

# bá·yak The Talking Raven

A Quileute Newsletter



## Quileutes welcome the whales in 11<sup>th</sup> annual celebration

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Students offer salmon to the whales

The 11<sup>th</sup> annual Welcoming the Whales ceremony, hosted by the Quileute Tribal School (QTS), was held on March 30<sup>th</sup> in La Push, WA.

Iris Pullen, Quileute Days Queen, helped organize the ceremony as part of her Forks High School Senior Project. Though she has participated since she was a child, this was the first year she was a part of the committee. The committee

also included Kristal King, Lucy Ross, Rio Jaime, and Mark Jacobson.

Two QTS students' designs were chosen for the event; Lloyd Smith created the design used on the bandana and Nakita Ward made the one printed on the t-shirts.

Located outside the school near First Beach, the children paddled out and danced in front of a large crowd. Elders were provid-

ed front row seats. Marco Black was the Master of Ceremonies and has been an integral part of the ceremony since the beginning.

Chairman Doug Woodruff spoke on behalf of Tribal Council, welcoming the visitors and thanking the school for hosting the ceremony.

Casimir Pullen, Thomas Jackson, Stephanie Ward, and Cassie Black then made the salmon offering; they waded into the ocean with a fish situated on top of a small wooden raft that was covered with cedar boughs. When they emerged from the water, a fire and blankets were ready for them.

During the offering, some spotted gray whales on the south side of the beach.

Following the beachside ceremony, danc-

ing and drumming continued up the hill at the Akalat Center. QTS served a menu featuring salmon and clam chowder. There were plans to serve mussels for the event, but due to high levels of toxins in local shellfish, the school could not gather them.

As part of the gift giving, students handed out whale tail necklaces and whale tail pins that they made themselves. The 2018 Welcoming the Whales t-shirts and bandanas were also given away.

Iris said, "The highlight of the ceremony was definitely seeing the kids participating in the event and having a ton of fun while continuing on with our traditions."

**More photos on Page 4**

## Elders Week 2018

May 22<sup>nd</sup> - 25<sup>th</sup>

Akalat Center in La Push, WA



### Tuesday, May 22—Elders Committee

- 10:00 Opening Prayer
- 10:00 Craft Tables and Activities (all day)
- 2:00 Honoring Elders

### Wednesday, May 23—Human Services & ECE

- 10:00 Welcome and Prayer
- 10:00 Resource Tables, Activities and Crafts
- 10:30 Head Start Morning Class Paddle in and Presentation
- 1:30 Head Start Afternoon Class Paddle in and Presentation
- 2:00 Staff Honors Elders

### Thursday, May 24—Health Fair

- 10:00 Welcoming Prayer and Drumming
- 11:00 Acknowledge Vendors
- 1:30 Introduction of Clinic Staff
- 2:00 Closing prayer

### Friday, May 25—Quileute Tribal School

- 9:30 Opening Prayer and Introductions
- 10:00 Student Performances
- 1:00 Student Gifting
- 1:30 Tribal Council gifting and closing

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

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## From Council Chambers



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

Tribal Council continues to travel and work on fisheries-related issues. During April, members of Council attended: Pacific Fisheries Management Council (PFMC) in Portland, OR; the second North of Falcon meeting in Lynnwood, WA; and the court case Washington v. United States, which was heard at the U.S. Supreme Court in Washington D.C.

*Chairman Doug Woodruff: This Washington v. United States case, or culvert case as we refer to it, has been a 20-*

*year legal battle. All we are doing is asking the state to keep their promises. The tribes signed treaties with the government, ceding our land for the right to fish at our usual and accustomed grounds and stations. There are hundreds of culverts in Washington, which are essentially barriers to our fish. The 21 tribes involved in this case, including Quileute, are asking the state to fix or remove these culverts.*

*Treasurer Skyler Foster: And the state is refusing to fix 800 failed and degrading*

*culverts at an estimated cost of \$2 billion, basically blocking fish passage and killing off the fish runs. In turn, this means no fishing for tribes. This is why it is a treaty argument. We just want access to our resources.*

*Secretary James Jackson: It comes down to protecting our fish, not just for tribes but for everyone since it impacts both commercial and recreational fishermen. We join our brothers and sisters in this legal battle to defend this resource.*

*Chairman Doug Woodruff: It was an honor and privilege for us to attend the court case. The Supreme Court hears less than 100 cases each year, so it really was a once in a lifetime opportunity to witness. Councilmembers Tony Foster, Skyler Foster, Zach Jones and I traveled to Washington to show our support and stand in solidarity with our fellow tribes. It seemed to go well for our side, and now we wait until the Supreme Court makes their ruling.*

Aside from the culvert case, members of Council have been involved in the PFMC and North of Falcon processes. Due to an estimated low return of the fall 2018 salmon run, this year's negotiations between tribes and the state have been impassioned.

*Member at Large Zach Jones: I took part in the PFMC in Portland for the negotiations of our in-river fall fisheries. Fishing is and has always been a way of life for the Quileute. We believe it is of paramount importance that both the state and the tribes utilize the best data possible to maintain our fisheries, and we continue to work with the state to improve management of our fisheries. As co-managers, both the state and tribes must strive to ensure that we are administering the fisheries based on comprehensive harvest data and on the best available science. Fishing opportunity will be short lived if we don't have the true co-management of the resource like the law and our treaty require.*

And finally, we want to express our gratitude for everyone who participated in a successful Spring Clean Up on April 20<sup>th</sup>. A big thank you goes to the Quileute Tribal School students for taking time out of their school day to help. Events Coordinator Rio Jaime did a fantastic job organizing the event in conjunction with Earth Day and ensuring there were plenty of prizes for employees and community members, which included some Great Wolf Lodge packages. The next event to look forward to is Elders Week, scheduled May 22<sup>nd</sup>-25<sup>th</sup> at the Akalat Center in La Push. We hope you join us for the festivities in celebrating our seniors!



Tribal Council at Welcoming the Whales

## Department Briefs

### Natural Resources

- Emergency Quileute Natural Resources Committee (“Fish Committee”) meeting held on April 13<sup>th</sup>; regularly scheduled Fish Committee meeting held on April 18<sup>th</sup>
- Shellfish sampling was last conducted on April 30<sup>th</sup> and are considered safe to eat
- Staff, policy, and two members of Tribal Council attended North of Falcon (NOF) and Pacific Fisheries Management Council (PFMC) to finalize Spring/Summer and Fall salmon management plans the first two weeks of April
- Held application screenings for two vacant positions within the QNR department: fisheries patrol officer and hatchery technician
- Staff participated in the Move to Higher Ground meeting on April 25<sup>th</sup> to continue to assist in the relocation project
- Met with Rayonier, WDFW, and DNR to discuss plans and MOUs for the upcoming hunting season

### Health Center

- The medical clinic continues to strengthen its services with the addition of medical assistant Kelsey Blattner, who will start full-time in early May 2018
- Multiple Health Center staff attended the tribal budget training at the 101 Building on April 30<sup>th</sup> and May 1<sup>st</sup>
- The annual Health Fair is planned for May 24<sup>th</sup> at the Akalat Center
- Women’s Talking Circle is held May 3<sup>rd</sup>, May 10<sup>th</sup>, and May 31<sup>st</sup> at 12 p.m. in the Health Center Meeting Room: please note the new location
- Relational Life Skills workshop is scheduled May 17<sup>th</sup> from 2 p.m. to 3 p.m. at the

tribal courthouse

### Public Works

- Carl Moore was hired as a fulltime employee on March 16<sup>th</sup> and will be a great addition to the crew
- Jonathan Trainer passed his CDL class this month; he now has a Class A CDL
- The street sweeper is currently down again; the turbo went out in the pony motor and we are trying to find the parts to fix it, but some of them have been discontinued—we hope to have it up and running soon!

