



# Hibulb News

## HIBULB ELATES AND CELEBRATES: 5 Years of Accomplishments and Operations

By Tessa Campbell, Senior Curator

The Hibulb Cultural Center recently celebrated its five years of operation that was observed at an intimate celebration held in Hibulb's longhouse. The 23,000 square foot facility welcomed its first visitors on August 17, 2011. Since the grand opening, the center has welcomed an estimated 50,000 guests and has offered something for everyone to learn about Tulalip history and culture. Whether it is through programming, an event, a tour, or an exhibit, the center connects its visitors with Tulalip history which is told in the voice of the Tulalip people.

The museum contains different departments; education, marketing opportunities, gift shop, curatorial, maintenance and security, rediscovery, library and a newly formed Tulalip History Department. The education department is the face of the museum and has provided numerous educational tours to various school districts and organizations that have traveled from all over the state. Since 2012, Hibulb has worked with the Marysville School District's Indian Education Department and created a partnership that brings in every 3rd grader in the district to come to the museum for a field trip. This brings in around 700 students per year in addition to other school tours. The partnership is particularly vital because, this year, Governor Jay Inslee signed a bill requiring mandatory curriculum for Native American history to be taught in schools. In addition to tours,

our education department was featured in the *Seattle Times* in the "Newspapers in Education", we helped create a section called "Coast Salish Peoples" in partnership with the Burke Museum and local tribes, available on our website. When the education department isn't busy with tours, it also organizes and plans all of the programming and events which include film, poetry, artist's demonstrations and lectures.

### In the first 5 years, an estimated 50,000 guests have visited Hibulb

In addition to public service, the museum is a steward of its collections. Since 2011, Hibulb's curatorial staff has taken in numerous donations. The largest donation was gifted by Tulalip Tribal elder Wayne W. Williams in 2009 and 2012. This donation included canoes, posts and many carvings made by Tulalip Tribal carver and leader William Shelton. Along with the large carved wooden objects, the museum took in 75 boxes of archival materials and 150 boxes of objects that included baskets, moccasins, rattles, beadwork and many other cultural items. It was due to this collection, that the curatorial staff developed an archival lab, which the center did not have when

the collection entered the museum in 2012. The Hibulb curatorial staff have presented on this collection at national conferences including The Association of Tribal Archives, Libraries and Museums (ATALM), the Washington State Tribal Curation Gathering and at the American Anthropological Association. In addition to developing an archival processing lab, the cultural center became a certified archaeological repository 36 CFR, Part 79, which makes Hibulb the first tribal museum to receive this certification. This allows our center to house, curate and process our own archaeological collections as well as other collections from other tribes or individuals that are a result of construction, surveying or excavations projects on federal or tribal lands. With this certification, we follow strict guidelines that are adhered by the National Park Service on handling and processing these items.

The artifacts housed at Hibulb are certainly an important element for the future exhibits since they portray the history of the Tulalip people. It is vital to comply with museum standards and practices in order to have them available for future exhibits, future generations, and other educational purposes. The

**Five Year Anniversary**  
*continues on page 2* →

### *In this issue*

<b>Five Year Anniversary</b> <i>by Tessa Campbell</i> .....	1-2
<b>William Shelton's Diaries</b> <i>by Kaila Cogdill</i> .....	2-3
<b>Tulalip Indian School in 1927</b> <i>by LJ Mowrer</i> .....	3
<b>October Event Calendar</b> <i>by Mary Jane Topash</i> .....	4

← continued from page 1  
Five Year Anniversary

rotating exhibits in Hibulb's temporary gallery are what draw in our visitors. Through the words of our former manager, Hank Gobin, stated that he wanted a rotating exhibition otherwise the center would be stagnant. Since 2011, Hibulb has had six major rotating exhibitions in its 2,000 square foot temporary gallery and two mini-exhibitions in the atrium. Our very first temporary exhibition, which was part of our grand opening, was *Warriors We Remember* which honored our Tulalip veterans and active military who have served or are currently serving in the military. Since this exhibit, we have borrowed exhibits from other institutions, such as *Ramp it Up: Skateboarding in Native America* from the Smithsonian Institution or we have developed in-house by Hibulb staff. Some of these were *Coast Salish Inheritance*, *Coast Salish Canoes: A Journey with our Ancestors* and our most recent exhibit *Vibrant Beauty: Colors of our Collection*. Other exhibits have been developed in collaboration with other museums such as *Roots of Wisdom*, *Native Knowledge*, *Shared Science*. This exhibit was created through a partnership with the Oregon Museum of Science and Industry and three other tribal organizations. Last, the exhibition *Project 562: Natural Wanderment* was developed in partnership with Tulalip Tribal photographer Matika Wilbur.

