



VICTORY!

Supreme Court Order for Quileute and Quinault in Ocean Fishing Area Case

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Quileute held a celebration on November 21, 2015 following Judge Martinez's decision in Subproceeding 09-1, which ruled in favor of Quileute and Quinault. Pictured above is the trial team, Quileute Natural Resources staff, and representatives from Hoh and Quinault. *Photo by Cheryl Barth*

firmed – we have been here since the time of the beginnings, and we have always been an ocean fishing people,” Doug Woodruff, the Chairman of the Quileute Tribe, said. Zach Jones, a member of the Quileute Tribal Council, added: “It makes me so proud and happy to know our way of life is preserved for generations to come, as it always was, and always should be. Without these rights, we’d lose our identity as Quileute people.”

Quileute was represented by attorneys Lauren King of Foster Pepper PLLC (a citizen of the Muscogee (Creek) Nation) and John Tondini at Byrnes Keller Cromwell LLC. “We were honored to represent the Quileute Tribe in this case,” they said. “We could not have achieved these victories without the continued help and support of the Quileute Tribal Council and Quileute Natural Resources. We would also like to thank the Quileute people; we felt your support throughout this case and were humbled to be chosen to carry your history and message to the courts.”

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

The Supreme Court on Monday denied the Makah Tribe’s petition for review in a case putting the Quileute Tribe’s and Quinault Indian Nation’s treaty ocean fishing areas at stake, *United States v. Washington*, Subproceeding 09-1. The denial effectively upholds the Ninth Circuit’s and Western Washington District Court’s rulings that the western boundaries of Quileute’s and Quinault’s treaty fishing grounds are 40 and 30 miles offshore, respectively.

The lawsuit was initially filed by the Makah Tribe in 2009, challenging the western extent of Quileute’s and Quinault’s ocean treaty fishing areas. Treaty fishing areas are

determined based upon where tribes customarily caught aquatic species at treaty times—around 1855. Makah claimed that Quileute’s and Quinault’s treaty fishing areas should be limited to five to ten miles offshore.

For nearly 30 years before Makah filed suit, Quileute and Quinault had been fishing under 40-mile boundaries first set by the United States in 1986. If Makah had succeeded in its claims, Quileute and Quinault would be eliminated from most ocean fisheries altogether, and Makah would have been the only treaty tribe in Washington with commercially viable treaty ocean fisheries.

However, during a

23-day trial in 2015, Quileute and Quinault presented overwhelming evidence that they customarily caught ocean species out to 40 and 30 miles offshore. That ruling depended in part on a treaty interpretation issue finding that evidence of sea mammal harvest is valid evidence to establish treaty fishing areas. Makah and the State appealed the trial court’s ruling, and in 2017 the Ninth Circuit Court of Appeals ruled in favor of Quileute and Quinault. The Supreme Court’s denial of Makah’s appeal on Monday marks the end of nine years of litigation on that treaty interpretation issue.

“The Quileute people have always known what these courts con-

FREE TRAINING

Introduction to Fish Handling: Maximize Your Profits

October 10th

10 a.m.—11 a.m.

Quileute Natural Resources

For more info:
360-374-6074

From Council Chambers



Tony Foster, Zach Jones, Doug Woodruff, James Jackson, Skyler Foster - Photo By Cheryl Barth

Heartfelt Condolences

Our deepest condolences go out to the family and friends of Mary Eastman, known lovingly as "Mama Mary." May you be surrounded in love during this difficult time.

—Quileute Tribal Council

The community can see that the Move to Higher Ground is progressing with an additional timber harvest of 40 acres that has just begun. Get ready for a lot more commotion at that site—and please, drive carefully and be aware of trucks entering and exiting the highway.

At the same time, there is a stumping and clearing project wrapping up on the 29-acre site, soon to be the location of the new tribal school.

Treasurer Skyler Foster: The company hired to do the stumping and clearing was originally going to burn the stumps and debris, but because of environmental and safety reasons, we are intending to contract with a company to chip the stumps and debris instead. The chips from this project can also be used for landscaping at the tribal school site, saving the tribe significant funds.

Quileute Tribal Council met with Olympic National Park staff regarding parking at Second and Third Beach. This has been an ongoing process.

Vice Chair Tony Foster: A lot of changes have been made already. The National Park is working with the Tribe to get signage posted. Signs have been previously posted, with people knocking them down, tearing them out of the ground. It is a good thing the Park is working with us to try and get these issues resolved because these areas are a huge safety concern.

Member at Large Zach Jones: We've also met with the Park, Army Corps of Engineers, Coast Guard and Quileute Natural Resources staff regarding the erosion at Thunder Field and Mora Road. We started out with 40 acres at Thunder Field and we're now down to one acre. A grant has been submitted to help fund projects to assess the Quillayute River, address this major erosion issue we face, and rehab the existing levee to help when flooding occurs.

Indian Child Welfare and the Capacity Building Center for Tribes hold monthly meetings to review and revamp ICW program policies. There has not been much

community participation, and this program needs to hear input from you. We hope you can attend the upcoming meetings: October 15th and November 19th, held at the Tribal Office West Wing beginning at 1 p.m.

Councilmembers Doug Woodruff and James Jackson attended the 29th Annual Governor's Centennial Accord with Jay Inslee and tribal leaders September 24th and 25th in Suquamish.

Secretary James Jackson: It was a productive meeting focusing on the natural resources, health, education, social services, broadband infrastructure, and more. Many of the topics covered are near and dear to my heart: improvement of the behavior health care system and increasing juvenile recidivism rates; opioid crisis and getting a treatment center incorporating traditional practices; education and teaching Native American curriculum; affordable housing for tribal members; and economic development, to name a few. The purpose of the Centennial Accord is to work effectively, government to government, with tribal leaders and the Governor's Office of Indian Affairs. It is always an honor to represent Quileute at these meetings, discussing the issues that Quileute encounters.

With Resolution 2018-A-47, Tribal Council officially endorses Washington Ballot Initiative 1631, the Clean Air and Clean Energy Act of 2018. As stewards of the Earth, we realize the need to fight climate change; it threatens our way of life. We encourage all tribal members of voting age to register to vote and get educated on the effects of climate change, voting yes on I-1631 on November 6th.

Get Ready to Shake Out.



DROP! COVER! HOLD ON!

