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Volume 42 No. 18

syəcəb

Saturday May 7, 2022

(Tulalip See-Yaht-Sub)



Following the Salmon Ceremony Part 3: The Salmon Man

By *Kalvin Valdillez*

“The reason to tell this story is because it concerns the environment. And to show that the Snohomish people practiced this for hundreds of years - It tells us something, that’s been told a long time: to conserve and keep things and honor all things because they’re alive. The trees are alive. Everything we eat was alive at some time.

And we should give thanks and respect these things as living spirits and show them respect appropriately. And if we don’t, we’re going to lose everything as we know it today.”

The statement above, and subsequent story below, were spoken by the late Bernie ‘Kai Kai’ Gobin nearly thirty years ago, back in 1993. An influential leader of his time,

See **Salmon Ceremony**, page 3

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Tulalip Tribes
6406 Marine Drive
Tulalip, WA 98271

Raising awareness for Missing and Murdered Indigenous People



By *Micheal Rios*

“First of all, thank you all for being here and taking part in this movement to raise awareness. Together we will make our voices heard. Today, as we honor missing and murdered Indigenous people, I want to mention the importance of building up our young people and being sure they have a voice. Some of us adults are still looking for ours.

See **MMIP**, page 5

Turning Age 18 Soon? ...Here Are Some Things to Know:



Once you turn 18, the Enrollment and Membership Distribution Departments will remove your "in care of (c/o)" status with your address and direct deposit information. **Note:** you will need to update your address and direct deposit information by the 18th of the month – otherwise your first general welfare distribution after age 18 will be made through a printed check.



1. Tribal ID

- Remove your "in care of" status
- Add your signature
- Update your address

2. Direct Deposit

- Update with your bank and remove guardians
- Update your direct deposit information with Tribe on the correct form with verification for the bank account or card

3. Trust Account if graduation soon

- Contact Mary Riveira, mriveira@tulaliptribes-nsn.gov

4. If you are on Apple Health insurance, update your information at the health clinic

5. Register to vote: <https://olvr.votewa.gov>

TDS-38151

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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<http://www.tulaliptv.com/tulaliptv-schedule/>

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Contact Rosie
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360.716.4298
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Salmon Ceremony from front page

Kai Kai provided this re-telling of the traditional Tulalip story, Salmon Man, for the Marysville School District. The story has been passed on throughout the years since time immemorial, and Kai Kai credited Harriette Shelton Dover for passing it on to the generations following the boarding school era.

The Salmon Man story is important to the tribe's way of life and is the reason why Tulalip and nearby tribes gather once a year to participate in the Salmon Ceremony at the start of the fishing season. During the Salmon Ceremony, the people pay tribute to the salmon for providing sustenance for the tribal community, while also taking time to traditionally bless the tribal fisherman before they journey out to the Salish waters to harvest salmon for their families.

Due to the cruel assimilation period, the traditional ceremony was outlawed for several decades. That is until 1976 when a handful of Tulalip

elders, led by Harriette Shelton Dover, revived the ceremony by recalling what traditionally took place at the special honoring, thereby teaching the upcoming generations the songs, dances and the story of the Salmon Man, also known as the Salmon People story.

Dancers, drummers and singers are currently preparing for Salmon Ceremony which will take place this year on Saturday June 11th, beginning at 10:30 a.m. Leading up to the ceremony, the participants are meeting every week to collectively walk through the Salmon Ceremony start to finish, so the people can build a strong connection to the dances and songs as well as a cultural understanding of the stories about the Salmon People and of the Salmon Ceremony's revitalization.

Tulalip Chairwoman, Teri Gobin, has participated in the ceremony since it's revival and extends a warm invite to the entire community, stating that everybody

is welcome to come and participate in the weekly Salmon Ceremony practices, which begins at 5:00 p.m. every Thursday at the Tulalip Gathering Hall. The last practice on June 9th, however, will be held at the Tulalip longhouse.

In commemoration of the upcoming Salmon Ceremony, Tulalip News is featuring a weekly mini-series focused on the important cultural and spiritual work that goes into the ceremony year after year. Last week, we explored the significance of passing the tradition onto the next generations and asked a number of participants two questions, when were they introduced to the ceremony and why it was important to them individually. Although we received a variety of great answers, numerous people listed two aspects as reasons to the latter question – practicing the traditions and passing those traditions to the youth.

