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syəcəb

Saturday April 30, 2022

(Tulalip See-Yaht-Sub)



Following the Salmon Ceremony Part 2: Carrying the revival to future generations

By Calvin Valdillez

“My father was one of the main people to work with the elders to bring the Salmon Ceremony back. A lot of these songs were almost lost,” said Tulalip Chairwoman, Teri Gobin. “It was Harriette Shelton Dover and all these iconic elders that wanted to make sure this was carried on. That was so important. My mom was the one who brought the cakes, and we would visit and write everything down to keep it for future generations. And that’s what’s most important, that these young ones are learning now.”

See **Salmon Ceremony**, page 5

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Mother's Milk: The importance of breastfeeding



By Micheal Rios; images courtesy Indigenous Milk Medicine Week

As Tulalip's membership continues to increase, growing from approximately 3,600 in 2003 to 5,100 in 2022, so too does the number of newborn babies being enrolled into the Tribe every year. This baby boom, estimated at 120 per year, led to the Tribe investing in a whole host of Community Health related programs and services geared towards creating positive health outcomes for our youngest generation.

One such program is Maternal Child Health, wherein we find health educator Erika Queen of Alaska's Inupiaq tribe. She has been working with moms and babies for nearly seventeen years. A focus of hers is helping our Tulalip mothers understand the importance of breastfeeding.

See **Breastfeeding**, page 3

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American Red Cross

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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

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



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Breastfeeding from front page

With Tulalip's baby boom in full swing, it's a critical time to understand just how important mom's life-giving milk truly is. This may seem obvious to some readers, but recent statistics show the practice of following the CDC's recommendation of exclusively breastfeeding until baby is six months is in huge decline. In fact, by this standard, just 25% of infants at 6-months-old are receiving the litany of benefits that come from mother's milk.

Making the issue even more disheartening is the notion Native mothers and babies have one of the lowest exclusive breastfeeding rates at six months of any race or ethnicity in the nation. For our Native communities, breastfeeding is a public health issue. Because of the enduring health benefits breastfeeding provides, community leaders and medical professionals are making a concerted effort to reconnect Native women to the cultural tradition of breastfeeding. This is where Erika's vital role as a health educator and advocate for both mom and baby comes in.

"The most important reasons for nursing your baby is that you want to. If you don't want to do it, that is 100% your choice, I only advocate that people make that choice after considering the pros and cons of all your options. I've cried along too many parents who were informed that they "couldn't" or "shouldn't" breastfeed, only to find out that the reason given was due to that person/provider's lack of understanding or lack of knowledge," shared Erika.

"There is a myriad of reasons that show continuing to grow your baby from your body after birth is important, and that list keeps growing: lower rates of disease for baby, reduced risks of cancers, asthma, type 1 diabetes, ear and tummy infections, SIDS, and NEC (in preterm babies). Lower rates of disease for the birthing parent, too. Breastfeeding can help lower a mother's risk of high blood pressure, ovarian cancer, breast cancer, and type 2 diabetes.

Women who practice breastfeeding and meet their feeding goals also have a protective factor against postpartum mental health problems. This means that telling someone to stop



"I breastfeed because breastfeeding is healing and there are so many health benefits for my baby and me. Breast milk is the first food that gives my babies the healthy start they need in life. While nourishing baby, breastfeeding also creates a bond and teaches human connection. For me, breastfeeding is the biological norm. I've breastfed all 6 of my babies and each journey has been different which is why having education, information, and support is important."

– Stephanie Rupnicki, co-founder of Potawatomi Nation breastfeeding coalition

"Breastfeeding provides unmatched health benefits for babies and mothers. It is the clinical gold standard for infant feeding and nutrition, with breast milk uniquely tailored to meet the health needs of a growing baby. We must do more to create supportive and safe environments for mothers who choose to breastfeed."

– Dr. Ruth Petersen, director of the CDC's Division of Nutrition.

a successful breastfeeding relationship for their mental health is actually counterproductive. It also doesn't completely prevent mental health issues postpartum – it just means it lessens them and removing breastfeeding may actually make those problems worse.

Mother's milk is exactly what is needed by almost all babies. Its more than food alone, it aids our immune system in many ways – from the white cells and immune factors fed to baby (such as after baby's saliva tells their nursing parent's areola that baby was exposed to a germ at daycare) to feeding very specific gut bacteria that eat only oligosaccharides from human milk (not found elsewhere) – according to UCLA, 70% of the immune system is in the gut.

Breastfeeding/nursing can be an outstanding parenting tool. The act of breastfeeding releases hormones in parent and child that help to calm and connect – the love hormone, oxytocin – which can bring a tantrum to an end, heal more boo-boos than all the Band-Aids in the world, and build a bond and a relationship that is both strong and durable.

