Tulalip Tribes

Cultural History Powers Today's Progress

Volume 1

HONORABLE LEADERS

Stanley G. Jones Sr. Scho Hallem has served on the Tulalip Board of Directors for approximately 41 years, with the first year of service in 1966. At that time, the Tulalip Tribes' had three employees, all of whom worked in the leasing department. Bill Steve, who was the Tulalip Tribes first chairman, served alongside him at that time. Stan was also an active participant in the Boldt decision.

Harriet Shelton-Dover hayalčaʔ was the second female to serve on the Tulalip Tribes Board of Directors (1939-1950), serving as the first Chairwoman in 1946. She was appointed Chief Judge during a period of time when court was held in her home. She is credited with revitalizing the Salmon Ceremony. She donated the land on which Tulalip Elementary is built to keep the school local to the reservation.

William Shelton xʷəqidəb was credited with keeping the Tulalip Culture flourishing in the 1920's and 1930's. He received permission from then Superintendant, Charles Buchanan, to build the community longhouse on the Tulalip Indian Reservation. He organized numerous public exhibitions to spotlight tribal culture as a way of educating the community. He was an accomplished craftsman, carving two canoes; one in the late twenties and one in the early thirties, as well as carving in 1912 the story pole that sits outside the Tulalip Elementary School.

Clarence Hatch Sr. was a self educated man yet he believed in promoting a higher education for our youth and Tribal employees. His service to Tulalip Tribes included work as a Board Member, Executive Director and Services Manager. As Executive Director from 1979 - 1992, he promoted impeccable work ethics and a dedication to provide the highest quality of services to Tribal members. He had an open door policy and strived to support all who entrusted him with their needs. Clarence possessed a deep love and respect for the Tulalip community and was proud of his American Indian ancestry.

Tulalip Tribes: Cultural History Powers Today's Progress

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Tulalip Tribes Today: Culture & History Powers Progress

Welcome friends and neighbors, we are the Tulalip (pronounced Tuh'-lay-lup) Tribes, successors in interest to the Snohomish, Snoqualmie, Skykomish, and other allied tribes and bands signatory to the 1855 Treaty of Point Elliott. Our tribal population is about 4,000 and growing, with 2,500 members residing on the 22,000 acre Tulalip Indian Reservation located north of Everett and the Snohomish River and west of Marysville, Washington.

We hope you enjoy this brief summary of our history, culture, and values and take the time to visit some of the sites we have identified on the Tulalip Reservation map. This booklet serves only as a beginning to understanding our "lifeways" and future direction. We encourage you to also consider a future visit to our new **Tulalip Tribes Hibulb Cultural Center and Natural History Preserve**, scheduled to open in 2009. For more information, monitor our website: www.tulaliptribes.com.

Community groups wishing additional information may contact our Community Relations Department at 360-716-4220.

When we organized in 1934 under the Indian Reorganization Act (IRA), we agreed to adopt the name "Tulalip Tribes" from the Salish word describing the prominent bay on the Reservation. The Federal Government recognizes the Tulalip Tribes as a sovereign Indian Tribe operating under a Tribal Constitution approved by the Secretary of Interior.

Our status as a sovereign entity maintains our right to self-govern as a "nation within a nation" and includes the inherent right as a government to raise revenue for our community. These rights are critical as while the U.S. Government in exchange for Tribal land, did pledge by treaty funding for education and other social services - that support has been nominal. In fact today 92% of our government services, Tribal member entitlements, family and senior housing, education, health and dental services, law enforcement, fire protection, infrastructure improvements and economic growth is funded from within.

The reservation is governed by a board of seven directors chosen by Tribal members for three year terms of service- a modern version of the separate Tribal Councils that governed our Tribes and allied bands for thousands of years here in Puget Sound.

One way to summarize the Tribe's current and future direction can be seen in the Board of Director's Tribal Council vision statement which was developed in 1993. This vision is built upon the foundation of our culture, lifeways, spirituality and history.

We Strive To Have a Tribal Community That is Physically, Emotionally and Spiritually Happy and Healthy…

In 1869 the U.S. Government fulfilled one of its treaty promises from 1855, replacing the Priest

The New Tulalip Tribes Administration Building will open in early 2009 to provide Tribal members with a one stop shop for programs and services.

Point and south Tulalip Bay Mission Schools with a government funded education program. Soon an era of the Government Boarding Schools (1901 – 1932) exposed Tribal members to Western education, but with a severe price. Tribal members were separated from their young, destroying family environments that are critical for parenting skills and physical, emotional and spiritual well-being. In addition, the schools forbid the practice of Tribal language, culture and spirituality in favor of the Christian religion and Protestant work ethic of the time. The school at Tulalip and others throughout the West Coast attempted to turn Coast Salish hunters, fishermen and gatherers into farmers and blacksmiths. Between the mission and government schools, a lifestyle that efficiently harvested marine and land resources from the surrounding forests, lakes, rivers and sound for thousands of years was interrupted by 50 years of isolating Tribal youth. The result was the near extinction of Tribal history, culture, language, lifeways, values and spiritual beliefs. Since those days, Tribal leadership and family elders have worked hard to promote understanding and appreciation of the Tribes' true history and way of life.

Just as the ancestors of Tulalip Tribes were mindful of protecting our rights and improving social conditions, our current Tribal Leaders continue making decisions with the same priority. Modern tribal government is providing healthcare, social services, education, police, fire, housing, per-capita payments, tribal gatherings and other social support. This effort aims to restore our lifestyle and community to a prosperous standard of living similar to life before Western expansion, tribal relocation and western disease.

A key tribal initiative in recent years has been our development of a beautiful healthcare facility that sits at the edge of Tulalip Bay. The facility provides quality dental, medical, complementary medicine and other community wellness programs to tribal membership and other natives in Snohomish County. Tribal dollars also fund specialty care, pediatric dentistry, in-home elder care, homeless care and improved substance abuse treatment previously unattainable under Indian Health Service (U.S. Government) budgets.

A federally funded, locally run Tribal Temporary Assistance for Needy Families (TANF) program rounds out support with streamlined self-sufficiency and job counseling, and time-limited welfare payments. The tribe also provides supplemental funding to assure that no tribal family goes without their basic needs.

Education is another high priority for Tribal leadership, as we provide a wide range of programs covering early learning through adulthood. Childcare funded by tribal, county and federal funds

Board of Directors

Melvin R. Sheldon, Jr.
Chairman
Wants to bring a 4 year college to the Reservation

Marie Zackuse
Vice Chairwoman
Passionate about education and improving health and social needs

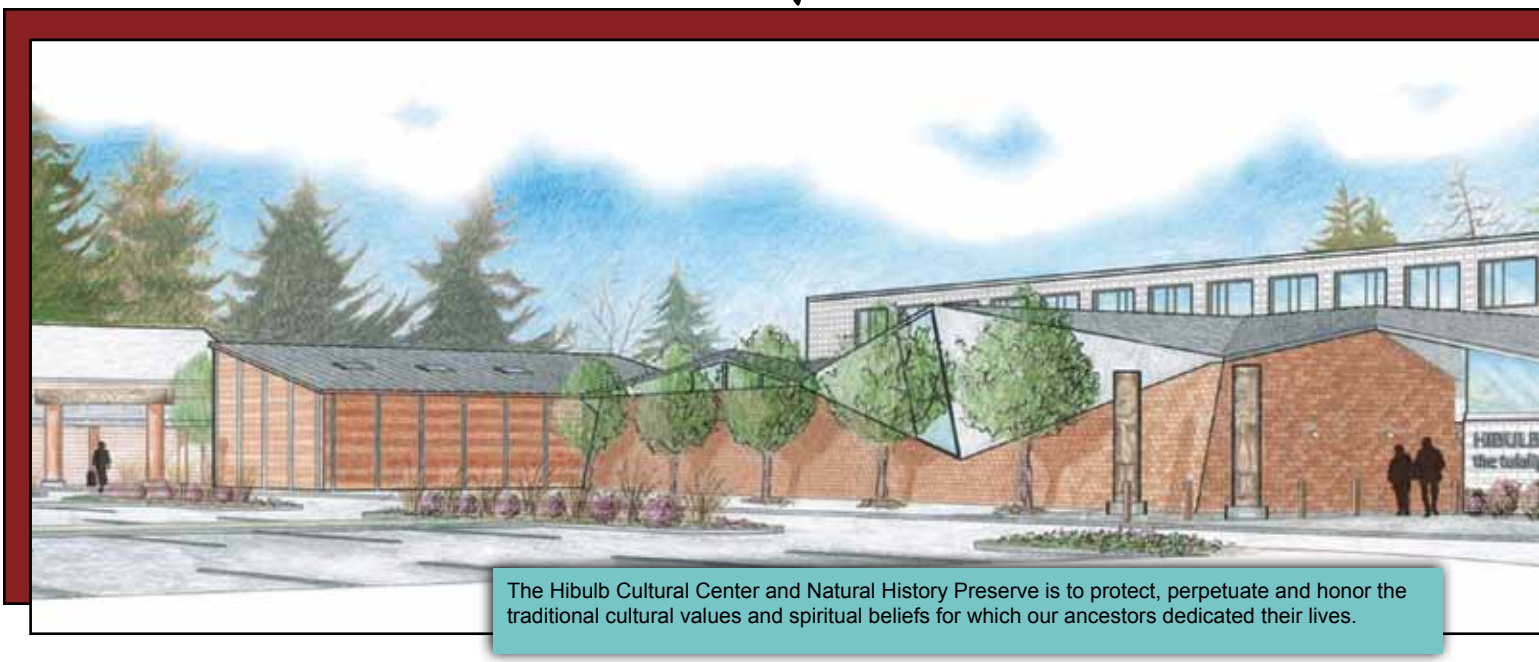
Marlin Fryberg Jr
sxwilus
Secretary
Serving the tribes youth and elders, preserving Tribal culture

Chuck James
Treasurer
Works to create a positive future economically, socially, and culturally

Stan Jones
Scho Hallem
Board Member
(LONGEST RUNNING)
Encouraging Tribal development and opportunities

Tony Hatch
guucqidəb
Board Member
Helping children learn and grow into the next generation of leadership

Glen Gobin
ti čətx̌
Board Member
Promotes Tribal businesses and preserves Tribal customs for future generations



The Hibulb Cultural Center and Natural History Preserve is to protect, perpetuate and honor the traditional cultural values and spiritual beliefs for which our ancestors dedicated their lives.

supports two pre-schools. Tribal funded education programs in the K-12 system at the Marysville School District and Tulalip Heritage School provide teacher, staff and sports funding to meet the needs of tribal kids. Elementary school coaches and counselors are partially funded at tribal expense to work with teachers to provide assessment and education services. There are also a dozen Youth Advocates and Youth Activities Specialists that focus on supporting educational and social needs. The Tribal sponsored Tulalip Boys and Girls Club provides year-round healthy learning, recreation and sports programs, after-school activities, tutoring, athletic and arts facilities, as well as social experiences for tribal youth. Also, the beda?chelh program, Lushootseed for "our children," provides traditional story telling, art therapy and gymnastics training for children and domestic violence counseling for women. Finally, tribal dollars fund college tuition, books and expenses for youth and adults in higher education.

