



### Desperate for a family day-trip? New Burke Museum is a prime destination



Page 4

# Commemorating the 1855 Treaty of Point Elliott



Dancer at Quil Ceda Tulalip Elementary's yearly Tulalip Day celebration.

*By Calvin Valdillez*

“At this time, we remember and acknowledge our ancestors who signed the treaty,” said Tulalip Elder, Inez Bill. “We reflect on the importance of that treaty - who we are as a people and how to continue our way of life – a commemoration of the signing of the 1855 Treaty of Point Elliott that affected the coastal tribes.”

January 22nd marks 167 years since tribal leaders across the northern Puget Sound region gathered at the location that is presently known as Mukilteo. A historic day in which representatives from various tribes, bands and villages, including the people of Snohomish, Lummi, Swinomish and Suquamish, met with Washington Territory Governor Issac Stevens to negotiate and sign a document that would become known as the

1855 Treaty of Point Elliott. Close to 5,000 Coast Salish people were in attendance, and the negotiations required two translators – one translating English to Chinook Jargon and the other interpreter translated the Chinook Jargon into the traditional languages of the various tribes.

“We honor the good intentions our ancestors had for us in negotiating and signing the treaty,” stated Lena Jones, Tulalip Elder and Education Curator of the Hibulb Cultural Center. “I encourage young folks to listen to their elders when they talk about the treaty and our sovereignty. Understanding the treaty will help you understand the influence it has in every aspect of our lifeways.”

With their future generations in mind, the tribal leaders ceded upwards of 5 million acres of ancestral land to the United States

See **Treaty**, page 3

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Tulalip, WA 98271

# NOTICE OF ELECTION

Tulalip Tribes 2022 Board of Directors Election

March 18, 2022 9:00AM-4:00PM\*

March 19, 2022 7:00AM to 1:00PM\*

At the Gathering Hall, 7512 Totem Beach Rd, Tulalip, Washington 98271

Annual General Council Meeting is March 19, 2022 at 10:00AM

There will be a Board of Directors election on 3/18-19/22. The two (2) candidates receiving the highest number of votes will be elected to serve three (3) year terms.

**THE FOLLOWING TWO CANDIDATES TERMS ARE EXPIRING:**

Glen G. Gobin

Misty Williams-Napeahi

Petitions will be available at the Tulalip Tribes Administration building, Election office (2<sup>nd</sup> floor) starting **Tuesday- January 10, 2022 thru Monday- January 24, 2022.**

**PETITION RULES:**

\* DO NOT LEAVE WITH ANY OTHER STAFF, BUT ELECTIONS.

\* FILL OUT COMPLETELY AND SIGN BY THE POTENTIAL CANDIDATE.

\* 25 SIGNATURES PER PETITION IS REQUIRED.

\* NO DUPLICATE SIGNATURES- VOTERS CAN ONLY SIGN ONE PETITION.

**Eligibility:** No person shall be a candidate for the Board of Directors unless he/she shall be an enrolled member of the Tulalip Tribes and shall have resided upon the Tulalip Reservation for a continuous period of one (1) year prior to the election, and shall be at least twenty-one (21) years of age. No person may be a candidate if he/she has been found guilty of any felony, or a misdemeanor involving controlled substance or dishonesty in any Indian, State, or Federal court within three (3) years prior to the election.

The list of qualified candidates will be posted in a public place and otherwise be made know to the tribal membership not less than two (2) weeks prior to the election date. The Tribal rules and regulations governing elections shall apply.

**DEADLINE FOR RECEIPT OF PETITIONS**

**Monday January 24, 2022 at 4:00pm**

Tulalip Administration Building (360) 716-4283 or electioncommittee@tulaliptribes-nsn.gov  
c/o Election Staff, 6406 Marine Drive, Tulalip, WA 98271

Dated: January 4, 2022

  
Teri Gobin, Chairwoman

- Reso 2017-256 6/30/17 – Increased the petition signers from 5 to **25** in order to run for the Board of Directors.
- Election staff includes – Rosie Topaum, Leilani Davey, Angela Hatch, Annie Enick, Jennifer Monger, Judy Gobin, Samantha Rose, and Lorna Ancheta.

