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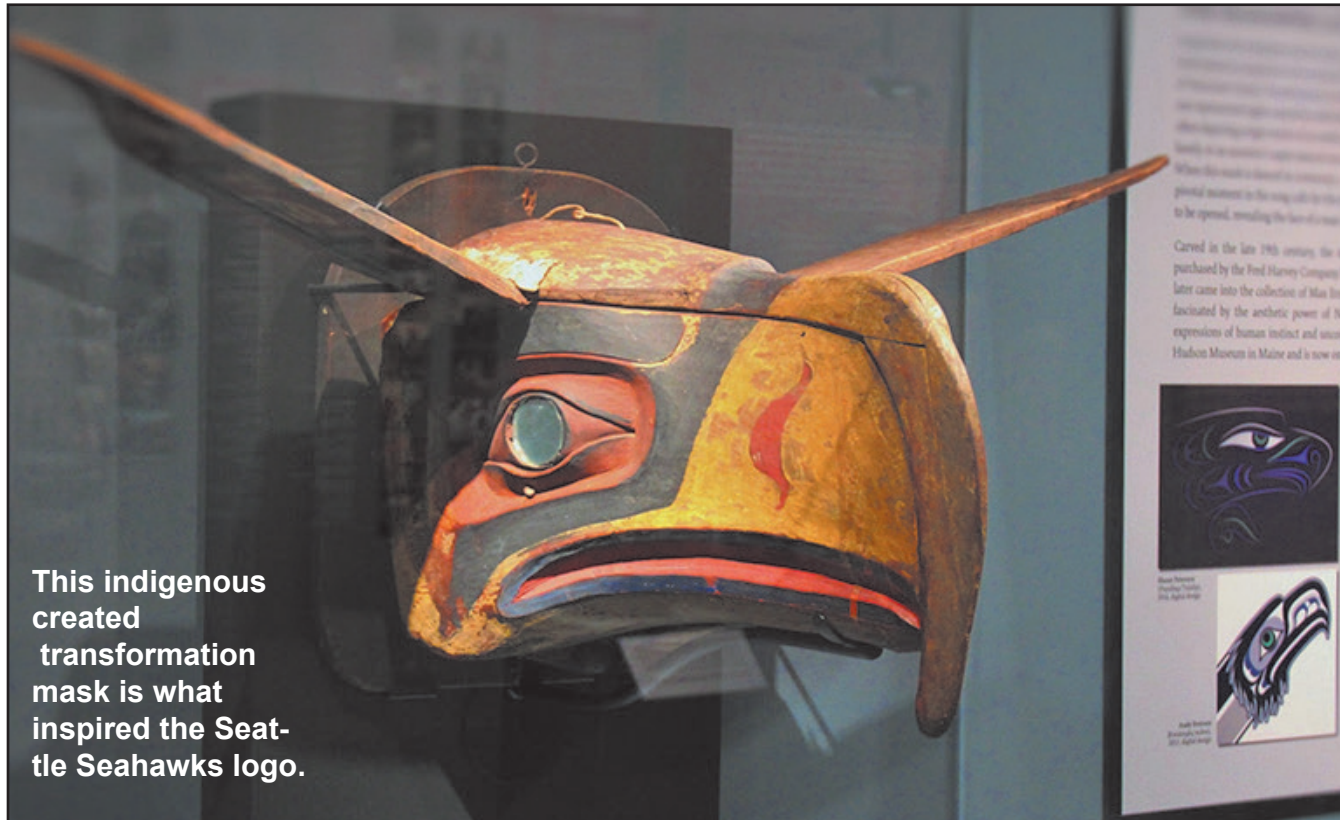
Volume 41 No. 4

syəcəb

Saturday January 30, 2021

(Tulalip See-Yaht-Sub)

From inspiration to artistic reimagining, Seahawks logo embraced in Coast Salish territory



By Micheal Rios

Tampa Bay's football team is heading to the Super Bowl. And with their participation in what is typically the most watched American television broadcast of the year, an estimated 115 million households will tune in February 7th to see a squad of Buccaneers compete against the Kansas City Chiefs. Not any specific Chief mind you, like say one representing any of Native America's 574 federally recognized tribes. More like the stereotypical kind of Chiefs that a certain segment of American culture just won't let go of.

