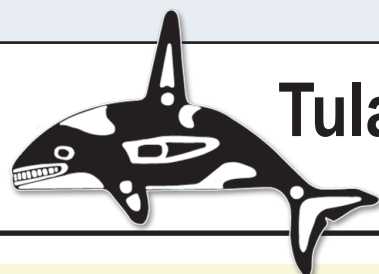


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Tulalip

SEE-YAHT-SUB

dx̣'łilap syəcəb
"Tulalip News"

Volume 35 No. 02

Wednesday, January 22, 2014

Bill would clear convictions during 60s fish-ins

By PHUONG LE, *The Associated Press*

SEATTLE — Decades after American Indians were arrested for exercising treaty-protected fishing rights during a nationally watched confrontation with authorities, a proposal in the state Legislature would give those who were jailed a chance to clear their convictions from the record.

Tribal members and others were roughed up, harassed and arrested while asserting their right to fish for salmon off-reservation under treaties signed with the federal government more than a century prior. The Northwest fish-ins, which were known as the "Fish Wars" and modeled after sit-ins of the civil rights movement, were part of larger

See **Treaty**, page 3

As we approach the 159th birthday of the Point Elliott Treaty, we also celebrate the 40th anniversary of the Boldt decision, both of which have had tremendous impacts on Tulalip and all of Indian Country. We are re-printing the following article from 2005 in honor of these events.

Point Elliott Treaty's 150th birthday: A cause for celebration



This photo was taken in Mukilteo during the 1955 celebration of the 100th anniversary of the signing of the Point Elliott Treaty by Tulalip Church of God Pastor B. Adam Williams.

By Sherry Guydelkon, *Tulalip See-Yaht-Sub*, January 19, 2005

According to the historical record, 4,992 native people took part in the negotiation of the Point Elliott Treaty in 1855. The treaty was

signed on January 22nd, one hundred fifty years ago this month.

The Governor of Washington Territory, Isaac Stevens, had sent word to the Indians of northern Puget Sound that he would meet with them

towards the end of January to discuss a treaty of friendship. By mid-January, Snohomish and Snoqualmie people began gathering at Point Elliott. As others arrived – Swinomish, Lummi, Duwamish, and so on – the

See **Treaty**, page 6

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Watch



TULALIP TV
www.tulaliptv.com

Finance Meeting

Come learn about the
2013 year end and
2014 approved budget

Wednesday Jan 22
6 p.m., Admin. Building

Note: No meal will be provided

Tulip Tribes Vision

We gathered at Tulip are one people.
We govern ourselves.
We will arrive at a time when each and every person has
become most capable.
Together we create a healthy and culturally vibrant
community

Tulip Tribes Mission

We make available training, teaching and advice, both
spiritual and practical.

Tulip Tribes Values

1. We respect the community of our elders past and present, and pay attention to their good words.
2. We uphold and follow the teachings that come from our ancestors.
3. It is valued work to uphold and serve our people.
4. We work hard and always do our best.
5. We show respect to every individual.
6. We strengthen our people so that they may walk a good walk.
7. We do not gossip, we speak the truth.

Tulip Tribes 1-800-869-8287

The Tulip Tribes are successors in interest to the Snohomish, Snoqualmie and Skykomish Tribe and other tribes and bands signatory to the Treaty of Point Elliot, January 22, 1855

Tulip See-Yaht-Sub, the weekly newspaper of the Tulip Tribes

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Deadline for contribution is Friday, with publication on the following second Wednesday (12 days later).

In memoriam: Frank F. Madison, 1923-2002
Sherrill Guydelkon, 1945-2008



Heritage Basketball vs Highland Christian Girls Tulip
Heritage 'Lady Hawks' Basketball Team vs Highland
Christian 'Knights' girls Basketball home game played
in Francy J. Sheldon Memorial Gym – LIVE! Broadcast on
Friday, January 31 @ 6:00pm

Watch Heritage Girls and Boys Basketball:
Daily @ 9am & 5pm Friday, January 31 – LIVE!
Girls vs Highland Christian @ 6:00pm

TULALIP TV Monday 1/27/14 thru Sunday 2/2/14		
Time	Show	Duration
12:00 AM	Tulip Matters Tulip Matters is your destination for information about what is happening on and around the Tulip Reservation.	0:30
12:30 AM	Earth Voices - 207 Profiles Aboriginal People: Brenda Blyan - Politician, Stuart Steinhauer - Artist, Diane Meili - Writer, Thelma Chalifoux - Elder.	0:30
1:00 AM	NWIN - 42 NorthWest Indian News: The program is hosted from the deck of the Twilla Dawn with the commercial divers of Nisqually Aquatic Technologies.	0:30
1:30 AM	Smokin' Fish Cory Mann is a quirky businessman in Juneau, Alaska. He gets hungry for smoked salmon and decides to spend a summer smoking fish.	1:00
2:30 AM	Fancy Dance Seventy years ago, it was called "the crazy dance". Today it's called "Fancy Dancing" and the fancy dancer is the symbol of the color and action of the powwow.	0:30
3:00 AM	Silent Thunder Through his unique method of gentling wild horses, Stanford delivers an inspiring and timely message of universal peace and cultural tolerance.	0:30
3:30 AM	Creative Native - 404 'The Hopi' In this unique journey into Hopi culture, we meet local artists who shed light on the secret ways of this obscure nation.	0:30
4:00 AM	Native Lens #20 Native filmmakers of Longhouse Media - Superfly 2012 produced various productions with the theme: 'Cupcakes'.	0:30
4:30 AM	The Pipemakers Digging thru 12 feet of solid rock with hand tools they mine the sacred red pipestone and fashion it into shapes of bears, eagles and other effigies.	1:00
5:30 AM	Earth Voices - 207 Profiles Aboriginal People: Brenda Blyan - Politician, Stuart Steinhauer - Artist, Diane Meili - Writer, Thelma Chalifoux - Elder	0:30
6:00 AM	Rez-Robics: Couch Potato Skins Aerobic Exercise for Indian People by Indian People, through the eyes of Drew and Elaine.	1:30
7:30 AM	Tulip 'Slides' + Total Info Tulip 'Slides' and Total Info, A service for TULALIP TV viewers - with current Sports, News, Weather, Traffic, Financial, Dailies to keep you informed.	0:30
8:00 AM	Tulip Matters Tulip Matters is your destination for information about what is happening on and around the Tulip Reservation.	0:30
8:30 AM	Wapos Bay - Ep 1002 Animated Children's program; Aboriginal Day festivities are getting underway, but there's even more cause for excitement in Wapos Bay...	0:30
9:00 AM	Heritage Girls Basketball Tulip Heritage 'Lady Hawks' Home Basketball Game played in the Tulip Heritage High School Gym. Schedules subject to change.	1:30
10:30 AM	Heritage Boys Basketball Tulip Heritage Boys 'Hawks' Home Basketball Game played in the Tulip Heritage High School Gym. Schedules subject to change.	1:30
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4:00 PM	NWIN - 42 NorthWest Indian News: The program is hosted from the deck of the Twilla Dawn with the commercial divers of Nisqually Aquatic Technologies.	0:30
4:30 PM	Lushootseed Learn Tulip Lushootseed Language thru the Lushootseed Language Video Series and the Lushootseed Phrases of the Week.	0:30
5:00 PM	Heritage Girls Basketball Tulip Heritage 'Lady Hawks' Home Basketball Game played in the Tulip Heritage High School Gym. Schedules subject to change.	2:00
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This Schedule is subject to change. To see an updated schedule, go to:
<http://www.tulalip.tv.com/tulalip.tv-schedule/>

The Tulip TV Program schedule is always available at www.TVGuide.com enter zip code 98271, select Tulip Broadband. You can find the weekly schedule at <http://www.tulalip.tv.com/tulalip.tv-schedule/>. Also, the TulipTV Program Schedule is always available on Tulip Broadband Channel 44 (TV Guide Channel)

Not getting your See-Yaht-Sub?

Contact Rosie Carter at 360.716.4298 or email rcarter@tuliptribes-nsn.gov

TULALIP MINOR TRUST ACCOUNT

The investment option for the minor trust accounts can only be changed from February 1-28 of each calendar year. We want to ensure the parents can make the best educated decision about what kind of investment option they want for their child. On December 31st of each year AST Trust provides statements, which may take a few weeks to complete and be mailed. You will have the most up to date information about your child's investments gains or losses.

Below is a quick explanation of the accounts. In order to change the investment option, we have a simple form that can be filled out.

A. Pool #1 – Conservative Investment:

The Conservative Investment Pool option is an investment option with the primary objective of preserving capital (deposited per capita funds), while providing a competitive rate of return that is intended to keep up with inflation plus a little additional return.

