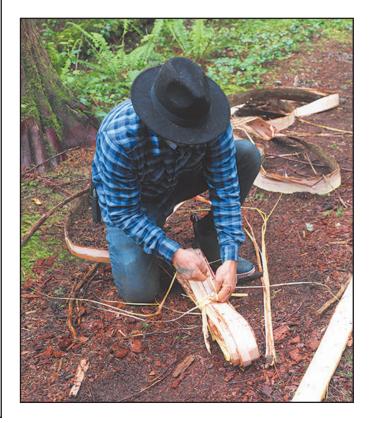




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**Tulalip Tribes** 6406 Marine Drive Tulalip, WA 98271 **Teachings of the Cedar tree** 



#### By Micheal Rios

Since time immemorial, Coast Salish people have maintained an interdependent relationship with the luscious, green forests and powerful, blue waterways of the Pacific Northwest. Treating the natural environment as a shared resource revolving around the needs of community make it impossible not to have a deep respect for cultural traditions and Creator's many gifts.

The Tulalip Tribes teach their citizens at a young age how the Creator gave them Cedar to sustain their lifeways. Out of respect for that everlasting connection, prayer is offered to honor the tree's spirit before harvesting its sacred bark, branches and roots for traditional medicines, clothing, and various crafts.

### A Message from Tribal Government – June 29, 2022

We would like to bring you some updates on the THAF program, revisiting our community meetings that are coming up, and our Tiny Homes Project.

We did receive our \$2.2 million additional funding for our Homeowners Assistance Fund program (THAF). We will be opening up the program and beginning to accept applications on July 5th. The THAF program is to help with mortgage assistance payment for up to six months or up to \$15,000. The funding is in three-month increments. We'll pay for three months and then you must reapply before we can pay for three more months. It can pay for homeowners' utilities, homeowners' Internet service, homeowners' insurance such as flood insurance and mortgage insurance, condominium association fees, and common charges.

There is another category for up to \$15,000 to prevent homeless displacement. If you need safety and health improvements on your home, if you have delinquent property taxes or if you've had a down payment loan that was provided by a nonprofit or other government entity, then we can help pay that back to them.

To participate in the program, you do have to fill out the application. You can find it online at the tribe's website (www.tulaliptribesnsn.gov) to qualify for the program. You must have experienced the financial hardship after January 21st, 2020 and have an income equal to or less than 150% of the area median income to qualify.

The funding is being distributed on a point system basis, so enrolled Tribal members have the highest percentage. Once we've helped Tribal members, then members of other federally recognized tribes or socially disadvantaged employees of the tribal government, QCV, and TGO. Veterans do receive additional points.

First, everyone will be assigned a point level and we'll assist through those point levels. If you're not a Tribal member, if you're other tribe or if you're a socially disadvantaged employee, it might be a while before we get to your point level. We'll keep you in the queue and let you know where you're at in the queue. You must fill out the application and you need to make sure that that you turn in all of the documentation that's required on the checklist included with the application.

If all the documentation is not turned in with the application, we will put a note on the front that lists the missing documentation. The application will be sent back to you and you'll have to resubmit.

The program was opened for a few months with 10% of the funding. We found that some never turned in all of the requested paperwork, so rather than us continuing to hold files and keep asking people, we're going to send back the application to be resubmitted.

What we've been missing from most of the applications has been the documentation that shows home ownership. We need your signed promissory note from when you bought your home. You also need to have recorded documentation securing the property, which can either be your mortgage, the deed of trust, or other essential security interest, e.g. a pledge. It has to be recorded document, such as one recorded with the BIA or with the County to show the purchase of your home. You need to make sure that those are submitted with your application.

And other than that, you'll need a current mortgage statement. You'll need your tribal I.D., and Tribal I.D.s for any Tribal members in your home. You'll also need income proof for anyone over the age of 18 in your home. There will be a checklist that's on the front of the application. You'll want to make sure that you check all of those documents to make sure that you're turning in whatever you need.

For any of your PUD or your Internet or any of the other services that are eligible in the program, you'll also need to submit those bills. I know that was a lot of information in the little bit of time, but you can find all of it on the website at www.tulaliptribes-nsn.gov and search for THAF.

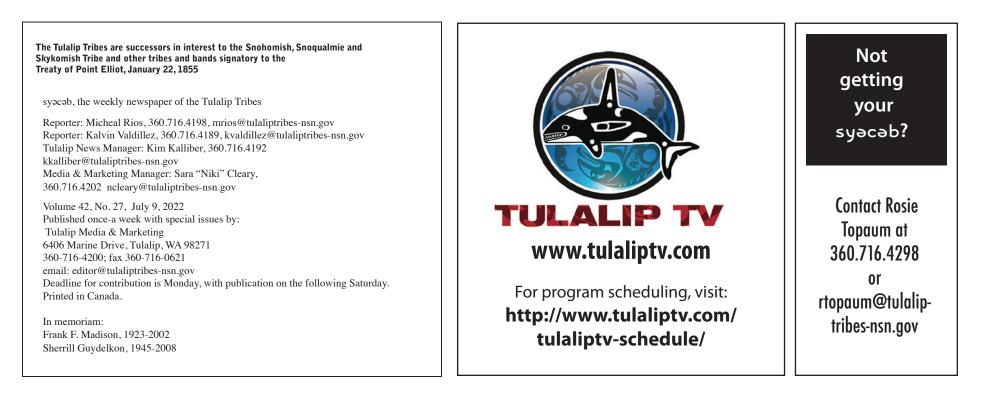
We would also like to update you on our Community Meetings that we will be holding on a monthly basis.

