

bá.yak The Talking Raven

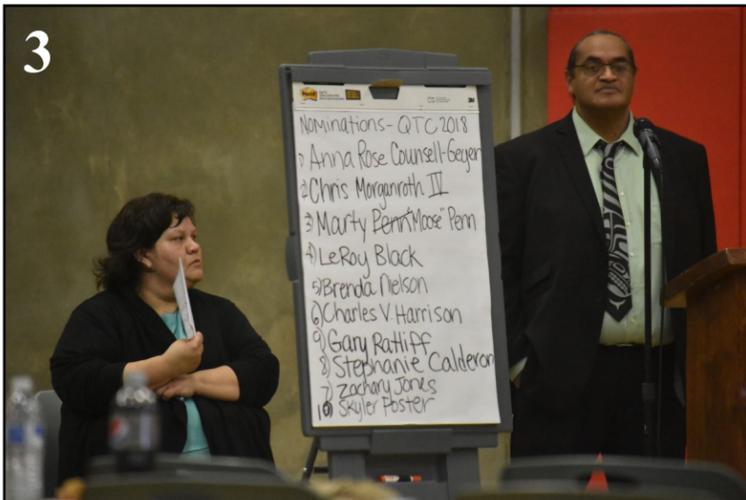
A Quileute Newsletter



Annual General Council Meeting

Inside This Issue:

- From Council Chambers
- Election Results
- Department Briefs
- Lower Village Evacuated
- Job Club
- Jay Squawks
- 1 Billion Rising
- New Services at Courthouse
- Recognizing Student Athletes
- Family First Aid Night
- New Beginnings Photo Contest
- Free TAX-AIDE Services
- Valentine's Day
- Birthdays



The annual Directors Reports and General Council Meeting were held on January 18-19, 2018. These meetings allow for the community to ask questions or share their comments in a public forum. The General Council Meeting is only open to Quileute tribal members to conduct tribal business.

1. Frank Geyer and Nellie Ratliff presented the 2017 Quileute Natural Resources report.
2. Tribal members waited to nominate candidates for Tribal Council.
3. The Election Board accepted nominations during the General Council Meeting.
4. The General Council voted on new business.

Jones and Foster sworn into office

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



The Quileute Tribal Council Swearing In Ceremony for Zach Jones and Skyler Foster was held on January 26, 2018 at the Tribal Office West Wing.

1. Zach Jones takes his oath of office.
2. Tony Foster, Doug Woodruff, and James Jackson applaud the newly inducted Councilmembers.
3. Community members lined up to shake hands and share positive words and congratulations to the 2018 Quileute Tribal Council.

Photos that are uncredited belong to *Bayak The Talking Raven.*

From Council Chambers



Doug Woodruff, Zachary Jones, James Jackson, Skyler Foster, Tony Foster

The annual General Council Meeting was held January 18-19, 2018. Some of the big topics of discussion included:

- Employment
- Bullying
- Akalat Center Policies
- Code of Ethics
- Enterprise Board
- Election Ordinance

Vice Chairman Tony Foster:

We want to acknowledge the Directors for their dedicated efforts in preparing these annual reports and presenting them to the community. It is not an easy task. The meeting went well and hopefully we can address a lot of these issues that were raised.

Secretary James Jackson:

We heard you loud and clear when it came to your concerns. We use your feedback at General Council to make our decisions. After all,

we work to represent you, and we want to do a good job. From all of us, thank you for sharing your comments. Furthermore, the Election Board also deserves recognition for the job they do; it is not easy with the time constraints given. This year we had a smooth election process because of this board and the training they have received.

There were seven candidates on the Council election ballot with Zachary Jones and Skyler Foster receiving the most votes. Judge John Doherty swore in the new Councilmembers on January 26, 2018 in front of a packed Tribal Office West Wing. Congratulations to these two newly elected officials. We look forward to serving with you in this capacity. Our hands go up to Naomi Jacobson and Stephanie Calderon for their time spent on Council; we wish you well.

After the swearing in ceremony, the Quileute Tribal Council reorganized as follows:

- Chairman: Doug Woodruff, Jr.
- Vice Chair: Tony Foster
- Treasurer: Skyler Foster
- Secretary: James Jackson, Sr.
- Member at Large: Zachary Jones

Chairman Doug Woodruff: *It will be an adventure to step up into the Chairman's position. I have some big shoes to fill of all the men and women who have come before me. I appreciate the opportunity to serve as Quileute Council Chair, but I also want to state that in here, at the Council table, we're all the same, we're all equal. We just have different titles. I am excited for the fresh ideas and opinions coming from Zach and Skyler. I think we'll work well together as a core group because everyone brings in a strength.*

For the last few weeks, the Tribal Council has been busy with meetings and the upcoming schedule continues to look full. Some members of Council have traveled for Affiliated Tribes of Northwest Indians, International Pacific Halibut Commission, and Northwest Indian Fisheries Commission.

Chairman Doug Woodruff:

Once we get a chance to slow down and catch up as a team, we can examine our short-term and long-term goals and review the tribe's strategic plan. We look forward to serving the Quileute people.

TURN FISHING GEAR INTO ENERGY

~COMING SOON~

Recycle your fishing gear!

Quileute Natural Resources will be providing a program where you can get rid of your old crab pots, gillnets, crab lines, and more.

STAY TUNED!

Housing Needs Survey

The Quileute Housing Authority is conducting a housing needs survey to help QHA and the Quileute Tribe plan for future housing opportunities and programs and to help serve the membership on and off the reservation. Please take the time to answer the questions at this link:

<https://www.surveymonkey.com/r/QuileuteHousing>

Please only complete one survey per family. If you are unsure about completing the survey or have any questions, call Kylie Kimble at (360) 374-9719.

Quileute Tribal Council Election Results

Zachary Jones	71
Skyler Foster	66
Stephanie Calderon	52
Gary Ratliff	43
Leroy Black	31
Anna Rose Counsell-Geyer	30
Brenda Nielson	20
Chris Morganroth IV	19
Marty Penn	6

Court Hearing Notice

Defendant: Tommy Cook Jr.

Date: February 20, 2018 at 10:00 a.m.

Where: Quileute Tribal Court

Tommy Cook Jr. is hereby summons by the Quileute Tribal Court to appear on February 20, 2018 at 10:00 a.m. for an exclusion hearing.

Department Briefs

Human Services

- Head Start hosted an autism training on January 26th
- Job Club will be held February 15th at Quileute Natural Resources and February 20th at Human Services, starting at 2 p.m.; this is a place for people to come and get help with resumes, cover letters, job applications, career planning, etc. — all are welcome to attend
- Clallam Transit will be in La Push on February 21st from 2-5 p.m. for an information session on potential changes to service
- ICW Community Meeting (monthly) on February 12th; technical assistance will be back onsite to talk about the intake process and work on a process map, policy and procedures
- Reminder to the community that we want to welcome more applicants to the Commodities program; please come fill out an application or call Bonnie at (360) 374-2147 to talk about eligibility
- Lisa Vasquez from Division of Child Support will be at QDHS on February 21st all day to meet with anyone regarding questions about child support—call the Human Services front desk at (360) 374-4306 to schedule a time to meet with her or you may also drop by the office

Health Center

- Dr. Dave Cundiff is now the Interim Health Center Director; contract runs through April 2018
- Department is trying to reserve one of Dr. Cundiff's days for patient care, but administrative issues are pressing so they have only been able to reserve scatter time blocks
- Physician Assistant's contract extended through

June 2018

- Sarah Larkin was hired as the New Beginnings Prevention Assistant
- The medical clinic is staffed by a licensed provider during all usual hours
- Clinic hours are 8 a.m. – 12 p.m. and 1 p.m. – 4 p.m. every day except Thursday; on Thursdays they only see patients from 1 p.m. – 4 p.m.
- Due to nursing vacancies, clinic may not be able to schedule or see as many patients as usual
- For some usual clinic functions, such as drawing blood for off-site lab tests, there may also be limited capacity
- Department is working quickly to fill nursing vacancies and resume all usual services at their normal capacity

Police

- Tsunami Watch issued on January 23rd and all officers called back to duty at 2:41 a.m.; worked closely with other agencies to evacuate lower village
- Department had 181 calls for service in December
- Officer Palmer started the BIA Police Academy January 8, 2018
- Served search warrant on residence in middle housing in attempt to recover stolen property; this resulted in having probable cause for the arrest of two and for the location of another for questioning
- Department completed the PSC for installation of the security cameras and will have it signed by Council soon

Human Resources

- The HR department is moving to the Planning Building; the purpose of the move is to provide more space, privacy and confidentiality