### Human Services

- Job Club has really been taking off! We want to make sure all community members feel welcome and able to attend Job Club. If you would like help with a resume or cover letter or you would like to practice interview skills, please call (360) 374-4306 and ask about the next available club meeting.
- Please remember community members and Quileute tribal members are eligible to stop in at the Food Bank once a week. We have a lot of dried and canned goods that you can pick up every week, including oatmeal, noodles, beans, rice, milk, spaghetti sauce, etc. If you stop at Commodities and no one is there, please call or stop by Human Services and we will do our best to open up Food Bank for you!
- We are encouraging anyone who has not applied for LIHEAP or still has not used their crisis to get a hold of Barb at the Human Services office. Her direct line is (360) 374-4271, or you can call the front desk at (360) 374-4306. We would really like to help everyone, but especially our elders. If you are not sure if you qualify or not or would like to learn

more about the program, please stop by or give us a call.

- The next ICW Community meeting is May 14<sup>th</sup> at 1 p.m. at the West Wing. We will continue through talking about the legal processes for Child Welfare. We would really like to hear from more community members and encourage anyone who is interested to attend.
- Good NEWS! The Kinship Navigator grant will be twice as much next year, so we will be able to help more kinship families. We have \$50,000 per year for the next two years to have a part-time navigator position and help with vouchers for kinship families. Please contact Lisa or Dawn at (360) 374-6040 if you have any questions about the program and how to get help.

### Human Resources

- Cynthia Barajas is filling in temporarily at Human Resources

### Housing Authority

- Accepting applications for a one-bedroom duplex that is currently open
- Rental inspections are almost complete—thank you QHA residents!
- Congratulations to Gloria Salazar, Administrative Assistant, who is officially off probation!
- Congratulations to Theo Penn Sr., Maintenance Tech who is officially off probation!
- QHA staff participated in the Sexual Assault Action Month Walk on April 6<sup>th</sup>
- Board of Commissioner meeting was held on April 10<sup>th</sup>
- 2 QHA staff attended the cultural competency meeting on April 13<sup>th</sup>
- QHA staff attended the Cherish our Children committee meeting on April

16<sup>th</sup>

- Participated in Spring Clean Up on April 20<sup>th</sup>
- Completed 16 of 18 maintenance work orders
- QHA is encouraging all residents on the reservation to participate in “Name the Playground” contest for our new playground going up in Summer of 2018

### Police

- Involved in a highspeed chase on April 11<sup>th</sup>; suspect was apprehended
- Officer Mike Palmer graduated the Police Academy on April 10<sup>th</sup>
- There were 189 calls for service in March and 189 calls for service in April

## Bá·yaḵ

### The Talking Raven

A monthly publication of the Quileute Tribal Council

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### Quileute Tribal Council

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Tony Foster  
Vice Chair

James Jackson Sr.  
Secretary

Skyler Foster  
Treasurer

Zachary Jones  
Member at Large

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(360) 374-6163

Gerald Smith  
General Manager

## Learn about DCS services at Elders Week

The Washington State Division of Child Support (DCS) will be attending Elders Week and will have a table set up at the Human Services Fair and the Health Fair.

Lisa Vasquez, Quileute Tribal Liaison, will be available to answer questions about child support cases (modification, debt charge off, etc.), provide information, and assist with child support paperwork. This opportunity is open to all community members, staff and employees. If you would like to discuss your case in a confidential manner, please set up an appointment with Lisa by calling 360-664-6859.

## Photos from Welcoming the Whales



Iris Pullen leads the dancers



Elizabeth Soto



Patiently waiting for the next song



The whale song

## YOP Eligibility & Application Process

**14-18 years of age**— Youth must be 14-18 years of age as of June 2018.

**Native youth**— Preference will be given to youth who are Quileute enrolled.

**On track to graduate High school**— Youth will be required to show proof of their current academic standing which identifies that they are on track to graduate high school. Students who are not on track must show proof of enrollment in summer school. **It will be the responsibility of the student to obtain the necessary documentation from their school counselor and attach to YOP Job Application.**

**Attend and complete STATS Camp**— To be eligible for YOP, youth must attend and complete the Strategies To Achieve Tomorrow's Success (STATS) Camp **June 18<sup>th</sup>-21<sup>st</sup>, 2018**. This camp will cover basic transferable skills necessary for success in all areas of work and career development: workplace conduct, resumes, cover letters, job interviews, completing a job application, communication and problem solving, budgeting, career exploration and future planning, etc. Youth who complete STATS camp will receive a \$100 gift card, regardless if they are offered a YOP position.

**Submit Job application**— After attending STATS camp youth must submit a job application complete with resume, cover letter, and documentation of academic standing (on track to graduate/enrollment in summer school) to Quileute Human Services Department by **June 22<sup>nd</sup> at 4pm**.

**Interview**— Upon submission of completed application youth will then be asked to conduct an interview. Interviews will take place **June 25<sup>th</sup>-28<sup>th</sup>, 2018**. Based on review of applications and interviews by YOP program managers and worksite supervisors, youth will be notified if they have been selected for a position.

**Note:** Completion of the above requirements DOES **NOT** guarantee a YOP position. However, the above requirements **MUST** be met to be eligible to apply.

*For more information contact Kala Jackson or Annie Crippen  
Human Services Department*

*(360) 374-0336 / (360) 374-5419*

*[kala.jackson@quileutenation.org](mailto:kala.jackson@quileutenation.org) / [annie.crippen@quileutenation.org](mailto:annie.crippen@quileutenation.org)*

## Business Managers' Reports

### River's Edge Restaurant

By Todd McGrail

The restaurant is currently open six days a week, Tuesday through Sunday from 8 a.m. to 8 p.m.

We are in the process of hiring a full staff so we can open seven days a week. Three additional tribal members have been added to the team. Tribal members are encouraged to apply for seasonal work. We are also encouraging tribal programs to participate in employment opportunities.

River's Edge works with Events Coordinator Rio Jaime and accommodates his department anyway we can, either with food orders, food prep, or cooking.

We are also in the process of replacing the water heater with a more efficient propane heater.

### Lonesome Creek

By Joyce Cabe

As we prepare for summer you will be seeing a few changes in the store. We have been rearranging things to make room for new summer items and have plans to add additional food to the deli. It is important that we look for ways to expand our business opportunities.

Fresh fruit and vegetables are offered such as onions, potatoes, garlic, lettuce, and tomatoes. Lonesome Creek Store is now open until 10 p.m. daily.

Hope everyone has a happy and safe summer.

### Oceanside Resort

By Larry Donnelly

Ha.ch chi'. My name is

Larry Donnelly and on February 1<sup>st</sup>, I was granted the position of Resort Manager for the Oceanside Resort. I am a northwest guy, having been born in Seattle, WA and graduating high school in Newberg, OR. I entered the Navy right out of school and served for 20 years, including serving in the first Gulf War aboard the USS Nimitz. My last duty station was in Bremerton, WA overseeing the lodging for the enlisted crew. This was my transition into the hospitality industry.

Since then, I have worked as a General Manager for such name brand hotel chains as Holiday Inn, Howard Johnson, LaQuinta, and Red Lion. I accepted this position for several reasons: initially, for the change of pace and challenges of a resort atmosphere; I also wanted to work at or near the ocean (must be the sailor in me); and lastly, for the peaceful and welcoming environment of the Quileute people. In the short time that I have been here, I have had the pleasure of meeting many tribal members. With each encounter, I have walked away feeling embraced by your community.

While I have only been here a short time, some of my accomplishments include: increasing the rates of our units; overseeing the renovations of cabins #30 and #33; adjusting work schedules to more align with budgetary requirements; and recruiting for summer staffing.

Some of the future projects we are focusing on are: replacement of the Wi-Fi room; replacement/installation of campground restrooms and showers; upgrading menu items at the es-



presso stand; and activities for children.

I look forward to an exciting summer season as well as learning more of the Quileute people and their history. Please feel free to stop by my office if you should have any questions or advice as to how to make Oceanside Resort more profitable and a pleasant place to work.

### Marina

By Gene Ewan

Quileute tribal member Marion Jackson was recently hired as a seasonal worker at the marina.

