



VISITOR'S GUIDE

2019



ha?ɬ adstčil ?al dx^wlilap
WELCOME TO TULALIP



The **Tulalip Tribes Administration Building** opened in 2009 to provide tribal members with a one-stop shop for programs and services.

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 over 4,600 with about 2,600 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 your visit and see some of the sites we have identified on the Tulalip Reservation maps beginning on page 8.



VISITOR'S GUIDE 2019

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www.tulaliptribes-nsn.gov



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EXPLORE TULALIP

ABOUT TULALIP

Looking back, we thank and honor some of our past leaders



William Shelton $\times^w\text{əqidəb}$ (1869–1938) was credited with keeping the Tulalip culture flourishing in the 1920s and 1930s. He received permission from then Superintendent, 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 canoes and the 1912 story pole that once stood outside Tulalip Elementary School.



Harriette Shelton Dover hayalčə? (1904–1991) was the second female to serve

on the Tulalip Tribes Board of Directors from 1939 to 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 was built to keep the school local to the reservation.



Stanley G. Jones Sr. “Scho-Hallem” (b. 1926) 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.



Clarence Hatch Sr. (1934–1992) was a self-educated man yet he believed in promoting a higher education for our youth and tribal employees. His service to the Tulalip Tribes included work as a Board Member, Executive Director, and Services Manager. As Executive Director from 1979 to 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 Coast Salish ancestry.

Tulip Resort Casino, a four-diamond destination features gaming, restaurants, entertainment, and shopping.

Your Gaming Destination

With three venues, Tulalip is Washington's premier gaming location!

Tulip Resort Casino

Address

10200 Quil Ceda Blvd
Tulalip, WA 98271

Website

www.tulalipcasi.no.com

Telephone

888-272-1111



The AAA Four Diamond Tulalip Resort Casino is Washington's destination for luxury and excitement!

Play. As Western Washington's only AAA Four-Diamond-rated resort casino, our casino boasts a 192,000-square-foot facility featuring over 2,400 slots and 35 gaming tables—including some slots not available anywhere else in Seattle.

Tulalip Resort Casino, Quil Ceda Creek Casino, and Tulalip Bingo & Slots have joined forces to present you with ONE Club. Now a single card does it all—use it every time you play, and you will be recognized and rewarded at all three casinos with outstanding new benefits!

Stay. Let the luxury envelop you, whether walking barefoot across woven wool carpeting, or surrounded by down bedding atop our custom-made beds. Room amenities include user friendly technology like Bluetooth-enabled media hubs, 55" Smart TVs, and instant access high-speed Wi-Fi.

Enjoy. Canoes Cabaret is the area's premier weekly live entertainment venue while the Orca Ballroom features national acts with intimate seating for 1,200. The Summer Concert Series, held from July through September at the Tulalip Amphitheatre features national acts with a 3,000-seat capacity.

Relax. For a rejuvenating, relaxing retreat, the 14,000-square-foot full service T Spa includes 16 treatment rooms, separate men's and women's lounges, eucalyptus steam rooms, saunas built from cedar and grotto showers with rain shower heads and performance body sprays.

Your Gaming Destination continued



Tulalip's first casino, **Quil Ceda Creek Casino** is located about three miles south of Tulalip Resort Casino.

Quil Ceda Creek Casino

Address

6410 33rd Ave NE
Tulalip, WA 98271

Website

www.qcccasino.com

Telephone

360-716-1700



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Tulalip Bingo & Slots

Address

2911 Quil Ceda Way
Tulalip, WA 98271

Website

www.tulalipbingo.com

Telephone

800-631-3313



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Tulalip Bingo & Slots. Tulalip's first gaming establishment, has been in operation for over 30 years.

Discover a floor full of exciting slots including new releases and your favorite titles. Engage in the captivating action, a variety of table games, and experience the best in entertainment including live bands, shows, and all the sports you can handle including boxing and MMA pay-per-views. Find your winning vibe—only at the Q. Plus, watch as the new Quil Ceda Creek Casino Hotel is built that will feature 150 guest rooms and over 1,500 slots.

All players ages 16 and up can daub their way to victory with over 21 bingo sessions per week.

Play paper style or use state-of-the-art electronic machines for multiple games at once.

Players 18 and older can enjoy the gaming excitement of over 200 of the best games, along with all the new releases. And don't forget to grab a snack at the delicious Quil Ceda Deli, famous for their Indian tacos. 🌮



Blackfish Wild Salmon Grill & Bar offers a seafood-centric menu paying tribute to regional Northwest ingredients and Tulalip tradition.

Dining at Tulalip

So many delicious dining choices, you are sure to find exactly what you are craving

Inside Tulalip Resort Casino

From sumptuous culinary artistry to traditional open fire pit cooking, Tulalip Resort Casino offers some of the best restaurants in the Seattle area. Exceptional dining options range from casual bites to sophisticated cuisine.

Eagles Buffet presents a bountiful selection of international dishes plus fresh seafood, a carving station and Mongolian grill.

At **Blackfish Wild Salmon Grill & Bar**, fresh northwest seafood is prepared using traditional tribal techniques.

The Draft Bar & Grill is a premiere sports bar destination to grab a drink, great American food and



watch major athletic events from all over the world on large screen HDTVs.

