Hibulb Cultural Center & Natural History Preserve

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Hibulb News

Anniversary of Treaty Day celebrated Jan. 22, 1914 - Tulalip, WA
Tribes Represented: Snohomish, Swinnomish, Snoqulmie, Su-Quamish, Skagit, Lummi

Treaty Days Celebration

In 1912, William Shelton and other leaders convinced the Tulalip Superintendent and Secretary of Interior to allow construction of a traditional longhouse and to allow a Treaty Days celebration to commemorate the signing of the Point Elliott Treaty. At that time sacred ancestral activities were banned; Shelton wanted an opportunity to continue a traditional ceremonial gathering "to make our old people feel good instead of discouraged". In 1914, after the longhouse was completed, the first Treaty Days Celebration was held. The children from the Tulalip Boarding School attended the ceremony, and although they could not speak with their families, the children and families could at least see one another at the event, and the children could witness the gentle presence of traditional teaching by elders.

Each year in January, the Tulalip Tribes continues to honor that commemoration and the strength of the Treaty by an open invitation to a Treaty Days Celebration event and feast. The gathering itself is rooted in an ancient lineage of sacred ceremony and gratitude, with beautiful songs, uplifting speeches, and important reminders of our relationship with nature and with the Creator. The Tulalip people begin the ceremony with a prayer and a Welcome Song to welcome the guests, many from the same tribes whose ancestors also signed the Treaty of Point Elliott. The teaching of the longhouse is that the longhouse belongs to everyone, and when you walk into it, you leave all bad feelings outside so you enter as one family.

Thus, the Treaty Day Celebration is a family gathering. It is both a connection to our ancestors and to our descendants as elders remind us of what our ancestors have done and how our people continue to work on the solemn Treaty agreements today. Speakers at the event recall the vision of strong elders who worked to secure access to our most important resources -- health, education, fishing, gathering, culture, language -- of whom many braved great dangers for our rights and common well-being. Speakers reflect on the efforts, now, of wise elders who work to protect the resources for the benefit of all.

Today the Treaty Days Celebration is one of many gatherings held in the longhouse. The longhouse is used for other civic, ceremonial, social and cultural events. We owe a debt of gratitude to William Shelton and other leaders whose statesmanship found a way to both please the Bureau of Indian Affairs and allow the people to gather in a place that holds cultural significance. Future generations are able to hear the elders remind us of how we were instructed to live as people. This year we were left with a message from Ray Fryberg, our Executive Director of Natural Resources, "Let us continue our work . . . remembering all of that sacrifice and all the vision that our ancestors had for us, and let us continue . . . with the same vision and commitment."

Submitted by Lena Jones

In this issue

The Legacy of Wool

When one thinks of Coast Salish textile work it is cedar that often comes immediately to mind. While it is true that cedar was and continues to be a popular material with which to weave, wool was equally as popular and functional; having an important place in Coast Salish culture, historically and contemporarily.

The tradition of working with wool dates back thousands of years. Women were the primary weavers responsible for not only weaving items, such as robes and blankets, but were also involved in the gathering, cleaning, carding, and spinning of wool. Prior to contact with European explorers, traders, and settlers, weavers relied on two main sources for their wool: mountain goats and small dogs-known commonly as "wooly dogs." Mountain goat wool would be collected in the spring and summer months when mountain goats begin to shed their dense winter coats. Women would gather wool from the rocks and bushes that mountain goats had brushed against. The small wooly dogs, however, were raised and kept in small packs and bred specifically for their wool undercoat. These dogs would be sheered in the spring/summer.

Once cleaned, the wool could be spun into yarn. Women would use a wooden spindle and a wooden or stone whorl to spin long strands into usable yarn. Large wooden looms would then be used to weave items such as blankets and robes. Looms and whorls would also often be decorated with unique symbols, characters, or representations of beings; all of which were unique and different from one weaver to another. These designs were viewed as hereditary rights, belonging to specific people and/or families. Weavers also often incorporated these patterns and shapes into their woven textiles.

The mountain goat hair robes and blankets were highly prized possessions throughout Coast Salish territory, and were the mark of high status and social rank. Robes and blankets were often given away at potlatches, and to receive one was not only an honor, but recognition by the giver of the recipient's inherited rights, privileges, and status.

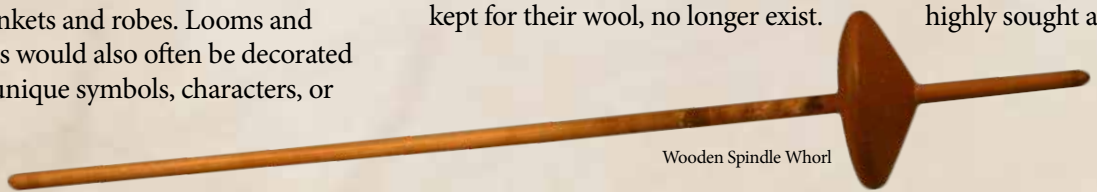
With the onset of the fur trade and European settlement, Coast Salish weaving began to evolve and adapt. The introduction of livestock, such as sheep made wool more readily available and soon women were weaving less with mountain goat wool and dog hair, and making more use of sheep's wool in their textile work. The introduction of sheep also brought on other changes. Sheep's wool was more accessible and available in larger volumes than from mountain goats and dogs, thus the need to keep wooly dogs and breed them primarily for their wool fell by the wayside; and perhaps sadly, so did the wooly dog as a distinct breed. Today, the small dogs that were once kept for their wool, no longer exist.

Although the material that women worked with changed over time, the wool-working tradition persisted. Women continued to produce wool–woven goods, the demand or value of which neither diminished as a result of the incorporation of sheep's wool. Rather, with the arrival of Europeans, Coast Salish women had found a new "market" wherein there wool textiles continued to be in high demand and widely sought after.

