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syəcəb

Saturday October 10, 2020

(Tulalip See-Yaht-Sub)



INDIGENOUS

PEOPLES DAY

Together We Rise, Resist, Reclaim

By Micheal Rios

For the seventh consecutive year, the greater-Seattle area and its thousands of Native citizens will proudly celebrate Indigenous Peoples' Day. Replacing the former misbegotten holiday dedicated to a slave trader and lost Italian navigator, the commemorative day to honor the past, present

and future of Indigenous cultures takes place annually on the second Monday in October.

"People ask, 'Why Indigenous Peoples' Day and why not American Indian Day or Native American Day?' It's only appropriate that we honor the legacy of work that's been done," explained Matt Remle, Lakota activist and local

See **Indigenous Peoples Day**, page 4

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The Tulalip Tribes are federally recognized successors in interest to the Snohomish, Snoqualmie, Skykomish, and other allied tribes and bands signatory to the Treaty of Point Elliott.

October 2, 2020

Dear Membership,

First of all, I would like to thank all of our team, who has worked so hard to keep us stable throughout this COVID 19 pandemic. And to our membership who have stood with us as we have had to make hard decisions and adjustments in our budgets, our services and even in our employment. All of these things have kept us in a stable position, while many others are struggling around us. Due to the closures of our business enterprises we have taken a sixty-nine million dollar hit to our income, that will not be recoverable. Although, since our re-opening of our gaming operations our income is rebounding better than expected. The businesses are running lean, with less employees and amenities. We have worked hard to make sure we are meeting all of our obligations.

We are not sure what the future will bring, with the uptick of COVID, the continued closure of the Canadian Border, the impacts of the Presidential election and the Boeing layoffs. All of these may cause a ripple effect to the surrounding economic strength of our community. In an unknown future we are cautiously looking at next year's budgets and how to maintain our fiscal strength.

With all these decisions we have been faced with, we have weathered these impacts to date very well and are sitting in a strong position. We are taking this opportunity and are cautiously pleased to announce a 2020 Youth Under 18 Tax Deferred Stipend Program and the 2020 Membership Special Bonus Distribution.

All enrolled Tribal Member Youth (under 18) will receive \$1,500.00 deposited into their trust account for the months of October, November and December. The deposit will be a one lump sum for the remainder of the 2020 calendar year. The \$500.00 distribution will be deposited monthly for 2021.

On Friday December 4, 2020, all enrolled Tribal Members will receive a Special Bonus Distribution of \$4,600.00 pre-tax. Federal tax withholding will be marked at 10% unless withholdings are selected at a higher rate. The youth under 18 will have half of theirs deposited into their trust fund.

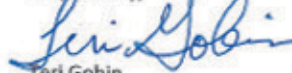
The Elders Support and Disability Membership Distribution shall be distributed in three payments for a total amount of \$4,600.00 with the breakdown of distribution dates and amounts as following:

- 1st payment – November 15, 2020 amount \$1,533.33
- 2nd payment – December 04, 2020 amount \$1,533.33
- 3rd payment – December 18, 2020 amount \$1,533.34

The Special Bonus distribution is not based on any previously passed resolution, it is based on the present-day strength of the tribe and an optimistic view of what the future may hold, while safe guarding the tribe.

For additional information, resolutions and recordings of regular board meetings are available on iamTulalip.com

Respectfully,


Teri Gobin,
Chairwoman

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



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

**Not
getting
your
syəcəb?**

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

General Council canceled, Commission election will proceed by absentee ballot

Dear Membership,

With the uptick in COVID -19 cases within the Tulalip Reservation the Tulalip Chief Medical Officer Dr. John Okemah recommended not to hold large gatherings, such as the Semi General Council for the health and welfare of our tribal membership. The Board of Directors carefully weighed out the pros and cons of the recommendation and agreed to cancel Semi General Council with a unanimous vote via Resolution 2020 - 526.

The 2020 elections for the Commissioners will proceed by absentee ballot only. All members who registered for the previous election will automatically receive an absentee ballot. These ballots will be mailed to the current address that's on file with the Enrollment Department beginning October 7, 2020. To verify that you are already registered, your Tribal ID number will be listed on iAmTULALIP.com next week. Absentee ballot request forms, needs to be submitted to the Election Committee by October 9, 2020; through the following: Email: ElectionCommittee@tulalip-tribes-nsn.gov
Fax: 360.716.0365
Mail/Drop off: Attention to:
Election Office;
6406 Marine Dr.; Tulalip, WA 98271

The deadline to turn in your Absentee ballot is November 9, 2020 by 4:00pm at the UPS Store (within the Quil Ceda Village) 8825 34th Ave NE Ste L, Tulalip, WA 98271. The Commission election results will be announced November 10, 2020.