Journeys East artfully combines the best culinary traditions of Japan, Thailand, China, Korea and Vietnam in one modern, Zen-inspired space, including a central view of the display kitchen.

Tula Bene Pasteria + Chophouse provides a casually elegant meal featuring signature steaks and handcrafted pastas.

Blazing Paddles features stone-fired artisan pizza with a multitude of toppings.

Canoes Carvery offers sandwiches, nachos, salads and more.

Quil Ceda Village

With so many delicious dining choices, you are sure to find exactly what you are craving. Featuring **Panera Bread**, **Olive Garden**, and the **RAM Restaurant & Brewery**. 🍷



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

Hibulb Cultural Center

Discover the history and culture of the Tulalip Tribes

The Hibulb Cultural Center and Natural History Preserve's mission is to revive, restore, protect, interpret, collect, and enhance the history, traditional cultural values, and spiritual beliefs of the Tulalip Tribes who are the successors in interest to the Snohomish, Snoqualmie, and Skykomish tribes and other tribes and bands signatory to the Treaty of Point Elliott.

The Hibulb Cultural Center is approximately 23,000 square feet with a 50-acre natural history preserve. The interactive cultural center features a main exhibit, a temporary exhibit, two classrooms, a longhouse,

a research library, and gift shop. It also features a fully certified collections and archaeological repository. It was the first tribal facility certified by the State of Washington.

Learn about our traditional territories, the importance of the cedar trees, our seven value stories, and seasonal lifeways. As you walk through the Canoe Hall, you will experience our homelands from the mountains to Tulalip Bay. Featured in the Canoe Hall are historic canoes and archaeology from various sites throughout Snohomish County.

Visit the Hibulb website for information on monthly events. 📄

Hibulb Cultural Center

Address

6410 23rd Ave NE
Tulalip, WA 98271



Map
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Hours

Tuesday through Friday
10 AM to 5 PM

Saturday and Sunday
12 PM to 5 PM

Admission

Adult	\$10
Senior (age 50+)	\$7
Student (age 6–17)	\$6
Child (under age 5)	FREE
Military & Veterans	\$6
Family (2 + 4 children)	\$25

Note: Open until 8:00 PM the first Thursday of every month with **free admission** for all!

Website

www.hibulbculturalcenter.org

Telephone

360-716-2600

Find your favorite brands at **Seattle Premium Outlets** located a short walk north of Tulalip Resort Casino.



Shopping at Tulalip

A shopper's paradise with preeminent destinations

Seattle Premium Outlets

Address

10600 Quil Ceda Blvd
Tulalip, WA 98271

Website

seattlepremiumoutlets.com

Telephone

360-654-3000



Seattle Premium Outlets features an upscale collection of over 130 designer names from women's apparel and jewelry to sporting goods including Adidas, Burberry, Coach, Polo Ralph Lauren, Tommy Hilfiger, and more. They also offer an indoor food court with options such as Subway and Qdoba Mexican Grill, as well as the RAM

Restaurant & Brewery, a sit-down option located across from The North Face.

Quil Ceda Village

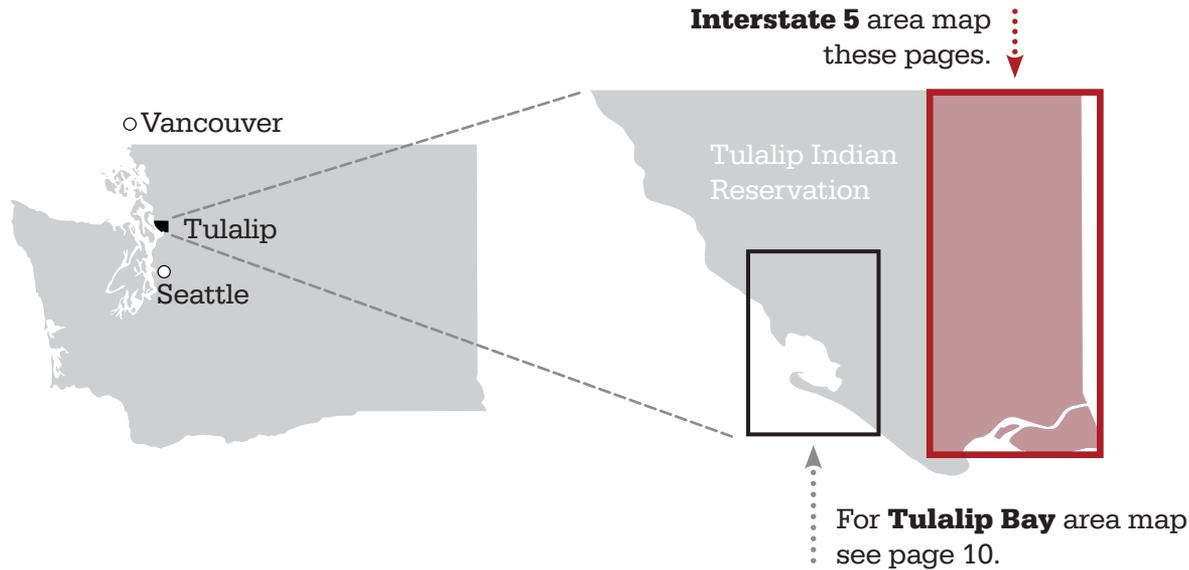
The Consolidated Borough of Quil Ceda Village, established in 2001, is a hub of shopping, entertainment, and food in northern Snohomish County. Quil Ceda Village

is an exceptional place for entertainment. Whether it is visiting our AAA Four Diamond **Tulalip Resort Casino**, or stopping by one of **Cabela's** many outdoor events, you're sure to enjoy your visit.