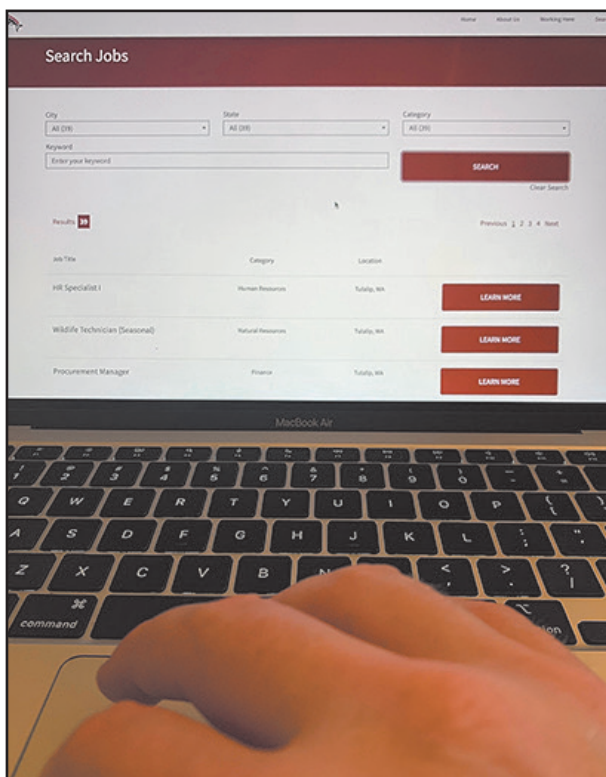
Science can tell us even more reasons that feeding babies the milk from their parent (or another human) is the ideal, but science doesn't begin to understand how breastfeeding can connect us back to our ancestors, renew our cultures, and deeply feel human in the face of trauma, and more than anything, it doesn't explain how it feels to look at your chubby baby smiling up at you with milk running down their chin rolls and think, "I made all of that."

I think the most important reason to nurse your baby is that you can and you want to," added the local health educator. "I nursed my baby because I knew it was the best possible nutrition, I knew it was more than just food, and I knew that it is how my ancestors fed their babies for eons."

If you are a new or expectant mother, or a mom multiple times over with a baby and simply want to ask questions about breastfeeding in a safe place with a health educator dedicated to a successful outcome, then please contact Erika Queen directly. She is here to assist you and eagerly awaits your questions. Her contact info is as follows:

Erika Queen
Maternal Child Health Educator
Cell number 360-913-2382 (text OK)
E-mail Equeen@tulaliptribes-nsn.gov

Hiring tribal candidates is essential for tribal government employment



By Shaelyn Hood

Tulalip Tribes currently has 39 job openings within tribal government, ranging anywhere from work in the health clinic, to law enforcement, education, in-office positions, etc. Some of these positions even offer as much as a \$2,500 signing bonus, and yet filling the positions has been somewhat difficult. The Human Resources department and Employment department are working tirelessly to find the perfect candidates and provide the Tulalip community with qualified personnel to take these jobs over.

Unfortunately, during the pandemic, much like many businesses, organizations, and tribal governments, Tulalip Tribes took an economic hit and had to make some difficult finan-

cial decisions. While they fought to keep their employees for as long as they could, eventually budget cuts had to be made. Inevitably, Tulalip lost a good portion of its staff, keeping their remaining staff based on seniority, and essential workers.

Since then, Tulalip has still been trying to maintain their current staff, while still formulating a plan towards rebuilding their employment numbers.

Executive Director of Human Resources, Amanda Hegnes, spoke about a hiring issue across the nation, and how medical/behavioral health positions have become the most challenging to fill. Tulalip has felt this as well with a Mental Wellness Therapist job opening they've had available since 2020.

Though some of the available positions are part of a niche job market, Amanda says that there are some ways to promote yourself as a candidate for these positions. These include earning the highest level of education pertaining to your job market, and expanding your job-related experience.

The hiring process for a typical position starts with listing advertisements, a screening, testing, interviewing, job offer and paperwork (UA & background checks), and finally onboarding.

It is no question that tribal members are preferred candidates when applying for positions within tribal government. Amanda talked about Tribal Code – Chapter 9.25 Tulalip Employment, that allows our membership and those who may support a Tulalip household to have first opportunity at an available position. It is because of this code that allows for tribal preference. They screen applicants in the order of Tulalip tribal members, spouse, parent or child of an enrolled Tulalip tribal member, current legal guardian (with court documentation of guardianship), or a domestic partner of a Tulalip tribal member, federally recognized Natives, federally recognized Native spouses, and current employees.

The current hiring process is set up to allow tribal members a better opportunity to obtain government-ran jobs. When publishing an open position, Employment Manager Nicole Zackuse said “the TTT Employment team will post the positions every Monday on their website and tribal Facebook pages. We also share harder-to-fill and niche positions on LinkedIn.”