During high winds in April, a finger on "C" Dock came loose with a boat that was moored to it. Marina staff had to secure the boat; the dock will need repairs.

A lingcod derby for veterans was held April 27<sup>th</sup> and 28<sup>th</sup> by Mission Outdoors. Commercial salmon trolling started May 1<sup>st</sup>. Halibut openers are scheduled for May 11<sup>th</sup>, 13<sup>th</sup>, 25<sup>th</sup>, and 27<sup>th</sup>. Sports salmon season begins June 23<sup>rd</sup>.

Ongoing projects include: regular dock maintenance; supplying the high demand for ice for commercial and recreational fishermen; and assisting the Coast Guard with their practice drills (they tow the marina skiff in from the Quillayute River.)

A staff member is always at the marina during office hours:

Monday – Friday: 7 a.m. – 4 p.m.  
Saturday – Sunday: 6 a.m. – 2 p.m.

To reach staff, call the office at (360) 374-5392.

### Kitla Center

By James Jaime

The acquisition of a 22-acre business park parcel at the intersection of State Highway 101 and Highway 110 allows the tribe an opportunity to develop a new business presence near the City of Forks. Since the purchase of the Ki'tla Center, the Quileute Tribe has evaluated the existing businesses for viability and assessed the entire complex as to the best economic use to the tribe. The tribe identified the need for storage facilities prior to purchasing the property. The tribe considers the Ki'tla Center to be an important piece of the long-term economic development plans that will add to the resiliency of the Quileute people. At the completion of the Kitla Center Business Plan, Kitla will be researching development options. Key Business Plan Components: Kitla will continue to utilize the storage unit rentals as a revenue generator. Commercial leasing is available for buildings 1 and 2, and the archery range has been closed pending other possibilities. Quileute Tribal Enterprise (QTE) is in the planning process to renovate the Round House with restrooms, a full kitchen, complete with new tables and chairs. A propane distribution station is also being considered for potential.

Follow us on Instagram!



@quileutetribe



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



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

### May, Bixalíktiyat, flower days

Last month, in the April *Bayak* newsletter, there was no Kwashkwash Squawks. It is the first time I have not made Emily -the-Editor's deadline for newsletter submissions since June of 2010. There are still lots of interesting stories about Quileute tribal history and the old ways, and I hope that I'll be able to continue to provide Squawks occasionally.

In the February and March issues, we looked at the Quileute community of a century earlier according to the first six pages of the 1906 Indian Agency census of the Quileutes. This month, I'd like to finish the last three pages of that list of the 232 Quileutes who were living in La Push at that time.

By 1906, it seems probable that most Quileutes had both an Indian name and an English name. Quileutes continued to pass on traditional tribal names within families, but the parents of students at A.W. Smith's Quileute Indian School, which opened in 1883, took the same English last name that Smith had given their child at school. The history of some of these English last names is interesting. That is the case with the Penn last name, which we find near the top of page 7 of the census.

### Page 7 of the Census

#### The Penn Family

Old Man Penn (#163, **K'w'i'6b** or **T'íkapiik**), had several sons: **Dachíto** (later called Esau, born in 1872), **Otíla** (born in 1874), and **Lowádok** (Morton, born in 1883). **Otíla** was sent to A. W. Smith's school when it first opened. Smith gave him the English

name William Penn. Smith, as teacher, immediately gave English names to all the students at the new school. He especially liked to give the Indian kids names from American history. He gave **Otíla** the name William Penn.

Here's who William Penn was. Two generations after the Pilgrims arrived in 1620 and founded the Plymouth colony, the King of England, Charles II, owed money to a wealthy trader named Penn. When that trader died, the king settled his debt to the trader by giving a large land grant in America to the trader's son, William Penn. That wooded area became the colony of Pennsylvania, meaning "Penn's Woods." And so the first day that **K'w'i'6b's** son, **Otíla**, had gone to the Quileute Indian School in 1883, the teacher A.W. Smith gave him the name William Penn, from U.S. history. As a result, William's father came to be called Old Man Penn and William's brothers later got the names Esau (**Dachíto**) and Morton (**Lowádok**).

However, that first William Penn died in his teens. So, Old Man Penn decided to give his next son, who was born in 1892, the "vacated" family name **Otíla**, which was associated with the English name William. That second William Penn was born in 1892 and came to be called Bill.

But, back in the 1890s, the Quileutes didn't really understand the use of "last names." And so when Bill's oldest brother Esau married and had a son in 1893, he also named his first son William. As time went by, to avoid confusion, that younger William Penn took his father's name Esau as a middle name, and he came to be known as William E. Penn or

NUMBER	INDIAN NAME	ENGLISH NAME	SEX	RELATION	AGE
159	Al-tse-tsa	Klacie Payne	F	W	35
160	Hal-she-lo	Wilson Payne	M	S	17
161	Chutak	Ethel Payne	F	D	5
162	Kla-ki-sh-ka	Dixon Payne	M	Bachelor Br. of H	51
163	Kwi-oo-b (Kleek-a-buek)	Old Man Penn	M	H	70
164	U-bo-s-tub		F	W	68
165	Hi-a-ko-uti	Susie Penn	F	G. Widow D of H	44
166	Thlon-wa-dook	Morton Penn	M	S of G.W	23
167	O-te-la	William Penn	M	S of G.W	14
168	Das-she-to	Esau Penn	M	H	34
169	Gho-e-ul	Mary Penn	F	W	34
170	O-duc-ai-th	William E. Penn	M	S	13
171	Wy-a-cho-le-tsa	Clara Penn	F	D	10
172	Thla-a-da-la-thlu	Fred Penn	M	S	8
173	La-la-tai-ith	Christian Penn	M	S	7
174		Florence	F	D	3
175	Chutak		F	D	1
176	How-with-pace	Harry Pullen	F	H	51
177	Al-pos-tub	Anna Pullen	F	W	49
178	Ow-ow	Beatrice Pullen	F	D	18
179	Tse-uc-tse-la-thlu	Joe Pullen	M	H	31
180	Da-i-a-pus	Cecil Pullen	F	H	24
181		Dewey	M	S of H	8
182	Tsa-hose-sailto	Benjamin Harrison Sailto	M	H	115
183	Ba-a-di-ith		F	W	42
184	Top-shup	Char ley Sailto	M	S	21
185	How-mus-she	Ella Sailto	F	D	17
186	Bay-thlop	John Sailto	M	S	16

"Little Bill." So, that's the reason that there were two Bill Penns – Big Bill and Little Bill. Lots of younger Quileutes still remember Big Bill, but the elders remember that Little Bill was a great teller of stories and an authority on traditional tribal ways.

Morton Penn served as Chief Councillor for decades. Old Man Jiggy Penn (Christian Penn the First) had the distinction of being born in 1900 at the Quileute halibut fishing camp on Tatoosh Island and was the first husband of Gram Lillian (Payne, Penn, Pullen).

#### The Pullen Family in La Push

The name Pullen was first known among Quileutes beginning in the 1870s. Dan Pullen was a whiteman who became the trading post manager. The trading post had storage and sales buildings near the lagoon and one up in the middle of the old village. Originally, Dan was simply the manager of the fur buying business and later bought it. After the arrival of A. W. Smith and his family in 1883, Pullen rented a building to Smith as a schoolhouse and garden area. So, when A.W. Smith started giving his students English names, one of them wanted the name Pullen.

Within a few years, Dan

proposed to Harriet, the much younger sister of A.W. Smith. They soon married and started a family. Dan Pullen built a large home located near the west end of the current Senior Center. Sometimes called "the castle," Pullen House became the show-piece building of the village, which had started to be called La Push (the Chinook Jargon word for "the mouth" from French *la bouche*).

However, Dan Pullen was ambitious and coveted the entire location of the village site. Despite regulations forbidding non-Indians from applying for a homestead patent on a currently occupied Indian village site, Dan applied for 160 acres that included much of the current village. At the same time, the Indian agent in Neah Bay and A.W. Smith, the Quileute sub-agent as well as teacher, had applied to have the same area set aside as a reservation for the Quileute Tribe. Local officials were unaware of the Indian agency application and granted Dan Pullen his homestead a few days before the Indian Agency in Neah Bay announced federal notification that Congress had set aside the site as a Quileute reservation.