*\*Subject to change in Voting times or day(s) and General Council Meeting.*

## 2022 Tribal Court Warrant Quashes

Submitted by Wendy Church, Court Clerk's Office Manager

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

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

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

Warrant Quash Calendar: 9:00 am on Wednesdays and 9 am on Fridays

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

1. Get App: <http://global.gotomeeting.com/install/300671213>
2. Join meeting on computer, tablet or smartphone: <https://global.gotomeeting.com/join/300671213>

Or phone into Warrant Quash Calendar by following steps below:

1. Dial in using phone: 1(571)317-3122
2. Enter Access Code: 300-671-213

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

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

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

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

syəcəb, the weekly newspaper of the Tulalip Tribes

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



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**Treaty** from front page

Ryan Miller, Tulalip Tribes Director of Treaty Rights and Governmental Affairs, speaks on the importance of treaty rights and the need to protect them (2019).

government for white settlement. Today, that enormous amount of land currently makes up Washington's King, Snohomish, Skagit and Whatcom counties. The treaty established the Tulalip, Port Madison, Swinomish and Lummi reservations, and thereby acknowledged each tribe as a sovereign nation. In exchange for ceding such large portions of land, the tribes reserved the right to fish at usual and accustomed grounds and stations, as well as the right to hunt and gather on open and unclaimed lands.

"Treaty rights are an inherent right," explained Ryan Miller, Tulalip Tribes Director of Treaty Rights and Governmental Affairs. "Treaty rights were not given to tribes. It's a common misconception that the government gives Native Peoples special rights. That's the exact opposite of how it works. Tribes are sovereign nations, they give up rights and they retain rights. Treaty rights are rights that are not given up by tribes, and they're upheld by the federal government as part of their trust relationship with the treaty tribes. The tribes' right to self-govern is the supreme law of the land. It's woven into the U.S. constitution as well as many legal decisions and legislative articles. The constitution says Congress has the power to make treaties with sovereign nations, and that treaties are the supreme law of the land."

Tulalip Fisherman, Brian Green, expressed, "The treaty is literally my livelihood. We fight for our rights every day - fighting to keep our treaty rights. I want my kid's kids to come out here and be able to exercise their treaty rights. Not everyone has to be a fisherman, but it should be there if they want to exercise it."

Tribal communities faced difficult years after the signing of the treaty, including the boarding school era. Fifty years after the signing of the 1855 Treaty of Point Elliott, the Tulalip Indian Boarding School opened, one of many Indian boarding schools throughout the country. During this dark era of American history, Native children were forcibly removed from their families and had to attend these schools and learn how to live the new colonized lifestyle.

The institutions were established to 'civilize' the Indigenous population. But while at these boarding schools, the kids were often punished, physically and mentally, for speaking their traditional language and practicing their spiritual and cultural teachings. Many children died as a result of the abuse, while the ones who made it through these atrocities often, and unknowingly, passed on their traumas to the next generations, causing vicious cycles of abuse and destructive coping mechanisms to deal with that abuse, throughout the years.

During this era, the U.S. Government also outlawed traditional practices and spiritual ceremonies that took place on these lands since time immemorial. Coast Salish tribal members could not sing their songs, perform their dances or speak their ancestral languages, and therefore could not pass those teachings to the next generations. Longhouses were demolished and modern-day houses were erected on the reservations. The people who inhabited, lived-off and cared for this land for ages were to learn the ways of agriculture and become farmers.

The descendants of the signatories of the 1855 Treaty of Point Elliott were in the middle of experiencing the horrors of forced assimilation when the last hereditary chief of the Snohomish, William Shelton, stepped in to save his people's heritage, culture and way of life. In 1912, persistence paid off when he convinced the Tulalip Superintendent and the U.S. Secretary of Interior to build a longhouse along the shores of Tulalip Bay.

William created a way for the tribes to practice their traditional lifeways every winter by informing U.S. Government officials that the people would be celebrating and commemorating the anniversary of the treaty once a year at the longhouse. This allowed tribal elders and wisdom keepers the opportunity to teach the younger generations about their culture, which seemed to be slipping away at an alarming rate due to colonized efforts. The annual gathering became known as Treaty Days, a yearly potlatch that often extends into the early morning of the following day.

Treaty Days is an event that tribal members across the region look forward to every year. Although the original longhouse, which Shelton convinced the government to build, was replaced in the sixties, people met at the

historical location every January 22nd for over 100 years after the first Treaty Days ceremony took place. Unfortunately, due to the COVID-19 pandemic, tribal members have not been able to gather to commemorate the treaty for the past three years. However, many tribal families still take the time to honor, reflect, study and pass on the knowledge of the treaty to the next generations at home, until it is safe to convene once more in large numbers at the smokehouse.

