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Volume 42 No. 30

syəcəb

Saturday July 30, 2022

(Tulalip See-Yaht-Sub)

## Rez Dog: A love story

Page 8



# Live. Laugh. Lushootseed.

By Micheal Rios

Lushootseed, ancestral language of the modern day Tulalip Tribes, was the supreme language of the land seven generations ago. From the Salish Sea to the Cascade Mountains, from the Nisqually River to Vancouver Island, tribes of the plentiful Pacific Northwest shared a common tongue. Then arrived colonization. Followed by assimilation.

The shared language of the Coast Salish people nearly vanished after decades of brutal treatment inflicted upon generation after generation by the U.S.

See **Lushootseed**, page 4



## Tulalip hosts ballot parties to help amplify Native voices

### Next party happening August 1

By Calvin Valdillez

If you happened to visit the Tulalip Administration Building on July 18, you may have heard the unmistakable sound of laughter, that only Indigenous aunties and cousins can seem to produce, erupting from the first-floor conference room. For some much-needed relief from the everyday grind, about thirty Tulalip tribal members and employees trickled into room 162 during their respective breaks throughout the day to see a few familiar faces, have a few laughs, and to cast their ballots for the 2022 political races.

See **Ballot Party**, page 6



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# A Message from Chairwoman Teri Gobin, July 22, 2022



I would like to start my report today talking about how important it is to get out and vote. Darryl Williams, who is a Tribal Member, is running for the 38th District. We're really excited about the expertise that Darryl brings to the table. He's worked for the tribe for over forty years in Treaty Rights and Natural Resources. It's so important to have him there to bring our concerns forward and to be able to explain them to the other representatives.

It's so extremely important that you register to vote. For assistance with registering, contact the Treaty Rights Office at 360-716-4629. There will be another Ballot Party on August 1st where there will be prize drawings on that date, but the deadline to get your ballot in is August 2nd. So, you really need to register now if you're not registered.

The Board has appointed a new chief judge, Meredith Trent. Chief Judge Pauley was

only here on a temporary basis because she is teaching at Edmonds Community College. Chief Judge Pauley is going back to her teaching position, but she will help with the transition. We also are looking to keep her involved in the look court as needed by contracts from time to time, because her expertise has brought the Court up to the next level and moving forward and serving our people.

We're really excited about our new Chief Judge and what she has to offer to the community.

We have seventy-seven Summer Youth employees that have signed up and are working in Tribal departments and entities and also in Tribal member businesses on the Reservation. We're excited that they will be able to receive the worth ethics and find what positions they may be interested in the future for their career.

We currently had twenty cases of COVID. Even though this new variant is more contagious, the symptoms have been mild. That is why we're not back to the full mask mandate. Even people who are totally vaccinated and have the boosters have got this variant. It seems to die down and then come right back up. We're hoping that it stays at that level and that we don't see people going to the hospital. Please take precautions.

As for the events at the Tribe, we just finished with spee-bi-dah, which was an awesome day down at the beach. It was really good to see all the Tribal Members down there and to be able to be there to have some salmon, clams, oysters and crab. It was nice to see some of the Elders that got to make it down there. The day was overcast, but it was a beautiful day.

We're looking forward to the other events that are coming up very soon.

The canoe trip to Lopez has been postponed. However, they are having Canoe Practice on Mondays and Wednesdays at 6 p.m. at the Marina. We are looking for Tribal Members to come and join the team with the pullers.

August 18th is the Tulalip Elders Luncheon at the Gathering Hall.

August 20th and 21st will be Canoe Races at the Potlatch Grounds behind the Longhouse.

We are also having a National Night Out at the Amphitheater on August 2nd.

The back to school event will be August 24th.

I want to talk a little bit about the Youth Trust Funds. We all know that there's been a downturn in the market and our investors have ensured us that the market always rebalances. It does come back. It's staying in it for the long haul. But we know that a lot of parents are concerned about their kids' funds at this time. The Board has opened up a special window for the parents and guardians to make a one-time change for the minors' money to move to or from the conservative portfolio into or out of an age based balanced portfolio.

This is for the people who have had their investments in a higher risk. They can move it back into a conservative amount to make sure that it protects the funds a little bit more. But the market has always bounced back and we expect it to do so as it has in the past. As you've probably noticed, our fuel prices have started to come down and that's a good sign.

If you would like to know more about investments, a video is going to be on iamtulalip.com. Rosie is working on a Zoom meeting where everyone can interact and ask questions about the investments.

I would like to offer our condolence is on behalf of the Tribe and our families to those who have lost loved ones. We have had a number of people that we've lost this summer and through this last week. We're asking the community to please pray for those that are suffering. Those that have lost loved ones. From the youngest to the oldest, we need community prayer and our hearts break for those people that are going through this loss at this time.

It's always a reminder we're not guaranteed tomorrow. I'm glad that we have events coming up where we can gather together and we can be with our families. We can forgive anything from the past, move forward and love one another to bring our community back together.

I want to thank each and every one of you for reading my report and we look forward to seeing you at the events this summer.

**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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Volume 42, No. 30, July 30, 2022  
Published once-a week with special issues by:  
Tulalip Media & Marketing  
6406 Marine Drive, Tulalip, WA 98271  
360-716-4200; fax 360-716-0621  
email: editor@tulaliptribes-nsn.gov  
Deadline for contribution is Monday, with publication on the following Saturday.  
Printed in Canada.

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



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## THE TULALIP TRIBES 2022 ANNUAL COMMISSION/COMMITTEE ELECTION PETITIONS OPENING



Tulalip Resort Casino, 10200 Quil Ceda Blvd, Tulalip, WA 98271

**\*NAMES LISTED ARE THE TERMS THAT ARE EXPIRING\***

**ELDERS** ~ (3) terms expiring, with (3) year terms; must be 50+ as of voting day to vote for Elders.

Rebecca Hunter

Marvin Jones

Lily Robinson

Qualifications: Must be 62 years of age or older as of the voting day. Not be an employee of the Elders & Senior Services Department.

**FISH** ~ (2) terms expiring, with (3) year terms.

Cyrus Fryberg Sr.

Clarence Hatch Jr.

Qualifications: Be eighteen (18) years of age or older. Have a minimum of five (5) years' experience as a commercial fisherman. Be of good character.

**GAMING** ~ (1) term expiring, with (3) year term.

Lena Hammons

Qualifications: Be twenty-one (21) years of age or older. No person may be a Commissioner if they have ever been convicted of a felony crime or a misdemeanor involving dishonesty. \*\*\*Additional TGA background check fee required to run for this position.\*\*\*

**HUNTING** ~ (1) term expiring, with (3) year terms.

Amanda Shelton

Qualifications: Be eighteen (18) years of age or older.

**PLANNING** ~ (2) terms expiring, with (3) year terms.

Tempest Dawson

Ray Sheldon Jr.

Qualifications: Be eighteen (18) years of age or older. Do not work for the Tulalip Planning Dept.

**POLICE ADVISORY BOARD** ~ (2) terms expiring, with (2) year terms.

Leon Enick

Debra Muir

Qualifications: Be eighteen (18) years of age or older. Not a police officer or staff of TTPD. Currently reside on the Tulalip Reservation or employed or operating a business on the reservation. Have never been convicted of a felony or serious tribal crime (Class E or F).

