

# bá.yak The Talking Raven

A Quileute Newsletter



## Quileute Days 2016 in Review

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For five months leading up to Quileute Days 2016, the volunteer committee met regularly to plan the annual celebration. Led by Events Coordinator Russell Brooks, some new activities were brainstormed while old favorites were brought back for the July 15-17 event schedule.

Rather than hosting a contest for new Quileute Days artwork, the 2016 committee voted on a "throwback" design to pay homage to years past. The art that was nominated and selected was originally used for Quileute Days 2000, designed by Quileute tribal member Bonita Cleveland. The art is prominently featured on tournament prizes as well as t-shirts and sweatshirts that were for sale during the weekend celebration.

Friday kicked off with a traditional canoe race for the second year in a row. Two Quileute canoes

participated; the Hoh Tribe also accepted the challenge, entering their own canoe which had a crew of elders. The canoes paddled from the middle of the Quillayute River, out to the No. 2 Buoy, and back to the river. A support boat was also nearby in case of emergency. The 1<sup>st</sup> place canoe was the Seawolf, which was skippered by Sunny "Dakwa" Woodruff. The winning team received sweatshirts and earned bragging rights for the year.

The Royalty Pageant was held Friday night at the Akalat Center, organized by Lucy Ross. Judges were Jay Powell, Beverly Loudon, and Melissa Burnside. After traditional dancing, a question and answer session with the judges, and a showcase of talent, the royalty was crowned.

On Saturday morning, 25 floats lined up for the parade with Grand



Parade on Main Street. Photo by Stephanie Calderon

Marshal of the parade being Philip Ward Jr. Judges included Congressman Derek Kilmer and Harbor-master Gene Ewan; the judging panel's unanimous decision for the 1<sup>st</sup> place parade float prize was the Jackson family's "Keeping Traditions Alive," featuring Quileute songs and regalia.

Like always, the fish bake (kwakspat in Quileute) was hach (good.) With the help of Janice Barrera, the chemical dependency counselor, the recovery group cooked and served a hungry crowd on Saturday afternoon.

As in the past, traditional dancing and drumming was done on Main Street in front of the Tribal Office. The newly crowned royalty and other community members, who had practiced for months, performed for the crowd.

The Kids Zone was a favorite activity among children on Saturday, July 16<sup>th</sup>. Cynthia Barajas coordinated bouncy houses and a rock climbing wall for the play area. For \$20 each, bracelets could be purchased giving youth access to the inflatables and the wall all day. Cynthia also organized the kiddie play day games: a foot race, three-legged race, cupcake walk, water balloon toss, and watermelon eating contest. Ribbons were given to the 1<sup>st</sup>, 2<sup>nd</sup>, and 3<sup>rd</sup> place winners of each age group, while every child received a gift certificate for an ice cream cone to Sully's in Forks. "A special thanks to Sully's for their

free ice cream cones for the participants in the kiddie play day, and also to the Coast Guard for all their help in the Kids Zone." Cynthia expressed, "Without [Senior Chief] Cory Wadley getting his crew on board, we would have been left to sink."

Annie Crippen planned the 2016 scavenger hunt, which was divided up into kids/families and adult teams. This hunt featured riddles and asked participants to take pictures of teammates with the answer to each riddle.

Poker returned to the West Wing on Saturday with 20 players. Chris Morganroth IV, who managed the tournament this year after taking a break from hosting it the last few years, said "All were very excited and want to see if every year." He added that he wished he had held the 2016 tournament multiple days.

A "Stop the Violence" silent auction raised money for domestic violence awareness, in memoriam of Virginia Castaneda. Located in the Quileute Natural Resources conference room on Saturday night, over \$1,500 was raised. Donated items included: baked goods, cedar baskets, gift baskets, and more. Julia Ratliff, Madison Burnside, Margarita Guerrero, Priscilla Scarborough, and Kristal King arranged the auction. Funds were used to help spread the message of domestic vio-

Traditional dancing led by Quileute Days Queen Julia Ratliff. Photo by Stephanie Calderon



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

## From Council Chambers



Rio Jaime, Naomi Jacobson, Chas Woodruff,  
Crystal Lyons, Tony Foster

Economic development has been a priority for Tribal Council. Last year, we hired the Whitener Group, a Native American owned company, to develop a business plan for the Quileute Tribe's Kitla Center along with a community economic development strategy.

*Secretary Naomi Jacobson: The Whitener Group recently came out to La Push to update the Enterprise Board on where they are at with the business plan for the Kitla Center. The Enterprise Board, along with Enterprise Directors, have had one strategic planning session with them. There will soon be a community strategic planning meeting for economic development planning. The information will be considered and incorporated into the tribe's community economic development strategy (CEDS) plan. The Whitener*

*Group has been tasked to create a guide for the tribe in prioritizing economic development opportunities and making recommendations on where the tribe could best invest our economic development dollars. Tribal membership should watch for notices for a public meeting to provide their ideas for the Kitla Center and input on the community economic development strategy.*

Joining our neighbors to the south, Quileute representatives traveled to Hoquiam to support Quinault in their opposition of the proposal that would ship crude oil through Grays Harbor. Hundreds were drawn to Quinault's "Shared Waters, Shared Values" protest on July 8, 2016.

*Treasurer Crystal Lyons: We accepted Quinault's invitation to stand with them in their protest against crude*

### *In Loving Memory*

*We extend our deepest condolences to the friends and families of two beautiful, strong women: Donna Jaime-Woodruff and Georgejean "Sis" Smith-Sharpless. The loss of these ladies has been felt tremendously in our village. They will be truly missed.*

*-Quileute Tribal Council*

*oil and coal trains. The Quinault Nation called upon Quileute as treaty partners to stand with them. Chas, Rio and I attended with other Quileute representatives to show our support. We brought two canoes to paddle in unison with Quinault, Lummi, "kayaktivists," and other boaters who oppose the proposal. After landing, hundreds marched to Hoquiam City Hall to speak out against the shipment of crude oil. It was inspirational to be a part of this "Shared Waters, Shared Values" demonstration. The potential consequences of crude oil and coal trains would not only affect Grays Harbor or Quinault. It could affect all of us. I am thankful we were able to lend our voices to this cause.*

The annual Quileute Days celebration was held July 15-17. We appreciate those who step up to coordinate activities and donate their time during the event.

*Chairman Chas Woodruff: Quileute Days was a huge success. Everybody was commenting on the larger crowd, added youth activities, the beautiful weather, and of course, the fireworks. It all came together for a perfect weekend. It was also great to see that Congressman Derek Kilmer accepted our invitation to visit during Quileute Days for the second year in a row. I*

*would like to recognize the Quileute Days committee and volunteers who dedicated their time to pull off another impressive Quileute Days full of fun, family, friends, and food.*

*Secretary Naomi Jacobson: I was impressed at the turnout. We had so many vendors and visitors, and our tribal members enjoying the celebration, I think it was a great success thanks to our volunteers and employees.*

The canoe journeys often overlaps Quileute Days. In this year's Paddle to Nisqually, canoes landed at La Push on Saturday, July 16<sup>th</sup> and departed from Quileute the next day on July 17<sup>th</sup>.