*****IF NO OPTION WAS EVER CHOSEN THEN AUTOMATICALLY YOUR CHILD'S MONEY IS INVESTED WITH THIS OPTION.*****

B. Pool #2 – Balanced Portfolio:

The Balanced Portfolio option is an age based investment strategy with diversified portfolios (a mix of stocks and bonds) becoming increasingly more conservative as the age group nears the distribution age of 18, subject to Trust provisions. There will be three age groups:

Balanced #1 (Ages 15 and Older) (10% Stocks, 90% Bonds & Money Market)

Balanced #2 (Ages 10 - 14) (50% Stocks, 50% Bonds & Money Market)

Balanced #3 (Ages 0 - 9) (65% Stocks, 35% Bonds & Money Market)

If you elect Pool #2, the age of your child will determine which of the three portfolios their funds will be invested in. (Example: an 11 year old will be in the #2 Age Group, until the child reaches 15, when it will automatically shift to the #1 Age group).

Any questions regarding the accounts and investments please contact, Rosalie Carter at the Enrollment Office at 360-716-4298 or rcarter@tulaliptribes-nsn.gov. Thank You.

In the past we have had information meeting regarding the investment options and trust accounts in general. We have had little to no participation in the meetings, so at this time we don't have one scheduled. If you would like to attend a meeting please call the office and if we get enough people interested we will have a meeting in mid-February. Also our office staff may be able to help you with some information and answer some questions.

NOTICE OF ELECTION

Tulalip Tribes 2014 Board of Directors Election

to be held on

Saturday, March 15, 2014

7:00AM to 1:00PM

At the Tulalip Resort Casino

10200 Quil Ceda Blvd

Tulalip, Washington 98271

Annual General Council will be held the same day beginning at 10 AM

THE FOLLOWING **CANDIDATES TERMS ARE EXPIRING**. The three (3) candidates receiving the highest number of votes will be elected to serve for a three (3) year term.

Glen Gobin Chuck James Melvin Sheldon Jr.

Petitions are available at the Tulalip Tribes Administration building, Election office (2nd floor) starting Monday - January 13, 2014 thru Monday - January 27, 2014. Petitions must be returned to the same location and by election staff

Eligibility: No person shall be a candidate for the Board of Directors unless he/she shall be an enrolled member of the Tulalip Tribes and shall have resided upon the Tulalip Reservation for a continuous period of one (1) year prior to the election, and shall be at least twenty-one (21) years of age. No person may be a candidate if he/she have been found guilty of any felony, or a misdemeanor involving controlled substance or dishonesty in any Indian, State, or Federal court within three (3) years prior to the election.

Requirements for the petition are as follows:

- Must bear original signature of the candidate
- Must be signed by not less than five (5) legal tribal voters
- Voters may sign one (1) petition

The list of qualified candidates will be posted in a public place and otherwise be made know to the tribal membership not less than two (2) weeks prior to the election date. The Tribal rules and regulations governing elections shall apply.

DEADLINE FOR RECEIPT OF PETITIONS

Monday, January 27, 2014 at 4:00pm

Tulalip Administration Building/o Election Staff

6406 Marine Drive

Tulalip, WA 98271

(360) 716-4283

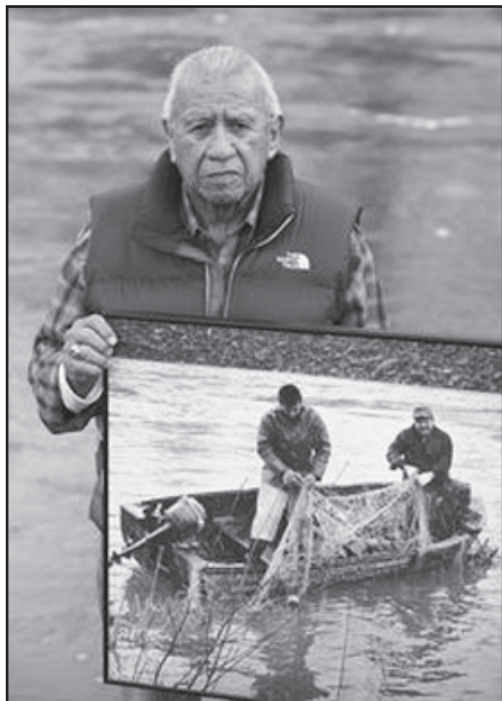
Dated: January 2, 2014

Deborah Parker
Deborah Parker, Vice - Chairwoman

Budget from front page

demonstrations to assert American Indian rights nationwide.

The fishing acts, however, violated state regulations at the time, and prompted raids by police and state game wardens and clashes between Indian



activists and police.

Demonstrations staged across the Northwest attracted national attention, and the fishing-rights cause was taken up by celebrities such as the actor Marlon Brando, who was arrested with others in 1964 for illegal fishing from an Indian canoe on the Puyallup River. Brando was later released.

“We as a state have a very dark past, and we need to own up to our mistakes,” said Rep. David Sawyer, D-Tacoma, prime sponsor of House Bill 2080. “We made a mistake, and we should allow people to live their lives without these criminal charges on their record.”

Lawmakers in the House Community Development, Housing and Tribal Affairs Committee are hearing public testimony on the bill Tuesday afternoon.

Sawyer said he's not sure exactly how many people would be affected by the proposal. “Even if there's a handful it's worth doing,” he added.

Sawyer said he took up the proposal after hearing about a tribal member who couldn't travel to Canada because of a fishing-related felony, and about another tribal grandparent who couldn't adopt because of a similar conviction.

Under the measure, tribal members who were arrested before 1975 could apply to the

sentencing court to expunge their misdemeanor, gross misdemeanor or felony convictions if they were exercising their treaty fishing rights. The court has the discretion to vacate the conviction, unless certain conditions apply, such as if the person was convicted for a violent crime or crime against a person, has new charges pending or other factors.

“It's a start,” said Billy Frank Jr., a Nisqually tribal elder who figured prominently during the Fish Wars. He was arrested dozens of times. “I never kept count,” he said of his arrests.

Frank's Landing, his family's home along the Nisqually River north of Olympia, became

Continued on next page

Left: Ted S. Warren / Associated Press. Billy Frank Jr., a Nisqually tribal elder who was arrested dozens of times while trying to assert his native fishing rights during the Fish Wars of the 1960s and '70s, holds a late-1960s photo of himself Monday (left) fishing with Don McCloud, near Frank's Landing on the Nisqually River. Several state lawmakers are pushing to give people arrested during the Fish Wars a chance to expunge their convictions from the record.

a focal point for fish-ins. Frank and others continued to put their fishing nets in the river in defiance of state fishing regulations, even as game wardens watched on and cameras rolled. Documentary footage from that time shows game wardens pulling their boats to shore and confiscating nets.

One of the more dramatic raids of the time occurred on Sept. 9, 1970, when police used tear gas and clubs to arrest 60 protesters, including juveniles, who had set up an encampment that summer along the Puyallup River south of Seattle.

The demonstrations preceded the landmark federal court decision in 1974, when U.S. District Judge George Boldt reaffirmed tribal treaty rights to an equal share of harvestable catch of salmon and steelhead and established the state and tribes as co-managers of the resource. The U.S. Supreme Court later upheld the decision.

Hank Adams, a well-known longtime Indian activist who fought alongside Frank, said the bill doesn't cover many convictions, which were civil contempt charges for violating an injunction brought against three

tribes in a separate court case. He said he hoped those convictions could be included.

"We need to make certain those are covered," said Adams, who was shot in the stomach while demonstrating and at one time spent 20 days in Thurston County Jail.

He also said he wanted to ensure that there was a process for convicted fishermen to clear their records posthumously, among other potential changes.

But Sid Mills, who was arrested during the Fish Wars, questioned the bill's purpose.

"What good would it do to me who was arrested, sentenced and convicted? They're trying to make themselves feel good," he said.

"They call it fishing wars for a reason. We were fighting for our lives," said Mills, who now lives in Yelm. "We were exercising our rights to survive as Indians and fish our traditional ways. And all of a sudden the state of Washington came down and (did) whatever they could short of shooting us."

Crow & Lummi, Dirty Coal & Clean Fishing

Winona LaDuke, Indian Country Today Media Network

"The tide is out and the table is set..." Justin Finklebonner gestures to the straits on the edge of the Lummi reservation. This is the place where the Lummi people have gathered their food for a millennium. It is a fragile and bountiful ecosystem, part of the Salish Sea, newly corrected in its naming by cartographers. When the tide goes out, the Lummi fishing people go to their boats—one of the largest fishing fleets in any Indigenous community. They feed their families, and they fish for their economy.

This is also the place where corporations fill their tankers and ships to travel into the Pacific and beyond. It is one of only a few deep water ports in the region, and there are plans to build a coal terminal here. That plan is being pushed by a few big corporations, and one Indian nation—the Crow Nation, which needs someplace to sell the coal it would like to mine, in a new deal with Cloud Peak Energy. The deal is a big one: 1.4 billion tons of coal to be sold overseas. There have been no new coal plants in the United States for 30 years, so Cloud Peak and the Crow hope to find their fortunes in China. The mine is called Big Metal, named after a Crow legendary hero.