We will be holding meetings to share department information with you and resources that are available through these departments and give us the opportunity to have some discussions and open dialog. We have set up meetings on a monthly basis with the first meeting on July 19th featuring TELA. You will be hearing information from the Early Learning Academy team and have an opportunity to ask questions and to just have an open dialog and discussion with them. We will continue to have meetings on a monthly basis through the end of the year. The other departments that have been selected for the remainder of this year include Housing, Tribal Court, Emergency Management, the Recovery Team and Family Haven. They will occur on the third Tuesday of each month at 5 p.m..

These meetings will be conducted via Zoom. We selected Zoom to start with because we intend to record these meetings and also post them so they're available for ater review by anybody who cannot join in.

We want to make sure that this information got to everybody as easily and as quickly as possible. Again, the first meeting will occur on July 19th and we will make sure that everybody gets the announcements with the Zoom link so that you can join us.

We also want to give an update on the tiny homes. If you've been in that area, you will see that there's a ton of good progress. Construction is scheduled to be done on September 1st, which is going to be here before we know it. The plan is for staff to start talking with the community in August to give details



#### July 9, 2022 3

### News

on the how to enter the tiny home village: the Village of Hope.

It's much like the process that we currently use for the Village of Hope that we offer right now, but there will be some changes and everyone will be informed of those in August. We will definitely do a ribbon cutting because this has been a project that people have been anticipating and waiting for long time. We surely want to celebrate this opportunity that community members have for housing in our community.

In addition to our meetings that we're having with the CEO office and Tribal Government departments, we also have our Housing community meetings that will be occurring starting in June and going all the way through October. These meetings are intended to meet the need of a General Council motion around Community Safety and Communication. The intent of that motion had to do with understanding the difference between HUD housing and leasing and who has decision-making and authority in our different neighborhoods.

What we arrived at is that it is co-mingled. All of our neighborhoods are co-mingled and so these opportunities will bring together different departments that participate in making decisions in our neighborhoods, like Code Enforcement, Policing, Leasing and HUD.

We have a department called Tribal Services that is led by Terry Nelson, and then under her is the Shirley De La Rosa (most of us know as Dodie) and she is the director of HUD Housing.

In Housing and Community Development we have Ashlynn Danielson over the Leasing and Real Estate Programs and her other report is Delores Parks, who is over the Village of Hope, which is a rebranded name of the homeless shelter.

We want to provide that clarity for everyone moving forward and that we know that there are concerns in neighborhoods. Each of these meetings are divided up by neighborhoods and hopefully we get a lot of participation from those neighborhoods who have concerns. Some of the most common things that we hear are people who have neighbors with a lot of immobile vehicles or vicious animals or drug activity in the neighborhood.

At these community meetings, you will see people from the Recovery Team, Police, Code Enforcement, and then, of course, Leasing and Housing. We're happy to be able to provide this opportunity and platform for communicating with the community.

Please come with your questions, your concerns and hopefully some solutions and ideas as well. We're excited to be together again.

Thank you for joining us for this update from Tribal Government.

Board of Directors: Teri Gobin – Chair Misty Napeahi – Vice Chair Debra Posey – Secretary Pat Contraro – Treasurer Mel Sheldon Jr. – Council Member Marie Zackuse – Council Member Hazen Shopbell - Council Member 6406 Marine Dr Tulalip, WA 98271-9694 360-716-4500

Fax 360-716-0628

The Tulalip Tribes are federally recognized successors in interest to the Snohomish, Snoqualmie, Skykomish, and other allied tribes and bands signatory to the Treaty of Point Elliott.

Tribal Sovereignty at Risk

The last few years have been unpredictable. The changes we've been through and the deaths of our loved ones were devastating. Sadly, as the pandemic is winding down, we're seeing radical politics become the norm.

In the last couple of weeks we watched 50 years of case law overturned with the Supreme Court eliminated what we believed was a constitutional right to privacy, opening the door to complete abortion bans and the court's agenda of building a United States where states have rights that supersede those of tribes and the federal Government.

This morning we received another blow when the Supreme Court overturned 200 years of case law and ruled that states have concurrent jurisdiction over crimes committed by non-natives against Indian people on Indian land (McGirt v. Oklahoma and Oklahoma v. Castro-Huerta).