*Chairman Chas Woodruff: The Tribal Council has been involved heavily, with Tony operating the support boat and Rio and Naomi paddling. We have all attended protocols at the stops along the way, as our schedules have allowed. The purpose of the canoe journeys is to practice our traditions while being drug and alcohol-free, which we are seeing. Everyone is having fun, smiling, laughing, and enjoying the company in a substance-free environment. Furthermore, we are all so proud of the how our Ocean Going Society is conducting themselves and representing Quileute.*

### **LIHEAP Closure**

The LIHEAP Program is closed until October 1, 2016. We apologize for the inconvenience.

If you have any questions please call  
360-374-4271.

-Nicole Earls,  
Quileute Human Services Director



### **Council Listening Session**

Monday, August 29, 2016

9:00 a.m.

Must sign in at the Tribal Office front desk before  
9:00 a.m.

# Quileute Days 2016 in Review

...Continued from Page 1

lence awareness while on the Paddle to Nisqually.

This year's entertainment on Main Street was Scatter Their Own and Daisy Chain. "Both Scatter Their Own and Daisy Chain enjoyed playing La Push," said Russell Brooks. "There were some technical difficulties with the speakers before Scatter went on, but we got it worked out. I had talked to several people who traveled to come see them at Quileute Days."

Once it became dark, the fireworks show illuminated La Push. Quileute Fire Chief Chris Morganroth IV helps manage the contract and safety aspects, collaborating with the pyrotechnicians and ensuring there are no flare-ups after the show ends.

Following fireworks, local DJ Camello lit up Main Street with a street dance. The dance is wildly popular with people of all ages.

Eighteen teams competed in the stick games tour-

namment, another activity that Cynthia Barajas organizes. The games lasted well into the early morning on Sunday. Stick games can get competitive since thousands of dollars are on the line, with 1<sup>st</sup> place receiving jackets and \$5,000 in cash. The champions for the 2016 tournament were from Lummi.

On Sunday morning, there were 34 participants in the Quileute Days 5K Family Fun Run, which was sponsored by the Human Services Department. Each runner paid a registration fee and received a t-shirt and water bottle. The 5K raised \$345.00 for the Diabetes Support Group. Though there is no prize for the top finishers, the Quileute Police Department's own, Officer Jackson Folkner, earned bragging rights by finishing first with a time of 23:58. 5K coordinator Tara Huggins said, "Thank you Quileute Human Services and Nurse Sarah Fletcher for organizing and helping with the 5K and to all the participants who came out

for the event."

Sid Curtright, who follows the canoe races each year and volunteers to keep stats at Quileute Days, said, "We had two good days of racing. Thanks to Larry [Jackson] and his crew for providing a safe race and thanks to the Quileute Nation for sponsoring the race each year."

A youth co-ed softball tournament was brought back by popular demand. For the past few years, there were no volunteers to arrange it. Ken Justus of Forks took it on in order to provide another activity for youth to participate in, which was much appreciated by children and parents, since a youth tournament has always been a staple of Quileute Days. Ken said, "The way I look at it, it went really well. There were no major complaints and the kids had fun. We had seven teams, and hopefully we can get more next year."

And finally, the adult co-ed softball tournament always has a full bracket, filling

up months in advance. Ann Penn-Charles coordinated the tournament with the help of her daughter Charlotte Penn and niece Stephanie Calderon. The games went until early evening on Sunday the 17<sup>th</sup>, with Jerry's Nads of La Push/Forks taking the championship.

Quileute Days depends on the dedication of volunteers. The committee is always open for any community members to share ideas or help with organizing activities. Please consider volunteering your time in 2017 to continue to improve Quileute Days.

**Quileute Days Results and more photos on Page 4.**



The Seawolf on the way to victory in the traditional canoe race.

## Move To Higher Ground Updates

By Susan Devine

The MTHG project continues to move forward with land use planning for the Higher Ground and Lower Village, infrastructure planning, and federal environmental approvals. As has always been the goal, the Tribal School is the first project to receive funding and to move forward in the planning and design phases. The timing for construction of the school is dependent upon Congressional appropriations which we will know more about after the next session!

In June, the MTHG team worked on many different elements of the overall Higher Ground project, with a specific focus on the school, and the water, sewer, power, internet, and roadway networks needed to support the school as well as future Higher Ground development. The team submitted a "pre planning exit package" to the BIA in Albuquerque – a required first step toward receiving the first \$350,000 in grant funds that the Tribal School was selected for. We also worked on the federal environmental

strategy and documentation, which is needed in order to begin clearing the ground and making way for new construction.

There was no MTHG meeting in July – we will be meeting again and back on our regular schedule in August. As always, please contact Susan Devine at [susan.devine@quileutenation.org](mailto:susan.devine@quileutenation.org) or 360-280-6155 if you have any questions, comments, or concerns about the MTHG project!

### Bá·yaḵ

#### The Talking Raven

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## Quileute Days 2016 in Review

### QUILEUTE DAYS RESULTS

#### Traditional Canoe Race

- 1<sup>st</sup> Place: Seawolf, Skipper Sunny "Dakwa" Woodruff  
 2<sup>nd</sup> Place: Sea Hawk, Skipper Tazzie Sablan  
 3<sup>rd</sup> Place: The Judge, Skipper Gene Sampson

#### Royalty

- King: Kenneth Ward  
 Queen: Julia Ratliff  
 1<sup>st</sup> Prince: Logan Hatch  
 1<sup>st</sup> Princess Elizabeth Soto  
 2<sup>nd</sup> Prince: Haven Ward  
 2<sup>nd</sup> Princess: Jackie Centeno  
 Lil Warrior: Talon King  
 Tiny Tot: Abi Ceja-Cisneros

#### Parade

- 1<sup>st</sup> Place: "Keeping Traditions Alive," Jackson Family  
 2<sup>nd</sup> Place: Quileute Days Royalty  
 3<sup>rd</sup> Place: "Hearts for Heroes," Forks Old Fashioned 4<sup>th</sup> of July  
 Honorable Mention: Quileute Health Center

#### Poker

- 1<sup>st</sup> Place: Jose Cendejas  
 2<sup>nd</sup> Place: Carlos Soto  
 3<sup>rd</sup> Place: Leslie White

#### Scavenger Hunt

##### Kids/Families

- 1<sup>st</sup> Place: "Crippen Family"  
 2<sup>nd</sup> Place: "Hernandez Family"  
 3<sup>rd</sup> Place: Mary & Brooklyn