Natural Resources

- Met with Natural Resource Conservation Service on January 17th about treating invasive plants on reservation
- Staff attended International Pacific Halibut Commission meetings in Portland, OR from January 22-26
- Spawning survey data collection and entry to determine estimate of salmon escapement
- Lonesome Creek Hatchery staff preparing to move Chinook fry from trough to pond
- LC Hatchery received steelhead eggs on January 27th from Bogachiel Hatchery
- Upcoming North of Falcon process to begin; negotiations regarding ocean and river salmon between tribes and state
- U.S. Supreme Court to hear the *U.S. v. Washington* "culvert" case
- Collaborating with Northwest Indian Fisheries Commission on new statistical models for monitoring harvest
- Fawn Gabales was hired as temporary Hatchery Tech I
- Next Fish Committee meeting will be held on February 14th at 10 a.m. at QNR

Housing Authority

- Hired Gloria Salazar for the Administrative Assistant position
- QHA Executive Director Kylie Kimble is now a Washington State Notary
- Held QHA Board meeting on January 9th
- Attended the NWIHA Quarterly Meeting with a Board of Commissioner on January 23-24
- Completed 21 of 24 work orders (three pending because of shipping delays)
- Completed rehab on one QHA unit

Public Works

- Recognized by Indian Health Service as a top performer; received a Certificate of Achievement
- Hauled 42 tons of garbage to West Waste
- Produced and treated 2.7 million gallons of water in January
- Helped clean up storm debris around the village
- Crew helped school install new dust collector at the wood shop
- Assisted human resources department in their move to the planning building

Bá·yaḵ

The Talking Raven

A monthly publication of the Quileute Tribal Council

Edited By
Emily Foster

Phone:
(360) 374-7760

Mailing Address:
The Talking Raven
PO Box 279
La Push, WA 98350

Email:
talkingraven@quileutenation.org

Quileute Tribal Council

Doug Woodruff
Chairman

Tony Foster
Vice Chair

James Jackson, Sr.
Secretary

Skyler Foster
Treasurer

Zachary Jones
Member at Large

QTC Contact Information

Mailing Address:
Quileute Tribal Council
PO Box 279
La Push, WA 98350

Phone:
(360) 374-6163

Gerald Smith
General Manager



SENIOR CENTER DONATIONS

Thank you so much to Mr. and Mrs. Sam Leyendecker for the puzzle donations!

The Senior Center continues to accept donations of puzzles, games, and arts and crafts supplies.

—Senior Center Manager, Lisa Hohman

Lower village evacuated after tsunami watch issued

At 12:31 a.m. (AKST) on January 23rd, a 7.9 earthquake occurred 170 miles offshore in the Gulf of Alaska. A tsunami watch was issued along the coast of Washington, Oregon, and California.

All La Push Police Department enforcement officers were called back to duty, with additional response from Quileute Natural Resources Fish and Wildlife Enforcement, Clallam County Sheriff's Department, Washington State Patrol, Forks Police Department, Oceanside Resort security, and local volunteers; Quileute Fire Department and Forks Ambulance were also on standby.

Police Chief Bill Lyon stated, "By 3 a.m. (PST) the lower village of La Push had been evacuated, which took approximately 30 minutes."

Sgt. Kevin Harris reported that many community members went to friends' or relatives' homes in the Quileute Heights and Raven Crest neighborhoods, while 48 tourists at Oceanside Resort were evacuated to the Akalat Center.

"Even though it was a tsunami watch, it was better to be on the safe side and evacuate," Sgt. Harris explained. "We didn't know if a tsunami was coming or what size it would be."

Due to the alert being a

tsunami watch, the tsunami alert system in La Push did not sound. It can be set off two ways: Washington Emergency Management located in Olympia, WA at the Emergency Operations Center may sound the sirens manually, or they may go off automatically if triggered by an earthquake off the La Push coast. The tsunami sirens are tested regularly and fully functional. **If the tsunami sirens sound, get to higher ground immediately.**

Chief Lyon stressed, "Earthquakes and tsunamis are our reality in La Push. I strongly encourage you to start planning for these emergencies. It's never too early to prepare."

Have a family plan and know where to evacuate:

The primary evacuation area in La Push is the Akalat Center. Ensure your entire family knows what to do in the event of an earthquake and tsunami. Discuss what you will do if you find yourselves in separate locations during an emergency.

If you are traveling or staying somewhere along the coast, it is also a good idea to familiarize yourself with evacuation routes.

Gather supplies for an emergency kit:

- Water - one gallon of water per person per day for at least three days, for drink-

- ing and sanitation
- Food - at least a three-day supply of non-perishable food
- Battery-powered or hand crank radio and a NOAA Weather Radio with tone alert
- Flashlight
- First aid kit
- Extra batteries
- Whistle to signal for help
- Dust mask to help filter contaminated air and plastic sheeting and duct tape to shelter-in-place
- Moist towelettes, garbage bags and plastic ties for personal sanitation
- Wrench or pliers to turn off utilities
- Manual can opener for food
- Local maps
- Cell phone with chargers and a backup battery
- Prescription medications
- Non-prescription medications such as pain relievers, anti-diarrhea medication, antacids or laxatives
- Glasses and contact lense solution
- Infant formula, bottles, diapers, wipes, diaper rash cream
- Pet food and extra water for your pet
- Cash or traveler's checks
- Important family documents such as copies of insurance policies, identification and bank account records saved electronically or in a waterproof, portable container
- Sleeping bag or warm blanket for each person
- Complete change of clothing appropriate for your climate and sturdy shoes
- Household chlorine bleach and medicine dropper to

Continued on Page 5...

TSUNAMI ALERTS

Tsunami Warning:

A tsunami warning is issued when a tsunami with the potential to generate widespread inundation is imminent or expected. Warnings alert the public that dangerous coastal flooding accompanied by powerful currents is possible and may continue for several hours after initial arrival. Warnings alert emergency management officials to take action for the entire tsunami hazard zone. Appropriate actions to be taken by local officials may include the evacuation of low-lying coastal areas, and the repositioning of ships to deep waters when there is time to safely do so. Warnings may be updated, adjusted geographically, downgraded, or canceled. To provide the earliest possible alert, initial warnings are normally based only on seismic information.

Tsunami Advisory:

A tsunami advisory is issued when a tsunami with the potential to generate strong currents or waves dangerous to those in or very near the water is imminent or expected. The threat may continue for several hours after initial arrival, but significant inundation is not expected for areas under an advisory. Appropriate actions to be taken by local officials may include closing beaches, evacuating harbors and marinas, and the repositioning of ships to deep waters when there is time to safely do so. Advisories are normally updated to continue the advisory, expand/contract affected areas, upgrade to a warning, or cancel the advisory.

Tsunami Watch:

A tsunami watch is issued to alert emergency management officials and the public of an event which may later impact the watch area. The watch area may be upgraded to a warning or advisory - or canceled - based on updated information and analysis. Therefore, emergency management officials and the public should prepare to take action. Watches are normally issued based on seismic information without confirmation that a destructive tsunami is underway.

For more information on tsunami preparedness, visit

www.ready.gov/tsunamis



Inundation map at http://www.dnr.wa.gov/publications/get_gm49_tsunami_hazard_southern_coast.zip

Lower village evacuated after tsunami watch issued

...Continued from Page 4

disinfect water

- Fire extinguisher
- Matches in a waterproof container
- Feminine supplies and personal hygiene items
- Mess kits, paper cups, plates, paper towels and plastic utensils
- Paper and pencil
- Books, games, puzzles or other activities for children

Since you do not know where you will be when an emergency occurs, prepare supplies for home, work and vehicles.

- Home: Keep this kit in a designated place and have it ready in case you have to leave your home quickly. Make sure all family members know where the kit is kept.
- Work: Be prepared to shelter at work for at least 24 hours. Your work kit should include food, water and other necessities like medicines, as well as comfortable walking shoes, stored in a "grab and go" case.
- Vehicle: In case you are stranded, keep a kit of emergency supplies in your car.

ATTENTION RESIDENTS:

QHA is asking you to please **NOT** burn wet/ unseasoned/ beach wood in your wood stoves



Why shouldn't I burn unseasoned, wet pieces of wood?

- Dramatically INCREASES the likelihood of chimney fires
- The water contained in the wood heats up and turns to steam, which mixes with the exhaust gases and extinguishes the secondary burn
- This wet, heavy, high-density smoke travels very slowly up the chimney, where it cools even further, condensing onto walls excessive creosote formation
- Risks the viewing window turning black from the wet smoke and often causes the glass to crack
- Extremely expensive to replace these specific parts that are damaged by burning wet, unseasoned wood

Reminder

QHA will not be able to replace your wood stove if the issue is directly related to burning unseasoned, wet, beach wood. It is the responsibility of the resident to make sure they use their wood stoves properly. When viewing the wood stoves, it is very obvious when a stove has burned unseasoned, wet wood. QHA is responsible for preventative and routine maintenance on all our units. This does NOT include misusing your wood stove.

JOB CLUB

Feb. 15th 2018

Quileute Natural Resources

Conference Room

2:00 PM

Feb. 20th 2018

Human Services

Conference Room

2:00 PM

EVERYONE IS WELCOME

WOULD YOU LIKE TO LEARN ABOUT JOB READINESS SKILLS?

