



SMALL TRIBES ORGANIZATION of WESTERN WASHINGTON

P.O. Box 578/Sumner, Washington 98390-0578/(206) 593-2894

FEDERAL TRIBAL RECOGNITION

Lack of federal acknowledgment for Washington's aboriginal Indian population continues to be one of the most critical unsolved "human rights" issues in Western Washington.

Approximately, 20% (6600) of Washington's aboriginal population are currently enrolled members of Washington's petitioning tribes.

The Chinook, Cowlitz, Duwamish, Samish, Snohomish, Snoqualmie, and Steilacoom Tribes of Washington State, along with approximately 100 other U.S. tribes, are seeking the federal acknowledgment of the U.S. Government. Each of these tribes has filed a petition with the Bureau of Indian Affairs. Legislation is needed to improve procedures under which tribes petition for acknowledgment.

The securing of federal acknowledgment provides for a tribe a restoration of its government-to-government relationship with the federal government, and all the rights and protections afforded by such a relationship. The improved governance powers of the tribe promotes its long-term social and economic community self-sufficiency.

How does this problem impact Non-Indian rights? Most members of the petitioning tribes are forced to fish as Non-Indians under the Non-Indian 50% fish count. The petitioning tribes generally do not receive the services of the Bureau of Indian Affairs. This means that Washington State must bear the additional costs of health, education, etc. that would have otherwise have been provided by the federal government as mitigation for the loss of the tribes' traditional economy.

If you support Washington's "landless" aboriginal tribes' right to petition for federal recognition under a clear, unbiased, and timely administrative procedure--call or write your congressman today.

Senator Brock Adams 206/442-5545 Senate Office Build.
Senator Slade Gorton 206/442-0350 Washington, DC 20510

U.S. REPRESENTATIVES:

John Miller (Seattle) 206/627-4224 House Office Build.
Al Swift (Everett) 206/252-3188 Washington, DC 20515
Norm Dicks (Tacoma) 206/593-6536
Jim McDermott (Seattle) 206/326-4045
Rod Chandler (Belluvue) 206/442-0116
Jolene Unsoeld (SW WA) 206/753-9528

**SUPPORT PASSAGE OF REFORM LEGISLATION
IN THE 102 U.S. CONGRESS!**

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WASHINGTON'S "LANDLESS" TRIBES