##### Adults

- 1<sup>st</sup> Place: "Don't Judge Me"  
 2<sup>nd</sup> Place: Joan & Lucretia  
 3<sup>rd</sup> Place: Page, Jhani, & Jasmine

#### Stick Games

- 1<sup>st</sup> Place: Vinnie Johnson (Lummi) & Team  
 2<sup>nd</sup> Place: Alex Johnny (Canada) & Team  
 3<sup>rd</sup> Place: Thomas Longshore (Skokomish) and Team

#### Youth Softball Tournament

- 1<sup>st</sup> Place: Forks  
 2<sup>nd</sup> Place: La Push 1  
 3<sup>rd</sup> Place: Muckleshoot  
 Sportsmanship: Skokomish

#### Adult Softball Tournament

- 1<sup>st</sup> Place: Jerry's Nads  
 2<sup>nd</sup> Place: Butch's Angels  
 3<sup>rd</sup> Place: Skokomish  
 4<sup>th</sup> Place: Bob's Team  
 Sportsmanship: Butch's Angels

#### Canoe Races

- 1<sup>st</sup> Place: Stanley Markistrum  
 2<sup>nd</sup> Place: Darren Sansom  
 3<sup>rd</sup> Place: Todd Pickernell  
 4<sup>th</sup> Place: Freddie Kalama



And they're off at the 5K Family Fun Run!  
 Photo by Stephanie Calderon



Grand Marshal Phil Ward and his sister Elizabeth Satiacum



Health Center staff practicing in the parade line-up.  
 Photo by Stephanie Calderon



The Kids Zone kept the children busy all day.  
 Photo by Stephanie Calderon



Stick Games Tournament action. Photo by Stephanie Calderon

## State of the Fishery

*This letter by the Quileute Natural Resources Committee (QNRC) and Quileute Natural Resources (QNR) is a continuation of a series to address concerns and answer questions regarding the upcoming Fall fishery closures. We will continue to answer questions that can be submitted through either the QNR office or placed in the "fish ticket box" at the QNR office.*

With such low numbers of Fall Coho projected to return to the Quillayute watershed, this year's fall escapement is critical. Escapement refers to the number of adult salmon that are able to reach the spawning grounds. The more Coho that are able to spawn, the better chance that the next generation will return strong. QNRC and QNR have worked very hard to allow for some fishing this upcoming season on our Fall Chinook without further impacting our Coho. Every year the fishing schedule is set based on past years' fishing effort and catch to maximize the number of fish caught while

still achieving our escapement goals. That has been very difficult with only 27% as many Coho as we might expect in a normal year. All Commercial, C&S and Non-tribal river fishing will be CLOSED October 3<sup>rd</sup> through November 20<sup>th</sup>. If not enough Fall Coho return to the spawning grounds, future runs will struggle resulting in more closures and more lost fishing opportunity.

We realize how important this fishery is to this community. That is why we are doing everything we can to ensure that these salmon runs are as healthy as possible and available for many generations to come. Also realizing the economic impacts of these closures, QNR will be working very closely with Human Services Department to help provide support during this time. Human services can be reached at **(360) 374-4306** or **PO Box 279, La Push, WA 98350**. People wanting to know more are encouraged to contact Human Services as soon as possible.

# Fishermen's Meeting

**August 10th**

**Quileute Natural Resources Office  
401 Main Street, La Push**



There will be two meetings to accommodate tribal members' schedules:

**10 a.m. - 12 p.m.**

**and**

**4 p.m. - 6 p.m.**



Meetings will cover discussion of fall fishery closures, low Coho returns, and other related topics. Questions? Call Baine Etherton at **(360) 374-6074**

**If you have more questions or concerns, please attend one of the Fishermen's meetings at the QNR office (401 Main Street, La Push) at either 10 a.m.-12 p.m. or 4 p.m.-6 p.m. on August 10th. Both QNRC members and QNR staff will be present to talk about the upcoming closures and moving forward.**

## Quileute Tribal School Registration



**August 8-9, 2016  
QTS Library**

**8:30 a.m. to 12:00 p.m. or 1:00 p.m. to 3:30 p.m.**

There will be two \$25 drawings for registering your child/ren during these times. The drawing will be Tuesday, August 9<sup>th</sup> at 4:00 p.m. (you do not need to be present to win).

There are \$300.00 Walmart or Ross Dress for Less clothing stipends for eligible students.

If you can't register during these two days you may come in on August 10 or 11. Same times as stated above.

The first day of school is Monday August 22. Although it is likely that there will be some minor adjustments, the bus schedule will remain similar to that of the 2015-16 school year.

If you have any questions please call Mr. Jacobson at 360-374-5609 or Stephanie Doebbler at 360-640-2871.

### *Celebration of life for*



*Donna Mae Woodruff Jaime*

*August 12th 2016*

*10:00 am*

*Akalah La Push WA*

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[www.talkingraven.org](http://www.talkingraven.org)

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



Jay Powell transforming into kwashkwash, the Blue Jay.

### “No Berries Moon,” Tsaḱítsa

The “moon” that was August in the old days was named *starting to be no berries left moon* because basically all the bushes had bloomed and sprouted berries and the harvesting season was coming to an end. Most families would’ve just finished picking masses of blue or black huckleberries (*ṭowádak of yáyaxad*). The women would make big flat pans of hemlock bark, about two feet by three feet in dimensions and about two inches deep. They would fill these pans with berries, crushing them slightly, so they would dry into a flat syrupy paste. And when that first layer of berries was dried and firmed up, they would fill the pan up again and smash those berries into a mushy goo that would dry into hard cakes about an inch thick. The berry cakes would be removed from the bark pan, broken into chunks and packed away in storage boxes until winter. These berry cakes, kind of like thick fruit leather, were described as being about the depth and consistency of “really thick flap-jacks” and they had a fruity flavor that was only slightly sweet.

The Quileutes would pole their river canoes up to *si? bfi?*, the Sol Duc hot springs, where the uplands were loaded with those blackish huckleberries. And, while the men went up toward the Seven Lakes area to hunt, those left in camp made the berry-drying pans, picked baskets of berries and got started making the cakes. In *ṭsadáts* (‘late fall’ - remember that the old people had five seasons, including early and late fall), occasionally it would rain steadily for the two weeks when berry cakes were traditionally dried. So the berry cakes never hap-

pened in those years. And during the *x<sup>w</sup>oyós* (‘winter’) that followed there were no mid-winter berry cake treats. But, it seems that most years had enough dry, sunny fall berry cake making time. So when the winter winds would blow for weeks and the family was tired of a steady diet of dried fish, they would bring out a chunk of berry cake and give everyone in the family a taste, with the kids fighting over the crumbs. The Quileute elders in 1916 told anthropologist Leo Frachtenberg that their ancestors would get so eager for a treat in January and February that high status families offered to trade a canoe or a slave for a large box of “berry cake.” That, of course, was back in the days before you could buy canned berries in the grocery store.

