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Volume 41 No. 40

syəcəb

Saturday October 9, 2021

(Tulalip See-Yaht-Sub)



Orange Shirt Day

Tulalip honors the victims and survivors of residential schools



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Tulalip, WA 98271

See **Orange Shirt Day**, pages 3-9



MEMBERSHIP FINANCIAL MEETING

OCTOBER 21, 2021 | GATHERING HALL
DINNER AT 5:00PM | MEETING AT 5:30PM

The meeting will also be
broadcast live on www.iAmTulalip.com

Financial booklets will be available for
membership to pick up on Monday, Oct 18
at 9:00AM at the BOD reception.

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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Volume 41, No. 40, October 9, 2021
Published once-a week with special issues by:
Tulalip Media & Marketing
6406 Marine Drive, Tulalip, WA 98271
360-716-4200; fax 360-716-0621
email: editor@tulaliptribes-nsn.gov
Deadline for contribution is Monday, with publication on
the following Saturday.

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



TULALIP TV
www.tulalip.tv

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

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Tulalip Tribes declares September 30th as Orange Shirt Day

Remembering the lost lives of Indian residential boarding schools



By Shaelyn Hood

With the recent discovery of over 6,000 Indigenous unmarked graves, the world is finally paying closer attention to the history of Indian Residential Schools in Canada and the US, and the many innocent lives that were lost.

During the 19th to mid-20th century, Canada, the United States of America, and various Christian missionaries established Indian Residential Schools. This system was created to “civilize” and assimilate Indigenous youth to a more European-American culture. Often, tribal members were not willing to submit to these efforts, and schools started forcibly removing

children from their homes. Along with major efforts to disintegrate Native American spirituality, and overall culture, Indigenous people had their hair violently cut off, were punished for speaking their language, using their tribal names, and forced to wear European-American style uniforms. Indigenous youth underwent decades of abuse, and often lost their lives.

Canada became the first to acknowledge and mark its first official National Day for Truth and Reconciliation on September 30th. However, even though the history of residential schools were just as prominent in the US, they have yet to follow suit, and acknowledge the years of dismemberment of Native American tribes.

Continued on next page



Tulalip Tribes passed a resolution and decided to move forward, declaring Orange Shirt Day – A day of Awareness & Remembrance for Residential Boarding Schools. On September 30th, 2021, the Tulalip Tribes Education Division put on the first annual Orange Shirt Day.

Jessica Bustad, Executive Director of Education, spoke about what this day meant to her and what she was hoping to accomplish, “This day means the start of something bigger, the start of healing for our community, for our people, for Indigenous people across North America, Canada, and everyone who has experienced residential boarding schools, colonialism, and genocide.”

“It’s kind of overwhelming. I couldn’t talk about the event for a while without crying,” she continued. “I don’t feel like we were really the ones to put out this event. The event was already laid out by our ancestors, and we are just here to do the footwork for them. But this is long overdue, and it’s time to start bringing out the truth of what happened here so we can start to get to that place of healing as a community.”

The night’s festivities started with a youth prayer and run, that began at Mission Beach and ended 1.7 miles away, at the Dining Hall. As many tribal members know, the Dining Hall holds the last remaining remnants of a residential school

located on Tulalip. Kaiser Moses who was one of the participating runners, and the elected chairperson of the Senior Tulalip Youth Council, said, “Even though I was never in a boarding school and my parents weren’t in a boarding school, it still has impacts on our elders and our current generation. When I run, I run to clear my mind, to get things off my chest, and to leave things behind me. So, when I was running, I was thinking about that.”

Once the runners made it to the Dining Hall, Tribal members gathered, and discussed the evening, while looking over old photographs of their ancestors in the boarding schools, and the candles that represented their lost lives. Orange Shirts and meal boxes were also distributed to everyone that attended.

Natosha Gobin and the Lushootshead youth - otherwise known as the Language Warriors, performed an opening prayer. It was an amazing way to commemorate the language Native Americans fought so hard to keep alive.