Although they all take oaths to set aside their personal opinions to uphold the law, this Supreme Court has shown that they are willing to legislate from the bench to further their agenda. We've seen the beginning and don't know where it will end.

Will the Supreme Court decide Tribes were not meant to govern ourselves? Will they cherry pick some precedent that says tribes are not governments, while ignoring the vast majority of decisions reaffirming our sovereignty? Overturn the Boldt Decision? Rule that treaties are obsolete as so many white supremacists have alleged over the years?

It seems that no legal precedent is safe which is why we have to act. The first step is voting. Mid-terms ballots are ignored because they seem unimportant. The fact is, Congress is tasked with legislating for Native America and the federal Government has a trust responsibility to tribes. However, those responsibilities are only as good as the people we elect to uphold them. The mid-terms matter and our votes matter.

Tribal citizen Daryl Williams, Adam and Marge Williams son, is running for the 38<sup>th</sup> District Representative. Electing him is one of our priorities, but we can't stop there. When the Tribe puts out a list of endorsement, we're endorsing lawmakers who have shown they are willing to work with tribes and support tribal sovereignty. We have to start using our political will to make sure lawmakers are supporting sovereignty, because, without a doubt, the other side is united to ensure tribes, women and people of color stay controlled and in their place.

If we care, we have to start showing up. We have to show up in local and national elections. We have to show up in school board meetings. We have to show up every time there is an opportunity for our voices to be heard. We can contribute to our local Democratic parties. We can knock on doors and call voters to support our candidates.

Things are going to get worse before they get better. But we can channel our fear and rage into something useful. We can move the needle. We can and we have to for our children and our children's children. If you don't know how to engage, call our Treaty Rights staff to learn more at 360-716-4631

Sincerely,

eri Gobin, Chair

Secretary

Melvin Sheldon Jr. Melvin Sheldon Jr., Council Member

Hazen Shopbell, Council Member

Misty Napeahi, Vice Chair

Pat Contraro, Treasurer

Marie Zachure

Marie Zackuse, Council Member

## News

6406 Marine Dr. Tulalip, WA 98271-9694 (360) 716-4000 FAX (360) 716-0628



Key Bank will be sending you a new minor Key2Prepaid card in the mail soon. The new card is to replace your minor's existing card that you have on hand.

We discovered that parents could not contact Key Bank due to minor's information that was previously set up that didn't include the parent's information. Key Bank has updated the minor Key2Prepaid cards with Parent's social security number, birth date, and name. The new card will allow parents to contact Key2Prepaid directly using their own information to report fraud claims or speak to a representative regarding the minor's Key2Prepaid card.

Your current card will continue to work until you activate the new card that you receive (or have already received). Your information with Key2Prepaid has already been updated, so if you call to check your balance or speak to someone, you should use the last four digits of your social security number to verify your identity instead of your child's. They will also ask for the card expiration date. You can use the date on your current card until you activate the new one. Phone numbers are still the same as they were before.

If you have any questions, please contact Carol Grove at 360-716-4035 or Tracey Lemley at 360-716-4362 or email <u>fin-treasury@tulaliptribes-nsn.gov</u>

Thank you,

Tulalip Tribes of Washington Key2Prepaid



#### Mary Johnson Davis Sighting

On 6/30/2022, a possible sighting of Mary Davis Johnson was reported on social media. The original poster from New York state described a Native American woman with a red hatchet man tattoo on her neck.

Tulalip Police Detectives began their investigation that night, contacting a person from Washington state who had reposted the information and included a picture of Mary Davis Johnson from a previous missing person flier. Tulalip Police Detectives and the FBI contacted the original person poster from New York state and determined that the person she described was not Mary Johnson Davis. Local New York state police also spoke to the person mentioned in the social media post and confirmed that she was not a listed missing person.

We continue to investigate each lead. If you have tips or information about Mary Davis Johnson's case, call Tulalip Tribal Police Detectives. The Tulalip Tribal Police Department TIP Line is 360 716-5918.



Chris Sutter, Chief of Police

Tulalip Police Department: 6332 31st Ave NE, Suite A, Tulalip, WA, 98271 Emergency: 360-716-9911 • Non-Emergency: 360-716-4608 • Fax: 360-716-5999 The Tulalip Tribes are federally recognized successors in interest to the Snohomish, Snoqualmie, Skykomish, and other allied tribes and bands signatory to the Treaty of Point Elliott.

#### Cedar Harvest from front page



"Pray, pull, peel ...it's so peaceful being out [in our traditional homelands]. Being disconnected from the busyness of daily life is refreshing and the silence is healing," reflected Natosha Gobin after her time spent walking in the shadows of her ancestors in the dense Pacific Northwest woodlands, harvesting cedar. "It's amazing to watch the experienced ones of the group pull strips and separate them with ease. This is just one of the many ways to stay connected with not only each other but our ancestors. This is how we keep their teachings alive."