October 18, 10:18 a.m.

Shake Out

Register at www.ShakeOut.org

Department Briefs

Police

- Communications system delivered for Emergency Management—first responders trained
- Great ShakeOut is scheduled for October 18th at 10:18 a.m.
- Free CERT Course to be held October-December in Forks
- Responded to 196 calls for service during September

Health Center

- New Beginnings was selected by National Indian Health Board to participate in a video project that showcases the Meth/Suicide Prevention Initiative project
- New Beginnings program was granted funds by the Office on Violence Against

Women

- New Beginnings program received funding renewal from Indian Health Services for their Domestic Violence Prevention Initiative and the Meth/Suicide Prevention Initiative programs
- State of Washington Health Care Authority awarded the health department \$336,418 to better meet whole person needs
- Sponsored author Randy Kemp held workshop on Relational Life Skills on September 13th. Next one is October 18th at Tribal Courthouse from 2 p.m. - 3 p.m.
- The Health Department has two positions open: Accounting Manager and Primary Care Provider

- Several staff participated in the 3rd Annual Tribal Government Summit, September 24-27 in Colorado

Natural Resources

- Quileute Natural Resources Committee meeting held on September 20th
- Weekly conference calls with WDFW regarding fall river fishery
- WDFW and tribal hatchery co-managers meeting regarding increasing chinook production for southern resident killer whales
- Olympic National Park, Tribal Council and QNR met to discuss safety concerns and Second and Third Beaches
- Met with Bureau of Ocean and Energy Management to discuss the oil and gas

lease proposal off the continental shelf, adjacent to Quileute's ocean U&A

- Met with WDFW enforcement to discuss hunting enforcement concerns
- Interviewed for additional fish and wildlife enforcement officer

Housing Authority

- Administrative Assistant position is open until filled

Public Works

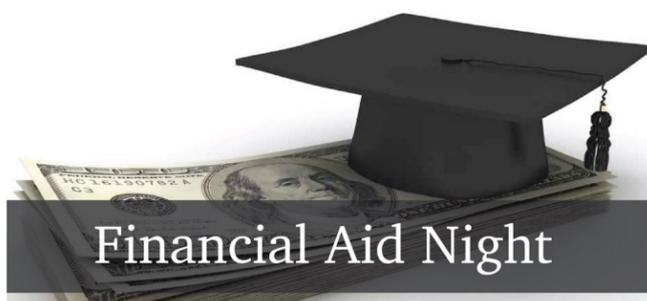
- Painted the Planning/HR/Events building
- Removed potted hanging plants from office entrances

Quileute Tribal School will host a free Financial Aid/Scholarship Night on October 23, 2018 from 5:30-7:00 pm.

Light snacks will be available.

A Peninsula College representative and a higher education expert from the Quileute Human Services will be available to provide information and answer questions.

For questions, contact the school counselor, Karla Kiedrowski at 360-374-1140 or email karla.kiedrowski@quileutetribalschool.org



Bá·yaḵ The Talking Raven

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Larry Burtness
Interim General Manager

Quileute Tribe's

Halloween Carnival

FUN GAMES PRIZES

Wednesday, October 31st

QTS Multipurpose Room 5:00pm—6:30pm

Tribe hires health center director



Michele Lefebvre

The new Health Center Director brings nearly 30 years of tribal health experience to Quileute. Michele

Lefebvre, who started at La Push in August 2018, holds a master's degree in psychology and a bachelor's degree in human services.

Originally from Hawaii, Michele was in the Air Force for four years; following her service, she worked for 20 years for the Aleutian Pribilof Islands Association in Alaska as the Assistant Health Director and seven years at the Pai-

ute Indian Tribe of Southern Utah as their Health Director. While at Paiute, she was key in getting their department recognized as a Federally Qualified Health Center (FQHC), which was a hard process as the application was over 200 pages.

Michele noted that it may be worth Quileute looking into becoming a FQHC, "Tribal health centers have been historically underfunded through Indian Health Service (IHS). We depend on IHS and a few grants. We need to continuously look for funds to sustain health services for future years and generations to come. We can't depend on the ifs and what ifs, there is too much at stake. My goal is to create those resources, so the

Quileute people never have to worry about not having quality health care."

Her immediate goals for Quileute include: assessing staff and filling vacancies. Currently, there is a provider shortage nationwide in Indian Country, so she explained it is important to bring in providers that are mission-minded who will embrace the culture and be a part of the community. "We need to make sure that we have consistent staffing for patients, so when they come into the clinic, they know they are going to see the same provider," said Michele. "Continuity of care is crucial to providing quality care and building that trust with the community." Another goal of hers includes creating policies

to address patient feedback, so patients feel they have a voice. Michele stressed the importance of providing good customer service and having high expectations of quality care from the Quileute Health Center. "The positive thing is we have a very committed staff that are all here for the right reasons and they want to see good things for the Quileute people."

Michele encourages feedback. "If you have any feedback, my door is open. I want to hear from you. This is your health care and I want to make sure your medical, dental, and other health needs are being met." Please feel free to call her at 360-374-4318.

Title VII Native Support Meeting

The Title VII program is a program that supports Native American identified students throughout school. Some services provided at QVSD are: groups, check-ins, senior project and portfolio help, connections to outside agencies, relationship building, and many more. This program meets the need of the whole child so that they are successful during school and prepared for life after high school.

This meeting is for families and community members to get more information about the Title VII program and the services we can provide. It is also a chance for US to receive feedback and ideas from parents and families.

Wednesday,
October 17th
4:00 PM
Back room of Pacific
Pizza in Forks, WA

Who should attend this meeting?

- Parents and guardians
- Family members
- Grandparents
- Tribal leaders
- Human services employees
- Family support members, and
- Any adult who wants or needs more information about the program

For questions or more information please contact: Micaela Villicana, Title VII Coordinator, at: (360)-374-6262 ext. 242 or micaela.villicana@qvschools.org

WE NEED COMMUNITY MEMBERS!

Community meetings are happening!

We will provide updates on the Technical Assistance Project and ask for advice and ideas for improving the Quileute Child Welfare program.

We are working on ICW Policies and Procedures. Come be a part of the process!