Visit the Quil Ceda Village website for fun activities and more information: www.quilcedavillage.com 

Visitor's Guide to Tulalip

Interstate 5 area map



**1 Tulalip Market/
Chevron Gas Station**
2832 116th St NE
Tulalip, WA 98271
360-716-3241

**2 Carving Shed/Tribal
Design**
11228 34th Ave NE
Tulalip, WA 98271
360-716-5062

**3 Seattle Premium
Outlets**
10600 Quil Ceda Blvd
Tulalip, WA 98271
360-654-3000

4 Boom City/Swap Meet
10274 27th Ave NE
Tulalip, WA 98271
360-913-3230

5 Tulalip Resort Casino
10200 Quil Ceda Blvd
Tulalip, WA 98271
888-272-1111

Children's Art Corner
(near the Tulalip Resort
Casino hotel lobby)
360-716-6000

6 Tulalip Bingo & Slots
2911 Quil Ceda Way
Tulalip, WA 98271
800-631-3313

**7 Battle Creek
Golf Course**
6006 Meridian Ave N
Tulalip, WA 98271
360-659-7931

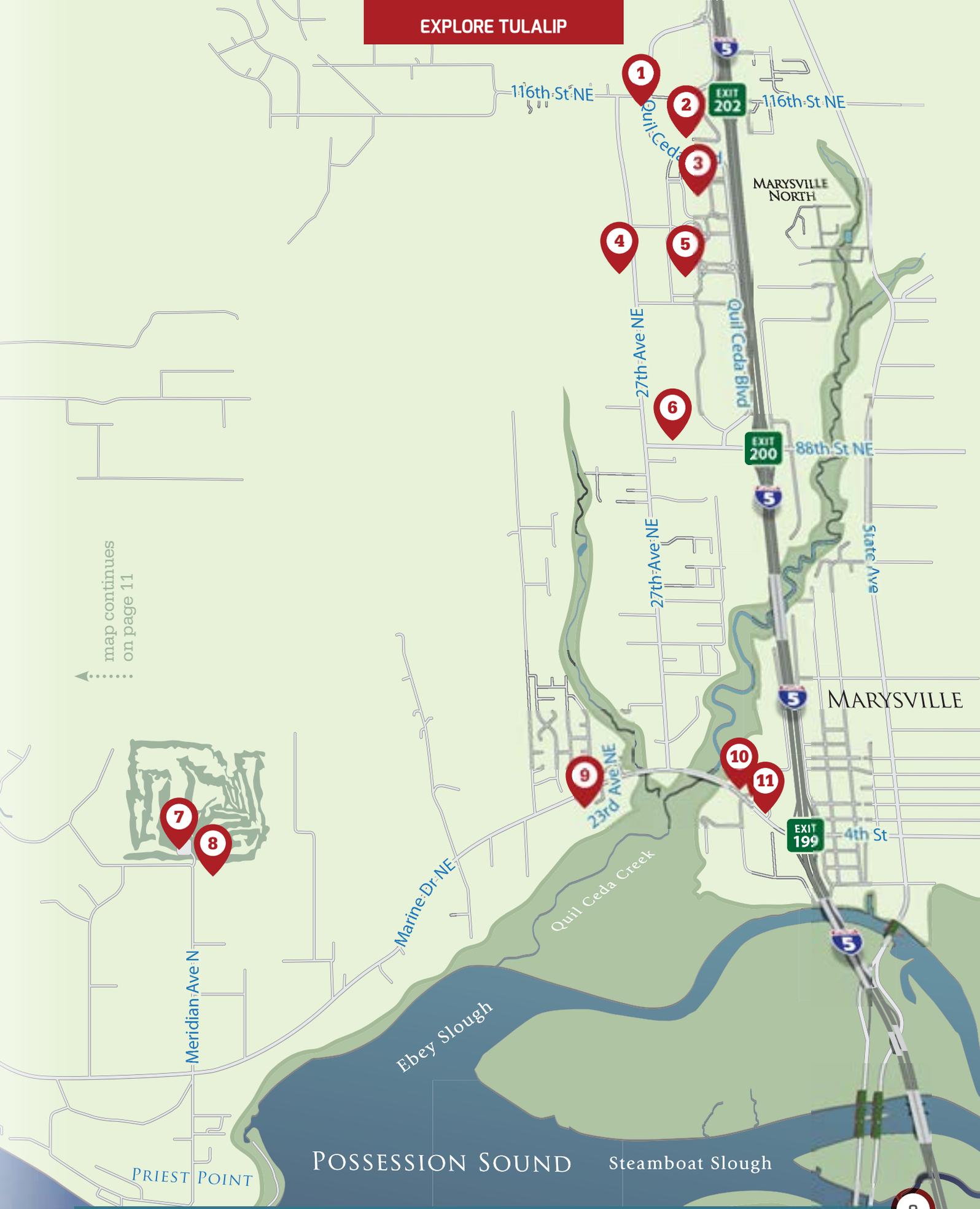
8 Shaker Church
5117 Meridian Ave N
Tulalip, WA 98271

