

dx^wlilap syəcəb

(Tulalip See-Yaht-Sub)

Volume 40 No. 45

Saturday November 23, 2019



TULALIP NATIVE BAZAAR DEC. 7-8



Page 8

Tulalip poles preserve and continue ancestral teachings

By *Kalvin Valdillez*

On display in public buildings throughout the Tulalip Reservation are beautiful works of traditional Tulalip art. Paintings, drums, paddles, masks and carvings created by Tribal artists cover the walls of government offices and local schools. Some of those establishments are also home to large wooden sculptures carved from cedar that depict insightful stories passed through the generations, many welcoming guests to their space of business, healing or learning. At certain places, such as the Tulalip longhouse,

See **Poles**, page 5



Tulalip Pole at Tulalip Heritage H.S., by Kelly Moses.

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Nike N7 celebrates 10th anniversary release in Tulalip



By *Micheal Rios*

We live in an age where a message, no matter how positive or significant, is only as good as the platforms that give it life. Platform then is everything. So it was of utmost importance when 10 years ago the world's largest supplier of athletic shoes and apparel chose to collaborate with Native America. Together Nike and Native artists and athletes developed an all-new platform to bring cultural representation into the mainstream. Enter N7.

N7 is inspired by Native American wisdom of the Seven Gen-

See **Nike N7**, page 3

No November 30 issue of the syəcəb

Due to the Thanksgiving holiday, there will be No November 30 issue of the syəcəb.

The due date for the December 7 issue is Monday, December 2.

Happy Thanksgiving.



TULALIP TV

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For program scheduling, visit:
<http://www.tulalip.tv/com/tulalip-tv-schedule/>

Not getting your syəcəb?

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

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

syəcəb, the weekly newspaper of the Tulalip Tribes

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Deadline for contribution is Monday, with publication on the following Saturday.

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

Tulalip Veterans Gathering



December 12 5-7 PM
Admin Building, Room 262

Light snacks and drinks provided

Info: William McLean III 360.716.4832 wmcleaniii@tulaliptribes-nsn.gov
Rocky Renecker 360.716.4860 rrecker@tulaliptribes-nsn.gov

Washington State Car Seat Law

Effective January 1st, 2020

FACT: Three out of four car seats are not used or installed correctly.



Children under the age of two: must ride in a rear-facing car seat



Children ages of two to four: must ride in a rear-facing car seat OR forward facing with a harness



Children ages four and older: must ride in a car seat or booster seat until they are 4 feet 9 inches tall



Children under the age of 13: must ride in the back seat (where practical to do so)



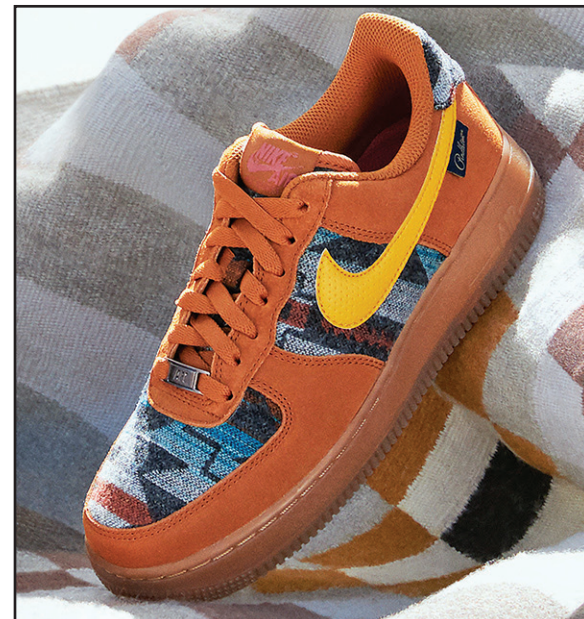
For more information, contact **Family Haven** at **360-716-3284**



NPAIHB
Indian Leadership for Indian Health

Always follow the car seat instructions for proper use including harness adjustments and height and weight limits of the seat. Also refer to your vehicle owner's manual for additional installation instructions.

Nike N7 from front page



erations: in every deliberation, we must consider the impact of our decisions on the seventh generation. It's Nike's commitment to bring sport and all of its benefits to Native American and Aboriginal communities in the United States and Canada.

