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Volume 45 No. 22

Saturday June 8, 2024 (Tulalip See-Yaht-Sub)



An event-filled weekend with STICK GAMES AND SALMON CEREMONY

Beginning on page 3



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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

syacab, 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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Not getting your syacab?

Contact Rosie Topaum at
360.716.4298
or
rtopaum@tulaliptribes-nsn.gov

Note: Updates and revisions done to the mailing list happen quarterly. The list is updated February, May, August and November of each year. You can contact Calvin Valdillez at kvaldillez@tulaliptribes-nsn.gov for specific issues of the paper.

What happens when you turn 55 years old?

Enrolled Tulalip Tribal members age 55+ are eligible for a cable subsidy from Tulalip Tribes.

You will need to stop by Salish Networks office to activate your benefit with your tribal ID card.

Any outstanding account balance prior to turning 55 will be your responsibility to pay it off.

Reminder, you must live in the home where you are receiving the subsidy. If you have any questions, please let us know.

(360)716-8000, 2601 88th St NE, Tulalip, WA 98271.



SALISH NETWORKS ENHANCED LIFELINE

CONSUMERS LIVING ON TRIBAL LANDS* CAN RECEIVE UP TO \$34.25 OFF THEIR PHONE OR INTERNET SERVICE PER HOUSEHOLD.

Lifeline is a federal program that helps lower the monthly cost of your phone or internet service.

ELIGIBILITY

You may qualify for a discount if you live on Tribal lands* AND can provide proof for any ONE of the following:

- Your income is at or below 135% of the federal poverty guidelines, OR
- You participate in any ONE of these government benefit programs:
 - Supplemental Nutrition Assistance Program (SNAP)
 - Medicaid
 - Federal Public Housing Assistance (FPHA)
 - Veterans Pension and Survivors Benefit
 - Supplemental Security Income (SSI)
 - Bureau of Indian Affairs General Assistance
 - Tribal Head Start (income based)
 - Tribal Temporary Assistance for Needy Families (Tribal TANF)
 - Food Distribution Program on Indian Reservations Assistance

WHAT IS A HOUSEHOLD?

You can have multiple households at one address, for example:

- Four adult family members that live at the same address, but do not share income and expenses, may each have their own Lifeline benefit.
- If you share housing with someone who already receives lifeline, complete the Household Worksheet that is available on the Lifeline website, or through your phone or internet company.

*Lifeline's Tribal Lands is defined in 47 CFR §54.400 (e).

Go to [Lifelinesupport.org](https://lifelinesupport.org) and select "Tribal Lands" for more information.

LIFELINE SUPPORT CENTER
800-234-9473 / 9am-9pm ET / 7 Days per week

3 WAYS TO APPLY

APPLY ONLINE

Find the online application at Lifelinesupport.org.

MAIL YOUR APPLICATION

Print an application from Lifelinesupport.org.

CALL OR COME IN TO SALISH NETWORKS

360-716-8000 OPT 3
2601 88th St NE
Tulalip, WA 98271

HOW TO SHOW YOU ARE ELIGIBLE

You may need to provide qualifying documents, such as:

- A copy of your program letter
- A copy of your pay stub or tax return.



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Renewing the commitment of Salmon Ceremony

By Micheal Rios

We interrupt this normally scheduled article introduction to offer you ancestral wisdom via the late, great Bernie “Kai-Kai” Gobin. The cultural luminary for whom the Tulalip Hatchery is named after was a devout fisherman, warrior

for his people, and storyteller. In fact, it is within his story *First Salmon Ceremony* that the true meaning behind Tulalip’s now annual Salmon Ceremony gathering and celebration can be found.

The following 1,000 words are Kai-Kai’s as adapted by the Hibulb Cultural Center to read as a traditional story.

Continued on next page





Long ago, the world was not like it is today. The stories show that animals could become people and people could become animals. A story will say that a person “put on his bobcat blanket” if Bobcat was the animal that this person could become. The stories also show that people and animals could talk to each other and understand each other. Long ago, then, when this is how things were, the salmon people and the ?aci?talbix” had an agreement.

