

# bá·yak The Talking Raven

A Quileute Newsletter



## Quileute celebrates elders

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Once a week every year, Quileute organizes Elders Week to celebrate and honor elders: the Tribal School students perform both traditional and modern dances and invite elders to join them; the Human Services Department provides family portraits and other activities; and the Health Center puts on a Health Fair to promote wellbeing. This year, drum-making was a hit and the alita was hach! Quileute tribal programs once again arranged a wonderful event for the elders.

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

## Tips for applying to work at the Quileute Tribe

When filling out a job application, make sure you **complete the entire application**. Also be sure to read through the job posting carefully and **follow all the instructions**. Does it ask for a cover letter? Resume? Letters of recommendation? Submit all items the job posting asks for. Many applicants are disqualified because they do not follow these instructions. The Personnel Department can also direct interested applicants to resources for advice on how to write a resume or cover letter.

**Answer honestly** on the application. According to the Quileute Tribe's personnel policies, making knowingly false statements or omissions on your application will disqualify you from consideration, or will result in dismissal if discovered at a later date.

**Write legibly,** please. Also be sure to **edit** or ask someone else to review your application, resume, and cover letter for errors and typos. Putting time and effort into your application shows that you

care and that you pay attention to detail.

If you want to list someone as a reference, you need to **ask permission first**. Find references who can attest to your skills and qualifications. **Do not** list any member of Quileute Tribal Council or an employee of the Personnel Department as a reference when applying to work for the tribe, because it would be a conflict of interest for the Council and department in the hiring process.

**Follow up** with a

phone call. Not only does it show you are interested in the job, but you also want to make sure the Personnel Department received your application.

If you are **repeatedly not chosen** for interviews or jobs, **ask for feedback** from the Personnel Department. They can tell you what you are doing incorrectly in the application process, so you can improve your chances of being hired in the future.

## From Council Chambers



James Jackson, Cathy Salazar, Naomi Jacobson, Crystal Lyons, Rio Jaime

Chairwoman Naomi Jacobson: Tribal Council held our annual Strategic Planning Meeting May 4-6, 2015. Our team worked many hours and was able to utilize the Clayton Small Strategic Planning materials which were developed in conjunction with community members in February 2011. This has been used as a tool each year to assist Council in developing goals and objectives around the membership's larger goals. It is now 2015, we are well on our way to accomplishing the goals set out. I hope to begin planning our next Community Strategic Planning Session so that we can begin planning for the next phases of Quileute's future. To see the list of accomplishments made since the 2011 Strategic Planning Meeting, turn to page 4.

The Quarterly Informational Meeting was held on Friday, May 15<sup>th</sup> at the Akalat Center. The agenda included:

- Move To Higher Ground
- 09-1 Litigation
- Dredging
- Teen Center
- Road to Wellness/ Transitional Housing
- Enterprises
- Kitla Center

Treasurer Cathy Salazar: Council spends time planning the agenda for Quarterly Meetings to bring out key items to focus on during the meetings. The intent is to provide vital information to our tribal members as well as listening to comments made. As elected officials, we are the representa-

tives, your voice, and we don't ever want to forget who we serve, so we strive to share information in all ways possible.

Changes will be coming to the River's Edge Restaurant at La Push. Our Council is excited to announce that we have hired a new chef, Marshall Lewis, who has an impressive resume. The menu will be altered to feature our local seafood, and Chef Lewis has plenty of new ideas to improve the River's Edge. We look forward to watching this enterprise grow.

Cedar bark gathering was scheduled during the week of May 18-22. This is the one week out of the year that our tribe gathers cedar.

Vice Chair Rio Jaime: Tribal members are still carrying on these cultural teachings of cedar bark gathering. We are appreciative of the Quileute Natural Resources Department for helping to plan this annual activity and gather cedar for those who are unable to. Our hands also go up to Rayonier, Inc.; they make it possible for us to continue to gather cedar because they understand the importance of our treaty right to harvest in our usual and accustomed areas as our ancestors did for thousands of years.

Councilman James Jackson had the opportunity to travel to his first Affiliated Tribes of Northwest Indians (ATNI) convention, which was held May 18-21, 2015 and hosted by the Confederated Tribes of Warm Springs in Oregon.

Member at Large James

Jackson: I went to seven sessions on culture/elders, economic development, education, health, human resources, telecommunications and energy, and the native vote. I was able to meet other tribal leaders of the northwest and talk about the issues that impact us. One in particular is broadband and the continued need to increase our connectivity in tribal communities such as La Push for our safety, education, and enhancement of life. Overall, the convention was quite the learning experience. I have been absorbing as much information as I can, which guides me in best serving the Quileute people.

Elders Week 2015 was held during the last week of May. We would like to thank the school and various tribal programs for working together to pull off another successful celebration of our elders. This is an event the community eagerly anticipates each year. It was a special event this year because we were able to share it with the expert witnesses and attorneys who represented Quileute at Subproceeding 09-1 in our case against Makah. In the short time they were here, they were able to speak with various tribal members who were interested in hearing about Quileute ancestors and history. It was an honor to have them at Elders Week.

Chairwoman Naomi Jacobson: Once again it was such a blessing to sit and visit with our elders and witness them enjoying the festivities of Elders Week. It is always such an honor to see the pride in their faces as they watch our children perform traditional and modern dances, enjoy catching up with old and new friends, and hearing the stories they share with us about the old days. We may take these days to celebrate our elders once a year, but remember to visit with them throughout the year and document the stories they share with you.

When we document their stories they can be shared more accurately with the future generations. It was our esteemed elders who provided the information which was used by our expert witnesses on the stand in the 09-1 trial. The documented history of the Quileute Tribe needs to be cherished. Our history is priceless.

With the beginning of summer, the end of another school year is near. We would like to congratulate all our graduates in college, vocational school, high school, eighth grade, and Head Start. Good luck to you all as you move on to the next stage in life. We wish you success in your future endeavors.

### QUILEUTE HOUSING AUTHORITY LEGAL SERVICES

#### NOTICE RE AVAILABILITY OF REQUEST FOR PROPOSALS

Sealed proposals will be received by the Quileute Housing Authority, 561 Quileute Heights, P.O. Box 159, La Push WA 98350, until 4:00 p.m., Tuesday, June 30, 2015, for legal services to represent the Housing Authority. Copies of the complete Request for Proposals, including all required forms and other information relating to the RFP, may be obtained by email directed to [Joanne.Foster@comcast.net](mailto:Joanne.Foster@comcast.net). No phone calls will be accepted.