However, instead of lambasting yet another professional sports team's name and mascot for clearly misrepresenting Native culture, let's

See **Seahawks**, page 2

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Tulalip Tribes
6406 Marine Drive
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Tulalip programs unite for expectant mothers and future generations

By Calvin Valdillez

A long-practiced tradition in many Native American cultures has to do cause and effect, decision-making and understanding how an action taken today can have an impact on the quality of life for our people in the future. Through the seven-generation principle, tribes nationwide are making positive changes within their community whether it be educational, economic, cultural, financial, or health-based, keeping in mind our children's children. And for as far back as

many can recall, the ancestors of the Tulalip people have always had their descendants' best interest in mind, keeping the lifeways of the people alive during a time when cultural identities were being stripped away by forced assimilation.

"The babies are the future of this community, of the world in general," expressed Michelle Cooper, Betty J. Taylor Early Learning Academy Infant/Toddler Specialist. "I think it's important to make sure that we're supporting them as best we can, as well as their parents and their

families. We want to make sure everybody feels comfortable and knows we're a team. Like they say, it takes a village; and I think it's important to continue that on."

Keeping true to the seven-generation principle, several departments within the Tulalip Tribes have provided services for the youth of the community for years, starting from birth and extending past high school, ensuring the children are presented with many opportunities to learn about the traditions of their people as well

See **Mothers**, page 4



instead focus on our local football franchise. The Seattle Seahawks; a team that has been embraced by Coast Salish culture and whose logo is directly inspired from an Indigenous masterpiece.

In case you weren't aware already, there is no such thing as a seahawk. Ornithology experts, people who study birds, theorize the term 'seahawk' refers to a combination of an osprey, which is a bird of prey native to coastal North America, and a skua, which in our area we normally call a seagull. So if there isn't an actual 'seahawk' found in nature, then where did the inspiration for the Seattle Seahawks' logo come from?

The general consensus is that in 1976 the NFL commissioned a logo for the newly-formed Seattle football team. Then-general manager Ted Thompson wanted the Seahawks' logo to reflect "Northwest Indian culture." He and his team of concept designers must have been Native culture enthusiasts who stumbled across a truly remark-

able piece of Indigenous Northwest Coastal art. That artwork in question was a Kwakwaka'wakw (pronounced: KWA-kwuh-kyuh-wakw) transformation mask from north-eastern Vancouver Island.

Exquisitely hand carved in the finest local wood, it's easy to imagine the team of contracted designers becoming infatuated with the ceremonial mask depicting a mighty eagle with bold black and red formline accents unique to the traditional Coast Salish region. In its closed form, the eagle appears to be in motion with its wings spread, as if it's ready to soar.

According to curators at Seattle's Burke Museum, long before the Seahawks took the field at the old Kingdome, this hand-carved mask played an important role among the Kwakwaka'wakw people. Transformation masks represented rights owned by individual leaders, often depicting family origin stories or an ancestor's super-natural encounters. When this mask is danced in ceremony, a pivotal moment in the song

calls for the mask to be opened, revealing a stunning human face inside.

Carved in the late 19th century, the mask was purchased by the Fred Harvey Company before 1910 and later came into the collection of Max Ernst. Ernst, Picasso, and other Surrealist artists were fascinated by the aesthetic power of Northwest Coast masks, which they saw as direct expressions of human instinct and unconscious thought. After Ernst's death in 1976, the mask was acquired by a private collector. Eventually the privately held art collection came to be displayed publically, but always in its open position...meaning its likeness to the Seahawks logo was hidden from view.

In September 2014, the Burke Museum, located on the University of Washington campus, learned of the mask's whereabouts and launched an online fundraising campaign to bring the mask back to the Northwest Coast. It didn't take long to raise the money needed to

conserve, insure and ship the mask across the country. Within weeks of arrival the hidden history of the mask was unveiled and the origin story of the Seahawks logo went public.

While the details behind the origin story of the Seahawks' logo remained a mystery for decades, what has always been transparent and secure is a positive celebration by local Coast Salish tribes. All along the Salish Sea, tribal people have embraced the Seahawks logo and re-appropriated it into our culture.

"Great things inspire imitations. In the same way that so many Native people and white people and Asians are *inspired* by hip-hop, an artform created by black people, many people are inspired by our beautiful art," wrote attorney and Seattle resident, Gyasi Ross (Black-foot). "Native people have some beautiful artwork, and of course it inspires people to want a piece of it. The Seahawks logo is a perfect example of that. And we love it."

