

OUR HISTORY OF SELF DETERMINATION

The Duwamish people have been in the Seattle/Greater King County area since time immemorial. Our stories, such as "North Wind, South Wind", tell of the last Ice Age, and an Ice Weir breaking over the Duwamish River.

We were the first signatories on the [Treaty of Point Elliott](#) in 1855, signed by [Chief Si'ahl](#), who was chief of the Duwamish and Suquamish tribes.

Our [longhouse](#) today stands across the street from where one of our largest villages was located before it was burned down by settlers in 1895.

WHO WE ARE TODAY

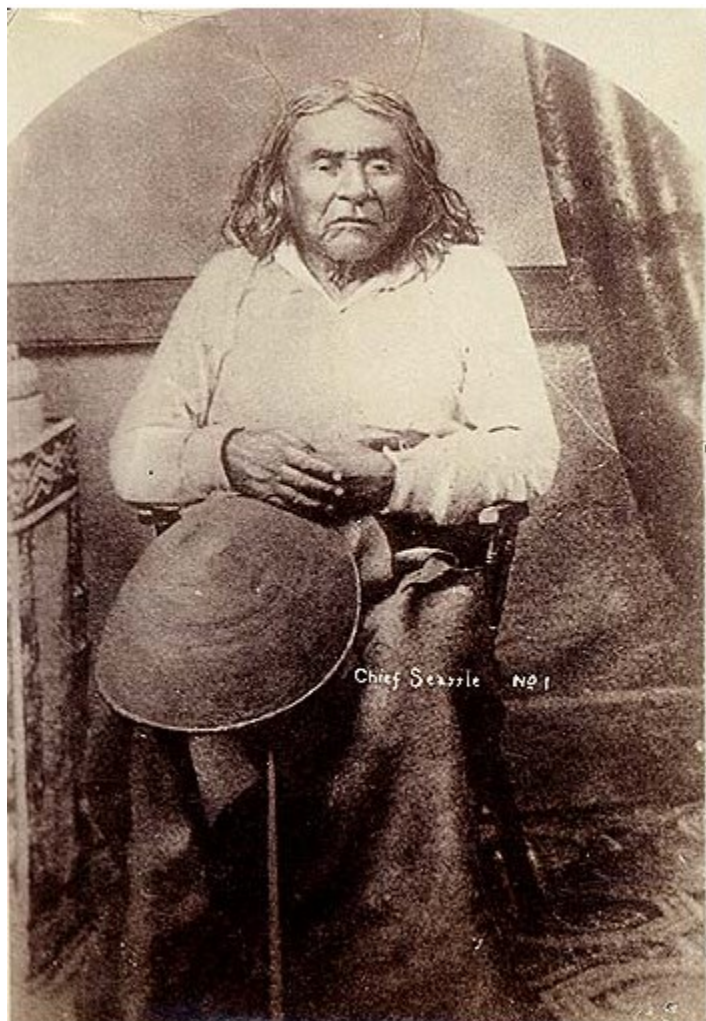
We are the host tribe for Seattle, our area's only indigenous tribe. Many of our enrolled members still live on Duwamish aboriginal territory, which includes Seattle, Burien, Tukwila, Renton, and Redmond. Our tribe is governed by a 1925 constitution and its bylaws. The six-members* tribal council, headed by Cecile Hansen since 1975, meets monthly, and tribal gatherings are held at least annually. Tribal leadership has been very stable with fewer than six changes in leadership in the last 85 years.

Duwamish Tribal Services, is a 501[c]3 organization established in 1983 by the Duwamish Tribal Council to promote the social, cultural, and economic survival of the Duwamish Tribe. We brought suit against the government in 1925 and received a positive judgement for our claims in 1934, each of our members receiving payment from the government in 1964. We filed our first petition for recognition in 1978 and have been working for that acknowledgment ever since in the face of great odds.

We regularly provide Duwamish representatives and speakers for public engagements in the community, schools, universities, and heritage and service organizations. Consistent with native protocol, the Duwamish routinely greet visiting foreign and tribal leaders when they visit our area. Our tribal board members sit on the boards of key community and governmental organization concerning environmental, heritage, tourism, and neighborhood issues.

Since the 1980s, DTS has administered the Emergency Food Assistance Program funded by the Washington State's Office of Community, Trade, and Economic Development. The program provides on average 72 native people and their families with monthly foods vouchers and other support services.

We are the host tribe for Seattle.



THE DUWAMISH TRIBE

In 1983, after more than 100 years of broken United States treaty promises, the Dxʷdəwʔabš established Duwamish Tribal Services as a non-profit 501[C]3 organization to provide social and cultural services to the Duwamish Tribal community.

In the absence of federal recognition, funding, and human services, Duwamish Tribal Services has struggled to provide numerous social, educational, health, and cultural programs during the past 35 years. The Duwamish Tribe currently has around 600 enrolled members*. Many more people have dxʷdəwʔabš ancestry but have chosen to enroll with federally recognized tribes, in order to obtain health and other human services.

For over 30 years, Cecile Hansen has been the elected chair of the Duwamish Tribe*. Cecile Hansen is the great great grandniece of Chief Si'ahl'. Cecile Hansen is also a founder and former president of Duwamish Tribal Services.

Seattle's First People, the dxʷdəwʔabš, [welcomes support from all sources](#), public and private. Contributions to Duwamish Tribal Services, a 501(c)(3) organization registered with the State of Washington and the IRS, are tax-deductible.

To support the Duwamish Tribe and the Duwamish Longhouse and Cultural Center, [contact the Honorable Cecile Hansen at Duwamish Tribal Services](#), 4705 West Marginal Way SW, Seattle, 98106, or call (206) 431-1582 or email us a info@duwamishtribe.org

Article from <https://www.duwamishtribe.org/history>.



