

A calendar had no place in traditional life long ago.

For the people of the Salish Sea, the world itself was the calendar.

An awareness of seasons and the passage of time came in response to what was happening in the natural world. The calendar, for lack of a better term, was in response to an interactive relationship of the plants and animals around us, as well as the tides and stars.

The calendar this year focuses on traditional storytellers. Gifted storytellers can engage their listeners by animating voices, using gestures and creating the sounds of nature. Through these techniques people are able to visualize the story and ultimately remember the story. This calendar features 12 Lushootseed storytellers, though there were countless others over the millennia. Below each storyteller you'll see a QR code that will take you to the storyteller's page at TulalipLushootseed.com and links to stories associated with them.

The Lushootseed calendar is closely related to the lunar calendar, meaning there are 12 or 13 months in a year, and several time periods cover more than one Gregorian calendar month.

In 2024 there are 13 new moons.

In 2025 there will be 12 new moons.

The seasons, which the months are roughly based on are:

Fall pəd?uladx, Silver Salmon return.

Winter pədfəs, cold weather.

Spring ?uhi?hədəb, getting a little warmer.

Summer pədhədəb, hot season.

χiás - January is known as a period in the winter when your stomach sticks to your backbone.
 səx pupuhig əd - February is known as a windy time with many hard winds.
 waqwaqus - March is known as the time when frogs sing.
 slihibus - April is known as a time when you hear the voices of migrating cranes and swans.

pədča?əb - May is known as a time when you hear the voices of migrating cranes and swans.

pədstəg"ad - June is known as salmonberry season (lasts from early May to late June).

pədg"ədbix" - July is known as the native blackberry season (part of July).

pədťaqa? - August is known as the salal berry season.

pədköəxöic - September is known as the time the Silver Salmon returns (the run, not the 30 days).

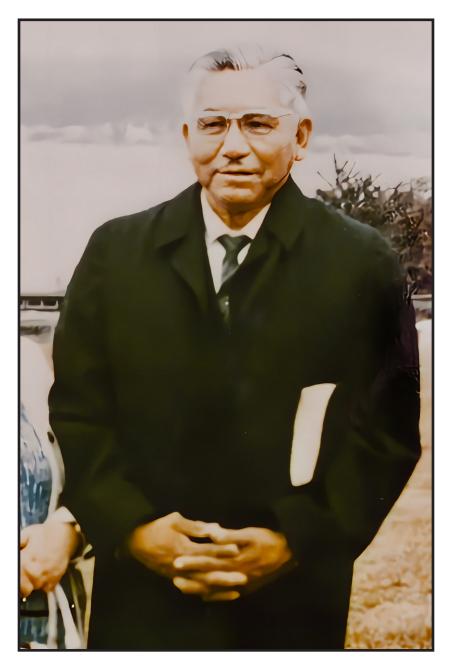
pədxöit'xöit'il - October is known as the time that many leaves fall.

pədɨxay? - November is known as the time when the Chum Salmon return (near Thanksgiving).
səxäicəlwa?s or pədšicəlwa?s - December is known as the time to sheath the paddles.
sɨukaləb - The thirteenth moon according to Chief William Shelton was called the "Little Moon."
pədxiwaac - The thirteenth moon according to Harriette Shelton was called the "Whistle of Robin. This moon was placed sometime in the middle of the year."

The days of the week, really came about after the introduction of Christianity.

The days of the week are based and related to Sunday.

xa?xa?ə4da+ (sacred day) is Sunday.
pə4q abac (the one after) is Monday.
scəbda+il (two days after) is Tuesday.
s4ix ə4da+il (the third day) is Wednesday.
sbuusə4da+il (the fourth day) is Thursday.
scəlacə4da+il (the fifth day) is Friday.
či+abac (right next to) is Saturday.



Hagan Sam carried on his family's work of upholding the traditional culture and being of use to the community. The language of his tellings he kept relatively simple for beginners, but in doing so he did not betray the high art of which he was a master.

His tellings abound in examples of the narrative strategies that have kept the Lushootseed story community alert and alive through the centuries. A story is told about the encounter between one of his ancestors and a prehistoric water being. The story illustrates how far back the Snohomish presence along this part of the coast extends.