"I think that we have the responsibility to revisit the treaty all the time, so we know we are keeping our younger people abreast and informed as much as possible," said Ray Fryberg, Tulalip Elder and Hibulb Cultural Center Tribal Research Historian. "We gave up a lot in the treaty to keep our sovereignty - to be able to determine our own future and our own direction in our tribal path. And also just living on the reservation, and protecting those rights that were reserved for us, as well as the spiritual and cultural way of life."

Added Lena, "The treaty accepts the fact that our people have the right to organize themselves, protect our way of life, and care for our resources. Our tribes have significant control of, and rights to, important natural resources such as fishing. As our language and culture become stronger, we are able to help others understand how to take care of the earth and one another."

The 1855 Treaty of Point Elliott is currently on display at the Hibulb Cultural Center as a part of their The Power of Words: A History of Tulalip Literacy exhibit. For more information, including the most up-to-date COVID guidelines and restrictions, please contact the museum at (360) 716-2600 or visit the Hibulb Cultural Center's Facebook page.

# Carrying on culture through the power of storytelling



By Shaelyn Hood

Storytelling is a cultural tradition passed through generations of Native American people. These stories speak of legends, folktales, and fables. They also have the ability to recount the history of our people, rituals, relate to everyday life, and educate children about cultural morals and values.

Luckily today, many traditional stories are now readily available in books, various audio formats, and videos. But before these technological advances, they were carried on through oral communication. Today if you were to find the written records of historical events and stories, they would contain more visual aspects than narration. Every time a story is shared from one generation to another, it is preserving Native culture, cultivating the Native languages, and honoring our ancestors before us.

Language is one of the most important aspects of any culture. Language paves the way so that people can communicate with one another, build relationships, and create a sense of community. Like many other tribes across the nation, our language and having the freedom to use it is a privilege that our ancestors fought so

desperately to keep.

Tribal stories often reflected the land they were on at the time, like hunting routes, local plants, how tribes came to be, family lineage, their spiritual leaders and elders, etc. Therefore, if you listen to stories told by the Inuit of Alaska, their stories may differ from the Seminole of Florida.

In other ways, storytelling acted as a tool. It is how Native Americans maintained their symbiotic connection to the earth and relationships with animals. As they explored various parts of their land, the language and verbal use of storytelling helped them to live off the land, survive their environment, and how to best utilize the natural resources around them. Some of the themes surrounding storytelling were about creatures, fantasy and realism, places, tricksters, the creator, heroes, society, rites of passage, and disasters.

Most of these stories were shared through talking circles, similar to events that the Hibulb Cultural Center puts on. On January 8<sup>th</sup>, 2022, a small group gathered to listen to Maria Rios share this tradition. She recited stories both in English and in Lushootseed.

Rios currently works for the Tulalip Tribes Lushootseed Department. But her love for the language goes as far back as when she was three years old. Her older cousin Tony Hatch was her teacher and helped her learn the language. She said, “Storytelling is a part of our culture and who we are. For me, as a kid, it was a way to learn how to behave and the ways of the world without being scolded.” She went on to talk about the values of people learning about Tulalip through these stories, “The words, the language, it all comes from the land. We have stories about the animals, because we observed them and picked up on the characteristics of them. Everything you learn, you can find a story related to it.”

One of the audience members, Mae McGehee said, “We try to come to all of the storytellings. We moved up here a couple of years ago, and it was important that we understand and respect the land and the people on it. Everything is connected, and we knew we needed to come here to listen to these stories.”

There is a lot of historical value that comes from people continuing storytelling today. Repeating the stories that were once told is an opportunity to share the mindsets that our ancestors had and continue our cultural values for future generations. Knowing our Native language is an essential aspect for storytelling, but understanding the worth and meaning behind these stories is what will continually shape our people.

If you or someone you know is interested in reading some of these stories, or want to share them with your friends and family, you can find most of them through the Lushootseed Department’s website. If you would like to listen to the stories in-person, you can find more information about related events on the Hibulb Cultural Center’s website, or call (360) 716-2600 and ask about their upcoming Storytelling event.

## Desperate for a family daytrip? New Burke Museum is a prime destination

By Micheal Rios

“The Burke Museum stands on the lands of the Coast Salish peoples, whose ancestors resided here since time immemorial,” said Burke executive director Julie Stein to a crowd of 400+ people representing tribal nations from all across the Pacific Northwest. “Many Indigenous peoples thrive in this place. Part of that history is embedded in the museum, allowing us to move forward in a good way.

