



## Directors Reports and General Council

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1. Eugene Jackson served as a Sergeant-at-Arms during the Directors Reports and General Council Meeting, held Jan. 31 and Feb. 1
2. Michele Lefebvre informs Sharon Pullen of Health Center updates
3. Tom Davis visits the Directors' informational booths
4. Melissa Burnside records candidate nominations for Quileute Tribal Council

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

# Quileute Tribal Council Swearing In Ceremony

February 7, 2019

Tribal Office West Wing

10:00 AM

## From Council Chambers



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

Services Director Nicole Earls attended the Washington State Department of Social and Health Services Indian Policy Advisory Committee meeting in Olympia, WA this past month.

*Secretary James Jackson: It was great to come together with the state and all the other Washington Tribes to have a roundtable discussion about our Tribes' concerns, issues, and ideas regarding ICW and healthcare, for example. The opportunity to meet with other tribal leaders and state agencies is important so that we can provide the best services possible to our communities.*

Councilmembers also traveled to the Affiliated Tribes of Northwest Indians Winter Convention at the end of January in Portland, OR. It was four days of networking and breakout sessions that included presentations and discussions on climate change, wellness and trauma informed care, Get Out the Vote campaign, the Paddle to Lummi, philanthropy in Indian Country, and more. There is always a wealth of knowledge these events offer and we are honored to represent Quileute.

Thank you to the tribal members who attended the Directors Reports and General Council Meetings on Jan. 31 and Feb. 1. We appreciate the Directors for their dedication and effort in providing an annual report to the community, community members for their feedback regarding the new format, and to all tribal members who asked questions and shared their input. Overall, it was a valuable and constructive couple of days.

taking this program on, completing the strategic plan, and hiring staff to oversee the teen center. The program reopened on Feb. 4, 2019. Parents and guardians: be sure to fill out the enrollment packet so your children can utilize the teen center. This packet contains general guidelines as well as vital emergency contact information, so staff know who to contact in case of an emergency.

There are still work opportunities at the Hillside Apartments. Public Works has been hiring temporary employees to help remodel the units. Please get your name put on the temporary list so you have this job opportunity—see the Human Resources department to fill out an application and get more information on being a temp worker.

Councilman James Jackson and Quileute Human

### Heartfelt Condolences

*With deepest sympathy, we are keeping the family of Gary Jackson Sr. in our thoughts and prayers.*

*We are so sorry for your loss.*

*- Quileute Tribal Council*

The U.S. government shutdown may not have had a huge impact on our Tribe, but it certainly was felt by our neighbors at U.S. Coast Guard Station Quillayute River. For that reason, the Quileute community pulled together to donate cash and gift cards for the crew.

*Treasurer Skyley Foster: We want to extend our gratitude by recognizing Cathy Salazar for her leadership in gathering donations for the Coast Guard. She stepped up to raise funds, generating \$965 from the community. Thank*

*you to those who donated to this cause.*

*Chairman Doug Woodruff: And we thank the Coast Guard for maintaining their professionalism and duty to service during these trying times. The Coast Guard is here to protect our ocean, our fishermen, and our coast. They are a part of our community, our family. So of course, we were happy to make a contribution to support them.*

New and exciting things are happening at the teen center. We raise our hands to Human Services for



Chas Woodruff addresses Tribal Council at the General Council Meeting



## Department Briefs

### Court

- Welcome the new full-time Probation Officer, Beau Adamire
- Current Public Defender's tenure ended on Jan. 31, 2019. The court hopes to hire a new Public Defender by early February. Please contact the court if you have any questions regarding this matter.
- Healing to Wellness Court had training conducted by Tribal Law and Policy Institute on Jan. 24-25 at the Highway 101 Building. This training covered many elements that the Healing to Wellness Court team benefited from. Additionally, our Wellness Committee is fairly new, so this training was extremely motivational and

beneficial to strengthen our Healing to Wellness core.

- Thank You to the Events Department for supporting and setting up the Healing to Wellness training
- Please contact Crime Victims Program Manager Charlotte Penn at 360-300-7067 if you have any questions regarding victim services
- Please contact CASA Volunteer Coordinator Naomi Jacobson at 360-300-7182 if you have any questions about becoming involved in the CASA program

### Natural Resources

- Working on revising the Fishing Ordinance and fishing penalties with tribal prosecutor and Quileute

Natural Resources Committee

- Working on filling three positions within the department; held interviews for two of those positions
- Coordinating with Area 2A halibut managers and Tribes to develop a position on a request for increased Halibut TAC for 2018 season for Area 2A
- International Pacific Halibut Commission meeting attended by QNR Jan. 28 – Feb. 1
- Participated in an annual meeting with DNR Regional staff on Jan. 25

### Housing Authority

- Board member and staff members attended NWIHA Quarterly Meeting in Swinomish Jan. 8-10
- Toured Lummi Transition-

al Housing with various tribal employees on Jan. 10

- Completed follow-up homebuyer inspections
- Board meeting held on Jan. 15
- Staff attended Wellness Court training Jan. 24-25

### Health Center

- Diabetes Support Group meeting held Jan. 8, discussed New Year's resolutions and healthy living
- Collaborated with Human Services to provide workshop on how to make granola
- Hearing and vision screenings for QTS on Jan. 25
- Diabetic BINGO hosted at Senior Center on Jan. 28

Quileute Head Start Presents...