The Board of Director's officer positions will remain the same until the March 2021 General Council. Staff will be presenting alternative ways to the Board of Directors on hosting a General Council with a virtual meeting; if there's continued safety concerns.

Regular Board meetings are open to membership as visitors to voice their concerns and solutions. However, there is limited seating.

If you have any questions, please contact the Election Committee at 360.716.4283

Respectfully,
Teri Gobin,
Chairwoman

2020 Tulalip Tribes Commission Election

Absentee Ballot Request Form



PLEASE READ:

- * All absentee ballot requests must be filled out on this form. No absentee ballots will be available after **October 9, 2020** if you did not complete a 2020 BOD Absentee Request form.
- * Voters must be age 18 as of October 17, 2020
- * If it is close to the deadline we recommend dropping off the ballot at UPS Store 8825 34th Ave N, Tulalip

I request an absentee ballot for the Commission election being held on **November 10, 2020**.

Name (print)	Tribal enrollment number T#
Email address	Telephone number

Absentee Ballots will be mailed to the address on file with Enrollment unless a written statement by the voter explaining why a different address is requested is included.

Street address*

City

State

Zip

* A request to mail an absentee ballot to an address that is not the home address or PO Box of the voter must include a statement, signed by the voter, explaining why a different address is requested.

Date	Signature of voter
------	--------------------

Return this completed Absentee Ballot Request Form to the Tulalip Tribes Elections Office.

Deliver to: Election Office 6406 Marine Drive, Tulalip, WA 98271	or fax to: 360-716-0635	or email a scanned signed copy to: electioncommittee@tulaliptribes-nsn.gov
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- * If an Absentee Ballot Request form is not available you may write or type this information, sign the document and email it to the Elections Committee.
- * A photo or scan of this form must be emailed to electioncommittee@tulaliptribes-nsn.gov
- * **Must be received by October 9, 2020 at 4:30 PM**

If you have any questions, please call the Elections Office at 360-716-4283.

OFFICE USE ONLY

Enrollment Verified by Signature: _____ Date: _____

Indigenous Peoples' Day from front page



educator. His efforts, along with many other dedicated Native advocates, were instrumental in getting a proclamation voted on by the Seattle City Council and signed into law by then-mayor Ed Murray in 2013.

"It's not only honoring legacy, but when we say 'Indigenous peoples,' it's referring to more than just the tribes of the colonized United States," Remle continued. "We're talking about all Indigenous peoples who've been impacted by settler colonialism around the world."

Since its inception into the Puget Sound region, the Indigenous Peoples' Day movement has spread to over 120 cities and been embraced by at least 10 state governments. Even some universities and a handful of public school districts have indoctrinated the holiday to celebrate global Indigenous cultures.

Indigenous Peoples' Day reimagines Columbus Day and changes a celebration of colonialism into an opportunity to reveal

historical truths about the genocide and oppression of America's original inhabitants, to organize against current injustices, and to celebrate Indigenous resistance.

Like so many things in 2020, this year's celebration is forced to adapt to a social environment that doesn't risk anyone's health or wellbeing. It'll be all virtual, all the time with prerecorded performances and heartfelt messages shared on Monday, October 12. To view the itinerary, receive updates and view the live videos come Indigenous Peoples' Day, click on the following link - <https://www.facebook.com/events/417245289650927/>

We now reflect on more glorious days, when Native people and their allies from around the Pacific Northwest gathered on Coast Salish land to be seen and heard in celebration of reclaiming the narrative and repurposing a national holiday in

our own image, all the while showcasing the beauty of Indigenous resistance.

Six years' worth of Indigenous Peoples' Days have brought about countless memories made. There's been marches through the streets of Seattle, tears of joy shed between strangers, untold friendships made, and so much traditional knowledge shared at Daybreak Star cultural center. Most of all, this year's seventh anniversary marks seven years of our younger generation not being forced to celebrate Columbus.

"It's been beautiful to see so many Indigenous people come together and be filled with so much joy," shared 21-year-old Ayanna Fuentes, a member of Indigenous Sisters Resistance. "Our younger generation is growing up not knowing what Columbus Day is, and that's an amazing thing."

During the very first anniversary of Seattle's Indigenous Peo-

ples' Day proclamation, renowned activist and two-time Green Party vice-presidential candidate Winona LaDuke (Ojibwe) delivered a passionate keynote address.

"It is so liberating for me to be here and celebrate with you all in just how awesome it is to be Indigenous," beamed LaDuke in front of her Native brothers and sisters. "You know, it's always perplexed me how someone can name something as large as a mountain or sea or an entire day after something as small as a human."

"It changes how people view things when everything is named after all these white guys," she continued. "We are just beginning. There is a lot of work ahead in the renaming and recovering and restoration of our homelands. In doing so we remember our ancestors. In doing this we honor all those before us, all those here, and all those yet to come. And we reaffirm our place here as a people who remember, as a people

who do not suffer from historic amnesia.”