So, in the fall of 1889, the Indians were assured that their village site was now the

Continued on Page 7...

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

...Continued from Page 6

Quileute Indian Reservation and that it was theirs forever. They were assured by the Indian agent that no whiteman would ever show up and say, "This land, where your family home is, now belongs to me, so you'll have to leave. Get off my land!" That had happened to every upriver Quileute family except the Hobuckets. The Quileutes had settled on choice locations along the river system many, many generations before. So, they were the locations that the settlers chose to apply for as homestead tracts... mendaciously asserting that it was not an Indian settlement site. All those displaced upriver families had no alternative but to move down to **K<sup>w</sup>o'lyof**, the village at the river mouth. And now, they were assured by the Indian Agent that the village site was their land forever.

Confident that their future was secured, they left to paddle around to the hops fields near Puyallup, where Indians from all over western Washington Territory met annually to work, camp, socialize and earn a little money.

But when they returned to La Push six weeks later, all 29 houses of their village had disappeared, and a barbed wire fence had been built around the site. Furthermore, Dan Pullen greeted them with a gun, warning that he had a homestead patent on the village area and any Indian who trespassed would be shot. However, an elder Quileute who had been left behind because he was too sick to travel reported that he had seen Dan Pullen and K.O. Erickson setting fire to the Indian homes. Later, Pullen leveled the rubble, plowing the site and sewing grass seed on the whole village area.

The Quileutes had nowhere to go. Desperate, the Indian families literally camped and built shacks around the edges of the Pullen fence. For five years they suffered, while lawyers, judges and courtroom hearings about who had the right to the village site dragged on. Finally, judges and courts upheld the evident truth that Dan Pullen had lied in his homestead application and his homestead patent was withdrawn. As a result, Dan Pullen left the area and moved to Seattle. His wife Harriet went to Alaska in 1898 and built up a successful hotel in Skagway called Pullen House. And the Quileute Reservation was reaffirmed, surveyed and divided into lots for the Indian families who built whiteman-style square houses.

Many Quileutes know

this story. It's a story of tribal survival. In fact, it's THE story of Quileute tribal survival. Old Man Woodruff, Tribal Council chairman for almost 20 years, once told me, "Kwashkwash, the Quileutes wouldn't exist anymore if Dan Pullen had won that court case. Without our rez, the people and families would have drifted off to other tribes and reservations, married and raised kids who were Hoh or Queets or Quinault or whitemen. You tell that story. Tell how we survived Dan Pullen and SURVIVED as a tribe."

The 1906 census includes Harry and Anna Pullen (**Tsawifsiláŕto** and **Álpostab**) and their daughter Bea (**Áw'aw**), Joe and Cecil Pullen (**Tsi'istsiláŕto** and **Dayápos**) and Dewey. Lillian married Perry, the younger brother of Dewey, who was born after the 1906 census. Many of the Quileute Pullens count her as their grandma figure.

Back in the '60s, I asked the wise elders this question. "If that whiteman Dan Pullen caused so much grief and lied and burned down the old village, destroying the traditional tribal family homes full of the old masks and regalia, basketry and all of the handwork of traditional Quileute life, why didn't the Quileute Pullens of the 1890s repudiate that whiteman name which A. W. Smith had laid on that family?" When I asked Lillian that question, she said, "Oh, Kwash, Pullen had become an Indian name that an evil whiteman also happened to have. But names aren't bad. It's the people who have those names who sometimes are **baskídaák'í** (people who do evil things)."

So that is the complex story of the Quileute name Pullen.

## Page 8 of the Census The Sailto, Saux and Obi Families

Another question I have wondered about is how or why the Sailto, Saux and Obi families were related in some way. It's apparently an old relationship that may go back to roots or relationships at Hoh River. But I noted that in the first assignment of village lots, shortly after the survey of 1895 or '96, the Saux and Obi lots (except for "Yakalada") were next to one another on the top of the hill. Unfortunately, I missed the chance to get that story down, so if any reader knows, please let me know.

For example, the greater Obi family members are listed on page 6 of this 1906 census

NUMBER	INDIAN NAME	ENGLISH NAME	SEX	RELATION	AGE
187	Da-it	Dennis Sailto	M	S	3
188	Koo-dee-oash	Washington	M	S	7
189	Chutak		M	S	9
190	Show-wa-bos-tub		F	Moth. of H	70
191	Hah-bay-wata		F	Moth. of W	75
192	Wa-hub	Saux	M	H	50
193	Sa-si-ith		F	W	47
194	Ya-thlon	Toby Saux	M	S	27
195	Ha-e-ha		F	Moth. of H	68
196	Ya-she-us	She-she-coop	M	H	48
197	Tse-wa-tse-tsa		F	W	45
198		Halbert George	M	Nephew	12
199	Te-shul-lup	Taylor	M	H	61
200	Kwi-a-tsook-tith		F	W	61
201	Tsa-a-te-ue	(Black) Tom	M	H	52
202	Ka-ya-due		F	W	50
203	Siectiss	Siectiss Ward	M	H	46
204	Hi-a-le-tsa		F	W	46
205	To-e-tai-ith	Rex Ward	M	S	76
206	O-o-looks	Jim Ward	M	S	14
207	Tse-de-kwa	Eli Ward	M	S	19
208		Ethel Ward	F	D	
209	Tseu-wa-tid		M	Bachelor	
210		Jack Ward	M	H	21
211		Matilda	F	W	17
212	Ya-a-los-tub	Susie White (Mrs. Tim)	F	G. Widow	55

(#153-157), but **Yáshik** Obi is listed with the Saux family (#196). That explains why Hal George was listed there, too. "Halbert" George was abandoned by his mother (Mary McCarty, who had a relationship with Chad George of Neah Bay) and young Hal was adopted and raised by his aunt **Tsawatíŕsa** (called Sally, daughter of Chief Black Tom Payne) and her husband **Yáshik** Obi. Even as an old man, Hal always referred to Sally and Yashik as "mom and dad." But that doesn't explain why Yashik Obi and Sally were listed in the census after the Saux family.

## The Ward Family

Sixtus and Mary Ward (**Síxtas** and **Hayalíŕsa**) were both born in 1860 and lived in homes and camps along the lower Dickey River. The traditional ancestral settlement, called **K<sup>w</sup>adít'kiyaŕ**, was settled by **Tábali**, the Ward ancestor who lived late in the 1700s. That settlement was located 1.6 miles below the mouth of Coal Creek. By the time their large family started to reach school age, the Wards had also built a home in La Push village so the kids could easily get to school. However, daughter Sarah (Ward Woodruff Hines) remembered that during the fall fish runs, the family lived in a large shack at

the mouth of Coal Creek and the kids would paddle across to the east side of the Dickey and walk up to the Quileute Prairie (where they later built the airport) and then down to a school on the east side of Mora.

At the time of the 1906 census, the Ward family only included Rex, Jim, Eli and Ethel (Effie), but there were lots of Wards yet to be born: Jack, Margaret, Ray, Jim and Sarah. Both **Síxtas** and Mary lived long enough to be considered venerable elders. Mary was blind and largely deaf by the time she died. There are lots of pictures of **Síxtas** with his carvings of Thunderbird, which stood at the entrance of the La Push Ocean Park Resort until the early 1970s. He also did a carving of **Wádswad**, the legendary Quileute warrior. That story is well known. Here is the gist of how **Wádswad** protected the people:

**Wádswad** was a fearless Quileute warrior with a strong fighter's spirit power. He often single-handedly protected the Quileutes from raids by the Makah and the Ozette. One time he did so by pretending to be his own sister. It was part of a trick to protect the Quileutes from an attack by a ruthless Ozette warrior, **Da'ídas**, and his followers.