Over the past decade, N7 athletic attire has become a highly sought after product due to its exclusive releases featuring distinct Native designs and imagery. From the devout sneaker heads to rez ball youths dreaming of making it to the pros, every N7 release is an opportunity to represent something authentic – a liv-

ing, breathing and, most importantly, thriving culture.

“Self-representation, for me, is being authentic to my people and who I am,” explained Nike graphic designer Tracie Jackson, who created this season's Nike N7 x Pendleton pattern inspired by the weavings of her great-grandmother, Phoebe Nez (Navajo). “Being visible means that we're acknowledged, our land is acknowledged, our community is acknowledged.”

That authenticity and acknowledgment was on full display when Nike and Tulalip came together

to celebrate the release of N7's 10th anniversary product line in early November. Over 150 special invitees packed the Nike Outlet located on the Tulalip Reservation two hours before the store officially opened. Among the gathering were several Nike brand ambassadors, urban Natives from the Seattle area, members of the Tulalip Youth Council, and several culture bearers with drum in hand.

“My great-grandmother was still weaving right up until she passed at 92,” continued Tracie. “Without my great-grandmother, I wouldn't have learned about my culture, and

without my culture, I wouldn't have been a designer. My family ties are what influence my Native identity.”

Tracie passed along her grandmother's legacy in the 10th anniversary of the N7 collection, honoring heritage through special patterns with Pendleton. Native heritage was celebrated both through the specialty clothing line being released on Tulalip land and for the tribal citizenship who turned out to support the cause with their wallets and through powerful song and dance.

The Tulalip drummers, singers and dancers displayed their thriving culture on the Nike Outlet showroom. Several songs and important messages regarding missing and murdered Indigenous women, unity through community, and the positive impact of sport were shared.

Afterwards, the gathering turned its attention to the N7 x Pendleton attire as all invited guests got first dibs towards shopping the exclusive clothes designed by and for Natives.

“I thought this whole event was fantastic,” shared tribal member Marvin J. Velasquez as he was loading up with the latest N7 gear for his children. “What this collaboration represents for our Native people is huge. Just goes to show we are making a significant impression one step at a time.”

Proceeds from all N7 product line sales go directly to the N7 Fund, which is committed to getting youth in Native America moving so they



Continued on next page



can lead healthier, happier and more successful lives. The N7 Fund helps Native youth reach their greatest potential through play and sport while creating more equal playing fields for all. Since 2009, the N7 Fund has awarded more than \$7.5 million in grants to 259 communities and organizations.

Co-coordinator of the Tulalip-based N7 event, Nate Olsen (Yakama Nation) reflected, “It was powerful to see our people really represented and celebrated in such a beautiful way. We really got to address some of the bigger social issues Native peoples face today thanks to the platform that Nike provided. Being able to present these issues to a wider audience and to have Tulalip drummer and singers sharing as well was just amazing.”



Poles from front page



Traditional Salish Welcome Figure symbolizes the strength of the Tulalip People at the Hibulb Cultural Center by Joe Gobin.



Kaya, an Elder Salish woman holds a cedar basket filled with clams, welcomes guests to the Hibulb Cultural Center by James Madison.



The Tulalip Story Pole, by James Madison, located at the entrance of the Tulalip Resort Casino, features spiritual Northwest animal figures such as the bear, sea wolf, half-man half-wolf, and the eagle.



The Storytelling Poles at the Betty J. Taylor Early Learning Academy was a collective project by the Tulalip Carvers and tells the story of the salmon people.

you may even spot a carving with a family crest or symbol in the design.

“There are several different types of poles,” said Tulalip Carver, Tony Hatch. “Story poles, house posts, spirit poles, family crest poles. There’s clan poles; if you belong to a bear, wolf, seal, otter clan, they all have their own symbol and that’s what they put on their house posts. The house posts are the ones you see if you went into our longhouse, on the inside. Each one of those poles mean something different.”

The Tulalip people have a long, rich history with the cedar tree. For centuries, the Tribe’s ancestors utilized the tree’s resources by carving canoes, paddles, rattles and masks as well as weaving baskets, headbands and clothing from the sacred cedar. Although today Indigenous art is admired for its beauty from an outsider’s perspective, most pieces were intentionally created as tools for everyday necessity and for cultural and spiritual work.