The Tulalip Tribes are successors in interest to the Snohomish, Snoqualmie and Skykomish Tribe and other tribes and bands signatory to the Treaty of Point Elliot, January 22, 1855

syəcəb, the weekly newspaper of the Tulalip Tribes

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In memoriam:
Frank F. Madison, 1923-2002
Sherrill Guydelkon, 1945-2008

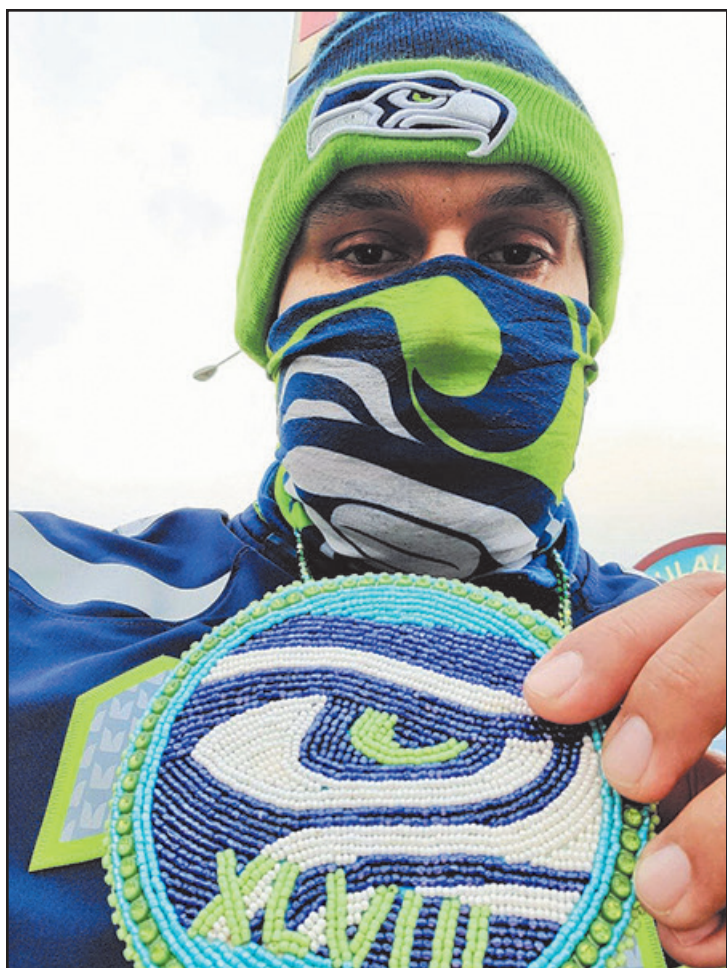


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Left: Josh Fryberg (Tulalip) fitted with all Seahawks everything, including a beaded Medallion and face covering.

Right: Dion Joseph (Tulalip) has remixed the Seahawks logo, giving it a more prominent Coast Salish design.

When opened, the transformation mask reveals its human presence and ceremonial details.



“But also, the Seahawks are actually active and respectful of the huge Native community here in the Pacific Northwest,” he added. “From speaking at graduations to speaking out against the Redskins mascot, the Seahawks have a great relationship with the Native community here, both urban and Reservation-based.”

Their commitment to Native communities is what distinguishes the Seahawks from so many other organizations that claim to honor Native culture with their logos and mascots, yet contribute little or nothing to their local tribes. The Seahawks have a history of making significant impact to the Tulalip Tribes in particular.

Back in 2008, Seahawk Bobby Engram collaborated with Home Depot, the Kaboom! Program, and Boys & Girls Clubs of Snohomish County to build a 50-foot by 50-foot playground at the reservation’s ‘Club’. In 2014, following the Marysville-Pilchuck High School shooting, the Seahawks hosted tribal member Nate Hatch and his family at CenturyLink Field, where they received the VIP treatment from players and coaching staff.

“It was great to meet Nate,” said Coach Pete Carroll to the *Seattle Times*. “We’ve communicated a little bit, and we’ve been connected to the whole Marysville-Pilchuck school and the kids. He was really excited to be [on the field]. His mom was there too, so it was really special

to have them. I’m sure he had a big day.”

Then in June 2019, Seattle Seahawks legend Michael Bennett hosted a once-in-a-lifetime football camp for Tulalip community youth. Nearly 250 participants from ages 7-18 had an opportunity to catch a pass from and do drills with the Super Bowl champion. Afterwards, Bennett stuck around to sign autographs and take photos with every single one of his adoring fans. Most recently, in October 2019, former Seahawks Cooper Helfet and Jermaine Kearse landed a seaplane right here in Tulalip Bay before spending an afternoon with thirty Tulalip youth.