9 Hibulb Cultural Center
6410 23rd Ave NE
Tulalip, WA 98271
360-716-2600

**10 Quil Ceda Creek
Casino**
6410 33rd Ave NE
Tulalip, WA 98271
360-716-1700

**11 Tulalip Liquor &
Smoke Shop/
Chevron Gas Station**
6326 33rd Ave NE
Tulalip, WA 98271
360-716-3250

EXPLORE TULALIP



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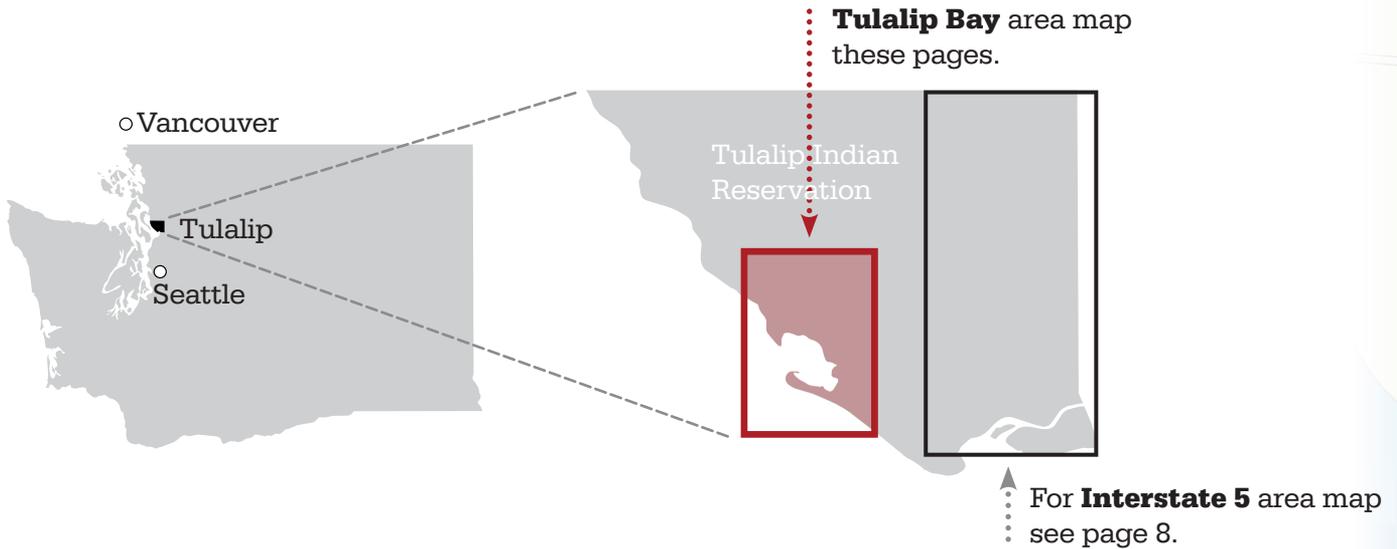
POSSESSION SOUND

Steamboat Slough

PRIEST POINT

Visitor's Guide to Tulalip

Tulalip Bay area map



12 **Bernie Kai-Kai Gobin Hatchery**
 10610 Waterworks Rd
 Tulalip, WA 98271
 360-716-4420

13 **Community Dining Hall (Old Mission School)**
 4033 76th Pl NW
 Tulalip, WA 98271
 360-716-4000

14 **Boys & Girls Club**
 7707 36th Dr NW
 Tulalip, WA 98271
 360-651-3400

15 **Tulalip Health Clinic**
 7520 Totem Beach Rd
 Tulalip, WA 98271
 360-716-4511

16 **Tulalip Marina**
 7411 Tulalip Bay Dr
 Tulalip, WA 98271
 360-716-4562

17 **St. Anne's Catholic Church**
 7231 Totem Beach Rd
 Tulalip, WA 98271
 360-653-9400

18 **Greg Williams Court (inside the Don Hatch Youth Center)**
 6700 Totem Beach Rd
 Tulalip, WA 98271
 360-716-4920

19 **Debra Barto Memorial Skate Park**
 6710 Totem Beach Rd
 Tulalip, WA 98271
 360-716-4000

20 **Alpheus "Gunny" Jones Sr. Ball Field**
 6710 Totem Beach Rd
 Tulalip, WA 98271
 360-716-4000

21 **Tulalip Administration Building**
 6406 Marine Dr
 Tulalip, WA 98271
 360-716-4000



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The People of the Salmon

The story of the tribes that became Tulalip

If you look among the historical listings of the early groups of Coast 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 Lushootseed word for it is *dx'łilap*; 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, we roamed throughout this area and made it our 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 our ancestors "...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 sawmill by 1853. This was Snohomish County's first white encampment, before the county itself had been designated; Washington, at the time, was still a "territory."

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.

Patkanim of the *sduk'albix* Snoqualmie tribe, and other leaders who attended



• In 1914, Tulalip Tribes 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.

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 plentiful.