The place they want to put a port for huge oil tankers and coal barges is called Cherry Point, or XweChiexen. It is sacred to the Lum-

mi. There is a 3,500-year-old village site here. The Hereditary Chief of the Lummi Nation, tsilixw (Bill James), describes it as the "home of the Ancient Ones." It was the first site in Washington State to be listed on the Washington Heritage Register.

Coal interests hope to construct North America's largest coal export terminal on this "home of the Ancient Ones." Once there, coal would be loaded onto some of the largest bulk carriers in the world to China. The Lummi nation is saying Kwel hoy': We draw the line. The sacred must be protected.

So it is that the Crow Nation needs a friend among the Lummi and is having a hard time finding one. In the meantime, a 40-year old coal mining strategy is being challenged by Crow people, because culture is tied to land, and all of that may change if they starting mining for coal. And, the Crow tribal government is asked by some tribal members why renewable energy is not an option.

The stakes are high, and the choices made by sovereign Native nations will impact the future of not only two First Nations, but all of us.

How it Happens

It was a long time ago that the Crow People came from Spirit Lake. They emerged to the surface of this earth from deep in the waters. They emerged, known as the Hidatsa people, and lived for a millennia or more on the banks of the Missouri River. The most complex agriculture and trade system in the northern hemisphere, came from their creativity and their diligence. Hundreds of varieties of corn, pumpkins, squash, tobacco, berries—all gifts to a peo-

ple. And then the buffalo—50 million or so—graced the region. The land was good, as was the life. Ecosystems, species and cultures collide and change. The horse transformed people and culture. And so it did for the Hidatsa and Crow people, the horse changed how the people were able to hunt—from buffalo jumps, from which carefully crafted hunt could provide food for months, to the quick and agile movement of a horse culture, the Crow transformed. They left their life on the Missouri, moving west to the Big Horn Mountains. They escaped some of what was to come to the Hidatsas, the plagues of smallpox and later the plagues of agricultural dams which flooded a people and a history—the Garrison project, but the Crow, if any, are adept at adaptation. The Absaalooka are the People of the big beaked black bird—that is how they got their name, the Crow. The River Crow and the Mountain Crow, all of them came to live in the Big Horns, made by the land, made by the horse, and made by the Creator.

A Good Country

"The Crow country is a good country. The Great Spirit has put it exactly in the right place; while you are in it you fare well; whenever you go out of it, whichever way you travel, you will fare worse... The Crow country is exactly in the right place."—Arapoosh Crow leader, to Robert Campbell, Rocky Mountain Fur Company, c.1830

The Absaalooka were not born coal miners. That's what happens when things are stolen from you—your land, reserved under treaty, more than 30 million acres of the best land in the northern plains, the

heart of their territory. This is what happens with historic trauma, and your people and ancestors disappear—"1740 was the first contact with the Crow," Sharon Peregoy, a Crow Senator in the Montana State legislature, explains. "It was estimated... to be 40,000 Crows, with a 100 million acres to defend. Then we had three bouts of smallpox, and by 1900, we were greatly reduced to about 1,750 Crows."

"The 1825 Treaty allowed the settlers to pass through the territory." The Crow were pragmatic. "We became an ally with the U.S. government. We did it as a political move, that's for sure." That didn't work out. The 1851 Fort Laramie Treaty identified 38 million acres as reserved, while the 1868 Fort Laramie Treaty greatly reduced the reservation to 8 million acres. A series of unilateral congressional acts further cut down the Crow land base, until only 2.3 million acres remained.

"The 1920 Crow Act's intent was to preserve Crow land to ensure Crow tribal allottees who were ranchers and farmers have the opportunity to utilize their land," Peregoy explains.

Into the heart of this came the Yellowtail Dam. That project split the Crow people and remains, like other dams flooding Indigenous territories, a source of grief, for not only is the center of their ecosystem, but it benefits largely non-Native landowners and agricultural interests, many of whom farm Crow territory. And, the dam provides little financial returns for the tribe. The dam was a source of division, says Peregoy. "We were solid until the vote on the Yellowtail Dam in 1959."

In economic terms, essentially, the Crow are watching as their assets are taken to benefit others, and their ecology and economy decline. “Even the city of Billings was built on the grass of the Crows,” Peregoy says.

Everything Broken Down

“Our people had an economy and we were prosperous in what we did. Then with the reservation, everything we had was broken down and we were forced into a welfare state.” –Lane Simpson, Professor, Little Big Horn College

One could say the Crow know how to make lemonade out of lemons. They are renowned horse people and ranchers, and the individual landowners, whose land now makes up the vast majority of the reservation, have tried hard to continue that lifestyle. Because of history of land-loss, the Crow tribe owns some 10 percent of the reservation.

The Crow have a short history of coal strip mining—maybe 50 years. Not so long in Crow history, but a long time in an inefficient fossil fuel economy. Westmoreland Resource’s Absaloka mine opened in 1974. It produces about 6 million tons of coal a year and employs about 80 people. That deal is for around 17 cents a ton.

Westmoreland has been the Crow Nation’s most significant private partner for over 39 years, and the tribe has received almost 50 percent of its general operating income from this mine. Tribal members receive a per-capita payment from the royalties, which, in the hardship of a cash economy, pays many bills.

Then there is Colstrip, the power plant complex on the border of Crow—that produces around 2,800 mw of power for largely west coast utilities and also employs some Crows. Some 50 percent of the adult population is still listed as unemployed, and the Crow need an economy that will support their people and the generations ahead. It is possible that the Crow may have become cornered into an economic future which, it turns out, will affect far more than just them.

Enter Cloud Peak

In 2013, the Crow Nation signed an agreement with Cloud Peak to develop 1.4 billion tons in the Big Metal Mine, named after a legendary Crow. The company says it could take five years to develop a mine that would produce up to 10 million tons of coal annually, and other mines are possible in the leased areas. Cloud Peak has paid the tribe \$3.75 million so far.

The Crow nation may earn copy0 million over those first five years. The Big Metal Mine, however may not be a big money-maker. Coal is not as lucrative as it once was, largely because it is a dirty fuel. According to the Energy Information Administration, 175 coal plants will be shut down in the next few years in the U.S.

So the target is China. Cloud Peak has pending agreements to ship more than 20 million

tons of coal annually through two proposed ports on the West Coast.

Back to the Lummi

The Gateway Pacific Coal terminal would be the largest such terminal on Turtle Island’s west coast. This is what large means: an 1,100 acre terminal, moving up to 54 million metric tons of coal per year, using cargo ships up to 1,000 feet long. Those ships would weigh maybe 250,000 tons and carry up to 500,000 gallons of oil. Each tanker would take up to six miles to stop.

All of that would cross Lummi shellfish areas, the most productive shellfish territory in the region. “It would significantly degrade an already fragile and vulnerable crab, herring and salmon fishery, dealing a devastating blow to the economy of the fisher community,” the tribe said in a statement.

The Lummi community has been outspoken in its opposition, and taken their concerns back to the Powder River basin, although not yet to the Crow Tribe. Jewell Praying Wolf James is a tribal leader and master carver of the Lummi Nation. “There’s gonna be a lot of mercury and arsenic blowing off those coal trains,” James says. “That is going to go into a lot of communities and all the rivers between here and the Powder River Basin.”

Is there a Way Out?

Is tribal sovereignty a carte blanche to do whatever you want? The Crow Tribe’s coal reserves are estimated at around 9 billion tons of coal. If all the Crow coal came onto the market and was sold and burned, according to a paper by Avery Old Coyote, it could produce an equivalent of 44.9 billion metric tons of carbon dioxide.

That’s a lot of carbon during a time of climate challenge.

Then there are the coal-fired power plants. They employ another 380 people, some of them Crow, and generating some 2,094 mw of electricity. The plants are the second largest coal generating facilities west of the Mississippi. PSE’s coal plant is the dirtiest coal-burning power plant in the Western states, and the eighth dirtiest nationwide. The amount of carbon pollution that spews from Colstrip’s smokestacks is almost equal to two eruptions at Mt. St. Helen’s every year.

Coal is dirty. That’s just the way it is. Coal plant operators are planning to retire 175 coal-fired generators, or 8.5 percent of the total coal-fired capacity in the U.S., according to the Energy Information Administration. A record number of generators were shut down in 2012. Massive energy development in PRB contributes more than 14 percent of the total U.S. carbon pollution, and the Powder River Basin is some of the largest reserves in the world. According to the United States Energy Information Administration, the world emits 32.5 billion metric tons of carbon dioxide each year. The Crow Tribe will effectively contribute more than a year and a half of the entire world’s

production of carbon dioxide.