OUR QUEST

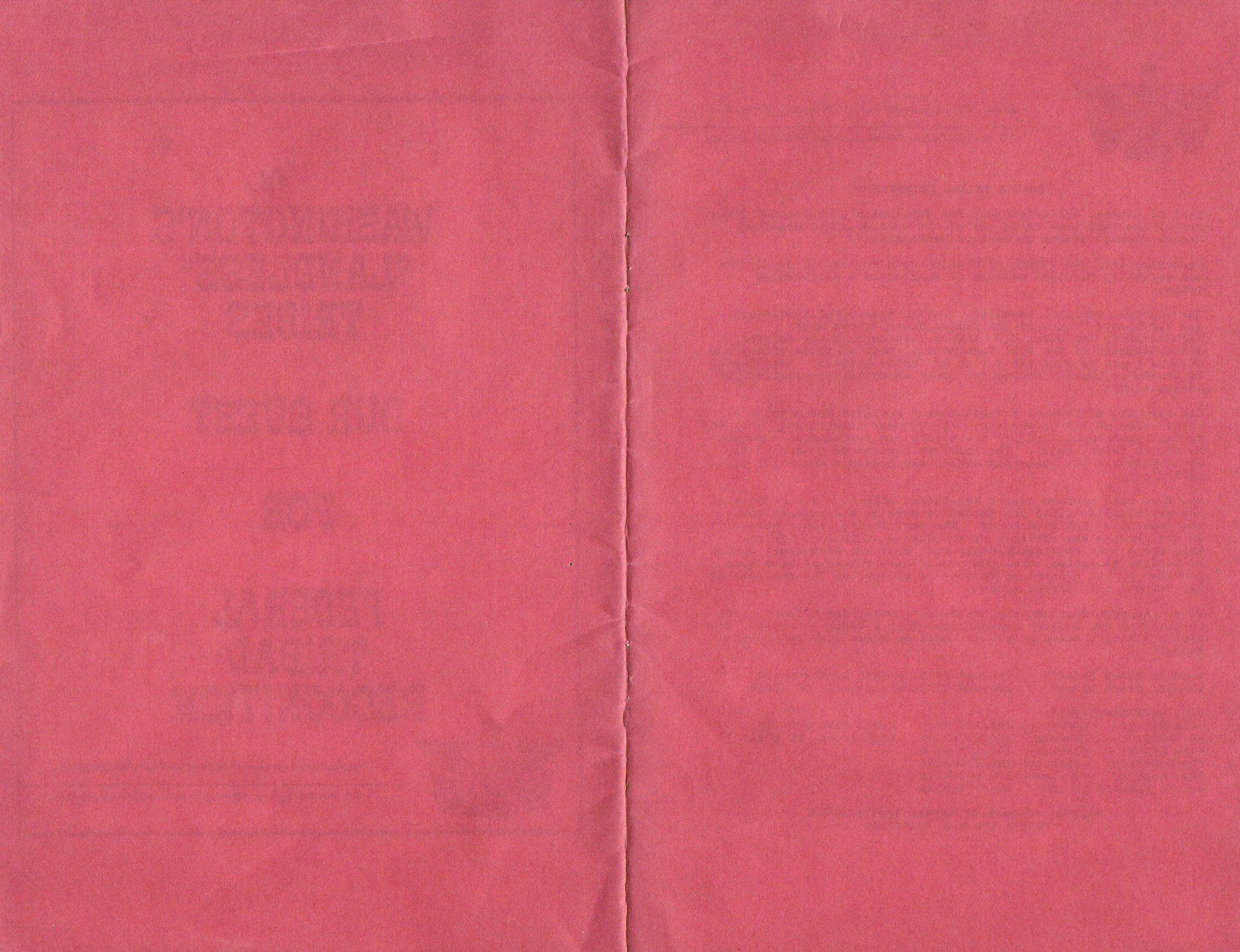
FOR

FEDERAL TRIBAL RECOGNITION



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COWLITZ INDIAN TRIBE

Every Indian tribe has its unique history of dealings with the United States government. Like many others, the Cowlitz attended treaty councils in the 1850's but never found the proposed agreements to be suitable. However, rather than being allowed to continue their own lifeways undisturbed, the Cowlitz have had to endure a 135-year state of limbo as a result of their refusal to sign a treaty. The federal government has yet to officially "acknowledge" the Cowlitz Tribe. Meanwhile, the Cowlitz live on, a familiar name in Washington State.

The Upper and Lower Cowlitz Indians of aboriginal times inhabited a vast territory in southwestern Washington, principally the Cowlitz and Lewis River drainages from the Cascade crest westward to the Columbia River and coastal foothills. Mt. St. Helens overshadowed the region. The Cowlitz River was a convenient waterway for both the Native people and, later, British and American trappers and traders as they moved between the Columbia River and Puget Sound.

I, Marsha Williams, am a Cowlitz tribal member, tracing my Cowlitz heritage back to my great-grandfather, Louis Gerand, and his mother Lucy (Skloutwout) Gerand. There is a large picture of my grandmother and my great-grandmother in my living room. It was taken when my grandmother, Abbie Estabrook, was about 16. She was born in 1886. Her mom was a full-blooded Cascade Indian from the Columbia River around Skamania, Washington. She was known by several names, having more than one husband over time. In my immediate family, we call her Mary Stooquin. My grandmother lived until I was 18, so I knew her fairly well. I always puff with pride when visitors comment on how closely I resemble her.

Some of the text is from the Cowlitz Indian Tribe's Newsletter October, 1987, Vol. 1, No. 2.



The Snohomish Tribe of Indians is the sole successor-in-interest* to the Snohomish who are party to the Treaty of Point Elliott, January 22, 1855 [12th STAT.927]. *I.C.C. Docket 125 (1959)

Snah-Talc, or Bonaparte, was the Head Chief of the Snohomish Tribe of Indians from 1855 until his death in 1874. He witnessed Vancouver's arrival in Puget Sound and signed the Point Elliott Treaty in 1855.

