

bá·yak The Talking Raven

A Quileute Newsletter



Vol. 8, Issue 12

Emily Foster/**BAYAK Editor**

Closing the community center after 50 years

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THE DEADLINE FOR ALL SUBMISSIONS TO BE CONSIDERED FOR PRINT IN THE TALKING RAVEN IS THE 3RD FRIDAY OF EVERY MONTH.



Photo by Cheryl Barth

The Quileute Tribe held a closing celebration for the community center on November 15, 2014, which lasted from 12 p.m. into the night, ending at approximately 10 p.m. The community shared meals, stories, and songs and dances to honor all the events and activities that have taken place in the facility. This building has been a central location for gatherings, and it was important to recognize its significance to Quileute in the 50 years it has existed. Following the celebration, tribal members stayed for one last round of stick games, playing until 2 a.m. before the doors were permanently shuttered that night.

The Talking Raven and Quileute Tribe Facebook page requested your photographs and memories of the community center. The following were submitted:

Trish Ward: So sad... the only pictures that I have are only memories... this is the place where I learned how to make the best potato salads! Literally! When I was about 11 or so, my dad would send me to the kitchen to help my elders cook, clean and/or pass out food during community dinners... I have to say that I make one of the best potato salads this side of the mountains.

Brent Ramsey: I got to coach the tribal school boys basketball team and we went undefeated. The community center was the only gym we had.

Sandi O'Regan: This is where two family members, who had not seen each

other in years, finally got to connect before they each passed away. Warm blessing to my sister Sally June Bouck and Ronald Black. I will always remember this day. Love and miss you both.

Darl Swan Dick: Tribal journeys '97 was one of the best.

Pam Jackson: Chubby Ward and I got married in that building in 1974... lots of people... and my father gave me away... he loved it in La Push... RIP Chubby

Patricia Jackson: I remember learning how to dance there as a little girl!

Susan Davis: I only remember that building as our gym. Growing up in La Push, I loved watching basketball games there - especially when my Uncle Oly Woodruff was coaching!!

Marcus Jay Russell: Preschool, we made little wood boats in 1974. And

duck duck goose. My grandpa Hal singing and wolf dance songs and him speaking in Quileute language with the elders after the ceremonies. And the meals.

Joshua Penn: Went to my first funeral there, my Uncle Earl Penn's. He's one of the greatest men I have ever met. I remember just crying and crying until I told a story about how he used his sling shot to shoot rocks near our boat when my dad I were out fishing to mess with us. Also went to my first dance and kissed a girl for the first time there, but that's another story...

Iyah Jackson: Drum group for my first time in 2012 I believe. My cousin's wedding last year, in November.

Casey Ward: Went to tribal school, played kick ball, that was back in elementary school.

Suzanna Black: I

remember when Slick Watts was there for basketball camp when we were younger.

Mary Anne Earley: Cyd Hanson and her haunted house in the closet where the chairs and table used to be.

John Anderson: In 1993, Larry Jackson, Tony Foster, and I remodeled part of the gym. I think they might be my favorite crew to have worked with.

Terri Black: Beautiful memories of Uncle "Ribbs" coaching our basketball team. I also have a movie of Sarah Hines, Woody Woodruff, Sluggo and Stubby, Helen and Chuck Harrison, Marvella and Butch Sampson, Tina and Joe Garrick, Emily Cooper, Bernice and Casey Jones, it was a community gathering. Arvie and Diane Ward tournaments, Christmas parties,

Continued on Page 4...

From Council Chambers



Crystal Lyons, Chas Woodruff, Naomi Jacobson, Cathy Salazar, Rio Jaime

To celebrate Veterans Day, the tribe held a dinner on November 11, 2014, inviting all Quileute and community veterans. Despite the power outage at the beginning of the event, it did not stop us from singing, feasting, and giving our thanks to those who have served and are currently serving our country.

Secretary Cathy

Salazar: *It is important to honor our veterans who have committed a portion of their lives to active duty, and it is crucial to acknowledge that their service stays with them throughout their lifetime.*

For the 2014 Veterans Dinner, Christian "Jiggs" Penn was honored posthumously. His family gave a touching speech of his contributions, both to the Army and to the tribe.

We are thankful for all our veterans' dedication and sacrifice to our country.

After 50 years, the community center has been permanently shuttered. The final event, a commemorative closing celebration, was held on November 15, 2014 to honor and remember all the events, activities, and memories the Quileute people have of that building. Thank you to the cooks, keynote speakers, master of ceremonies, and all those who were present for the closing.

As we continue to plan for demolishing the community center, we encourage tribal members to attend the Planning Committee meetings to

express your ideas on what we can do with that space. The committee meetings are held the second and fourth Tuesday of the month, from 10 a.m. to 12 p.m. at the Tribal Office West Wing. Everyone is welcome.

The Move To Higher Ground (MTHG) Project Coordinator, Susan Devine, organized community workshops November 17-19. With feedback from school staff, students, elders, and any community members who dropped in at the Tribal Office West Wing, there was a wide variety of ideas.

Member at Large

Rio Jaime: *I stopped by one of the workshops. We were tasked with arranging cutouts of buildings on maps. There were commercial use areas, elder areas, school areas, a baseball field, and more. Workshop participants were able to give input on how the building layouts should be, while working around what the Army Corps of Engineers had set aside for wetland areas.*

There is still room for comments and suggestions regarding the MTHG. If you have any ideas, you should absolutely share them with us. Please visit the tribal office and talk to Larry Burtness, and he will pass them along to Tribal Council and the MTHG Coordinator.

The last Quarterly Meeting of the year was conducted on November 21st, with the General Council

meeting to follow in January.

Topics included:

- Quileute Tribal School
- Financial Report
- Constitutional Initiatives
- Dredging
- Safety Lighting
- Transitional Housing
- Move To Higher Ground
- Enterprise Board Updates

Treasurer Crystal

Lyons: *One of the agenda items [at the Quarterly Meeting] that generated the most interest was the constitutional amendments. We support the organization of a Constitution Committee; they just had their first meeting [on the morning of November 24th] to work on the amendments.*

Constitution Committee meetings will be scheduled weekly on Wednesday mornings beginning at 9 a.m. at the Tribal Court. These meetings are open to all Quileute tribal members, but we will be asking for nominations to sit on the committee at the General Council meeting in January.

During November, our Council had the pleasure of meeting with elders at the Senior Center; there was a sizeable crowd to discuss business and answer questions over lunch.

Chairman Chas

Woodruff: *At the meeting, we suggested the seniors formalize a committee, such as what has been done with the Planning Committee and the Veterans Committee, which have been functioning quite well. The purpose would be to share their*

questions, concerns, advice, and ideas with our board. Several elders signed up to be on the committee, with their first meeting expected to take place in December.

Also in November, Vice Chair Naomi Jacobson attended a meeting with the Pacific Fishery Management Council and Quileute Natural Resources (QNR) staff. There was a presentation on the impact of climate change and acidification levels and how they are affecting the food chain. Particularly, they discussed how it relates to our fisheries and habitat to support our ocean resources.

Vice Chair Naomi

Jacobson: *This is important information that we, as stewards of this earth, need to be aware of because our environment is changing. This changes the way we live and what we can expect in the future for subsistence and commercial fisheries which support many of our Quileute families and our local economy. I am grateful that we have such a proactive QNR Committee and staff who are monitoring and advocating for the protection of our resources.*

We hope that you all had a Happy Thanksgiving! As a gift of thanks and appreciation, all tribal members and fulltime employees were given gifts from the tribe.

And now, we are looking forward to Cherish Our Children on December 5th (which raises money for Christmas presents for youth,) and the Christmas and New Year's holidays. Our community Christmas dinner is set for December 18th at the Akalat Center, starting at 5 p.m. This year, there will be two separate drawings: one for youth and the other for adults, to ensure age appropriate gifts. Everybody is welcome to join us in these festivities!

Our Tribal Council would like to wish everyone a Merry Christmas and Happy New Year! Be sure to spend time with your loved ones and be safe this holiday season.

Constitution Committee Meetings

Wednesdays at 9 a.m.

Tribal Court House

Open to all Quileutes

Honoring our Quileute and Community Veterans

Leroy Black (ARMY)
 Edward Bouck (NAVY)
 Robert Bouck (NAVY)
 Jay Cooper (COAST GUARD)
 David Fletcher (MARINES)
 Joseph Garrick, Sr. (COAST GUARD)
 Gene Harrison (ARMY)
 James Hobucket (ARMY)
 Roger Jackson, Sr. (ARMY)
 Thomas Jackson (ARMY)
 Morris Jacobson, Sr. (ARMY)
 John Jones (MARINES)
 John King (COAST GUARD)
 Daniel Kite
 Teresa Lazzar (NAVY)
 William Lyon (ARMY)
 Mike Marshall (ARMY)
 Jerry Matson (ARMY)
 Carl Moore (ARMY)
 Joe Moore, Jr.
 Chris Morganroth III (AIR FORCE)
 William "Willie" Penn (ARMY)
 John Pinon (MARINES)
 Douglas Pullen, Jr. (NAVY)
 James Ramsey (ARMY)
 Gary Ratliff, Sr. (COAST

GUARD)
 Charles Rice (NAVY)
 Richard Rice (ARMY)
 Vincent Rosander Sr. (ARMY)
 Russell Sabia (COAST GUARD)
 Jose Salazar (ARMY)
 Tommy Savage (COAST GUARD)
 Huey Simmons (NAVY)
 Joshua Smith (ARMY)
 Leo Williams (MARINES)

Active Military:

James Salazar (AIR FORCE)
 United States Coast Guard
 Motor Life Boat Station Quilayute River

In Memoriam:

Clarence Black
 Clyde Black (Margaret)
 Roland Black, Sr.
 Samuel Black
 Vern Black, Sr.
 Alfred Bryan, Sr.
 Aubrey Cleveland
 Charles Cleveland, Sr.
 Robert Coberly, Sr.
 Leslie Conlow (Pearl)

Theodore Eastman, Sr. (Mary)
 Herb Fisher
 Calvin George
 Charles Harrison, Sr. (Helen)
 Lloyd Hatch, Jr. (Carol)
 Glenn Hobucket
 Tyler Hobucket, Sr.
 Floyd Hudson
 Eugene Jackson
 Frank Jackson
 Henry Jackson
 Larry Jackson
 Melvin Jackson
 Oliver Jackson
 Walter Jackson, Sr.
 James Jaime, Sr. (Donna)
 John Harvey James
 John "Jack" Loudon (Beverly)
 Miller Mason
 Chris Morganroth II
 Kilbane Obi
 Kenneth Payne
 Christian Penn, Sr. (Eileen)
 Earl Penn, Sr.
 Glenn Penn
 Morton Penn
 Steven Esau Penn
 William Penn, Jr.