One of his ancestors was a hereditary leader of the main Snohomish village in the 1820s or '30s when a landslide at xwuysad (Camano Head) caused the only known tsunami to have occurred killing a large number of Snohomish people.

His father, Casimir, was a celebrated storyteller, against whose memory our storytellers are still measured.

## s?adacut - Hagan Sam

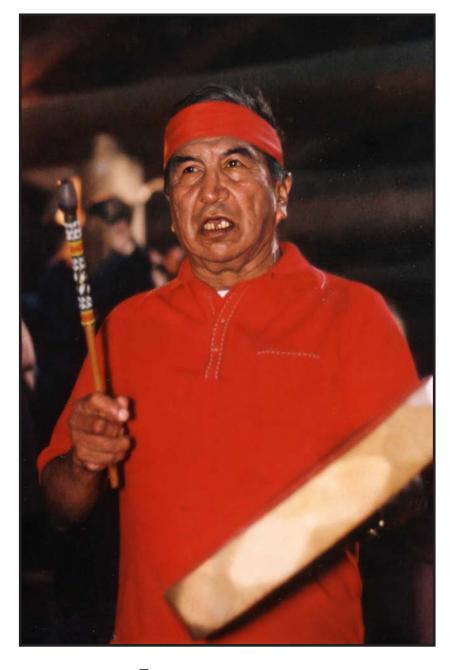
# Χiqs

ža?ža?ə4dat	ṕə4q"abac	scəbdatil	stix"ətdatil	sbuusə4datil	scəlacə4datil	čitabac
	1 4aŵt sjelce4dat New Year's Day	2	LAST 3	Hibulb Cultural Center	5	6
7	8 dx <sup>w</sup> ləšucid 102 begins	9	10	11	12	13
14	Tribal Offices Closed x"i? k"i g"əs?ahčə4  Martin Luther King Jr.	16	FIRST 17	18	19	20
21	22	23	24	FULL 25	26	27
28	29	30	31	1	December 2023       S     M     T     W     T     F     S       1     2       3     4     5     6     7     8     9       10     11     12     13     14     15     16       17     18     19     20     21     22     23       24     25     26     27     28     29     30       31	February 2024  S M T W T F S  1 2 3  4 5 6 7 8 9 10  11 12 13 14 15 16 17  18 19 20 21 22 23 24  25 26 27 28 29

Since he was a boy, Raymond Moses was taught the importance of the old teachings. He remembered the culture, the language, and the oral storytelling traditions of the Snohomish people. He never lost sight of those values and traditional ways. In fact, leaving those teachings for future generations became his legacy.

Raymond Moses was born in 1930. Carrying the ancestral name of his father and grandfather, ti-at-mus. His father, Walter Moses, was of the Suiattle Tribe and his mother, Marya Jones, was of the Snohomish. His grandparents were Billy and Julie Moses of the Suiattle, and Bill and Nancy Jones of the Snohomish. Nancy Jones, formerly Nancy Boomhouse, was the last of the true Snohomish.

He was proud of his heritage tying him to his grandparents. Whenever he would speak, he would bring out information about families, urging people to learn it for themselves, to know who they are and where they come from.



## ti-at-mus - Raymond Moses

## səx"pupuhig"əd

ža?ža?ə4dat	ṕə4q"abac	scəbdatil	s4ix"ə4datil	sbuusə4datil	scəlacə4datil	čitabac
	29	30	31	Hibulb Cultural Center Free Admission Day open til 8pm	2	AST 3
4	5	6	7	8	9	10
11	12	13	14 ha?4 sšažtx~ə4datil Valentine's Day Ash Wednesday	15	FIRST 16	17
18	Tribal Offices Closed x"i? k"i g"əs?ahčə4	20	21	22	23	<b>24</b>
25	26	27	28	29	January 2024  S M T W T F S  1 2 3 4 5 6  7 8 9 10 11 12 13  14 15 16 17 18 19 20  21 22 23 24 25 26 27  28 29 30 31	March 2024 S M T W T F S 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31



In 1904 Harriette hayalća? Shelton was born to Chief William Shelton (1869-1938) who was of Snohomish, Skay-whah-mish, Puyallup, and Wenatchee ancestry and Guemes Island's Ruth (siastənu) Sehome (1857-1958) of the Klallam and Samish tribes. Chief William Shelton was a renowned storyteller, carver, and ambassador to the world for native peoples. His daughter, hayalća?, carried on the traditions of her father.

