures. Our treaty-reserved harvest rights depend on those resources being safe to eat.

Oregon recently increased its fish consumption rate to 175 grams per day, the most protective rate in the U.S. We think everyone in Washington deserves at least that level of protection.

Sadly, the effort to adopt a more accurate fish consumption rate has become one of the biggest public policy battles in the country, pitting human health against the economy. Some industry leaders such as Boeing are digging in their heels to delay or kill rule-making on a more accurate rate because

they say it will increase their cost of doing business.

To find a solution, Gov. Jay Inslee has put together an informal advisory group of tribes, local governments, businesses, environmental organizations and others to help resolve the issue. That group met for the first time recently, and although Boeing was invited, the company chose not to participate.

That's too bad, because I would have told them that we don't want Boeing to leave the state or go out of business. We want them to keep making planes here in western Washington, but at the same time we have to protect the health of everyone who lives here by adopting a more realistic fish consumption rate. I also would have told them about Jim Wilcox and Stu Bledsoe and the many great things that can be accomplished when we sit down together to solve a shared problem.

## Hibulb from front page



Native beaded crown by Tulalip tribal artist Taylor Henry. Note the use of dentalium shells as a traditional symbol of high status.

A collaborative effort between museum staff and Tulalip artists during the museum's summer exhibit, Ramp if Up! Skateboarding Culture in Native America was the inspiration behind this exhibit.

"Our goal is to showcase the artists and talents we have right here," said museum curator of collections, Tessa Campbell.

Works of art in a variety of mediums will be featured. Traditional pieces include cedar carving and weaving, sculpture, beadwork, and dream catcher weaving. Contemporary art will include mixed media, photography, painting, drawing, and musical composition.

Featured artists include Frank Madison, Tryone Patkoski, Steven Madison, Mike Dunn, Sr., Aaron Jones, Marie Moses, Michelle Myles, Judy Gobin, Ty Juvinel,

Herman Williams, Sr. Kaiser Moses, Charlotte Williams, Shannon Edwards Pablo, David Spencer, Sr., Derek Jones, Virginia Jones, James Madison, and Katrina Lane and many more.

"Every artist is different, so in this display we wanted to showcase the unique variety of traditional Coast Salish art and modern abstract contemporary art that our artists are creating. This is a gallery of our artists, for our artists," said museum public relations coordinator, Mytyl Hernandez.

For more information on the exhibit, please contact Tessa Campbell at 360-716-2646 or [tcampbell@tulaliptribes-nsn.gov](mailto:tcampbell@tulaliptribes-nsn.gov), or Mytyl Hernandez at 360-716-2650 [mhernandez@tulaliptribes-nsn.gov](mailto:mhernandez@tulaliptribes-nsn.gov).

## Finding herself in the grain

Michelle Myles, Tulalip carver



Myles lines out a handle for a paddle that will be featured at the Hibulb Cultural Center's Coast Salish Inheritance exhibit.

*Continued on next page*

# Community

Articles and photos by Brandi N. Montreuil

Tulalip tribal member Michelle Myles is most commonly known for her Lushootseed language skills. As a Lushootseed teacher she has taught hundreds of kids and adults the traditional Tulalip language. Lately she has garnered attention with her carving skills. One of the few women carvers in Coast Salish art her paddles can be seen on display at the Tulalip Resort Casino gallery and are a big success at the annual Tulalip Boys & Girls Club auction and annual Snohomish Boys & Girls Club auction.

Myles recently sat down with the See-Yaht-Sub to discuss her passion for cultural preservation and how, as a women carver, she is using the craft of carving to express herself as an artist and to pass on the history of her tribal elders.

**How long have you been carving?** Since 2001. As a language teacher we do a lot of cultural things and part of that was Jerry Jones showing us how to make a drum and paddles. He basically laid it out and showed us what to do, and it took me probably about an hour to complete it. I remember him telling me, after I finished my paddle, that I needed to dip it in water, but I was afraid the tip would break off if I did. Every time I would see him, he would ask if I dipped it in the water yet. He would tell me it will never come to life until I do. So I did, and of course it didn't break. That was my introduction to carving.