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

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**Daʔidas** had led Ozette raids on the Quileute village at the mouth of the river before. But those were always secret raids, with the Ozettes sneaking up on the village homes at night. They would overpower a house, kill the men and take the women and children as slaves and then disappear when the rest of the villagers organized and counter-attacked the raiders. This time, that Ozette warrior had become so angry that he sent a canoe full of warriors to paddle past the village shouting and singing that **Daʔidas** was coming and would destroy the whole Quileute village.

**Wádswad** decided to protect the people from this vicious neighbor once and for all. Here's how he planned to do it.

He asked the Quileute chief to send a messenger to Ozette village offering a gift that **Daʔidas** couldn't refuse—the sister of **Wádswad** as a “peace offering bribe.” The offer would make it appear that the Quileutes were so frightened of **Daʔidas** that the entire Quileute Tribe would humble themselves to beg to be spared, and even the respected Quileute warrior **Wádswad** himself would give up his beautiful sister in hopes it would persuade the fearsome **Daʔidas** to have mercy on the Quileutes and call off the threatened raids.

The Quileute chief agreed with the strategy and did as **Wádswad** asked. The proud **Daʔidas** was pleased with the Quileutes' offer, especially since he had always been a rival of **Wádswad**. So the beautiful sister of **Wádswad** was sent up by canoe to appease **Daʔidas**. She was very charming and beautiful, even though she wore a thick and heavy woven cedar bark dress. But, really, it wasn't the sister of **Wádswad** at all. It was **Wádswad** disguised as his sister. The Ozettes had a wedding feast immediately that lasted until late into the night. When **Daʔidas** finally retired with his bride to consummate their wedding, **Wádswad** stabbed the Ozette man, cut off his head, and took off running, carrying the head of **Daʔidas**.

The Ozette warriors chased **Wádswad** down the coast. But, even though he was carrying the heavy head of **Daʔidas**, he was able to stay ahead of his pursuers. He ran all the way down the shoreline. At the time, the Quileutes had moved up to



Postcard of two unknown women in front of a Wádswad and Thunderbird carving that was created by **Síxtas**

live at **Akálat**, afraid that the Ozettes would discover that their peace offering was not a beautiful maiden but an enemy warrior. From the top of the island, their lookouts saw a large group of Ozette warriors running toward the trail up James Island. They remembered what **Wádswad** had said, “I will come and you will know it is me because I will run in zigzags and I will be singing.” So that's how they knew that the large man out in front of the Ozette warriors was **Wádswad**. He was welcomed with shouts and the Ozette pursuers were met with many arrows. **Wádswad** was singing, **Hitátsli, I got him! Hitátsli! Hitátsli! Hitátsli!**

That is how **Wádswad** saved the Quileutes from awful raids and attacks by the Ozettes and their fearsome warrior **Daʔidas**.

As mentioned above, **Síxtas** did a carving of **Wádswad** that originally stood in front of the resort office. I used to hear Quileute elders say things like, “That's a carving of the old-time warrior in **Síxtas'** story about how the Quileutes tricked the Ozettes.” In fact, the Old People did believe that stories belonged to families and that only members of those families had the rights to tell the story. Sometimes two families had the rights to tell different versions of a story. Certainly, nobody had the right to tell the story if they weren't from a family who owned the story. Those are traditional Quileute aspects of ownership that have ceased to be recognized now that traditional narratives have been recorded in print and are available for anyone to read and learn the stories.

**Hayalítsa** (Mary Ward) was “between 104 and 107 years old” according to a *Seattle Times* article (April 3, 1955). This 1906 Quileute census and the 1891 census taken 15 years

before, both give the birthdates of **Síxtas** and Mary as 1861, which would have meant that Mary was only 95, not 105 years old, in 1955. However, there were no birth certificates or registration of Indian births at treaty time. Sometimes the Indian agents got the dates wrong and they never got straightened out. If those census dates are wrong (for both Mary and **Síxtas**, who were born in the same year), and they were both actually born in 1851 rather than 1861, then:

(a) Mary would, in fact, have been 105 years old in 1955 at the time of the *Seattle Times* article,

(b) Mary would have been four years old when the treaty conference she thinks she remembers was held, and,

(c) I think she could well have been there.

But first you need to know the background of what Mary recalled seeing as a little girl. Here's what we know about the treaty negotiations. Early in 1855, Isaac Stevens, as superintendent of Indian Affairs for Washington Territory, had travelled with other white dignitaries to a treaty conference held July 1, 1855 at the James Pilkington pasture, three miles up the Chehalis River from present-day Cosmopolis. There Stevens had met with Indians representing the Chehalis, Quinault, Satsup, Queets, Upper Chehalis and Cowlitz Tribes. The conference broke when the Indians had refused to agree to “sell their lands.” The Indians distrusted the offer. And only at the end of that meeting did the white negotiators realize that they had neglected to invite one tribal group, the Quileutes, that held a large area between the Hoh River and Neah Bay people. So, Stevens instructed Michael T. Simmons, territorial Indian agent, to remedy that oversight. Simmons arranged a “treaty parlay” with the Quileu-

tes at the mouth of the Quinault River on July 1, 1885. That is the meeting that Mary Ward believed she witnessed.

Mary's son Jack translated to and from Quileute for the *Seattle Times* article in which she said that one of her earliest recollections was of a summer canoe trip in the ocean to the mouth of the Quinault River with her parents as they traveled to attend a meeting with strange whitemen. She was too young to understand the meaning of the treaty document on which her uncle and father made their marks. But as she grew up, she understood that, by signing that treaty document the Quileutes and Quinaults ceded a large area of land with the proviso that their fishing grounds and stations would be secured to them and they would be given regular small annuity payments.

Although, Mary didn't realize what was going on. The first thing that happened was that the primary family headmen were given medals by the white negotiators appointing them as chief and sub-chiefs. Those chiefs were the first Quileutes to sign the agreement: Howeattle (**Hawisháfa**) and Kallape (**Kilápi?**) and Tah-ah-hawhtly (**Taxáʔwił**). The Quinault Chief (**Kʷikáfta**) had also decided to attend, and he signed for the Quinaults. The 12 provisions of the treaty were explained to the Indian attendees and they included:

- Rights to all traditional tribal lands were relinquished.
- The Quileutes and Quinaults were each to receive \$25,000, paid in small annual annuity payments.
- The tribes would retain their hunting, fishing, gathering, berry picking grounds and other rights (so long as they didn't take shellfish from areas staked by whitemen or citizens of the U.S., which Indians wouldn't be—they were citizens of the Quileute Indian Tribe and wards of the U.S. government.)
- One of the 12 provisions required the Indians to free slaves and to take no new ones.
- Treaty Indians also pledged not to trade on Vancouver Island or elsewhere outside the U.S.

The treaty was reaffirmed and signed again in Olympia on January 2, 1856.

A final note about Mary Ward ends the *Seattle Times* article. “Mrs. Ward does not speak about political or historic things. Her reminiscing, if one

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speaks with her in her Indian language, is of her girlhood, how she dressed in shredded cedar bark garments and the manner in which the Quileutes educated their sons to be good hunters and fishermen. Mrs. Ward's own son, Jack, translates that his parents were suspicious of attempts of the whites to remove boys from their tribal families and send them off to be educated like white children. When he (Jack) was given a chance to attend Carlisle Indian School, his father took him upriver so that he couldn't be found in time to go off to school."

This 1955 article was well written and instructive, starting with the remarkable issue of finding a woman who claimed to be able to remember an incident that happened almost exactly a century previously. Then it used that as a springboard to discuss the incredibly unfair provisions of the treaties that the Indian owners of Washington territory were being offered and, ultimately, signed.

## Page Nine of the Census The White Family

Daniel (Tłodóbish) and Evaline (Hochákováł) White had been given a "color name"

along with the Black, Brown and Gray families. Dan and Evaline had a daughter, Mary, who came to be called Ida. That happened because someone with the name Mary died in the White family, so Mary was asked to stop using the name Mary. On the other hand, Mary Penn (the wife of Esau) and Mary Ward (the wife of Síxtas) weren't put under pressure to change their name. In those earlier days, many Quileutes still kept the cultural feature of "name taboo" which meant that when someone died, others with the same or even a similar-sounding name would be asked to change his or her name so that the bereaved family wouldn't be saddened thinking that they heard their loved one referred to by name, or that the ghost of the deceased would hear his/her name mentioned and be distracted from passing over to the land of the dead.