**TERO** ~ (2) terms expiring, with (3) year terms.

Chaz Hill

Ginny Ramos

Qualifications: Be eighteen (18) years of age or older.

All Commission positions: You must be a Tulalip Tribal Member and no person may be a candidate if he/she have been found guilty of a felony, or a misdemeanor involving controlled substance or dishonesty in any Indian, State, or Federal court within three (3) years prior to the election. A Tulalip Member can run for more than one commission but can only hold one seat on a paid commission.

**Petitions are available at the Tulalip Tribes Admin,  
Election Office during August 8-19, 2022.  
Petitions must be returned to the same place and to election staff only.**

### Requirements for the petition are as follows:

- \* The original signature of the candidate.
- \* Must be signed by not less than five (5) legal tribal voters.
- \* Voters may sign only one (1) petition per commission/committee.

### DEADLINE FOR RECEIPT OF PETITIONS

**Friday, August 19, 2022 at 4:00pm**

Tulalip Tribal Administration Building- Room 206  
C/O Election staff (360) 716-4283, 6406 Marine Drive, Tulalip, WA 98271  
electioncommittee@tulaliptribes-nsn.gov

Dated: July 25, 2022

ALL TIME AND DATES ARE SUBJECT TO CHANGE

DocuSigned by:  
Teri Gobin  
Teri Gobin, Chairwoman



## Lushootseed from front page

government and its various forms of enforcement police after the Treaty of Point Elliot was signed. ‘Kill the Indian, save the man’ was the name of the game, and the colonizers played it well.

Various laws and federally enforced policies, such as the Indian Removal Act (1830), Religious Crimes Code (1883) and General Allotment Act (1887), intentionally sought to strip Native people of their culture and connection to place. It can be argued the most successful part of the assimilation process was boarding schools because the innocent children forced to attend couldn’t defend themselves. Their hair was cut to military standards, their traditional clothes replaced with church designed uniforms, and in horrific fashion they were helpless as they watched classmates beaten for speaking Lushootseed.

In the Declaration of Independence, we are referred to as *merciless Indian savages*. The use of *merciless* couldn’t have been more accurate as it foreshadowed a determination and sheer force of will to survive. Yes, colonization happened. Yes, assimilation was effective. However, it can’t be overlooked or understated that our ancestors survived. They were in fact *merciless*. If they weren’t then we wouldn’t exist today; part of a thriving tribal ecosystem consisting of 574 federally recognized tribes.

Within that thriving tribal ecosystem exists the Tulalip Tribes’ Lushootseed department tasked with increasing awareness of Lushootseed within the community and beyond, as well as restoring the language to everyday use. This is a colossal undertaking, but one intending to make the ancestors proud. Proud that generational healing is taking place on the same grounds where missionaries and government officials inflicted so much harm. Proud that the same Lushootseed language they were punished, beaten and even jailed for having the audacity to speak while attending boarding school is spoken today by our own culture bearing educators and their spirited students.

At the 25<sup>th</sup> annual Lushootseed language camp, which took place from July 11 to July 22 at the Kenny Moses Building, over 120 Tulalip youth became an integral part of Lushootseed revival. Led by our own committed crew of language warriors and their support staff, the children participated in eight differ-

ent daily activities: technology, weaving, art, play, songs, traditional teachings, games, and play. In doing so, Tulalip’s next generation embraced their culture while learning vital traditional teachings, stories, and, most importantly, the language of their ancestors.

The photos accompanying this article illustrate Tulalip pride and a strength of culture as only our beautiful children can elegantly emit while participating in the annual Lushootseed camp. However, it’s in the words and background stories of their fully self-aware educators where we can grasp what it takes to create such a Lushootseed-rich environment. Educators like Tulalip’s own Sarah Miller, Nikko-te “Nikki” Oldham, and their tech guru Dave Sienko have dedicated their livelihoods towards a dream of Lushootseed being spoke at work, in schools, and in the homes of every Tulalip family.

### Sarah Miller

“I became interested in Lushootseed when I was about 15-years-old, when I took a Lushootseed class taught by Toby Langen and Tony Hatch at Pilchuck High School. I had a great time learning and it’s one of my fondest memories of high school. I enjoyed speaking the language and wanted to do more with it, but at the time didn’t know what more I could do. So there was a many-year gap in my language learning.

Nearly ten years ago, I decided to switch jobs from the newspaper to the language department. I took college level Lushootseed and started teaching preschool kids. It was fun teaching the kids. Eventually I worked my way up to teaching the college level Lushootseed classes, and in doing that, I began to understand the language even more. It is a passion for me. I take every opportunity I can to use the language and to teach it to others.

At this year’s 25<sup>th</sup> annual Lushootseed camp, my station is Language. Our theme is seasons, so my partner Michelle Schmaus and I teach the kids about the various seasons using Lushootseed. After that, we have the kids decorate the season tree with leaves, snowflakes or flowers, depending on the season. I hope the kids take away from this experience how our ancestors used to live from season to season. I want them to understand that we used to live off the land and the







land had everything we needed to survive from season to season.

What I look forward to most about camp is the kids developing a passion and interest in their ancestral tongue. I hope they walk away understanding more about what it means to be Indigenous. I look forward to them taking what they've learned home to their families and sharing it. This is how we keep our culture alive.

Camp time is a wonderful but stressful time because we only get one week with the kids. It's kind of a rush to teach the kids as much as we can and hope that some of it sticks. I hope the experience is nourishing to their spirits and they will be eager to learn more.

In the future, I'd love to incorporate families into the camp element so the parents can learn their language alongside their children. I think it would strengthen relationships and bonds and further our mission to keep the language alive."

#### Nik-ko-te "Nikki" Oldham

"My background with language is a sort of unique because I grew up hearing both Lushootseed and Absentee Shawnee words and phrases spoken by my great grandma, grandparents, aunts, uncles and mom.

What time is it? – ʔaləx̣ ḳ'id

Be quiet – ʃ̣ubiləx̣

Sit down – g̣'ədil

No – ʃ̣i?

Drink – sq̣'uʔq̣'a?

Knock it off – g̣'əʃ̣ələd

Dog – sq̣'əbay?

Cat – piʃpiʃ

Frog – waq̣waq̣

Eagle – yəʃ̣'ələ?

Deer – sqig̣'əc

Crap – sp̣əc

These were common words to me at a young age. I have always loved the language, but I became very inspired learning that my great grandma Marya was one of the last fluent speakers.

At this year's camp, I am managing the weaving station with Jasmyne Diaz. We are teaching the kids to make wool headbands. I hope they learn to never give up, that it's ok to mess up and start over because that's the basis for all learning, and the more you practice, the better you get. I also want them to learn our tradition of giving away an item that you made for the first time.

I look forward to seeing everything that the kids create. It's difficult to describe hearing them speak the language and understand new words, especially for first timers. It makes my heart so happy to see the kids do the closing ceremony play and hear them speak the language.

Being a Lushootseed teacher isn't always easy, but hearing the kids speak the language of those who came before them makes it all worth it."