Among Harriette's many accomplishments was that of helping revive traditional dances, ceremonies, and the Lushootseed language. Encouraging tribal appreciation for a proud past.

In addition, Harriette served as the second female elected to the Tulalip Tribes' Board of Directors (and first Tribal Council Chairwoman).

She took a leading role in re-establishing the ancient First Salmon Ceremony at Tulalip — on the now-thriving reservation located just west of Marysville and north of Everett.

### hayalca? – Harriette Shelton-Dover

## wadwadus

ža?ža?ə4dat	ṕə4q"abac	scəbdatil	s4ix"ə4datil	sbuusə4datil	scəlacə4datil	čitabac
February 2024 S M T W T F S 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29	April 2024  S M T W T F S  1 2 3 4 5 6  7 8 9 10 11 12 13  14 15 16 17 18 19 20  21 22 23 24 25 26 27  28 29 30		28	29	1	2
LAST 3	4	5	6	Hibulb Cultural Center Free Admission Day open til 8pm	8	9
Daylight Saving Time Begins	11	12	13	14	15	16
17 St. Patrick's Day	18	19 ?uhi?hədəb First Day of Spring	20	21	22	23
24 Palm Sunday	PULL 25	26	27	28	29 Good Friday	30
31 pədšəqil Easter	1	2	3	4	5	6

Vi Hilbert was born July 24, 1918, in Upper Skagit, as an only child to Charlie and Louise Anderson. Vi was a mother of three, Denny, Lois, and Ron. Growing up, Vi went to 15 different schools. Vi was a storyteller, linguist, a fluent speaker in Lushootseed, co-author of the second Lushootseed dictionary, an advisor on the first dictionary, and an educator.

In 1967 Lousie George introduced Vi to Dr. Thom Hess, from the University of Washington(UW), who was translating a story recorded by Lousie Anderson, and writing a grammar book of Lushootseed, then called Puget Salish.

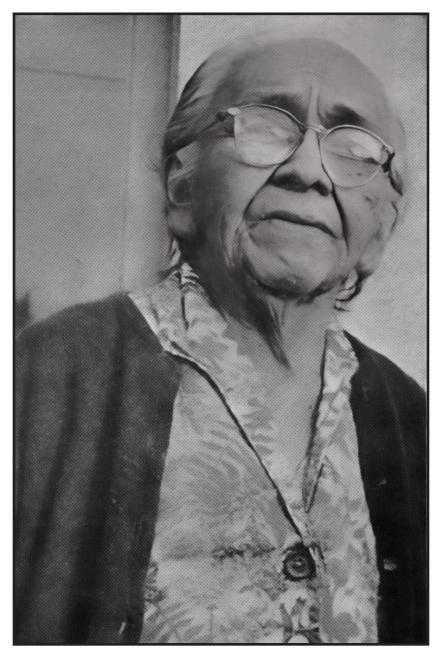
Later, Thom and Vi were writing lessons for daily language classes, a textbook, and her first Haboo Book of traditional stories that were told by her elders. She shared traditions, and stories with the Burke Museum, the Seattle's Storyteller Guild, and the National Storytelling Assn. Vi taught at the UW for 15 years, before retiring in 1988. Vi was named a Washington State living treasure in 1989. In 1994, she received a National Heritage Fellowship from the National Endowment of Arts which was awarded to her by President Bill Clinton.



## taq<sup>w</sup>šəblu – Vi Hilbert

#### slihibus

ža?ža?ə4dat	p944°apac	scəbdatil	s4ix"ə4datil	sbuusə4datil	scəlacə4datil	čitabac
	April Fool's Day	2	3	Hibulb Cultural Center	5	6
7	8 NEW 8	9	10	11	12	13
14	dx <sup>w</sup> ləšucid 103 begins	16	17	18	19	20
21	sləžil ?ə ti swatix"təd Earth Day Passover Begins	<b>23</b>	24	25	26	27
28	29	30 Passover Ends	1	2	S M T W T F S 1 22 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31	May 2024 S M T W T F S 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31



Agnes James was the daughter of Charles Jules, the last of the hereditary Snohomish leaders to be appointed by the United States government to hold an official position in his community.