Following, opening words came from members of the Board of Directors. They all spoke of the grief they were feeling and the pain they know our tribe and many others were going through. Tulalip Tribes Chairwoman, Teri Gobin, shared how her father was a member of the schools and hospitals, “The historical trauma lives on, you could see it in my dad.” She sympathized

“There can’t be reconciliation for a relationship that did not exist. This relationship with all the people that forced us into the boarding schools didn’t exist. Because we didn’t choose it. We didn’t choose it.”

- Wayne Williams on the title ‘National Day for Truth and Reconciliation’



with other tribal members feeling that same pain, and expressed how it deserves to be recognized. “I’m glad that we’re looking at legislation that’s going to be coming forward, that’s going to help do the investigation and find out what happened to our loved ones and to bring them back to their families and to their homelands. But it just touches me. We haven’t gotten the apologies from the government like they did in Canada. We haven’t got them from the churches on what they did to our people.”

On September 24, 2021, Canadian Catholic bishops released a public apology for residential schools. The Native Women’s Association of Canada called upon the Premiers of all provinces and territories to recognize the National Day for Truth and Reconciliation. Marysville School District, which holds a lot of native children, also released a proclamation to observe “Orange Shirt Day” in remembering the children who died in the Residential Boarding School System.

Youth and Family Enrichment Manager, Josh Fryberg, followed with, “Tribes need to follow and do the same thing. Pass this resolution to honor our survivors, to honor our kids that never made it home. To create that healing the best way possible for the future generations”.

After hearing from the attending Board of Directors, the night continued with various traditional tribal prayers, drums, songs, and dances. Tribal members spoke of this opportunity, and how our ancestors didn’t have that same privilege during the days of residential schools. One of the songs was a Snohomish War Song, where the elders were sat in the middle, and performers danced around them and sang to protect them. Tony Hatch spoke of his gratefulness that the elders had joined the event, and reminded them that if anyone has any scars, all of Tulalip is here for them, and behind them.

Though many tribal elders were not able to make it to the event, others that were in attendance were given the opportunity to speak to the tribal community. Some passed along stories of loved ones that were affected, some expressed gratefulness towards our leaders, and

others shared wisdom from their experiences, and what they want for the community. Overall, each speaker spoke of the pain that they felt for our community and the hopes for the future.

Ray Fryberg was one of the speakers. He told stories of how our culture has been mistreated by outsiders through the years and how we can once again become whole. “Teaching language and being able to teach things in our culture that they took away from us, those are the things that are going to heal us. The things that we lost. These are the things that we regain, and that help build self-respect through self-identity, and our own cultural values and our own cultural teachings. To be good to one another. Culture means, how do we take care of each other? One person at a time, that makes up the tribe, and that’s how we move forward. Taking care of ourselves and exercising our sovereignty”.

The event paid a special tribute to Tulalip, Native American Activist, Deborah Parker. She was a speaker that was unfortunately not able to make it that night. Members spoke highly of her efforts to working towards legislative reform. They spoke of the platform she has made for Native American voices and how she has become a strong representative of Tulalip Tribes. Many were praying for her and were grateful for her tireless endeavors to lift Native culture.

Towards the end of the night, the community heard from two residential boarding school survivors. Each shared the horrors of what the schools and hospitals held. They also talked about how it affected them mentally for the years following, and the demons that haunted them in adulthood.

Wayne Williams was one of these survivors. He talked about the irony of the title, “National Day for Truth and Reconciliation,” and he quoted something so profound, “there can’t be



reconciliation for a relationship that did not exist. This relationship with all the people that forced us into the boarding schools didn’t exist. Because we didn’t choose it. We didn’t choose it”.

The night concluded with a Costal Jam, with spirited songs, drums, and dance.

For many Indigenous people, this is a difficult time. We grieve the loss of our ancestors and mourn over the endless pain that they had to endure. Very few survivors are still alive to tell their stories and about the tragedies that took place at residential boarding schools. But tribal members can always find support in our community.

As Jessica Bustad said, “we see you, we feel you, and we’re here for you. We’re all on this journey together, and we will continue to be on this journey together.” And for any tribal youth that are still trying to understand this day, “Learn your history, understand your history, your family roots, and honor your ancestors. It’s going to be such an emotional time. Take care of yourselves, take care of your families, and do what you need to do to heal”.