William Penn, Sr.
 Donald Reid (Linda)
 Robert Rice, Sr.
 James Richards (Nellie)
 Paul Richards
 Herman R. Sablan (Virginia)
 Martin Saux
 Wesley Schumack (Marian)
 Cecil Wallerstedt (Bertha)
 Herb Ward
 Phillip Ward, Sr.
 Ray Ward
 Reginald Ward
 Walter Ward
 Archie Williams
 Gordon Williams
 Fred Woodruff, Sr.



Community members line up to thank the veterans



Coast Guardsmen and Quileute veterans posting colors

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Closing the community center after 50 years



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and numerous Halloween parties and teen dances while I was young and numerous elders weeks. Hazel and Cippy's wedding, dare care center with Marvella Sampson. Geez, I have so much memories in the community center, gonna be sad to lose a wonderful building with a lot of our loved ones we shared with. Moments of memories, sad times, happy times, and just times of togetherness, a lot of love back then, miss those days.

Starhawk Victor: I remember when Andy named me during the potlatch for Helen, and I remember pushing over the plank drum...

Charlotte Penn: All the basketball tournaments, basketball camps, our dance practices with gram Lillian for tribal school, canoe journeys, family gatherings, classes, healing circle and so much more. If those walls could talk. I remember that gym filled with so many elders from all over during 'elders week' so long ago.

Conrad Williams: 1993 Bella-Bella, the blessing then.

Francine Joe: Remembering Pepsi's funeral, and we use to work on spaghetti feeds and bake sales. A whole lot went on in this community cen-

ter, involving all tribal members in their lifetime. Young and elders.

Levi Black: Played some championships in that gym... learned to play basketball there... watched championships there.

Pamela Hunter: I love coming to drum circle with my husband, John Hunter. Also love it when the baked goods I bring are all gone in an instant!

Richard Jones: Practiced, played, and watched basketball tourneys with Chubby Ward. Had lots of dinners there too.

Martine Cooper: In the mid 80's I was blessed with my uncle Albert Hudson passing on his name to me on the gym floor in front of all my people. I love La Push.

Judi Norton: My husband Greg Norton got gifted a drum by Pat Matson here.

Denise Hatch-Anderson: There are a lot of basketball memories there, traveling from Tulalip to Chubby Ward's basketball tournaments watching my brother Donald Hatch play ball and my dad reffing many games there.

Chubby feeding teams that traveled far distance... also stick games in the gym. Lots and lots of FUN memories from us Hatches in Tulalip!!!

Narcissus Foster: I think of Chubby too when I see the gym. Mainly giving out diplomas for Head Start and being emcee! Then of course all the basketball tourneys. They use to have culture class back in the day and we would dance while gram Lillian would sing for us. Then we would learn to do baskets with gram and Bernice Jones! That was fun. Also did beaded mocs from Louise Jackson teaching us. Made shawls too! Oh and I could go on and on! Now Half Pints? That's a story in itself! Oh and doing the disco duck at the dances!

Janet Vinson: So much cooking, dancing, songs, eating and love... where does a person start?

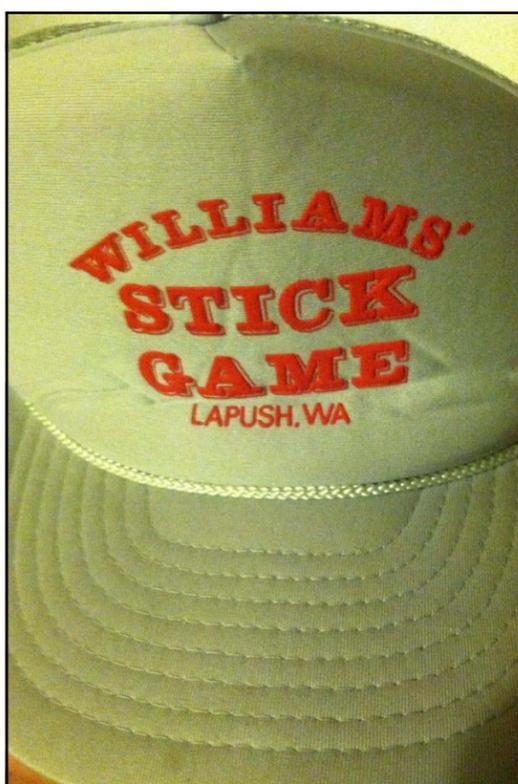
Sue Hayden: I was only 7 or 8 when I lived in La Push where my dad built the fishing resort. I remember that building and the salmon bakes. Sorry to see it go.

Jeanine Calderon: Tourneys, funerals, culture classes, library, weight room, Halloween parties, dinners, memorials, and my favorite when Butch Sampson was our basketball coach. How did I forgot those teen dances when we would have two rows of dancers and go down the middle. I can just hear that music BLIND-

ED BY THE LIGHT and PLAY THAT FUNKY MUSIC. And slobbering at all the new visitor guys at Chubby's tourneys and after tourney party at Chubby's cuz he was the most generous man in all of La Push history. Always so generous to offer his wealth and assist at funerals. Weddings, bone games, Head Start classes, daycare, holy smokes too much activities.

Elizabeth Satiacum: I was talking to Bev last week about how I remember when she used to help teach our Kindergarten/Head Start class... Or how DJ got to paint the first Thunderbird on the entry of the new floor!! Michelle's funeral was there, I remember seeing her jersey hanging on the basketball hoop... My grampa Eli's funeral was there... ENDLESS men's basketball tournaments!!!! It was a lot of work for dad and Pamie Jackson... the phone calls, scheduling, working with Canoe to get the brackets... or how the bleachers would be filled when it was getting closer to championship games???? We HAD THE BEST CHEERLEADERS!!! Especially when Makah-Johnson brothers came to town... but it was more fun when Tulalips came to town. I think open gym nights

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Closing the community center after 50 years

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were the funnest. We would walk from dad's house, once the lights went on... it was weird when the lights would go out, for whatever reason... took forever for them to come back on!!

Anne Walker: It was host to many stick games hosted by both Quileute Days and Leo and Iola Williams. People from many, many reservations traveled to play.

Naomi Jacobson: Quileute Days royalty pageants and many stick game tournaments hosted by my grandparents. My mom and dad's wedding, many other weddings, mine and Cynthia's name giving ceremony. Many memorials. Roger's drumming and fancy dances by his family. Teen dances. So many memorable events...

Marie Moon: Sleeping under chairs during stick games all warm and cozy in a bunch of coats.

Cynthia Barajas: Halloween parties!! With Syd and McKinnon Hanson always having the best spooky activities!

Erin Forster Fuhr: On a group trip to Forks, La Push and the area, I was truly honored to witness a community Drum Circle. The potluck dinner and ceremony were wonderful to be a part of. From the lovely lady who greeted us as we entered, to the community members who welcomed our group and shared/explained what all we were seeing, it truly is one of the highlights of my week there! The beauty of the art on the walls, to the sacred family masks, to the dances that you pass on from generation to generation, it was an evening I won't soon forget.

Glenda Davis-Klahn: If I remember correctly, I attended Arvie Ward's funeral in this building. Josie was one of my very best friends and a sophomore in high school. It was the first time I experienced losing someone close to me.

Babs Johnson: Makes me sad to see it go... I have enjoyed many things in that building since 1974. Thank you!!!

Korina Gaddie: I remember when [Slick Watts] visited La Push. When he was at the Community Center. All I can remember about him was that he was advertising Gillette shaving gel. The things kids remember. I remember getting his autograph on a Gillette poster.

Tommy Jackson: We had Mygene and Pam's name-givings in there in 1986. Tribal journeys in there in 1997. Been to a lot of the gatherings, weddings, and funerals there. I was there when they opened it. All the elderly ladies use to play volleyball and basketball in there when they first opened it up: Rosie Black, Lillian Pullen, Beverly Jackson, Eleanor Kaikaka, Vi Riebe, Tina Sampson, Marvella Sampson, Charlotte "Stubby" Jackson, Sarah Woodruff, and Linda "Red" Black. There were a lot of them—enough for a volleyball team for both sides. It used to be a baseball field before. Played baseball and stick games in that field. Boys vs girls in volleyball: Oliver Jackson, Ray Black, Casey Jones, Bernice Jones, Bernie Black, Fred Woodruff... it was good to watch them. I had video of them on 8mm camera, but I don't have them anymore.

Gary "Skin" Jackson: Just growing up, playing basket-



ball in there...

Rae Lynn Martinez: That's where I went to Head Start. Mom [Marvella Sampson] had a day care in there. Had my first break, fracture, in there. I remember playing Red Rover at the community center and they wouldn't pick me. They'd always pick Fern "Trixie" Penn. Oh, and the Quileute Days dances, when they'd have really good bands play.