#### Dave Sienko

"I'm just a cog in the team, trying to increase the learning and use of dx̣'ləʃ̣ucid. I started in the department 17 years ago when the need was creating resources beyond the archive recordings made by Thom Hess and Leon Metcalf. We started making CDs and then video recordings of elders. Then we focused on creating our Tulalip Lushootseed website was the next thing we created. Trying to increase the number of language resources available to the community is a key need the department focuses on.

The biggest challenges over the years has really been the rapidly changing technologies. It's always a challenge to stay current.

At language camp, I always run the technology station. When I first started, we used older computers, then Nintendo DSi's, and now we use Samsung tablets. The kids can use a variety of language apps, including the Lushootseed Alphabet app, Lushootseed Phrases, and Word Quizzes, as well as Our Table, a family orientated Language App. Teachers from different stations tell me what they are doing and I try to develop material that focuses on these key items.

Preserving and encouraging the use of the language is one of the most important things about the work we do, and it's one of the reasons I took the job at Tulalip. I really enjoy working with the younger kids because of their high level of enthusiasm. There are always several camp participants that we witness their growth in the language surge over the week.

For the teachers and camp staff, this is also an opportunity to create or nurture bonds the kids that can last a lifetime. Watching the youth develop that spark of excitement in speaking dx̣'ləʃ̣ucid clearly brings so much joy to not just me, but our teachers and the families as well. When young tribal members grasp the language early, they can develop a happiness and strength from their cultural self-confidence that is truly awe-inspiring. I'm humbled to be a part of this."

The Lushootseed department has so many resources available for our people who desire to learn their ancestral language beyond the annual youth camp. Their website [tulaliplushootseed.com](http://tulaliplushootseed.com) offers videos, common words and

*Continued on next page*







phrases, and all sorts of traditional stories told in Lushootseed with accompanying text to follow along. If you're a more hands-on learner, then Lushootseed staff would remind you that they offer classes through NWIC and community outreach programs.

Lastly, tribal members are always welcome to stop by the Lushootseed department and ask for hard copies of work books, CDs and various learning materials intended for beginners. It's never too late to join in on the language warriors' mission and make your ancestors proud by speaking the same words, in the same syllables they once did.

### **Ballot Party** from front page



"I love Tulalip's ballot parties," exclaimed Theresa Sheldon, Tulalip tribal member and former Native American Political Director for the Democratic Party. "As soon as people get their ballots, they start asking where's the ballot party and when is it? Tulalip constantly doing ballot parties is empowering our citizens and saying that your voice actually does matter, and that individual vote does count, as well as removing all the barriers to make it as easy as possible."

During election season, Tulalip regularly holds ballot parties for not only their membership, but also their citizenship and employees. By taking something like voting, that may otherwise seem like a chore to some, the Tribe turns it into a social gathering where people can

drop in, have a snack, and share a few 'ayyyees' with their relatives and community.

Although it is a party, and good times are had all around, some very important work is also happening during the ballot parties. With laptops, tablets and printers at the ready, the crew working the event, which includes the Tribe's Events Coordinator Malory Simpson and the Tribe's Director of Treaty Rights and Government Affairs Ryan Miller, takes the time to assist individuals with voting registration and online voting. And if somebody requests additional information regarding the voting process or has general inquiries about the election, they are always willing to share their expertise. This thereby creates and increases well-informed votership at

Tulalip.

The hope is that in turn, those voters will tell their people about the next ballot party and the votership and Native voice will continue to amplify each election season. And that is important if we want to impact change and bring attention to some of the topics and issues that are taking place on tribal lands in both the Northwest region and throughout the nation.

"Every election they say it's the most important time to vote. But right now, when you see white nationalists running for office, it's so important that we use our voice by voting," said Theresa.

In 2018, a NCAI voting movement called Native Vote came to Indian Country and toured reservations throughout the states.

Their mission was to increase the Native votership overall by providing voting access to the Native American population, so that tribal members nationwide could easily place their votes. Many states do not allow voting by mail or online and require you to visit the nearest polling station during elections. And more often than not, those polling stations are located miles away from the reservation. Another issue that effects the Native votership are bogus laws stating that tribal-IDs are not an acceptable form of identification, or that you must have a permanent address and cannot list a P.O. Box in order to register to vote. Never mind the fact that most reservations utilize the post office box system as their primary option to send and receive mail, and that



USPS or even companies like Amazon do not deliver to the residence of those tribal members because their home may not even have a physical address.

The Native Vote movement, and recurring local ballot parties such as Tulalip's, helps many Indigenous citizens by assisting them through the registration process during each of their gatherings. According to the most recent study that the Native Vote included in their 2018 brochure, 34% of the Native population who were eligible to vote at the time, were not registered. Of course, that number may have changed throughout the past four years but the problem of voter suppression in Native America still remains a problem.

With the knowledge that the Native vote has one of the lowest turnouts in mind, the ballot party team offers to check to see if the people who attend the party are currently registered to vote. If an individual is not registered, the crew makes sure to walk them through that process. Many people arrive with their ballots already filled out and sealed, and after the event, the crew turns the ballots in for those voters. If somebody is registered to vote and they do not have their ballot on-hand or did not receive their ballot at all, the ballot party crew offers them a laptop or a tablet so they can log on and place their vote through the wonders of technology.

Ryan stated, "We want to get people registered to vote, we're not here to tell people how to vote. They can vote however they want. But a big part of our push is that the Tribe wants not just it's members, but it's employees and all the people in our community to exercise their right to vote. We're lucky that we live in a state where you can register to vote in multiple different ways - you can register in person at most government buildings, you can register by mail, you can also register online as long as you have a driver's license.

"There was a law passed a couple years ago, that said that you're supposed to be able to register to vote online with a tribal-ID. But there's been some problems with implementation. So, we're in the process with the Secretary of State, whose position is up for election right now, to make that a reality so that our tribal members who don't have driver's licenses can still register to vote online without having to go do it in person or do it by mail, which takes more time and that usually means that people are less likely to do it. All we're trying to do is just make voting as accessible as possible and give people as much information as we can so they can make educated decisions for themselves."

As we covered a few paragraphs ago, Native American voter suppression is an obstacle



that we are trying to get through, and since that 2018 study it would appear that we are beginning to show up when it matters most. Over the past couple years, we have seen several Indigenous leaders rise to positions where they can affect change on a congressional level and our voice can be heard on issues that are important to our people such as defending tribal sovereignty, protecting Mother Earth, and ensuring that all the MMIWP victims and survivors receive justice. US Secretary of Interior Deb Haaland recently vowed to uncover all the unmarked graves of the children from the boarding school era, and she also created a Missing and Murdered Unit within the BIA to help find and bring home all of our missing relatives. Ryan shared that the Native vote actually played a big role in the last presidential election.

He said, "There's a lot of really recent evidence that shows that the Native vote is super important, including the presidential election in 2020. The swing states that went for Biden and made sure that Trump wasn't going to be reelected, were really won by the Native communities and the Black communities in those states. Like Arizona for example, there was a huge Native population there. And if you look at the numbers, they voted overwhelmingly for Joe Biden. Georgia - same thing, the Black and Native population there, and in Michigan, Minnesota, tons and tons of Native people over there, and they made a huge difference. Those are the kinds of examples that show us how much power we actually have."

