



WASHINGTON INDIAN TRIBES TODAY

Culture, Protecting the Environment and Natural Resources, Enriching People, Building Communities



WASHINGTON
TRIBES



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WASHINGTON'S NATIVE AMERICAN NATIONS

IN THE BEGINNING

Indigenous peoples inhabited North America long before European governments sent explorers to claim lands and its resources. No one knows, of course, how many people inhabited North America prior to 1500. Scholars estimate there were between 1.5 million and 20 million Indigenous people living in North America in pre-contact time. Representatives of European governments interacted with tribes in diplomacy, commerce, culture and war – acknowledging indigenous systems of social, cultural, economic and political governance.

As the United States formed a union, the founders continued to acknowledge the sovereignty of tribal nations, alongside states, foreign nations and the federal government in the U.S. Constitution.

ARTICLE 1, SECTION 8, U.S. CONSTITUTION

The Congress shall have the power to...regulate commerce with foreign nations, and among the states, and with the Indian tribes.

Native peoples and their governments have rights and a political relationship with the U.S. government that are not derived from race or ethnicity. They are based on treaties and actions by the U.S. Supreme Court, the President or the Congress. Tribal members are citizens of three sovereigns: their tribe, the United States and the state in which they reside.

WHAT IS TRIBAL SOVEREIGNTY?

Sovereignty is a legal word for an ordinary concept – the right of a people to self-govern within geographic borders. Tribal sovereignty recognizes Indian nations as having the political status of nations, however it also recognizes that Indian nations are geographically located within the territorial boundaries of the United States. As sovereigns, tribal nations are recognized as having a government-to-government relationship with the two other sovereign governing bodies in the U.S. – the federal and state governments. Tribal law, federal law and state laws define each of their responsibilities, powers, limitations and obligations.

The essence of tribal sovereignty is that it allows tribal nations autonomy to govern, protect and



President Obama welcomes Brian Cladoosby, chairman of the Swinomish Tribe, and president of the National Congress of American Indians representing all 567 federally-recognized tribes in the U.S. The Swinomish Reservation is located in Skagit County.

enhance the health, safety and welfare of tribal citizens within tribal territory.

WASHINGTON: 29 TRIBAL NATIONS

There are 29 federally-recognized Native American tribes located on reservations throughout Washington state. Each tribal nation is different. Some reservations are just a few acres in size, while others span more than a million acres; some have a few hundred citizens, others have thousands of citizens; some have significant financial resources to finance government services, others have very limited funds. Because water provided a means of transportation and natural resources, most of the reservations are located where Indians historically lived – along rivers, Puget Sound or the Washington coast. Only four tribes are located in eastern Washington, and each of them also relies on rivers.

Each tribe has a body of elected officials that oversees its government. They provide services including health care, education, housing, public safety, courts, transportation, natural resources, environment, culture and economic development. Tribal governments collaborate with the State of Washington and with local jurisdictions on a multitude of issues from taxation to transportation improvements to natural resource management.

Not all tribes have federal recognition. Federal recognition simply means there is an

acknowledgement by the U.S. government of the political status of a particular tribe as a government. Many tribes were recognized as legal entities through treaties, executive orders or presidential proclamations. In more recent times, tribes have sought to establish recognition through a very long, complex and extremely stringent process. The Duwamish and Chinook tribes are two examples in Washington of tribes trying to attain federal recognition.

