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**FOR IMMEDIATE RELEASE**

## Hibulb Cultural Center Grand Opening Celebration

*Tulalip realizes 30 year vision from membership*

TULALIP RESERVATION, Wash. – August 19, 2011 – The Hibulb Cultural Center and Natural History Preserve will celebrate its grand opening for tribal members and invited guests on August 19, 2011 from 10am – 7pm. The celebration will feature guided tours of the exhibits, demonstrations by Tulalip artists, and a delicious salmon dinner. Dignitaries and leaders from Tulalip, other Coast Salish Tribes, Snohomish County and the State are expected to attend.

*The Cultural Center will open its doors to the general public the following day at Noon, Saturday, August 20th.*

**MEDIA NOTE:** August 19 (10 a.m.) Opening Ceremony: Hibulb Cultural Center & Natural History Preserve 6410 23<sup>rd</sup> Avenue NE, Tulalip, WA 98271. Opening remarks and dedication; Tribal leadership & Center officials available for comment.

“It was the vision of the Tulalip people to build a cultural center where we could gather as a community to share our knowledge and stories with one another, a place where we could rediscover our traditions together, and a place that offers our children an educational experience so that they can carry our culture into the future. And now the time has come when we can also share with the surrounding community our own story in our own words—so that visitors can learn in a place that truly expresses the spirit of the Tulalip people,” said Mel Sheldon, Chairman of the Tulalip Tribes Board of Directors.

Join us as we celebrate this momentous occasion. Walk through the museum and experience the spirit and history of the Tulalip Tribes - a land based and waterborne people. Let the texture of light, stone-work, and cedar transport you through time. Allow the architectural elements to build within your imagination,



*Opening day celebrations with master of ceremonies, Hank Gobin, (top) and Tulalip tribal members joining in prayer and song (below). Photos by Tulalip Data Services.*

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



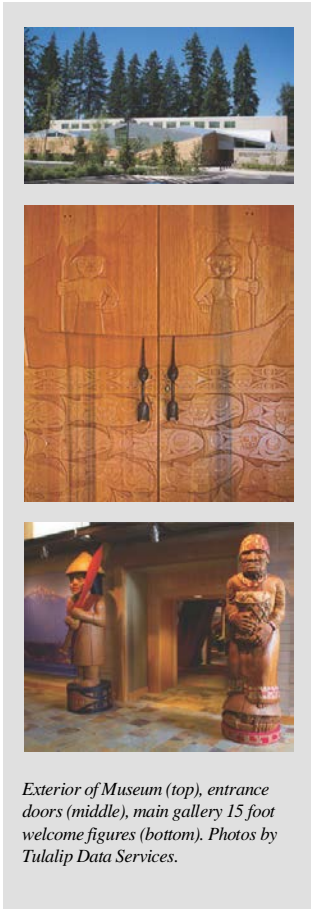
a bridge from inside to the natural world outside, where tall cedars stand watch and wildlife proliferates, where mother-nature offers up her gifts of food and medicine to the people—experience the transparency between hearth and the natural world that has defined the spirit of our culture for time immemorial.

Sit in a cedar longhouse which is built into the museum and, with the assistance of an interactive media system, learn about the history of how our people used and continue to use, the longhouse and the role it has played in our spiritual, political, and everyday lives. As you walk down the main corridor of the museum look at the beautiful craftsmanship that our contemporary artists have contributed by way of story poles, carvings, and art-stenciled design elements that are a permanent part of the museum’s interior structure.

In our permanent exhibit learn about our binding relationship to cedar and salmon. Learn how our weaving, fishing, and cooking technologies helped to define our culture. From the distant past into modern times learn how colonial policies and the relationships between the Tulalip people and settlers continue to affect the community even today. Individual sections of the permanent exhibit tell the story of the boarding school here in Tulalip, the Point Elliot Treaty, an explanation of how our government is structured, and a genealogy wall that lists every tribal member, past and present. Our temporary exhibit “**Warriors: We Remember**” tells the story of the Tulalip Tribe’s military tradition that was born of a warrior spirit. The exhibition honors the Tulalip men and women that served our country in times of conflict and peace, so that we may live with an enduring sense of freedom.