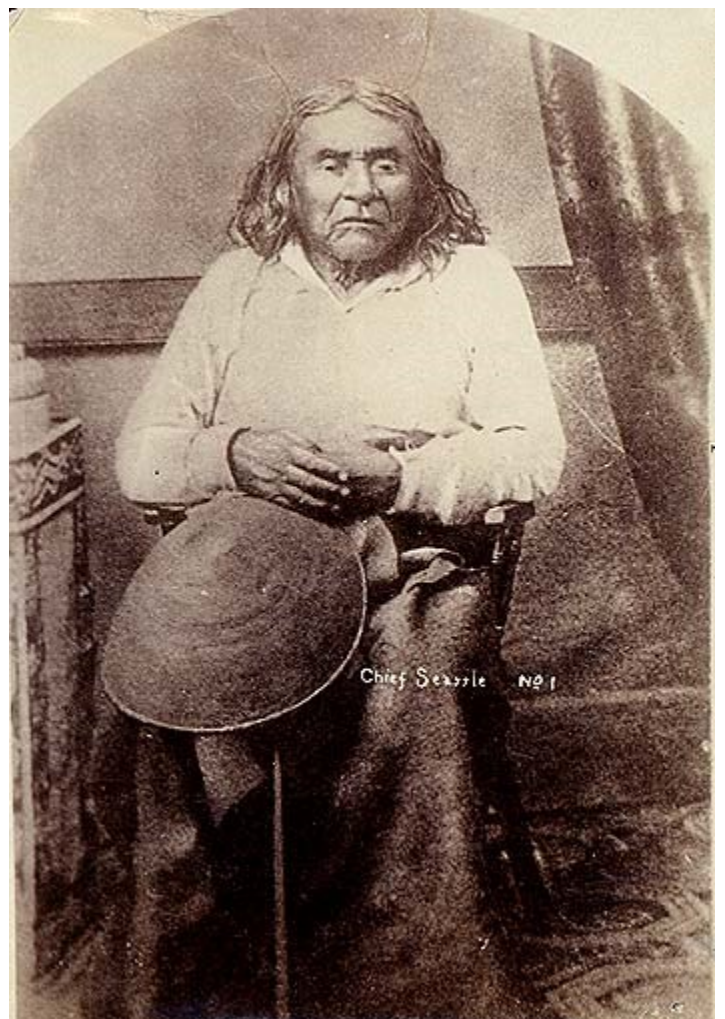
CHIEF SI' AHL

"This we know; The earth does not belong to man; man belongs to the earth. This we know, all things are connected like the blood which unites one family. All things are connected"
--Chief Si'ahl, Namesake of the City of Seattle

The name "Seattle" is an Anglicization of Si'ahl (1780-1866), the most famous dxʷdəwʔabš chief. Si'ahl's mother Sholeetsa was dxʷdəwʔabš and his father Shweabe was chief of the the Suquamish Tribe. It is said that Si'ahl was born at his mother's dxʷdəwʔabš village of Stukw on the Black River, in what is now the city of Kent.

As a boy, Si'ahl saw British Captain George Vancouver's ships passing through the Khwulch (Puget Sound) in 1792. Vancouver anchored the ships HMS Discovery and HMS Chatham at the Suquamish summer village at Restoration Point, near the southeast corner of Bainbridge Island. Si'ahl and his father Shweabe saw the British visitors to Puget Sound.

In the late 1700s and early 1800s, Si'ahl witnessed epidemics of new diseases introduced by British and American traders, decimating Puget Sound's Native population. Experts estimate that 12,000 Puget Sound Salish - over 30% of



the Native population - died from smallpox, measles, influenza and other diseases introduced by Europeans during the first 80 years of contact.

SI' AHL'S LEADERSHIP

It is said that Si'ahl grew up speaking both the dx^wdəwʔabš and Suquamish dialects of Lushootseed. Because Native descent was derived from both parent's lineage, Si'ahl inherited his position as chief of the dx^wdəwʔabš Tribe from his maternal uncle. He built a strong alliance between the two nations of his parents.

As a young warrior, Si'ahl was known for his courage, daring, and leadership in battle. In the 1820s, thirty years before European-American immigrants landed on the shores of Elliott Bay, local tribes waited uneasily for a threatened invasion. Rumors had reached Si'ahl that a large force of warriors from the White River tribes was on its way downriver to make a night attack on the dx^wdəwʔabš.

Si'ahl set up a night ambush at a strategic bend in the Black River, defeating over 100 warriors in 5 large war canoes. When word of the victory reached Old Man House, the important Suquamish longhouse on Agate Pass, a council of six tribes chose Si'ahl as the leader of a 6-tribe confederation in central Puget Sound. As leader of six local tribes of central Puget Sound, Chief Si'ahl continued the friendly relations with European-American immigrants that his father began in 1792.

PROTECTOR AND BENEFACTOR

By 1851, Chief Si'ahl was a venerable leader respected for his peaceful ways, not his prowess at war. Chief Si'ahl and other members of the dx^wdəwʔabš Nation greeted the first European-American immigrants when they arrived at Alki Point, near Duwamish Head in what is now West Seattle.

From the early years of European-American settlement, Chief Si'ahl and the dx^wdəwʔabš worked hard to be protectors and benefactors of the immigrants. European-American immigrants perceived that Chief Si'ahl was an intelligent man striving to live amicably and peacefully with the newcomers.

Under Chief Si'ahl's leadership, the dx^wdəwʔabš provided guides, transportation by canoe, and other tangible assistance, including labor for Henry Yesler's first sawmill, and potatoes from the dx^wdəwʔabš cultivated fields near Renton, enabling the new immigrants to survive and to thrive. The dx^wdəwʔabš Tribe burned sections of forest to promote clearings for their crops, and felled trees for canoes and lumber for their longhouses, sharing their skills and knowledge with the immigrants.

Chief Si'ahl and his tribes were helpful in times of distress. With no cows available, the new European-American immigrants lacked milk for their children. The dx^wdəwʔabš showed them how to substitute clam juice. The dx^wdəwʔabš helped to shelter the newcomers, teaching them how long boards could be split from straight-grained cedar. The dx^wdəwʔabš also traded salmon, venison, furs, and even potatoes from dx^wdəwʔabš gardens, to the new arrivals.

KIKISOBLU / PRINCESS ANGELINE

Kikisoblu, the daughter of Chief Seattle was a friend to early Seattle pioneers. One of the pioneer women, Catherine Maynard, thought Kikisoblu should have a name that would let everyone know that she was the daughter of a great chief -- so she renamed her "Princess Angeline." Angeline sold baskets and did laundry to earn her own living. She lived a very simple life but her new friends looked out for her. (This essay was written for students in third and fourth grade who are studying Washington State History



and for all beginning readers who want to learn more about Washington. It is one of a set of essays called *HistoryLink Elementary*, all based on existing HistoryLink essays.)