Here at home, if the Native vote shows out at Tulalip like it has within other Indigenous territories, we have a chance to send in another one of our heavy hitters to the political equivalent of the big leagues. If you live within the 38<sup>th</sup> District, which encompasses the Tulalip reservation as well as parts of Everett and Marysville, you may recognize a name on

this year's ballot. Tulalip tribal member, treaty defender and environmental icon, Daryl Williams, is running for Washington State representative. Daryl has decades of experience under his belt, working in the Tulalip Natural Resource's Treaty Rights Office for over forty years. In that position, he was instrumental in making sure that bill proposals did not violate treaty rights before they hit the senate floor. Daryl's vast amount of knowledge and hands-on experience makes him the perfect candidate to follow the blueprint which John McCoy left behind upon his recent retirement.

"On a local level, the tribal members who live in the 38<sup>th</sup> (district) have an opportunity this year to vote for a Tulalip tribal member to represent them in the state legislature," explained Ryan. "That is something that we had for many years in John McCoy, first as our representative and then as our State Senator. I think we took for granted having someone there who can speak about tribal values and represent us in that way. We now have an opportunity to have that again. John retired a few years ago, and we haven't really had that in the state legislature since."

He continued, "Representation matters. Not just for getting the policies done that help protect tribal sovereignty and tribal treaty rights, and all the social services that the tribes provide, but also for our youth to look and see that this is something that they can do in the future. When I was a kid, we never saw a Native person elected to anything. It never even crossed my mind that that was a possibility. And then, of course, John gets elected, and I think that was the first time, for a lot of Native kids, that they saw somebody who looked like them and who was elected to something. I think there's so many reasons why that representation is important, and we have to take those opportunities where we can."

The Tulalip Tribes will be hosting one more ballot party on August 1<sup>st</sup>, the day before the primary election, from 10:00 a.m. to 2:00 p.m. If you are planning to vote online, be sure to bring your driver's license to the party. And as always, there will be some fun door prizes and a raffle for those who simply drop by and say hi. So be sure to visit Malory and Ryan in Admin Room 162 and get your vote on.

After delivering her ballot, Theresa shared, "It was great to be able to vote for Daryl Williams today. It's beautiful to be able to be a part of that and to support him. And hopefully seeing a candidate who's representing Tulalip and running for state legislature, inspires everyone to turnout, fill out their ballots, turn in their votes, and get out there and support him."



# Rez Dog: A love story

By Shaelyn Smead

What started off as just any other day, on July 20, another stray dog was being posted on the Tulalip tribal members Facebook group. I've learned that I've grown accustomed to seeing the frequently posted 'found' pets on the reservation. Whether it be someone's family dog getting out of their possession, a cat traveling just a little too far, or the unfortunate situations of pets being dumped on the reservation by neglectful owners.

The gentle giant we now call Lola, had first been posted about around 5:00 p.m., and it wasn't until 11:00 p.m. at night, as I'm crawling into bed, that I see she had been posted about again. The time stamp between the two posts illustrated that she had been on the streets of Tulalip for at least 6 hours. With a high temperature of 82 degrees that day, it makes you wonder how long she was out wandering for, and how much longer she would have made it out there on her own.

Sweet Lola weighs almost 120 pounds, and is assumed to be a Mastiff of sorts. According to many Mastiff expert sites, Mastiffs also have a very low tolerance for hot and humid weather, and are prone to suffer from heat strokes and overheating. Even in situations of a casual stroll outside, their short snouts make it difficult for them to breathe. So in cases of increased temperatures, Mastiffs have twice the likeliness to overheat and die than a dog like a Labrador that have longer snouts.

After spending about 30-45 minutes searching for her, we found her. She unfortunately had no collar, or any leads as to who she might belong to. She looked exhausted, and was panting heavily. She was not interested in any food, only the water that we had brought for her. She easily climbed into the kennel, already entrusting that we were there to help



and were her new safe place.

The next few days consisted of us acclimating her into our home and with our other two dogs. We quickly went out to buy her a bed of her own, and a collar. We scanned her at two different shelter locations looking for a microchip, took her to the vet for a wellness check, and have posted abundantly on lost pet sites/groups/pages, and registered her as a 'found' pet at the Snohomish County animal shelter. In the midst of all the chaos, she quickly adjusted into our home and her personality began to unfold more and more every day. After all our efforts, no owners have come forward, making us ponder the question, was she dumped?

Unfortunately, the pandemic brought a multitude of problems for people in the world, but is also cre-

ated an opportunity for all their pets. With everyone being forced to stay home, pets were receiving the most attention from their owners that they've ever had, and some families even took this as time to build their fur families. According to the American Society for the Prevention of Cruelty to Animals (ASPCA), with more than 23 million American households, nearly 1 in 5 nationwide adopted a pet during the pandemic.

But since many government restrictions have since lifted, and people have started to go back to in-person work, pet owners are facing the harsh realities of the expenses, time, and effort that it takes to take care of a pet while working a full-time job. Now having to worry about paying for dog walkers and pet sitters to watch their pets while they're at work, or on vacation. And

with many dog boarding and day-cares being waitlisted months out, many people are being forced to find other options like a friend or loved one that will take the time and effort to watch their pet.

People are also realizing the difference in costs of food from an adolescent pet to an adult pet. Unfortunately, in a lot of cases, people get caught in the excitement of having a new pet, but lose sight of the many years of commitment and love that a pet requires, and because of this are left with pets they can no longer take care of. But as something to keep in mind about pets, wildlife photographer, writer, and wildlife preservationist Roger Caras said, "They might only be here a part of our lives, but to them you are their whole life".

In any case, where there is a lost/found pet or someone is looking to forfeit their pet, the Tulalip Police Department is able to help. In these situations, Tribal members can call the Tulalip Police Department dispatch team and Animal Control will come pick up the dog and take it to the Everett Animal Shelter. The department also has a contract with the Everett Animal Shelter, so tribal members have direct access. If a tribal member can see that the dog is safe to go near, they can pick the dogs up themselves and take them to the Everett Animal Shelter and the shelter will bill the tribe and cover all the cost of turning in the pet.

When asking Sgt. Chris Gobin from the Tulalip Police Department how often lost/found pets get reported he said, "At least half a dozen calls a week." He continued to talk about how much of a safety issue this is, "There's always a possible threat of dogs being vicious and biting someone who is out running, or kids who are playing. They can sometimes attack other people or other pets. But it's also a safety issue for the dog. A lot of times dogs





will run into the streets not seeing cars and get hit by them, or they risk themselves get attacked by another dog that’s running loose.”

Though there are no laws pertaining to pets consistently running loose, the tribe does have its own animal code surrounding issues like animal neglect. Chris said, “Some cases it’s just about us helping educate someone on how much dogs should be getting fed, how much shelter they need, or how often they need to exercise. But if a tribal member has found a missing dog or a dog they feel like they can’t take care of, they can contact the police department and we can help surrender the dog to the animal shelter at no cost to them.”

When thinking about how often these situations happen out on the reservation, it makes you wonder, how can we prevent lost and found pets and any possible neglect? Some helpful resolutions include getting pets neutered/spayed, microchipped, and providing fencing for

the pet. Spay and neuters are helpful because they stop the rapid reproduction of litters that are produced and people are not able to take care of. Microchips are helpful in the case of lost/found pets because it acts like an ID tag inside of a pet where the owner can be more easily found and contacted. And fencing created a physical barrier to lessen the likelihood that a pet can get outside of your property.