A history of positive impact. Countless moments to uplift Tulalip youth and inspire them to always dream big. Promoting healthy lifestyle choices and physical fitness as a means of self-discipline to achieve long-term goals. The reciprocal

nature of Seahawk respect and appreciation for local tribes and the proud Native fandom they’ve received in return continues to manifest itself in truly imaginative ways.

For starters, its common place to see the Seahawks’ logo reimagined via Coast Salish designs in all possible mediums. Authentically produced by Native artisans, they’ve created blankets, clothing, beaded jewelry, eye-capturing medallions, wooden panels, furniture, flags, face masks, and even 6-foot tall, chainsaw carvings that celebrate the Seahawks’ Native roots. These items and more can routinely be found at powwows, all-Native basketball tournaments, and other Native vendor-friendly events around the region.

“The Seahawks have given back to our community in so many ways and really made a difference in the lives of our youth,” said lifelong fan and tribal member Josh Fryberg. His family of eight have a tradition once a year to get

Continued on next page

new Seahawks jerseys so they're always repping their favorite player. "I've been fortunate to experience most of their events held in Tulalip and witnessed firsthand our youth just light up being able to hang out with and throw around a football with their football heroes. It's encouraging for a lot of young athletes to know it's possible to become a professional athlete or future Seahawk through hard work and dedication.

"As for the connection between the Seahawks and Coast Salish art, the roots definitely run deep," he continued. "For my family, we have a lot of Seahawks themed artwork created by very talented Native artists, both from Tulalip and other tribes. More than the art thought, the Seahawks mean family togetherness. Every Blue Friday we rock our jerseys and every game day we gather as a family to cheer on our Seahawks."

So yeah, the Seattle Seahawks aren't playing in this year's Super Bowl. Yet, in the hearts and minds of thousands of Coast Salish tribal members, the Seahawks will always be champions. Not because of a Vince Lombardi Trophy, but because our football team respects their local Native communities off the field. Where it matters most.

Mothers from front page

as succeed in their journey from adolescence into adulthood. But what many may not know is there are multiple departments within the Tribe that also help soon-to-be Tulalip tribal members, offering services to expectant mothers before, during and after the birthing process.

For instance, Tulalip Family Haven hosts a weekly hangout specifically for the mothers at Tulalip called Mom's Group. Pre-COVID times, the group sessions allowed local moms the space to reflect, share ideas, create crafts with their children, take part in a clothing exchange and receive incentives such as car seats and diapers in bulk. Mom's Group also warmly welcomed first-time pregnant mothers to discuss what to expect as a new mom and express any emotions they may be going through so other moms could in-turn relate and offer words of advice to help her work through any struggle she may be facing. Throughout the past year as we navigated the pandemic, Mom's Group continued to gather on a weekly basis via the Facebook messenger app.

"We are a support group that allows mothers and women raising kids the opportunity to come together," said Sasha Smith, Tulalip Family Haven's Family and Youth Support Coordinator and Mom's Group moderator. "We wish to provide a sense of belonging, a sense that there's other women in our community to support each other, a place where we can come and just talk about motherhood and ask questions that are hard to ask your doctor or anybody in your family. They're able to open up

and just have a healthy discussion about childbirth and raising your children."

She continued, "We are still continuing on with Moms Group, virtually. We're able to do it over Facebook, we still meet every Tuesday from 11 (AM) to Noon. We just drop-in for about 5-10 minutes, we make sure there's some kind of lesson. It's amazing to see that they still have those strong connections with each other and that they still really enjoy showing up every Tuesday and having that time with their friends on Zoom."

The Betty J. Taylor Early Learning Academy, commonly referred to as TELA, has also stayed in touch with their students and families throughout the pandemic. During normal school years, the academy routinely held workshops for expecting parents that focused on the importance of early childhood development and worked with the parents, helping them get situated and ready for the new baby. TELA recently resumed in-school instruction again, but are not back to full capacity as of yet, and are still offering Zoom lessons to a handful of students.

Said TELA Director, Sheryl Fryberg, "Right now, TELA is doing a lot of Zoom meetings with our children and families. We are only providing direct services to up to 75% of our students, I think we maybe have, more realistically, about 60-65%. And then with the rest of the students, the teachers do Zooms with them and provide activity packets, so they're still receiving educational services from us. We want to provide all the support that we can, and especially

with our young moms and just moms in general, they need support when they're isolated and not seeing their families. We want to always make sure that they know that we're here for them."