Based on the latest tribal government employment records, of the 952 employees, Tulalip tribal members make up 450 (47%) of the current staff. 89 employees are either a spouse, parent or child of an enrolled Tulalip tribal member, current legal guardian (with court documentation of guardianship), or a domestic partner of a Tulalip tribal member. 83 employees are Natives enrolled

from other tribes and 4 employees are spouses of Natives who are enrolled in other tribes. Lastly, there are 326 non-Native employees.

For more difficult and niche positions, Amanda discussed that if a tribal member does not meet certain job requirements, in an attempt to help them, they will advise the applicant to update their resume with any related job experience and education. This outreach allows tribal members a secondary opportunity to advance themselves in the interview process and further themselves as a candidate.

A misguided mentality that some people like to fall back on is the idea of favoritism in the hiring process. This concept is something that the department does not take lightly, as this would be a major ethical breach. As Nicole said, “the Employment team does not allow for favoritism or nepotism in the hiring process. All those who participate sign an agreement for fairness. If suspicion of bias occurs – the department will evaluate and possibly replace the suspected committee member(s).” Making this idea of favoritism virtually impossible.

For centuries, non-Natives have been regulating and dictating Native Americans on how to live their lives. With this oppression comes years of silence, lack of control, and forced colonization ideologies. The advantage of being a sovereign nation, is that we have the ability to apply tribal preferences for job openings. With tribal members taking on leadership roles, department positions, and overseeing day-to-day operations, we have the ability to use our voices for the better of our people.

As a tribe we value uplifting our Native brothers and sisters. We encourage our people to get an education and training in order give back to the community and work for the various departments in the tribe. This sets a precedence so that members can uphold the standards and cultural preservation of Tulalip Tribes, and establish a strong Native presence for generations to come.

If you are looking to start a new career path within tribal government, please refer to Tulalip Tribes' employment website, employment.tulaliptribes-nsn.gov.

Salmon Ceremony from front page

Close to one hundred tribal members met at the Tulalip Gathering Hall on the evening of April 21st for the first Salmon Ceremony practice of the year. Revived nearly 50 years ago, the annual event pays homage not only to the salmon for providing nourishment for the tribal community, but also to all the local fisherman who are preparing for a season out on the Salish Sea.

This year, Salmon Ceremony will be held on Saturday June 11th beginning at 10:30 a.m. at the Tulalip Longhouse. At the height of the pandemic, the Salmon Ceremony was canceled for the very first time since it's revival in 2020 to limit the spread of the infectious disease. And although the people were excited to see the cultural event return in 2021, many lifetime Salmon Ceremony participants still felt as though something was missing.

Every year, with the exception of the past two, tribal members engage in a cultural immersion experience, weeks ahead of Salmon Ceremony, when the community begins preparations

for the event. During Salmon Ceremony practice, tribal members get an opportunity to get reacquainted with the songs, dances and stories of the annual event, so when the day comes to pay respect to the first catch of the season, everything is executed precisely in honor of the salmon.

Each week, a walkthrough of Salmon Ceremony takes place at the practice sessions, allowing the chance for the people to learn the significance behind every song and dance that is performed and offered at the ceremony. This is also the perfect time for newcomers to learn about the proceedings that take place inside the longhouse and alongside the bay when the first king salmon of the year returns to local waters.

Although the turnout for the first practice was great, Teri stated that there is still plenty of room at the large Gathering Hall for more people to attend the practices, and invited the community to come out and take part in preparations of the ceremony. Salmon Ceremony practices are



held every Thursday at 5:00 p.m., where a meal and good company is promised to each participant. All of the practice sessions will take place at the Gathering Hall except for the last practice on June 9th, which will be held at the longhouse.

As practices continue, Tulalip News will feature a weekly mini-series, leading up to Salmon Ceremony, focused on the traditions and hard work that goes into the cultural event each year. This week, we asked a handful of participants

what the Salmon Ceremony means to them personally and received a number of great responses from youth to elders.

Said Tulalip tribal member, Andrew Gobin, "It's about taking time out to recognize the old teachings and carrying them forward. That's what the practices are about. We talk about the old teachings here and how you conduct yourself in ceremonial spaces, what's expected of you. The practices are just as important as the day."

