

# bá·yak The Talking Raven

A Quileute Newsletter



## WDFW allows violation of Quileute treaty

*Despite finding ZERO evidence that three S'Klallam Tribes have treaty hunting rights in Quileute area, WDFW is letting tribes expand without written agreements*

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The Quileute Tribe, Quinault Indian Nation, Hoh Tribe, and Skokomish Tribe have issued two press releases in response to WDFW's plan to allow the Lower Elwha Klallam Tribe, Jamestown S'Klallam Tribe, and Port Gamble S'Klallam Tribe to hunt in Quileute, Quinault, and Hoh's ceded area. WDFW announced on Nov. 1, 2019 that it would go forward with its plan, despite its repeated findings in 2015 that the three S'Klallam Tribes produced "no evidence" of treaty hunting rights in the Treaty of Olympia ceded area.

The first press release was issued immediately after Quileute, Quinault, Hoh, and Skokomish learned of WDFW's plans. The second press release responds to misinformation recently published by the S'Klallam Tribes in response to the initial press release.

### Washington Department of Fish and Wildlife Proposing Unlawful Expansion of Hunting Areas for Some Tribes in Unwritten Side Agreements

#### Department Determined in 2015 Those Tribes Had No Evidence of Treaty-Based Hunting Rights in the Expanded Areas

The Washington State Department of Fish and Wildlife is considering entering into unwritten agreements granting expanded hunting areas for the Jamestown S'Klallam Tribe, the Port Gamble S'Klallam Tribe, and the Lower Elwha Klallam Tribe (the "Klallam Tribes"). The tacit agreements would allow the Klallam Tribes to hunt without a state license in certain Game Management Units on the Olympic Peninsula even though WDFW determined in 2015 that those tribes had presented no evidence of treaty

hunting rights in the GMUs. WDFW is proceeding with this approach despite strong objections by the adversely affected tribes. It is apparently planning to take similar actions in other areas of the state.

WDFW has been down this road before, and it did not end well.

In 2013, WDFW secretly entered into two written agreements that allowed the Klallam Tribes to hunt in the Sol Duc, Dickey, and Pysht GMUs. The Department did not provide advance notice to sport hunters, the public, or the tribes native to those areas, and with treaty hunting rights in them—the Quileute Tribe, Hoh Tribe, and the Quinault Indian Nation. Those tribes all signed the same treaty, which allows them to keep hunting in their aboriginal areas between Cape Alava and Westport, extending

east to the Olympic Mountains. The Department did not inform the affected tribes about the secret agreements with the Klallam Tribes until *after* those tribes independently discovered the agreements.

The earlier agreements violated Washington Supreme Court precedent. Under *State v. Buchanan* (1999), a full review of evidence and proof of treaty rights must be established before such hunting can be permitted. Instead, WDFW's agreements with the Klallam Tribes in 2013 only required a promise to submit their evidence to the Department *months after* the agreements became effective.

After discovering the secret agreements, the Quileute Tribe and numerous other tribes, sports hunters, and other concerned citizens called and wrote to the Department expressing their outrage. Due in part to this public backlash, the Department finally required the Klallam Tribes to submit evidence. The Department also allowed affected tribes to review and respond to the Klallam Tribes' claims. However, before it reviewed the evidence or made its determination regarding the Klallam Tribes' rights in the area, WDFW allowed the Klallam Tribes to deplete game in the three GMUs, without requiring them to help manage game populations or address conservation concerns.

In 2015, the Department of Fish and Wildlife determined that the evi-

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

*Veterans Day Dinner*  
*Friday, November 8th 5:00pm*  
*Akalat Center*  
*La Push*

**Thank You for Your Service**

## From Council Chambers



Tony Foster, Zack Jones, Doug Woodruff, James Jackson, Skyler Foster — Photo By Cheryl Barth

*Treasurer James Jackson: When we go to these meetings, we split up to attend the breakout sessions and hit up as many as we can that pertain to our Tribe, such as climate change, economic development, healthcare, natural resources, ICW, and more. It is important to us that we get as much out of them as possible, so we can bring that knowledge and those resources back to the village.*

An emergency Quileute Natural Resources Committee (QNRC) meeting was held at the end of October. As co-managers, WDFW and the QNRC agreed to close the Quilayute River to all fishing for conservation efforts. Returns of wild coho appear to be much lower than initial projections statewide, prompting the concern and closure. This closure included all sections of river within the Olympic National Park.

*Vice Chairman Zack Jones: We are supportive of this decision. Although it is extremely hard on the fishermen and women who rely on the river for their livelihood, the decision was made in the best interest in hopes for a good return in a few years. We are the only river system in Washington who can maintain a weekly in-river fishing schedule, year-round. We must think of our future so we will continue to have fish to manage.*

### Our Condolences

*We send our heartfelt condolences to the families and friends of Dennis Bender and Russell Woodruff. May peace be with you all during this difficult time as you remember your loved ones.*

—Quileute Tribal Council

Susewind at [kelly.susewind@dfw.wa.gov](mailto:kelly.susewind@dfw.wa.gov) or 360-902-2200, and DFW Director of Tribal Affairs Jim Woods at [james.woods@dfw.wa.gov](mailto:james.woods@dfw.wa.gov) or 360-902-2202. Let them know these side agreements are unacceptable! For more information on this topic, see page 1. For supplemental documents, visit the Quileute Tribe’s website: [www.quileutenation.org](http://www.quileutenation.org).

Chairman Doug Woodruff and Council Treasurer James Jackson attended the Affiliated Tribes of Northwest Indians in Suquamish on Oct. 6-10 and the Northwest Congress of American Indians conference in Albuquerque, NM on Oct. 19-26.

Quileute participated in a hunting meeting with Washington Department of Fish and Wildlife (WDFW) and other Tribes in Washington State; it was held in Olympia on Oct. 30. The purpose of the meeting was to discuss the state’s process in going forward on addressing traditional use claims to hunt in areas outside those Tribes’ ceded areas.

Moreover, Quileute is

currently disputing WDFW’s decision to apply “enforcement discretion” that allows three neighboring Tribes to hunt in Quileute Tribe’s ceded area, which is outside of the neighboring Tribes’ traditional hunting areas. These other Tribes have provided no evidence supporting their claims. We need the public to speak up and voice their opinion—contact WDFW Director Kelly

IN OUR HEARTS FOREVER

*Russell Woodruff Sr.*

THE FAMILY INVITES YOU TO A CELEBRATION OF LIFE IN HIS HONOR

Please join us for a meal and some memories

NOVEMBER 15, 2019  
12:00, NOON  
AKALAT CENTER  
LA PUSH, WA

In Loving Memory of

*Dennis Bender*

February 13, 1958–October 25, 2019

**Celebration of Life**

November 16, 2019  
11:00a.m.  
Akalat Center La Push, WA  
Lunch to follow

## Department Briefs

### Health Center

- Recruiting for a manager to oversee the New Beginnings Program; Marion Jackson is currently the temporary interim prevention specialist and Tonya Williams is the temporary interim DV advocate
- 48 people received flu shots when Chinook Pharmacy came to the Health Center in October
- Chinook Pharmacy returned to the Quileute Health Center on Nov. 7
- Diabetes Support Group is happening Nov. 12 and 26 from 9:30 a.m. to 10:30 a.m. at the Quileute Health Center
- October senior luncheon was a great success with 25 people participating in 'Be Healthy Bingo' on Oct. 22

### Natural Resources

- Held weekly phone conferences with WDFW on fall fishery every Thursday of October
- Quileute hosted a QTA meeting at Olympic Natural Resources Center in Forks on Oct. 4 to discuss natural resources issues of common interest
- Held a staff meeting on Oct. 8
- Participated in a pinniped workshop videoconference from Forks Northwest Indian Fisheries Commission (NWIFC) office on Oct. 9 to discuss pinniped management
- Participated in a Hoh v. Baldridge discussion amongst the coastal tribes at NWIFC office in Olympia on Oct. 11
- Held a monthly Quileute Natural Resources Committee (QNRC) meeting on

Oct. 15

- Hosted and participated in a meeting with Tetra Tech Engineering to discuss preliminary work on Thunder Field/Mora project with Quileute Tribal Council
- Held an Emergency QNRC meeting to discuss concerns with fall fishery and lack of wild coho returns; committee enacted an emergency rule change to conserve fish
- Washington Tribes met with WDFW on hunting issues related to WDFW decision to apply "enforcement discretion" to Tribes hunting outside of their treaty areas during interim process to develop criteria for traditional use claims by outside Tribes

### Human Resources

- Job opportunities/training: TERO Training - Tulalip Training Center: <https://tvtc.tulaliptero.com/>
- CENSUS for 2020: [www.gsa.gov/fedrelay](http://www.gsa.gov/fedrelay) - 206-979-8147
- New W-4 Form coming in 2020
- To avoid tax filing surprises, please visit the IRS page on Frequently Asked Questions
- Hired five positions in October
- Seven positions posted for hiring

### Court

- If you are interested in becoming a spokesperson for the Quileute community, please stop by the Court House and ask one of the staff members
- For probation, there are some new community service opportunities in place



Child Advocates sworn in at the courthouse

- and approaching; please contact our Quileute Tribal Probation Officer, Jehrad Kimble, at 360-640-9849
- Thank you Public Utilities for helping reorganize the offices and lobby
- Thank you Head Start for the great opportunity to see the children dressed up on Halloween; we appreciate all the staff's hard work to make this a success
- Quileute Tribal Child Advocate Program:
  - ◊ On Oct. 31, 2019 the Quileute Tribal Court conducted an oath ceremony for the tribe's first sworn Child Advocates. Charlotte Penn, Janice Smith, and Maria Erikson have completed the required 30 hours of advocacy training and will be speaking for the best interests of children they are assigned to through the Tribal Court.
  - ◊ If you are interested in becoming a certified Child Advocate or for more information, contact Naomi Jacobson, Volunteer Coordinator 360-374-6294 or 360-300-7182.