THIS MONTH WE WILL BE WORKING ON SETTING UP AN EMAIL, RESUMES AND COVER LETTERS

FOR MORE INFO, CONTACT HUMAN SERVICES: (360) 374-4306

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



Jay Powell transforming into kwashkwash, the Blue Jay.
Submitted Photo

February, Łibičháspa, strong spawning time of salmon

The purpose of these Kwashkwash Squawks is to give Quileutes a sense that their traditional culture and tribal history is predictably part of their everyday life. I think it was Old Man Coy Roy who once said to me, "I don't get around to reading the Squawk every month, but I know it's always there for us, like the voice of the elders who have passed."

So, when I sit down to plan what to write about each month, I think, "What haven't I ever written about that might remind the tribal members of the old ways, the old stories, and the old people?" This month, I'm going to focus on a document that brings back to life the village of La Push a little more than a century ago. It's the 1906 census of the Quileute Tribe. The first Quileute census was taken in the early 1880s by Alanson Wesley Smith, who came to La Push as schoolteacher and Indian sub-agent in 1883. Censuses have been taken ever since. Now the information about the names, number and ages of tribal members is collected as part of the U.S. national census, which happens every ten years.

Four out of nine pages of this 1906 census are provided with notations alongside each page, which point out names and other facts relating to tribal family histories. There probably isn't a single current tribal member that won't see reference to a grandparent, great grandparent or even a great great grandparent in this list of La Push inhabitants. Note that each entry provides a Whiteman's hearing of the individual's Indian name, English name, sex, relationship to fami-

ly members (Husband, Wife, Son, Daughter, Wd-widow) and their age.

Page 1 - The Quileute population

According to this census, the Quileute population living in La Push was 232 men, women, and children. As noted below, at the time this census was conducted, a number of Quileutes were residing at Hoh River and Queets because the Quillayute River had recently been declared a navigable waterway. That designation meant that Indians couldn't fish in the river except adjacent to their reservation. So, several Quileute men and families moved to other villages. It's indeed surprising that there were so very few Quileutes. There were many reasons, going back to pre-Treaty times: earlier rampant inter-tribal raiding with murder of the men and enslaving of women and children, dangerous lifeways, and epidemics.

Epidemics

The first epidemic we know of in Quileute country happened in 1773 and reappeared annually for several years. Smallpox! Presumed to have been caused by the visit of Captain Cook's ships to Nootka Sound in 1772, it is generally considered to have killed about 1/3 of the Indian population of the Olympic tribes.

The second and equally devastating smallpox epidemic on the Washington coast happened in 1862-63, after a ship called the *Brother Johnathon* arrived in Victoria from San Francisco. The ship was filled with miners heading for the B.C. gold rush, which had just begun. On the way home, the *Brother Johnathon* foundered in a storm at Crescent City, Oregon, with the loss of all but 19 of the 200 passengers. The ship-

NUMBER	INDIAN NAME	ENGLISH NAME	SEX	RELATION	AGE
1	Vla-ba-dook	Jim Black	M	H	54
2	Ah-e		F	W	50
3	Poos	Johnson Black	M	S	13
4	Tompson	Thompson Black	M	S	11
5	Ha-bue-tle	Roy Black	M	S	6
6	Ya-la-dook	Carl Black	M	H	33
7	Vloo-ka-ha	Sally Black	F	W	34
8	Thlou-wit-ka	Old Man Bright	M	H	65
9	Thlo-wa-soe-tub		F	W	60
10	Hos-ki-a	Anna Bright-Butler	F	Wd.	33
11		Aggie Hlaks	F	D	15
12		Lorents A. Hanson	M	S	13
13		Charley Butler	M	S	8
14	So-toe	John Bright	M	H	38
15	Ya-ehis-dus	Nina Bright	F	W	29
16		Josie Bright	F	D	7
17	Chutak		M	S	2
18	O-do-wayth	Gideon Bright	M	H	26
19		Hazel Bright	F	W	26
20	Ya-lo-weatub	Gladys Bright	F	D	7
21		Violet	F	D	4
22	Chutak		F	D	2
23	Saa-she-a kub	Tommy Brown	M	Widow	40
24	Ho-ba-la-dook	Levan P. Coe	M	H	27
25	Tash-a	Rebecca .B. Coe	F	W	26
26	Ya-bos-tub		F	Mo. of W	56
27	De-choe-to-a		M	H	60
28	E-die-ve-thloob		F	W	57

wreck was considered to be one of the great disasters of the settlement period. But it was minor compared to the loss of life brought on by the ship's 24-hour visit to Victoria. Smallpox had appeared among the ship's passengers and quickly spread to many tribes throughout Puget Sound.

The Quileutes may have been spared that epidemic, but they were hard hit by measles. In September 1886, while hops picking at Puyallup, the Quileutes were exposed to measles and many, especially children, died before reaching home at La Push. Those who seemingly recovered from the measles were left with a hacking cough, which ran into consumption and TB. The BIA annual report for the following year noted "the death rate among the Makahs and Quilehutes... more having died within the last two years than during the previous ten years."

It is clear that the "contact epidemics" affected the Quileute population as reported in this 1906 census. And, eleven years later, the worldwide influenza epidemic of 1917-18 caused another significant kill-off of the already endangered Olympic tribal groups.

The Quileute English names and the origin of the Quileute Black family

A.W. Smith was sent to

Quileute country in 1883 and opened his school for Quileute kids shortly after arriving. The story goes that on the first day of the school, Smith gave the Quileute children English names. He chose names from American history (William Penn, Washington, Henry Hudson, Robert E. Lee, Andrew Jackson, Thomas Payne, Benjamin Harrison, Zachary Taylor), or from early settlers in the La Push area (Dan Pullen), from Indian agents (Ward and others), and colors (White, Gray, Black, Brown).

Then an interesting thing happened. Usually children take their parents' last name. But, when the kids came home from A.W. Smith's school with English names, the parents took their kids' name. So, for example, he gave ten-year-old **Kaládok^w** the name Carl Black. Thus, when Carl's parents (**Łabádok^w** and **As**), were later enrolled in A.W. Smith's tribal membership roster, they were listed with English names appropriate to their child's last name, which was Black. They became Jim Black and Old Lady Mrs. Black. And, when Carl later married his schoolmate **Łoskáxa**, who had been given the name Sally, she became Sally Black. Carl's much younger brothers, Johnson, Thompson and Roy received their father Jim Black's last name, as well.

Continued on Page 7...

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

8-128. 2

CENSUS of the Quileute Indians of
Neah Bay Agency, Washington, taken
by Edwin Minor, Supt., United States Indian Agent,
June July 1, 1906. xix/24x

NUMBER.	INDIAN NAME	ENGLISH NAME	SEX.	RELATION.	AGE
29	T aless	T aless Eastman	M	H	46
30	Hog-ey-e		F	W	46
31	Chutak		F	D	2
32	Da-wheyth-took	Grant Eastman	M	H	34
33	Toe	Clara Eastman	F	W	35
34	Yas-shup	Gordon Hobucket	M	Son of W	14
35	Wa-pa-ath	Old Man Gray	M	H	58
36	Che-cha-le-tsa		F	W	57
37	Ke-tan-kud	Skyler Gray	M	H	39
38	Wa-ho-uti	Bessie Gray	F	W	31
39	A-pa	Effie Gray	F	D	8
40	Kwa-lo-thlu	Oscar Gray	M	S	5
41	Hov-withlup	Stanly Gray	M	H	36
42	Hie	Carrie Gray	F	W	28
43	Tsou-wor-tub	Francis Gray	F	D	7
44		Margarite Gray	F	D	4
45		Florence Gray	F	D	1
46	Ha-bal-la-komp	Billy Hebal-la-komp	M	G.widower	50
47	Hobucket	California Hobucket	M	H	43
48	Ha-wa-le-tsa		F	W	48
49	Kwol-loth	Harry California	M	S	25
50	Hiek-sh	Jimmie California	M	S	16
51	Fox	Alee California	M	S	12
52	TXYM Yoo-dee	Tyler California	M	S	9
53	Kwa-tue-a	Crist California	M	S	6

...Continued from Page 6

So, it is ironic that when 10-year-old Carl Black was given Black as his English last name, all of his older relatives were also “given” the name Black. Carl’s younger siblings also became Blacks, including Roy Black, who was 26 years younger than Carl. And, since almost all the Quileute Blacks are the great-great-grand-generation of Roy Black, A.W. Smith named the whole current “Black clan” when he named Carl Black on the first day of the Quileute tribal school in 1883.

The biggest families in La Push

As noted above, this 1906 census lists tribal members with all of the English last names that A.W. Smith gave his pupils on their first day of school. But 23 years after that great name-giving, there were more of some names than others.