The Tulalip Tribes are federally recognized successors in interest to the Snohomish, Snoqualmie, Skykomish, and other allied tribes and bands signatory to the Treaty of Point Elliott. Our ancestors collectively agreed to cede their ancestral lands and relocate their tribal homes to the Tulalip Federal Reserve.

Those tribes, which after living alongside one another at the Tulalip Reservation for 79 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.

We have held to our agreements and promises for more than 150 years. And have honored our treaty commitments and, in turn, rely on the federal government to uphold our treaty rights.

A Good Life

Long before Captain Vancouver came ashore at Tulalip Bay, the many tribes of the Coast Salish people thrived on the lands surrounding Puget Sound. The climate was mild and fish and



• “Patkanim, Snoqualmie” Thwaites, Portland, Ore.

• **Patkanim**, circa 1850 is buried
 • at Tulalip.

wildlife were abundant. United by a common heritage and a root language (Salish), more than 30 tribes and bands of Indian people lived in relative harmony with the land and each other.

The sheltered waterways and rivers allowed our people to connect with one another. As marriages 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 mates. These also served as markets for trading, and the evening campfires offered opportunity to pass on legends and dances which were important teachings and perpetuated life-ways, history, and spirituality of Coast 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 our people 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, our ancestors were also accomplished traders. They traveled up and down the 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 Fort Nisqually 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.

Our people 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, *dukʷibət*, changed many of these beings into animals, some dangerous creatures into stone, and gave

Some Historical Highlights

1792

Snohomish tribes meet explorer Captain George Vancouver, who concludes that they had not met Europeans or Americans before.



1842

Settlers start to move into the Puget Sound region. U.S. Government starts to sell land and open areas for homesteads without having title to the land.



1855

On January 22, Governor Isaac Stevens concludes the Treaty of Point Elliott at Mukilteo, which establishes the Tulalip Reservation.



1857–1863

Father E.C. Chirouse, a French Roman Catholic of the Oblates of Mary the Immaculate, establishes and conducts a school for boys on the Tulalip Reservation.





1884

Allotment of Tulalip Reservation begins.



1902

A new school is built on Tulalip Reservation, called the Tulalip Indian Boarding School.



1912

First Tulalip Treaty Days celebration is held through the efforts of William Shelton to preserve the songs and dances.



1936

The Secretary of the Interior approves the Tulalip Constitution, and Tulalip elects their first Board of Directors.



1974

U.S. v. Washington State (the Boldt decision) gives Washington Indian tribes the right to co-manage fishing resources and take 50% of the harvestable fish.

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'albix'*, 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 (*sduhubš*) 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. *č̣ʰaʔqs*, at Priest Point, was the second largest community. *dəgʷasx̣*, on the southern point of Whidbey Island, and *č̣əč̣ʰqs*, across from Tulalip at Sandy Point, were the others.

Skykomish settlements were located along the Skykomish and Foss Rivers. From these spots the Skykomish (*sq̣ix̣'əbš*) traveled deep into the Cascades on hunting expeditions.

The Promises of the Treaty

During the early years of the United States, the government attempted to maintain friendly relations with our people. Of the first 13 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 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, or 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 30 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.

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 “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 for our people was that their right to fish in their usual places would be preserved. This is the core essence of our culture, our way of life. It has been said that fishing was of no less importance to Coast Salish people 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, 62 chiefs signed the Treaty of Medicine Creek which established the Puyallup, Nisqually, and Squaxin reservations.

It was called the *The Treaty With The Suquamish, Staktalijamish, Samahmish, And Other Allied And Subordinate Tribes In Washington* but came to be known as the Treaty of Point Elliott. Based on our ancestors’ contacts with white settlers, all of which had been quite friendly, leaders of Duwamish, Suquamish, Snoqualmie, Snohomish, Stillaguamish, Swinomish, Skagit, and Lummi tribes agreed to attend.

The Convention at Mukilteo

In late January, 1855, 2,300 Indian people 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 our ancestors who, although they understood little of the white man’s language, were expected to sign it. 82 headmen signed the treaty on January 22, 1855.

"Tulalip Indians Smoking Salmon 1904" Norman Edison, Burton, Wash.



Snohomish Indians on Puget Sound erected **temporary dwellings**, composed of rush mats and pieces of canvas, on the shore and hung their salmon catch on beams above a campfire to be “smoked” and cured for the winter months.

Among them were Chief Patkanim 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 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 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 has more than 22,000 acres as well as the waters of Tulalip Bay and is located close to the territory of the Snoqualmie and Snohomish Indians.

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 20 years, a blacksmith, carpenter, and farmer would be hired to instruct our people in their respective occupations, and a doctor would be provided at the central agency.

Our 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.”



• • • **Tulalip Mission School** about 1898—a boys and girls boarding school under the charge of the Sisters of Charity of Providence.

The treaty further called for the abolition of alcohol and slavery on the reservation, and underscored the necessity for our people 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 14 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, the Snohomish, Snoqualmie, and

Skykomish tribes moved to the reservation at Tulalip Bay.

By 1862, reservation agent S.D. Howe noted that the Indians under his charge at the agency included "...the Snoqualmoo, Sno-ho-mish, and Skai-wha-mish 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 Skykomish lived here at Tulalip."

