



# VISITORS GUIDE

2020-2021

## COVID-19 SAFETY MEASURES

Find the latest information  
about restrictions on  
our websites



haʔt adstčil ʔal dxʷlilap  
WELCOME TO TULALIP

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



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## 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 4,800 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 10.



# VISITORS GUIDE 2020-2021

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[www.tulaliptribes-nsn.gov](http://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**  $x^w\text{ə}qid\text{ə}b$  (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**  $hayal\text{č}a?$  (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” (1926–2019) served on the Tulalip Board of Directors for 44 years (26 years as Chairman), 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, which

said local tribes would have joint authority in state fishery management and were entitled to half of the state’s salmon catch.



**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.tulalipcasino.com](http://www.tulalipcasino.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.qccccasino.com

**Telephone**

360-716-1700



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page 10

With more than \$2.5 million in jackpots paid every month, your winning vibe is right here close to home at QCC Casino. Discover a floor full of exciting slots including new releases and your favorite titles. Engage in the captivating action and energy of a variety of table games. 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.

Whether you are looking to take a break from the action or grab some food on the go—we've got you covered. The **Torch Grill** is American-style dining with a unique flair served in a casual atmosphere. Open for breakfast, lunch and dinner. Try the best burger in town at **Q Burgers**. **QZONE Express** is a convenient walk-up window so you can grab and go! Featuring made-to-order pizza, hot sandwiches, appetizers, salads and more.

**Tulalip Bingo & Slots**

**Address**

2911 Quil Ceda Way  
Tulalip, WA 98271

**Website**

www.tulalipbingo.com

**Telephone**

800-631-3313



Map  
page 10

All players ages 18 and up can daub their way to victory with 23 bingo sessions per week, including a Friday and Saturday late-night “Neon Nights” session for ages 21 and up. 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 slot machines, 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. 🍲



- **Tulalip Bingo & Slots** has been in
- operation for over 30 years.

**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

### Hibulb Cultural Center

#### Address

6410 23rd Ave NE  
Tulalip, WA 98271



#### 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](http://www.hibulbculturalcenter.org)

#### Telephone

360-716-2600

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. 📄



**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 impressive culinary artistry to traditional open fire pit cooking, Tulalip Resort Casino is home to some of the best restaurants in the Seattle area. Guests can enjoy an array of chef-inspired dishes at any of their casual or modern-sophisticated dining options.

**The Draft Sports Bar and Grill:** Tulalip's premier sports bar destination, featuring a dramatic 14' x 9' wall matrix of HDTVs that puts you in the middle of the world's top sporting events. Located adjacent to the hotel lobby, this urban pub offers craft brews, legendary cocktails, as well as foods befitting any sports fan. Guests can enjoy the legendary



half-pound hand-pressed "Build Your Own Burger," Jumbo Signature Wings with chef inspired sauces, Mahi Fish Tacos, and a variety of cool-crisp salads. Whether it's burgers and baseball or wings and soccer, The Draft is the best game in town.

**Journeys East:** Asian inspiration meets Tulalip



hospitality, a blend of cuisine and culture in a modern, Zen-like setting. A centrally located display kitchen features dishes from Japan, Thailand, China, Korea, and Vietnam. The bar offers global cocktails, a carefully curated sake selection and award-winning wines. The menu lists shareable experiences, such as house-

## Dining at Tulalip continued

made Pork Pot Stickers, Shrimp Siu Mai Dim Sum, authentic Chicken or Beef Pho, Chicken and Shrimp Pad Thai, Honey Walnut Shrimp, and Mongolian Beef. Dine in or take out. No passport required. Just an appetite for a lively experience.

**Blackfish Wild Salmon Grill & Bar** offers a seafood centric menu paying tribute to regional Northwest ingredients and Tulalip tradition. Think local oysters shucked to order, fresh caught fish and shellfish boards, to grilled steaks. Long a staple of Tulalip dining, salmon is prepared using traditional tribal techniques over an open fire pit. Blackfish's casual, vibrant atmosphere is reminiscent of a Tulalip longhouse, which provides the perfect backdrop for the restaurant's daily offerings. The *Wine Spectator* award-winning wine list, visionary cocktails and microbrews fill out the experience.