Family and clan crests have been carved into house posts since time

immemorial, specifying designated areas at the longhouses. An easy-to-spot indicator of a house post is the grooved indent at the top, intended to support the beams of the longhouse as house posts were initially part of the building’s infrastructure. House posts are a common carving amongst Northwest tribes and can be viewed in person at a number of locations on the reservation such as the Hibulb Cultural Center, the Don Hatch Youth Center and the Tulalip Longhouse.

Also widely constructed by the tribes of this region are welcome poles. These sculptures are generally placed at the entrance of buildings, extending a friendly invite to visitors. They typically feature an Indigenous person in the design, highlighting a certain aspect to the tribal way of life. Welcome poles are prominent throughout Tulalip, with pieces at the entrance of the Tulalip Administration Building and the Betty J. Taylor Early Learning Academy.

“Those are storytelling poles at Early Learning,” stated Tulalip Carver, Steve Madison. “We put those there for a

Continued on next page



purpose, for the little kids. The poles are carved in the shape of a salmon. On the salmon there's a woman and a man and they are both storytellers. That's why they were carved, so our kids will always know the stories about our people, the salmon. Because the salmon encompasses the spirit of our people."

Perhaps the most recognizable welcome pole is the monumental post, created by Joe Gobin, which stands in the lobby of the Tulalip Resort Casino. With arms reaching out to the people, the pole welcomes newly arrived guests to the elegant hotel; a great photo opportunity for those receiving the Tulalip experience for the first time. Located directly at each side of the welcome pole are two story poles; a gambling pole representing the traditional game of slahal, also created by Joe Gobin, and a story pole that features an eagle and a seawolf designed by James Madison.

"There's differences between house posts and story poles," explains James. "A lot of people don't know where a totem pole came from, or a story pole. They don't know that we didn't do that here, traditionally. But we continue it because William Shelton created it for our people, to keep our culture alive. They're the stories of our families, about our people, and they hold the information of who we are and what our people went through; the history, knowledge and spiritual side of it. Joe Gobin and I decided to follow that William Shelton look but modernize it, refine the carvings and bring it up to date. You'll see that high relief in our carvings. It's a unique style and something that Shelton created, he was a pioneer in that way. It's our way to pay respect to him as a carver."

At a time when the Indigenous population was enduring assimilation efforts by the U.S. government, the last chief of Tulalip, William Shelton, made it his mission to preserve the traditional

Salish way of life. By cunningly requesting approval to formally honor the 1855 Treaty of Point Elliot, Shelton received permission to construct the Tulalip Longhouse on the shore of the bay. Due to his dedication, the people were able to gather once a year at the longhouse to take part in a night of culture as well as reflect and continue the teachings of those ancestors who came before them.

Drawing inspiration from Alaskan Natives, as well as incorporating his own heritage, Shelton created the very first story pole in 1912 that was later erected at the Tulalip boarding school in 1913. The unique pole caught the attention of the masses and Shelton story poles began to pop up in local communities. The city of Everett, Seattle Yacht Club, Washington State Capitol, Woodland Park Zoo, and a number of parks throughout the nation commissioned his story poles and as time moved forward, colonizers eventually switched from condemning Native artwork to collecting it and his work was in high-demand.

In 2013, a William Shelton story pole returned to the Pacific Northwest after standing at Krape Park in Freeport, Illinois for almost seventy years. The pole was taken down due to damage from weather over the years and the thirty-seven foot pole was sent to the Burke Museum. Today, the pole is in possession of the Burke and contained in storage off-site with plans of restoration in the near future.

"The William Shelton story pole is an important piece of Salish, and more specifically, Tulalip history," explained Kathryn Bunn-Marcuse, Burke Museum Curator of Northwest Native Art. "Shelton's story poles brought oral histories and valued stories into monumental form, anchoring Tulalip history into these permanent markers. He did this during the years in which governmental and educational

policies were aimed at erasing Indigenous languages, customs, and knowledge."

In his lifetime, Shelton constructed a total of sixteen story poles that were raised at various locations to help educate newcomers about Tulalip culture. His efforts helped bridge the gap between Natives and non-Natives. Shelton found ways to feed the non-Indigenous population knowledge about the heritage of his people in small doses, subtly squeezing in traditional stories, language and songs through his art. In addition to the story poles, Shelton gifted the world two publications and a better understanding of the Coast Salish lifeways.