The historical record is full of documentation describing



• • • **Tulalip Mission School,** boys class 1898.

the presence of the Snohomish, Snoqualmie, and Skykomish tribes at Tulalip since treaty times. Through all these years we maintained our culture, religion, language, and bloodlines, even under the strict guidelines set out by the Bureau of Indian Affairs.

Reservation Life Was Anything But Easy

Things were not easy for our people. They were expected to learn how to farm and the heavily timbered land was not suited for crops.

The Indian school was a key element of the treaty promise. Tulalip was the designated site for an agricultural and industrial



- Government-built **Tulalip Indian School** on the inner Tulalip Bay about 1912. The
- administration building is the only remaining structure.

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 20 years. Seen originally as a benefit for the Tulalip Tribes, the government school ultimately served to interrupt and suppress Coast Salish culture, history, life-ways, and spirituality for many generations.

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



- **Tulalip Indian School** (1905–1923). This is a student court, held every week to “try”
- students for offenses such as speaking their native language.



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.

French Roman Catholic Oblates of Mary Immaculate Church. By late 1857 he had built a log church at Priest Point, 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. Typical of missionaries at the time, Chirouse exhorted his students to forgo all their traditional practices, calling them “the Devil’s work.”

The mission school at Tulalip began receiving meager government support beginning in 1861, when a boys’ dormitory and a teachers’ house were



Father Chirouse, the first priest to be ordained in the state of Washington.

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 our people through a devastating smallpox epidemic. 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 the 1880s the U.S. government began the assimilation and Americanization process for Indians throughout the country. Their plan called for

Indian children to leave their homes on the reservations to live at government assisted Indian boarding schools. The policy was enforced by Congress in 1893 with a law that stated all Indian children from age six to 16 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 1800s, 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



• **Hop picking** about 1910. Left to right: **Selina Wilson**, **Marge LeClair Williams**, Marge's younger sister. Marge was married to Martin Williams.

uniforms, and forbade the use of native languages.

Eventually the U.S. government took over the Tulalip Missionary School at the turn of the century, making



• **Digging potatoes** at the old Indian Office. Kneeling at left is **Bill Steve** with **Robert Shelton** behind him.

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. The government built a new school, further north along the inner shoreline of Tulalip Bay, the Tulalip Indian School opened 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. Children also learned job skills such as farming, western cooking, cleaning, carpentry, nursing, blacksmithing, office work, baking, sewing, and vehicle repair. In the 1920s, the U.S. government began to abandon the boarding school concept



- **William Shelton** promoted Tulalip culture throughout Washington in the 1920s and 1930s.

in favor of public schools. In 1932, the Tulalip Indian School closed, ending a 50 year focus on American style, language, and values that nearly erased tribal language,

history, culture, values, and spirituality.

Despite the Bureau's strict discipline, our people maintained strong tribal communities. Our 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 1920s and 1930s, tribal leaders such as 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 once stood in front of Tulalip Elementary School. Another eight-story high pole sits on the capitol grounds in Olympia, on the south side of the General Administration Building.

1934: The Tribes Form a New Alliance and Name

In 1934, Congress enacted The Indian Reorganization Act to encourage members



- By 1912 the **sawmill** next to the Tulalip Indian School served the entire community. At the time, William Shelton, an employee of the school, served as the sawyer.



• **Robert Sheldon's logging camp** west of Sarah Sheldon's home. **Robert Sheldon** is sitting on the logs.

of reservation tribes to take a more direct role in managing our destinies. The Indian Reorganization Act provided the basis for tribes to strengthen and revitalize our 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, our leaders mutually agreed to adopt the one name which was now common among us, the name of our home, Tulalip.

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

Judge Boldt Decision Reaffirms Tribes' Treaty Fishing Rights

The tribe's 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—and as successors of these tribes, we are entitled to fish in these usual and accustomed fishing areas.

Today tribal government and the people of the Tulalip Tribes continue to protect our sovereign rights through a number of initiatives:

- Maintain a strong tribal government
- Provide tribal opportunities for education, jobs, land, and housing
- Improve the tribal community by promoting physical, emotional and spiritual happiness and perpetuating cultural and environmental sensitivity
- Improve the infrastructure on the reservation
- Improve the tribes' economic base that provides the primary support for a growing population of tribal members. 

This is an update of “the People of the Salmon”, an article researched and drafted by our Cultural Resources Department in 1993–1994.



1912—"Little Canoe Race, Tulalip Indian Boys."

Ferdinand Brady photo from the Suzzallo Library Photo Collection, University of Washington, Seattle.

Story of the Killer Whale

The legend behind our 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 live 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, qal'qaləxič 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 qal'qaləxič. 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 people's 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: "qal'qaləxič, qal'qaləxič, t(i) adyəl'yəlab g'əl ti dyəl'yəlab, 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 Helen Hillaire** (Upper Skagit).*

FAQs

What is tribal sovereignty?

Sovereignty is the authority of a people to govern themselves. Our sovereignty guarantees our inherent right as a government to raise revenue for our community. In fact, 92% of our government services, family and senior housing, education, health and dental services, law enforcement, fire protection, infrastructure improvements, and economic growth are funded from within. Treaties, court cases, and the U.S. Constitution have upheld Tulalip's status as a self-governing nation.

Do you have to be an Indian to be an enrolled tribal member?