FACING CHALLENGES

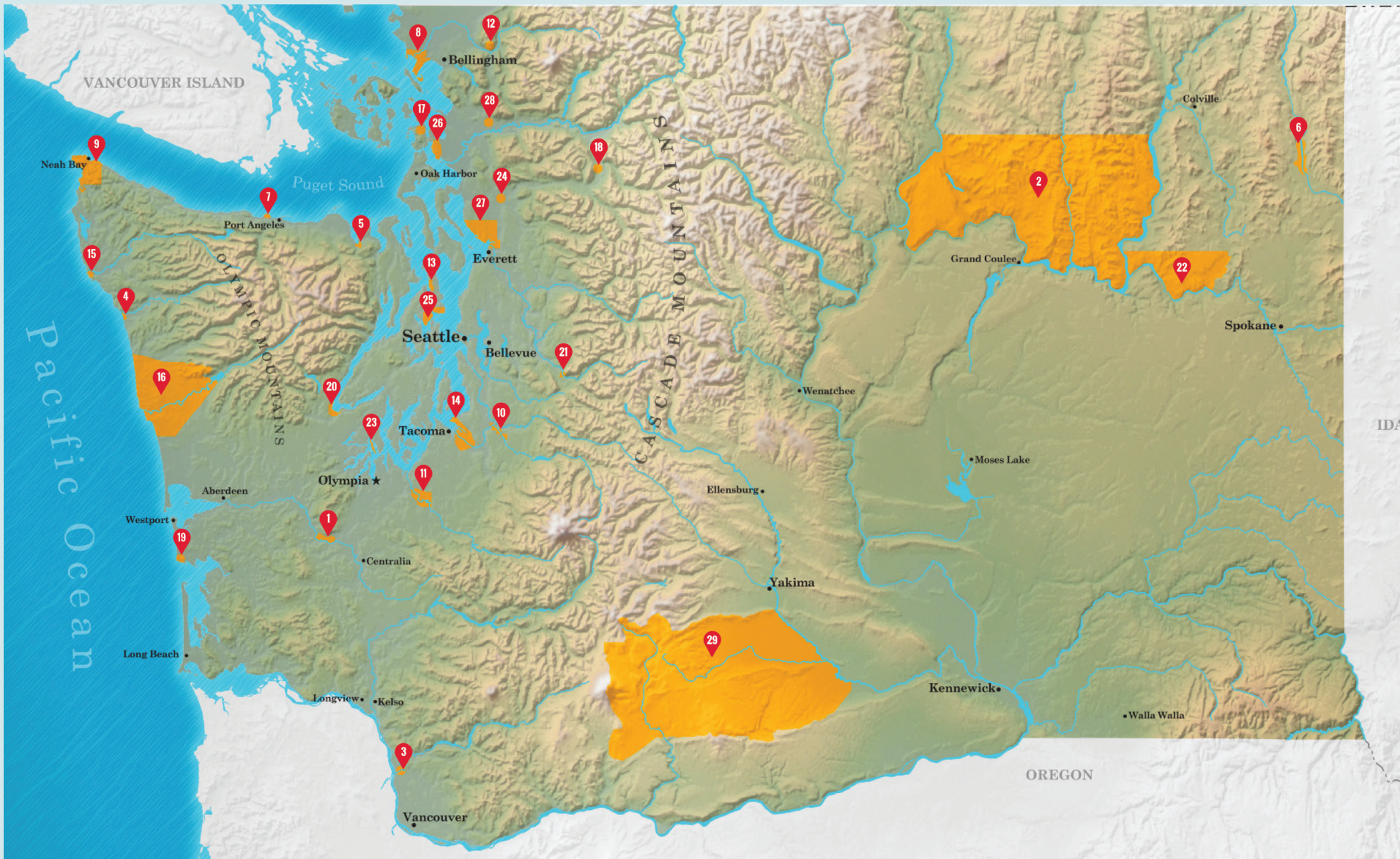
Throughout history, the relationship between tribal nations and the U.S. government has undergone a number of shifts. Early policies have left a legacy of challenges (fragmented and marginalized land rights, isolation of many Indian reservations, loss of culture and language, inability to raise revenue via taxation, and development limitations on government land) that continue to affect Native American communities today. Particularly, these policies hindered economic development on reservations, limiting income sources largely to extraction of local resources and federal grants. Before the early 1990s, most tribal governments struggled to pay for even basic services.

While much progress is being made, the challenges facing Native American communities continue to be significant. On reservations, 39 percent of Native people are in poverty – the highest poverty rate in the country, according to a report by the National Congress of American Indians (Tribal Nations and the United States). The unemployment rate is about 19 percent for Native people on reservations. Indian health, education and income statistics are the lowest among all racial groups nationwide.

Today's tribal leaders are focused on continuing to overcome obstacles to progress – to improve the lives of their citizens, to protect the environment and sustain natural resources, to build up communities that benefit everyone, and to preserve culture.

The above information was primarily sourced from the National Congress of American Indians (www.ncai.org/about-tribes) and U.S. Department of Interior Bureau of Indian Affairs (www.bia.gov/FAQs).