**Tula Bene Pastaria + Chophouse** serves the finest Italian specialties borne out of a respect for tradition and quality—where classic food meets comfortable contemporary dining. Diners will be taken on an unexpected culinary experience where



curated Italian-inspired family styled plates bring family and friends together. Guests can savor exceptional steaks and lovingly handcrafted house-made pastas paired with a European inspired eclectic wine list, featuring over 30 wines by the glass and a full bar showcasing artfully handcrafted cocktails. Tula Bene is unquestionably Italian!

**Cedars Café** serves up a wide range of menu offerings 24/7 including their “Fresh and Fast Express Breakfast Buffet,” featuring delicious options without all the wait from 7 to 10 a.m. Monday thru Friday. Cedars Café provides a relaxed atmosphere for breakfast, lunch, or dinner. The chef's approach to food is simple and straight forward, celebrating classic dishes from coffee shop favorites, and hearty breakfasts served until 2:00 p.m. to grand half-pound monster burgers as



well as slow roasted prime rib and seasonal salads.

**Blazing Paddles Stone Fired Pizza and Spirits:** Artisan craftsmanship meets endless flavor possibilities. Starting with their signature dough, guests can choose from over 50 delicious toppings to call it their own. Add a cocktail or a decadent dessert, and get back in the game in no time. Located in the north end of the casino.

## Quil Ceda Village

Outside the casino, Quil Ceda Village offers several popular chain restaurants—including: **Bob's Burgers & Brew, Olive Garden, Panera Bread, RAM Restaurant & Brewery, Seattle Premium Outlets Food Court, Port of Subs, McDonald's**, or the **Tulalip Market** for a quick bite to go. 



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



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One of the finest outdoor shopping destinations in the area, the Seattle Premium Outlets is a must visit shopping destination! It features an upscale collection of over 130 designer names from women's apparel and jewelry to sporting goods including **Burberry, Coach, Le Creuset, Theory, kate spade new york**, and more.

The outlets offer a spectacular opportunity to window shop unbelievable brands and outrageous deals. You're sure to be hungry after shopping so they've made sure they have many options for food and drink, like **Odoba Mexican Eats, Starbucks, and The RAM Restaurant and Brewery**, located across from **The North Face**.

## Quil Ceda Village

The Consolidated Borough of Quil Ceda Village, established in 2001, is a unique city owned by the Tulalip Tribes that offers many more shopping opportunities.

**Cabela's, The World's Foremost Outfitter**, is located just south of our AAA Four Diamond Tulalip Resort Casino

## Shopping at Tulalip continued



and has a 110,000-sq.-ft retail showroom that is both an educational and entertainment attraction—featuring museum-quality animal displays, a “Bargain Cave”, a conservation mountain, and huge aquariums stocked with local fish. After visiting and talking to the experienced outfitters, you’ll know exactly what you need for all of your outdoor adventures. Cabela’s also teamed up with many Tulalip Tribal carvers and artists to display Coast Salish carvings and art throughout the store. Don’t forget to visit their Eagle’s Nest Café for a hearty wild-game sandwich, then top it off with a sweet treat from the Fudge & Nut Shop.

We also have a **Walmart Supercenter** which is open 24/7 for all your shopping needs. You’ll find local souvenirs that will commemorate your visit to

the PNW, including a large selection of Super Bowl champions Seattle Seahawks gear. **The Home Depot**, everyone’s favorite home improvement store, is located next door to **Panera Bread** and **Remedy Tulalip**. When you stop to get gas at the **Tulalip Market**, located on 116th St NE, be sure to go inside. It’s a 10,000-sq.-ft building featuring growlers and over 40 different types of craft beers. You’ll also find some hidden treasures like local artist clothing items and merchandise.



Some highlights of the Quil Ceda Village Retail Center include the **Marysville Tulalip Chamber of Commerce**, the **Beef Jerky Outlet** with unique jerky choices like alligator and edible bugs the kids are sure to enjoy, as well as the **Tulalip Clinical Pharmacy**.