The Tulalip Youth Council attended last year’s celebrations at Daybreak Star where they joined an energetic lineup of Native performers. The young culture bearers shared their Tulalip culture with hundreds who packed the traditional space. Tulalip voices rang out, as did their bellowing drums, during

their two song performance.

“We are here to celebrate the amazing resiliency of Indigenous peoples,” said Matt Remle three years ago while serving as evening co-emcee. “Despite the Euro colonizers greatest efforts at mass genocide, disposition, slavery, and assimilation, we as Native peoples are still here. Native communities continue to fight to protect the land,

air, and waters. We continue to live traditional roles and responsibilities, which have been passed down from our origins as a peoples since the beginning of creation. We continue to sing our songs, relearn our languages and express ourselves through our dances and cultures. If this isn’t worth celebrating, I don’t know what is.”

A plethora of states, cities, counties, community groups, schools, and other institutions will observe Indigenous Peoples’ Day on October 12. They do so with activities, storytelling and lesson plans that raise awareness for the rich history, culture, and traditions of America’s Indigenous peoples. Because we are still here. And we are thriving.



Hibulb Cultural Center accepting submissions for November 7th Film Festival

By Calvin Valdillez

The film festival lives on! With each year that passed since the Hibulb Cultural Center (HCC) first announced the Film Festival, more and more participants found community by bonding with other likeminded creatives at the yearly Fall time event. Each year the film festival culture grows stronger as Indigenous filmmakers, actors, and storytellers showcase their art to the public. The festival is open to all who work in film, whether you live locally or a few states or continents away, everyone is encouraged to take part in the festival and several filmmakers, scorers and screenplay writers from around the world submit their works each year.

"The film festivals began at Hibulb to celebrate films and filmmaking, and to highlight Coast Salish communities as well as communities around the world and the values that we share," explains Lena Jones, HCC Education Curator and Film Festival Organizer. "There is always an international element to our festivals that remind us of the beauty of the world."

In years past, the event typically occurs throughout the course of an entire day and movie lovers are treated to multiple screenings in both the HCC classrooms and longhouse. The participants who submit their films provide an introduction before the film plays and afterwards, they explain in detail the intricacies of each scene and answer any questions from the audience, allowing the creatives to fully engage about all the specifics that go into making a film.

Lena expressed, "We believe it is important to celebrate Indigenous filmmakers and actors because they carry our voice and perspective into the world, a perspective that is much needed during these times. They provide role models for our younger generation with their strong, healing messages. They uplift their communities. We know there is so much talent in our communities and so much knowledge to draw from in our heritage."

With local events throughout the nation being pushed-back or canceled completely due to the coronavirus, it is refreshing and exciting to see the continuation of the film festival, especially since last year's event drew

many spectators and submissions. And although the HCC is open to the public, with many safety measures and practices in place, they are taking an extra-cautious approach to this year's festival because of the infectious disease and are proceeding with the event digitally.

"The show must go on," said Lena. "This year the festival will be virtual. We will livestream the film awards and lifetime achievement awards on our Hibulb Cultural Center Facebook page at noon on November 7, and we will post links of the films for folks to view. An audience award will be given this year on the film selected by the audience as the overall best film."

Over the past eight years, the festival has welcomed several genres of films such as music videos about rez love, fantasy films, documentaries about local tribes and their people. Local cinephiles are often treated to a look into tribal lifeways when films regarding sovereignty, treaty rights, harvesting, and art are shared during

the festival.

Some films feature songs and on-screen interactions that are spoken and sang in the filmmaker's Native language, such as fan favorite films by Tulalip Filmmaker, David Spencer Sr., *Waiting for Blackberries* and *I Am Frog* in which the film's dialogues are spoken entirely in Lushootseed.

"The films are diverse. Each year we pick a theme for the festival," said Lena. "This year is 'Past, Present, and Future'. Our judges, Swinomish tribal elder and filmmaker Robin Carreen, filmmaker Mike Van Luvan, and chef and film consultant Brit Reed all bring unique and inspiring perspectives to our film festival. We're honored for their help and expertise."

"We accept all films. In the past we've received historical and biographical documentaries, animations, romance, fantasies, thriller films, action films, comedies, music films, experimental films, and sci-fi films."

So far, the HCC has received five film submissions including, *Bittersweet Life as We Know It* by Julie Antony, *Nobody Cares* by Tim Fraser-Granados, *Salish Cedar Canoes* by Costa Boutsikaris, *The Battle of Blythe* by Robert Lundahl, and *The Vision, Death, and Ghost of Isaac Ebey* by Jefferson Elliot. The Film Festival will continue accepting submissions throughout the month of October as they gear-up for the 8th Annual Hibulb Cultural Center Film Festival live on Facebook, November 7th.