From Kikisoblu to Angeline

Chief Seattle's oldest daughter was named Kikisoblu. She became friends with many of Seattle's founding families. One of her friends was Catherine Maynard. She felt that Kikisoblu should have a name that would let the white settlers know that she was the daughter of a great chief. So she called her Princess Angeline. She thought that name was prettier than the name Kikisoblu.

Angeline lived in a small shack on the downtown waterfront. Her new friends wanted to help make her life more comfortable, but Angeline wanted to take care of herself. She washed their laundry so that she could earn her own living. She also sold handmade baskets from her home.

There were very few official birth records for early native people but historians have estimated that Angeline was born around 1828. Photographers liked to take pictures of her. They wanted the world to see what the Native Americans from this part of the United States looked like, and she was the daughter of the chief for whom the city of Seattle was named. She was almost always shown wearing a red bandana, shawl, and several layers of clothing. Her image has been used on souvenirs and postcards for more than 100 years. The portrait of a Native American that the famous Northwest Photographer, Edward Curtis, took in his studio was of Princess Angeline.

When Angeline died in 1896, she was buried in Lake View Cemetery next to her friend, pioneer Henry Yesler. Her coffin was built in the shape of a canoe. After many years had passed, Seattle school children raised money for a special stone for her grave marker. There is a plaque attached to the stone that describes Angeline and her friendship with the early settlers to this region.

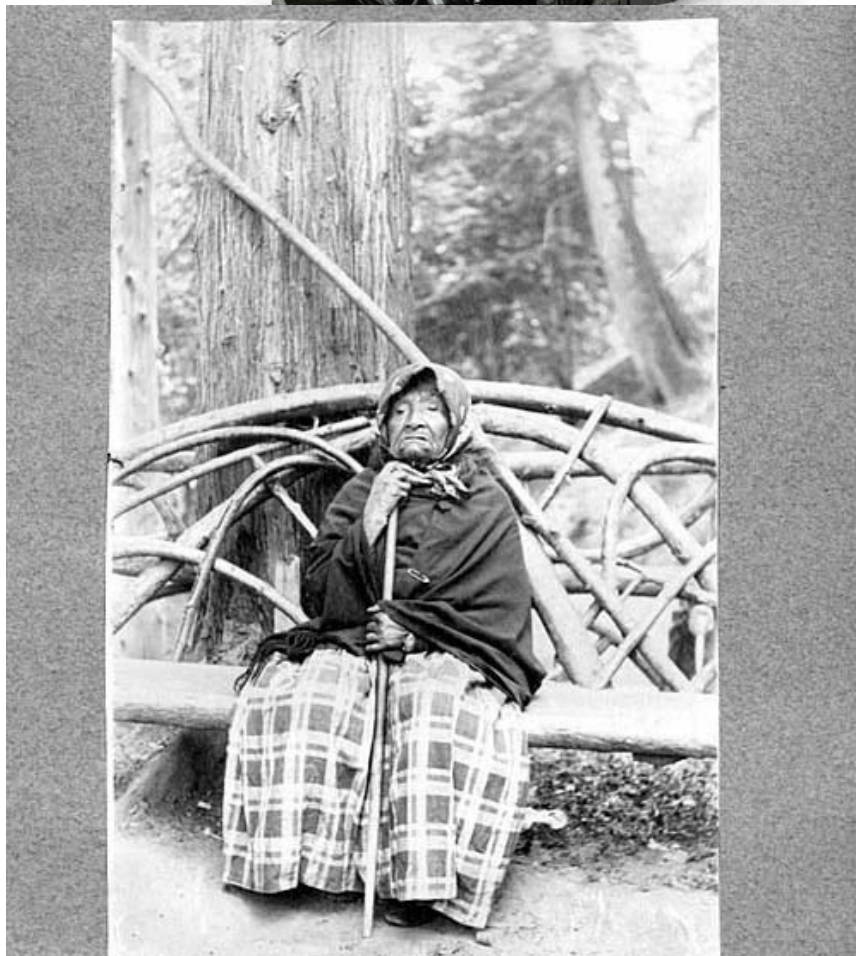
This essay is part of HistoryLink's People's History collection. People's Histories include personal memoirs and reminiscences, letters and other historical documents, interviews and oral histories, reprints from historical and current publications, original essays, commentary and interpretation, and expressions of personal opinion, many of which have been submitted by our visitors. They have not been verified by HistoryLink.org and do not necessarily represent its views.

This essay made possible by:

[Heritage 4Culture](#)

Sources:

This essay is based on the following HistoryLink essays: "Princess Angeline or Kikisoblu, daughter of Chief Seattle dies on May 31, 1896" (Essay 2493) and "Curtis, Edward S. (1868-1952), Photographer" (Essay 8857). It is one of a suite of essays (called HistoryLink Elementary) that focus on important people, places, and events in Washington State History, and that align



*Angeline, daughter of Chief Seattle,
Picture taken in Madrona Park, in 1892,
by John P. Soule. As far as known, she
then took her first, and last perhaps, street
car ride.*

with elementary school textbooks and state academic standards. All the HistoryLink Elementary essays are included in the HistoryLink People's Histories library, and the HistoryLink Elementary suite and related curricular activities can also be found on HistoryLink's Education Page

(<http://www.historylink.org/Index.cfm?DisplayPage=education/index.cfm>). The HistoryLink Elementary project is supported in part by Heritage 4Culture's Special Projects Program.

RENOWNED DUWAMISH CHIEF CHESHEEAHUD

Chesheeahud was a renowned Duwamish chief and travel guide to Lake Union, Lake Washington, and Lake Sammamish in the days before roads were built in the City of Seattle and its suburbs of the "Eastside". Chesheeahud was the leader of a Duwamish village on Lake Union. Chesheeahud had a cabin and a potato patch on land given to him by pioneer David Denny at the foot of Shelby Street as late as 1900.