The Tulalip Tribes Healthcare Facility on Tulalip Bay.

The Tribes have also invested in programs to teach Tribal history and strengthen culture, language, lifeways, values and spiritual beliefs. Of key note is the reemergence of Lushootseed native language in area schools. More than a language, Lushootseed promotes pre-western Tribal history, culture and values within its stories and teachings.

The Tribes also conduct numerous cultural events year-round such as the Salmon Ceremony in the summer. These events provide Tribal members with a forum to share their

origins, beliefs, values and lifeways.

Each spring and summer the Tulalip Tribes join other coastal Salish tribes in the Pacific Northwest and British Columbia for a canoe journey that brings friends together for weeks of connection with traditions, family bonding and physical, spiritual and emotional well being. Preparation for this several hundred mile journey along the water highways of coast salish ancestors include Spring meetings in which young and old share lifeways, values and personal experiences and avoid non-productive pursuits such as substance abuse and domestic violence.

The tribes have also undertaken the responsibility for criminal justice and law enforcement on the Tulalip Reservation. In the late 1990's the Tribes moved to have criminal jurisdiction retrocede to the Tulalip government. To do so required the blessing of the state and federal governments and building a judicially independent institutional apparatus to prosecute, try and enforce criminal and civil law.

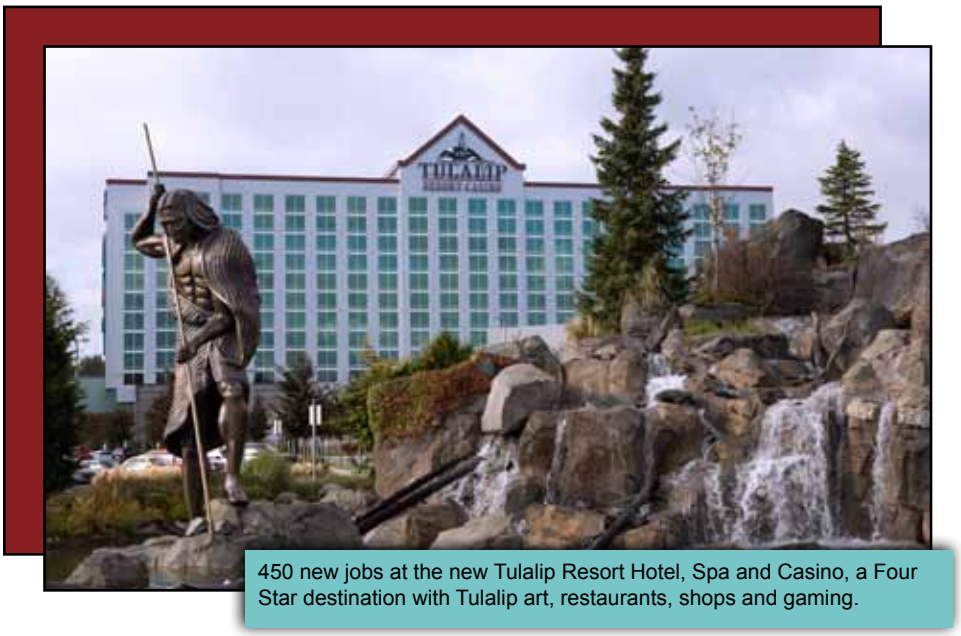
Through all of these programs, it is the intent of the tribes that Tulalip culture is integrated. We want to assure that our children and families have the opportunity to be dual-cultured - to prosper with the current western world while maintaining our native way of life.

Events such as the summer Salmon Ceremony provides Tribal members with a forum to participate in their origins, beliefs, values and lifeways.

Where Tribal Members are Provided Opportunities for Jobs, Land and Housing…

In 2008 we established 450 new jobs through the expansion of our hotel and casino operations alone. The tribes also invest in or encourage tribally owned businesses ranging from latte stands, convenience stores, small retail and gift shops, to timber operations, subcontracting and construction.

Our Housing Department is developing Mission Highlands, an affordable, safe and healthy living environment. In 2009 the project will render 25 new lease homes and a community park for Tulalip Tribal members. Other housing efforts include the development of 10 units of multifamily housing from five former single family homes, and the remodel and reconstruction of two community parks within existing housing areas. The 35 new or remodeled units will add to the existing inventory of 300 Tribal homes. As non-tribal residential land leases expire over the next fifteen years we will reclaim lands within our reservation for our growing Tribal member population. Once leased for economic survival, these lands are now better served as homes for our growing population.



450 new jobs at the new Tulalip Resort Hotel, Spa and Casino, a Four Star destination with Tulalip art, restaurants, shops and gaming.

Where Sovereignty and Self Determination Have Been Maintained…

Over the years, groups seeking profit or power have challenged our treaty-established right to self-govern and thrive as a people. For protection, we maintain an administrative and legal process to protect and uphold our treaty and self governing rights.

Property rights retained today by Native Americans and tribes have not been well defined, well protected, or easily adjudicated despite a federal trustee responsibility to ensure the same. As a result, the high cost of exercising and developing Indian property rights introduces unique and undue strain on tribal resources. This injustice from the past continues to depress family incomes and burden economic development to this day.

Where the Infrastructure Has Been Developed for Long-term Sustenance…

Anticipating substantial growth within our Tribes, we began in 2007 an extensive master planning effort to identify future best use and practices for our 22,000 acre reservation. Our goal is to modernize the region in a way that also respects and preserves our family values, culture, history and lifeways. This includes the daunting task of identifying and acquiring future water, power, sewer, electrical and other infrastructure needs. Over the next several years plans for future master planned communities, cultural resources, and economic development will also expand our role as a community citizen with traffic improvements and other partnerships in support of Marysville and Everett.

Summer Lushootseed Language Camp.

Where Cultural and Environmental Sensitivity Has Been Preserved and Perpetuated…

Our reservation and this region are rich with natural resources: marine waters, tidelands, fresh water creeks and lakes, wetlands, forests – all critical to our culture and way of life. The Tulalip Tribes maintain an aggressive environmental preservation program, both on and off the reservation. The goal of the Natural Resources Department is to protect the Snohomish region's natural resources: marine waters and life, tidelands, fresh water rivers and lakes, wetlands and forests. Key to this effort is our four-pronged approach – habitat restoration, hatchery operations, harvest management, and hydropower mitigation.

Recent work with habitat restoration in 2007 included stream restorations at Quil Ceda Creek and the clearing and restoring of the historic alignments of the Allen and Jones Creek stream channels within the Snohomish River Estuary system. This historic channel activity also begins a three year effort to recover 400 acres of tidal wetlands, known as the Qwuloolt Estuary, at the southern end of the City of Marysville. We also celebrated 100 years of working with the State of Washington in our fish hatchery and harvest management efforts, releasing nearly 12 million coho, chum and Chinook salmon into Puget Sound in 2007.

This year we will monitor and evaluate a potential new source of energy – Tidal Energy – within Puget sound. Our marine scientists are evaluating the overall impacts of underwater turbines to marine populations and migration, commercial and tribal fishing and the area ecosystem.

Tribal members mass mark nearly a million Chinook Salmon at the Bernie Kai-Kai Gobin Hatchery prior to summer release.

Rep. John McCoy (38th District): legislation to add Tribal history into Washington schools.

And to preserve thousands of years of area history and culture we are working with the State legislature and local schools to introduce pre-western education. In 2007, for his work through state legislation to introduce Native American local history, culture and mutual understanding into schools, Tulalip tribal member and state legislator John McCoy was awarded the national "Elder of the Year Award" by the National Indian Education Association. We also continue to work at Camano Island, Mukilteo and other areas to protect and honor Northwest tribal burial, historical and cultural sites so that they can be treated with honor and respect.

And Where the Economic Base Has Been Established and Supports Tribal Members and Our Surrounding Community...

We support our reservation through careful planning and economic development along the I-5 corridor that serves as the major West Coast arterial highway. Of the more than 500 federally recognized tribes in the United States, the Tulalip Tribes is the first and only to establish a federally recognized city to diversify our financial interests and promote economic activity.

The effort began decades ago when Tribal leaders sensed that reservation life and structure isolated Tribal members from the benefits of the area economy. Tribal leaders worked diligently to lay the groundwork for the creation of a business development within the

Reservation that could bring jobs and economic diversity to its people and the surrounding community.

Twenty five years ago, Tribal economic resources were minimal - primarily government assistance through treaty agreement, income from a smoke shop, reservation forest and salmon harvesting, and the leasing of residential land and a former military reserve Boeing test site. Progress occurred in 1983 when the Tribes were among the first to open a bingo hall, and again in 1992 when we opened our first casino where the Quil Ceda Creek Casino now stands.

In 1998, the Tribes recovered the commercial lease land from Boeing. Even as local and regional economies were slowing down, the leaders of the Tulalip Tribes began to move forward with planning this northeastern parcel along the I-5 corridor for business development. The effort began as a small business park near the first casino and bingo facilities. Soon however, economic growth pointed to the need for additional police and fire protection, roads, lighting, sewer, water and other infrastructure. In response, the Tribes applied to the Internal Revenue Service and Bureau of Indian Affairs to create a municipality known as Quil Ceda Village – a political subdivision of the Tribes.

Applications were approved in October 2000, and in 2001 Quil Ceda Village was formally recognized as a tribally chartered city – the first of its kind in the United States. The "Quil Ceda Village's" city status was a hard fought victory in the battle of tribal sovereignty and the recognition of inherent rights. The Village opened the doors for external business investment, as the chartered status allowed the Tribes to remove hurdles to raising capital for economic development on reservations.