Cedar is an evergreen tree that grows with towering abundance in our local forests. It is viewed as a strong medicine as it nurtures and protects many properties associated with our modern-day ceremonies, such as Salmon Ceremony, Treaty Days and coastal jams.

For countless generations, Cedar was the perfect resource; providing the means to create tools, baskets, carvings, canoes and, yes, even baby diapers to our ancestors. That's without mentioning its robust use for medicinal and spiritual purposes, as used to in purifying essential oils, tasty teas, and healing balms.

The teachings of the Cedar tree have survived genocide, colonialism and forced assimilation. Even now, as our communities are still healing from traumas inflicted by a global pandemic, many tribal members look to their cultural foundations for hope and strength. Armed with ancestral knowledge, we know regardless of the adversary, our traditions will persevere.

"I love being in the forest because it's my second home," said Cedar weaver virtuoso Jamie Sheldon. "As Tulalip, nature is our number one priority. Being in the forest calms the spirit, with all the sights and sounds of the forest bringing a peace of mind like no other."

After 20+ years of perfecting her basket weaving craft, Jamie still speaks about learning the intricate basket making process from her mom and aunties like it was only yesterday. Similar to a beloved holiday, she and her family look forward to Tulalip's annual Cedar harvest coordinated

by the Tribe's Forestry Division and Washington State's Department of Natural Resources.

Although the circumstances of the past few summers may be unusual, the expectations remain the same - those whose lifeblood is woven with golden strips of Cedar must have their Treaty-protected time in the forest to harvest.

Mid-June to mid-July is

ideal harvesting season because that's when Cedar sap is running with a consistency of water, making the bark pulls easy for Elders and kiddos alike. Tribal members of all ages know the wondering feeling associated with a beautiful 70-foot Cedar pull.

Master weavers, elders, and youth alike echo the same Cedar harvesting techniques employed by their ancestors. With an axe or saw and carving knife, they skillfully remove strips of bark from the tree. They then shave off a small section of the rough bark, revealing a smooth, golden in-

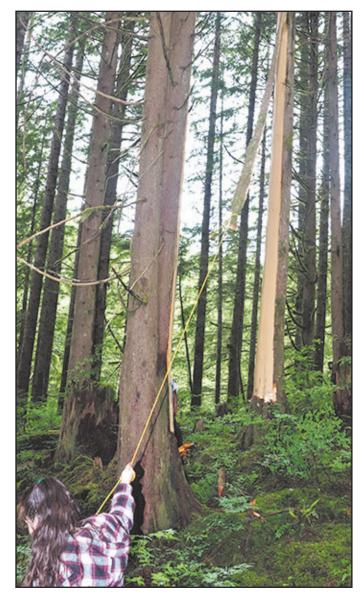
the house, getting out into the woods, and listening to the forest. Hearing the rain fall, the gentle breeze as it rustles the tree leaves, and the birds chirping just calms my spirit and gives me energy to continue on," described Sara Andres. She uses her harvested materials for naming ceremonies and donations to Hibulb Cultural Center's weaving Wednesdays.

A contingent of local Natives from surrounding Tribes were given the opportunity to learn the essentials of Cedar harvesting this year thanks to the nonprofit Indigenous Beginnings and their support from Tulalip artists

ticipated in this season's harvest, gathering Cedar strips for Elders and learning invaluable techniques for separating the smooth inner bark from the rough outer bark. For some it was their very first trip to gather Cedar, while for others it was another step in

*Continued on next page* 





the continual journey to reconnect with spirits of past generations.

"So thankful for Natural Resources and the Rediscovery Program who constantly advocate and work hard so we can have access to gathering locations," said Theresa Sheldon while using a carving knife to meticulously strip her Cedar. "Their work is appreciated and much needed as more and more traditional areas are being gated off and made harder to access.

"Taking our children out to learn how our people harvested Cedar is a gift," she continued. "We are able to share with our young ones that our people have always cared for the grandmother Cedar trees and in return they care for us by providing clothing and protection from the elements. Appreciating each other, sharing our energy together, and respecting our ancestors by teaching our children how to value nature is who we are as a people."

Those same traditional teachings are practiced today and continue to thrive being passed down to from one generation to the next. Teachings of the powerful Cedar tree remain obtainable to the Coast Salish peoples as they continue to journey into their ancestral woodlands and gather red and yellow cedar.



Our annual cedar harvests are made possible by collaborative efforts between multiple parties and agencies, both internally within Tulalip Natural Resources and externally with Washington State's DNR. To ensure continued opportunities for the Tulalip citizenry and our local partners, arrangements are typically made a year in advance to properly plan and secure harvesting sites.

Coast Salish tribes' cyclical relationship with Cedar cannot be understated. Our ancestors relied on the magnificent tree as an integral part of life on the Northwest Coast. From birth to death, Cedar trees provide generously for the needs of the people – materially, ceremonially and medicinally. These teachings have not been lost. They are thriving.