Duwamish people living in villages along the shores of Lake Washington were collectively known as hah-choo-AHBSH, that is, people of HAH-choo (meaning 'a large lake', referring to present-day Lake Washington.) Chesheeahud's village was named hehs-KWEE-kweel ('Skate'), and was located at Edgewater Park near the point at the south edge of the mouth of Union Bay onto Lake Washington. One longhouse there may have been used as a potlatch house. This village was occupied by the influential group known as hloo-weelh-AHBSH who took their name from the s'hloo-WEELH (literally, "a tiny hole drilled to measure the thickness of a canoe"), the narrow passage through the resource-rich Union Bay marsh.

The Duwamish in this area had a portage from Lake Washington to Lake Union called Skhwacugwit ("portage" in Lushootseed, the Puget Sound Salish language.) This was a vital passage from the coast into the lakes and river system all the way up to Issaquah and beyond.

Just east of the mouth of the Arboretum creek, called Slalal ("fathom"), was the Duwamish village Hikw'al'al ("Big House"), the Longhouse of cedar boards at Edgewater Park. Offshore, on today's Foster Island was the Duwamish burial ground, Stitici, where the dead were placed in boxes tied up in the branches of trees.

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Chesheeahud's canoe was a full-sized Salish style canoe, with gently up-curving bow and tapering, angled stern. Carved from a single huge log of western red cedar, large canoes of this shape had almost disappeared by the end of the 1800s. This was by the Nuu-chah'nulth from the coast and western.

A family could pack all necessary gear for a journey of several months in such a vessel, and two adults could handle the loaded craft with paddles or, when the wind was favorable, under sail. Successful navigation of rivers and open water was as much due to the skills of Indian people as to the quality of the vessels themselves. Knowledge of tides, major river currents, snags and logjams, and canoe repair were fundamental elements of a traditional education for uncounted generations of Duwamish people in their ancestral homeland.



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The photograph of Chesheeahud in his canoe was taken before the completion of the Montlake Cut and the construction of the Ballard Locks between Lake Washington and Puget Sound. Until the Montlake Cut was made, Duwamish people traveling by canoe often had access to waterway connections unavailable to larger European American vessels. Canoes could travel far inland on the region's river systems.

For example, the Duwamish River's outlet into Elliott Bay provided access to the watersheds of the Green and White Rivers, and to Lake Washington and the Cedar River Valley, via the now-disappeared Black River. From Lake Washington, canoe travelers could then continue up the Sammamish River system to present-day Issaquah.

In her 1947 memoir *When Seattle Was a Village*, early Seattle resident Sophie Frye Bass recalled Chesheeahud and his family, using a mix of English and Chinook Jargon (an international Native trade language), which Chesheeahud may have indeed spoken:

"John was a Lake Indian. His illahee [land], which was given to him by his cloish tillicum [good friend], "Dave Denny," was on Portage Bay, Lake Union, at the foot of what is known now as Shelby Street. There he had his cabin and a small potato patch. He buried his chickamin [money] at the base of stumps. Back among the stumps he built his "sit down" house, of which he was very proud and which we would not allow any one else to use."

Chesheeahud's other names, given to him by White settlers, sometimes reflected White prejudices and certainly help to obscure his real identity. Bass wrote:

"The name of "chodups" was given to John by some campers who were on their way to Squawk Lake [Lake Sammamish] ... the campers who helped him paddle his hyas canim [big canoe] were tired and turned in early. It was not long before the first one got up and then another, shook his blankets, and sat around the campfire until morning. After that, John was dubbed "chodups" (flea). He was not at all happy about it, but the name stuck."

While the White campers whom Chesheeahud had guided to Squawk Lake were likely flea-infested as well, their decision to call him "chodups" betrayed their opinions of Native people.

Chesheeahud and his wife, known by her Pastid name "Madeline", were often referred to as "the last of the Lake Union Indians," since they were in fact the last Duwamish family to maintain residence on the lake as the city grew up around it. After "Madeline" died, Chesheeahud sold the land given to him by his friend "Debadidi" (David Denny) and moved with many of his people to the Suquamish Reservation across Puget Sound.

Sources:

Dailey, Tom. *Coast Salish Villages of Puget Sound*, <http://www.coastsalishmap.org/>

Gould, Jim, *Professor Emeritus of History and International Relations, Scripps College, Claremont CA. The Montlake Neighborhood*, http://montlake.net/mcc/mcc_history_Jim_Gould.htm

King County Landmarks & Heritage Commission, *Change of Worlds*, <http://www.changeofworlds.org/>

Thomas Speer

TREATY OF POINT ELLIOTT

On January 22, 1855, near Mukilteo, among the signers of **the Treaty of Point Elliott**, the Duwamish Tribe was listed first. Chief Si'ahl's name was placed at the very top of the treaty, reflecting his personal importance and that of his tribes. The Duwamish signers of the Point Elliott Treaty were Chief Si'ahl, and the Duwamish "sub-chiefs" Ts'huahntl, Now-a-chais, Ha-seh-doo-an.

The 1855 Treaty created a Government-to-Government relationship between the United States and the Dx^wdəwʔabš. The United States Senate ratified the Point Elliott Treaty in 1859. The Treaty of Point Elliott guaranteed hunting and fishing rights and reservations to all Tribes represented by the Native signers.

In return for the reservation and other benefits promised in the treaty by the United States government, the Duwamish Tribe exchanged over 54,000 acres of their homeland. Today those 54,000 acres include the cities of Seattle, Renton, Tukwila, Bellevue, and Mercer Island, and much of King County.

European-American immigrants soon violated the Treaty of Point Elliott of 1855, triggering a series of Native rebellions from 1855 to 1858 known as "the Indian War". Instigated by the European-Americans, this war set tribe against tribe, and brother against brother. Chief Si'ahl helped protect the small group of European-American settlers from attacks by other Native warriors in what became the City of Seattle during the rebellions.

DENIAL OF TREATY RIGHTS

In 1866, United States Indian Agent Thomas Paige recommended to the United States government that a reservation be established for the Dx^wdəwʔabš, the Duwamish. European-American immigrants - including Seattle civic leaders - petitioned against a Duwamish reservation near the City of Seattle. In their letter to Congress member Arthur Denny, the European-American immigrants protested that **"such a reservation would do a great injustice"**, claiming that the promised reservation would be **"of little value to the Indians"**. It is said that Denny's life was threatened.

The European-Americans immigrants' protest petition blocked any reservation being established for the Duwamish. Promises made by the United States United States government over 150 years ago to the Duwamish in the Treaty of Point Elliott have never been honored.