Now, less than a decade later, Quil Ceda Village is home to the largest resort hotel-casino, bingo, entertainment and shopping area in the Pacific Northwest. At the resort hotel-casino, large waterfalls and beautiful Tulalip carving, weaving and art offer a glimpse into the rich heritage of our people who depended upon the land, the water and the salmon for survival. The interior of our newest casino depicts a large mural of salmon returning to spawn along with pictures and impressions which tell the story of the Tulalip people. There is also a landscaped walkway for visitors to stroll between the resort hotel-casino, and the 2,500 person outdoor amphitheater, numerous shopping kiosks and the 100-store Seattle Premium Outlet Mall.

We also lease land to major retailers and businesses and continue to diversify our interests to enhance our financial strength and meet the needs of our growing tribes. With the 2001 opening of Wal-Mart, Home Depot and Quil Ceda Place Retail Center; the 2003 opening of the second Tulalip Casino; the 2005 addition of the Seattle Premium Outlet Mall; and the 2008 addition of a resort hotel to the casino, the village will soon attract more than 6 million visitors each year.

As a model for Native American economic development to sustain tribal community and culture, the Village is also dedicated to preserving as much of the natural environment as possible. Within the 450 acre parcel, more than 60 acres of undeveloped lands have been set aside as a buffer around the salmon spawning Quil Ceda Creek, offering trail with picnic areas and native flora and fauna. Salmon are once again returning to the creeks as work crews and marine biologists are removing culverts and restoring salmon spawning beds.

As the host and operator of business within Quil Ceda Village, the Tribes generate revenue to fund reservation restoration and modernization, government programs and services for Tribal members, transportation improvements and continued economic development to meet the needs of a growing Tribal population.

For Snohomish County and the Rest of Washington...

The benefits of Tulalip Tribal economy to the surrounding communities of Marysville, Everett, Arlington, Snohomish County and the rest of Washington began back in 1855. It is important to remember that the original 1855

contribution of the Tulalip Tribes to the Washington economy was the provision of millions of acres of land and natural resources on which the state was developed. And even today, the Tribes continue to contribute land and natural resources to the state's economy through forestry restoration and timber harvest, marine habitat restoration, hatchery operations, countering oceanic changes (global warming) and harvest management that improve the availability of salmon and shellfish.

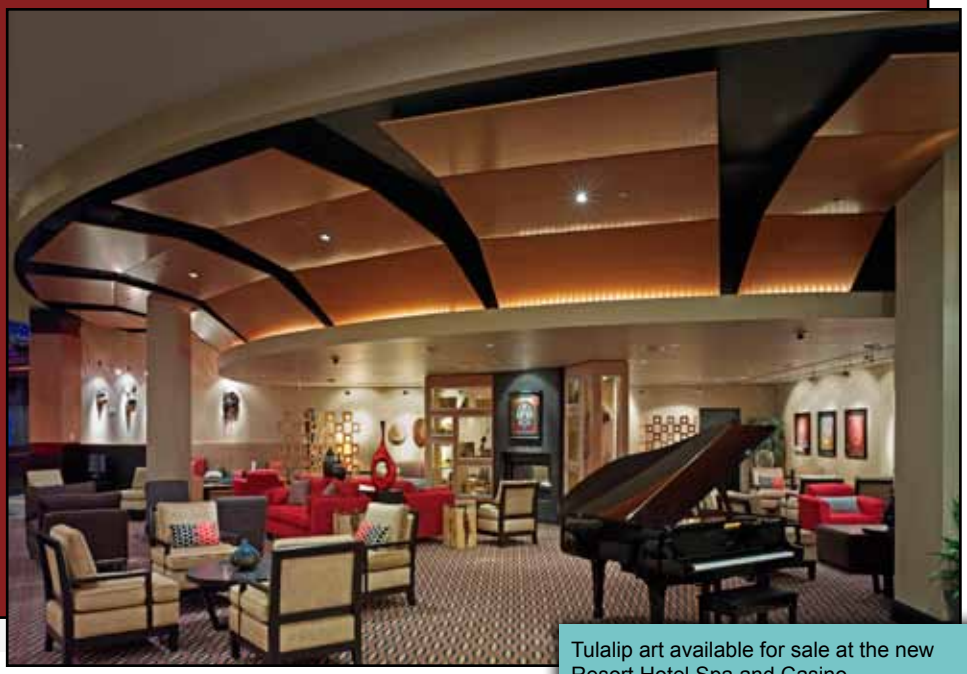
Further, nearly three quarters of the $720 million in annual revenues generated in the Quil Ceda Village economic development zone directly supports the surrounding community, external businesses, charity and Federal, State and County Governments. As part of this support, Quil Ceda Village businesses have stimulated the regional economy by adding more than 3,500 jobs, generating wages that are spent throughout the community. With planned future entertainment-based growth in areas such as recreation and dining, the Village may eventually provide employment for more than 8,000 people. The Tribes also contribute extensively to community non-profits, awarding more than $2.2 million to more than 200 charitable causes in 2007.

Business in the development zone is also producing $26 million in annual state sales tax collections. While these state taxes are designed in part to pay for infrastructure that supports business operation, it is ironic that the Tribal government that zoned, planned and built the infrastructure for Quil Ceda Village does not currently receive a share of this sales tax revenue.

In addition to providing jobs and state tax revenues, tribal members themselves also buy millions of dollars worth of goods and services from businesses and vendors in the local community.

Only the Beginning…

Collectively, the ideas and accomplishments within this vision statement work to improve the tribal workforce and social conditions and lift the overall area economy. But to be realistic, a few decades of economic development and social improvement represent only a beginning to providing the family strength, education and community interaction for a healthy tribal Community.



Tulalip art available for sale at the new Resort Hotel Spa and Casino

The People of the Salmon

The Story of the Tribes That Became the Tulalips

If you look among the historical listings of the early groups of Coastal Salish people who lived below the line which separates Canada and the U.S., you won't find a reference to "Tulalip" (pronounced Tuh'-lay-lup) Indians until modern times.

Tulalip is a place - a spectacularly beautiful, sheltered bay on the eastern shore of Washington's Puget Sound. The Salish word for it was dx^{w}lilap; it means "far to the end" and refers to how canoes entering the bay had to cut a wide berth around the sandbar on the south side to avoid running aground.

History books credit Captain Vancouver with discovering Tulalip Bay by accident when, according to one source, his ship Discovery ran aground on a sand bar. In truth, however, centuries prior to the coming of any white man, Indians roamed throughout this area and made it their home. According to Vancouver's own journals, when he did come ashore at this pristine spot on the afternoon of June 4, 1792 to claim English possession, he found these first settlers "... helpful and non-threatening".

Just half a century after Vancouver's grounding, settlers arrived, claimed portions of land on the northern shore of Tulalip Bay, and constructed a saw mill by 1853. This was Snohomish County's first white encampment, before the county itself had been designated; Washington, at the time, was still very much a "territory".

By 1912 the sawmill next to Tulalip Indian School served the entire community. At the time, William Shelton - an employee of the school - served as the sawyer. The creek was later dammed to supply electricity, and a powerhouse was built at the mill site. By 1976, the lower fish pond of Tulalip's fish hatchery operations occupied the site.

And just a few years later, around this same bay, leaders of the Indian nations who attended the now-famous 1855 gathering at Mukilteo, settled their people - after giving up much of what is now the western portion of Washington State.

(Pat Kanim) of the sduk^{w}albix^{w} (Snoqualmie) tribe, and other leaders who attended the gathering, requested that the reservation be located at Tulalip Bay because it had "... plenty of timber and creeks." This was a region with nearly 20,000 acres of forest land, where two freshwater streams converged, and where the fish were so plentiful that, as Vancouver's journal records it, "...the Siene was haul'd with pretty good success...".

The Native Americans who today identify themselves as members of the "Tulalip Tribes" are the direct descendants of the Snohomish, Snoqualmie, Skykomish and other signers of the Treaty of Point Elliott who collectively agreed to cede their

Tulalip Tribe members stand together as a united sovereign people alongside other tribes, assembled in front of the former longhouse during observance of the 65th Anniversary of the signing of the Point Elliott Treaty. Today's longhouse fronting Tulalip Bay is built on the site of this photo.

ancestral lands and relocate their Tribal homes on the Tulalip Federal Reserve.

Those were the people of the tribes which, after living alongside one another at the Tulalip Reservation for seventy-nine years, agreed upon the U.S. Government's urging to form a single governmental structure under the auspices of the Indian Reorganization Act of 1934.

Those people, too, are the ones who have held to their agreements and promises for more than 150 years. They honored their treaty commitments and, in turn, relied on the federal government to protect their treaty reserved rights.

This is the story of the Snohomish, Snoqualmie, Skykomish and other allied tribes and bands at Tulalip.

Pat Kanim, circa 1850 is buried at Tulalip. "Patkanim. Snoqualmie." Photographer: Thwaites, Portland, OR.

A Good Life

Long before Captain Vancouver came ashore at Tulalip Bay, the many tribes of the Coastal Salish people thrived on the lands surrounding Puget Sound. The climate was mild and fish and wildlife were abundant. United by a common heritage and a root language (Salish), more than thirty tribes and bands of Indian people lived in relative harmony with the land and each other.

The sheltered waterways and rivers allowed the people of the many communities to connect with one another. As marriage between members of different extended families was encouraged, gatherings which brought the various tribes together were important social events, particularly so for the younger people who were eager to find lifetime mates. These occurrences also served as markets for trading, and the evening campfires offered opportunity to pass on legends and dances which were important to teach and perpetuate the learnings, life-ways, history and spirituality of Coastal Salish culture.

The potlatch, long a Northwest Indian tradition, was a great feast given to celebrate important events and confirm the power of a leader by the giving of gifts to guests. These were held during the summer when the salmon began to run, and after successful hunts and when adolescent children received new names to replace their childhood names. People from other tribes were invited; some traveled great distances to attend.

During warm weather the Coastal Salish Tribes of Puget Sound followed the game and fish runs, erecting temporary encampments that could be moved quickly. Winter homes on the other hand were large permanent structures, constructed of massive cedar beams and planks, and usually shared by several families of the same bloodline.

In addition to being hunters, fishermen and gatherers, the early people were also accomplished traders. They traveled up and down Puget Sound and the Pacific Ocean in large cedar canoes - from the North past Vancouver Island and inland to Fort Langley, B.C. to as far south as below Fort Nisqually in South Puget Sound and into the Columbia River via the Pacific. Transactions were often conducted using shell money, with values determined by the size and rarity of the seashells.