### Allottees meeting

The 2015 annual meeting will be held at the same location as the past two years, the Little Creek Resort in Kamilche, WA.

July 18, 2015

8:30 a.m. — Set up and Preparation

8:30 a.m. — Continental breakfast

10:00 a.m. — General meeting starts

# Move To Higher Ground Updates



**By Susan Devine**

May was a busy month for the Move to Higher Ground (MTHG) project. The current priorities are to identify a preferred location for the Education Campus and to find funding for the new K-12 tribal school. The MTHG project team is seeking input from many community groups and boards, including the Planning Committee, the School Board, QNRC, QHA, and the Elders, but everyone's input is welcomed and encouraged.

There are currently three options for the Education Campus location. The plan is to

select a preferred location by the end of June. MTHG project coordinator Susan Devine attended the Health Fair during Elders Week, gathering additional valuable community input.

We continue to explore various options for funding the school, including BIA, grants, a capital campaign, and various tax credit programs. One program, the New Market Tax Credit (NMTC), appears to be a possibility, but we must carefully consider the pros and cons before deciding on any particular funding source. To that end, the Quileute MTHG team recently invited tax credit experts and Sev Jones (Kalispel Tribe Executive Director of Planning and Public Works), to share in-

formation about the program. The school administration and Council have also reached out to BIA, to clarify the availability of funding, as well as any potential implications of using non-BIA funds for the school.

In addition to school location options and funding sources, we are also beginning to look at school programming—including how big the school should be, how many students it could support, and what types of classrooms and other facilities will be needed. As part of that research, several members of the School Board, Tribal Council, and the MTHG team will tour other area schools, looking for examples of what is working well and asking those communities about their school

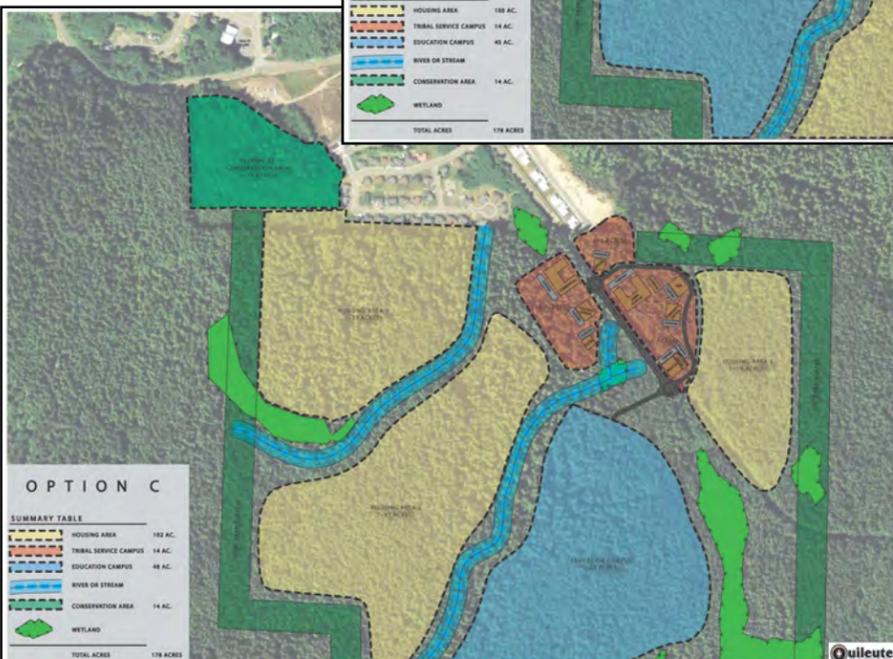
facilities. The tours are scheduled for July at Lummi and Muckleshoot. We also hope to tour Suquamish and Puyallup/Chief Leschi as part of our research.

The MTHG team generally meets twice per month, although the summer schedule varies due to travel and other activities. The next MTHG meeting is June 10. Please provide comments about the school location, programming needs, or anything related to the Move to Higher Ground, to Susan at [susan.devine@quileutenation.org](mailto:susan.devine@quileutenation.org).



Options A, B, and C for the education campus. The education campus is highlighted in blue.

For a larger copy of these maps, please contact the tribal office at (360) 374-6163 or email Susan: [susan.devine@quileutenation.org](mailto:susan.devine@quileutenation.org).



## Bá·yaḵ The Talking Raven

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## Accomplishments made since the 2011 Strategic Planning

### By Naomi Jacobson

In February 2011, Clayton Small facilitated a Strategic Planning Meeting for the Quileute community. The purpose of the meeting was to determine goals of the community. Since that initial meeting, Tribal Council has used those goals that were developed by the Quileute people to guide their decisions.

Based on the materials from the Strategic Planning Meeting, Tribal Council has developed new goals and objectives which will be shared with the membership in the appropriate setting. Priorities include, but are not limited to: budget development specific to culture and language classes; digitizing of our current resources; grave site markers; elders and veterans budget requests; election structures; technology plan for keeping the community connected; mental health prevention and awareness programs; Move To Higher Ground capital campaign (funding for development of the MTHG); and updating the tribe's operational procedures.

Here is an overview of

four of the seven goals the community developed in the Strategic Planning Meeting (three of the goals relate more to Economic Development and will be reported on in a future *Talking Raven* issue):

### Teen Center/Youth Council

- Council purchased the Teen Center in 2014.
- There is prevention funding in place for operations of the Teen Center from OJJPT.
- Departments serving teens and other youth are meeting monthly to coordinate partnerships to best serve our youth.
- This program has been successful for our youth, and many of our teens are visiting the Teen Center on a daily basis. They are able to plan activities and attend special outings on a monthly basis.
- Youth Council has been active in meeting and attending events with other Tribal Youth Councils. They plan to observe Tribal Council meetings in the summer

and possibly begin attending ATNI and NCAI youth committees. This will be based on participation and community involvement.

### Substance Abuse/Recovery House

- Road to Wellness committee has been formed and actively meets once per month for coordination of programs and services to meet the needs of the community, toward wellness and recovery.
- Tribal Court has been awarded grants to develop a Wellness Court. The Quileute Tribe wants our people to get the help they need when they are ready to engage in services. The Tribal Court encourages recovery and rehabilitation when at all possible.
- We have an active and supportive chemical dependency counselor on board who has encouraged the formation of the Recovery Group.
- The Recovery Group is active and has been planning and carrying out many sober events, as well as fundraising for attendance of sober events out of the area.
- The transitional housing on Thunder Road has been successful in helping our tribal members help themselves. There is a requirement of staying sober and participating in programs to assist in locating permanent housing and we have had great participation from tenants. Part of tenant rent is reimbursed to assist in costs of moving into permanent housing, after successful participation in the program.