October 15, 2018 at 1:00 PM - West Wing
Quileute Technical Assistance Project
Visitation
Maps/Policy/Procedure

November 19, 2018 at 1:00 PM - West Wing
Quileute Technical Assistance Project
Caregiver Supports
Maps/Policy/Procedure

If you have questions, call Charlene Meneely, ICW Program Manger: 360-374-4349



Emergency Management team receives communications system

An emergency communications system was obtained by the Quileute Tribe through a homeland security grant. The system will allow the tribe to communicate out of the area via satellite.

A four-hour training was held for Sergeant Kevin Harris, Police Chief Bill Lyon, Fire Department Chief Chris Morganroth IV, and Fish and Wildlife Enforcement Chief Tony Foster on September 20th.

Three kits were delivered to the reservation and assembled; they contained satellite dishes, two notebook computers, portable printers, and external power supplies, with the ability to run off of batteries or solar panels.

Sergeant Harris said, "With the system, we are able to make satellite phone calls and each one of the notebooks has the capability to set up hot spots. Initially, the kits are for the emergency management team, but could also be used by community members in



cases of emergencies to send out texts to let family members know they're okay."

There is an immense threat of an earthquake or tsu-

nami striking at any time, so the Quileute Tribe has spent years preparing for a natural disaster.

Sgt. Kevin Harris of the La Push Police Department with the new communications system for the Emergency Management team

Preparing for the Big One: Scary Movie? Or Sound Advice?

By Katie Krueger

Raise your hand if you like scary movies! Many people do. (I don't.) So if you raised your hand, guess what, you are living in one! We are supposed to at some time uncertain get a major earthquake, and based on all I have heard after attending monthly emergency management meetings held by county and city over the past year (missed a few, admittedly), we are on our own. It will take weeks if not months to get federal/state help. Bridges down, roads messed up, no electricity or phones. Food/medical shortages. Mayhem. Major cities will get help first, so for us, individual preparedness is stressed, over and over and over. Three days of food and water in your car or house, and several weeks more stored, if you can do this. Back up batteries, solar chargers, whatever you can muster.

You want to do this. We are being told that some 90% of the public is not stockpiling food, water, clothing or medicines, in case we have "the Big One", that Cascadia Fault 9.0 earthquake. See

again also that *New Yorker* story from 2015 on the impact of such a quake to understand why help will be slow, for us outliers: www.newyorker.com/magazine/2015/07/20/the-really-big-one

So we remote areas need to be prepared, not just with supplies but with knowledge of *how to help each other* in an organized way. FEMA gets a bad rap but one thing they did right is create a corps of trained civilians to help out in emergencies, called CERT, Community Emergency Response Team. Classes start again Thursdays, October 11-December 6 in Forks, at 945 Forks Ave., that little house near the day care place across from the grocery, 5:30-8:30 pm. I am a graduate of the classes taught this past spring. It's your turn now!

Unlike the famous San Andreas fault in California, this quake is sort of predictable—has what geologists call "periodicity"—based on local geology and Japanese tsunami records from January 26, 1700. Websites on the Cascadia fault show every 246

years is the average for repeat events and it is coming due. (See, e.g., <https://projects.oregonlive.com/maps/earthquakes/timeline> about us, and <https://earthquake.usgs.gov/learn/topics/safz-paleo/> about California and quakes in general.)

Peninsula Daily News came out with a preparedness guide as an insert. **YOU SHOULD DOWNLOAD THIS AND READ IT**, for lots of great advice. This is still an active website: <https://ccfd3.org/uploads/Community%20Outreach/CERT%20Program/Peninsula%20Emergency%20Preparedness%20Guide%202018.pdf> There are so many references for what to store. www.clallam.net/EmergencyManagement/ has links for downloading checklists. Use it!!! If you don't have computer access, next time you go to Port Angeles, stop by and get some of their handouts. This is run by the Sheriff's Office at the Courthouse on Lincoln and Fourth. The County would also like to inform you that you can be alerted about emergencies

directly, by enrolling in "Code Red," the link being on the same Emergency Management webpage (a yellow box, asking you to "Sign Up or Log In"). That enrollment lets you create a notice account via Google, Facebook, or Twitter, or independently create an account via the page: <https://public.coderedweb.com/CNE/en-US/BF58FE05AC5E>, to which you can log in, directly with this url.

La Push has been superb in getting people prepared for tsunamis and where to go, in such event, but this is also about stashing what you need if the earthquake isolates us from supplies for a long time.

Whatever you do, don't be complacent. This is going to happen. Can we say exactly when? No, but the periodicity of the Cascadia Fault is real. *And the county and city do not have the resources to feed and clothe all of us for months or even weeks.* Stock up. Be prepared. *Get tetanus and flu shots now, when you can!* Be well.

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



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

The Quileute Tribal School Culture Program and Storytelling

At the selection program of the “tribal royalty” at the beginning of the Quileute Days festivities this year, Chris Morganroth III told a tribal story. It was a pleasure to hear an elder tell a **Kixí** (*folkloric story*, pronounced kee-HAY).

In fact, storytelling has become rare among the Quileutes. In order not to lose that cultural heritage, the new tribal school culture curriculum will emphasize stories and storytelling. Various culture units will encourage knowledge of those stories as well as the development of narrative skills. Certainly, telling stories well is a skill. It's a talent that the Old People had, and one that students can—and should—learn. Being able to confidently speak in public, speak up at a meeting, or tell a story is a valuable skill.

As well, students need to understand that storytelling was—and still is—important as a means for passing on tribal values, proper behavior, information such as boundaries and the origins of things, and beliefs about the unseen spirits.

One hundred and fifty years ago, the Quileute Indian School was responsible to some extent for the end of storytelling. It is appropriate that the school should now be committed to its revitalization.

The End of Storytelling as a Tribal Activity

Looking back many generations, we can see that the beginning of the end of storytelling in community life started when A. W. Smith opened the Quileute Indian School in the fur trader's storage shed in 1883. Part of the “civilizing” process that was basic to

Smith's program was teaching Quileute young people how to read and become acquainted with English stories, history, and literature.

A few years later, during the period from 1889 through the early 1900s, several additional things happened that had an effect on storytelling in tribal life.