Recently, in the efforts to help with these solutions, the Tribal Police Department has partnered with a non-profit called Pasado’s Safe Haven. Together, the Police Department and Pasado’s provide events for tribal members to bring their pets, receive free spay/neuters, and vaccines and microchipping for just a \$10 copay. With four events al-

ready successfully held, the department plans to continue with more.

What seems like easy solutions for such a reoccurring problem, may still be hard for some, but the Tulalip Police Department is here to help mitigate the needs of these animals. For anyone needing help with an animal, or dealing with a lost and found pet, please call the Tulalip Police Department dispatch at (360) 716 - 4608.

And though after searching high and low for Lola’s owners and having no such luck, we are still continuing to keep her safe in our home, where she lives an active, loving, and fulfilled life.



Annual  
Tulalip

CANOE RACES

Sat-Sun  
Aug. 20-21  
6700 Totem Beach Rd

A photograph showing several people in wooden canoes racing on a large body of water. The canoes are in various colors, including red, yellow, and blue. The racers are actively paddling, creating white water. In the background, there is a forested shoreline under a blue sky with some clouds.



## Chief Charles Jules Commemorated

*Submitted by Lena Jones,  
HCC Education Curator*

On Sunday, July 10, descendants of Chief Charles Jules, Schay-nam'-kin, hosted a gathering to honor him and his work by unveiling a headstone in his name.

Lita Sheldon, Hibulb Cultural Center Librarian, provided historical photos to the family. Tribal member Tessa Campbell researched Charles Jules' life and times for the family. She noted that Charles Jules, 1846 - 1935, lived through extremely historic and pivotal points prior to the formation of the Tulalip tribes. He was nine years old at the time the Point Elliott Treaty was signed.

He was one of the earliest students of Father Eugene Chirouse, and lived with Father Chirouse since his parents died when he was young. Father Chirouse was one of the first ordained in what would become Washington state. He quickly learned the Coast Salish dialects and held his services in both English and Lushootseed. Father Chirouse advocated for his students, despite the difficult times and minimal funding. Even after being transferred to Canada, he remained friends with Charles Jules and his other students, as well as the Coast Salish families.

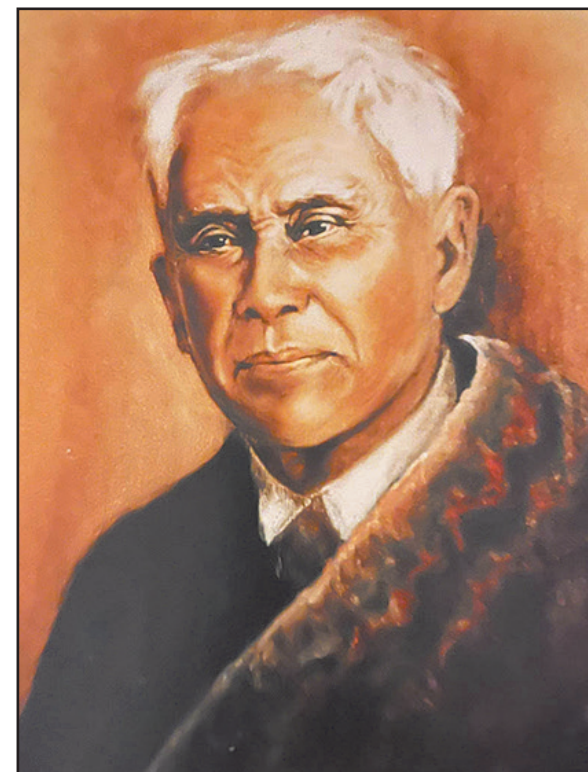
Tessa continued, Chief Charles Jules also lived to witness the Allotment Act, which subdivided Native American tribal communal landholdings into allotments for Native American heads of families; the boarding school era, which changed drastically after Father Chirouse's depar-

ture; and then he lived to see the 1934 Reorganization Act, which recognized Indian self-government and reversed the U.S. policy of assimilation.

Tessa said it is an important time to honor a highly regarded past leader, significantly, so his legacy could be carried on by current and future generations. She, as well as other witnesses, said the words that were spoken, the song that was sung, the meal that was served, and the work that was done unveiling the headstone were all beautifully done.

Craig Grenier-Moses' mother was Carolyn Moses, who carried the name of 'Lalacut', passed down from her great aunt Agnes James, who was the only surviving daughter of Chief Charles Jules upon his death. Many of his other children died from tuberculosis, a testament to the difficult times our people lived through. Carolyn showed Craig the headstone for Charles Jules. Craig was disheartened that it was a small plaque with incorrect spelling and felt determined that something needed to be done. Later his mother was diagnosed with cancer and succumbed to the cancer, so the headstone was not at the forefront of his mind.

About a month later his aunt Sandra Grenier reached out to him and conveyed that about 30 years ago, her husband Richard Grenier, his niece (Bill Grenier's daughter and Craig's mother) Carolyn, and his sister Stephanie Blackford met regarding their desire to replace the headstone. Sandra felt it was important to fulfill the wishes of the three members who passed on and to



place a proper headstone to honor their ancestor. So the families began moving quickly after that.

The blessing song the family sang at the headstone unveiling was the song Chief Charles Jules would sing after meetings with other leaders.

Craig, Sehi Ham Kin, said he was honored and appreciative of everything the families were able to do in a short amount of time to honor a relative who was so important to their family and to the Tribe. He added it was medicine for their family to help heal from their recent losses, and also to share a small piece of their family history.







## An easy place to start eating a lot healthier

Often people don't know where to start when it comes to eating healthier. Completely changing your diet all at once doesn't always work for the long term, so starting with small changes can help. Usually the biggest change you can make is starting to add fruits and vegetables to what you're already eating. Here are just a few ways to start adding them without having to completely changing how you eat.

### Hide them in foods!

You can finely chop vegetables (like broccoli, carrots and spinach) and add them to dishes you already eat without even noticing a change in taste: Spaghetti Sauce, Lasasagna, Pizza, Soup, meatloaf, meatballs, tacos, sandwiches, Rice and Noodles.

Don't limit your options to just these foods. Think of what other vegetables you can chop into foods you already like. Then try it!

Fruit can be a fast and easy way balance a meal, here are just a few examples: add berries to your oat meal, add frozen fruit into your yogurt, cut up and add fruit to common breakfast foods (pancakes, French toast, cereal, waffles), and you can just add or pair fruit to any sweets you're already eating (like banana with chocolate).

### Add fruit to make it tastier!

### Always have an easy option

For a balanced diet, half the food you eat should be fruits and vegetables. To make meeting this recommendation easier to do, start buying fruits and vegetables that are require no preparation: eat fruits raw at EVERY meal and snack like apples, oranges, bananas, pears, and grapes. Eat raw vegetables you can dip in your favorite sauce like raw baby carrots, cherry tomatoes, broccoli, pepper slices, and cauliflower.

Looking for more ideas? If you are registered at the Tulalip Health Clinic, you can meet with a dietitian for any nutrition related issues or questions. You can call the main line at (360) 716-4511 and set up your appointment.