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

Do you have to live on the reservation to be an enrolled tribal member?

The tribal member parent has to have resided on the Tulalip Reservation for at least 12 continuous months at any time prior to the birth of the applicant and be able to prove it.

Does 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 parcels 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 tribe has bought back several thousand of the lost acres and expect to buy more in the future.



Restoring Qwuloolt honors our ancestors and the natural world, and improves the environment for all of us.

Qwuloolt Estuary

Restoring the Snohomish River's tidal marsh

The Tulalip Tribes is leading the restoration of 400 acres of the Snohomish River Delta. Diked, drained, and developed for over a century, the estuarine marsh is being reconnected to the low of saltwater tides from Puget Sound and freshwater from the Snohomish River and its tributaries. The project is named “Qwuloolt” for the Lushootseed word that means marsh.

Qwuloolt is a Historic Place

Since time immemorial Qwuloolt sustained the first

people with an abundance and diversity of plant life. The salmon that feed the people



• **Marya Moses, Danny Moses, Neil Moses** (seated), and **Robert Moses** fish on Tulalip Bay, near the mouth of the Snohomish River Estuary.

depend upon the habitat of Qwuloolt for their survival. In 1998 the Tulalip Tribes and partners began restoring 400 acres of tidal marsh. Through land purchases, scientific studies, and by reshaping the land, together, we are restoring the natural systems that allow for a healthy estuary.

Restoring Qwuloolt honors our ancestors and the natural world, and improves the environment for all of us.

Estuaries Sustain Our Ecosystem

Qwuloolt is part of the historic 19-square mile Snohomish



With the **levee breached** in 2015, fresh and salt water returns to Qwuloolt and restores rearing habitat for salmon in the estuary.

River estuary—one of the largest in Puget Sound—which once included marshes, lowland forest, mudflats, and interconnected channels.

Removing the levee and letting fresh and salt water return to Qwuloolt will:

- Support salmon runs in the Snohomish, Snoqualmie, and Skykomish rivers
 - Restore rearing habitat for salmon in the estuary
 - Open up 16 miles of spawning tributaries
 - Restore an important habitat for birds, plant life, and other fish species
 - Filter pollutants out of the water
- A sanctuary from urban development
 - A living, learning laboratory for local school children
 - An important habitat for birds, fish, and plant life, enhancing this place we all call home. 🏠

Communities Will Benefit From a Healthy Qwuloolt

Located in the city of Marysville, in view of Interstate 5—and one of the fastest growing areas in our state—Qwuloolt is a place of beauty and refuge for people too.

Giving back to the community

We are committed to improving arts/culture, education/youth, environment, health care, public safety, and social services in our communities. Since the inception of Tulalip Tribes Charitable Contributions over 25 years ago, the **Tulalip Tribes has donated over \$92.1 million** supporting over 400 unique organizations in this last year.

We are also the third largest employer of area residents in Snohomish County, facilitating employment to over 5,500 people on the reservation.

Together, we have and will continue to, make a positive difference—working in partnership with Marysville, Everett, and Snohomish County to create solid, caring, and proud communities.

For more information, visit the website www.TulalipCares.org

Visit the Qwuloolt website for more information: www.qwuloolt.org



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

Tulalip Tribes Today

Culture and history powers progress

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 did

pledge by treaty, in exchange for tribal land, to provide 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 are funded from within.

We Strive for a Community That is Physically, Emotionally, Spiritually Happy and Healthy

The era of Government Boarding Schools (1901–1932)

exposed tribal members to Western education but with a severe price. Tribal members were separated from their young, thereby destroying family environments that are critical for parenting skills and physical, emotional, and spiritual well-being. In addition, the schools forbade the practice of tribal language, culture, and spirituality in favor of the Christian religion and Protestant work ethic of the time. The school 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



The Tulalip Tribes **healthcare facility** opened its new location on Tulalip Bay in 2003.



The **Betty J. Taylor Early Learning Academy** provides daycare and preschool for children from birth to 5 years old.

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 to promote understanding and appreciation of the tribe's true history and way of life.

A key initiative in recent years was our development of a beautiful healthcare facility which sits at the edge of Tulalip Bay. It provides quality dental, medical, complementary medicine, and other community wellness programs to tribal membership and other natives in Snohomish County. The Tribal Temporary Assistance for Needy Families (TANF) program rounds out support with streamlined self-sufficiency and job counseling.

Education is a High Priority for Tribal Leadership

A wide range of programs cover early learning through adulthood. Tribal funded programs in 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.

The *bədaʔchəl̕h* 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 tribe has also invested in programs to teach tribal history and strengthen culture. Of keynote is the reemergence of our 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 tribe also conducts 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.

The tribe has also undertaken the responsibility for criminal justice and law enforcement on the Tulalip Reservation. In the late 1990s the tribe 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.

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

Tribal investments in Quil Ceda Village and our government services now provide more than 5,000 regional jobs for our membership and the surrounding community. Tulalip also invests in or encourages tribally owned businesses ranging from coffee stands, convenience stores, small retail and gift shops to timber operations, subcontracting and construction.

Our housing department recently completed Mission Highlands, a 57 unit mixed-use subdivision that features leased homes and duplexes, a community center and park. Our eight unit elder village fronting Tulalip Bay and nine additional single family homes (one solar powered) have been completed and sold to tribal families. To further community life, we also built community parks in our existing housing developments.