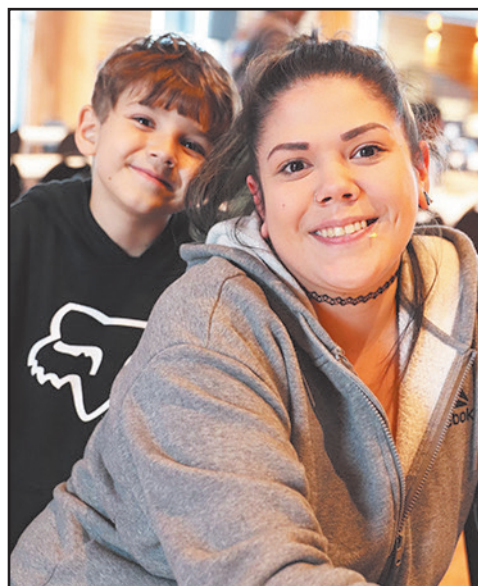
Salmon Ceremony participants



Shane McLean

How long have you participated in Salmon Ceremony? Ten years!

Why is it important to you? To pay respects to the salmon that continue to feed us and give us life. To show them respect and honor them the best way we can.



Shoshanna Haskett

How long have you participated in Salmon Ceremony? Four years, I used to go when I was little and we're now getting back into it.

Why is it important to you? It is important for me to be able to teach my kids our culture, our history and I love watching the warriors go out and do their dance.



Ronald Cleveland

How long have you participated in Salmon Ceremony? A couple years now.

Why is it important to you? It's important for me to pay respect to our elders and the salmon, and I like drumming.



Kamiakin Craig

How long have you participated in Salmon Ceremony?

Since I was a baby. Probably around 18-19 years.

Why is it important to you? It was very important to my grandfather who passed away, Kai Kai. I share his Indian name and I really try to hold up what he was trying to do here with Salmon Ceremony. He loved this and I can remember having fun with him here too, so it's important to me.



Andrew Gobin

How long have you participated in Salmon Ceremony? 32 years.

Why is it important to you? It's important for a lot of reasons - just the basic teachings about respecting the salmon, remembering to take care of the salmon and respect those things in nature that sustain our culture and lives. I take Salmon Ceremony very seriously when it comes to the blessing and the spiritual side of it. It's something that was instilled in me my whole life. I feel like it's my responsibility to carry and pass down as it's been given to me.



Arielle Valencia

How long have you participated in Salmon Ceremony? About a year and a half.

Why is it important to you? I find it important because this was taken away from us and it's good that we're reclaiming it and getting back together. Especially since COVID, it kind of struck natives a little harder from our traditional teachings. I feel like this is a good chance to get it all back.



Lizzie Mae Williams

How long have you participated in Salmon Ceremony? Since I was a baby.

Why is it important to you? It's fun and part of my culture, and I get to hang out with family.



Jackson Gobin

How long have you participated in Salmon Ceremony? Since I was like one or two.

Why is it important to you? I get to sing songs and it's really fun.

Foster Jones

How long have you participated in Salmon Ceremony?

Since I was seven.

Why is it important to you? Because I can learn new things about our culture.



Troyleen Johnson

How long have you participated in Salmon Ceremony? Since I was 13.

Why is it important to you? It's important for me to teach her (Neveah) and my other nieces and nephews about our culture.

Neveah

How long have you participated in Salmon Ceremony? This is my first year!

Why is it important to you? I haven't been to Salmon Ceremony yet, but I am excited to learn!



C.J. Jones

How long have you participated in Salmon Ceremony? Since I was two.

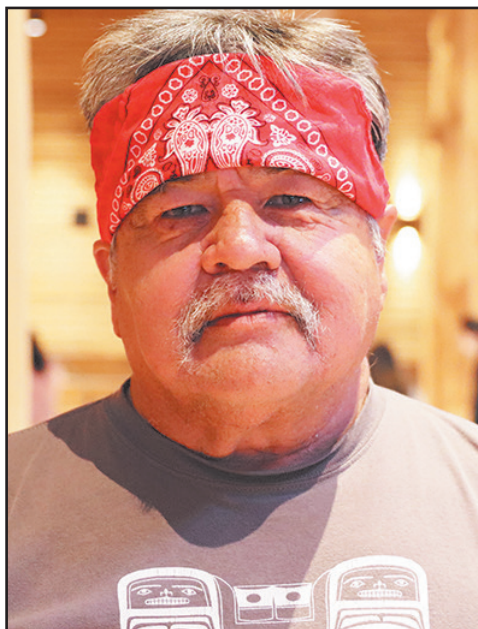
Why is it important to you? Our fish are our people, that's who we come from. We're the salmon people of the killer whale clan. Without the killer whales, we wouldn't be alive, and the salmon helped us survive for generations.



David Bohme

How long have you participated in Salmon Ceremony? I haven't been in years. This is the first time that I've come in a long time.

Why is it important to you? The culture. I've been kind of disconnected for a while and the kids are getting older and I want to teach them about the culture, our identity. I brought my daughters down here because I want to get them into it. And I want to get back it into myself, and just keep participating.