There, is, unfortunately, no bubble over China, so all that carbon will end up in the atmosphere.

The Crow Nation chairman, Darrin Old Coyote, says coal was a gift to his community that goes back to the tribe’s creation story. “Coal is life,” he says. “It feeds families and pays the bills.... [We] will continue to work with everyone and respect tribal treaty rights, sacred sights, and local concerns. However, I strongly feel that non-governmental organizations cannot and should not tell me to keep Crow coal in the ground. I was elected to provide basic services and jobs to my citizens and I will steadfastly and responsibly pursue Crow coal development to achieve my vision for the Crow people.”

In 2009, 1,133 people were employed by the coal industry in Montana. U.S. coal sales have been on the decline in recent years, and plans to export coal to Asia will prop up this industry a while longer. By contrast, Montana had 2,155 “green” jobs in 2007 – nearly twice as many as in the coal industry. Montana ranks fifth in the nation for wind-energy potential. Even China has been dramatically increasing its use of renewables and recently called for the closing of thousands of small coal mines by 2015. Perhaps most telling, Goldman Sachs recently stated that investment in coal infrastructure is “a risky bet and could create stranded assets.”

The Answer May Be Blowing in the Wind

The Crow nation has possibly 15,000-megawatts of wind power potential, or six times as much power as is presently being generated by Colstrip. Michaelynn Hawk and Peregoy have an idea: a wind project owned by Crow Tribal members that could help diversify Crow income. Michaelynn says “the price of coal has gone down. It’s not going to sustain us. We need to look as landowners at other economic development to sustain us as a tribe. Coal development was way before I was born. From the time I can remember, we got per capita from the mining of coal. Now that I’m older, and getting into my elder age, I feel that we need to start gearing towards green energy.”

Imagine there were buffalo, wind turbines and revenue from the Yellowtail Dam to feed the growing Crow community. What if the Crow replaced some of that 500 megawatts of Colstrip Power, with some of the 15,000 possible megawatts of power from wind energy? And then there is the dam on the Big Horn River. “We have the opportunity right now to take back the Yellowtail Dam,” Peregoy says. “Relicensing and lease negotiations will come up in two years for the Crow Tribe, and that represents a potentially significant source of income – \$600 million. That’s for 20 years, \$30 million a year.”

That would be better than dirty coal money for the Crow, for the Lummi, for all of us.



Crowd gathered at Mukilteo Beach.

Photo by Tulalip Church of God Pastor B. Adam Williams.

Snohomish and Snoqualmie people lined up on the beach to greet them.

By this time Puget Sound Indian tribes, weakened by new diseases and aware of the fates of tribes in the east who had tried to fight off white invasions, knew it was useless to refuse to deal with the U.S. government. White settlers were already moving onto their land, and the most they could hope for was payment for land taken and the opportunity to be left alone on the land that was left.

Years later Tulalip tribal elder William Shelton would recall that the people who traveled to Point Elliott in 1855 went with hearts open to the whites and with full confidence that they would be allowed to get food and would not starve. "My father was present at the treaty signing," said Shelton. "He often has told me about the pow-wow – the negotiations, which had to be done through two interpreters. One translated the white man's language into Chinook jargon and another interpreter translated the jargon into the various tribal languages." Since Chinook jargon, a sort of code language used originally by fur traders, consisted of only about

50 words, the process was guaranteed to be hopelessly unsatisfactory, but that did not concern Governor Stevens. He had no interest in understanding the wishes of the Indian people anyway.

Stevens, who had received orders from Washington, D.C., to make treaties with all of the Indians in what is now Washington State, arrived with a draft treaty in hand, determined to gain as much Indian land for the United States as possible by concentrating tribes in as small an area as he could get away with.

Stevens believed that Indians must be removed from the path of American progress, and that their removal could be done in a benevolent way. He knew what was best for the tribes of Washington, he said, and that was to put them on small reservations where they could learn to farm (which he believed was more civilized than hunting and fishing) and where they could receive the education necessary to become integrated into white society. Stevens, who saw himself as a stern but just father to the Indians, allowed the headmen to speak, but in the end

he did what he had planned to do all along.

Why the treaties were important to the U.S.

In the 1840's, the U.S. government did not believe that it had a secure hold on the territory that is now Washington State. With British and Russian settlements cropping up on the Canadian and Alaskan coastline, the U.S. felt an urgent need to keep them from encroaching on U.S.-claimed soil, by encouraging American citizens to settle there.

Consequently, in 1850, Congress passed the Oregon Donation Land Act, which offered free land to settlers who would move to the northwest (Oregon Territory included what is now Washington State). At that point, the U.S. government was in the awkward position of offering free land to settlers without first buying it from the Indians. The treaties were intended to buy land already taken by white settlers and to make more land available for settlement. As had been the case from colonial times, the U.S. government was more interested in settling the west than it was in protecting Indian land rights.

The Negotiations

When the Council began at Point Elliott on January 22, 1855, the four chiefs that the whites considered to be the most important were seated in the front row: Chief Sealth (Seattle) who represented the Duwamish, Chief Patkanim who represented the Snohomish and Snoqualmies, Chief Goliah who represented the Skagits, and Chief Chow-its-hoot who represented the Lummi. The sub-chiefs were seated next, and then the rest of the people.

"You understand well my purpose," said Governor Stevens, "and you want now to know the special things we propose to do for you. We want to place you in homes where you can cultivate the soil, raising potatoes and other articles of food and where you may be able to pass in canoes over the waters of the sound and catch fish, and back to the mountains to get roots and berries.

"The lands are yours and we swear to pay you for them. We thank you that you have been so kind to all the white children of the great Father (President) who have come here from the east. Those white children have

always told you that you would be paid for your lands, and we are now here to buy them.

“My children, I believe that I have got your hearts, you have my heart. We will put our hearts down on paper, and then we will sign our names. I will send that paper to the Great Father, and if he says it is good it will stand forever.”

Many lofty speeches were made by both sides, but in the minds of the U.S. representatives there was little room for true negotiation. They knew what they wanted, and their purpose was to convince the Indians to sign the treaty document that they had already drafted.

In the end, the upper Puget Sound tribes, who had for centuries lived comfortably through the efficient use of the abundant fish, game and plants that were native to their homelands, were forced to sign away most of their land and control over their lives.

What the Tribes lost

Tulalip Agency Superintendent Charles M. Buchanan wrote in 1915, “This treaty established the Tulalip Agency and its reservations – Tulalip, Lummi, Swinomish and Port Madison. And by this treaty the Indians of Tulalip Agency ceded to the white man all of the land lying between the summit of the Cascades, the western shore of Puget Sound, Point Pully or Three-Tree Point, and the international boundary line. This area includes all the land lying in the counties of Snohomish, Skagit, Whatcom, Island, San Juan, most of King and a part of Kitsap – the very choicest and most valuable portion of the State of Washington.

Other things given up included: independence from the U.S. government, the ability to declare war on whites or on other tribes, the right to purchase or consume alcohol on the reservation, the taking and keeping of slaves, and the right to trade with the Indian nations on Vancouver Island.

What the Tribes kept or gained

The treaty established four reservations – Tulalip, Lummi, Swinomish and Port Madison. Later the Muckleshoot reservation

was added. These amounted to the following number of acres. Tulalip – 22,459 acres, Lummi – 12,543 acres, Suquamish – 7,168 acres, Port Madison – 7,284 acres, and Muckleshoot – 3,714 acres.

In exchange for the land, the tribes received a settlement of \$150,000 to be paid over 20 years. Because it was Stevens’ intent to pay for the land taken as much as possible with goods and services and not cash, tribes were also promised that they would be furnished with

competitors until the late 1870’s.

Education provisions were often included in Indian treaties because both sides wanted them included, but for conflicting reasons. The federal government planned to use schools to change little Indian children into carbon copies of little white children, thus eliminating the “Indian problem”. Indians, on the other hand, viewed education as a means by which Indian children could learn how to understand and deal with the non-Indian world

The treaty minutes show that many Puget Sound native people were most fearful of losing their fisheries, but Governor Stevens repeatedly assured them that they would have the right to go to the place they had always used. At that time, the federal government did not foresee any conflicts between the guarantee of continuing fishing rights for the Indians and the growing population of Washington Territory.

an agricultural and industrial school, a doctor, farmers, blacksmiths and carpenters.

The treaty also provided for the right of taking fish at usual and accustomed grounds and stations in common with all citizens of the Territory; of erecting temporary houses for the purpose of curing; and of hunting and gathering roots and berries on open and unclaimed lands.

The treaty minutes show that many Puget Sound native people were most fearful of losing their fisheries, but Governor Stevens repeatedly assured them that they would have the right to go to the place they had always used. At that time, the federal government did not foresee any conflicts between the guarantee of continuing fishing rights for the Indians and the growing population of Washington Territory. The settlers were coming to farm, not fish, and were content to let the Indians provide fish for local consumption. Non-Indians did not become fishing

around them.