The Indians of the Pacific Northwest shared a strong belief in the existence of a "myth age," when beings that displayed both human and animal qualities roamed the earth. According to legend, the Changer, duk^{w}ibəɬ, changed many of these beings into animals, some dangerous creatures into stone, and gave the native people the essential elements of their culture.

Totems carved from cedar, the "tree of life", were prominently displayed in the large potlatch houses. Images depicted on story poles represented ancestral spirits that the people felt influenced many aspects of their existence. By calling upon their spirit guardians, they gained a sense of control over the unpredictable forces of life.

The First Residents of Snohomish County

Members of the Snoqualmie Tribe initially lived inland along the Snoqualmie River, from North Bend to the junction of the Skykomish and Snoqualmie rivers. They were called sduk^{w}albix^{w}, which means extraordinary people. They were great hunters who lived principally on game and salmon. During the summer they would visit families of the coastal Snohomish tribe to feast on seal, sturgeon, clams and salmon. In summer they went to Snoqualmie Prairie to gather roots and berries and hunt throughout the Cascade Mountains.

As one of the largest tribes in the area, the Snohomish were given due respect by others. They lived in four principal communities but claimed Hibulb, their main settlement just four miles south of Tulalip (on the north shore of Everett along the Snohomish River), as their original home. This was because, according to legends, duk^{w}ibəɬ placed them there when the transformation took place. c̓x̓aʔqs, at Priest Point, was the second-largest community. dəg^{w}asx̌, on the southern point of Whidbey Island, and c̓əc̓ɬqs, across from Tulalip at Sandy Point, were the others.

Skykomish settlements were located along the Skykomish and Foss Rivers. From these spots the Skykomish (sq̓ix^{w}əbš) traveled deep into the Cascades on hunting expeditions.

Although most tribes in the region lived in relative peace, there were some exceptions. Hibulb, the main Snohomish settlement, was the only fortified encampment in the Puget Sound area. As such, it provided safe harbor and protection from most rival attacks.

While the different tribes claimed particular areas for summer and winter encampments, Coastal Salish people viewed themselves as caretakers of the earth rather than landlords.

The Promises of the Treaty

During the early years of the United States, the government attempted to maintain friendly relations with the Indians. Of the first thirteen laws enacted by the first U.S. Congress, four dealt with Indian matters. The U.S. Constitution gave Congress the power to regulate trade with tribes and ultimately established federal authority

Snohomish Indians on Puget Sound (summer, 1905), erected temporary dwellings on the shore composed of rush mats and pieces of canvas, and hung their salmon catch on beams above a camp fire to be 'smoked' and cured for the winter months. "Tulalip Indians Smoking Salmon 1904". Norman Edison, Burton, Washington

to keep peace, make treaties and spend monies on Indian matters.

During the years of westward expansion, the policy concerning Indians was simple: nudge them ever forward as white settlers moved across the country from the east. This "nudging" also included mistreatment in the name of power, money and land, along with exposure to European and Western disease, alcohol and other "gifts." When colonists reached the western boundaries of the continent and realized the "new world" was not endless, government officials were pressed to secure land for the pioneers by seeking land cession agreements--treaties--from the Indians.

In pursuit of this intention the U.S. Government established the Bureau of Indians Affairs in 1824, and five years later made it part of the Department of Interior.

Isaac Ingalls Stevens, Washington's first territorial governor, became this region's first superintendent of Indian Affairs. By 1853, he had identified thirty different Indian tribes in the general Puget Sound area and had estimated the surviving collective population to be between 5,000 and 7,000 individuals. His correspondence with the Indian Office expressed his strong concern for the need to sign treaties with these tribes.

Typical Tulalip residence circa 1918: Jack Wheeler and his wife lived near the water close to the Percivals land, east of priest point where the McCollums lived.

At the time, something very similar was taking place to the north. The Indians of British Columbia, at meetings in 1850 and 1852 with Governor James Douglas, negotiated a series of treaties which ceded all their lands except their accustomed settlements, camps and fishing sites, most of which would later become reserves.

The structure, form and basic provisions of Stevens' treaties were patterned after those effected with Missouri and Omaha Indians. The "deal" he sought would exchange vast portions of territory for various goods and services. Chiefs would receive annuities. A school would be provided. All of this, of course, was predicated on the understanding that the Indians would move to designated areas set aside as "reservations."

A leading concern of the Coastal Salish Indians was that their right to fish in their usual places would be preserved. This was the core essence of their culture--their way of life. It has been said that the fishery was of no less importance to Coast Salish Indian tribes than the atmosphere they breathed.

Point Elliott was actually the second treaty Stevens pursued. On the day before Christmas in 1854, at what is now McAllister Creek in Thurston County, Governor Isaac Stevens met with Nisqually, Squaxins, Puyallups and Indians of six other tribes. Two days later, sixty-two chiefs signed the Treaty of Medicine Creek which established the Puyallup, Nisqually and Squaxin reservations.

It was on the heels of this first success that Stevens informed Commissioner of Indians Affairs George Manypenny of a second treaty conference he had arranged further north near the mouth of the Snohomish River. This one was to include "...all the Indians of the island and the eastern shore of Puget Sound ..."

It was called the "The Treaty With The Suquamish, Sk-Tahl-Mush, Samahmish, And Other Allied And Subordinate Tribes In Washington" but came to be known as the Treaty of Point Elliott. Based on their previous contacts with white settlers, all of which had been quite friendly, leaders of Duwamish, Suquamish, Snoqualmie, Snohomish,

The canoe over the entrance to the Tulalip Reservation in 1940. The figures on the totem poles are historically significant. Later, there were figures added inside the canoe that depict a romantic legend.

Stillaguamish, Swinomish, Skagit and Lummi tribes agreed to attend.

The Convention at Mukilteo

In late January, 1855, 2,300 Indians gathered on the shores of Puget Sound at what is now Mukilteo, Washington. Over the course of several days, the treaty document, having been prepared well before the council even convened, was read to the Indians who, though they understood little of the white man's language, were expected to sign it. As they did they received presents. Eighty-two headmen signed the treaty on January 22, 1855.

Among them were Chief Pat-Ka-nam of the Snoqualmie; Chief Chow-its-hoot of the Lummi; and Chief Goliath of the Skagit Tribe; sub-chiefs S'hootst-hoot, Bonaparte, George Bonaparte, Joseph Bonaparte, Jackson, and John Hobtsthoot, all of the Snohomish Tribe; Chief Seattle of the Duwamish and Suquamish, and a number of others.

The document called for the tribes to give up a vast region where they had lived for generations. This land comprised millions of acres--from the Cascade Mountains to the east, the Canadian border to the north, south almost to Tacoma, and west to the waters of Puget Sound. It included the San Juans, Whidbey and the other habitable islands. It encompassed several present day Washington counties: King, Snohomish, Skagit, Whatcom, Island and part of Kitsap.

The Tribes, in turn, were to retain four relatively small parcels of land; these would be the reserves set aside for their use and occupation. Three of these parcels were originally intended to be temporary reserves, but became permanent reservations.

Tulalip, at the mouth of the Snohomish River, was originally intended to be the general permanent reservation for the Point Elliott treaty tribes, but became the permanent reservation for the Snohomish, Snoqualmie, Skykomish and other allied tribes and bands. It was "...a beautiful spot fronting on Puget Sound, with considerable arable land, fine lumber and grazing land, low shores and excellent fishing facilities." It embraced a full township of more than 22,000 acres as well as the waters of Tulalip Bay and was located close to the territory of the Snoqualmie and Snohomish Indians. It was on this thirty-six section portion of land that the government promised to build an agricultural and industrial boarding school.

The treaty provided for money to be paid--$15,000 for the "preparation of reservation lands for habitation," another $150,000 over a 20-year period for "annuity goods," and compensation to individuals for their "removal to the proposed reservations." Also promised in writing, a school would be provided with teachers for twenty years; a blacksmith, carpenter and farmer would be hired to instruct Indians in their respective occupations, and a doctor would be provided at the central agency.

Indian leaders were assured that the treaty would secure their fishing rights, and those of their Tribal descendants, to fish in all of their "... usual and accustomed..." off-reservation places, and to hunt and gather on all open and unclaimed lands. Washington Territorial Governor Issac Stevens said, "this paper secures your fish."

The treaty further called for the abolition of alcohol and slavery on the reservation, and underscored the necessity for the Indians to remain friendly with their white neighbors. For their part, the participating tribes agreed to move from their homes and

settle collectively upon the designated reserves within one year of the treaty's ratification.

Because of political squabbles among federal officials, the Treaty of Point Elliott was not ratified until 1859. It was not until December 23, 1873, some fourteen years later, that the Tulalip Indian Reservation was officially established by presidential Executive Order.

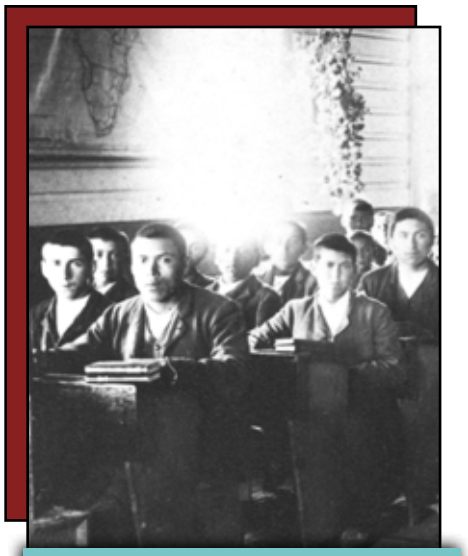
The Tribes Live Alongside One Another

Shortly after ratification of the Point Elliott Treaty, as they had agreed, the Snohomish, Snoqualmie and Skykomish tribes moved to the reservation at Tulalip Bay. It is also reported that some Tribal members moved to the reservation earlier, expecting support from treaty agreements only to find extremely harsh times in these initial years.

By 1862, reservation agent S.D. Howe noted that the Indians under his charge at the agency included "...the Snoqual-mie, Snohomis, and Ski'wamish tribes" with a combined population of 1,200, and that Club Shelton, "Head Chief' of the Snohomish tribe, lived among them on the Tulalip Reservation.

The following year, in his annual report to the Indian Office, Agent Howe reported again--this time with slightly different spellings that the "Snohomish, Snoqualmie and Skewamish lived here at Tulalip."