- The village was burned down and as Quileute families rebuilt they opted for Whiteman-style homes which had only “nuclear families” (parents and kids). These houses were significantly different from the earlier big traditional long-houses with grandparent and even great-grandparents living together, along with aunts, uncles, cousins, widows, parents and kids.
- The Quileutes, along with Indians all along the coast, started having access to warm coats, long underwear and heavy clothes, so the people stopped having to stay inside for weeks at a time during the winter.
- Later, entertainment became more common, including radio, movies, tv, community dinners, church activities, dances and partying. There really was no time or perceived need for storytelling.

So, stories stopped being passed down from generation to generation. In fact, today there are few tribal elders, or anyone left in the village, who know and recount the tribal stories. And with the end of stories went knowledge of the different “voices” used for each of the characters and the songs that accompanied each story. Slowly, the community lost the skill of storytelling. Fortunately, it's a skill that can be relearned and

developed. And that's part of the reason for the QTS culture units on stories and storytelling.

The Tribal Goal of Training Storytellers

Telling Quileute stories used to be an important part of what old people did. Young people learned the stories from hearing them told again and again, beginning in their cradle basket until they became elders and storytellers themselves. So, the stories and storytelling activities in the curriculum are intended to turn the students of today into the storytelling elders of the future.

Certainly, becoming a storyteller is different from deciding to read a story to others or reading a story in class. The art of traditional storytelling includes knowing the background details of the stories, skill in using the “voices” of the animals, and effective narrative abilities. For that reason, more than fifty Quileute traditional stories are being compiled and edited in a way that includes a wealth of cultural information. This resultant book of stories should be a useful contribution to the QTS curriculum project, as well as to the community.

The story of the Theft of Light (below) is one of the units in the QTS culture curriculum. The Introduction included in the unit provides background cultural information about the story for the teacher, students in grades 7-12, and adult readers.

The Theft of Light - A Quileute Story

The Theft of Light story is told by the elders of every tribe in southeast Alaska, coastal British Columbia, and among many Washington tribes. If the Indian children in those tribes know only one story, it's probably the Theft of Light. Certainly, the Theft of Light gets the trophy as the most widely told Northwest Coast Indian story.

The story is about a selfish chief at the Time of Beginnings who kept the sun hidden in his steam-bent box. As a result, the whole world was dark. In this story, wily old Raven steals the sun from that chief and throws it up into the sky. This story is so well-known that



Raven is regularly depicted by Indian artists as having the sun in his mouth. People even wear Raven stealing the sun.

It's common for a story to be told among several neighboring tribes, each in their own language and with some slight differences from tribe to tribe. So, there are versions of the Theft of Light story where Raven steals and releases only the sun; in some instances, he steals both the sun and moon. In a few cases, he steals the sun, moon and stars. But in every case except one, it is Raven who does the stealing. That single exception is the Quileute version of the story. In the Quileute version, it's **K'wáti** who steals the light and puts it up in the sky.

Quileute is the Only Tribe in Whose Story K'wáti, Not Raven, Steals the Light

If you tell the Quileute Theft of Light story, people of other tribes may say, “You're telling that story wrong. It was Raven who stole the light.” Well, you can tell them that according to Quileute mythic history, it was **K'wáti** who stole the light and helped the people by making it possible to see during the day by the sun and less clearly at night by the light of the moon.

Enjoy the UNIQUENESS of Quileute

“Uniqueness” means that nobody else has anything like it. Although the Quileutes are part of the Northwest Coast cultural complex, there are a lot of ways in which the Quileutes are different from all other tribes in the world. For example, the Quileute language is not related to any other languages in the world (after the Chimacum language became extinct in the 1930s). And with regard to tribal stories, all the tribes north of Quileute told stories with Raven doing the “creating.” And from the Quinaults south, the tribes had Bluejay, Coyote or some other mythic character transforming or creating things. The Quileute speakers (Quileute and Hoh) are the only ones with **K'wáti** as the transformer. That makes Quileute pretty unique indeed.

In Quileute Stories, there are Two Transformer Characters: K'wáti and Báyaq

K'wáti is the character in Quileute stories who transforms

Continued on Page 7...

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

...Continued from Page 6

and creates things at the Time of Beginnings. But it is **Báyaḵ** the Raven who is the “trickster” in stories and does things the easy way or imitates the way that other animals do them. In fact, originally Quileute stories only had **Ḷʷáti** in them. But many generations ago, the Quileutes started to adopt story features from the powerful northern tribes (such as the Haida, Tsimshian and Tlingit). So, maybe 1,000 years ago some Quileute families had started telling stories with Raven as the trickster. And a few Quileutes even started to tell stories in which Raven created things. Certainly, we know that all cultures change and evolve, and in this case, it is clear that Quileute stories had started to change.

The Quileute Version of the Theft of Light Story

In 1916, anthropologist Leo Frachtenberg wrote down this story as told by Arthur Howeattle in Quileute. Then Hal George translated it into English for Frachtenberg. In 1978, some 62 years later, Hal also told the story to Kwashkwash in detail. Manuel Andrade included both the Quileute and English texts of the story in his book *Quileute Texts* (AMS Press: New York; pp 84-87). So that students and others can think of the story the way the old-time Quileute elders would have told it, here are the first several sentences of this important Quileute **kixiʔ**.

Tálaykila. Tálaykila waḷ piḶʷtschoʔ. Tókʷol dákiḷ xábatokʷ, (*Long ago. A long time ago there was no light. Darkness was everywhere.* TAH-thay-kill-ah. TAH-thay-kill-ah wah-th pay-TITS-cho. TOE-quo-DAH-kith HAH-bah-toke-hw).

I- dákiḷ yix póʔok pákit abí s tókʷol. Tálish dákiḷ Ḷʷáti taḷtali xʷaʔ ichakʷasidóʔ okiḥt kákali xiʔ piḶʷtschoʔ. *The people didn't work because of the darkness. But Ḷʷáti knew who it was who kept the sun.* (Eh DAH-kith yick POE-oak PAH-kit ah-BAY s TOE-quo. TAH-thish DAH-kith QUAH-tee tah-th-EH-tull-lee hwuh ee-chuck-wah-sid-DOE-oh-kay-th-t KAH-kah-lee hay pay-TITS-cho.)

As usual, this story starts out with the word **tálaykila** (*long ago*, TAH-thay-kill-lah). It's the usual first word of any Quileute story. It labels things that happened at the Time of Beginnings and means that the story is a myth (rather than a legend or a folkloric story).