Families that were successful in rearing a number of boys to the age of marriage and childrearing tended to become the dominant families in the community. In 1906, there were 10 Blacks, 9 Brights, 11 Grays, 13 Hobucket/Californias, 12 Howeattles, 22 Hudsons, 14 Johnsons, 7 Masons, 8 Wards and 13 Williamses. 119 in all—a little more than half of the tribe were members of ten fami-

lies. The remaining 113 tribal residents were, with few exceptions, the children of at least one old-time Quileute family. We will discuss some of these other Quileute families based on the census pages that follow.

Leven P. Coe

Leven P. Coe was a gambler and a spirit man. People called him “Laven” and the first syllable rhymed with the LAV at the beginning of the word “lavatory.” He was a character and loved bone gambling, which the Quileutes call **hifakob**. When his luck wasn’t with him, he would go bathe (**taxilitlishibit’al**) in one of his proven spirit bath pools, scrubbing himself in the cold water until he was almost too weak to get out. When he died, he left his spirit song: **A tsoka shiyiyi** (pronounced like this: AH tsook-uh-shay-yay-YAY). The phrase is repeated six times during the hiding and guessing for the bones. A voice clip is provided which you can listen to and learn the song. The words only make sense to the spirits. When he died, according to Baker Kowoosh, he left the song to anyone who could sweet-talk the **taxilit** (spirit power) into empowering him or her as a bone game hider and guesser. A voice clip of Levan’s song is available to listen to on the newsletter website: www.talkingraven.org.

Hazel Bright was born in 1876 and was the last “monolingual” Quileute since she didn’t really speak English. She described herself as the last person alive who could make all five types of Quileute basketry. Her death in the early 1970s, when she was in her 90s, was one of the many passings that have been referred to as the “end of the era.” When she died, she took along a lot of the old-time lore and technical expertise in basketry.

Page 2 – The smart old people who knew their history

Ten years after this 1906 census, an important thing happened that would have an enormous effect on the Quileutes’ knowledge of their history. It begins with Hal George (see entry #198 below on page 8) who was 12 years old when this census was conducted.

“Halbert” (as he was formally called), was sent to the Chemawa Indian School in Salem, Oregon in 1915. One of his teachers there was Leo Frachtenberg, and he befriended Hal, amazed at how knowledgeable the boy was about his culture, its stories and the tribe’s territory.

Frachtenberg had studied with Franz Boas, the great early anthropologist who had written down what we know about the Chimacum language. Boas felt that Quileute was one of the most important tribes of the Northwest Coast cultural area because the Quileutes were the only surviving group of a whole cultural and language family. Boas encouraged Frachtenberg to take this opportunity to spend time at La Push with the Quileutes and do an intensive study of their lifeways and language.

So, Frachtenberg came to La Push and spent the whole summer of 1916 working with the wisest old people in the tribe. It’s interesting to note that the wise ones in the tribe, both men and women, weren’t all *old* people. Nor would they have been considered elders today. One of Frachtenberg’s most valued informants was Arthur Howeattle (#72), and he would only have been 40 when he worked day after day with Frachtenberg, narrating myths and describing the way the Quileutes thought and acted. “Elder” has become a term of respect rather than a recognition of wisdom.

The term Old Man, as in #35, **Wapáta**, Old Man Gray, is used to recognize him as head of the Gray family. In fact, the phrase is his English name, as he actually was referred to as Old Man Gray. And his wife, **Chichalítsa** would have been referred to as Old Lady Gray, with no disrespect. Back then a 55-year-old person was thought

of as long-lived. Only 11 living Quileutes in 1906 were over 60 years of age.

The Eastman Family

We don’t know who was the first Quileute to be given the name Eastman. It could have been a child of Talicus, who continued to use his Indian name along with the English Eastman last name. There are stories about Talicus as a skilled and lucky hunter. He was a member of the **Kifák’áil** elk hunters’ secret spirit society. Just before he died, Frances Densmore recorded him singing his elk hunting song on an old wax cylinder recorder in 1923. She included it in her recording “Nootka and Quileute Music.” In April 1990, Talakus’ name was brought back and placed on Fred Eastman. Based on that ceremony, David Forlines and I prepared an illustrated manual for Quileute name giving for the tribe.

The Eastmans in La Push these days are descended from Grant and Clara Eastman, both born in 1871. Their son Harvey (born 1910) was the father of “Butchie,” who was the patriarch of the current Quileute Eastmans.

The Gray Family

At the time of the 1906 Quileute census, Mr. and Mrs. Old Man Gray were living quietly in the village. Their two sons, Skyler and Stanley, kept the name alive. But, because Stanley and his wife Carrie produced a house full of girls, the name didn’t live past his generation. Stanley was an active fur seal hunter. And he was considered to be an excellent teller of the old Quileute mythic and folkloric stories. Stanley served as a cultural informant for Frachtenberg and then, 32 years later, Stanley and Billy Hudson were the main informants for Richard Daugherty, detailing Hoh and Quileute ethnography. This was in 1948, when Stanley was 78.

Billy Hebalakup

Billy Hebalakup, spelled Ha-bal-la-komp in this census, was a major contributor to our knowledge of traditional Quileute culture. He’s mentioned again and again in BIA Quileute records and in the notebooks of Albert Reagan (1905-9) and Frachtenberg (1916). But few people today have ever heard of him. He was observant and always included hints about why the stories he told were important. He is an example of the type of elder that makes sure the tribal past and perspective is carefully understood so it will survive the passing of the current generation of elders. Let me give an example of Frachtenberg’s notes titled “Billy He-

Continued on Page 8...

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

...Continued from Page 7

balakup on hunting.”

The regular and most important hunting season for deer is during the month of June (**ʔaxaliktiyáʔat**). We get our elk in late July or early August when they are fat and give themselves up to the hunters. After the rutting season, the bulls become lean and the hunters go home. Of course, they hunt at other times and when game presents itself, too. When hunting for bull elks in June, a whole party participates with several families. In the other hunts, usually one or at the most two families take part. Having a member who is not in a right relationship with the family **taxilit** can result in getting skunked. Deer are usually hunted on prairies during morning and late evenings, although some hunters have the power to hunt at any time. Deer aren't hunted with dogs, but are shot from a convenient hiding place. During mating season elk are hunted with dogs (in the prairies and lower areas) who corner the animals until the hunters arrive. In these hunts, the hunters very often catch the bull and cow at the same time, since the bulls don't leave their mates easily. [description of snares, springpole snares, deadfalls and pitfalls] A good hunter can shoot (with a bow and arrow) at a target 200 yards (away) and hit the mark.

That description is an example of insider knowledge that is both the experience and the thinking of traditional hunters. It's a how-to manual for elders talking to younger members of the family and tribe—then as now. He described things from the tribe's shared cultural perspective. It is humbling to realize that in a few generations even the wisest elders get forgotten. Billy Hebalakup deserves to be remembered and appreciated.

California and the Hobuckets

Nobody today knows how or for what reason the name California came to be associated with the Hobucket family. The Quileutes originally pronounced California as **Kalipódiya**. The name Hobucket was originally **Hokákt**, meaning “the people who live up around Hobuck Lake.” The name was explained to me by Charlie Howewattle to be an ancient Quileute name based on a placename that appears to go back to the time before the Makahs migrated over to the Olympic Peninsula from Vancouver Island. After they arrived on the peninsula,

the Quileutes adopted their pronunciation trait which changed M to B and N to D in their language. Linguists estimate this change to have happened about 800 -1000 years ago, based on the spread of that unique regional pronunciation development.

So, Hobucket is an old Quileute name and California is the newer English name.

At first, I thought that California was a very different type of name from the other names given to the Quileute school children and adults. Then I noticed that a child was called Washington, which I had assumed was one of A.W. Smith's names from U.S. history. So, maybe Washington and California were actually state names that Smith also used.

The California-Hobuckets are interesting as an example of a Quileute family that survived during the darkest decade of Quileute history. Many Quileutes know about that DARK DECADE that began in the early 1880s. That was the time when the upriver Quileute families were being “displaced” by settlers arriving with homestead patents giving them ownership of lands occupied by the upriver Indian families. That explicitly illegal assignment of land that was occupied by Indians was permitted because the Treaty of Olympia, which the Quileute leaders had improperly understood, included not only that the Quileutes ceded all their lands to the United States, but also that they would be given a reservation with members of other tribes...probably down in Quinault territory. So, officials presumed that the Quileutes would ultimately be “removed” from their traditional territory.

Thus, the fact that it was illegal to apply for or assign a homestead patent on land occupied by Indians was simply overlooked. And by 1885, family after family of upriver Quileutes were forced to move off their land. All of them that we know of moved down to **Kʷoʔllyot**, where there was a school that Indians were allowed to attend and where the land was clearly Indian land, recognized by the Indian Agents and safe from claims by homestead applicants.