# The history of native women's reproductive rights

If history as Native Americans in the US has taught us anything, it is how important it is to continue to protect ourselves, our community, and our future.

#### By Shaelyn Smead

The June 24 Supreme Court overturn of Roe v. Wade has taken over recent political discussions, and people are taking a deep dive into its origins, and a closer look at how it affects minority communities.

A decision that was once determined in 1973, has now changed so many factors around women's reproductive systems and healthcare in 2022, and many women are left in disarray. Protest efforts focused on feminist, civil rights, and antigovernment movements that people in America fought hard for in the '70s, also opened up another level of importance for tribal communities.

It is no surprise that the history between natives and the



Tiana Hatch, Tulalip tribal member

American government and the control they've had over tribal communities have had negative outcomes. In 1851, Native Americans were forced onto reservations, shortly after executive orders and agreements established federal responsibility for the provision of healthcare for tribal members. For decades, natives struggled with poverty, and as a biproduct, depended on government organizations like the Indian Health Service (IHS), Department of Health, Education and Welfare (HEW) and the Bureau of Indian Affairs (BIA). This forced dependence on government organizations gatewayed towards a major population decline in tribal communities, and a new rise in government abuse towards Native American women.

In an attempt for population control in the 1960's and 1970's, the IHS and participating doctors begin performing sterilizations on Native American women. These horrific attempts were made to diminish the amount of government supported households within tribal communities. The physicians even went as far as saying that it would 'improve Native American's financial situation and their family's quality of life'. And by targeting the communities that most regularly applied for Medicaid and Welfare, the federal government could decrease their spending on welfare programs.

The two main sterilization methods included Hysterectomies and Tubal Ligation. A hysterectomy is a procedure used to remove the uterus. Tubal ligation is a procedure in which a woman's fallopian tubes are tied, blocked, or cut. In some of these procedures, Native American women were led to believe that the procedure was somehow reversible. And in most of these practices, it was believed to be performed without adequate understanding and patient's consent. Meaning that the patient either had no idea that the procedure was taking place, or the procedure was presented as something it wasn't. Because of this apathetic mentality towards Native American communities, these procedures were even administered to natives as young as 11 years old.

Tribal dependence through the IHS, the HEW, and the BIA robbed native women of the children they could have had, and jeopardized future generation existence. According to the American Indian Culture and Research Journal, the HEW funded 90% of the annual sterilization costs for poor people. Since then, a multitude of native organizations have since came forward and accused these government organizations for committing these heinous acts on approximately 25%-40% of Native American women of childbearing age. Sadly, this violation of our human rights was powerful, and according to the US Department of Commerce, Bureau of Census, the average birth rate of Native American women being 3.29 in the '70s quickly fell to 1.3 in the '80s.

Native American communities lost economic and political power by not being able to reproduce at the same rate as their white counterparts. There is power

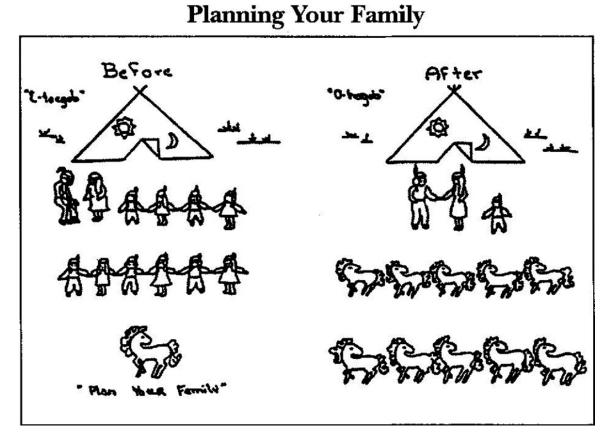


Image from a brochure that was produced by the Department of Health, Education and Welfare in the 1970's to convince natives to have less children.

in numbers, and less of a native population meant less efforts and votes towards Native American rights. These monstrous acts also increased the risk of extinction of the Native American people and our culture that embodies us.

It wasn't until 1973-1976 when the Government Accountability Office (GAO) began doing research and investigating the numbers of Native American sterilizations and found that IHS' four out of the twelve areas that they studied were noncompliant with the policies regulating consent to sterilization. The GAO study, involved Albuquerque, Phoenix, Oklahoma City, and Aberdeen, South Dakota. The number of sterilizations would've been comparable to 452,000 non-native women. Even though the other eight IHS areas were not studied, it was enough for the GOA to understand what a major setback this was for native women.

Although Latinas, African-Americans, and Native Americans all suffered tremendously during this time, natives were easier targets because of their social invisibility, smaller numbers, and laws that were already instated working against them. It took many years of constant pressure from women and minorities in America, news reports, hearings, and efforts put forth by tribal communities, where the light was finally shined on forced sterilizations. Eventually new federal regulations were adapted, and new acts like the Indian Child Welfare Act in 1978, instilled more protection over native families from the American government.