## Family First Aid Night

**February 7, 2019**  
**5:30 p.m. — 8:00 p.m.**  
**Aklat Center in La Push**

We welcome everyone to join us for a night dedicated to educating families on how to prevent, treat, or respond to medical emergencies, disasters, and other potentially life threatening situations. There will be more than 25 different teams of presenters that will speak about, and demonstrate techniques on, the following topics:

- |   |   |  |
|---|---|--|
| <ul style="list-style-type: none"> <li>• Choking/Obstructed Airway</li> <li>• CPR</li> <li>• Severe Bleeding</li> <li>• Burns, Hypothermia</li> <li>• Broken Bones</li> <li>• Car Safety/Accidents</li> <li>• Pedestrian Safety</li> <li>• Seizures</li> <li>• Distracted Driving</li> <li>• Domestic Violence</li> <li>• ER vs. Clinic Visits</li> </ul> | <ul style="list-style-type: none"> <li>• Water Safety</li> <li>• Fire Safety</li> <li>• Car Seat Safety</li> <li>• FREE Car Seat Checks</li> <li>• Concussion</li> <li>• Medicine Usage/Dosage</li> <li>• Drug Identification</li> <li>• Poison Control</li> <li>• First Aid Kits</li> <li>• Elder Health and Safety</li> <li>• Bullying/School Safety</li> </ul> | <ul style="list-style-type: none"> <li>• Community Safety</li> <li>• Consumer Protection</li> <li>• Search &amp; Rescue</li> <li>• Human Trafficking/Child Safety (FBI Liaison)</li> <li>• 911 Call Booth for Children</li> <li>• Fitness Safety</li> <li>• Community and Disaster Preparedness</li> <li>• Child Abuse Reporting</li> <li>• And Many More</li> </ul> |
|---|---|--|

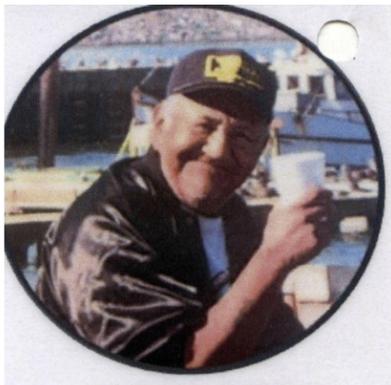
**There will be a medivac helicopter, ambulance, Sheriff's Department rescue boat, and a firetruck on site to view!**

**There will also be prize raffles!**

**Dinner will be served at 6:00 p.m.**

*For more information : 360-374-2631*

## In Memoriam



**Gary D. Jackson**  
**Dec. 29, 1944 –**  
**Jan. 12, 2019**

Mr. Jackson passed away peacefully at Forks Community Hospital surrounded by family and friends on Jan. 12, 2019. He was 74 years old. Services were held at the Aklat Center with burial following at the Quileute cemetery in La Push on Jan. 18, 2019.

Mr. Jackson was preceded in death by his parents Julia Berrys and Lovey Jackson; his wife Margaret Jackson, daughter Renee Jackson

and son Richard Smith.

He is survived by brother Dean Wallace, sisters Debbie Jackson and Shelly Black; sons Dean and Doug Jackson and Stephen Smith; daughters Maribeth and Judith Smith, Sabrina and Ashley Jackson.

Mr. Jackson had 41 grandchildren and 49 great-grandchildren and many more nieces and nephews, family and friends.

## Bá·yaḵ The Talking Raven

A monthly publication of the  
 Quileute Tribal Council

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Larry Burtness  
 Interim General Manager

## Community donates to Station Quillayute River during government shutdown

On Day 24 of the U.S. government shutdown, Quileute tribal member Cathy Salazar had the idea to raise funds for U.S. Coast Guard Station Quillayute River.

Cathy was inspired by other good deeds she saw on the local news. "All we have to do is watch the news of the government shutdown and see the good we can do for others. For example, most recently I saw pizzas were delivered to air traffic control towers. That awesome gesture is what brought this to light that we all have it in us to help one another."

She explained, "I wanted to be good neighbors to show that we care. I'm also the mother of two veterans, and when the government almost shut down in the past, my boys had to worry about

whether they would get paid or not. It's not a pleasant situation."

Quileute Tribal Council met with Senior Chief Petty Officer Michael Carola on Jan. 16 to discuss ways in which the Tribe could help Station Quillayute River.

Michael said, "It was absolutely heartwarming to have Quileute reach out on their own and seek to assist the crew here. Like [Tribal Council Vice Chairman] Tony Foster said, 'When our people are in need, we rally around them.' That affirms that we're a part of the community. We couldn't be any more appreciative. The thought alone means the world."

In five days, the community raised \$965 in cash, checks, and gift cards with the help of social media and word

-of-mouth; the Forks Chamber of Commerce also collected cash from members in attendance at their Jan. 16 meeting. Staff at Quileute Tribal School gathered money to purchase necessities such as laundry soap, shampoo, toilet paper, and toothpaste. Tribal School Receptionist/Registrar Stephanie Doebbler, who coordinated the school's effort, said, "We knew a Forks church was going to be giving them food, so we wanted to do something different. We hope it will inspire others to do the same to help out the Coast Guard who work, volunteer, and live in our La Push and Forks communities."