“You all are the first to be invited

to tour and experience the all-new Burke Museum,” continued the museum’s executive director. “We are truly honored by your presence. The Burke recognizes our colonial legacy, and we promise to dedicate ourselves to learning from communities and building a more ethical and collaborative future together.”

Julie’s words were direct and heartfelt as she greeted hundreds of Native American visitors who convened for the Burke Museum’s Indigenous Preview in late 2019. Only a matter of



months after that glorious day, the global landscape would be upended by a coronavirus. The museum, along with countless other establishments worldwide, would soon close out of an abundance of caution.

Now, more than two years after the Indigenous Preview that created legendary memories, the Burke has reopened and welcomes Tulalip families to visit. Located on the University of Washington campus, it's a 45-minute drive from the Reservation to the \$99 million, 113,000-square-foot facility dedicated to preserving creative, complex knowledge. As a thriving cultural resource officially reopened to the public, the Burke staff are excited to host local Native culture-bearers from the greater Tulalip community.

Among the Burke's staff is Tulalip's own Mary Jane Topash. She spent eight years at the Hibulb Cultural Center before transitioning to the Burke as its Assistant Director for Cultural Education Initiatives. The UW campus is a home away from home for Mary Jane as she earned both her Bachelor's and Master's degrees while dawning the purple and gold.

In honor of the Burke's collaborative spirit with Indigenous communities, Mary Jane invites all Tulalip families to visit the redesigned museum.

"Tribal members and their

families should visit the new Burke because it's our only natural history museum in the state, but if that isn't enough then you should know the Burke isn't a typical museum. It's a place we can actually see ourselves and related tribal cultures represented and showcased in the best kind of way," explained Mary Jane. "It's an opportunity to learn about fun and excited things beyond just our tribal history, too, like the pre-historic era. We have Dinosaurs!

"We're still in a pandemic, so I know circumstances may be difficult for some of our people, especially families with multiples kids in the house asking questions that seem to have no answers, but that's why the Burke is a prime daytrip destination," she continued. "You can escape to the museum and be immersed in imagination. It's a perfect family outing for children because it gives them a different outlet for learning and we can answer so many of their questions. Plus, the Burke offers family-based activities such as interactive crafting and scavenger hunts."

Nearly a decade's worth of planning and consultation went into the unique redesign of the natural history museum that boasts a massive 16 million object collection. An emphasis on transparency and treating Native cultural artifacts with their proper respect, while acknowledging their rightful creators, is sure to be a conversation starter



Mary Jane Topash, Burke Assistant Director for Cultural Education Initiatives



*Continued on next page*



for museum patrons as they peruse the Culture is Living gallery. From intricate weaving creations to generations old traditional regalia to a truly stunning dedication to canoe journey, Northwest Native artistry and craftsmanship is proudly displayed.

According to the Burke, the Culture is Living gallery breaks down traditional museum authority and brings the expertise and knowledge of communities to the forefront. Cultural objects aren't tucked away on the shelves. They are alive, embodying the knowledge, language, and stories of people and cultures.

"We wanted to share how diverse our Indigenous cultures are and share the fact that we are still here," said Sven Haakanson (Alutiiq), curator for North American

anthropology. "To us, the cultural pieces we have on display are living. We are representing a hundred-plus cultures in our Culture is Living gallery and to pay them their proper respects we interwove elements of Earth, air, water, our ancestors, children, and community.

"As a curator, one of the things I'm most proud of is we put the Native languages first on every item. Over the next decade, I'm hoping to work with our local tribes to get more item descriptions written in their languages and to add quotes from those communities telling us what the item's story is from their perspective," continued Sven.

No trip to the Burke is complete without sampling the palette enriching food cooked up at Off the Rez café. Located inside the Burke, Off the Rez is a permanent outpost

spawned from Seattle's first and only Native food truck. Menu hits include handmade fry bread with choice toppings, braised bison Indian tacos, and smoked BBQ pulled pork wild rice bowls.

It's a new kind of museum with a whole new way to experience our world. The Burke is located on the UW's Seattle campus and is free to all visitors on the first Thursday of every month. You can expect to be blown away by the attention to detail the dedicated curators used in setting up each and every item in the multiple galleries. And with Native voices prominently featured, there is sure to be an opportunity for learning and reflection.

"The inclusivity is awesome!" shared Stephanie Masterman (Tlingit) of her Burke experience. "Yes, there are artifacts dating back hun-

dreds of years, but there is so much contemporary art, too. So many young Native artists have works included among the galleries. The voice and presence of the future generations we always talk about is definitely represented."