In addition to Roe v. Wade, the Supreme Court's decision to overturn McGirt v. Oklahoma v. Castro-Huerta, has created new risks for tribal sovereignty. These specific decisions continue to act as possible stepping stones that blur the lines between the American government and native women's reproductive systems. Such a grey area, that it threatens the idea of a world that our people once knew and were forced to endure.

The Tulalip Community Health Department released a statement on the issue saying, "In light of today's ruling to overturn Roe vs Wade: please know that Tulalip community health will continue to support each personal decision of their reproductive health. We are a safe place to ask questions and reach out for help."

If history as Native Americans in the US has taught us anything, it is how important it is to continue to protect ourselves, our community, and our future. We have to get more involved, and continue to have a voice.

News

# Traditional Foods for the People: Tulalip Tribes distributes King Salmon to it's membership



#### By Kalvin Valdillez

"The salmon is an important part of our upbringing, we're people who relate to the water," expressed Tulalip elder, William Williams. "This distribution is helpful to me, my family, to everybody. A good way for all of us to get in touch with each other, by getting a hold of, and sharing, this salmon."

Nearly one month ago, Tulalip tribal members engaged in a ceremony to honor the yubəč, the king salmon. This important traditional event is held at the start of every fishing season to thank the salmon for providing sustenance to the people and to bless the tribal fishermen. Salmon are a key element to the Salishan diet and have been for generations, stretching back to the start of time. It's no wonder the Tulalip people hold the delectable and nutritious species in such high regard.

"It's what we lived-off of," said tribal member, Melissa Gobin. "It's coming back to our original diet and helping our tribal fishermen at the same time."

In an effort to provide traditional foods for the people and connect the community to the tribe's way of life, Tulalip purchased hundreds of pounds of king salmon for its membership. And to make a wonderful gesture even greater, the Tribe bought the salmon directly from the tribal fishermen.

Tribal members over the age of 18 were eligible to obtain one whole salmon each. Distribution days were held on June 30<sup>th</sup>, and July 5<sup>th</sup> and 7<sup>th</sup> from 3:00 p.m. to 5:00 p.m. Elders were offered preference and were also encouraged to go to the front of the line to receive their salmon.

"This is something the Tribe has been wanting to do for a while," explained Tulalip's Natural and Cultural Resources Executive Director, Jason Gobin. "We were able to get some funds this year. We've done smaller distributions in the past, of hatchery surplus fish and whatnot, but this is the first big distribution. Hopefully we'll be able to continue this on a yearly basis for the membership."

The salmon were distributed to Tulalip tribal members at the parking lot of the local marina. A steady line of cars trickled-in throughout the cloudy, yet warm, summer afternoon of July 5<sup>th</sup>. The people happily exchanged good-humored banter with the crew handing out the fish and conversed about the recent holiday. The salmon were in large crates of ice,





and one-by-one they were scooped out and placed in strong plastic bags for the people to transport to their homes with the least mess possible.

Numerous families traveled to the marina together and picked up their fish in bulk, and many people got out of their vehicles to check out all the salmon in the crates.

"I came out to get fish to share with my mom, that way she can eat some healthy fish. I think it's really awesome and cool that the Tribe is giving back," exclaimed Joseph Hatch as he waited patiently in a line of cars, tribal-ID ready inhand.

While getting his personal cooler out of the back of his pick-up, Tribal member Alan Cortez shared, "I used to work at the hatchery and bring salmon home all the time. Now that I'm retired, it's a blessing to get this. It's an important part of our diet, it's just like me going out hunting."

The salmon distribution is a great way to feed the community at large and in-turn is creating an opportunity for families to pass down traditional teachings, in regards to preparing the salmon for consumption.

"My husband seasons and broils it, we just love salmon!," said Sonia Sohappy. "I believe it's more healthy for you than the stuff we usually eat, and I'm trying to get my family to eat more healthy, so it helps us out. Win-win."

After picking-up her salmon, Katie L. Jones stated that she knew exactly what she was going to do with her share of the distribution. "I am going to teach my boys, and other people who want to learn, how to can. I learned through Gayle Jones. We're going to can salmon and give to people who need it, and keep some for ourselves. This helps feed our Indian and gives us traditional foods that we can enjoy at home."

Jason explained that the fish distro is a good opportunity for non-fishing families to indulge in an integral piece of their traditional diet, as salmon may be a little more challenging to acquire for those who don't have the ability, means, or necessary teachings to go out on the water.

"I'm fortunate enough to go out and catch my own. But this distribution, this salmon we've been able to get, is important to the community because it brings traditional foods to the table," he said. "Especially for the elders who don't have family members who are fishing. It's important to be able to share with the community and share with the families. The salmon is not just for that one person, they're taking that home and they're going to share with their entire family. This really brings the community together – sharing in that salmon as they eat it, smoke it, use it, and do whatever they're going to do with it."

As Jason stated, this is the first major salmon distribution and it is something that the Tribe hopes to continue going forward.