Reflections in a Medicine Wheel



By Micheal Rios

September 30 was Canada's first-ever National Day for Truth and Reconciliation. A recently created holiday to honor the victims and survivors of our First Nations relatives who experienced forced assimilation at residential schools. Truth and reconciliation have been trending topics for months now, as bodies of Indigenous children being found by the hundreds in unmarked graves at previous residential school sites continues to make global headlines.

It started with the remains of 215 children being discovered on the former grounds of Canada's largest residential school. That was in May. Since then, thousands of unmarked gravesites have been found at similar sites across Canada. A rising tally of these graves – more than 6,500 so far – has triggered a national reckoning over Canada's residential school legacy.

Here in the United States, Native Americans know all too well the paralleled legacy of forced assimilation, stolen

children, and untold horrors occurring for generations at federally sanctioned, church operated boarding schools.

As historian and Hibulb Cultural Center collaborator Carolyn Marr explained in her *Between Two Worlds* exhibit, the underlying goal of Indian education from the 1880s through the early twentieth century was to assimilate the Indians into the melting pot of America. The twenty-five, off-reservation boarding schools operating in the United States sought to “bring the Indian to civilization and keep him there,” immersing children in white ways far from the influences of traditional Indian life.

Reservation boarding schools like Tulalip's, in operation from 1905-1932, aimed to strip Native children of their language, family, ceremonies and culture.

Doing his part to bring attention to National Day for Truth and Reconciliation, while honoring the past, present and future of a thriving Tulalip, elder Harold “Juju” Joseph created a gigantic medicine wheel out of thousands of hand-made prayer sticks. With the assistance of his family, they set individual prayer sticks one by one until they had created the 100ft wide medicine wheel. In the center, the sticks formed the number 6509 in recognition of each Indigenous body uncovered thus far at Canadian residential school sites.

“My goal was to hold a ceremony in our traditional ways, free of any politics, to honor the kids who were taken from their families, their land, their tribes and never made it home,” explained Juju. “What better symbolizes our connection to each other than the medicine wheel? It's a symbol used by our people all across the United States and Canada to represent the natural cycles of life and are connection to [Mother Earth]. It means as much now as it did before colonization. Within this circle everyone, no matter your age or background, can come together in ceremony and offer prayer.”

An intimate gather of close to 40 Tulalip tribal



members and Native relatives within the local school district joined Juju within the circle. Everyone was encouraged to share their thoughts and feelings with the group. Youth culture bearers Image Enick and Tarynn Fryberg shared a song composed by Antone George in honor of those lost at the residential schools.

Following their song offering, Tarynn said, “I drum today for my ancestors who weren’t allowed to drum when they were alive. I encourage all our young ones to pick up the drum because our ancestors couldn’t. Every time we drum, we honor them. They couldn’t practice their traditions, but we can today. Our ancestors are watching us and they are happy to see us in the circle honoring those who never made it back home.”

In Harriette Shelton Dover’s

autobiography *Tulalip From My Heart*, she goes into great detail of her experience at the Tulalip Boarding School. She describes being just nine-years-old and getting whipped for speaking her own language. It was against regulations for any of the students to speak their Native language. She wrote that anytime a child was overheard speaking in their traditional tongue they’d be strapped; a beating with a horse and buggy harness. The school’s matron would strap the girls from the back of their necks all the way to their ankles for daring to speak their own language. It is of little wonder then as to why Lushootseed reached the brink of extinction after multiple generations of Tulalip students were assimilated to English in such a barbaric way.

But 100 years after Harriette and countless others of innocent

Indigenous children had their language beaten out of them, proud Lushootseed speaker and educator Natosha Gobin led those within the medicine wheel with a prayer, in their traditional language. Her words washed over those in the circle and brought tears of happiness to some as they reflected on Lushootseed’s revival.

“To speak Lushootseed is to give back voices to our ancestors, the ones who survived and the ones who never made it home,” expressed Natosha. With her fellow language warriors, they’re helping to decolonize the education system by teaching the next generation Lushootseed at TELA, Quil Ceda Elementary, Totem Middle, Heritage and Marysville Pilchuck. “It’s about being able to honor our ancestors by passing on their stories in their language. It’s about empowering

our community to honor language, culture and traditions because it all goes hand in hand. Like this medicine wheel we are standing in, we can see how we’re all connected through these sacred teachings. By knowing our teachings and embracing culture and the language we regain the identity that the Boarding School Era attempted to take from our people.”

