



INSIDE SQ



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Section 2

Gratitude for First Responders



Submitted by Julie A. Jefferson, Communications Director

First responders and their endless hours of service to the community are being recognized this last week and today for their commitment to the community, victims and the victim's families. With the recent devastation in Snohomish county, and

more specifically the Oso community, response from their community and surrounding communities has been overwhelming. Gratitude from the community and surrounding communities is discussed in office talk, on Facebook, in the media, and amongst family and friends.

Often times you hear only

complaints from the community, family, and friends, and we forget to take the time out to recognize all the hours spent giving, serving, protecting, and caring for the community. Recently, I had the opportunity to ride along with Police Chief Ron Tso to see Law Enforcement at work. Not only directing traffic at a structure fire at

a single residence, but responding to medical needs, and pushing a disabled car off the road. This all happened in a two hour window but responders put in endless hours to not only enforce but protect the community.

Law Enforcement has stood by to ensure safety at large events in the community including school events, sporting events and Stommish; directed traffic not only for traffic accidents, disabled vehicles, fires, large events, and funerals; they notify families; they do stand by's; they have investigated and made arrests in child abuse cases, assaults, DUI's, drug arrests, and more. They have helped tribal members retrieve stolen items, pushed cars off the road, responded to traffic accidents, sent out notice to the community about flooding and

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Final Conclusions and Recommendations on US Issued by The UN Human Rights Committee Call for Measures to Protect Sacred Areas

GENEVA, SWITZERLAND, MARCH 31, 2014: On Friday, March 28, 2014, the 110th session of the United Nations (UN) Human Rights Committee (HRC) issued its Concluding Observations on the United States (US) compliance with the International Covenant on Civil and Political Rights (ICCPR). The 11-page document covers a broad range of issues presented during the review of the US.

In addition to specific recommendations addressing the cultural rights of Indigenous Peoples under Article 27 of



the Covenant, other recommendations addressed issues such as racial disparities in the criminal justice system and racial profiling which directly impact the lives and rights of Indigenous Peoples in the US. The HRC also expressed concern about disproportionate levels of violence against Indigenous women in the US.

"We are encouraged that the Human Rights Committee expressed concern over the desecration, contamination and denial of access to sacred areas in response to many cases and examples presented by Indigenous Peoples and called upon the US to achieve the standard of Free, Prior and Informed Consent when it comes to

protection of these sacred areas," stated Danika Littlechild, International Indian Treaty Council (IITC) Legal Counsel, who attended the session in Geneva. "This demonstrates that the Committee applied the standards set out in International Law and used the UN Declaration on the Rights of Indigenous Peoples as a lens through which the legal obligations of the US under the ICCPR must be understood."

The IITC submitted an Indigenous Peoples Consolidated Alternative Report for the HRC's review of the US in September 2013 and provided updates in February of 2014. These are

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April Awareness Month

Alcohol Awareness Month, Child Abuse Prevention Month, Donate Life Month- Organ and Tissue Donation, Keep America Beautiful Month, Sexual Assault Awareness Month, Stress Awareness Month, Volunteer Month, and Youth Sports Safety Month are among this month's awarenesses.

This month's challenge yourself to be aware, to learn, to share, and to give back to your community.

Alcohol awareness month raise awareness about Alcohol abuse and take action to prevent it.

Child Abuse Prevention Month by making a difference through small acts that help protect children, strengthen families, promote traits that help protect families and ultimately prevent the abuse and neglect of children.

Donate Life Month- Organ and Tissue Donation is a time to get educated about organ and tissue donation and encourage people to register as donors.

Keep America beautiful month by preventing littering, clean up litter, and reduce waste.

Sexual Assault Awareness Month by recommitting to ending the outrage of sexual assault and giving the survivors the support they need to heal and build on a community that never tolerates sexual violence.

Stress Awareness Month build your awareness about both the causes and cures for today's modern stress epidemic.

(Continued on page 2)

LUMMI SQUOL QUOL
2665 KWINA ROAD
BELLINGHAM, WA 98226
360-312-2135

Community Updates

(Protect Sacred Areas continued from page 1)

available, along with the US country report, other Alternative Reports and the Committee's Concluding Observations regarding the US, on the Human Rights Committee web site: <http://www2.ohchr.org/english/bodies/hrc/>. The Indigenous Peoples' Consolidated Alternative Report is also available on IITC's web site: www.treatycouncil.org.

Twenty-eight Indigenous Nations, Tribes, Treaty Councils, organizations, community groups and Traditional Cultural Societies were co-submitters or contributors to the Indigenous Peoples Consolidated Alternative Report. HRC members asked the US a series of questions based on a number of cases and examples presented in the report addressing the lack of protection by the US for Indigenous Peoples' sacred areas, religious and cultural practices, and its consistent failure to implement the right to Free, Prior and Informed Consent.

The Concluding Observations addressing the US reflect the HRC's concerns regarding the critical violations presented by Indig-

enous Peoples: "The Committee is concerned about the insufficient measures being taken to protect the sacred areas of indigenous peoples against desecration, contamination and destruction as a result of urbanization, extractive industries, industrial development, tourism and toxic contamination. It is also concerned about restricted access of indigenous people to sacred areas essential for preservation of their religious, cultural and spiritual practices and the insufficiency of consultation conducted with indigenous peoples on matters of interest to their communities" (paragraph 25).

The HRC called upon the US to "Strengthen and expand existing mechanisms mandated to monitor the implementation of human rights at federal, state, local and tribal levels" (paragraph 4) and "take measures to assist tribal authorities in their efforts to address domestic violence against Native American women" (paragraph 16).

However, other important issues raised by Indigenous Peoples and

Nations in the Consolidated Alternative Report and other submissions, such as the rights of unrecognized Indigenous Peoples, violations of Treaty rights, and de-colonization of insular areas and former territories in accordance with Article 1 of ICCPR, were not addressed in the Committee's conclusions and recommendations.

ICCPR is a multilateral legally binding Human Rights Treaty adopted by the UN General Assembly on December 16, 1966. The US is one of 167 State parties which have ratified the Covenant. All State parties are required to undergo periodic reviews by the HRC assessing their compliance with the Covenant, usually every 4 - 6 years. The next step will be to promote implementation and follow up for the Committee's recommendations to the US.

For more information contact: IITC Legal Counsel Danika Littlechild: danika@treatycouncil.org, Consulting Attorney June L. Lorenzo: junellorenzo@aol.com, or IITC Executive Director Andrea Carmen: andrea@treatycouncil.org.

(March Awareness Month continued from page 1)

Volunteer Month a time when you have the opportunity to help your neighbor, a community member, or a fellow american by volunteering. An annual celebration of volunteering.

Youth Sports Safety Month a time to insure that participation is always done in a manner that reduces the risk of injury.



SQUOL QUOL

The Lummi Squol Quol (SQ) is the official publication of the Lummi Nation. Published monthly by Lummi Communications – the SQ welcomes articles and information including: letters to the editor, news tips, photographs, information and events.

Items printed in the SQ, in no way directly reflect the opinions of the Squol Quol staff or members of the Lummi Indian Business Council (or their employees), unless otherwise noted. All editorials, letters, and guest columns are encouraged for submission with the understanding that all materials are subject to editing for content and/or space.

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(Gratitude for First Responders continued from page 1)

other weather conditions, and so much more. They often put their lives at risk to serve and protect, witness tragedy and pain, and then have to respond to the next call.

Law Enforcement, Fire District and Medical re-

sponders all work to assist, protect, and provide a safer and healthy community. When you have the opportunity or just make the opportunity to be grateful to all our first responders and the commitment they provide our community and our families.

Day	Time	Ft.	Time	Ft.	Time	Ft.	Time	Ft.
TU 1	12:33A	3.0	6:26A	8.6	1:02P	0.1	7:51P	8.2
W 2	1:20A	3.7	6:58A	8.4	1:44P	-0.1	8:47P	8.1
TH 3	2:09A	4.4	7:32A	8.1	2:29P	-0.1	9:46P	8.0
F 4	3:04A	4.9	8:08A	7.7	3:15P	0.2	10:50P	7.8
SA 5	4:09A	5.3	8:47A	7.2	4:05P	0.6
SU 6	12:00A	7.7	5:31A	5.5	9:32A	6.8	5:00P	1.0
M 7	1:12A	7.6	7:10A	5.4	10:28A	6.3	6:02P	1.4
TU 8	2:11A	7.7	8:26A	5.0	11:39A	6.0	7:05P	1.8
W 9	2:56A	7.7	9:15A	4.5	1:04P	5.8	8:05P	2.0
TH 10	3:28A	7.7	9:47A	3.9	2:29P	6.0	8:57P	2.3
F 11	3:51A	7.7	10:12A	3.3	3:37P	6.3	9:42P	2.5
SA 12	4:10A	7.8	10:35A	2.6	4:31P	6.7	10:22P	2.8
SU 13	4:31A	7.8	11:00A	1.8	5:19P	7.1	11:00P	3.2
M 14	4:54A	7.9	11:29A	1.0	6:05P	7.5	11:38P	3.6
TU 15	5:21A	8.0	12:02P	0.3	6:51P	7.8
W 16	12:17A	4.1	5:51A	8.0	12:38P	-0.4	7:39P	8.0
TH 17	12:58A	4.5	6:23A	8.0	1:18P	-0.8	8:29P	8.2
F 18	1:44A	5.0	6:58A	7.9	2:02P	-1.1	9:23P	8.2
SA 19	2:35A	5.3	7:37A	7.7	2:50P	-1.1	10:21P	8.2
SU 20	3:35A	5.5	8:22A	7.4	3:43P	-0.8	11:22P	8.1
M 21	4:49A	5.5	9:19A	6.9	4:41P	-0.4
TU 22	12:24A	8.1	6:16A	5.2	10:31A	6.5	5:44P	0.2
W 23	1:21A	8.2	7:36A	4.5	11:59A	6.1	6:49P	0.8
TH 24	2:10A	8.3	8:36A	3.5	1:37P	6.0	7:53P	1.4
F 25	2:51A	8.3	9:22A	2.5	3:08P	6.4	8:53P	2.1
SA 26	3:27A	8.4	10:03A	1.4	4:23P	7.0	9:48P	2.8
SU 27	4:00A	8.5	10:41A	0.5	5:24P	7.5	10:39P	3.4
M 28	4:32A	8.4	11:19A	-0.2	6:19P	8.0	11:27P	4.1
TU 29	5:02A	8.3	11:56A	-0.7	7:10P	8.3
W 30	12:16A	4.6	5:34A	8.1	12:34P	-1.0	7:59P	8.5

Day	Time	Ft.	Time	Ft.	Time	Ft.	Time	Ft.
TH 1	1:06A	5.0	6:06A	7.9	1:13P	-1.0	8:47P	8.5
F 2	1:59A	5.3	6:41A	7.5	1:54P	-0.8	9:35P	8.5
SA 3	2:58A	5.5	7:19A	7.1	2:37P	-0.4	10:24P	8.3
SU 4	4:09A	5.5	8:02A	6.6	3:22P	0.1	11:13P	8.2
M 5	5:37A	5.3	8:52A	6.1	4:10P	0.7
TU 6	12:02A	8.0	7:01A	4.9	9:52A	5.6	5:04P	1.3
W 7	12:46A	7.9	7:58A	4.3	11:07A	5.2	6:01P	2.0
TH 8	1:24A	7.8	8:38A	3.7	12:38P	5.1	7:00P	2.6
F 9	1:55A	7.8	9:07A	2.9	2:21P	5.3	7:57P	3.1
SA 10	2:24A	7.8	9:32A	2.1	3:42P	5.8	8:50P	3.6
SU 11	2:52A	7.9	9:57A	1.3	4:40P	6.5	9:38P	4.1
M 12	3:20A	8.0	10:26A	0.4	5:28P	7.1	10:23P	4.5
TU 13	3:51A	8.0	10:58A	-0.5	6:12P	7.7	11:07P	4.9
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TH 22	12:31A	8.7	7:31A	3.2	12:12P	5.3	6:15P	1.6
F 23	1:15A	8.6	8:25A	2.1	2:04P	5.5	7:19P	2.7
SA 24	1:55A	8.6	9:09A	1.0	3:37P	6.2	8:23P	3.6
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W 28	4:14A	8.1	11:35A	-1.4	7:16P	8.5
TH 29	12:03A	5.6	4:47A	7.8	12:11P	-1.5	7:58P	8.7
F 30	12:54A	5.7	5:22A	7.5	12:48P	-1.4	8:37P	8.7
SA 31	1:47A	5.7	6:01A	7.2	1:26P	-1.1	9:15P	8.7

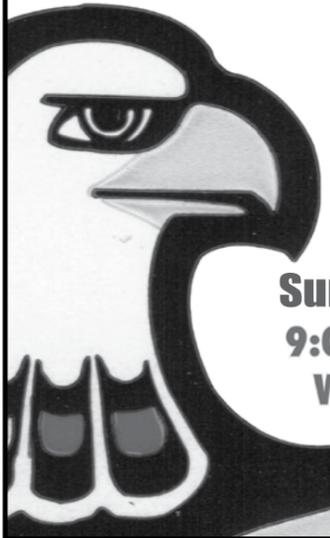
LIBC &
Lummi
Clinic
closed
Friday,
April 18th in
observance
of
Good
Friday

Community Updates

Enrollment Office

312-2398 Switchboard
 312-2286 Patrick W. Jefferson
 312-2265 Christine Cultee
 312-2270 Vela K. Kamkoff
 Give us a call with questions or to request an application. Stop in to see us

about an application.
 The Enrollment Committee meets every second Tuesday.
 Next meeting will be April 8, 2014
 Have all paperwork in at least 10 days prior.



Lummi Community Breakfast
Sunday, April 27th
9:00am - 11:00am
Wexliem House
 BRING THE FAMILY

Silver Reef Hotel Casino Spa Employment Opportunities

Washington's Newest and Best Casino is currently recruiting friendly, outgoing people for the following positions. All positions require outstanding customer service. Please submit an employment application to the Human Resources Department at the address indicated below. All employees must be able to pass a pre-employment drug screen and be able to obtain a Class II/III Gaming License. All Salaries are Depending on Qualifications. The Silver Reef will offer a comprehensive benefits package. The Silver Reef Casino Practices Native American Preference in hiring according to law. **Current as of: March 28, 2014**

- Class II**
- *Lead Cook Full-Time
 - *Lead Steward Full-Time
 - *Banquet Captain Full-Time
 - *Catering & Sales Assistant Full-Time
 - *Bartender Part-Time
 - Casino Housekeeper On-Call
 - Banquet Server Part-Time
 - Cocktail Server Part-Time
 - Diamond Dividends Host On-Call
 - Pizzanini prep cook Full-Time
 - Hotel Front Office Agent Full-Time
 - Prep Cook Full-Time
 - Restaurant Host Cashier Part-Time
 - Restaurant Server Part-Time
- Class III**
- *Table Games Dealer Part-Time
 - *F&B Supervisor Full-Time
 - *Slot Tech Full-Time
 - Security Officer Full-Time
 - Slot Attendant Part-Time

***Knowledge/Experience Required**
 All positions do not have closing dates. Open until filled.
 If you would like more information call (360) 543-7185

Applications may be picked up at: Silver Reef Casino, 4876 Haxton Way, Ferndale, WA 98248

Resumes may be E-mailed to: applications@silverreefcasino.com
 Completed applications and resumes may be faxed to (360)312-0559
 You may refer to our Website address: www.silverreefcasino.com and click on the Employment option.

Lummi Nation Police Department Turn in unwanted prescription drugs

Lummi Reservation – On April 26 from 10 a.m. to 2 p.m. the Lummi Nation Police Department and the Drug Enforcement Administration (DEA) will give the public its eighth opportunity in three years to prevent pill abuse and theft by ridding their homes of potentially dangerous expired, unused, and unwanted prescription drugs. Bring your medications for disposal to Lummi Nation Police Department at 2665 Kwina Road. The service is free and anonymous, no questions asked.

Last October, Americans turned in nearly 324 tons (over 647,000 pounds) of prescription drugs at 5,683 sites operated by the DEA and its thousands of state and local law enforcement partners. In its seven previous Take Back events, DEA and its partners took in over 3.4

April 26 at the Lummi Nation Police Department Office

million pounds—more than 1,700 tons—of pills.

This initiative addresses a vital public safety and public health issue. Medicines that languish in home cabinets are highly susceptible to diversion, misuse, and abuse. Rates of prescription drug abuse in the U.S. are alarmingly high, as are the number of accidental poisonings and overdoses due to these drugs. Studies show that a majority of abused prescription drugs are obtained from family and friends, including from the home medicine cabinet.

In addition, Americans are now advised that their usual methods for disposing of unused medicines—flushing them down the toilet or throwing them in the trash—both pose potential safety and health hazards.

DEA is in the process of approving new regulations that implement the Safe and Responsible Drug Disposal Act of 2010, which amends the Controlled Substances Act to allow an “ultimate user” (that is, a patient or pet or their family member or owner) of controlled substance medications to dispose of them by delivering them to entities authorized by the Attorney General to accept them. The Act also allows the Attorney General to authorize long term care facilities to dispose of their residents’ controlled substances in certain instances.