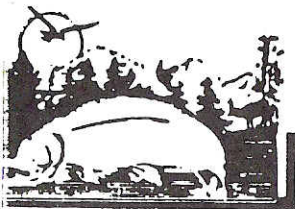
Two years after the signing, the treaty had still not been ratified. War broke out in the meantime. 1700 Native people were forced by the United States military to move to Snah-Talc's village at Cultus Bay on Whidbey Island. They were not allowed to hunt or gather food. Their arms were taken from them. Many died of starvation and disease, especially the children and old people. Dissension grew and people began to blame their leaders, the treaty-signers. Snah-Talc's two sons, He-Uch-Ka-Nam (George) and Tse-Nah-Talc (Joseph) were murdered in 1857. They had both signed the treaty. Snah-Talc sought shelter with relatives at Tulalip. He died there in 1874, nearly twenty years after signing the treaty, without seeing the contract fulfilled by the United States. His relatives and people are still seeking federal recognition today.

Denied our Reservation, promised in Article II (the amount of two sections of land or 1280 acres on Snohomish Bay and the creeks emptying into the same called Kwilt-seh-da) many of our 871 members have not lived on any reservation, but continue a very active tribal council government focusing on political, social, and cultural preservation without the assistance of our trustee, the Bureau of Indian Affairs. Since being forced into an administrative procedure for restoration or our treaty status in 1974, we Snohomish have submitted two petitions, one addendum, and thousands of substantive documents to the Bureau of Indian Affairs. Nearly six years ago, we filed under the Freedom of Information Act for the release of field notes and other data presumably used against us. Like Snah-Talc, or Bonaparte, Sah-Ah-Hu, or Hallam, and the son to treaty-signer S'sleht-Soolt (Peter), we wait on the United States for action.

The Snohomish people today ask: Does the Constitution of the United States apply to Indian people? If so, when will the U.S. Government honor the Treaty of Point Elliott equitably for all Indians whose ancestors ceded land under the terms of that treaty?

For more information:
Snohomish Tribal Historian
(206) 293-7716





Duwamish Tribe

15616 - 1st Ave. S.
Seattle, Wash. 98148
(206) 244-0606

The Duwamish Tribe is Seattle's only aboriginal tribe. Seattle, Washington's largest city, is named after the Duwamish Chief Sealth. The tribe has had no communally-owned land since past treaty times (1855). That is regrettable for the approximately one thousand Duwamish people, and for Seattle itself, which is poorer in several respects for not having a proud home for its First People.

The Duwamish Tribe is governed by a 1925 constitution and by-laws. The governing body of the tribe is the Duwamish Tribal Council. Tribal leadership has been stable; the chairmanship has changed fewer than a half-dozen times in the last 77 years. There have been two chairwomen, including the present chairwoman, Cecile Maxwell.

Although the Duwamish tribe presently has no reservation, fishing rights, or acknowledgement from the United States government, in 1855 the Duwamish people held original title to 54,780 acres of land, now the city of Seattle. A sum of \$1.35 was the eventual payment for each of these acres. The Duwamish sought court action for compensation for these lands, but all claims were dismissed without recovery for the tribe. The claim of \$900 for each of the 56 longhouses taken without compensation was similarly ignored, adding to the injustices. Nor were the Duwamish people ever given their own reservation, as proposed by the Indian Agents.

It has been a never-ending battle to secure a tribal land base. The Duwamish were denied the right to fish in 1978, so it was decided that the tribe would resubmit a petition for acknowledgement to the U.S. government. After ten years and almost \$100,000 in consultant and legal fees, a finished petition was submitted in October, 1987. We await a positive response.