Bill 'Squall-See-Wish' Gobin

How long have you participated in Salmon Ceremony? I've been participating since about 1982.

Why is it important to you? Because I am a fisherman and honoring the first salmon that comes back to the bay is very important for cultural reasons. Being a fisherman, I'm the one who wants to catch that first fish.



Marie Myers

How long have you participated in Salmon Ceremony? It's been three or four years now.

Why is it important to you? I started participating and getting more involved in my culture since I lost my mom because it helps me feel connected to her. It makes me feel good participating - singing and dancing. I think it's amazing when the little kids come to the practices, it's fun to teach them to sing and dance.



Kali Joseph

How long have you participated in Salmon Ceremony? Actually not very many years, for like four or five years now.

Why is it important to you? First of all, it's so cool being able to gather after all these years of being in isolation and through COVID. It's important because, like one of the speakers said tonight, salmon is a big part of our way of life. It's a great way to continue to pass down the teachings and share the meaning of Salmon Ceremony to the youth so it can be around for the next seven generations.

Teri Gobin

How long have you participated in Salmon Ceremony? Since day one. I was here at the first one when we restarted it back with my father. I was actually here before that when we were sitting around the tables with the elders learning the songs and bringing it all back.

Why is it important to you? We've come a long way and we've been practicing for a lot of years. What is most important now is that we are making sure the young ones are learning the songs, the dances and about those elders who brought it back again.



Weston Gobin

How long have you participated in Salmon Ceremony? Eleven years, since I was two - really since I was born, but I've participated as soon as I was able to.

Why is it important to you? Because it's giving me all the teachings I need and it's coming from my aunties and uncles. My family is all around me and I am learning all of my teachings.



Image Enick

How long have you participated in Salmon Ceremony?

Salmon Ceremony was introduced to me when I was a little boy at Quil Ceda Elementary. Me and my friend were introduced to it when we were pretty young. Ever since then, I've always tried to peep my head in every now and then, and try to attend the Salmon Ceremony when I can. And if I'm not able to, I try to be at the practices.

Why is it important to you? To understand and learn the songs that have been brought back by the elders, the main songs of the ceremony. It's also important because I've always thought of it as a good way for the young ones to learn the songs and what it is to see and show respect, and to actually see the young ones go out there and dance.



Josh Fryberg

How long have you participated in Salmon Ceremony?

The first time I came to Salmon Ceremony I was probably about nine years old, but the time when I start bringing my family was 2018.

Why is it important to you? The reason it's important to me is because it's a part of our culture and we want to preserve it for our future generations while honoring our past generations who kept it alive for each and every one of us.

Feeding 7 Generations Teachings

Submitted by AnneCherise Jensen

Feeding Seven Generations:

"Food is a gift. Salish Elders remind us that true wealth is having access to native foods, along with the knowledge of how to gather, prepare, and serve them. Our values and food traditions are a living legacy that links us to past, present and future generations. Several times a day, we encounter opportunities to reflect on what we eat and how our choices change our world. When we harvest native foods and incorporate them into our modern lifestyle, we strengthen our cultural identity, our relationship to the land and tribal sovereignty. It will take all of us

to feed the next seven generations". – Elise Krohn

1. Live with the Seasons: From spring camas prairies to summer huckleberry meadow to autumn fish runs, seasonal foods connect us with the rhythm of the land. For thousands of years we have organized our lives to gather what is in season. In return, we receive peak nutrients that keep us healthy all year long.
2. Diversify your Diet: Our ancestors ate a wide variety of foods just a few generations ago. Today, most Americans eat only 12-20 foods on a regular ba-



- sis, which limits our consumption of minerals, vitamins and other nutrients. When we eat many types of foods, we receive the nourishment we need to stay strong. We also promote the diversity and health of the land.
3. **Eat More Plants:** All health advocates agree that we need to eat more plants. Plant foods help us maintain a healthy weight and prevent chronic disease including heart disease, diabetes, and cancer. Eating more plants also helps reduce climate change and environmental destruction.
 4. **Traditional Foods are Whole Foods:** Imagine walking through the grocery store with your great grandparents. What would they recognize as food? Our ancestors thrived on whole foods that were not industrialized, genetically modified, refined, packed with sugar or blended with additives or food dyes or chemicals. Whole foods feed the wholeness within us.
 5. **Gather Wild Foods:** There is a store outside your door. Wild foods are the most nutritious and flavorful foods we can find. Free and accessible, they thrive all around us from the forest to fields to backyards. Tasting wild foods connects us to the gifts of the land and attunes us to the seasons.
 6. **Cook and Eat with Good Intention:** Cooking is a time to offer respect to the plants and animals that gave their lives to nourish us. It is also an opportunity to honor our

- culture and the people with whom we share food. If we eat while on the go, we miss the pleasure of eating and do not have sufficient time to savor and digest. Harvesting, preparing, serving, and consuming wild foods with good intentions feeds our bodies and spirit.
7. **Give Back to the Land:** When we harvest and grow food in a way that supports plant and animal communities, we express native values of generosity. Generosity includes both giving and receiving. Organic and sustainable practices return basic life materials to the soil. Through caring for the land, we continue the ancient practices of our ancestors and pass down a world that supports generations to come.