The salmon would come into the rivers each year and offer themselves as food for the people. The people would clean the rivers each year before the salmon arrived, and they would greet the salmon with a ceremony, and they would put the bones of all the salmon they had eaten back into the water. But as time went on, people became careless. There would be trash along the riverbanks and even in the water when the salmon came back. Often just some bones were returned; sometimes no bones were put back. Fewer and fewer salmon were arriving. People were thinking: “If this goes on much longer, we are going to starve.”

One day a young man was walking by the shore. He was asking himself, “Why is it that just a few salmon are coming anymore?” All of a sudden, the water rolled back, and up walked a person from beneath the sea.

“I have been sent to bring you back to the salmon village so you can get an answer to the question you have been asking,” he told the young man. “I will be your guide. There is another reason I was sent. Our leader is very ill. There is something he wants to say to you.”





The young man walked with the guide out to sea. The carpet of water rolled back over them until the young man looked up and could see fish swimming up above.

Then they arrived at the salmon village. It looked just like the young man's village, with a longhouse, drying racks, canoes; the people looked just like the people in his village, except something was terribly wrong: everywhere he looked there would be someone with only one arm or no foot or half a leg.

"What misfortune has happened to the people of this village," he wondered. His guide seemed to know what he was thinking. "You see what happens when your people do not put back all the bones," he said. "When our people return to this home beneath the sea, parts of their bodies are missing."

His guide took him to the longhouse where the leader of the

salmon lived. This man had been very sick since his return from the river by the young man's village. "We have brought you here to see if you can understand the nature of our leader's illness. Perhaps it is an illness from your world."

The young man was taken to a closed space at the back of the longhouse. An older man, very thin and wasted, was lying there with a fish hook stuck in the side of his head. The young man could see it clearly, but to the eyes of the salmon people it was invisible. "Young man, I hope you can help me," said the leader of the salmon.

"I think I could help you," said the young man. "But I am afraid that I would cause you a lot of pain." The leader of the salmon asked for the help anyway. As soon as the young man had removed the fish hook, the salmon leader sat up, completely well again. "You have saved my life," he said. "You have done a great thing for our people,"

said the young man's guide.

The young man stayed with the salmon people as an honored guest for some time. He heard about the agreement between his people and the salmon, how his people were to clean the rivers, welcome the salmon on their arrival, and take care of the bones. He had been unaware of these teachings.

When it became time for him to return to his people, the salmon began to teach him songs for a salmon ceremony, how to welcome the arriving King Salmon, how to sing a farewell as the bones were returned to the sea. The salmon leader spoke to him: "This is a message for you to take to your people. Because it is hard for them to take care of the bones of all the salmon they eat, we will agree that as a tribe they will take care of the bones of just the first salmon. After that, each person will decide how they want to conduct themselves. Each year we will send a scout to

your village, and he will report back to us. If the river is clean and the ceremony is held and the bones of this scout salmon are taken good care of, we will come back each year."

The young man was given many gifts and sent with honor back to his people. The young man instructed his people about the teachings that had been entrusted to him, and for a while everything went well. Then some people started to complain. "It is too much trouble to gather up all these bones. Salmon have too many bones. Even if it is only once a year, it is too much trouble."

The young man took the people down to the stream where the salmon were spawning. Some salmon were making their way completely out of the water, bruising themselves on the rocks, gasping for breath. Some with serious cuts in their bodies were resting in the pools before going on.

Continued on next page

Some had come to places where they had to jump ten times higher than any *ʔaciłtalbix* could jump, just to get to the next waterfall, where they would have to jump again. “Look how hard they are working to keep their side of the agreement,” the young man said.

And so, even to this day, each year the salmon scout arrives to see whether the *ʔaciłtalbix* will continue to live up to their side of the agreement. Each year, the scout reports back to his people about whether the ceremony was held, how his bones were taken care of and whether the salmon habitat was well maintained.

Each year, so far. That is the end.

We are now several generations removed from 1976’s revival of the first Salmon Ceremony spearheaded by Tulalip cultural pillars Harriette Shelton Dover, Bernie Gobin, Stan and Joann Jones, Molly Hatch, and Mariah Moses. Their collective efforts to bring back Salmon Ceremony to their people began by a simple gathering of the minds at Bernie Gobin’s house in 1970. The rest, as they say, is history.