Jeff Harrison: When the school first started in 1979, we used the old gym for the gym: kickball, war, basketball, etc.—lots of good times. I remember Colette and Darlene and Carl and Stevo and Dwayne and Bruce and Eddie and everybody just having a blast in there for PE class. I think they got to use the weight room, too, while it was still a weight room.

Dave Forlines' 40th birthday party is sure a good memory! What a potlatch! We were in there all day and all

night, it seems. Some friends of ours from Virginia showed up in the village and asked the first people they saw where they could find Jeff and Louise; of course they were directed to the gym, because that's where everybody was that day. We were up in the bleachers, and we saw our friends walk in the front door, much to our surprise. They joined us, and before the night was over they both had an armful of gifts! Remember the last thing Dave did? After he'd done all his giveaways, he went out to the middle of the floor and took off his t-shirt, throwing it down saying, "OK, that's all I've got— whoever wants this shirt can come on out and get it!" I think a little girl ran out and picked it up—I wonder who that was?

Then there were the funerals. So much life in that building, and so much of saying good-bye.



Hiba' Kwashkwash [HAY-buh quash-quash]: The Jay Squawks



Jay Powell transforming into kwashkwash, the Blue Jay.

Baskalidix, "Bad weather time" December

The moon that we now think of as "About December" is called "Bad weather time." All the Quileutes who, as kids, heard culture teacher Lillian Pullen say, **Baskída!** (*acting bad*) will recognize **bas**, the part of this month's name that means "bad." Lillian used to teach a lot of words for talking about bad things:

Basál – *bad weather*

Básfada – *bad tasting or smelling*

Bas-adá?dal – *bad or dirty talking*

Basf? – *That's bad!*

And even though it's bad weather time, it's also coming up to Christmas time. So, you'll want to learn things to say at Christmas. The old people used to say, **Wisá Kísbis**, *Merry Christmas!* **Wisá** (wiss-SAH) means *happy* and **Kísbis** (KISS-biss) is the way the old people pronounced Christmas.

And then there's the song that starts:

Wá fax^w baskídal. Wa fax^w alitá? al.

Sáda Kísbis hak^wótas, táwid-kił.

Don't act up! Don't cry! Santa Christmas is coming to town.

Old Man Roy Black used to laugh and stroke an imaginary beard and say the word for Santa Claus, **Sáda Kísbis**, which means "Santa Christmas." Big Bill told how, back in about 1900, the tribe had an annual Christmas party and every kid got an orange and a piece of hard candy "about the size of a quarter." He said, "In those days, you never heard a word of English at the Christmas party." I think often of that statement.

Back to the Bogachiel (Boḵ^wačhí?l)

Last month I started to discuss the Quileute history of the Bogachiel, which I sometimes call the Bogie for short. I can say a short form of the river's name, but

I can't tell a short form of the history of that interesting Quileute watershed. There's a lot to tell. Last month we got as far as eight miles up the Bogachiel itself, only 17% of the 44 miles that the river stretches from "Mile Zero," where the Bogie and the Sol Duc meet by the Leyendecker bridge behind the Three Rivers store.

As we described last month, eight miles up the lower Bogachiel, past the mouth of Murphy and Maxfield Creeks, is the **Ḵífta Bá?ḵ^wat**, the "upriver junction" where the Calawah and Bogachiel meet. That was an important junction with two, maybe three houses.

I have attached a map of that junction that I found in the Forks Logging Museum. Barely readable at the top of it is written, "Map of Indian camps Robert Anderson drew. He was born in Washington territory about the same time as old William E. Penn (*i.e.* Little Bill) lived there. I met him in about 1960. He was watchman for Rain(i)er, He died shortly thereafter. Very interesting man." The contents of that map is a good place to start.

The map shows the upstream junction and the Quileute longhouses on the north side of the Bogachiel. That settlement was called **Bak^wátif** (meaning *those who live at the junction*). There were two or maybe three houses there. Just below the mouth of the Calawah at the junction facing the Bogie was the home of John Johnson, born 1870, called **Kí?lis** or **Ḵatísbaxad**. Actually, it had been the house of his wife Nellie Gray's parents (**Ṭsà-wi?wátif**, born 1838, and **Chichalíftsa**). The house had a fishtrap stretching across the Bogachiel and was popular during fish runs when Nellie's brother Stanley Gray, already the recognized leader of the **Ḵitłák^wat**, elk hunter's "spirit society," would come up to fish with his parents. Like many of the traditional upriver

longhouses, the Johnson place was abandoned "in the late 1890s" under pressure from homesteaders who claimed the land. Actually, that move probably happened in the early 1900s because Hal George said he lived there for a while as a boy and he was born in 1894. Hal remembered that mornings there was an old man (possibly John Johnson's uncle, **Ix^wáyob**, born 1835) "who sat naked on a stump by the fire." That old man, according to Hal, used to take him out and throw him in the river every morning for toughening. Hal would crawl out of the icy water and run in to stand by the fire where the old man would give him traditional Quileute advice, saying things like, "**Ṭix^wa?ásta!** (Look at me!) I don't have a scar on my body! That's what happens when you live guarded by a strong power. Get right with your **t'axflit** (spirit guardian)." After leaving the house at the junction, John and Nellie moved down to La Push and John became a fur seal hunter.

According to Anderson's map, a mile further up the Bogie there was the winter home of Chris Penn's ancestors: Oldman **Kiyísob** (born 1837) and **Lalí**, who were the parents of **Daschító** (Esau, born 1863) and **Chawiyfl**. They, in turn, were the parents of Christian Penn (Oldman Jiggs, born 1900 at the Quileute halibut camp on Tatoosh Island). He was the first husband of Lillian Pullen and the father of the late Jiggy. Lillian told me that the house on the Bogie had already been closed down when she and Oldman Christian, who she said, "was definitely not a Christian," got together. So they moved down to Queets where one could still fish because the (Quileute) river had been closed to Indian fishing because it was declared a navigable waterway. She shook her head and told me the story about the upper fishtrap people and the lower fishtrap people and said, "that is a real oldtime story, but **Kí?lis**, (John Johnson) and his family used to fight with the Penns on the Bogachiel just like the families in the story." The story goes like this:

Long ago on the lower Calawah River there were two families living about a mile apart. Both families had a **łópa?** (a fishtrap made of maple poles that you stick down in the river bottom and they take root, and then you weave withes in and out around the maple posts so you have a wall across the river that channels the fish swimming upriver through a small opening where they can be netted and speared.) They had fishtraps about a mile apart. Well, the lower fishtrap people started to keep their fishtrap closed so no fish could get through for the upper fishtrap people to catch. Those lower fishtrap people were **łópadaḵ**, greedy. The upper fishtrap family started to get hungry. They were starving. So, they decided to do something about the greedy lower fishtrap people.

They got five powerful **ix^wałóla**, medicine men. Those medicine men went up into the **Ḵífta-yak^w**, the Forks Prairie. There they made a weir and caught lots of salmon. Out of those salmon they made a giant salmon with a pecten shell for a head and parts made out of things they found in the prairie. Soon that salmon looked like a real salmon except really big. And then they used their skills as medicine men to catch evil spirits and made a poisonous soup of them. And they poured that toxic soup into the mouth of their salmon. And then, they sang their power songs to the salmon and made it come alive. They taught it to swim by moving the tail back and forth. And then they were ready. The salmon was too heavy to lift so they put it in a big canoe. It almost split that canoe down the middle. And they covered the fish with mats and they had the medicine men call a big herd of elk down to the prairie into the lower fishtrap people's hunting grounds. All that family grabbed their bows and spears and ran into the prairie. While they were chasing the deer, the upper fishtrap people floated with the immense fish down past the lower fishtrap. They were ready to get revenge.

The next day, they put the giant salmon in the water and told it to swim back up to the lower fishtrap. The lower fishtrap people were amazed by the great fish. All of them stuck their spears in that magic monster salmon. Soon they had killed it. And they cooked that salmon right away and the whole family ate. The next morning the lower fishtrap people were all dead with blood coming out of their mouths. The upper fishtrap people came down river and destroyed the lower fishtrap. And the ancestors told that story over and over again. It spread around Quileute territory and that's how the Quileutes learned to be **hačhitałtalli** (generous, good hearted) and never to keep their fishtraps closed so that no fish will get to families with fishtraps above them on the river.

According to Lillian, that's how the Penns used to feel about the Johnsons there at the mouth of the Calawah. Of course, what's interesting is that the story tells of the origin of a prime value, generosity, among the Quileute.