ᓄᓕᓐᓂᓪᓴ (Nettle)

Foraging Nettles

Stinging Nettle, or ᓄᓕᓐᓂᓪᓴ, has been used as a traditional Coast Salish medicinal plant for thousands of years. This highly valued plant is often found in streambeds, forests and disturbed areas with rich wet soil, usually facing the sun. Stinging Nettles, can be found from the coast to the mountains, and are found in abundance on the lush Tulalip soils. Stinging Nettle, scientifically named *Urtica dioica*, is a perennial herb with opposite deep green leaves with serrated edges and tiny greenish flowers. The stems are square, and plants grow 3-7 feet tall annually.

Harvesting season runs March - June each

spring. Once the Nettle plant begins to seed in the warmer summer months, the leaves can only be used for drying purposes. If consumed raw past this point, nettles can be toxic to the liver and kidneys. When harvesting Nettles, be sure to wear thick gloves as they will sting you! The stalk and underside of leaves are covered with stinging hairs that rise from a gland containing formic acid.

Avoid harvesting in areas that are nearby pollutants, roads, pesticides and other chemicals. Cut off only the first 6 inches in the top of the plant. We do this to protect the plant and make sure it grows back the following year. Once you have your basket filled, the nettles can then be processed by blanching, drying or simply steaming them. Any of these methods will inhibit the formic acid glands (stingers) from stinging you. In this recipe, we will be using dehydrated nettles to make a sweet Nettle tea.

Nutritive Properties

Nettles are known to be one of the most nutrient dense plants on the Earth and are considered a super food in many cultures throughout the world! They contain a wide range of vitamins, minerals and antioxidants that help maintain the body’s function and mobility. Nettles contain extremely high amounts of Vitamin C, vitamin A, Vitamin D, iron, sodium, potassium, phosphorus, calcium (29 times more than spinach), magnesium, silica, trace minerals and protein (more than beans). No wonder they are called a superfood! If you aren’t already consuming nettles, you should be. (Krohn)

Nettle Pesto Recipe by Elise Krohn

“Toss nettle pesto with pasta, potatoes, or cooked vegetables. It can also be spread on crackers, bread or sandwiches, or used as a dip. Spring greens like chickweed, arugula or dandelion greens can also be added”.

Ingredients

- 1 small bag (about 6 cups) of young fresh nettles, rinsed.
- 1 bunch basil, stems removed, washed and drained (about 2 cups leaves)
- 1/2 cup parmesan or Romano cheese, grated.
- 1/3 cup extra virgin olive oil.
- 1-3 cloves garlic, chopped
- 1 teaspoon lemon juice
- Salt and pepper to taste

Instructions

1. Rinse the nettles in a strainer, then boil them in water (blanch) for one minute to remove the sting. Drain well, let cool and roughly chop.
2. Place all ingredients in a blender or food processor. Blend until smooth.
3. Add salt and pepper to taste.
4. Place the pesto in a clean jar and pour a little extra olive oil over the top. Cover with a lid.
5. This will keep for 2 weeks in the refrigerator. You can freeze pesto in ice cube trays and use it throughout the year.



Sources:
Recipe and Teachings directly from, *Feeding Seven Generations Coast Salish Cookbook*: -Elise Krohn & Valerie Segrest
Photos by Tulalip SNAP-Ed Program Coordinator: - AnneCherise Jensen

**This institution is an equal opportunity provider. This material was funded by USDA’s Supplemental Nutrition Assistance Program – SNAP.

Anita Rogers

April 4, 1948 - April 18, 2022



Anita Rodgers, 74 of Tulalip passed away April 18, 2022.

She was born April 4, 1948 in Everett, WA to Joseph Pacheco and Magdalen "Oudy" Cladoosby. She received her flight attendant license in 1998 from the International Air Academy. She worked as a cook for the Tulalip Montessori. She was a traditional tribal dancer, traveling with her grandfather, Ernest Cladoosby to various Pow Pows. She liked to dance and go on road trips and camping with her children and grandchildren.. She liked Karaoke She loved her cats. She loved to go shopping and going to yard sales. She was a member of the Church of Jesus Christ of Latter Day Saints. She was a master at making fry bread. She was a very giving and compassionate person.