The historical record is full of documentation describing the presence of the Snohomish, Snoqualmie and Skykomish tribes at Tulalip since treaty times. Through all these years the tribes managed to maintain their culture, religion, language and bloodlines, even under the strict guidelines set out by the Bureau of Indian Affairs.



Tulalip Mission School, boys class 1898.

Reservation Life Was Anything But Easy

Things did not necessarily go easily for the residents of the reservations. They were expected to take up farming, but they were fishermen, not farmers. And the heavily-timbered land at Tulalip was not suited for crop farming.

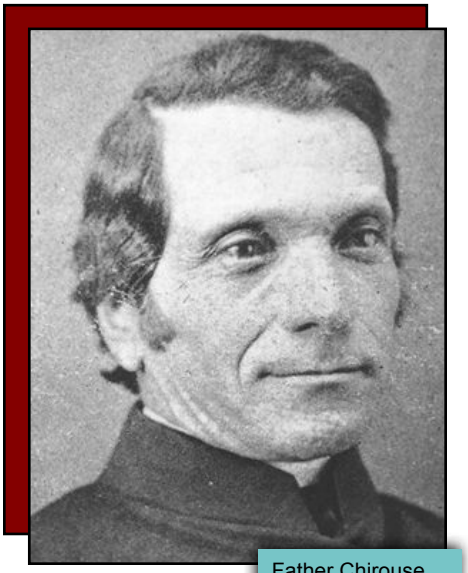
The Indian school was a key element of the treaty promise. Tulalip was the designated site for an agricultural and industrial school for "...all the Indians west of the Cascade mountains...which was to have a capacity of educating a thousand Indian children." The government's pledge called for the school to be provided within one year of the treaty signing, with a promise to maintain it for at least twenty years. Seen originally as a benefit for Tulalip Tribes, the government school ultimately served to interrupt and suppress Coast Salish culture, history, lifeways and spirituality for many generations.

Hop picking. The girl in the middle is Marge LeClair Williams. About 1910. Left to right: Selina Wilson, Marge LeClair, Marge's younger sister. Marge was married to Martin Williams.

Before a government school could be established, a traveling missionary named Reverend E.C. Chirouse came down the Snohomish and Snoqualmie Rivers to camp at the mouth of Quil Ceda Creek where he began to offer academic and religious training. He was sent to establish a school by the French Roman Catholic Oblates of Mary Immaculate Church. By late 1857 he had built on a reservation beach known today as Priest Point a log church, adorning it with a bell and a beautiful statue of St. Anne that had traveled with him from France. The bell and statue, known as the "French Madonna", remain today at the relocated Mission of St, Anne Church in Tulalip. With a Tribal settlement of hundreds of members located near Chirouse he was soon teaching tribal pupils as he preached, instructed and baptized throughout the region. By 1860 he had 15 pupils whom he instructed in the planting of gardens and in a boys band which provided entertainment at mill towns and earned money to support the school. Typical of missionaries at the time, Chirouse exhorted his students to forgo all their traditional practices, calling them "the Devil's work."

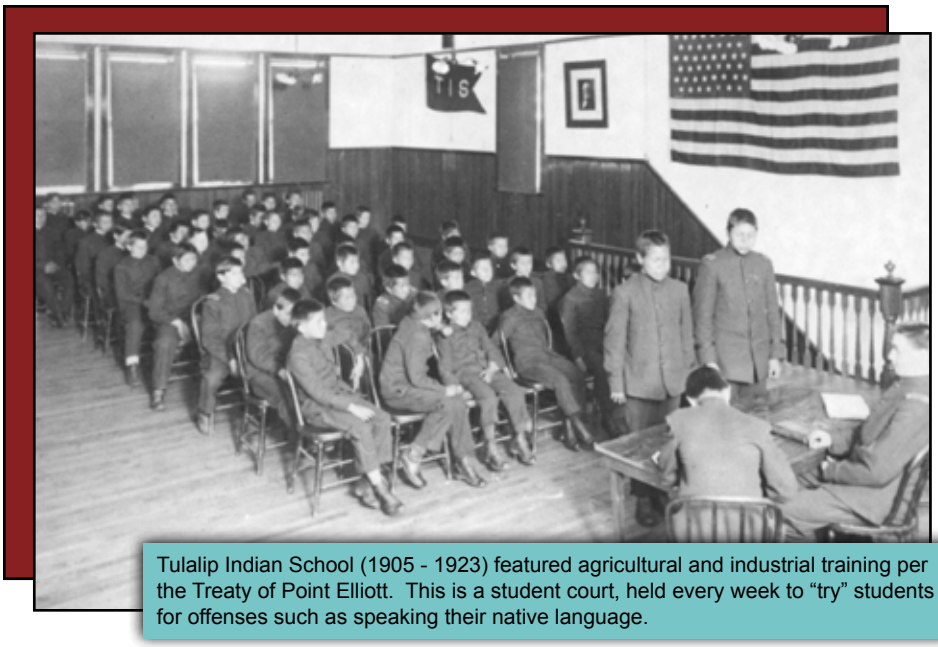
Tulalip Mission School of St. Anne, southeast end of Tulalip Bay, 1868-1901.

The mission school at Tulalip began receiving meager government support beginning in 1861, when a boys' dormitory and a teachers' house were constructed on Tulalip Bay, but not until the close of the Civil War could a school for girls be established. At the all-boys school, Chirouse wrote Snohomish-language books and taught religion, woodcarving and farming. When the Government did not supply their promised aid, Father Chirouse traveled the land, begging for help to continue his work. Since there was no doctor, it was left to Father Chirouse to care for Tribal members through a devastating smallpox epidemic.



Father Chirouse

Tulalip Mission School about 1898. Boys and Girls Boarding School under charge of the Sisters of Charity of Providence.



Tulalip Indian School (1905 - 1923) featured agricultural and industrial training per the Treaty of Point Elliott. This is a student court, held every week to "try" students for offenses such as speaking their native language.

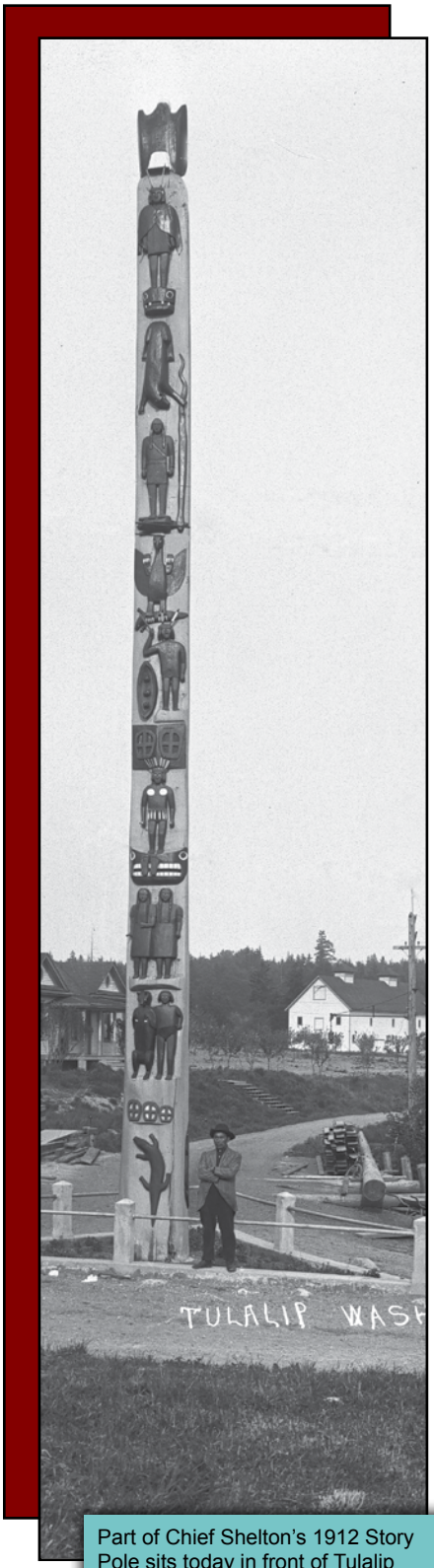
The Sisters of Providence arrived in 1868 and until 1901 they operated the Tulalip Mission School of St. Anne, which was the first Indian contract school in the United States. The new school, originally for girls, was located below today's Mission cemetery on the southern bank of Tulalip Bay. Needing to fulfill treaty commitments, the U.S. government agreed to Father Chirouse's request to provide funds to maintain the buildings and the church furnished books, clothing and medical care. In 1878 the Pope transferred Chirouse and the Sisters of Providence took charge of the male students under Chirouse's separate care.

In the 1880's the U.S. government began what they felt would be a productive assimilation and Americanization process for Native Americans throughout the country. Their plan called for Native American children to leave their homes on the reservations (some at great distances) to live at government assisted Indian boarding schools. The policy was enforced by Congress in 1893 with a law that stated all Native American children from age six to sixteen had to attend an Indian boarding school. Agents on reservations became the enforcers of this law, withholding rations or annuities from parents or sending them to jail if they did not place their children in the schools.

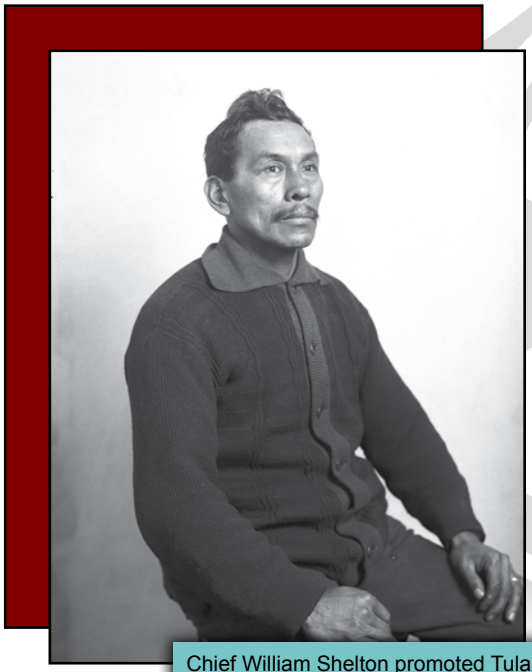
The boarding schools separated families and children from their customs, religion, beliefs, life-ways, clothing and native language. There were also considerable health risks, as communicable diseases such as tuberculosis and influenza took their toll in the crowded conditions of the schools. By the late 1800's, life at Tulalip Mission School began to transform into a military-style boarding academy. Reservation children were subjected to non-Indian teachers intent on "civilizing" them. They were allowed little contact with their families while in school and strict discipline was maintained - with a leather strap if necessary. The school enforced marching, mandatory use of uniforms, and forbade the use of native languages spoken by the adult members of the tribes.