Perhaps the most important thing that Indian treaties have done is to recognize the tribes’ inherent sovereignty. Sovereignty is the power of a group of people to govern themselves. Indians were not given sovereignty by treaties – they already had the power to govern themselves. However, since the U.S. government defined treaties as binding, legal agreements between sovereign nations, when they made treaties with Indian nations, they legally recognized those nations as sovereign.

There is much legal confusion about the amount of sovereignty an Indian nation can have when its members are also citizens of the United States. But tribal governments, tribal courts, tribal police, tribal taxation, tribal zoning, tribal casinos, tax-free trust land are all indications that federal courts recognize the tribes’ right to at least a certain amount of self government.

How has the Point Elliot Treaty held up in court?

The courts have played the most significant role in the interpretation of Indian treaties. Under the U.S. Constitution, treaties made by the United States are the supreme law of the land. The federal courts have generally held that Indian treaties are treaties in the constitutional sense and thus *are* the supreme law of the land. That means that if a state law does not agree with what is said in an Indian treaty, the treaty trumps state law.

And regardless of the fact that the Point Elliott Treaty is 150 years old, it is as legally binding today as it was when it was ratified by Congress in 1859.

The Boldt Decision is perhaps the most well-known example of a Point Elliott Treaty right being upheld in federal court. The courts agreed with Puget Sound tribes that the treaty promised Indians the right to half of the salmon in their usual and accustomed areas, regardless of Washington State laws and regulations which limited Indian catches.

Treaties are monumentally important documents to Indian peoples because they provide a legal basis around which Indian nations can protect their reservation lands; their rights to minerals, water, hunting, fishing and gathering areas; and their rights to self-government.

Many non-Indians believe that treaties should be abolished and that Indians should just be mainstream Americans with no more or less rights than any other Americans. But treaty Indians know how much they gave up for their special rights, and they know that it is their treaty rights that allow them to remain Indians, following in the footsteps of their ancestors, looking out for one another from birth to death.

If you did not already have a copy of the Point Elliott Treaty, you have one now (see pages 8-9). Read it. Keep it. Cherish it. It is a gift from your ancestors to you.

Treaty of Point Elliott, 1855

Articles of agreement and convention made and concluded at Muckl-te-oh, or Point Elliott, in the territory of Washington, this twenty-second day of January, eighteen hundred and fifty-five, by Isaac I. Stevens, governor and superintendent of Indian affairs for the said Territory, on the part of the United States, and the undersigned chiefs, head-men and delegates of the Dwamish, Suquamish, Sk-kahl-mish, Sam-ahmish, Smalh-kamish, Skope-ahmish, St-kah-mish, Snoqualmoo, Skai-wha-mish, N'Quentl-ma-mish, Sk-tah-le-jum, Stoluck-wha-mish, Sno-ho-mish, Skagit, Kik-i-allus, Swin-a-mish, Squin-ah-mish, Sah-ku-mehu, Noo-wha-ha, Nook-wa-chah-mish, Mee-see-qua-guilch, Cho-bah-ah-bish, and othe allied and subordinate tribes and bands of Indians occupying certain lands situated in said Territory of Washington, on behalf of said tribes, and duly authorized by them.

ARTICLE 1.

The said tribes and bands of Indians hereby cede, relinquish, and convey to the United States all their right, title, and interest in and to the lands and country occupied by them, bounded and described as follows: Commencing at a point on the eastern side of Admiralty Inlet, known as Point Pully, about midway between Commencement and Elliott Bays; thence eastwardly, running along the north line of lands heretofore ceded to the United States by the Nisqually, Puyallup, and other Indians, to the summit of the Cascade range of mountains; thence northwardly, following the summit of said range to the 49th parallel of north latitude; thence west, along said parallel to the middle of the Gulf of Georgia; thence through the middle of said gulf and the main channel through the Canal de Arro to the Straits of Fuca, and crossing the same through the middle of Admiralty Inlet to Suquamish Head; thence southwesterly, through the peninsula, and following the divide between Hood's Canal and Admiralty Inlet to the portage known as Wilkes' Portage; thence northeastwardly, and following the line of lands heretofore ceded as aforesaid to Point Southworth, on the western side of Admiralty Inlet, and thence around the foot of Vashon's Island eastwardly and southeastwardly to the place of beginning, including all the islands comprised within said boundaries, and all the right, title, and interest of the said tribes and bands to any lands within the territory of the United States.

ARTICLE 2.

There is, however, reserved for the present use and occupation of the said tribes and bands the following tracts of land, viz: the amount of two sections, or twelve hundred and eighty acres, surrounding the small bight at the head of Port Madison, called by the Indians Noo-sohk-um; the amount of two sections, or twelve hundred and eighty acres, on the north side Hwhomish Bay and the creek emptying into the same called Kwilt-seh-da, the peninsula at the southeastern end of Perry's Island, called Shais-quihi, and the island called Chah-choo-sen, situated in the Lummi River at the point of separation of the mouths emptying respectively into Bellingham Bay

and the Gulf of Georgia. All which tracts shall be set apart, and so far as necessary surveyed and marked out for their exclusive use; nor shall any white man be permitted to reside upon the same without permission of the said tribes or bands, and of the superintendent or agent, but, if necessary for the public convenience, roads may be run through the said reserves, the Indians being compensated for any damage thereby done them.

ARTICLE 3.

There is also reserved from out the lands hereby ceded the amount of thirty-six sections, or one township of land, on the northeastern shore of Port Gardner, and north of the mouth of Snohomish River, including Tulalip Bay and the before-mentioned Kwilt-seh-da Creek, for the purpose of establishing thereon an agricultural and industrial school, as hereinafter mentioned and agreed, and with a view of ultimately drawing thereto and settling thereon all the Indians living west of the Cascade Mountains in said Territory. Provided, however, That the President may establish the central agency and general reservation at such other point as he may deem for the benefit of the Indians.

ARTICLE 4.

The said tribes and bands agree to remove to and settle upon the said first above-mentioned reservations within one year after the ratification of this treaty, or sooner, if the means are furnished them. In the mean time it shall be lawful for them to reside upon any land not in the actual claim and occupation of citizens of the United States, and upon any land claimed or occupied, if with the pe-mission of the owner.

ARTICLE 5.

The right of taking fish at usual and accustomed grounds and stations is further secured to said Indians in common with all citizens of the Territory, and of erecting temporary houses for the purpose of curing, together with the privilege of hunting and gathering roots and berries on open and unclaimed lands. Provided, however, That they shall not take shell-fish from any beds staked or cultivated by citizens.

ARTICLE 6.

In consideration of the above cession, the United States agree to pay to the said tribes and bands the sum of one hundred and fifty thousand dollars, in the following manner - - that is to say: For the first year after the ratification hereof, fifteen thousand dollars; for the next two year, twelve thousand dollars each year; for the next three years, ten thousand dollars each year; for the next four years, seven thousand five hundred dollars each years; for the next five years, six thousand dollars each year; and for the last five years, four thousand two hundred and fifty dollars each year. All which said sums of money shall be applied to the use and benefit of the said Indians, under the direction of the President of the United

States, who may, from time to time, determine at his discretion upon what beneficial objects to expend the same; and the superintendent of Indian affairs, or other proper officer, shall each year inform the President of the wishes of said Indians in respect thereto.

ARTICLE 7.

The President may hereafter, when in his opinion the interests of the Territory shall require and the welfare of the said Indians be promoted, remove them from either or all of the special reservations hereinbefore made to the said general reservation, or such other suitable place within said Territory as he may deem fit, on remunerating them for their improvements and the expenses of such removal, or may consolidate them with other friendly tribes or bands; and he may further at his discretion cause the whole or any portion of the lands hereby reserved, or of such other land as may be selected in lieu thereof, to be surveyed into lots, and assign the same to suc individuals or families as are willing to avail themselves of the privilege, and will locate on the same as a permanent home on the same terms and subject to the same regulations as are provided in the sixth article of the treaty with the Omahas, so far as the same may be applicable. Any substantial improvements heretofore made by any Indian, and which he shall be compelled to abandon in consequence of this treaty, shall be valued under the direction of the President and payment made accordingly therefor.

ARTICLE 8.

The annuities of the aforesaid tribes and bands shall not be taken to pay the debts of individuals.

ARTICLE 9.

The said tribes and bands acknowledge their dependence on the Government of the United States, and promise to be friendly with all citizens thereof, and they pledge themselves to commit no depredations on the property of such citizens. Should any one or more of them violate this pledge, and the fact be satisfactorily proven before the agent, the property taken shall be returned, or in default thereof, of if injured or destroyed, compensation may be made by the Government out of their annuities. Nor will they make war on any other tribe except in self-defence, but will submit all matters of difference between them and the other Indians to the Government of the United States or its agent for decision, and abide thereby. And if any of the said Indians commit depredations on other Indians within the Territory the same rule shall prevail as that prescribed in this article in cases of depredations against citizens. And the said tribes agree not to shelter or conceal offenders against the laws of the United States, but to deliver them up to the authorities for trial.