**Do you identify yourself more as a Lushootseed teacher or as a carver?** I think both. I shun away from carving sometimes, only because it is still scary as woman carver. I don't like to put myself out there on a pedestal.

**Are there many women carvers in the Native culture?** I know of a couple. There aren't many. When I first started carving I would go down to Skokomish with Mike Dunn Sr., Gene Zackuse and the veterans, and we made a mask. When we were down there, we carved with Andrea Wilber-Sigo and Steve Sigo. Her father carves so she comes from a long line of carvers, but at the time her father didn't want her to carve because she was a woman. I remember seeing her carve and thinking, I can do that. I think that is my inspiration. To have something out here and say that you can do this, you are capable of it and don't let anybody tell you that you can't.

**Where do you find the inspiration for your pieces?** A lot comes from our stories. Since I am a Lushootseed language teacher I want to share those. And when people ask about my paddles, I want it to relate to something that is here, like William Shelton's story poles.

**Do you always know what you are going to carve when you start?** Usually when I carve I know what I am going to do. If you look at my paddles, compared to other paddles, I shape mine into the animal it should be. I've made other paddles that don't form an animal, but for the most part mine stand out as different in that way, and I think that it is contemporary. There are times, like when I do a salmon paddle, I can see it in the wood. If I do a raven, I can see the raven in it before I carve. For the most part I know what I am making.



It takes Myles an hour to shape a handle, which is custom fit to each paddle.

**You said a lot of your work is interchangeable with the work you do as a language teacher, are there some carvings that you do that are not like that?** I have one that I did, a canoe, that doesn't pertain to a Tulalip story, but it pertains to the people here in Tulalip. For the most part it always relates to one of the stories, because they are important. I think every tribal member should know these stories and understand them, because there is so much of our culture lying within those stories. I want to draw people in so that they want to learn that story.

**Are your paddles intended for use in the water?** Yes, a majority of them can go in the water, but my crane and raven paddles are for decorative use. I am sure they would be able to go in the water; I am just not sure how much water they will pull.

**What has been your favorite piece to date?** I think it would have to be the canoe paddle. My son Demitri was the inspiration

Right: Myles applies a layer of varnish to a paddle designed from a drawing by her son, Demitri.

for it. I had him actually draw the paddle image out and then I carved it. I know he will be excited when he sees it. I just finished it.

**What do you want people to know or understand about you as a carver?** I think of myself as just a humble carver. I enjoy the art, it is beautiful to me, and I found something that I can do that actually belongs to the Tulalip people. I love the elements of the drawing, and that carving doesn't have to be the same as everybody else's. You can see your individuality in your pieces.



# TRUNK OR TREAT AT TULALIP

By Natosha Gobin

On Sunday, October 27, community members gathered together at the Tulalip Administration building for the 3<sup>rd</sup> community potluck, and 1<sup>st</sup> annual Tulalip Trunk-or-Treat. Kids filled with excitement showed off their Halloween costumes, waiting patiently to start the Trunk-or-Treat. A total of 20 vehicles filled with spooky decorations and goodie bags crowded the administration building parking lot, where bobbing for apples with tribal member Shawnee Sheldon, were part of the popular attractions.

Trunk-or-Treat is a recent trend that quickly became popular across the nation as a safe alternative to traditional trick-or-treating on Halloween. Instead of trick-or-treaters travelling house to house, kids can visit one location, usually in a large parking lot, where the trunks of vehicles are decorated in ghoulish themes and candy is passed out.

Tulalip Trunk-or-Treat was part of a community potluck, known as 'Together We're Better.' Tulalip tribal member Malory Simpson, who felt the need to uplift the community, organizes these potlucks.

During the Trunk-or-Treat, Simpson was presented with a certificate of appreciation and wrapped in a Pendleton blanket by community supporters. Simpson is the first of many scheduled community members to be honored during the monthly events.



Malory Simpson (center) was honored during the potluck for her community support.