"It is important for the festival to continue," Lena stated. "There's so much history, heritage, diversity, and beauty in our communities. Our cultures and values are medicine to our communities. This is one way to keep spreading the wisdom and highlighting the ideals of our ancestors. We would be happy to receive more entries for our festival. The entry form can be found on our Hibulb Cultural Center website, Film Festival 2020, <https://www.hibulbculturalcenter.org/Events/Film-Festival-2020/>. Then e-mail me the form along with a link to your film. My e-mail address is lejones@hibulbculturalcenter.org."

HIBULB CULTURAL CENTER ■ TULALIP, WASHINGTON
— 8TH ANNUAL FILM FESTIVAL —
SATURDAY, NOVEMBER 7, 2020

Tulalip dx'ílilap
FILM FESTIVAL
CALL FOR ENTRIES

**Films accepted
September 7 through
October 31, 2020**

CALLING ALL FILMMAKERS

This year's festival theme is *tupədtəb, pədtəbəx, ʔupədtəb "Past, Present, and Future"*
The Hibulb Cultural Center will highlight films submitted for our past seven film festivals—and will welcome documentaries, feature films, shorts, animations, and music videos for this year's virtual film festival to be held on Saturday, November 7, 2020. All films are welcome, particularly those honoring the past and giving hope for the future from our communities.

ELIGIBILITY & GUIDELINES

- There is no entry fee for submissions.
- For consideration by the selection committee, films must be submitted with a completed entry form by October 31, 2020.
- Films selected will be announced no later than Thursday, November 5, 2020. The Hibulb Cultural Center reserves the right to use images from films selected for marketing purposes (web, print media, and television).

ENTRY CHECKLIST

Please email the following materials. No entry will be processed without all materials.

- Link to a digital copy of film
- Completed entry form that includes a brief synopsis or description or synopsis of film

EMAIL TO
lejones@hibulbculturalcenter.org

See Entry Form on next page

In Spirit:

A modern day look at the effects of generational trauma



By Kalvin Valdillez

“How did I let this happen?” cried a mourning Indigenous mother.

“Did you know?” she asks, turning her attention away from a photograph to a young Native man standing in her doorway.

“I had no idea, I didn’t think it mattered,” he responded, fighting back tears of his own.

“He’s my son, he matters.”

This emotional dialogue may seem familiar to you if you grew up in Native America. However, it is directly quoted from an upcoming project titled *In Spirit*, a short film based on a story by Tulalip tribal member, Nathan Williams, also referred to as his moniker, DEAMA. For years, Nate has been expressing himself creatively, giving people a glimpse into his world, whether through music, street art, fashion or most recently, film.

“If I were to put it in my words, short and sweet, the film is about a troubled kid named Jared,” Nate explains. “He’s about 17 or 18 years old and he’s trying to come to grips with his own emotions, with the passing of his long-time best friend turned addict. I tried to make it like a saturated version of my story, as much of my reality as possible without making it the same exact scenario. I tried to paint a typical scenario for everybody else’s situation when confronting those emotions. So, I would say it’s based on a true story, but the film was not the actual timeline.”

There is a meme, or a statement rather, that occasionally

will make an appearance on the social media platforms, stating “our generation has been to more of their friend’s funerals than to their weddings,” and unfortunately that is a reality that many Indigenous youth live with in modern society. At tribal gatherings that aim to bring attention to today’s drug epidemic, Tulalip Board Member Mel Sheldon often opens the events by asking attendees to raise their hand if they have ever lost anybody due to a drug overdose. Each time nearly everybody’s hand goes up.

According to current research conducted by the Washington Post, over the course of 8 years, 2006-2014, Native Americans were approximately 50% more likely to die from an opioid overdose than any other race. Furthermore, a new study by the Center for Disease Control (CDC) showed that the suicide rate amongst Native teens is continuing to rise and is up 139% for Native women and 71% for Native men since 1999.

If you are a non-Native reading those statistics, you may find yourself shocked to learn of this news. This is felt on an even greater level for tribal communities because those ‘statistics’ are often our siblings, cousins, uncles, aunties, parents or friends. And while those articles may provide a lot of eye-opening info, more times than not, they fail to encapsulate the hardship Indigenous Nations are feeling - what they go through with each young tribal member that is buried far too soon.

In Spirit places you directly into that storm of emotions that we are left to deal with after our loved ones make the transition to the afterlife; the hurt, the anger, the guilt, all of those raw emotions are on display and they are portrayed so evocatively you almost feel like you’re reliving moments of your personal life. Nate explained that when casting the roles for the film, he called upon the people in his life that best fit the personalities of his characters, and that all of the cast members were first time actors.