Easter Egg Hunt! April 19 ~ LYR Field
 11 am - 2:30 pm

LUMMI INDIAN BUSINESS COUNCIL CURRENT JOB OPENINGS

How to Apply: Submit a complete application packet no later than 4:30 p.m. of the closing date. If you're enrolled in a federally recognized tribe, attach a copy of your enrollment card/verification to the application in order to qualify for the Native Preference Policy. Fax (360)380-380-6991. E-mail: LIBCHR@lummi-nsn.gov Mail AUN: HR 2665 Kwina Rd. Bellingham, WA. 98226. If you have any questions feel free to contact the HR office at (360) 312-2023. **Current as of March 28, 2014**

Job Title	Department	Closing Date:
Maintenance Field Facilitator	Housing	4/1/14
<i>*Extended*</i>		
Police Officer	Police	4/3/14
Medical Record Supervisor	Clinic	4/3/14
Realty Specialist	Planning	4/10/14
Staff Attorney III	Reservation Attorney	4/11/14
Teacher	Head Start	Until Filled
Custodian	Lummi Nation School	Until Filled
<i>On-Call</i>		
Residential Assistant	Safe House	Until Filled
<i>On-Call</i>		
Bus Driver	Lummi Nation School	Continuous
Transit Operator	Planning	Continuous
<i>On-Call</i>		
Caregiver	Home Care Agency	Continuous
Substitute Teacher Assistant	Lummi Nation School	Continuous
House-keeper	Planning	Continuous
<i>On-Call</i>		
House-keeper	Lummi Tribal Health Clinic	Continuous
<i>On-Call</i>		
Fitness Attendant	Fitness Center	Continuous
<i>On-Call</i>		
Commissions/Board of Directors	Department	Closing Date:
Housing Commission Seat F	Lummi Housing Authority	4/8/2014
Commissioner-Position C	Lummi Indian Gaming Commission	Until Filled
LNSO Board Member	LNSO	Until Filled
<i>4 vacancies</i>		
Law & Justice Commission Seat E	Law & Justice	Until Filled
<i>"Knowledge of Administrative/ Financial"</i>		



Tim Ballew II, Chairman

Chairman's Update

to the play the game of Sla-Hal. Spring is a reminder and of how culturally rich we are.

There were two regular LIBC meetings in the month of March and the Lummi Nation took a strong stance by passing two important resolutions. The first resolution that was passed was reaffirming our commitment to protecting Cherry Point by way of protecting our treaty fishing rights. This fight will always continue and LIBC will always make this a priority to protect our sacred lands and treaty rights. Also, another resolution passed involved the safety and welfare of our children and making recommended changes to our child welfare system.

At the end of March we reconvened the fourth gathering of the 2014 annual General Council meet-

ing. The General Council set six areas for updates/presentations. The meeting covered education with emphasis on higher education grants and scholarships. The education and general managers office have been working hard and diligently in reforming our higher education policy and practices. The LIBC recently passed a resolution that established a grant for any qualifying Lummi to receive funding for higher education tuition. It is worth noting that Lummi students now have an increase in payments of tuition costs. The next general council meeting is set to discuss Law & Justice issues and we can expect brief presentations from all the departments that can address Law & Justice matters.

The day after the General Council meeting the fireworks committee had a meeting to review final rec-

ommendations for revising Title 19-Fireworks code. The fireworks committee has had several meetings since July of 2013. The next steps are to move forward with resolution to LIBC to begin the public hearing process. There should be notice in the near future regarding public hearing location, time and date for Title 19 revisions.

On the last Friday of March the Lummi Nation hosted a reef net community lunch to honor and recognize all those that participated in the reef net practice last year. Brining back the reef net practice shows us that even though technology and fishing techniques have advanced we must continue to practice our old ways.

Furthermore, to continue work on the federal level I will be in Washington D.C., in early April attending the Substance

Abuse and Mental Health Services Administration (SAMSHA) combined meeting with the Tribal Technical Advisory Committee (TTAC), which I'm currently an active member and TTAC serves as an advisory body to SAMSHA. In early April I am scheduled to provide testimony before the House Appropriations Subcommittee on Interior, Environment and Related Agencies; for the appropriation priorities of the Lummi Nation for the FY 2015 budgets for the Bureau of Indian Affairs (BIA) and the Indian Health Service (IHS).

We wish all families a safe and productive month as always our doors are always open to our community.

Che shesh whe weleq
Lul-hal-mun
Tim Ballew II
Chairman

Now Siam,

Spring has arrived and every time this year our fishing fleet heads out to the Salish Sea to exercise our livelihood and harvest our halibut. Many of our fishermen had a bountiful year and returned safely to their families. This month is the time of the year our war canoes hit the water and paddlers train to prepare for the upcoming war canoe season. Also, it marks the season the frogs start croaking and the stick game players dust of their sets and prepare to travel

Lummi Dental is proud to announce that we will have regular Saturday clinic starting April 12th 2014 8am- 4:30pm

We will treat walk-in's & scheduled appointments. This is a landmark achievement for Lummi Dental.

Lummi Dental would like to thank everyone involved in the process especially the community leaders for making this possible.

Hy'shque

Spiritual Healing "Community Togetherness"

Friday - Saturday ~ 9AM

April 4th - 5th

Wexliem

Breakfast • Lunch • Dinner

Lummi Indian Business Council
Reconvened General Council Meeting
Wednesday, April 30, 2014
Law & Justice ~ Wexliem ~ 5 PM




From the Office of the Vice Chair



Cliff Cultee, Vice Chairman

Springtime has finally arrived here in the great Lummi Nation!! It's difficult to believe that the first quarter of 2014 is already coming to a close!! Time is flying by and we're plugging along to keep pace with it. We here at the Office of the Vice Chair are taking a little time to reflect on all the good work that has been happening around the community, but we're also spending time gearing up for exciting times in the near future!

The work plan for the Schelangen Priority has been set and projects are well underway with a focus on revitalizing and strengthening the culture of the Lummi people. We mentioned last time that the Office of the Vice Chair staff was collaborating with other Council members and Journey to Wellness to host the first pair of Lummi Elders Listening Sessions. Well the second of that pair was just as great as the first! Many great stories were shared by our elders and other community members and several concerns were brought to the table in a good way. Using a feather as a talking piece, elders went around sharing what was on their mind in regards to "Schelangen." Many of

the elder's seemed appreciative of having a time and space to express what was on their hearts and minds. Although many had general concerns about LIBC Administrative operations/depts., or Council, others took the time to share stories, wisdom and knowledge about his or her upbringing and how it pertained to the Lummi way of life, our Schelangen. A few of the things that the elders shared with us are listed below.

Lummi Elder Listening Session Two

"What do you want the younger generations to know & understand about being Lummi?"

- Community members acknowledged others & the help they provide at Little Bear Creek: People who step up and help without being asked.
- We're all interrelated, connected and everything we do or say, teach or learn has an effect on the rest of our people.
- More of the culture needs to be taught in the school systems and to the children; having elders share their teachings at Lummi Nation School and the Headstart.

There were some very good words in this second session and the staff and Council members fully intend on strengthening the good things and improving the issues our elders and community members are concerned about. We look forward to moving ahead

with this work and to hosting future sessions with our elders in the Lummi community.

This month several of our Council members attended the National RES (Reservation Economic Summit) conference in Nevada and we have been told they took away some very valuable information. One of the keynote speakers referred to a few things that the Office of the Vice Chair staff agrees with and strives for on a daily basis. Victoria Labalme spoke about the significance of communication and trust and referred to a team of mountain climbers in Alaska as an example. When a team of mountain climbers heads up the slope, aiming for the summit, they all tie themselves to one another to prevent team members from being lost or separated as well as to help each other should one of the team members fall. Victoria spoke of the necessity for communication from the front mountaineers down the line to warn of potentially dangerous footing, crevices, etc. She also referred to the trust the members down the line must have in their leaders to warn them of upcoming hazards. The Office of the Vice Chair staff agrees with all of this; in order for our team to move forward effectively to serve our people, we must operate with daily communication and trust. Another thing Victoria focused on was the importance of networking between tribes in order to achieve greater economic development. She says that many tribes don't have the resources to create very many jobs or strong revenue

for their own people; however partnering and investing together is mutually beneficial and allows the tribes to do both. Another interesting discussion was held at the Energy Forum at the conference where the panel discussed proven strategies that tribes are using or have used to establish their own utility business, generating their own energy for their people. What an exciting prospect!! There were some very good discussions that happened and some inspiring stories were shared at the National RES conference this year.

As we round the corner into spring, we are beginning the last leg of the school year and the staff of the Office of the Vice Chair would like to encourage everyone to keep their brains strong and healthy. There are several foods you can add to your diet that will help you keep your brain nice and healthy, according to WebMD.com. Blueberries help protect the brain from age-related conditions such as Alzheimer's disease or dementia! Another great one is a food Native to our people; wild salmon are rich in omega-3, which are essential for healthy brain function. Omega-3 also contains anti-inflammatory substances. Springtime is also a great time to begin getting back outdoors and getting in some physical activity!! Let's get outside and go for walks! Even if it's only a few times a week! We all need to start somewhere! And despite the rainy weather out there, the temperatures will soon be gradually beginning to climb again. Many of our local canoe clubs at and around Lummi have also begun their training for the season this month! Pulling canoe is a great way to exercise our bodies, minds and our Schelangen!! The Office of the Vice Chair staff would also like to remind everyone about the Noon Walks that happen every Thursday as well. For info on those, contact Reatha Tom at 360-312-2114.

The Journey to Wellness Center wishes to thank all those individuals who so generously share their journeys with one another. Please continue to walk your paths to health and wellness through the centers wonderful meetings

and programs!! Beside the 15+ regular meetings they host, the Journey to Wellness Center currently provides transportation to Native American Group (NAG) meetings the last Friday of every month in Seattle, departing the Center at 4:00PM. They also provide transportation to Speaker Meetings in Swinomish the last Saturday of every month, departing the Center at 5:00PM. These are great opportunities for group member to expand their social and support circles!! Things are moving apace for the "Community Togetherness Healing Gathering" that will be co-hosted by Journey to Wellness on April 4th and 5th down at the Wex'liem as well. The Gathering will start off with a Vigil held by Father Pat Towey, the honored guest of the Gathering. The speakers for the Gathering will include Brian Cladoosby, Chairman of the Swinomish Tribal Council and President of National Congress of American Indians (NCAI) and many other leaders of community healing and wellness!! Journey to Wellness continues to be a warm and inviting place where people can come learn without judgment in a safe and caring environment with other individuals who likely share in the same struggles you face. We are all in this together, supporting one another and helping each other to continue growing. Please, if you have questions or would like more information, contact Althea Wilson at 360-389-8486 or for information on the Journey to Wellness Men's Home contact John Jefferson Sr. at 360-306-7124.

Spring is a time of growth and a time to flourish! Exciting things are happening again here in the Office of the Vice Chair. The second quarter of the year is off to a great start and now that our plans have been developed and projects have begun, our staff is excited to find out where things will take us and about the work we have yet to do in our community!! Keep a close look out for other upcoming events from the Office of the Vice Chair and our colleagues!

We pray that everyone will keep each other close and stay Lummi strong!!





Darrell Hillaire, LIBC Treasurer

The first quarter of FY 2014 ended as of March 31, 2014. The budget committee and the LIBC accomplished the following:

- Approved Budget Amendment #1. The

Treasurer's Update

amendment included additional funding in the amount of \$545,000 for elders, \$300,000 for youth for the after school program, and \$234,000 for cemetery expansion

- The LIBC Investment Committee met monthly for 1st quarter to begin work on a LIBC savings and investment plan
- Budget Committee met twice to consider Budget Amendment One and to review the Treasurers Report for year end

2013.

As a member of LCC, I attended REZ 2014 in Las Vegas. The purpose of the trip was to gather information for future development. The highlight of the trip was a meeting with Ivan Makil, former Chairman of Salt River Indian Tribe near Phoenix, Arizona.

Construction has begun on the Silver Reef Casino Hotel expansion. The \$25 million expansion is scheduled for completion in May 2015. Our office is in the process of finalizing the loan documents for the

hotel expansion.

The Treasurers' report has been completed for FY 2013. The OMB staff is in process of preparing for the annual audit which will commence June 2014.

In the second quarter, look for the LIBC amendments to Title 28, the Budget Ordinance. The amendments will clarify the flow of funding from the casino and LCC to the council. Also, per Title 28, a Public Hearing Public will be held at the Wexliem to hear community concerns regarding the past year's performance of LIBC pro-

grams and services. This public hearing is scheduled for April 10, at 5PM.

My travel schedule for the second quarter includes a trip to the annual Native American Finance Officers Association Convention on April 13, and a trip to the National Indian Gaming Association Convention, May 11-14.

Please contact the Treasurer's staff if you would like copies of the FY2013 Treasurer's Report or the most updated Treasurer's Calendar.

General Manager's Corner



Bobby Thompson, LIBC General Manager

LIBC Scholarship Operation

We are happy to report that LIBC approved the LIBC Higher Education Scholarship program and plan by Resolution. We are processing a supplemental grant award to all students who are qualified for the Winter Quarter and Second Semester as an interim process as emergent financial needs are identified. This means another round of grant awards are coming to the students through their college financial aid office. Also, the council resolution established a Scholarship Board whom will be working to develop additional policies and procedures for the Grant, Scholarship and Student loan repayment program.

The General Manager supported the development of the Scholarship Board as representative from various related organizations and community member at large are tribal member to serve on the board. As the final policies and procedures are finalized, we will provide copies to all students and commu-

nity members. This new decision by the Council is moving away from "Needs Based" funding approach to a new direct funding to the students through the colleges. The Career Services Manager position was vacated recently and we are recruiting for replacement.

Lummi Indian Child Welfare System

The modified Lummi Indian Child Welfare System plan was approved by the LIBC. This plan is moving toward a new structure that will allow parental and grandparent committee participation in the Children Consultation Team (CCT). This CCT function is facilitated by the office of the Chairman Representative. Penny Carol is the designated coordinator as a council appointee to help support collaboration, communications and coordination with all resources in the children assessment and placement process. The Child Welfare Advocates (NACCWA) evaluation report is the basis from which the new operation structure is being put into place. The Chil-

dren in Care Unit (CICU) is the new office instrumental in helping the Lummi families in the resource assistance, intervention services and prevention to ensure families remain together, where possible. The final written recommendation report provided by NACCWA was accepted by the LIBC by resolution to begin the implementation. The LIBC, Administration, Grand Parent Committee and the Children Services staff have acknowledged the recommendations and currently working toward designing strategies on how everyone will work together. Both the CICU and LCS are working together in a weekly multi-disciplinary approach of team problem solving. This is essential to make sure everyone is on the page with every family by the staff working together. Families are beginning to appreciate the roles and responsibilities of the Children in Care Unit (CICU) whom are more visible and available to the families.

LIBC Salary Scale Administration Reassessment Project

The LIBC salary scale administration reassessment team presented an update to the LIBC and was given authority to move forward to conduct listening sessions with the LIBC employees. First round of listening session started the week of March 31, 2014 - April 4, 2014. The purpose of the listening sessions is to focus on the development of the new job description evaluation process. The General Manager

will ensure this new procedure will help address some of the outstanding issue(s) with the LIBC employees. We want to thank Toni Jefferson, HR Director, who has taken the leadership role in assisting the General Manager to finalize the materials and information for presentation to the LIBC employees. The primary purpose is to provide clear directions and information on how the salary scale implementation will proceed now and in the future. It is also to provide directions on the expectations that all job descriptions will be updated under the new procedures in a more consistent and equitable basis.

2014 Budget Planning and Development

The General Manager issued the final budget allocation to all directors from the hard dollar funded operation for 2014. LIBC approved the 2014 budgets in its meeting on February, 2014 and Amendment #1 in March, 2014. The LIBC Budget Committee through the auspices of LCL, Title 28 reviewed the funding requests and recommended to the LIBC. The decision on the funding Capital Projects priority has not been made to date. There are several very important projects that need to be financed. The LIBC will take up this action to decide which capital projects will be funded. Due to lack of adequate resource, not all capital projects will be funded this year.

The Lummi Care Program

The Lummi Care Pro-

gram (Soboxone and Opiate Treatment Program) are continuing their services to the community members. The Old Tribal Court Building is being renovated for their move to the new facility. The scheduled move in date is in September, 2014. This will be an improved facility which they have needed for a long time.

Lummi Tribal Health Center (Clinic)

The Lummi Tribal Health Center has appointed David Quincy as Interim Clinic Director while we are still recruiting to fill the position permanently. There have been several new faces in the clinic as well as we promoted tribal member employees into a higher responsibilities. The clinic has received an upgrade in the laboratory. The lab was not meeting the accreditation standards and this upgrade made it possible to meet the standards. The clinic has also opened on some Saturday for weekend emergent dental services. We are working toward developing a weekend opening for medical services as well. These are some of the immediate goals we set for ourselves to meet this year. We are also reviewing the potential construction of a new Lummi Tribal Health Clinic. The current facility has outlived its days. More spaces and better state of the art technology are needed to support better health care management for the Lummi people. More information will be provided as we move forward on this construction planning.

Community Updates

(General Manager Update continued)

Lummi Youth Academy

The Lummi Youth Academy reopened March 22, 2014. The Administrative Review Team and team finalized the licensing requirement. The Youth Academy is now licensed under the Lummi Code of Law, Title 41. The LYA staff is recognizing that the facility will operate

under provisional license to begin the development as to what this facility will eventually become. The Office of Health and Human Services Director is the licensing office. It was determined the facility cannot continue to operate in the same manner as it was before closure. Provisional policies and procedures have been developed to support the operation until

the program can formulate more concrete policies and procedures for the operation.

Thank you all and especially to all Lummi Nation members for your patience, diligence and support in our moving forward to make Lummi Community a better place to live.