I have to tell readers that I am not apologetic to give so much information about the people and places along the Bogachiel. I'm describing the homes and families of this village on the lower Bogachiel in the way the elders did when I first came to La Push in 1969. Chris Morganroth III still tells stories full of detail as his mentors, one of whom was Little Bill Penn, used to; and Chris is one of the last Quileute folk historians. I encourage readers to pay attention to tribal folk-historic detail. The stories are filled with ancestry,

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Hiba' Kwashkwash [HAY-buh quash-quash]: The Jay Squawks

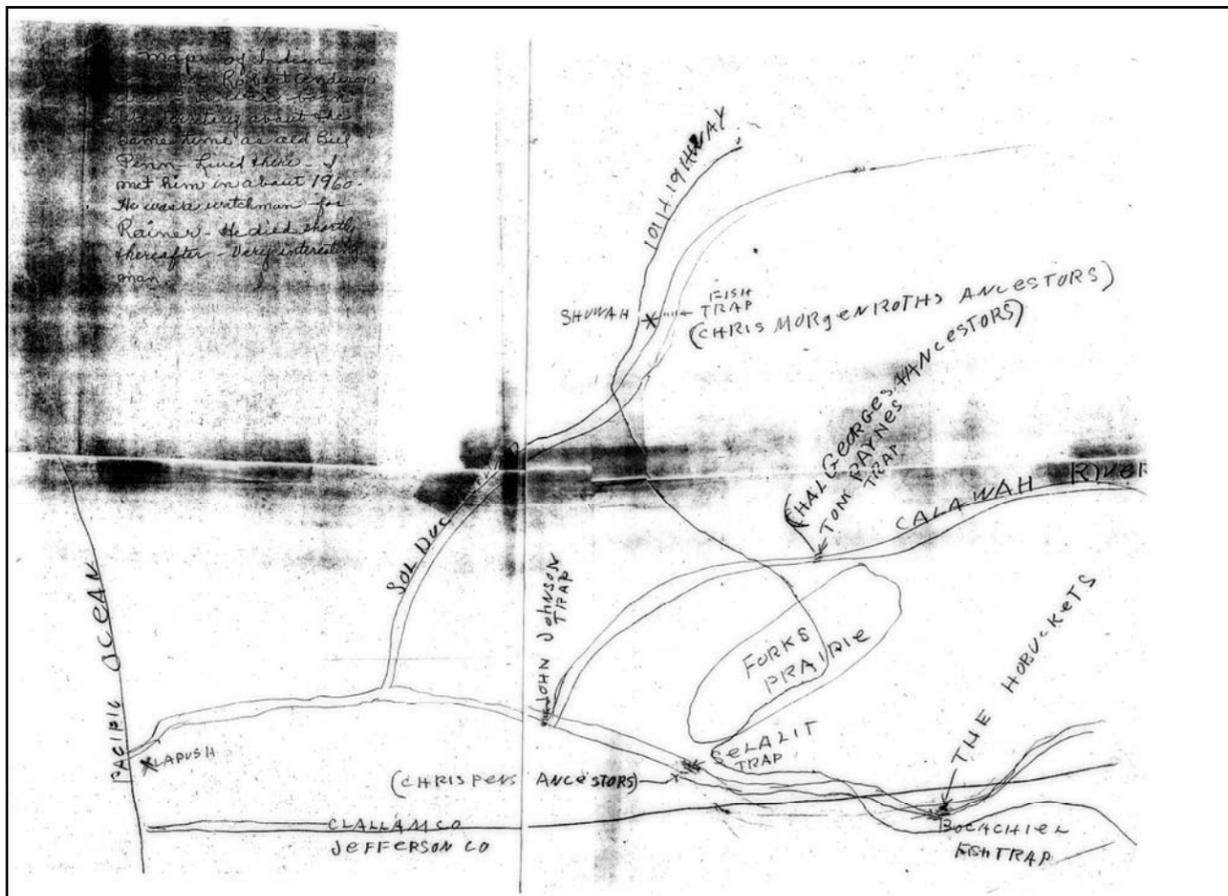
...Continued from Page 6

word-pictures of places now gone, values, and a sense of life just as the old ways were being given up forever. Many of today's elders say, "My granny used to tell me all those stories and they just went in one ear and out the other and now I wish I'd listened."

The **Bak^watif** who lived along the Bogie weren't the only people living around the mouth of the Calawah. There were several Quileute homes on the lower Calawah up to mile 3, where David Hudson's place, called **Chasiyat** (meaning not known) was located. David Hudson (**Kiktsapá'a**, born 1863) and his wife **Wabóstob** were the ones who built the first hotel in La Push, on the site of the current social services building. The Hudson Hotel later became a store which passed through various hands until it was torn down about 1995. I went in as they were tearing it down and it was built with real 2x4s and handmade square nails, just as they built things back when the "modern" village was being constructed. This was after the village was burned down in 1889 and the reservation was established in 1896. The whole lower Calawah was called **Chasítal** (Big Bill said it sounds a little like 'resting place'). But, in the end all of the Quileute families abandoned their generations-old home sites and moved down to the river mouth, except for one. Dixon Payne had registered ownership of his house site (A.W. Smith mentioned helping Dixon fill out the forms) and the Dixon Payne place continued to be used until it burned down in the 1940s.

So, the **kífta báʔk^wat**, 'upriver junction' area was well populated by families who had clearly lived there since treaty time and continued until Forks started to grow during the settler period. The prairie was called **Kífta-yák^w** (**kífta** means *upriver* and **yák^w** means *prairie*). Forks is called **Kítlayak^wók^w**, "place at the upstream prairie" but everybody used to just call it **pok^ws**, pronounced like 'pokes' in English). I've never included a Quileute folk-history of Forks in the newsletter articles, so this is a good opportunity to do so. Much of this originally got written for a report that I did called "Quileute Use and Occupation of Prairies in Traditional Times (2002)."

Besides the Quileute families discussed above who lived on the edge of the Upstream Prairie, others regularly moved to summer prairie campsites, over which they had recognized use-rights. In 1916, Frachtenberg [3:127] remarked, "The Quileute, men and women, are good walkers. Even today many women go for camas south of Forks (14 miles)." Women, along with the elderly and the young, would forage for roots, berries and other edibles, medicinal herbs and various materials. Men



Notation in upper left hand corner: Map of Indian camps Robert Anderson drew. He was born in Wa territory about the same time as old Bill Penn (i.e. Little Bill) lived there. I met him in about 1960. He was watchman for Rain(i)er, He died shortly thereafter. Very interesting man.

Quileute Settlements and fishtraps on the Quileute River watershed

- 1) John Johnson home and trap (mouth of the Calawah)
- 2) Salalit home and fishtrap (near mouth Grader Creek) Chris Penn's ancestors. (Salalit was the name of the creek, tsah-lee-lay-t, "going uphill place")
- 3) Hobucket home and fishtrap (at the point the Bogachiel enters Jefferson County)
- 4) Tom Payne's fishtrap (no home there) where the North and South Fork of the Calawah joint at a place called T'sixwokw. Tom Payne was Hal George's Grandfather. One of the best fishtraps in Quileute territory.
- 5) Chris Morganroth's ancestors' home and fishtrap at Showatkw (Shuwah)

would hunt in the prairies. Billy Hebaladup told Frachtenberg, "The hunting areas belong to the whole tribe and are available to anyone (who was Quileute)."

Certainly there were "killing zones" or "game runs" through the woods where a few good runners, usually with dogs, would chase elk and deer into narrow ambushes where their hunting partners waited with their bows, spears, and clubs. But the prairies were favored hunting areas for both large and small game. In the prairies, blinds were commonly used. According to Hebaladup, "A good hunter could shoot (with a bow and arrow) at a target 200 yards (away) and hit the mark," skills that Quileute males learned from a variety of childhood games, contests, and constant practice. Various traps, snares, springpoles, deadfalls, and pitfalls were also traditionally used in hunting. The first gun became available to the Quileutes in the late 1850s, acquired by **Wastoc^whit**, b.1836, the father of David Hudson, according to Hal George; but firearms were not commonly owned by Quileutes until the 1890s, when a trader named Baxter, who took over after Dan Pullen left La Push, started trading 45.90 caliber rifles for "a stack of fur seal pelts as high as the rifle stood" (JP NB 1978, p.9). Thus, hunting patterns started to change in the 1890s, along with so many other aspects of Quileute life associated with the prairies. Until then, hunting was a primary sub-

sistence activity. Arthur Howeattle and Billy Hebaladup told Frachtenberg, "In former days hunting was as important among us Quileute as fishing, but the arrival of the white people, the establishment of the reservation, and the enactment of state game laws caused the Quileutes (and other tribes) to give up hunting until today they are almost exclusively fishermen, going out on the hunt only in cases where they are short of fish" (3:37).

Ram Singh noted that hunting involved more than being able to shoot straight with a bow and arrow. There were different techniques depending on where the hunt was happening. In the prairies the Quileute largely hunted alone, shooting from hiding, Quileutes hunted alone or in small groups; whereas, in the mountains and woods, hunting was generally a group activity with runners and ambushers. In any case, it is clear that traditional Quileutes believed that there is a spiritual component to successful hunting.

Elk hunters among the Quileute and Quinault were believed to require the help of particularly strong spirits. In order to obtain a spirit power, the young prospective elk hunter prayed, bathed in a prescribed manner, and subjected himself to severe discipline and hardship. When he got the power, he was able to lead a party to hunt elk. Indians often hunted elk in the lower valleys and prairies (Ram Singh, p.43). Upriver

people among the Quileute were expert in all types of hunting...Most elk hunters with elk hunting power lived in upriver communities (Ram Singh, p.57).

In traditional times, late June was the beginning of the elk-hunting season. Bull elk were considered to be at optimum fat "when the devil's club was red." Cows were hunted in July and August when, after the time of rutting, they were at peak fatness. Deer were usually hunted in prairies from June to August at dawn and sunset and were not chased but shot from blinds and hiding places. Throughout the year, elk, deer, bear, cougar, wolves, and lynx were occasionally caught with spring-pole snares. Large and small pitfalls were dug to trap bear and smaller animals. Rabbits and other small animals, grouse, eagles, seagulls and other birds were snared. Rabbits, raccoons, skunks and other small animals were collected after being incinerated when the Quileutes burned the prairies (see below). The meat of large animals was jerked (cut in strips and dried on racks) at prairie camps and taken home to be stored for winter provisions. Smaller mammals were eaten immediately. The prairies appear to have been a meat larder.

But, as anyone who looks closely at hunting and gathering peoples, there is a division of labor. The men usually hunt for a

Continued on Page 8...

Hiba' Kwashkwash [HAY-buh quash-quash]: The Jay Squawks

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living and live on what the women forage. In traditional times, despite the fish and game which abounded, the importance of the roots and fruit of the prairies was clearly basic to survival. The first published description of the Quileutes included a description of the Quileutes' camas prairie (Quillayute Prairie) by James Swan in the Washington Standard, Oct. 5, 1861. That first mention gives us a picture of what the Forks Prairie must have been in those days. "On ascending this, I found the beautiful prairie stretched out before me, level with the top of the ascent, covered with ferns higher than my head, and extending in a northeasterly direction five miles or more in length and from a half to three quarters of a mile wide."