The promise of a Duwamish reservation and all of the other Treaty promises made by the United States government to the Duwamish over 150 years ago in the Treaty of Point Elliott have never been kept.

In testimony whereof, the said Isaac I. Stevens, governor and supeintendent of Indian affairs, and the undersigned chiefs, headmen, and del gates of the aforesaid tribes and bands of Indians, have hereunto set the hands and seals, at the place and on the day and year hereinbefore writte
ISAAC I. STEVENS, Governor and Superintendent, [L. S.]

SEATTLE, Chief of the Duwamish 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 Hobst-hoot, Sub-chief of Snohomish. his x mark. [L. S.]
SMEH-MAL-HU, Sub-chief of Skai-wah-mish. his x mark. [L. S.]
SLAT-EAH-KA-NAM, Sub-chief of Snoqualmoo. his x mark. [L. S.]
S'THAU-AI, Sub-chief of Snoqualmoo. his x mark. [L. S.]
LUGS-KEN, Sub-chief of Skai-wah-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'HUAHNTL, 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-CHEH-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-WIHL-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-MAHTL, Kik-ial-lus band. his x mark. [L. S.]
DAHTL-DE-MIN, Sub-chief of Sah-ku-meh-hu. his x mark. [L. S.]
SD'ZEK-DU-NUM, Me-sek-wei-awilse sub-chief. his x mark. [L. S.]
NOW-A-CH AIS, Sub-chief of Duwamish. 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, Duwamish tribe. his x mark. [L. S.]
HOVILT-MEH-TUM, Sub-chief of Suquamish. his x mark. [L. S.]
WE-AI-PAH, Skaiwamish 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-gua-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-wah-mish tribe. his x mark. [L. S.]
YIM-KA-NAM, Snoqualmoo tribe. his x mark. [L. S.]
TWOOL-AS-KUT, Skaiwamish 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, Skaiwamish 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.]

EXILE TO BALLAST ISLAND

"Ballast Island" was created when sailing ships dumped their ballast of boulders and other materials at the City of Seattle's waterfront before taking on cargoes of lumber, grains, or other goods destined for San Francisco and other ports.

Duwamish families and other Native Americans came by canoe to the Seattle waterfront. Some were seasonal visitors, seeking work. Native Americans harvested and sold shellfish, and sold woven baskets and carvings, catering to the Whites'* (maybe another way to say this?) demand for souvenirs. Some were traveling to harvest the hopfields upriver. For some Duwamish, Ballast Island became a year-round residence by 1885.



The Duwamish had been forced from their Longhouses in the new city of Seattle and other parts of their homeland. The United States Army and other Whites* burned the Longhouses to prevent the Duwamish from returning to their traditional homeland.

Many Duwamish people did not want to relocate to live with traditional enemies at reservations built far from their ancestral villages and burial grounds. For several years, they were allowed to live on the bleak parcel of land, devoid of fresh water and other vital resources. Over time, the Duwamish adopted the use of canvas tents to replace their traditional cattail mat shelters.

In time, even Ballast Island became too valuable to the settlers and the Duwamish were exiled once again. By 1917, at the beginning of World War One, Native Americans living on Ballast Island was a distant memory.



WE ARE STILL HERE

The Duwamish who signed the Treaty of 1855

Chief Si'ahl is the first signature on the Point Elliott Treaty, signed Chief of the Duwamish and Suquamish tribes

Elliott. Chief Si'ahl, or Seattle, was listed as Chief of the D'wamish and Suquamish tribes, and three other Duwamish sub-chiefs signed their names to the treaty as well. Our leadership has been unbroken since treaty times.

We successfully petitioned the government for a settlement in 1925 and received a positive judgement in our favor. We were recognized by Congress as the Duwamish Tribe, receiving a

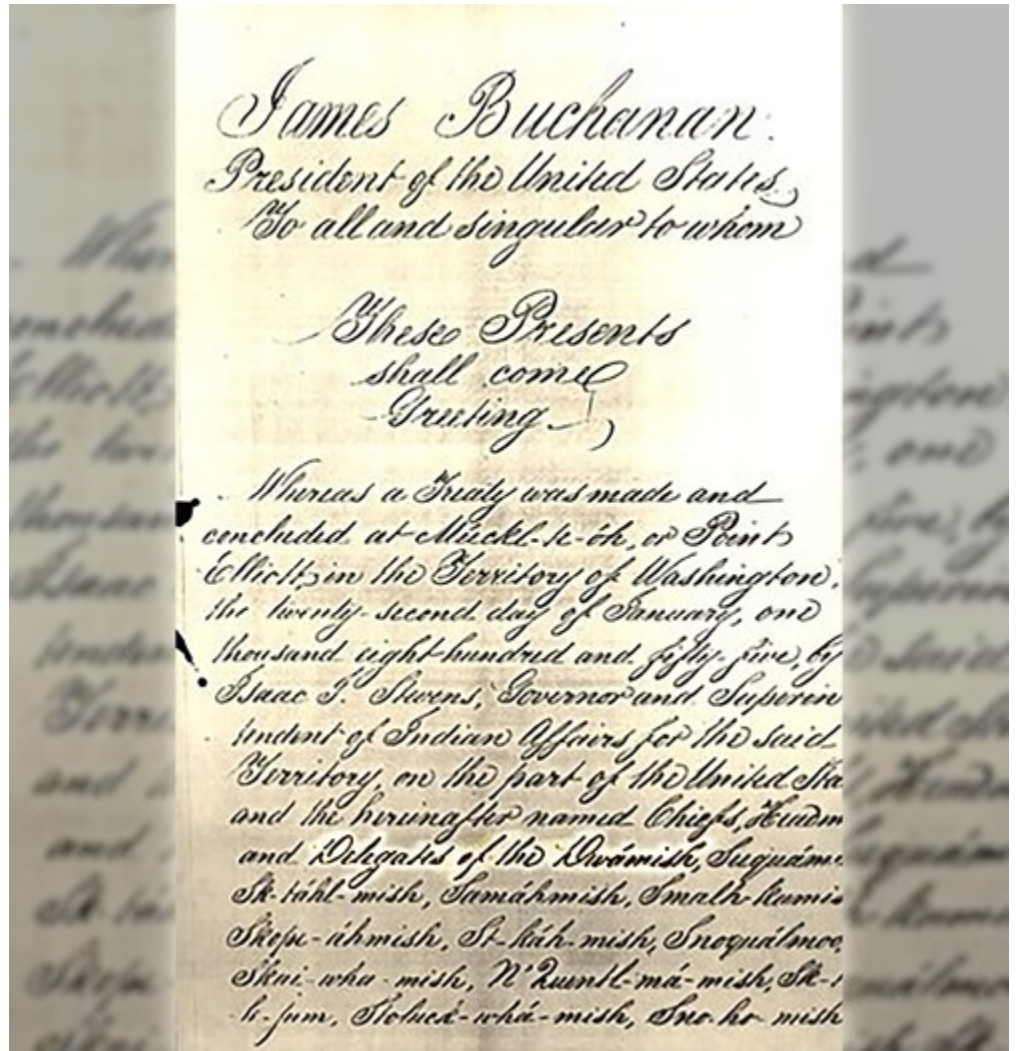
settlement from the government for that case in the form of \$64 dollars per tribal member in 1971.