### Back to the History of the Families and Lots in the Village

Well, from June 2015 to January, 2016, I did a series of eight articles on the lots of the village of La Push after it was burned down in 1896. It was also a chance to include stories of individuals and families back then and give a sense of how interesting Quileute life was during the time of change from traditional ways to more or less mainstream American life.

Until the village was destroyed by fire in 1889, there were no lots. Families simply built houses in locations that no other family had built on. Actually Quileute traditional law was unwritten, but the known and accepted canons of land use and ownership were that Quileute territory was owned by the tribe in common and any Quileute could claim a homesite that was not at that time built upon by some other Quileute. As long as that family had a house or a

structure of any type, including even a simple shack, fish trap or a fish-drying rack, it was the property of that person and his/her greater family.

There were other details, too. For instance, a family might wish to claim a hunting, fishing, or foraging grounds; if no one else had claimed it, the family could hold a feast for the entire tribe and announce their claim to the territory with gifts as payments to the rest of the tribe for witnessing their act of claiming. If years went by without the family “renewing” their claim by holding another such potlatch feast, the community would presume that their ownership had lapsed and a different family could claim the “vacated grounds.” But, in a village such as *K<sup>w</sup>o’líyoṭ*, there were no lots or homesite boundaries in the old days. A family owned the land their house covered, but another family could build a house with its exterior wall only a foot or so away. So, there were no lots in the Quileute villages during traditional times. But, when the village was rebuilt after Dan Pullen’s arson destroyed all the houses, the Indian agency had the reservation plotted by a surveyor with parallel streets, right angle street corners and lots big enough for a house and garden.

Those first La Push village lots were assigned, but there weren’t nearly enough lots. That was because the traditional village was a settlement of a few (maybe 15-18) traditional longhouses in which the various nuclear groups of an extended family could all live together. When the people started to put up new homes after the fire and the protracted Pullen law case, two things were different.

First, the immense split cedar houseplanks necessary for the traditional *ṭṭíkal* (longhouse) had all been burned up in the fire. Those planks were often three feet wide and as much as 35 feet long (and an inch and a half thick). It took months to find, fell and split enough medium-sized red cedar trees to make the walls and roof for one such home...let alone enough for houses for all the Quileute families. And about that time, milled lumber became available to the Indians. As well, the whiteman’s architecture was both easy to construct and those square houses had pleasing features: kitchens instead of central open cooking fires, and second floors with stairways and windows and separate rooms and solid walls that the wind didn’t blow through. They also had roofs that didn’t leak when there was a wind. But instead of five or six nuclear families (father, mother and

young kids) living in a single longhouse, the new architecture required a separate house for each of the nuclear families, thus easily doubling or tripling the number of homes needed.

Secondly, Dan Pullen wasn’t the only white settler who wanted his own piece of traditional Quileute territory. The tribe’s land was being claimed and settled by homesteaders. The first thing these homesteaders did seems to have been to fence off their land and tell the Quileutes, “We won’t come live on your big, new reservation if you don’t try to live on our land.” So, many Quileute families were forced to move to La Push rather than simply visiting it a couple of times a year when a whale was brought in and distributed.

So, the original division of the reservation into large lots resulted in two or, usually, three homes being built on each of those big, original lots. Much later the whole reservation was re-surveyed with smaller lots, more or less consistent with the way houses on the larger original lots had cited.

In the eight articles that I wrote during the second half of last year, I discussed the history of home ownership of the whole southern half of the village from Spruce Street south.

I decided to write more on this topic as a result of attending the Quileute Days parade on Saturday, July 16<sup>th</sup> — my first time in several years! As the flags and floats went by, I was speaking with James Jaime and he said, “I really enjoyed the Kwashkwash Squawks about the history of the village lots and the families.” His comments made me realize that I hadn’t finished the village history, so I will go ahead and focus on it during the next two or three monthly *Báyaḱ* newsletter articles. My thanks to James Jaime for reminding me. And, of course, my condolences to the whole Jaime family for the loss of their mother.

As James said, one of the interesting aspects of La Push community history is the history of the families that lived on various lots in the village. I have discussed several of those families in newsletter articles over the years, but have never done a whole article based on one of the most interesting of the early Quileute families: *Síxtis* and Mary Ward. This month, I’ve gone through my notes and want to put together a documentary family tree of the remarkable Ward family. Probably more than half the young people in the village have *Síxtis* or Mary Ward as a great-great relative.

Continued on Page 7...

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

...Continued from Page 6

At the great great grandparent level each person has eight great great grandmothers and eight great great grandfathers.

We can reconstruct the Ward family tree back to the 1820s. **Síxtis** (pronounced Say-YICK-tus, but one sometimes hears it pronounced SEKS-tus) was the patriarch of the La Push Ward family and of a few relatives in Neah Bay and elsewhere. **Síxtis** was born in about 1850 at Shuwah, where he grew up. He was known by his traditional Quileute name **Diǰó'wa** (pronounced dee-KOH-oh-wah), but his "childhood name" **Síxtis** stuck with him his whole life. He had a brother **Yadiǰá'a** (yah-dee-KAH-ah), who later came to be called Bob and who never married.

We don't know who **Síxtis**' parents were, but they are listed as 100% Quileutes who lived at Shuwah on the middle Sol Duc and who had hunting grounds west of Lake Pleasant on the upper East Fork of the Dickey River.

**Síxtis** married Mary, named **Ya'lástab** (pronounced yah-uh-LAHS-tub), a name that was later put on Mary Eastman's daughter. Mary was also called **Hayalítsa**, pronounced

hah-yah-LEE-tuh). Mary had a sister, Alice, who married into Neah Bay. Mary and Alice grew up in Queets. Their parents were **Abíti** (uh-BAY-ti) and Rosie. **Abíti** was later given the **hók'waf** name Aubrey Taylor.

**Síxtis** and Mary had a lot of kids. My records aren't complete and my dates are close, but not precise. However, even this much gives a sense of the greater Ward family that is still alive and continuing in La Push. The children of the families are, as far as I know, listed in birth order.

1) Cecil, named **Da'yápos** (dah-ee-YAH-puss), born in 1878. I wondered whether her name was actually Cecile and there was a problem in pronouncing that for Quileute speakers, but the old people said, "Her name was Cecil." She married Joe Pullen, named **Tsawitsaláǰta** (tsuh-wee-tsu-LAHT-thuh), born in 1875. When **Da'yápos** was first sent to A.W. Smith's school, which started in 1885, she was given the name Cecil Ward, named after an Indian Agent, John S. Ward. In a reversal of the usual practice that the children take the parents' "last" name, **Síxtis** and Mary took Cecil's new "last" name and the family became the Ward family. Cecil

and Joe used to have a house overlooking the old ball field, which was on the location that the old gymnasium was built in the 1950s with Howeattle's store right behind the home plate. During Quileute Days, back then, the salmon bake would always be in Cecil and Joe's yard overlooking the ball field. Joe was an adventurous Quileute man who killed the last whale taken by a Quileute.