Although an ancient name, the Hobucket name can only actually be traced back six generations to the parents of California Hobucket. His father was called **Shalíba** (pronounced shah-LEE-bah), born in 1835. Towards the end of his life, around 1900, he was called Charlie. In 1856, the date the Quileutes signed the Treaty of Olympia, he was the only person named Hobucket in the village. His wife was called **Chadiyóxʷ** (1840-1905). They

were upriver people, living in a traditional longhouse located at Mile 15 of the Bogachiel, at the point where the river dips down into Jefferson County. Because the location was not appropriate for farming and was distant from the favored settler area around Forks Prairie, the Hobuckets weren't kicked off their land.

Many of the **Shalíba's** family died young before begetting a family. But, two of the sons, California and Luke, became the family headmen in the early 1890s. California and his wife, Mrs. California (**Hawilítsa**), continued to live at the family homesite on the Bogie. The Hobucket fishtrap there became ever more popular as one of the last places that relatives, friends and friends-of-friends could come upriver and go home with a canoe full of fish. Eventually, California decided to build a house in the village at the mouth of the river so the children could go to school, but they still maintained the longhouse up on the Bogachiel.

As the Dark Decade of Quileute history continued, the village of La Push at the mouth of the river kept growing. To protect their charges, the Indian agent applied to have the village area set aside as a reservation. Washington listened, and in 1989, the one-mile-square reservation was set up by presidential executive order. But, unknown to the Indian agents, Dan Pullen had applied secretly to the local officials to be given the village site of La Push as a homestead grant. It was awarded to him despite his having lied that the land was not previously and still inhabited by Indians. When the Quileutes returned from several months of hops picking in Puyallup in September of 1889, they discovered that their village and homes had been burned and the village site raked and planted in grass seed. Furthermore, Dan Pullen had built a fence around the village site and threatened to shoot anybody who trespassed on *his* land. Most families had nowhere to go and simply camped or built shacks on the flats by First Beach...which regularly got flooded out in the big spring tides. Concerned about the welfare of their charges, Indian Affairs started a legal action disputing Pullen's homestead claim, but it dragged on for years. Justice was slow in coming.

The Hobucket family was fortunate to have options. They went back upriver to their longhouse on the Bogey and fixed up the fishtrap and the house. And they survived as they always had, along with a few other upriver families such

as the Paynes. The La Push calamity was a years-long depressing fact of Quileute life, with families trying to survive while waiting for the courts to make a decision.

It took five years for the judges to decide finally that Dan Pullen had lied on his application for a homestead. In the meantime, the area around Forks Prairie and, in fact, everywhere above La Push, had become Whiteman's land—unpredictable in terms of the welcome and acceptance of Indians.

The Hobuckets were still “Indian to the bone.” California's brother, Ben, had been a long-time source for narratives of Quileute folk history, including his version of the wreck of the Russian schooner *Sv. Nikolai* almost 100 years earlier. Ben originally narrated the story and his son Gordon translated it; Albert Reagan wrote it down and published it 35 years later.

California's sons, Harry, Jimmie, Alec and, especially, Tyler, had grown up in the uncertainty and ethnic unfairness of Quileute life during the decade of despair. Restricted from attending the school in Forks, the boys had had little reading and writing. When it was finally possible to return to live in La Push on the re-established Quileute reservation, California Hobucket and his family abandoned their upriver longhouse with its fishtrap on the Bogey and moved down to La Push for good. There they built a Whiteman-style house. Even though his family had a “new” house, California announced that he was also going to build an old-style longhouse, which he did. Situated at the back of his lot, the longhouse had a large, open, dirt-floored space with a firepit in the middle and a smokehole in the roof.

After California's death, his son Tyler took over maintenance and management of this “smokehouse,” as the old longhouses had been called. For 40 years it remained the tribal ceremonial site and the center for the rituals of the tribal secret spirit societies. The whalers, elk hunters, fishermen, warriors, weathermen and medicine men each had ancient societies whose members shared **taxilit**, empowering guardian spirits. Previously closed to non-members, these ceremonial sessions came to be animated performances of masked dances, songs and “power demonstrations” that were attended by the tribe at large.

But Tyler did more in that longhouse than host the performances of secret societies. He regularly gave large and

Continued on Page 9...

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

...Continued from Page 8

small **ha?wók^wsil** (potlatch) feasts. Tyler held these expensive feasts, feeding the guests, paying witnesses and distributing “wealth” in the form of bags of food, blankets and household utensils in order to “do the right thing for his children.”

His daughter Helen was recognized as being the highest-status woman of her generation because of the names and rite-of-passage recognitions heaped upon her by her father. Tyler was an old-time Indian who had grown up committed to living and maintaining Indian ways. Known for his good nature, Tyler Hobucket spent years on the Tribal Council focusing tribal policy and practicing an Indian perspective. He often talked about his family’s isolated, but much-visited homesite on the Bogachiel and the fishtrap that allowed the Hobuckets to be generous and self-sufficient. When Tyler’s La Push smokehouse burned down in the 1940’s, it was essentially the end of the people’s celebration of that aspect of traditional life.

Tyler’s oldest brother, Harry Hobucket, became a fastidious recorder of Quileute history, writing a folk-history of the tribe “Quileute Customs” in the *Washington Historical Quarterly*. He also put out several issues of a Quileute newsletter called *The Chieftain*. Harry, as well, had grown up with the security of the Hobucket longhouse and its productive fishtrap.

Page 3 – The chiefs of the Quileute

The word for chief in Quileute is **áčhit**, which means “rich.” But the Quileute chiefs weren’t simply rich. The **á?áčhit** (chiefs) were family headmen, accepted to be the decision makers of the tribal family groups. Traditionally, the Quileute didn’t have “high” or “grand” chiefs, who passed down the titled position from father to son. This new sense of **áčhit** happened at the first Treaty Council on the Quinault River, on July 1, 1855. At that session, Isaac Stevens’ assistant, Michael Simmons, appointed the two or three leaders of each tribal group who seemed to have the most respect and influence as “chiefs” and issued them medals of authority. Appointed as chiefs of the Quileutes were Howeattle (**Háwisha?á**, born 1815) and Black Tom Payne (with the names **Kikabá?ap**, **Klakíshka** and **Taxá?awi?**, born 1815). This new recognition of **áčhit** (a tribal chief) persisted after the treaty signing. And both of those newly-appointed chiefs ultimately passed their

chiefly names on to their sons: **Háwisha?á** to Washington Howeattle, born 1867, and thence to Charlie Howeattle, born 1887 and currently to David Rock Hudson, born 1954; and **Taxá?wi?** passed to his son Tommy Payne, who was 40 in 1906. The Payne family will be discussed in the next article when we look at page 6 of this census.

By the way, according to the Quileute creation story, **K^wáti** created the Quileute ancestors from the wolves and decreed that “chiefs could have up to 4 wives.” But none of the tribal folkloric history stories report chiefs within memory who had more than one wife at a time.

Traditional “law” and law enforcement, and the onset of peacekeepers

There was no codified Quileute tribal law in traditional times. But there was a community perspective that some behaviors were appropriate and created a social obligation. For instance:

- 1) Quileute territory belonged to the tribe and it was a capital offense to raid, to poach tribal resources or even to enter Quileute territory without permission.
- 2) Individuals could secure private use of locations by building on unoccupied parcels. House sites could be claimed by building on any location if no other Quileute had already built on it.
- 3) Hunting, fishing, root digging, gathering and other grounds, as well as the right to jetsam thrown up on beaches could become the property of individuals by making claim to the grounds in front of witnesses (who were reimbursed with gifts for witnessing).
- 4) Arguments and disagreements, large and small, were handled by the parties involved and their individual families.
- 5) Debts of all types must be acquitted immediately upon request for payment, e.g. gambling debts could be handled by enslavement, or by claiming a wife, sibling or child of the debtor. Theft was considered a kind of debt, and so was singing a song that was the property of someone else.

There were no enforcers of the code. In traditional times, individuals evened scores with gossip, beatings or murder, often starting interfamily vendettas that could go on for generations.

However, when the Treaty was signed in 1856, the territorial government started enforcing Whiteman’s laws by

NUMBER	INDIAN NAME	ENGLISH NAME	SEX	RELATION	AGE
54	To-husk	Luke Hobucket	M	H	30
55		Nancy Hobucket	F	W	28
56		Guy Hobucket	M	S	13
57		May Hobucket	F	D	11
58		Ed Hobucket	M	S	8
59		Allen Hobucket	M	S	5
60		Joseph Hobucket	M	S	2
61	Wa-i-itl	Jennie Howe	F	Wd.	71
62	Su-why-ith	Mrs. Jimmie Howe	F	Widow	51
63	Thlich-to-a	Albert Howeatt le	M	H	66
64	T-o-e-tub	Jay Howeatt le	M	Son of H	18
65	Qua-e-ta	Myra Quinn	F	D of W	19
66	E-sa	Washington Howeatt le	M	H	39
67	How-e-atlle	Lizzie Howeatt le	F	D	15
68	Ha-thla-bootl	Maggie Howeatt le	F	D	14
69	Wa-i-e-shit	Gus Howeatt le	M	S	3
70	Ok-shil	Arthur Howeatt le	M	H	30
71		Blossom Howeatt le	F	Max W	28
72	How-e-shut-a	Charly Howeatt le	M	H	29
73	Kwow-oots	Adelia Howeatt le	F	W	18
74	Ka-ie-ho us	Fannie Howeatt le	F	D	4
75	Ka-ko-thlud	Chutak	M	S	2
76					
77					

dispatching soldiers to arrest Indian slave-holders, bigamists, kidnapers, raiders and murderers. Some tribes appointed tribal members to be constables. The first Quileute constable was Jimmie Howe, who is visible in many of the early photos of the villagers wearing a silver star. He died before the 1906 census.