When asked how he felt after receiving his salmon, Tulalip elder Marvin Jones simply put, "It feels real good anytime that you get a fish, because this is such an important part of our culture."



## Obituaries \_\_\_\_

### **Rose M. Buck**

Sunrise: August 8, 1965 Sunset: June 30, 2022

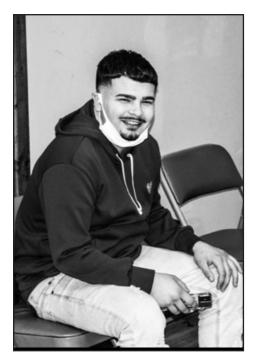
The family of Rose Marie Buck regretfully announce that Rose passed away on June 30, 2022 at her home in La Conner WA.

Rose was brought up Seven Drum and was a member of the Spee-Bi-Dah Drum Group. She also danced Fancy and Team Dancing when she wasn't singing on the drum. Rose leaves behind her mother Judi Patrick, siblings Marvin Edwards, JoAnn Begay (Landry), Francis Williams Sr. (Sugar Bill), children Gerry Williams, Michael Likakur, Tah-Sheena Williams, Charlene Williams. Preceding Rose in death are Bernard Williams Jr., Roberta Suppah, Baby boy Williams, Clarissa Williams, Bernard Williams III. Rose will come home to Tulalip for interment.

Arrangements by Shaefer-Shipman Funeral Home and The Tulalip Tribes. Service were at 10am on Thursday, 07/07/2022, at the Gathering Hall in Tulalip WA



### Paul Eric Shay Jr.

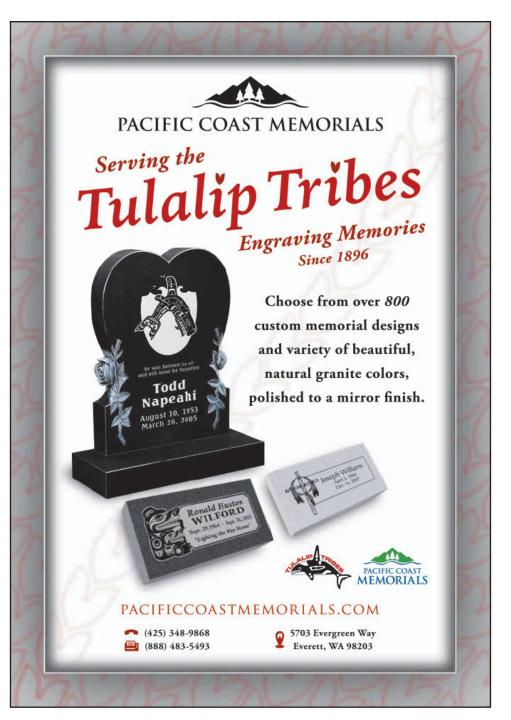


Paul Eric Shay Jr., 21, of Tulalip, WA passed away June 29, 2022.

He was born July 6,, 2000 in Edmonds, WA to Paul and Nicole Shay. He graduated from Heritage High School where he played basketball., He was on a championship team that went to State. He was a sports junkie, knowing stats of all the players at eight years old. Was a coach and mentor for youth basketball. He was loved wherever he went and he treated everyone as family.

He was survived by his great grandfather, Richard Muir Sr.; great grandmother, Elizabeth Penn: grandparent's Richard Muir Jr. (2 Dogs) and Teena Muir, and Kim and David Golden; siblings, Cierra (Trevor) Fryberg, Dalton (Brittney) Shay, Mason (Ayla) Shay, and Kendall Hayward; Nephews, Dylan Shay, Madex Fryberg; and niece Violet Fryberg; the love his life, Ariel Ellenwood; and several aunts, uncles and cousins. He was preceded in death by his father Paul Shay Sr. (Spooky); great grandmother Donna Muir; and grandmother Deanna Van Doorn. He was also preceded in death by his special brother, Jayden Brashears.

A celebration of his life was held Wednesday, July 6, 2022 at 10 AM at the Tulalip Gathering Hall with burial following at Mission Beach Cemetery. Arrangements entrusted to Schaefer-Shipman Funeral Home.



### **Court notices**

TUL-CV-CU-2022-0310. SUMMONS BY PUBLICATION Tulalip Tribal Court, Tulalip WA. In Re the Custody of: I.B. and K.B. TO: ETASHA LAU-RALIE MOSES: YOU ARE HEREBY NOTIFIED that a Custody Proceeding 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 a hearing on August 9, 2022, at 2 p.m. in Tulalip Tribal Court, via GoToMeeting, phone number: 1-224-501-3412, access code: 212-638-629. 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: July 2, 2022.

TUL-CV-YI-2022-0262. SUMMONS BY PUBLICATION Tulalip Tribal Court, Tulalip WA. In Re the Welfare of: K. R.-R. C. TO: KERRI SADA DEEN: 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 in-person Adjudicatory Hearing on AUGUST 09, 2022 at 10:30 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: June 11, 2022.