If you’d like more information about Quil Ceda Village visit our website or check us out on Facebook. You’ll find more information on some of our seasonal activities like the Tulalip Amphitheatre summer concerts series and the Boom City Swap Meet. **T**

### Quil Ceda Village

#### Websites

[quilcedavillage.com](http://quilcedavillage.com)

[remedytulalip.com](http://remedytulalip.com)

[tulalipmarket.com](http://tulalipmarket.com)

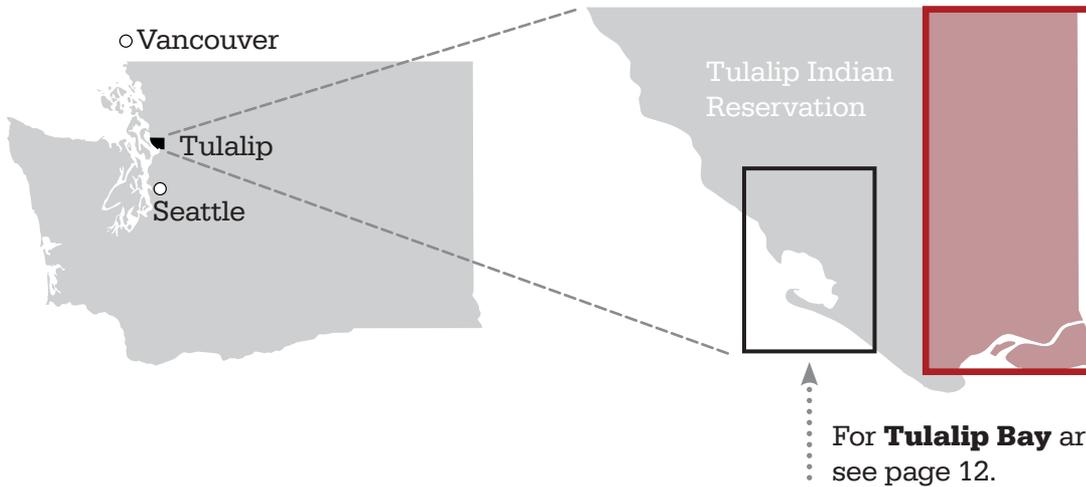
[tulalipclinicalpharmacy.com](http://tulalipclinicalpharmacy.com)



# Tulalip Reservation Map

## Interstate 5 area

Interstate 5 area map  
these pages. ↓



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

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

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

**4 Tulalip Resort Casino**  
10200 Quil Ceda Blvd  
Tulalip, WA 98271  
888-272-1111  
**Children's Art Corner**  
*(near the hotel lobby)*  
360-716-6000

**5 Remedy Tulalip**  
9226 34th Ave NE  
Tulalip, WA 98271  
360-716-3200

**6 Quil Ceda Village  
Admin. Offices**  
8802 27th Ave NE  
Tulalip, WA 98271  
360-716-5000

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

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

**9 Shaker Church**  
5117 Meridian Ave N  
Tulalip, WA 98271

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

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

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

EXPLORE TULALIP



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**Remedy Tulalip**  
9226 34th Ave NE  
Tulalip, WA 98271