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. Key to this effort is our four-pronged approach—habitat restoration, hatchery operations, harvest management, and hydropower mitigation.

Recent work with habitat restoration included stream restorations at Quil Ceda Creek and the clearing and restoring of the historic alignments of

Meet the Tulalip Board of Directors (2018)



Marie Zackuse
Chairwoman



Teri Gobin
Vice Chairwoman



Melvin Sheldon Jr.
Treasurer



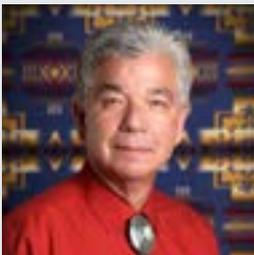
Bonnie Juneau
Secretary



Marlin Fryberg Jr.
Board Member



Jared Parks
Board Member



Les Parks
Board Member

The reservation is governed by a board of seven directors elected by tribal members to serve a three-year term—a modern version of the tribal councils that governed our tribes for thousands of years.

the Allen and Jones Creek stream channels within the Snohomish River Estuary system. We also celebrate 100 years of working with the State of Washington in our fish hatchery and harvest management efforts, releasing every March through June 10–12 million coho, chum and Chinook salmon into Puget Sound.

We also continue to work at Camano Island, Mukilteo, and other areas to protect northwest tribal burial, historical, and cultural sites so that they can be treated with honor and respect.

Economic Base Supports Tribal Members and Our Surrounding Community

We support our reservation through careful planning and economic development along the I-5 corridor. 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.

25 years ago, tribal economic resources were minimal. Progress occurred in 1983 when the tribe was 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 business development effort began as a small business park near the first casino and bingo facilities. Soon economic growth pointed to the need for additional police and fire protection, roads, lighting, sewer, water, and other infrastructure. In response, the tribe 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. 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 village's status was a hard fought victory of tribal sovereignty and the recognition of inherent rights.

Now Quil Ceda Village is home to the only AAA Four-Diamond accommodation in Western Washington—Tulalip Resort Casino. Its beautiful

carvings, weavings and art offer a glimpse into the rich heritage of our people who depended upon the land, the water and the salmon for survival. A landscaped walkway allows visitors to stroll between the resort casino, the 3,000-person outdoor amphitheater and the 130-store Seattle Premium Outlets.

Add major retailers such as Walmart, The Home Depot, and Cabela's, Quil Ceda Village now attracts more than 6 million visitors each year.

As a model for economic development to sustain tribal community and culture, the village is dedicated to preserving as much of the natural environment as possible. More than 60 acres of undeveloped lands have been set aside as a buffer around the Quil Ceda Creek where salmon are once again returning as work crews and marine biologists are removing culverts and restoring salmon spawning beds.

For Snohomish County and the Rest of Washington

The benefits of the Tulalip tribal economy to the surrounding community 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. In addition, the tribe continues 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 (climate change) and harvest management that improve the availability of salmon and shellfish.

Further, nearly three quarters of the \$400 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 5,500 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.

Businesses in the development zone are also producing \$40 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.

It is Only the Beginning

Collectively, these ideas and accomplishments work to improve the tribal workforce and social conditions and lift the overall area economy. However, a few decades of economic development and social improvement represent only a beginning to providing the family strength, education and interaction for a healthy tribal community. 

The Tulalip Foundation is dedicated to empowering the wellbeing of the Tulalip Reservation and surrounding community.

The Tulalip Foundation is a tribal and federal nonprofit organization that supports programs that preserve and share the Tulalip culture, create opportunities for local youth, and provide access to justice.

100% of all funds raised go directly to community projects and programs.

When the organization was created in 2007, the Tulalip Tribes stepped up to the plate and promised to support 100% of the organization's operating costs as long as the Tulalip Foundation was providing services and resources to help the Tulalip Reservation and our neighbors build a healthy and culturally vibrant community.

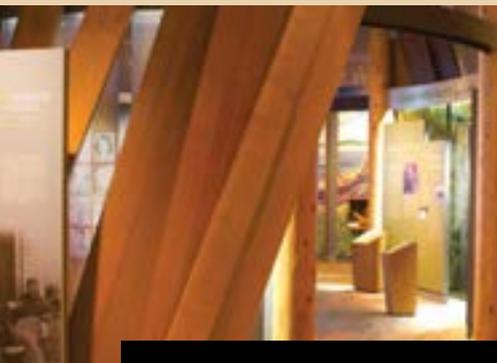
For more information, visit TulalipFoundation.org

Programs supported include:

- Betty J. Taylor Early Learning Academy
- Hibulb Cultural Center
- Legacy of Healing
- Tulalip Veterans Quilt Project
- TERO Vocational Training Center
- Tulalip Healing to Wellness Court
- Tulalip Office of Civil Legal Aid

Discover

the History & Culture of the Tulalip Tribes



Hibulb Cultural Center



& Natural History Preserve

Hibulb Cultural Center
6410 23rd Ave NE
Tulalip, WA 98271

Located less than a mile
west of I-5 exit 199.

see page 6 in this guide
for more information



360-716-2600
HibulbCulturalCenter.org

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