ARTICLE 10.

The above tribes and bands are desirous to exclude from their reservations the use of ardent spirits, and to prevent their people from drinking the same, and

therefore it is provided that any Indian belonging to said tribe who is guilty of bringing liquor into said reservations, or who drinks liquor, may have his or her proportion of the annuities withheld from him or her for such time as the President may determine.

ARTICLE 11.

The said tribes and bands agree to free all slaves now held by them and not to purchase or acquire others hereafter.

ARTICLE 12.

The said tribes and bands further agree not to trade at Vancouver's Island or elsewhere out of the dominions of the United States, nor shall foreign Indians be permitted to reside in their reservations without consent of the superintendent or agent.

ARTICLE 13.

To enable the said Indians to remove to and settle upon their aforesaid reservations, and to clear, fence, and break up a sufficient quantity of land for cultivation, the United States further agree to pay the sum of fifteen thousand dollars to be laid out and expended under the direction of the President and in such manner as he shall approve.

ARTICLE 14.

The United States further agree to establish at the general agency for the district of Puget's Sound, within one year from the ratification hereof, and to support for a period of twenty years, an agricultural and industrial school, to be free to children of the said tribes and bands in common with those of the other tribes of said district, and to provide the said school with a suitable instructor or instructors, and also to provide a smithy and carpenter's shop, and furnish them with the necessary tools, and employ a blacksmith, carpenter, and farmer for the like term of twenty years to instruct the Indians in their respective occupations. And the United States finally agree to employ a physician to reside at the said central agency, who shall furnish medicine and advice to their sick, and shall vaccinate them; the expenses of said school, shops, persons employed, and medical attendance to be defrayed by the United States, and not deducted from the annuities.

ARTICLE 15.

This treaty shall be obligatory on the contracting parties as soon as the same shall be ratified by the President and Senate of the United States.

In testimony whereof, the said Isaac I. Stevens, governor and superintendent of Indian affairs, and the undersigned chiefs, headmen, and delegates of the aforesaid tribes and bands of Indians, have hereunto set their hands and seals, at the place and on the day and year hereinbefore written.

Issac I. Stevens, Governor and Superintendent. (L.S.)
Seattle, Chief of the Dwamish and Suquamish tribes, his x mark. (L. S.)
Pat-ka-nam, Chief of the Snoqualmoo, Snohomish

and other tribes, his x mark. (L.S.)
Chow-its-hoot, Chief of the Lummi and other tribes, his x mark. (L. S.)
Goliah, Chief of the Skagits and other allied tribes, his x mark. (L.S.)
Kwallattum, or General Pierce, Sub-chief of the Skagit tribe, his x mark. (L.S.)
S'hootst-hoot, Sub-chief of Snohomish, his x mark. (L.S.)
Snah-talc, or Bonaparte, Sub-chief of Snohomish, his x mark. (L.S.)
Squush-um, or The Smoke, Sub-chief of the Snoqualmoo, his x mark. (L.S.)
See-alla-pa-han, or The Priest, Sub-chief of Sk-tah-le-jum, his x mark. (L.S.)
He-uch-ka-nam, or George Bonaparte, Sub-chief of Snohomish, his x mark. (L.S.)
Tse-nah-talc, or Joseph Bonaparte, Sub-chief of Snohomish, his x mark. (L.S.)
Ns'ski-oos, or Jackson, Sub-chief of Snohomish, his x mark. (L.S.)
Wats-ka-lah-tchie, or John Hobtsthoot, Sub-chief of Snohomish, his x mark. (L.S.)
Smeh-mai-hu, Sub-chief of Skai-wha-mish, his x mark. (L.S.)
Slat-eah-ka-nam, Sub-chief of Snoqualmoo, his x mark. (L.S.)
St'hau-ai, Sub-chief of Snoqualmoo, his x mark. (L.S.)
Lugs-ken, Sub-chief of Skai-wha-mish, his x mark. (L.S.)
S'heht-soolt, or Peter, Sub-chief of Snohomish, his x mark. (L.S.)
Do-queh-oo-satl, Snoqualmoo tribe, his x mark. (L.S.)
John Kanam, Snoqualmoo sub-chief, his x mark. (L.S.)
Klemsh-ka-nam, Snoqualmoo, his x mark. (L.S.)
Ts'huahnti, Dwa-mish sub-chief, his x mark. (L.S.)
Kwuss-ka-nam, or George Snatelum, Sen., Skagit tribe, his x mark. (L.S.)
Hel-mits, or George Snatelum, Skagit sub-chief, his x mark. (L.S.)
S'kwai-kwi, Skagit tribe, sub-chief, his x mark. (L.S.)
Seh-lek-qu, Sub-chief Lummi tribe, his x mark. (L.S.)
S'h'-chah-oos, or General Washington, Sub-chief of Lummi tribe, his x mark. (L.S.)
Whai-lan-hu, or Davy Crockett, Sub-chief of Lummi tribe, his x mark. (L.S.)
She-ah-delt-hu, Sub-chief of Lummi tribe, his x mark. (L.S.)
Kwult-seh, Sub-chief of Lummi tribe, his x mark. (L.S.)
Kwull-et-hu, Lummi tribe, his x mark. (L.S.)
Kleh-kent-soot, Skagit tribe, his x mark. (L.S.)
Sohn-heh-ovs, Skagit tribe, his x mark. (L.S.)
S'deh-ap-kan, or General Warren, Skagit tribe, his x mark. (L.S.)
Chul-whil-tan, Sub-chief of Suquamish tribe, his x mark. (L.S.)
Ske-eh-tum, Skagit tribe, his x mark. (L.S.)
Patchkanam, or Dome, Skagit tribe, his x mark. (L.S.)
Sats-Kanam, Squin-ah-nush tribe, his x mark. (L.S.)
Sd-zo-mahti, Kik-ial-lus band, his x mark. (L.S.)
Dahti-de-min, Sub-chief of Sah-ku-meh-hu, his x mark. (L.S.)
Sd'zek-du-num, Me-sek-wi-guilse sub-chief, his x mark. (L.S.)
Now-a-chais, Sub-chief of Dwamish, his x mark. (L.S.)
Mis-lo-tche, or Wah-hehl-tchoo, Sub-chief of Suquamish, his x mark. (L.S.)

Sloo-noksh-tan, or Jim, Suquamish tribe, his x mark. (L.S.)
Moo-whah-lad-hu, or Jack, Suquamish tribe, his x mark. (L.S.)
Too-leh-plan, Suquamish tribe, his x mark. (L.S.)
Ha-seh-doo-an, or Keo-kuck, Dwamish tribe, his x mark. (L.S.)
Hoovilt-meh-tum, Sub-chief of Suquamish, his x mark. (L.S.)
We-ai-pah, Skaiwhamish tribe, his x mark. (L.S.)
S'ah-an-hu, or Hallam, Snohomish tribe, his x mark. (L.S.)
She-hope, or General Pierce, Skagit tribe, his x mark. (L.S.)
Hwn-lah-lakq, or Thomas Jefferson, Lummi tribe, his x mark. (L.S.)
Cht-simpt, Lummi tribe, his x mark. (L.S.)
Tse-sum-ten, Lummi tribe, his x mark. (L.S.)
Klt-hahl-ten, Lummi tribe, his x mark. (L.S.)
Kut-ta-kanam, or John, Lummi tribe, his x mark. (L.S.)
Ch-lah-ben, Noo-qua-cha-mish band, his x mark. (L.S.)
Noo-heh-oos, Snoqualmoo tribe, his x mark. (L.S.)
Hweh-uk, Snoqualmoo tribe, his x mark. (L.S.)
Peh-nus, Skai-whamish tribe, his x mark. (L.S.)
Yim-ka-dam, Snoqualmoo tribe, his x mark. (L.S.)
Twooi-as-kut, Skaiwhamish tribe, his x mark. (L.S.)
Luch-al-kanam, Snoqualmoo tribe, his x mark. (L.S.)
S'hoot-kanam, Snoqualmoo tribe, his x mark. (L.S.)
Sme-a-kanam, Snoqualmoo tribe, his x mark. (L.S.)
Sad-zis-keh, Snoqualmoo, his x mark. (L.S.)
Heh-mahl, Skaiwhamish band, his x mark. (L.S.)
Charley, Skagit tribe, his x mark. (L.S.)
Sampson, Skagit tribe, his x mark. (L.S.)
John Taylor, Snohomish tribe, his x mark. (L.S.)
Hatch-kwentum, Skagit tribe, his x mark. (L.S.)
Yo-i-kum, Skagit tribe, his x mark. (L.S.)
T'kwa-ma-han, Skagit tribe, his x mark. (L.S.)
Sto-dum-kan, Swinamish band, his x mark. (L.S.)
Be-lole, Swinamish band, his x mark. (L.S.)
D'zo-lole-gwam-hu, Skagit tribe, his x mark. (L.S.)
Steh-shail, William, Skaiwhamish band, his x mark. (L.S.)
Kel-kahl-tsoot, Swinamish tribe, his x mark. (L.S.)
Pat-sen, Skagit tribe, his x mark. (L.S.)
Pat-teh-us, Noo-wha-ah sub-chief, his x mark. (L.S.)
S'hoolk-ka-nam, Lummi sub-chief, his x mark. (L.S.)
Ch-lok-suts, Lummi sub-chief, his x mark. (L.S.)
Executed in the presence of us - -
M. T. Simmons, Indian agent.
C. H. Mason, Secretary of Washington Territory.
Benj. F. Shaw, Interpreter.
Chas. M. Hitchcock.
H. A. Goldsborough.
George Gibbs.
John H. Scranton.
Henry D. Cock.
S. S. Ford, jr.
Orrington Cushman.
Ellis Barnes.
R. S. Bailey.
S. M. Collins.
Lafayette Balch.
E. S. Fowler.
J. H. Hall.
Rob't Davis.
S. Doc. 319, 58-2, Vol 2 43