Bobby Thompson, General Manager
Lummi Indian Business Council

Lummi Tribal Member Selected for a Senior Executive Service Position in the Federal Government



Submitted by Dolly Collier

Loretta Robinson was selected as the new Director, Office of Human Capital Policy, Accountability, and Technology at the US Department of Energy (DOE) in Washington, DC. This appointment puts Loretta into the Federal Government's Senior Executive Service (SES) effective on March 9, 2014. In DOE's announcement of this new SES appointment, it was noted that "She brings a wealth of

Human Resources Policy and Operational experience to the executive team within the Office of the Chief Human Capital Officer." Loretta has previous Human Capital experience with both the Government Accountability Office and the Department of Interior.

Loretta Robinson is a member of the Lummi Nation, daughter of Dolly Collier (Finkbonner) and granddaughter of Sam and Mildred Finkbonner.

**Free Tribal Identification Cards are still available
Deadline is Friday
April 11, 2014**

On April 12th 2014 the Lummi Tribal I.d. Cards cost will return to the regular amount:

62 And older	free
18 To 61	\$10.00
Born To 17	\$5.00

Lummi Transit (Planning Department)

Submitted by Matt Jensen, Transit Manager/Transportation Planner

The days are now longer than the nights, so please come out and enjoy our beautiful world and ride with us. In February we gave 4,024 rides, in and around the Lummi Nation while traveling 8,482 miles, which means we gave rides to an average of 143 individuals each day in February. We strive to offer a quality service to everyone in the community, and hope that our riders agree.

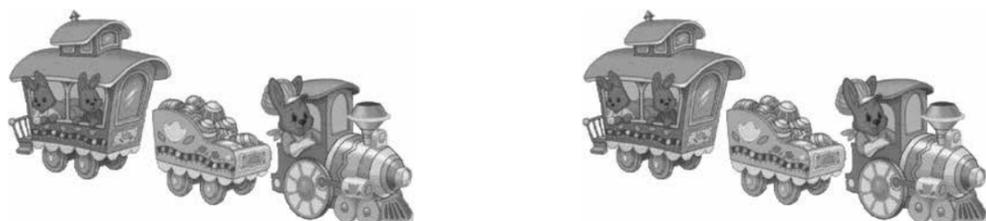
I now want to share some great information about our Ferndale Bus Route, it is for the shopper. You can hop on the bus at Mackenzie ROC

at 11:28am, 1:01pm and 3:01pm, and go to Rite Aid, Dollar Tree, and Cost Cutter, and be back to Mackenzie ROC in about two hours. The best time for shopping is the middle time at 1:01 because it gives the rider the most time for shopping.

Kwina Road is busy and for safety reasons Lummi Transit buses can only stop at the designated bus stops on that road, so please be patient with our bus drivers.

Lummi Transit will be operating on our normal regular schedule for the next month. If you have any questions please give us a call at 312-2307, we are ready to help.

Qe'ciyew'yew (Thank You)



Community Updates

LNHA Annual Housing Forum was a Big Success!

Submitted by Cristie James, Resident Services Project Leader

The annual Housing Forum was held in the Event Center at the Silver Reef Casino/Resort on Saturday, February 15th from 10:00 a.m. to 2:00 p.m. It was a successful event as over 150 people participated and even won some fabulous door prizes!

Every year the Lummi Nation Housing Authority (LNHA) hosts this free event to provide the community with information about Housing, how our housing programs work and any plans for future construction. Management, staff, and Housing Commissioners were available to listen, discuss issues, provide information, and answer questions

about housing opportunities and housing services available to tribal members.

There are always exciting things going on at LNHA--- from the planning and construction of new apartments and houses, to providing rental assistance for families in transition; from the repair and rehab of substandard dwellings, to technical assistance and funding that make homeownership possible for low-income families.

For more information about programs and services that the Lummi Nation Housing Authority has to offer, please contact us at 360-312-8407 or stop by our office at 2828 Kwina Road, Bellingham, WA 98226 between the hours of 8:00 a.m. to 4:30 p.m., Monday through Friday.



Records & Archives

Submitted by Janice Jefferson, Director

Mission Statement: To serve the Lummi Nation by preserving and protecting the historical and business records of the Tribe, and to provide records management services to LIBC and Tribal Community.

Monthly Update

We are beginning to see some sunshine, the trees are budding and the birds are singing so there is definitely some Spring in the air. We are at the tail end of the first quarter of 2014 already.

The numbers for March 2014 are as follows:

- 19 - 2014 resolution scanned and certified YTD 19/35 YTD
- 19 - Resolution added to H:drive for electronic access
- 38 file requests from various departments 38/96 YTD
- 16 files requests from courts
- 1 file requests from

- Prosecutors
 - 16 file requests from Clinic
 - 1 box request from Law & Order
 - 1 file request from Lummi Housing Authority
 - 2 file request from Public Defenders Office
 - 1 file request from Lummi Tribal School
 - 50 files returned 50/81 YTD
 - 18 file returned from courts
 - 15 file returned from Prosecutors
 - 1 file returned from Behavior Health
 - 6 files returned from ETC
 - 1 box returned from Law & Order
 - 9 boxes returned from the Clinic
 - 6 cubic feet accessioned into Records Inventory from Behavior Health and 14 accessioned from

- the Public Defenders Office
 - 3 Archival requests
 - Photos and information request regarding Lone Wolf
 - Request for start up of L & O/Courts/CMAD/Duprey Report
 - BH client file
 - Records Coordinator Training- none this month
 - Headstart Disposal started this month, I disposed of 8 out of the 18 boxes in this disposal and the majority of it has been confidential shred. This project is 44% complete
 - cubic feet council operations disposal 38/38 or 100% complete
 - 48 documents Archived 1063 documents scanned
 - 14189 pages scanned 850 Documents
 - 744 BH files verified and ready to be

- transferred to H:drive
 - This project is 67% complete
 - 4544 pages of Council Minutes prepped, scanned and verified
 - This project is 13% complete
 - 3/11 memorial funeral books and cards archived and ready to be picked up
 - Isabelle McCluskey
Shannon Jefferson
Loren Cultee
 - Budget for 100 account is 18.34% spent
 - Budget for 150 account is 13.55% spent

Director: Janice "Honetia" Jefferson
 360-312-2059 janiceb@lummi-nsn.gov
Staff: 8 Lummi tribal members, 2 other tribal members
Staff: Wilfred LaClair Jr., Scanning Tech Supervisor 360-312-2060
Daniel Neil, Records Tech II 360-312-2062
5 PT-Temporary Employees for Scanning Project
 Contact Information:
 2665 Kwina Road N 1500
 Bellingham, WA 98226
 Fax: 360-312-8742
 Dept. Divisions: Archives & Records Management

(we can make copies), birth announcements, death certificates, wedding photos or invitations, graduation announcements or photos, sporting events, class pictures, yearbooks or annuals, naming, etc. to begin or add to your family history. If you need to schedule us to come into your home to scan these documents please call us at 360-312-2061. And remember we are just a holding place for preservation unless you release them to us, you control who has access to them.



Lummi Youth Rec Field
April 19 ~ 11 am - 2:30 pm

News from the TERO Office

Submitted by Alisha Pierre, Lummi TERO Admin. Assistant

DIRECT Line: 360.312.2245

REFERRAL APPLICATION: All Clients need to update personal information yearly. Remember to update any information – phone numbers, address, etc for 2014.

You may also update on our website at www.lummitero.org

We refer laborers, flaggers and receptionists through our TEMP SERVICE to date we have placed on projects/depts. for 1-2 weeks:

Temp Services:

Please see Teresa Ray for paperwork. She will assist you in applying for the required positions. In order to be qualified for the Temp service you must be willing to:

- Work on call and have work boots, clothes, and safety gear ready before the job start date.
- Have an updated referral form for 2014
- Read & Sign a Job

Description.

- Pass a Background and Drug & Alcohol Test
- Check in weekly to see if any new positions have opened
- Keep the TERO office updated with current address and phone numbers to be dispatched.

Once you have started the process on getting on the TERO Temp list it can take up to 3-5 business days before you are cleared to go out on the job.

A majority of our temp positions are 1-2 weeks. For our temp Flaggers only if the job is more then 3 months long the positions will be rotated to give our other flaggers work as well.

Projects for 2014 may change!

- Mini Mart
- Renovation of 260
- Processing Plant
- Cove – Phase 1
- Hotel / Parking Space Smoke shop
- Youth Academy
- Kwina Apartments

- Turkey Shoot Development
- Youth Wellness Skate park
- Dental Clinic addition
- Roundabout – Smokehouse/Haxton
- Olsen Phase 1 & 2 Infrastructure
- Grace Erickson Development

For more information about these projects please contact the TERO office.

Assistance for tools, union dues etc...

We are going to be requesting additional funding to assist clients with tools, union dues, work clothes, etc.... One time only assistance.

RE-Licensing Assistance Program to Lummi Tribal Members Only!

Alisha Pierre is the Relicense Coordinator and she will assist you. If you plan to get assistance please provide the following information:

- Washington State ID
- Documents from courts or collection for fine amounts.

Tribal ID

We are limited on funding so please keep checking in for assistance.

The relicense program is a one time assistance to help Lummi Tribal members to get their

License reinstated .We will help you get set up on a payment plan, also pay first months insurance if needed. We do not assist with insurance only.

For 2014 the TERO office has been limited on funding, which has dropped the number of applications we can take in. If you have turned in an application make sure to check in with Alisha Pierre before we are out of funding.

Training

Stay in contact with the TERO Office on any upcoming Training.

TERO Commissioners are

- Kathy Pierre, Chair
- Andrea Johnson - Vice-Chair
- Clint Cagey
- Penny Carol Hillaire
- Jim Scott Sr.

Steven Toby, Council Rep.

Meetings are every 3rd Thursday of the month...all are welcome to attend.

TERO MISSION

Develop and maintain a cooperative working relationship with contractors and subcontractors while working under the guidelines of the TERO Ordinance. Referring qualified tribal members for employment and training.

TERO Staff:

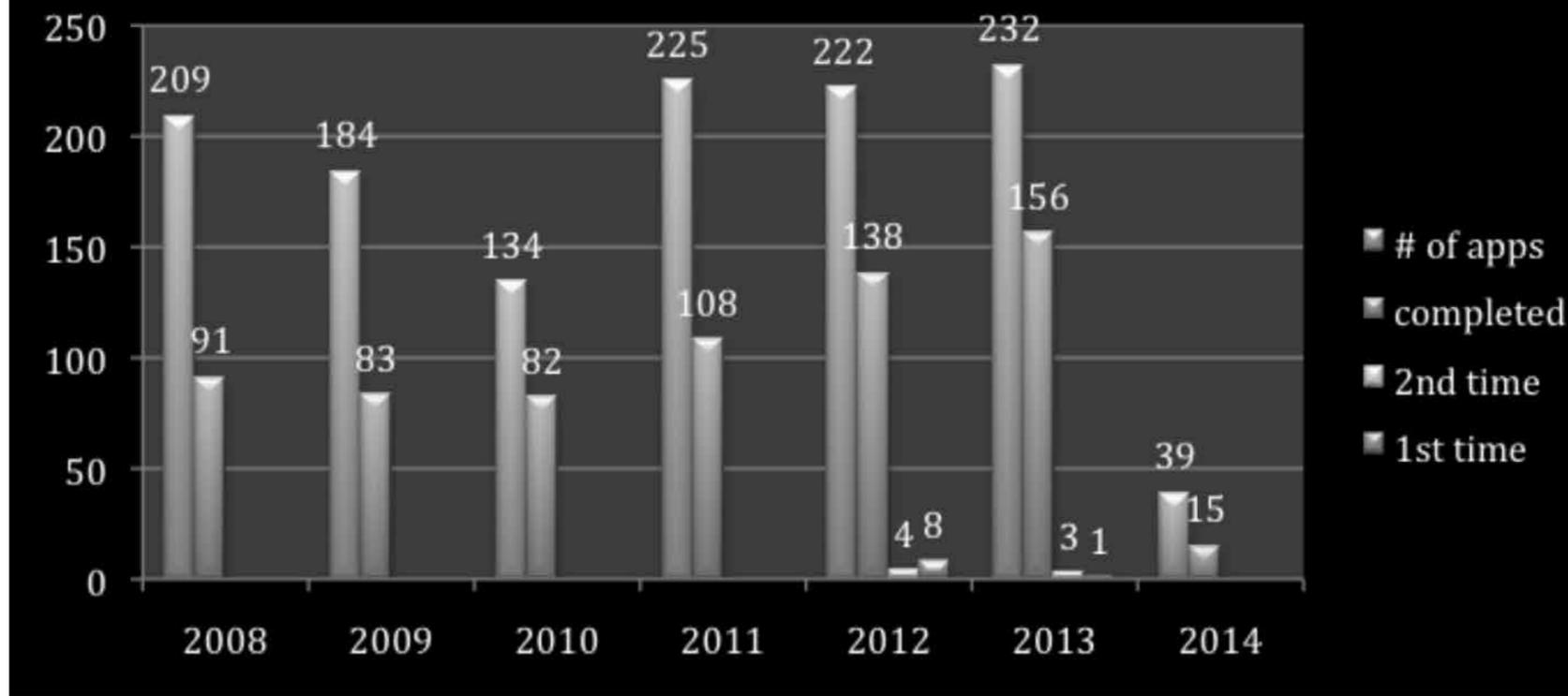
- Ron Finkbonner Sr., TERO Director ext. 2383
- Rachel Phair, Compliance Officer ext. 2344
- Alisha Pierre, Relicense Coordinator/Administrative Assistant ext. 2330

Teresa Ray Sanders Dispatch/Referral ext. 2245

Lummi TERO "It's the law"

www.lummitero.org
360-312-2245 Direct Line
360-380-6990 FAX
"To Preserve, Promote and Protect our Sche Lang en

Applications



Community Breakfast

Sunday ~ 9am -11am

April 27th ~ Wexliem

Community Updates

Is OST Holding Money for You?

OST with cooperation with Lummi Nation is seeking current addresses for Individual Indian Money (IIM) account holders. All Whereabouts Unknown (WAU) accounts have ei-

ther interest in lands and/or funds to be disbursed to rightful owners.

The following documents are required when updating: Tribal ID or State ID, Social Security

Card, and if you were/or a minor that has just turned 18 you will need to provide a birth certificate.

We cannot update your contact information over the phone because of the

required forms that must be completed by each individual.

If you find your name on the list we can also help you update your contact information with the Cobell

Settlement Group.

Please contact India Love, 360-312-2339, or Carolee Toby, 360-312-2333 at the Lummi Nation Realty Office.

(KAMKOFF) JEFFERSON, KRISTINA MARIE
 AARON, LANDON JAMES
 ALLEN, LAVONNE COE
 M.VARADO, RICHARD
 BALDWIN, HENRYS
 BEARNOSE. BARBARA PHARE
 BEASLEY, ELLEN P
 BENAUY, CONNIE
 BENSON, JAN15
 BIZER, JAME WATTS
 BUESNER, ALLEN L
 SUESNER, JAMES
 BOB, ADEUNE
 BOB, AGNES
 BOB, ALPHONSO
 BOB, ASHALENA
 BOB, ROBERT
 BOB, VEDA J
 BOB, WILSON
 BONECLUB, AMELIA
 BOWEN. THERESA
 BROWN, MATTHEW
 BURROW, EDITH A (HILLAIRE)
 CAGEY, DANIELLE M
 CAGEY, MARLON D
 CASIMIR, DAVID J
 CASTILLO, ELVIS A
 CHARLES, CYNTHIA A
 CHARLES, EDWARD WILLIAM
 CHARLES, KIMBERLY
 CHARLES, NIKKI
 COE, EDWARD LEE
 COE, FRANK ALVIN
 COMMODORE, JEREMY
 COMMODORE JR, CLIFFORD
 COOPER CHEYANNE R
 COSS, SHARON
 DAMPEN, SHAUN A.
 DESHAW, MARION L
 DODD, CINDY LOU JEFFERSON
 DRUCKREY, REGINALD ZANE
 EDWARDS, CAROLYN
 EDWARDS BURA, SANDRA MARIE
 ELMASRY, TAWNYA
 FERNANDEZ, JANET
 FINKBONNER, ELAINA MARANDA

FINKBONNER, JOAN M
 FRENCH, CORNELIUS MATTHEW
 FRIDAY, HOLLY
 GALLEGOS, LEANNE
 GAONA, BRICEN GUY
 GARCIA, MARILYN MARIE
 GARFIELD, ANTHONY CHARLES
 GARFIELD, GEORGE D
 GARRETT. DEBBIE
 GENSAW, KATHLEEN
 GEORGE, LENA P
 GEORGE, LOUISE (HILLUAIRE)
 GEORGE, RUSSELL S
 GEORGE SR. THOMAS H
 GOBEN, RITA
 GOOCH, SUSAN KATRINA JAMES
 GOULD, MARY
 GREENE, SALLYANN JEFFERSON
 HALL, JESSE
 HALL NORMAN
 HALL, ROGER
 HARRIE, KATHLEEN
 HENRY III, WILFRED J
 HILLAIRE, APRIL S
 HILLAIRE, MARTIN
 HILLAIRE JR. WILFRED D
 HOME, ROBERT E
 HOOTCHEW, GERALDINE
 HOOTCHEW, GERALDINE P
 HORNE DOUGLAS G
 HORNE, DOUGLAS a
 HORNE, ETHYL
 HORNE, JOCELYN K
 HORNE, JOCELYN K.
 HORNE, ROBERT E
 HORNE JR, JOHN D
 HOSKINS, WILLIAM
 HUMPHREYS, ARTHUR III
 HUMPHREY\$, THOMAS JAMES
 JACKSON, PATRICIA S
 JAMES, BRUCE THOMAS
 JAMES, NORBERT W
 JAMES, PAMELAE
 JAMES, STANLEY
 JAMES, VICTOR