The revival has already been carried across three generations,

and one look into a practice session would show that the Tulalips are doing an incredible job of keeping their traditions alive by passing their teachings to the next generation. In fact, Kamiakin Craig, the grandson of Kai Kai, who shares his Indian name, attends every practice and participates at each Salmon Ceremony every year.

An integral part of the Salmon Ceremony is learning about the Salmon Man story, which is the basis of the ceremony itself and explains a great deal about Tulalip traditions and the importance of preserving their way of life. We'll let Kai Kai take it from here, as his re-telling of the story is truly fantastic, and if you are like us, hearing and revisiting teachings from elders and elders who've passed on, is quite an amazing, eye-opening and enjoyable experience.



Kai Kai:

This is one version of the Salmon Man. You might have heard about the Tulalip Salmon Festival. The Salmon Festival was something that was practiced for hundreds of years by the Snohomish people, the sduhubš people. They are also called 'the salmon people'. And the story's extremely important because it links to the present day.

And the story goes that there is a tribe of Salmon People that live under the sea. And each year, they send out scouts to visit their homeland. And the way that the Snohomish people recognize that it's time for the salmon scouts to be returning to their area is when, in the spring, a butterfly comes out. And the first person to see that butterfly will run, as fast as they can, to tell our chiefs or

headmen, or now they are called the chairman. One of the other ways they recognize that the salmon scouts are returning is when the wild spirea tree blooms. The people call it the ironwood tree, and that's what they use for fish sticks and a lot of other important things, like halibut hooks. It's a very hard wood. So, when they see either one of these, a tribal member will tell the chairman, and he immediately sends out word to the people and calls them together in the longhouse for a huge feast and celebration to give honor to the visitors that are coming.

The salmon scout will arrive out in the middle of Tulalip Bay there. And the people send out a canoe to meet him. And they put the salmon scout inside the canoe, where a cradle is filled with fern leaves and other soft leaves for a bed for him to

Continued on next page

come in on and keep him fresh. And he'll come in by canoe to the cliff right below our longhouse, and there, the whole tribe will be there on the water to greet him. And they'll walk him in with songs of honor and just greet him in a special way. Then, he'll be carried on that cradle up into the longhouse, where he'll be taken around the fires three times and special songs will be sung in his honor. And they will show him the proper respect he needs as the high chief visitor from the Salmon people. And they will go through some different ceremonies there. Then, they will go up into what is now the tribal center and prepare the feast. Before the feast, everyone will share in a tiny piece of the salmon and drink a glass of water with it, a little water.

That's what is done. And then, everyone sits down and feasts and enjoys the salmon and visits with friends and neighbors.

At the end of feast, they get up. Maybe a speech will be made, and, hopefully, it won't be too long. Then, a song is sung, and they bring the remains that are left of the salmon back into the longhouse and thank him for coming and again honor him for the chief that he is and take him back down to the canoe, follow him back down there. And they take him back out and lay his remains back where they picked him up, out in the middle of Tulalip Bay. And, if they have treated that chief properly and showed him the proper respect, and treated him like the king he is, he'll go back to the Salmon People that live under the sea and he'll tell them that, "Hey, they greatly honored me. They treated me like I should have been treated. They gave me all the recognition I needed." And he'll recommend that the Salmon People return back in abundance.

And the reason to tell this story is because it concerns the environment. And to show that the Snohomish people practiced this for hundreds of years. They gave thanks for many things. One of the things was to honor this great chief from the Salmon People and try to protect his environment and have a place for him to come home to. It's hard to imagine nowadays this visitor going back and telling them, "Hey, things are all right." Because he has to tell them, "I've been up there, and I entered around Admiralty Head, and I started getting a headache." And he says, "As I traveled further in I become confused and had a hard time finding Tulalip Bay this time." And he says, "Worse than that. When I went up the Stillaguamish River my home was gone. Where I was born and raised, it's not there."