Another department that assists pregnant mothers and new families is Tulalip Community Health, through the birth equity grant.

"I am a Community Health nurse, as my primary role, and I have an background in OB," explained Morgan Peterson, Tulalip Community Health Nurse. "I've been a part of the birth equity grant which is focused on improving birth outcomes for pregnant women and the young children that they have. So, in my role, I try to focus on the nursing portion of it, case management of at-risk pregnant women and those young babies that have had NICU stays, being a hospital liaison for them."

Added Shayleigh Tucker, Tulalip Community Health Advocate, "I really like to call it a doctor translator. We are able to be the in-between, between the community language and the language that providers are using, and explain what they're doing. We also work with people's care teams to get them the best suitable care available. We were going to medical appointments with people before COVID. Right now, patient advocacy looks a lot more like helping our community members feel empowered in their prenatal care, it's a lot more text and call-based."

Throughout the COVID-19 outbreak, these departments have remained readily available

to expectant mothers and have continued offering their services and resources. And now, taking it a step further, they are combining forces to reach even more people within the community who may not know what they have to offer new moms and young families, as well as to better serve their current clientele.

"Our plan for the new group, MCHC, is to establish a monthly parent education discussion group," said Family Haven Manager, Alison Bowen. "Our plan, for now, is Zoom education for the community. MCHC stands for Maternal Child Health Committee and the purpose of this group is to bring together all the different Tulalip entities that are working with families with young children, up to age five. Since we're all serving these families in different ways, we thought why don't we all come together, find out what families we're serving and not serving, what might be some problem areas where we can improve, what additional outreach we can do, as well as using our funds and our knowledge in the best way, so we're not duplicating services, but building on each other's strengths."

Officially kicking-off in February, MCHC will host a class once-a-month through Zoom, offering information to expectant mothers and their families and also providing any resources or services they might require. Originally a concept that formulated in the library of old Tulalip elementary school, roughly six years ago, between TELA and Family Haven, the idea has now come to fruition and MCHC members are excited about the new collaborative venture.

"I'm excited about the

cohesiveness between all of us coming together,” Morgan stated. “And also, for the families to also see that we’re all united, working on the same things to support everybody, their children and their families.”

“I like this collaboration that we have going on,” said TELA Birth to Three Assistant Manager, Marci Vela. “There’s a lot of resources that our pregnant moms might not know they have access to, and they kind of lose out on those services. This is a good way to let them know they have the support of all of us as a community.”

The once-a-month MCHC classes will have a new theme every session and each department will take turns with the hosting duties, in which they will include an educational component as well as some fun activities. The participants will also get the chance to receive incentives, ask questions, address any of their fears or concerns, as well as connect with other mothers and discuss the few challenges and many successes that come with being a new mom.

MCHC has a number of ideas for the upcoming classes including a Father’s Day event, doula training, and lactation and feeding education.

“I am a certified lactation educator and provide lactation and feeding support for infants and young children,” said Tulalip Child Health Educator, Erika Queen. “Pretty much any way of feeding an infant and child, I’m happy to help with.”

With the establishment of the MCHC, Family Haven, TELA, Community Health and

beda?chelh are creating a better tomorrow for the future generations of Tulalip, not only by taking care of their soon-to-be membership before birth, but also ensuring that the mothers are in a healthy state -mentally, emotionally, and physically during the early stages of the beautiful journey known as motherhood. More details will begin to arrive in the upcoming weeks as MCHC gears up for their very first Zoom event, happening this February. Stay tuned to Tulalip News for more information and help spread the word to those who could benefit from the services, education and resources provided by the Maternal Child Health Committee.

Sasha expressed, “We’re such a close-knit community, most people know each other and everybody’s intertwined in family. I think it’s important to have an additional outlet. Yes, you can go to your aunts and to your grandmas to get advice, but sometimes it’s refreshing to come together and gain that knowledge and support

from your peers. To help them understand that they’re all going through similar things and that they can get through whatever it is they’re going through together.”