Their kids were Dewey, Perry (who later married Lillian) and twin boys and a girl called Jesse, all three of whom died young. Bernice, who later married Casey Jones, was also in Cecil and Joe's family and she lived in the house that Cecil and Joe had built.

2) Mildred, named **Chóǰta** (CHOOT-thuh) born in 1881. She apparently died young, too.

3) Jack, named **Chísha** (CHEE-shuh) born in 1883. He married Jennie Matilda Parker from Neah Bay. They had a child, Edith, who passed young. Jack was an excellent public speaker and was usually the person who was the master of ceremonies at dinners and ceremonies. He advocated the most uplifting social programs and tribal cooperative efforts. There are numerous elegant letters in archival holdings that Jack Ward wrote, including a speech that he gave for linguist Manual Andrade in 1931 entitled "Do Not Abuse the World Around Us." Oldman Fred Woodruff, when we were recording words for the Quileute dictionary, said, "Ah! You should have been here to do this with Oldman **Chísha**, Jack Ward. He knew all words. Good words. Beautiful ways to say things."

4) Maggie, named **Tsibádok** (Tsib-BAH-doh-k) born in 1887. She married Frank Harlow of Queets and they had a child, Ralph Harlow.

5) Rex, named **To'itsf'it** (toh-it-SAY-ith) born in 1889. He married Angeline Cole from Hoh and they had Reggie, Wilbur, Patricia, Vera and a daughter and two boys who died young. Rex was like the news service for the village. He walked around talking to people about what was going on in their family and happenings of note, which he passed on to the editor of the newspaper in town, the *Forks Forum*. Then there would be notices of hot news items from the rez like, "Rex Ward reports that his son Bob Ward was leaving to return to Tacoma."

6) Jim, named **Ó'oloks** (OH-oh-loh-ks) born in 1891. He never married and lived with **Síxtis** and Mary in their house on the corner with Porky Payne's house behind it on the

lot to the east. After **Síxtis** died, Jack took care of Mary at his house, next door just north of **Síxtis** and Mary's corner lot. Jim was a hunchback and walked bent over. One time, Jim disappeared. He had said that he was going to set out to walk to Toleak, but he didn't turn up there or anywhere along the coastal trail. It was before there was a road to the village, and the whole area from La Push to Toleak was wilderness. Search parties were sent out and didn't immediately find Jim. But after several days he was found still alive. He just got lost and disoriented. Dr. Lester, the most powerful Quileute medicine man at the time contributed \$1000 to the Shaker church in thanks for Jim's survival.

7) Eli, named **Páchtid** (POT-ch-tid) born in 1892. He married Effie Gray (born in 1897) and they had Raymond (Ray) and Marie; and then he married Hattie Major from Queets and had Chubbie, Walter Major (Buns), Herbert (Coco), Eli Jr. and Margaret.

8) Sarah, born in 1908, sixteen years after Eli. Sarah married Oldman Fred Woodruff and they had Pearl, Shirley, Donna, Mary, Russell, Bertha, Delores (Nola), Pat, Douglas (Oly) and Fred (Sonny). Sarah later married Buffalo Hines, from eastern Washington, but returned to La Push shortly afterwards. Sarah gave me a lot of the information in this article back in 1971. We spent a whole afternoon, riding around the village with her and Nellie and me in the front seat of her big sedan (was it a Chrysler?) Sarah and Nellie stopping in front of each house and telling stories about the place over a period of more than half a century. Sarah drove; Nellie wove a whole basket, and I filled the better part of a whole notebook. Much of the time we were laughing.

Just as is the case with all Quileute families, there are stories about Ward family members over the years that people remember. Most of the time, they laughed about those stories in retrospect. For instance, a story that I heard mentioned often, especially around Christmas time, was how Jack Ward, treasurer of the tribal council at the time, was given the little stash of money that the Council had saved up to buy candy, peanuts, oranges and apples for the village kids' Christmas party that night. Jack was an elegant public speaker and writer about Quileute traditions, and a respected tribal elder. So he was given the money and sent into town on Christmas Eve morning to buy the kids' party gifts. Well, so the story goes, Jack hadn't returned by suppertime.

Continued on Page 8...



Mary Ward in 1945, demonstrating the use of a carrying basket with tumpline, which was still used 70 years ago by elderly women for gathering wood. Photo by George A. Pettitt (*The Quileute of LaPush: 1775-1945*) p. 125.

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

...Continued on Page 7

So, the whole village did heroic measures and got together enough goodies for the party... and Jack was found hung over in Sequim several days later! That's just one of many stories about the Ward kids.

And there were also dark, unresolved stories that make people shake their heads with a look of, "We'll never know about that, I guess." One of those stories concerns the death of Raymond Ward. He was known as Ray and had returned from serving in the Army in the Pacific during World War II. Harley McKibben had opened Harley's resort in 1955, and in 1960 he had sold it to Wayne Richwine. Harley's bridge had been built so you could walk and drive across, but there were no handrails to keep one from falling off. It was dangerous not only because the water was deep underneath but because boats were moored under the bridge and there were no lights on the bridge at night. The resort had been built on land that Stanley Gray had originally taken ownership of by Indian homestead before the fire, and when he died, the land had passed down to his daughter, Effie Gray Ward. Her son, Ray Ward handled the rental. According to various versions of the story, during 1962, Ray went over to give the motel manager the news that the family was raising the rent. And then Ray left. The next morning Ray's body was found under the bridge. He had drowned, but had a lethal head wound. There was talk in the village that he had been murdered. But no evidence was found of foul play and it was presumed that Ray had fallen off the bridge in the dark and hit his head on a boat. That's more than 50 years ago. Stories have a long lifespan in the village.