“We are blessed to have Malory and others becoming active community leaders,” said Theresa Sheldon, whose “Fishing for Toothbrushes” was a popular stop along the Trunk-or-Treat trail. “When Malory first suggested trunk-or-treat, it instantly brought me back to when I was a grade school child and the fishing game was my favorite. My son and I wanted to share this joy with our children. We had so much fun putting treats on the end of the children’s fishing poles. My son has never had the ability to give out treats before so he was excited.”

For more information on the “Together We’re Better” community potlucks, please contact Malory Simpson at 425-622-5457. The next gathering is scheduled for November 24, at 1:00 p.m. at the Tulalip Administration building, room 162. The theme for November’s gathering is “Turkey Dinner.” There will be activities for youth and a community member will be honored.

## Montessori Minions

Submitted by  
Annie Enick



# Community

## Ideas for Native American Heritage Month

By Monica Brown

Native American Heritage Month allows everyone time to explore Native American culture. For Native Americans, this month is an opportunity to expand on knowledge of other Native American cultures besides your own; to learn about customs and stories that are part of other tribes.

Below is a list of movies, books and events that highlight Native American culture. If you are unable to get your hands on a physical copy of a movie or book, some titles may be available for download or streamed from the internet. Tulalip TV features shows on past and current cultural issues, check their weekly listing in the See-Yaht-Sub.

**The following are films that can be rented or purchased from Amazon.com and streamed on your computer**

- Skins
- Reel Injun

- An American Experience: We Shall Remain, Episode 1
- Silent Thunder
- Sitting Bull: A Stone In My Heart
- Powwow Highway
- Dance Me Outside

**These movies are only available on DVD**

- The Great Indian Wars
- Dreamkeeper
- Standing Bear's Footsteps
- A Fishing People
- Games of the North
- Apache 8
- A Blackfoot Encounter

**Read list. Also, The Tulalip Hibulb Cultural Center has a decent selection of books, including family photo books from the Diane Janes Collection**

- Any novel by Sherman Alexi
- Tulalip, from my Heart by Harriet Shelton-Dover
- Embraced by the light by Betty J. Eadie
- God is Red By Vine Deloria Jr
- Fast Cars and Frybread: Reports from the Rez by Gordon Johnson
- Code Talker by Joseph Bruchac
- Native Universe: voices of Indian America Edited by Gerald McMaster and Clifford E. Trafzer

- The Round House by Louise Erdrich
- Falling into place: A memoir of overcoming by Hattie Kauffman
- First Person, First Peoples: Native American College Graduates Tell Their Life Stories Edited by Andrew Garrod
- American Indians and the Mass Media Edited by Meta G. Carstarphen and John P. Sanchez

Besides staying in with a good movie or book, there are plenty of opportunities to get out and travel to other tribes and enjoy their cultural centers and museums.

**Museums and Cultural Centers**

- Suquamish Museum, 6861 NE South Street Suquamish, WA 98392 (360) 394-8499
- The Makah Cultural and Research Museum, in Neah Bay, WA 98357 (360)-645-2711
- Tulalip Hibulb and Cultural Center, 6410 23rd Ave NE, Tulalip, WA 98271(360) 716-2600
- Duwamish Longhouse & Cultural Center, 4705 W. Marginal Way SW Seattle, WA 98106 (206) 431-1582

There are events taking place this month nearby. The Burke museum has their Pacific Voices exhibit year round and The Elwha: A River Reborn exhibit will be open from Nov 23, 2013 – March 9, 2014. Annual art, bizarre and craft shows start this month and provide an excellent opportunity to buy Native American made crafts.

**Craft Shows**

- The Tulalip Native Christmas Bazaar, Nov 23-24, Dec 7<sup>th</sup> and 8<sup>th</sup> at the Don Hatch Jr. Youth Center in Tulalip.
- The Duwamish Native Holiday Gift Fair, Nov 29 – Dec 1 at the Duwamish Longhouse & Cultural Center 4705 W Marginal Way SW. Seattle, WA 98106 Phone: 206.431.1582
- The United Indian of All Tribes' Native Art Mart, Nov 30 – Dec 21, Seattle WA. Please call Judy Anderson - 206.228.1410 for more information.