### Cultural Classes/Language

- Jay Powell provides an article monthly in the *Talking Raven* to share stories of our ancestors, traditional ways, and stories they shared with him years ago.
- Quileute "Word of the Week" is being shared in each department, through social media, as well as monthly in the *Talking Raven*.
- In 2013, language classes

were provided and video recorded. These materials are now awaiting editing and compilation of a workbook so that tribal members can learn at their leisure.

- New Beginnings Healthy Relationships program provides weekly activities with elders, and encourages elders and youth to work together on cultural projects in the Senior Center. There is also the Community Healing Totem, which is at Kitla Center. Everyone is invited to carve with David Jackson Jr. Monday-Friday from 12 p.m. to 7 p.m. at the Kitla Center. You can help be a part of this masterpiece which will forever be a part of our community.
- In 2014 Tribal Council funded a shawl making project. We had many people volunteer and work together as a team in crafting shawls and vests for Quileute to represent proudly when attending traditional gatherings.
- Continuation of weekly Drum Group with support of the Health Center and Recovery Group.

### Land Acquisition

- Completion of the fee to trust process for northern lands.
- Agreements with the National Park for Rialto Beach property tribal boundaries.
- Regularly scheduled planning and MTHG meetings (Move to Higher Ground) for community and inter-departmental input.
- Boundary lines set in coordination with National Park and Bureau of Land Management.
- Environmental assessments completed.
- Soil Surveys planned for the summer of 2015.
- Timber inventory planned for the summer 2015.
- Purchase of 22 acres on Hwy 110 (Kitla Center) currently in the fee to trust process.

With many of the community's goals being "checked off" the list, there are discussions of having another Strategic Planning Meeting. We will keep you updated on future meetings.

## New Discover Passes

The Quileute Natural Resources Department has new 2015 Discover Passes available for Quileute tribal members. If you have an old Discover Pass, please bring it in to exchange for the new one.

Stop by the QNR office at 401 Main Street in La Push to pick up the 2015 Discover Pass.



## Fables from Mrs. Griffith's class

A fable is a story that teaches a useful lesson, often has animal characters that speak and act like humans. The 3<sup>rd</sup> and 4<sup>th</sup> grade class at the Quileute Tribal School wrote their own fables.

### In the Jungle

One day Dorie the Rabbit went to see her friend, Julia the Rabbit. Then Edna came running to Julia's house because Lion was going to eat them. The next day, Lion was still outside their door. Dorie, Julia, and Edna went to look outside and see if Lion was still there.

That afternoon Lion got caught in a trap. The rabbits booked out the door and saw Lion trapped in the net.

They ran to Lion to help him get out. He was saved, and then they became friends.

*Moral: Be kind to others.*

### The Big Race

One day Fox was bragging about how fast he was. Fox saw Bunny hopping across a field. Fox said, "Hey Mr. Bunny. Did you know I'm faster than you?!"

"Let's see!" said Bunny. "Let's have a race."

Bear happens to see Bunny and Fox. Bear said, "Can I be the coach?"

"Yes," said Bunny. Fox was mad.

They were about to run. Bear said, "On your mark. Get set. Go!" Bunny hopped as fast as he could. Fox was in the middle of the track. Fox cheated and Bunny won the race. From that day on the animals didn't believe Fox.

*Moral: Don't cheat.*

### Fish and Crab

One day Fish was swimming in the river and Eagle got Fish. Eagle tried to bring Fish to his nest to eat, but Crab saved Fish. Crab held Fish by his pinchers. Crab then set Fish free in the river to go lay her eggs.

Fish then saved Crab when Crab got caught by Seagull. Fish hit Seagull to set Crab free.

*Moral: Respect others.*

### A Bad School Year Becomes Great

Once in a school, Lion was being a bully to Pig and said, "Ha, ha, you're so fat!"

Then Eagle and Swan joined in laughing at Pig.

Fox, Anteater, and Rabbit said, "Ms. Duck, Ms. Duck! Lion, Swan, and Eagle are being mean to Pig."

At the park Little Bumble Bee tried standing up to Swan. Swan pushed Fox down the slide and said, "You're a little pip-squeak. Ha!"

Fox ran away quickly and said, "Ms. Duck what should I do? Little Bumble Bee is getting bullied." Ms. Duck said, "Tell Anteater, Pig, and Rabbit to treat them the way they're treating you." Fox did as her teacher said.

For the next week the bullies were treated meanly. Soon Lion, Eagle, and Swan had no friends and were left alone.

On Wednesday Eagle, Swan, and Lion decided to apologize. A day later they all became best friends.

Eagle, Lion, and Swan learned a lesson. You must treat others the way you would want to be treated.

### In the Deep Forest: Eagle and Bear

Once upon a time, a long, long, long, long time ago (no, just kidding, it was just a couple of weeks ago) Bear had just woke up from a deep sleep and he was hungry. Eagle came soaring over the great towering trees carrying a box. He said that he had meat in the box.

Bear thought that sounded good. Bear said, "I don't need meat. I can get it myself because I am the greatest hunter in the forest."

Then Eagle said, "If you want it you have to catch it." Eagle flew low and fast. So Bear ran fast. By the time Bear caught up to Eagle, Bear realized the box was light. When he opened the box, there was just a bread crumb inside.

Eagle said, "Don't boast and don't expect something good. It could be bad."

### Seagull and Eagle

Seagull was boasting about himself. Eagle said, "Don't be vain. You should help others instead of yourself."

Seagull said, "I am too graceful and elegant."

Eagle said, "What about your family?"

One day Seagull got caught in a net. Eagle flew in to

save Seagull's life. Seagull said, "From now on I will be kind."

*Moral: Don't be vain.*

### Bull Shark and Whale

One nice quiet afternoon in the deep depths of the ocean, Shark was swimming for his lunch. He bumped into Whale, who had been bragging all day long. Whale said, "I am the most beautiful of all creatures in the sea, and you are just an ugly creature." That made Shark feel sad. Shark's brothers and sisters heard Shark crying. They got really angry.

They came over immediately and talked to Whale. He said, "I can take on all of you." So the sharks called on PaPa Megalodon. He zoomed in and ripped off Whale's two big fins. Then Megalodon took down Whale's dorsal fin. Whale sank.

To this day Whale still knows his lesson. Do not be vain and be kind to others.