TRIBES OF WASHINGTON STATE



- | | | |
|---|---|---|
| 1. Chehalis (chehalis-tribe.org) | 12. Nooksack (nooksacktribe.org) | 24. Stillaguamish (stillaguamish.com) |
| 2. Colville (colvilletribes.com) | 13. Port Gamble S'Klallam (pgst.nsn.us) | 25. Suquamish (suquamish.nsn.us) |
| 3. Cowlitz (cowlitz.org) | 14. Puyallup (puyallup-tribe.com) | 26. Swinomish (swinomish.org) |
| 4. Hoh (hohtribe-nsn.org) | 15. Quileute (quileutenation.org) | 27. Tulalip (tulaliptribes-nsn.gov) |
| 5. Jamestown S'Klallam (jamestowntribe.org) | 16. Quinault (quinaultindianation.com) | 28. Upper Skagit (nwifc.org/member-tribes/upper-skagit-tribe/) |
| 6. Kalispel (kalispeltribe.com) | 17. Samish (samishtribe.nsn.us) | 29. Yakama (yakamanation-nsn.gov) |
| 7. Lower Elwha Klallam (elwha.org) | 18. Sauk-Suiattle (sauk-suiattle.com) | |
| 8. Lummi (lummi-nsn.org) | 19. Shoalwater Bay (shoalwaterbay-nsn.gov) | |
| 9. Makah (makah.com) | 20. Skokomish (skokomish.org) | |
| 10. Muckleshoot (muckleshoot.nsn.us) | 21. Snoqualmie (snoqualmietribe.us) | |
| 11. Nisqually (nisqually-nsn.gov) | 22. Spokane (spokanetribe.com) | |
| | 23. Squaxin Island (squaxinland.org) | |

To request a free poster size color print of the map, e-mail your name and address to info@washingtribes.org.

Map provided courtesy of washingtribes.org

PRESERVING CULTURE

Washington’s tribes place a high priority on reviving and preserving their cultures.

Thriving tribal communities with arts and culture are critically important. Native American culture has flourished in our region for thousands of years, despite past failed efforts by the U.S. government to “assimilate” Native Americans into the general population by stripping away their cultural identity.

Native American children sent to government boarding schools were forbidden to speak their native language or wear traditional clothes.

By investing in tribal community building organizations, museums, art and cultural centers, school programs, song and dance, language, carving and weaving, and traditional foods and medicines, Washington tribes are working to ensure native culture continues to be an integral part of our regional identity, for Indians and non-Indians alike.

“Culture and education is very important to me personally, as a member of Suquamish. Seeing young people engaged in traditional song and dance and language, and also in making of our art, seeing young people engaged in weaving, carving canoes, carving paddles and engaged in in cultural ceremonies is very satisfying to me.”

Leonard Forsman
Chairman, Suquamish Tribe

LANGUAGE

Many tribes have launched programs to revive their native language.

The Confederated Tribes of the Colville Reservation are made of distinct tribes or bands and so there are three Native languages. Native languages (nqlqilx“cntət) have not been spoken in homes as first languages for well more than a generation. Only a few fluent native speakers remain on the Colville Reservation.

Hearts Gathered was formed to revitalize the languages by operating language immersion schools on the reservation.

Ted Moomaw is a first-line descendant of the Colville Tribes and a teacher at Waterfall School. He has become an advanced Okanogan speaker (a rare

individual who reached advanced fluency as an adult). A certified language teacher, Ted has taught beginning to advanced college classes in the Okanogan language while working for the Colville Tribal Language Program.

“ **Language is the water to our roots.** ”
Ted Moomaw



Ted has extensive experience developing curriculum, and documenting and transcribing elder recordings. He has been teaching at Waterfall School since it opened in 2010.

heartsgathered.org

SALMON IS A SYMBOL OF TRIBAL CULTURE

Salmon play an important role in the region’s ecosystem. Salmon return from the ocean providing nutrients to rivers, feeding wildlife and enriching forests. Salmon also shaped the lives of Native Americans. Their cultures, interactions with other tribes, fishing technologies, and religions were influenced by salmon.

Fishing is still a preferred livelihood for many Native Americans and an essential aspect of their nutritional and cultural health.

“The first return of the king salmon comes as a scout for his people. To see how the people will treat him. Showing honor and respect for the gift of sustenance, to feed the people if he is treated well. It is about honoring and respecting those things that come from nature, that are often taken for granted, that without acknowledging, protecting, and caring for, will disappear.”