Health

Problem gambling “what most do not know”

Submitted by Sarah Sense-Wilson

It’s a good bet that when a problem gambler seeks treatment for other physical health or mental health problems he or she will be undiagnosed and untreated for the gambling problem. “Our research shows that 2 to 3 percent of the U.S. population will have a gambling problem in any given year,” said Keith Whyte, executive director for the National Council on Problem Gambling in Washington, D.C., “and many of these gamblers first go to their primary care providers complaining of stress-related problems such as migraines, insomnia, stomach ailments and even cardiac distress.”

Whyte noted that few, if any, health care professionals routinely screen for problem gam-

bling. “Of the thousands of problem gamblers who receive medical intervention every year, few are ever diagnosed with the gambling disorder,” Whyte said. “The doctors end up treating the physical symptoms and not the underlying mental disorder that caused the symptoms.”

In fact, a study of gambling disorders published in the Archives of Family Medicine found that about 10 percent of all patients entering the primary health care setting met the criteria for problem gambling. And the missed diagnoses don’t only happen in primary health care.

Whyte said, “Several studies have placed gamblers at higher risk for depression, as well as alcohol and drug abuse. So the gambling addiction may go unscreened and untreated by the mental health care system as well.”

Most intake forms for treatment ask details about a person’s mental health history, including drug or alcohol use. They don’t even list problem gambling anywhere on the form, and neither the doctors nor social workers nor counselors are trained to ask about it.

“They miss the gambling diagnosis because they don’t ask,” said Mia Moran-Cooper, executive director of the Problem Gamblers Help Network of West Virginia, who chairs this year’s national Problem Gambling Awareness Week campaign. “Most gambling addicts are in denial. They won’t volunteer information about their gambling problem because they think they can quit at any time.”

To learn more or to find more help, call 360-716-304 or toll free (800) 547-6133 or visit www.ncpgambling.org. *Article by National Council on Problem Gambling.*

Tulalip Tribes Family Services provides free services for Problem Gambling, supporting Individuals, family members and anyone interested in learning about problem gambling. Virtual telehealth and confidential care. 360-716-4304

Quil Ceda Tulalip Elementary student honoring

Submitted by Nate Davis, Social Emotional Learning Interventionist And Yolanda Gallegos-Winnier, Assistant Principal

Mission: QCT family actively works to change the story of education for the Tulalip community, while working towards healing and decolonizing educational practices that will continue to empower and motivate every member to learn, grow, and promote our students to be safe, healthy, and positive within the community.

Classroom Honorings:

At Quil Ceda Tulalip Elementary (QCT), we believe in

“filling a student’s cedar basket”- which means being positive and supportive with our students through a strength-based lens. In our school, we have two guiding principles that set the standard for how students interact: they are the Tulalip Tribes’ Tribal Values and the school’s guidelines for success (also known as the GROWS expectations).

QCT classes work together to live these values and guidelines, and when that work is recognized by an adult in our building, those classes earn a “BrainTree.” Classes work together to earn 25 “BrainTrees” and a celebration chosen

by the students follows. Additionally, those classes are honored in the syəcəb, in hopes that the community can take pride in understanding the role we all play in shaping a successful learning community.

Typically with all the excitement and nervousness around a break in school, it can be extra challenging for classes to be at their best, but we set a new record right before winter break for classes reaching

the 25 “BrainTree” mark! Way to go students! This week we would like to honor the following classes for their hard work in earning 25 “BrainTree” tickets:

- Mrs. Morgan’s 2nd Grade Class
- Mrs. Palacios’s 2nd Grade Class
- Miss Raser’s 3rd Grade Class
- Mr. Carpenter’s 4th Grade Class



INDIAN EDUCATION PARENT COMMITTEE ELECTION PROCESS

NOMINATION MEETING

**THURSDAY
FEBRUARY 4**
**ZOOM MEETING
882 4036 4231**
AT 5:30PM

IEPC Updates

Nominations for Parent Committee Elections

- Chairman, Vice-Chairman, Secretary/Treasurer, Parent Representative, Other Native Parent Representative and Elder Representative
- For Parents/Guardians & Grandparents of Native students enrolled in the Marysville School District (Student names will be verified).

IN-PERSON VOTING

**TUESDAY
FEBRUARY 9**
**DRIVE-UP VOTING
7AM TO 6PM**

Voting open from 7:00am – 6:00pm
Greg Williams Court
6700 Totem Beach Rd, Tulalip

Quick and safe drive-up voting.