In the later 1950s, an economist named Ram Singh interviewed members of Olympic tribes with regard to their subsistence work patterns, trade and social organization. He talked about the importance of prairies to the traditional Quileutes like this: In prairies there are camas and ferns with edible roots. There are a few prairies in Quileute and Quinault country; the Makah had none. The Ozette used one prairie but it was only slightly productive. Camas and ferns grew profusely in these prairies; the former were economically important and the amount produced did not meet the demand. It was so highly valued that it was one of the few items purchased by the Makah and Ozette from the Quileute and Quinault. Camas had a special place at feasts and potlatches [Singh, 1966, p. 25].

Quileute Ownership of the Prairies

As I mentioned above, the traditional Quileutes told Frachtenberg in 1916 that the "hunting areas belong to the whole tribe and

are available to anyone (who is Quileute)." They believed the prairie was clearly their exclusive Quileute property. That presumption that their territory and the things in it were created for the Quileutes derives from the tribal myths of origin and happenings at the time of beginnings. The prairies were created from the primordial forests by great **T'ist'ilal** (TISS-till-lahl) who would fly down from his nest below the Blue Glacier to catch a whale and then sometimes dropping the twisting, flipping whale while flying home with it. The stranded whale would flap around on the ground flattening trees over a large area causing the treeless prairies.

Quileute Maintenance of the Prairies

The Quileute people had a traditional practice of keeping the prairies open by burning them. Ram Singh (p. 25) wrote, "The family burned over its part of the prairie in the spring so that dead ferns would be destroyed, giving way to camas." Each family had a part of a prairie where its members could go to dig roots. They took precautions not to burn the surrounding trees and bushes and burned the prairies section by section. Their methods of fire control were so effective that in the Olympic Peninsula, except for a small area of forest near Little Prairie, none of the forest surrounding a prairie shows any sign of fire. (Ram Singh, p. 112).

There is now considerable interest in the aboriginal practice of maintaining the prairies by burning. There seems little doubt that the prairies would not have existed if the native people had not burned them regularly to keep them open. Both Swan [1861] and Frachtenberg [2:46] mention that the prairies were surrounded by stands of great hemlock, suggesting that the prairies, as well,

would've been forested with hemlock except for the process of regular burning.

It may be worthwhile, though repetitive, to include the general and inclusive statement about prairie burning from the Cultural Resources Module of the Sitkum and South Fork Calawah Watershed Analysis (p. 2.1-15). Although Quileute use of fire in maintaining the prairies and some other wetland collecting sites is inarguable, the ethnographic record is not totally clear about the details of traditional burning strategies. Albert Reagan [1934, p.56] does not tell what time of year the prairies were burned, but writes, "the burning of (the bracken) fern year by year was what kept up the prairies...The Indians burned the ferns for the purpose of clearing out the prairies so they could shoot deer and elk when they came to feed on the young fern fronds." Ram Singh mentions, "The (particular) family burned over its part of the prairie in the spring so that dead ferns would be destroyed, giving way to camas" [p.25]. Hal George remembered that the prairies were burned, on the occasions that he witnessed it during the 1890s, in the lunar month of **T'sak'itsa**, "no berries time", late September. By then, families had already foraged for roots and berries and the grasses were dry.

Taking Only as Much as is Needed

No ethnographer can conduct research on the economic practices of contemporary Quileutes without realizing that it is a strongly held continuing community value to take only what is needed from the natural world and to avoid wastefulness. These statements from Lillian Pullen clarify what they mean by "taking what one needs."

1) "I never waste what I take or

what somebody gives me. We're only supposed to take what we need. If you waste what you are given, you won't get as much as you need next time. We say, **Wa t'ak^w dok^wlita** (*Don't waste* [said to a woman]) and my grandma told me that again and again when I was a girl" (JP, NB1993-4, p.62).

- 2) "We only take as much as we need. When I'm going out, I always have a little prayer for guidance to go here and there and do this and that. It's possible that ...you could take too much and be wasteful and ruin it for everybody or the kids could get sick" (NB 1978, p.89).
- 3) "We never waste like the **hok^wat** ('white people'). That's the reason that our people are so lucky. **T'sik'ati** (the 'Great Nature,' a spirit power that animates everything and inhabits the sky) knows that we are good people to be caught by."

However, as mentioned above, the traditional concept of "only what is needed" may include amounts sufficient to allow ceremonial or personal generosity on a dramatic scale. Furthermore, there appears to have been a traditional assumption that the spirit world would make it clear how much was needed by causing fish, animals, plantlife, and materials to make themselves available to Quileutes in the amounts that were really needed. An example is the following, paraphrased in field notes from an account by Hal George:

Fish and animals, especially sea mammals (seals and whales) and elk give themselves to men in the quantity that they are really needed. Old man Harold Johnson told him that when he was

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Join the La Push Fire Department today!



The Quileute Fire Department is looking for volunteer firefighters.

Duties include:

- Respond to alarms of fire or other emergencies
- Perform duties as outlined in fire-fighting procedure for the suppression of fires, such as: laying lines, raising ladders, ventilation, forcible entry, etc.
- Assume certain responsibility for servicing and maintenance of fire equipment
- Conduct training and instructional programs

Meetings/trainings are held Tuesday nights at 6 p.m. Please contact Fire Chief Chris Morganroth IV at (360) 780-2069 for further details.

Hiba' Kwashkwash [HAY-buh quash-quash]: The Jay Squawks

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young he was hunting and a bunch of elk just came up and looked at him. He shot one, and then he shot another and then another. They didn't move. And he knew that they were sent by his **Ƙiƙáƙwaƙ** (Elk-dance society) spirit. So he shot them all. He used that meat to give a big naming feast for his nephews, to get them initiated into the elk song society. (JP.NB 1978, p. 19)

Prayers – According to Frachtenberg's Field Notes, Interviewing Wibaxad Jones and Dixon Payne (5:35)

There is evidence that the traditional Quileutes made it clear that they believed that the outcomes of their everyday activities were in the hands of the spirit world. They prayed every morning early and also late at evening. While praying, "talking to the sky," the person faced the rising sun or the moon, raised his hands above his head occasionally, and dipped some water into his hands and drank and then blew the water out of his mouth, talking at the same time to the sky. Of course, in these prayers besides **ƚsiƙáti**, they asked for the help of certain personal guardian spirits and they received these, but all praying was addressed to the sky directly.

Lillian Pullen claimed that prayer was a daily ritual. As well, whenever she went foraging, she said a prayer such as the following, which she felt was the "right thing to do." (Powell, NB 1989, p.10; Conversations with Nature, p.4ff).

O yix chik^w ƚsiƙáti.
Oƙáƙik sá'a. Haƙhikiyátilo'óƙ.
Oh, great nature spirit. You are here. Help me well.

Kiyi'átilashƚlich xáxi xi' pakít-ti'ƚ. Wáƚax^w ti as'ósto'ó ishás xi' ƙi'ítsa. *Help me now with my work. Thank you for the many berries.*

It may help to remember that the ancestors believed and visualized Indians as having an "at cause" role in the natural world, whereas modern mainstream Americans believe that humans have an "at effect" role in the world. That means that the Old-time Indians felt that the spirits paid attention to the everyday things individual Indians did, and they caused each person to be lucky or unlucky based on how (1) generous and (2) careful not to waste and (3) energetic in pleasing the spirit world each person was. So, the ancestors believed their actions *caused* things to happen. They saw themselves as "at cause." On the other hand, mainstream Americans nowadays believe that the natural world has great scientific processes like weather patterns and germs and statistical probability which affect us and can make us lucky or unlucky. Thus, modern non-traditional peoples see themselves

as suffering or enjoying the effects of blind luck. They see themselves as "at effect." I have given this example before, but one of the goals of this column is to help today's Quileutes be able to think like the ancestors. So, think about this example:

A contemporary American person with a present day *at effect* perspective and a traditional Quileute with an *at cause* perspective are both at home when an earthquake hits. The quake causes the house to shake for a few seconds and then stops. The current day American, with an *at effect* viewpoint will probably think, "Ah! They said we are overdue for a quake. Those tectonic plates keep moving and sooner or later our area became due for a good seismic quake. I wonder what the effect of the quake was...any broken windows or things shaken off the shelves?" On the other hand, the traditional Quileute with the *at cause* perspective would think, "I wonder what I did to cause that quake...and if not me, who in the community could have offended the spirits to that extent?"

Such a distinction in belief would cause traditional Quileutes to believe that if animals, fish, or plants offered themselves to a tribal member, it was meant for that person to have that "gift" from nature. And if they didn't, again the tribal members might have been greedy or might have offended the spirits. All this had an impact on the traditional Quileute use of the prairies.

Quileute Mythic Relating to Forks Prairie

We have mentioned before that an indication of the importance of prairies and especially the Upriver Prairie to the Quileutes is the number of mythic and folk historic things that are remembered to have happened there. For instance, the earliest historic occurrence in this prairie is the birth of Stanley Gray in 1876, while his family camped and foraged during "Salalberry moon" (August). Quileute narratives tell us that besides the disagreement of the Upper and Lower fish trap people mentioned above, there were other mythic events. In this prairie, the evil **Yáƙ^wóƚ** (a name meaning "lives in the Prairie") tricked hunters into using ineffective arrows and then changed into a monster elk and gored the hunters to death. He then was finally outwitted and killed by a powerful shaman. Not only did he kill that evil **Yáƙ^wóƚ**, but he left a message to future people by throwing the giant elk hide into the sky where it became the constellation Cassiopeia's chair (Reagan and Walters, p325). Even before that time, another shaman who came to the prairie to be alone in seeking his spirit power, was ultimately able to travel outside his body, locate a herd of elk and lead them to Quileute country on the

west side of the Olympics. That was the origin of the elk herds in Quileute-land. It is that shaman's **ƚaxƚit** that initiates to the Elk song society seek (Albert Reagan, p.43). Here, also, in another story about the upriver prairie, lived the woman who long ago started the tribal tradition of a widow marrying her dead spouse's brother. And finally, it was here that **Dásƙiya** killed the snake from which she made her short (sexy, if you don't look at her face) snakeskin skirt. So clearly, **Ƙiƙáƙwaƙ^wóƙ^w**, the Upriver Prairie, played an important part in traditional Quileute life.