Agnes made sure that the younger generations of her family knew where the family they came from. Agnes used to sit on a low bluff overlooking Tulalip Bay, with her cooking utensils by her side, knitting and waiting for the fishermen to come in. They would give her fish and shellfish, and she would fix dinner for all.

As people talk about Agnes, they evoke a person deeply involved in many walks of tribal life. She was one of four women who used to stand beside the priest at Mass, translating his words into Lushootseed for the congregation.

Marya Moses spoke often of the material and spiritual help that Agnes gave to the generation of young people who revitalized the longhouse way of life, after it had lain dormant for years. Among her pupils was Lance Taylor, Lizzie Krise's great-grandson, now a master weaver.

## lalacut – Agnes Jules James

# pədča?əb

×̃a?×̃a?ə4dat	pʻə4q"abac	scəbdatil	s4ix"ə4datil	sbuusə4datil	scəlacə4datil	čitabac
April 2024  S M T W T F S  1 2 3 4 5 6  7 8 9 10 11 12 13  14 15 16 17 18 19 20  21 22 23 24 25 26 27  28 29 30	June 2024  S M T W T F S  1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30		May Day	Hibulb Cultural Center	3	4
5 sləžil ?ə ti ?aci4talbix"čə4 ?u4iq"tub, ?ug"əlaltəb MMIP Day	6	<b>7</b>	8	9	10	11
12 sləxil ?ə tsi skwuy Mother's Day Free Admission at HCC for Moms	13	14	FIRST 15	16	17	18 Armed Forces Day
19	20	21	22	FULL 23	24	25
26	Tribal Offices Closed x"i? k"i g"əs?ahčə4  slaxdx"ə4dat Memorial Day	28	29	<b>30</b>	31	1

For many of us today, Martha is known as a person who devoted herself to preserving treasures from the past, however, during her life she welcomed and supported important changes.

During the 1930s, tribal leader William Shelton and his family conducted an outreach program designed to make the people of Tulalip better known to the non-reservation world. Martha was standing with the Shelton's, beating the drum and singing in support of their efforts.

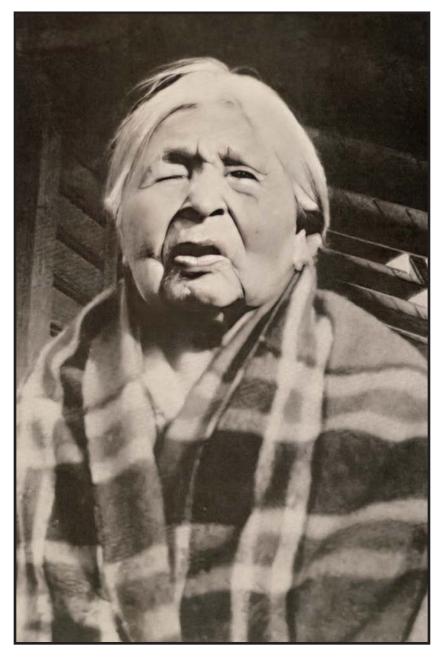
Martha was an enthusiastic participant in projects tape-recording traditional teachings. She spent extended periods, 10 years apart, working with different researchers, to whom she told some of the same stories. Thus, her legacy gives us a rare chance to investigate change and stability in the storyteller tradition. Martha's tellings of "Crow and Her Seagull Slaves" 10 years apart are very different. Both are funny, but in the later telling, Martha uses humor to convey her feelings about the loss of tribal lands and the consequent devaluing of Native identity.



#### səswixab - Martha Williams Lamont

## pədstəgrad

ža?ža?ə4dat	ṕə4q"abac	scəbdatil	s4ix"ə4datil	sbuusə4datil	scəlacə4datil	čitabac
May 2024 S M T W T F S 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31	S M T W T F S  1 2 3 4 5 6  7 8 9 10 11 12 13  14 15 16 17 18 19 20  21 22 23 24 25 26 27  28 29 30 31		29	30	31	1
2	3	4	5	Hibulb Cultural Center Free Admission Day open til 8pm	7	8
9	10	11	12	FIRST 13	<b>14</b> Flag Day	15
sləžil ?ə ti bad Father's Day Free Admission at HCC for Dads	17	18	Tribal Office Closed x"i? k"i g"əs?ahčə4  ?ulub ?i k"i x"əl ?ə ti pədstəg"əd Juneteenth	20 pədhədəb First Day of Summer	FULL 21	22
23	24	25	26	27	28	29
30	1	2	3	4	5	6



g<sup>w</sup>əq<sup>w</sup>ulċə?, Susie Sampson Peter, lived on the Swinomish Indian Reservation. She spoke the highest forms of the Skagit language, a northern dialect of dx<sup>w</sup>ləšucid.