JAMES JR, CALVIN
 JANSEN, DOUGLAS E
 JEFFERIES, HAROLD J
 JEFFERSON, ALLEN
 JEFFERSON, CHRISTOPHER
 JEFFERSON, DALE JONATHAN
 JEFFERSON, ELIZABETH
 JEFFERSON, JOHNATHON
 JEFFERSON, JOYCE
 JEFFERSON, KRISTA JO
 JEFFERSON, MARILYN
 JEFFERSON, MARTIN
 JEFFERSON, RANDAL ADRIAN
 JEFFERSON, RAYMOND FRANCIS
 JEFFERSON, REGINA
 JEFFERSON, ROUREY
 JEFFERSON, TODD VINCENT
 JEFFERSON, WILLIAM DAVID
 JEFFRIES, PAUL MATHEW
 JIMMIE, CHRISTINE
 JOHN, LAROSE N
 JOHN, WILLIE
 JOHNSON, MELVIN CHARLES
 JONES, AUDREY MICHELLE
 JONES, DANIEL LEE
 JONES, LAWRENCE
 KAMKOFF, EDWARD DOUGLAS
 KAMKOFF, JOSEPHINE L
 KEELER JR, HENRY
 KELLEY, TRINA MARIE
 KERKENAS, ROBERTA A
 LAFONTAINE, DEVON ANGELO
 LAMBERTH, JEFFREY
 LANCE, ANGELA CANDACE BLACK
 LANE, ANJANNETTE
 LANE, ELIZABETH V
 LANE, MICHAEL SEAN
 LANE, WILLIAM A
 LANE JR, VIRGIL
 LAROCKE, LOUIS
 LOWMAN, JOLENN HAMILTON
 LUMBERT BRANDON
 LYNNESS, JAMES EDWARD

MANES HESTER ELIZABETH
 MARTIN, GORDON MITCHELL
 MARTIN, MICHAEL J
 MCCLUSKEY, ELLEN
 MCCUSKEY, GWENYTH
 MCLEAN, ELEANOR HELEN
 MCWAIN, DIANA
 MILLER, SHARON (PHAIR)
 MINNICK, JEWELL N
 MIREAU, JEREMY
 MITCHELL, HAZEL
 MITCHELL, MURIEL
 MORRIS, MARCUS C
 MOSHER, KELLY R
 MOSHER, PAUL
 OLEARY, WALTER J
 OLSEN, CHRISTINA
 OREIRO, JEFFREY T
 OREIRO, LAVERNE LANE
 PAGE, AGNES HENRY
 PENTER, EDITH C
 PHAIR, DARRELL
 PHAIR, FLOYD
 PICHOLE, MARYANN
 PLACID, KATHERINE E
 PLASTER, DOUGLAS
 PLASTER, HAROLD JAMES
 PLASTER, JAMES
 PLASTER, JAMES FRANCIS
 PLASTER, JESSICA JO
 PLASTER, MARGARET THOMPSON
 PLASTER, PAULINE
 PRICE, RICHARD DALE
 REVY, EDITH MARIE
 REVY, EMMANUEL
 RIDLEY, JOSHUA
 ROSARIO, BRENTON CHARLES
 ROSARIO, JAMES G
 RUETHER, CORINNE R LYNNESS
 RYAN, RICHARD A
 SANCHEZ, ANITA ROSE
 SCARBOROUGH, TYRON JAMES
 SHANNON, THEREASA
 SHULA, SUSAN I
 SILVA, MILESE ROSE

SIMMONDS, JOAN
 SKEELS, ANAND D
 SKEELS, MICHAEL
 SLINEY, VALERIE R
 SMITH, GENE K
 SMITH, JAMES
 SOLOMON, ADRIENNA DEANNA
 SOLOMON, CATHERINE JOSETTE
 SOLOMON, DANIEL
 SOLOMON DARCY LYNN
 SOLOMON, DAVID
 SOLOMON, EDITH
 SOLOMON, EVA-MAE CHRISTINA
 SOLOMON, FRANK T
 SOLOMON, JOHN MICHAEL
 SOLOMON, JOSEPH
 SOLOMON, NATHAN
 SOLOMON, TERRANCE LANE LEON
 SOLOMON, TIMOTHY ALLEN
 STANFORD, ROSE E
 STIVERS, MADALYNN
 STOGAN, BARBARA
 SWEENEY, RUSSELL
 TANNER, WILLIAM FRANCES
 TATE, JANE (ASHALENA) BOB
 TAYLOR, KATHLEEN
 TIJERINA, YSIDRO ARTURO
 TOM, ELIZABETH
 TOM JEROME ALBERT
 TOM, LOUISA
 TUTTLE, LISA L
 TWIDDY, DEBORAH LOUISE
 VALENZUELA, MARIA E
 VEITENHEIMER, JEFFREY TED
 WALLER, DAVID JOSEPH
 WARBUS KELLY
 WASHINGTON, DARLEAN F
 WATKINS, WILLIAM
 WEBSTER, PATRICIA M L
 WILLIAMS, FRANKIE
 WILSON, FRANCINE
 WOLF, SHARON GARIPPEE
 YAMASAKI, BARBARA J
 YNIGUEZ, TERESA JEAN

General Questions and Answers for the Trust landowner

Submitted by India Love, Realty Clerk, Planning & Development

These questions and answers are provided for general informational purposes only. The answers do not constitute legal advice for your specific situation. The answers should not be relied upon as a correct answer to the questions you may have for your specific situation. A tribe's probate code or federal inheritance acts can alter these answers. Consult your local Office of Special Trustee for American Indians, the Bureau of Indian Affairs, the Tribal Realty/Probate office, or an attorney in your area for specific information. Contact information for these agencies and governments are located under the additional resources area of our website.

Question 1: Who can I leave my trust property and keep it in trust status with a will?

Answer: There are four types of people (eligible heirs) who can receive your trust property in a will and the land will remain in trust status.

1. Any lineal descendent. This means you can give your trust land to your children, grandchildren, great grandchildren, etc. Your trust property will remain in trust status, even if that person does not qualify as an Indian.
2. Any other trust land co-owner in that parcel of land. This person also does not need to be an Indian if they are already a trust land co-owner.
3. The tribe where the land is located.
4. Any Indian (see question 2)

Question 2: Who is an "Indian" under AIPRA?

Answer: Generally, AIPRA defines an Indian as (1) a member of a federally recognized tribe, (2) a

person who is eligible for enrollment with a federally recognized tribe or (3) a person who owned an interest in trust lands prior to October 24, 2004, (4) any person who meets the definition of Indian under the Indian Reorganization Act, and (5) any person who owns an interest in California trust lands for purposes of those California lands only

Question 3: Can I leave my trust property in "trust" to a Non-Indian?

Answer: Yes – but only if they are non-Indian lineal descendent of yours (children, grandchildren, great grandchildren) or a non-Indian who is already a co-owner in that parcel of land. See question 1 for more information.

Question 4: Can I leave my trust property in "fee" to an Indian?

Answer: Leaving in fee means you remove the land from trust status, making it fee property and potentially open to state taxation. AIPRA does not permit you to write a will that leaves an Indian your trust property in fee status.

Question 5: Can I leave my trust property in "fee" to a non-Indian?

Answer: It depends on where your trust lands are located. If your trust land is from an Indian Reorganization Act (IRA) Tribe, you cannot leave the lands in fee to anyone.

If your trust land is from a non-IRA tribe, you can leave it in fee status to a non-Indian but the tribe where the land is located will have the right to purchase the land before transfer is made at probate. If the tribe decides to purchase your interest, the non-Indian who is to receive your land can renounce their interest in favor of an eligible heir (see question 1) or accept the fair market value purchase amount from the tribe.

Question 6: Do I need to have an attorney

write my will?

Answer: No, you can write your own. BUT it is always best to see an attorney so you can be sure that your will is a valid document that will be accepted by a probate court after your death. Once you die, it will be too late to correct the will or make it legal.

The will should clearly state who you would like to receive your trust property (heirs). When you name the heirs, you need to include as much information about them as possible. This should include their full legal name, their addresses, birthdates and any BIA or tribal membership numbers.

For the will to be valid there are several things you MUST do several things shown below. If you do not do these properly, your will is invalid and your property will be given to heirs according to the intestate laws under AIPRA or the tribe's approved probate code.

Generally for a will to be valid:

- (1) It must be in writing, either handwritten or typed
- (2) You must sign the will and date the will. Also include as much information about yourself as you can provide. This should include your full legal name, your date of birth, your current address, tribal membership or BIA number
- (4) You must have two adults witness you signing your will. The witnesses cannot receive anything from your will, they must be disinterested.
- (5) Both witnesses must watch you sign the will and then both witnesses must also sign the will, they should also include a current address in case there are questions about the will's execution later.

- (6) You must leave your trust property to eligible heirs (see question 1 above for who these people are).

Another thing that you can do to help make sure the will is valid:

- (a) There is an affidavit that can be filled out by the witnesses and a notary. This affidavit allows the witnesses to swear under oath to the fact they saw you sign the will, that you stated it was your will, and that the will represented your wishes and that you appeared to be doing it of your own free will and appeared competent. A copy of this affidavit is available at www.indianwills.org under resources.

Again, it is always best to have an attorney write a will for you or review your handwritten will to make certain it is legal and valid.

Question 7: If I don't make a will, what will happen?

Answer: When you die without a will, it is called dying "intestate." You don't choose who receives your trust or personal property, the law does. Without a will, your trust property will be given away according to AIPRA's intestacy rules or if your tribe has an approved probate code, by their rules.

Also if you die without a will and hold small interests in trust lands less than 5%, the Tribe or co-owner of your small trust interests may be able to petition the court at the probate of your estate to purchase your interests without permission of any of your family members or heirs. If you have a will, this cannot happen.

Question 8: What is a gift deed?

Answer: A gift deed is a legal document that transfers your trust land interest to another person while you are still alive. The Bureau of Indian Affairs

or your local tribal realty office can assist you with making an application for a gift deed. The gift deed process can take months or years, check with your local BIA or tribal office about how long the process takes in your area.

Question 9: What are the benefits to a gift deed?

Answer: The benefit of a gift deed is that you can give your land to another while you are alive, keeping your land out of probate. A gift deed application begins the legal transfer of your trust land interest to another person and once the Secretary approves it your title is transferred to the person you have chosen.

Question 10: What are the potential problems with a gift deed?

Answer: The downside to a gift deed is that you cannot change your mind once the transfer becomes final. You cannot decide later that you want your land back. Another problem is that the gift deed process can take a long time and if you pass away before the gift deed process is final, your land will go through probate and be distributed according to your will or the laws of AIPRA if you do not have a will.

Question 11: What can I give my non-Indian spouse?

For IRA lands, you may only leave your spouse a life estate. A life estate allows your spouse to use, live on, and receive any income from the interest for as long as he or she lives. When the spouse dies, the trust lands can then go to another person or persons you choose who are eligible heirs (see question 1 for eligible heir)

For non-IRA lands, you can leave your spouse a life estate or give the spouse your trust interests in fee status. If the land is left in fee, the Tribe will then have the right at probate to purchase your spouse's interest before the fee transfer is made.

Community Culture Night ~ April 10 & April 24

Youth Rec "Old Gym" 6 pm - 8:30 pm

Community Updates

Caught in the Rift: A Look at Virtual Reality

Submitted by Henry Hillaire

Virtual reality is often regarded as a mere fancy of science fiction. There is always a drive to find the perfect medium for transporting somebody to new worlds, new perspectives, and more immersive story telling. With virtual Reality goggles, the idea is to wear a device over your eyes and have the display encapsulate your vision. The concept has always been attempted, but there's just something about the technology that was difficult to replicate. Many virtual devices of yore had many downfalls. The main problem was that none of the devices had a sense of "presence." This is a new term that has cropped up in the Virtual Reality industry which describes how much the user feels engrossed in the world that is put in front of them. A true sense of presence is when the user is able to look into the world, recognize it's fake, but still feel like they are inside it. This is the dream of Virtual Reality. Achieving this with the technology of the past was difficult because we simply didn't have the same kinds of screens and video processing power that we do today. Many VR displays back then had one or more of three problems; Either the screen was too low resolution making everything look really blocky, the screen had a tint of red and blue to try to make the 3d effect, or the effects on screen were just too much for the screen to handle thus creating a very choppy image with a lot of motion blur making it a very bad

time for all involved.

However, this all changed when a young man tired of there not being a viable Virtual Reality device with the technology we have today. There's virtually limitless processing power, amazing screen displays, and we have such a vast knowledge of optics now that it's silly that we don't have anything already! Thus, the Oculus Rift was born. This handy dandy new device uses the new screens of today, with a 720p screen. This may not be the most modern screen one could use. 720p is often regarded as antiquated HD technology. However, everything still looks believable because of the way the lenses are built between the screen and the user's eyes. It uses a fish eye lens combined with a very special method of image processing that makes it look like the whole screen takes up your entire field of view! Not only does it have excellent, believable image processing, but it also has a way of tracking the movement of your head so that if your head moves, the character's head in-game moves with you! It's truly outstanding in making you feel as though you're actually in the game, immersed in a new world.

Although, the current version of the Oculus Rift isn't without it's problems. As previously mentioned, it's using a 720p screen, so the image is still kind of distorted. Moreover, with the way the pixels are arranged, there's an effect where if the view moves too fast, there's a blurring of the image which is quite



sickening. Also, the head tracking isn't quite up to par since it only uses a sub-standard accelerometer, which is a very rudimentary way of detecting the position of the object.

Alas, the current version is just a prototype! There's even been a new prototype that's been announced that actually uses a much better 1080p screen. Not only is it higher resolution, but the way the screen's pixels are arranged make it a lot less sickening to be in for extended periods of time. It also uses a new way of tracking the user's head position which consists of infrared LED's and a special camera. This new iteration of the Oculus Rift is set to release for developers in mid to late April (Although, if this new technology is sounding really awesome to you as a consumer, you're able to order yourself a pair at oculusvr.com for \$350.00 plus shipping).

It seems that Oculus wasn't the first to start making breakthroughs in this field, though (even though they were the first to announce what they were doing). Sony has been attempting to develop a

display to use with their Playstation series. So far, it seems to use similar technology that the Oculus Rift does with a few differences in the screen. However, the biggest difference is that the Oculus Rift wants to release the consumer version within the next year, whereas Sony's project doesn't appear to have any solid timeline on when they plan on releasing the display.

Even though many of the companies who are making a virtual reality display are focusing mainly on games, virtual reality has more applications than games. Producers of the hit TV series "Game of Thrones" created a demo for the Oculus Rift which takes users up the elevator of "The Wall" giving them a first person view of the land below. This has turned out to be a great way to promote the series, giving fans an opportunity to be engrossed in their favorite universe. Before the Oculus Rift, there have been rudimentary Virtual Reality displays used for psychological therapy. The display gives people a chance to be faced with a representation of their phobias, putting them in

situations that would make them extremely uncomfortable, but still making it a safe environment since the user is aware that they aren't actually in that fear inducing situation. This has become a powerful tool in the past several years, and it's about to get even more powerful with the advent of modern Virtual Reality displays.

With the display technology looking better and better, there are still some problems with having a perfect virtual reality experience. Even if everything looks believable, it's difficult to find ways to control your avatar in game that makes it feel like you're actually there. Being able to control your head movements in game with your head in real life is nice, but combining that with controlling your movements an actions with either a mouse and keyboard or a joystick... It just doesn't feel right. That's not to say that all hope is lost, however. With the announcement of the Oculus Rift and other Virtual Reality display projects, more and more companies are taking an interest in Virtual Reality again. People are making new and improved ways to control yourself, finding ways to make beautiful new worlds for us to explore, and marrying the two. The promise of an awesome and immersive Virtual Reality experience seems fantastic. Certainly doesn't feel like it'll be very long until we are finally able to interact with new and wondrous worlds.

Cold Water Safety Training
Saturday ~ 1^{PM} - 5^{PM}
April 12, 2014
Stommish Grounds

Community Updates

To promote the youth drawdown program this year

Lummi Youth Recreation is now accepting draw down requests for 2014.

The draw down program allows \$200.00 per enrolled Lummi youth per calendar year in grades K-12 to go towards any

sporting activity, or extra curricular activity that contributes to the health and wellbeing of the child. This program is intended to promote health, wellness and culture.

Examples include: bas-

ketball, baseball, football, swimming lessons, soccer, music, band, skating, snowboarding, dance, chorus and art. Drawdown can also be used to go towards any select teams such as regulators football, basketball and needed sports

clothing and equipment. Also allows for support for lessons and classes such as music, instrument rentals, instructor/lesson fees, uniforms, shoes, costumes such as dance recitals or theater production, books

and materials needed for lessons. (Application can be found below.

Please take a minute to fill out our online survey about the Lummi Youth Wellness Center

<https://adobeformscentral>.



Lummi Youth Wellness Center
Request for Funds
Calendar Year 2014
NEW REQUESTS

"For good of the child"

If Funding is available and relevant to the mission of the Lummi Youth Wellness Center all requests will be reviewed and approved on a weekly basis. All requests, per the drawdown policy, shall not exceed \$200.00 per Lummi enrolled youth for the calendar year. All requests will be submitted for payment on the LIBC accounts payable and purchase order schedule. AP calendars available upon request. Requests **MUST BE** submitted 2 weeks prior to activity or event. Drawdown funds available only to youth in grades K-12.