[View fullsize](#)

We began our efforts to restore our recognition with the government in 1978. We received acknowledgement in 2001 by the Clinton administration, but our decision was reversed in 2002 by the Bush administration.

In 2015, we appealed our case. Our case is still pending in the Interior Board of Indian Appeals today.

Download the newest information on our acknowledgement case [HERE](#).



VISIT THE LONGHOUSE

MISSION



The mission of the Cultural Center Project is to promote the social, cultural, and economic survival of Seattle Washington's aboriginal Duwamish Tribe.

DESIGN

Through the collective collaboration of tribal members and the community, today, we seek to reclaim a space to revitalize our culture and preserve our living heritage.

Together with our allied partners, we have built the Duwamish Longhouse and Cultural Center (DLCC) overlooking the Duwamish River Valley, near the village called hah-AH-poos, a major archeological site known as Duwamish Site No. 1.

The Center's proximity to this significant site, which is on the National Register of Historic Places, offers a rare opportunity to display never before seen artifacts and to

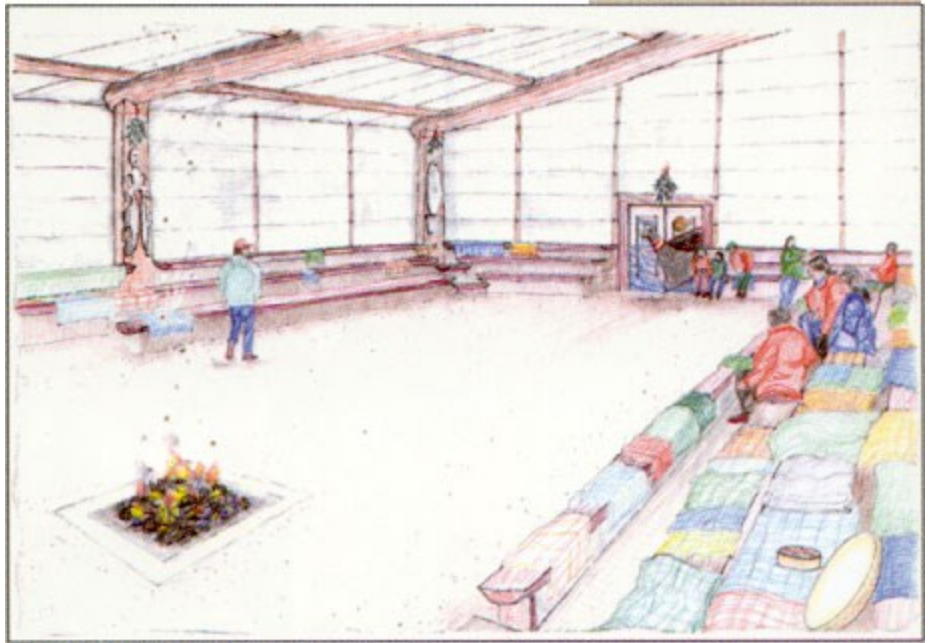


create interpretive exhibits and tours to maximize its cultural and recreational public use.

Conceptual Art, Duwamish Longhouse and Cultural Center: Art Petersen

Architect: Byron Barnes

Duwamish Tribal Services contracted with Byron Barnes, of Potlatch Architects, to provide architectural services for the proposed facility. With the architect's guidance, tribal members decided the facility should reflect historic Duwamish cultural and aesthetic traditions. Original art and some designs feature the work of Potlatch Architects Partner Art Petersen.



The Longhouse Design

The central part of the facility is the Longhouse consisting of traditional Salish design elements with cedar post and beam structure.

The main room in the Longhouse will be large enough to accommodate 200 visitors.* Traditional longhouses had partitions that enabled residents to adjust spaces as needed. Our main room is designed with that flexibility in mind.

The Greeting Area

Will welcome visitors from either the west or east entrances, large, carved cedar logs will be utilized for the post beam structure, which will be two stories high. A skylight above this area will bring in daylight and moonlight.* To the east, visitors will be able to see the Duwamish River and site of two ancient villages: Ha-Ah'-poos ("Where there are Horse Clams") and Tohl-ahl-too ("Herring House").

As tribal members and visitors step inside the longhouse, they will enter a ceremonial Duwamish space.* When we enter the longhouse, we say our Indian names and speak the names of our ancestors. The first room visitors enter honors this practice incorporating Lushootseed and established Duwamish cultural protocol. To honor our ancestors and leaders, our welcoming space will also blend the past with the present by featuring the names and representations of our tribal leaders, an unbroken, stable lineage going back more than a century.



The Cultural Resource Center*

Our lobby displays archeological materials from Duwamish Site #1. The treasures from this collection have not been thoroughly curated and interpreted by scholars since the initial archeological report in 1981, but they will have a new home at our Center.

The Burke Museum at the University of Washington has been holding our material culture in trust until we have a safe and secure place to display them. We are working closely with George F. MacDonald, Director of the Burke Museum, and Dr. James Nason, the museum's Curator of Pacific and American Ethnology on the design of our new facility. Then we can accept these sacred fragments of our past and make them available to our members, visiting scholars and researchers.