Our elders tell the story thus:

Many seasons ago, the Ancient Ones lived in this valley called Snoqualmie. An Ancient One named Earth Maiden married Star Warrior of the night, and moved away. Heavy with child, she became homesick and returned to her people in the valley. Upon this news the Dog Salmon people plotted. After the birth of Earth Maiden's child, they stole him away to be raised in their land. After coming of age, he was given a special power. He became "Transformer," or the "Changer." He vowed to return to his natural home. Upon arriving, he realized that that land had yielded little for the descendants of the Ancient Ones. So, with his power, he changed everything. Transformer said "You are my people and your children will have the 'sdo-kwal-biuh,' (Snoqualmie) name forever."

After the first Euro-American explorations, more ships came and the white people searched for an easy pass through the Cascade Mountains. The missionaries who followed began to teach a new religion, a religion that would change the foundations of our beliefs forever.

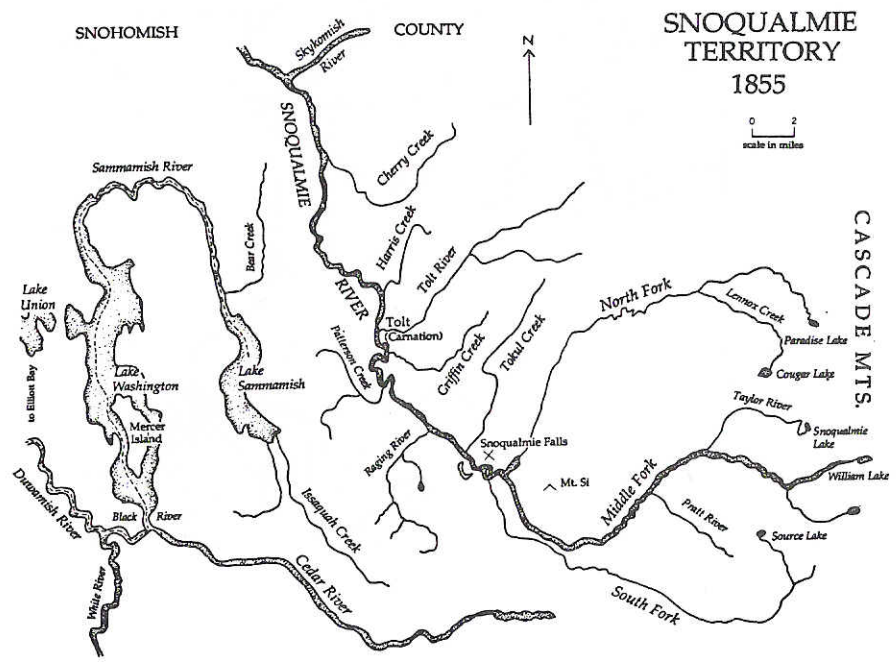
Diseases wiped out many villages. The Native People did not have medicines for these new diseases, and what medicines did exist were used by the settlers to save themselves. The medicine people were not prepared for these new diseases. They were shamed, oftentimes killed, because they could not cure them. Snoqualmie Chief Pat Kanim saw that the whites were too many and, with his power and influence, sought a way to coexist. With poor interpreters, and Indians who could not speak or write English, the Point Elliott Treaty of 1855 was signed. Thus began the paternalistic relationship between the United States and the tribes.

Today, we are still waiting for a "reservation." As you look down the valley from the falls lookout point downriver, the Snohomish are also waiting. To the west of you, Chief Sealth's Duwamish wait for their treaty rights too. For the survivors who are left, we firmly believe your federal government will not forget the promises it made over 130 years ago. What remembrances of the past our few elders have, and what was preserved by your brothers and sisters for posterity, we hold on to.



SNOQUALMIE TRIBE

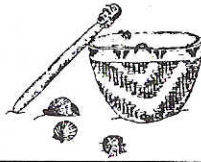
18525 Novelty Hill Road
 Redmond, Washington 98052
 (206) 885-7464



A true historical summary would describe how the United States has failed in its trust of obligation to the Duwamish Tribe of Indians – one of Washington's aboriginal peoples. The following chronology makes the Duwamish/United States relationship clear:

- A.D. 600 Duwamish people are known to have lived in the Seattle area
- 1855 Duwamish Tribe signs the Treaty of Point Elliott
- 1856-60 United States government agents recognize their inability to force the Duwamish onto "hostile" reservations
- 1859 The Treaty of Point Elliott is ratified by Congress
- 1925 The Duwamish Tribe adopts its constitution and by-laws
- 1926 The Duwamish Tribe files suit before the Indian Claims Commission
- 1963 A land claims judgement is awarded to the Duwamish Tribe in the amount of \$62,000.00
- 1971 Land settlement monies are distributed to Tribal members, \$64.00 per person
- 1975 The Duwamish Tribe files suit as an intervenor in U.S. vs. Washington to protect fishing rights
- 1977 The Duwamish Tribe submits a petition for federal recognition to the Secretary of the Interior to secure the trust protection guaranteed by the Point Elliott Treaty: petition returned due to new regulations
- 1978-87 The Duwamish Tribe receives grant monies from ANA (Administration for Native Americans) in association with The Department of Human Services to research and address regulations for submitting another petition
- 1988 The Duwamish Tribe submits a completed petition for Federal recognition and is currently awaiting a letter of obvious deficiencies

STEILACOOM INDIAN TRIBE
19614 MOUNTAIN HIGHWAY
SPANAWAY, WA 98387

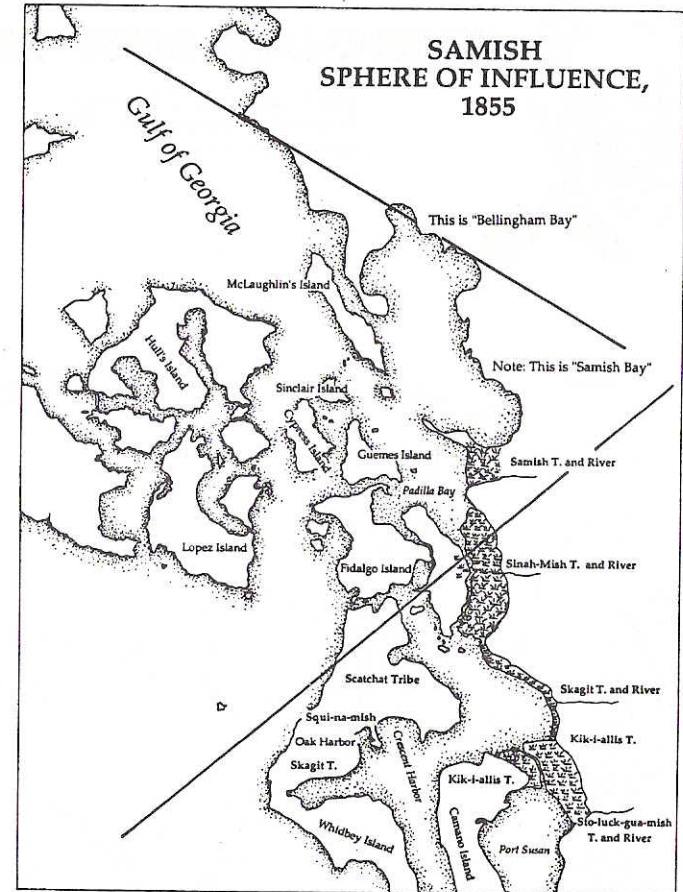


The Steilacoom were the most affected of all Western Washington tribes by early white settlement. Located within their territory were the first trading post, the first United States army fort, the first church, and the first incorporated town north of the Columbia River. The Tribe signed the Medicine Creek Treaty, the first treaty in Western Washington.

Advised by the Indian Office in Washington, D.C. not to place reservations in areas with large concentrations of white citizens, the treaty negotiators for the United States did not place a reservation near the blossoming town of Steilacoom. Many Steilacoom Indians refused to move away from their homeland. They survived through a mixture of traditional activities and their ability to use traditional skills outside of their culture.

Although it did not receive a permanent reservation, the Tribe has maintained social and political continuity up to the present day. In 1987 the Tribe had a membership of 617. Approximately 94% of the tribe descend from members who were living at the time of treaty signing. A substantial number live in or near their traditional homeland, with about 47% (in 139 households) residing within Pierce County. A Tribal business operation and a new cultural center with a museum are evidence of the Tribe's move to establish strong relationships with its neighbors.