## Tulalip in History, November 2013

Compiled by Jean Henrikson, Communications Dept. Librarian

Eds: The spelling Chemona, forman, orway, Gorla in original document

### 100 years ago – 1913

E. B. Brockway, assistant United States attorney, had rendered an opinion...on the mooted question of whether Indians have rights and privileges in hunting and fishing not granted their white brothers. The... attorney holds that the treaty gives the Indians the right to take fish at the usual grounds for the purpose of curing, meaning that a tribal Indian may fish even though his acts in so doing would amount to trespass if committed by an ordinary citizen.

‘...It is therefore my opinion that a tribal Indian can fish at any place in this state which was the fishing place for Indians prior to the signing of the treaty.’ “Says Treaty Protects Fishing Rights of Indians,” Everett Daily Herald November 11, 1913

“Mr. Joseph James, a pupil of the Chemona school and now a prominent logger in the Reservation married Miss Agnes Jules, a pupil of the Tulalip school, daughter of forman Judge Charlie Jules. After the religious service, at high noon regular Thanksgiving dinner was served for relatives and friends.” “Big Wedding at Tulalip,” Marysville Globe November 28, 1913

### 75 years ago – 1938

“The Tulalip 4-H Club sponsored a masquerade dance at the Tulalip Community hall last Saturday evening, October 29<sup>th</sup>. It was a

huge success, with a majority of the crowd turning out incognito. After deliberation on the part of the judges, prizes were awarded to Effie V. Brown and Bernice H. Miller who represented a couple from ‘The Gay Nineties’. Mrs. Vivian Peters represented ‘Mr. Sitting Bull’ with Angela Brown as ‘Mrs. Sitting Bull.’ Mrs. Peters took a prize, and the prize for the most comical costume was awarded to George Williams, son of Mr. and Mrs. Sebastian Williams.” Mrs. Angela Brown, “Tulalip,” Marysville Globe November 3, 1938

Mrs. Harriette Shelton Williams, daughter of the late chief William Shelton, was the speaker at the annual genealogy tea of Rainier Chapter, Daughters of the American Revolution, which was held Tuesday afternoon at the chapter-house in Seattle. Mrs. Williams’ subject was ‘Customs of the Puget Sound Indians.’ “Chief Shelton’s

Daughter Discusses Indian Custom,” Marysville Globe November 17, 1938

“Those who attended the Northwesterners’ dance at the orway hall in Seattle Saturday night from Tulalip were Mr. and Mrs. Levi Lamont Jr., Mr. and Mrs. Raymond Fryberg, Mrs. Angela Brown, Isabelle Ridgeway, Vivian Peters, Bernice Miller, Taft Sheldon, James Tory, Gorla Jones, Lloyd Hatch, Effie Brown, Blanche and Marjorie Coy, Elizabeth Shelton, Bernice Shelton, Mr. and Mrs. Roy Henry Jr., Charles Sheldon, Mr. and Mrs. Anthony James, Aleatha Whizz, Mary Jane LaRock, Mrs. Madeline James, Cyrus James, and Margaret Sluiskin.” Mrs. Angela Brown, “Tulalip,” Marysville Globe, Nov 17, 1938

### 50 years ago – 1963

“A sale of Indian land is scheduled



# Community

1 p.m. Dec. 3, 1963, in the Everett City Hall council chambers by the Western Washington Indian Agency. Land to be sold by bid is located on the Chehalis, Lummi, Muckleshoot, Port Madison, Skokomish, and Tulalip reservations..." "Indian land listed for sale," Marysville Globe November 14, 1963

Everett Daily Herald, 1963

## 25 years ago – 1988

"Thursday night's Indian hunting rights meeting at the Marysville Firefighters Hall proved to be an exercise in frustration. Called by state Sen. Larry Vognild, D-Everett,

it was an opportunity for Wildlife Director Curt Smitch to explain the controversial off-reservation big game hunting agreement he signed earlier this year with the Tulalip tribes. The agreement allows tribes to hunt deer and elk on federal and state land, under their own seasons and limits without state regulation. ...One meeting participant stood and suggested that a better agreement, from the sportsman's point of view, could well have been reached if the two user groups – hunters and tribes – had been allowed to meet face to face. 'We're a government and we work with other governments,' replied Tulalip representative Terry Williams. 'I don't deal with mobs.'...