Born at a time of uncertainty, she knew that many things would change. She understood that the life she knew, the life she was taught, would not be learned by future generations in the same manner.

A historian of her culture, and for her people, she welcomed the opportunity to preserve the language through recorded oral traditions of history, storytelling, and song.

gwəqwulcə? was born in 1863 in the area along the Illabat Creek, near Rockport, Washington. gwəqwulcə? was the eldest of seven children. gwəqwulcə? endured great change, born only eight years after the treaty signing. From recordings, she recounts the subtle nuances of cultural shifts. Her father, sbaqwəba?4, raised her under a strict discipline, as culture demanded at that time, in order to groom her to be a keeper of the culture.

## gwaqwulca? - Susie Sampson Peter

# pədg<sup>w</sup>ədbix<sup>w</sup>

ža?ža?ə4dat	ṕə4q"abac	scəbdatil	s4ix"ə4datil	sbuusə4datil	scəlacə4datil	čitabac
	1	2	3	Tribal Office Closed x"i? k"i g"əs?ahčə4  ti buus ?ə k"i pədg"ədbix Independence Day	<b>5</b>	6
7	8	9	10	11 Hibulb Cultural Center Free Admission Day open til 8pm	12	FIRST 13
14	15	16	17	18	19	20
PULL 21	22	23	24	25	26	<b>27</b>
28	29	30	31	1	June 2024 S M T W T F S  1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30	August 2024 S M T W T F S 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31

Born in 1857, siastənu was raised in one of the last Samish longhouses on Guemes Island. Her father si?hum?, commonly known as General Pierce, was of the Dungeness Klallam and of the Lummi, and her mother was ċi?sxwatuliċa of the Samish.

Born only two years after the signing of the Point Elliot Treaty, siastanu lived through many cultural shifts. Trade flourished in the region, with pelts and hides going out as ships brought tools, textiles, and other goodsin. siastanu recalls the arrival of liquor and the profound impact it had.

As settlers came to the area, the daughter's of tribal chiefs were sought for marriage. siastənu's elder sister, Julia, was married to a man named Fitzhugh, who was the superintendent of the coal mine in Bellingham, and later the Indian Agent. siastənu spoke English very well, which she learned as a teenager while living with her sister and brother in-law. Local ethnographer Wayne Suttles noted her command of English in the recording of the tribal history. Throughout her life, siastənu spoke four languages in all; S'Klallam-Samish, Snohomish Lushootseed, Chinook Jargon and English.



#### siastanu - Ruth Shelton

## pədťaqa?

×̃a?×̃a?∍4dat	p944, apac	scəbdatil	s4ix"ə4datil	sbuusə4datil	scəlacə4datil	čitabac
S M T W T F S 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31	September 2024  S M T W T F S  1 2 3 4 5 6 7  8 9 10 11 12 13 14  15 16 17 18 19 20 21  22 23 24 25 26 27 28  29 30		31	Hibulb Cultural Center	2	3
<b>4</b>	5	6	7	8	9	10
11	FIRST 12	13	14	15	16	17
18	19 ·	20	21	22	23	24
25	LAST 26	27	28	29	30	31



Harry Moses was born on November 15, 1878 up the Skagit River valley, in the town of Marblemount.

Harry and his wife Jessie had eight children, William Moses, Zatha Moses, Regina Moses Dallaire, Persina H Moses, Mahcina L Moses, Rydnillo W Moses, Anna B Moses and Arnold C Moses.

Harry's father was Will-Ab-To-Chub - Charley Moses, who was born in 1853. His mother was Sha-Sha-Bow-Lits-Ah, or Mary, she was born in 1852. Jesse's father was Bon-Quah-am.