For more information:
Tribal Administration (206) 847-6448
Tribal Museum (206) 584-6308





Samish Indian Tribe

OF WASHINGTON

We are S'AMSH. . . THE ROYAL PEOPLE. . . from everlasting unto everlasting.

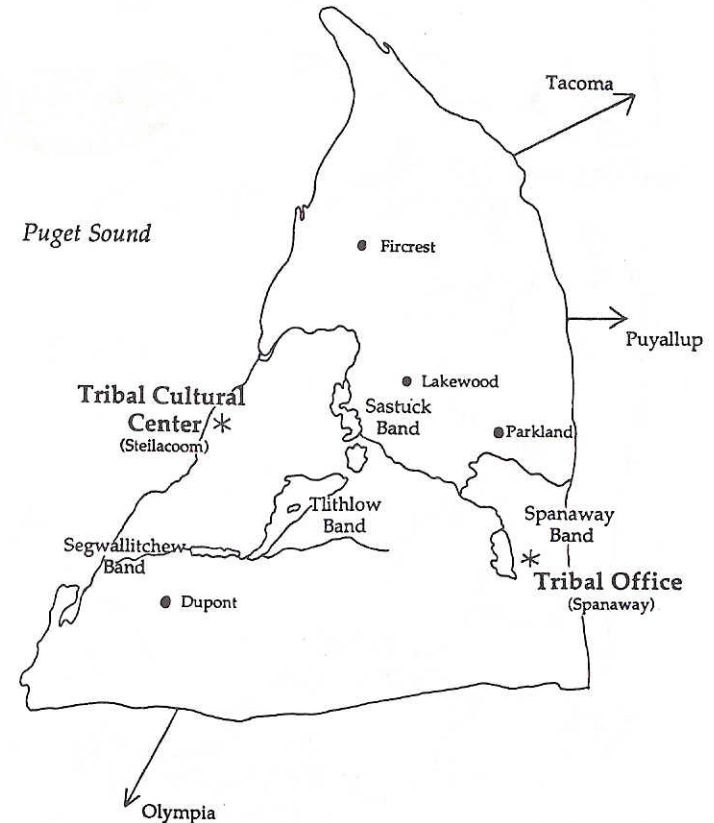
The old ones tell us we are the mother tribe of Puget Sound. We are the S'amsh – the strong ones through whom the medicine of the red paint was revealed. Our powers come from the highest Cascade peaks and travel to the ocean depths of the Pacific.

Our spiritual homelands – the San Juan Islands – served as the hub of our waterborne culture and economy.

Party to the Treaty of Point Elliott, January 22, 1855, 'Samish were left landless by the failure of the United States to set aside our own promised reservation. Landless, our people became "boat people," stopping at ancestral sites until settlement closed them out. We are the hereditary and legal successors-in-interest to the Treaty Samish (Indian Claims Commission Docket 261, 1958). Judge Boldt's decision took away our very existence. And since 1974 we have been in administrative proceedings to regain our treaty status; rejected by the Bureau of Indian Affairs in 1987, Samish now seek congressional relief in the 101st Congress. A proud and dignified people, the Samish seek restoration of our status by the United States. To do less makes a mockery of the truths so dear to Americans. We appeal for your support.