She is survived by her three sons, Joe Henry, Vince Henry, and Rick Henry; grandchildren, Joe, Jerry, Brandon, Dustin, Anthony, Taylor, and Jasmin; and numerous great-grandchildren; siblings, Robert Monger, Chuck Vassar, Lucinda Cladoosby, Mark Monger, and Rose Webb. She was preceded in death by husband, Randy Rodgers, her parents; her sister Tina Pacheco; brothers Darryle and Joseph Pacheco; and her nephew Nathan; and her daughter-in-law Loulou..

A celebration of her life was held Monday, April 25, 2022 at 10:00 AM at the Tulalip Gathering Hall with burial following at Mission Beach Cemetery. Arrangements entrusted to Schaefer-Shipman Funeral Home.

2022 Tribal Court Warrant Quashes

Submitted by Wendy Church, Court Clerk's Office Manager

If you have a warrant for your arrest on the Tulalip Reservation, you may be able to quash your warrant.

Warrants are issued because you failed to appear at your hearing, or there was a criminal complaint filed against you, also if you have failed to comply with a court order, such as having a probation violation or a missed urinalysis. You may be able to quash an old warrant and get a new hearing date.

Warrant Quash hearings are held on WEDNESDAYS & FRIDAYS for 2022:

Warrant Quash Calendar:

9:00 am on Wednesdays (In Person)

9:00 am on Fridays (Virtual)

Join the Warrant Quash Calendar on Fridays by downloading the GoToMeeting software by following steps below:

Get App: <http://global.gotomeeting.com/install/300671213>

Join meeting on computer, tablet or smartphone: <https://global.gotomeeting.com/join/300671213>

Or phone into Warrant Quash Calendar by following steps below:

Dial in using phone: 1(571)317-3122

Enter Access Code: 300-671-213

For first time warrant quash, there is no charge. However, for subsequent warrant quashes you could be charged anywhere from \$25 to \$75 dollars. The police, prosecution, and probation are then notified that you came to the court to quash your warrant. It is advised to please keep your warrant quash paperwork on you for at least one week.

The Tribal Court encourages you to come in to quash your warrant.

If you have questions regarding warrant quashes, you can call the Tribal Court Anna M. Moses Clerk's Office at 360 / 716-4773.

FAMILY HAVEN

Mental Health Awareness Pop-up Events MAY 2022

Please join us and enjoy our activity tables where you can make your own sage kit, make positive messaged bracelets, and spin the wheel to win a prize all while raising your awareness on mental health.

If you have any questions, please reach out to Odessa Flores or Sasha Smith.

ODESSA FLORES
Work Cell: (360) 913-7592
Work Email: OdessaFlores@tulaliptribes-nsn.gov

SASHA SMITH
Work Cell: (360) 454-4673
Work Email: Ssmith@tulaliptribes-nsn.gov



MAY
4
Wednesday

Admin. Building (2nd Floor)
2:00pm-4:30pm
6406 Marine Dr, Tulalip, WA

MAY
11
Wednesday

Tulalip Youth Center
3:30pm-5:00pm
6700 Totem Beach Rd, Tulalip, WA

MAY
18
Wednesday

Tulalip Heritage High School (Cafeteria)
11:00am-12:30pm
7204 27th Ave NE, Marysville, WA



Court notices

SUMMONS BY PUBLICATION TUL-CV-PA-2021-0179 Tulalip Tribal Court, Tulalip WA, DENAE FLOE, Petitioner, vs. JOSHUA ADAM GOSTOL, Respondent TO: JOSHUA GOSTOL: YOU ARE HEREBY NOTIFIED that on April 20, 2022, an Order on Hearing was issued in the above-entitled Court Pursuant to Chapter 2.10 and 4.10.130(4) of the Tulalip Tribal Code. This is paternity for PRF. You are hereby ordered to appear and show cause why you should not be held in contempt of court for not submitting to DNA testing as ordered in this matter. Hearing shall be in person, courtroom 1 on June 29, 2022 at 9:30 AM in Tulalip Tribal Court, 6632 31st Ave NE, Tulalip, WA 98271. NOTICE: FAILURE TO APPEAR MAY RESULT IN A FINDING OF CIVIL CONTEMPT AND /OR ISSUANCE OF A CIVIL BENCH WARRANT. You have important legal rights and you must take steps to protect your interests. Date first published: April 30, 2022.

TUL-CV-YI-2022-0163: SUMMONS BY PUBLICATION Tulalip Tribal Court, Tulalip WA. In Re the Welfare of: I. M.-A. M. TO: ELIDA ROSE REEVES and JOSEPH LEE MYERS, JR.: YOU ARE HEREBY NOTIFIED that a Youth in Need of Care action was filed in the above-entitled Court pursuant to TTC 4.05. You are hereby summoned to appear and defend regarding the above entitled action at an Adjudicatory hearing on JULY 05, 2022 at 11:00 A.M. in Tulalip Tribal Court, 6332 31st Ave NE, Suite B, Tulalip, WA 98271. 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: April 30, 2022.