### Police

- La Push Police had 176 calls for service in October

- Participated in the Great ShakeOut, which was a success
- Cold weather has been thrust upon us once again, so drivers, please beware of the conditions

## Bá·yaq The Talking Raven

A monthly publication of the Quileute Tribal Council

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Zachary Jones  
Vice Chair

Skyler Foster  
Secretary

James Jackson Sr.  
Treasurer

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Larry Burtness  
Interim General Manager

## Thank You from the Bender Family

First, I would like to send my condolences to the Russell Woodruff family. We are deeply sorry for your loss. Second, I would like to give thanks to the community that helped in our time of need, either coming to cook or donating food or funds. Bitsy Ceja, Shelly Black, Eileen Penn and family, Jenn Boome, Stephanie Doebbler, Tommy and Pam Jackson, Carla Fernandez, Narcissus Foster, Nellie Ratliff, Darlene Olson, Michele Pullen, Vince Penn, Quileute Housing Authority, Quileute Tribal School employees, Eddie Foster, Margarita Guerrero, La Push Police Department, Fish and Wildlife Enforcement, and Quileute Tribal Council. If I have forgotten someone, I am truly sorry. Third, I would like to give special thanks to my brother, John Pinon, and his family who paid for my husband's cremation and donation of \$300 towards the services. I love you so very much and can never thank you enough.

Sincerely,  
Carol Bender

## WDFW allows violation of Quileute treaty

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dence did not support Klallams' claim for hunting rights in these GMUs. Specifically, the Department's own expert anthropologist determined that "none of the information [provided by the S'Klallam] provides evidence of S'Klallam aboriginal hunting in those GMU locations." This conclusion was reiterated several times in two written reports the Department sent to tribes. Two other expert anthropologists for the Quileute and Quinault tribes reached the same conclusion. In the face of this evidence, the Department finally withdrew its approval for Klallam Tribes to hunt there.

Late last month, however, the Department shocked representatives from the Quileute Tribe, Hoh Tribe, the Quinault Indian Nation, and the Skokomish Indian Tribe by announcing in a meeting that the Department is now considering re-entering into those agreements. The tribes also learned that this time, WDFW's agreements will be unwritten. The Department uses the term "enforcement discretion" agreements to refer to these tacit dealings.

"We absolutely could not believe it," Tribal Chairman Doug Woodruff said. "After all the outrage last time, after putting us through two years of an exhaustive and expensive process where WDFW itself found there was no evidence supporting this, why would they do this again? We told the Department that this was unacceptable. These unwritten side deals are insulting to our Tribe and the public, and show a complete lack of respect and disregard for the co-management efforts that have been undertaken on the west side of the Peninsula."

"There are over 1,200 members in the Klallam Tribes, so we are talking potentially hundreds of additional hunters coming into our area," Woodruff added. "And WDFW has made no effort to assess the impacts this potential influx of new hunters will have on the deer and elk populations." Chairman Woodruff stated that if the Department of Fish and Wildlife goes through with its plans, it will exacerbate problems already

plaguing the deer and elk herds.

Fawn Sharp, President of the Quinault Indian Nation, was surprised at the Department's rationale for its proposed actions. "WDFW said that it is revisiting the evidentiary criteria that it applies to tribal claims of hunting rights outside their aboriginal areas. But WDFW's own expert concluded that 'no evidence' supports the S'Klallam Tribes' claims. And the S'Klallam Tribes haven't submitted any new evidence. So no matter what new criteria WDFW comes up with, 'no evidence' is not going to meet that standard."

Vice Chairman Melvinjohn Ashue of the Hoh Tribe added, "I hope WDFW understands that some people depend on hunting to put food on the table. That's certainly true for the tribal members of the three tribes who *do* have treaty rights in these areas—Hoh, Quileute, and Quinault. I'm shocked the state would allow other tribes that do not have treaty rights in our area to take that source of sustenance away from us."

"The Department of Fish and Wildlife has not specified which other tribes will have expanded hunting under these new unwritten agreements," said Guy Miller, Chairman of the Skokomish Tribe. "The S'Klallam Tribes have published regulations allowing their hunters into our area too, and now we have no idea if the Department plans to cite them. So we are extremely concerned about the lack of transparency and the potential impact on the game, and on all of us, that these side deals could have."

The Quileute Tribe, Hoh Tribe, Quinault Indian Nation, and Skokomish Tribe plan to do everything they can to protect their rights and the game resource and the Tribes urge the public to do the same by letting the Department of Fish and Wildlife know their concerns.

**Quileute Tribe, Hoh Tribe, Quinault Indian Nation, and Skokomish Tribe Respond to Jamestown and Port Gamble Tribes' Misinformation: WDFW Decided Four Years Ago That**

**Klallams Had No Evidence Allowing Them To Hunt In Other Tribes' Treaty Areas; Rescinded Secret Deals Allowing Destruction of Game on the Peninsula**

Last month, the Quileute Tribe, Hoh Tribe, Quinault Indian Nation, and Skokomish Tribe issued a press release letting the public know that the Washington State Department of Fish and Wildlife is considering entering into unwritten agreements granting expanded hunting areas for the Jamestown S'Klallam Tribe, the Port Gamble S'Klallam Tribe, and the Lower Elwha Klallam Tribe (the "S'Klallam Tribes"). Under the tacit agreements, WDFW would not enforce laws requiring the S'Klallam Tribes to have a state license to hunt in certain Game Management Units on the Olympic Peninsula.

WDFW has now announced it will move forward with non-enforcement of state law against the S'Klallam Tribes. WDFW is doing so despite determining in 2015 that the S'Klallam Tribes had presented no evidence of treaty hunting rights in these areas, and despite strong objections by the adversely affected tribes. It is apparently planning to take similar actions in other areas of the state.

In a recent press release, the Jamestown and Port Gamble S'Klallam Tribes made several demonstrably false statements.

Deals Were Secret – As Demanded By The S'Klallam. First, the S'Klallam Tribes state that "[t]here never was an attempt by our Tribes to 'expand' our hunting area by 'secret' agreement with the WDFW." Records released in response to a public records request show otherwise.

In 2013, WDFW entered into secret written agreements with the S'Klallam Tribes allowing them to hunt in areas in which WDFW had not previously allowed the S'Klallams to hunt. WDFW rescinded those agreements in 2015 after finally examining the historical evidence. WDFW has not yet disclosed the back-door conversations that led it to consider reinstating the illegal deals. But emails obtained in a public records request show that

these earlier deals were indeed secret.

On October 16, 2013, former WDFW Director Phil Anderson emailed the Chairman of the Jamestown S'Klallam Tribe, responding to the S'Klallam Tribes' demand that evidence *not be required* in order to enter into the hunting agreements. Director Anderson emphasized that the requirement to provide evidence (several months after the agreements were executed) was important because "I need a foundation to stand on if I am challenged in some way about the geographic scope of our agreement." He then reiterated, "**Please remember that we were willing to receive the information verbally and you can limit what you give us in writing.**"

On December 21, 2013, the Chairman of the Jamestown S'Klallam Tribe emailed Director Anderson with his concerns that "[w]e had asked that no notes be taken [during the meeting between WDFW and the S'Klallam Tribes in which the Tribes were supposed to present evidence] **to keep the conversation out of the Public Information Disclosure situation.**"

WDFW Rescinded Agreements Because No Evidence Supported Claimed Hunting Rights. Second, the S'Klallam Tribes claim in their release that "[h]istorical documents record travel and hunting routes from S'Klallam settlements into the Olympic Mountains and throughout the northwestern side of the Olympic Peninsula including the area of modern-day Hoko, Dickey, Sol Duc and Pysht Game Management Units (GMUs)." But the S'Klallam Tribes do not point to one "historical document" supporting this statement, nor can they. They then quote statements from former WDFW Director Anderson supporting the secret 2013 agreements, but they do not disclose that WDFW later *rescinded* those agreements *because no evidence supported them.*

Specifically, WDFW's expert anthropologist concluded in 2015 that "[t]he S'Klallam Report provides no actual evidence for hunting in the Sol Duc and southern Dickey GMU areas[.]" "None of

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# WDFW allows violation of Quileute treaty

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the [S’Klallam] Report’s information provides evidence for an aboriginal S’Klallam hunting ground beyond treaty-ceded lands.” This evidence is needed before a tribe can exercise treaty hunting rights in an area under a Washington State Supreme Court case called *State v. Buchanan*.

As a result, in 2015 WDFW issued letters to the S’Klallam Tribes stating that “we agree with [our expert anthropologist]’s conclusions, which are consistent with the findings of [two other expert anthropologists,] Drs. Powell and Boxberger, that information in the [S’Klallam] report supporting the traditional hunting use of the Sol Duc and Dickey Game Management Units (GMUs), outside of the [S’Klallam] treaty ceded area, by the Jamestown and Port Gamble S’Klallam Tribes **is insufficient to justify not enforcing state law in these areas.**”

No Basis for Renewing Rescinded Secret Agreements. Because the secret agreements between the S’Klallam Tribes and WDFW were rescinded *more than four years ago*, WDFW’s shocking new proposal to reinstate those agreements is not an “annual renewal” of the S’Klallam Tribes’ co-management agreement with WDFW, as the S’Klallam Tribes now falsely claim.

Nor is it true that the S’Klallam Tribes’ treaty fishing

area extends to these GMUs located in the Quileute Tribe, Hoh Tribe, Quinault Indian Nation’s treaty hunting areas. The S’Klallam Tribes themselves authored the below map of their fishing area, which clearly excludes the Dickey and Sol Duc watersheds.

