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syəcəb

Saturday February 6, 2021

(Tulalip See-Yaht-Sub)

“Making our community safer”

MSD staff made a high priority, given Covid-19 vaccine by Tulalip Tribes



By Micheal Rios

During the week of January 27, an incredible act of graciousness occurred as the Tulalip Tribes leadership chose to offer every single teacher and support staff of Marysville School District (MSD) an opportunity to circumvent Governor Inslee’s priority list and receive the potentially lifesaving Covid-19 vaccine. Tulalip understands the invaluable role educators play in the lives of our youth and as such exercised tribal sovereignty in deeming all MSD staff a high priority.

“After taking care of our own tribal members, we thought it was appropriate to take care of our teachers because they take care of our kids,” explained Chairwoman Teri Gobin. “We know the value of taking care of the community, especially those entrusted to

See **MSD Vaccine**, page 2

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Cedar Creations: Walter Moses continues family tradition of carving with a modern twist



By Calvin Valdillez; photos courtesy of Walter Moses

“Cedar is a sacred tree to the Tulalip Tribes, there are numerous stories behind the cedar tree,” said Tulalip Artist, Walter Moses. “I’ve been in the lumber industry for a decade and I’ve seen and worked with all types of cedar and learned a lot of history behind the cedar tree. Every piece has a specific grain to it, all the grain is not going to be the same. Some of them will have different shapes and different lines. To me, that piece of cedar is actually telling a story. Sometimes you’ll see little waves inside the cedar. At that time in the tree’s life, there was a lot of turbulence and a lot of stress on the tree. When

See **Moses**, page 3



“Today exemplifies the amazing partnership that Marysville School District and the Tulalip Tribes have.”

- Jason Thompson, MSD superintendent

educate our youth. This is awesome being able to help out local communities and Marysville School District.

“To offer the vaccine to the teachers is phenomenal because it means our students will be able to get back to school and their teachers will remain safe,” she added. “By offering the vaccine to our teachers and other [essential service workers], we’re making our entire Tulalip community safer. It’s a means to get through this time together, so that we can again gather normally, have our traditional ceremonies and celebrate life again, together instead of apart.”

It’s been over a month since Tulalip received the much heralded Moderna vaccine. Over that time resources were directed at getting as many Tulalip tribal member households vaccinated as possible. Then emphasis was put on employees of Tulalip’s essential businesses. Now, the tribe is committed to its local educators as they prepare to reopen select grade levels in the coming weeks and hold in-person learning once again.

When the tribe reached out to MSD and informed them of the vaccination opportunity, the school district surveyed every staff member asking if they wanted the vaccine. Nearly 90% responded with ‘yes’.

From Wednesday, January 27, thru the following Friday, school district personnel travelled into the heart of the reservation to visit the makeshift vaccination distribution center that was the Tulalip Youth Complex. Highly excited and appreciative teachers formed a socially distanced line that wrapped around the building and went down Totem Beach road while waiting to be vaccinated.

“Today exemplifies the amazing partnership that Marysville School District and the Tulalip Tribes have,” said school district superintendent Jason Thompson shortly after



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



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

**Not
getting
your
syəcəb?**

**Contact Rosie
Topaum at
360.716.4298
or
rtopaum@tulalip-
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receiving his Covid-19 vaccination. “It’s difficult to not get emotional because I’ve personally witnessed so many teachers come into our offices to fill out their necessary medical forms for today and they were in tears. They couldn’t believe they were getting this opportunity. We’re so fortunate and it’s simply amazing the tribe is doing this.”

A majority of MSD faculty would have been forced to wait weeks, if not months, to be eligible for a vaccination at city, county, and state hospitals under Governor Inslee’s guidelines. Being a sovereign nation, Tulalip does not have to adhere to the Governor’s office and has sole discretion over how and to whom it distributes the vaccine. This critical distinction is viewed as a timely miracle that helps protect loved ones within the community.

“I live at home with my father who is high-risk and having this opportunity to get vaccinated to protect him means so much. This means the world to me,” described 27-year-old Tanner Edenholm, a para-educator for Quil Ceda Elementary. “We’re all a family within the Tulalip community, and I appreciate so much how the tribe is protecting its community and saving lives through its vaccine distribution.”