## SUMMER WATER DISTRIBUTION FOR ELDERS AND SENIORS

MONDAY - FRIDAY  
8:00 AM - 4:30 PM  
KATHERINE "MOLLY" HATCH SR. CENTER

Seniors and Elders over 50 are eligible for one case of water per week. Available through the end of September.



## Importance of Sociology

*Submitted by Jeanne Steffener, Higher ED*

Have you ever wondered why humans and societies are so different? What social forces have shaped societies? There is a definite need to understand the social world and how we fit in it. Sociology can help us understand ourselves better because it studies who we think we are and how we feel and act. It also helps with decision-making in both our own world as well as the larger organizational world both of which we straddle.

Sociology as a scientific study of society and human behavior and the word “sociology” was coined by August Comte in the 1830s. According to August Comte, sociology like other scientific sciences, is regulated by some natural laws. As a result, sociology is a science.<sup>1</sup> Before the arrival of sociology, there was no real systematic, scientific attempt at studying human society and all its complexities. Sociology shines a light on the social nature of man and through scientific research tells us why man is a social animal, why he lives in a group, communities and societies. It studies the relationship between the individual and society and the impacts of society on man and how man and society respond to changes.

The science of sociology also helps individuals to understand themselves, their capacities, talents and limitations. Seeing patterns through observation and data tracking helps individuals to adjust to the environment. By gaining knowledge of society, social groups, social institution, associations, and their functions gives us the tools to help us lead a effective social life.

Sociology gives us the benefit of seeing the results of the scientific study of social institutions while showing us the relationship that individuals have to each of these institutions. The institutions that assist society to function are comprised of

home and family, school and education, church and religion, state and government, industry and work, and community and association. Sociology studies these institutions and looks at how they impact individuals. There are many problems that can be solved through scientific study of society.

Sociology has worked as an impetus for changing attitudes toward human beings in many areas. Criminals are now treated as human beings. Law enforcement is now looking at whether the perpetrators of crimes are plagued by mental deficiencies, which would require efforts made in the direction of rehabilitating them into useful members of society. Sociology impresses upon us the necessity of overcoming narrow personal prejudices, ambitions and class struggle.

The ills of society can be viewed through the impartial lens of sociology, helping us to understand the underlying causes and tensions. Public policy becomes sociology’s application of social change. Through effective public policy, there is a potential to promote strong communities with positive impacts that affect our whole U.S. population.

The arrival of the industrialized age was a perfect example of change in society. We go from a farmer on a small farm making something by hand to seeing huge increases in industrialized factories that mass produce items. Sociology studies how big changes like this affect people. Factories change “how we shop”, what jobs are available and the number of people who now have a boss rather than owning their own business. Then there is the transition from living in a rural area and working on a farm to living in a big city and working for a factory or big corporation. The impacts on people are many, such as moving from a house to an apartment, whether or not you have a backyard. How about traffic? Is there a bus system available to shuttle you to and from your work? Is there an increase in crime rate in your vicinity? What are the factors that have been created that make this time and place conducive to crime creation? These are all questions that impact us daily.

“A sociology degree is a

great course of study for someone who is interested in examining the issues that affect society. A sociologist observes social behavior and social influence in cultures, institutions and groups to determine how society is impacted. This field presents an exciting opportunity to explore relationships in society and is a rewarding career.”<sup>2</sup>

According to the Bureau of Labor Statistics, the median annual wage for sociologists was \$92,910 in May 2021. Typically, sociologists need at least a master’s degree to enter the occupation. The Bureau of Labor Statistics projects employment for sociologists to grow 5% from 2020-2030. About 300 positions will be available yearly, over the decade.

Sociologists are needed in these fields: Business, Government (City, State & Federal), Corrections, College/University, Education, Human Services, Health Services, Pub-

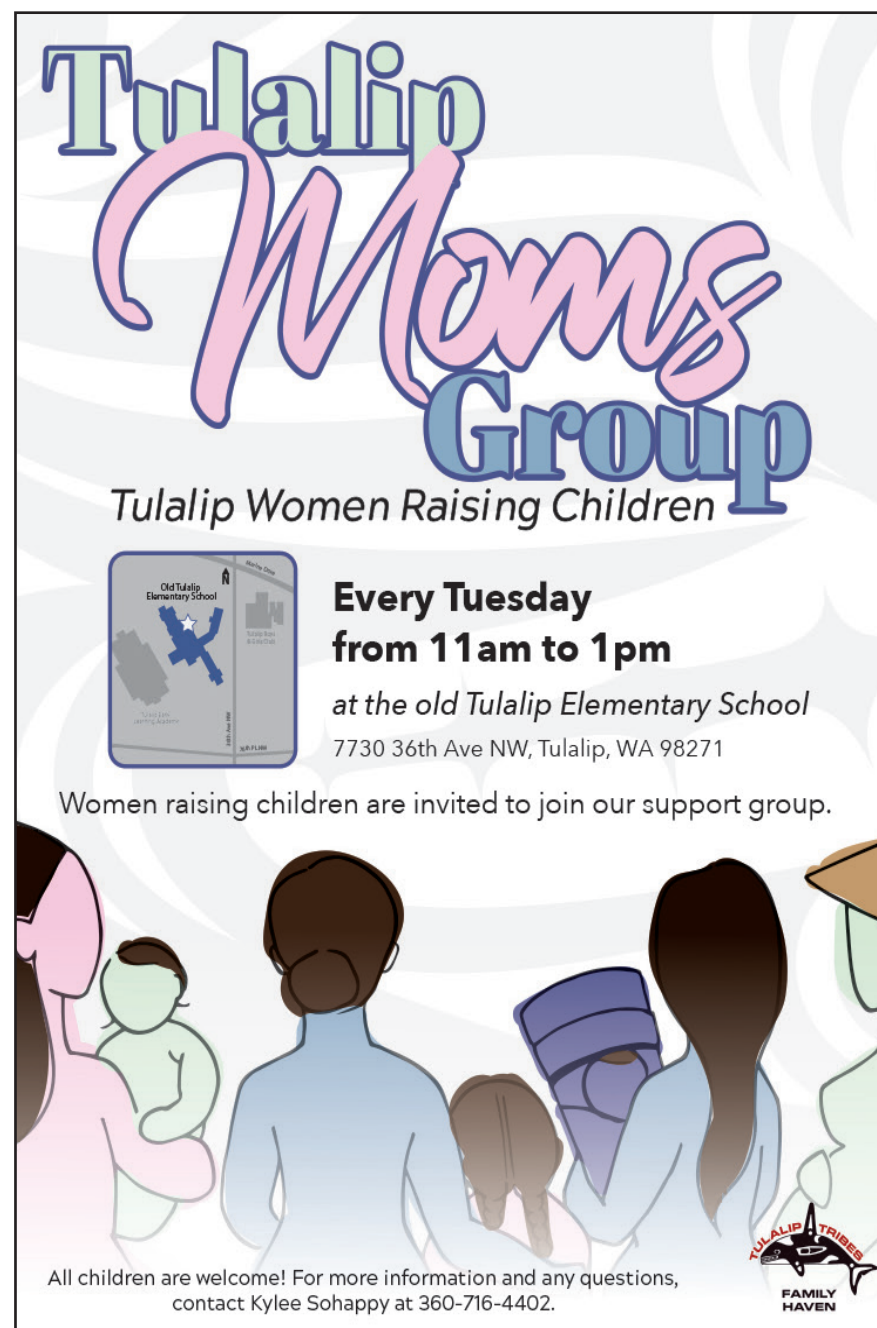
lishing/Journalism and Research. Some of the jobs may require education beyond a bachelor’s degree.