The Quileute Tribe, Hoh Tribe, Quinault Indian Nation, and Skokomish Tribe invite the public to see the evidence for itself. WDFW’s full reports are available at <https://quileutenation.org/natural-resources/>. Below are some additional key findings from WDFW’s expert anthropologist. All of them support WDFW’s conclusion that S’Klallam Tribes have no treaty hunting rights in these areas, making it improper for WDFW to now abandon its enforcement obligations. The public is encouraged to contact one or more of these tribes for more information concerning the secret past agreements and WDFW’s stunning new proposal to reinstate them.

### RELEVANT EXCERPTS FROM WDFW’S EXPERT REPORTS

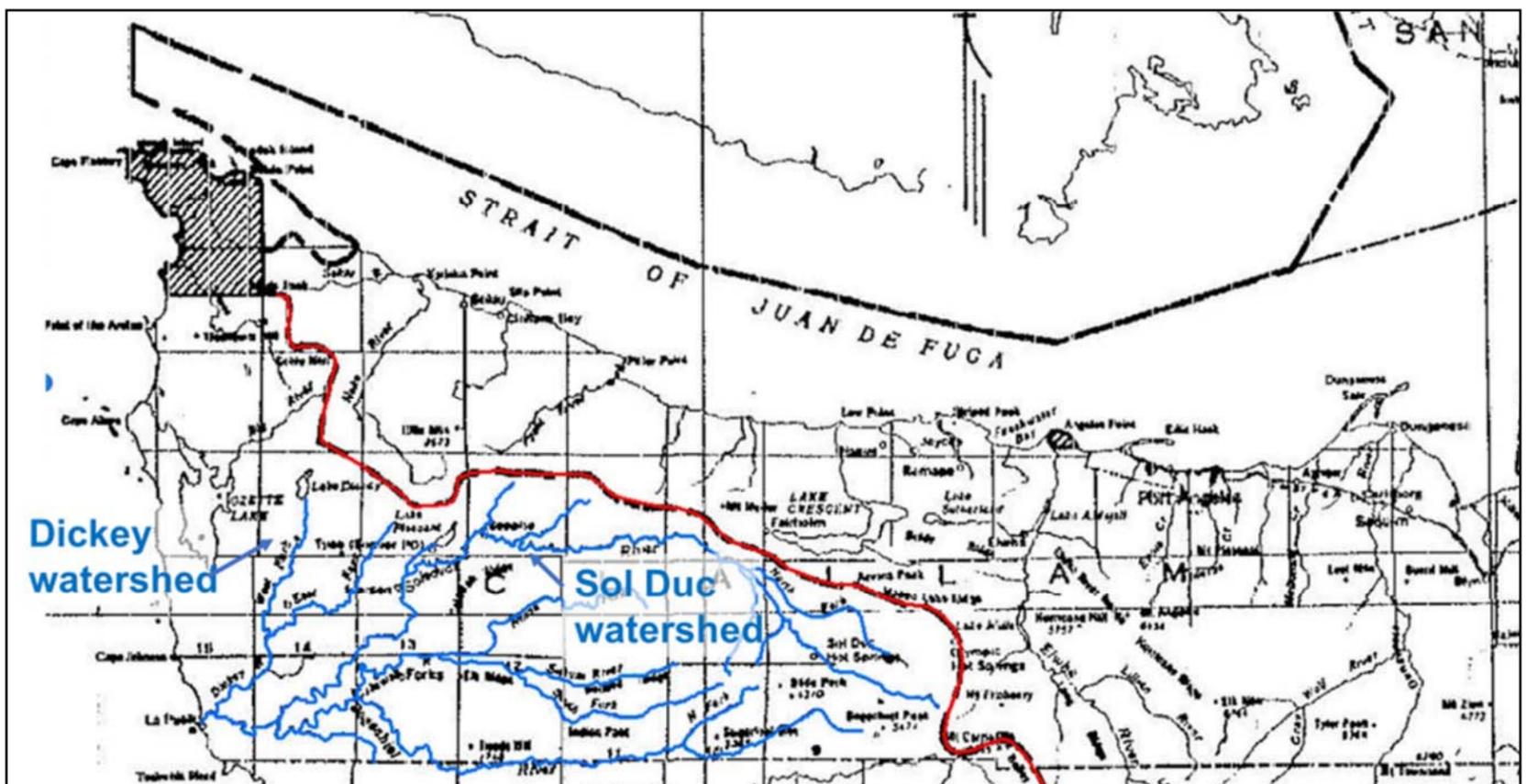
- “[T]he Olympic Peninsula tribes hunted in the mountains within the watersheds of the rivers in their respective territories, [and] their hunting areas did not overlap. Whenever one tribe detected trespass by another, conflict resulted....

I found clear evidence that the S’Klallam hunted in their aboriginal territory and the Quileute in theirs. However, **I found that none of the information [in the S’Klallam Report] provides evidence of S’Klallam aboriginal hunting in those GMU locations.**” Thompson, Gail, *Review of Information in S’Klallam Tribes’ August 2015 Report on S’Klallam Hunting in the WDFW Sol Duc (607) and Southern Dickey (602) Game Management Units*, pages 20, 29 (2015)

- “None of the [S’Klallam] Report’s information provides evidence for an aboriginal S’Klallam hunting ground beyond treaty-ceded lands.” *Id.* at 15.
- “The S’Klallam Report provides no actual evidence for hunting in the Sol Duc and southern Dickey GMU areas[.]” *Id.* at 26.
- “Because evidence that the tribe ‘actually used for hunting and occupied’ the claimed area is needed under the *Buchanan* standard and such evidence is lacking, I conclude and confirm my opinion that there is almost no evidence of S’Klallam aboriginal hunting in the Sol Duc and southern Dickey GMUs.” *Id.* at 30.
- “Ethnographic and Qui-

leute Tribal oral history sources provide abundant evidence of Quileute traditional knowledge and use of the Dickey and Soleduck River drainages.... This is the kind of evidence I would expect to see if the S’Klallam were hunting in the two GMU portions, but which is lacking in the materials I reviewed.” Thompson, Gail, *Investigation of Lower Elwha Klallam Tribe, Port Gamble S’Klallam Tribe, and Jamestown S’Klallam Tribe Claim of Traditional Hunting in Portions of the WDFW Dickey (602) and Sol Duc (607) Game Management Units* 19 (2015).

- “Information on Quileute traditional knowledge and use of the Dickey and Soleduck watersheds contrasts sharply with that available for the S’Klallam and reflects extensive Quileute use, including hunting, of the two GMU portions.” *Id.* at 20.
- “Based on the information provided in the report sections above, evidence for S’Klallam traditional hunting south of the Hoko River drainage divide in the Dickey GMU (602) about treaty time is lacking in the materials reviewed. The same is true for S’Klallam hunting in the northern part of the Sol Duc GMU (607).” *Id.* at 30.



## Move to Higher Ground Updates

**By Susan Devine**

The Move to Higher Ground program includes many different elements. Here is a look back at FY 2019 – and a look ahead towards the program goals for 2020.

In 2019, the MTHG team continued to update the Land Use Master Plan, as new elements come on line. This includes updating the informational brochures for the Master Plan; Infrastructure; the Tribal Services, Community Services and Education Campuses, and the Housing areas (see illustration below).

MTHG team also provided grant writing and technical support on two important projects. The first is for a proposed Early Learning Center (starting with a poten-

tial new Head Start building). If selected for design and construction funding, a new Head Start building would be co-located with the K-12 school on the MTHG Education Campus. The Head Start program received planning funds in order to begin exploring options for a new facility. Future opportunities to add Early Head Start and Child Care facilities are also being sought, in order to create a full service Early Learning Center. This would allow the Tribe to provide all learning services, birth to graduation, in one centralized area on higher ground. The second grant application was for an Indian Housing Block Grant, for potential new housing units. We are waiting to hear about the status of these grants.

Coordination with logging activities, Natural Resources, and Public Works is also an important component of the MTHG program. This coordination and communication is vital to keeping projects moving forward and ensuring everyone is pulling together toward a common goal. The MTHG Project Advisory Team (PAT) typically meets monthly, to hear status updates and to provide commu-

nity and departmental feedback on plans and projects.

**Goals for MTHG 2020**

- Continue to look for funding opportunities
- Head Start facilities planning and grant follow-up
- Coordination with ongoing logging and clearing activities
- Focus on housing options

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## Move to Higher Ground Updates

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and alternatives

- Fund the non-motorized pathway extension, from transit shelter to new school site

### Quileute Tribal School

Design of the Tribal School Project is well underway, with the hiring of Graham Construction/RiceFergusMiller as the Design/Build team. The team has been working on progressing the 20% Design, and holding a Value Engineering (VE) session to further refine the design. The VE was held over three days in Bremerton. Phillip Sarracino of the Department of Facilities Management and Construction's Albuquerque BIA office, attended the VE session and spent a day in La Push visiting the site and meeting with the Project Advisory Team and Council. We received very positive feedback from the BIA regarding the VE process and the status of the design.

The DB team is currently preparing the Design



Development documents, which will include an updated site plan, school floor plan, and construction schedule. At the November PAT meeting, the DB team will present a preliminary update of those documents. The design team will also be meeting with QTS teachers and staff to gather additional information on

classroom needs and to lay out the new school's commercial kitchen. We look forward to sharing the site plan, floor plan, and schedule with the community, along with an updated rendering of what the K-12 school could like, in December.

We are also working on creating a specific Tribal

Employment Policy for the School Construction Project, which would encourage and prioritize hiring of Quileute Tribal members. More information on this policy will be available soon.

As always, contact Susan Devine at [susan.devine@quileutenation.org](mailto:susan.devine@quileutenation.org) if you have any questions!