A huge sense of relief and hope for the future was shared by the hundreds of teachers and support staff, from bus drivers to cafeteria workers, who together make it possible to have a safe and instructive learning space for the school district’s young students. Many of whom are eagerly awaiting a return to the class room where they can be reunited with friends and entrusted

educators who are viewed as family.

“It’s really important for us to get our students back safely, and part of that is protecting our staff. Getting vaccinated adds that layer of protection so that we can get our students back sooner rather than later,” shared Principal Kelli Miller of Heritage High School. “It’s important for our kids to know that we are doing this for them because we miss them so, so much and can’t wait to see their beautiful faces in real life again. I’m hoping that when we are able to share the same physical spaces again that we all lean in and support each other. Creating that healthy environment where we can all continue learning and growing together is just around the corner, hopefully.”

Moses from front page

you see someone wearing a pair of my earrings, they’re actually wearing something that came out of a 200, 300-year-old tree, a tree that has been here longer than the country itself. What they’re wearing is a piece of history.”

Long before colonists arrived to this sacred land, the Indigenous people of the Northwest took great care of the region, living and thriving off the land’s natural resources. As Walter stated, the cedar tree played a significant



role in the lifeways of the Salish people. The cedar was used for a number of means in all aspects of our ancestors’ everyday lives. Some traditional items created from cedar include bentwood boxes, paddles, rattles, totem poles, baskets, hats, masks, headbands and canoes. Whether it was for fishing, hunting, gathering, ceremonial, medicinal or spiritual purposes, the cedar tree could be fashioned into a number of tools by way of weaving or carving techniques, teachings that have been passed on generation after generation.

“My dad is a carver and his father was a carver, it just runs in the family,” Walter proudly expressed. “As far as I can remember, my dad’s always been carving stuff like masks, paddles, totem poles, just a large variety of traditional things. When I was about 11 years of age, he sat me down to teach me how to carve, how to use an adze and the simple techniques that we use

in carving. My first project was a shovel-nosed canoe, that’s a traditional mountain canoe, not like the sea-going ones that you see on the canoe journey. It’s the ones our people used to go up and down the rivers in the mountains, and they look quite different than the ones you see out on the Puget Sound, they have thicker hulls and are in the shovel shape. I still remember the lady who bought it from me, she bought it for \$40 and I spent the money at the Marysville Strawberry Festival.”

Walter is quick to point out that his personal journey with art, however, did not begin with carvings. Although he observed his father and Tulalip Master Carver, Kelly Moses Sr., perfect his craft from a young age, Walter initially fell in love with drawing, often sketching scenic pictures, animals and whales. He was encouraged daily by his father and teachers. His art was showcased at the front of his classrooms at school and

Continued on next page



he also received ‘A++’ reviews from Kelly Sr. on the regular.

Walter said, “I actually started drawing when I was about 5. As far as I can remember, I’ve always been drawing. Drawing is one of the main fundamental skills that I had to master in order to become a carver. There are multiple skills when it comes to carving, that isn’t carving itself. You’re talking about blueprinting everything out; you have to be a good drawer, you have to be able to look at something and draw it down. You have to know the cedar type, the grain, how to get the cedar. So, it’s not just carving, there’s a story and you have to know how to tell those stories. There’s a multitude of things you have to learn over time.”

Historically, carvings are integral to traditional ceremonies. Songs, dances and stories are shared utilizing cedar carvings; singers shake rattles, dancers pull paddles and stories are commonly re-enacted with masks. Today, Walter took that knowledge from generations prior and found a way to honor the traditional art of carving and blend it with his own unique style, creating modern day jewelry such as bracelets, pendants and his highly popular and extremely limited earrings.

“Nowadays I’m creating a lot of jewelry which would include

earrings, pendants, bracelets, and I can still do some masks and paddles,” he said. “The reason I’m doing earrings and pendants is because masks and paddles are something for the home, something to showcase on the wall when guests come over. With jewelry, it’s art you can take with you. It’s a piece of history that you’re taking with you, that you can adorn your body with because the spirit lives in the body, so why not adorn the spirit with a piece of history.”