### Whale and Baby Whale

Whale was swimming and saw Baby Whale caught in a net. So Whale got help because he could not break the net. Then Baby Whale said, "Thank you!"

Then one day he saw Whale being stung a lot by jelly fish. So Baby Whale made a loud echo and the jelly fish swam away. Then Whale and Baby Whale became friends.

*Moral: Help others.*

### Be Responsible

One day I went to my friend's house. My dad called me. I said, "What Dad? I'm playing with my friends."

"You have to help me clean up in your room," Dad said. "When you're done you can go back outside with your friends." I went in my room,

and it was a mess.

"Dad, I'm almost done."

When I was finally done, my Dad said, "Good job."

*Moral: You must always be responsible before you play.*

### Seagull and Crows

One bright and windy day a seagull was soaring above First Beach. To his great delight he spotted a big piece of hotdog bun left over from someone's picnic. He swooped down to the beach and landed right beside it. Hopping up to the bread, he seized it in his beak. Two big black crows noticed what Seagull had found, and immediately flew down to try and take the bread away.

Unfortunately the piece of bread was so heavy Seagull could not lift it to fly away. It was also too big for him to swallow in one gulp. Seagull dropped it on the ground to try and peck it into pieces so he could eat the bread. But as soon as he dropped it, the crows jumped in to try and take the bread away. Seagull snatched it up again and tried to fly away with it. Once again it was too heavy and Seagull could not get off the ground. Again he dropped the bread on the dirt to try and peck it into smaller pieces, however one crow managed to steal it away. Crow flew up with the bread, but dropped it as he flew off. As it fell to the ground Seagull recovered the bread. A small piece broke off the bread so Seagull was able to gulp down the hotdog bun before the crows would get there. The crows flew away hungry, to try and steal someone else's lunch.

*Moral: Find your own lunch, instead of trying to steal someone else's food.*

## GED Classes

GED classes are being offered during summer  
9 a.m. to 12 p.m.

Tuesdays and Thursdays

Located at Head Start in La Push

Contact the Human Services Department with any questions: (360) 374-4306

## Appreciation from the Senior Center

Thank you to the Quileute fish hatchery for the donation of king salmon. The elders will love it! It's always a treat when we receive seafood donations!  
—Senior Center staff and volunteers

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



Jay Powell transforming into kwashkwash, the Blue Jay.

### Word of the Week

This is the fifth month of *Word of the Week*, a project to help keep the Quileute language alive in the village. In June there are five Mondays, so there are five new Words of the Week in June, and by July each Quileute that is participating in the project will know 22 Quileute words. Of course, just *knowing* those words isn't going to have an effect on the vitality of Quileute traditional culture in the tribe's everyday life. The goal of this program is to *know and use* those words.

Like most of the important things in life, not much happens without some effort, so try to use each week's word daily and get in the habit of "being Quileute" by using the words when you speak and write. If you have questions or need a pep-talk about keeping Quileute alive in Quileute country, talk to Councilor Rio Jaime and James Jaime, the community sponsors of Word of the Week and sign up to have Emily-the-editor email you the weekly word each Monday morning.

### Words of the Week for June

**Week #18) Clothes or blanket** (**hók<sup>w</sup>tsat**, pronounced HOKE-tsut). We'll write it hoktsat.

June 1-6. This is a fun and useful word that takes Quileutes back to the times when the people wove highly valued blankets themselves and sometimes wore them. Later, after trading posts were set up, the people traded furs for wool blankets such as the famous Hudson Bay blanket. The trade value of a blanket at La Push from the 1870s until about 1900 was a dollar, and potlatch "giveaway feasts" were remembered in terms of how many blankets were distributed to guests. Elders used to refer to earlier generations as "blanket Indians" because the labor-intensive practice of weaving skirts and vests out of

cedar bark quickly gave way to wearing dresses, pants and shirts. But the elders often simply wore a blanket until about 1900. The blanket word is made up of a root (hok) which means "to weave" and a suffix (-tsat) which means "an article of clothing or clothes." For most Quileutes at treaty time, they got the first dresses, pants and shirts, which happened all at once when in 1854 a sidewheel steam passenger ship called the *Southerner* wrecked on the north side of James Island. The captain gave the Quileutes the wreck and cargo (including all the passengers' suitcases and trunks full of clothes) in return for shelter and safe conduct for the passengers. So, you can use hoktsat when you want to talk about clothes. "Acht Naomi is wearing her hach hoktsat" (Chief Naomi is wearing a formal outfit/good clothes.) You can use hoktsat for any clothes from a T-shirt and shorts to a tuxedo. "You can't go to school in that dirty hoktsat." Using the word hoktsat is a real oldtime Quileute way of thinking and talking.

**Week #19) Church** (**chacháwis**, pronounced chah-CHAH-wis). We'll write it chachawis.

June 8-13. This looks like a hard word, but it's just the way the Old People pronounced the English word "church house." The Quileute language didn't have any R-sounds, so people said things like kut for "court" and Pot Ahta for "Port Arthur" (a village on Vancouver Island). In fact, chachawis is a really fun word and I always smile when I say it. Earlier, we learned the word kolhawis (school, the Quileute way to say "school house") and this word for church is based on the same pattern. So, you can say, "It's Sunday, put on your hach hoktsat so we can go to the chachawis" or "They're getting married down on the lawawat (beach) rather than in the chachawis."

### Quileute Words of the Week

- 1) hokwat (HO-kwaht, *Whiteman*)
- 2) po'ok (PO-oak, *Indian*)
- 3) achit (AH-chit, *chief or boss*)
- 4) tithalatee (tith-AH-lah-tee, *store*)
- 5) hwos (*cold*)
- 6) hach (HAH-ch, *good/well/pretty*)
- 7) basay (bus-SAY, *bad/sick/ugly*)
- 8) haysta (HAY-stuh, *give me*)
- 9) tuckah (tuh-KAH, *hot*)
- 10) alita (AH-lit-tah, *fish or food*)
- 11) kwaya (KWAH-yah, *river or water*)
- 12) teekwal (TEE-kwal, *go home, be at home*)
- 13) akil (AH-kill, *bear*)
- 14) kolhawis (COAL-hah-wis, *school*)
- 15) lawawat (luh-WAH-wah-t, *beach*)
- 16) kadaydo (kuh-DAY-doe, *dog*)
- 17) kwatla (KWAH-t-luh, *whale*)
- 18) hoktsat (HOKE-tsut, *clothes or blanket*)
- 19) chachawis (chah-CHAH-wis, *church*)
- 20) tala (TAH-luh, *dollar or money*)
- 21) cheek (CHEEK, *large, big*)
- 22) hawayishka (huh-WAH-yish-kuh, *deer*)