Tessa Campbell, Lead Curator of the Hibulb Cultural Center has been on the search for Shelton poles since the museum's opening. Tessa and her team have recovered and restored, or are in the process of restoring, several poles after successfully tracking them down through Shelton's correspondence letters. Unfortunately, due to decades passing by, a few poles were taken down, only to never be seen again. However, she intends to continue pursuing the poles until all sixteen are accounted for.

"We credit William Shelton for coming up with the idea of the story pole," Tessa expressed. "There weren't story poles around before William Shelton, but there were welcome poles and house posts. He saw the story pole as a way to preserve our history. I compare it to a book; people preserve their family history by writing, he did it through carving. For his first pole, he went to the elders and got their stories, and he carved each story into the pole. So, each figure is like a chapter of a book."

Another set of carvings that held significant value to the people of Tulalip were the gateway poles. Over forty years ago, the entryways to the reservation were marked by two story poles and connected by a



Top: This Welcome Pole was originally featured at the Karen I. Fryberg Health Clinic but was recently moved to the Tulalip Justice Center after the clinic's remodel. The pole shares the story of Canoe Journey and features a Coast Salish couple welcoming the canoes ashore.

Bottom: Kelly Moses Story Pole at Quil Ceda Tulalip Elementary opens a conversation for Tulalip youth and provides an opportunity to learn about the culture while attending school.

canoe carving overhead. Now fondly missed by the older generations of the community, the carvings were cut down by non-Natives of neighboring towns who were upset with the Boldt Decision in 1974.

“I remember my grandpa (Frank Madison) used to talk about the poles that were out here, the two upright poles and a canoe over the top and everyone used to drive underneath it,” James reflects. “That was an identifiable icon for our tribe way back when. A long time ago, something happened between

the people of Marysville and some people of Tulalip. The Marysville people came over and chopped it down with a chainsaw. It’s a harsh story but its history - it’s what happened. I always had that story in the back of my mind. My grandpa always wanted to recreate it. I’m on that same path, so hopefully some day they let me recreate that out of a different material, out of bronze or cement. That way our people can have that to be proud of because we were all raised knowing that arch was there back in the day, the two of them

one at the beginning of the rez and the one at the end.”

William Shelton and every Tulalip artist since his time have excelled at preserving and continuing their ancestral teachings. By passing on the tradition and the knowledge that comes with it, they have carved quite the story for the future generations of Tulalip as well as the history of the generations who came prior.

“Starting the little ones out while they’re young is important,” said James. “People like me; we don’t

know any different. I was doing this before I can remember. Starting the youth early is important to keeping this part of our culture alive. Anybody can just pick it up and learn, but the knowledge of the work to go along with the skill is important. I was very fortunate to have my grandpa and my dad there to teach me that information. Honestly, you can teach anybody to carve or draw, but it’s the information that goes with it, putting your spirit and soul into it, making it come alive, making it Indian - that’s what I think is important.”



Top left: William Shelton and family. Top right: Shelton pole in Everett, Wa. Bottom: William Shelton’s gas station and Totem Pole Camp. Photos courtesy of Hibulb Cultural Center.

Stock up on holiday spirit at Tulalip's own Native Bazaar

By Micheal Rios

Hundreds of visitors journeyed to the Tulalip Reservation on Sunday, November 17 to browse handmade gifts, purchase one-of-a-kind items made by local artists and stock up on holiday spirit at the annual Native Bazaar. The Tulalip Youth Center hosted the place to be for those in the market for truly unforgettable gifts and Native décor.

The Bazaar was jam-packed with unique goodies galore including beaded jewelry, cedar creations of all varieties, custom artwork and much, much more. Filled to the brim with a variety of vendors, all of whom were Tulalip tribal members, customers had no shortage of buying options just in time for the holiday season.

Coordinated by Tammy Taylor, who has organized the event for ten years in row, the annual shopping experience combines traditional Tulalip culture with the best of the holiday season. There was something for everyone, even those who simply wanted to fill their bellies with fry-bread and smoked salmon.

"This is such a great event," said Tammy. "We have over 30 vendors setup. I try to find young artists who are willing to sell their art, and encourage them to participate. Teaching our people to be entrepreneurs at a young age has so many benefits."