Child Information: *Please Print Clearly*

Full Name: _____ DOB: _____

Address: _____ City: _____

State: _____ Zip: _____ Age: _____

Tribal Affiliation: _____ Enrollment No: _____

Parent/Guardian Name: _____ Contact #: _____

Cell # _____ Email: _____

School Attending: _____ Grade: _____

Have you received assistance prior to this request? [] Yes [] No
If Yes, when and explanation of assistance: _____

Activity Information: Requested Amount: _____

Type of Activity: Reimbursement: [] Y [] N

If Yes, Payable to: _____

- Must attach receipt*
- Basketball
 - Football
 - Baseball
 - Wrestling
 - Band/Choir
 - Dance
 - Canoe Pulling
 - ASB Fee
 - Snowboarding
 - Other: _____
 - School Sports Fee

Items Needed: _____

Store: Fred Myers Other: _____
 Prostock
 Sports Authority

Parent/Guardian Signature _____ Date _____
By signing you are acknowledging that you are using the draw down amount for the 2014 calendar year.

For Official Use only:	
Date Received: _____ [LYR Staff Intials: _____]	Purchase Order
CIB or Proof of Enrollment Rec'd: [] Yes [] No	Check
Client ID: _____	Approved: _____ [] Yes [] No

Form Approved 12/24/13 @ LYR/Wellness strategic planning meeting





Squol Quol

Community Photos



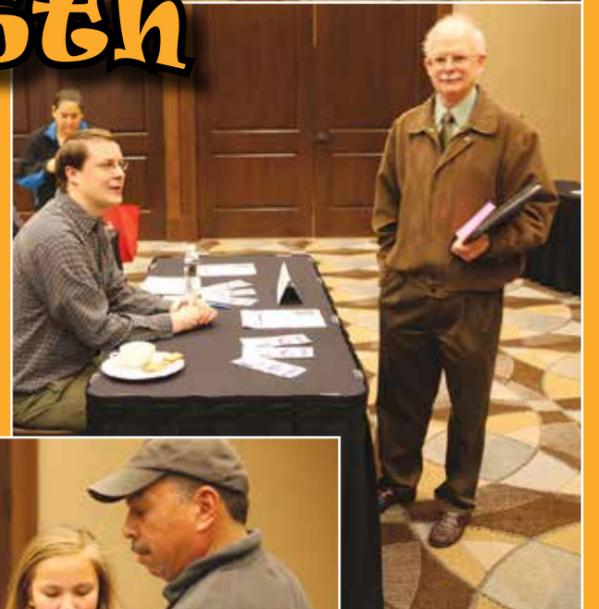
LIBC/DOT/GOIA**
March 25th



**LIBC meets with Department of Transportation (DOT) and Governors Office of Indian Affairs (GOIA) on March 25, 2014 in the Council Chambers.



Meet & Greet March 25th



Community Updates

The Great Lummi
Easter Hunt

SATURDAY APRIL 19

11:00 am - 2:30 pm
Rain or Shine

LYR Ball Field
2530 Kwina Road | Bellingham, WA

Lunch, egg hunt
free baskets, bouncy
houses and more!

Event for all ages...




NOTICE OF
PUBLIC HEARING

TOPIC: SATISFACTION OR DIS-SATISFACTON OF L.I.B.C. PROGRAM SERVICES

THURSDAY • APRIL 10th • 2014
5:00 pm - Dinner
Wexliem House

Save the date

May 15th

First Salmon Ceremony



May is National Blood Pressure Awareness Month *Know your Number / Make Control Your Goal*

Submitted by *Monica Sulier*

Yes...It seems like there is an "Awareness Day or Month" for every disease out there. High blood pressure or hypertension is no different. One in three adults in America has high blood pressure. You may not have any symptoms of high blood pressure, but it can damage your health in many ways. For instance, it can harden the arteries, decreasing the flow of blood and oxygen to the heart and brain. This reduced blood flow can cause stroke, heart attack or heart failure. Many people don't even know they have high blood pressure.

First, you must know your number

Get your blood pressure checked regularly. Every time you come to the Lummi Health Center, the nurse checks your blood pressure. Your provider will tell you if you have high blood pressure. You may want to attend one of the blood pressure screenings and education events that will be offered in the community in May. Check out the Lummi Communications board or Facebook for times and locations for the screening.

If you have high blood pressure, make control your goal. Below are steps you can take to get it under control.

- Ask your provider what your blood pressure should be. Set a goal to lower

your pressure with your provider and then discuss how you can reach your goal. Work with your provider to make sure you meet that goal.

- Take your blood pressure medication as directed. If you are having trouble, ask your provider what you can do to make it easier. For example, you may want to discuss your medication schedule with your doctor if you are taking multiple drugs at different times of the day.

- Quit smoking—and if you don't smoke, don't start. You can find tips and re-

sources at the clinic by contacting Kathy Charles at 380-6952.

- Reduce sodium or salt intake. Most Americans consume too much sodium, and it raises their risk for high blood pressure. If you would like to learn more about reducing your intake of sodium sign up for the Blood Pressure Awareness Cooking Classes which will be offered in May. Look for the details on the Communications Board or call Monica at 380-6936

If you would like to prevent high blood pressure:

- Achieve and main-

tain a healthy body weight.

- Participate in 30 minutes of moderate physical activity on most days of the week.
- Eat a healthy diet that is high in fruits and vegetables and low in sodium, saturated fats, trans fat, and cholesterol.
- Manage stress.
- Limit the amount of alcohol you drink (no more than one drink each day for women and two for men).

Remember, know your number, make control your goal, and shoot for prevention.

Native Arts & Artists Day

Burke Museum Saturday, April 19, 2014, 10 am – 4 pm

Included with museum admission; FREE for Burke members or with UW ID

Burke Museum

Seattle - Join the Burke Museum for a celebration of Northwest Native art. Watch demonstrations and examine the incredible artwork of local Native American artists, who are experts in media such as weaving, basketry, and beadwork. Take part in hands-on art activities for kids and adults. Also attend talks about supporting indigenous artists and various basket and weaving techniques of Northwest Native Peoples.

Activities throughout the day include:

- Cedar basketry and cordage demonstrations with Theresa Parker (Makah/Lummi)
- Columbia River Wasco basketry

demonstrations with Pat Courtney Gold (Wasco/Warm Springs)

- Beadwork and twined sally bag demonstrations with Rodney & Colleen Cawston (Colville)
- Yarn spinning and Salish twill demonstrations with Heather Johnson-Jock (Jamestown S'Klallam)
- Try weaving on looms, learn about natural dyes and raw materials used in weaving
- Kids can make a paper version of a Plateau Style beaded bag to take home

Talks:

- 12:30 pm: Introduction to Northwest Baskets with Pat Courtney Gold



Renowned Northwest weaver Pat Courtney Gold leads us through a richly illustrated introduction of the 12,000 year history of Northwest basket weavers, the materials and techniques they use, and the unique baskets that they create.

- 2 pm: Resources for Indigenous Artists with Anna Hoover

(Unungan)

Anna Hoover's Anchorage-based non-profit, First Light Alaska, has drawn inspiration from The Banff Centre, Longhouse at Evergreen State College, Kinggait Studios, Maori bi-annual Artist Gatherings, and many other programs. She will discuss how these programs and her own are adapting to the ever-changing needs of the thriving indigenous arts community.

The Burke Museum is located on the University of Washington campus, at the corner of NE 45th St. and 17th Ave. NE. Hours are 10 am to 5 pm daily, and until 8 pm on first Thursdays. Admission: \$10 general, \$8 senior, \$7.50 student/ youth. Admission is free to children four and under, Burke members, UW students, faculty, and staff. Admission is free to the public on the first Thursday of each month. Prorated parking fees are

\$15 and partially refundable upon exit if paid in cash. Call 206-543-5590 or visit www.burkemuseum.org. The Burke Museum is an American Alliance of Museums-accredited museum and a Smithsonian Affiliate.

To request disability accommodation, contact the Disability Services Office at: 206.543.6450 (voice), 206.543.6452 (TTY), 206.685.7264 (fax), or email at dso@u.washington.edu. The University of Washington makes every effort to honor disability accommodation requests. Requests can be responded to most effectively if received as far in advance of the event as possible, preferably at least 10 days.

Contact: Alaina Smith, Director of External Affairs
Andrea Godinez, PR and Marketing Manager
206.543.9762;
206.616.7538
burkepr@uw.edu

6th Annual Lummi Youth Basketball Tournament

April 11, 12, 13, 2014

"Being Frank" Put People Before Profits



By Billy Frank, Jr.
Chairman

Northwest Indian Fisheries Commission

OLYMPIA – When it comes to your chances of getting cancer from the foods you eat, what odds would you like: one in a million, or one in 100,000?

Of course all of us

would prefer the least amount of risk. That's why it's hard to believe that Gov. Jay Inslee is even considering changing water quality rules that would increase that risk. The justification? Businesses such as Boeing say that protecting your health increases their cost of doing business.

There are two important numbers that go into determining how much pollution the state allows to be put in our waters. The numbers are 10-6 and 6.5.

The first number is your cancer risk rate from eating fish and shellfish containing toxics from pollution in our waters. Right now that rate of 10-6 provides you a one in a million chance of getting cancer. But Gov. Inslee is considering chang-

ing the risk rate to 10-5, increasing your exposure to known carcinogens to one in 100,000. That's a tenfold decrease in protection, and that's not right.

The second number is the amount of seafood that the state of Washington says you eat every day. The lower the number, the less protective water quality standards need to be to protect us from poisons in our water.

The problem is that the state's current rate of 6.5 grams per day (equal to about one 8-ounce portion per month) is one of the lowest fish consumption rates in the nation. It's lower even than states like Iowa, despite the fact that Washington has abundant seafood and one of the largest populations of fish and shellfish consumers in the United States.

The state admits that the current fish consumption rate doesn't protect most of its citizens, yet has used that very same rate to set water quality standards for more than two decades. After years of prodding by the tribes, environmental groups and others, the state has finally agreed to develop a more realistic rate and is considering a range from 125 to 225 grams per day.

While that's encouraging, if the state adjusts the companion number, the cancer risk rate, any increase in the fish consumption rate would be made almost meaningless in terms of improved water quality standards.

The treaty tribes have been clear from the start about what we would like to see. We think the cancer risk rate should stay right where it is, and the fish

consumption rate should be at least 175 grams per day. That's the same rate that Oregon uses. We think everyone deserves at least that much protection. That's especially true for tribes, sport fishermen and anyone else who eats a lot of fish and shellfish.

We should know Gov. Inslee's decision on the fish consumption and cancer risk rates in a few weeks. We hope he will decide in favor of protecting our health and water quality. The choice really boils down to whether we want a pollution-based economy or one that puts people and their health ahead of profits.

Contact: Tony Meyer or Emmett O'Connell (360) 438-1180, www.nwifc.org

Natural Resources Department

Submitted by Natural Resources staff

Water Resources Division

The Water Resources Division staff continued the surface and ground water ambient water quality monitoring activities on the Reservation, reviewed storm water pollution prevention plans and conducted associated inspections for several tribal development projects, conducted site visits to evaluate proposed projects as part of the Lummi land use permit process, and continued the development and maintenance of several databases.

The draft Integrated Solid Waste Management Plan was presented to the Lummi Housing Authority Board on March 3 and to the Cultural Resources Protection Commission on March 5 and March 19, 2014. All commissions and boards that reviewed the draft plan have recommended that it go forward to the LIBC for input and adoption. The plan is now targeted for presentation to the LIBC during April 2014.

The Water Resources Division received a report of a small motor oil spill in a storm drainage ditch along Chief Martin Rd. between Kwina Rd. and Scott Rd. on March 5. Kara Kuhlman and Hilary Cosentino responded to the report and determined that the spill originated from a trash bag containing concealed materials that had been dumped in the ditch. Spill response efforts included removing the trash bag, deploying absorbent pads and sausage boom, and properly disposing of all oiled materials at the Whatcom Disposal of Toxics Site (DoT) located near the Bellingham Airport. Residents can dispose of used motor oil and certain other toxics at the DoT for free. For more information please call the DoT at (360) 380-4640.

Kara Kuhlman attended a two-day Volcanic Crisis Awareness workshop as part of the Multi-Hazard Mitigation Plan Update effort, which will be completed during 2015.

Preparations continued for 2014 enhancement activities associated with the Lummi Nation Wetland and Habitat Mitigation

Bank. Henry Misanes was awarded the contract work for planting willows and conifers in the Nooksack Delta. Work on this project was delayed due to high water in the Nooksack River and did not start until March 24.

The Water Resources Division was notified that the Lummi Wetland and Habitat Mitigation Bank was selected as a semifinalist by The Harvard Project on American Indian Economic Development 2014 Honoring Nations program. Additional information needs to be submitted by March 31, which will be used by the evaluators to determine which contributions will receive site visits. The final selection is not scheduled to occur until October 2014.

Frank Lawrence III and Victor Johnson continued their education by attending two classes each at the Northwest Indian College.

Forestry Division

Forestry Division staff continued work on the Sandy Logging Unit scheduled to be advertised on March 25, 2014. The Sandy Logging Unit will be advertised for 30 days for a total volume of 1.0 million board-foot of western red cedar, red alder, and other conifer and hardwood species on 61 acres of individual native trust land.

Forestry Division personal installed tree stocking plots on the Crist property along Red River Road in the spring of 2011 and Joseph property along Lake Terrell Road in the spring of 2012. The tree stocking plots are re-visited each year to determine tree survivorship. Results from this year's survey look great, approximately 95% of the trees survived. The red alder seedlings are in good condition, but the local deer populations have been feeding on the new shoot growth of the Douglas fir and western red cedar seedlings. This deer browsing does not appear to be killing the seedlings, but browsing does impact the amount of growth that occurs during the growing season. After visiting these stocking plots each year, the Forestry Division Manager determines if inter-planting activities will take place in the coming spring.

Harvest Management Division

Halibut

The first halibut opening of the season was held March 11-13, a 48-hour opening with no daily landing restrictions. In total, the tribes harvested just over 230,000 pounds, with Lummi landing approximately 50,000 pounds. A second opener was held on March 20-21, for 30 hours with daily landings restricted to no more than 500 pounds per registered fisher. At press time, the total pounds harvested from the second opener had not been finalized. There will likely be additional restricted openings scheduled for the first part of April and/or May to "mop-up" the remaining tribal quota.

Salmon

There has been a lot of talk recently regarding the 2014 Fraser sockeye forecast, with estimates as high as 72 million being thrown around. As many of you likely know, forecasting the returning run-size of salmon is a complicated task. There are an assortment of variables that need to be considered including brood year escapement, spawning success, and environmental conditions in both fresh and marine waters throughout the life cycle of the salmon. As a result, a forecast range is produced to capture the uncertainty of the process. The range produced for the 2014 Fraser is 7-72 million, with an average of approximately 23 million. There is a greater possibility of the run returning somewhere around the average forecast as opposed to the extreme ends. Additional Fraser Panel meetings will be held in April and June to determine sockeye quotas and potential fishing schedules.

Crab

Through mid-March the R1 tribal crab quota was nearly taken. There were three increases to the quota over the course of the season, resulting in a total

tribal quota of 2.165 million pounds. The fishery will close in late March.

Timber, Fish, & Wildlife - Forests & Fish Rules (TFW-FFR) Division

This summer the TFW-FFR division plans to collaborate with the Restoration Division as they construct new logjams in the Larson's Bridge reach of the upper South Fork. This is the same reach where the Natural Resources Department first constructed logjams for managing sediment input and restoring the natural channel processes that form and maintain critical salmon habitat. These jams have been an unqualified success and help to demonstrate the validity of restoring natural features to restore natural processes.

Division staff members continued to work with the Washington State Department of Natural Resources (DNR), the US Forest Service, and private landowners for the continued protection of Lummi treaty-reserved resources, especially for the protection of salmon and their freshwater habitats throughout the Nooksack River watershed.

The TFW-FFR division is still distributing free parking passes that, when displayed in your vehicle, will allow you to park for free anywhere a Washington State Discover Pass is required on DNR, Washington Department of Fish and Wildlife (WDFW), and State Parks lands. These parking passes are transferable between vehicles. Visit the TFW-FFR Division office to obtain your free permit.