Tulalip representatives fielded questions such as 'Why do Indians feel it's necessary to hunt seven months out of the year and to take three or four deer and a couple of elk each?' Williams, Francis Sheldon and Bernie Gobin, along with Northwest Indian Fisheries Commission chairman Bill Frank, explained that complex cultural reasons are behind such regulations. Smitch stressed that the tribal kill is a pittance compared to the non-Indian harvest, both legal and illegal..." Wayne Kruse, "Wildlife director blasted over hunting agreement," Everett Herald November 4, 1988

"At the kick off ceremonies, the Marysville Centennial flag was

hoisted for the first time by Jon Camin of Boy Scout Troop 80. Entertainment followed in the form of the Marysville-Pilchuck High School Tommies Dance Team, the Tulalip Bay Singers and Native American Dancers, as well as songs from Carol Harkins, accompanied by pianist Bob Barkey...Below from left, Rochelle Bake, 7, Melody Fryberg, 9, Edith Dumont, 4, the reigning Little Miss Kla-How-Ya Desiree Dumont 6, and Matthew Fryberg, 6, prepare to entertain the crowds with their Native American dancing." "Wet weather starts Centennial," Marysville Globe November 16, 1988 photo




**sgwaagwatagwal**  
COMMUNITY MEETING

**Tulalip Housing Department  
Presents**

**Tulalip Bay  
Affordable Housing**

**JOIN US ON NOVEMBER 21** 5pm Dinner  
5:30 Meeting  
Administration Building, Room 162



*Plan for success!*  
**COLLEGE BOUND**  
for High School SENIORS

- ◆ Admission Requirements with Northwest Indian College
- ◆ Applying for College Admission?
- ◆ FAFSA, Scholarships
- ◆ FOOD provided

**Back by POPULAR DEMAND**

**DATE: Wednesday, NOVEMBER 20th**  
**TIME: 2:30 PM — 5:30 PM**  
**ROOM: 263, Administration Bldg.**

\* RSVP: 360-716-4888, Higher ED



**Tulalip Recreation Events for 2013**

**Adult Thanksgiving Basketball Tournament**  
November 29, 30 and December 1st  
(Thanksgiving weekend)

**X-Mass Jamboree - December 6, 7, 8**

**Location: Tulalip Youth Center**  
For info on games and divisions contact Josh Fryberg 425.315.5263 or Lonnie Enick, 425.903.1498

# Community

## Stay safe while frosty

### Tips for handling the roads in wintry weather

By Andrew Gobin

The year's first frost has come to Tulalip, marking the beginning of the winter season just a bit early. As temperatures drop, and the bills tally up, safety is important to keep in mind. We could all use some tips and reminders on how to handle the cold weather.

Don't be rushed. Icy roads will quickly turn your five-minute commute into an hour-long debacle. Even though it's just frost, the road can still be slick; especially along shaded areas of the road. Not being rushed includes allowing time to warm up your vehicle. Not only will this thaw out your windows and mirrors, it will prolong the life of your vehicle. Too cold to get out of bed? Remote starters are great for those cold winter mornings. If your car is in the garage, be sure to open the garage door before starting your car so you are not breathing the exhaust.

Maintain your vehicle. Car maintenance will minimize the chance of getting stranded due to engine trouble. Change the oil, top of the antifreeze and windshield washing fluids.

For general preparedness, here is a list of items to make your vehicle winter ready.

- Window scraper/ice scraper. The best ones also have a brush on the handle for getting the snow off of your windows.
- Can of deicer.
- Jumper cables
- A tow strap or chain. Even if your car doesn't tow, someone else could tow you.
- Tire chains
- Tools. Simple things like

- a ratchet set, multi-head screwdriver, crescent wrench, pliers, vice-grips, and a hammer can mean the difference between a quick fix and a costly tow. At the very least have the screwdriver and the vice-grips.
- Gloves. These will provide grip, protection from the weather, and protection when handling a hot engine.
- Flashlight. Even in the daylight engine compartments are not well lit.
- Duct tape and zip-ties for a quick lashing. For hot items, like muffler repair, a spool of stainless steel wire will do the trick.
- Extra coat, hat, and or blanket, just in case.