Regarding Daniel White (born 1869), Hal George (born 1892) remembered the following:

"When I was young, for years Daniel White (Łox<sup>w</sup>áxad), an old man by then, used to sit every morning on a big block of wood with two steps on it, near the door of the Payne longhouse just above the mouth of the south fork of the Calawah. He was a real old-time Indian, a

hok<sup>w</sup>ʔsat-dak<sup>w</sup>. He never wore anything but a blanket, sitting there before sunrise doing a ʔti<sup>w</sup>ʔk<sup>w</sup>al (a lesson based on an old story that told children what they should know). It was a daily thing and there wouldn't be a day that he didn't talk for 15 or 20 minutes telling K<sup>w</sup>áti stories. He told them at length, the long versions. He would sing the songs that go along with each story and act like the creatures that K<sup>w</sup>áti would turn himself into...things that were big like a whale, or small like bug or a wren." The stories showed how the Quileutes are related to the other living things in the world because of the things K<sup>w</sup>áti did.

"He often mentioned the story about how K<sup>w</sup>áti created all the animals by inviting the first people to a feast and opening a box that had all the costumes of the different animals in it. Everyone could take any costume they wanted and that's how they became the ancestors of each of the various animals. At the end of the party, he told each of them how to act in order to keep harmony in the world. Daniel White told me, 'That's the reason that you will grow up to be a good hunter if you remember that we all started out the same.' I look down the sights of my rifle at an elk and think, 'Hello, friend...thank you for keeping K<sup>w</sup>áti's harmony going by coming to give yourself to us Quileutes.'"

The White family members were hunting companions of the Wards, and Daniel and Evaline (sometimes called Evalina) often spent weeks camped with Síxtas and the Ward boys during elk-hunting season.

## The Willessa Family

Willessas weren't included in earlier census lists previous to the 1906 census, although a house was assigned to "Willie Willessa" in a survey of 1910. Before the outbreak of World War I, Willessas are mentioned in the Clallam Bay area, but they returned to La Push and were awarded timber allotments before those lands were exhausted. In the late 1960s, Joe Willessa, the last member of the family, used to sing to passersby K<sup>w</sup>olípsalayo (which means a song about grapes, literally "...sounds like grapes"). Joe was taken care of by the Williams family late in his life.

## The Williams Family

The Quileute Williams family appears to have originated when Lax<sup>w</sup>áto (born about 1873) attended the A.W. Smith Quileute school and received the name of Mark Williams. His brother Yawo<sup>k</sup> also attended

that day and got the name Conrad Williams. Their father, Chikósit (born about 1860) took or received the name Charley and came to be called Charley Williams. There is no evidence that the parents of Charley (Iwáyob and Howádoł, both born about 1845) ever adopted or used the Williams name. I haven't been able to discover what was the inspiration for that name. Perhaps it was a settler's or a BIA agent's name, or maybe it was simply an English name that sounded like an Indian name.

In any case, Charlie (Chikósit) and his wife Kabála had two boys who were both 18 years old in 1891, so Mark and Conrad may have been twins. Then there was Tee-Cee (Taft Conrad Williams), who spent much of his life down in Queets. Whether or not Mark and Conrad were twins, it is interesting that twins were considered very spiritual and "dangerous" in traditional times.

George Pettitt recorded this information about twins in the old days:

Twins were considered very lucky. But they weren't desired because of the burden of taboos surrounding their birth. A most rigorous regime of taboos faced the parents for eight months. They had to move out of the village into the woods where they couldn't catch sight of either the river or the ocean. The foods they could eat were limited and their water could be obtained only from spots where it was certain that no fish had swum. They couldn't gather food in the usual way, but instead they collected leaves and dried them as if they were fish. Leo Frachtenberg stated that as late as 1914, when twins were born at La Push, public opinion forced the parents to accept the taboos even though they didn't think them necessary and rebelled.

The village layout of home sites in about 1910 shows that the Conrad Williams house was located then in the same location that Leo Williams's home now sits.

## Summary Statement

We have spent three Squawks discussing what the Quileute census of 1906 has to tell us about the inhabitants of La Push at that time. It is surprising that, including babies and children, there were only 232 Quileutes living in the village at that time. In most cases we get a sense that in 1906, the Quileutes had just started to emerge from four decades (1873-1903) of significant change:

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NUMBER	INDIAN NAME	ENGLISH NAME	SEX	RELATION	AGE
213	Tño-da-bi-ith	Daniel White	M	H	36
214	Ho-sha-coath	Evalina White	F	W	41
215	Na-wisht	Ida White	F	D	11
216	Chutak		F	D	2
217	Yow-wue	Willie Willessa	M	H	46
218	Ba-a-di-ith	Mary Willessa	F	W	46
219	I-t-t	Joseph Willessa	M	S	13
220	Che-ko-sett	Charley Williams	M	H	55
221	Te-sata		F	W	57
222	La-wa-thlu	Mark Williams	M	H	33
223	Ho-ya-no-kwal		F	W	43
224	Ahuts	Andrew Jackson	M	S of W	15
225		Kate Jackson	F	D of W	4
226		Amy Jackson	F	D of W	3
227	Tse-le-uc-la-took	Conrad Williams	M	H	33
228	A <sup>t</sup> du-wy-ith		F	W	41
229	Bates-ka	Mary Williams	F	D	13
230	Twe-da-ko-thla	Ollie Williams	M	S	8
231	Boy-i		M	S	14
232	Chutak		M	S	1

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(1) the upriver people were being displaced and moving to the mouth of the river,

(2) the first school had been opened at La Push and the Indians were getting English names,

(3) records of births, deaths, marriages and adoptions were starting to be kept,

(4) in most cases, contemporary Quileutes can trace their family tree back to individuals living in the village at that time.

Certainly, it has been an interesting experience to realize the effect of "family or last names" in allowing the Quileutes of today to trace their descent from the La Push community members of 1906 to the

present.

## The Words of the Week for May

**May 7-13: Kachtot-áktiyat** (pronounced Kah-ch-toe-TUCK-tee-yaht) *Mothers Day*

Since Mothers Day this year is Sunday the 13<sup>th</sup>, it's important to learn the word for Mothers Day this week. It's based on the word **káchtot** (*mother* of the family). Of course, we will want to add the word **Wisá** (*happy*) to this so we can wish our moms, "**Wisá Kachtotáktiyat**" on Sunday the 13<sup>th</sup>.

**May 14-20: Wířwat** (pronounced WAY-th-wah-t) *Family* Since we learned the word for *mother* (**káchtot**) last week, we can logically learn the words for the other family mem-

bers this week:

family - **wířwat** (pronounced WAY-th-wah-t)

father - **hídatot** (HAY-dah-tote)

grandmother, grandfather - **abá** (uh-BAH)

brother - **hádos** (an older brother, HAH-doe-s)

sister - **tařopat** (tuh-th-OH-pot)

aunt - **ká'yis** (KAH-ah-yiss)

uncle - **chi'řla** (chee-EH-lah)

cousin - **wářisid** (WAH-this-id)

**May 21-27: Tsáda taxáts** (pronounced TSAH-duh tuh-HOT-s) *almost summer*

When it gets sunny and warm it feels like summer is just around the corner. We'll go with **Tsáda taxáts**, *almost sum-*

*mer*, for this week and hope that by Monday, May 21<sup>st</sup>, that's what the days will feel like.

**May 28-June 3: Tatiř áktiyat** ("graves day" pronounced Tah-teeth-UCK-tee-yaht) *Memorial Day*

Memorial Day started as the day each year that Americans remembered and paid respect at the graves of those who had died in World War I. Today it is also a day of gratitude for peace. So, tell people **wisá tatiř áktiyat**.

Have a good May, everybody!