On Jan. 18, Cathy delivered the \$965 to the station just before the crew went underway for heavy surf drills. The school presented their

contributions to the station on Jan. 22.

"Collectively, we can and will make a difference to our village neighbors and show that we notice what is happening in Quileute and we care," expressed Cathy.

Michael said, "I know the shutdown reaches out to all our federal agencies: National Park Service, Forest Service, Customs, Border Patrol, all federal agencies. If any of them came to us needing help as well, we'd extend our help to our partners."

The government has since reopened; the crew at Station Quillayute River issued a statement of appreciation to the Forks and La Push communities and announced donations are no longer needed.

Teens Ages 12-17 (18 in high school)

## QUILEUTE TEEN CENTER OPENS

### Monday

### February 4th @ 4 p.m.

Must complete and turn in **Youth Program Enrollment Packet signed by Parent/Guardian** to Access Teen Center Youth Program Activities.

#### Enrollment Packets Available at:

Teen Center

Human Services Department

Quileute Tribal School-Contact Cody LeClair

Forks High School- Contact Micaela Villicana

## Quileute Teen Center Hours of Operation

**Monday: 4:00PM – 7:30PM**

**Tuesday: 4:00PM – 7:30PM**

**Wednesday: 1:00PM – 7:30PM**

**Thursday: 4:00PM – 7:30PM**

**Friday: 4:00PM – 7:30PM**

Please Note: Hours subject to change. Notices will be posted.

## Power to Inspire: A QTS Project

### Submitted by Jordan Jackson

Students in grades 7-12 at Quileute Tribal School have been completing the Dear Evan Hansen 'Power to Inspire' projects.

Students focus on writing an inspirational letter or poem. They consider universal feelings everyone has felt at some point in their lives, such as loneliness or sadness, then write words of inspiration and motivation either to a specific

person, group, or themselves.

We will continue to print letters and poems and we hope they help to inspire the community as much as our students.

Letters and poems will be printed anonymously unless otherwise requested by the author.

*Artwork by Haily Payne, 7th grade*



Dear Self,

Firstly, I want you to know that it's okay to feel down and depressed. Everything may seem like it's falling apart but it will get better, you will find the light and find ways to distract yourself from those negative feelings. Things will start to look better if you start to think about the positives rather than the negatives. Also, know that it's okay to let it all go. It's okay to cry, vent and let everything go.

Secondly, you won't always be depressed or have the feeling of being alone. You can change your way of thinking, change what you can, don't let it consume your thoughts. When you decide to change, be ready to change for the better. Start out small, then maybe start by doing things way out of your comfort zone, face it full-on. Remember that you can overcome the darkness. You only live once, don't let your sad feelings get in the way.

Lastly, whenever you feel at your lowest, remember that it's only temporary. The best is yet to come. Be happy, you have a lot of things to be thankful and happy about. Ask for help if it's necessary, don't be afraid to seek help. Worrying and stress is not going to help, it can make things worse, you've got this.

Be thankful for your struggles, because there is a lesson learned in everything. Don't worry, everything will be okay eventually.

You're always going to have people who are willing to be there for you, don't focus on those who aren't.

Love, Me.

Dear Family Member,

First, it's okay if you need to go walk or cry or be sad, it will be okay. Listen to music or go play your favorite sport or favorite thing to do. It will make you feel a little better. If you have a friend or family member to talk to and trust, talk to them. They always make things better.

If you have a list of things to do to make things better, write them down and put it somewhere to find it and read it. Try to do them to make you feel better. What I do to make myself to feel better or try to, is I go outside or go to the gym to play basketball or listen to music. Sometimes I talk to one of my best friends and one of my best cousins.

Just remember perspective is everything. Be thankful for your struggles because there is a lesson to be learned in the end of it. Ask for help, don't think people can just read minds when they can't. Try to be happy, there is so many things to be thankful for. Don't take shame on yourself instead, work harder and make the situation better.

Now, here's one the important pieces to remember: if you are standing or laying down and doing nothing, I can promise you it won't help anything. It will just make everything worse and nothing will be okay. If you want to be okay, conquer it. You can beat it if you put your mind to it. So, breathe, take a minute to think, reevaluate, and go for it.

Love, Me

## WHAT YOU SHOULD KNOW ABOUT MEASLES

### By Vern Rondeau

Measles is a virus that has come up in the news lately due to a recent outbreak in southwest Washington. To date, there have been 38 confirmed cases in Clark County and one confirmed case in King County. Measles is a virus that children have been immunized against since the 1960's as part of their childhood immunizations. It comes in the form of either the MMR or MMRV vaccines which are administered starting at 12-15 months as a two-part series. For communities that are generally compliant with immunization we rarely hear about an outbreak of disease because the immunizations teach your body how to kill the virus before it can make you sick. Without the illness in the community there is less chance of exposure. This decrease in the prevalence is

something we call "herd immunity," because as the majority of people are protected and therefore not sick, it protects the rest of the population who are too young or immunocompromised to be vaccinated.