**Week #20) Money or a dollar** (**tála**, pronounced TAH-luh). We'll write it tala.

June 15-20. The Old People used to use the word tala when they were speaking Quileute. It's the way they pronounced "dollar." And tala came to be used as the word for "money," too. The old people talked about tala ("money") a lot; and the Quileutes still talk about money a lot. It's an important and interesting subject. So, tala is a word that you can use every day when you are speaking English. I can think of a lot of ways to use it: "Haysta tala, Rio" (give me a dollar or give me some money, Rio). "You've got lotsa tala" (You've got a lot of money)! "That costs a lot of tala." "I don't have any tala." "Hey, mom, I got no tala... haysta tala for lunch." "I'll bet you a tala that we win." "What would you do if you had a million talas?" "If I was rich, I'd give bag full of tala to each of my friends." "You see this wallet full of tala?" Yes, tala is the most fun and useful Quileute Word of the Week so far.

**Week #21) Big or large** (**chik<sup>w</sup>**, pronounced CHEEK). We'll write it cheek.

June 22-27. This is a very useful word. We talk about "big things" all the time in our everyday discussion and statements. So, using a Quileute word for "big" is a special way to keep Quileute in the community's continuing, everyday cultural life. Remember that the goal of Word of the Week is to keep the language alive now that the last fluent speaker has died, and to develop habits of using your tribal heritage language while there are still tribal elders who can help with using Quileute words in everyday conversation. From the be-

ginning, we knew that Word of the Week was a first step. If successful, the tribe may decide to continue to add a few more words once in a while if it becomes apparent that they would be fun and useful for the people to know. You can use the word for "big" in lots of ways: "Hey, cheek guy" (big guy). "Wow, that was a cheek one" (a big one). "He thinks he's a cheek shot" (a big shot). "Cheek deal" (Big deal). "She's my cheek sister" (big sister). "You gotta get the cheek picture" (big picture). "Yeah, but that costs cheek tala" (big money). "That's a cheek problem" (a big problem). Cheek is an easy word to remember and a word that can be used many times every day.

**Week #22) Deer** (**hawáyishka**, pronounced huh-WAH-yish-kuh). We'll write it hawayishka.

June 29-July 4. This is the fifth word for the other living things the Quileute share their territory with: alita (fish), akil (bear), kadaydo (dog), kwatla (whale) and now hawayishka (deer). There will be several others. Hawayishka sounds like a difficult word, but if you say it a few times and others say hawayishka when they are speaking about a deer, this word will just pop into your mind when you need it. If you have trouble remembering the word, just think of getting off the plane in Hawaii and seeing a deer. It'll help you remember the Word of the Week, hawayishka. I remember riding to town with Oldman Woody in his beat-up VW Beetle back in the 1960s, and he said, "No hawayishka." (There are no deer any more). But there still are lots of deer and hawayishka could be

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

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a word the Quileutes use a lot: "We saw a hawayishka up Thunder Road." "Years ago, I hit a hawayishka driving down the Big Hill and busted both headlights and had to drive home in the dark." "There used to be a big hawayishka head hanging next to the front door of the cafe in Forks."

### The history of the modern village of La Push

For a long time, I have wanted to collect the information that I wrote down in my Quileute notebooks over the years about the modern village of La Push. *The oldtime "traditional" Quileute village ceased to exist in one day.* That was the day in September of 1889 when Dan Pullen burned every Indian house to the ground. Until then, the village of **K'wo'liyótk'** had been a collection of traditional multi-family "longhouses" clustered around the point. Families didn't "own" the land their houses were built on, but it was considered theirs as long as their house was sitting on that spot. There were no "lots" or chiefly decisions about who could build where. If nobody had built on a space, any Quileute family could build their home there. And all the Indian houses looked the same.

Arthur Howeattle in 1916 described traditional Quileute houses as being oblong, from 36 to 100 feet long and from 18 to 50 feet wide. The largest house anyone recalled had belonged to the uncles of the last chief and measured 60 by 120 feet. The two shorter walls were the front and the back and the longer walls were the sides. The roof and walls of these houses were made of split cedar planks about an inch thick and sometimes 2 feet or more wide and, amazingly, up to 50 feet or more in length. One side wall was higher than the other, so roofs slanted slightly downward in one direction and the roof planks had to stretch the entire width of the building from one side to the other. Those roof planks overlapped each other, and each plank was adzed to have a trench along the middle so the rain would run down and off. Wall planks ran horizontally, overlapping the one below. They were tied on, with moss pushed into the crack between boards to make them windproof. There were no windows. The front wall of each house with the door in it "faced" the water. All Quileute houses looked much the same, differing only in dimensions.

### The end of the ancient village

Quileutes have all heard the story of the burning of the village by Dan Pullen. It is usually described in a way that makes it appear that there were two or three villains and no heroes. But when I reread my notes and add the interview of Hazel Bright

(born about 1880) telling about her memories, I realize that there were good guys as well as bad guys. So, I've tried here to make clear the history of this focally important moment in Quileute history. George Pettitt, interviewed Quileute elders between 1944 and 1948. He described the burning of the village and the reaction of the Indian agents in his long monograph, *The Quileute of La Push-1775-1945*. I have shortened and edited Pettitt's description of events, but he described the background and outcome of the burning of the village like this:

The original intent of the government was to concentrate all the Indians (under the Treaty of 1856) on a large reservation to be set up in Quinault territory. But that proposed reservation was not set aside until 1873, almost twenty years later. In any case the Quileute were helped by the local Indian agents, who argued that the attempt to unite the Quileutes on a reservation with the Quinaults, a tribe with whom they had a long history of feuding and fighting, was inappropriate... a bad idea. As a result, the Indian affairs officials at the Neah Bay Agency suggested an alternative course, and President Cleveland issued an executive order on Feb. 19, 1889, setting aside a new reservation at the site of the Quileute village at the mouth of the Quillayute River. But, the wording of the executive order ("...provided that this withdrawal of land shall not affect any existing valid rights of any party") did not settle the problem created by those Whitemen who had already moved into the area set aside as the reservation. In particular, Dan Pullen immediately started legal action claiming that he had prior rights to the village site. The Indian Agent in Neah Bay wrote, "The executive order leaves the Indians just as they were before, for their village has been preempted by a settler, and no steps have as yet been taken to have him evicted."