Over the past five years, the Hibulb Cultural Center has been as dynamic as the culture it preserves. Hank Gobin always stated the importance of calling Hibulb a "cultural center" in lieu of "museum" because he wanted the center to reflect our culture which is still very much active and alive, not stagnant. The Hibulb Cultural Center has all of its members, visitors and community to thank for all of their support to help keep the cultural fires burning. ■

## ARCHIVIST IN CHIEF:

# William Shelton's Legacy Lives on Through his Diaries

By Kaila Cogdill, Assistant Curator

Tulalip Tribal member, Wayne Williams, the grandson of Chief William Shelton (*Wha-Cha-Dub*) donated his family's collection to the Hibulb Cultural Center and Natural History Preserve in 2012. Chief Shelton (1868–1938), was a tribal leader, police chief, storyteller, author, and carver. Part of the collection (circa 1880s–present) consisted of over 70 boxes of documents, letters, photographs, books, and even diaries. Hibulb Cultural Center staff and volunteers are working on processing this unique collection and rehousing the material in proper archival storage with the intent that the tribal community will utilize the collection.

However, very little is known about his diaries. As the assistant curator, a job I began in 2014, my first assignment was to transcribe one of Chief Shelton's diaries (circa 1905–1910). The collection contains twelve diaries and they date from early 1900 until 1935.

In his diary, he writes about helping at the Tulalip Indian Boarding School, attending community gatherings, documenting community births and deaths, making wooden coffins for funerals, traveling with family to British Columbia (which he did in October 1908), and working in the lumberyard. He provides a glimpse of the jobs he did in the lumberyard: On October 10, 1905 he writes, "we saw & haul some timber out from the Mill & fix the bridge on the dam & ageing some planks[.] In the evening boat came & Tom & I work down at the ware house[.]"

He also discusses his community engagements of playing the fiddle at dances, his public presentations to clubs



like the campfire girls and the boy scouts and historical societies, preparing salmon for the "Everett people," racing canoes on Whidbey Island, and attending baseball games involving the local community and neighboring towns. In one entry dated June 4, 1905, Chief Shelton says, "Sunday Dr[.] Buchanan got me to drive the team for Mr[.] Evans to town[.] Lummi & Tulalips play at Marysville[.] Tulalip got one game[.] Lummi got the best game."

Much has been referenced about his friendships with non-natives. An article in *The Herald* in 2012 discusses Chief Shelton's philosophy of being hospitable toward non-natives. According to *The Herald* piece, in a 1932 *Seattle Times* article, Shelton shares his thoughts about assimilation: "As long as we stay apart from the White Brothers and live among ourselves on reservations, we will never get anyplace. We must mix. We must be one with the White Brothers." In fact, his relationship with non-natives including the school superintendent, Dr. Charles M. Buchanan is well documented. This friendship was mutual. In a letter from Dr. Buchanan to the Commissioner of Indian Affairs dated in 1913, Dr. Buchanan praises Chief Shelton's work ethic and



# History Minute

refers to him affectionately as “our Indian friend.” During Dr. Buchanan’s trips out of state, he would exchange letters with Chief Shelton. This correspondence is indicated in the diary: March 29, 1909: “I got letter from S.F. Johnson and Dr[.] C.M. Buchanan.”

As I was reviewing his diary what struck me as significant was his commitment to writing an entry almost every day—even on days he was feeling ill. After discussing this aspect with cultural center staff, I was told he believed in writing everything down so it would be preserved for future generations. During a time when the written word was controlled and narrated by non-native society, Chief Shelton was using the written word to educate his tribal community as well as non-natives about the importance of his culture, history, and traditions thereby ensuring that his perspective would continue to be heard today.

It has been a privilege to help transcribe one of Chief Shelton’s diaries. As both a curator and an anthropologist who has worked with indigenous communities in Mexico as well as in the American Southwest, it is rare to find material dating from the late-1800 to early-1900s written from the perspective of a Native American. We hope to continue to preserve Chief Shelton’s documents so that his legacy can continue to be shared with the tribal community. ■

## Tulalip Indian School in 1927

By LJ Mowrer, Librarian

A letter to the *Puget Sound Mail* newspaper in 1927 described a visit to the Tulalip Indian School. Mrs. Wendell R. Whitney, along with her friends the Reverend and Mrs. B.V. Bradshaw, took a Sunday drive from Skagit county and traveled on a gravel road through beautiful woods, then along a beach to a “lovely little bay” and on up to the Tulalip school campus.