**Sixtis** Ward died in 1942 when he was about 92. There are postcards of him as an old man, standing next to various figures that he'd carved, which were used more or less as welcome figures for people entering the reservation. Mary lived on. She was almost totally blind, but continued to tell the old Quileute stories at night to the kids. An article in the April 3, 1955 *Seattle Times* featured photos of her and Jack, telling that she was old enough to have been a witness to the Quileutes signing their treaty. In fact, Mary was old enough to have seen it. Here's what the article said:

**She Witnessed the Signing of Treaty with Stevens: Mrs. Mary Ward of the Quileute Tribe is believed between 104**

**and 107 years old**

*Mrs. Mary Ward of La Push, Clallam County, is one of the oldest Indian women in this state. Because she remembers the signing of a treaty between the Quileutes and representatives of territorial Gov. Isaac J. Stevens, her son, Jack Ward, with whom she lives, places her age between 104 and 107. Such a pact was signed in 1855. Mrs. Ward's father was a half brother of Chief Howeattle of the Quileute tribe. Her mother was a full-blooded Queets Indian.*

*One of Mrs. Ward's earliest recollections is of a summer canoe trip in the ocean to the mouth of the Quinault River with her parents to a meeting with strange white men. At that time she was called by the Indian name of Hah-ye-lee-tsa.*

*Mrs. Ward was too young to comprehend the meaning of the treaty on which her uncle and father made their marks. As she grew up she understood that by it the Quileutes and Quinaults ceded a large area of land with the proviso that their fishing grounds and stations would be secured to them.*

*When the agreement was made July 1, 1855, the Quileutes were a tribe completely unknown to the white men.*

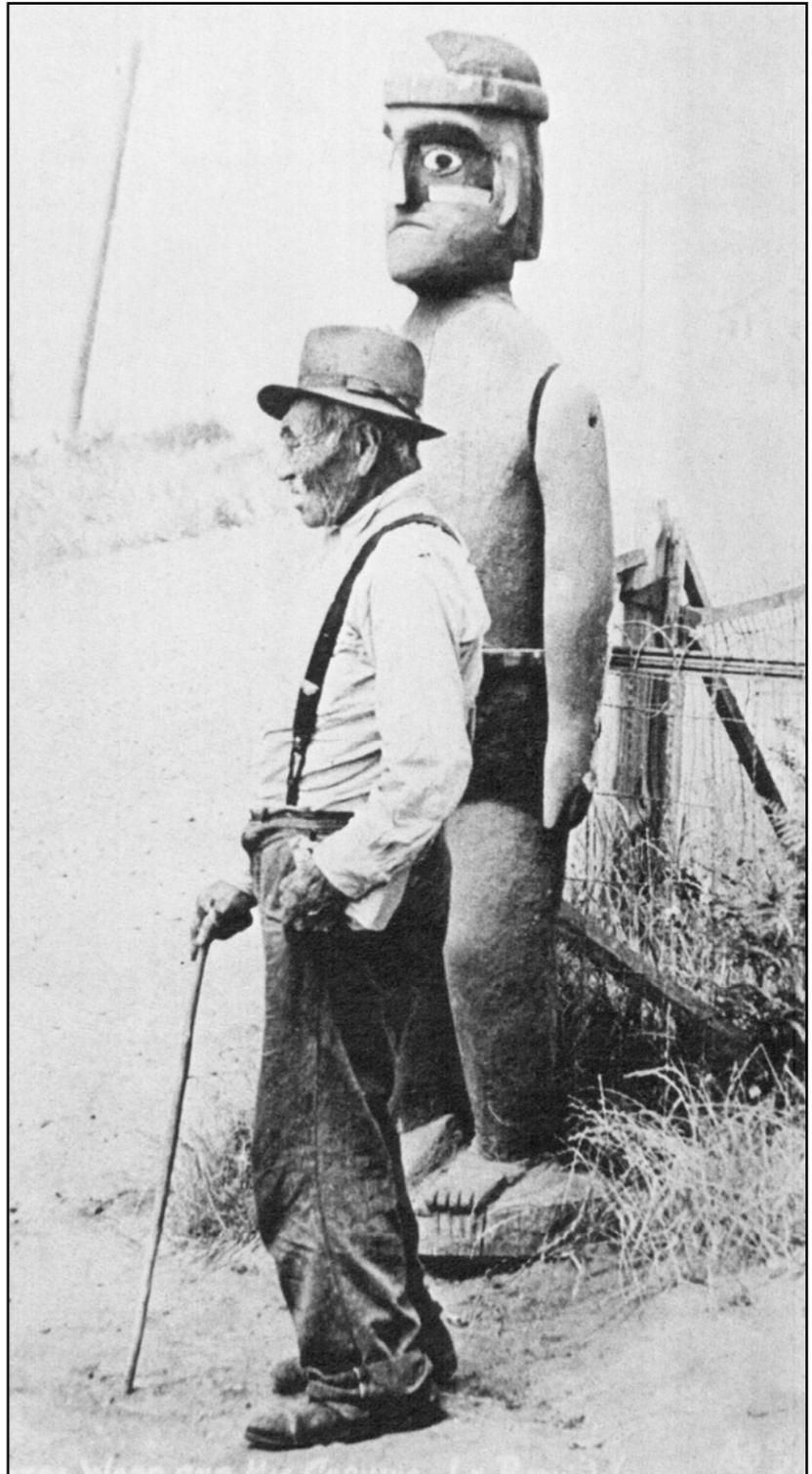
*Earlier in the Year, Governor Stevens, as superintendent of Indian affairs for Washington Territory, had traveled with other dignitaries to a council on the property of a settler, James Pilkington, three miles up the Chehalis River from present-day Cosmopolis in Gray's Harbor County.*

*There, on February 25, Stevens met about 250 Indians invited to represent the Chehalis, Quinault, Satsop, Queets, Upper Chehalis and Cowlitz Tribes. His purpose was to negotiate treaties and persuade the Indians to sell their lands except for areas to be set aside for a reservation. This they refused to do, the leaders mistrusting the offer.*

*After the meeting broke up the governor realized he had overlooked one tribe living north of the Hoh River and south of the Makahs at Neah Bay.*

*The Quileutes were a separate nation occupying a large area. Except for contacts with a handful of fur traders by sea and survivors of shipwrecks they had had no relations with white men. Many Indians of the Olympic Peninsula's western side never had seen a white.*

*To remedy his oversight Governor Stevens instructed Michael T. Simmons, territorial Indian agent, to hold a treaty parley with the Quileutes. Ac-*



Sixtis Ward with his carving, which used to be at the entrance to the village. Photo taken about 1940 (from an early picture post card).