Sociology gives you a better understanding of mankind and in the process, you learn to understand and cope with changes in society. If you are interested in choosing this engaging field of study, please call the Higher ED staff at 360-716-4888 or email us at [highered@tulaliptribesnsn.gov](mailto:highered@tulaliptribesnsn.gov) for assistance with this educational path.

<sup>1</sup> Is Sociology a Science? Correct Answer with Reasons and Examples  
Author: Eiti Tiwari <https://www.sociologygroup.com/is-sociology-science-or-not-reasons/>

<sup>2</sup> 29 Jobs for People with a Sociology Degree  
Author: Indeed Editorial Team  
Updated May 31, 2022; Published December 12, 2019

<https://www.indeed.com/career-advice/finding-a-job/sociology-degree-jobs>



**Tulalip Moms Group**

**Tulalip Women Raising Children**

**Every Tuesday from 11am to 1pm**

**at the old Tulalip Elementary School**  
7730 36th Ave NW, Tulalip, WA 98271

Women raising children are invited to join our support group.

All children are welcome! For more information and any questions, contact Kylee Sohapp at 360-716-4402.

**TULALIP TRIBES FAMILY HAVEN**



## MONKEY POX: WHAT YOU NEED TO KNOW



July 26, 2022

Monkeypox is a viral disease that can cause rashes and other symptoms. It does not commonly occur in the US. Still, there is an outbreak of monkeypox, with cases spreading in Washington state and across the country. Many current cases occur in men who have sex with men, although monkeypox can spread person-to-person with any type of close, skin-to-skin contact. The first human case of monkeypox was recorded in 1970.

### How it Spreads

Monkeypox spreads in different ways. The virus can spread from person to person through:

- Direct contact with the infectious rash, scabs, or body fluids
- Respiratory secretions during prolonged, face-to-face contact or during intimate physical contact, such as kissing, cuddling, or sex
- Touching items (such as clothing or linens) that previously touched the infectious rash or body fluids
- Pregnant people can spread the virus to their fetus through the placenta

### Symptoms of monkeypox can include:

- Fever
- Headache
- Muscle aches and backache
- Swollen lymph nodes
- Chills
- Exhaustion
- A rash that can look like pimples or blisters that appears on the face, inside the mouth, and on other parts of the body, like the hands, feet, chest, genitals, or anus. The rash goes through different stages before healing completely. The illness typically lasts 2-4 weeks. Sometimes, people get a rash first, followed by other symptoms. Others only experience a rash.

### Prevention Steps

Take the following steps to prevent getting monkeypox:

- Avoid close, skin-to-skin contact with people with a rash that looks like monkeypox.
- Do not touch the rash or scabs of a person with monkeypox.
- Do not kiss, hug, cuddle or have sex with someone with monkeypox.
- Do not share eating utensils or cups with a person with monkeypox.
- Do not handle or touch the bedding, towels, or clothing of a person with monkeypox.
- Wash your hands often with soap and water or use an alcohol-based hand sanitizer.
- Vaccination

CDC recommends vaccination for people who have been exposed to monkeypox and people who are at higher risk of being exposed to monkeypox, including:

- People whom public health officials have identified as a contact of someone with monkeypox
- People who may have been exposed to monkeypox, such as:
- People who are aware that one of their sexual partners in the past two weeks has been diagnosed with monkeypox
- People who had multiple sexual partners in the past two weeks in an area with known monkeypox

### Treatment

There are no treatments specifically for monkeypox virus infections. However, monkeypox and smallpox viruses are genetically similar, so antiviral drugs and vaccines developed to protect against smallpox may be used to prevent and treat monkeypox virus infections.



Carl Robert Romero

Carl Robert Romero, 39 went to be with the creator on June 29th 2022.

He was born November 7th 1982 to Angie Jones and George “Bobby” Romero

As a kid, he loved hanging out with his brother Jerry at the Beach looking for crabs under rocks and fishing at the hatchery with just a hook, line and bait. He loved cruising with his Grandpa Jerry, jamming to loud tunes in his truck. As he got

older, he loved to spend hours in his room blasting jams with his headphones on, playing his NINTENDO, Grand theft auto, Street fighter and Mortal Combat. At the age of 18, he and his dad got into some trouble and he ended up in prison for 5 years. When he got out he just kind of lost his way and got into drugs that took over his life. Carl always had a funky sense of humor, he liked to tease and joke around with everyone.

He leaves behind his mother Angie Jones-Burkland (Stan), grandma Shirley, brother Jerry Mykel Jones, sisters Kelsey Christine and Chambray Burle-

son, cousins Jonathan Trobee, Brandi Jones, Dillon, Loyal, Jarrell, Syrille, Silas, Nolan, Ellis, aunts Penny, Jackie and Tillie Jones, Dad George “Bobby” Romero. He was preceded in death by his grandpa Jerry Jones, Auntie Carla R. Jones and grandma Pearl Romero .

A celebration of his life was held Monday, July 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, Marysville.



Brandon Simpson, Sr.



fiancé, Stephanie Carlson, his Mother and Father, Danny and Christy Simpson, brothers, Dan & Melissa Simpson, Michael Simpson, nieces, Kaylie & Macy Simpson and nephew, Landon Simpson, Grandparents, Dawn Simpson, Polly & Jim Carlson, Aunts, Debbie (Howard) Brown, April (Rocky) Brisbois, Sjeabon Simpson, Uncles, Rod Simpson Jr., and John Carlson, along with many loved, Aunts, Uncles and cousins.

Brandon was preceded in death by, Grandfather Glenn Simpson, Grandpa Mike Near, Aunts Sharon Comenote, Renee Simpson, Kim Simpson and Mary Kay Maltos, Cousin Bridgette Simpson and brother Jason Porembski.

A celebration of life was held Saturday, July 23, 2022 at 10:00 AM at the Tulalip Gathering Hall with burial following at Mission Beach Cemetery. Arrangements entrusted to Schaefer-Shipman

November 6, 1991 – Brandon, a brother, father, beloved son, and partner, went to be with the lord on 7/18/2022. Brandon cherished his family, his son and his pets. He loved dirt bike riding, camping, fishing and being out on the water. He was a heavy equipment operator at our family business for over 17 years.

He will be forever missed. He leaves behind his son, Brandon A. Simpson Jr., his

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## Court notices

**SUMMONS BY PUBLICATION TUL-CV-CS-2022-0243**, Tulalip Tribal Court, Tulalip WA, TCSP #2650 TULALIP CHILD SUPPORT PROGRAM, Petitioner, vs. BRANDY SHELDON (DOB: 01/26/1982) TO: BRANDY SHELDON: YOU ARE HEREBY NOTIFIED that on MAY 17, 2022 a Summons and Petition for Establishment of Child Support was filed in the above-entitled Court Pursuant to Chapter 2.10 and 4.10 of the Tulalip Tribal Code. This is child support for VLU. You are hereby summoned to appear and defend the above entitled action in the above entitled court and answer on September 19, 2022 at 9:00 AM in Tulalip Tribal Court, via telephonic hearing – call in to 1(872) 240-3311 Access Code: 780-900-077. 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: July 30, 2022.