SUMMONS BY PUBLICATION TUL-CV-CS-2022-0022, Tulalip Tribal Court, Tulalip WA, TCSP #2622 TULALIP CHILD SUPPORT PROGRAM, Petitioner, vs. KANUM C. CULTEE SR. (DOB: 11/27/1982) TO: KANUM CULTEE SR: YOU ARE HEREBY NOTIFIED that on January 14, 2022, a Summons and Petition for Establishment of Child Support was filed in the above-entitled Court Pursuant to TTC Chapter 2.10 and 4.10 of the Tulalip Tribal Code. This is child support for NWW, AGW, and ACW. You are hereby summoned to appear and defend the above entitled action in the above entitled court and answer on MAY 2, 2022 at 9:15 AM in Tulalip Tribal Court, 6632 31st Ave NE, Suite B, Tulalip, WA 98271. Should the court be closed due to COVID 19, you should call into the GOTOMEETING platform. For instructions on how to appear, contact the clerk of the court at 360-716-4773 or child support at 360-716-4556. 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: March 26, 2022

SUMMONS BY PUBLICATION IN RE PAR-ENTAGE OF ACW (DOB: 8/8/121), Tulalip Tribal Court, Tulalip WA, TCSP#2622 TULALIP CHILD SUPPORT PROGRAM, Petitioner, vs. KANUM C. CULTEE SR (DOB: 11/27/1982 and TAH-SHEENA WILLIAMS (DOB: 12/10/1987) TO: KANUM CULTEE AND TAH-SHEENA WILLIAMS: YOU ARE HEREBY NOTIFIED that a Paternity Petition has been filed pursuant to TTC 4.10 with the Tulalip Tribal Court. You are hereby summoned to appear and defend the above entitled action at a paternity hearing set forth on MAY 2, 2021 at 9:15 am. The Tulalip Tribal Court is located at 6332 31st AVE NE, Suite B, Tulalip, Washington 98271. Should the court be closed due to COVID 19, you should call into the GOTOMEETING platform. For instructions on how to appear, contact the CLERK OF THE COURT at 360-716-4773 or CHILD SUPPORT at 360-716-4556. 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: March 26, 2022.

TUL-CV-YI-2022-0122. SUMMONS BY PUBLICATION Tulalip Tribal Court, Tulalip WA. In Re the Welfare of: S. H. G. TO: SAMANTHA BIRD GOSHORN: YOU ARE HEREBY NOTIFIED that a Youth in Need of Care dependency action was filed in the above-entitled Court pursuant to TTC 4.05 regarding the above mentioned youth. You are hereby summoned to appear IN PERSON and defend regarding the above entitled action at an IN PERSON Adjudicatory Hearing on Tuesday, May 24, 2022 at 11:00 A.M. in Tulalip Tribal Court, 6332 31st Ave NE, Suite B, Tulalip, WA 98271. 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: April 30, 2022.

COMMUNITY HEALTH

Elder Wellness


Community Health is now offering Elder Wellness services!

SERVICES PROVIDED:

- Monthly check-ins
- Care coordination with other tribal services
- Offered to all Tulalip Tribal elders (62+)

“Honoring our elders and wrapping our arms around them”





CONTACT US AT: 360-716-5662 (OPT 5)

Ashley Schmidt
Lead Community Health Nurse
Email: aschmidt@tulaliptribes-nsn.gov



Kaitlyn Hatch
Community Resource Coordinator
Email: khatch@tulaliptribes-nsn.gov

19TH ANNUAL

TRIBAL BINGO CELEBRATION

VEHICLES, TRIP, PRIZES & CASH DRAWINGS!

MONDAY, MAY 23

10AM SESSION

Doors open at 8AM
(Elders/Seniors enter first)
Breakfast served 8AM - 10AM

10 Regular Games \$1,000
Tulalip Texas Blackout: \$1,199
Tulalip "Chevy Blazer" Blackout:
2022 Blazer (Valued at \$40,000)
Guaranteed to go!



5PM SESSION

Doors open at 3PM
(Elders/Seniors enter first)
Light dinner served 3PM - 5PM

10 Regular Games \$1,000
Tulalip Texas Blackout: \$1,199
Tulalip "Chevy Colorado" Blackout:
2022 Colorado (Valued at \$40,000)
Guaranteed to go!



TULALIP TRIBAL MEMBERS ONLY.
MAY ATTEND ONE SESSION. MUST BE 18 YEARS OR OLDER.
TULALIP TRIBAL I.D. REQUIRED AND MUST KNOW SS# FOR PRIZES WON.