Due to King County restrictions, proof of vaccination for visitors ages 12 and older is required for museum admission. Burke staff also encourage pre-purchasing your museum tickets online at [www.burkemuseum.org](http://www.burkemuseum.org) to make your trip as seamless as possible. Current museum hours are Tuesday – Sunday: 10AM – 5PM (Closed on Mondays). For more information please call (206) 543-7907





**Court notices**

TUL-CV-AD-2021-0394 and TUL-CV-AD-2021-0583. SUMMONS BY PUBLICATION Tulalip Tribal Court, Tulalip WA. In re the Adoption of: C. A. C.-S. TO: GERALDINE ROSE COOPER and CHRISTOPHER ANTHONY SOLOMON, SR.: YOU ARE HEREBY NOTIFIED that a Termination of Parental Rights and a Youth Adoption action were 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 actions at a hearing where both matters will be heard by the Court on March 03, 2022 at 11:00 A.M. in Tulalip Tribal Court, 6332 31st Ave NE, Suite B, Tulalip, WA 98271. Should the Court rooms be closed due to covid-19 you must call in to your hearings via GoToMeeting, phone number: 1-571-317-3112, access code: 286-262-589. NOTICE: You have important legal rights and you must take steps to protect your interests. IF YOU FAIL TO ANSWER JUDGMENT WILL BE RENDERED AGAINST YOU. Date first published: January 15, 2022.

TUL-CV-YI-2021-0647. SUMMONS BY PUBLICATION Tulalip Tribal Court, Tulalip WA. In Re the Welfare of: M. J. C. M. TO: FEATHER KIA MEDINA and ROY EARNES-TO MANSON, JR.: YOU ARE HEREBY NOTIFIED that a Youth in Need of Care action was filed in the above-entitled Court pursuant to TTC 4.05. You are hereby summoned to appear and defend at an Adjudicatory Hearing regarding the above entitled action on FEBRUARY 22, 2022, at 2:30 P.M. in Tulalip Tribal Court, 6332 31st Ave NE, Suite B, Tulalip, WA 98271. Should the Court rooms be closed due to Covid-19 you should call in to your hearing via GoToMeeting, phone number: 1-224-501-3412, 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: December 18, 2021.

TUL-CV-YI-2021-0604. SUMMONS BY PUBLICATION Tulalip Tribal Court, Tulalip WA. In Re the Welfare of: A. H. J. TO: TAREECE LYNN JAMES: 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 a Paternity hearing on TUESDAY MARCH 08, 2022, at 11:00 A.M. in Tulalip Tribal Court, 6332 31st Ave NE, Suite B, Tulalip, WA 98271. Should the Court rooms be closed due to Covid-19 then you must call in to your hearing via GoToMeeting, telephone 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: January 15, 2022.

TUL-CV-YI-2021-0604. SUMMONS BY PUBLICATION Tulalip Tribal Court, Tulalip WA. In Re the Welfare of: A. H. J. TO: TAREECE LYNN JAMES: YOU ARE HEREBY NOTIFIED that a Youth in Need of Care action was filed in the above-entitled Court pursuant to TTC 4.05. You are hereby summoned to appear and defend regarding the above entitled action at an Adjudicatory hearing on MONDAY, MARCH 07, 2022, at 1:00 P.M. in Tulalip Tribal Court, 6332 31st Ave NE, Suite B, Tulalip, WA 98271. Should the Court rooms be closed due to Covid-19 then you must call in to your hearing via GoToMeeting, telephone 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: January 15, 2022.

TUL-CV-YG-2021-0383. SUMMONS BY PUBLICATION Tulalip Tribal Court, Tulalip WA. In Re the Guardianship of: E. X. F. TO: DANIELLE D.D.K. FRYBERG and MATTHEW EDDY PABLO : YOU ARE HEREBY NOTIFIED that a Youth Guardianship action was filed in the above-entitled Court pursuant to TTC 4.05 regarding the above mentioned youth. You are hereby summoned to appear and defend regarding the above entitled action at a hearing on Tuesday, February 8, 2022 at 10:30 A.M. in Tulalip Tribal Court, 6332 31st Ave NE, Suite B, Tulalip, WA 98271. Should the Court rooms be closed due to Covid-19 you should call in to your hearing via GoToMeeting, phone number: 1-571-317-3112, access code: 286-262-589. NOTICE: You have important legal rights and you must take steps to protect your interests. IF YOU FAIL TO ANSWER JUDGMENT WILL BE RENDERED AGAINST YOU. Date first published: December 18, 2021.