*cordingly, on July 1 the agent went to the mouth of the Quinault River to meet them. This was the gathering Mrs. Ward believes she witnessed.*

*The treaty party was made up of Simmons, H.A. Goldsborough, commissar, B.F. Shaw, interpreter; James Tilton, territorial surveyor-general, Col. H.D. Cooke, F. Kennedy and J.Y. Miller.*

*The 31 Indians who signed the agreement led off with Taholah, chief of the Quinaults, who decided to join the treaty. Howeattle, chief, and Kil-lape and Tah-ah-ha-whlt, subchiefs of the Quileute signed for the latter tribe.*

*By this document Indian rights were relinquished to all of the land from the Makah boundary at the Tsooes River to the divide between the Quinault and Chehalis Rivers, reaching eastward to the Olympic Mountains.*

*The Quinaults and Quileutes were to receive in return*

*\$25,000 paid in small annual amounts administered by the whites for their mutual "use and benefit." The tribes were to retain their hunting, fishing and gathering, berry-picking and other rights, provided that they didn't harvest shellfish from beds staked as reserved by "citizens" or permit holders.*

*One of the 12 provisions of the treaty required the Indians to free their slaves and to capture no more slaves. They also pledged not to trade on Vancouver Island or elsewhere outside the United States or on their own reservations with Indians from foreign shores.*

*The Treaty was reaffirmed and signed yet again in Olympia in January, 1856, when the chiefs and several Indian tribesmen made their first visit to a center of white population. No reservation was set aside for the Quileute Tribe for 20 years. When they were instructed to move to the Quinault Reservation they ignored the*

**Continued on Page 9...**

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

...Continued from Page 8

request and continued to live in La Push. Their right to remain was upheld in 1889 by an executive order.

One authority says it is doubtful that the Indians ever received their annuity payments, because of their isolation and the difficulty of transporting treaty goods to them.

Mrs. Ward does not speak of such things. Her reminiscing, if one communicates with her in the Indian language, is of her girlhood. In those days she dressed in shredded cedar bark garments. She also speaks of the manner in which Quileutes educated their sons to be good hunters and fishermen.

Mrs. Ward's own son, Jack, relates that his parents were suspicious of all attempts of the whites to help the Indians. When he was given the chance to attend Carlisle Indian School, his father took him upriver and he couldn't be found in time to put him on the train.

Nonetheless, Jack Ward grew up to be the most articulate Quileute of his generation. Missing whiteman's school meant that he also grew up to be 100% Quileute.

Having parents like **Síx-tis** and Mary Ward, who were among the last of the **tałáykila pots'óq<sup>w</sup>** (the traditional old-time Indians) was what this article was about. I wish I could do such a family tree article for every Quileute family.

### Words of the Week for August

There are five Mondays in August, so I will give you five new appropriate words of the week for this month. And since "the paddle" is happening for much of the first part of the month, Here are words for the canoe trip, for paddling and for appropriate things for the Quileutes to say to hosts.

**August 1-6:** Counting as you paddle! We have found that it relieves the tension to either sing or count while paddling. So, remember the way to count to six and repeat the numbers over and over as you paddle.

**Wíł** "one" (pronounce way-th)

**Ła?w** "two" (pronounced THAH-oo)

**K<sup>w</sup>á?l** "three" (pronounced KWAH-ul)

**Bá?yas** "four" (pronounced BAH-ah-yahs)

**Tási** "five" (pronounced TAH-see)

**Chíłási** "six" (pronounced chi-THAH-see)

One could learn to count

all the way to ten, but we have found that if you learn and use the first three numbers over and over again, you quickly get them down cold and don't have to think about it. You can learn to count in your own language within 15 minutes! And then you just add four, five and six and you can count to six over and over and over...each time your paddle goes in the water, a Quileute word comes out.

**August 8-13:** The Quileute Chant

A few years ago, Russell said to me, "Groups of young people from other reservations come to La Push and have a chant that they all shout out and it makes them feel proud of who they are. We need a Quileute Chant."

So we came up with one. It goes like this:

**K<sup>w</sup>o?liyófilo Áłits**

*The Quileute chant*

**Hílo K<sup>w</sup>o?líyot'**

*"We are Quileute!"*

**Lawatsákil-fi**

*"Made from wolves"*

**Łibíti! Í sadákti!**

*"Strong and wild!"*

**Hílo K<sup>w</sup>o?líyot'**

*"We are Quileute!"*

Pronounced like this:

HAY-lo quo-LAY-yot

Lah-wah-tsay-kill-tee

Thib-BAY-tee, EH sah-DUCK-tee

HAY-lo quo-LAY-yot

This really is the kind of thing everyone on the paddle should know and be able to take pride in shouting out.

**August 15-20:** The word for "paddle" is **Káliyit** (pronounced KAH-lee-yit)

This is also a word that paddlers can shout while they are paddling or the person steering can call out in rhythm with the beat:

**Káliyit! Káliyit! Káliyit!**

And nobody in the canoe should use the English word "paddle." The word for paddle is **Káliyit!**

**August 22-27:** The word for *Thank you* is **Li?átskal ax<sup>w</sup>** (pronounced lee-UH-ts-kahl uh-hw). When the canoes are leaving a place where they have been hosted, the paddlers in the canoe should shout out "Thank you" in Quileute. **Li?átskal ax<sup>w</sup>!**

**August 29-September 3:** **Ho! Ho! Kitaxásdo** is the way you say, "Let's go!" (It's pronounced Hoh hoh kee-tuh-HUSS-doe).

When you are starting out, it's nice to be able to say the Quileute word for "Let's go!" It makes you feel like running instead of walking...or paddling FAST.

Have a good **Tsałítsa**, Starting to be no berries left time – August.

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

# AUXILIARY PROGRAM

United States Coast Guard Station Quillayute River



**Are you age 17 or older?**

**Interested in the military?**

**Want to learn more about the Coast Guard?**

USCG Station Quillayute River in La Push, WA is looking for interested participants to launch an Auxiliary Program at the unit. The program would allow participants to perform most Coast Guard missions, wear Coast Guard uniforms, and focus on recreational boating safety. This is an amazing opportunity to interact with Coast Guard personnel while being an unpaid volunteer.

If you have any questions about the Auxiliary Program, contact BM1 Lou Keating at USCG Station Quillayute River at (360) 374-6469.

## What's new at QTS?

By Mark Jacobson

### Registration for Grades 7-12

Quileute Tribal School is finalizing the course schedules for the 2016-17 school year that begins on Monday, August 22, 2016. Students in grades 7-12 will see a significant change this year as they will move from class-to-class with the new seven-period day. The students will have a highly qualified teacher in each core subject area (math, English, science, social studies, and career and technical education). If you have questions, please call Superintendent, Mark Jacobson, at 360-374-5609.

To register in grades 7-12, please contact the school counselor, Ms. Rutherford, at 360-374-5610, or Stephanie Doebbler, the receptionist, at 360-374-5648, to schedule a time to register and determine class schedules.

### School Counseling Services

QTS was able to recruit a school counselor. Ms. Rutherford has joined the staff at QTS and will serve as a full-time school counselor for the 2016-17 school year. Her office is on the main floor in the Old Coast Guard Station and

she started work August 1<sup>st</sup>. Her office hours are from 8 a.m. to 4 p.m. Please feel free to drop in and introduce yourself to her. She will be offering counseling services to students, making certain that students are signed up for the courses needed to graduate, and tracking student progress. Ms. Rutherford has a Bachelor of Arts Degree in Human Services Counseling from Western Washington University and a Masters in Social Work and School Counseling from the University of Washington. She has several years of experience working with children and families as a counselor, social worker, behavior intervention specialist, mental health therapist, teacher, and child and student advocate. Her office number is 360-374-5610.