Glen Gobin, Tulalip Tribes Council Member

CANOE JOURNEY

Canoe Journey is a celebrated tradition for the indigenous peoples of the Pacific Northwest Coast. It is one of the largest regular gatherings of indigenous people anywhere in the world with native peoples from throughout the Pacific Rim



joining tribes from Alaska, British Columbia and Washington. Host tribes welcome as many as 100 canoes and 15,000 people for a week long Protocol Celebration. During

Protocol, canoe families take turns telling stories, singing, drumming and performing dances.

Canoe journeys are taken up by canoe families, nations, and groups who travel in ocean-going canoes, either authentic replicas of traditional canoes, made out of solid cedar logs or various replicas using more modern techniques and materials. The canoe design features high sides and ends to help keep the vessel from taking on water in rough seas. Canoe styles vary from tribe to tribe and each canoe takes skill to produce. Each canoe has five to 10 pullers who use paddles to propel the canoe.

Canoe Journey is a revival of the traditional method of transportation and is a significant cultural experience for participants. The canoe culture had all but disappeared until 1989 when the “Paddle to Seattle” was initiated during the 100th anniversary of Washington statehood. In celebration, coastal tribes organized the Paddle to Seattle to help revive their canoe culture. Fifteen tribes participated the first year. The journey started in La Push, home of the Quileute tribe, and included stops at traditional village sites along the way. Each year, a different nation hosts Canoe Journey. Depending on distance, the trip can take up to a month. Participants learn traditional canoe carving and decorating, and learn to work together as a “canoe family.” All Tribal Journey activities are family-friendly, drug- and alcohol-free.

From the host of the 2016 Canoe Journey:

“The Nisqually Tribe has participated in the annual Canoe Journeys since 1994 and has used the Canoe Journeys to strengthen its culture, its community and its families. Historical cultural practices, from carving techniques to gifting ceremonies, cedar weaving to regalia making, have been revived and rediscovered, while songs have resurfaced to be shared at Journey’s end. The Tribe’s pride of place and history are once again enriching the lives of young and old alike. The Nisqually Canoe family has learned and taught many of the older skills, and these practices are once against taken up by tribal community members.”

VISIT A TRIBAL MUSEUM

- Burke Museum (Seattle): www.burkemuseum.org
- Daybreak Star Indian Cultural Center: www.unitedindians.org/daybreak-star-center
- Colville Tribal Museum (Coulee Dam): www.colvilletribes.com/colville_tribal_museum.php
- Makah Museum & Cultural Research Center (Neah Bay): makahmuseum.com
- The Hibulb Cultural Center www.hibulbculturalcenter.org
- Squaxin Island Museum (Shelton): squaxinislndmuseum.org
- Suquamish Museum (Suquamish): www.suquamishmuseum.org
- Yakama National Cultural Heritage Center (Toppenish): www.yakamamuseum.com

GO TO A POW WOW

- Seafair Indian Days Pow Wow: July at Day Break Star Indian Cultural Center
- Suquamish Chief Seattle Days: August
- Lummi Stommish Water Festival: June
- Makah Days: August
- Quileute Days: July
- Nisqually Watershed Festival: September
- Yakama Treaty Days Parade: June

SEE ENVIRONMENTAL RESTORATION IN ACTION

- Billy Frank Jr. Nisqually National Wildlife Refuge: www.fws.gov/refuge/billy_frank_jr_nisqually
- Elwha Dam Restoration: projects.seattletimes.com/2016/elwha
- Skokomish Wildlife Area: wdfw.wa.gov/lands/wildlife_areas/south_puget_sound/Skokomish

SUSTAINING THE ENVIRONMENT AND NATURAL RESOURCES

Tribal environmental and natural resource programs play a critical role in efforts to restore and protect important cultural and natural resources. Tribal governments employ experts and scientists in all disciplines. Their work includes watershed planning, water quality programs, environmental education, environmental assessments, salmon recovery programs and more.

Tribal natural resource programs play an important role in balancing the sustainable harvest of

salmon, game, timber and other resources with environmental restoration and the protection of sensitive species and habitats.