TUL-CV-YI-2021-0545. SUMMONS BY PUBLICATION Tulalip Tribal Court, Tulalip WA. In Re the Welfare of: L. L. K.-L. TO: JAMACIA FAYE KEELINE and BRANDON ANTHONY LLOYD: 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 a Paternity Hearing and Status Review Hearing on TUESDAY, January 25, 2022, at 9:30 a.m. in Tulalip Tribal Court, 6332 31st Ave NE, Suite B, Tulalip, WA 98271. Should the Court rooms be closed due to Covid-19 you should call in to your hearing via GoToMeeting, phone number: 1-224-501-3412, 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: December 4, 2021.

TUL-CV-YG-2021-0349 and TUL-CV-YG-2021-0350 and TUL-CV-YG-2021-0351; SUMMONS BY PUBLICATION Tulalip Tribal Court, Tulalip WA. In Re the Guardianship of: M. N. P. P. and In re the Guardianship of A. M. N. P. and In re the Guardianship of K. N-A. P. TO: MELINDA LOUISE K. K. NAPEAHI: YOU ARE HEREBY NOTIFIED that three Youth Guardianship actions were filed in the above-entitled Court pursuant to TTC 4.05 regarding the three above mentioned youths. You are hereby summoned to appear and defend regarding the above entitled actions at a hearing on Tuesday, February 8, 2022 at 11:00 A.M. in Tulalip Tribal Court, 6332 31st Ave NE, Suite B, Tulalip, WA 98271. Should the Court rooms be closed due to Covid-19 you should call in to your hearing via GoToMeeting, phone number: 1-571-317-3112, access code: 286-262-589. NOTICE: You have important legal rights and you must take steps to protect your interests. IF YOU FAIL TO ANSWER JUDGMENT WILL BE RENDERED AGAINST YOU. Date first published: December 18, 2021.

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# HUMAN TRAFFICKING & SUBSTANCE USE DISORDER

## What's The Connection?

### WHAT ARE THEY?

#### Human Trafficking

- a. Sex trafficking in which a commercial sex act is induced by force, fraud, or coercion, or in which the person induced to perform such act has not attained 18 years of age; or
- b. The recruitment, harboring, transportation, provision, or obtaining of a person for labor or services, through the use of force, fraud, or coercion for the purpose of subjection to involuntary servitude, peonage, debt bondage, or slavery. (22 U.S.C. & 7102(9)).

#### Substance Use Disorder

Substance Use Disorder (SUD) occur when the recurrent use of alcohol and/or drugs causes clinically significant impairment, including health problems, disability, and failure to meet major responsibilities at work, school, or home (as defined by SAMSHA).

### HOW ARE THEY CONNECTED?

The relationship between human trafficking and SUD are often connected. Traffickers target, manipulate and coerce people with SUD in many ways. A few of the ways could be:

- 1 Recruiting people who are participating in SUD treatment programs or are currently struggling with SUD into "the life".
- 2 Controlling victims through their SUD to keep them in their abusive situation by using drugs as a reward/punishment or as a way to cope.
- 3 Using the threat of withdrawal (which can be fatal without medical supervision) to coerce victims to continue working for the trafficker.



#### How common are individuals with SUD in human trafficking?

In Maine, an anti-trafficking service provider found that 66% of their clients reported that substance use led to their being trafficked.



#### How common is it for Natives to experience human trafficking?

One study indicated that an average of 40% of women involved in sex trafficking in the United States identified as Native American.

### WHO IS AT RISK?



Those who live on Native American reservations



People with disabilities



Those who have experienced sexual abuse



Undocumented or migrant workers



Those involved in the child welfare/ "runaway" youth



LGBTQ+ community



People experiencing Substance Use Disorder

### NUMBERS TO CALL 24/7

For victims and survivors of human trafficking.

1-800-584-3578

#### Snohomish County Crisis Services

For individuals in crisis, call Snohomish County Crisis Services to speak to a licensed mental health therapist.

1-888-373-7888 (Call) or 233733 (Text)

#### National Human Trafficking Hotline

Helps connect victims and survivors of sex and labor trafficking with services and support to get help and stay safe.

360-716-9911

#### Tulalip Tribal Police Department

Committed to working in partnership with the community to solve problems and reduce crime.



Tulalip Overdose Detection Mapping & Application Program (ODMAP)