For centuries the people of the Tulalip Tribes relied on the region’s natural environment for food, clothing, commerce, culture and protection. With extensive landholdings in the Puget Sound area, the Tulalip people traveled the highways of the Salish Sea and Pacific Ocean to promote a thriving culture. Year-round activities included trading and socializing with hundreds of Tribes, and hunting and gathering an abundance of wildlife, seafood, cedar, and plant life. In the 21<sup>st</sup> century, the Tulalip people are challenged to maintain, rebuild, and restore their cultural ways.

The Hibulb Cultural Center and Natural History Preserve will serve to deepen Tribal membership participation and awareness of our traditions. With a 23,000 square foot cultural center, a 10,000 square foot collections wing, and a 42 acre natural history preserve, current and future generations can share in the rich culture of the Tulalip people. Behind the Center’s mission is an effort to ensure a sense of pride, permanence, and future in the hearts and minds of its membership. From the mid 1800’s until the 1930’s, Tulalip Indian Boarding Schools separated children from parents, compromising family life and suppressing Coast Salish culture, history, life-ways and spirituality. This effect on 4 – 5 generations lingers today, adding urgency to Tribal government’s role in sponsoring cultural rediscovery.



*Exterior of Museum (top), entrance doors (middle), main gallery 15 foot welcome figures (bottom). Photos by Tulalip Data Services.*



“We have dreamt about this day for many years,” said Hank Gobin, Director of the Hibulb Cultural Center and Natural History Preserve. “Words cannot express the joy we feel that our cultural center is open and ready to educate and inform the Tulalip community, and the world, about our vibrant culture. While our priority will be helping our Tulalip youth and membership with the rediscovery of our traditions, values and life-ways, we will share our dream with everyone.” said Gobin. “With our service to the community, we hope to remove stereotypes and barriers and promote more understanding and respect for our history, traditions and future direction.”

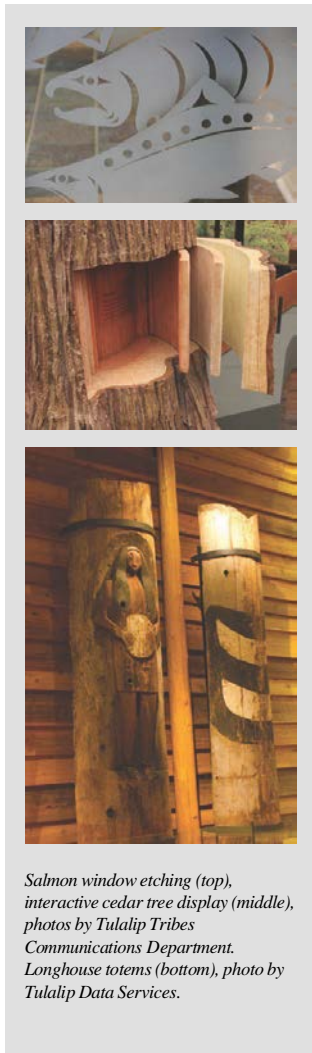
Thirty years ago tribal elders had a vision for a cultural center and museum that would assist young tribal members in learning their traditions and history--a place where cultural classes in weaving, carving, language, and other traditions would be offered to Tribal members, and a space that would allow the Tulalip to share their journey with the world. Following the initial development of the Collections Facility in 2008, Phase II construction began on the Museum. Phase III will now focus on restoration and enhancement of the 42-acre Natural History Preserve, an outdoor extension of the museum and collections facility.

Behind the scenes at the Hibulb Cultural Center, the Curation Facility features a fully certified collections and archeological repository, and staff for field work in archaeology and reparations. Hibulb Cultural Center was the first tribal facility certified by the state of Washington. Reflecting a Tribal commitment to a more proactive role in protecting historic sites and burials, the curation facility is entrusted with the solemn responsibility to manage historic Tribal artifacts and burials that are discovered throughout Puget Sound.