**LIWA'KAL**  
**RECOVERY TRANSFORMS 2019**

**Quileute Tribe Recovery Potlatch**  
**DECEMBER 13<sup>th</sup> 2019**  
**Akalat Center • LaPush, WA**  
**5pm through Midnight**

*"With healing comes incredible change"*  
 We invite you to witness our growth as we celebrate and share a return to family community

Sponsored by Quileute tribal Behavioral Health, New Beginnings, the Methamphetamine and Suicide Prevention Initiative and the Domestic Violence Prevention Initiative  
 For questions - call Marion Jackson at 360-461-5010 or Sally Heath at 360-584-8522

## LIWA'KAL: Recovery Transforms

Approximately two months ago, during a discussion with participants from Behavioral Health, the idea came up about an event which would show the community the culminating efforts of their collective work this past year. Many are actively in recovery now in your community, parenting children again, working, returning to family and loved ones, to relationships again. Addiction and the resulting loss of trust creates deep chasms within our lives and disrupts the natural balance we were created to have - one of harmony and connection to others and to the land and water. There has been so much positive change observed it seemed only right to host an event which welcomes those individuals back in a good way and allows an opportunity to actively honor them and those who have been waiting and watching, some for many years.

It is with great joy that we host the 1<sup>st</sup> Annual Recovery Potlatch on December 13<sup>th</sup>; many hands will be coming together for this gathering. Please join us in this Celebration of Recovery and Healing, of a time of Transformation or Liwa'kal as it is known in Quileute. I believe your Ancestors would be incredibly proud of those who walk this New Path. All are welcome.

Sally Heath, MSW, LICSW, CDP  
 Behavioral Health Director

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



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

### “Pond Freeze Days”, łokʷoʔóktiyat

This is November of 2019. And since I first started to work with the Quileute people in 1959, this is the 50<sup>th</sup> year that I have had the pleasure of participating with the tribe on projects of cultural maintenance and revitalization. Vickie and I have worked with eleven other tribes and their languages. But Quileute is the focus of our interest. We are trying to finish up the books, curriculum units, final expansion of the dictionary and other documentation before next June. We have set up an archival collection with my notebooks and digital recordings and Vickie's photographs. I expect that as long as the Bayak newsletter continues to be published every month, I will get itchy fingers and write a Kwashkwash Squawk now and again. For now, it is still a monthly tradition. Since June of 2010 we haven't missed an issue.

I am working on a book called *The Most Important 100 Words in Quileute*. I thought I would include as this month's Squawk the first of two or three articles that allow me to put together sets of Quileute words that haven't been compiled in a way that is digitally accessible. “Important word” number 18 and 19 are the words for **álita** and **kʷáłta** for “fish” (or “food”) and “whale”. The discussion of fish gives me a chance to put together in one place all of the Quileute words for the names of the fish, sea mammals, bivalves, and edible beach life. Many of them are in the dictionary, but here they are all together along with a discussion of tribal fishing that gives readers a general introduction to Quileute fishing in general.

Writing these particular

articles brings up for me an awareness of how easily most of these words could have been lost forever. In fact, the last Quileute elders that knew many of these words passed during the early 1970s. Secondly, it makes me realize gratefully the degree to which the Quileutes of today and tomorrow have been gifted yesterday's tribal history through the remarkable memory of Oldman Fred (Woody) Woodruff, who was able to remember words that he hadn't heard since he was a boy. While we were recording Quileute words, he chuckled at the note posted on the door that said **Kiłtatátil pákit**, *genius at work!*

And here are two of the 100 most important words in Quileute for “fish” (or “food”) and for “whale.”

#### Important Quileute Word #17

**Álita** – fish or food  
(Pronounced AH-lit-ah)

#### Let's talk about fishing on the Northwest Coast

It's interesting that fish were so important to the tribes of the northwest coast and interior that the tribes of this area are sometimes referred to as the Salmon Eaters. But, in fact, fishing isn't a recent development among Amerindians. Fishing is an old form of sustenance. Archaeological reports on Google tell us that the Neanderthals fished or at least ate fish 200,000 years ago (all dates here are **bp**, before the present). Humans (hominid peoples) were catching fish in south Africa 60,000 years ago and following fishing opportunities may have led them across the Red Sea and eastward along the coast into India. So, the IDEA of catching fish is ancient. By about 4,000 years ago fishermen using basketry traps for fish and crabs are

pictured in Egyptian temple hieroglyphs. Along with those techniques came the process of curing and salting fish. Smoke-drying fish came later.

Among the Indians of the northwest, especially in Quileute country, hunting seems to have been the primary means of subsistence in very early prehistory, but around 7,000 bp the last of the giant animals were killed off and at the same time tribes were becoming larger. That population pressure may have resulted in a change from primary hunting to subsistence-based fishing. Early on, people may have fished using spears as an expression of the idea of “hunting fish.” Possibly as little as 2,000 years ago, west coast Indian groups learned to make string (from nettle fiber with the addition of hair and other ingredients) and devised or learned techniques for weaving nets in order to take advantage of coastal tides and riverine fish runs. They used dipnets and drift nets. Northwest coastal peoples also learned to make and use complex fish baskets, weirs, and fishtraps over time, resulting in a sophisticated fishing technology.

Canoes were an important development and part of fishing, as well as transportation. Northwest river canoes with the flat prows appear to have been the first canoes. The often-pictured Northwest Coast ocean-going canoe with the raised prow came later and may be a development of a “wooden umiaq,” a carved wooden version of the Aleut and Eskimo craft made with hide stretched over a wood frame. Ocean fishing with kelp lines and hooks of various types required canoes that would take the fishermen into deeper waters.

These developments happened over time, possibly here and there, and then they spread throughout coastal tribal areas. Some of the techniques may have come into use only a few centuries before contact. But by late pre-contact times, coastal tribes, including the Quileute, were catching, eating, preserving and storing fish of all types in sufficient amounts so that tribal numbers could grow. This expansion resulted in groups separating into a number of bands and, over time, distinct tribes. Tribal culture evolved lifeways that had sufficient surplus to allow at least partial specialization (hunters, fishermen, foragers, artists, storytellers, canoe-makers, doctors, even rememberers). But life was dangerous and uncertain, with raiding, famine and the uncertainties of primitive living. So, populations fluctuated and occasionally tribes became extinct, leaving only archaeological evidence

that *some* tribe lived in an area in the prehistoric past. Archaeological dating techniques allow us to know about approximately when an area was inhabited, but not what language those people spoke.

#### Fishing among the Quileutes

The Quileutes fished both in the salt chuck (ocean) and up the rivers. They used regional technology as described above. Saltwater fishing was done with ocean-going canoes and technology that included kelp lines which required careful tactics to keep them supple and not brittle.

Of course, there are Quileute words for the different types of fish that were important in the everyday life of the tribe...so important that the word for “food” is also the word for “fish.” This is a common naming factor in the languages of the Northwest. For instance, in Gitksan the word for bear is **sims mex**, meaning “real meat.” Below there's a list of the Quileute words for fish. There are some words that we don't know (they didn't get recorded) even though the Quileutes seem to have eaten all types of fish. As Hal George told me, “The Quileutes never threw any kind of fish back in.”

#### Fishers (i.e. both men and women)

It's interesting that Quileute women fished, too, although tribal women definitely didn't hunt. They never went along on hunting trips or if they did, it was only to cut up the meat when the hunters returned. If a woman even touched a man's hunting gear (spear, club, bow, or arrows) the owner would have to destroy it. But, women fished and therefore needed spirit power to enable themselves to do so effectively. The **łsáyik** (TSAH-yeek) was the fishers secret spirit society, and it was the only one that women could belong to. Years ago, I realized that I had never heard a story or an example of a woman or women fishing by themselves. When I asked Lillian Pullen why women never fished by themselves without a male fisher, she thought about it and said, “I guess it's because the canoe belonged to a man.” She explained that canoes had their own power and it was a male power having to do with the man who carved the canoe or the man who commissioned or purchased it. Women, of course, had power, too. And their spirit powers were awesome. But, Lillian said, she never heard of a woman fishing without a man. Being a successful **alitaʷalíłkti** (*expert fisherman or woman* -- ah-lit-tah-ah-LECK-kith-tee) required spirit

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

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power.

### Fish traps, weirs, fish baskets, nets, gaff hooks

Those Quileute families that lived primarily at the mouth of the river needed relatives or allied families who had access to a **łópa?**, a fishtrap (TOE-pah-ah). A fishtrap was built with a wall of willow stakes put across the river. The willow would take root in the riverbed and could be woven into a barrier across the river that would allow water to flow towards the river mouth but would keep fish from heading upstream. In the middle of the fishtrap wall, an opening allowed the migrating fish to enter a small enclosure that had a platform where a fisherman could stand. Fish swimming upstream would be guided along the wall into the enclosure where the fisherman was waiting with a dip net or spear. A few feet downstream from the entry through the wall would be a "fish basket" (round and about 30 feet long) that the current would sweep fish back into. It might also hold up to 300 fish. When fish were running, it wouldn't take long to fill up a river canoe with fish. Then the next family with permission to use the trap would take a turn.

There were two main fishing seasons: March to May and August to October. During each of these periods, families would take a turn at fishing with permission of the trap and grounds owner. Fishtrap sites were property that was passed on from generation to generation. The best fish traps were just above the junction on both the Sol Duc and Calawah. When those important riverside properties started to be homesteaded by settlers and the longtime Quileute owners of fishtrap sites were being expelled in the 1880s, the Ward family decided to beat the settlers at their own game on the Dickey. The traditional location of the trap on the lower Dickey was at the big curve in the river, about three miles up from the mouth and 1.6 miles below the mouth of Coal Creek. Sixtas Ward bought the location of the Dickey River trap (17.2 acres for \$1.25 per acre) in 1901. This was the most convenient trap to La Push. The Wards later lost the site for non-payment of taxes, but for several years at least, they held the upper hand over the **hók<sup>w</sup>afs** in the homesteading game.