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

## Community Spring Clean Up

After cleaning up the village the morning of April 20<sup>th</sup>, tribal staff and community members were treated to a barbecue and prize drawing.

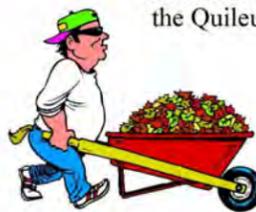


### Yard of the Month

Extension date was set to MAY 31ST due to poor weather conditions.

QHA is striving to be the "best kept village." We encourage you and your family to keep your yards looking presentable throughout the year. We take pride in our beautiful reservation and want to make this evident by properly maintaining our yards!

**Eligibility:** prizes are open to all residents who live on the Quileute reservation.



**Prize:** The winner will receive a surprise basket from QHA!

**Timeframe:** QHA will determine the winner on May 31st, 2018 and make the public announcement on June 1st, 2018.



Call 360-374-9719 with any questions

## Are you prepared for a tsunami?

The Tsunami Roadshow came through La Push, WA on the evening of April 12<sup>th</sup>. Scientists and experts from Washington Department of Natural Resources, Emergency Management Division, National Oceanic and Atmospheric Administration, National Weather Service, and Washington Sea Grant gave a presentation on earthquakes and tsunamis, how to prepare, and how to survive. Presenters included Carrie Garrison-Laney, Daniel Eungard, Keily Yemm, and Maximilian Dixon.

Garrison-Laney spoke about when to expect the next Cascadia tsunami. The Cascadia subduction zone is off the coast of Washington and about 700 miles long. Scientists have estimated that in the last 3,500 years there have been 7-8 large earthquakes originating in this zone. They came to this conclusion by studying the geological evidence of tsunami deposits. However, it is only an estimate and they cannot be certain when the next Cascadia earthquake and tsunami will occur.

For a Cascadia earthquake, a wave will reach the Washington coast in 15-20 minutes.

"It would not surprise anybody who studies earthquakes that one happens anytime soon," explained Garrison-Laney.

Eungard presented next on the science behind tsunamis.

"Stay high, stay dry," he advised. "The first wave is

not always the biggest. Tsunamis are a series of waves."

Eungard showed a video of the inundation map, depicting how waves will hit the coast and funnel through Puget Sound, affecting all shoreline communities.

He also shared online resources, so community members can learn more about earthquakes and tsunamis: Google "Washington Geology Portal" and "Washington Tsunami" for the Department of Natural Resources websites. There is also a phone app called Washington Geology Mobile that users may download for free.

Keily Yemm presented the elaborate communications systems that are in place to quickly detect a seismic event and alert the public to tsunami danger.

She noted that there are two National Oceanic and Atmospheric Administration (NOAA) tsunami warning centers: National Tsunami Warning Center (NTWC) and Pacific Tsunami Warning Center (PTWC). The NTWC has headquarters in Alaska and serves the continental United States, Alaska, and Canada.

There are 68 sirens along the Washington Coast and Strait of Juan de Fuca, which are activated by the state or local government. These sirens are tested regularly.

To receive phone alerts, text "Follow NWS\_NTWC" to 40404.

The last presenter was

### Know the tsunami alerts:



Dixon, who covered survival of an earthquake and tsunami.

Referring to the 2011 Japan tsunami, he said that typically the waves were an hour apart, but it will vary in each event. There is also a difference between local versus distant tsunamis. A local tsunami for Washington state will be generated by the Cascadia Subduction Fault Zone or the Seattle and Tacoma Faults, with a Cascadia tsunami reaching La Push in 15-20 minutes.

"First you have to survive the earthquake," Dixon explained. "Drop, cover, and hold on to protect yourself. If you're outside, get away from poles and trees." In a local event, there may be soil liquefaction and trees and powerlines down. Do NOT expect to be driving out of La Push. Grab your emergency kit and get to higher ground immediately. Know your evacuation routes, have a family emergency plan, and have several kits for your home, your car, and your work.

"Plan to be on your own. Help will be slow in coming. It's going to be devastating. On the coast, I would recommend a month's supply. Think about pets, too."

Dixon also stressed NOT to go to the school to get your children; parents and guardians in Japan died because they tried to do this. The Quileute Tribal School has an evacuation plan in place and they practice their drills. In Japan, the Okawa Elementary School had never practiced evacuations. During the tsunami, 72 out of 76 children died. In contrast, the Kamaishi City Schools had practiced evacuation and out of 1,000 people who died that day, only five were school-aged. These examples show that preparedness and having these plans in place saves lives.

At the end of the roadshow, there was a drawing for three NOAA All-Hazard "Alert" Weather Radios. The winners were Eugene Jackson, Bob Bouck, and Rosita Matson.

## Updates from the Fire Department

### By Chris Morganroth IV, La Push Fire Department Chief

Elijah Jackson and Eugene Jackson both graduated from the Emergency Vehicle Incident Prevention class, certifying both of them in the operation of emergency vehicles. This allows them to legally and safely drive emergency vehicles during incidents. They graduated on April 22<sup>nd</sup> after a two-day class. Jay Matsen from the Quileute Tribal School (QTS) was the instructor, who is also one of our volunteer firefighters. Congratulations, Elijah and Eugene.

We are currently in the

process of acquiring a new fire truck from San Diego County Fire Department. The new truck is funded by the Bureau of Indian Affairs through a Memorandum of Understanding with QTS. The truck will replace our old fire engine as our "first out" engine. Our "second out" engine, which we acquired from Sequim Fire District, will be retired and placed up for auction. Thus, the new truck will then be designated as "first out" and the other will be backup. Aside from these assets, we are receiving new personal protective equipment and self-contained breathing apparatus equipment through the

grant as well.

Right now, we need new firefighters. There is a shortage of volunteers to help in the event of a fire or other

emergencies. If you think you would like to serve the community, please contact Chris Morganroth IV at (360) 374-6605.



June 2017 Fire Department Training

## QTS CLASS PARTICIPATES IN “BATTLE OF THE BOOKS”

Photo by Cody LeClair



By Victoria Hanson

Ms. Hanson’s Quileute Tribal School’s 4<sup>th</sup> grade class participated in the North Olympic Library’s annual county-wide reading competition for fourth graders called, “Battle of the Books.”

This event challenges fourth grade students

throughout the county to read several upper-level chapter books, followed with a check for understanding and comprehension of their reading in a monthly question and answer session with the NOLS children’s librarian.

The books selected for this year’s program were “El

Deafo” by CeCe Bell, a story in graphic novel format about a deaf girl who discovers that her hearing device actually empowers her with Super-Powers; “Fish in a Tree” by Lynda Mullaly Hunt, a story about an upper elementary-level girl who cannot read and hides this fact with classroom behavior issues; and “The War that Saved my Life” by Kimberly Brubaker Bradley, which is about a ten year old girl and her brother escaping their life of hardship in the midst of World War II in London. We also read “The Astounding Broccoli Boy” by Frank Cottrell Boyce, a story about bullying and inner-strength which was thought-provoking in a fast-paced and amusing manner. Our final chapter book was “A Dragon’s Guide to the Care and Feeding of Humans” by Laurence Yep and Joanne Ryder, a book of

“warm humor and magical mishaps” that ensue when a feisty dragon takes on a new human “pet.”

When the students were each asked which was their favorite books – every book was given at least one vote – indicating they were ALL very much enjoyed!

The “Battle of the Books” concluded with a final challenge review of all of the books studied, with each participant receiving a commemorative t-shirt (and a cupcake!) Ms. Hanson reports that her class exhibited a high-level of enthusiasm, participation, and story-comprehension and discussion throughout the several months-long competition, and looks forward to a repeat performance with next year’s fourth grade class!

## Community garden program continues to grow

To generate more interest in gardening and promote healthy food, the Human Services Department is trying a new approach to the community garden. Families who qualify under the Temporary Assistance for Needy Families (TANF) program may apply to have a planter box installed at their own home.