The Natural History Preserve, which is 5% complete, will benefit from the assistance of partnerships between the community, other institutions and organizations. The Center will seek funding to finance the tribe’s vision for the preserve: which includes large-scale environmental restoration projects, walking paths, an observational platform to look over the estuary, a totemic sculpture garden, visiting artist accommodations, a carving shed, a canoe storage facility, and various gardens that will supply food and medicine to the tribal membership.

The following companies and agencies were involved in planning, design, and construction:

- ❖ StastnyBrun Architects, Inc. / Architects (Oregon)
- ❖ AldrichPears / Exhibit Designers (Vancouver BC)
- ❖ Pacific Studio / Exhibit Fabricators
- ❖ Lisa J. Watt / Professional Museum Consultant
- ❖ Warner and Associates Museum Consultants
- ❖ Cascade Design Professionals, Inc. / Structural Engineers
- ❖ GLUMAC / M.E.P. Engineers
- ❖ Benya Lighting Design
- ❖ Springline Design, LLC / Civil Engineers
- ❖ Outdoor Studio, LLC / Landscape Architects
- ❖ TTHAPS – Tulalip Tribes Construction Department



*Salmon window etching (top),  
interactive cedar tree display (middle),  
photos by Tulalip Tribes  
Communications Department.  
Longhouse totems (bottom), photo by  
Tulalip Data Services.*



Salmonberry plant Tulalip Reservation.  
Photo by Tulalip Data Services.

### ABOUT THE TULALIP TRIBES

The Tulalip Tribes are federally recognized successors in interest to the Snohomish, Snoqualmie, Skykomish and other tribes and bands signatory to the Treaty of Point Elliott. The 22,000 acre Tulalip Indian Reservation is located The Tribes maintain an aggressive environmental preservation program, both on and off of the Reservation to complement the Snohomish region’s natural resources: marine waters, tidelands, fresh water rivers and lakes, wetlands, and forests. Developable land and an economic development zone along the I-5 corridor provide revenue and services for Tribal members. Tribal government provides health and dental clinics, family and senior housing, utilities, cultural activities, schools, childcare, higher education assistance, recreation, cultural and historical activities. The Tribes have approximately 4,000 members, with 2,500 members living on the Reservation. The governing body is the seven-member Tulalip Board of Directors. For more information, [www.tulaliptribes-nsn.gov](http://www.tulaliptribes-nsn.gov).

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### HIBULB HOURS

Monday .....	CLOSED
Tuesday .....	10:00 AM - 5:00 PM
Wednesday .....	10:00 AM - 5:00 PM
Thursday .....	10:00 AM - 5:00 PM
Friday .....	10:00 AM - 5:00 PM
Saturday.....	12:00 PM - 5:00 PM
Sunday .....	12:00 PM - 5:00 PM

Admission information, group discounts, rental information and membership is available on our website.



Exterior of museum.  
Photo by Tulalip Data Services.

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## MAIN GALLERY

### Journey of the Tulalip People

Come and share the journey of the tulalip people.

haʔk kʷi sʔčilləp.

gʷəgʷabitubuʔ ʔi ʔal ti sʔibəščəʔ.

Each tribe of our ancestors lived in communities united by land, language and culture and related by marriages and friendships.

The history of our people echoes over the coasts, rivers and mountains of our homeland; where the descendants of the Snohomish, Snoqualmie, Skykomish and other allied tribes and bands united by land, language and culture, and connected by our waterways and rivers.

### TULALIP HISTORY

“Tulalip” comes from the Lushootseed word **dxʷlilap** (far towards the end) this refers to the wide berth cut by canoes entering the bay, around the sandbar on the south side, to avoid running aground.

Tulalip tribal members are the direct descendants of the Snohomish, Snoqualmie, Skykomish and other allied tribes and bands who were signatory to the 1855 Treaty of Point Elliott. In 1855, we were required to give up millions of acres — from the Cascade Mountains to the east, the islands of the Puget Sound to the west, as far as Canada to the north and south almost to the Duwamish River — for four small parcels of land. Many of our ancestors were forced to relocate their. After our ancestors signed the Treaty of Point Elliott, many people from separate and distinct tribes and bands came to live at Tulalip. In 1934, the federal government passed the Indian Reorganization Act. This legislation restored self-government and the ability to manage our lands. We adopted our first Constitution, which declared that all the people living at Tulalip would be known as the Tulalip Tribes. Our elders determined that adopting a constitution was the best way to serve all our people. On October 3, 1936, the members of the Tulalip Tribes voted to accept the new Constitution by an almost unanimous vote of 85 to 3.