“We tried to go across everything that could possibly happen emotionally in these scenarios,” said Nate. “I’m super impressed with how everyone killed their roles. For the most part, we kind of just gave people a template of what to say. We told them to say it naturally, how they would speak if we were having a normal conversation; the way you say it, your cadence, your emotion that comes out. I think that helped a lot of people with their performance because they didn’t feel like they had to remember their bars. Every shot was under ten takes.”

The 8-minute film was originally intended to be just a scene in a full-length feature that Nate was writing at the time he met the film’s director, Jonathan ‘Jon’ Salmon. The two creatives crossed-paths when Jon hired filmmaker Luis Perez, a close friend of Nate’s, for a 3-part series dubbed *Residents*. That project was shot in three neighborhoods in the Pacific

Northwest; South Seattle, Tacoma and Tulalip. From that project, Nate and Jon built a collaborative relationship and the first project they worked on together, a music video for Seattle artist Ben Zaidi, won Best Music Video at the Tacoma Film Festival.

“From there, we started talking,” Jon stated. “A lot of people don’t know what happens on tribal lands, and they’re not too familiar with the genocide of Indigenous people and how the genocidal trauma can continue to affect and spread through the lineage of the people. We opened up and talked about our experience with death, how fast I thought I was losing people from the young age of 15 all the way up until today. And he talked about how it happens on the reservation and how it happens at Tulalip. We need to talk about that because that’s something that’s always put in the headlines, the opioid epidemic tearing apart suburban white neighborhoods, but you never hear that same focus and energy put in the tribal lands that need resources more than suburban families who have the means to deal with it, in a sense.”

After a ten-month writing session, the two created a script that they felt could honestly address the issue of generational trauma and how it affects the Native youth specifically. Once the roles were cast and locations were successfully scouted, filming began at the beginning of 2020 before COVID struck. And thanks to what Nate credits as Jon’s deep connections,

Continued on next page

multiple crews - filming, editing, makeup, colorists, were in place and the entire filming process took place over the course of only 48 hours. Post-production was relatively quick as well, taking approximately 5-6 months to wrap the film up.

Nate expressed, "I got to give it up to Jon for being such a good director, because he's down to get real personal with you. There were times he would pull me to the side and remind me what I was there for. Coming from the situation we are in, you grow accustomed to suppressing your emotions to a degree. You don't want to relive those emotions, because you don't genuinely want to hurt yourself again, but you got to put yourself in that ballpark for the film and that is what Jon is good at getting you to."

And while Nate praised Jon for his work ethic and his execution of bringing his vision to the screen, Jon was quick to reciprocate,

claiming that it was a collaborative process the entire way through, stating, "The film was organically developed. It wasn't me saying, let me tell a story that I didn't know anything about or relate to any of their experiences. It was me and Nate walking through everything together because he's also the main actor in the film and the producer as well."

Jon is non-Native but has close ties to families within the Puyallup tribe, which allowed him to have a better understanding of the reservation lifestyle than many filmmakers throughout the region. Coupled with his conversations with Nate, he took on the project with intentions of not only raising awareness to the drug epidemic and dealing with the loss of a loved one at a young age, but also to find a way to support a program or organization that helps Natives work on their mental health as it relates to

generational trauma.

"We understand that there is trauma," he said. "We were trying to do something informative and insightful, we do believe we achieved that, but the film was also highlighting a very traumatic event and it kind of encouraged the cycle of trauma that I try to break in all of my work. We can't open up a wound and not want to help people deal with it. We want to partner with an organization; whether it's from the Tulalip Tribes, or any tribe in the State of Washington that offers services for the mental health and mental improvement for young adults between the ages of 13-30, to help them cope with experiences like this."

The duo plan on officially releasing *In Spirit* on Indigenous Peoples Day, October 12th. The film is a must-watch; a modern day observation of how generational trauma is impacting the future of

Native communities nationwide, as well as an important piece of work that helps open up a much-needed conversation about issues that are often overlooked or deemed too uncomfortable to talk about growing up on the rez.

"I feel like us, as Native Americans, are way too accustomed and jaded to these situations, and for the most part people aren't seeking the therapy needed for certain things," Nate expressed. "I don't know if it's because they don't feel supported or if they just don't have the resources. But as fortunate as the Tribe can be, I still feel like mental health is one of those things that's not taken as serious as it should. We wanted this film to be the mirror; this is us - we are like this. As a community, we need to take it upon ourselves to help the people around us. That's what I'm on."

Tulalip to safely celebrate Halloween

By Kim Kalliber

For kids and adults alike, Halloween is a favorite holiday. And this year it lands on a Saturday, with a full moon. But also, a pandemic. The end-of-year holiday celebrations may seem bleak this year, but there are ways to have fun and be safe.

Tulalip tribal member Malory Simpson and her team of volunteers are continuing to work hard to bring Trunk or Treat to the Tulalip community. Happening at 1:00 p.m. on October 31 at the Tulalip admin building parking lot, the group is determined to not let a fave holiday go uncelebrated. There are costumes to be worn and candy to be had!