### Quileute words for fish

We know the Quileute names for a lot of fish, many of which are listed below. These are largely available in the Quileute Dictionary, but I am including them all here so that tribal members or other readers

will have them all in one place. If readers would like to have a digital file with all of these traditional names, contact me and I'll send you a version to download.

- Fish, **álita**, fish or food (AH-lit-tah). This is a general term for any fish which also included the sea mammals
- Salmon, **hadík<sup>w</sup>a**, salmon (hah-DAY-quah). This is also a general term for any kind fish that runs in the rivers at a particular time, including any type of salmon or steelhead
- King salmon, **safs** (SAH-ts) also called spring, chinook, sockeye, tyee
- Blueback salmon, **yólas** (YOH-lahs), also called coho
- Humpback salmon, **k<sup>w</sup>ołósha** (quo-TOH-shah), also called pink salmon or humpy
- Dog salmon, **yádoq<sup>w</sup>**, also called chum (which is the Chinook Jargon word for stripe or color)
- Trout, **łátáx<sup>w</sup>ıso** (t-thah-TUCK-hw-tsoh), any type of trout except steelhead
- Steelhead, **k<sup>w</sup>áwiya** (QUAH-wee-yah)
- Smelt, **łópiks** (TOH-picks)
- Night smelt, **o'ópash** (oh-OH-pash)
- Columbia River smelt, **pa<sup>w</sup>wális** (pah-ah-WAH-lee-s) or **ólagad** (OH-luh-gahd) called oolichan or candlefish from English Oregon
- Herring, **łiyóbit** (thee-YOH-bit)
- Shark (including dogfish), **káyad** (KAH-yah-d) plural form is **kaskáyad**
- Flounder, **ka'łáłcho?** (kah-LUTH-choh-oh)
- Halibut, **pítsxiyo?** (PITS-hee-yoh-oh)
- Ling cod, **ła'át** (thah-AH-t)
- Black cod, **bisháwax** (bish-SHAH-wak)
- Sea (black) bass, **kító?** (KAY-toh-oh)
- Red snapper, **kíxapix** (TLICK-ah-pick)
- Hake, **katłxáyak** (kah-THIGH-yah-k)
- Skate, **pák<sup>w</sup>ad** (PAH-quad)
- Suckerfish, **chóx<sup>w</sup>tsid** (CHO-kw-tsid)
- Bullhead, **kawádi** (kah-WAH-dee)
- Sturgeon, **padíład** (pah-DAY-thud)
- Lamprey, **Silíx<sup>w</sup>ad** (sill-LAY-hw-wud)

### Sea mammals

The Quileutes also "fished" for sea mammals. The old-time Quileutes included both fish and sea mammals in

the same cognitive category. So, the Quileutes presumed that their treaty, which specified that they could fish in usual and accustomed areas, allowed them to kill sea mammals as well. Here are the sea mammals that the Quileutes brought home to eat and use.

- Whale, **k<sup>w</sup>áłta** (QUAH-t-thuh); plural form is **k<sup>w</sup>ak<sup>w</sup>ıłta** (QUAH-quah-t-thuh). This is actually the word for the California gray whale. There are various names for the whales of the seas that were traditionally hunted and fished by the Quileutes. According to Hal George, during the early 1900s the term **k<sup>w</sup>áłta** became the general word used for reference to all baleen whales. That general term for whales is the next Quileute important word (#17), and whales are discussed in detail below.
- Humpback whale, **k<sup>w</sup>oshátk<sup>w</sup>al** (quo-SHAH-t-qual)
- Blue, right and possibly also fin whales in earlier times. These largest of the whales were all referred to as **chitak<sup>w</sup>átk<sup>w</sup>al**, *great-length whale* (chee-tah-QUAH-thah-t-qwal). They live farther offshore in deeper water and moved much faster than gray or humpback whales.
- Orca or killer whale, **káka-wad** (KAH-kuh-wah-d) or **sábas** (SAH-bah-s)
- Dolphin, **podósh** (pood-DOH-sh, with oo as in good). The sperm whale is the largest of the toothed whales and may also have been referred to as **podósh**.
- The harbor or hair seal, **háfal** (HAH-ah-tal)
- Fur seal, **kıładós** (kith-ah-DOH-s)
- Sea lion, **łók<sup>w</sup>ot** (THOH-quo-t)
- Sea otter, **halidíswa** (hah-lee-DISS-wah)

### Bivalves and other seafood

Seafood gathered at low tide is **k<sup>w</sup>afłtáklá** (quaht-th-TUCK-thah). The Quileutes had this old general term for the food gathered at the intertidal area of beaches and even for some of the living things that they didn't eat such as sea stars and maritime snails. In English, we often call these various types of living things shellfish, even though not all of them have shells. Here are the things they gathered with the Quileute terms for them.

- Razor clams, **ya'lıkála** (yah'l-LAY-kuh-luh)
- Steamer clams, **ısołóx<sup>w</sup>ada** (tsoh-TOE-hwuh-dah)

- Butter clams, **katsábilıw** (kah-TSAH-bay-thiw)
- Geoduck clam, **siwach-skóx<sup>w</sup>ada** (suh-wah-ch-SKOH-hwuh-dah)
- Mussels, **tsábıthıw** (tsah-BAY-thiw)
- Chiton (boots), **sidis<sup>w</sup>óts** (sid-diss-QUO-ts)
- Chiton (chinese slippers), **łta'áchıtyıt** (tlah-AH-chee-yıt)
- Anemone, **łá'ól** (tah-OH-l)
- Dentalium, **sidód** (sid-DOH-d)
- Sea urchin (small), **tsitsk<sup>w</sup>ók<sup>w</sup>a?** (tsits-QUO-quah)
- Sea urchin (large), **há'ł<sup>w</sup>as** (HAH-ah-quah-s)
- Sea star or starfish, **kas-kayáp** (cuss-kah-YAH-p)

Other beach creatures, water creatures and creepy-crawlies

- Frog, **hága'y** (HAH-gah-ee)
- Crab, **xalawó?** (hah-lah-WOH-oh)
- Snake, general term, **yá'wa** (YAH-uh-wah)
- Worm, earthworm or a small worm attached to a fish, **tsibadıłk<sup>w</sup>o** (tsib-bah-dith-koh)
- Lizard, **kikıxafsákil** (kee-kee-hah-TSAH-kill)
- Water dog, a small marine salamander, **xá'łax** (HAH-uh-lah-k)
- Slug, **yáchók<sup>w</sup>adas** (yah-CHOH-quah-duss)
- Maggot, **łı'đax<sup>w</sup>** (TEE-ee-duh-hw)

### Fishing gear

The Quileutes traditionally used various types of fishing gear, most of it for fishing in the salt chuck. Among these were:

- Fishhook for halibut, **chibód** (chee-BOW-d)
- Fishhook for cod, **kıfa** (KAY-tuh)
- Fishhook for bass, **ha?** **áłk<sup>w</sup>oł** (hah-AH-th-quoth)
- Fishhook for kelp-fish, **sakısk<sup>w</sup>oł** (sah-KISS-quoth)
- Fishhook for trout, **ładá'afıl** (thud-DAH-ah-tith)
- Fishline, **tıł<sup>w</sup>a** (TAY-quah); kelp fishline, **x<sup>w</sup>opıkıs<sup>w</sup>a** (hoo-PAY-kiss-quah)
- Spear, a general type for everything, **łátsá?** (THAH-tuh-uh); to spear, **łáts'al** (THAH-tsul)
- Harpoon, shaft and point, **bı'yak** (BAY-ee-yuck); harpoon line, **bi'yákl<sup>w</sup>a** (bay-ee-YAHK-quah)
- Gaff hook, **ká'біł** (KAH-uh-bith)
- Weight for fishline or net, **tılł<sup>w</sup>oł** (till-quoth)

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

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### Important Quileute Word #18

**K<sup>w</sup>áfta** - whale

(Pronounced KWAH-t-luh)

We know a lot about whales in traditional Quileute life. The early ethnographers especially Leo Frachtenberg in 1916, who visited and interviewed the elders, were told that the Quileute whale hunters pursued and tried to kill any whale that they saw swimming past the village or encountered while whale-hunting at sea. Of course, not every Quileute had the whaling **faxflit** (*spirit power*) or the canoe, gear, and crew needed to hunt and kill a whale.

“Big Bill” Penn, who was the last living Quileute to have gone out as a member of a whaling team, and Hal George who was the last living member of the **sibax<sup>w</sup>oláyo**, the whalers’ spirit society, talked to me in 1971 about traditional tribal whaling. Later, archaeologists such as Randall Schalk, Gary Wessen, and others who studied the trenching and excavating involved in village construction over the last 40 years, noted the bones and other midden content encountered here and there under the surface of La Push village and beach areas. The whale bones that they identified were evidence of prehistoric whaling by the ancestors and they gave a picture of the tribe’s hunting and use of whales over the centuries--up until 1907, when Joe Pullen, named **Tsavitsaláfta** (tsuh-wee-tsu-LAHT-thuh) born in 1875, killed the last whale ever killed by a Quileute.

It seems like the Quileutes pursued and killed any whales that they encountered in the tribal seawater hunting areas. An 1892 U.S. Government report tells that in the previous year, 12 finback whales were landed at La Push by Quileute whale hunters. This is a surprising report because the giant whales, especially the blue, finback, and right, were so fast and powerful that it is not commonly thought that the Quileutes were successful in killing them and getting them to shore. Furthermore, the knowledgeable Hal George was unable to give different names for each type of great whale. They were all called **chitak<sup>w</sup>atk<sup>w</sup>al**, *great length whales* (chee-tah-QUAH-t-qwal). If Quileute whalers were killing the great whales in those reported numbers, we would expect that they would have distinct names for each type.