Cedar tree carving, entrance to main gallery.  
Photo by Tulalip Data Services.

### THE TREE ITSELF ti ʔacəc !payʔac

Cedar

“Cedar is like our mother. Our whole lives were encircled with cedar.”

— **dxʷs !ius** (Jerry) Dennis Jones, Tulalip Master Carver (1940–2003)

The background image of the giant Cedars sets the stage to learn the importance of the Cedar tree and how our people used this most precious resource. You can explore the tools, materials and how they were used. The photograph for this Cedar mural was taken in the Mount Baker forest, which is a part of our traditional territory.



River and fish habitat display, main gallery (top), photo by Tulalip Data Services. Annie Katie's Hut (Historic center image), and Coast Salish basket (bottom artifact), photos provided by Hibulb Cultural Center & Natural History Preserve.

The **!a?!a? dx'shuyalik** (Creator) gave our people the Cedar as a gift to serve us throughout our lives. Every part of the tree is used and nothing is wasted. It touches every part of our lives. Our ancestors, like our people today, offered a prayer to honor the spirit of the tree. We harvest cedar roots, bark, tools, baskets and bowls to long-lasting carvings. It has medicinal and spiritual understanding how to use and protect cedar for future generations.

**OUR FISH, OUR LIFE sʔuladxʷčəł shəliʔčəł**

Our culture and survival depended on the salmon's annual return.

**Salmon People sʔuladxʷ ʔaciłtalbixʷ**

The salmon, they are not really fish at all; they are salmon people, they grow in the sea and come home to our rivers year after year.

The image of the north fork of the Snoqualmie River captures the beauty of our homelands. The fishing hut is a replica of the camp of Annie's Katie in 1904 on Tulalip Bay. The baskets and tools are actual artifacts used by our people. We are fishing people. Every spring and fall, salmon crowded the creeks and rivers on of this great gift. During salmon runs, families traveled to their fishing camps along the shorelines. They worked hard building temporary shelters, collecting firewood and setting up for drying the catch. Men prepared their canoes and fishing gear to fish day and night. Women and children cleaned and prepared the catch to preserve the salmon for their winter supplies.

**TAKE A CLOSER LOOK AT THE SNOHOMISH RIVER**

The digital images of the Snohomish River give you a snapshot in time. The river has changed drastically in 100 years. Today we struggle to save our salmon runs. The Vashon glacier once covered all of the Puget Sound region. It retreated 12,000 years ago. The fossil record consists of evidence of plants and animals including cedar and fir trees, horses, bison, caribou, woolly mammoths and mastodons. Our ancestors also settled into this ancient landscape.

It did not take long to change our ancestral land once the new settlers arrived. Habitat suitable for raising a variety of young salmon disappeared as the first settlers began clear-cutting the forest, building roads, and re-channeling the Snohomish River. Prior to development, the lower estuary of the Snohomish River could support approximately 2.6 million young salmon.

*"The problem is that the habitat is just disappearing."* —Terry Williams, Commissioner, Fisheries and Natural Resources, Tulalip Tribes

**SEASONAL LIFEWAYS**

For our ancestors, life depended on the seasons. Our ancestors understood these seasonal patterns like a calendar. Winter was a time for our ancestors to return to their permanent villages along our waterways. Spring and summer gatherings brought families out of their winter villages to travel to their family camping grounds. The autumn was when our ancestors traveled through our territories to harvest salmon and shellfish and to gather mountain blueberries and a variety of roots and plants to use for cooking, medicine and teas to store for the winter.