At some point there was also a **litsiyatati** (jail room) in the village to subdue the unruly or hold those accused or convicted of an offense against Boston (Whiteman’s) law. Those accused of an offense were either “found guilty” by A.W. Smith for minor offenses or taken to Neah Bay for an actual trial before a **chach** (judge). By the time of the 1906 Quileute census, Boston law (Whiteman’s laws) was being enforced and the tribal constable was primarily responsible for making sure that children were at home by curfew time at 9 p.m. Two clangs of the school bell announced it was five minutes before the curfew; then five minutes later came a long set of clangs to announce **xabá tíwa** (“everybody inside the house.”)

Politeness was different from breaking the tribal code. It was certainly an expectation regarding one’s behavior, but it had to do with proper treatment of relatives, respect for other

Indians and spirits, helping those in need, and sharing. The spirit world was real and spirits were offended by unclean individuals and those who didn’t give spirits the respect they demanded and deserved.

Page 4 – The Hudson family

The Hudson family was a large, high-status family. There were 22 Quileutes named Hudson at the time of the 1906 census, more than any other family in La Push at that time. The name Hudson was first given by A.W. Smith to 13-year-old **Iwátsit** during his first week of classes in 1883. However, he couldn’t pronounce the name properly, since native Quileute speakers changed N to D. So, **Iwátsit** pronounced his new English name as “Hedry Hudson.” The name eventually took on its English sounds and became the last name of all the children of Old Man **Wasfó?chit**. He was the father of David Hudson (born 1863) and who, according to Hal George, acquired the first gun ever belonging to a Quileute. David built and owned the first hotel in La Push, which he built on the site of the current Social Services building. It burned down and he rebuilt it before selling it to Fred Hart, who made it into a grocery

Continued on Page 10...

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

...Continued from Page 9

store. David's wife **Wabóstab**, called Bracelet, lived in a small house where Russell Woodruff's garage/workshop currently sits. David's son Webster (**K^wiyítayap**) left his mark on Quileute literary history by publishing several issues of two different tribal newspapers—the *Quileute Chieftain* in 1907 and the *Quileute Independent* a year later.

Billy Hudson (**Didibátok^w**) kept houses in both Lower Hoh, where his wife Demer's family lived, and in La Push. He became one of the most respected elders of his day, working as a cultural and folk-history informant with Richard Daugherty at Lower Hoh River in 1948-49. Billy was a canoe maker and kept a workshop on the site of the Old Butts' Café, starting about the time of this census. Billy's son Theodor married Pansy Howeattle, and their grandson David is now the hereditary chief of the Quileute-speaking peoples. The oldest legible grave marker in the La Push cemetery reads Roger Hudson, 1902-1915. He was one of Bill's sons who died young. Floyd, another of Billy's sons, was one of the great, good-natured jokesters of a couple of generations ago. His daughter Jane married Harvey James. Billy Hudson deserves a book

written about him and the remarkable family that in the 1880s came to be called Hudson. Such stories are what this article is about.

Billy's name occurs in a recorded story of Quileute folk history. It was about a whale-sized monster named **Ṭsikátsó?** that lived at the mouth of the river when it exited straight out to the ocean at Rialto Beach (before 1910). That monster would seize fishnets and destroy them, and anyone who looked at the monster would die. Albert Reagan, who was the schoolteacher at La Push during the time of the 1906 census, was told that people believed the monster had destroyed 80 yards of Billy Hudson's net in 1907, and in the same year it is supposed to have killed the son of Conrad Williams. Reagan was told that any lucky warrior who encountered this monster on a moonless night (so he didn't "see" it) would be given a magical bone sword so fearsome that anyone who even glimpsed it would fall down dead. Another story tells that one of the early Quileutes discovered the hard way that if you were swallowed by **Ṭsikátsó?**, you could "steer" the monster from inside by stabbing its cheek in the direction you wanted it to go.

Pysht Jack

Entry #101 of this Qui-

leute census is an enrolled Quileute called Pysht Jack, a 53-year-old male. I hadn't had any luck finding information about Pysht Jack until I finally found a reference in Jacilee Wray's book *From the Hands of a Weaver*. In the index of that book, there was a list of Northwest Coast native basket makers with the following entry: "Pysht, Chil-leth-how (1858). Shuda Howeattle (1871), Isabelle. Quileute." As well, there was the note "Pysht Jack, Husband." I still haven't figured out what this entry is trying to tell us and who Pysht Jack was, but obviously from the census he was in La Push in 1906. And he was married to a Howeattle daughter named Shuda (possibly with the English name Isabelle). What's not clear is whether he was named after the village of Pysht, whether the village was named for him, or whether his name Pysht was simply a Quileute name that happened to sound like the name of the village of Pysht. Some questions we may never know the answer to.

Old Man Woody

Finally, at the bottom of page 4 is mention of "George Woodruff, age 2." This would be a reference to Fred "Old Man Woody" Woodruff. Apparently, he didn't get the name Fred until later. His mother Bertha Johnson is listed in the census as the widow of George Woodruff, which isn't correct. In fact, George Woodruff sold his property on the lower Dickey and left the area, abandoning Bertha. She, in turn abandoned Woody when he was still a young boy. She had recently given birth to Johnny Jackson, fathered by a Canadian Indian from Port Alberni and moved with baby Johnny and her new partner to Canada. When I was preparing the Nootka Dictionary in 1991, the old people in Port Alberni on Vancouver Island remembered going to school with Johnny Jackson and that he returned to La Push as a teenager after Bertha died. The story is unclear, but we know that Woody grew up in La Push, supported and nurtured by relatives.

And, that's all I have room for this month. I hope to continue looking at this 1906 Quileute census next month, along with another earlier census, because it is such an interesting opportunity to think back about the Quileute Tribe and the La Push community of a century ago.

The Words of the Week for February

Even though it's the shortest month of the year, there are four Mondays in February:

5, 12, 19, 26. So, I include four words of the week below.

February 5-11:

K^wik^wṭsip, *the groundhog* [pronounced quake-tsip].

Actually, the groundhog traditionally comes out of his den on the 2nd of February and, if he sees his shadow, it's believed there will be six more weeks of winter. Well, it's the groundhog's day, whether we are talking about Punxsutawney Phil in Pennsylvania or a whistling marmot in the highlands of Quileute country. Both are a type of woodchuck.

The whistling marmot word has the root **K^wiK^w** - that means whistle and the suffix -**ṭsip** for "ground." In earlier times, Quileute kids used to get a nickel from the fur buyer Dan Pullen for a stretched and dried marmot skin. It's a wonder that any survived to look for and see their shadows.

I hope you had a very **Wisá K^wik^wṭsipáktiya**, *Happy Groundhog Day*.

February 12-18: Wisá

Bálatayd, *Happy Valentine* [pronounced wis-SAH BAH-lah-tide].

There are lots of ways to put a Valentine thought into Quileute. When gram Lillian and I were doing a Quileute phrase book about the **hok^waf** (holidays), we came up with many ways to name the day. I remember trying, **K^wopat-fadiyat-áktiya** (*love note day*). But none of them were as good as just using the Quileute pronunciation of Valentine, **Bálatayd**, pronounced BAH-lah-tide. So **Wisá Balatayd**.

February 19-25: Was

ṭikáṭ^wwa, *That's crazy!* [Pronounced wuh-s tick-THOH-wuh.]

It's an old-time word that defines being crazy as about not being sensible. It was the first Quileute word that made me laugh out loud.

February 26-March 4:

Li atskal ax^w títat, *Goodbye winter!* [pronounced lee-uh-ts-kah-l uh-hw tay-k-tut.]

Hopefully, the good weather is starting to happen at this time of year. So, when spring arrives, you can say goodbye to the bad weather. **Li átskal ax^w** is like saying "aloha" in Hawaiian. Both mean "hello" and "goodbye." So, **Li átskal títat**. *Goodbye winter*.

Have a good February everybody!