BALLOT COUNTING

**TUESDAY
FEBRUARY 9**
**ZOOM MEETING
860 7252 1663**

Ballot counting starts at 5:30pm
Live on Zoom Meeting
Announcement of winners at 6:30pm
Live on Zoom Meeting
Winner Speeches

Non-Discrimination: Marysville School District does not discriminate in any programs or activities on the basis of sex, race, creed, religion, color, national origin, age, veteran or military status, sexual orientation, gender expression or identity, disability, or the use of a trained dog guide or service animal and provides equal access to the Boy Scouts and other designated youth groups. The following employees have been designated to address questions and complaints of alleged discrimination: Civil Rights Coordinator - Gregg Kuehn, Risk Management Supervisor, gregg_kuehn@msd25.org, 360-965-0110; Title IX Officer - Tracy Soren, Human Resources Director, tracy_soren@msd25.org, 360-965-0071; Section 504 Coordinator, Nancy Smith, Director of Categorical Programs, nancy_smithe@msd25.org, 360-965-0051; ADA Coordinator - Ginger Merkel, Executive Director of Special Education, ginger_merkel@msd25.org, 360-965-0174. Address: 4220 80th Street NE, Marysville, WA 98270. Website: www.msd25.org. Marysville School District is a drug- and tobacco-free workplace.

You can report discrimination and discriminatory harassment to any school staff member or to the district's Civil Rights Coordinator, listed above. You also have the right to file a complaint.

Please Note: Policies that address this issue are Policy 1210 "Non-Discrimination" & 5010 "Non-Discrimination and Affirmative Action". These Policies are available online at www.msd25.org, at your school, or at the District Office: 4220 80th Street NE, Marysville, WA, 360-965-0000.

FOR MORE INFORMATION PLEASE CONTACT:

Deanna Sheldon
deannasheldon3@msn.com

Jessica Bustad
jbustad@tulaliptribes-nsn.gov
360-716-4902



Tulalip Don Hatch Youth Center Tulalip Homework Support

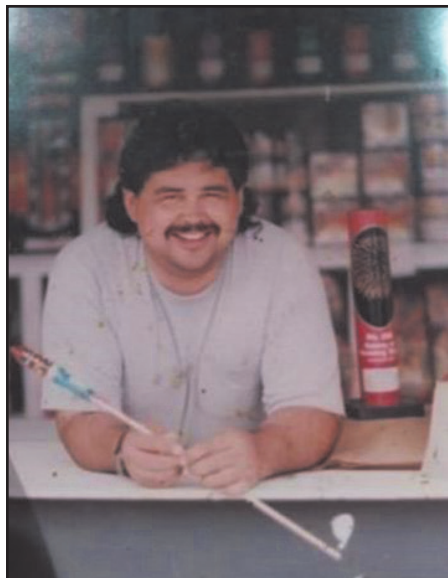
**Limited Hours Open
for Distance Learning**

TULALIP YOUTH CENTER
11AM-3PM
QUESTIONS: 360.716.4909

HOMEWORK SUPPORT
8AM-12PM

LIMITED SPACE CONTACT
DAWN SIMPSON 360.716.4646 DSIMPSON@TULALIPTRIBES-NSN.GOV

If you are experiencing ANY Covid-19 symptoms please stay home.
Temp checks at the door, masks are required
Please complete a membership form if you have not already done one.



Carnegie P. "Gee Gee" Hayes

February 14, 1966 -
January 16, 2021

A proud Tulalip Tribal member. Born to Merle A. Hayes II, Marvin & April Smith. Humble old man soul was his gift to our people. Commercial fisherman and hunter. His memories and love for

his family will always be remembered and shared.

He is preceded in death, grandparents Marya Moses, Neil Moses, Merle Hayes I, Marjorie Henry Hayes, Wife of 17yrs Carol Hayes, Sister Tamera Hayes, granddaughter Adrea Elliott, nieces Sophia Solomon, Victoria Russell, Wade Abuan Sr. Many family and friends. He leaves behind parents Merle A. Hayes II, Marvin & April Smith,

Ateesha (Issaac Elliott), Micheal McClellan Sr, Elieja Elliott, Kyliah Elliott, Amaya McClellan, Michael McClellan Jr., Bernadette Abuan, Holliday Hayes, Merle A. Hayes III, his girlfriend Tara Parks, and many family and friends of community.

Arrangements entrusted to Schaefer-Shipman Funeral Home.