Totem detail of welcome figure entrance to main gallery (top), and entrance door carving detail (bottom), photos by Tulalip Data Services

### TEACHING GENERATION TO GENERATION

Early northwest settlers had mixed opinions of our people. Some settlers enjoyed the fresh foods that we provided and welcomed our labor while others refused to hire us. For the most part, our people accepted the early settlers as we would any other neighboring tribe and rapidly adapted to the new economy. We offered travel and shipment of goods throughout the territory. Our people traveled all over for work and for fishing, hunting and gathering. Our ancestors tried to maintain our traditional life ways. However, non-Indian landowners, as well as federal, state and local laws, soon restricted our access to our usual and accustomed areas; additional restrictions prohibited the practice of our religion; and our children were removed from our homes and sent to boarding schools.

*“Respected elders have always told me that the reason the [Tulalip] people were interested in the Catholic way was because it so closely resembled their own ancient lifeway. This doesn’t surprise me for I understand that there is one mystery, one source of all wisdom and goodness”. — Father Pat Twohy, November 18, 2008*

### A LIFE BUILT ON STORIES

**ti syəyəhubčəł ɣʷəl həliʔadadčəł**

*“They told me stories which would create in me the desire to become brave, and good, and strong, to become a good speaker, a good leader, they taught me to honor old people and always do all in my power to help them.” — William Shelton, Tulalip Tribal Leader (1868–1938)*

### STORYTELLERS HAD A GIFT

When we listen to a story today, we might sit back and relax. Our ancestors were much more active in their listening. Stories told about history, personal feelings, food gathering and traveling. They connected our ancestors to our land, culture and language. Storytellers shared more than the story itself. Stories also answered questions about life, love, and relationships, and they provided instructions about appropriate behavior and conduct.

Traditional stories took time to tell. Gifted storytellers engaged their listeners with the stories’ characters by animating voices and the sounds of nature. People visualized places, feelings, sights and sounds that helped them to remember a story. Today, churches and longhouses owned and operated by our people continue to follow traditional storytelling methods of teaching and to incorporate an interfaith philosophy.

Some stories are owned by particular families, like owning a book—handed down generation to generation within their family. It is important to respect and remember to acknowledge the person who teaches you a story. Other stories were shared and all storytellers had the right to tell these stories. These are stories about the Great Changer or other beings and how they created our world.



## **OUR ANCESTRAL LANDS** tiʔiʔ tugʷəʔ dibəʔ swatixʷtəd

Our lands ranged far beyond the boundaries of the Tulalip Indian Reservation. Our people claimed many areas for their winter villages and summer encampments, especially sites for fishing, hunting and gathering. Our people's teachings connect us to the plant and animal world, to the human world, and to the land and sea. We are caretakers of the earth; we care for the land, trees, animals, water and fish. Out of this care-taking relationship, our ancestors created specific names, songs and stories about our territories throughout the Salish Sea and over the Mountains.

### **Snohomish** sduhubʂ

The Snohomish tribe was one of the largest and most respected tribes in the region. Four of their main villages were **!ʔaʔqs**, at Priest Point; **dəgʷas!**, on the southern tip of Whidbey Island; **!ə!ʔqs**, across from Tulalip at Sandy Point; and **hibulb**, their main village and original home. From these areas here, they controlled nearby rivers and coastline.

### **Snoqualmie** sdukʷalbixʷ

The Snoqualmie tribe lived inland along the Snoqualmie River, above and below the Snoqualmie Falls. In summer, they hunted in the Cascades and visited families of the coastal Snohomish tribe to feast on seal, sturgeon, clams and salmon.

### **Skykomish** s!ixʷəbʂ

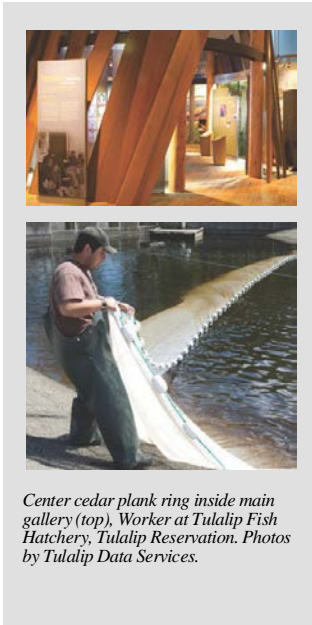
Skykomish villages were located along the Skykomish and Foss Rivers on a narrow, flat area hemmed in by the steep mountains of the Cascades. Year-round, the Skykomish traveled deep into the Cascades on hunting expeditions. Skykomish means "upriver people."