Community Garden Project Coordinator Izzy Cano builds the boxes, brings in the dirt, and provides the seeds and tools. He is available for guidance, but it is up to families to maintain their own garden. Planter boxes are 6’ x 3’ and supplies are limited.

“I feel positive that it could be good. In May, the boxes should be done and people can have a box to start planning.” Be sure to fill out an application at Human Services if you are interested in this project.

The community garden will continue; it includes a greenhouse, planter boxes, and compost pile located behind Human Services and planter boxes at the tribal school, health center, and head start. Izzy has already planted peas, beans, zucchini, squash, kale, potatoes, onions, garlic, raspberries, mustard, and cilantro. If you have not started your garden yet, be sure to get some seeds or

starters in the ground soon before it is too late in the season. If you find yourself planting late, then peas, green beans and lettuce are perfect for a fall harvest.

Izzy explained that gardening is about trial and error. What works for one may not work for someone else due to the pH and nutrients of the soil or difference in climate. Even in La Push, Izzy has faced challenges with effects of the salt air on the garden boxes at the school and Human Services building. “I never would have expected the salt to ‘eat’ all the veggies. It’s powerful. The ocean is a powerful entity. There is a big difference in growth at the clinic and head start versus the lower village.”

For beginners, Izzy suggests planting beans, peas and potatoes. “Even if you plant three things, it’s a start. Don’t give up. Whatever you put in, you’re learning what works and what doesn’t. You can always call me or try Google and YouTube.”

As in previous years, the Senior Center, Head Start, Daycare, and Food Bank team up with the garden project. When Izzy harvests the food, it is given to these programs. In turn, the programs help with composting, planting, or harvesting. The children love



The first planter box through the tribe’s community garden program has been installed at an individual’s home in La Push.  
Photo by Izzy Cano

to see the food they grow; they are sent home with paper bags filled with veggies.

“Clifford Hoekstra has also been great about bringing over peelings from the Senior Center kitchen for the compost pile.” Composting is a great way to reduce waste and turn it into nutrient-rich soil.

Community members are strongly encouraged to help in the garden; by assisting, you get to take home some of the food that is harvested. A helping hand is always needed for weeding, planting, watering, composting, and more. Everyone is welcome.

“I feel pretty good about this year,” Izzy said.

“We are really excited to do this project,” said Kala Jackson of Human Services. “We are hoping for lots of participation and for families to get excited about being outdoors and growing things together.”

If you have any questions about the community garden or the individual planter boxes, contact Human Services at (360) 374-4306 and ask for Izzy.

## Judge Doherty set to retire

After 42 years as a judge and lawyer, Clallam County District II Court Judge John Doherty will step down at the end of his term this winter and will not run for re-election this fall.

Doherty was born and raised in Clallam County and graduated from Port Angeles schools. He graduated from PAHS in 1966 and reported for active duty with the Navy in Vietnam from 1967 to 1969.

He graduated from Peninsula College in 1970 with an AA Degree and a BA in Political Science in 1971 from Western Washington University in Bellingham. He received his Juris Doctorate from Gonzaga in 1975 where he was a member of the Gonzaga Law Review.

He joined his father, Howard V. Doherty, in 1976 in the general practice of law. The Senior Doherty had established his practice in Port An-

geles in 1946. In 1993 John Doherty was elected to the Clallam County District I Court bench serving until 2002.

In 2004, Doherty was appointed Chief Judge of the Quileute Tribal Court serving until 2013. He served as Hoh Chief Judge pursuant to the Quileute service and had earlier presided as Chief Judge of the Lower Elwha court for nearly a decade in the 1980s. He was appointed in 2013 as Presiding Judge in the Clallam County District II Court to fill the vacancy after Judge Erik Rohrer was elected to the Clallam County Superior Court bench. Doherty was elected in 2014 to the District Court position. He is the only Judge to have been elected Presiding Judge in both Districts.

"I've heard about every excuse for conduct human-kind could ever create including, 'My dog ate my papers,'" Judge Doherty said.

"By far the most re-

warding experience was my 11 years as counsel to the Clallam County Guardian Ad Litem program (CASA). One does not often come in contact with volunteer citizens who work so selflessly for the protection of abused and neglected children. Hundreds of youngsters coming from the most tragic conditions have been literally 'saved' by the dedicated and tenacious folks who advocate for them in court. These folks are saints who do so much, for so many, for so little. It was an honor and distinct privilege to be their lawyer.

"I'll miss the daily interaction with staff most of all. Where else can you find three people working together with over 100 years of combined trial court experience. The West End is truly fortunate to have court staff with the depth that Glenna Pitt, Steve Brown and Mark Downing bring to this office."

Doherty intends to

make himself available to help incoming District I & II Judicial Officers to ensure the two Districts work together.

From 1981 to 2002 the two courts had pre-set times of Judge exchanges to save pro-tem and other costs. That cooperative spirit needs to be re-instated to protect against duplicity and to ensure the best usage of both facilities.

"It's with a bit of melancholy to step away from being in the courtroom daily after all these years. My father served as Clallam County Prosecutor and U.S. Magistrate. My brother Mike served 20 years as County Commissioner. I've spent 14 years as a judge and more than 35 years as a West End Protem Judge. Now, after 70+ years, I'm the last Doherty to serve in the Clallam County Law and Justice community. All may not be lost however, I have two nephews who are practicing lawyers!"

## QTS holds 2<sup>nd</sup> annual "Carnival of Science"

By Alice Ryan

The Carnival of Science is based on an amazing event at Big Sky high school in Missoula, MT called the "Science Circus" led by Brandon Honzel, one of the science teachers at this large high school. My own experience with the Science Circus was total childlike wonder and it was an event that really stuck with my son. I noticed that the general feel for Science, Technology, Engineering, and Math (STEM) topics and events in Missoula have been strongly impacted by this one yearly event and I wanted to bring that here to La Push.

The Carnival of Science is not a science fair. It is an all out get dirty, try things out kind of science fun! It is intended for all ages.

Booths are put on by Quileute Tribal School (QTS) students, staff, community members, and groups. This year, the Olympic Coast National Marine Sanctuary brought Big Mama, a large as life inflatable, explorable humpback whale, and the Forks Public Library came and taught people how to make Jitterbugs. The school had booths from many students grades 6-12, as well as booths led by the after school program and some staff members.

People could come and make a bouncy ball, play with a non-newtonian liquid or try to build a bridge out of popsicle sticks and masking tape that would hold the most weight. The 2018 QTS remotely operated underwater vehicle (ROV) team was there; they had a simpler ROV that people could try driving around a pool. They are preparing to compete in the ROV competition in Forks on May 19<sup>th</sup>.

Thank you to everyone who participated and helped us to share the natural excitement of science and exploration.

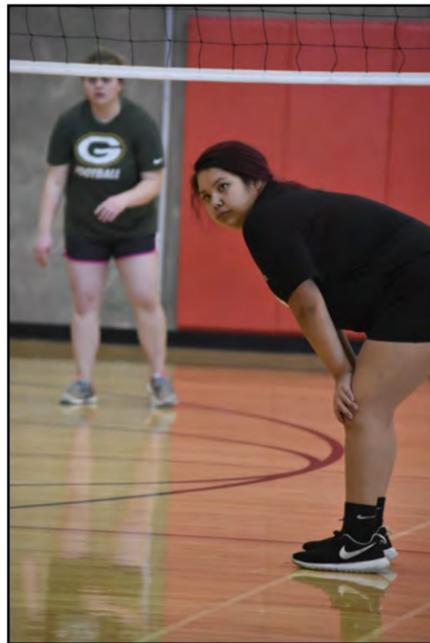


# Happy Birthday to Enrolled Quileute Tribal Members

## June Birthdays:

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

## Bounce Back Volleyball Tournament



The Forks Abuse and New Beginnings programs collaborated to host the 3<sup>rd</sup> annual Bounce Back Volleyball Tournament on April 21<sup>st</sup> in La Push. The purpose of this activity is to increase community engagement, focus on wellness and resilience, and raise awareness of sexual assault.



### ***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](mailto:talkingraven@quileutenation.org)

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