In her autobiography, Harriette recalls piecing together



This year’s Salmon Ceremony was dedicated to Billy Gobin. He has been a dedicated and supportive figure to the ceremony since 1981. Billy was honored in the Longhouse and shared after, “My uncle Bernie has always been my true inspiration. He was my teacher and taught me to respect and honor the fish, always.”

what she and her peers heard from their parents and grandparents of the annual, springtime tradition.

“When our people used to do the ceremony, it took hours and hours, and days and days. We felt we couldn’t do it that way; we had to sort of telescope it together,”

she wrote. “I wrote what I thought, and we made a good outline: the introduction or the first opening song, the blessing of the longhouse. Then we met again to beat the drums ... we sang what we remembered.”

What they remembered were the teachings the previous

generations passed on to the current generation. Five decades later, that same method of passing on teachings via the oral tradition from one generation to the next was implemented at 2024’s Salmon Ceremony.

An estimated 400 people convened above the shore of Tulalip Bay on the morning of Saturday, June 1. Only a few hours after sunrise, the dedicated Tulalips and their Coast Salish relatives took in the lush Pacific Northwest landscape, reconnecting with friends and family while snapping photos galore, before commencing with the recommitment of a shared responsibility that is foundational to Salmon Ceremony.

“Salmon Ceremony is about giving respect to those that come from nature,” explained ceremony coordinator and recently re-elected Board of Director, Glen Gobin. “But it also teaches about giving respect throughout life and honoring those gifts that we get, and respecting our way of life in a good way. Part of that is making sure how we sing the songs, how we conduct ourselves, it teaches how to carry yourself in life. All of the songs have meaning, everything is connected. The songs encourage the people to carry themselves in a good way.”



Reflecting on the day's turnout and all the participants of Tulalip's youngest generation, Glen added, "Today was great. The Longhouse was full. The floor was extremely full. It's great to have that problem, to have all the young people circling that floor and still coming through the door. The kids did great. The songs were all together, everything sounded great and everybody looked great. I think the ancestors would be very proud, and are very proud, of the work we are doing."

Considering the fact so many proud culture bearers wore their finest woven cedar hats and headbands atop their head, while dawning shawls and vests adorned with abalone shells, miniature paddles and vibrant Native prints as they encircled the Longhouse fires in ceremony, it's easy to conclude the ancestors were indeed proud. Glen, as Kai-Kai's son, knows better than most how his father would've felt hearing the songs radiate from within the Longhouse, out of the roof vents, and into the heart of Tulalip Bay.

Then, there is the lasting sentiment

expressed by Harriet Shelton Dover when she described the ceremonies she attended as a child as, "Indians used to do ceremonies every year with the first salmon runs. They had big gatherings. The songs are for everybody: small children, older people, the whole Tribe – everybody."

One could imagine a beaming grin, ear to ear, like that of the proudest great-grandma ever as she witnessed present-day Tulalips of all ages, from newborn to grand elder, filling the Longhouse while singing and drumming to their Salish spirit's delight. Small children, older people, the whole Tribe, embodying a thriving culture in numbers previously considered unfathomable.

Back in 1970, Harriet Shelton Dover and Bernie Gobin shared a dream to bring back a ceremony dedicated to the first salmon runs, to fill the Longhouse floor, and to renew our people's commitment as environmental stewards. In that respect, all those who made 2024's Salmon Ceremony a huge success became the literal manifestation of those ancestors' wildest dreams.



Sticks and Bones



Hundreds participate at Annual Stick Games Tournament

By Calvin Valdillez

The Tulalip Tribes Annual Stick Games Tournament was held during the weekend of May 31, and featured a total payout of \$50,000. Over 130 teams competed for a chance to win the grand prize of \$25,000 this year as Native families from all across the region journeyed to the Tulalip Amphitheater to try their luck in the tournament.

The tournament is open to all ages

and provides an opportunity for multi-generational families to learn, share, and enjoy the traditional game together.

According to stories passed down throughout the generations, stick games was originally introduced to the coastal tribes and First Nations Bands thousands of years ago. The traditional game is also known as bone games, slahal, hand games, and lahal. And while each tribe and band have different stories and legends pertaining to stick games,

the origin story of the game is consistent throughout all Coast Salish nations.