For more information:
Tribal Office: (206) 293-6404

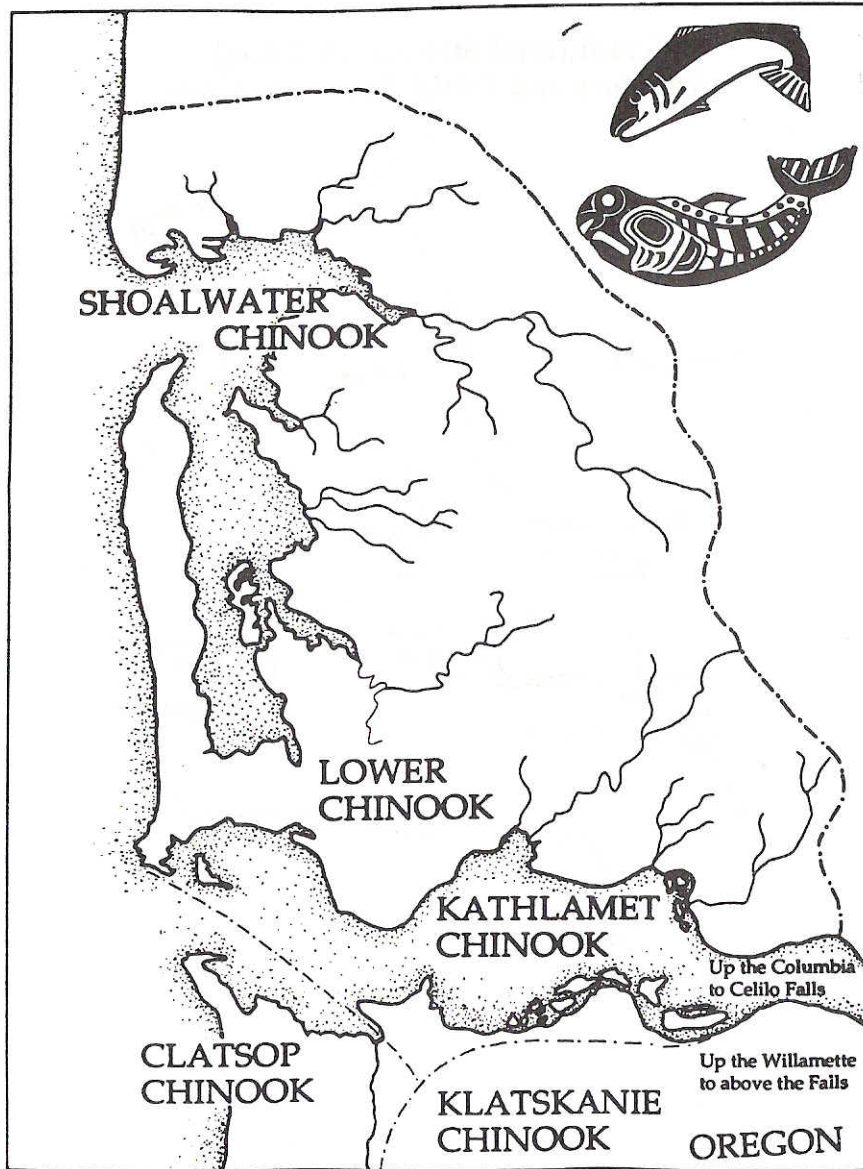
Traditional Steilacoom Tribal Territory and Tribal Band Locations



Chinook Indian Tribe, Inc.

P.O. Box 228, Chinook, Washington 98614

Phone (206) 777-8303



The Chinook Indian Tribe resides at the crossroads of the Pacific Northwest. Mariners such as Robert Gray and George Vancouver crossed the bar of the Columbia and visited the villages of our ancestors in the late 18th century, and collections of the material culture of our people have been taken to many distant places: the British Museum (Vancouver expedition of 1792), the Smithsonian Museum-Harvard University (Lewis and Clark expedition of 1805-06). In 1842-43 the French traveler Duflot de Mofras visited and wrote about our people. In 1912 Edward S. Curtis, the well-known photographer, worked among our tribal members at Cathlamet and at Bay Center on Willapa Bay. A number of linguists and ethnographers worked among the Chinook, including George Gibbs in the 1850's, Franz Boas in the 1890's, and Verne F. Ray in the 1930's.

The Chinook Indian Tribe developed a constitution for self-government in 1953. The Tribe was incorporated under the statutes of Washington State in 1955. Although incorporation has provided the tribe with the legal status of a state organization, the federal government refuses to recognize our tribal organization as a legitimate tribal entity, and we remain a people without a land.

In a further attempt to secure enough strength and service to meet our needs and express our cultural beliefs, the Chinook people joined the Small Tribes Organization of Western Washington (STOWW) in 1970. Through this intertribal consortium, we are able to secure some of the financial base and services we need. Unfortunately, continued denial of the Chinook Indian Tribe's existence by the federal government denies us access to other programs and services in education, health, welfare, law, and research.