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(Tulalip See-Yaht-Sub)

Children of the Salmon get a taste of tradition

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syacəb, the weekly newspaper of the Tulalip Tribes

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In memoriam:
Frank F. Madison, 1923-2002
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Salmon Ceremony from front page

By Wade Sheldon

Despite a steady breeze and rain throughout the day, the Tulalip Tribes gathered in powerful unity on Saturday, June 21, to welcome the return of the first king salmon to Tulalip Bay. The annual Salmon Ceremony, held at the Tulalip Longhouse, brought together generations of tribal members, clad in traditional regalia and cedar hats, in a vibrant display of cultural pride and ancestral reverence.

This year’s ceremony was dedicated to the memory of Mason D. Morisset, the Tribes’ longtime fishing rights attorney. Morisset spent more than 50 years fighting to protect tribal fishing grounds

through natural resource litigation, winning multiple victories in the U.S. Supreme Court. He worked tirelessly on behalf of tribes across the country to uphold treaty-reserved rights to water, hunting, and fishing. As he once stated, “By law, treaties must be interpreted in favor of the Indians.”

Led by Tulalip Board of Directors Glen Gobin, the ceremony honored the return of the salmon, referred to as “yubəč” the first of the season, and the scout for his people. The fish is welcomed ashore in a traditional canoe and carried to the longhouse on a bed of cedar boughs, where songs, dances, and blessings are shared in its honor.

“We are the salmon people,”

Glen said. “Today we’re doing this as a people, as a tribe, as a community—honoring and respecting our visitor.” He reflected on how the Salmon Ceremony had nearly been lost due to government efforts to suppress Native traditions, and how it was revived in 1976 by the revered elder Harriet Shelton Dover, alongside other Tulalip elders. The songs and structure were preserved by Stanley G. Jones Sr., who recorded and transcribed the ceremony. Along with Bernie Gobin, the two led the ceremony for many years, ensuring the teachings could be passed down to future generations.

“Before we revived the Salmon Ceremony, it was always a





family thing,” Glen explained. “Always a family salmon bake, we’d get everybody together and share the blessing. What we thought was almost lost was being done individually, as a family. Now we do it together.”

Following the blessing and ceremony at the longhouse, the celebration moved to the Don Hatch Youth Center for a communal feast, where salmon was shared among the people. Afterward, the remains of the

visitor were returned to the water on cedar branches, so the salmon could carry word back to his people of the respect he received.

The event saw a remarkable turnout, with hundreds in attendance to witness and participate. Among them was Tulalip tribal member Cam Reyes, who took pride in sharing the day with his family. “It was an excellent event,” Cam said. “It makes me feel really

proud to be able to represent and carry on and honor traditions with my family.”

As voices rang out in song and the scent of cedar filled the longhouse, it was clear that the spirit of the ceremony—and the values it teaches—continue to thrive in Tulalip. The return of Yo Bouch each year is more than just a sign of seasonal change; it is a call to remember, respect, and protect the natural gifts that sustain the people.



*Continued on
next page*

“We are the salmon people. Today we’re doing this as a people, as a tribe, as a community - honoring and respecting our visitor.”

- Glen Gobin



Children of the Salmon get a taste of tradition



By Micheal Rios

Giggles galore and the sweet scent of thimbleberries filled the air as the Tulalip Early Learning Academy (TELA) hosted its 4th annual clam bake for this generation's youngest learners. Nestled a mere block away from the Tulalip Bay shoreline, outside a recently built mock longhouse on TELA's campus, the academy's Children of the Salmon got a taste of traditional Coast Salish lifeways.

Designed as a hands-on experience to introduce toddlers and preschoolers to their Coast Salish heritage, the clam bake brought together tribal educators, elders, and families in a memorable celebration of food, identity, and tradition.

"Today, we just live on a tiny portion of territory, 22,000 square acres, compared to the millions of acres our ancestors controlled pre-treaty. Our leaders of the time signed the treaty, ceding those millions of acres in order to reserve the rights to fish and hunt and gather in our traditional

area," explained Tulalip elder and cultural historian, Ray Fryberg. "Our people used to live all along the water and traveled from village to village via canoe.

"Their paddles were made hard enough and with tips that they would use to dig into the beach and gather clams. They'd take the rocks, heat them up, and create steam to cook those clams. That was our ancestor's version fast food. They'd use the natural elements of fire, water, and steam to cook their food and nourish their bodies on the go.

"They didn't have seasonings, like the salt and pepper, that we have today. Instead, they used locally harvested sprouts to season their food. Today, we'll be using skunk cabbage leaves and thimbleberry leaves to season the clams. You might smell a sweet aroma from the fire pit. That's the thimbleberry seasoning the clams.