The Moses family were heavily involved with their relatives and the Shaker church. They lived mainly in the Upper Skagit area, around Marblemount. They spent a good deal of time with the Anderson family. Vi Hilbert in her book "Haboo" wrote that her family, visited the Moses often, because they enjoyed each other's company. She wrote, "I loved to listen in. Harry had a wonderful sense of humor, which was well known. He loved to tell stories and his audience knew that they could count on him to embellish the facts, with a twinkle in his eyes.

### Wal La Sub - Harry Moses

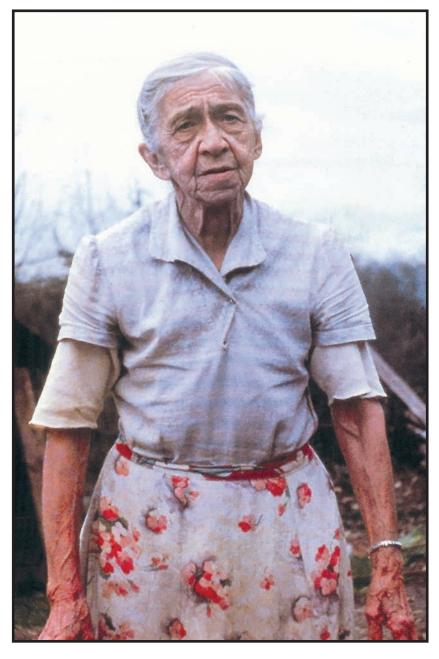
# pədk<sup>w</sup>əx<sup>w</sup>ic

ža?ža?∍4dat	pʻəqʻabac	scəbdatil	s4ix"ə4datil	sbuusə4datil	scəlacə4datil	čitabac
1	Tribal Offices Closed  x"i? k"i g"əs?ahčə4  sləxil ?ə ti syayus	3	4	5 Hibulb Cultural Center	6	7
Sləžil ?ə ti lužtədčə4 Grandparents' Day	Labor Day	C 10	11	Free Admission Day open til 8pm 12	13	14
15	16	FULL 17	18	19	20	21
pəd?uladx <sup>w</sup> First Day of Autumn	dx <sup>w</sup> ləšucid 101 begins	<b>24</b>	25	26	27	28
29	sləžil ?ə ti sləlal'žčə4 ti tuyəl'yəlabčə4 ?usax"əbtub Orange Shirt Day	1	2		S M T W T F S 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31	October 2024  S M T W T F S  1 2 3 4 5  6 7 8 9 10 11 12  13 14 15 16 17 18 19  20 21 22 23 24 25 26  27 28 29 30 31

Born in 1875, Lizzie Krise played an active role in helping to raise many children at Tulalip.

The late George Taylor, Lizzie's grandson, recalled her teaching him how to hunt, and how to hang up his game on a forked stick and return to collect it later. The first thing he shot was a robin. Later, George saw Lizzie plucking and cleaning the robin. "What are you doing, grandma?" he asked." I am getting this robin ready to cook," she told him. "You don't shoot anything you aren't going to eat." Experiencing life as a series of teachable moments, she was herself an embodiment of all teachings.

When UW linguistic student Thom Hess came to Tulalip, Chairman Sebastian Williams could not think of anyone better for him to talk to than her. Lizzie had the courage to start working with him, and her decision set in motion the preservation of our language. The recordings that Hess made with Lizzie are still in use in our classrooms today. Through Lizzie, Thom was introduced to the two people who became his greatest advisers and teachers, Martha and Levi Lamont.



### či?salalcsəb - Lizzie Krise

## pədx"it'x"it'il

ža?ža?ə4dat	pʻə4q"abac	scəbdatil	s4ix"ə4datil	sbuusə4datil	scəlacə4datil	čitabac
September 2024  S M T W T F S  1 2 3 4 5 6 7  8 9 10 11 12 13 14  15 16 17 18 19 20 21  22 23 24 25 26 27 28  29 30	November 2024  S M T W T F S  1 2  3 4 5 6 7 8 9  10 11 12 13 14 15 16  17 18 19 20 21 22 23  24 25 26 27 28 29 30	1	<b>2</b>	Hibulb Cultural Center	4	5
6	7	8	9	FIRST 10	11	12
13	Tribal Offices Closed x"i? k"i g"əs?ahčə4  ?aci4talbix" ti?ə? sləxil Indigenous Peoples' Day	15	16	FULL 17	18	19
20	21	22	23	24	25	26
27	28	29	30	31 skayu?ə4dat Halloween	1	



Born in 1868 at Sandy point on Whidbey Island, William Shelton was growing up as his Coast Salish culture was being challenged and nearly destroyed.