It's an important story. And in the old days, the narrators and listeners would have

known and believed various things that made the story more understandable. Such background knowledge was simply an aspect of shared Quileute tribal cultural knowledge in earlier times. Such insights allow listeners to think as the Old People would've thought. A common objective of cultural programs and school curricula today is to make students “bicultural,” so they can think in terms of the beliefs and perspectives of the ancestors as well as of contemporary Indians.

The Quileute Story of the Theft of Light

Long ago there was no light. Darkness was everywhere. The people didn't work because they couldn't see in the darkness. They couldn't see to fish or hunt or gather clams and shellfish. People were very hungry and cold.

But **Ḷʷáti** knew who it was that kept the light all for himself. The man was a chief, an **ácht** (AH-chit). That chief was **kʷokʷópi** (*stingy*, quo-QUO-pee). **kʷokʷópi** really means “a wart.” The chief kept the light in an **áxʷoyoʔ** (*box*, AH-hoo-yoh). The **áxʷoyoʔ** was strong and heavy. The chief never let the box out of his sight.

Dákiḷ (*and, well*, DAH-kith), **Ḷʷáti** decided that he would help the people and he decided how he would do it. One day he changed himself into a boy. And he went to the house of the chief who kept the light. It was a large family longhouse. **Ḷʷáti** sat outside the house. He looked like an ordinary child. He played like a child.

Soon, the chief's daughter went outside. She saw the boy playing alone in front of the chiefly longhouse and she was surprised. She didn't know that boy. And so she approached him and asked him, saying, **“Taká kʷolaʔcháʔ** (literally, *Who is your name?* tuh-KAH quo-lah-ah-CHUH) and **kʷoʔoficháʔ** (*where are you from?* quo-oh-tich-UH)?

He just babbled. He just spoke nonsense. He said **“tsiss, tsissáḷ, tsissʷáts.”**

The girl ran back inside the great headman's house and went up to her father, saying, “I saw a stranger, a boy. And, I talked to him. He just speaks nonsense,” and she imitated his tsiss-babbling. The chief said to his daughter, “Maybe he is from **Tsissáḷ**, (*the village of the Creators*, tsiss-SAH-tahl). Go back outside and get that boy.”

So, the girl went back out to the boy and said, “The chief wants to talk to you.” And she brought the boy inside the

áchtlo tʷkal (*chief's house*, ah-ATE-lo TEH-ec-kahl). She gave him some food. After he ate, the boy walked around the house and found the place where the chief kept the **áxʷoyoʔ xiʔ piḶʷtschoʔ**, (*box of light*), AH-hoo-yoh-oh hay pay-TITS-cho.

Then the chief approached the “boy” and asked, “Are you from **Tsissáḷ**?” And the little boy said, “Tsssss.”

Then the chief asked the boy, “Do you eat mussels?” And after a pause, the boy said, **“Dákiḷ, hípili tiʷl álash tsabíḥiw.”** *Well, I guess I COULD eat (some, a few) mussels.* DAH-kith. HAY-pill-lee till AH-lahsh luh-KAH tsah-BAY-thiw).

So the chief said, “Good! You can come with us and we'll get you mussels at the mussel place near the great rock island in the ocean. They are the largest and tastiest **tsabíḥiw** on the coast...and only I can find the way out to gather them with my box of light.”

Dákiḷ, lácha! (*Well, then ... So, uh...*, DAH-kith. LAH-chuh) the chief and his family and slaves got ready. There was no difference between day and night. So, they left immediately in the dark. The chief carried his box full of daylight down and put it in the large **abíyat** (*ocean-going freight canoe*, uh-BAY-yaht). They would need light to harvest the mussels. And they started paddling out into the salt chuck.

The boy looked at a large paddle and said, “Tssss.” So, they handed him the paddle. And he started to paddle with great strokes that made the big canoe lunge forward with each stroke. They went very fast. The boy was eager to get there. The chief watched the “boy” and was sure that he was right. This was a **Tsissáḷ** who would be able to deliver wealth and status to him. He thought, wait until the “boy” gets an opportunity to see my chief's box of daylight shine around and light up the mussel grounds.

The “boy” paddled strongly and soon they arrived at the mussel grounds. Eager men, women, kids and the chief jumped out onto the large flat rock at the base of the islet. They had open-work clam baskets and pry-sticks. It was low tide. The waves were splashing into the disembarking area. The chief decided it was safer to leave the box in the canoe. With a flourish, he took the lid off the box and suddenly it became daylight. The chief motioned to the boy to stick with the canoe and hold it steady and clear of sharp outcroppings. But close! Everyone laughed and

shouted as they headed for the cave filled with mussels. They would get enough for the family and plenty to give to the elders.

About that time an offshore breeze turned into an unexpected little gale. The boy appeared to be paddling madly to keep the canoe close to the rock but was losing the battle. A widening gap of open water appeared between the canoe and the rock. The boy paddled heroically, but really **kabaʔ atáskalaxʷ** (he just *pretended to be paddling*, kuh-bah-uh-TUS-kahl-ah-hw).

Bedlam! Everyone shouted suggestions and directions. The chief gave orders, waving his arms angrily. When the boy was some distance from the rock, he put the lid back on the box and it became instantly dark. The voices from the rock changed from advice to panic. But no one on the rock islet could see that the boy was paddling quickly toward shore.

At some point, the “boy” became **Ḷʷáti** again. And when the canoe beached, he jumped out, lifted the box and headed for home with it. At that point, **Ḷʷáti** was living in Quileute country on one of the prairies. Arriving home, he set the box down.

Ḷʷáti hadn't even looked at the contents of the box yet. He had presumed that the box was simply full of light, like shining smoke or fog. But, in fact, there were two large disks in the box—a dazzling, incredibly bright yellowish **piḶʷtschoʔ** and a more whitish duller **piḶʷtschoʔ**.

Ḷʷáti didn't know what to do with the two glowing disks. He just sat and thought about it for a while. The light from the two disks was very different. Finally, he decided to try something that would cause days that had a daytime and a nighttime. The bright yellow disk would be visible and cause light during the daytime and the whitish dull light would be visible at night.

He took the bright yellow disk and threw it upwards so that it would be visible, and everything would be bright for half the day. The other half would be dark. Then he threw the duller disk up to shine while it was dark.