For two-years, the full-time family man and lumberman dedicated his weekends to his passion. He explained that the decision to follow this journey just may have been his destiny as his grandfather, on his mother’s side, also handcrafted jewelry, specializing in beaded necklaces.

Walter originally stumbled across jewelry-making while raffling paddles and masks at local Indigenous gatherings. When he noticed the majority of people who purchased his raffle tickets were women, he began to take requests, one of which happened to be for earrings. Walter accepted the challenge and upon seeing the positive response after posting his first set of earrings online, he decided to pursue this path and dedicated his time and energy to making jewelry and regalia crafted from cedar.

“It’s just a natural thing,” he said. “I think about art like all the time. At work I’m thinking about art. If I see a certain shape on a piece of wood, I go wow that would make a really cool piece of art. My dad helped me develop a photographic memory. If I see something awesome, I build off that. I have an art disease in my brain that causes me to think about art all the time.”

Through his artwork, he still gets the opportunity to express his love for drawing, incorporating formline by hand-painting and micro-engraving Indigenous designs into many of his earrings. And because each piece is hand carved and painted, the earrings are in high-demand and extremely limited, often selling minutes after Walter adds them to his social medias. It is also very important to him that he does not replicate any of his past work, that each new pair of earrings, pendant or bracelet is an original one-of-one creation. Walter also incorporates modern-day meme-culture into his artwork, recently creating Baby Yoda and Bernie Sanders earrings which were a huge hit on his Instagram profile.

Walter explained, “I’ll look at something and think, ‘hmm, I can make something out of that’. I use a lot of rulers, rulers are very important. Fractions are also very important for measuring the wood,

making sure each piece is measured and the thickness is correct. I’ll go from there and just build. I don’t blueprint, I just make them up as I go along. For my masks I’ll do a blueprint, but for the earrings I do the first design that comes to me. Even though there is a lot fine detail that goes into them, I’ll leave defects in there just because it shows the human spirit in it. You know, not everything is perfectly identical, it’s unique in its own way. Sometimes I’ll leave little scratches or dings on there because it adds character to it, its own uniqueness.”

Walter also does his part in sharing the knowledge of his craft, prepping the next generation of Tulalip artists, not only by involving his own kids in his work, but also by teaching classes at Tulalip-Heritage High School as well as sharing stories at a handful of elementary classrooms in the Bellingham School District.

“Last year, before COVID broke out, one of the Native liaisons reached out to me and asked if I was interested in teaching at Tulalip-Heritage. I used to go out there twice a month and teach them how to carve, how to make earrings and about our art in general, just to get them involved and get their hands moving,” he said. “My dad always told me to keep your hands busy all the time. That’s a lesson that I teach

and practice. I also talk at the elementary classes in Bellingham, telling them some of our stories. I speak in front of the class for about an hour, a lot of its been online though, not in person. When we pick back up, I'll actually share in-person. Kids should know the history of the people in this area and not think of us just as people who own casinos and live on the reservation. They should know we have a unique background, that there were people here before their ancestors came and that we're still here and will always be here."