*Cannabis dispensary*  
**RemedyTulalip.com**



10

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

*Explore Tulalip culture*  
**HibulbCulturalCenter.org**

8

9

10

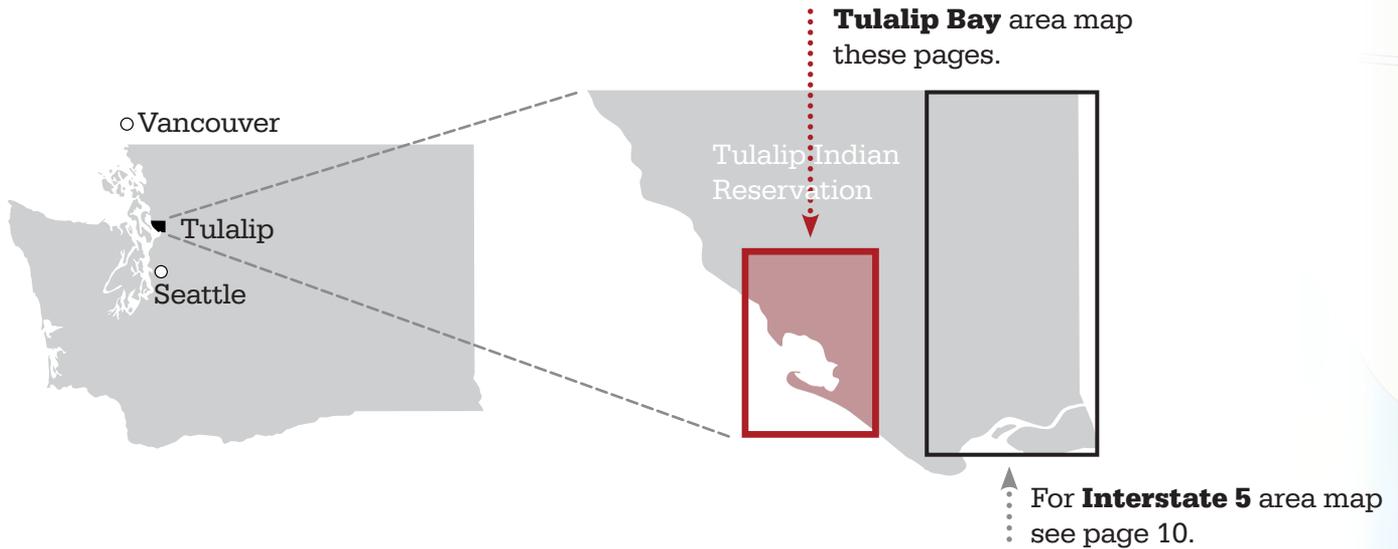
11

12

11

# Tulalip Reservation Map

## Tulalip Bay area



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

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

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

**16** **Tulalip Health System**  
7520 Totem Beach Rd  
Tulalip, WA 98271  
360-716-4511

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

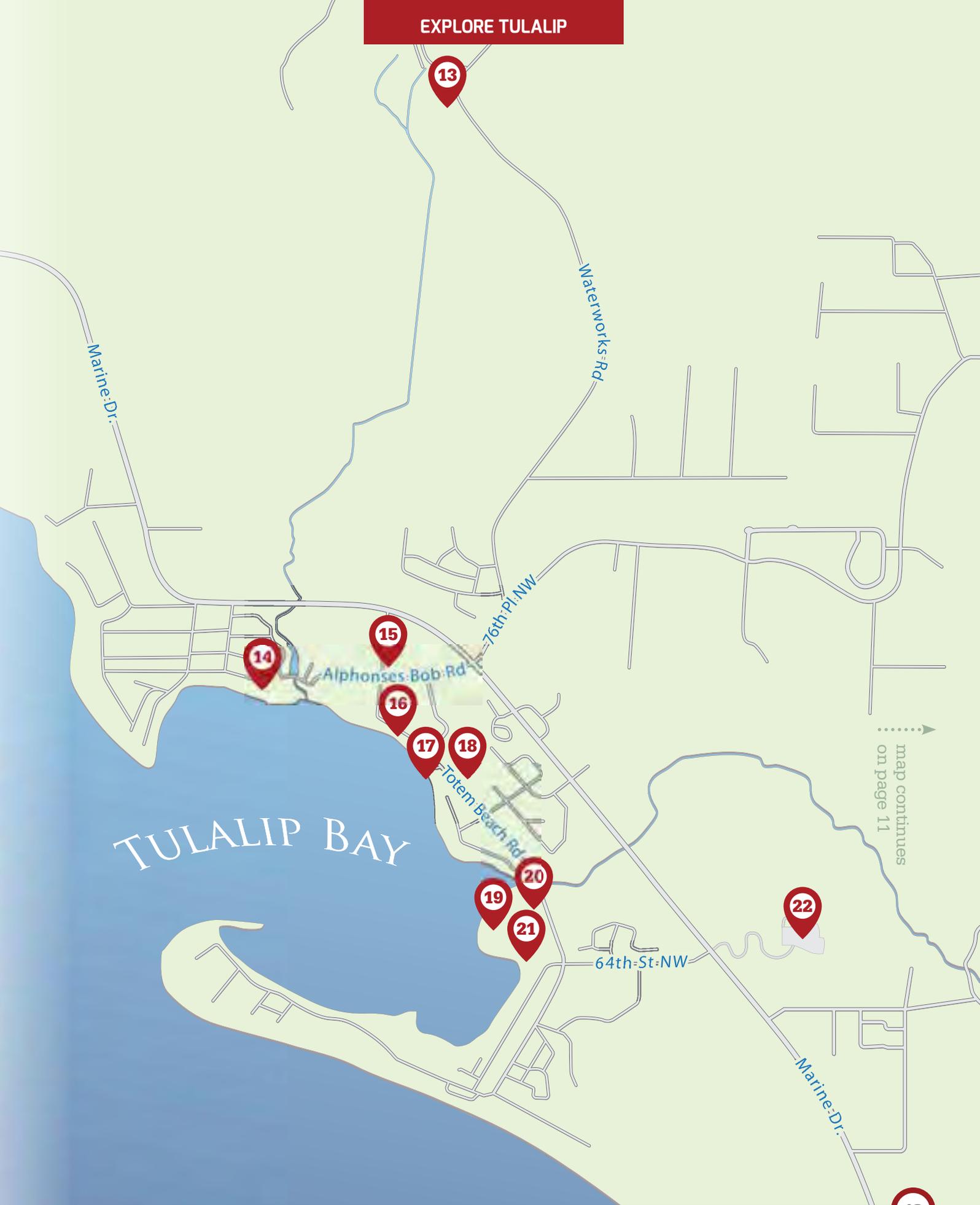
**18** **St. Anne's Catholic Church**  
7231 Totem Beach Rd  
Tulalip, WA 98271  
360-653-9400