Court Notices

TUL-CV-YG-2020-0768. SUMMONS BY PUBLICATION Tulalip Tribal Court, Tulalip WA. In Re the Guardianship of: M. R. C. TO: TROY EUGENE CARLSON: YOU ARE HEREBY NOTIFIED that a Youth Guardianship action was filed in the above-entitled Court pursuant to TTC 4.05 regarding the above mentioned youth. You are hereby summoned to appear and defend regarding the above entitled action at a hearing on March 11, 2021 at 9:30 A.M. in Tulalip Tribal Court, 6332 31st Ave NE, Suite B, Tulalip, WA 98271. Should the Court rooms be closed due to covid-19 you should call in to your hearing via GoToMeeting, phone number: 1-571-317-3112, access code: 286-262-589. NOTICE: You have important legal rights and you must take steps to protect your interests. IF YOU FAIL TO ANSWER JUDGMENT WILL BE RENDERED AGAINST YOU. Date first published: January 23, 2021

SUMMONS BY PUBLICATION TUL-CV-CS-2020-0726, Tulalip Tribal Court, Tulalip WA, TCSP #1775 TULALIP CHILD SUPPORT PROGRAM, Petitioner, vs. Kumiwut Moses (DOB 12/06/1986) TO: KUMIWUT MOSESE: YOU ARE HEREBY NOTIFIED that on November 5, 2020, a Summons and Petition for Establishment of Child Support was filed in the above-entitled Court Pursuant to Chapter 2.10 and 4.10 of the Tulalip Tribal Code. This is child support for EMC. You are hereby summoned to appear and defend the above entitled action in the above entitled court and answer on February 22, 2021 at 11:30 AM in Tulalip Tribal Court, 6332 31st Ave NE, Tulalip, WA 98271. NOTICE: You have important legal rights and you must take steps to protect your interests. IF YOU FAIL TO ANSWER AND/OR APPEAR JUDGMENT WILL BE RENDERED AGAINST YOU. Date first published: December 19, 2020.

SUMMONS BY PUBLICATION TUL-CV-CS-2020-0730, Tulalip Tribal Court, Tulalip WA, TCSP #1774 TULALIP CHILD SUPPORT PROGRAM, Petitioner, vs. Kenneth Celestine (DOB 10/29/1982) TO: Kenneth Celestine: YOU ARE HEREBY NOTIFIED that on November 5, 2020, a Summons and Petition for Establishment of Child Support was filed in the above-entitled Court Pursuant to Chapter 2.10 and 4.10 of the Tulalip Tribal Code. This is child support for EMC. You are hereby summoned to appear and defend the above entitled action in the above entitled court and answer on March 1, 2021 at 9:00 AM in Tulalip Tribal Court, 6332 31st Ave NE, Tulalip, WA 98271. NOTICE: You have important legal rights and you must take steps to protect your interests. IF YOU FAIL TO ANSWER AND/OR APPEAR JUDGMENT WILL BE RENDERED AGAINST YOU. Date first published: December 19, 2020.

TUL-CV-YG-2021-0117. SUMMONS BY PUBLICATION Tulalip Tribal Court, Tulalip WA. In Re the Guardianship of: G. C. R. TO: NICHOLAS GEORGE REEVES: YOU ARE HEREBY NOTIFIED that a Youth Guardianship action was filed in the above-entitled Court pursuant to TTC 4.05 regarding the above mentioned youth. You are hereby summoned to appear and defend regarding the above entitled action at a hearing on March 25, 2021 at 9:30 AM in Tulalip Tribal Court, 6332 31st Ave NE, Suite B, Tulalip, WA 98271. Should the Court rooms be closed due to covid-19 you should call in to your hearing via GoToMeeting, phone number: 1-571-317-3112, access code: 286-262-589. NOTICE: You have important legal rights and you must take steps to protect your interests. IF YOU FAIL TO ANSWER JUDGMENT WILL BE RENDERED AGAINST YOU. Date first published: January 30, 2021.

Seeds of Hope Through Recovery

Problem Gambling Awareness Community Gathering





Saturday

March 6th

6:00pm - 8:00pm

Virtual Event
ZOOM ID # 313 507 8314

Recovery

This is Who I Am

Join us for a community wide virtual gathering to uplift your spirit as we listen, learn and share our recovery journey and the fulfillment of personal aspirations. A panel of speakers in recovery will share their story “This is Who I Am”.

FEBRUARY 10TH

6 – 8 PM

ZOOM CODE: 313 507 8314

HOSTED BY: TULALIP FAMILY SERVICES PROBLEM GAMBLING
PROGRAM

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