Language. Ceremony. Culture. These central tenants to Native American identity thrived inside the medicine wheel as the gathering did their best to honor the 6,509. On National Day for Truth and Reconciliation, we know the loss of life claimed by colonization via boarding school assimilation can never be reconciled. The truth is, the best way to honor those who never made it home is to live for them.

A day of remembrance, a day of healing

Orange Shirt Day run raises awareness

By Calvin Valdillez

Following a downpour of rain on a Thursday afternoon, approximately twenty young adults met at the gravel lot overlooking Mission Beach. Everybody in attendance wore orange shirts, designed by Tulalip artist Marysa Sylvester, with a hummingbird and a flower in

traditional formline. The message on the t-shirt read Every Child Matters. Circling up, the group shared a prayer together, thanking the Creator for temporarily pausing the wind and precipitation, so that they could perform important work on a day of recognition, a day of remembrance and a day of healing.

Continued on next page

“When you guys are running, your ancestors are with you,” said Tulalip Youth and Family Enrichment Manager, Josh Fryberg. “It’s something bigger than us, it’s sending strength the best way that we can to the other side. We are running for our kids. Running for our ancestors. Running for our future generations.”

Kicking-off a moving ceremony hosted by the Tulalip Education Division on Residential Boarding School Awareness Day, the collective of Tulalip Youth laced up their sneakers and held their banners high, as they set out on a 1.7 mile run through the reservation from Mission Beach to the Tulalip Dinning Hall.

The descendants of boarding school survivors, the runners ran with purpose, delivering a message to the world that we as Native Americans and First Nations people are still here despite the government’s attempt to erase our identity, traditions and culture.

Upon arrival to the former Tulalip boarding school, the youth prepared for an evening of healing and good medicine through traditional song and dance as the community gathered to honor the residential school survivors and in memory of the thousands of young children who did not survive the horrific boarding school era.





Marysville
School District
Engage. Inspire. Prepare.

PROCLAMATION

"ORANGE SHIRT DAY": A Residential Boarding School Awareness Day

WHEREAS the Board of Directors is the governing body of the Marysville School District comprised of citizens who are elected to serve in an official capacity under statutory provision who take an oath support the constitutions of the United States and the state of Washington; and

WHEREAS, the Marysville School District Board of Directors desire to safeguard and promote the interests of education, and student health and well-being; and

WHEREAS, the Marysville School District recognizes The Tulalip Tribes is a Sovereign Nation who values its ancestors, elders, children and all members; and

WHEREAS, the Marysville School District recognizes the importance of remembering the children who died in the Residential Boarding School system and also honoring the survivors; and

WHEREAS, the Marysville School District joins The Tulalip Tribes in support of our First Nations people in the work they have started in creating awareness and the national movement of Orange Shirt Day; and

WHEREAS, the Residential Boarding Schools and their attempts to assimilate First Nations people have had long lasting impacts of intergenerational trauma and loss of life and identity; and

WHEREAS, the Marysville School District is committed to acknowledging The The Tulalip Tribes and all First Nations peoples' commitment to remembering their past, honoring their ancestors and preserving and revitalizing all that we have been since time immemorial as Indigenous and sduhubš (Snohomish) people; and

WHEREAS, the Marysville School District is committed to bring forth and advocate for truth, reconciliation and healing between our Indigenous communities and the Federal Governments that reside within traditional territories;

THEREFORE, the Marysville School District hereby Proclaims September 30, 2021 as "Orange Shirt Day", A Day of Remembrance and Awareness for Residential Boarding Schools.

BE IT FURTHER PROCLAIMED that the Marysville School District strongly encourages our staff and community to observe "Orange Shirt Day" to recognize the importance of remembering the children who died in the Residential Boarding School system while also honoring the survivors.