The salmon are about gone. The forest is all but gone, and other resources are gone because of greed and mistreatment. We don't know if we'll ever be able to restore any of these things. So, this is an important story - the Salmon People story.



MMIP from front page



“We have been historically underrepresented. Our people have been oppressed for far too long. We have to work to address the white, colonized, patriarchal systems that this country is founded on. We have to make sure that we count at the local, state and federal levels. We cannot tolerate being underrepresented any longer. We have to show up to spaces and represent for those who do not have a voice. Times are changing and evolving. We are strong, resilient and have a foundation that we have to hold onto and carry with us. The foundation of being Native; Indigenous to this land.

“Rematriation is a fairly new word. So new it’s not even in the dictionary, yet, but it is the opposite of patriarchy. Rematriation means to return the sacred to the mother; it’s a means to restore balance to the world. We will continue to reclaim and restore our natural and traditional ways of knowing and being in order to help strengthen our roots for future generations. We need to be sure that our children can walk firmly in their identity, be proud of their culture, and know where they come from. We need to be sure they know the importance of protecting one another. That’s what it means to be a tribe.

“We need to be sure that women, children and all Indigenous people have a safe space to own who they are. I believe we can do it, but its going to take every single one of us working together. Only together can we protect our communities and ensure we have no more stolen sisters and brothers.”

Those eloquent, heartfelt words were shared by Tulalip’s own Jessica Bustad as she welcomed some two-hundred community members as they assembled in the bleachers and court-side seating of the Youth Center’s main gymnasium on Tuesday, May 3. Friends and relatives from both near and far respectfully dawned an

assortment of red clothing, red regalia, and red handmade signs in a united effort to recognize the national crisis of Missing and Murdered Indigenous People (MMIP).

Our women, girls, and young men are being taken from us in an alarming way. As of 2016, the National Crime Information Center has reported 5,712 cases of missing American Indian and Alaska Native women and girls. Strikingly, the U.S Department of Justice missing persons database has only reported 116 cases. The majority of these murders are committed by non-Native people on Native-owned land. The lack of communication combined with jurisdictional issues between state, local, federal, and tribal law enforcement, make it nearly impossible to begin the investigative process.

“We need to be sure that women, children and all Indigenous people have a safe space to own who they are. I believe we can do it, but its going to take every single one of us working together. Only together can we protect our communities and ensure we have no more stolen sisters and brothers.”

- Jessica Bustad

Sobering Statistics

- Indigenous women are murdered and go missing at a rate higher than any other ethnic group.
- Indigenous women are murdered at a rate 10x

higher than all other ethnicities.

- Murder is the 3rd leading cause of death for Indigenous women.
- More than 4 out of 5 Indigenous women (84.3%) will experience violence in their lifetime.
- More than half of Indigenous women experience sexual violence (56.1%).
- More than half of Indigenous women have been physically abused by their intimate partners (55.5%).
- Nearly half of all Indigenous women have been stalked in their lifetime (48.8%).
- Indigenous women are 1.7 times more likely than white American women to experience violence.
- Indigenous women are 2x more likely to be raped than white American women.
- Murder rate of Indigenous women is 3x higher than white American women.

**source: National Indigenous Women’s Resource Center*

To understand the complex and ongoing MMIP crisis one must first admit the current systemic response to violence against Native people is immensely inadequate. Then one must realize the rate at which Tribes are losing their life-giving women is devastating to not just the tribal communities, but to the entire nation as a whole. Insufficient resources on the state level and lack of clarity on jurisdictional responsibilities on the federal level combine to severely hinder efforts to locate those who are missing.

Furthermore, the current legal framework for persecuting crimes committed on Native citizens by non-Natives is exceedingly complicated and creates many barriers for victims and Tribes working to protect their membership.

Despite a federal trust obligation to pro-

protect Native American communities, violence against Indigenous women in the United States continues at epidemic proportions. It greatly exceeds that of any other demographic of women across the country. While many issues need to be addressed to confront this human rights issue, it is clear that limitations placed on tribal government jurisdiction by the federal government are a contributing factor. Often resulting in non-Native perpetrators falling through the cracks in the system time and time again.