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

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

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

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



map continues  
on page 11



# 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.



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

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

### 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

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. *č'x'aʔqs*, at Priest Point, was the second largest community. *dəg'asx'*, on the southern point of Whidbey Island, and *č'əč'tqs*, across from Tulalip at Sandy Point, were the others.

Skykomish settlements were located along the Skykomish and Foss Rivers. From these spots the Skykomish (*sqix'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.

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.

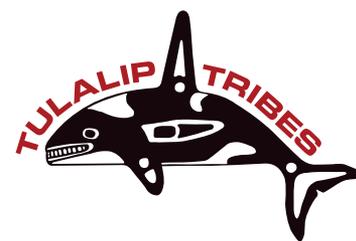
# Story of the Killer Whale

## 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 expects 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 law enforcement, safety, health care and employment in our community. **Since 1993, we have donated 98.8 million dollars** and in 2019 we donated 7.3 million dollars to more than 452 charitable organizations. 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 community.

For information on past recipients, please visit: [www.tulalipcares.org](http://www.tulalipcares.org)

Visit the Qwuloolt website for more information: [www.qwuloolt.org](http://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 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



• The **Karen I. Fryberg Tulalip Health Clinic** provides premier integrated healthcare that is culturally relevant.



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

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. Our Children's Advocacy Center provides education, advocacy, and a multi-disciplinary response to decrease re-traumatization of children who are victims of crime. It is an accredited center by the National Children's Alliance. Currently there are only four tribes in the United States that hold this accreditation. 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.

The Betty J. Taylor Early Learning Academy (BJTELA) offers the highest quality services for children ages birth to five, and their families. The facility is located on approximately four acres overlooking Tulalip Bay and strives to maintain excellent standards for early learning. There are several options available, including a birth – 3 program (Early Head Start), an age 3 – 5 preschool program, and child care. The school program is free to eligible students.

BJTELA is revitalizing the Lushootseed language and culture by bringing our cultural way of life back to our children and families through our classroom activities and our monthly cultural day. 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 *bədaʔchəlh* 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 and participation in the Canoe Journey. These events provide tribal members with a forum to share their origins, beliefs, values, and lifeways.

### Tulalip Judicial System Strengthens Our Sovereignty

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.

The Tribal Court has grown substantially since the time when the Tribe made the decision to take back jurisdiction over Reservations lands from the State of Washington in 2001.

Retrocession allowed the Tribes to create and establish its own Tribal Police Department in which to preserve, protect and advance sovereignty and self-determination, but equally important to also ensure the protection of life and property.

Having a growing Tribal Police Department meant that Tribal Court services had to increase to meet the demands of an ever expanding population on the Reservation. The Court provides due process and equal protection under the law to all Tulalip Tribal members.

Tulalip’s Healing to Wellness Court offers

### Meet the Tulalip Board of Directors (2020)



**Teri Gobin**  
Chairwoman



**Glen Gobin**  
Vice Chairman



**Misty Napeahi**  
Treasurer



**Melvin Sheldon Jr.**  
Secretary



• **Marlin Fryberg Jr.**  
• Board Member



• **Hazen Shopbell**  
• Board Member



• **Marie Zackuse**  
• 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.

comprehensive services in the areas of medical, mental health, and chemical dependency treatment, housing, jobs skills and placement. These services are provided through an intensely supervised court program of support and accountability.