# Together We're Better

COMMUNITY  
POTLUCK  
November 24



1-6<sup>PM</sup>

Tulalip Administration Building  
Room 162

COME ENJOY GOOD FOOD, GOOD COMPANY, CRAFTS & GAMES FOR THE KIDS!  
PLEASE BRING YOUR FAVORITE DISH, DRINKS OR DESSERTS!

Questions? Malory Simpson, 425.622.5457

## Regalia or Costume: Don't be stereotyped

### A message for dxwlilap

Football season surrounding us has a tendency to bring up the discussion of whether or not Native Americans are offended or honored by derogatory "Indian" sports mascots and costumes. A report made by the National Congress of American Indians (NCAI) in October of this year titled *Ending the legacy of racism in sports & the era of harmful "Indian" sports mascots* shares the consequences of these images, in addition to a complete history that is not widely known.

The work of Tulalip's own Dr. Stephanie Fryberg is quoted in this report. In 2004 Dr. Fryberg showed that the use of American Indian-based names, mascots, and logos in sports have a negative psychological effect on Native peoples, and positive psychological consequences for European Americans. Furthermore, these mascots have negative effects on race relations in the United States

with regards to Native Americans.

"When exposed to these images, the self-esteem of Native youth is harmfully impacted, their self-confidence erodes, and their sense of identity is severely damaged. Specifically, these stereotypes affect how Native youth view the world and their place in society, while also affecting how society views Native peoples. This creates an inaccurate portrayal of Native peoples and their contributions to society. Creating positive images and role models is essential in helping Native youth more fully and fairly establish themselves in today's society."

Addressing the issue of harmful "Indian" mascots in the NFL and in other sports institutions is not a matter of political correctness, but of racial equity and justice and requires the courage of society to stand up against a perceived accepted norm and overcome racism. Utilizing opinion polls to show the level of offensiveness is greatly flawed when it comes to racial equity. You are, in essence,

asking the oppressors if they feel that they are being oppressive.

The report is intended to educate the public about the history behind these names and images. For example, the current issue with the mascot of our Nation's capitol, the Washington Redskins. Without proper education, many people, Natives included, do not understand why this is derogatory.

The term redsk\*ns originates from a time when Native people were actively hunted and killed for money, and their skins were used as proof of Indian kill. Money or payments were issued by European companies, colonies, and some states. By the turn of the 20<sup>th</sup> century the term meant to criticize, belittle and mock indigenous peoples by representing weakness, or symbolizing less than obedient slaves who were to be treated in horrific, brutal and cruel ways of physical violence. Scalping was as common as hunting for animal furs.

"The "Redsk\*ns" were required as proof of Indian kill in order for bounty hunters to receive

payment and the skins of genitalia (to differentiate the skins of women and children from men, in order for bounty payers to pay on a sliding scale for the exact dead Indian) were referred to as scalps (while hair from the head was referred to as top-knots)"

It is important note the true origin and use of the term scalping is not referring to the taking of hair from the top of their head, but of the private areas (you know...where the bottoms of your bathing suit covers) of the Native men, women, children, and babies they killed. Even today, the media coverage of this issue omits the true definition of the term "Redsk\*ns," as it is deeply unsettling.

Hopefully, with this information, we will all have more respect for each other as we go forward in regards to Native American mascot and stereotype issues.

Theresa Sheldon

## Tulalip Tribal Court Notices

**TUL-CV-GU-2013-0427. SUMMONS BY PUBLICATION Tulalip Tribal Court, Tulalip WA. In re the Welfare of C.W. TO: Jessiqua Matyas and James White:** YOU ARE HEREBY NOTIFIED that on 7/18/2013, a Petition for Guardianship was filed in the above-entitled Court pursuant to TTC 4.05 regarding C.W. You are hereby summoned to appear and defend the above entitled action in the above entitled court and answer on 1/29/2014 at 1:30 p.m. in Tulalip Tribal Court, 6103 31<sup>st</sup> 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: October 23, 2013.