Endangered Species Act (ESA) Division

The snow and frost has melted and the signs of spring are appearing, telling us that it's almost time for the salmon to return. The First Salmon Ceremony will be held May 15,

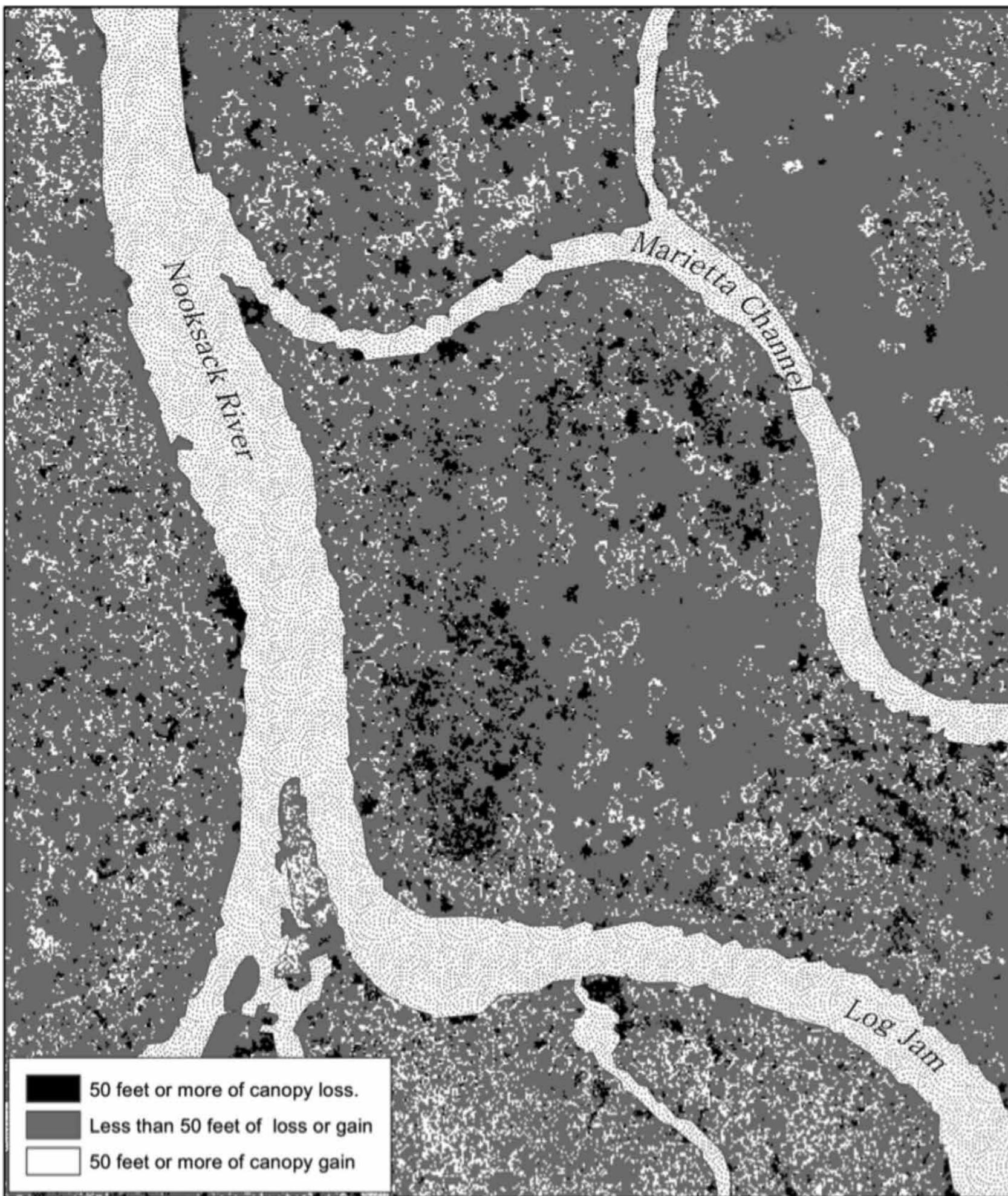
and planning and preparations are underway. ESA Division and Lummi Nation School staff have been meeting to initiate plans for the First Salmon Ceremony and to provide some hands on activities to connect the youth with our Schelagen. Activities include harvesting fish and clams, making fish sticks for cooking, planting ironwood bushes for students to eventually harvest for making fish sticks, field trips to Lummi's hatchery facilities, and guest speaker visits from elders.

Geographic Information Systems (GIS) Division

The Lummi GIS Division archives Light Distancing and Ranging (LiDAR) data for the Lummi Reservation. LiDAR works by using a laser beam attached to an aircraft to measure the elevation of the land and results in a very accurate and precise model of the surface of earth. LiDAR is an invaluable tool because it allows scientists to do a wide variety of research such as archaeology, geology, forestry, flood modeling, and mapping.

The Lummi Nation collected LiDAR data for the Reservation and the surrounding areas in 2005 and the Nooksack Tribe collected LiDAR data for the Nooksack River in 2013, which the Nooksack Tribe has shared with the Lummi Nation. The Map of the Month was created by subtracting the 2005 data from the 2013 data for an area located in the Nooksack River delta. The resulting map shows the change in tree canopy height during the last eight years. Black areas on the map show where individual trees taller than 50 feet have fallen in the Nooksack River delta. Exceptional tree canopy growth is shown in white. Gray areas show where there has been less than 50 feet of tree height change. The Forestry Division can use these data to easily identify illegal logging sites or locate areas where trees are dying due to the spread of disease.

Restoration Division: The Restoration Division is recruiting for the Lummi Nation Tribal Conservation Corps. If you would like to gain valuable work experience in the Lummi Natural Resources department, earn money, and receive an education award, then see the flyer below for eligibility requirements or visit us on Facebook (<https://www.facebook.com/#!/lntcc>).



**Tree Growth and Tree Loss
in the
Nooksack River Delta**



Notice of Public Hearing



*Topic: Satisfaction or Dis-satisfaction of
LIBC program services
Thursday, April 10, 2014 ~ 5PM ~ Wexliem*

Community Updates

Season of Lent is here as of Ash Wednesday March 5, 2014 to Holy Saturday April 19, 2014. It is 40 days of fasting, meditation and we are called to repent. Repent from what? Repent from what ever separates us from God. What separates us from God? Sin! What is sin? Here are the Sunday readings from February 16th, 2014, which is a good explanation.

Sixth Sunday in Ordinary Time

Lectionary: 76

Reading 1 sir 15:15-20

If you choose you can keep the commandments, they will save you;
if you trust in God, you too shall live;
he has set before you fire and water
to whichever you choose, stretch forth your hand.
Before man are life and death, good and evil,
whichever he chooses shall be given him.
Immense is the wisdom of the Lord;
he is mighty in power, and all-seeing.
The eyes of God are on those who fear him;
he understands man's every deed.
No one does he command to act unjustly,
to none does he give license to sin.

Responsorial Psalm ps 119:1-2, 4-5, 17-18, 33-34

R/ (1b) Blessed are they who follow the law of the Lord!

Blessed are they whose way is blameless,
who walk in the law of the LORD.

Blessed are they who observe his decrees,
who seek him with all their heart.

R/ Blessed are they who follow the law of the Lord!

You have commanded that your precepts
be diligently kept.

Oh, that I might be firm in the ways
of keeping your statutes!

R/ Blessed are they who follow the law of the Lord!

Be good to your servant, that I may live
and keep your words.

Open my eyes, that I may consider
the wonders of your law.

R/ Blessed are they who follow the law of the Lord!

Instruct me, O LORD, in the way of your statutes,
that I may exactly observe them.

Give me discernment, that I may observe your law
and keep it with all my heart.

R/ Blessed are they who follow the law of the Lord!

reading 2 1 cor 2:6-10

Brothers and sisters:

We speak a wisdom to those who are mature,
not a wisdom of this age,
nor of the rulers of this age who are passing away.
Rather, we speak God's wisdom, mysterious, hidden,
which God predetermined before the ages for our glory,
and which none of the rulers of this age knew;
for, if they had known it,
they would not have crucified the Lord of glory.

But as it is written:

What eye has not seen, and ear has not heard,
and what has not entered the human heart,
what God has prepared for those who love him,
this God has revealed to us through the Spirit.

For the Spirit scrutinizes everything, even the depths of God.

Gospel mt 5:17-37

Jesus said to his disciples:

"Do not think that I have come to abolish the law or the prophets.

I have come not to abolish but to fulfill.

Amen, I say to you, until heaven and earth pass away,
not the smallest letter or the smallest part of a letter
will pass from the law,
until all things have taken place.

Therefore, whoever breaks one of the least of these commandments
and teaches others to do so
will be called least in the kingdom of heaven.

But whoever obeys and teaches these commandments
will be called greatest in the kingdom of heaven.

I tell you, unless your righteousness surpasses
that of the scribes and Pharisees,
you will not enter the kingdom of heaven.

"You have heard that it was said to your ancestors,
You shall not kill; and whoever kills will be liable to judgment.

But I say to you,

whoever is angry with his brother
will be liable to judgment;
and whoever says to his brother, 'Raca,'
will be answerable to the Sanhedrin;
and whoever says, 'You fool,'
will be liable to fiery Gehenna.

Therefore, if you bring your gift to the altar,

and there recall that your brother

has anything against you,

leave your gift there at the altar,

go first and be reconciled with your brother,

and then come and offer your gift.

Settle with your opponent quickly while on the way to court.

Otherwise your opponent will hand you over to the judge,

and the judge will hand you over to the guard,

and you will be thrown into prison.

Amen, I say to you,

you will not be released until you have paid the last penny.

"You have heard that it was said,

You shall not commit adultery.

But I say to you,

everyone who looks at a woman with lust
has already committed adultery with her in his heart.

If your right eye causes you to sin,

tear it out and throw it away.

It is better for you to lose one of your members

than to have your whole body thrown into Gehenna.

And if your right hand causes you to sin,

cut it off and throw it away.

It is better for you to lose one of your members

than to have your whole body go into Gehenna.

"It was also said,

Whoever divorces his wife must give her a bill of divorce.

But I say to you,

whoever divorces his wife - unless the marriage is unlawful -
causes her to commit adultery,
and whoever marries a divorced woman commits adultery.

"Again you have heard that it was said to your ancestors,

Do not take a false oath,

but make good to the Lord all that you vow.

But I say to you, do not swear at all;

not by heaven, for it is God's throne;

nor by the earth, for it is his footstool;

nor by Jerusalem, for it is the city of the great King.

Do not swear by your head,

for you cannot make a single hair white or black.

Let your 'Yes' mean 'Yes,' and your 'No' mean 'No.'

Anything more is from the evil one."

Jesus came to up hold the Ten Commandments that were given to Moses. A few of them are listed here in the gospel.

Ten Commandments

1. I am the Lord your God; you shall not have strange gods before Me.
2. You shall not take the name of the Lord your God in vain.
3. Remember to keep holy the Lord's day.
4. Honor your father and your mother.
5. You shall not kill
6. You shall not commit adultery
7. You shall not steal
8. You shall not bear false witness against your neighbor.
9. You shall not covet your neighbor's wife
10. You shall not covet your neighbor's goods



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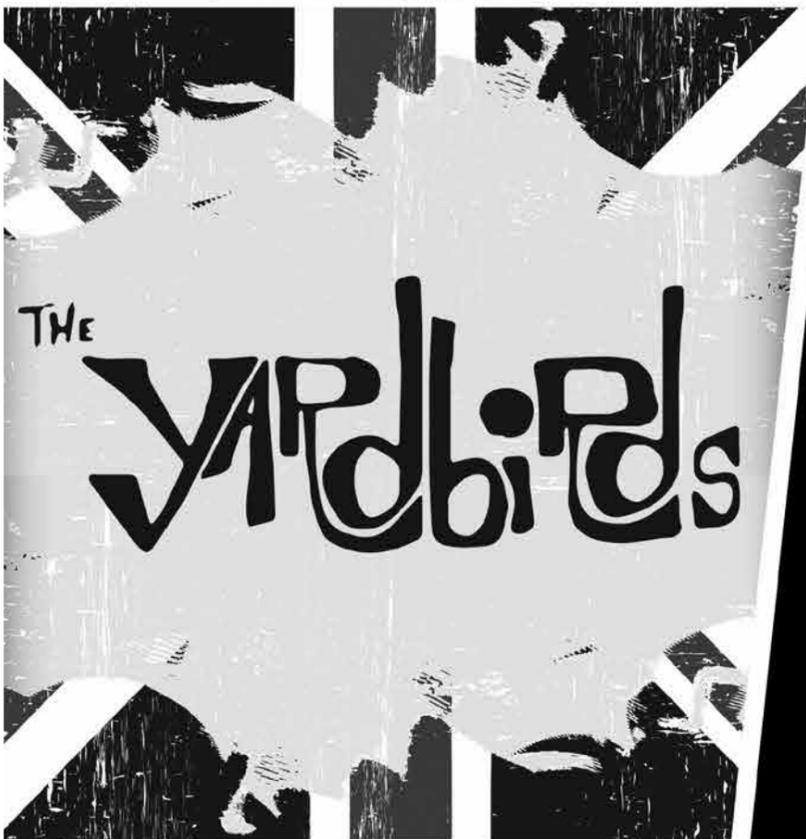
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UPCOMING EVENTS

- Happy Together Tour • JULY 9TH
- The Beach Boys • AUG 31ST
- 8TH Annual Car Show • AUG 31ST



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Lummi Elders - Senior Scene



Submitted by: Diana Dixon

Our condolences to the families whose loved ones went to the other side. You are in our hearts and in our prayers. It is difficult to see and comprehend when you know the loved one has but moments left on this earth. We know we must say goodbye. Accidents are harder to understand because they happen unexpectedly. Our community mourned together for the departed. We stood side by side in the days of sorrow showing our love and support for the families. We are Lummi. We are Lummi Strong.

March roared in like a lion or did it roar out like a lamb? We had some pretty severe weather, high winds and seas. Trees were down on most of the roads then it snowed. Roads were icy and dangerous. It was a nightmare with power outages, motor vehicle accidents and school closures. Let's not forget college basketball or March Madness. The weather warmed, the sun came out and the snow was gone. It was good to hear the frogs and birds singing. With much anticipation, it was finally Spring.

Easter April 20th

Happy Easter! It's that time of year. The Easter Bunny hides the eggs and the children go on a hunt to find as many as they can. The smell of lillies fill the air. It occurs on the first Sunday after the first full moon on or after March 21st, a date in accordance with the spring equinox. The last week of Lent is called Holy Week and it contains Holy Thursday (Last Supper), Good Friday (Friday before Easter), and the Crucifixion.

Easter is celebrated in many different ways. However, like Christmas, the true meaning of Easter has turned into a children's holiday losing its significance. Easter varies from year to year. Many of us follow the tradition of coloring

eggs and giving baskets of candy bunnies, marshmallow peeps and colorful jelly beans. The Easter Bunny is a gift-giving character similar to Santa Claus. On Easter Monday, the President of the United States holds an Easter egg roll on the White House lawn for young children. Easter is a time of celebration, Christian services and feasting.

Halibut Season

The season opened with excitement and anticipation. The winter was long and cold. The fishermen were geared up and ready to go. Boat trailers lined the launch area, bait was loaded while flocks of seabirds flew overhead. One could hear the laughter of the men as they checked gear ready to go. Then there was silence as they hit the water. Safety first. The harvest was good for the first opener which lasted 48 hours. One crew caught a 300 lb. six gill shark. They took pictures and a video then let it go. I saw the movie Jaws so I'm not going back into the water. Our fishermen are incredible. Fishing for halibut one day then switching gear to go out crabbing the next.

Heart Disease

Is the leading cause of death in the U.S. and a major cause of disability. The risk of heart disease increases as you age. There's a greater risk of heart disease if you are a man over 45 or a woman over 55. You are at greater risk if you have a family member who had heart disease at an early age. Women are most likely to die. It's the number one killer of women. However, research into this field of study is just starting to materialize. Women's heart health was not always a priority.

Heart disease is described as a range of diseases that include coronary artery disease; arrhythmia; heart infections; and congenital heart defects. Cardiovascular disease refers to conditions that involve narrowed or blocked blood vessels that can lead to a heart attack, chest pain (angina) or stroke. Other heart conditions, such as infections and conditions that affect your heart's muscle, valves or beating rhythm, are forms of heart disease.

Many forms of heart

disease can be prevented or treated with lifestyle changes. Eating a healthy diet is important followed with a regular exercise program. Walking 30 minutes twice a week is good for your heart and circulatory system. Call the Lummi Clinic at 312-2492 to arrange to talk with the Healthy Heart Program staff. They will set you up with a healthy diet and recommend exercise for you. If you smoke, stop!

Today, all federal and state offices have a no smoking policy. Washington State law prohibits smoking in all public service areas. Smoking is less socially acceptable. Smoking harms your health and that of those around you. Secondhand smoke causes thousands of deaths each year from lung cancer in healthy non-smokers. According to the American Cancer Society, over the past 50 years, this amounts to more than 2.5 million deaths from secondhand smoke.

Elder Abuse

Title 5B Lummi Nation Code of Laws, Elder and Vulnerable Adult Protection Code. The purpose of the code is to protect the elders and vulnerable adults within the jurisdiction of Lummi Nation from abuse or neglect. It is the policy of Lummi Nation to hold our Elders in high esteem. The elders of our community are the custodians of tribal history, culture and traditions which are vital to native culture.

Abusing elders is more common than we realize. Many of our beautiful Elders are experiencing some form of abuse. Neglecting your elders is shameful. Visit them and visit often. A simple phone call to check on them is a wonderful way to keep in contact. During the cold winter, make sure they are warm with a good heat source. If they need wood, propane or need electric heat, call energy assistance. If they have wood, stop by and bring in a couple arm loads of wood. Make sure there's kindling, bank the stove and visit for a while. In hot weather, make sure they have an adequate means of keeping cool, fans, air conditioners, proper ventilation, cover windows in day, uncover at night.

Exploitation is using an elder or vulnerable adult's

funds, property, credit, services, or other resources through improper or unauthorized means including coercion, force, deception, undue influence, violation of a fiduciary duty, or theft. Including the use of an elder's home to engage in illegal activities; any use, for another person's profit or advantage, of the elder or vulnerable adult's funds, property, credit, services, or other resources that leaves the elder or vulnerable adult unable to pay for food, clothing, shelter, health care, or a safe environment.

If you are living in your own home and family members move in with you for "a week or so" or until they "get on their feet". Remember the door swings both ways. You do not have to support them or provide for them. Why should they move out when you are paying all expenses and putting food in their bellies? Many elders are manipulated into providing for family members who do not pay rent or help with expenses. Getting them out of your home will require an eviction notice if they are permitted to stay over 30 days. If you're experiencing abuse of any kind, call 911. Don't put yourself at risk.

Elder's on the Go

We're ready! We have our bags packed. The travel season is upon us. We are headed to Lincoln City, Oregon. The Confederated Tribes of Siletz are the hosts for the Annual Honoring the Elders event on 21-23 at the beautiful Chinook Winds Casino and Event Center. If you haven't been there, it rests on the shores of the Pacific Ocean. The seascape is fascinating with big breaker waves and endless view of water. Nothing like our Salish Sea. Those who are traveling, please arrive at Little Bear Creek by 8:00am. Busses are departing at 9:00 am. If you decide not to go, please allow 72 hours notice by calling the Transportation Office at 758-4170. To add to the mix, we're going to Muckleshoot's Elder Celebration on the 30th. Busses are leaving at 7:30 am, please be prompt.