During the spring and summer of 1889, the Quileutes hadn't known whether they had a reservation or not. Furthermore, they had come to recognize that decisions about their land and welfare were made by White officials and they seemed to have no real influence on outcomes. So, in late August, the whole village left to do something they all enjoyed doing. During the 1880s farmers, mostly in the Seattle/Puyallup area, had started inviting the Quileutes and other tribes to visit their farms in the harvest season in order to help with the picking of hops, which was an important crop at the time. The entire village of La Push, with the exception of a few persons too old or sick to travel, left excitedly for a six week long hops-picking trip each year. It had become part of their annual cycle. According to the Indian agents they were less interested in the money they

earned than in the opportunity of an excursion away from the watchful eye of the schoolteacher and Indian agent (A.W. Smith). And it was also chance to socialize with workers from other tribes during evenings in the camps. While the whole village, it seemed, was away Dan Pullen burned the village to the ground and 26 houses were destroyed. The Indian Agent made no charges, although he stated in an official report that "... an elderly Quileute witness reported seeing Dan Pullen, trader, along with K.O. Ericson and another settler called Baulch (Balch) starting the fires, and that Pullen later leveled and plowed the village site, planted it with grass seed, and put a barbed wire fence around it." When the villagers returned, Pullen met them with a rifle in his hands and forbade them to cross the barrier and trespass on "his land." He said he owned the land officially because of the "prior right" clause in the executive order.

The Indians were uncertain whether they would receive any official support in standing up to Pullen, who threatened to shoot any Indian who entered his land. But, the correspondence relating to the Quileutes in the Indian Affairs archives indicates that officials worked to support the Quileutes' rights to continue to live in their traditional village site. Dan Pullen had a few friends in high places, but for the most part, officials put comments on record to the effect that Pullen was intent on forcing the Indians off the village site and that he had lied in his homestead application, saying that the Indians had long ago abandoned the **Kwo'liyótk'** village. Pullen's bullying treatment of the Indians had been going on for years and years. For instance, in 1885 (14 years before Pullen burned the village), Indian Agent W.L. Powell wrote in a letter to the Commissioner of Indian Affairs:

"You will find several letters about this man Pullen written by the former agent here on file in your office. He gives any amount of trouble and we can never have peace among the Indians there until he is removed ... It is a wonder to me that they have not killed this man, and if all I hear about him is true, I think they would be justified in doing so ... I have a delegation of some 20 Quillehute Indians here, who have many complaints to make of their treatment (by him)."

A.W. Smith, the school teacher and Indian Affairs sub-agent among the Quileute since the 1870s had been a strict enforcer of his view of how the Quileutes should be civilized and taught to work and act like Whitemen and believe like Christians. Smith also had a history of

supportive relations with Dan Pullen, who was married to his sister Harriet. Yet, in reports sent during the aftermath of the fire, Smith, importantly, did the right thing. In various reports to superiors at Neah Bay, he spoke clearly in favor of truth and the rights of the Indians. At one point he wrote, "To Dan I would say that I have done nothing but what I thought was my duty (in supporting the Indians and opposing recognition of Pullen's untrue claims in his homestead application); and ... was right and just to these Indians." His reports were a critical voice of support for the tribe. So, it seems clear that there were, in fact, a few officials and other non-Indian settlers who supported the tribe. In the end, Pullen was unsuccessful. It would be hard to imagine what would've happened to the Quileutes if he had succeeded.

So, the Quileutes were given the right to move into their reservation and rebuild homes there. During the three year official and legal battles to provide them with that right, a few Quileutes had built rough traditional style longhouses on the beach in the area of the QTS carving shed. But high spring tides had flooded them out and the Quileutes spent those years shivering in tents and shacks of mats. They had no houses in which overwinter. And they had lost everything. The fire hadn't only destroyed their homes. The people had lost their "material culture" in that fire. It burned up the traditional blankets and the looms on which they were woven. It destroyed the storage boxes, musical instruments, weapons and hunting gear, masks and spirit catchers, the carved bowls, ladles, platters and fire making apparatus. Gone were the traditional cedar bark, leather and fur garments and bed coverings. They had literally lost the tools and household gear necessary to carry out their traditional cultural life.

Particularly difficult for them was the fact that the basic building material of traditional Quileute houses, split cedar planks called **sopíya?**, had all been burned. Charlie Howeattle talked to me about his memories of the planks used in those old traditional Quileute longhouses and how the village, faced with the need to rebuild houses, mourned the loss of them. Many of those primitive planks had been split from living trees with hammer-stones and wedges before the arrival of the **hókwat'** introduced saws and axes. It took months, with the help of friends and neighbors, to produce enough cedar planks to make an oldtime longhouse. Planks were literally cherished and moved from one house-site to another when families moved. Elders had told the young Charlie that some of the planks destroyed when the village burned had been used by the great grandparents of the tribal mem-

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

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bers who returned in 1889 and found that their homes had disappeared.

Once the rebuilding process started, a few families attempted to construct traditional longhouse-shaped homes, but they used sawed boards of various sizes that were at hand in the area rather than the oldtime split cedar planks. Without the overlapping plank roofs and walls, those hybrid buildings had leaky roofs and the wind blew right through them. Within a period of a few years, villagers learned how to make square framed Whiteman style houses and acquired the tools to construct them. Indeed, it

was the end of traditional Quileute architecture and of many traditional lifeways that had characterized life in those oldtime homes. For instance, most of the new, square, Whiteman-style homes were built to be used by a nuclear family (parents and children) rather than the multifamily arrangement of earlier homes in which the great-grandparents, grandparents, parents and children along with aunts and uncles all had areas in the same large longhouse. Indian Affairs called in a surveyor, who laid out the village much as the lower village is today. With the houses on lots along straight streets, it was the beginning of the modern village of La Push.

There is no evidence that Indians received any financial help in building new homes. The people were able to earn some money for building materials by fishing and doing farm work for settlers. Grant Eastman (**Dawítok**, born in 1872) told Pettitt that when he was a young man after the fire, he did farm labor for 75 cents a day or \$20 per month, working 7 days a week from 5 a.m. to 9 p.m. At that rate, it took a long time to save enough to buy the boards and windows for a house.

Starting next month, I will discuss the history of each of the lots in the rebuilt village of La Push.

### The 60<sup>th</sup> Squawk

It's interesting that this is the 60<sup>th</sup> Kwashkwash squawk...the end of the fifth year in which **Bayak** editor, Emily Foster has made it possible to keep tribal history alive in the village, month after month. Editor Emily gets the trophy!