"Although the event will look different this year, I believe our community looks forward to not only volunteering, but also allowing children to participate," said Malory. "I think it's good for the kids to see some type of normalcy, while we practice safe measures."

"We haven't had any events that have enabled us to bring the community together safely, and this will hopefully allow our people to reconnect with one another, added tribal member Natosha Gobin, "We all have been going through our own struggles during the pandemic, often times feeling like our kids are going without their normal interactions.

Through hosting this gathering we will remind our community of the strength we share by showing up to serve: Together We're Better!"

Trunk or Treat will still feature plenty of good Halloween fun with buckets of candy handed out at the entrance. And although party goers need to remain in their cars, they can drive slowly through to view the festive décor and wave to their friends, and any roaming ghosts, princesses, superheroes and more.

"I am not sure how many parents will allow their kids to go out and trick or treat so this will give them something to do to replace that safely," added Malory.

To help out with the event, Malory and crew are accepting donations of pre-filled candy bags. They request that folks please wear a mask and gloves while preparing candy bags, as they are working to ensure the safest possible environment for the community.

Another necessity is Halloween buckets. These can be found at Wal-Mart for one dollar each.

And of course, cash donations are always helpful as well. If you can volunteer in any way, please contact Malory at 360.716.4722. Have a fun and safe Halloween.



The art of soap making with Amoreena Anderson



By Calvin Valdillez

“Everybody sees soap as this magical thing, and it is kind of magical,” said Tulalip tribal member, Amoreena Anderson. “It cleanses your pores and takes away all the dirt and bacteria off your body, binds it to a molecule and washes it away.”

At a young age, Amoreena found her passion while on shopping trips with her mom in Mount Vernon. Little did she know of all the lives she would positively affect when she was drawn to a section of a local food co-op where they sold handcrafted soap, and her teenage, curious mind began to wonder how soap is made.

“My mom used to take me to the Skagit Valley Food Co-Op and they would have all these handcrafted soaps, I was always interested in knowing how they

were made,” she said. “My mom told me she made soap before and I would probably learn when I got older. From that moment on, I was completely into it.”

She spent the next few years researching how to craft soap. If the co-op visits were the prelude to her journey in soap making, the first chapter took place in 2012 when she began experimenting and created her first product, which was a big hit amongst her family and co-workers.

She stated, “I have carpal tunnel and was always typing as a data entry clerk, so I started making shea butter body whip, basically whipped shea butter that I would add essential oils and vitamin E. My friend used to trade me massages for the body butter, it was for her child who had a skin condition. I believe all the high-

end essential oils are wonderful, they reap all the benefits that you could use and I really wanted to know more.”

Amoreena explained that after receiving positive reviews about the body butter and learning more about essential oils, she was ready for the next challenge. Purchasing her first home in 2013, she now had the necessary space to fully immerse herself into her passion project.

“I had a typical first timer experience as I started perfecting my methods and recipes. They have soap calculators online that are very helpful in helping you get the right consistency. Cleansing and moisturizing are the two most important factors. Depending on your skin type, you can modify each batch to meet your specific needs. And then there’s also the oil properties; soy bean, coconut, shea butter, a lot of exotic oils that all have different properties. Pretty soon I had a lot of people who wanted to buy soap from me, so I start selling soap. But, I wanted to do more.”

Growing up Tulalip, she learned about the traditional lifeways of her people and knew a great deal about harvesting and the medicinal properties that plants contain. She wanted to expand her knowledge on the subject of herbalism even more to incorporate different plants and herbs into her soaps, salves, candles, bath bombs, and lotions to help people with their everyday ailments. She enrolled in an herbalist course to get a better understanding of the healing abilities that various plants offer.

“I took a class to learn different ways I could incorporate a holistic approach, to help people heal their skin issues and symptoms because a lot of herbalism can treat those symptoms,” said Amoreena. “Depending on the plant you’re using, some of these plants are adaptogenic and they alleviate and eliminate symptoms completely. I really feel like I’m doing my best work, sharing my passion for my work in general to give to my community. Whether it be information or product, it’s very empowering and uplifting and I like to not only give to them, but ask them

if they would like to make soap with me, if they want to go harvesting with me, or if they want to sit in and watch.”

Amoreena’s soap making journey was off to a great start. In fact, if her story was a biopic on the silver screen, the next few years would play out like a montage as her business, known officially as Coast Salish Soaps, took off. Not only was she selling soap to multiple families within the Tulalip community, her products were being shipped nationwide and could even be found for sale in other countries such as Canada, Italy, Japan, Germany and England. The quality of her products was spoken of highly by her clientele who provided testimonials and side-by-side before and after pictures to back up their reviews.

A major component to her success is the fact she shares her knowledge with her consumers. When people approach her with different skin issues they wish to address, she not only provides them with a product that works, she explains why it will work, what to expect and how the issue may have arisen in the first place.