"And so, we're going to have this clam bake, in a similar way that our ancestors used to cook their food when they traveled

Continued on next page



in canoes,” continued the venerable elder. “These are our first foods and these are our medicines to keep our bodies healthy. This is what we mean by traditional teachings and we don’t want to let these things get away.”

TELA’s mission to immerse its Children of the Salmon in culturally rich activities and develop strong cultural values and traditions was on full display. This includes the priority to make it completely normal to hear Tulalip’s ancestral language of Lushootseed spoken every day via word learning, fun activities and story time.

In keeping with teachings from a traditional clam bake, in which Lushootseed would’ve been the primary language, the Tribe’s Language Warriors were on-site sharing songs that many of the kids knew word for word. There were even a few traditional stories shared that kept the children’s attention while the clams were being prepared.

“Here at TELA, our teaching model is rooted in our traditional ways,” said TELA Director Sheryl Fryberg as she watched the anticipation and excitement grow from her Children of the Salmon. “Our teachings aren’t confined to a classroom or a particular book that says you have to remember this or that. Instead, our teachings are taught by active participation and learned experience.

“How do these experiences, like from his clam bake for example, make our children feel? We want them

to feel this experience in their spirit so they have confidence and pride in who they are, always,” continued Sheryl. “We understand that as they grow older, they may move away from Tulalip. But having these good, welcoming cultural experiences as a child, they’ll know that Tulalip will always be here for them and for their future children. It’s about planting the seeds so the roots grow.”

Several students couldn’t help but make their way as close as possible to the fire pit, where they watched with wide-eyed wonder as the clams were prepared and placed over hot rocks layered with wet seaweed and large skunk cabbage leaves, and then steamed the old-fashioned way.

After nearly 20 minutes of steaming and being seasoned in sweet thimbleberry, the clams were ready to eat. The Academy’s students lined up and one by one were served a heaping ladle’s worth of oceanic deliciousness. For some of the students, it was their first time ever eating clams. For others, it was just another day at an all-you-can-eat seafood line. In either case, the clam bake successfully served as an extension of its primary mission by bringing abstract ideas like cultural identity and traditional teachings into a very tangible and very tasty form.

“This right here is everything,” said Lushootseed Language Warrior and lifetime fisherman Thomas Williams, smiling as he watched the children devour their traditional food. Together, with his





brother Andy, they manned the fire pit and ensured the clams were steamed to perfection. “When we were growing up, the excitement with food was getting a McDonald’s Happy Meal. Now, here we are, getting that same reaction from kids today with our traditional foods.

“We hear concepts like *food sovereignty*, but what does that really mean? For us and these kids,

it’s about gathering and harvesting our traditional foods without having to purchase them from a store,” he added. “In order for them to want to learn to gather and harvest, or hunt and fish, they have to like traditional foods, which means introducing them to these foods at an early age. Just look around. Seeing these kids eat these clams and run back into line for more

is so encouraging. I’m sure there are future fisherman here. They may not remember this specific moment when they are adults, but they’ll know they like the taste of clams and they’ll embrace that knowledge by harvesting clams or crab or geoduck to feed themselves and their family.”

Planting the seeds early so our Tribe’s children embrace

tradition and grow to know who they are and where they come from are ideals both TELA and Lushootseed strive to impart onto the greater Tulalip community. If the clam bake’s success shows us anything, it’s that sometimes all it takes is a taste to ensure tradition lives on.

Boomin’ for Business

By Micheal Rios

For over four decades, the Tulalip Tribes have transformed a vacant space on their sovereign land into an excitement-fueled marketplace for those looking to satisfy their Independence Day celebration demands.

Tens of thousands of prospective customers from across the Pacific Northwest journey to the fireworks extravaganza that is Boom City. The most highly desirable family order typically consists of child friendly sparklers, Roman candles and snap poppers that accompany the thrilling sights and sounds of more advanced pyrotechnics, like booming artillery shells and mesmerizing 500-gram finale cakes.