Shelton was of Snohomish, Skay-whah-mish, Puyallup, and Wenatchee ancestry; his father was born on the Skykomish River and his mother in the Hibulb village, the northern tip of Everett.

He attended the Tulalip Mission School, against his parent's wishes. While learning the new ways coming at him, he spent his time talking with tribal elders writing down their family stories, traditions and memories. He continued to talk with elders his entire life.

While Shelton was often called "Chief," it was actually his working title as, Tulalip Chief of Police, he was more known for his cultural works, bridging the gap between the new white arrivals and his Coast Salish heritage.

Shelton went on to carve four story poles, these stories were put into his book, "Indian Totem Legends of the North-west Coast Country,"

### Whea-kadim - William Shelton

## pədxx ay?

		-				
×̃a?×̃a?ə4dat	p94d_apac	scəbdatil	s4ix"ə4datil	sbuusə4datil	scəlacə4datil	čitabac
October 2024       S     M     T     W     T     F     S       1     2     3     4     5       6     7     8     9     10     11     12       13     14     15     16     17     18     19       20     21     22     23     24     25     26       27     28     29     30     31	December 2024  S M T W T F S  1 2 3 4 5 6 7  8 9 10 11 12 13 14  15 16 17 18 19 20 21  22 23 24 25 26 27 28  29 30 31		30	31	NEW 1	2
Daylight Saving Time	4	5  Election Day	6	Hibulb Cultural Center	FIRST 8	9
10	Tribal Office Closed x"i? k"i g"əs?ahčə4  tubtubšadadə4dat Veterans' Day	12	13	14	FULL 15	16
17	18	19	20	Tribal Offices Closed x"i? k"i g"əs?ahčə4 ?əst'ig"idə4dat Thanksgiving Day	Z2 Tribal Office Closed x"i? k"i g"əs?ahčə4  dx"lilapə4dat Tulalip Day	23
24	25	26	27	28	29	<b>30</b>

Born on June 16, 1892, in Lyman, Washington, east of Mt. Vernon. Dora was married to Felix Solomon in an arranged marriage. Dora's granddaughter, Vernell Lane, recalls being told how the two arrived at a set location in separate canoes when they were joined together on July 3, 1907. The pair settled on the Lummi Reservation. Dora and Felix had eight children, six boys and two girls.

Dora Solomon spoke Lushootseed, the Lummi language and broken English. Vernell Lane, says her grandmother's Indian name was se'nine and se'hash, and that she often switched between Lushootseed and Lummi as she spoke. She loved to tell numerous stories to all her children and grandchildren.

Dora was a skilled basket weaver and was active in the tribal communities of Lummi and Upper Skagit, as well as Swinomish. She and her husband Felix were known as gracious hosts, having plenty of seafood to offer guests. In her later years, she worked with Vi Hilbert to record the stories she knew, along with the teachings she learned.



### se'nine - Dora Williams Solomon

#### səx<sup>w</sup>šićəlwa?s

х́а?	ža?ə4dat	ṕə4q"abac	scəbdatil	s4ix"ə4datil	sbuusə4datil	scəlacə4datil	čitabac
	1	2	3	4	5	6	7
					Hibulb Cultural Center Free Admission Day open til 8pm		Pearl Harbor Day
FIRST	8	9	10	11	12	13	14
FULL	15	16	17	18	19	20	21  pədťəs First Day of Winter
LAST	22	23	Tribal Offices Closed x~i? k~i g~es?ahče•4  pedža?ža?il Christmas Eve	25 pədža?ža? Christmas Day	26  Hanukkah Begins	27	28
	29	<b>30</b>	New Year's Eve	4aŵt sjəlcə4dat New Year's Day	D C C C C C C C C C C C C C C C C C C C	November 2024 S M T W T F S 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30	S M T W T F S 1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31