These days the most commonly seen whale along the Quileute beach areas is the gray whale, often called the Califor-

nia gray whale (even though they don’t spend the winter in California, instead going further down in the tropics). These whales spend the cold season, December through March, in northern Mexico and migrate north in March and April, usually getting in the La Push area in late March.

Quileutes had more than one name for many of the lunar months including an end-of-the-year moon with the suffix **-tk<sup>w</sup>al** (referring to whales). The Makah traditional calendar also includes early December as “the moon when one goes out to get gray whales.” A study by Alan Springer concluded that the coastal tribes of Washington and B.C. are thought to have killed about 600 gray whales per year prior to the 1800s. That’s a lot of gray whales, and the Quileutes can certainly be presumed to have gotten their share of that number. Gray whales are now the most common whales on the Northwest Coast, although the humpback whale is becoming more common after being hunted almost to extinction at the end of the 19<sup>th</sup> century, until being protected by international agreements in the 1920s.

The humpback whale, **yachóbad** (yah-CHOH-bud) was clearly prevalent along the Olympic coast in precontact times. The prevalence of humpback bones recovered in the Ozette dig suggest the possibility that the Ozettes preferred humpbacks over gray whales. This may also have been the case with the Quileutes. Another possibility, however, was suggested by Hal George and Big Bill Penn, who both mentioned during interviews with me in 1971 that the gray whale was more violent and dangerous when hunters closed in. Gray whales often attacked the tribal whalers’ canoes, whereas humpback whales were simply interested in getting away. The humpback was recognizable by having longer fins and a white chest; it is also more gymnastic than the gray whale.

Both the gray and humpback whales were characterized by the Quileutes in terms of the time of year. “Summer whales” refers to the whales from March to July when they were migrating north or tarrying along the Olympic Coast. During the “winter,” the whales were in the tropics where the females give birth. But neither the gray nor the humpbacks ate while they were in the south. They lived off the fat they had built up in the northland. So, they were skinny as they migrated north, and they mated on the trip back north. Those matings are sometimes visible from First Beach and whales can be seen

in a pod or group, usually of three – the female and her smaller calf and a male. Ken “Porky” Payne once went out in his skiff among a group of three whales cavorting off First Beach and he noted that the male and female grays “mate face to face and aren’t in a hurry.”

When they start feeding up north, the grays and humpbacks eat enormous quantities of krill, those small crustaceans (like shrimp) no longer than two inches, which abound in northern waters. Whalers recall that the whales stayed close to shore (*i.e.* less than about 12 miles out in waters 50 to 500 feet in depth) in order to protect the young calves from attack by killer whales.

So, during their migration north and the first few months afterwards, the whales have little fat in the form of blubber, which became the whale oil that the people prized. A whale killed before September was called **faxatsít<sup>w</sup>al**, *summer whale* (tuh-hah-TSEH-t-qual). Of course, Quileutes would still eat the meat of those summer whales (except for drift whales, whose meat was usually rotten).

The whale that the Quileutes really prized was one killed from August to November, called *winter whale*, **titátk<sup>w</sup>al** (tee-TAH-t-qual). Fat, with heavy strips of blubber, a winter whale yielded lots of the oil that was used by the people as a condiment to dip their food in. Whale oil was also incredibly nutritious and loaded with calories, which were important for the lean winter season ahead.

#### Whaling gear and skills

Each whaler had his own whaling canoe and crew that included himself and seven others. Here is a drawing of the members of a whaling crew and where they sat in the canoe. It’s based on an early student drawing, collected by school teacher Albert Regan.

In fact, every member of the crew had to be an expert paddler and had to know how to paddle silently so that the whale wouldn’t hear their approach. The harpooner had to be able to thrust the harpoon so the sharp point stuck into the neck of the whale right behind the blowhole. And he had to do it when the whale’s tail was on the same side as the whaler’s canoe. If the harpooner did it wrong and harpooned the whale while its tail was on the side away from the canoe, when the whale felt the pain of being stabbed by the harpoon head, it would thrash its tail, hitting and smashing the canoe. The “eye men” had to be careful not to get tangled in the harpoon line or they would be

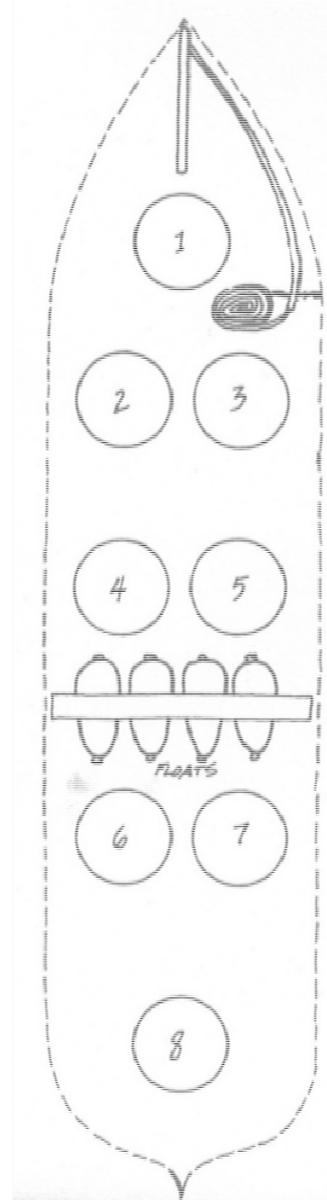


Diagram of whaling canoe

dragged under the water by the diving whale, which might not surface for 10 to 15 minutes.

Each member of the whaling crew had several jobs.

1) The whaler “**Number 1**” in the front of the canoe was the harpooner, the whaler.

2 & 3) The “**eye men**” paddled until they saw the whale was harpooned. Then their job was to quickly attach the inflated sealskin floats (**píx<sup>w</sup>a?** -- pay-YEE-hwuh) to the harpoon line which was coiled in front of them. Each of the floats was about three feet long when inflated.

4 & 5) The “**middle men**” sat in the middle of the canoe and paddled until the whale was spotted. Then they started to blow up the floats that were stored behind them under the thwart of the canoe. When the whale felt the pain of the harpoon point, it would dive. The harpoon line with the floats attached would serve as a drag, keeping the whale from diving deeply and tiring it out so that it would have to come up to the surface for air.

6 & 7) The “**power men**” were strong paddlers who propelled the canoe into position for harpooning and then paddled in chase of the whale, which might swim half a mile before it came back to the surface. Each time it resurfaced,

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

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the whaler or one of the other canoes on the hunt would try to harpoon it, attaching another line with more **píx<sup>w</sup>as** to the whale.

8) The man in the back of the canoe was "the steersman." He was the second in command and had to predict where the whale would resurface. In order to do that, the steersman had to know a lot about the action of whales. When the whale was dead, the eye man on the right side was the one who jumped into the water to sew the whale's mouth shut so it wouldn't fill up with water and sink.

The first whaler to get a harpoon into a whale was considered its owner. It was a major status issue for a whaler to be recognized as the owner (first harpooner) of a fat **titákw'al** (winter whale). A whaler who brought a winter whale up onto the beach at La Push was considered a hero. The second and other whalers, in order of their successful harpooning, would have recognized minority rights to the whale.

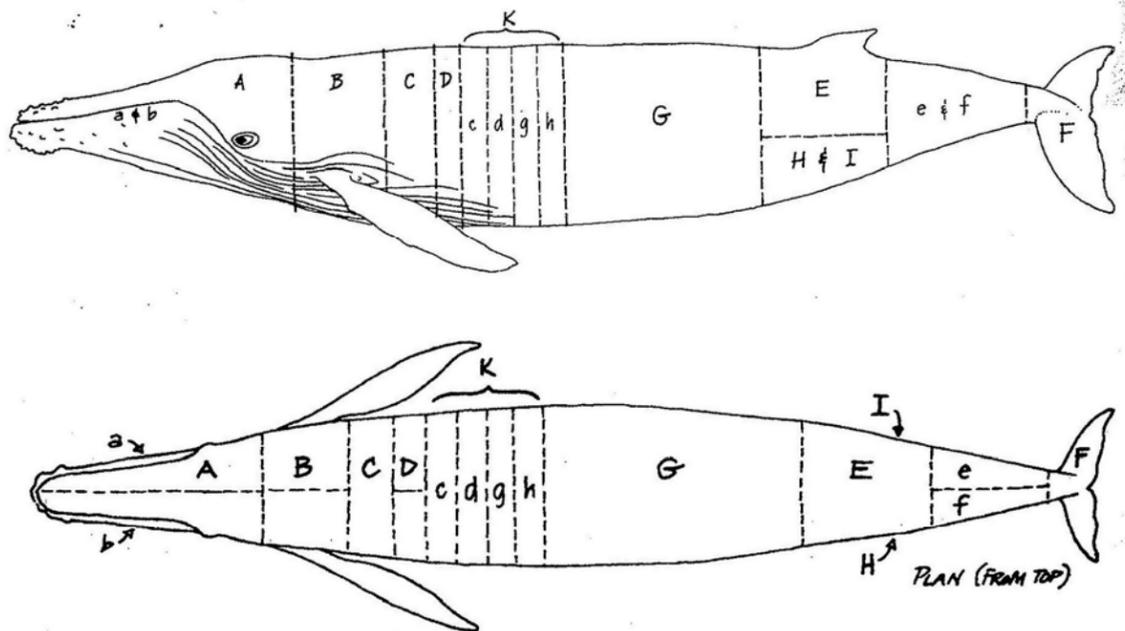
### The whale-cutting ceremony

A ceremonial cutting up and distributing of the whale was planned immediately, before the whale blubber and meat began to become rancid or rot. The ritual was a potlatch in which the owner of the whale gifted extravagantly and rose in status. Chiefs and commoners from upriver and other villages such as Ozette, Hoh River, and Queets might arrive to be recognized and included in the gifting. The cutting up and giving away was done by strict rules as indicated in the accompanying illustration. "Big Bill" Penn (b1892) remembered that community members gossiped and bore grudges for a generation if they disagreed with the butchering or the piece they received.