Ratified Mar. 8, 1859. Proclaimed Apr. 11, 1859.

Levy Facts & Information

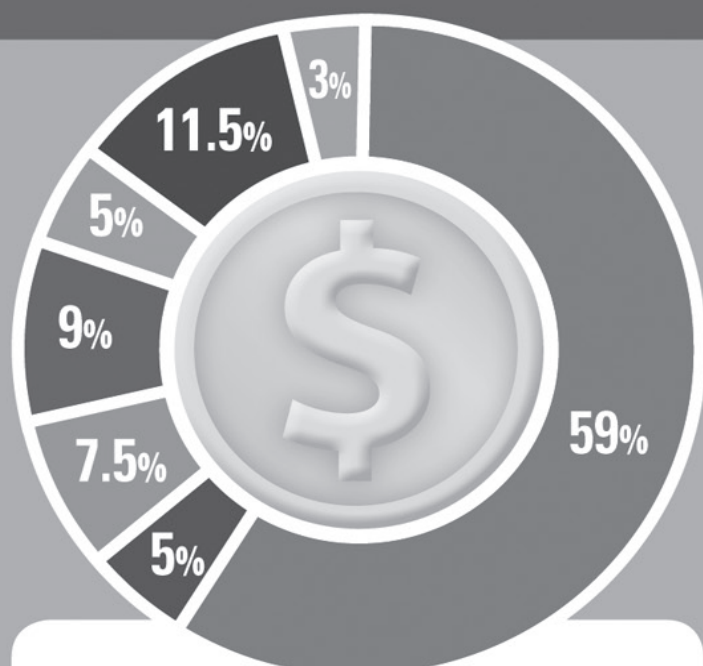


2015–2018

Replacement Educational Programs Maintenance & Operations Levy ▼

New Technology Levy ▼

How are M&O Levy Dollars Spent:



Staffing / Salaries / Benefits	\$13,207,530	59%
Substitutes	\$1,119,280	5%
Athletics / After School Prog.	\$1,678,920	7.5%
<i>Will eliminate athletic participation fees through 2018</i>		
Special Education	\$2,014,700	9%
Prof. Dev. / Textbooks	\$1,119,280	5%
Supplies, Insurance, Utilities, Print Shop	\$2,574,350	11.5%
Transportation	\$671,570	3%

Total Levy 2013-14 M&O Levy \$22,385,630

Technology Levy Quick Facts:



OUR TECHNOLOGY IS OBSOLETE. ONE-THIRD OF THE DEVICES WE USE CANNOT BE UPDATED.



PROVIDES CONNECTIVITY, HARDWARE, SOFTWARE AND TRAINING FOR STUDENTS AND STAFF.



LAST TECHNOLOGY LEVY APPROVED BY VOTERS EXPIRED IN 2005.



PROVIDES FUNDING FOR WIFI AT ALL BUILDINGS. AVAILABLE TO THE PUBLIC AFTER 5PM.



Remember to mail in your ballot by **FEBRUARY 11TH**



Additional levy information can also be found online at: www.msvl.k12.wa.us

Notices

THE TULALIP COURT Tulalip Indian Reservation Tulalip, WA No. TUL-CV-EX-2013-0573 Summons by Publication and & Notice of Petition for Exclusion THE TULALIP TRIBES, Petitioner vs. Chambray Burleson, Respondent

On October 16, 2013, a Petition for Exclusion was filed in the above-entitled Court pursuant to TTC 2.40. YOU ARE HEREBY NOTIFIED that 1) that you are entitled to be represented by counsel, at your own expense; 2) that you may present testimony of witnesses and other evidence on your own behalf; and 3) that failure to attend the hearing may result in an order of temporary or permanent exclusion or removal; 4) that if you intend to call witnesses, a witness

lists shall be filed no later than five judicial days before the hearing. YOU ARE FURTHER NOTIFIED that if you file an answer to the exclusion petition no later than February 21, 2014 and serve a copy on the Office of the Reservation Attorney within five calendar days after filing with the Court, the matter shall be set for a hearing. The date and time of the hearing shall be set by the Clerk's Office and shall be held at the Tulalip Tribal Court located at: 6103 31st Ave. NE, Tulalip, WA 98271.

Michele Robbins, Spokesperson Office of the Reservation Attorney, 6406 Marine Drive, Tulalip WA 98271 360-716-4530 ph, 360-716-0634 fax

THE TULALIP COURT Tulalip Indian Reservation Tulalip, WA No. TUL-CV-EX-2013-0575 Summons by Publication and & Notice of Petition for Exclusion THE TULALIP TRIBES, Petitioner vs. Penny Jones, Respondent

On October 16, 2013, a Petition for Exclusion was filed in the above-entitled Court pursuant to TTC 2.40. YOU ARE HEREBY NOTIFIED that 1) that you are entitled to be represented by counsel, at your own expense; 2) that you may present testimony of witnesses and other evidence on your own behalf; and 3) that failure to attend the hearing may result in an order of temporary or permanent exclusion or removal; 4) that if you intend to call witnesses, a witness

lists shall be filed no later than five judicial days before the hearing. YOU ARE FURTHER NOTIFIED that if you file an answer to the exclusion petition no later than February 21, 2014 and serve a copy on the Office of the Reservation Attorney within five calendar days after filing with the Court, the matter shall be set for a hearing. The date and time of the hearing shall be set by the Clerk's Office and shall be held at the Tulalip Tribal Court located at: 6103 31st Ave. NE, Tulalip, WA 98271.

Michele Robbins, Spokesperson Office of the Reservation Attorney, 6406 Marine Drive, Tulalip WA 98271

360-716-4530 ph, 360-716-0634 fax

THE TULALIP COURT Tulalip Indian Reservation Tulalip, WA No. TUL-CV-EX-2013-0576 Summons by Publication and & Notice of Petition for Exclusion THE TULALIP TRIBES, Petitioner vs. Terry Wilson, Respondent

On October 16, 2013, a Petition for Exclusion was filed in the above-entitled Court pursuant to TTC 2.40. YOU ARE HEREBY NOTIFIED that 1) that you are entitled to be represented by counsel, at your own expense; 2) that you may present testimony of witnesses and other evidence on your own behalf; and 3) that failure to attend the hearing may result in an order of temporary or permanent exclusion or removal; 4) that if you intend to call witnesses,

a witness lists shall be filed no later than five judicial days before the hearing. YOU ARE FURTHER NOTIFIED that if you file an answer to the exclusion petition no later than February 21, 2014 and serve a copy on the Office of the Reservation Attorney within five calendar days after filing with the Court, the matter shall be set for a hearing. The date and time of the hearing shall be set by the Clerk's Office and shall be held at the Tulalip Tribal Court located at: 6103 31st Ave. NE, Tulalip, WA 98271.

Michele Robbins, Spokesperson Office of the Reservation Attorney, 6406 Marine Drive, Tulalip WA 98271

360-716-4530 ph, 360-716-0634 fax

SUMMONS FOR CIVIL COMPLAINT TUL-CV-GC-2013-0590 Tulalip Tribal Court, Tulalip WA. Brandon's Bail Bonds, Plaintiff vs Kerri Sada Deen, Respondent

ON 10/25/2013, the above-named Plaintiff started a lawsuit against you, the named Defendant in the above entitled court. In order to defend against this petition, you must respond to the complaint by stating your defense in writing, and by serving a copy upon the Court and upon the petitioning person within twenty days after service of this Summons, excluding the date of service, or a DEFAULT

JUDGMENT may be entered against you without notice. See Tulalip Tribe Code Title 2, Ch. 2.10, Dec. 2.10.010; Sec.2.10.020; Sec. 2.10.030. If served outside the Tulalip Tribes' territorial jurisdiction, but you were served within the boundaries of the State of Washington, you must respond within thirty days after date of service. If you wish to see the advice of an attorney in this matter, you should do so promptly so that your written response, if any, may be served on time. You have the right to counsel at your own expense.