Dr. Kenneth Tollefson, professor emeritus of Anthropology, has devoted three decades of his life to documenting the history and living culture of Duwamish people. Our archive will house his professional life's work on the Duwamish, including photographs, interviews and field notes. Jay Miller, Ph.D., author of Lushootseed Culture and the Shamanic Odyssey among other books, specializes in linguistics and coastal Salish people. He will help oversee our acquisitions. Our Duwamish archives will be an essential resource for researchers, students and teachers seeking information about our language and the Seattle area prior to settlement. We will have Lushootseed CD-ROMs here for self-directed learners.

We expect the Resource Center will be a magnet for scholars where we gather together primary oral histories and archival recordings, videotapes and audiotapes recorded by Jon Lee Joseph, M.A., and B. J. Bullert, Ph.D. from their oral history projects. New research based on recent archeological data will likely unlock some of the mysteries of pre-contact Duwamish life, and generate more questions for researchers.

The Hearth of Our Home: The Tribal Kitchen

Food brings people together, and meals reinforce community. Traditional Duwamish meals are part of the revitalization of our culture and identity.



We use our kitchen and cooking talents to support our facility and programs, showcasing Duwamish cooking, hosting community events, and teaching about food sustainability through our heritage programs.

Traditionally, Duwamish people have adapted to a changing environment, and the food served may reflect this by mixing traditional foods with contemporary ones, giving birth to a new Duwamish cuisine.

HISTORY

The Duwamish Longhouse and Cultural Center (DLCC) project began in the 1990s with our [partners](#) from the community helping us towards our goal of reclaiming land within our ancestral territory.

The hallmark of the DLCC project is inclusiveness. Our tribal members served on boards, environmental committees, and took a leadership role in community planning efforts. The broad based community support for the DLCC was the result of decades of collaboration. Our collaborative process involved 36 community groups, several branches of government including the Washington State Department of National Resources, the Department of Fish and Wildlife and the Washington State Tourism office. Citizens, local government representatives, tribal members, and community leaders met weekly over a 6 year period to develop the consensus plan for a historic corridor along the Duwamish river. The Seattle City Council adopted the Alki/Harbor/Duwamish Corridor Plan in December 1997 to guide future development of the corridor.

The Duwamish Longhouse was the final major component crowning this vision. With the ["Birthplace of Seattle" Log House Museum](#) at one end, and the Duwamish Longhouse and Cultural Center at the other, we have created a destination where visitors can experience on site the authentic Native American and pioneer heritage.

The Duwamish Longhouse and Cultural Center is located on the west side of West Marginal Way in West Seattle overlooking the Duwamish River valley near a village site where the young Chief Seattle grew up. Our Center is across the street from a [major archeological site, Duwamish Site No. 1 \(45-KI-23\)](#), a designated site in the National Register of Historic Places. Archeologists have uncovered a major village dated back to 600 A.D. It was occupied during the fall, winter and early spring and was known for a gathering place for shellfish from the tide flats of the original Duwamish River. Shell middens along the riverbanks are still visible: This is the only remaining stretch of the original Duwamish River. Tribal Elders in 1927 called the village Ha-AH-poos, had its own shaman (healer) several longhouses, and hundreds of inhabitants that lived there in the 1800's. Directly north of Ha AH-poos is another major former village, Tul a'lt, or Herrings House, now Herrings House Park. This large village consisted of four medium sized longhouses (100 ft x 50 ft) and a larger potlatch house more than 300 feet long.

The Center's proximity to this significant site offers a rare opportunity to open up to the public several walking tours and exhibits each with an emphasis on geology, archeology, anthropology, religion, literature and history. The Seattle Parks Department, Port of Seattle and many grassroots community and Naturalist groups such as [Duwamish Alive Coalition](#) welcome our plans to provide more comprehensive, integrated network of interpretive signs for both neighboring sites.

The Port of Seattle has protected the site as T107 Duwamish Public Access Park for public access. The Parks department is restoring the wetlands and planting native plants. This has enhanced the sites educational potential for students, visitors and tourists.

“WE ARE STILL HERE”! - DUWAMISH COMMUNITY & CULTURE TODAY

"Duwamish" is the Anglo-Europeanized word which meant "people of the inside", **dx^wdəwʔabš**. This was referencing where the people lived, in the interior on the Duwamish, Black and Cedar rivers. There were distinct groups of people living in and around the Puget Sound area. The Inside People, Saltwater People, River People, and Lake People. Although these groups of people shared a single language, other parts of their cultures remained distinct to them such as particular foods and canoe styles. Once traders and settlers became common place, these groups or bands came together and called themselves Duwamish.

The Home

Traditionally the home has it's own life. This life impacts us in our daily life and responsibilities. This is a sacred place which gives us security. This place is where we get our balance and must contain good energy to maintain our spiritual, pyhsical, and mental health.

Villages usually contained extended family units, while each dwelling contained one family unit. During winter these would be cedar planked houses with one open area, divided by mats for each sub-family unit. Many times houses were close together due to close family bonding and strength in numbers ideology*. Other houses were specifically built for potlatches, and were a reflection of wealth and community strength.

The hub of Duwamish culture evolves around the home. Traditionally, Duwamish lived in extended family units. One unit would live in one home. During the winter months, Duwamish lived in cedar planked homes that ranged in size, depending upon the number of its inhabitants. The homes were one big open area, divided by mats for each sub-family unit. This type of close living provided bonding and security for the family. What the people called themselves related to the place name where the house existed. In many "winter" village locations, multiple homes where recorded to have been constructed, meaning multiple family units chose to live in close proximity to each other because of family ties between the homes, community strength, and protection. Other houses were often built just for the sole purpose of conducting potlatches and other ceremonial gatherings. The use of a home in this fashion, usually was a reflection upon the wealth and strength of the community.

Upon the arrival of spring and warmer weather, families would often divide, leaving the winter villages by canoe in order to hunt, fish, gather, visit relations and trade. The dwellings constructed during this time of the year consisted of mats used as walls like a tent, and planks taken from the winter village.

THE LANGUAGE - T^wƏLŠUCID (LUSHOOTSEED)

Lushootseed is the ancestral language of the Duwamish. It is spoken throughout the Puget Sound region and is one of several languages of the Salish family. Primarily the language has been identified by southern and northern dialects. The Duwamish Language Program was instituted in 2002 with Zalmi (Zeke) Zahir, as head linguist. The goal of the program is the revitalization of the Duwamish language t^wəlšucid, create language speakers, and incorporating t^wəlšucid into the space of the Longhouse.