There were over 200 Indian boys and girls enrolled at the school. Mrs. Whitney wrote that, “Most of those accepted at the school are either homeless, or children whose parents live in regions inaccessible to schools.”

On this particular Sunday, Mrs. Whitney described the members of the Tulalip Indian band practicing a drill: “They marched in splendid order, and it was thrilling to see the little tots in the first grade keep step with the bigger children and the way they kept in line!” The children lived under “military tradition,” marching in formation to their classrooms, the dining rooms and to the chapel.

The visitors watched the children march into the dining room, where one older student was in charge of five other, younger students at each of the dining tables. “They march around to their places and remain standing until a bell is rung when they all join in prayer, after which at another signal, they are seated.”

There were two dormitories, one for boys and one for girls. In each, there was one large room for the smaller children and another for the older students. Showers, baths, and dressing rooms,

with a locker for every student, were in the basements.

The boys took manual training classes and the girls attended domestic science classes. They were also assigned duties about the school to give them more practical experience—the boys worked in the field and did garden work, while the girls helped in the kitchen and bakery.

The visitors ate in the domestic science room: “Everything shone—not a speck of dust anywhere, and the needle work of the pupils on display in these rooms is very remarkable,” wrote Mrs. Whitney.

“The children attending this school learn something they will never forget and no matter what conditions they return to after leaving the school, some of this training will remain to help them through life,” wrote Mrs. Whitney. She concluded that “it is a fine thing to visit these schools and see what our government is doing to help our Indian brothers meet the conditions of life.”

A different, less benign view of life at the Tulalip school came from a Makah student, Helma Swan, who attended the school before it closed in 1932. She wrote in her autobiography *Singing the Songs of My Ancestors* (University of Oklahoma Press, 2003): “We didn’t dare answer our teachers back in any way. They always had a ruler handy; they used to hit our hands with that. ‘Hold out your hand!’ they’d say. Then the matron used to have a leather strap. It was a wide one, and she was allowed to go ahead and whip us if she wanted.” ■

EXHIBIT NOW OPEN

VIBRANT BEAUTY:  
**COLORS**  
OF OUR COLLECTION

# Programs & Events

## OCTOBER 2016

### WORKSHOPS

#### QUILTING CLASS

Sundays, October 2 & 16

12:00 PM to 3:00 PM

Tribal elder **Sandra Swanson** (Tulalip) shares her quilting expertise as each student learns the basics of quilting. Bring your own fabric.

#### WEAVING GATHERING

Wednesdays, October 5, 12, 19, 26

5:00 PM to 8:30 PM

Open forum for those interested to bring your weaving material and work on your projects. This is an opportunity to visit, share, build skills and complete your beautiful woven art.

### POETRY SERIES

Thursday, October 6

6:00 PM to 7:00 PM

**Robert Nonas** will share his poetry followed by open mic poetry.

### LECTURE SERIES

Thursday, October 13

6:00 PM to 7:00 PM

**Matthew War Bonnet** (Lakota Elder) will share his eight-year boarding school experience.

### NATIVE ART MART

Thursdays

October 6, November 3, December 1

10:00 AM to 8:00 PM

Saturdays

October 8, November 5

12:00 PM to 5:00 PM

A bazaar with Native American art and crafts for sale.

### COMMUNITY EVENTS

#### ELDERS TEA

Friday, October 7

10:30 AM to 11:30 AM

**LJ Mowrer** and **Tessa Campbell** will be sharing photos in hopes guests can identify people and times.

#### EDUCATORS' NIGHT

Friday, October 21

6:00 PM to 9:00 PM

An open house for educators with interactive exhibits, Tulalip storytelling, and a special workshop.

#### HALLOWEEN AT HIBULB

Sunday, October 30

- 1:00 PM Story time
- 1:30 PM Film
- 2:00 PM Crafts



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**Hibulb Cultural Center**



**& Natural History Preserve**

360-716-2600

[HibulbCulturalCenter.org](http://HibulbCulturalCenter.org)

6410 23rd Ave NE

Tulalip, WA 98271



The first Thursday of every month, we're open until 8:00 PM with **FREE ADMISSION** for everyone!

TDS-20564