“A huge thank you to each and every one of you joining us in the circle here today. We know that we come with our prayers and that’s the strongest medicine we have. The thoughts we have in our mind create reality,” previously shared Deborah Parker, board of director for the National Indigenous Women’s Resource Center. She is nationally renowned for her critical role in the passage of the Violence Against Women Act (VAWA). “When I was

a young girl I witnessed violence in our community, and I said a prayer then that when I get older I’d like to be a person to help change the laws to protect our people.

“If we speak forward with our voice and with our truth and with all of our strength, then we can move mountains. And truly there are others who believe in our words and will stand beside us,” she continued. “These are our lands. We’ve been taught we are caretakers of these lands. That’s a big responsibility for us as Indigenous people. Each and every person in this circle, from youth to elder, can fulfill this responsibility and bring about change that benefits us all. We need our women to be safe. We need our young people to be safe. We need our future generations to be safe. By standing together and working together we will make this prayer a reality.”

By learning from the experiences of surviving family members, the MMIP movement can work to achieve the changes needed to safe-

guard the lives of Indigenous people and strengthen the authority of Native nations to protect their citizens. Exemplifying this notion are Tulalip tribal members Udora Andrade, Veronica Jimicum and Lynette Jimicum who sat unified at Tuesday night’s MMIP awareness event. They serve as constant reminder of the ongoing search for Mary E. Johnson, a Tulalip woman who went missing on December 1, 2020.

Police Chief Sutter expressed to Mary’s family and those gathered in community, “We are very actively working on Mary’s case. We want to bring her home and give her justice. Its grassroots activism and events like this happening all across the country that put immense pressure on the legislators in Washington, DC. Here in Tulalip we’ve developed a tribal response plan with four components to help curb this crisis locally. It includes a victim’s liaison that strengthens family support and opens better lines of communication, tribal-led

community resources spearheaded by concerned Tulalip citizens, use of local and regional media to increase awareness, and developing better protocols to serve our community as best as possible.”

Following a series of speakers from all levels of Tulalip leadership and enrichment programs, Josh Fryberg and Antone George led a large contingent of singers and drummers in coming together for a spirit enriching coastal jam, which well into the twilight hours.

“Our hands go up to each and every one of you who attended and helped make this moment possible,” said event coordinator Josh Fryberg. “Our thoughts and prayers go out to all in need. It will take each and every one of us to continue to be the difference, not just for us but for our future generations. By living in a good way that honors our ancestors we will continue to bring unity, to raise awareness, and strengthen our culture, together.”



Matthew War Bonnet shares boarding school experience



By Shaelyn Hood

Decades after the catastrophic existence of residential boarding schools, tribal communities continue to mourn and feel the trauma from their elders' past. There are few remaining tribal elders who lived through this period, and even fewer who feel comfortable enough to tell their stories. Matthew War Bonnet (Lakota) is one elder who has been on the frontlines at community events, sharing his eight-year experience of being in a boarding school, and demanding apologies from the churches involved.

On Saturday, April 30, Tulalip community members gathered at the Hibulb Cultural Center to hear Matthew tell his story.

Matthew shared that he was around 11 years old when he was first taken from his home and forced into a boarding school in Michigan. These schools were meant to hold Native children up through the 12th grade, force European colonization, and deplete all tribal culture. He spoke of going away nine months at a time, living far from his family, to schools

about seeing the toll that it was taking on the survivors. Years of torture led to lifelong scars not only on their bodies, but on their memories and hearts as well. Matthew shared how the people that survived boarding schools never truly walked away from it all. He spoke of the all-consuming anger that the survivors felt, never feeling any sense of peace. Many turned to drugs and alcohol and sometimes suicide to cope with the torment of their past. Some would even take their anger out on their families and children.

But, sympathizing with what they have been through, Matthew said, "it's not fair to blame them, with not understanding what they've been through. What can you say that will actually help take away their anger?"

Many people in the Tulalip community speak of generational trauma. It is the concept that a shared communal trauma can be passed down from one generation to the next. This can ultimately lead to generations of mistrust, sensitive fight or flight responses, depression,

where he could no longer speak his language, no longer sing or drum, or carry out any actions that reflected his culture. Now required to follow a new religion, and partake in confessionals, he was often threatened if he didn't have anything to repent for.