The Creeks Entering the Bogachiel from the Forks Prairie

Two creeks run down through the Upstream Prairie to empty into the Bogachiel. Mill Creek, which runs along the north side of the airport runway, ends up going through a wetland area and enters the Bogachiel at Mile 9.5. It was called **Hok^wƚsoƙ^wƙa**, "burned ground place stream." If anyone knows why that name was appropriate 100 years ago, please let me

know. Big Bill raised his shoulders in a "who knows" gesture as he pointed out the place where Mill Creek enters the Bogie, a mile southeast of the mouth of the Calawah. Then there is Grader Creek, which runs northward around Grader Creek Hill, which was called **ƚsalilƚƙ^w** (Going Uphill Place) and the Creek **ƚsalilƚƙ^w ƙa**, across Highway 101 from the airport, crossing under the highway just after it turns southeast at the edge of town and enters the Bogie exactly at Mile 10.

And that's all we have time for this month. We'll continue with the Quileute Bogachiel folk-history next month. Vickie and I are still in Mexico and, though it isn't the land the **ƙ^wáti** made for the Quileutes, it probably is having better weather at this time of year. And, whatever weather you're having in God's Country, I wish you a **Wisá Ƙísbis!**

—Kwashkwash
jayvpowell@hotmail.com

Thanksgiving at River's Edge



John Penn, Duane Jones, Jr., and Steve Ratliff gave rave reviews of the Thanksgiving meal at River's Edge.

River's Edge Restaurant Manager, Zach George, cooked a Thanksgiving meal at the restaurant on November 25, 2014. The dinner was free for any customer who visited the business that day between 2 p.m. and 8 p.m. With the help of a volunteer staff, the River's Edge served approximately 115 people that day.

Not only did Zach and his staff donate their time, everything that they cooked was donated by numerous community members. They served turkey, ham, mashed potatoes, gravy, stuffing, green bean casserole, fruit salad, fry bread, deviled eggs, yams, pumpkin cranberry bread, macaroni and cheese, and cookies.

Marion Jackson, one of the volunteer servers,

does not work at the restaurant. "I just stopped by for coffee that afternoon and the restaurant was closed. I asked what was going on, and when they told me, I said, 'well I want to help!'" Regina Kaikaka, a dishwasher at River's Edge, said her favorite part of the Thanksgiving meal was hearing how delicious the food was and all the other compliments. Gloria Salazar added, "we heard a lot of 'thank yous.'"

Tribal member Jack Eastman was one of the customers who ate at the River's Edge that night. "Much appreciation to Zach and his mother," said Jack. "It was a spectacular dinner. We really enjoyed it. A real big thank you to him, from both me and my mom."

Sean Black earns CDL



After a four-week course held daily in Port Angeles, Quileute tribal member and Public Works employee Sean Black has received his Commercial Driver License (CDL) Class A.

Class A means he can drive a single or combination vehicle of any size.

Sean's supervisor, Public Works Director Danny Hinch, said, "Because Sean went and got his CDL, this will bring a whole new dimension to what we can do. It gives us more flexibility in our department."

Sean said, "I'd like to thank Jose and Cathy Salazar

for transportation to the class in Port Angeles every day, and Brittney Echeita at Human Services for helping me with the paperwork."

Danny explained, "Sean is a tribal member that has come from YOP [the Youth Opportunity Program that puts youth to work each summer,] and he has studied on his own to get his water certification and CDL. We're proud of him. And it's my hope that he sticks around and continues to contribute to Public Works and the community."

Congratulations to Sean for earning his CDL!

Recognizing Quileute Student Athletes

Congratulations to the following students on a successful 2014 fall season!

Forks High School

Football:
Dimitri Sampson
Keishaun Ramsey
Garrison Schumack

Volleyball:
Page Foster
Brittney Woodruff
Taegan Counsell-Geyer,
Manager

Forks Junior High School

Football:
Jerome Eastman-Williams
Volleyball:
Andrea Coberly
Elizabeth Jackson-Cruz

West End Youth League

Football:
Elizabeth Soto
Kobe Ward
Matthew Wallerstedt
Logan Hatch
Tanner Jackson
Shaiz Ward

Make a Difference! Become a Foster Parent

Help the Quileute Indian Child Welfare Program make a difference for a child. Become a Foster-Relative Placement home or Respite Care Provider. Applications are available at the Quileute Human Services Building.

Jessica Smith

ICW Program Manager

(360)374-4340

Fax (360)374-7796

jessica.smith@quileutenation.org



River's Edge Restaurant Now serving pizza!

Large Only

Up to 3 Toppings, **ONLY \$13.00**



Each additional topping is \$1.00 extra

Toppings: Mozzarella, Cheddar, Parmesan, Bacon, Sausage, Ham, Pepperoni, Ground Beef, Olive, Pineapple, Onion, Garlic, Bell Pepper, Mushroom, Jalapeno, Tomato, Spinach

CARRY OUT ONLY: 12 p.m. — 8 p.m. DAILY

Call to Order! (360) 374-0777

River's Edge Restaurant in La Push

Quileute Youth Program's Holiday 3 on 3 Basketball Tournament

When: December 13th. Registration will start at 8am and games will begin at 9am.

Where: Akalat Center in LaPush

Ages: 17 and under boys, 18 and over men's, 12 and up women's

Entry Fee: \$50 per team

Prizes: Gift certificates and cash

The Quileute Tribal Youth Program is organizing a 3 on 3 basketball tournament to raise funds for the youth program. Limit four players per team. Each game will be played to 21 points by normal scoring. Each team will be guaranteed two games. For additional information or to register a team, call Kasey Ulin at (360) 640-1845. All teams may register the morning of December 13th beginning at 8 a.m. in the Akalat Center. Rules and regulations will be reviewed before the tournament begins.

Best of luck to all players!

Quileute Tribal Hazard Mitigation Plan 2014



2006 Heavy wind and flooding along the beach front at the school. Photo by Tony Foster

What is Hazard Mitigation?

Quileute tribal members are all too familiar with hazardous events. In the Quileute language, the word Bask'alidix describes winter as 'Bad Weather Time'. Natural hazards such as severe storms, floods, earthquakes, tsunamis, and wildfire all have the potential to cause loss of life, property damage, economic hardship, and threats to public health and safety. The Tribe has secured land to relocate the village of La Push out of the worst area for flooding, which is also the most vulnerable tsunami zone, to higher ground in order to move people, essential services and facilities out of harm's way. This action is called a "mitigation measure" in the terms of a Hazard Mitigation Plan.

Mitigation reduces the risk of loss and creates a more disaster-resistant and sustainable community – a safer community. Hazard mitigation measures are essential to breaking the typical disaster cycle of damage, reconstruction, and repeated damage. Hazard mitigation measures are the thing you do today to be more protected in the future. They are measures taken before a disaster happens to reduce the impact that future disasters will have on people and property.

Why Does the Tribe Need a Hazard Mitigation Plan?

The Plan demonstrates the Tribe's commitment to reducing risk, and it guides planning and development

activities. Mitigation measures include a range of actions and projects that reduce the impacts of each hazard, with emphasis on protecting new and existing buildings and infrastructure. In addition to making the community safer, having an official Hazard Mitigation Plan qualifies the Tribe for funding from FEMA, the Federal Emergency Management Agency.

Who are the Stakeholders in the Hazard Mitigation Plan?

The Quileute Tribal Council and the Tribal Planning Committee authorized the 2014 Hazard Mitigation Planning Project. The Planning Team is led by Larry Burtness, Quileute Planning Director. Project consultant is Northwest Tribal Communications. The team is working with Tribal leaders and Tribal membership, department directors, neighboring jurisdictions, and state and federal agencies to develop a fully vetted community-based plan.

What Does the Quileute Hazard Mitigation Plan Include?

The Plan includes a description of this community and the planning process. It identifies and analyzes hazards particular to the Quileute Indian Reservation and measures those against vulnerable assets. The Plan assesses internal capabilities to deal with identified hazards and lays out a mitigation strategy. Maintaining the Plan is an important element to assure

the continued safety of the community. A Hazard Mitigation Plan was started in 2008 and provides the basis for the 2014 Plan.

Quileute Tribal Hazard Mitigation Plan 2014

GOALS:

1. Promote Disaster-Resistant Planning & Development
2. Build and support local capacity to enable the Quileute Tribe to prepare for, respond to, and recover from disasters
3. Reduce the possibility of damages and losses as a result of the following hazards:

Seismic ground shaking, movement and tsunami

Storm-related events such as

flood, landslide, coastal erosion, wind-snow or ice storms.

Fire, including wildland fire and conflagration, i.e. housing areas & marina.

Contact Information

Northwest Tribal Communications

A Native/Woman-Owned Business

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Principal Tribal Planner
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2003 Flooding at the River's Edge Restaurant. Photo by Tony Foster



2003 Residence ruined by floods. Photo by Tony Foster

Rayonier Permits

Rayonier permits are available at the Quileute Natural Resources Department for Quileute tribal members.