Northwest tribes seemingly agree that the game was gifted and taught to the people by the Indigenous wildlife of our territory as a way to settle intertribal disputes like the rights to hunting and fishing grounds, and also as a means to prevent warfare between tribes.

During gameplay, two opposing teams, consisting of three to five players, face off against one another. The teams alternate turns, and sticks are used to keep score throughout the contest. A set of bones is discreetly distributed amongst the team that is in-play and the opposing squad must correctly guess where the bones are hidden and how many pieces the player has concealed in their hands.

While the bones change hands between teammates, the team sings traditional family songs to distract their opponents from seeing who is in possession of the bones. The team with the most correct amount of guesses wins the game and advances to the next round.

There are also several unofficial game pieces that slahal players can use to their advantage during the tournament. Such items include foldable lawn chairs, so that teams can quickly set-up against their opponents and move and play about the grounds, as well as pull-over hoodies, blankets, and bandanas that can be used to cover a player's hands and prevent opponents from seeing where the bones are placed.

In addition to the main competition, several mini matches were also held during the tournament such as the three-man tournament and the kid's tournament.

Professional Slahal Player and Ahousaht member, William Mack, travels from Nanaimo, B.C. to participate in the games each year, along with his family. Following the tournament, William shared, "We want to thank the Tulalip Tribes for hosting a great weekend of stick games. It was good to see our stick game family. We played six games in the main competition and won the three-man single elimination for \$7,500!".



Continued on next page



Fatherhood Café helps establish local Dad's Group





By Calvin Valdillez

It was a large turnout for the first Fatherhood Café at Tulalip, presented by the Tulalip Family Haven program and the Washington Fatherhood Council. On the morning of May 22, approximately 30 tribal dads participated in the four-hour event at the TELA gymnasium. Showing up with intention and a desire to learn, they all shared the common goal of becoming the best fathers that they can for their children.

One of the major aspects of the Fatherhood Café is to connect the local dads with available resources to help them out along their journey. For this reason, there were several representatives from tribal departments like TOCLA, TANF, and the Village of Hope in attendance to answer questions and discuss the services they offer.

This particular Fatherhood Café event was tailored for tribal members. It was also designed to help the dad's open up and vocalize their struggles, as well as discuss possible solutions to the obstacles that they face as Indigenous fathers in 2024. Additionally, it gave them an opportunity to talk about what they would like to see from the Tribe and the community in terms of support and recognition.

The dads broke into small groups and brainstormed together about various topics and areas where they would like to see more support for local fathers, such as guidance through the justice system, assistance for dads in recovery, reunification efforts, reintegration after incarceration, child support, housing, employment, community gatherings, and cultural activities.

Halfway through the event, the dads took a break to enjoy some delicious Hawaiian food, catered by Taste of Aloha. Raffle items were also awarded during the break and attendees walked away with some cool prizes like beaded drumsticks, Trickster basketballs, car seats, books, toys, kites, and Native Northwest water bottles.

After the dads got a few jumpers off during an impromptu shoot around, they regrouped to engage in open dialogue and go over their notes from their earlier brainstorming session. This resulted in a bonding moment, where the dads were able to relate to each other's experiences and build off each other's ideas.

By the end of the discussion, the dads put together a detailed list of changes they would like to see in the community on behalf of all tribal fathers, and also a solid plan of how to accomplish said changes.



Sasha Smith, Family Haven's Youth and Family Support Coordinator, explained that a number of the fathers were actively involved during the planning phase of the Fatherhood Café and provided insight as tribal fathers.

Said Sasha, "We had a committee of like six or seven local dads who showed up each week and shared ideas of what they wanted the café to look like, and what Dad's Group is going to look like. The whole point of the café was to brainstorm what is working, what isn't working, and what they would like to see happen. I think it really speaks volumes to what the community is asking for and needing. They're saying they want support just as much as anyone else - that dads matter too and that they're just as important as the mother in our families."