Washington's rich natural resources provide thousands of jobs for tribal members and non-tribal members alike. Native American tribes are committed to making investments in smart natural resource management practices so that resources can thrive and be available to all for future generations.

WILL 100-POUND SALMON RETURN?



Legend has it that mighty salmon weighing as much as 100 pounds returned to spawn on the Elwha River. Salmon returning from the ocean had to be big and strong to swim up the fast-moving river to spawning areas. In the early 1900s, two dams were built on the river. The dams fueled economic growth, but blocked salmon migration and flooded the historic homelands and cultural sites of the Lower Elwha Klallam Tribe. After two decades

of planning, the largest dam removal in U.S. history began in 2011. Today, the Elwha River once again flows freely from its headwaters in the Olympic Mountains to the Strait of Juan de Fuca. And salmon and other fish and wildlife are returning!

Washington's tribal governments operate 51 salmon hatcheries and are working with government agencies to remove barriers to fish and wildlife habitat.

BILLY FRANK JR. NISQUALLY NATIONAL WILDLIFE REFUGE

Tribal governments, in collaboration with state and federal agencies and conservation interests, are working to restore fish and wildlife habitat. The Nisqually estuary was restored in 2009 by removing dikes and reconnecting 762 acres with Puget Sound. This is the largest estuary restoration project in the Pacific Northwest and an important step in the

recovery of Puget Sound.

The project was named in honor of Billy Frank Jr., a Nisqually tribal member who achieved international prominence.

"When Billy Frank Jr. told his story, he was a fisherman trying to do what was right. But in the story of our state, he is a leader who inspired a movement for justice, and dedicated his life to collaborating with others in order to safeguard our environment for everyone."

U.S. Rep. Denny Heck

In November 2015, Billy Frank Jr. was posthumously awarded the Presidential Medal of Freedom by President Barack Obama.

Tribes with reservations on and near other major rivers – Snohomish, Skokomish, Stillaguamish and Skagit, for example – are also involved in collaborative efforts to restore estuaries.

PORT GAMBLE BAY CLEANUP AND RESTORATION



Photo by Washington State Department of Ecology

The Port Gamble S'Klallam Tribe, the state Department of Ecology and others are collaborating on cleanup and restoration of Port Gamble Bay. Pope Resources is funding the cleanup of this former timber mill site. The state has purchased 500 acres of protected lands, including approximately two miles of shoreline on Port Gamble Bay. This has been transferred to Kitsap County. Additional state funds have been slated for shoreline and upland acquisition.

Eelgrass is being restored in the bay to provide habitat for herring, juvenile salmon and crab. Eventually, the bay will support five million Olympia oyster seeds spread over 10 acres of tidelands.

ENRICHING PEOPLE

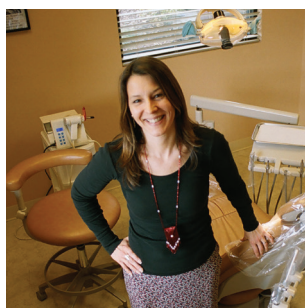
All Washingtonians aspire to the same basic things – safe communities, excellent schools, decent jobs, clean air and water, good health, and roads and transit that make travel easy. We want our kids to have more opportunities than were given to us. And we value a culture where neighbors help neighbors.

Tribal governments place the highest priority on education. They are investing in education – building and operating early learning centers, schools, libraries and youth activity facilities. Most tribes provide substantial financial support to college students. The investment is paying off – high school graduation rates are climbing and the number of tribal citizens attending college is increasing. Many young people return to work for their tribe after completing their college studies.

Caring for all citizens – young and old, sick and well – is also a priority. Tribal governments are also expanding medical, dental and wellness care facilities for tribal citizens. Some of the facilities, especially in rural areas, are also open to the public.

Providing adequate housing, especially for low-income families and the elderly, is also a priority for Washington's tribes. Throughout Washington state, tribes are constructing new homes and apartments.

TRIBAL HEALTH CLINICS SERVE THE PUBLIC



The Jamestown S'Klallam Tribe operates a family health clinic and a family dental clinic in Sequim which provide services to both tribal citizens and non-tribal community members.