The amount of abuse that he and his classmates endured was astronomical and dehumanizing. He remembered being stripped of their clothes at a moment's notice, being slashed with razor straps and struck with cattle-like prods. And often, his classmate's ears were cut off.

Not long after his departure from the school, Matthew talked

Generational trauma can stop with us

low self-esteem, and more. Generational trauma can quickly take over a community, and devour people's abilities to heal.

When asked if he has spoken to other survivors in the area, and what similarities they might have with him, Matthew explained, "I never want to speak for anyone else's experience. All I can do is make myself available to people, and tell my own story."

Matthew's son spoke about how he didn't quite understand what his father had gone through, "as a kid growing up, I noticed my aunts and uncles didn't trust my teachers at our school, and white people in general. For a long time, I didn't understand it. But they (the survivors) were truly broken as children. I look at my son today and can't imagine not being in control and being able to protect him."

With the recent discoveries of Indigenous remains from the works of boarding schools, tribal communities are coming together and finding strength in conversation. As well as that, the voices of our people have begun to force the churches' recognition for their doings.

"The church needs to acknowledge what they've done. These survivors of mission schools are suffering every day, and apologies don't cut it. They should be making attempts to make things right, and help find the bodies of our people", Matthew said.

It is the duty of our people to protect our elders, and create a better future for the generations after us. The more discussions had around residential boarding schools will only further heal tribal communities. Uniting together, and creating a safe shared space for Native Americans to discuss our dark past, and ultimately how we can move forward together. Generational trauma can stop with us.

Renewable Energy Opportunities

Submitted by Jeanne Steffener,
Higher ED

Renewable/clean energy is defined as energy gathered from resources that are naturally replenished and include: solar, wind, rain, tides, waves, biomass, radiant energy and geothermal heat. Renewable energy is collected in four (4) important areas: electricity generation, air and water heating/cooling, transportation, and rural (off-grid) energy services.

Renewable energy provides big benefits for our climate, our health and our economy in these forms:

- Minimal or no carbon dioxide and other greenhouse gas emissions
- Improved public health and environmental quality
- Inexhaustible energy supply
- Jobs and other economic benefits
- Expands energy access in developing countries

- Makes electric grids more resilient
- Lowers energy bills

Renewable energy already supports thousands of jobs in the United States and globally. With the increasing use of renewable energy, the potential for enormous job creation will be available as we wean ourselves off of fossil fuels. Job creation in the wind energy industry is employing full-time-equivalent employees in a variety of occupations including: manufacturing, project development, construction, turbine installation, operations, maintenance, transportation, logistics, financial, legal, and consulting services. There are more than 500 factories in the United States manufacturing parts for wind turbines. According to the U.S. Department of Energy, "3,384,834 Americans are directly employed by the clean energy industry which includes: jobs created through energy conservation, alternative energy development, and pollution reduction and recycling.

In addition to creating new jobs, increasing our use of renewable energy offers other important economic development benefits.

Local governments collect property and income taxes from renewable energy project owners. This revenue supports public services that are vital to the community. Many of these projects are located in rural areas where more jobs are needed. Land owners where wind projects are located receive lease payments for power line easements or road right-away. Another possibility of payment maybe earning royalties based on the project's annual revenues. Farmers can generate additional income through renewable energy production by producing feedstock for biomass power facilities.

From home rooftops to solar farms, solar power is reshaping energy markets. Rooftop solar units are becoming more prevalent while powering homes and businesses, and reducing the cost of energy, considerably. Solar farms are generating power for thousands of homes and businesses. "Floating solar farms (floatovoltaics) can be an effective use of wastewater facilities and bodies of water of water that are not ecologically sensitive."¹ Solar energy generation was 3.3% of the total U.S. generation in 2020.

Clean energy careers in-

volve occupations created by energy conservation, alternative energy development, pollution reduction and recycling. A number of colleges and universities now offer specializations and degree programs in various clean energy resource areas. Community colleges can be a great resource for certificates and 2-year degrees offering clean energy credentials. One of the best resources for information on renewable/clean energy education and careers can be found at the U.S. Department of Energy's website. <http://energy.gov/eere/education/colleges-and-universities>.