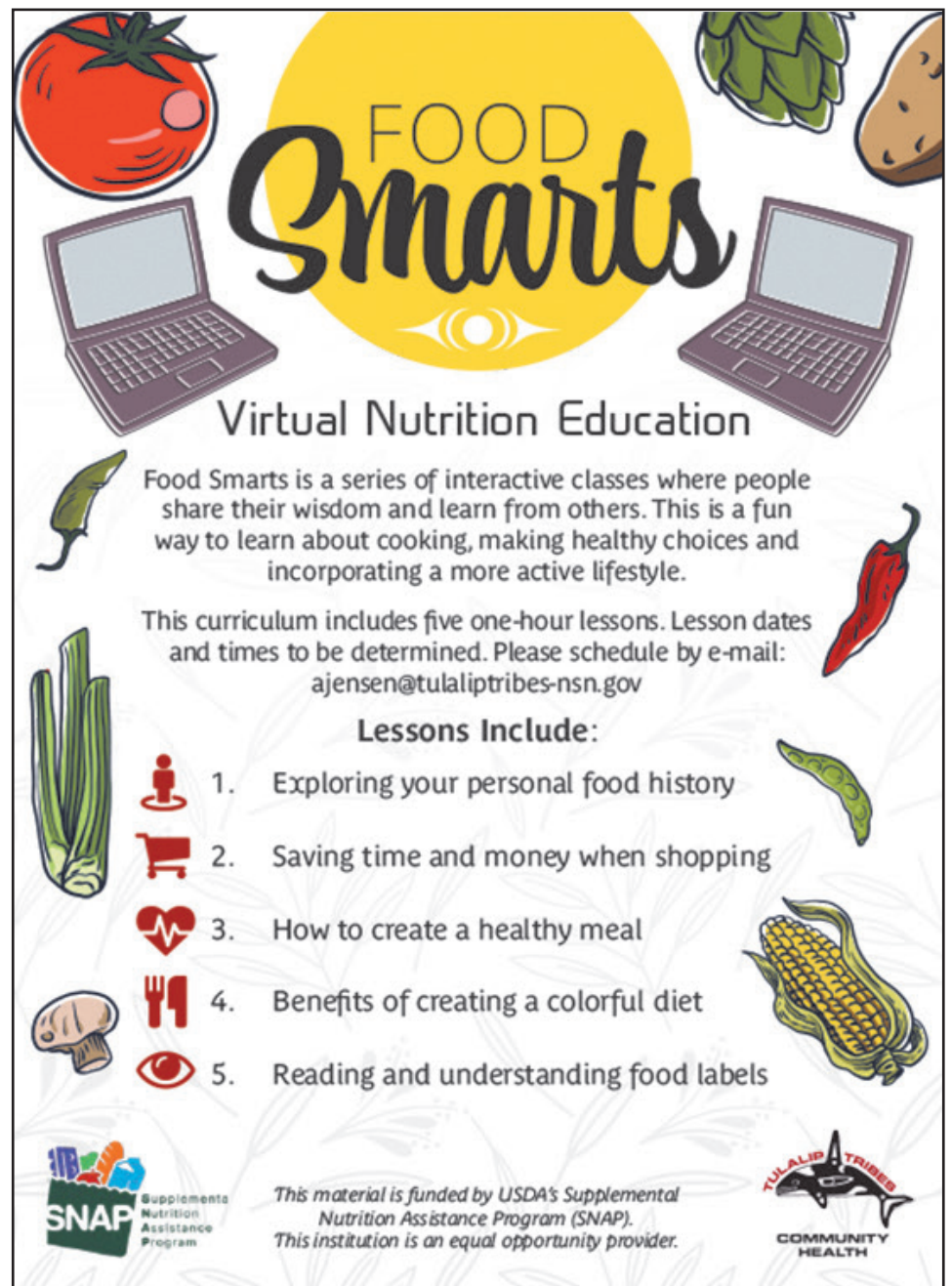
Walter is proudly continuing in the footsteps of his bloodline, building upon what his father and ancestors passed on through the generations and continuing the Moses legacy of carving. And it appears as though his journey is just getting started as word about his work continues to spread across the social media platforms.

"My work is not just a piece of wood with a Coast Salish design on it, it's also a piece of me - a bit of my teachings from my father and his father, a bit of my meditation, prayers and good-thoughts. My dad taught me that as sduhubš people, we all have a special gift, something that we

are meant to do to help our people out," he shared. "And the younger people might not know what it is yet, but they will find their way to help our people. Our special gift is something that we get from our maker. Not everyone is going to be a carver, storyteller, leader, spiritual worker, everybody has their own special gift that will help them. Mine has helped me through some tough times growing up. When I was younger, I knew that I could always fall back and count on my art to help me out."

A gallery of Walter's carvings can be viewed on his personal Instagram account, @WalterM2213. Walter also does special requests on a case-by-case basis, depending on his time available. Be sure to send him a direct message if you are interested in purchasing any of his handmade cedar jewelry.

"It's important for me to carry this on because it's a part of us, part of my family. I don't really even consider it my art, I consider it our art. I carry it on because it's a statement that we're still here. I read somewhere that the revolution will come in the form of contemporary art. I like how that sounds, so I continue to do it."