I'm sorry that I missed **Tłok'ádasdo Sádti**, Elders' Week. And my sympathies to the Williams family for their loss. Have a good **cha'áloxwasíktiyat**, *Salmonberry days*, June. And work hard at learning and using the Quileute Words of the Week.

—Jay Powell  
[jayvpowell@hotmail.com](mailto:jayvpowell@hotmail.com)

## In honor of Quileute veterans

Many Quileutes have served in the United States military, though thankfully, none of them have lost their lives while in the service. With the recent Memorial Day holiday, we would like to honor Quileute veterans. If you would like to share a short story or a memory of a veteran, please submit it to the Editor at [talkingraven@quileutenation.org](mailto:talkingraven@quileutenation.org) or drop it off at the Quileute Natural Resources Department.

### Calvin George

Submitted by Sue Payne

This is what was told to me by Calvin George: He joined the Navy when he was 16 years old. He served in the South Pacific during WWII and in the Korean War also.

During WWII, he was trained as a firefighter. He was stationed on Midway Island. A U.S. plane came in and lost control on a landing and crashed

into a hangar and it burst into flames. Nine Marines were killed that day. Calvin was injured by shrapnel in his back and leg. He was flown to Honolulu, then by ship to San Francisco to recover.

### Theodore "Butch" Eastman

Submitted by Harvey Eastman

What I recall the most about my dad (and from what I understand it's the same with all vets) is that he did not like to talk about the war. I'm assuming it was too devastating for them to relive.

However, I wish to share a letter he received from the President for his service in the Korean Conflict. My mom has the original letter, but this one is a copy of vets who have received medals. There is a story of his battle and how he received the Silver Star. It is a great honor that my late father

achieved during his time in service.

*The President of the United States of America takes pleasure in presenting the Silver Star to Private First Class Theodore Eastman (MCSN: 1241810), United States Marine Corps, for conspicuous gallantry and intrepidity in action against the enemy while serving with Company B, First Battalion, Seventh Marines, FIRST Marine Division (Rein), in Korea, on 9 April 1953. Serving as a machine gun squad leader, Private First Class Eastman displayed outstanding courage, initiative and devotion to duty. He was a member of a unit defending a vital outpost far forward of the main line of resistance when it was subjected to a savage enemy assault. Expressing complete disregard for his personal safety, he courageously assisted his section leader in delivering a deadly hail of fire on the hostile*

*troops. Although suffering intense pain as a result of wounds, he gallantly remained at his position despite the devastating enemy mortar, artillery and small arms fire falling around him. When the enemy penetrated the outpost perimeter and began to move in on the position, he dauntlessly removed the weapon from its tripod and fired from the hip, delivering such a large volume of murderous fire that the enemy was driven from his position. Private First Class Eastman's gallant and courageous actions combined with his indomitable spirit served as an inspiration to all who observed him and were in keeping with the highest traditions of the United States Naval Service.*

## Gathering cedar bark



Nellie Ratliff



Donna Mae Jaime

## Forks Young Life Distracted Driving Grant Project

The Forks Young Life (FYL) club, which consists of teenagers and is led by Nicole Rasmussen and many other volunteers, was approved for a Distracted Driving Grant Project through the Washington Safety Coalition and State Farm.

This project focuses on education and prevention of distracted driving. FYL provided the following article as part of their community outreach.

Distracted driving took 3,154 lives in 2013 alone and injured about 424,000 people. Distracted driving can be anything that takes even part of your attention from the road including talking to passengers, eating, and adjusting your stereo.

The most dangerous of these distractions however is texting because it takes your visual, manual and cognitive attention. One fourth of teens respond to at least one text message every time they drive and 10 percent of parents have said that they have had a texting conversation at least once while they were driving. Most people think that distracted driving is only a problem for young inexperienced drivers, but statistics show that about 660,000 are using some type of electronic device at some point of the day while driving, a statistic that has hardly varied in the last five years.

Technology is an increasingly large part of American life, but using electronics



When drivers were stopped at the light in Forks, FYL members held signs saying "Distracted Driving Kills" to bring awareness to the community.

while driving multiplies the chance of a collision by three times. How can we decrease the amount of distracted driv-

ing and the damage it causes? It's simple. The change starts with you. Take the pledge. End distracted driving.



## ADULTS NEEDED FOR DOMOIC ACID STUDY

Adults are needed for a study looking at health and memory related to exposure to low levels of domoic acid (a biotoxin found in shellfish). If you took part in this study before, we would like to see you again! We are also accepting new participants.

Must be American Indian living in La Push or Forks, WA

**Those that complete the study will receive \$50 each time they participate!**

For more information, contact:

Lesa Whorton

(360) 374-3303

[lesa.whorton@quileutenation.org](mailto:lesa.whorton@quileutenation.org)

## QTS After School Enrichment Program and Summer Programs



**By Anita Baisley**

On May 9<sup>th</sup>, the Quileute Tribal School students went on a fieldtrip to Ruby Beach to study starfish wasting and tide pools. This field trip was sponsored by the National Environmental Education Foundation (NEEF) in partnership with the National Park Services and the U.S. Department of Education. Students and staff had a wonderful time and we want to thank the parent volunteers that accompanied us on the fieldtrip. We are looking forward to the next fieldtrip to the Hoh Rainforest on June 6<sup>th</sup>.

Parents are welcome to attend.

The last day of the After School Enrichment Program for this school year was May 26<sup>th</sup>. The ASE Program has been an educational and enjoyable learning experience, for both the students and staff. We sincerely appreciate the student participation and the parent support. We will post the start-up date in the fall.

**QTS Summer School Program**

Summer School will be held this year beginning July 6<sup>th</sup>

through July 30<sup>th</sup>, Mondays through Thursdays from 8 a.m. -2 p.m. Transportation, breakfast and lunch will be provided. Late registrants should contact Anita Baisley at (360) 374-5602. We are looking forward to an exciting learning experience with hands-on activities.

**QTS Summer Foods Program**

The Quileute Tribal School announces the sponsorship of the Simplified Summer Food Program for Children. Meals will be made available at

no charge to attending children ages 1 to 18 years old.

**Location:** Quileute Tribal School, Multi-Purpose Room 40 Ocean Drive La Push, WA

**Dates:** July 6<sup>th</sup> – July 30<sup>th</sup> Mondays through Thursdays

**Times:** Breakfast 8:00 a.m. to 8:45 a.m. Lunch 11:30 a.m. to 12:30 p.m.

**Eligible:** Children ages 1-18

**Cost:** Free

**Contact:** Anita Baisley, (360) 374-5602

## Horse rides at Family Fun Night

There were lots of smiles at the Family Fun Night on May 19th. Karen and Bill White and the 4H club provided free horse rides to children and adults.