Travel Policy Update

Revised Senior Travel Policy adopted 2/27/14 by Lummi Health & Family Commission.

The Transportation Supervisor or Designee is responsible for the sign up sheet. You may Sign-up in the transportation office or by contacting Cas Ballew at 758-4170. All rooms are double occupancy. If you decide not to travel and keep the per diem funds, you will be restricted from future travel until the funds are reimbursed to the Senior Program. There is an absolute Zero tolerance for the consumption of alcohol or use of street drugs on all trips. Abusing this policy will result in restriction of future travel for a period of 12 months. Please, no abusive language or treatment toward anyone. This will not be tolerated. Violators are restricted from future travel. Power wheelchairs permitted on a space availability basis. Use of manual foldable wheelchairs or walkers are allowed. You may pick up a copy of the Senior Travel Policy at Little Bear Creek.

News in a Nutshell

Little Bear Creek welcomes Cecelia James, Caregiver to the staff. Thanking Vernell Lane for celebrating with us during our March birthday dinner. She drummed and sang for us. Also with us was Elaine and George Lane. Visiting us from Denver, Colorado was Norma and Phil Duran who gifted Diana Dixon with a cedar hat made by Diana's mother, the late Alice Kwoselwet Solomon. Wilma Olsen is out of the hospital recuperating in a nursing facility. Our prayers went out to her and her family during her crisis. Brian Lane, went along to Swinomish Bingo. When we got back he clearly indicated, next time, leave him home. Guess he didn't get to yell Bingo! Buster wants you to come on down to Little Bear and challenge him to a game of cribbage. We raise our hands in a word of honor and appreciation to our WWII Veterans, Clifford Charles, Spaghetti Tom and Penny Hillaire.

April Birthdays

Happy Birthday, Lummi Elders! Have a wonderful celebration and an absolute extraordinary day! May you have many more special days to come. Our hands are raised to you on this day \o/

Janice Ackley
Ron Adams, Sr.

Sharon Antiste
Edith Rena Ballew
Thomas Benn
Jeffrey Bob
Ralph Bob
Gloria Bowers
Theresa Butler
Linda Cagey
Adrienne Charles
Jean Charles-Azure
Evelyn Corcoran
Valdena Culp
Jean Cultee
Joy Davis
Leroy Deardorff, Sr.
Joni Eller
Grace Erickson
Lorry French
Judith George
Rita Gobin
Larry Gordon
Gloria Grant
Margaret Green
Elden Hillaire
Walter James, Jr.
Albert James
Henry James
Robert Jefferson
Al Johnnie
Andrea Johnson
Davis Jones
Leroy Joseph
Charles Kamkoff
Edward Kamkoff
Michael Lawrence
Tina Lawrence
Barbara Mallory
Carol McCullough
Thomas Morris, Jr.

Al Noland, Sr.
Vesta Perkins
Alvira Pulsifer
Rosalie Reid
Linda Robson
Hazel Shumacher
James Skolrood
James Smith
Charles Solomon, Jr.
Linda Soriano
Laura Tom
Albertadeen Valdez
Ronnie Warbus
Danita Washington
David Washington
Emily Willard
Ronald Williams
Linda Wilson
Reginald Wilson
No matter how old you are, its always something good. Wishing you Blessings on your Birthday and all the happiness you so richly deserved on this special day in Honor of You!
Have a safe and happy Easter. Enjoy a feast with family and friends. Thank a Veteran, spoil the grandkids, hug your mate or significant other. Write or call a loved one in the combat zone. Take care of yourself, take care of each other. Each in his own words. Each in his own way. For a world united in Peace, let us bow our heads and pray.

The Staff at Little Bear Creek wishes you a very Happy Easter

Jackie Ballew
Jack Cagey
Loretta Olsen
Ron Adams
Lori Washington

Maria Hillaire
Cas Ballew
Barbara Burns
Ron Noland, Jr.
Alec Fitzgibbon
Ernestine Washington
Marcel Hillaire
Cyrus Toby
Marcy Washington

Angie Garcia
Carlos Garcia
Janice Cooke
Leo Morris
Cecelia James
Lisa James
Janet Garcia
Charlie Teton

April Travel Schedule*

Event	Date	Day	Depart LBC
Blackjack SRC	1st	Tues	6:15pm
Shop Bellingham	2nd	Wed	1:00pm
Tulalip Bingo	3rd	Thurs	9:00am
Luncheon SRC	8th	Tues	11:30am
Blackjack SRC	8th	Tues	6:15pm
Shop Bellingham	9th	Wed	1:00pm
Blackjack SRC	15th	Tues	6:15pm
Shop Bellingham	16th	Wed	1:00pm
Lincoln City, Oregon	21st	Mon	9:00am
Chinook Winds	22nd	Tues	All day
Little Bear Creek	23rd	Wed	9:00am
Blackjack SRC	29th	Tues	6:15pm
Muckleshoot	30th	Wed	7:30am

*Subject to change

Any questions, please call the Transportation Office regarding this and all travel activities. A reminder from the transportation staff. The drivers are responsible for getting you to and from events safely. Upon arrival at destination, please don't expect the drivers to carry your luggage or check you in at the hotel. They are kind, courteous and willing to assist you. However, be considerate. It was a long drive through cities grid locked in traffic, bad weather and other hazardous road conditions. The hotel staff is there to help you.

LUPUS

Submitted by Yvonne Thomas-Miller

The Lupus Foundation of America estimates that approximately 1,500,000 Americans have a form of lupus (Lupus Foundation of America, n.d.). Despite the fact that lupus can affect men and women of all ages, it occurs 10 to 15 times more frequently in adult females than in adult males. Lupus develops most often between ages 15 and 44 and is two to three times more common among African Americans, Hispanics, Asians, and Native Americans (Lupus Foundation of America, n.d.).

What is lupus?

Lupus is a widespread and chronic autoimmune disease that, for unknown reasons, causes the immune system to attack the body's own tissue and organs, including the joints, kidneys, heart, lungs, brain, blood, or skin. The immune system normally protects the body against viruses, bacteria, and other foreign materials. In an autoimmune disease like lupus, the immune system loses its ability to tell the difference between foreign substances and its own cells and tissue. The immune system then makes antibodies directed against "self." There are several forms of lupus: discoid, systemic, drug-induced, and overlap syndrome or

mixed connective tissue disease (Lupus Foundation of America, n.d.).

What are the symptoms of lupus?

Although lupus can affect any part of the body, the most common symptoms are achy joints, frequent fevers, arthritis, fatigue, skin rashes, kidney problems, chest pain with deep breathing, a butterfly-shaped rash across the cheek and nose, photosensitivity, impaired vision, Raynaud's phenomenon, and seizures. No single set of symptoms is uniformly specific to lupus and no laboratory test can prove lupus conclusively; symptoms may disappear for no apparent reason and

remain in remission for weeks, months, or even years (Lupus Foundation of America, n.d.).

What causes lupus?

The cause of lupus is unknown, but researchers believe there is a genetic predisposition and environmental factors also play a role in triggering the disease. Some of the factors that may trigger lupus include infections, antibiotics, ultraviolet light, extreme stress, certain drugs, and hormones (Lupus Foundation of America, n.d.).

How is lupus treated?

Treatment approaches vary depending on the symptoms of each person.

Because the characteristics and course of lupus may vary significantly among individuals, a thorough medical evaluation and ongoing medical supervision are essential to ensure proper diagnosis and treatment. Medications are often prescribed for people with lupus, depending on which organs are involved, and the severity of involvement (Lupus Foundation of America, n.d.).

Employees with Lupus have a number of accommodation ideas to consider. Not everyone with Lupus will need accommodations but may need a few. For more information and ideas, contact the Lummi Vocational rehabilitation Program at 360-312-2072.

References: Lupus Foundation of America, Inc. (n.d.). Lupus fact sheet. Retrieved September 5, 2008, from http://www.lupus.org/web-modules/webarticlesnet/templates/new_empty.aspx?articleid=351&zoid=76 <http://askjan.org/media/lupu.htm>

Elders Luncheon SRC

Tuesday 11:30

April 8, 2014

Elders Birthday Lunch

Little Bear Creek~ Easter Bonnet contest

Thursday, 12 noon

April 17, 2014



Community Updates

Straits Salish Native Science about Pacific Salmon

Submitted by Jewell James, STP Office/2014

We struggle with the idea that we are an oral culture. While this was 100% true at the time of contact, post-contact we have become indoctrinated in the use of the written English words to document our thoughts and activities. Our children use it daily, as do the adults, as a matter of modern necessity. But, we take pride in the idea that we came from an oral culture society, and can find its dominating presence in our winter societies and other community-oriented ceremonial gatherings. In those situations, we call forth witnesses. These witnesses are there to assure everyone, thereafter, as to what the words were that were spoken at the event. Persons from the communities or other tribes may call upon the witnesses to inquire as to what happened, if needed. For example, it may address rights to ceremonials or rituals or names, and extended family from tribes may want to know who claimed the rights.

In this memo, I am concerned about our modern day orientations toward the "salmon." For many young people, influenced by white culture and science, this is simply a matter of a person having the power to harvest salmon, without worry or guilt as to the long-term impacts of the harvest activity. I believe that we have enough oral history to still experience and pass on some of values our elders, our ancestors had collectively toward the salmon. The values of ceremonial, traditional respect for the salmon is important to the present and future generations. We are living in an age in which wanton destruction of species after species (floral and faunal) of life is a matter of everyday occurrence. We devastate whole ecological systems, and wipe out dependent species that cannot thrive or recover outside of that specific environment. In this light, we have become "them." We have become the culture-religious others that believe to dominate creation is next to the ten commandments themselves.

Do we have enough collective memory to recover, restore, and reinforce those values we once had as a part

of our daily functioning, before contact and indoctrination by white society? I believe we still have a lot, passed from one generation to the next. Many of the more traditionalist tribal members pride themselves as having "advice" given to them by their family elders that places them a little above all others. But, all the families, or a large percentage of them, do have oral teachings passed to the next generation. Oral history, oral advice, all the bits and pieces within and between the families of the extended tribal community are important to our future capacity to identify as a tribal people, with a living culture. This culture is transmitted through the generations, not so much as in diaries but by word of mouth.

I have estimated, based on conversations with elders, that memory of events can be talked about between Person A, Person B, and Person C stretching between the generations a couple hundred years, more or less. Let's say Person A is 90 years old. Person B heard stories from her when she was 10 years old. Person B is not 90 years old. Person B is telling Person C about what she heard when she was 10 years old. Person C is 10 also. If Person A was born in 1810 and lived to 1900, and if Person B was born 1890 and lived to 1980, and if Person C was born 1970 and could live to 2060 (to age of 90 years), then the spread between the three persons is 1810 to 2060. In this story of elder to youth story telling, the potential time span between these three women would an oral history time period of 250 years.

This is an important idea in recognizing that we do have a tribal oral history that is still alive and well within the community. It does reach back across the generations, beyond your grandparents' life. We have a library of oral knowledge. A small teaching here, added to the small pieces known by others, adds to the vastness of tribal collective knowledge. This, then, is the source of traditional knowledge that we pass from one generation to the next, over time, and interpersonal, between families and tribes. It is full of the living culture of our Salish People. It incorpo-

rates their songs, dances, regalia, mythology & stories, sacred knowledge, traditional medicines, rites, rituals, and ceremonials. It includes the language. It includes each family's superior claim to inherited rights and common histories. Our oral historic includes more than this paragraph can address because it reflects our common ancestry and intertribal knowledge of who we were and are. It helps define our relationship to the natural environment around us so that we did not take more than we needed.

Dr. Gregory Cajete, University of Arizona, wrote a book called "Native Science." In it he argued for the belief that when we use our traditional knowledge, our songs, dances, ceremonials, language, mythology, and still understand and appreciate the values and symbols incorporated within this collective system of retaining and practical use of cultural-rich knowledge, then we have a system that is teaching a culture-based native science. This science encourages the protection of nature, to not overharvest from it. It teaches each generation to be sharing, unselfish, and appreciative of the gifts from nature. Cultural knowledge and tradition is transmitted by a living culture, oral narration of our common history and interpersonal, inter-societal experiences. We share it together. We learn from it and remember- individually and collectively- in our case as Salish. Some of our historical trauma was the lost of large parts of our collective knowledge; but, we did not lose it all. Imagine a full cup (tribe with memory) that has spilled over, we are in the process of trying to recover what spilt and put it back into the cup (our collective memory). The contents of the cup is all that which we once knew about ourselves and our relationship with creation and the environment. As Coast Salish, we know our peer tribes have a part of what was once shared collectively. Because we filled our cups from the same pot, so to speak.

My mother use to cry because the "white people gave small pox blankets to our people at Semiahmoo!" She was born in 1929. One line of her family tree was from this tribe. She heard

this story about her people from someone. What I have found out since then is that in the 1860's the white officials of Vancouver Island sent the natives back to their villages because small pox was spreading amongst them. The whites had the vaccination for it but did not provide it to the Indians. They had the natives load their canoes and go home to their relatives. Yes, they left to their villages north and south of Vancouver and east back to the mainland villages of British Columbia and Washington Territory. This story, from whoever passed this historical trauma on to her, would be within her oral history timeline, based on the above example of the three generations of women that lived to 90 years of age.

I am only using this one example of historical trauma, from the history of the Coast Salish, to address the idea that real living people transmit knowledge of the past to current and future generations. This is done, in each of the tribal families, for the benefit of the social or tribal collective. We want our children to know, so we share with them. This is a natural process from parent to child. We had our traditional knowledge. We had traditional medicines and healing ways. We had our traditional ceremonials. We had traditional mythology. We had traditional regalia. We had traditional songs. We had private and public knowledge in the community. The families and extended families had their teachings that was transmitted as "Snep" (special, high status teachings, advice), in association to their relationships with others, the natural world, and spirituality. Family shared with extended family which shared with the village or community, and with relatives from other tribes, over time.

We were here since the Ice Age. We know that. Like our relatives from the Sklallum Tribe, we go back to the time of Mastadon's being hunted (13,000 years ago). We had spears with clovis points. We were established within our hunting and gathering sites and in time we established permanent villages, from which we would seasonally go out to hunt, fish, and gather and then return for

the social & ceremonial bonding as a community united after the harvesting was completed. As tribes we established territories and intertribal relationships.

We have to understand that the Pacific NW was, back then, once open to all, and was extremely rich in foods that could be harvested from the shorelines, marches, bays, rivers, lakes, and mountains. The air itself was full of water fowl that could be consumed. The NW was so rich with faunal and floral food sources that harvests activity took place for three months. The other nine months was dedicated to social and ceremonial exchanges between families, villages, and tribes.

If there was a person or family that was widely recognized for their "gifts" in a tribal community, it was understood it was a spiritually based gift. This spirit connection was the root to all recognized gifts in the community. It was understood they earned that right of access of skill. For example. They may have known how to harvest the ferns, or camas, or other roots for foods or medicines, or knew how to produce something admired or desired by others. An additional example, another person may have been gifted for the harvests and weaving of cedar bark or spruce roots. Another family may have been gifted to harvest mountain goats and their wool, complimented with their recognized ownership of wooly dogs. Others may have been gifted as fishermen, or hunters. Some may be healers.

The idea was that the spirit took pity on you and provided you a gift that made you a somebody. This gift provided you with access to a commodity in the food or cultural materials areas. You traded this for other person's or family's commodity/products of their labor. Each of you built up a diversity of wealth. But, this was the result of fasting, meditation, and questing for spirit power. Back then, those with knowledge (with advice) knew what was the process they had to undergo to have a successful quest, to secure a spiritual ally that would make you a wealthy person. The rules of fasting

Community Updates

(*Straits Salish Native Science about Pacific Salmon continued*)

and body cleansing systems were abided by. You governed over your senses—eyes, smell, hearing, touch, taste, and emotions. You governed over the use of your hands and feet. You governed over your emotions. You controlled your thoughts. Your strengthened and believed in the power of your spiritual convictions and teachings. All these guarded actions joined together to create the energy that would attract a strong spiritual ally. This ally provided you access to wealth, which you stockpiled then gave away in exchange for status.

In time, as your wealth accumulated, you would be culturally required to give it all away. You gave it away in a village wide give away, or one between (Potlatch) villages or tribes. You gave it all away and began over. You whole family would willfully impoverish themselves together with you. This unselfishness resulted in greater prestige associated with you and your family. Plus, in time, those that received from you gave back to you when they distributed their surplus. The cycle began— you produced more or received more and gave it all away.

Collectively, this taught that accumulating a lot is not to be done for selfish reasons, to be hoarded away so that no one else can get access to your surplus. You were raised in a culture that shared and gave it away. It was better to give than to receive. This value was important to those that had status teachings. It reminded yourself and the community that your family is one of status, one that has the teachings to be socially and culturally responsible. The values, the hard work ethics, the cultural and ceremonial reinforcement of unselfishness and sharing, as well as respect for the spiritual aspects of the rights and skills to harvest natural resources, made a very unselfish society.

This “rise to wealth and status” was successful because you learned to use the gift you had to accumulate wealth. And, then, to prove how generous (unselfish) your “spiritual protector” was with you, you had to then empty your house by giving your wealth away and start over again. You did not, in this repeated socio-economic cycle, overharvest the resources

you depended upon to create your status and wealth. You had teachings, you had advise, you were ceremonially and culturally bond to ethics and values that forbid you to abuse the inherited right to harvest in the first place. The “first harvest” ceremonials were done before you started the official harvesting of the raw resources. You, and the family/extended family that helped you, were obligated to conduct the first harvest ceremony, so as to not insult your spiritual guardian or the spiritual balance of nature. All things were a part of creation and all things therefore had a spiritual creation and deserved to be honored, to be recognized.