The butchering of the whale provided meat and blubber which, when hung at the edge of a cooking fire would drip **tsiyáx<sup>w</sup>a?**, whale oil (tsee-YAH-hwuh-uh). It was used as a sauce or condiment for all foods including fresh berries, baked roots and, especially, hard-smoked fish. Other fishers and sea hunters appreciated receiving portions of tough whale sinew, used in making whaling lines and gear.

Ceremonials as complex as the hunting and distribution of the parts of a whale suggest a long period of development of the ritual. It seems clear that the Quileutes were hunting, distributing, and consuming whales during a long prehistoric period. Many of the features of Quileute whale hunting are similar or the

Diagram of how to cut and distribute a whale



Distributing a whale among five canoes

- A. Share of Eyemen
- B. Share of Middlemen
- C. Share of Steersman
- D. Share of next to Steersman
- E. Share of Spearman (also G)
- F. Share of Spearman, used during feast
- G. Share of Spearman (also E)
- H, I. Paid by Spearman to men who measure off parts.
- a. Right side of lower jaw & strip C to second canoe
- b. Left side of lower jaw & strip D to third canoe
- e. Right side of end and strip G to fourth canoe
- f. Left side of end and strip H to fifth canoe

same as those of Makah whalers. However, the hunting practices of the new, modern Makah whalers has innovations that are unlike the Quileute ceremonial developments with regard to the community's regard for whales in their environment.

### Whalers and the spirit world

Quileute whalers were focused on the help of the spirits. Being a whale hunter was a year-round way of living that they believed courted the assistance of spirit powers. In order to acquire the help of those **yalá** (spirit beings, yuh-LAH), whalers would do strenuous and dramatic demonstrations of worthiness. They'd swim around James Island in the cold winter months, stopping at the cave on the west side of the island where the shadows of dead whalers lived.

The wives of sea mammal hunters were considered to be symbolically related to their husband's prey. So, a whaler's wife did what whales do, walking through the village swaying up and down like a whale swims (**odók<sup>w</sup>adal** - to roll like a whale does). Her husband, the whaler, might walk through the village pulling a carved wooden whale's hump and dorsal fin behind himself as if the whale were swimming along behind him. Whalers and members of their crew were allowed to join

the **sibáx<sup>w</sup>olayo** "oily-voiced song" society.

Hal George described various aspects of the whaler's spirit society like this:

*The head of the whaler's society at La Push had a traditional-style longhouse on the beach as well as a whiteman-style family house up on the hill to live in. Whalers don't dance on their feet like other dancers. They roll on the ground. Hal saw Arthur Howeattle doing a whale dance around 1907 in the big society house owned by **T'ika'alíktí**. Old Man Mason. He looked like a whale moving in the water and stopped with his shoulders up like he was asking to have the harpoon stuck in.*

**Cha'ta'láchid** ("Big Bill" Penn), who was called Chet for short back then, was raised in a poorer family, and the members worried that the family didn't have enough surplus food and money for an initiation to the whalers' "oily-voiced song" society. So, since he had gone out as a member of a whaling team, they created a new type of status for him, **pitslátskaxák<sup>w</sup>ól** (an "apprentice membership"). There were always enough people watching at the society meetings that they filled

*the place up. They dressed up at one end of the house. They drummed with their feet. There was no drumming with drums. They did a lot of dancing and shaking and foot drumming. Many of the dancers didn't wear anything. Some just wore a gray or black blanket. Hal recalled that there was a place in Tacoma that sold cans of whale oil from Japan, and he said, **Hilíkalli ta-a-ááykila**, it takes me way back.*

### Welcoming the whales

Generally, the gray whales begin their annual northern migration in early March and April, lingering off First Beach on their way to their summer feeding grounds in Alaska. In 2007, the Tribe and the Quileute Tribal School students held their first Welcoming the Whale ritual. The annual celebration includes a program of traditional dancing and singing, as well as a salmon offering at First Beach to honor the gray whale. Afterwards, everyone shares a meal at the Akalat Center where singing and drumming continue.

Although this is a very recent ritual, it is in keeping with the Quileute tradition of thanking an animal's spirit for coming back to Quileute territory. Old-time Quileute harpooners would always honor the

Continued on Page 12...

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

...Continued from Page 11

whale they had killed, thanking it for providing food and asking its spirit to travel back to the deep and tell the other whales that the Quileutes were a worthy people to submit themselves to.

### Quileute Words of the Week for November

November 4-10: **alita?** **alíktí**, fisherman (ah-lit-tah-ah-LAY-cuth-tee)

That's the word for a fisherman. Of course, women could also fish and belong to the secret fishing spirit society, the **Ṭsáyik** (ṬSAH-yik). But it's the only one of the five societies that would allow women to join. The word for a female fisherman is **alita?alíktítsi** - the feminine ending of a noun is **-tsi**, as in these words:

- **Taskitítsi**, women's outhouse (tah-s-kay-TEE-tsith).
- **Hítsatsi**, women's clothes (HAY-tsu-h-tsith).
- **Táktátsi**, doctor who is a woman; **wisátsópáto tákta**, female specialist

November 11-17:

**Lawátsákilfi lobá'a x'w'a?** **Kwo'píyo!**, *We the Quileutes are created (made) from wolves* (lah-wah-TSAH-kil-tee loh-BAH-ah hwah quo-oh-LAY-oat)

That is a line from the Quileute chant which goes like this:

**Hílo K'w'o'líyo!** **La-watsákil-fi!** (*We are the Quileutes. Made from wolves!*)

This is such a remarkable statement of Quileute unity and pride, it should be known and used by every Quileute whether the person is a member of a basketball team or a tribal councillor.

November 18-24: **Kóla álash**, *Come and eat* (KO-la AH-lah-sh)

This is such a handy phrase that many Quileutes already use it. When the QTS started to have language classes 30 years ago, this was one of the first Quileute phrases that the kids learned. Apparently, they went home and used it at supper time, because many moms and dads started using it as well.

Other phrases that were taught during those first years of language classes in the village were:

- **Hak'wásta s bids**, *Pass the beans* (hah-kw-TAHS-tuh s beeds -- note that the S beeds is pronounced as in sip)
- **To'líkal hísta s káwats**, *Please give me the spuds* (toe-l- LAY-cull HAY-stuh s KAH-wuh-ts. The word **káwats** is from Chinook Jargon and not English)
- **Wáli K'w'opat s tadáps**, *I don't like turnips* (WAH-lee KOH-pah-t-lee s tah-DAH-ps). The turnip word is Quileute English, which changes N to D

Have fun practicing these Quileute phrases at mealtimes, especially at Thanksgiving.

November 25<sup>th</sup> - **Dido?** **osxáktiyat** (Thanksgiving Day (i.e. "Bird-eating day" pronounced day-doh-oh-s-HUCK-tee -yah-aht)

Thanksgiving is an important idea and holiday, so that word was included both last

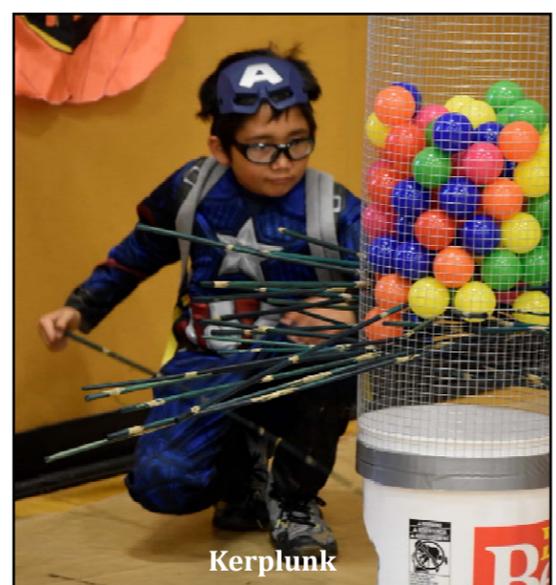
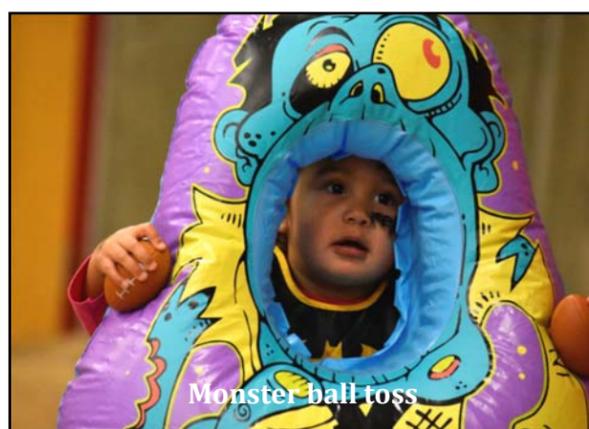
month and this month. The word for Thanksgiving is simply "Bird eating Day" even though there is an old Quileute word for a turkey. It's **K'w'ók'w'ósil**, which means *bird with a hanging down thing under its chin* (pronounced quo-QUO-sil). If you want to greet your dinner guests saying, "Happy Thanksgiving" tell them **Wisá Dido?osxáktiyat** (wis-SAH day-doh-oh-s-HUCK-tee -yah-aht).

So, have a happy Thanksgiving everyone. In the old days, the whalers would have been going out to get a winter whale at the end of the month. The people would hope they would harpoon a fat whale that was heading south. Its tons of blubber would be rendered into whale oil, just right to put away for all that hard-smoked salmon the old-time Quileutes would eat over the winter ahead.