“I really do care,” expressed Amoreena. “I have sensitive skin. My kids have sensitive skin. A lot of it stems from the food you eat. Your liver is basically your body’s second brain, and your skin is the largest organ on your body. Your skin is considered to be your second liver. Everything your liver doesn’t process out, comes through the skin and you end up having skin eruptions; eczema, cirrhosis, endocrine diseases are linked to the liver and heavy metal. There are so many people who suffer from skin flare ups like dry skin, rashes and they don’t know where it comes from.”

She continues, “When you go all natural with handcrafted soaps like I make, sometimes you go through a detoxing process for your skin and it’s weird for the first two weeks, but then you’re all good. A lot of people say soap irritates their skin and think what is sold over the counter is soap, when it’s not actually soap, it’s chemicals. People like it because it doesn’t leave soap scum,

Continued on next page

one of the complaints that happens regularly with handmade soaps. But then they'll notice their skin is a lot drier, itchier, and tight-feeling, and that's because they're using surfactants versus soap. With what corporate America gives the public to use, small-business-handcrafted-soap-makers are really valuable people inside their communities, to bring that knowledge back to people. It's empowering for a lot of people to take back control on what they use on their bodies."

All great success stories are not complete without trials and tribulations, and Coast Salish Soaps are currently weathering a momentary hiatus brought forth in the form of an injury when Amoreena took a spill and broke both of her wrists. Although she hasn't been in business for about a year, she still receives requests on the regular. When she has the necessary helping hands from her kiddos and plenty of notice in advance, Amoreena will occasionally concoct a batch of soaps to donate for local memorials and funerals in the Tulalip community.

"I usually have a feeling of gratitude when I do my work.

When I'm called upon to make soap for memorials, or funerals for our give away practices, I always try to oblige. An important part of our culture, in the potlatch system, is our giveaways."

Amoreena wants her loyal customers and interested parties to know that her love and passion for soap making hasn't faltered through trying times, and that she plans on elevating her brand once she is back to 100% and healed from her injury. And although she constantly works with Native plants of this region, such as Devils Club, and has even rendered bear fat to use in her products, she wants to incorporate more traditional teachings and medicine into soaps and creations.

"One of my favorites to make is the emulsified sugar scrub because you're in total and complete control of how moisturizing or cleansing it is, and how silky it's going to turn out and how much lather it will have. My healing butter infused with plant medicine is another favorite. Soap is my favorite, that's a given because that's the base of my business. I like to make lotions and heavy creams upon request. Liquid soap is most

definitely up there, people really like the liquid soap. My son's out fishing and he'll come home and it will take the fish smell right out of his skin. Any stinky smell, it's just gone, don't have to re-wash your hands from anything potent smelling. It's really good for your skin too, it doesn't leave it over dried."

To stay updated on the latest news about Amoreena and Coast Salish Soaps, please join the Coast Salish Soaps group on Facebook and be sure to give their business page a like as well. Amoreena may not be selling products at this time, but she is always willing to share the knowledge she has attained over the years with those who are inquiring.

She expressed, "My goal with my business is to empower the people, to give back to the community. It's important that we uplift each other and share our knowledge to keep our Tribe and our community empowered. You'd be amazed at what a bag of liquid soap, that's full of essential oils, can do for somebody's mental health just by that ritual of showering and inhaling the essential oils in the steam."

Did you know?

Devils club salve is a sacred plant native to the United States, Canada and Alaska regions. They like to grow in areas that have a lot of moisture. A little bit can go a long way. It's an anti-inflammatory and it has multiple uses beyond herbalism that are sacred and spiritual. The plant itself will smoothen out kinked muscles, it will alleviate the pain and bring circulation in.

Magnesium is a mineral that our bodies need, it's something that our body doesn't reproduce on its own so you need to get it from food sources or topically. Magnesium does hundreds of positive things for your body; it relaxes your heart, it relaxes all of your muscles so you can get proper blood flow to damaged tissue, it alleviates leg cramps, it works with nerve damage like neuropathy that diabetics can get, it helps immensely with headaches and can be a very powerful pain reliever.

Community Health COVID kits



By Kim Kalliber

Being prepared is key in any health crisis. It's especially important during a nationwide pandemic like COVID 19. With cases on the

rise again at Tulalip, staff at Community Health, in partnership with Emergency Management, have prepared wellness kits for those testing positive with the virus.

According to Morgan Peterson, Community Health Nurse, 70 kits have been assembled and are available. "These are a starter kit to help promote health and wellness. Family or friends can pick them up at the Community Health building. We also will deliver the kits the persons home."

"These kits are for all Native families residing on the reservation and receive care at the health clinic," said Morgan. "We will provide these kits to Tribal families that have tested positive outside of the Tulalip Health Clinic."