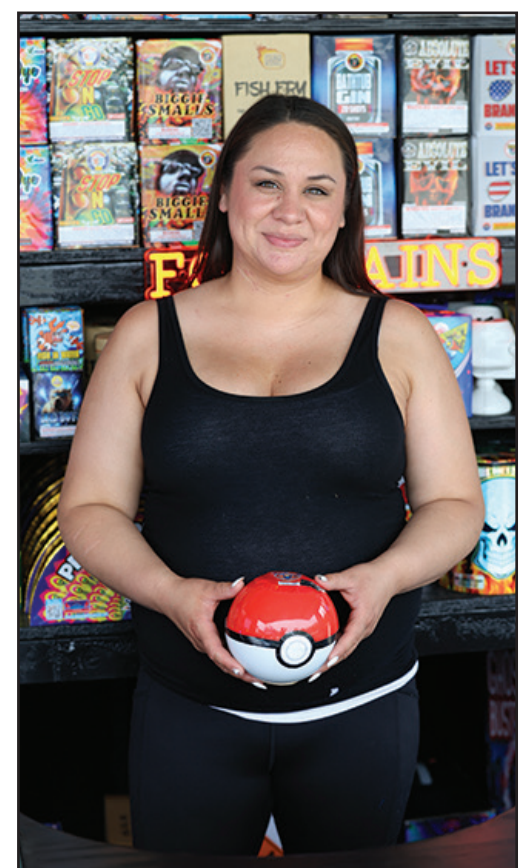
Largely illegal in Washington State, the distribution and discharge of fireworks is permitted on the Tulalip Reservation as a direct result of tribal sovereignty. In recent years, Snohomish County at large, including the surrounding cities of Marysville, Arlington and Everett, have instituted fire-

work bans. However, those municipal and county governments have no authority over Tulalip. Praise the Point Elliot Treaty!

Embodying tribal sovereignty are 100 or so stand owners who create the lively wheeling and dealing atmosphere Boom City is known for. Each stand owner is a Tulalip entrepreneur looking to cash-in on 4th of July festivities.

“I’ve been doing Boom City since 1979. There were only 19 stands that first year,” said Boom City veteran and Tulalip elder Louie Pablo. “Back then, my mom Leota was the concessions. She cooked her frybread and Indian tacos out of a teepee. A lot has happened since then, there are a lot more stands and a lot more concessions, but I look forward to being here every year. This year I have my grandson Nico working with me. He’s getting credit from Heritage High School for working and learning the ins and outs of operating a stand.”

“I’ve been so excited to work the stand and learn from my grandpa,” beamed 16-year-old Nico.



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“Talking with people and getting new customers is a challenge. But I’m ready!”

It’s common place for stand owners to include their spouse, siblings, and children in their pursuit of profits and establishing a family firework enterprise that can be passed on to the next generation.

Instead of letting his daughters veg out on TV shows at home or endlessly scroll on social media feeds, stand owner Dan Pablo put his to work. “They’ve watched and seen me and their mom do Boom City their entire lives. This teaches you how to grind and hustle and socialize with all kinds of people. Those are skills that

translate into any career field.”

“This is my first year being able to work all the way, like from stocking to selling, and being down here most of the day,” added Dan’s daughter, Kalese. The teenager brimmed with confidence when asked what she looking forward to most and responded with zero hesitation, “Taking over the stand.”

Boom City is open from 6:00am to midnight, 7 days a week from now until July 4th. It’s located behind the Tulalip Resort and Casino, 10274 27th Ave NE, Tulalip WA.





Rapid crisis response for Tulalip



Crisis responders Michael Stewart and Shannon Duffy during a community meet and greet at the Tulalip Admin Building.

By Wade Sheldon

Launched in April 2024, the Mobile Rapid Response Crisis Team (MRRCT) was created to serve the Tulalip community with timely, culturally responsive behavioral health crisis intervention. The team operates out of Tulalip Family Services. It is available to respond to both mental health emergencies and crises that may not be life-threatening but are still deeply distressing to those experiencing them.

MRRCT includes certified peer counselors, interns working toward licensure, and leadership from Rochelle Long, a Designated Crisis Responder (DCR) and Licensed Mental Health Counselor. As a DCR, Rochelle has the authority to involuntarily commit individuals who are deemed a danger to themselves or others, ensuring immediate safety and stabilization when needed.

Certified peer counselor Michael Stewart explained the team's mission and the types of situations they respond to. "For crisis, it's up to the individual—car accidents, death, trouble with family. Whatever you say is a crisis for you is what we are here to support," he said. "We're kind of

like a bridge to Family Services. If someone doesn't want to talk right away, we let them know they can come down to start the healing process. We stay with them until they get connected to a counselor."

The team responds to calls both in person and over the phone. In-person services are available Monday through Friday, 9:30 a.m. to 8:00 p.m., with 24/7 support available via phone. "One of the team members has the phone at all times," Stewart said. "I was on the phone at 4:50 a.m. the other day with someone in a struggle. We talked through a lot and started helping that individual."