Eventually the U.S. government took over the Tulalip Missionary School at the turn of the century, making renovations and reopening on December 17, 1901. Soon after on March 29, 1902, the school was destroyed by fire sending home the children – but only for a short time.

Government-built Tulalip Indian School inner Tulalip Bay, 1905 - 1923: The school sat on the grounds of today's Montessori School, which provides quality preschool and kindergarten services for Tulalip children ages 3-6. The administration building is the only remaining Indian School structure - a former dining hall.



Part of Chief Shelton's 1912 Story Pole sits today in front of Tulalip Elementary School



Chief William Shelton promoted Tulalip culture throughout Washington in the 1920's and 1930's

The government built a new school, further north along the inner shoreline of Tulalip Bay, opening as the new Tulalip Indian School on January 23, 1905 under the supervision of Charles Milton Buchanan (who also assumed the duties of the Indian agent when that position was abolished). By 1907 it had two dormitories for boys and girls and could accommodate 200 students. Many of the students came from other reservations and communities. Tulalip offered education up to the eighth grade, and some students continued on elsewhere for more advanced training.

Boarding schools did offer one advantage. Children were taught multiple subjects such as writing, arithmetic and reading. That allowed the younger members of the various tribes to learn a common language-English, which enhanced their ability to live and work in the emerging world. And the white man's secret of written words was a secret no more. Children also learned job skills such as farming, western cooking, cleaning, carpentry, husbandry, nursing, blacksmithing, office work, baking, sewing and vehicle repair. In the 1920's, the U.S. Government began to abandon the boarding school concept in favor of public schools. In 1932, the Tulalip Indian School closed, ending a fifty-year focus on American style, language and values that nearly erased Tribal language, history, culture, values and spirituality.

The promised reservation land allotments to the different families began in 1883. The reservations were divided into separate parcels which were then assigned to each head of the house.

Despite the Bureau's strict discipline, the Indians maintained strong Tribal communities. Their culture survived and flourished on

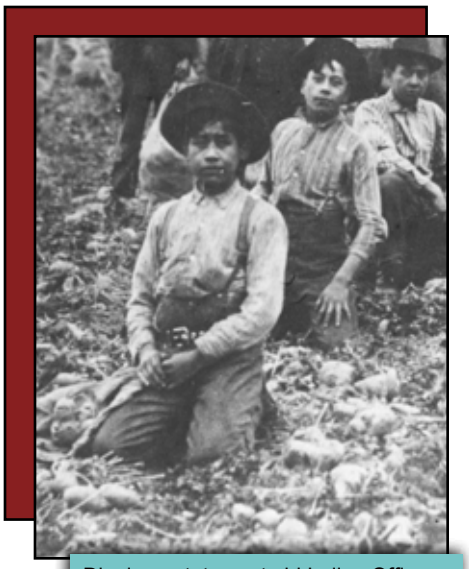
the reservation as an expression of the collective will of the people. Tribal leaders served on the Indian police force and on the reservation's Court of Indian Offenses which heard civil and criminal suits involving Tribal members. In the 1920's and 1930's, Tribal leaders such as Chief William Shelton (son of Chief Club Shelton **Whea-Kadim**) emerged, re-educating the western world about Tribal culture and history through public cultural performances and the carving of totem or story poles and canoes. One half of an original five-story pole sits at the Tulalip Elementary School today. Another eight story high pole sits on the Capital Grounds in Olympia, on the south side of the General Administration Building.

Robert Sheldon's logging camp. West of Sarah Sheldon's home. Robert Sheldon is sitting on the logs.

1934: The Tribes Form a New Alliance and Name

In 1934, Congress enacted The Indian Reorganization Act to encourage members of reservation tribes to take a more direct role in managing their own destinies. The Indian Reorganization Act provided the basis for tribes to strengthen and revitalize their Tribal governments. After a year of discussion, the members of the Snohomish, Snoqualmie and Skykomish tribes at Tulalip voted to form a single reservation governmental structure. A committee was appointed to draw up a new constitution and bylaws. To ensure a harmonious merger between the reservation tribes, their leaders mutually agreed to adopt the one name which was now common among them, the name of their home, Tulalip.

So was formed the reservation government known as the Tulalip Tribes of Washington. The federal government nevertheless continued to recognize and deal with the Snohomish, Snoqualmie and Skykomish as the three integral tribes that formed the Tulalip Tribes.



Digging potatoes at old Indian Office. Kneeling at left is Bill Steve, Bob Shelton is behind him.

Judge Boldt Decision Reaffirms Tribes' Treaty Fishing Rights

The Tribes' treaty fishing rights were vindicated by a now-famous lawsuit over treaty fishing rights in 1974. Judge George H. Boldt issued his decision reconfirming that the off-reservation fishing areas of the Tulalip Tribes included those of the aboriginal Snohomish and Snoqualmie tribes holding that, as successors of these tribes, the Tulalip Tribes hold their treaty fishing rights and are entitled to fish in their usual and accustomed fishing areas.

Today Tribal government and the people of Tulalip Tribes continue to protect their sovereign right through a number of initiatives:

- Maintaining a strong Tribal Government
- Providing Tribal opportunities for education, jobs, land and housing
- Improving the Tribal community to promote physical, emotional and spiritual happiness and perpetuating cultural and environmental sensitivity
- Improving the infrastructure on the reservation
- And improving the Tribes' economic base that provides the primary support for a growing population of young Tribal members.

This chapter is an update of "the People of the Salmon" researched and drafted by Cultural Resources in 1993-1994

Tribal Facility to Manage Historic Archaeology and Burials Opens at Tulalip

During the second half of 2009, the Hibulb Cultural Center and Natural History Preserve will open its doors to Tribal members and the general public. In the years to come - as this site develops into a $19 million, 52-acre world-class facility – staff will work to protect, perpetuate and honor the cultural values and spiritual beliefs for which Tulalip ancestors gave their lives. One part of the Center's operations – the curation facility – is entrusted with a solemn responsibility: to manage historic Tribal artifacts and burials that are discovered throughout Puget Sound.

Newly opened curation facility (left) sits next to the Hibulb Cultural Center.

The new facility represents a Tribal commitment to a more proactive role in protecting historic sites and burials. Over the past decade numerous sites have been mismanaged by private enterprise and government during efforts to accommodate urban growth. The results have been disrespectful to Tribal burials and costly for developers and taxpayers.

Firepit excavation at Cama Beach.

"We are looking to become a resource for government and the private sector, to promote proper archeological surveys and analysis before construction and to assist in properly managing discoveries to minimize the costly and disrespectful incidents that have occurred in recent years," said Hank Gobin, Center Director.

For more than 2,000 years, the Tulalip Tribes and other Coast Salish peoples of Northern Washington practiced a lifestyle that included hunting, fishing and gathering at different territorial locations according to season. This way of life required the establishment of numerous settlements throughout Puget Sound. Archaeological and human remnants of these centers of civilization continue to be discovered as urban and industrial growth pushes North of Seattle.

"The Tulalip Tribes became active in protecting historic sites and burials with the development of the I-5 corridor and the urban growth that followed. New construction led to the discovery of sites needing identification and preservation," said Gobin. "Our work to protect sites and burials is critical to our families here at Tulalip. We are entrusted with acknowledging the traditional, usual and accustomed territories of the Tulalip Tribes and maintaining the Tribes historic connections to the land around Puget Sound."

Recent Examples of Tulalip's work include Priest Point, traffic improvements along State Route 532, Cama Beach and the Snohomish Cemetery.

Correct Process: Priest Point (2001-2002)

Excerpts reprinted from a Tulalip See-Yaht-Sub Newspaper Article by Sherry Guydelkon.

Drums beat slowly as the words of Harriette Shelton Dover's honor song filled the silent Tribal gym. Solemnly the Salmon Ceremony singers led the procession, followed by a single line of pallbearers, each carrying a cedar box. Standing quietly, reverently were the nearly 100 people who had come to help give a proper burial to the remains of tribal ancestors who passed on 200 or more years ago.

The reburial included remains found at the archeological dig on the Tulalip Reservation at Priest Point, from the former Snohomish Hebolb village and surrounding area in Everett, and from aboriginal Snohomish Whidbey-Camano Island sites.

Human remains and tribal artifacts were unearthed and scattered at Priest Point in September of 2001 when a private landowner prepared a three-lot site for the construction of his new home. Upon discovery of the remains, the landowner notifed the Tribes. Soon a forensic archaeologist team painstakingly sifted the soil for additional bones and artifacts, and identified six individuals, along with stone tools, spear points, bone needles and other items.

The service began with a prayer by Father Patrick Twohy, who asked for blessing, peace, joy and comfort for those who are gone, and blessing and protection for those helping with the work to be done. Then Father Twohy, Neil Moses and Danny Moses performed a cedar ceremony, using cedar bows and water, to bless the nine boxes holding the ancestral remains.

Hank Gobin then introduced the developer and his family. "He did not do this (dig up and scatter the remains) intentionally," said Gobin, "and he has cooperated with the Tribe." Hank also introduced the archaeologists that have been working on the Priest Point project, adding that they have worked very hard and have been sensitive to the spiritual concerns of the Tribe.

Larry Campbell, from Swinomish, thanked his Lummi relatives for attending, explaining that the Lummis had helped the Swinomish Tribe, as well, with the reburial of old remains. "We don't know which families may be direct descendants of these people," said Larry, "so, we come from Swinomish, Lummi and other places. They may be related to us too."

Following the service, the reburial took place at the Mission Beach Cemetery. With the discovery, the private landowner sold the property back to the Tribes and relocated his home.

Poor Archeological Survey Costs Taxpayers and Commuters at State Route 532 (2005)

In May 2005, road crews building a traffic signal at the intersection of highway 30 and Arlington Heights Road unearthed a Stillaguamish Tribe burial site. At the request of the Tribe and the Department of Transportation (DOT), Hank Gobin assumed the delicate task of repatriation.