SUMMONS FOR CIVIL COMPLAINT TUL-CV-GC-2013-0589 Tulalip Tribal Court, Tulalip WA. Brandon's Bail Bonds, Plaintiff vs Kyleen Maisie Wasko, Respondent

ON 10/25/2013, the above-named Plaintiff started a lawsuit against you, the named Defendant in the above entitled court. In order to defend against this petition, you must respond to the complaint by stating your defense in writing, and by serving a copy upon the Court and upon the petitioning person within twenty days after service of this Summons, excluding the date of service, or a DEFAULT

JUDGMENT may be entered against you without notice. See Tulalip Tribe Code Title 2, Ch. 2.10, Dec. 2.10.010; Sec.2.10.020; Sec. 2.10.030. If served outside the Tulalip Tribes' territorial jurisdiction, but you were served within the boundaries of the State of Washington, you must respond within thirty days after date of service. If you wish to see the advice of an attorney in this matter, you should do so promptly so that your written response, if any, may be served on time. You have the right to counsel at your own expense.

SUMMONS FOR CIVIL COMPLAINT TUL-CV-GC-2013-0591 Tulalip Tribal Court, Tulalip WA. Brandon's Bail Bonds, Plaintiff vs Steve Martini, Respondent

ON 10/25/2013, the above-named Plaintiff started a lawsuit against you, the named Defendant in the above entitled court. In order to defend against this petition, you must respond to the complaint by stating your defense in writing, and by serving a copy upon the Court and upon the petitioning person within twenty days after service of this Summons, excluding the date of service, or a DEFAULT

JUDGMENT may be entered against you without notice. See Tulalip Tribe Code Title 2, Ch. 2.10, Dec. 2.10.010; Sec.2.10.020; Sec. 2.10.030. If served outside the Tulalip Tribes' territorial jurisdiction, but you were served within the boundaries of the State of Washington, you must respond within thirty days after date of service. If you wish to see the advice of an attorney in this matter, you should do so promptly so that your written response, if any, may be served on time. You have the right to counsel at your own expense.

THE TULALIP COURT Tulalip Indian Reservation Tulalip, WA No. TUL-CV-EX-2013-0571 Summons by Publication and & Notice of Petition for Exclusion THE TULALIP TRIBES, Petitioner vs. Jeremy Spooner, Respondent

On October 16, 2013, a Petition for Exclusion was filed in the above-entitled Court pursuant to TTC 2.40. YOU ARE HEREBY NOTIFIED that 1) that you are entitled to be represented by counsel, at your own expense; 2) that you may present testimony of witnesses and other evidence on your own behalf; and 3) that failure to attend the hearing may result in an order of temporary or permanent exclusion or removal; 4) that if you intend to call witnesses,

a witness lists shall be filed no later than five judicial days before the hearing. YOU ARE FURTHER NOTIFIED that if you file an answer to the exclusion petition no later than February 21, 2014 and serve a copy on the Office of the Reservation Attorney within five calendar days after filing with the Court, the matter shall be set for a hearing. The date and time of the hearing shall be set by the Clerk's Office and shall be held at the Tulalip Tribal Court located at: 6103 31st Ave. NE, Tulalip, WA 98271.

Michele Robbins, Spokesperson Office of the Reservation Attorney, 6406 Marine Drive, Tulalip WA 98271 360-716-4530 ph, 360-716-0634 fax

TUL-CV-GC-2013-0594 SUMMONS BY PUBLICATION Tulalip Tribal Court, Tulalip, WA In RE: Summons for Youth Name Change To: Secal Cavazos

YOU ARE HEREBY NOTIFIED that on October 28, 2013 a Petition for Name Change (Youth) was filed in the above-entitled Court pursuant to the Tulalip Tribal Code. You are hereby summoned to appear and defend the above-entitled action in the above-entitled court and answer the complaint within sixty (60) days from the date of the first publication of this summons in Tulalip Tribal Court, 6103 31st Ave NE, Tulalip, WA 98271. NOTICE: You have important legal rights and you must take steps to protect your interests. IF YOU FAIL TO ANSWER JUDGMENT WILL BE RENDERED AGAINST YOU. Date first published: December 11, 2013.

SUMMONS BY PUBLICATION TUL-CV-CS-2013-0596. Tulalip Tribal Court, Tulalip WA. TULALIP CHILD SUPPORT PROGRAM, Petitioner, vs Charles A Sportsman regarding a Summons and Petition to Establish Child Support.

TO: Charles A Sportsman: YOU ARE HEREBY NOTIFIED that on October 29, 2013, a Summons and Petition for the Establishment of a Child Support Order was filed in the above-entitled Court pursuant to TTO 2.10.040 and TTO 4.10.250. You are hereby summoned to appear and defend the above entitled action in the above entitled court and answer on March 4, 2014 at 9:30 am in Tulalip Tribal Court, 6103 31st Ave NE, Tulalip WA 98271. NOTICE: You have important legal rights and you must take steps to protect your interests. IF YOU FAIL TO ANSWER AND/OR APPEAR JUDGMENT WILL BE RENDERED AGAINST YOU. Date first published: January 22, 2014.

SUMMONS BY PUBLICATION TUL-CV-CS-2008-0341. Tulalip Tribal Court, Tulalip WA. TULALIP CHILD SUPPORT PROGRAM, Petitioner, on behalf of child X, vs Joseph Tom regarding Motion and Order to Set A Hearing. This hearing is to address the enforcement of an existing child support order.

TO: Joseph Tom: YOU ARE HEREBY NOTIFIED that on November 21, 2013, a Motion and Order to Set A Hearing (to address enforcing your child support order) was filed in the above-entitled Court pursuant to TTO 2.10.040 and TTO 4.10.330. You are hereby summoned to appear and defend the above entitled action in the above entitled court and answer on March 4, 2014 at 10:30 am in Tulalip Tribal Court, 6103 31st Ave NE, Tulalip WA 98271. NOTICE: You have important legal rights and you must take steps to protect your interests. IF YOU FAIL TO ANSWER AND/OR APPEAR JUDGMENT WILL BE RENDERED AGAINST YOU. Date first published: January 22, 2014.

What's your saying or catch phrase?



"Don't judge me."

Amy Vanney
Tulalip tribal employee



"If you remain neutral in situations of injustice you have chosen the side of the oppressor- Desmond Tutu."

Eddie Pablo Jr
Tulalip tribal member



"Turn around bright eyes."

Adam Goff
Tulalip community member



"Keep it weird."

Austin Orr
Tulalip tribal member

American Indian Student Commission
2013 Annual Winter Powwow
January 26, 2013

Grand Entry at 1pm and 6pm
Husky Union Building- University of Washington
4001 East Stevens Way NE, Seattle, WA

Head Staff:
Host Drum: Young Society
Head Man: Adrian Klein
Head Woman: Elise Washines
MC: Carlos Calica
Arena Director: Jason Stacona

Specials:
- Northern Cloth Traditional Special (All Ages) Sponsored by Elise Washines and Family
- First Nations@UW Owl Dance Auction

For more information, contact Rani Williams at asuwaisc@uw.edu or call (206) 685-4147

Interested in volunteering?
Please Visit: <https://catalyst.uw.edu/webq/survey/raniw187513>

This is a Zero Tolerance event: No Drugs, No Alcohol, No Weapons, No Fighting!

Sponsored by:

To request Disability Accommodations contact the Disability Services Office at least 10 days in advance at (206) 543-6450, (206) 685-7266 (FAX), or email dso@uw.edu

Photo by: Joe Givona

YOU ARE INVITED TO ATTEND THE

SEEKING SAFETY GROUP

Seeking Safety will cover these topics:

- PTSD: Taking back your power
- Grounding
- When substances control you
- Asking for help
- Taking good care of yourself
- Compassion
- Honesty
- Red and green flags
- Recovery thinking
- Commitment
- Setting boundaries in relationships
- Getting others to support your recovery
- Coping with triggers
- Healthy relationships
- Self-nurturing
- Healing from anger
- And other topics

Family services Building B Group Room

Drop-In Group
You're Invited!

Questions? PLEASE CONTACT:
Jeremy Franklin, 360-716-4377
Tulalip Family Services
Rosemary Hill, 360-716-4336

Mondays
3:00pm - 4:00pm
Thursdays
Noon - 1:00pm

Presented by:

A PARENT ADVOCACY PROGRAM