Eleven-year-old Jaylynn Parks is a prime example of what happens when an energetic youth is filled with the entrepreneurial spirit. With her grandmother's help, she baked about 60 mountain huckleberry and pineapple cupcakes that were a major hit as they quickly sold out. Jaylynn also came prepared with her classic Roosevelt Popper and switched up her vending style from cupcakes to freshly popped popcorn.

"Everyone really liked my cupcakes. [So far] I've sold like 150 bags of popcorn," beamed young Jaylynn while also sharing she has big plans with her Bazaar profits. "I'm going to redecorate my bedroom. If I can buy anything it would be a big pink bed!"

Another spirited youth who made the most of her passion for art and crafting was Catherine Velasquez. "I made hair barrettes with little flowers and bells and bows," she said while sharing a station with her family. "I sold, like, quite a few. My first few I made took like 10 minutes or so to make, but once I got going I was able to make them really quick. I helped make cookies, muffins, and ferry ornaments. The best part of being here is hanging out with family."

Several stations at the bazaar showcased tradition teachings that have been passed down from one generation to the next. One such example was Keeta Sheldon and her daughter Jamie who are well-known in cedar weaving circles. Their expertise with gift giving cedar is as boundless as their artistic imaginations, exemplified by their innovative creations.

"Weaving is a good hobby because there are so many styles and so much that can be made that you won't ever be bored," said Keeta. She's passed on her passion for weaving to all of her daughters and together they teach classes in the local area. "I've been teaching off and on now for 17 years at the college and museum. We like to teach what we know so that it stays in our culture."

The 2019 Native Bazaar will return to the Youth Center on December 7 and 8, from 9:00am – 4:00pm, providing yet another two-day opportunity to enjoy delicious holiday treats while stocking up on holiday gifts. All visitors are welcome to support their local artists.

"I want to thank the community for coming out and supporting all of our tribal artists," said coordinator Tammy Taylor. "It's so beautiful to witness because we don't have many places available to sell our stuff, but here we have a good mixture of Native and non-Native visitors who truly appreciate the skill and craftsmanship that goes into authentic Native art."



I thank our people for being on the front line



I would like to thank our people for being resilient and taking the front line on key issues in Indian country. The future for our people

will be good, sustainable, and we will have equality for all. We have to keep coming together as one nation. Environmental justice will only be served

at the demand of Tribal Nations, and our allies. I thank our people for being on the front line. Many issues facing the generations of today, we know will face the generations to come. We must continue having the insight to get work done on behalf of the unborn, the ones here now looking up to us, and the elders that are counting on us to carry on the work! We must continue to sustain our resources and culture for all our people to enjoy when it is there time.

May the creator, mother earth continue to bless us with the many gifts that she offers us to sustain ourselves as Tribal Nations? We pray for this to be so. Look to the young ones for the answers we have not seemed to be able to remedy, and

look to the youth as they have many answers to the situations not only facing us but them. Many of the younger generations are growing up so fast knowing the fight they will have for justice for themselves and for mother earth and father sky. Remember your elders for they saw the earth as our mother, and we the children must continue to fulfill our duty of protecting her, as she has protected us, provided for us, and making us a strong resilient people. The sduhubš coast Salish people. All Tribal Nations.

Thomas Williams

2019
Native Bazaar

December 7 - 8
9:00 AM - 4:00 PM

NATIVE ART	BEADED JEWELRY	DRUMS
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VENDOR INFORMATION: TAMMY TAYLOR | 425-501-4141
TULALIP TRIBAL MEMBER VENDORS | SET UP: 8:00AM-9:00AM

the Mams group

Women raising children are invited to join our support group.

Every Tuesday from 11am to 1pm
at the old Tulalip Elementary School
7730 36th Ave NW, Tulalip, WA 98271

Even Baby Bucks!

Redeemable for essential items for you and your child!

All children are welcome! For more information and any questions, contact
Melissa Bumgarner at 360-716-4402 or Sasha Smith at 360-716-4404.

Earl "Moxy" Renecker



Earl "Moxy" Renecker passed away in his home in Tulalip, WA on November 9, 2019 at the age of 99 years. Moxy was a Tulalip Tribal Member and Veteran Merchant Marine serving in World War II.