This is an important concept. Do not lose it. All things are connected to the spirit. All things have spiritual being. All things have a song. All songs have a dance. All songs and dances belong to the way of spiritual observance. It is this process, with the knowledge gained and shared, that creates a real community awareness that the spirit can be manifested, outside expectations and reliance upon the manifestations of miracles. We experience the spiritual by participation and belief. We understand that a part of creation can have “pity” on you and give you a song that would be protective of you and your family and heirs, provided they (you) remained respectful. We hear stories such as “Eyes of the Changer” or how “Thunderbird Once Lived Here” (at Lummi), and know we have traditional knowledge about the truth of this paragraph. We know our winter society participants are engaged in this cycle of belief. The world if full of power and with proper teachings and preparation you can access that power.

As fishermen, in a tribal community, at one time, we would have heard or been taught the stories associated with the powers to harvest salmon. We would know, for example, why “Mink” was located at Cherry Point, at one time. There are creation myths about the world around us. The stories (as myths) taught how the world came to be, and how the various subparts came to be a part of the whole. In the case of the salmon, beside the story of Mink, we can relate to

a few other salmon-specific stories. One is how Raven Received the Salmon Children from Salmon Woman. The second story is about how Brother Bear violated the Salmon in the Spawning Beds. The third is about how the first salmon are scouts that lead the salmon home, the last are the rear-guards that make sure they all return to the river.

The knowledge of these stories go hand in hand with the knowledge as to why you have to conduct the First Salmon Ceremony. The spiritual teachings that we have “a gift” that can leave us if we are not careful in the way we use it is well taught in tribal society. If we do not practice respect toward the parts of nature that provides for us through the exercise of our gift then we could lose that gift. In the first story, the salmon are given to Raven’s people as the spiritual sacrifice of Salmon Woman. We are taught how to respect her children (because they have spiritual existence and are unselfishly providing for us) by not over-harvesting. We are taught to, further, appreciate the salmon in the ways we butcher them and dispose of their unused remains (restoring their remains to the river). In the second story, we are taught to respect the female powers of creation of life, and to stay away from the spawning beds of the salmon. In the third story, we do not take from the start of the run or the extreme end of each run of salmon. This process of limiting early and late harvests of the salmon populations were done to make sure we do not narrow down the time spread of the specific salmon runs. Of course there are more symbolic teachings in the stories, but the idea is that they combine, in tribal teachings, to provide us a way to understand that our actions impact nature, if we do not expect better of each other and hold each other accountable.

Interwoven through this collective knowledge about nature and our dependency upon it, are rituals and symbols. When you practice a ritual with others, even if you do not believe in it yourself completely, over time you begin to accept it and in time appreciate it as being real. A couple times I told the salmon story to fishermen and ritualists (that were fishermen as

well) when they were not involved in winter rituals. In both times, there was some dismay as to why I would tell them “children’s stories.” They missed the understanding that story telling was once inherent in our oral teachings system. These stories helped transmit values and teachings to the listening audience. It reinforced what they knew and what they were expected to transmit to their children as a part of the “cycle of advice.” Community knowledge and sharing reinforced the family advice.

I told a couple hundred fishermen about Bear and the Steelhead, which was an attempt to remind them we have oral history about staying out of the “Salmon spawning grounds.” The fishermen rejected the story because they wanted to fish upon a salmon run that was getting close to being eligible for listing under the Endangered Species Act. They argued with me (I was the tribal fisheries director then). They yelled out that they have treaty rights to fish. They rejected the call for a permanent conservation closure until an elder stood up and proclaimed, “You are right. Let’s take every last salmon entering the river and when we are done we will go up to the spawning grounds and stomp on every last one of their eggs.” All the fishermen got up and went home. We have not fished on the Spring Chinook since 1979 because of this acceptance of cultural duty.

Our teachings, our stories, our ceremonials (e.g., Seyowyn), our observance of the natural forces of nature, have a healthy respect for the Life/Death/Rebirth Cycles. We are born, we lived, we die, and ceremonially we are raised from the dead (Seyowyn Initiation). The salmon are born, died, and then their bones & spirit return to the House of the Salmon Chief Under the Ocean. We want the new moon grow to the full moon and die and then start over again. The sun rises in the east, like the moon and stars, and disappear in the west, then rise again the next day. Winter, Spring, Summer, and Fall are the annual cycles and then it starts over. All these cycles teach us that our knowledge, our ceremonials, our beliefs are as dependable as the cycles of nature. In life, at one time, we completely depended upon this truth.

Today, our fishermen completely depend upon the cycles of the fish. Most can barely survive because the returning salmon runs are so low. Also, we do not have the same relationship with modern fishing gears as we once did with the traditional reef net system.

Symbolically, the reef net is a classic balance between the male and female powers. The men run the reef net and the women (I have been told) owned the rights. The set reef net has two sides that open up, like the legs of the female. The pot is like the receiving womb. The swimming salmon are like spermatozoa. We harvest but not over-harvest. The fishermen are taken care of. Then all men, women, and children that cannot care for themselves are provided for. It is a socially responsible way to care for the more needy in the community. This sharing, unselfishness, is rewarded by the access to surplus the following years. To have the surplus was proof that we fulfilled our duties ceremonially to respect the salmon as well as part of our gear and the location that we conducted the harvest within. Everyone that helped with providing the capacity to conduct the harvest was respected, acknowledged, appreciated, and thanked.

A sudden lost of access to “surplus” and even enough to care for your own extended family was indicative that something was culturally, ceremonially wrong. You may have not paid proper respect to the details of how to conduct the first salmon or first harvest ceremonials. Or, you may have been too selfish by not helping others or not sharing the surplus that you received and stored. This resulted in a tribal/social stigma. People may whisper as to why they think this happened, but having been taught to be too polite to say it out loud you did not hear the whispers.

Let us think about it this social interpersonal relationships in light of reef netting. At one time, someone would make the ropes for the net. Someone would make the anchors. Someone would make the netting for the pot. Someone would gather the seaweed for the walls and floors of the reef net. Someone would make the canoes and paddles and bailer. Each part of the gear was made by someone.

Community Updates

(Straits Salish Native Science about Pacific Salmon continued)

They, back then, harvested the raw materials for making their part of the reef net. They each did their "first harvest" ceremony before they gathered the raw resources. They made the product with respect, and was spiritually observant in accordance to family and community expectations. After all, if they fail, then there are those that they will not be able to help that may not make it through the winter because of that failure. They had ceremonial teachings that were handed down from one generation to the next on how to produce their part of the gear, how to bless it, and ceremonially use it. The collective knowledge of the group produced the completed reef net. This would have been a tremendous amount of work for one person to attempt to accomplish. And, the leader had rights to certain reef net sites that were prized for the access to the salmon migration route it was associated with. The leader gave access but the whole group produced results.

Let us assume that located in the various villages, of the Lummi, scattered throughout the modern named San Juan Islands, there are reef net sites in

close proximity to each village. All the villages had men and women that had, as parts of the family or extended families, done their part for creation or repairs to the reef nets or associated gear. They are ready for harvesting, when the salmon runs begin to migrate through their part of the territory. But, before official harvests take place, they must conduct their First Salmon Ceremony. With complete trust and faith in the teachings of all prior generations, back to the Ice Age at least, they conduct the ceremony in accordance to tradition. They took the first salmon, for the ceremony, from the expected large middle of the run, not the earliest salmon to arrive, nor the latest. Some villages made sure it was the elders that shared the first salmon, some gave it to the children first, and others made sure that all partook in it. But, each village was located along the migration route and were expected to conduct their honoring of the salmon ceremonially.

As the fins, bones, and head of the first salmon were carefully brought back to the waters, the people were silent and respectful. They knew that this salmon's spirit was going to

enter the water and return to the House of the Salmon Chief Under the Ocean. It's spirit returned to its grandfather's house and would, once again, physically manifest as a salmon in the following seasons, coming back to rivers. The salmon were part of the same cycle of life/death/rebirth, just as we were.

Does it make a difference that we have cultural ties to the salmon runs? Well, back in the late 1960's, Lummi was contacted by Dr. Heath. He had participated in the design of a system of aquaculture being introduced and implemented in Hawaii for the native communities there. He came to Lummi because he knew we had the same values associated with the salmon and other fish or sea foods. With leadership from Lummi, the Lummi Aquaculture Project began. In time, it was defunded. But, at this time of defunding, we needed a hatchery as a part of our implementation of the U.S. v. Washington fishing rights victory. Lummi reverence for the salmon, amongst tribal hatchery employees, taught them to respect the salmon by the way they treat and handle the salmon. So, they focused on not handling the

salmon as much as possible, from egg to fingerling and time of release. While the state was expecting a 3 to 5% rate of adult salmon return, the Lummis were expecting a 5 to 7% return. In addition, the Lummi salmon (Coho) were averaging a greater weight and size in those adults returning. Plus, the tribal employees had imprinted a desire into the Coho to return to the seapond site and not co-mingle with wild stocks in the river.

Our teachings warned that to go into the spawning beds would result in the destruction and damage to the salmon children. A great manifestation of this damage is the practice of clear-cut logging done by white society. It results in more rapid rain run off from the clear cut areas. This adds silt and logging debris into the creeks, feeder streams, and river beds. The silt loads smother the spawning beds. The debris tears it up. In my grandfather's generation (he was born in 1900), the deep water of Bellingham Bay resulted in the storm waters splashing the cliffs just above the small town of Marietta, Washington. The waves would hit their Model A Fords as they drove along the road there. Now, the silt from clear-

cutting has filled half of Bellingham Bay. You can walk to Bellingham from Portage at low tide, today. This resulted because about 100,000 dump trucks of silt would wash out into the bay annually since the white race began to clear cut the forests, to strip the mountains. And, the available salmon spawning beds have been become less and less. Added to this spawning bed damages has been the diversion of river water for agricultural, municipal or corporate needs, which further impedes adult salmon returns.

As a tribal society, we have to believe in the teachings of our ancestors. They believed we had a duty to respect all parts of creation. We were supposed to be unselfish. Our rights to harvest was limited by spiritual practices that taught us to not over-harvest, and to share what we received. This made us a "Tribal people." This is our tribe. We are a "Somebody" because we still have ceremonial teachings. Our traditional knowledge still guides us in our relationships with the natural environment around us. This is our source of Native Pride.

Thank you for listening my relatives.



HONORING YOUTH NATIONS

6TH ANNUAL
Lummi Youth Basketball Tournament

April 11-13, 2014

Lummi Nation School
Lummi Youth Rec Center & Mackenzie Gymnasium

Steven Toby (360) 303-5599
'Lummi Youth Basketball Tournament' on Facebook
Pre-Register Today

Community Updates

Lummi Fitness Center is proud to be participating in the *Four Tribes Fitness Challenge 2014* *March 30th - May 24th*

SAVE THE DATE for the Thirteenth Annual Four Tribes Fitness Challenge! The challenge is an eight week fitness event for community members 10 years and older and tribal employees.

REGISTRATION BEGINS: March 24th

Every participant must fill out a registration form.

REGISTRATION DEADLINE: April 5th

The challenge is to be active for 2 1/2 or more hours

a week.

Fitness Points:

For every 30 minutes of physical activity, you earn 1 fitness point. You can earn between 1 to 7 points each week for eight weeks.

Examples of activities include:

Hiking, Walking, Jogging, Dancing, Bicycling, Interval Training, Rowing/Pulling Machine, Elliptical Machine, Stair Master, Swimming, Floor Aerobics, Water Aerobics, Computer

Fitness Sports Training, Roller Blading, Canoe Pulling, Basketball, Chair Exercises

Recording: Once registered you will receive an email with the electronic activity recording form link. Weekly activity forms are to be submitted electronically or paper forms handed in each week to Lummi Fitness Center attendant on duty. All teams need a team captain to turn in weekly forms and keep the team moving! If you are on a team, give

your activity form to your team captain who will turn it in for you.*Team is ONLY for those who will be doing the same activities and exercising together at the same time for example a canoe club, PE class, running group.

Incentive: Exercise for at least 5 fitness points, 150 minutes, each week for all eight week.

Fitness Incentive: \$30 NIKE Retail Card Challenge

Winner: The Four Tribes Fitness Challenge winner will be the tribe with the most fitness points per team participant. The winning team will receive the annual Challenge plaque.

Sponsored By:

Northwest Washington Indian Health Board

Kwechost-ewxw

Lummi Fitness Center

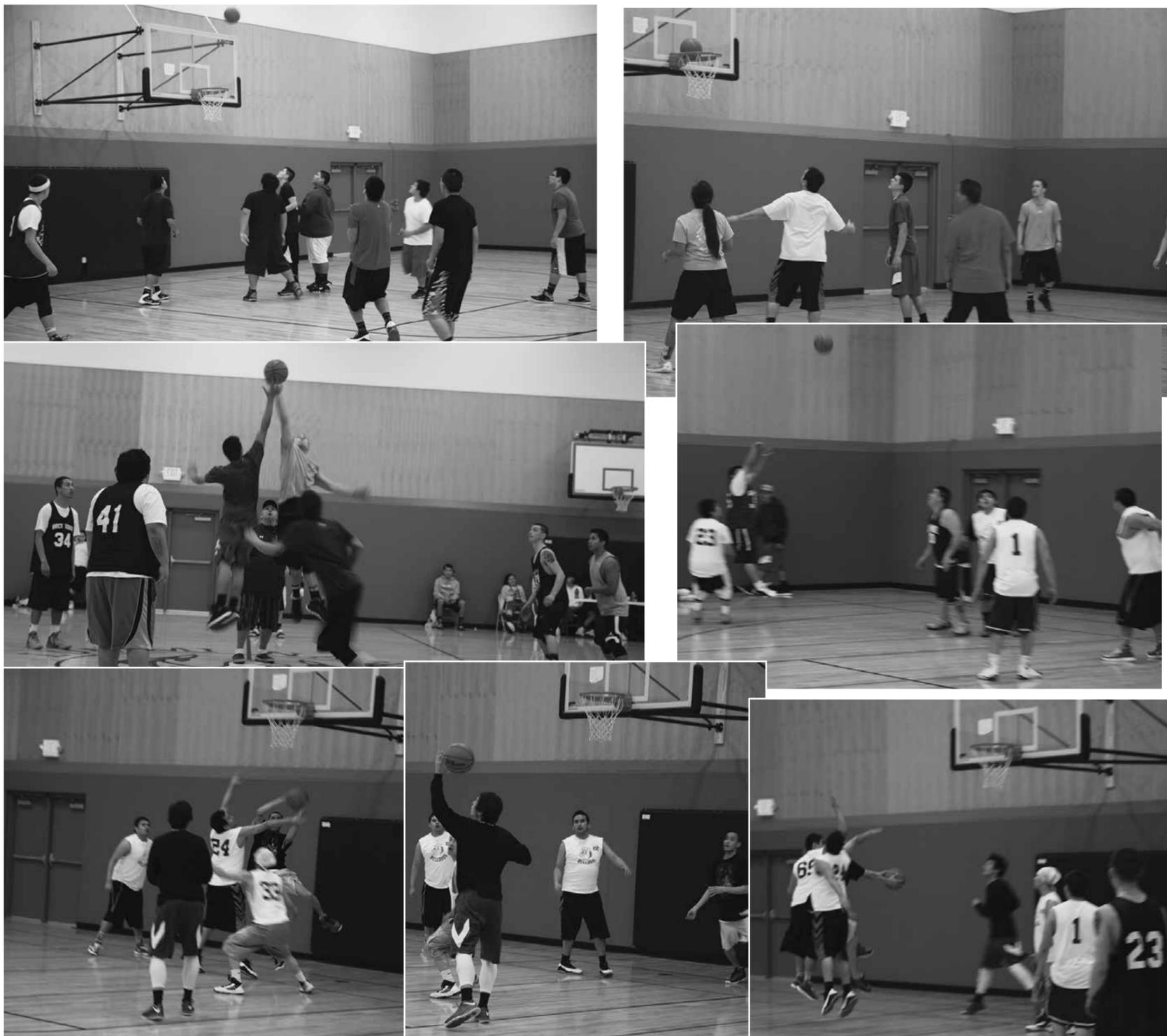
Main Number: 360-380-6964

Mon. - Fri. 5 AM to 9 PM

Sat. & Sun. 8 AM to 4 PM

Your choices for registration are: ELECTRONIC, open the link to fill out the form and press submit.
Individual Activity Form: <https://adobeformscentral.com/?f=UAsD67sHrj3myXbvC2Rx6w>
PAPER, print the attached individual or team pdf fill it out with pen and hand deliver it to LFC attendant on duty. Done.

Earls March Madness Tournament ~ March 19th





Spiritual Healing Gathering

Community Togetherness

starts 9am April 4th & 5th

Guest Speakers/Spiritual Leaders/Facilitators:

Elsie Baker
Brian Cladoosby
Joe McCoy
Harlan Sam Sr.
Merle Williams Sr.



Mary Helen Cagey
Joanne Hall
Vincent Misanes
Father Twohy
and more



Performances by:

Ray Hite Jr., the Jefferson Girls,
Malcolm Oliver & more

Friday

Events include: 9am Community Burning,
10am -Breakfast, Guest Speakers, Lunch,
Childrens Activities, Dinner, and more

Saturday

Events include: 9am Breakfast, Special Guest
Speakers and Performances, Lunch, Dinner,
a time for healing and more

**Friday Night
Candlelight Vigil**
Father Twohy
Mary Helen Cagey



All are invited
April 4th & 5th ~ Wexliem Building