## **TRADING PARTNERSHIP** sʔa!txʷudaqtəd

As Coast Salish people our trade routes stretched north through Canada west to the Rocky Mountains and south to California and beyond.

Trade protected friendships with our neighbors and provided the opportunity to arrange marriage partners between villages. Our ancestors' trade routes went north into Canada, east into the Rockies and south to California. There was a great deal of trade between our ancestors and our neighbors. Some of the most highly prized items traded between tribes were eulachon oil and wooly-dog and mountain-goat wool. Another rare trade item was metal. We traded our baskets, carved bowls, spoons, traditional medicines and plants and other items for what our neighbors had abundant in their territories.





Center cedar plank ring inside main gallery (top). Worker at Tulalip Fish Hatchery, Tulalip Reservation. Photos by Tulalip Data Services.

**THE CENTER CEDAR PLANK RING**

The center ring in the middle of the exhibition represents the spokes of a basket. The spokes are the foundation of a cedar basket. This circle represents not only our culture and our lands but our current day leadership. The stories you see in this circle is about our commitment to preserve our culture for future generations, both spiritually and financially through our business endeavors.

**Environment**

The videos in this section tell the visitors about the ongoing restoration of our watersheds and what we are doing to protect them.

The Point Elliott Treaty of 1855 defines our right to protect our lands and resources. In the treaty, we have a guaranteed right to hunt, fish and gather in our territories. Today, due to the loss of habitats and decreased fish and game populations, we now assume the responsibility for the protection of these resources. Our right to the resources would be worthless without a healthy environment.

**Culture**

The videos in this section tell the visitors about our lifeways and how we continue to keep our cultural fires burning through language, stories and spiritual practices.

**STRENGTHENING OUR WAY OF LIFE**

**łučalad čəl tiʔił ɣəł dibəl !ə!usadad**

*The vision expressed in the Constitution of the Tulalip Tribes empowers the Board of Directors “to cultivate and preserve Native Arts, crafts, culture and Indian Ceremonials.” (Article VI, Section 1.Q)*

In acknowledgement of the importance of keeping our culture alive, in 1992 the Board of Directors authorized the hiring of staff for a Tulalip Lushootseed Language Department and entrusted it with the responsibility to assist the people of Tulalip in realizing the vision expressed in the Constitution as it related to their ancestral language, stories and spiritual lifeways.

**LEADERSHIP**

*“A True Leader Is a Slave to the Needs of His People”*

**təl sdʔixʔqs ɣəł six kʔaxʔad**

— !ə!ičəb *Kenny Moses Sr., Tulalip Spiritual Leader (1927–1994)*

**Leadership Is A Shared Responsibility.**

Our ancestors trained children to be leaders from birth. Over time, a person who rose to the position of leader did so through hard work and good behavior, hoping to earn the privilege of being called **siʔab** (a person who holds wealth). “Wealth” was not based on material wealth, but on wealth of knowledge, wisdom, spirituality and integrity.



## **TULALIP TRIBES CULTURAL VALUES ARE A PART OF OUR ECONOMIC RECOVERY**

Today we work towards sustaining our tribal community and our culture continuity. Our businesses attract more than 6 million visitors a year to Snohomish County. We provide jobs for our tribal members and our non-Indian neighbors. The Tulalip Tribes is one of the largest employers in the County. Nearly three quarters of the hundreds of millions of dollars generated by our Quil Ceda Village Business Park go to communities throughout Washington State. We help fund education, housing, public safety, and human services and environmental services with gaming revenues.

Over the last century, we have nurtured programs to protect our salmon and its habitat. We take this responsibility very seriously—implementing programs above and beyond many regulations for environmental protection. We know if we lose our natural resources, we may lose our way of life. We are very fortunate that we maintain a connection to our ancestors' knowledge and wisdom and values.