These kits include many essential items such as:

- Hand soap
- Sanitizer
- Disinfectant wipes
- 20 masks
- 20 pairs of gloves
- Teas
- EmergenC
- Pulse oximeter

- Thermometer
- Booklet to track and monitor symptoms
- An info card on how to use the items and who to call if you need help

There is a limit of one COVID care kit per household and three kits have been given out so far. Clinic staff are asking those picking up kits to please call first, and staff will bring the kit to your car.

"Community Health nurses and nurses of the Health Clinic are here to answer any questions or concerns so don't hesitate to call," added Morgan.

The Clinic is offering COVID testing to any patient of the clinic. You must be or become registered to receive COVID testing.

For more information, please contact the Tulalip Health Clinic at 360-716-5662 or visit tulaliphealthsystem.com.

Court Notices

TUL-CV-YI-2014-0412 SUMMONS BY PUBLICATION Tulalip Tribal Court, Tulalip WA. In Re the Welfare of: A. M. T. TO: RAELYN LITTLEHAWK TOWNSEND and DYLAN JAMES WILSON: YOU ARE HEREBY NOTIFIED that a Motion to Suspend Parental Rights was filed in the above-entitled Court pursuant TTC 4.05. You are hereby summoned to appear and defend regarding the above entitled action at a hearing on Tuesday, December 01, 2020 at 1:30 pm in Tulalip Tribal Court, 6332 31st Ave NE, Suite B, Tulalip, WA 98271. Should the Court rooms be closed due to Covid-19 you should call in to your hearing via GoToMeeting, phone number: 1-224-501-3412, access code: 212-638-629. 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 3, 2020.

TUL-CV-DI-2019-0062 SUMMONS BY PUBLICATION Tulalip Tribal Court, Tulalip WA. Hilarion Hernandez vs. Genevieve Hernandez. TO: Hilarion Hernandez, YOU ARE HEREBY NOTIFIED that a Petition for Dissolution was filed in the above-entitled Court, Code Chapter 4.20. In order to defend against this petition you must respond to the complaint by stating your defense in person or by writing and serve a copy upon the Tulalip Tribal Court at 6332 31st Ave NE, Suite B, Tulalip, WA 98271 and upon the petitioner within 60 days of the date of first publication. 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 3, 2020. Ximusdaessin pro vellestis aut et

THE TULALIP COURT Tulalip Indian Reservation Tulalip, WA No. TUL-CV-EX-2020-0427 Summons by Publication and & Notice of Petition for Exclusion THE TULALIP TRIBES, Petitioner vs. DOUGLAS NORBY, Respondent On June 24, 2020, 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 November 23, 2020 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: 6332 31st Ave. NE, Tulalip, WA 98271.

Monday-Thursday

YOUTH CENTER PICKUP LOCATIONS

Pick up will be by Big Blue (Youth Services Blue Bus)

Trip	Pickup
Mission Highlands 2nd Entrance	8:10 AM
Mission Highlands 1st Entrance	8:15 AM
Silver Village (CT Stop)	8:25 AM
Larry Price Loop (Stop Sign)	8:30 AM
Flats (Mailboxes)	8:35 AM

For rides on Quil and other area's in Tulalip
Please contact 360.716.4909
to schedule pickup.

Contact us at: www.tulalipyouthservices.com



ADMIN BUILDING DRIVE-THRU


DROP BOX

LIMIT IN-PERSON CONTACT

Drop your paperwork in the
drop box and help keep
Tulalip's COVID-19 cases low.

The secure box is checked and
processed twice daily.

No cash payments - please visit the cashier's window



SATURDAY

OCT
17
2020



Semi-Annual General Council CANCELLED

With the uptick in COVID-19 cases within the Tulalip Reservation, the Tulalip Chief Medical Officer Dr. John Okemah has recommended against holding large gatherings, such as the Semi-Annual General Council for the health and welfare of our tribal membership.

Commission Elections

Absentee Ballot:

The 2020 elections for commissioners will proceed by absentee ballot only. All members who registered for the previous election will automatically receive an absentee ballot. These ballots will be mailed to the current address that's on file with the Enrollment Department beginning October 7, 2020. To verify that you are already registered, your Tribal ID number will be listed on IAmTULALIP.com next week. Absentee ballot request forms need to be submitted to the Election Committee by October 9, 2020 through one of the following:

Email: ElectionCommittee@tulaliptribes-nsn.gov

Fax: 360-716-0635

Mail/Drop Off: Attention to Election Office 6406 Marine Dr., Tulalip, WA 98271

The deadline to turn in your absentee ballot is November 9, 2020, by 4:00 PM at the UPS Store (within Quil Ceda Village) at 8825 34th Ave NE Ste L, Tulalip, WA 98271. The Commission election results will be announced on November 10, 2020.