**Camp Bethel**

**Dates:** June 22-26 for TEEN CAMP (ages 13-18) and July 6-10 for KIDS CAMP (ages 9-12) Kids need to be 9 years old before August 31 of this year.

**Location:** CAMP KING'S WAY, Sequim, WA .

The camping program is sponsored by the American Indian Fellowship.

Questions? Call Sue Payne at (360) 374-6658

## Quileute Youth Program 2015 Summer Schedule

### JUNE

- 12th:** Beach Day/BBQ at First Beach
- 17th:** Seattle Storm Practice at Nisqually
- 22nd-26th:** THRIVE Conference in Portland, OR
- 23rd:** Third Beach

### JULY

- 8th:** Seattle
- 13th-14th:** Camping Trip to Shi Shi Beach
- 17th-19th:** Quileute Days
- 18th:** 3 on 3 Basketball Tournament at Akalat Center
- 21st:** Second Beach
- 28th:** Sol Duc Hot Springs
- 30th:** Softball Day with Intertribal Leagues

### AUGUST

- 3rd-5th:** Sky's the Limit Basketball Camp
- 14th:** Seattle Storm vs. Chicago Sky
- 20th:** Hurricane Ridge Hike and Port Angeles Skating Rink
- 25th:** Seattle Mariners vs. Oakland A's

Please contact Kasey Ulin at (360) 640-1845 or Salena Jackson at (360) 640-0040 with any questions about events, trips, or times.

## Volunteers Needed!



If you are interested in volunteering in the community greenhouse or helping with the garden beds, call the Human Services front desk at (360) 374-4306. Volunteers will be essential in helping with watering, weeding, transplanting, repairing beds, landscaping, controlling pests, and eventually harvesting.

## REASONS WHY YOU SHOULD HIRE A LEAD-SAFE CERTIFIED RENOVATION CONTRACTOR:

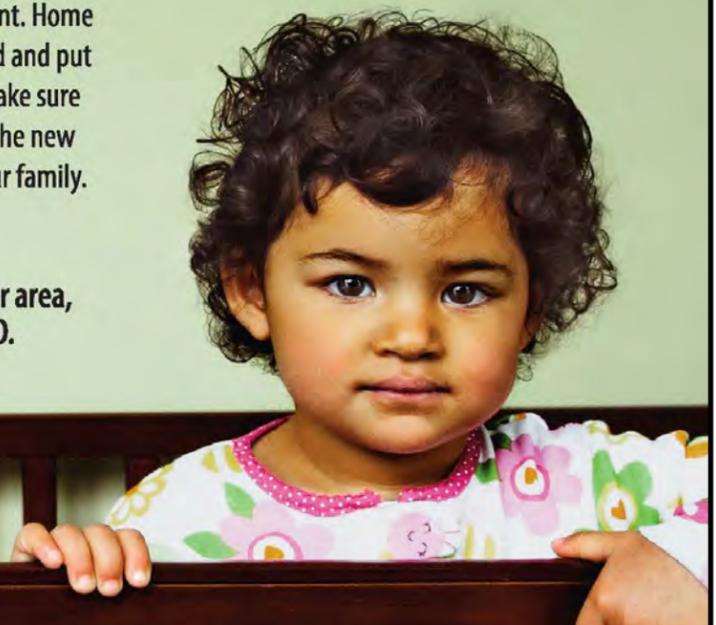


- |  |                                 |
|--|---------------------------------|
| 1. To help prevent learning disabilities   | 5. To help prevent hearing loss |
| 2. To help prevent behavior issues         | 6. To help prevent brain damage |
| 3. To help prevent diminished motor skills | 7. To help prevent memory loss  |
| 4. To help prevent lower intelligence      | 8. To help prevent headaches    |

Today, there are over one million kids who have been poisoned by lead from old paint. Home repairs that create even a small amount of lead dust are enough to poison your child and put your family at risk. If you live in a home or apartment that was built before 1978, make sure you renovate right with a contractor that is Lead-Safe Certified in accordance with the new EPA guidelines for any renovation or repair project. They'll know how to protect your family.



To find a Lead-Safe Certified contractor in your area, visit [epa.gov/getleadsafe](http://epa.gov/getleadsafe) or call 800-424-LEAD.



# Happy Birthday to Enrolled Quileute Tribal Members

## June Birthdays:

Andrea Coberly	1	Levi Black	10	Kristi Williams	21
Dawn Stillwell		Michael Trainor		Natalie Sovde	22
Shilaily Woodruff	2	Theo Penn Jr.	11	Carter Coberly-La Gambina	
Lorraine Jackson	3	John Jackson Jr.	12	Dorothy Guerrero	
Heather Schumack	4	Jared Remington		Damon Jones-Smith	
Nellie Ratliff	5	Sally Jaime	13	Alicard Matson	
Shannon Colfax		Maria Jaime	14	Russell Woodruff Sr.	24
Steven Baker		Chenoa Black		Rosalie Black	
Vincent Penn	6	Derek Ramsey	15	Vida Cruz	25
Lisa Black	7	Clint Black		Amanda Morganroth	
Stacey Torres		Marty Penn	16	Christopher Cherry Jr.	28
Gloria Salazar		Roseanne Hoskins	18	Walter Sailto-Klatush	
Darryl Guerrero-Penn	8	Susan Davis		Jade Jack-Bryan	
Toni Eberle-Ward		Eugene Marx		Kaemani Peters	29
Aaliya Dailey	9	Loretta Castillo	19	Taylor Eastman	
Alison Stevens		Ethan Sovde	20	Hailey Woodruff	30
Donavan Black		Betty Wood			
Emily Foster	10	Katrina Ward-Bender			
Brenda Nielson		Denise Ward-Bender			

# GYASIROSS

FATHER - AUTHOR - SPEAKER

**THURS JUNE 4th**

**AKALAT CENTER**

**La Push**

**10:30AM**

**QTS/Community  
Engagement**

**THURS JUNE 4th**

**FHS COMMONS**

**Forks**

**2:00PM**

**Students  
& Faculty**



**Sponsored by:**

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& TOBACCO  
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## SUICIDE PREVENTION STARTS WITH US.

***Bá·yaḵ The Talking Raven* welcomes feedback!**

Please feel free to share your opinions or suggestions with:

**Emily Foster**

(360) 374-7760

[talkingraven@quileutenation.org](mailto:talkingraven@quileutenation.org)

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