And, as wise old Arthur Howeattle ended the story:

Híḥs kálokwti tas lákʷal yix piḶʷtschoʔ chíʷflit xáxi. *When the sun disk first rises, this will be morning.*

Híḥsʷiḥ tat tsixʷoḷtíḥtsi-chtotchoḷtiyadoʔóḷ. *When it is located overhead, that will be noon.*

Continued on Page 8...

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

...Continued from Page 7

Híts'it tas yilkał yix piłt'cho' awishí, hal ǰ'áti. *When the sun disk goes down, it will be night.*

Ofáłxal

dákił ǰaxi yix tsiǰáti pipiłdo' híxat a'wish. *Ever since, the world has day and night.*

Bítsas sá'a. ǰsósá'.

ǰsoló'pol yix ix'ákawol. *So much for that. That's it. The end of the story.*

And that is the end of the Quileute story of the Theft of Light. However, I spoke earlier about the cultural knowledge that the old-time Quileutes, both storytellers and listeners, brought to stories. That shared community knowledge was important because it caused listeners to “make sense” of the incidents in the story. Maybe you, as a modern reader, thought that some aspects of the story seemed surprising or strange. Here are some examples of that shared cultural knowledge that are basic to the story, issues such as tribal belief in a spirit world and individuals with supernatural power. Bits of traditional cultural knowledge such as these allow you to think like an old-time Quileute.

- The story starts out with the assumption that storytellers and listeners are all comfortable with the idea of transformation or “shape shifting” and with supernatural powers such as ǰ'áti has.
- **Tsissádał** (tsiss-SAH-daht) is someone who comes from the “land of the creators” called **Tsissadáł**. (Tsi or -tsi, -ts or -s is the root or suffix meaning “to cause or make something, to transform something causing a creative change;” -da is a suffix meaning that the action is going on; -t is a suffix that means “someone who lives in that place; and -tal means “a place or settlement.”) Such beings from the land of creators could be very useful allies and could cause good luck. The chief would have been very excited at the idea of having a **Tsissádał** visitor who could bring him great wealth and status. But, like all spirit beings, a **Tsissádał** can be unpredictable, have ulterior motives or take offense at mortals who are proud or SELFISH.
- The Quileute word for chief, **áǰhit** (AH-chit) really means “rich man.” This story makes it clear that the chief's status depended upon his having wealth and things considered to be valuable (including owning

the world's light). An important message of this story has to do with the value issue of a chief's responsibility to care for the good of the people rather than his own selfish status.

- The chief kept the light in a box (**áx'oyo'**, AH-hwoh-yoh). This would have been a traditional “steam bent box” made and used by all Northwest Coast tribes. It was made out of a single cedar board that was kerfed (cut with V-shaped corner slices) and then steamed until it could be bent into the sides of a chest. Those sides of the box were pegged into shape. A bottom was attached and the sides were carved and painted with the family crest designs. With a heavy top, such boxes served as a chest of treasures, housing a family's dance masks or, in this chief's case, the disks that were full of light.
- **Tsissádał** beings are fond of clams, oysters, mussels and other beach life and seafood. That explains why the chief would immediately suggest a trip to get mussels. Otherwise, the chief's immediate question about mussels seems out of context.
- The **Tsissádał** beings are small and often mistaken for boys. But, when the chief and his family were paddling out to the **tsabiłiw' alítal** (mussel getting place), the “boy” could paddle more strongly and better than any of the adults. That argues that the boy was no ordinary child and the chief's reaction suggests that he noted this.
- In the story, just as the selfish chief opened the box which he had decided to leave in the canoe, a strong offshore wind suddenly arose. Traditional listeners would have presumed without being told that the “boy” that ǰ'áti had transformed into was able to cause that wind to arise.
- It is a common feature of traditional stories that wily individuals can pretend to be paddling hard, but they are holding their paddle so it slices through the water without actually propelling the canoe. Hearers would expect that this would be happening when the “boy” paddles hard against the wind without success.
- The old people thought of the sun and moon as disks rather than globes. Other old-time thinkers, despite this story, believed that the moon was a hole in the sky

that the light shined through.

- There was no word for sun or moon in Quileute. Both of them were called by the same term, **piłt'cho'** which means “the thing with light inside.” That makes it hard to distinguish the sun from the moon. Even without words to distinguish them (usually by color), old-time listeners would have realized which was being referred to in the story.

Those bits of cultural information are examples of the cultural knowledge that members of the old-time Quileute families shared. That's what a “cultural group” or tribe was – a group of people who have values, perspectives, beliefs and cognitive information in common. All the stories in the QTS curriculum book are “real” Quileute **kixí'** (again, this means *cultural narratives*, kee-HAY). But this one about ǰ'áti and the Theft of Light is especially important.

Quileute Words of the Week for October

October 1-7: Tsixísta,

Tell me! (pronounced tsick-KISS-stah)

This means literally, “Tell me the straight truth.”

But there are several senses of “Tell me” that are distinguished in Quileute:

If you want to say, “Tell me (a story),” you would say, **Ix'ákawolstá ax'w** (ick-wah-kah-woth-STA uh-hw)

If you want to say, “Tell me (and not anybody else),” you would say **Hisfálsta ax'w** (hay-STAH-stuh uh-hw)

If you wanted to simply say, “He told me,” you would say **Halásta** (hah-LAH-stuh)

Quileute lets you be clear about the different ways to talk about telling something. It's a very expressive language.

October 8-14: Here's how you tell someone, “I believe you” and “I don't believe you.”

ǰ'isitilawóli, *I believe you* (pronounced queh-say-till-

lah-WOE-lee)

Wáli ǰ'isitilawó, *I don't believe you* (WA-lee queh-say-till-lah-woe)

October 15-21:

Táłaykila, *a long time ago* (pronounced TAH-thigh-kill-luh)

This is the way that Quileute stories start out, “A LONG time ago in terms of the past.”

There is another way to say “long” in the sense of time or distance. You say, **Kiǰa'** (KAY-h-kuh).

And there is also the Quileute term for long, in terms of a long dimension of a board, eyelashes, finger or anything that's long. **Wílo'ot** (WAY-low-oat).