In light of the recent outbreak, it is important to be able to identify symptoms of a measles infection. Because measles is a virus, symptoms usually involve several body systems. The most common symptoms of measles are a high fever, cough, runny nose, and red, watery eyes. After three to five days, a rash usually begins on the face and spreads to other parts of the body. You can catch measles as early as four days before the rash appears and up to four days after it has resolved. There is no cure for measles, and antibiotics have no effect on the virus. If you feel like

you are getting sick, it is important to stay home, away from immunocompromised people (people who are already sick, elderly, or babies), and stay hydrated. The virus should not last longer than a few days, but during that time if you feel like you are having a hard time breathing or feel like you are not able to stay safe managing your symptoms at home, you need to go to your doctor or the ER.

This measles outbreak is coming during our peak influenza season. On top of that, we are seeing an increase in the common cold as well as viral gastroenteritis (the stomach flu). Most of these illnesses are viral and the best way to manage the illnesses is by treating the symptoms and preventing exposure. Remember to wash your hands often and avoid areas where sick people may be. If you are sick,

get lots of rest, stay hydrated, and see your regular doctor if you have questions or concerns.



Skin rash on a patient's abdomen three days after the onset of a measles infection. The image was captured at New York Hospital-Cornell Medical Center. Source: [phil.cdc.gov](http://phil.cdc.gov)

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



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

**Īibichčáspa?**, *Strong spawning time of salmon* (Thib-bay-CHAH-pah)

**Quileute shared knowledge about their territory, then and now**

It is interesting to consider the differences between what Quileute kids knew about the Tribe's traditional territory in the old days and what they know now. Let's think about the young people of the Tribe in 1750. That's 22 years before Captain Cook's exploring expedition visited at Friendly Cove (1772), 42 years before Capt. Vancouver's ships sailed past James Island (1792), and 58 years before the Russian ship *Sv. Nikolai* grounded just north of the river mouth and the first time the ancestors actually got a close-up look at a **hók'wá'**. What did young Quileutes know about their tribal territory in those days and how did they learn about their territory?

Two hundred and fifty years ago, young Quileutes didn't learn about the tribal lands in school classes. They gradually developed a sense of their land as children, by being taken along up the rivers and along the coast, by walking along trails and traveling by canoe. They learned where their families lived, camped, hunted, fished, harvested, visited others and had ceremonies. Most old-time Quileutes came to know much the same things about the tribal lands, sharing the Tribe's sense of their territory. Today, we call that the Tribe's *cognitive map* of their lands. A cognitive map is simply the shared knowledge that tribal members have about the places and the locations of things there.

Things have changed in 250 years, haven't they?

**What did Quileute kids learn long ago and what do they know today?**

So, the Quileute young people back then learned about their territory by traveling the rivers and trails of their lands. In the process, they learned about hundreds, if not thousands of locations in their tribal territory. How things have changed! Today, it's likely that most Quileute kids and even some adults don't realize, as they start down toward Lake Crescent, just past the turn-off to the Sol Duc hot springs, that they are leaving Quileute traditional territory. That's just one example. In fact, many Quileute kids now grow up with little knowledge of their traditional land, its boundaries, or what was done where in the Old Days.

**Documenting and teaching about Quileute traditional territory**

How many locations of Quileute traditional territory should be recorded in the tribal archives? All of them, to be sure! And, in fact, an enormous amount of information including Quileute place names, precise locations, use and occupancy, stories and songs about those places has been documented as an important aspect of tribal folk-history.

But, a very different question has to do with how this aspect of the Quileute cultural heritage might be passed on to the current generation of young Quileutes. Could it be built into the QTS culture program and the school curriculum in general? As with all information, children learn increasingly difficult motor skills and types of information as they progress in age and ability. Similarly, with school lessons and classroom teaching, the information and

the presentation of that information should correspond with student development. So, it's probable that students might not be ready for issues of traditional territory, boundaries and locations until they are somewhat older, just as Quileute boys in earlier days wouldn't be included in hunting or fishing trips until they were of an appropriate age and strength. Similarly, Quileute girls learned about gathering food and basketry materials by going along with their mothers and grannies and helping out.

So, around the fourth grade, teachers might consider getting started with this topic, figuring out what to include and in what detail to present it. Learning mapping skills and how to draw a detailed, accurate representation is an important skill. Students might begin making a map of their home or a map of the school. How many rooms are there? Which are bigger and how much bigger? How do the rooms connect? Later, students might be ready to walk, measure and map the village as a classroom project. It's also a good opportunity to talk about various terms for marking distance and to compare the time it takes to walk, bike, or ride to various places.

Older classes could examine a map of the state of Washington, comparing early and recent versions. What information does a road map provide or a cell phone? Or they might look at a map of the various reservations within the state, comparing location and population statistics. Some classes might want to look at current as well as historic resources of the Olympic Peninsula, the history of Forks or the impact of Olympic National Park.

Key to understanding both traditional and current Quileute territory would certainly be a knowledge of the five important rivers—the Sol Duc, Calawah, Dickey, Bogachiel, and the Hoh. Parents and grandparents can certainly help with this learning by taking kids to

outings on these rivers or pointing them out as they drive to Forks, Port Angeles, or Hoh River. Kids learn best by doing, so a walk, hike, berry picking, fishing or clam digging expedition is the very best and most memorable way to learn.