SUMMONS BY PUBLICATION - NOTICE OF TELEPHONE CIVIC HEARING TUL-CV-DI-2022-0006, Tulalip Tribal Court, Tulalip WA, Carlee Elizabeth Jones, Petitioner, vs. Derek William Wolfer, Respondent. Hearing: August 17, 2022 @9:00 AM TO: Bryce Williams: YOU ARE ORDERED AND COMMANDED TO APPEAR by phone before the Tulalip Tribal Court, 6632 31st Ave NE, Suite B on the Tulalip Reservation near Marysville, WA at the date and time listed above. Call in to 1(517) 317-3112 Access Code: 286-262-589. 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: June 18, 2022.

TUL-CV-YG-2022-0193. SUMMONS BY PUBLICATION Tulalip Tribal Court, Tulalip WA. In Re the Guardianship of: S. H. A. TO: APRIL LI-ANNE LANZI AKA APRIL LIANNE GARNER and to ALLEN LOUIS BILL AKA ALLEN LOUIS ARANEDA: YOU ARE HERE-BY 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 REMOTE, CALL-IN TELEPHONIC VIRTUAL HEAR-ING on July 21, 2022 at 11:00 A.M. in Tulalip Tribal Court; you should call in to your hearing via GoToMeeting, using telephone number: 1-571-317-3112, and then using access code: 286-262-589. NOTICE: You have important legal rights and you must take steps to protect your interests. IF YOU FAIL TO AN-SWER JUDGMENT WILL BE RENDERED AGAINST YOU. Date first published: June 4, 2022.

TUL-CV-AH-2022-0176 SUMMONS BY PUBLICATION Tulalip Tribal Court, Tulalip WA. In Mytyl Grace Hernandez, Petitioner vs Jack Mowrer, Respondent: YOU ARE HEREBY NOTIFIED that a Petition for Reissuance of Temporary Order For Protection and Notice of Hearing was filed in the above-entitled Court. You are hereby summoned to appear and defend regarding the above entitled action at a virtual hearing, protective order line, on August 2, 2022 at 1:00 pm to the Tulalip Tribal Court, 6103 31<sup>st</sup> 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 JUDGMENT WILL BE RENDERED AGAINST YOU. Date first published: June 18, 2022.

TUL-CV-YG-2019-0411. SUMMONS BY PUBLICATION Tulalip Tribal Court, Tulalip WA. In Re the Guardianship of: Leiland Corallo. Leilani Gay Davey, Petitioner and Brandon Issac Corallo; Briana Galaz, Respondents: YOU ARE HERE-BY NOTIFIED that a Youth Guardianship Minute Order 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 August 11, 2022 at 9:00 A.M. in person at Tulalip Tribal Court, 6332 31<sup>st</sup> 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: June 4, 2022. TUL-CV-YG-2022-0183. SUMMONS BY PUBLICATION Tulalip Tribal Court, Tulalip WA. In Re the Guardianship of L. A. D. C: TO: BRIANA JESUSITA GALAZ: 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 RE-MOTE, CALL-IN hearing on August 11, 2022 at 9:30 A.M. in Tulalip Tribal Court, 6332 31st Ave NE, Suite B, Tulalip, WA 98271. 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: July 2, 2022.

TUL-CV-P0-2022-0150. SUMMONS BY PUBLICATION Tulalip Tribal Court, Tulalip WA. Latasha Bagley-Apodaca vs. Jose Castrejon. TO: JOSE CASTREJON: YOU ARE HEREBY NOTIFIED that a Protection Order Proceeding was filed in the above-entitled Court pursuant to TTC 4.25. You are hereby summoned to appear and defend regarding the above entitled action at a hearing on July 26th, 2022, at 1:00 p.m. in Tulalip Tribal Court, 6332 31st Ave NE, Suite B, Tulalip, WA 98271. You should call in to your hearing via GoToMeeting, phone number: 1-872-240-3311, access code: 995-826-029. 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: June 11, 2022.

TUL-CV-YI-2022-0263. SUMMONS BY PUBLICATION Tulalip Tribal Court, Tulalip WA. In Re the Welfare of: A. H. TO: HASSAN HUSEIN HUNDIYE: 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 in-person Adjudicatory Hearing on AUGUST 09, 2022 at 10:00 A. M. in Tulalip Tribal Court, 6332 31st Ave NE, Suite B, Tulalip, WA 98271. NO-TICE: 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: June 11, 2022.



Please call (360)716-4684 to sign up for the trips \*Elders 57+ only

# Gifts for the Elders' LUNCHEON AUGUST 2022 Mod Podge Arts & Crafts Thursdays at 1:30 PM SENIOR CENTER

Will provide materials to make coffee mugs. Bring your ideas and own materials if you have them.

Contact: **Rebecca L. Hunter** (360) **547-9633**