October 22-28: ǰsósá'

a. Bítsas sá'a. *So much for that. That's the end of that!* (pronounced TSO-sah-ah BAY-tsus SAH-ah)

This is what is generally said by a storyteller at the end of a story. It can also be used at the end of a competitive game, whether one has won or lost. Old Man Woodruff even said it when the motor on his car exploded.

October 29-November

4: Wisá ix'awóláktiya, *Happy Halloween!* (wiss-SAH ikwah-thoe-LUCK-tee-yah)

This word for Halloween is the same root as the word for a Quileute medicine man or shaman. That word means, “Changing one's face day,” or the day of wearing a mask. So, one is saying, “Happy face-change day.”

Another useful phrase for Halloween is the way you say, “Trick or treat.” It's reversed from English. You say “*Treat or maybe a trick.*” So in Quileute you say it like this:

kádti ha'ábilis-kíłkata (pronounced KAHD-tee hah-AH-bill-lees-KAY-th-kah-tuh)

So Happy October and Happy Halloween!

—Jay Powell - Kwashkwash
jayvpowell@hotmail.com

Eye Clinic

George Symonds, O.D. will be at the Quileute Health Center on October 19, 2018.
Call 360-374-9035 to see if you qualify!

Quileute Tribal School School Board Elections

October 9, 2018
4:00 PM to 8:00 PM
QTS Administration Building (Old Coast Guard Building)

Flu is back; experts recommend vaccinating your whole family now

By Washington State Department of Health

Fall is here, which means school, football and... flu. Flu illness has begun circulating in Washington communities and flu vaccine is now widely available to protect everyone in the family throughout the season.

“Getting vaccinated every year against the flu is essential to protecting yourself and your family from this very serious illness,” said Dr. Kathy Lofy, State Health Officer. “Flu vaccines to protect you this fall and winter are available at many pharmacies and healthcare providers. Everyone 6 months and older, even healthy teens and young adults, should get vaccinated.”

Flu is a highly contagious and serious disease that can cause moderate to severe illness and can lead to hospitalization and even be fatal. Last flu season, 296 people in Washington died from influenza-related conditions; thousands were sickened, and thousands more were hospitalized.

Young children, pregnant women, people with chronic health conditions and people 65 years and older are at higher risk from complications of flu. However, anyone

can get flu, including healthy young people.

“Last year was one of the most severe flu seasons on record for Washington, and data just released shows only 61 percent of Washington children and teens were vaccinated. It’s important for us to protect each other this year. Flu vaccine is available everywhere. Don’t wait – get the vaccine for protection now,” Dr. Lofy added.

Washington provides all recommended vaccines at no cost for kids from birth through age 18, available through health care providers across the state. Providers

may charge an office visit fee or a vaccine administration fee, however any family that can’t afford to pay can ask that the administration fee be waived.

For help finding a health care provider or an immunization clinic, or to learn the signs and symptoms of flu, visit KnockOutFlu.org. Weekly reports throughout flu season track flu activity in Washington. Influenza tests are not routinely reported to state health, however selected hospitals, labs and health care facilities voluntarily submit information to help monitor activity and impact in our state.

INITIATIVE 1631 WILL...

- ✓ Protect our communities’ health and a better future for our kids
- ✓ Invest in clean energy, like wind and solar, as well as healthy forests and clean air and water
- ✓ Create thousands of local jobs in our communities across the state while cutting pollution
- ✓ Establish a fee on the largest corporate polluters to make sure we are all doing our fair share to protect our state



70% of investments will fund clean energy, clean transportation, and natural resource projects that clean our air and transition our state towards a cleaner economy. Investments will include:

- Removing pollution from the air through forestry, water, and marine enhancement projects
- Increasing fuel efficiency in vehicles, vessels, and trucks; promoting zero-emission vehicles, vessels, and off-road vehicles; and providing electric vehicle charging stations
- Transportation and vehicle mile reduction, such as high speed rural broadband and transit
- Energy conservation measures for homes and tribal buildings and solar and wind energy

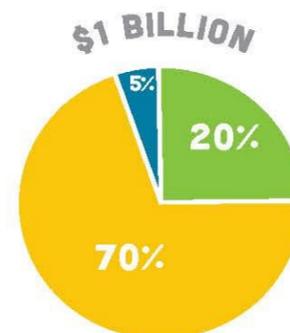
25% of investments will fund clean water and healthy forests to help us respond to climate impacts like snow pack reductions, rising sea levels, and increased wildfires that threaten rural communities and harm our health and safety. Investments will include:

- Restoring estuaries, fisheries and marine shorelines, and prepare for sea level rise
- Addressing and adapting to ocean acidification
- Reducing flood risk and restoring floodplain ecological function
- Increasing sustainable water supply and improve aquatic habitat
- Forest health, including resistance to wildfire, drought, insect infestations, etc.
- Sustainable forest management investments that provide jobs in rural tribal communities
- Cross laminated timber and other mass timber technologies

5% of investments will fund community protections from wildfires and sea-level rise, will provide climate and pollution education, and will support community capacity grants for each tribal nation in the state Healthy Communities investments will include:

- Relocating tribal communities impacted by flooding and sea level rise
- Wildfire prevention, suppression, and recovery for tribal communities

1631 WILL GENERATE NEARLY \$1 BILLION PER YEAR BY PUTTING A \$15 PER METRIC TON POLLUTION FEE ON LARGE CORPORATE POLLUTERS.



King named as a Native American 40 under 40 award recipient



Lauren King

Lauren King, attorney for the Quileute Tribe, has been named as a 2018 winner of the Native American 40 Under 40 award. The award is bestowed by the National Center for American Indian Enterprise Development (the National Center), and awardees are nominated by members of their communities because they have demonstrated leadership, initiative, and dedication in making significant contributions in their communities. The National Center is celebrating the 10th anniversary

of these awards.

The Quileute Tribal Council nominated Lauren for this award. In the nomination letter, Chairman Doug Woodruff wrote, "Ms. King has served as outside counsel and lead attorney for the Quileute Tribe on our most significant legal matters since 2010, beginning her long-term service to Quileute in just her second year as an attorney."