—Kwashkwash

jayvpowell@hotmail.com

CENSUS of the Quileute Indians of Neah Bay Agency, Washington taken July 1, 1906, 190...					
NUMBER	INDIAN NAME	ENGLISH NAME	SEX.	RELATION	AGE
78	Sheeah-ta-coop	Jack Hudson	M	H	50
79	Hi-yie-to-utl		F	W	45
80	U-sa-la-dook	Georgia Hudson	M	S	15
81	Aunt-sar	Sarah Hudson	F	D	13
82	Koo-dee	Annie Hudson	F	D	7
83	Chutak		F	D	1
84	Wa-wo-dah-hahd	David Hudson	M	H	42
85	Wa-bos-tub		F	W	40
86		Lusy Hudson	F	D	2
87		Frank Hudson	M	S	1
88	E-wa-tant	Henry Hudson	M	H	36
89	Wathloob	Martha Hudson	F	W	36
90	Kwi-yi-te-up	Webster Hudson	M	S	18
91	Bath-she-sup	Max Hudson	M	S	17
92	Cha-shel	Ed Hudson	M	S	13
93		May Hudson	F	D	7
94	Chutak		F	D	2
95	De-de-ba-thlook	Billy Hudson	M	H	25
96		Demer Hudson	F	W	25
97		Jeoff Hudson	M	S	7
98		Mont Hudson	M	S	6
99		Roger Hudson	M	S	3
100	Chutak		M	S	1
101	Fysht	Pysht Jack	M	H	53
102	Shuda		F	W	46
103	O-kwat	Rama Morrison	F	HX D of W	13
104	A-is-bue	Mrs. Big John	F	Wd.	56
105	Kwi-ya-hay	Mrs. Captain John	F	Widow	54
106	E-ti-you	Bertha Johnson	F	G. Widow	30
107		George Woodruff	M	S. Orp. J.	2

1 BILLION RISING

ḱíʔáts baskí·da lòbakída ʔol
AN HONORABLE ACTION TOGETHER

1 in 3 women across the planet will be beaten or raped during her lifetime. That's ONE BILLION WOMEN AND GIRLS. Every February, we rise – in hundreds of countries across the world – to show our local communities and the world what one billion looks like and shine a light on the rampant impunity and injustice that survivors most often face. We rise through dance to express joy and community and celebrate the fact that we have not been defeated by this violence. We rise to show we are determined to create a new kind of consciousness – one where violence will be resisted until it is unthinkable.

∞ THURSDAY 15
2018 FEBRUARY
AKALAT • LAPUSH
11 AM



Quileute Drug, Alcohol & Tobacco Prevention



Quileute Tribe



New Beginnings



Center



PULLING TOGETHER



QUILEUTE RISING

New services offered at the courthouse

Crime Victim Services (CVS)

Charlotte Penn, an enrolled Quileute tribal member, was hired at the tribal court in August 2017 as the Crime Victim Services Program Manager; she has been working to launch the CVS program at La Push. This program is grant-funded for two years until April 2019. Quileute is one of 17 tribes in Washington to have received this funding. New Beginnings Program Manager Liz Sanchez and former Tribal Court Prosecutor Elizabeth Stanley teamed up to apply for the grant, offered by the U.S. Department of Justice Office for Victims of Crime.

If you are the victim of a crime e.g. elder abuse, identity fraud, stolen property, physical assault, hit and run, etc., you may seek assistance with CVS. The CVS program can provide advocacy, crisis intervention, emergency shelter, counseling, and referrals to victims of crimes.

"The main thing we want people to know is that victims have rights and we have resources for them," Charlotte explained. "So my current goal is to have community outreach so they know this program exists. Right now, awareness and outreach is vital."

CVS will guide community members through the justice system but also help with healing.

"We are focusing on culturally specific needs of our community," Charlotte stated. "There will be cultural healing available, such as medicinal harvesting of Indian tea and herbs, carving, and more. We have already partnered with Dave Jackson of the New Beginnings Cultural Advocacy Program to help purchase the sawmill used in large carving projects. Our big goal is to provide cultural activities to get our community healing through our traditional ways."

"We want this program to be a sustainable program. Other grants we can apply for in the future. It's a work in progress."

Court Appointed Special Advocate (CASA)

The tribe also hired a Court Appointed Special Advocate Coordinator under the grant. Naomi Jacobson, an enrolled Quileute, filled the position in October. She will be recruiting dedicated community members and training them to become CASA volunteers.

The job of CASA volunteers is to advocate for children who are in the custody of Indian Child Welfare. CASA



volunteers help by: gathering information; documenting their observations; recommending services; and keeping the court informed on what is happening with the child/ren. No special background or education is required, but volunteers must be willing to commit their time to one or two children monthly. Currently, there are over 76,000 CASA volunteers nationwide. This is a program that works and sees results.

Naomi explained, "CASA is the eyes and ears of the judge, focusing on what's in the best interest of the child." She added, "We need tribal members to advocate

for tribal children."

There will be a pre-service training to introduce potential volunteers to the program. This pre-service is to help understand CASA responsibilities and help volunteers determine if this is a service they would like to commit to. Naomi will assist volunteers every step of the way, so they will have the support they need.

If you are interested in learning more about CVS, CASA, or becoming a CASA volunteer, contact Charlotte or Naomi at (360) 374-6294.

Quileute Head Start Presents...

Family First Aid Night



February 22, 2018
5:30-8:00 PM
Akalat in La Push

Dinner
served at
6 PM

No one can predict when a severe injury will happen to their child or family member, but our goal is to give families the tools to prevent injuries, save lives, and minimize the lasting impact of an injury.

We welcome everyone to join us for a night dedicated to educating families on how to prevent, treat, or respond to medical emergencies and situations. There will be more than 15 different teams of presenters that will be present to speak about and demonstrate techniques on the following topics: Choking/Obstructed Airway, CPR, Severe Bleeding, Burns, Hypothermia, Broken Bones, Car Safety/Accidents, ATV Safety, Pedestrian Safety, Seizures, Water Safety, Fire Safety, Car Seat Safety/Car Seat Checks, Concussion, Medicine Usage, Poison Control, First Aid Kits, Elder Health and Safety, Bullying/School Safety, Community Safety, and Child Abuse Reporting.

For more information : (360) 374-2631



Recognizing Student Athletes

FALL Forks High School

Volleyball
Harley Schumack

Cheerleading
Cassandra Garcia-Vazquez

Girls Soccer
Elizabeth Jackson

Forks Junior High School

Volleyball
Leilani Eastman-Williams

**West End Youth
League**
Football
Kenny Daman

Carlos Soto
Elizabeth Soto
Matthew Wallerstedt
Noah Foster
Carter LaGambina
Kaden Ward
Ezekiel Gaddie
Logan Ramsey
Frankie Jackson
Solomon Jackson
Abraham Rivas

Cheerleading
Sophia Calderon
Alyna Centeno
Jayden Brown
Jocelyn LeClair
Lilly Ekegren
Hailey Ekegren

WINTER Forks High School

Basketball
Jerome Eastman-Williams
Austin Flores
Jerrid Davis
Michael Jackson
Tahahawat Sablan
Elizabeth Cruz/Jackson
Iesha Johnson
Harley Schumack
Cassandra Garcia-Vazquez

Wrestling
Thomas Jackson
Nathan Flores

**West End Youth
League**
Basketball
Kenny Daman

Carter LaGambina
Carlos Soto
Noah Foster
Logan Ramsey
Duran Ward
Devin Coberly-Black

Wrestling
Kenny Daman
Noah Foster
Leighton Foster
Kaden Ward
Soloman Jackson
Kenneth McKenney

**Columbia Basin
College**
Basketball
Jeffrey Schumack



SUBMIT YOUR PHOTOS

Please submit photos of your children participating in sports or other extracurricular school activities to Bayak The Talking Raven:

talkingraven@quileutenation.org

Be sure to include names, photographer, and any other relevant information of the event or activity.

1. Thomas Jackson with his grandpa Larry Jackson at his Forks High School Wrestling Senior Night on January 23rd. *Submitted by Cody LeClair*
2. Carter LaGambina won 1st place at the Forks Elks Lodge Hoop Shoot on January 13th and 2nd place at the Sequim event on January 27th. *Submitted by Sarah Larkin*

New Beginnings Photo Contest

Submit a photo that applies to one of the building blocks below!
If your photo is selected, you will be awarded a certificate and prize.

Resilience Building Blocks:

- | | |
|--|---|
| <p>Learning Responsibility</p> <p>Modeling Appropriate Behavior</p> <p>Hope</p> <p>Learning to Ask for Help</p> <p>Developing a Sense of Control</p> <p>Developing Friendships</p> | <p>Giving Back to the Community</p> <p>The Ability to Calm Oneself</p> <p>Establishing Consequences</p> <p>Critical Thinking Skills</p> <p>Learning to Accept Help</p> |
|--|---|

In your submission, please indicate the building block your photo applies to and one to two sentences about the activity.