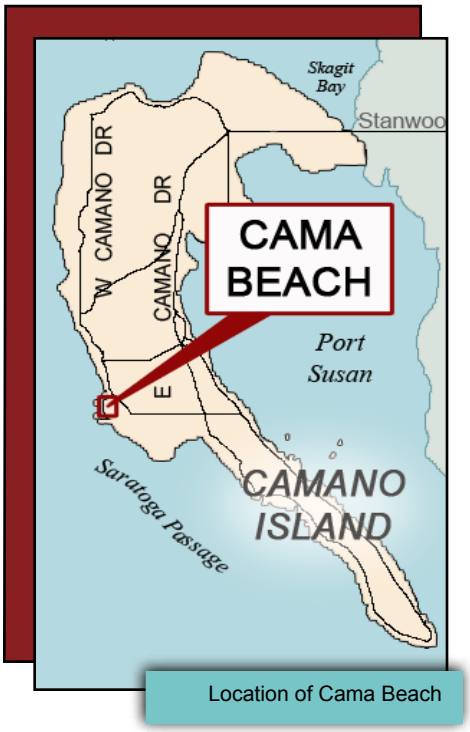
"The discovery, disrespect at the burial site, delays in traffic and construction, and subsequent cost to the taxpayer could have all been avoided if DOT's archaeologist had done a proper assessment of the site," said Gobin. "When I arrived on the scene, I was told that the testing – two by two pits every 20 feet – was done away from the construction area, not at the site of the traffic signal!"

Excavation and construction ceased for six weeks while remains were reburied with ceremony, respect and dignity. The signal was relocated 50 feet away to preserve the historic integrity of the site.

"When it comes to archaeological sites, what I try to do is handle assessments and reburials very quietly," said Gobin. "When developers contact me early enough we can minimize the disrespect to the burials and costly delays."

Ignoring Abundant Archaeological Evidence Leads to Trouble at Cama Beach (2001 – 2008)

Nearly 2,000 years ago, Cama Beach on the southern side of Camano Island was a Snohomish village with sea and land resources for year-round



Location of Cama Beach

Aerial view of Cama Beach

sustainment of the Snohomish people and their visitors. The village also was an ideal base camp for smoking and preserving food during the Tribe's overlapping hunting, fishing and gathering seasons. Archaeological studies contracted by Washington Parks in 2001 – 2005 provided abundant evidence that the Cama Beach site was used extensively as a year-round village.

Today the site is known as Cama Beach State Park, featuring cabin rentals, a retreat lodge, conference space and dining, a playground and day-use areas.

Despite development of the site for public recreation, Cama Beach retains abundant evidence of thousands of years of hunting, fishing, gathering and preserving stores through one of the largest intact village archeological shell middens in the Puget Sound. In addition, the site contains Native American burials. Since 1999, at least five burials and other partial skeletal remains of Tulalip ancestors have been uncovered and historical reports indicate that 22 tribal graves were discovered and moved in the 1930's when the land was first developed as a resort. In spite of abundant evidence to warrant careful study - nearly 95% of the Cama Beach site has not been examined or excavated for the presence of remains or archeological resources.

"We had hoped that the state, as a result of all the archaeological discoveries it has unearthered over the past decade, would have displayed better appreciation and respect for the entire Cama Beach Park area and would have taken the necessary measures to properly protect the archaeological and human remains," said Gobin.

Senior Center Relocated as Snohomish Tribal Members and Civil War Veterans Rediscovered at Snohomish Cemetery (1998 - 2007)

Nearly 100 unmarked graves containing Snohomish Tribal members and veterans and casualties from the Civil War were discovered at the Snohomish Cemetery and surrounding construction in 2005. The Tulalip Tribes had been working with the City of Snohomish to locate Tribal remains

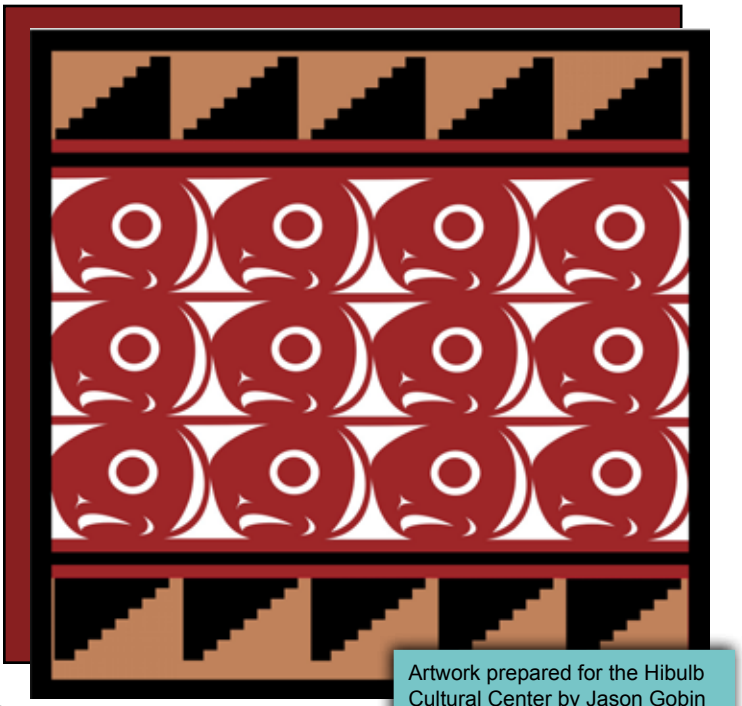
A 2000-year old Snohomish village sits underneath Cama Beach State Park

Hank Gobin, Hibulb Cultural Center director, overlooks nearly 100 unmarked Tribal burials at the Snohomish Pioneer (Pilchuck) Cemetery

and re-inter them within the cemetery.

Work with the Tribes led to a proper archaeological survey. Using ground positioning radar (GPR), the survey revealed more than one hundred graves that the City of Snohomish believed that they had relocated to the Grand Army of the Republic (GAR) Cemetery more than a half century before. Following the discovery, the City of Snohomish reconsidered their plans for a senior center on the site.

By agreement with the City, the Tribes will assist in the building of a memorial at the site to reflect Tribal history/culture and pioneer settlement. The project will shed new light on the heritage and story of the aboriginal Snohomish Tribe in the Pilchuck River area.



Artwork prepared for the Hibulb Cultural Center by Jason Gobin

140th St NW
52nd Ave NW
30th Ave NW
Cathan
Sunny Shores
Weallup Lake
Marine Dr
76th Ave NW
Tulare Beach
Weallup Lake
THE TULALIP TRIBES
BERNIE KAI-KAI GOBIN HATCHERY
1
Bernie Kai-Kai Gobin Hatchery
2 -Totem at Tulalip Elementary School
Spee-Bi-Dah
Marine Dr
3 - Tulalip Boys & Girls Club
BOYS & GIRLS CLUBS OF AMERICA
16 - Tulalip Police Department
16
2
3
4
5
Water Works Rd
86th St NW
4 - Old Mission School
Tulalip
76th Pl NW
7
8
6
Totem Beach Rd
5 - Tulalip Health Clinic
Tulalip Bay
Mission Beach
Mission Beach Rd
7 - Tulalip Tribal Center
8 - Tulalip Longhouse

Tulalip Reservation
14 Seattle Premium Outlets
15 - Boom City
13 - Tulalip Resort Hotel and Casino
12 Quil Ceda Village
11 - Tulalip Bingo
6 - Saint Anne's Catholic Mission
17 - New Tribal Administration Building
9 Shaker Church
10 Quil Ceda Creek Nightclub & Casino
18 - Hibulb Cultural Center and Natural History Preserve
(opens 2009)
Stimson Crossing
John Sam Lake
140th St NW
140th St NE
131st St NW
118th St NE
88th St NE
86th St NW
Marshall
Kruse
State Ave
27th Ave NE
Tulalip Rd
4th St
Marine Dr
Priest Point
Priest Point Dr NW
Mendian Ave N
2nd Ave NE
529
5

Interesting things to see at Tulalip

(MAP-1) **The Bernie Kai-Kai Gobin Hatchery,** built in 1982, has released close to 200 million salmon into Puget Sound. Although the hatchery is open year round, the best time to visit is during the January to April rearing period and during the chum spawning operations, which generally take place in November. For staff-guided tours, walk-in visitors are welcome from 10:00 am to 3:30 pm, Monday through Saturday, or call to make an appointment. To get to the hatchery, take I-5 exit 199 and go west on Marine Drive. After about 12 miles, turn right onto Waterworks Road and continue for 2+ miles. The hatchery sign will be on the left. 360-651-4550.

(MAP-2) A very special **Totem Pole** (now displayed in two parts), carved by Tribal ancestor William Wheakadim Shelton, is located at the **Tulalip Elementary School.** The figures on the 1912 pole represent stories about events in the history of the Snohomish people. Follow Marine Drive N.E. for about 6 1/4 miles and turn onto 36th Ave. N.W. (at the Cyrus "Big Shot" James overpass). The school is on the right.

(MAP-3) **The Boys and Girls Club** offers a safe place to learn and grow while having fun. There's something for kids ages 5 to 18: some shoot hoops, read a book, surf the internet, play games, or just hang out.

(MAP-4) **Old Mission School** was the second Tulalip Indian boarding school. It offered western education and trade, but interrupted Tribal culture, spirituality, values and history for numerous generations. Just down the street from the Tulalip Elementary School.

(MAP-5) **The Tulalip Health Clinic,** built in 2003, is a 26,000 square foot facility that provides primary care, maternal-child care and dental care. Situated by the Tulalip Bay with beautiful views, this clinic recognizes that a positive environment is as important to healing as good health care.

(MAP-6) The picturesque **St. Anne's Catholic Church**, built in 1894, remains an active center for worship, weddings, funerals and social activities. Follow Marine Drive N.E. for about 6 miles and turn left onto 76th Place N.W. Take the first left and go about a quarter mile. The church is on the left.

(MAP-7) **The Tulalip Tribal Center** is located about 5 1/2 miles west of I-5 exit 199 (Marysville- Tulalip exit). Follow Marine Drive west for about 5 miles and turn left at 64th Street N.W. Just over the hill and to the right is the Tribal center. The killer whale symbol on the building comes from an old Snohomish story about how the people were saved from starvation, during a year of unceasing rain, by pods of killer whales that threw seals onto the shore for the people to eat. The totem pole, which stood for many years in front of the center, is currently being restored.

(MAP-8) Near the Tribal center is the **Tribal Longhouse,** a large cedar plank building used primarily for spiritual gatherings. Traditional Northwest Coast Guardian Spirit ceremonies are still practiced by many Northwest Coast Indians in longhouses like the one at Tulalip. The song and dance ceremonies are generally performed privately.