SUQUAMISH OPENS 34,000 SQUARE FOOT FITNESS AND YOUTH CENTER

The fitness center opened in the fall of 2015 has it all – two indoor and two outdoor full-size basketball courts, and rooms for racquetball, volley ball, yoga and kickboxing. There is a workout room with an array of exercise and weight machines. Next door, the youth center provides space for teenagers



to hang out – and get help with homework and take classes in weaving, drum making and other traditional crafts.

The facility, paid for with funding from the tribal government, is open to tribal citizens and their families, tribal government employees, and Port Madison Enterprises employees.

TULALIP HOSTS FIRST BOYS & GIRLS CLUB ON RESERVATION

The Tulalip Boys & Girls Club is the first club of its kind to be built on tribal land in Washington. It was established in 1995, and 2016 marks twenty-one years of commitment to the community. The Club promotes the health, social, educational, vocational and character development of boys and girls. Through before and after school programs, it aims to help young people improve their lives by building self-esteem, developing values and teaching skills during critical periods of growth.

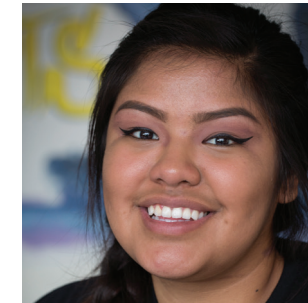


Goeducks are harvested in Puget Sound and are shipped live by air to markets in Asia.

YAKAMA STUDENT BEATS ODDS, WINS SCHOLARSHIP

Brettagne Aleck graduated this year from the Yakama Nation Tribal School with a 3.3 grade average and is on her way to college with a full-tuition scholarship.

But her road to college was a rocky one—Brettagne had to overcome significant challenges, including becoming pregnant at age 14.



"A lot of people said I was going to drop out and that I was going to work at a minimum wage job for the rest of my life," she said. "I decided to raise my son and continue my education. I knew

education was the ladder up so I needed to get my diploma. It took a lot of dedication and I had to work very hard."

Brettagne wants to get a degree in education and return to help native youth.

"We have kids in a lot of different situations – teen parents, homelessness, drug and alcohol abuse," she said. "I think when you support them and give them the resources that they can shine bright and succeed."

THE YAKAMA NATION IS ONE OF THE LARGEST EMPLOYERS IN CENTRAL WASHINGTON

The Yakama Reservation spans nearly 1.4 million acres, much of it forestland. The tribe follows sustainable forest products practices which allows for a maximum allowable harvest



Yakama construction worker

of up to 80 million board feet. Two sawmills in White Swan, employing hundreds of workers who are mostly tribal citizens, produce lumber for homebuilding and other purposes throughout the region.

EDUCATION



Vince Chargaualaf

Vince Chargaualaf is a member of the Suquamish Tribe and has been studying the Lushootseed language since he was a sophomore in high school. Vince is preparing to study Lushootseed at the University of Oregon and eventually return to the reservation to teach the language.

“It’s really important to me because when I was a kid growing up I didn’t really have a sense of my cultural identity,” Vince said. “As soon as I got involved in our song and dance, in Canoe Journey and our language I felt a sense of fullness.”



Former Makah Tribal Chair T.J. Greene with Walter Arnold who earned scholarships to John Hopkins University.

Many tribal governments provide higher education scholarships to tribal members of all ages. The Washington Indian Gaming Association provided \$90,000 in scholarships this year to 41 Native American students.

BUILDING COMMUNITIES



Tribal governments are making investments to strengthen their communities, and to make their economies more diverse, independent and sustainable.

They are building roads, sidewalks, bridges, communications networks, transit, electric power companies – even small hydroelectric generating plants. Many of the projects are done in collaboration with local governments, or the state, and are intended to benefit the general public, as well as tribal members.

ECONOMIC DEVELOPMENT

Tribal governments across Washington are investing in enterprises to create sustaining economies for the future. Hundreds of millions of dollars are being invested - in hotels, restaurants, entertainment venues, tourist attractions, retail, forest products, fisheries, agriculture, ranching, real estate development, manufacturing, aquaculture and more.

PUBLIC SAFETY

Washington’s tribes invest in public safety and emergency services to protect all citizens, property and natural resources. Tribal governments pay for critical services like police, courts, emergency medical response, and fire departments. Some tribes provide direct services; others provide financial support to neighboring jurisdictions.