He is preceded in death by his wife of 62 years, Bernice Shelton Renecker, and sons, Dell and Jim Renecker; his mother, Isabelle Brown Gobin, father, Jesse Renecker, and all his siblings - Isabelle, Anna Mae, Shirley, Emery, Daryl, Frank, and John. He is survived by his daughter, Sharon Renecker; grandchildren, Cody (Sausha) and Tyler Perry, Zee Morehead; the sparkle of his eye, great-great grandson, Leland Stephen Perry; and special friends and caretakers, Michael Archangel and Sonny Nguyen.

Moxy was born in Whidbey Island May 25, 1920. He attended Haskell University as a young man and earned certification as a Welder. Moxy joined the service as a Merchant Marine shortly after marrying Bernice in 1942. When he returned home, he and his wife and children relocated to Eastern Washington where he became a Welder for Hanford Nuclear Plant. He retired from Hanford in 1984 and moved back home to Tulalip with his wife and daughter. He worked for the Tulalip Tribes for several years as an Automotive Maintenance Supervisor. Moxy was a very ambitious and hard-working man, thus earning him the nickname "Moxy" at a young age. He loved to tend to his garden and work in his yard. He also enjoyed traveling with his wife and family. In later years

he loved time with his grandchildren, and his great-great grandson. Moxy was also known for his love of playing Slot Machines, at home in Washington and in Reno, NV. Moxy was a character, funny, quick witted, and a flirt with the ladies and loved by many. He was also a true role model of strength, integrity, hard work, commitment and loyalty. He loved his family and always looked after to make sure they were taken care of. He will be forever in the hearts of those who were blessed to know and love him.

Visitation was Friday, November 15, 2019 at 1pm at Schaefer-Shipman Funeral Home. Interfaith was 6pm at the Tulalip Tribal Gym. Funeral services were November 16, 2019 at 10am at the Tulalip Tribal Gym with burial following at Mission Beach Cemetery.

Judy Lynette Wayne (1991 - 2019)



parents, Leonard "Buddy" Wayne, Jr., Rose Napoleon Sicade, and Mildred "Millie" Jones; and her great uncle, Marvin Napoleon; as well as numerous aunties, uncles nieces, nephews, and cousins.

Judy will be joining the other side with her parents, William "Tonner" Wayne and Susan Sicade Jones; grandma, Judy Wayne; grandpa, Henry "Hank" Sicade; grandpa, Alpheus "Gunny" Jones Sr.; auntie, Susan Wayne; uncles, Leonard "Layback" Wayne III, Robert Michael Wayne Sr., and Stanton Sicade Sr.; cousin, Dontae Jones; and special friend and sister, Chenoeh Prez-Bill; great grandparents; and numerous

great aunties, uncles, and cousins.

In her short 28 years of life she enjoyed spending time with family and friends celebrating birthdays and holidays. She loved watching her wrestling and binge-watching her shows as well as cheering for her Seattle Seahawks. She loved being a homemaker, listening to music, traveling to church, sitting by the water, collecting beautiful rocks, and she loved animals. Judy owned 2 beard dragons, a dog, and a cat who gave her litters of kittens. She would go where her spirit would lead her. She was a very outgoing and loving person with a big heart who enjoyed life. She touched many people and always

greeted you with a smile and a hug. Judy went to be with the Lord the evening of November 6, 2019 in Seattle, WA. She will be missed by her family, friends, and anyone who met her in their life.

Visitation was held Wednesday, November 13, 2019 at 1:00 p.m. at Schaefer-Shipman Funeral Home with an Interfaith service following at the Tulalip Gym at 6:00 p.m. Funeral Services were held Thursday, November 14, 2019 at 10:00 a.m. at the Tulalip Gym, with burial following at Mission Beach Cemetery.

May 28, 1991 - November 6, 2019
Judy Lynette Wayne was born May 28, 1991 to William "Tonner" Wayne and Susan Sicade Jones, in Auburn, WA. She resided in Tulalip, WA where she was helped raised by dad, Jeffery Jones, Sr. She then lived in Seattle, WA off and on.