**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 LAURALIE 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.

**SUMMONS BY PUBLICATION TUL-CV-CS-2022-0242**, Tulalip Tribal Court, Tulalip WA, TCSP #2620 TULALIP CHILD SUPPORT PROGRAM, Petitioner, vs. EVALEE REEVES (DOB: 07/28/1989) TO: EVALEE REEVES: YOU ARE HEREBY NOTIFIED that on April 8, 2022 a Summons and Petition for Establishment of Child Support was filed in the above-entitled Court Pursuant to Chapter 2.10 and 4.10 of the Tulalip Tribal Code. This is child support for CC-R. You are hereby summoned to appear and defend the above entitled action in the above entitled court and answer on September 12, 2022 at 9:15 AM in Tulalip Tribal Court, via telephonic hearing – call in to 1(872) 240-3311 Access Code: 780-900-077. 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: July 16, 2022.

**SUMMONS BY PUBLICATION TUL-CV-CS-2022-0240**, Tulalip Tribal Court, Tulalip WA, TCSP #2535 TULALIP CHILD SUPPORT PROGRAM, Petitioner, vs. FORREST WAGNER (DOB: 06/11/1977) TO: FORREST WAGNER: YOU ARE HEREBY NOTIFIED that on April 6, 2022 a Summons and Petition for Establishment of Child Support was filed in the above-entitled Court Pursuant to Chapter 2.10 and 4.10 of the Tulalip Tribal Code. This is child support for ASJW. You are hereby summoned to appear and defend the above entitled action in the above entitled court and answer on September 12, 2022 at 9:00 AM in Tulalip Tribal Court, via telephonic hearing – call in to 1(872) 240-3311 Access Code: 780-900-077. 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: July 16, 2022.

**TUL-CV-YG-2022-0193. SUMMONS BY PUBLICATION** Tulalip Tribal Court, Tulalip WA. In Re the Guardianship of: S. H. A. TO: APRIL LIANNE LANZI AKA APRIL LIANNE GARNER and to ALLEN LOUIS BILL AKA ALLEN LOUIS ARANEDA: YOU ARE HEREBY NOTIFIED that a Petition for Guardianship (Youth) 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 GUARDIANSHIP HEARING on THURSDAY, SEPTEMBER 29, 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: July 30, 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 REMOTE, 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-YG-2022-0309. SUMMONS BY PUBLICATION** Tulalip Tribal Court, Tulalip WA. In Re the Guardianship of: N. C. TO: YOLANDA ELIZABETH-JANE MOSES and TYLER VERNON WILLIAMS CULTEE: 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 at a telephonic, call-in Preliminary Guardianship Standing Hearing regarding the above entitled action on THURSDAY, SEPTEMBER 08, 2022 at 11.00 A.M. in Tulalip Tribal Court, 6332 31st Ave NE, Suite B, Tulalip, WA 98271. THIS WILL BE A REMOTE, TELEPHONIC, CALL-IN HEARING: you must 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 16, 2022.

**TUL-CV-YI-2013-0066. SUMMONS BY PUBLICATION** Tulalip Tribal Court, Tulalip WA. In Re the Welfare of: C. R. C. TO: RACHELLE ELIZABETH NOREN and MATHEW RAY CHARLES: YOU ARE HEREBY NOTIFIED that a Motion to Suspend Parental Rights was filed in the above-entitled matter 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 an IN PERSON hearing on TUESDAY, SEPTEMBER 13, 2022 at 09:30 A.M. in Tulalip Tribal Court, 6332 31st Ave NE, Suite B, Tulalip, WA 98271. This hearing is scheduled as an IN PERSON hearing; you should appear at this hearing in person; however, IF the Court rooms are closed due to Covid-19 you may then call in to your hearing 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 16, 2022.

**TUL-CV-YI-2013-0095. SUMMONS BY PUBLICATION** Tulalip Tribal Court, Tulalip WA. In Re the Welfare of: E. A. C. TO: VIOLET MAE CONKLIN and LEROY PETER HENRY, IV: YOU ARE HEREBY NOTIFIED that a Motion to Suspend Parental Rights was filed in the above-entitled matter in the above-entitled Court pursuant to TTC 4.05 regarding the above mentioned youth. You are hereby summoned to appear and defend at an IN PERSON Hearing regarding the above entitled action on TUESDAY, SEPTEMBER 13, 2022 at 10.00 A.M. in Tulalip Tribal Court, 6332 31st Ave NE, Suite B, Tulalip, WA 98271. This hearing is scheduled as an IN PERSON hearing; if the Court rooms are open then you should appear in person; however, IF the Court rooms are closed due to Covid-19 you may then call in to your hearing 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 16, 2022.

**TUL-CV-YI-2022-0277; TUL-CV-YI-2022-0278; TUL-CV-YI-2022-0279; SUMMONS BY PUBLICATION** Tulalip Tribal Court, Tulalip WA. In Re the Welfare of: L. D. J. D., III; and In re the Welfare of L. M. D.; and In re the Welfare of L. D. D. TO: KACHEERA BRIDGETTE AMADOR AKA KACHEERA BRIDGETTE BILL-AMADOR: YOU ARE HEREBY NOTIFIED that three Youth in Need of Care actions were filed in the above-entitled matters in the above-entitled Court pursuant to TTC 4.05 regarding the above mentioned youths. You are hereby summoned to appear and defend at an IN PERSON Adjudicatory Hearing regarding the above entitled actions on TUESDAY, SEPTEMBER 13, 2022 at 09:00 A.M. in Tulalip Tribal Court, 6332 31st Ave NE, Suite B, Tulalip, WA 98271. These hearings are scheduled as IN PERSON hearings; if the Court rooms are open then you should appear in person; however, IF the Court rooms are closed due to Covid-19 you may then call in to your hearing 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 16, 2022.

**SUMMONS BY PUBLICATION TUL-CV-CS-2022-0130**, Tulalip Tribal Court, Tulalip WA, TCSP #2618 TULALIP CHILD SUPPORT PROGRAM, Petitioner, vs. LYLA GOSHORN (DOB: 10/21/1998) TO: LYLA GOSHORN: YOU ARE HEREBY NOTIFIED that on March 28, 2022 a Summons and Petition for Establishment of Child Support was filed in the above-entitled Court Pursuant to Chapter 2.10 and 4.10 of the Tulalip Tribal Code. This is child support for AJP and ADP. You are hereby summoned to appear and defend the above entitled action in the above entitled court and answer on October 3, 2022 at 9:00 AM in Tulalip Tribal Court, via telephonic hearing – call in to 1(872) 240-3311 Access Code: 780-900-077. 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: July 30, 2022.



Tulalip Police Department



Police • Community Partnerships

**Tuesday, August 2<sup>nd</sup>**

**5:00PM to 7:00PM**

**Tulalip Amphitheatre**

**10200 Quil Ceda Blvd  
Tulalip, WA 98271**