Similar to the introduction of Sheep's wool, Coast Salish women were also quick to incorporate new wool-working techniques, like that of knitting. Women soon began knitting items such as socks, hats, and sweaters that they would bring to towns or settlements to trade or sell. And, like the loom woven goods before them, Coast Salish women knitters developed a prowess that continued to make their goods highly sought after. Here at Tulalip, for example, skilled knitters were sought out by the Eddie Bauer Company and women were hired to knit wool socks, sweaters, and hats from wool that they continued to card and spin by hand.

Today, woven and knitted goods continue to be produced through the work of skilled Coast Salish women. Family designs still often adorn these goods, along with new adaptations and new patterns. And in following the legacy and notoriety of the woven items that have preceded them, these fine crafted items are still highly sought after and cherished.

Submitted by Cecilia Gobin



Wooden Spindle Whorl

Artist Spotlight: Judy Gobin

Tulalip Tribal member, Judy Gobin, has been weaving since 1992. She learned to weave in the Rediscovery Program from Anna Jefferson and Stephanie Blatchford. Judy has gone on to teach children in schools and out of her own home to those who are willing to learn. She gathers all cedar materials locally herself and with her family.

Judy and her daughter, Heather, have received national acclaim for their talented works. In the photos below, these are two dolls that were part of a collection that won first place at the Southwest Association for Indian Arts (SWAIA) in 2010 at the Santa Fe Indian Market. Hibulb currently has over 30 items of Judy and her family's works in our collections; including the collection that won at SWAIA.

The Hibulb Gift Shop currently has cedar works that include baskets, headbands, barrettes, as well as beadwork and jewelry for sale.

Submitted by Mary Jane Topash
as told by Judy Gobin

Rentals

Need a place for your next conference, meeting, or business fair? The Hibulb Cultural Center offers rentals of our two classrooms, kitchen, longhouse, and/or the entire facility. Our 23,000 square feet facility has space for groups of all sizes up to 150 people. Our classrooms can seat up to 30 people and are equipped with Wi-Fi, computer, projector, and a smart board. The longhouse has capacity for 70 people seated and 100 standing, which has access to a projector and/or DVD player. In addition to our kitchen rental, our dry facility gladly accepts any and all catering businesses. If you are interested in having Hibulb as your next meeting space, birthday party, or conference you can contact the Group Tours Specialist at 360-716-2657; mjtopash@hibulbculturalcenter.org.

Submitted by Mary Jane Topash

History Minute

In 1959, United Church Women of Snohomish County took the lead in organizing a thrift shop for needy families living on the Tulalip Reservation. The shop was located in the Tulalip Community Hall.

People and organizations in Everett, Stanwood and Seattle donated clothing, shoes and household articles. For the families that used the shop, no payment was required. A cigar box served as a payment box, but sometimes there were only I.O.U.'s in the box, no cash. What monies did come in went for needles, thread, and other needed supplies.

According to the volunteer organizer, Mrs. Norman Lundeen, "Many times, Indian children who would have had to leave the Tulalip Elementary School for lack of clothing and shoes have been brought here by the principal, Clifford Edenholm, for outfitting."

Several Tulalip ladies volunteered their time to mend donated clothes, sew quilts and knit socks. When a Seattle Post-Intelligencer reporter visited in March 1962, he listed these volunteers: Mrs. William Price, Mrs. Molly Hatch, Mrs. Carl Jones, Mrs. Lillian Jones, Mrs. Charles Shelton, Mrs. Rose Fryberg and Mrs. Lawrence Williams.

"We have made over 600 quilts, given to those who needed them not only on the Tulalip Reservation but on other Washington reservations and as far away as Canada, Montana and California", Mrs. Lundeen said.

Submitted by
LJ Mowrer

Mrs. Carl Jones and Mrs. Lawrence Williams Photo courtesy Carolyn Marr and the Seattle Post-Intelligencer Collection, Museum of History and Industry."

Programs & Events

You can go to our website for more events at www.hibulbculturalcenter.org

CULTURE SERIES
Feb. 23, 2013, 1:00 - 2:00 pm
Peter Ali
Native Flute Demonstration

FILM SERIES
Feb. 28, 2013, 6:00 - 7:00 pm
Director: Serge Gregory
Film: By the Salish Sea

STORYTELLING
March 3, 2013, 1:00 - 1:30 pm
Michelle Myles

POETRY SERIES
March 7, 2013, 6:00 - 7:00 pm
Raven Hunter

Visit our Facebook page!
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WORKSHOPS
March 9, 2013, 12:00 - 4:00 pm
Tammy Taylor, sahlhe swaʔsx
Fee - $40 kit fee to artist

FILM SERIES
March 13, 2013, 6:30 - 7:30 pm
Director: Brian Truglio
Film: Racing the Rez

CULTURE SERIES
March 16, 2013, 1:00 - 2:00 pm
Elizabeth Comenote
Knitted Hats and Headbands
Demonstration

COMMUNITY EVENT
★ EASTER AT HIBULB ★
March 24th
1:00 pm - Story Telling
1:30 pm - Movie
2:00 pm - Crafts
3:00 pm - Scavenger Hunt

★ **First Thursday** of every month, open until 8:00 pm and free admission to everyone.

★ **Every Wednesday** free guided tours from 1:00 pm - 4:00 pm.

1st Annual Hibulb Cultural Film Festival
"Our Land, Our Relations"
April 12-14, 2013

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(360) 716-2600
HibulbCulturalCenter.org
Facebook.com/Hibulb
6410 23rd Avenue NE
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