As a group, the first event that dads planned for is a breakfast cookout that will take place on a regular basis, the second Saturday of every month. Their first get-together is planned for July 13, from 9 am to 11 am. Though the location has yet to be determined, the Dad's Group assures any interested parties that it will take place at a local space on the rez. With the monthly breakfast meetups established, the group is now in the planning phases for other gatherings and outings, that they can enjoy with their kiddos, such as tours of the Tribe's hatchery, as well as harvesting trips to gather cedar, berries, and salmon.

Local father and Dad's Group member, Benjamin Deen shared, "This was my first time coming to something like this, and it was exactly what I needed. Today I'm leaving here knowing that I can be a part of something, that I'm not alone. And also, with the knowledge that we need to embrace our future and come together to make change happen. There are opportunities out there and we need to find them and grasp a hold of

Continued on next page

them, because we are a community and we need to work together to build up our young ones, so they have a bigger, brighter future. I'm excited to see what we can bring to the community and I'm looking forward to sharing my experience and what I've been through to help other Native males know they're not alone."

Dad's Group is open to all tribal fathers. If you would like to learn more about Dad's

Group, please reach out to Sasha Smith at (360) 716-4404.

"It's important to have that group of people who you can have that commonality of, it's okay to not be okay some days," Sasha expressed. "We also want to honor the uncles who are helping raise their nieces and nephews, the grandpas raising their grandkids. Anyone who identifies as a dad and is raising children

should be supported, whether you're in a healthy relationship or not, if you're with your partner or not, if you never had a dad, if you weren't raised by your family. We want to make sure our fathers have the support they need. We want to help give them the tools to be more successful and to engage in services, culture, community, and help them be that dad that they want to be."

Transform your money mindset with Master Your Money Workshop

By Wade Sheldon

In today's society, effective money management is crucial. With prices at an all-time high and inflation affecting every aspect of our daily lives, saving and investing in our future has never been more critical. Romica Devi, a Tulalips Behavioral Health representative, offers a unique six-step course on managing your money with the Master Your Money Workshop. These classes focus on changing spending habits and the mindset surrounding money, offering a comprehensive approach to financial management.

Money can evoke a wide range of emotions, and how you deal with these emotions will determine what your relationship with money might bring. The Master Your Money Workshop will equip you with the knowledge and skills to transform your relationship with money by delving into crucial topics like credit, savings, scams, and money harmony.

"When managing money, your emotions will play a major role, and this workshop is designed to help you navigate these emotions with confidence and control," Romica said. "I grew up with a lot of stress around money. Whenever I had money, I had impulses to get rid of it as fast as possible. My emotions were skewed. What you focus on is what you will notice. I used to put things on credit cards, so I would automatically put myself in debt. I would feel happy when I spent my money and not when I kept it. I had fear, anger, and resentment about how I felt and dealt with money."

In her most recent class, Romica talked about money harmony. This dealt with getting to the root of why you feel the way you do about money and some ways to help change. She also talked about your reticular activating system. This



system is a part of your brain that regulates behavioral arousal, consciousness, and motivation. What you focus on with this system, will bring more of that into your life.

One of Romica's solutions is, she put a little bit of money into an account and treats it like a game, having fun watching her balance grow. This brought her positive feelings and helped her see the potential of her money. You might not notice it immediately, but you'll start feeling better as you save more.

Managing money can be very difficult, and knowing how to deal with these issues is vital in becoming a more conscious buyer and spender. Romica explained, "There are things that happen in all areas of our lives that we don't ask for; they just happen. The thing is,

now we are adults, and we have the choice to change how we feel about money."

This workshop is open to everyone, and you are welcome to attend any class as long as you register before attending each one. Classes are held on the 4th Thursday of every month at the Tulalip Recovery Resource Center.

If you or someone you know is interested in attending Romica's class on managing finances or wants to gather additional information on how to handle money matters, we encourage you to reach out to Romica via email at rprasad@nsn-tulaliptribes.com or rprasad212@gmail.com or call (425) 530 6341. Don't miss this opportunity to master your money and transform your financial future.

Elder Bottled Water Distribution



WHEN:

Starting June 3

DURATION:

Until September 30

WHAT:

One case of bottled water per week per household

WHO:

Elders (62+ years old)

Staying hydrated this summer! Elders are invited to pick up their weekly supply of bottled water.