When students have been introduced to the concept of maps and mapping, then the traditional Quileute creation story can provide a sense of tribal territory as well as explaining the origin of the rivers of their land. This commonly-known story is about **Ī'wáti** (KWAH-tee), the Transformer, who went around at the Time of Beginnings and changed lots of things into the way they are today. It should be mentioned that the Bible's Garden of Eden creation story with Adam and Eve is now accepted by many as the "real" creation story. But Quileute kids should know that the **Ī'wáti** story was the creation account that was visualized and accepted by their ancestors. It can also help teach the names and locations of the five rivers within their land. Here are the Quileute names of those rivers:

**Ī'wáya**, *river (general term), also the mainstem Quillayute River. It also means simply fresh water* (KWAH-yuh)

**Sóliłtak'**, *Sol Duc River* (SO-lith-tuck-hw)

**BóĪ'achi'ł**, *Bogachiel River* (BOW-kwah-chee-uhl)

**Dix'odáchtada**, *Dickey River* (dick-woe-DACH-tuh-dah)

**Kaló'wa**, *Calawah River* (kah-LOW-oh-wah)

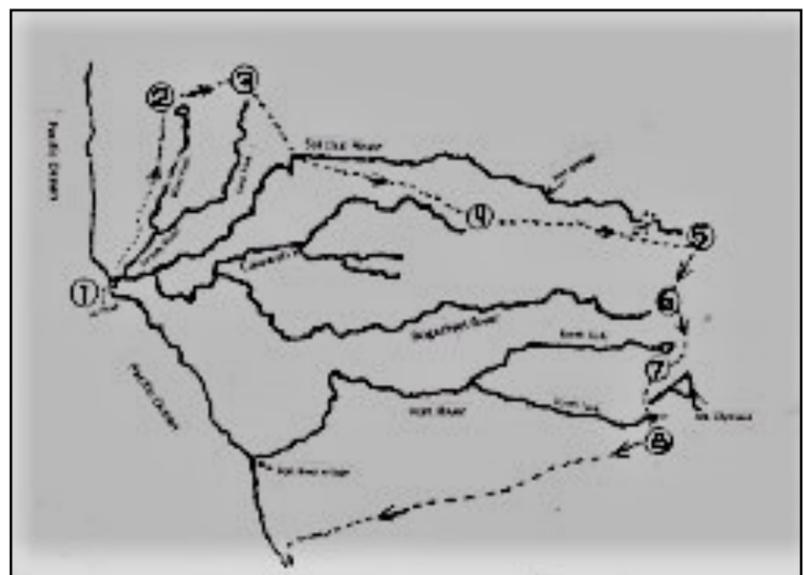
**ChaláĪtsit**, *Hoh River* (chah-LAH-kah-tsit)

The map below goes with the story and shows where the rivers are and the numbers show where each of the rivers was created according to the story.

**The traditional Quileute creation story**

A long time ago, both

Continued on Page 7...



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

...Continued from Page 6

**K<sup>w</sup>áti** and a pack of wolves lived down by the end of First Beach (#1 on the map) during the Time of Beginnings. No one knows why, but **K<sup>w</sup>áti** killed **K<sup>w</sup>o<sup>l</sup>í** (quo-oh-LAY), the chief of the wolves. When the other wolves discovered that, they attacked **K<sup>w</sup>áti**, who ran, and they chased him. They chased him around the area that was the Tribe's territory. Before he started running, **K<sup>w</sup>áti** had grabbed two things: a leather bag of whale oil and a comb like the old people used with long carved teeth. **K<sup>w</sup>áti** ran and when the wolves got close, he would stop and pour some oil on the ground and it would turn into a river that the wolves would then have to swim across. Or he'd scratch the comb in the dirt, creating a headland sticking out into the ocean that the wolves would have to swim around.

The first river was the Dickey (#2 on the map), then the Sol Duc (#3) and the Calawah (#4), then the origin of the Bogey (#5) and the Hoh (#6). **K<sup>w</sup>áti** ran around the whole of the Quileute land and its rivers. He kept running south until eventually the wolves stopped chasing him. **K<sup>w</sup>áti** then came back and changed the Hoh people from walking upside down into right-side-up people. Next, he came to the mouth of the new Quillayute River and changed the rest of the wolves into the ancestors of the Quileutes. So, the Quileutes really are made from wolves.

Other stories can introduce students to the sense of traditional Quileute territory. These are stories that actually refer to "our land" or "Quileute land" as belonging to the Tribe in the same way that a person's house belongs to his or her family. Here's a story that lets Quileute students actually start thinking of Quileute land as their own land, rather than simply Indian land.

### The creation of Lake Crescent

This is the story of how Lake Crescent was created. (Parents can remind their kids of the long lake they drive around, halfway to Port Angeles.) Here's how the old-time Quileutes believed it happened. The ancestors used to call the lake **focho<sup>l</sup>o<sup>o</sup>ok<sup>w</sup>a<sup>o</sup>á<sup>t</sup>** (toe-choh-thoh-oak-wah-AH-t, half-moon lake). A "crescent" is another word for a half-moon.