Judy is survived by her significant other, Anthony Bob; and daughter, Laycei Star Bob; as well as her siblings, Crystal and Michael Monger, Roseann and Thomas Reeves, Edward and Ada Wayne, Michael Jones, Jeffery Jones Jr., and Baby Sister, Emily Jones; her grand-



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Court Notices

TUL-CV-AH-2019-0359 and TUL-CV-AH-2019-0360 SUMMONS BY PUBLICATION Tulalip Tribal Court, Tulalip WA. In Re Protection of Shayna Lee Breedlove. To: Ivan Velasquez: YOU ARE HEREBY NOTIFIED that on October 3, 2019 a Petition for an Harassment Protection Order was filed in the above-entitled Court. You are hereby summoned to appear and defend regarding the above entitled action at a hearing on December 4, 2019 at 1:00 p.m. in Tulalip Tribal Court, 6332 31st Ave NE, Suite B, 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: September 14, 2019.

TUL-CV-YG-2019-0380. SUMMONS BY PUBLICATION Tulalip Tribal Court, Tulalip WA. In Re the Guardianship of: C. A. M.: JOHN ELLWOOD MYERS AND GINGER ALLEN-MYERS AKA GINGER ROSALIE ALLEN, YOU ARE HEREBY NOTIFIED that a Petition for Guardianship (Youth) was filed in the above-entitled Court pursuant to TTC 4.05. You are hereby summoned to appear and defend regarding the above entitled action at a hearing on December 19, 2019 at 2:30 p.m. in Tulalip Tribal Court, 6332 31st Ave NE, Suite B, 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: November 2, 2019.

TUL-CV-YG-2019-0385. SUMMONS BY PUBLICATION Tulalip Tribal Court, Tulalip WA. In Re the Guardianship of: P. O. G. B: GINA TEDDY ELIZABETH BLATCHFORD, YOU ARE HEREBY NOTIFIED that a Petition for Guardianship (Youth) was filed in the above-entitled Court pursuant to TTC 4.05. You are hereby summoned to appear and defend regarding the above entitled action at a hearing on December 19, 2019 at 1:30 p.m. in Tulalip Tribal Court, 6332 31st Ave NE, Suite B, 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: November 2, 2019.

TUL-CV-YG-2019-0390; SUMMONS BY PUBLICATION Tulalip Tribal Court, Tulalip WA. In Re the Guardianship of: S. W. J. TO: LOREAL NATASHA JACK and DANIEL CAYOU, JR., YOU ARE HEREBY NOTIFIED that a Petition for Guardianship (Youth) was filed in the above-entitled Court pursuant to TTC 4.05. You are hereby summoned to appear and defend regarding the above entitled action at a hearing on JANUARY 9, 2020 at 1:30 P.M. in Tulalip Tribal Court, 6332 31st Ave NE, Suite B, 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: November 9, 2019.

TULALIP COMMUNITY WEAVING EVENT

Come and learn from Tulalip weavers

Sunday, December 15, 2019
from 8:30 AM to 4:30 PM

Tulalip Resort Casino
Orca Ballroom 1



Contact: Virginia Jones
vjones@tulaliptribes-nsn.gov
360-716-2634

This event is for anyone in the Tulalip community to attend.
Kit fees will be requested by the artists.

HIBULB CULTURAL CENTER
Rediscovery Program
Rediscovering our traditional lifeways & values

OPEN SEW

Thursdays

Bring Your Project • Learn to Sew
Share Your Ideas • And Eat!

10AM to 2PM & 5PM to 9PM
NWIC Tulalip Campus
(Across from Tulalip Boys and Girls Club)

On the Menu: Chili | Chicken Soup | Beef Stew
Learn Sewing Machine Basics • Long Arm Quilting • Knitting • Embroidery

Contact Colette Keith 360-594-4094 for more information.



Cascade Music Teaching Studios

Open since 1968
1501 3rd Street, Marysville

Lessons available on band instruments:
Brass, Reeds, Drums, Violin, Piano, Bass, Guitar, Voice

For Lesson Appointment Call:
425.268.7606
www.cascademusicstudios.com



CLIMATE CHANGE & HAZARD MITIGATION SURVEY

Please take a moment to fill out this survey. Your input will help future outreach and planning for climate change and hazard mitigation.



The survey will be available until Nov 29, 2019

Survey responders will be entered into a raffle to win one of five Pendleton duffle bags.

www.surveymonkey.com/r/tulalipclimate