ELDER'S COMMISSION VACANCY

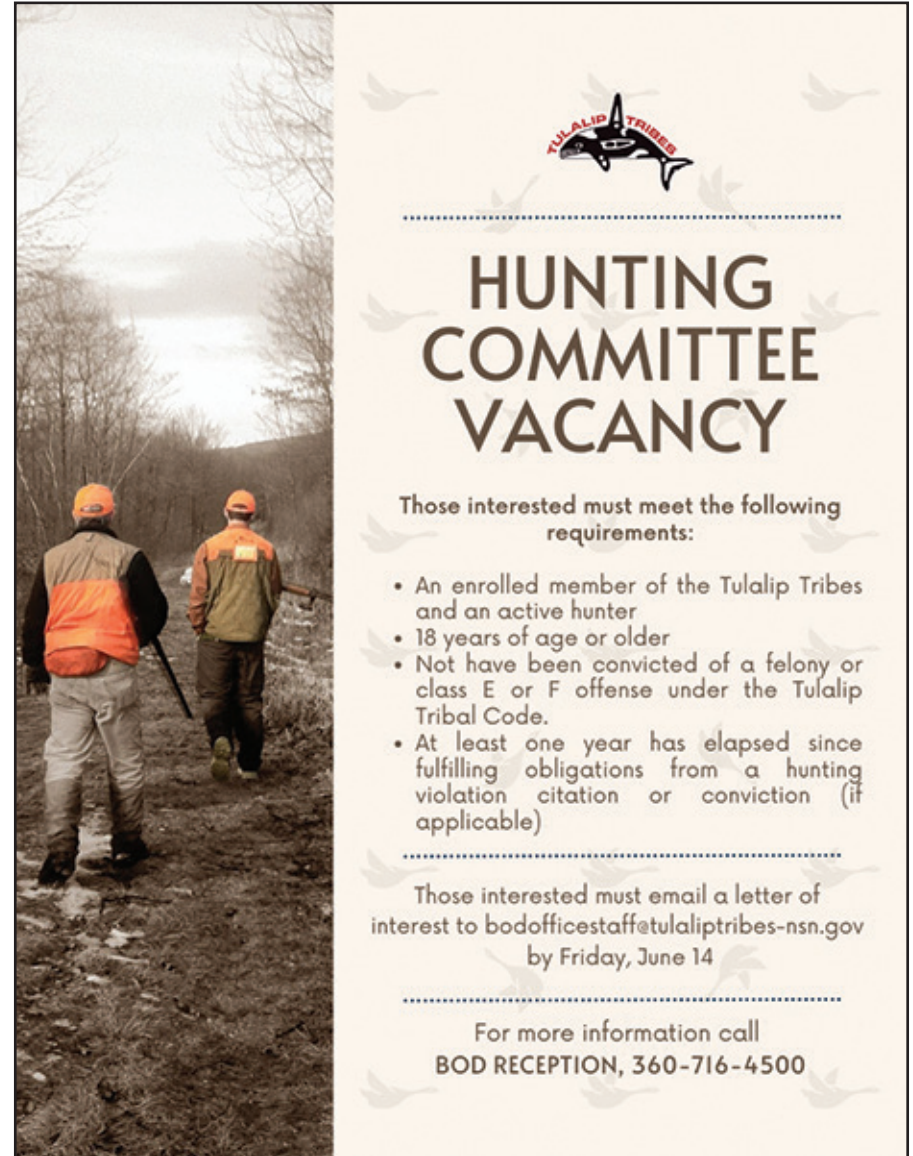
Those interested must meet the following requirements:


- Enrolled member of the Tulalip Tribes
- 62 years of age or older

This position expires in October 2025. To apply, please send a letter of interest to bodofficestaff@tulaliptribes-nsn.gov or drop it off at the BOD Reception by 4:00 pm, Friday, June 14.

The Elders Commission will review the letters of interest and recommend an appointment to the Board of Directors.