Our culture and our core values continue to define us. Contrary to popular belief, Native Americans do not receive special treatment from the federal government simply because they have Native blood. Our tribe maintains a legal relationship to the U.S. government through a binding treaty we signed in 1855. Our treaty does not preclude us from paying federal income taxes. As a sovereign entity, our tribal government has the power to levy taxes on our reservation lands to support roads, utilities, police, and other services. As a result, our people as well as our non-Indian neighbors pay a Tulalip tax on goods and services purchased on the reservation from Tulalip-owned businesses.

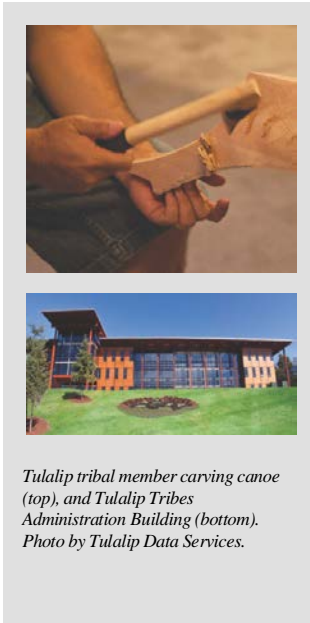
The Tulalip Tribes is a sovereign nation and we have always used our sovereignty in positive ways. We have the authority of self-determination on our own land. We have a government-to-government relationship with the U.S. government. We continue to respect the binding agreements spelled out in the treaty.

*“We gathered at Tulalip are one people. We govern ourselves. We will arrive at a time when each and every person has become most capable. We make available training, teaching and advice, both spiritual and practical.”*

*—Vision and Mission Statement Tulalip Board of Directors*

## **TULALIP TRIBES FAMILY TREE**

The Family Tree interactive exhibition is for our people to remember and rediscover their family connections. When a Tulalip Tribal member types in their tribal ID at the kiosk they will find their 4 earliest ancestors on the family tree graphic. Visitors can participate by typing in the example tribal ID and discover the ancestors of Harriette Shelton Dover. If they look throughout the exhibition they will discover some of her most cherished belongings. This Cultural Center was a long time dream for Harriette and we raise our hands to her son, Wayne Williams, for donating many of the artifacts you see on display.



*Tulalip tribal member carving canoe (top), and Tulalip Tribes Administration Building (bottom). Photo by Tulalip Data Services.*

## TEMPORARY GALLERY

### Warriors We Remember

Warriors from the beginning of time “Our Tribe has always valued the role of the Warriors.”

*“From the beginning of time, the Snohomish, Snoqualmie, Skokomish and other people, who are now known as ‘Tulalip People,’ have always been warriors. The old ones have told us that the warrior was a protector, provider, hunter, and gatherer and was gifted with a warrior spirit (tubšadad). Warriors protected our people from invasion of our territories; they protected our fishing, hunting and gathering places. All the things necessary to ensure our cultural beliefs and lifeways.”*

*“It is said that most of our early warriors stayed in the great village of Hibulb at the end of the bluff on the waterfront. A palisade fence surrounded the longhouses. From Hibulb, our early ancestors could see our enemies coming from a long distance. When our ancestors saw enemies coming, they would light a huge signal fire on the top of the bluff to let the other longhouses and villages across the bay and up the river know that enemies were approaching. This signal fire would give our ancestors time to prepare for the arrival of our enemies. Today, Legion Park in Everett is located on the bluff where our ancestral Hibulb village once stood. The Hibulb Cultural Center is named in honor of this great village.”*

– Hank Gobin, Hibulb Cultural Center Director

The Tulalip Tribes military tradition was born of a warrior spirit that protected our families and territories. Warriors were expected to live a healthy and balanced life. In time of war they risked everything and many gave their lives to fulfill their role of protecting the people.

For the past hundred years, the same warrior spirit compelled our men and women to enlist in the United States Armed Forces—regardless of the racism many encountered and the hardships, nightmares, and abandonment they experienced upon returning home. They served in times of conflict and in times of peace so that we may live with an enduring sense of freedom.