Criminal defendants charged with non-violent offenses arising from drug abuse and/or mental health conditions may be eligible to participate in the Healing to Wellness Court and thereby avoid criminal prosecution. As assessment and intake interviews are conducted and an individualized treatment plan developed for each program participant.

The Tulalip Office of Civil Legal Aid (TOCLA) provides legal assistance to low-income tribal members with general civil legal issues, including those that affect safety, family integrity, health, access to public benefits, and education. TOCLA provides culturally sensitive, competent legal representation in a holistic manner by collaborating with other tribal legal and social services to assist clients in identifying legal and non-legal needs, and address barriers in accessing services. In the expansion of civil legal

aid through TOCLA, tribal members gain greater access to the Tulalip judicial system.

The Tulalip Police Department (TPD) is dedicated to providing quality police services, emphasizing trust, integrity and respect for Tribal culture and customs. The mission statement of the TPD is to support through words, deeds, and actions, the vision of the Tulalip Tribes and the tribal constitution is to support the treaties and sovereignty of the Tulalip Tribes.

### 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.

The Tulalip TERO department enforces and ensures workforce protection, preferential employment and contracting rights for Native



TVTC offers training in construction skills. Many students have successfully launched construction careers earning a great wage.



Tulalip Youth Services offers tutoring/homework support, recreation/cultural activities, and financial assistance for extracurricular activities for tribal youth in grades K-12.

Americans. As well as assist and refer clients for education, training and services to succeed and enhance their careers and economic opportunities.

The TERO Vocational Training Center (TVTC) construction training is a free intensive “hands on” program offered to all Native Americans, their spouses, and parents. This program consists of in-shop training and “try-a-trade” days at a variety of construction training programs. Students earn a certificate from Renton Technical College or South Seattle Community College upon completion. Many of the students have successfully launched construction careers earning a great wage.

Tulalip Housing Department provides affordable housing to more

than 1,000 Tribal members and their families. Over 100 housing residents are elders or disabled and more than 350 are children.

The department supports a wide range of services for tribal members, including employment opportunities, low-income and tax credit housing, homeownership opportunities, workforce housing rentals, elder housing, disabled housing, emergency home repair loans, and maintenance of seven neighborhood parks.

### 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.

The Tulalip Tribes’ Restoration Program focuses on restoration, enhancement, and protection of habitat within historic and current Tulalip-managed lands. The program focuses on the multi-species recovery of salmon habitat and populations throughout their historic range, and in particular critical habitat for the Endangered Species Act-threatened Puget Sound Chinook salmon, which are central to Tulalip culture.

Work with habit restoration includes Deer Creek, Coho Creek, Qwuloolt and the

Pilchuck River Dam. We also celebrate over 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.

In 2007, we signed a historic agreement with the U.S. Forest Service to foster a strong working partnership and to ensure Tulalip’s treaty rights were protected on ancestral lands that now lie within the national forests.

### 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.



Important historical milestones for Tulalip are displayed on this **wall mural**, viewable at Tulalip Resort Casino on the second floor above the hotel lobby.

Just 30 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



Located off I-5 between exits 200 and 202, Quil Ceda Village, established in 2001 has become a hub of shopping, entertainment, and dining.

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.

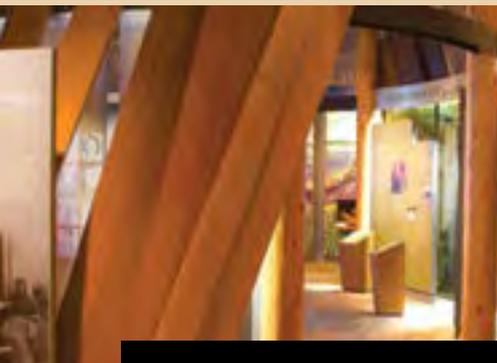
For more information, visit [TulalipFoundation.org](http://TulalipFoundation.org)

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 5 in this guide for more information



360-716-2600  
[HibulbCulturalCenter.org](http://HibulbCulturalCenter.org)

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