TRANSPORTATION/UTILITIES

Washington tribes, especially those located in rural areas, are investing in road projects to make travel safer. They often collaborate with local governments to jointly finance improvements that are mutually beneficial. Tribes also provide direct transit services and also contract with local transit agencies to provide additional service to their communities. Tribes are investing in waste water treatment facilities to allow for new housing projects and to protect groundwater, nearby rivers and Puget Sound.



The Yakama Nation has its own electric power company and generates hydropower from this plant.



Quil Ceda Village is owned by The Tulalip Tribes which is the third largest employer of local residents in Snohomish County – more than 5,000 people now work on the reservation.



Chehalis Tribe invested in Great Wolf Lodge, an indoor water park in Grand Mound.



Tribes have their own public safety services and also collaborate with nearby jurisdictions to provide emergency services.

QUESTIONS ANSWERED



DOES THE UNITED STATES STILL MAKE TREATIES WITH INDIAN TRIBES?

No. There were 370 treaties signed between the U.S. government and Indian tribes between 1778 and 1871, when the treaty period ended.

DID TREATIES GRANT NATIVE AMERICANS SPECIAL RIGHTS?

Treaties represented an acknowledgement of certain rights already held, and to be retained, by tribal governments and people. Tribes relinquished some rights (like vast areas of land) in exchange for retaining others (like hunting and fishing including outside reservations). Indian treaties have the same status as treaties with foreign nations, and because they are made under the U.S. Constitution they take precedence over any conflicting state law.



WHAT IS A FEDERAL INDIAN RESERVATION?

A federal Indian reservation is an area of land reserved for a tribe or tribes under treaty or other agreement with the U.S. as permanent tribal homelands, and where the federal government holds title to the land in trust on behalf of the tribe.

HOW DO TRIBAL MEMBERS GOVERN THEMSELVES?

Most tribes are governed by an elected body – usually a tribal council. The chief executive is usually called the chairman or chairwoman.



WHO IDENTIFIES AS AN AMERICAN INDIAN OR ALASKA NATIVE?

Federally-recognized tribal governments set their own enrollment eligibility requirements, generally an applicant must be able to verify a certain blood quantum from an ancestor who was an enrolled tribal member.

DO NATIVE AMERICANS PAY TAXES?

Yes, Native Americans pay most of the same taxes as every other citizen. Native people pay federal income taxes and state sales tax on goods purchased off the reservation. Property taxes are paid by tribal citizens who own non-reservation land. The big tax difference is on income an Indian may receive directly from a treaty or trust resource such as fish or timber. That income is not taxable. Like state governments, tribal governments are not subject to taxation by the federal government or states.

IS IT DISRESPECTFUL TO CALL NATIVE AMERICANS "INDIANS"?

No, the term "Indian Tribe" actually appears in the U.S. Constitution. So Indian is not a derogatory term (like Redskin). Many Native Americans refer to themselves and each other as Indians. Different words and word combinations have been used over the years to identify people who are native to North America. Native American, of course, is very common. But so too is American Indian. Sometimes you hear the term First Americans. Some Indians prefer to be identified with their tribe, i.e., Tulalip, rather than the generic term Native American.

WHY DO TRIBES GET TO HAVE CASINOS?

Tribal governments long asserted their sovereign right to conduct gambling on their reservations, and U.S. Supreme Court recognized in 1832 (Worcester v Georgia) that states did not have governmental power on Indian reservations. In 1988, Congress passed the Indian Gaming Regulatory Act to end disputes between states and tribal governments over gambling. Under the law, tribes can offer the same type of gambling as is offered by the state. In Washington, that means tribal governments can offer gaming that is legally and technically structured like the State Lottery. All of the net proceeds – the profits – from tribal gaming is government revenue that is used to pay for programs or to benefit tribal members. Every tribal government in Washington can benefit from tribal gaming operations. Smaller tribes in rural areas that don't have casinos can lease their gaming rights to tribes with large casinos in urban areas.



WHAT IS A POTLATCH?

A potlatch is a gift-giving feast or celebration practiced by Indigenous peoples of the Pacific Northwest Coast of Canada and the United States. Potlatches involve feasting, singing and dancing.

RESOURCES

Northwest Indian Fisheries Commission: nwifc.org

National Congress of American Indians: www.ncai.org

National Museum of American Indians: nmai.si.edu

Washington Tribes: washingtontribes.org