### CULTURAL WARRIORS

Our cultural and traditional understanding of a high ranking warrior is that he is a "siʔab tubšədəʔ sdʔixʔqs." To us this means that not only is he a warrior, he is a warrior leader. He did this through hard work and good behavior. It isn't about his Military rank. It means that he is a good husband, father, provider, protector and defender of his family, his people, his territory and his tribe's interests. A cultural warrior is not just a fighter or defender. He is also a caretaker and caregiver for his family, his people and his culture. Our warriors fight to uphold these traditional values as well as our nation's values.



Photos provided by Pacific Studios.

*“We are grateful for our veterans’ sacrifices ...and remember that there are still people serving in the Armed Forces today.”*

*– Christopher Gobin, Army, Iraq War Veteran*

Generations later, we still have Tulalip Warriors volunteering to protect our way of life. We have hundreds of tribal men and women who served in the Armed Forces that are "siʔab tubšədəʔ sdʔixʔqs." This exhibition is to honor those who have served honorably; those who have given their lives; those who have been wounded; those who were prisoners of war; and those who have kept the peace.

In the old days "siʔab tubšədəʔ sdʔixʔqs" only lead during a time of war, in peacetime his warrior spirit power "tubDadad" set him apart in everyday life. After a time of violence and killing, our warriors would be “cleaned” to be set whole again.

When our veterans returned from war in the 50s, 60s and 70s, they were not greeted with fanfare nor was cultural healing provided for them. Many could not find jobs and most were tormented by PTSD. Many turned to self medication to forget their terrible memories. While we cannot change the past, this exhibition is dedicated to honor all the Tulalip Warriors and their sacrifices and accomplishments.

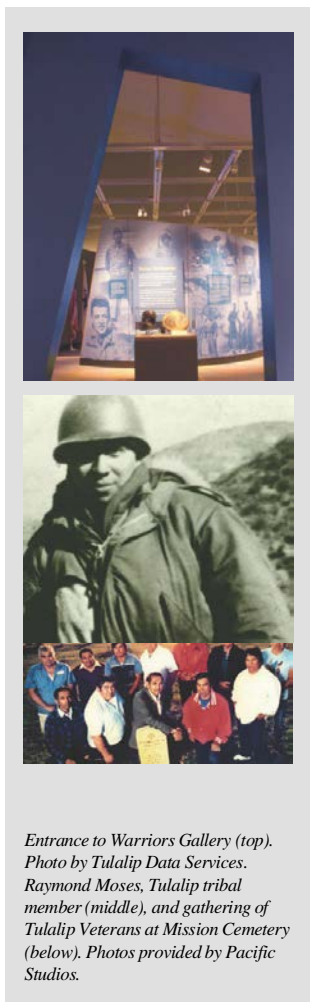
### TULALIP TRIBES VETERAN DEPARTMENT

The Tulalip Tribes Veteran’s Department was established in the 1980s to help our Veterans any way we can. Our program combines forces with other Veteran programs to provide access to services. Our outreach also includes driving Veterans to doctor’s appointments or other appointments. We help our Veterans navigate through the bureaucracies of Department of Health Services Administration, the Department of Veterans Affairs, and other federal, state, and city agencies and organizations. Our goal is to link our Veterans with all available resources and services on and off the reservation.

The Hibulb Cultural Center would like to express its gratitude to the Tulalip Tribes Veteran’s Department Staff: Gene Zackuse, Art Contraro and Mike Dunn.

We dedicate this exhibition to all the Tulalip men and women that have served or are still serving in the Armed Forces. We would like to give a special acknowledgment to Verle Hatch, who during the Korean Conflict, spent almost 3 years in a Chinese prisoner of war camp from 1950-1953; and Joe Jones, who was wounded in combat in Vietnam and the most decorated Marine in the 1st Recon Battalion.

*Reference Information: Sherry Guydelkon, Tulalip Veteran 2005 Directory*



*Entrance to Warriors Gallery (top). Photo by Tulalip Data Services. Raymond Moses, Tulalip tribal member (middle), and gathering of Tulalip Veterans at Mission Cemetery (below). Photos provided by Pacific Studios.*