Young rider receives Janet Fry Award

My husband Bill White and I, as leaders of the First Nations Riders Horse 4-H Club, requested that Isabele Pullen be considered for a very coveted award, the Janet Fry Award. This award is given each year to only one youth from all of Clallam County 4H participants. The criteria for a youth member to be considered for this award is:

The 4-H youth who best personifies the "spirit of 4-H," which is defined as leadership, citizenship, community service, helping other 4-H members, active participation in county, district, and state level activities including but not limited only to fairs "above and beyond the requirements of the 4-H club."

Each club's leaders are to decide upon the one youth in their club who best meets the above criteria to request for consideration this award. The awards committee of the Leader's Council then selects one youth for this award from all those submitted for consideration.

Bill and I nominated Isabele for this award for the following reasons:

Isabele has consistently been an excellent model of gracious, kind and self-sacrificing leadership as our club's president for the past two years. She has been considerate of other's needs, often sacrificing her own time in the saddle enjoying her horse, to assist in the coaching process for younger, newer rid-

ers. She was always ready to help others, without complaining.

Isabele competed at the county fair level, and also at the state fair in Puyallup this year. She set an example of diligence in preparation and taking responsibility. She was a very gracious hostess to our club's 4-H barn, greeting the public warmly and politely. Isabele is an excellent face for our club and for 4-H in general as an organization!

We didn't know if she would be selected for this award, as many other clubs' leaders were also requesting their nominations to be con-



sidered.

We were thrilled to learn that Isabele had earned this county-wide award, and offer her our sincere congratulations on a job well done!

—Karen White
First Nations Riders

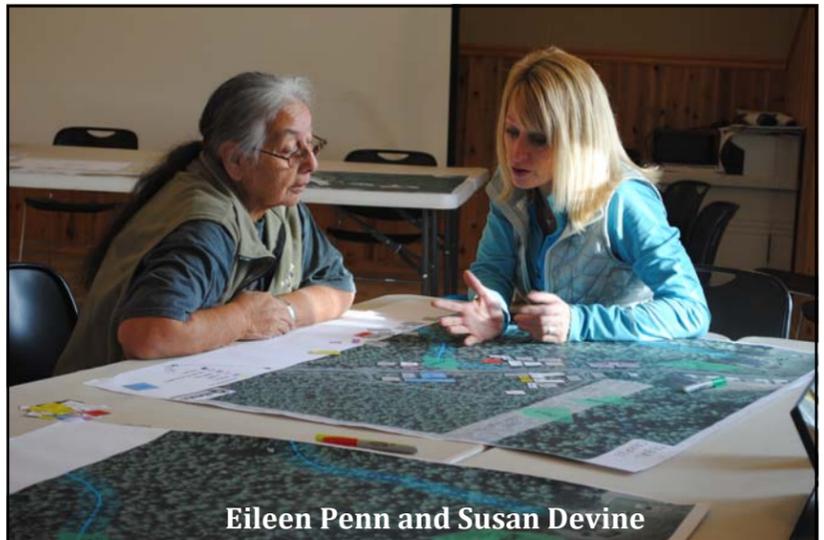
Nearly 80 participants in MTHG Workshop

A three-day workshop for the Move To Higher Ground (MTHG) was held at the West Wing from November 17-19, 2014. All community members were invited to attend and voice their ideas for development of the new tribal school, senior center, and the tribal services campus. Each workshop participant was asked to arrange cutouts of buildings on a map, creating relocation scenarios.

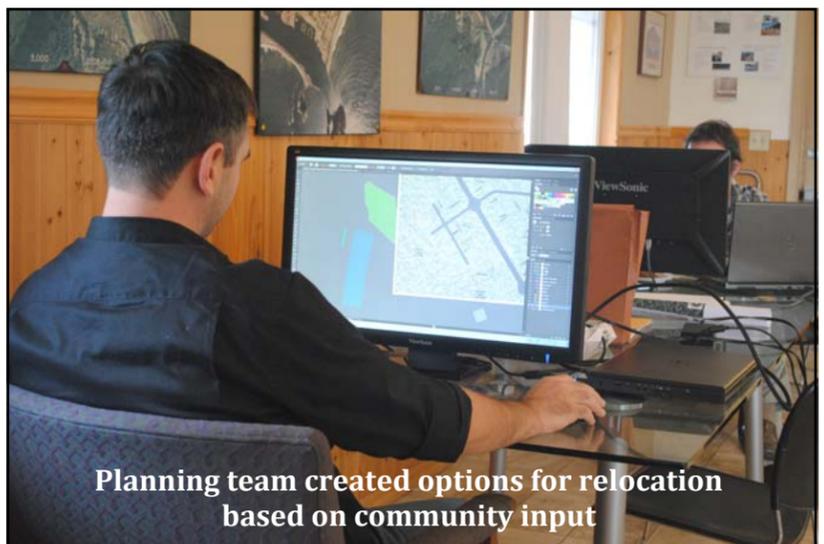
The MTHG Project Coordinator, Susan Devine, and her planning team were present to listen to community members, answer questions, document the relocation scenarios, and create options of those scenarios based on all the input they received. Addi-

tionally, a list of pros and cons was developed for each option that the planning team created.

Throughout the three-day workshop, there were an estimated 80 students, elders, tribal employees, and community members who participated. However, it is not too late to still share your opinions. To obtain a copy of the options developed by the planning team or to give your comments and feedback, stop by the Tribal Office or call the Tribal Office at (360) 374-6163.



Eileen Penn and Susan Devine



Planning team created options for relocation based on community input

Update your information with Enrollment Department and BIA

For tribal members who have an address change, name change, or copies of any legal documentation such as marriage or divorce, you need to update your information with both Quileute Enrollment at Quileute Natural Resources Department (QNR) and the Bureau of Indian Affairs (BIA).

Please stop by QNR or call the office at (360) 374-2247 for the form OST 01-004 to update your Individual Indian Monies (IIM) account information. You should also call Stephanie Pine at 360-533-9120 or Violet Bowling at

360-533-9122 at the BIA Office of the Special Trustee in Aberdeen. The BIA Office in Aberdeen has moved to 415 W. WISHKAH, Suite 2B, Aberdeen, WA 98520.

It is very important to provide the Quileute Enrollment Department and BIA office with current information such as an address update, name change (in which you must have legal documentation and social security card to change,) date of marriage or date of divorce. All this documentation is important for your IIM account and probate

department.

The BIA has issued this list of Quileute tribal members regarding their IIM account information. If you are on this list, please contact Stephanie Pine at (360) 533-9120 or Violet Bowling at (360) 533-9112:

Whereabouts Unknown

Bell, Steven G
Bird, William J
Black, Donetta G
Black, Robin Sammi Lea
Bureau, James A
Butler, James

Evans, Anne E (Butler)
Gabales, Fawn W
Harrison, Joann
Johnson, David James
Miller, Julia B (Johnson)
Romaniello, Sheila B
Russell, Mark A
Satterlee, Vance J
Savoie, Joshua Miles
Scarborough III, James H
Ward, Patricia L
Wilbur, Shar
Williams, Nancy A

Quileute Nicknames Project

Hícha k̓ʷa. xabá. Jeff Harrison kʷoláʷ-li. Poʷóʷo-lo ʷisí-kʷoʷ-s píxʷadax.
 Xiʷ ʷisí-kʷoʷ histáxaksh yik Lillian Pullen k̓íka, hits chiʷ tsáda tastáyixit.
 Híʷsi-li okalík tíl Kʷoʷʷliyóʷ-k̓ʷ.
 ʷisí-kʷoʷ-ʷk̓ʷa-s Peepaw, Pinko híxat Harry.
 Xabá chiʷ ʷisí-kʷoʷ-ʷk̓ʷa-s hitsído siwach-ítʷkal híxat aliʷʷíʷa.
 Chiʷ Oʷayaʷowáskʷa hálas híkawoʷxá-li xiʷ ʷisí-kʷoʷ-ʷk̓ʷa híʷsí-ʷas ókiʷ kʷoʷʷliyóʷ-k̓ʷ.
 Híxat hálas ʷisí-kʷoʷ-ʷk̓ʷa iʷíxʷots ʷaʷáykila ʷisí-kʷoʷ xáxi xabá
 hokʷáʷ-i-lo ʷisí-kʷoʷ.

By Jeff Harrison

I want to thank everyone in LaPush who helped make the Nicknames Project such a success! Louise and I spent the spring up there, while I was on sabbatical from Lane Community College to work on the project which Roger Jackson first proposed many years ago. I'm really glad I finally got around to doing it, and it was a lot of fun talking with so many of you and gathering stories about people's nicknames.

At the beginning of fall term here at Lane, teachers who have been on sabbatical present their work to the rest of the college in a colloquium. So on September 26 I presented the Quileute Nicknames Project. I opened with a statement in Quileute; for weeks I practiced memorizing it and saying it—because as you know, Quileute is not easy to pronounce! You can see this statement at the top of my note here. I only wrote two words on my hand, and ended up only looking at one of them!

Then I showed a copy of the “book” and explained some of the things it says about old names, and the transition to the “Boston” names in the late 19th century. Then I showed some of the videos: Tom Baker,

Russell, Roger, Miss Ann—didn't have time for them all. They loved every one, but the one they liked the most I think was the Louise one, where she (laughingly, lovingly) shouts, “Get that thing out of my face!” to my camera!

Of course, this project belongs to all of you. The videos are all archived for you to see at this web site: <https://blogs.janecc.edu/quileute/>. Or you can just do a search for “Quileute Names and Quileute Places.”

And I sent several copies of the book up with Bonnie

in October. I hope you've all gotten one, so you can enjoy seeing all the nicknames and reading the stories! If they're all gone, just let Bonnie know and I'll make some more. There should also be a copy at the Tribal Office and one at the school.