At the Time of Beginnings, the area where the lake is now was a flat meadow. It was a long valley with a small river running through it. One time the Quileutes and the Elwhas had a war there in that valley. The

Indians yelled and screamed as they fought. The Mountains got tired of all the noise of the fighting. Finally, one of the mountains ripped a giant stone off its chest and threw it down on those Indians who were fighting. It killed all the fighters, both Quileute and Elwha. The giant boulder also dammed up the little river so that a pond developed, and then a lake. The lake is still there, and we have to drive around it. The Quileutes and Elwhas decided they wouldn't fight anymore. And the Elwhas would live and stay on their side of the lake and the Quileutes would live and hunt on the Sol Duc. So, when passing the road to the Sol Duc hot springs and starting down the big hill towards Lake Crescent, know that you are leaving Quileute territory.

These stories have been told in greater detail in earlier Squawks or other accounts, but these versions serve to provide students with background understandings about maps, map making, Indian land and tribal boundaries. Such a unit might have these goals:

Know the English names of the rivers and, if appropriate, the Quileute names. Be able to draw and label the rivers on outline maps of Quileute territory.

Learn the stories and practice telling them, emphasizing the issue of Quileute tribal boundaries. Storytelling is an important skill and one that students can learn.

Add extra cultural information for more advanced grades, such as the Quileute words for various locations in the village (store, restaurant, churches, various offices, Elders' Center, Akalat, new housing, etc.), the Quileute treaty, and community history (such as the fire of 1889, etc.)

Where possible, take students on field trips to explore rivers, boundary areas and activities that were or still are a traditional part of Quileute culture.

### Other stories and folklore relating to traditional Quileute tribal territory and boundaries

Here are some other stories relating to the Quileute tribal boundaries:

Hal George, who was born in the early 1890s, had a clear sense of the Quileute tribal boundaries and how dangerous it was for Indians to go or hunt outside their own tribal territory without being invited by the neighboring tribes' chief or headmen. As an old man in 1978, he said:

*If you saw a hunter from another tribe while hunting, es-*

*pecially in the Sol Duc and Dickey watersheds, the first thing you thought was, 'Either I'm hunting in his land or he's hunting in mine.' There aren't any common ground or no man's land safe areas where people of any tribe could hunt. And kids were shown the borders, which followed high points. If you're near the border and still walking uphill, you're probably still in your own territory. But, if you go over the hump and start downhill, you're probably in the neighbor tribe's territory. When I was young, the old men took us out and showed us the borders so we'd know. Neighbor tribes didn't have a sense of humor about trespassing without permission or poaching their animals.*

There are other old tribal stories that refer to boundaries. One example is the account of the origin of the Sol Duc and Olympic Hot Springs. The Quileute story of the origin of the hot springs is called "The Border Monsters." Here is the story as told by Pansy Howeattle Hudson.

### The Story of the Border Monsters

Two monsters used to meet and fight terrible battles at Boulder Peak, the border between Quileute and Elwha territory. They were pretty evenly matched. Why, they'd level acres of big timber rolling around as they fought. They'd wound each other real bad. But neither one could kill the other. After the last such battle, both monsters limped home to their caves, walled themselves in, and cried over their wounds. The steaming hot tears of both ran out of their lairs and accumulated to make the hot springs. The Quileutes call their monster **A<sup>o</sup> látki<sup>t</sup>** (ah-uh-LAHT-kith, *the monster who cries in the woods*) and it was his tears that created the Sol Duc hot springs (called **Sibi<sup>o</sup>**, see-BEE, *it stinks*). The tears from the Elwha monster created the Olympic hot springs across in Elwha land.

### The end of tribal boundaries and Quileute territory

When settlers started arriving in large numbers in the late 1870s, they were able to apply for homestead patents on any piece of Quileute territory that didn't have an occupied Indian settlement or dwelling on it. That was essentially the end of Quileute tribal territory for the Quileutes. When Indian families would go hunting, fishing, or gathering according to their annual subsistence cycle, they might return to find that their house was no longer theirs since a settler could claim that their absence constituted vacating their homesite. The Indian

family had no recourse. The land they had lived on for generations now belonged to the settler. So, the Quileute perception of "our land" and the validity of their boundaries stopped having any meaning.

The most awful example of that was in 1889, when Dan Pullen burned down the village at the mouth of the river while the tribe was away picking hops in the Puyallup area, as they were known to do every summer. Earlier that same year, President Grover Cleveland had signed a Presidential Order setting aside a square mile reservation for the Tribe. And, although it was the result of a mistake on the part of the Homestead authorities and a lie by Pullen, it took six years for the courts to retract Pullen's homestead patent for the "abandoned Quileute village" on the site of the reservation that had been declared by the U.S. President. So, despite the fact that the village at La Push (**Kwo<sup>o</sup>líyof**) was a centuries old, occupied Quileute village within their traditional territory, their territory had stopped being their land.

### Quileute family grounds, boundaries and markers

The Quileutes didn't only have boundaries that were the border of their tribal lands, they also had boundaries of family grounds. Families could claim any piece of their tribal territory that wasn't already claimed by a different family. To do so, they would host a potlatch (**ha<sup>o</sup>wó<sup>k</sup>sil**, hah-ah-WOH-ksil). This ceremony would include a feast for the tribal guests, and after the eating, the family would announce that they were claiming the right to inhabit or use the resources of a particular piece of land. Then they would "pay" the attendees with gifts to bear witness that the family had, in fact, appropriately claimed that piece of ground. The family would have to repeat that ceremonial claiming ritual regularly every few years. If they didn't, community members would react by treating the tract of land as available.