Oral History

Through Oral history we learn a historical view that gives people a foundation for making healthy decisions for themselves and their communities

Our Stories

The stories of the Puget Sound people contain traditional teachings of proper conduct and protocol. These teachings are the wealth of our communities. Without them, we are thought to be bound in a state of psychological poverty. Elements of generosity and kindness are reinforced with ethics of hard work and good health all things that bind us as a community.

Foods

What we put into our bodies affects how we feel, think, and act. The traditional foods of this area gave the Puget Sound First People a diet that enhanced their lives. It was not unusual for people to live to 100 years of age. The main source of foods for the Duwamish was from the water. This included salmon, fish, shellfish,

ducks and other saltwater animals. Other sources of meat were deer, elk, bear and rabbit. Vegetables ranged from sprouts and roots to nuts, while fruits were berries and crabapple. In combination with stories, history and language, Duwamish people learn what makes a traditional diet essential for good health.

Potlatches

Potlatches are one of the traditional ways of practicing the power of giving. They bind inter-tribal communities as one. Potlatches raise the awareness of our heritage and honor the poor, the elderly, the children, the leaders and all of our loved ones. They help us make personal, family and tribal decisions and practices public. This is how in our communities we make such things as names, marriages, birthdays and songs real or 'legal'. Potlatches give us the opportunity to practice our spiritual beliefs, share food and singing and dancing ancestral songs, thereby reestablishing our connection with our past and our future.

Canoeing

All Duwamish homes were traditionally located along the shores of water, whether it be lakes, rivers or saltwater. Not only was water a major source for food, but it was also the main source of travel. Canoes were the vehicle in which people ventured for hunting, fishing, gathering, visiting and trade. Canoes were considered a home on the water. The same rules of proper conduct that existed in a home also existed in the canoe.

There were a total of seven different types of canoes, depending upon use. River canoes were rounded at both ends so that the currents of a river would not jerk the canoe about. Hunting canoes were good for lakes and calm waters. They were thin and made for speed. Certain canoes were made for transporting belongings. Other canoes had high bows and sharp ends to cut through waves found in saltwater. In recent years the racing canoe has evolved for sport and competition.

Weaving and Basketry

Weaving was a skill that developed essential implements used in every day life. Whether it be blankets and clothes to keep us warm and protected from the elements, or baskets that were used for multiple purposes, weaving was a skill that was an admired art by all. Weaving entails gathering our natural materials, which ties us to nature. Nature is our life force, which without, we could not survive.

Carving

Like weaving, carving is another essential skill that was used for creating implements used for everyday life. Carving was used for the construction of traditional homes and canoes. Carving created implements for cooking, storage, hunting and fishing. Carving requires skill and strength.

Medicines

Physical, mental and spiritual well being is a central aspect of Duwamish traditional life. In order to have a strong community, we must have strong people who can contribute to their community. In order to have strong people, we must have people that can take care of and heal themselves. This is the simple definition of an adult.

One form of traditional good health and healing, is the use of herbal medicines. Within the Pacific Northwest, there are hundreds of herbs for different uses. We use healing through plants, to expose them to the mind frame of taking the responsibility of self preservation and good health.

Song and Dance

There is no word in Lushootseed for the word "love." Love was traditionally expressed through good thoughts, kind words and charitable actions. Songs are a way for us to express love in this form. Songs can give us strength and blessings. Songs can express prayers and feelings that no words can describe. Many songs have been passed down to us by our ancestors. Many songs involve dancing. Through dance we can express songs in a way that gives life to the meaning of a song in a visual context. A dance reenacts the words and feelings of the song. The dancer dances the song, while the singer sings the dancer. The drum is a traditional instrument of the Duwamish. The beat of the drum expresses the rhythms of life. The drumbeat is the heartbeat of the First People.



THE DUWAMISH TRIBAL COUNCIL



General Contact - duwamishtribe@duwamishtribe.org

The Duwamish Tribal Council operates under our 1925 constitution. **(See past leadership below.)**

- **Cecile Hansen** - Chairwoman, 1975 - present
- **Cindy Williams** - Secretary/Treasurer
- **John Boddy** - Tribal Council
- **Roger Boddy** - Tribal Council
- **Kristina Pearson** - Tribal Council
- **Olivia Johnson** - Tribal Council
- **Jac Trautman** - Tribal Council
- **Desiree Fagan** - Tribal Council

DUWAMISH TRIBAL SERVICES - BOARD OF DIRECTORS

Incorporated in 1983, the mission of Duwamish Tribal Services to promote the cultural, social, political and economic survival of Seattle's first people, the Duwamish Tribe, to revitalize and preserve Duwamish culture, and to share Duwamish history and culture with all people.

General Contact Email: dtsnonprofit@duwamishtribe.org

- **Guadalupe Barnes** - President (Retired Chief Sealth High School Assist Principal)
- **Cecile A Hansen** - Vice-President (Tribal Chair and Retired ICW Advocate)
- **John Cruce** - Secretary, Tukwila Community / Retired State Dept.
- **Jolene Haas** - Board Member, Duwamish Longhouse Director
- **Patrick Tefft** - Board Member, (CARW & City of Kirkland)
- **Russell Beard** - Board Member, Retired NOAA
- **Aurora Martin** - Board Member, Pop Up Justice Founder
- **Kathryn Grubbs** - Board Member

PAST LEADERSHIP

Our leadership has remained unbroken since the signing of the [Treaty of Point Elliott](#):

- **Chief Si'ahl (Seattle)** 1840 - 1866
- **Chief Kwee'akh'teed** - 1855
- **Chief Willam "Moses"** 1856 - 1896
- **Chief Willam Rogers** 1896 - 1925
- **Chief Charlie Sotiakum (Satiacum)** 1896 - 1925
- **The Honorable Peter James, Chair** 1915 - 1947
- **The Honorable George James, Chair** 1947 - 1960
- **The Honorable Henry Moses [ti'lasal], Chair** 1960 - 1962
- **The Honorable Ruth Scranton, Chair** 1962 - 1966
- **The Honorable Willard Bill Sr., Chair** 1966 - 1975
- **The Honorable Cecile Hansen, Chair** 1975 - present