FOOD Smarts

Virtual Nutrition Education

Food Smarts is a series of interactive classes where people share their wisdom and learn from others. This is a fun way to learn about cooking, making healthy choices and incorporating a more active lifestyle.

This curriculum includes five one-hour lessons. Lesson dates and times to be determined. Please schedule by e-mail: ajensen@tulaliptribes-nsn.gov

Lessons Include:

1. Exploring your personal food history
2. Saving time and money when shopping
3. How to create a healthy meal
4. Benefits of creating a colorful diet
5. Reading and understanding food labels

SNAP Supplemental Nutrition Assistance Program

This material is funded by USDA's Supplemental Nutrition Assistance Program (SNAP). This institution is an equal opportunity provider.

TULALIP TRIBES COMMUNITY HEALTH



Seeds of Hope Through Recovery

Problem Gambling Awareness Community Gathering

Saturday March 6th
6:00pm - 8:00pm

Virtual Event
ZOOM ID # 313 507 8314

Adrianne Chalepah **Swil Kanim** **Terrance Sabbas**



COVID-19 VACCINE SERVICES TO HOMEBOUND



This service is being offered by Community Health Nurses, who will administer the Moderna Covid-19 Vaccine to homebound community members in the comfort of their own home.

To be eligible, the applicant must meet the following criteria:

- 18+ years old
- Tulalip Tribal Member or Tulalip Tribal Spouse
- Considered medically homebound (see definition below)
- Able to pass pre-screening over the phone before the visit

The pre-screen will include a questionnaire for existing COVID-19 symptoms/exposure as well as the CDC Vaccine Questionnaire, which will confirm the client is a safe candidate to receive a vaccine in the home-setting

To request this service, please call 360-716-5662 and leave a voicemail.

We will return your call within 1 business day.

This service is offered on Mondays & Wednesdays between 9 am – 3 pm.

Community Members are considered homebound if:

- The individual has a condition due to an illness or injury that restricts their ability to leave their home
- When they are able to leave their home, it requires a considerable, taxing effort with aid of supportive devices such as crutches, canes, wheelchairs, and walkers, the use of special transportation, or the assistance of another person.

Welcome, Kehlani Nora Venee Gorman

Submitted by Martha Langley

New baby born! Kehlani Nora Venee Gorman was born December 25th 2020. She weighed 6lbs, 9oz and was 17 inch long. Her parents are Gina Langley and Martin Gorman. Her grandparents are Nick & Martha Langley and Crystal Gorman and her great grandparents are John Harvey, Joann and Francisco nemecio and Roger and Venee Gorman.



Recovery

This is Who I Am

Join us for a community wide virtual gathering to uplift your spirit as we listen, learn and share our recovery journey and the fulfillment of personal aspirations. A panel of speakers in recovery will share their story "This is Who I Am".

FEBRUARY 10TH

6 – 8 PM

ZOOM CODE: 313 507 8314

HOSTED BY: TULALIP FAMILY SERVICES PROBLEM GAMBLING PROGRAM

SARAH SENSE-WILSON @ 360-716-4304

ROBIN JOHNSON @ 360-716-4302

Court Notices

TUL-CV-YG-2020-0768. SUMMONS BY PUBLICATION Tulalip Tribal Court, Tulalip WA. In Re the Guardianship of: M. R. C. TO: TROY EUGENE CARLSON: YOU ARE HEREBY NOTIFIED that a Youth Guardianship action was filed in the above-entitled Court pursuant to TTC 4.05 regarding the above mentioned youth. You are hereby summoned to appear and defend regarding the above entitled action at a hearing on March 11, 2021 at 9:30 A.M. 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: 1-571-317-3112, access code: 286-262-589. 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: January 23, 2021

SUMMONS BY PUBLICATION TUL-CV-CS-2020-0726, Tulalip Tribal Court, Tulalip WA, TCSP #1775 TULALIP CHILD SUPPORT PROGRAM, Petitioner, vs. Kumiwut Moses (DOB 12/06/1986) TO: KUMIWUT MOSESE: YOU ARE HEREBY NOTIFIED that on November 5, 2020, a Summons and Petition for Establishment of Child Support was filed in the above-entitled Court Pursuant to Chapter 2.10 and 4.10 of the Tulalip Tribal Code. This is child support for EMC. You are hereby summoned to appear and defend the above entitled action in the above entitled court and answer on February 22, 2021 at 11:30 AM in Tulalip Tribal Court, 6332 31st Ave NE, Tulalip, WA 87271. NOTICE: You have important legal rights and you must take steps to protect your interests. IF YOU FAIL TO ANSWER AND/OR APPEAR JUDGMENT WILL BE RENDERED AGAINST YOU. Date first published: December 19, 2020.