An example told to Leo Frachtenberg in 1916 was that the chiefly Payne family had claimed the right to all of the jetsam on First Beach and along the shore north of the village. But, one day a Quileute woman gathering firewood found a dead sea otter washed up on the beach. The pelt was in prime shape and she brought it home. She made no effort to hide the fact that she had this interesting and valuable pelt. In fact, she bragged about finding it to her friends. The headman of the Payne family sent a representative to claim the hide, but the woman refused to give it up,

Continued on Page 8...

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

...Continued from Page 7

saying the Paynes hadn't potlatched to reinforce their claim to the beach jetsam in several years. So, it seems that this system of traditional ownership was effective in the claiming or disclaiming of these parcels of land at that time. It's interesting to note that no family has claimed the beaches of Quileute land in many generations.

### The Park and its boundaries

The Quileutes have declared, maintained and defended their territorial goals "since time immemorial" (a commonly-used phrase which actually means that it goes so far back that nobody can now remember when it happened or began). But, in recent times the Tribe has had to deal with official boundaries that have been imposed on sections of their traditional land by others, as was the case with the borders of the Olympic National Park.

The background to the Park's claims to these areas goes back to the 1890s when Judge James Wickersham and Lieutenant Joseph O'Neil began leading expeditions to explore the beauty of the Olympic highlands. The popularity of these expeditions spread, but it would take decades for the park area to become officially protected. Before World War I, tourism, camping and hiking became popular in the Upper Hoh. Not surprisingly, hikers in the area probably used old Indian trails, keeping these **poʔókw'olo láʔ wk'wól** ("Indian freeways") from becoming overgrown.

Early in the 20<sup>th</sup> century, logging roads began to extend into these pristine areas. Ironically, they opened up the ter-

rain, leading to demands that the rainforest be preserved from logging, preferably by declaring it a park. Slowly, a movement arose to protect the Olympic uplands from being logged flat. In 1909, President Teddy Roosevelt established Mount Olympus National Monument. This designation was greatly enlarged and further protected as Olympic National Park in 1938, with the park boundary about half a mile above the Lewis Ranch.

At the time of the establishment of the Park, there was little understanding of the degree to which the Quileute-speaking Tribes had traditionally used and occupied the Olympic uplands. At that time, the ethnographic notes of Leo Frachtenberg made in La Push and Hoh River in 1916 were the only clear picture of the Indian history of the Hoh, Sol Duc and the other watershed areas that drained the highlands. Alas, Frachtenberg's unpublished notes were filed in the basement of the American Philosophical Society Library in Philadelphia.

However, recent reviews of the record of the Indian history of, especially, the Hoh River, along with systematic archeological surveys, have made it clear that in traditional times there was regular and constant tribal use of the entire Hoh watershed, especially the sub-alpine meadows which are now inside the Park boundaries. The Hoh River people's use of the upper Hoh valley, the tribal trails and the Tribe's extensive folk historic documentation contribute to the Park users' appreciation and understanding of these uplands.

After a period of persua-

sion, First Beach was returned to the Quileutes by Park authorities. Well maintained, it is still available to visitors, as well as to the members of the tribe. It is ironic that the lands which the Quileutes traditionally protected by their boundaries for their own habitation and use are now being protected by someone else's boundaries.

### Quileute territory and the boundaries that protected it over the generations

This article reminds us that the early Quileute ancestors recognized the need for boundaries around their lands. Certainly, territorial boundaries are still relevant and effective in tribal life today, so this information could appropriately be included in a QTS culture program.

The generations of Quileutes who protected and knew their territory by the use of boundaries is a rich topic for adults, as well. And certainly, both grownups and children should point out the ironic humor of fictional "boundaries" created by novels and Hollywood movies as they drive past the sign that greets visitors at Three Rivers, declaring: **Boundary Line. No Vampires Beyond this Point!**

### The Quileute Words of the Week for February

We're going to be working on how to talk the Quileute tribal territory.

February 4-10: **K'w'o' liyófilo tsikáti**, *Quileute territory or land* (quo-oh-lee-YOH-tee-lo tsick-AH-tee).

Traditional Quileute territory is the most important aspect of the Quileute cultural heritage. Once you know that Qui-

leute word, you can also talk about:

Quileute food: **K'w'o' liyófilo álita** (AH-lit-tuh, *food or fish*).

Quileute house: **K'w'o' liyófilo t'kal** (TEH-ee-cull, *house or building*).

February 11-17: **Bitsíkw'al**, *boundary or border* (bay-t-SAY-kwull). The word for boundary literally means "as far as one can go."

Now we can say, "Quileute boundary or border" using the word for *Quileute* that we learned last week.

**K'w'o'liyófilo bitsíkw'al**. *Quileute boundary* (quo-oh-lee-YOH-tee-lo bay-t-SAY-kwull).

February 18-24: **Sibíʔ**, *It stinks* (see-BEE)

That's the Quileute name of the Sol Duc hot springs, and it literally means "it stinks." The word can be used for any stink.

February 25-March 3: **Hípaks kisiʔli**. *It's dangerous*. (HAY-puck-s kiss-SAY-ee-lee)

Crossing a boundary can be dangerous if one is sneaking across the border without permission, especially in the old days at the Quileute tribal borders.