**TUL-CV-YI-2013-0194. SUMMONS BY PUBLICATION Tulalip Tribal Court, Tulalip WA. In re M.K. TO: Ricardo Kiner Jr.:** YOU ARE HEREBY NOTIFIED that on April 16, 2013 a Petition was filed in the above-entitled Court pursuant to TTC § 4.05 for Tulalip Tribal Court to hold a Preliminary Hearing to begin the above named case, and on April 18, 2013, a Preliminary Inquiry Hearing was held in the above-entitled Court pursuant TTC § 4.05. A Status Review Hearing is set and paternity is at issue. You are hereby summoned to appear and defend the above entitled action in the above entitled Court and answer on November 26, 2013 at 9:00 AM in Tulalip Tribal Court, 6103 31<sup>st</sup> 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: October 23, 2013

**TUL-CV-GU-2013-0549. SUMMONS BY PUBLICATION Tulalip Tribal Court, Tulalip WA. In re the Welfare of A.W. TO: Tah-Sheena Williams and Kanum Cultee:** YOU ARE HEREBY NOTIFIED that on 10/3/2013, a Petition for Guardianship was filed in the above-entitled Court pursuant to TTC 4.05 regarding A.W. You are hereby summoned to appear and defend the above entitled action in the above entitled court and answer on 12/4/2013 at 2:00 p.m. in Tulalip Tribal Court, 6103 31<sup>st</sup> 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: October 23, 2013.

**TUL-CV-GU-2013-0426. SUMMONS BY PUBLICATION Tulalip Tribal Court, Tulalip WA. In re the Welfare of J.W. TO: Jessiqua Matyas and James White:** YOU ARE HEREBY NOTIFIED that on 7/18/2013, a Petition for Guardianship was filed in the above-entitled Court pursuant to TTC 4.05 regarding J.W. You are hereby summoned to appear and defend the above entitled action in the above entitled court and answer on 1/29/2014 at 1:30 p.m. in Tulalip Tribal Court, 6103 31<sup>st</sup> 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: October 23, 2013.



## Pacific Coast Memorials

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## What does Native American Heritage month mean to you?



"Being thankful for our lives, family and friends."

**Sheila Pierre**  
Tribal member



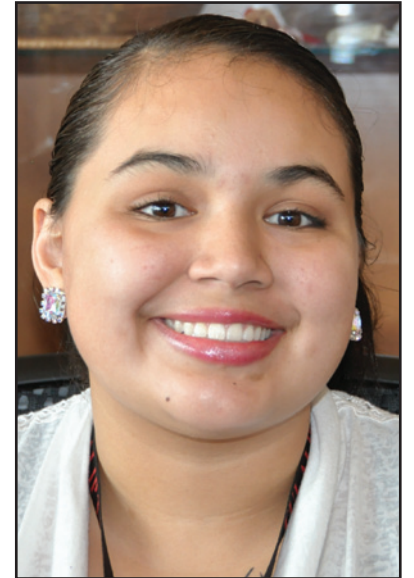
"Who I am, what I stand for and what my momma and dad made me."

**Lana Craig**  
Tribal employee



"I don't believe in Native America month, because every day is Native American day in my book."

**Tyson Dehnhoff**  
Tribal member



"We're getting acknowledgment for our sacrifices and appreciated for how far we've come."

**Celum Hatch**  
Tribal member

### Community Conversations with Dr. Becky Berg, Superintendent Marysville School District

Thursday, November 14, 2013

5:00 PM, light dinner provided

Tulalip Tribes Administration Building  
Room 162



Dr. Becky Berg, Marysville School District Superintendent, is holding a series of meetings with Marysville and Tulalip community members to listen and learn from them about our communities and schools. In addition, she will share information about two key upcoming levy measures for Marysville Schools. Dr. Berg and staff will be on hand at this community meeting and will take information learned and use it to help shape the future of Marysville and Tulalip schools.



## Join us November 14th!

Marysville School District

In partnership with The Tulalip Tribes

## Tulalip Tribes Stop Smoking Program

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