Photos may be submitted through the Facebook page titled:
"New Beginnings Photo Contest" or text to Narse Foster at 360-640-9707

DEADLINE: February 16, 2018

FREE TAX-AIDE SERVICE STARTS IN FEBRUARY AT FORKS CITY HALL!



IRS-certified TAX-AIDE volunteers Kathy Schreiner and Pat Foster preparing tax returns at Forks City Hall.

IRS-certified AARP TAX-AIDE volunteers will be available again this year to prepare and electronically file your tax returns at the Forks City Hall. The service is free of charge.

The TAX-AIDE volunteers will be available every other Saturday during the tax season: February 17th, March 3rd, 17th, and 31st, and April 14th from 10 a.m. until 3 p.m.

No appointment is required—taxpayers will be served on a first-come, first-served basis.

The TAX-AIDE volunteers are IRS-certified to prepare most basic tax returns, making sure that the taxpayer receives all eligible deductions and credits. Whether a first-time taxpayer, a working family, a retiree, or someone who just needs some help to get through your tax return this

year—the TAX-AIDE volunteers are here to help you! The volunteers do not, however, prepare returns for taxpayers that have income from rental properties, or for taxpayers with complicated business returns.

WHAT TO BRING:

Taxpayers should bring the following with them to the TAX-AIDE site:

- ✓ **Photo ID (REQUIRED!)**
- ✓ **Social Security cards for taxpayer, spouse, and all dependents (REQUIRED!)**
- ✓ **Copy of 2016 tax return**
- ✓ Documentation of health insurance coverage for taxpayer, spouse, and all dependents. Bring Form 1095, if received.
- ✓ W-2 from each employer
- ✓ All 1099 forms (1099-INT, 1099-DIV, 1099-B, 1099-R, 1099-MISC, SSA-1099, 1099-G, 1099-C, etc.)—these include interest, div-

idend, stock sale, retirement, self-employment, Social Security, unemployment compensation, and cancellation of debt

- ✓ Check or bank document with routing and account numbers, if direct deposit desired
- ✓ Any other documents that may be necessary to complete your 2017 tax return. For example, cost of stock sold, tuition statements, or receipts for itemizing deductions, if applicable

The TAX-AIDE program is sponsored by the IRS and the AARP Foundation, and is available for low-and-middle-income taxpayers of **ALL** ages.

The Local TAX-AIDE Coordinator for Forks is Hearst Coen. He can be reached at (360) 452-6541 or hj.coen@msn.com if you have questions.

fostering together

Our Community...Our Children

Learn how you can open your home to a Native Child in your community.

By opening your home to a Tribal youth:

- The Tribe can protect and promote the youth's best interest.
- The Tribe can provide on-going connection to culture and traditions.
- The Tribe can often provide additional resources and support from Tribal Child Welfare Programs.

Fostering Together can help.

Fostering Together is dedicated to helping ensure that every child has a safe place to stay. Homes that honor and support culture until children can return home are needed. If you are willing and able to become a resource for a family involved with child welfare, please contact us.

At Fostering Together, we care here to answer your questions, offer guidance to you during the licensing process and provide ongoing support after becoming a licensed foster parent.

All services are free to foster, adoptive and kinship caregivers.

Call: 888-KIDS-414 (888-534-7414)

Visit: fosteringtogether.org

Connect: [facebook.com/FosteringTogetherWA](https://www.facebook.com/FosteringTogetherWA)

Quileute Scholarship Application Checklist

- Complete your Free Application for Federal Student Aid (FAFSA) online at: www.fafsa.ed.gov. Complete this ASAP. The 2018-2019 FAFSA opened October 1, 2017.
- Become a student! Register for classes at your college/vocational school.
- Once you are a student registered for classes, you can complete the Quileute Scholarship Application. To do this you will need:
 - o A typed cover letter describing reasons and goals for going to school
 - o A completed Scholarship Application page (the page including student information and educational information)
 - o A signed Student Needs Assessment form. Sign the box as the top of the form giving the financial aid department permission to give the scholarship coordinators information regarding your financial aid. (This information is used to determine student "need" and the amount of scholarship award given to each student.) Once signed, this form needs to go to the financial aid department to be completed. Once completed, it will be sent to the scholarship coordinators.
 - o A copy of the student's Certificate of Indian Blood
 - o Proof of application for two outside scholarships. This can be copies of application pages, email confirmations or application, award letters, etc.
 - o A signed and dated Policy Acknowledgement page
 - o A copy of the student's course schedule when it's available

Questions? Contact Human Services: (360) 374-4306

Quileute Scholarship Applications for the 2018-2019 schoolyear are due by March 31, 2018.



**VALENTINE'S DAY
EVENT**

Wednesday,
February 14
at 4:30 p.m. –
6:00 p.m.
Quileute Youth
Center

Join QTYP for a Valentine's Day Celebration.
Door Prize for participants, snacks, crafts and
games!

Sponsored by Quileute Tribal Youth Program

**SPREAD THE
LOVE**

Senior Center
**Valentine's Day
Crafts**

February 12th and 13th

Join us in spreading the love!
Come to the Senior Center to make
Valentine's Day cards!

Communities who Care

**MOVIE NIGHTS WITH DIALOGUE
INVESTING IN YOU TODAY
FOR A BETTER TOMORROW FOR ALL**

A collaboration between New Beginnings, the Teen Center, and Readiness to Learn brings you **MOVIE NIGHTS** at the Teen Center.

Every third Thursday of the month you'll have an opportunity to watch a movie and participate in guided dialogue.

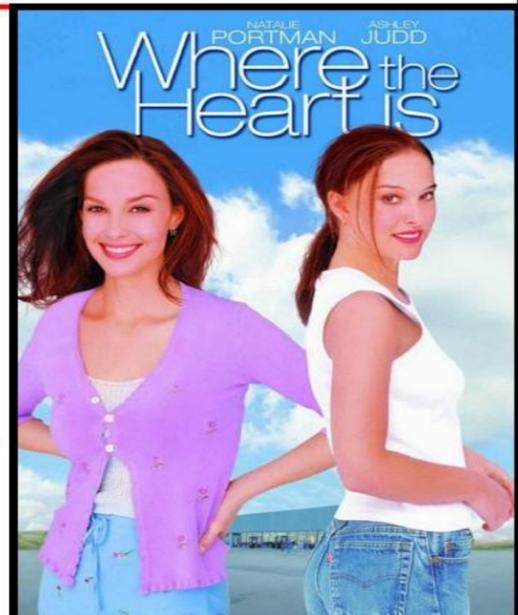
Join us! When you sign in you'll instantly qualify for a door prize! Can you say **GIFT CARDS?!**

This month we'll be watching **WHERE THE HEART IS** it's about a pregnant 17 year old who is abandoned by her boyfriend at a Wal-Mart. Our talk will be about building a new beginning and fomenting healthy relationships.

We'll have Popcorn!!!

We'll have Tea!!!

We'll have FUN!!



**EVERY THIRD
THURSDAY
February 15, 2017
LAPUSH
TEEN CENTER
5 – 7 p.m.**

Happy Birthday to Enrolled Quileute Tribal Members

February Birthdays:

Chasity Matson	1	Thomas Williams-Penn	12	Neva California-Hobucket	18
Edward Foster		Demetrio Gonzales	14	Chaleigh Beck	19
Jeffrey Rosander		David Jackson Jr.		Jerome Henderson Jr.	
Balente Pubigee Jr.	2	Marvella Adamire		Shanna Brewer	
Vicki Munyon		Kenneth Ward		Jeremy Payne	
Jordan Foster		Candice Jackson		Katherine Ward-Black	20
James Jackson Sr.	3	David Pubigee		Lisa Reid	21
David Kaikaka		Dominique Sampson		Donald Reid Jr.	23
Carla Fernandez	4	Randy Jackson Jr.	15	Christian Morganroth III	24
Christina Williams	5	Telena Martinez		Saddie Cherry	25
Annalia Estrada		Kaitlyn Lorentzen		Arnold Black Jr.	
Duran Ward		Johnathan Sparks		Marley Zimmerman	26
Kimberly Bender	6	Andrea Matson		Harry Jones	
Rochelle Warner	7	Priscilla Scarborough		Soloman Jackson	
Ronald McNutt		Steven Ratliff		Elijah Jackson Jr.	27
Peyton Sablan		Ashley Matson		Mark Williams	
Alicia Black	9	Morningstar Jackson		Ahia Jackson	
Michael Marshall		Darryl Penn		Noah Foster	28
Steven Easter	11	Charles Woodruff	16	Lacie Schmitt	
Ronald Eastman		Anita Wheeler		William Wilken Jr.	
Mario Black-Perete Jr.		Larry Jackson Sr.			
Glenda Melton	12	James Jaime	18		



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

Do you have an idea for an article, an announcement for the Quileute community, or photo opportunity?
Please feel free to share your suggestions with:

Emily Foster
(360) 374-7760

talkingraven@quileutenation.org

If you have any other general feedback, let us know what you think. We strive to improve your newsletter!