Have a good November, everyone.

—Kwashkwash and Vickie

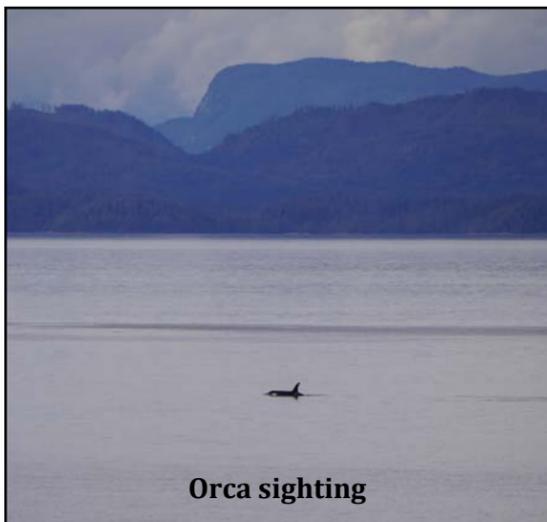
## Halloween in La Push



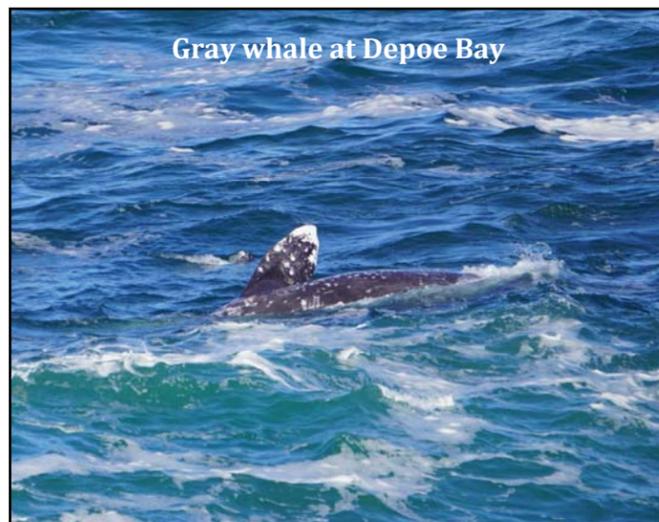
## Gray Whale Cycle: following the southern migration



Becci Jewell



Orca sighting



Gray whale at Depoe Bay

Cycling to La Push on a beautiful October Sunday, Becci Jewell checked out the sites and stopped for a quick lunch at River's Edge Restaurant before having to hit the road again. She is on a mission with a tight timeline; she is following the gray whales from Alaska to Southern California as they migrate south.

Becci, a marine mammal biologist from Scotland, was awarded the Institute of Marine Engineering, Science and Technology's David Henderson Inspiring Journey Grant. She began her journey on Kodiak Island, AK and will end at Baja, CA in December. Her project involves talking to locals along the way about gray whales, taking notes, snapping photos, capturing video, exploring, and camping.

She updates a blog on her website when she has time (and an Internet connection.)

The inspiration behind her project stems from a previous project. "At the time I found out about the grant, I was working in Russia where the gray whale population is tiny and quite mysterious, although we have different ideas of where they go. And thinking about the migration of these whales here—could a person do the same journey? These whales do it roundtrip each year. I wondered how much of it I could do. The idea just grew from there." She continued, "My project is multi-pronged, but essentially, I'm just going around and hearing people's whale stories."

Becci has scheduled

days to meet up with as many people as she can—biologists, conservationists, tribal members, fishers or others in the fishing industry, and more. "There are so many ways in which people interact with and view or appreciate the gray whale. I can see for some, like fishermen, whales could almost be a nuisance and costing them money, but for others, they might love seeing the whales. It's different for so many people."

It is surprising to discover that Becci is not a long-distance cyclist. Before beginning her journey, she contacted friend who cycles to ask if her idea was even possible and what her average mileage would look like. "Even if I did cycle normally, it's not the same cycling with a bike fully

loaded. It makes me so much slower with so much stuff on the bike. Stopping is a challenge, because of the weight, it always wants to crash one way or the other...it also depends on hills. Anything uphill and I'm the slowest ever." She has experienced aches and soreness. Additionally, Becci has had several punctured tires, putting her behind schedule. On her blog, she admits, "Life on the road has been even tougher than I expected. The wind and rain have far exceeded anything that Scotland prepared me for. Turns out Scotland knows nothing of rain."

To follow the rest of Becci's journey and see her gray whale encounters, visit [www.thegraywhalecycle.com](http://www.thegraywhalecycle.com).

## Great American Smoke Out!

Smoking cigarettes is the leading cause of preventable death in the United States. Every year nearly half a million people die from smoking. The life expectancy for someone who smokes is 10 years less than someone who does not smoke. Smoking is the leading cause of cancer in men and women, and causes serious damage to the heart, lungs, and blood vessels that supply your major organs.

Smoking is a major health concern for America, but it is especially a concern for Native Americans. Native Americans have the highest rate of smoking of any race in the country. 24.2% of Native Americans use tobacco, which is almost 5% higher than the national average. That means that nearly 1 in 4 Native Americans use tobacco.

Another number to consider is the rate of tobacco use in kids. According to the CDC, 9 out of 10 kids try their

first cigarette before the age of 18, and 56% of middle-school students report using tobacco in the last 30 days. This number has gone up since the tobacco companies began flavoring tobacco and as the popularity of e-cigarettes (also known as vaping) has risen.

Whether it is because of the major health risks, the rate of use in the community, or the risk to our children, there are plenty of reasons to quit smoking or vow to never start. In an effort to support tobacco cessation and provide education on quitting, the Quileute Health Center is hosting a booth to promote the Great American Smoke Out, a national event sponsored by the CDC that focuses on helping people quit smoking.

**Join us outside of the Quileute Health Center on Nov. 21 from 11 a.m. to 2 p.m.** to learn more about the effects of smoking and how you can quit! We will be

providing "cold turkey" sandwiches to celebrate one of the ways to give up smoking for good. If you have questions about the event please contact Vern Rondeau, RN at (360) 374-9035 or stop by the Quileute Health Center at any time!

Everyone is welcome to come and talk about tobacco use, but if you are ready to go "cold turkey" you can trade a pack of cigarettes or can of chewing tobacco for a chance to win a gift basket! We hope to see you there.



GREAT AMERICAN  
**SMOKEOUT**

**NOVEMBER 21**  
CANCER.ORG/SMOKEOUT

Join the Quileute Health Center to celebrate the Great American Smoke Out! Learn what it takes to be successful at *quitting smoking!* and enjoy a "cold turkey" sandwich!

**November 21**

**11:00 AM—2:00 PM**

**Quileute Health Center Parking Lot**

Contact Vern Rondeau, RN at 360-374-9035 if you have questions

# Happy Birthday to Enrolled Quileute Tribal Members

## December Birthdays:

Dawn Rasmussen	1	Melanie Tisdale	10	Cruz Fernandez-Black Jr.	20
Jayden Ceja-Cisneros		Cody Simmons	11	Hannah Meneely	21
Ruby Stacey	2	Kylie Flores		Kailani Gorum	22
Johnny Jackson		Murina Davis	12	Catherine Salazar	
Jay Jaime		Melvin Wood		Victoria Jackson	
Keisha Bouck		Elizabeth Soto	13	Vincent Reid Sr.	
Edward Bouck	3	Wyatt Smith		Cheryl Sease	23
Angeline Francis		Maydelia Sanders		Jayden Scheller	24
Cheryl Wilcox		Yvonne Davis		Peggy Rice	
Miken Guerrero-Estrada		Brittany Eastman	14	Leonardo Guerrero Jr.	25
Regina Dan		Eric Ceja-Cisneros		Shawnta Williams-Payne	
Seth Klepps	4	Jacob Trainor		Landon Jacobson	26
Juan Penn		Georgia Schumack-Penn	15	Patricia Cooper	
Donetta Peralta		Heavyn Smith		James King	
Laura Reed		Anne Walker		Carrie Jackson	29
Frank Hobucket	5	Cecelia Ward	16	Milliana Erlenmeyer	
Ivy Smith		Ardis Blair-Pullen		Cameron Coberly	
Jessica Green	6	Tyron Jackson	17	Nelson Morganroth	30
Charles Harrison	8	Lindsay Obi-Williams		Autumn Penn	
Angela Black	9	Jonathan Trainor	19	James Christiansen	
Jose Salazar		Mildred Hatch			
Haven Ward	10	Tonia Jack-Bryan	20		

Quillayute Valley School District

Date: 11/24/19

Time: 12:00pm

Come join the QVSD Title VI Native Support program for our first jam! Special guests invited!

Bring your drums, rattles, and regalia!

Everyone is welcome to attend this free event!

This event is Sponsored by the Quillayute Valley School District.

Spartan gym at Forks High School

261 Spartan Ave.

Forks, WA 98331

Contact person: Micaela Villicana

Micaela.villicana@qvschools.org

(360)-374-6262 ext 242

Title VI Jam

**COMMUNITY  
OPEN HOUSE**  
**QUILEUTE  
YOUTH PROGRAM**

**WHEN**  
November 14th, 2019

**WHERE**  
Quileute Teen Center  
179 Quileute Heights, La Push WA 98331

**SPAGHETTI DINNER**  
Join us for dinner & discussion.

**QUILEUTE YOUTH PROGRAM**  
**(360) 374-2049**

**TEENS, PARENTS,  
GUARDIANS,  
FAMILY, AND  
COMMUNITY  
MEMBERS  
WELCOME!**

**MEET YOUTH  
PROGRAM  
STAFF.**

**PROGRAM INFO  
AND UPCOMING  
EVENTS.**

**PROVIDE INPUT:  
WHAT WOULD  
YOU LIKE TO  
SEE?**



### *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!