The Chairman continued, "Through her expert representation of Quileute in our ocean fishing boundary case, with proceedings now before both the U.S. Ninth Circuit Court of Appeals and the U.S. Supreme Court, Ms. King has fought and won significant victories for our tribe's economic and cultural lifeline. After a lengthy 23-day bench trial in 2015 in which Ms. King represented the Tribe, the court issued a detailed and fact-based 83-page decision that allows the Quileute to continue to enjoy their traditional connection to the ocean through their treaty fishing

rights. The ruling was greeted with tears of joy by Quileute tribal members and elders on the reservation at La Push, Washington. The fear of even the chance of losing their heritage cut deep into the hearts of members of the tribe. The Tribal Council reacted with pride that their traditions were recognized and upheld. Ms. King successfully defended the trial court victory on appeal to the Ninth Circuit." On October 1, 2018, the Supreme Court rejected the appeal of the Ninth Circuit decision. *(See Front Page)*

Award winners will be honored at the River Spirit Casino Resort in Tulsa, Oklahoma on October 29-30. The event - "Impacting Generations: Honoring a Decade of Exceptional Service and Leadership" - will be held in conjunction with the National Center's next Native Edge Institute (NEI), a one-day training session focused specifically on procurement. Past and present 40 under 40 awardees will have the opportunity to

participate in programming with the goal of providing additional professional development, networking, leadership, and mentorship opportunities.

"We are thrilled to recognize the impressive achievements of Lauren King," said Chris James, President and CEO of the National Center. "Lauren joins a diverse group of young women and men cultivated from across American Indian and Alaska Native communities. Each of these individuals has devoted their skills and resources to enhancing their communities. From business, academia, healthcare, tribal government, politics, non-profits, journalism, the law, finance, and marketing, 40 under 40 winners are shining examples for all of us to follow. For the 10th year in a row, it is an honor to recognize these individuals and leaders who will continue to define success for the future of Native American business."

Sustainable small business competition open to applicants



**WASHINGTON
COAST WORKS**
Sustainable Small Business Competition

The Washington Coast Works Business Competition is seeking applications from those with ideas and energy to create or expand a small business that strives towards a triple bottom line: profit, people and place.

Applications for this year's competition will be due by Oct. 15. Applications and instructions can be downloaded at wacoastworks.org/apply.

Up to 15 finalists will be selected to join the growing Coast Works Alliance, participate in intensive training on sustainable entrepreneurship (sponsored by Key Bank), receive ongoing one-on-one technical assistance, connect to mentors and present their business case statement at a fast-pitch event for a chance to win up to \$10,000.

"Coast Works is de-

signed to diversify the local economy through the development of new small businesses and build business leadership in local communities," says Mike Skinner, Washington Coast Works administrator. "It aims to grow a constituency that supports conservation and sustainable natural resource use and ultimately contribute to a new vision of sustainable community and economic development on the Washington coast."

To date, 45 emerging entrepreneurs have participated in the Coast Works competition with a wide range of triple bottom line business ideas including fish waste infused biochar fertilizer, wool-fiber cooperative, sustainably foraged bog Labrador tea, up-pick blueberry farm, papercrete landscaping materials, smoked salmon, off-grid ecological learning centers, local

food cooperatives, sustainable farming, bio-diesel powered stump grinding, sustainable tiny homes, and many more.

The competition shows that businesses can be profitable while caring for the places where they are based and supporting the people

who work for them and their communities.

The complete calendar of events leading up to the competition is available at www.wacoastworks.org or contact Mike Skinner at (206) 235-6029.

Anderson Recognized



On September 14th, Quileute Natural Resources Fish and Wildlife Enforcement Officer, Rick Anderson, received a plaque in recognition of his 15-year anniversary of working for the department.

Pictured: Rick Anderson, Frank Geyer, Tony Foster

17th Annual

Cherish Our Children²⁰¹⁸



November 30th

LIVE & SILENT AUCTION

DINNER & DESSERT AVAILABLE FOR PURCHASE

BEGINS AT 5:00 PM

Forks Elks Lodge
941 Merchants Rd
Forks, WA

Funds raised are used to purchase Christmas gifts,
benefiting the youth of Forks and La Push

Questions? Interested in donating? Want to join the planning committee?
Contact Emily Foster at (360) 640-9600 or emily.foster@quileutenation.org



Happy Birthday to Enrolled Quileute Tribal Members

November Birthdays:

Eugene Jackson Sr.	1	John Dailey IV	11	Erica Fonzi	23
Tracy Eastman	2	Isaac Schmitt	12	Thalia Jackson	
James Salazar	3	Janet Bender		Ardis S. Pullen	24
Michelle Ward		Leslie Salazar		Charles Holt	
Keegan Villana-Ward		Tonya Navarrete	13	Jennifer Hillyer	
Michaela Christiansen	4	Camille Casto	14	Dakotah Smith Jr.	25
Justin Jaime		Cole Jacobson		Raylee Ward	
Sharon Pullen		Stephen Smith II	15	Theodore Colfax III	
Jewel Penn	5	Dylan Shepherd		Winston Kaikaka	
Jenny Black	6	Wesley Schumack	16	Teresa Williams	26
Susan Trainor		Jerome Eastman		Chad Foster	
Shayla Penn	7	Xander Black		Arnold Black Sr.	
Marion Jackson		Petty Ward		Geraldine Sisneros	
Jacqueline Smith		Teela Sablan		Jodine Todd	
Conrad Jackson		Cirilo Lopez		Jediyah Jackson	28
Maw-the-they Jackson	8	Samantha Brewer	17	Donny Williams	
Charlotte Jackson		Aiyana Jackson		Amari Penn	29
Frank Cooper		Kayla Conway-Jackson	18	Tallulah Meneely	
Brandon Pappas	9	Bernadette Rasmussen		Dakotah Smith Sr.	30
Jordan Remington		Teresa Payne	20	Terry James	
Nicole Wilcox	10	Tonya Williams	21	Darrell Long	
Kasarah Scheller		Walter Jackson	22	Mary Coberly	
Joe Black		Jaxon Woodruff	23		
Wilbur Ward	11	Johnathon Schmitt			
Esau Penn		Larissa Roldan			
Lillian Boyer		Cody Woodruff			

Quileute Artist: Roger Jackson Sr.

Roger Jackson, a Quileute elder, first started drawing in the 5th grade while attending the Forks school. He had entered a poster contest and won 1st place, receiving a cash prize.

"I've done a lot of paintings since and have given them away to friends," said Roger. Pictured are samples of Roger's vibrant work.



***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!