(MAP-9) The old **Tulalip Shaker Church** is located about 3 miles west of Marysville. From I-5 exit 199, go west about 3 miles on Marine Drive N.E. to Meridian Avenue (first right after the Totem Grocery). Follow Meridian for about 1/2 mile. The newly renovated church is on the right. The old Shaker religion grew out of a vision seen in the late 1800's by Squaxin Indian shaman John Slocum, in which the traditional spirit beliefs were combined with Christian teachings and rituals in a compatible way.

(MAP-10) **The Quil Ceda Creek Nightclub and Casino** is located two blocks west of I-5 exit 199 (Marysville-Tulalip exit). It is open 24 hours a day from Wednesdays at 10:00 am to Mondays at 6:00 am, and is closed on Mondays and Tuesdays. For more information, call 360-651-1111 or visit the website at www.qcccasino.com.

(MAP-11) **Tulalip Bingo** opens its doors at 8:00 am and has sessions at 11:00 am, 3:00 pm and 7:00 pm, seven days a week, plus mini-sessions at 10:30 pm on Fridays and Saturdays. 360-651-3200. Take I-5 exit 200 (next exit north of the Marysville-Tulalip exit) and go west on Quil Ceda Way about 2 blocks past WalMart. Tulalip Bingo is on the right. www.tulalipcasino.com

(MAP-12) The Tribes' **Quil Ceda Village Shops** is located just west of I-5 exit 200. Visit the website at www.quilcedavillage.com

(MAP-13) **The Tulalip Resort Casino** is located at 10200 Quil Ceda Blvd., Tulalip. Take I-5 exit 202, go west to Quil Ceda Blvd. and follow the signs. The casino is open 24 hours a day Thursday through Monday. For more information call (toll free) 1-888-272-1111 or 360-651-1111, or visit the casino web site www.tulalipcasino.com.

(MAP-14) **Seattle Premium Outlets** Find savings of 25% to 65% every day at this impressive collection of 110 designer and name-brand outlet stores

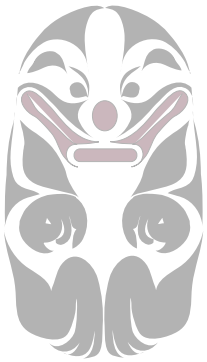
all in one attractive outdoor village setting. Stores include Ann Taylor, Calvin Klein, Coach, J.Crew, Juicy Couture, Kenneth Cole, Nike, Polo Ralph Lauren and more.

(MAP-15) At **Boom City**, a wide variety of fireworks are sold every year by individual Tribal members and families for two weeks prior to the Fourth of July. Boom City is located on 27th Avenue E. Take I-5 exit 200 and go west on Quil Ceda Way for about 1/4 miles. Turn right onto 27th Avenue N.E., and continue another 1/4 mile. Boom City is on the left.

(MAP-16) **Tulalip Police Department** supports through words, deeds and actions the visions of the Tulalip Tribes, the Tribal constitution, the Tribal council, the Tribal members, elders and youth. They honor the customs and heritage of the tribe and support the treaties and sovereignty of the tribe.

(MAP-17) **Tulalip Administration Building** and seat of government opens in January 2009. Consolidating 19 departments into one location, Tribal members will enjoy a one-stop shop for programs and services.

(MAP-18) **Hibulb Cultural Center and Natural History Preserve** is a $19 million operation due to open mid-2009. The center will honor native traditions, culture and art and foster cross cultural education and exchange. Take Marine View Drive west. Turn left just after the bridge. It is located on the right.



Cultural Activities

Veterans Powwow - Three days of competition dancing held the first week of June at the Tulalip Tribal Center. Open to the public.
Tulalip Parade and Salmon Ceremony - Traditional ceremony and dinner held to honor the first salmon caught of the season. Open to the public.

Other cultural activities include Lushootseed Language classes and camps, traditional song and dance classes, basket weaving, carving classes and canoe pulling. For information on any of the above activities, call the Tulalip Tribes Community Relations Department at 360-716-4220.

Frequently Asked Questions and Answers

What is Tribal sovereignty?

The status of tribes as self-governing nations has been upheld by treaties, court cases and the U.S. Constitution. Tribes are inherently sovereign. They do not trace their existence to the United States. The Supreme Court has recognized American Indian tribes as "domestic, dependent nations," meaning that states cannot interfere with their right to govern themselves, but Congress can override an Indian nation's authority.

Do the Tulalip Tribes own all of the land on the Tulalip Reservation?

No. In 1883, the Tulalip Indian Agency superintendent began to allot the reservation land in 40, 80 and 160-acre panels to Tulalip heads of household. In 1906, the Burke Act allowed the issuance of patents in fee to Indian landowners, allowing them to sell their allotments. Due to poverty and outside pressures, much land on the Tulalip Reservation was sold. At this time, about 60% of the Tulalip reservation is Indian owned. In the last few years, the Tribes have bought back several thousand of the lost acres and expect to buy more in the future.

Do you have to be an Indian to be a Tribal member?

Yes. All Tulalip Tribal members are descendants of tribes that signed the Point Elliott Treaty.

Charitable Donations:

$26 million over 15 years...

The Tulalip Tribes contribute extensively to community non-profits. In 2007 they awarded more than $2.2 million to more than 200 charitable causes. While the Tribes are required by their gaming compact to donate 1.5 percent of the net proceeds from their casinos, that contribution only represents about one-third of the total Tribal outlay to charitable causes. Nonprofit organizations providing services to the area can go to www.tulaliptribes.com for information on application and grant cycles.

Tribal Businesses and Services

Quil Ceda Village
8802 27th Ave NE
Tulalip, WA 98271
360-716-5000

Tulalip Broadband
8825 34th Ave NE Suite O
Tulalip, WA 98271
360-716-3270

Tulalip Dental Clinic
7520 Totem Beach Road
Tulalip, WA 98271
360-651-4530

Tulalip Fisheries & Natural Resources
7515 Totem Beach Road
Tulalip, WA 98271
360-716-4480

Tulalip Housing Authority
3107 Reuben Shelton Drive
Tulalip, WA 98271
360-716-4580

Tulalip Leasing Department
6319 23rd Ave NE
Tulalip, WA 98271
360-716-5000

Tulalip Liquor Store & Smoke Shop
6326 33rd Ave NE
Tulalip, WA 98271
360-651-3250

Tulalip Marina
7411 Tulalip Bay Drive
Tulalip, WA 98271
360-716-4562

Quil Ceda Liquor Store & Smoke Shop
8825 34th Ave NE Suite F
Tulalip, WA 98271
360-716-2940

Tulalip Forestry
6700 Totem Beach Road
Tulalip, WA 98271
360-651-4014

Tulalip Health Clinic
7520 Totem Beach Road
Tulalip, WA 98271
360-651-4511

Tulalip See-Yaht-Sub (newspaper)
6729 Totem Beach Road Bldg E
Tulalip, WA 98271
360-716-4200

Tulalip TERO
6103 31st Ave NE
Tulalip, WA 98271
360-716-4747

Tulalip Utilities
3015 Mission Beach Road
Tulalip, WA 98271
360-716-4840

Hibulb Cultural Center & Natural History Preserve
6410 23rd Ave NE
Tulalip, WA 98271
360-716-2635

Quil Ceda Conference Center
8825 34th Ave NE, Suite D
Tulalip, WA 98271
360-716-5010

Work Party for the Priest Point Cemetary, 1914/1915, Juleen Photo: Diners include Charles M. Buchanan (BIA agent)at the head of the table, William Shelton, Julia Gash (w/child) and Minnie & Tom Reeves holding children Jack and Tom.

"Little Canoe Race. Tulalip Indian Boys." Photographer: Brady. Photography Collection, Suzzallo Library, Univerisity of Washington, Seattle.

Tulalip's Story of the Killer Whale

Legend Behind the Logo

The concept of "story" as a narrative with a fixed text comes to us from European tradition. Tulalip storytelling, however, is an oral tradition, in which stories are passed down by voice and there is no notion of a fixed text. Rather for any particular narrative, we have a pool of resources composed of all the strategies of all the storytellers in all the family for thousands of years. No one knows everything that is in this pool, but it is maintained collectively. When we are asked to represent this oral tradition in print, we select from among the versions and possibilities that are part of the resource and make a "text", whose purpose is to give the reader a hint of the kinds of themes that one telling of a story might use. This particular story is part of a long continuum which tells what happened before it took place and also what happened afterwards. The scope of history of which the following paragraphs are a part extends from the beginning of tribal consciousness up into tomorrow. The reality of story as a ive experience for a group is of course lost in print.

Long, long ago, at Priest Point, there were two brothers who were famous seal hunters. There was some family trouble, and the brothers had to leave Priest Point and live elsewhere. They went to live in the ocean and became Killer Whales, qalʼqaləx̌ič in our language.

People continued to live at Priest Point, including the descendants of the two brothers. Then something happened. According to one of our storytellers, in the fall and winter of one year, there were some unusual storms and temperature changes, and the people could not put food away as they usually did. By early spring, everything they had stored was gone. There was no game to be found, and the people were starving.

Just in time, the early salmon run started, and the people thought their suffering was at an end. But hordes of seals invaded the waters around Priest Point, chasing the salmon and devouring them before the people could catch any. The people were in despair.

It was then that they remembered their ancestors, the qalʼqaləx̌ič. The people called out to them for help, remembering that the two brothers had been expert at getting food for the people.

The Killer Whales heard the peoples' call. They arrived and caught every seal. They ate the seal heads and then tossed the seal bodies onto the beach for the people. In that way, they saved the people from starvation and preserved the salmon run for coming generations.

Another of our storytellers says that the seals used to come frequently in the spring, and that the Killer Whales were called many times, not just once. But both versions of the story make it clear why the Killer Whale is important to the Tulalip Tribes.

We have been told that if you are in a boat and Killer Whales come up to you, you can greet them like this:

"qalʼqaləx̌ič, qalʼqaləx̌ič, t(i) adyəlʼyəlab gʷəl ti dyəlʼyəlab,"

Killer Whale, Killer Whale, your ancestors were also my ancestors."

This information about the Killer Whale ancestors and the seals comes from Martha Lamont, Alfred Sam, Raymond Moses, and the late Helen Hillaire (Upper Skagit).