Are you interested in getting in on the ground floor of careers in renewable energy? Contact the Higher Education Department for more information. You can either call us at **360-716-4888** or email us at highered@tulaliptribes-nsn.gov.

¹ *Renewable Energy: The Clean Facts* by Laura Shinn, June 15, 2018
<https://www.nrdc.org/stories/renewable-energy-clean-facts>

Tulalip Tribes

STICK GAMES TOURNAMENT

June 3-5, 2022

Tulalip Amphitheatre

Open Games all weekend

For info text:

360.913.2917





TULALIP TRIBES
MEMORIAL
DAY **MONDAY, MAY 30**

- | | |
|-------------|--|
| 10AM | Priest Point Cemetery Services |
| 11AM | Mission Beach Cemetery Services |
| 12PM | Luncheon at the Gathering Hall |

Native Health Careers Workshop

May 18th at 3PM ET / 2PM CT / 1PM MT / 12PM PT



What? Free 2-hr virtual workshop about careers and degree programs in the health sciences

Who should attend? Native 9th & 10th graders

Why? Hear from current students & have the chance to win one of the prizes that will be raffled off!

Register at
bit.ly/Healthpath
or via the QR Code:



Questions?
Contact Ericka Arias
enarias@salud.unm.edu



PARTICIPATING ORGANIZATIONS



OINA
OKLAHOMA INDIGENOUS NURSES ASSOCIATION
Chapter of the Oklahoma Nurses Association



UND SCHOOL OF MEDICINE & HEALTH SCIENCES
UNIVERSITY OF NORTH DAKOTA



UNIVERSITY OF
SOUTH DAKOTA
SANFORD SCHOOL OF MEDICINE



HEALTH SCIENCES
CENTER FOR NATIVE AMERICAN HEALTH



WASHINGTON STATE UNIVERSITY
Native American Health Sciences



UNIVERSITY of WASHINGTON

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.

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.

Tulalip Tribal Court Anna M. Moses Clerk's Office

Filing Court Documents in Person

Notice: The Tulalip Tribal Court is phasing out E-Filing temporarily while we investigate/explore e-filing software. After Tues., April 19th, we will no longer be accepting any E-Filings. You can file at the Clerk's Office window or by U.S. Mail.

Any documents you would file at the Tulalip Tribal Court can be filed either at the Clerk's window or by U.S. mail. Please visit the Tulalip Tribal Court website where you can find many Court forms: Tulalip Tribal Court II Home – Forms And Filings – Court Forms (tulaliptribalcourt-nsn.gov)

Filing Hours:

Monday through Thursday, 8 am to 4 pm; Fridays, 8 a.m. to 12 p.m.

(Any filings accepted outside these hours will be processed the next business day).

Please refer to your Court Rules for guidance on filing:

1.4 Filing and Pre-Marking Requirements. When filing any commencement of a new action, the filing party must personally file the pleading with the Court; the party or attorney must provide two (2) copies, one for the Court, and one to be conformed for the filing party, which may be delivered in person or by mail. Pleadings delivered in person must be filed by 4 p.m. If filed by mail, a self-addressed stamped envelope shall be included.

Tulalip Tribal Court
6332 31st Avenue NE, Suite B, Tulalip, WA 98271

Clerk's Office: 360 / 716-4773 – Option #5

FILING DOCUMENTS

Any documents you would file at the Tulalip Tribal Court (such as document requests, motions, and declaration of service) can be filed as two options:

1. Mail by UPS regular addressed to:

Tulalip Tribal Court
6332 31st Ave NE, Suite B
Tulalip, WA 98271

2. In person at the Court Clerk window during filing hours

FILING HOURS:

Monday – Thursday: 8 am to 12 pm – 1 pm to 4 pm
Friday: 8 am to 12 pm

Communication With the Clerks Office

If you need to communicate with the Clerks office, please email general questions to:
email: courtclerks@tulaliptrines-nsn.gov
or call the Tulalip Tribal Court's direct line (360) 716-4773

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.

SALMON CEREMONY

JUNE 11, 2022

10:30 AM

TULALIP LONGHOUSE