I'm hoping that this project isn't finished. I made a lesson plan that teachers at QTS can use to get the kids talking about nicknames; if they do that, then I can incorporate some of their names and stories into the next edition. Also, I know I didn't get all the La

Push nicknames (past or present) into the book, so I hope you will let me know more names and stories! One easy way to do that, if you have internet, is to write a comment on the Nicknames blog.

Besides all the good folks who gave names and told stories, thanks also go to Kwashkwash for encouragement and language help, and to Emily for printing articles about the project as it progressed, and to Bonnie for helping out in many ways. And to Roger, who started it all, I raise my hands and shout, ʷíʷk̓ʷó, ʷíʷk̓ʷó!

LOGO CONTEST
\$750 prize
 The Washington Indian Arts & Crafts Project is soliciting Native American artists from Washington State tribes to help create our logo. The logo will be used as a certification mark to identify authentic Native art.
 entries due **12.15.2014**
 contest rules and submission form available at: www.WAIndianArtsLogo.org
 Sponsored by: The Northwest Justice Project, The American Friends Service Committee, and Foster Pepper PLLC

The **Quileute**
Diabetes Support Group
 is sponsoring another
A1c Contest

What does A1c measure?

A1c measures the amount of glucose (sugar) in your blood. If there is too much glucose attached to your hemoglobin cells, you will have a high A1c. If the amount of glucose is normal, your A1c will be normal. The A1c test provides an average of your blood sugar readings for the past three months. It's not accurate for any given day, but it gives your provider a good idea of how effective your blood sugar control has been over time.

Our contest is designed to help our support group members gain a good understanding of their own individual blood sugar level as well as improve their blood sugar level over time.

CONTEST RULES

- Anyone with diabetes (or prediabetes) who regularly participates in the Quileute Diabetes Support Group is eligible. You have to be an actual participant of the group – you can't just show up for the A1c measurement and leave.
- Participants will have their A1c measured four times over the next year (once every 3 months).
- The contest will begin on 11/18/14 and participants will have until 12/19/14 to obtain their first measurement.
- The winners will be the 2 individuals with the greatest decrease in A1c by 11/14/15 (attendance will be used as a tie-breaker).
- The contest winner will be announced during our 5th Anniversary (our 2nd meeting in November of 2015).
- Also, family members and support people are welcome to attend our group. And if you have children who might be at risk for diabetes, please consider bringing them!

1st Prize: Membership for 1 year at the *Forks Athletic and Aquatic Club* -and- \$200 worth of athletic gear (shoes, sweats or swimwear).
2nd Prize: Membership for 1 year at the *Forks Athletic and Aquatic Club*.

Christmas Wish Lists from Mrs. Crippen's Class

These wish lists from Mrs. Crippen's 2nd grade class at the Quileute Tribal School have been left unedited:

Dear santa My Name is David Ward. I am 7 years old. How are the raindeers and mrs. claus? I have been a good boy. Could I please have a ipod for chistmas P.S – Please bing my teacher some chocolate sincerely.

Dear santa my name is marshall. I am 7 yers old. How are the reindeer? I have been a good boy this year. May I please have a remote controlled car? Thanks! Love Marshall

My is frankie!! I am seven years old. How are the rain-

deer and Mrs. claus? I have been a good boy. can I have a Ipod for christmas? p.s. – please bring my teacher some choclote. Sincerely, frankie!!!

Dear Santa, My name is Christopher. I am 7 years old. How are the reindeer and Mrs. Claus? I have been a good boy. Could I please have a iPod for Christmas? p.s – please bring my teacher some chocolate. Sincerely, Christopher.

Dear Santa, My name is Demetrio. I am 9 years old. HoW are the reindeer and MRS. Cluse? I have been a good boy. Could I Plese have a phone for Christmas! P-S Plese bring my teacher

some chocolate. I would like a phone for Christmas please thank you Santa

Dear Santa, My name is Richard. I am 7 years old. How are the reindeer and Mrs. Claus? I have been a good boy. Could I please have a xbox 360 for Christmas? P.S – please bring my teacher some chocolate. Sincerely Richard

Dear Santa, My name is Helynne I am 8 years old How are vixen pranser and the one and only roodlf with the red nose. I wish i cold have the toy i all was wanted sens last cristmas the toy oven/real oven. P.S – please bring my teacher some choclet Sincerely, Helynne

Dear Santa, My name is Shawnta. I am 7 years old. How are the reindeera and Mrs. Claus? I have been good girl could I Please have a Phome for christmas? PS – Please bring my teacher some choclote. sincerely, Shawnta.

Dear Santa My name is Juan. I am 8 years old. How are your randeers and Mrs. Claus and you doing. I have been a good boy. Could I have a xbox one for christmas? P.S. please bring my teacher some choclote. Sincerely Juan Penn.

2014 Quileute Head Start Parent Committee December Updates

Quileute Head Start is an early childhood education, health, and nutrition program. The Quileute Head Start Parent Committee is currently fundraising for various expenses not covered by the Head Start Program. Money raised is intended for the senior graduation, junior barbecue, end-of-the-year field trip, and much more.

Head Start Fundraiser Update:

The Children will receive their assembled pamphlets on December 1st from school.

2nd Fundraiser: Little Caesars Pizza

Starting Date: December 1, 2014

Deadline: December 18, 2014

Checks Payable to: Quileute Head Start Parent Committee or cash payment
Quileute Head Start students will be contacting interested purchasers.

January Fundraiser: Krispy Kreme



Little Caesars
pizza!pizza!

Quileute Head Start Donation Request:

We are seeking donations for **Christmas wrapping paper, Christmas label stickers, and scotch tape.** The Quileute Head Start Parent Committee has fundraised and will be hosting a Santa's Secret Shop for the children this year. This gives each student a special experience to shop for their friends and family. The Quileute Head Start Parent Committee will volunteer to walk each student through Santa's Shop and wrap each student's presents to be sent home. Donations can be dropped off at the Quileute Head Start Building and will be stored in the Head Start Parent room.

Next Parent Meeting: December 12, 2014 at 12 p.m. – Quileute Head Start Parent Room

Thank you,

Quileute Head Start Parent Committee

Two QTS students named "Super Readers"



At the Quileute Tribal School morning drum circle on November 3, 2014, Mrs. Chase recognized Janet Fisher and Margarito Gonzalez as "Super Readers."

"Super Readers" have to have read 15 book out loud to Mrs. Chase during literacy time. "These two students have worked very hard and I am very proud of their accomplishment," Mrs. Chase said.

Congratulations, Janet and Margarito!

Women's Talking Circle

Thursday, December 4th
Thursday, December 11th
Thursday, December 18th

12 p.m. to 1 p.m.

Quileute Tribal Court House

Lunch is provided!

To support and empower ourselves,
our relatives, and friends

For more information contact:

Liz Sanchez, New Beginnings Program

Manager & Victim Advocate

(360) 374-5110

newbeginnings@quileutenation.org

Cherish Our Children



5:00 PM
Friday, December 5, 2014
Akalat Center in La Push, WA

Dinner served at 5:00 PM: seafood plates, fry bread, spaghetti, hot dogs, and more!

- * Bake sale table
- * Silent auction tables
- * Live auction begins at 6:00 PM
- * Photos with Santa
- * Local food, artisan, and craft booths
- * Donations of auction items accepted until the night of the event

Interested in donating auction items or being a vendor at Cherish Our Children? Need more information about the event? Contact Sharon Penn at (360) 374-4278 or Sandy Heinrich at (360) 374-6262 ext. 256

Sponsored by the Quileute Tribe and City of Forks

All proceeds are split equally between the Quileute Tribe and Forks' Christmas gift-giving programs for children

Happy Birthday to Enrolled Quileute Tribal Members

December Birthdays:

Jayden Ceja-Cisneros	1	Haven Ward	10	Cruz Fernandez-Black Jr.	20
Dawn Rasmussen		Kylie Flores	11	Hannah Meneely	21
Ruby Stacey	2	Cody Simmons		Catherine Salazar	22
Keisha Bouck		Melvin Wood	12	Kailani Gorum	
Jay Jaime		Murina Davis		Vincent Reid Sr.	
Johnny Jackson		Maydelia Sanders	13	Victoria Jackson	
Regina Dan	3	Elizabeth Soto		Cheryl Sease	23
Angeline Francis		Yvonne Davis		Jayden Scheller	24
Edward Bouck		Jacob Trainor	14	Peggy Rice	
Cheryl Wilcox		Brittany Eastman		Mason Wilbur	25
Miken Guerrero-Estrada		Eric Ceja-Cisneros		Shawnta Williams-Payne	
Sandra Leyendecker	4	Georgia Schumack-Penn	15	Leonardo Guerrero Jr.	
Donetta Morales		Heavyn Smith		Patricia Cooper	26
Juan Penn		Anne Walker		James King	
Laura Reed		Ardis Pullen	16	Larry Christiansen	28
Frank Hobucket	5	Cecelia Ward		Cameron Coberly	29
Ivy Colfax		Craig Penn		Gary Jackson Sr.	
Jessica Green	6	Tyron Jackson	17	Carrie Jackson	
Charles Harrison	8	Lindsay Obi-Williams		Nelson Morganroth	30
Jose Salazar	9	Mildred Hatch	19	Autumn Penn	
Angela Black		Jonathan Trainor		James Christiansen	
Melanie Tisdale	10	Tonia Jack-Bryan	20		

COMMUNITY
CHRISTMAS

At the AKALAT

THURSDAY . DECEMBER 18th . 2014

5:00 PM

CAROLS . DOOR PRIZES . PERFORMANCES .
DINNER . A VISIT FROM SANTA . & MORE!

Bá-yak The Talking Raven welcomes feedback!

Please feel free to share your opinions or suggestions with:

Emily Foster

(360) 374-7760

talkingraven@quileutenation.org

Let us know what you think. We strive to improve your newsletter!