TUL-CV-YG-2021-0117. SUMMONS BY PUBLICATION Tulalip Tribal Court, Tulalip WA. In Re the Guardianship of: G. C. R. TO: NICHOLAS GEORGE REEVES: YOU ARE HEREBY NOTIFIED that a Youth Guardianship action was filed in the above-entitled Court pursuant to TTC 4.05 regarding the above mentioned youth. You are hereby summoned to appear and defend regarding the above entitled action at a hearing on March 25, 2021 at 9:30 AM 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: 1-571-317-3112, access code: 286-262-589. 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: January 30, 2021.

SUMMONS BY PUBLICATION TUL-CV-CS-2020-0730, Tulalip Tribal Court, Tulalip WA, TCSP #1774 TULALIP CHILD SUPPORT PROGRAM, Petitioner, vs. Kenneth Celestine (DOB 10/29/1982) TO: Kenneth Celestine: YOU ARE HEREBY NOTIFIED that on November 5, 2020, a Summons and Petition for Establishment of Child Support was filed in the above-entitled Court Pursuant to Chapter 2.10 and 4.10 of the Tulalip Tribal Code. This is child support for EMC. You are hereby summoned to appear and defend the above entitled action in the above entitled court and answer on March 1, 2021 at 9:00 AM in Tulalip Tribal Court, 6332 31st Ave NE, Tulalip, WA 87271. NOTICE: You have important legal rights and you must take steps to protect your interests. IF YOU FAIL TO ANSWER AND/OR APPEAR JUDGMENT WILL BE RENDERED AGAINST YOU. Date first published: December 19, 2020.

IN THE MUCKLESHOOT COURT OF JUSTICE FOR THE MUCKLESHOOT INDIAN RESERVATION AUBURN, WASHINGTON Case No. MUC-PO-08/20-092 In Re the Protection of: M.C., DOB: 09/20/1949, an elder/vulnerable adult vs. RICKY RYAN WILLIAMS, DOB: 06/16/1991, Respondent. NOTICE PERMANENT ORDER FOR PROTECTION TO: RICKY RYAN WILLIAMS, DOB: 06/16/1991. IT IS HEREBY ORDERED THAT the previously entered protection order remains in full force and effect. In particular:

1. The respondent is Restrained from committing or threatening to commit physical harm, bodily injury, assault, including sexual assault against the vulnerable adult and from molesting, harassing, or stalking the elder/vulnerable adult.
2. Respondent is Restrained from committing or threatening to commit acts of abandonment, abuse, neglect, or financial exploitation against the elder/vulnerable adult.
3. The respondent is Excluded from the elder/vulnerable adult's residence.
4. The respondent is Restrained from coming near and from having any contact with the elder/vulnerable adult, in person or through others, by phone, mail, or any means, directly or indirectly, except through an attorney, or mailing or delivery by a third party of court documents.
5. Respondent is Prohibited from knowingly coming within, or knowingly remaining within 500 feet (distance) of the elder/vulnerable adult and his or her residence.
6. A violation of this order may subject respondent to arrest and criminal prosecution under tribal and/or state law.
7. The protection order expires January 28, 2023 but may be renewed prior to its expiration.
8. Next hearing: January 27, 2022 at 11:30AM
9. Parties are responsible for updating the court as to any change of service address.

SO ORDERED this 28th of January, 2021. /s/ GARY BASS, CHIEF JUDGE OF THE MUCKLESHOOT COURT OF JUSTICE Muckleshoot Tribal Court 39015 172nd Avenue SE, Auburn, WA 98092, Phone: (253) 876-3203 / Fax: (253) 876-2903



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