And those are the words that allow one to think and talk like an old-time elder thinking about the traditional Quileute tribal boundary. Have a good **Libichčáspa?** (February) and **Wisá Balataydáktiya** (*Happy Valentine's Day*).

—Jay Powell, **K'wáshkwash** [jayvpowell@hotmail.com](mailto:jayvpowell@hotmail.com)

## In One Ear: 319 and counting

By Elleda Wilson, *The Daily Astorian* - Jan. 25, 2019

Saturday is the 319th anniversary of the Jan. 26, 1700 megathrust 9-plus earthquake on the Cascadia Subduction Zone that devastated the coasts of Northern California, Oregon and Washington. The subduction zone ruptured along its full length of over 600 miles, and the shaking lasted for several minutes, causing coastal land to suddenly drop and become flooded with seawater.

The Native Americans who lived through the catastrophic event preserved the memory — and tried to explain what happened — by creating a colorful oral histo-

ry.

In Washington, the Quileute and the Hoh describe a horrific battle between Thunderbird and Whale; the mountains shook, and the ocean rose and covered the land. On Vancouver Island, British Columbia, the Nuu-chah-nulth people tell of a dancer who accidentally kicked a drum and got "earthquake-foot," so every step caused an earthquake.

Nine or 10 hours after the shaking stopped on the West Coast, a tidal wave hit Japan, and observers there were puzzled by the "orphan tsunami." The wave didn't seem to have any local cause, and no one could figure out where it came from. Nonethe-

less, the time, date and details were fastidiously recorded in several municipalities. It took 300 years for scientists and historians in the U.S. and Japan to connect the 1700 orphan tsunami with the catastrophic event on the Cascadia Subduction Zone.

Remnants of the disaster are still visible on the North Coast to this day. One example is the Neskowin Ghost Forest. The trees, 150 to 200 feet tall, disappeared when the land suddenly dropped, and they were covered with debris. Stumps, more than 2,000 years old, according to carbon dating, appeared occasionally on the beach over the years, then re-

emerged for good during the winter of 1997-1998.

So when will the next Cascadia "big one" hit? The Oregon Office of Emergency Management estimates there is a 40 percent chance that a megathrust earthquake of 9.0-plus magnitude will occur in the next 50 years. Are you ready?

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kixʔáts-li (I RISE)

I RISE... FOR HEALTHY RELATIONSHIPS!  
One Billion Rising is not a movement.  
It is a way of life.

2019 THURSDAY 14  
FEBRUARY  
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11 AM



# Happy Birthday to Enrolled Quileute Tribal Members

## March Birthdays:

Michael Estrada	1	Da'Dai Mendoza	10	Thomas Baker Jr.	19
Carlos Soto		Pamela Jackson		Donald Colfax	
Alexandra Navarrete	2	Darrin Rosander		Rae Lynn Martinez	21
Keishaun Ramsey		Douglas Wiedemeier Jr.	11	Beau Lawrence	
Leo Williams	3	Jai Levitt-Ward		Susan Penn	
Allen Black		Laura Wayne		Vincent Rosander Jr.	
Jasmine Wallace		Randy Eastman Jr.		Jordan Davis-Jackson	22
Jonah Black	4	Faith Abrahams		Fawn Gabales	
Joe Moore Jr.		Catherine Ceja-Cisneros	12	Douglas Pullen Sr.	23
Madison Burnside		Joshua Penn		Beronica Galeana-Penn	
Harold Jefferson		Javier Roldan-Schmitt		Leilani Eastman	24
Zoe Zimmerman	5	Delores Woodruff		Brandi Olson	
Andria James		Violet Williams		Sheila Harrison	
Deanna Hobson		Theo Penn	13	Suzanna Black	
Edwin Poulin		Jacqueline Connell	14	Candra Baker	
Ka Tarra Lee Jackson	6	Erik Sovde		Kage Hoskins	
Saniah Eastman		Cordell Black-Stillwell		Camilla Guerrero	25
Henry Morganroth Jr.	7	Kali Martinez	15	Michael Stewart	27
Rosita Matson		Odin Zimmerman		Elizabeth Satiacum	28
Hailey Miller	8	Philip Ward Jr.		Eva Sanchez	
Roland Black		Jacob Smith	16	Patricia Ward	
James Richeson-Penn		Janice Smith		Ezekiel Gaddie	
Rieda Sparks		Isaac Lorentzen		Ronald Eastman	
Serena lotte	9	Miranda Jackson	17	Sarah Burnside	30
Logan Hatch		Ashlynn Jones	18	Bertha Wallerstedt	31
Angeline Baker		Rio Foster		Keith Penn	
Nehemiah Gaddie		Crysanía Kellen		Jason Lawrence	



## VALENTINE'S DAY SPECIAL

at River's Edge Restaurant  
in La Push, WA

February 14, 2019

### Four Course Dinner For Two

**\$75<sup>00</sup>**

Served 4 PM—9 PM

#### Menu

*Pan Seared Oysters*

*Soup or Salad*

*Beef Tenderloin with Garlic Prawns, Asparagus, and Baked Potato*

*Vanilla Bean Cheesecake*

*Fountain Drink or Coffee*

### ***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!