In the event of a mental health emergency—defined as a life-threatening situation where someone is an immediate danger to themselves or others—the Tulalip Police Department (TPD) should be called at 360-716-9911. For non-life-threatening mental health crises, MRRCT can be reached at 360-502-3365. Community members can also call 988 and select Option 4 for the Native and Strong Lifeline.

According to MRRCT's program materials, a crisis is when thoughts, feelings, or actions prevent a person from engaging

in everyday activities. It can feel overwhelming and may seem like familiar coping skills are no longer working. Crises can happen to anyone, even those without a formal mental health diagnosis.

Examples of when to call MRRCT:

- Suicidal thoughts, with or without a plan or access to weapons
- Homicidal thoughts, with or without a plan or access to weapons
- Active psychosis, including panic attacks or manic behavior
- Voluntary psychiatric hospitalization assistance
- Clinically significant mental health scores, such as moderate to severe PHQ-9/BDI
- Behavioral disruptions at school that prompt police or crisis intervention
- Older adults with dementia symptoms or wandering behaviors
- Frequent 911 callers suspected of having behavioral health needs

- Death or traumatic events, when the family or community requests support
- Suspicious activity calls, where MRRCT can help calm distressed individuals while TPD investigates
- Car accidents, when TPD requests help with de-escalating emotional responses

MRRCT also coordinates detox referrals and support for substance use-related crises in partnership with Tulalip's Substance Use Disorder (SUD) department, which operates a 24/7 line at 425-754-2535.

The team's flexibility and reach enable them to respond to a wide variety of situations, from de-escalating an emotional response at a car crash scene to assisting someone in completing a mental health packet and initiating therapy. Their role is not just crisis intervention but walking with individuals through their recovery journey until they are safely connected to the care they need.

Court Notices

TUL-CV-CU-2021-0201 and TUL-CV-CU-2024-0986. SUMMONS BY PUBLICATION Tulalip Tribal Court, Tulalip WA. Ryan Ervin, Petitioner v. Julene Williams, Respondent. To: Julene Williams YOU ARE HEREBY NOTIFIED that a Petition for Custody Hearing was filed in the above-entitled Court. You are hereby summoned to appear and defend regarding the above-entitled action at an IN PERSON Hearing on Wednesday, AUGUST 6, 2025, at 01:00 P.M. IN PERSON in Tulalip Tribal Court; go to: 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: May 24, 2025.

A dark blue poster with a festive firework theme. The top and bottom corners feature stylized fireworks in red, white, and blue. In the center, there is a logo for the Tulalip Tribes Emergency Management, which includes a stylized orca and the text "TULALIP TRIBES" and "EMERGENCY MANAGEMENT". Below the logo, the main title "CELEBRATE SMART, STAY SAFE: FIREWORK SAFETY" is written in large, bold, white and red capital letters. Underneath the title, a paragraph in white italicized text reads: "Fireworks are an exciting part of celebrations, but can be incredibly dangerous if not handled properly. Help us keep our community safe by observing firework safety guidelines." This is followed by a section titled "The Dangers Are Real:" in bold blue text, which lists three bullet points: "Burns: Fireworks can cause severe burns.", "Eye Injuries: Debris can cause permanent eye damage.", and "Fires: Fireworks are a leading cause of wildfires and structure fires, especially in dry conditions." Below this is another section titled "Safety First - Here's How:" in bold blue text, which lists seven bullet points: "Attend Public Displays: The safest way to enjoy fireworks is to attend public displays conducted by trained professionals.", "Never Allow Children to Handle Fireworks: Even 'safe' fireworks like sparklers can burn at extremely high temperatures.", "Keep a Safe Distance: Always maintain a safe viewing distance from fireworks.", "Have Water Nearby: Keep a bucket of water or a garden hose handy for emergencies.", "Dispose of Used Fireworks Properly: Douse used fireworks thoroughly with water before disposing of them in a metal trash can away from structures.", "Never Relight a 'Dud': If a firework doesn't go off, wait at least 20 minutes, then douse it with water." At the bottom left, the text "Help us prevent accidents and fires. Celebrate responsibly!" is written in white and red. At the bottom right, there is an illustration of several lit firework rockets with red, white, and blue patterns, exploding upwards.



KAREN I. FRYBERG

**TULALIP
HEALTH CLINIC**



**20
25**

Annual Health Fair

Friday, August 15
Tulalip Gathering Hall
7512 Totem Beach Road

**9AM -
3PM**

Health Information
Booths



Fun Run/Walk



Screenings



Blood Bus



Mammogram Bus



Raffle



For information
regarding the
health fair,
please contact:

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