QCT celebrates Orange Shirt Day

Submitted by Liz Gobin
Quil Ceda Tulalip
Elementary School celebrated 'Orange Shirt Day' in remembrance of the Boarding school era. "These images show the impact of our education and language warriors who have transformed the way Indigenous children experience school." - Liz Gobin



Wolf Room, Every Child Matters



Submitted by AJ Parrish, Montessori Teacher, Betty J Early Learning Academy

The key aim of Every Child Matters in the Wolf Room is to ensure that all children get the support they need to be healthy, stay safe, enjoy their school environment and achieve social emotional balance in their lives to make a positive contribution for their futures. And to make their ancestors proud.

Right:
Tulalip Tribes customer service reps honoring Orange Shirt Day.



TUL-CV-YI-2021-0545. SUMMONS BY PUBLICATION Tulalip Tribal Court, Tulalip WA. In Re the Welfare of: L. L. K.-L. TO: JAMACIA FAYE KEELINE and BRANDON ANTHONY LLOYD: YOU ARE HEREBY NOTIFIED that a Youth in Need of Care action 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 an Adjudicatory hearing on TUESDAY, NOVEMBER 23, 2021, at 9:00 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: 1-224-501-3412, 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 9, 2021.

TUL-CV-YI-2021-0434. SUMMONS BY PUBLICATION Tulalip Tribal Court, Tulalip WA. In Re the Welfare of: T. D. E. TO: CHRISTOPHER RAY ENICK and SAMANTHA BIRD GOSHORN: YOU ARE HEREBY NOTIFIED that a Youth in Need of Care dependency 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 Tuesday, October 26, 2021 at 11:00 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: 1-224-501-3412, 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: September 18, 2021.

TUL-CV-YG-2021-0236. SUMMONS BY PUBLICATION Tulalip Tribal Court, Tulalip WA. In Re the Guardianship of: K. T. M. B.-W. TO: VICTORIA SUE BRIGHT and ROBERT MICHAEL WAYNE, JR.: 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 Thursday, December 9, 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: September 11, 2021.

TUL-CV-GU-2008-0277. SUMMONS BY PUBLICATION Tulalip Tribal Court, Tulalip WA. In Re the Guardianship of: K. W. H. (AKA K. C. C. Jr.) TO: KANUM CHARLES CULTEE, SR. and LATASHA JOYCE AP-ODACA-BAGLEY (AKA BAGLEY): YOU ARE HEREBY NOTIFIED that a Youth Guardianship Motion was filed in the above-entitled Court in this youth's guardianship action 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 Thursday, October 14, 2021 at 1:00 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: 1-571-317-3112, 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: September 4, 2021.

TUL-CV-YG-2021-0431. SUMMONS BY PUBLICATION Tulalip Tribal Court, Tulalip WA. In Re the Guardianship of: L.M. Naomi Lynn Moses vs Ryan Delbert Moses; Gona Teddy Elizabeth Blatchford. TO: Ryan Delbert Moses; Gona Teddy Elizabeth Blatchford: 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. 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 18, 2021.

Together We're Better

TRUNK OR TREAT

IN COLLABORATION WITH THE TULALIP TRIBES

DRIVE THRU COVID STYLE

**SUNDAY
OCT. 31
1-3 PM WHILE SUPPLIES LAST**

**TULALIP
GATHERING HALL**

**7512 TOTEM
BEACH RD**

DRIVE THRU TRUNK OR TREAT

**TRUNK OR TREATERS NEED TO
REMAIN IN THEIR VEHICLE**

BAGS/CANDY WILL BE HANDED OUT

**NO STOPPING AT CARS,
SLOWLY DRIVE THRU TO SEE DECORATIONS**

**INFO:
MALORY SIMPSON
360.716.4722**

TULALIP TRIBES



Semi-Annual General Council

SATURDAY,
OCTOBER 23

10:00 AM
GATHERING HALL

Breakfast will not be served. A box lunch will be provided.

The Gathering Hall parking lot will be for elders and handicap only.

General membership can park on the street near Gathering Hall, at TELA, or there will be a shuttle from the Administration Building. No parking at the Boys & Girls Club or Health Clinic.



Masks are required

Commission Voting

Friday, October 22
7:00 am – 4:00 pm
Gathering Hall

Saturday, October 23
7:00 am – 1:00 pm
Gathering Hall

*Commission election results
announced at 1:30 pm on Oct 23.