For more information, call BOD Reception, at 360-716-4500




HUNTING COMMITTEE VACANCY

Those interested must meet the following requirements:

- An enrolled member of the Tulalip Tribes and an active hunter
- 18 years of age or older
- Not have been convicted of a felony or class E or F offense under the Tulalip Tribal Code.
- At least one year has elapsed since fulfilling obligations from a hunting violation citation or conviction (if applicable)

Those interested must email a letter of interest to bodofficestaff@tulaliptribes-nsn.gov by Friday, June 14

For more information call
BOD RECEPTION, 360-716-4500







 **KAREN I. FRYBERG** 
TULALIP HEALTH CLINIC

Annual Health Fair

Friday, August 2
Tulalip Gathering Hall
7512 Totem Beach Road

9AM - 3PM

Court notices

TUL-CV-YG-2024-0029. SUMMONS BY PUBLICATION Tulalip Tribal Court, Tulalip WA. In re the Guardianship of: C. V. C.-T. TO: AMOS RICHARD CARPENTER and LAURALEE ANGEL TOM: YOU ARE HEREBY NOTIFIED that a Guardianship of Youth case has been filed and an IN PERSON Guardianship of Youth Hearing has been set in the above-named 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 this Guardianship of Youth Hearing on THURSDAY, JULY 11, 2024 at 11:00 A.M. – IN PERSON in Tulalip Tribal Court, 6332 31st Ave NE, Suite B, Tulalip, WA 98271. 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 11, 2024.

TUL-CV-GU-2012-0597 and TUL-CV-GU-2011-0362. SUMMONS BY PUBLICATION Tulalip Tribal Court, Tulalip WA. In Re the Guardianships of: P. M. M. and B. S. M. IV TO: TROY DOUGLAS BALES and WENDY ANGELA TOM: YOU ARE HEREBY NOTIFIED that Guardianship Motions were filed in the above-entitled Court in the above-entitled actions pursuant to TTC 4.05. You are hereby summoned to appear and defend regarding the above entitled actions at the Guardianship Motion Hearings on THURSDAY, AUGUST 1, 2024, at 10:30 A.M. at an IN-PERSON HEARING in Tulalip Tribal Court, 6332 31st Ave NE, Suite B, Tulalip, WA 98271. NOTICE: You have important legal rights and you must take steps to protect your interests. IF YOU FAIL TO ANSWER JUDGMENT WILL BE RENDERED AGAINST YOU. Date first published: June 8, 2024.

THE TULALIP OFFICE OF CIVIL LEGAL AID (TOCLA) HAS EXPANDED ELIGIBILITY!

TOCLA has changed its policies to allow **ALL enrolled Tulalip Tribal members** to get help from a Civil Legal Assistant, regardless of their income.

IF YOU ARE A TULALIP TRIBAL MEMBER WITH QUESTIONS REGARDING:

- ✓ Family law or Guardianship
- ✓ Divorce
- ✓ Expunging criminal records
- ✓ Eviction
- ✓ Debt Collections
- ✓ Any other civil matter

Please call the intake line at 360-716-4512 to be screened for assistance.



TULALIP OFFICE OF CIVIL LEGAL AID



Diabetes Care and Prevention Program
Karen I. Fryberg Tulalip Health Clinic



CAMANO ISLAND STATE PARK Day Camp Trip

Monday, July 15

10:00 AM – 2:00 PM

- ADA accessible with ADA bathrooms close by
- Easy beach walks
- Crafts
- Diabetes and prevention educational topics will be shared by our Medical Director, Pharmacist, Registered Dietitian, Herbalist, and others
- Representatives from the *American Diabetes Association* and the *Puget Sound Kidney Center* will be in attendance
- Lunch will be provided



COMMUNITY
HEALTH
haʔ4 sʔibəš



TULALIP HEALTH
SYSTEM

WHERE



TDS-42867

Camano Island State Park
2269 S Lowell Point Rd
Camano Island, WA 98282

Want to join us?

▼ LET US KNOW! ▼

Veronica Leahy

Diabetes Program Coordinator

360-716-5642 or vleahy@tulaliptribes-nsn.gov

Michele Balagot

Senior Center Manager

will be offering transportation for TTM if needed,
please see her in advance to arrange travel times

Melissa Gobin

Natural Resources Education Coordinator

mgobin@tulaliptribes-nsn.gov