### Child Find

Quileute Tribal School staff is available to provide screenings for children ages 5 to 21. If your child is five or older, and is attending school, the screening can be done at the school. Screenings for children ages birth to 3 can be conducted at the Forks Concerned Citizens by contacting Dayna Guillermo at 360-374-9340. Screenings for children ages 3 to 5 can be conducted

at the Quileute Head Start in La Push by contacting Brittney Duncan at 360-374-2631. Many problems children develop are rather easily solved or prevented when they are detected early in the child's life. If you have any concerns about your child's development, please take advantage of the free developmental screenings. All children are eligible for screening, including homeless children and those living in a temporary situation. Your child will be screened for physical skills, hearing, vision, intellectual functioning, and speech and language development. If you have concerns regarding your child, please call Anita Baisley, Quileute Tribal School, at 360-374-5602 to set up an appointment.

### Community Invited to the First Day of School

To help our students get off to a great start in the 2016-17 school year, the school is inviting all of the parents, guardians, tribal employees, Tribal Council, and School Board members to meet and greet the school bus as it arrives at school at 8 a.m. on Monday, August 22, 2016. Everyone is also welcome to attend the first Monday Morning Circle at 8:30 a.m. with

students and staff. Let's line the driveway and cheer as they arrive at 8 a.m., shake their hands as they get off the bus and enter the school, and talk to students at the Monday Morning Circle at 8:30 a.m., encouraging them to work hard, to show respect for their peers, staff, parents, and elders, and to attend school every day and on time. Parents and guardians are invited to eat breakfast with their children on the first day of school.

### Free Training Offered

The Bureau of Indian Education (BIE) and the State of Washington require people who want to be considered for employment as a Para Educator to pass the Praxis Exam or to have completed 45 college credits. While the Praxis exam isn't difficult, the math portion of the exam can be difficult for some people who haven't used math for some time. Like the saying goes, "use it or lose it." In order to help people interested in employment as a Para Educator, the Quileute Tribal School will be offering training to people living in our community to prepare to take and pass the exam. If you are interested in learning more about the free training, please contact Natasha Riggan at 360-374-1147.

**WELCOME TO OUR ANNUAL RESIDENT FAIR**

August 12, 2016 - 10:00 A.M. to 1 P.M.  
AT THE AKALAT IN RAVEN CREST

A variety of vendors will be available for you to check out.

LUNCH WILL BE PROVIDED @ NOON WITH DRAWINGS FOR GREAT PRIZES TO FOLLOW.

Must be present to win

QUILEUTE TRIBE NEW BEGINNINGS PRESENTS...

DATE: THURSDAY, AUGUST 11, 2016 TIME: 6:00 - 8:00 PM  
LOCATION: AKALAT, LA PUSH

**TAKE BACK THE NIGHT**

Planning Meetings:  
⇒ Friday mornings  
⇒ 10 AM  
⇒ Quileute Health Center

MC:  
⇒ Dave Jackson  
SOUND:  
⇒ Camello  
Performances  
⇒ TBA

Activities  
♥ Crafts & Games  
♥ Clothesline Project  
♥ T-shirt decorating  
♥ Face painting  
♥ Luminary honoring victims & survivors of domestic violence  
♥ Silent Witness Exhibit

♥ RESOURCE FAIR  
♥ Refreshments  
♥ Desserts  
♥ Popcorn  
♥ Raffle  
♥ Door prizes

Purpose:  
Take Back the Night serves to promote wellness, increase safety in our community, and respectful relationships through awareness. We seek to end domestic violence and sexual assault. Take Back the Night empowers survivors in the healing process.

♥ Change Begins With Me

For more information contact:  
Liz Sanchez, New Beginnings Program Manager  
& DV Advocate Rae Lynn Martinez 374-5110  
newbeginnings@quileutenation.org

## Lost Crab Pot Removal by the Quileute Indian Tribe



**By Nir Barnea, Pacific Northwest Regional Coordinator for the NOAA Marine Debris Program**

“Come aboard, I’ll show you the boat,” said Lonnie Foster, a tribal leader with the Quileute Indian Tribe, and fisherman from a young age.

The three of us— Kara Cardinal (Project Manager with the Nature Conservancy), Jennifer Hagen (Fisheries Biologist and Project Manager for the Quileute Tribe), and myself (representing the NOAA Marine Debris Program)— climbed aboard Lonnie’s boat, the F/V C.F. Todd, docked at the marina in La Push. We got a quick tour of the boat and the crabbing gear aboard.

When it comes to crab fishing, Lonnie has seen a lot: massive storms and monstrous waves (the height of the Dungeness crabbing season is in the stormy dead of winter), ocean currents so

swift that they pull the crab pot floats under the sea surface, and of course, lots of lost crab pots. No fisherman wants to lose pots— they’re expensive. However, the Dungeness crab fishery, well-managed and sustainable otherwise, loses pots frequently— possibly up to 10% of the total average 100,000 pots fished in Washington State every year. That’s a lot of lost pots.

This is why Lonnie, as well as other Quileute Tribe fishers, are part of a project to survey and remove lost crab pots in the fishing area of the Quileute Tribe. A collaboration of the Nature Conservan-



Jennifer and Kara with a stack of recovered crab pots. (Photo Credit: NOAA)

cy, The Quileute Indian Tribe, and the NOAA Marine Debris Program, the project will use local knowledge on the location of lost crab pots, augment it with aerial surveys using a small aircraft to spot lost pots, and employ tribal fishers to recover the pots. Recovered crab pots in good shape will be reused, and non-usable pots will be recycled or disposed of.

Most importantly, the Quileute Indian Tribe, like the Quinault Indian Nation which is involved in a similar project, is committed to addressing crab pot loss beyond this one project. The Tribe will develop its crab pot prevention, reporting, and removal program to help make a difference and reduce the number of lost crab pots out in the ocean.



### RELAY FOR LIFE 2016

Forks High School Track

Friday, August 5th–Saturday, August 6th

Beginning at 4 p.m. on Friday and ending at 10 a.m. on Saturday

### Mammogram Clinic



Swedish Mobile Mammography will be back in La Push at the Quileute Health Center on August 11<sup>th</sup> and 12<sup>th</sup>. If you are a woman over the age of 40, it is recommended that you get a mammogram annually. Please call Jolene Winger at the Health Center at 360-374-9035 to schedule an appointment.

### Job Listings

The Quileute Tribe has the following openings:

- Barista I (seasonal, part-time)
- Fisheries Biologist I
- Fisheries Technician I
- Family Preservation/Independent Living Program Coordinator

Complete job listings for these positions can be found online at [www.quileutenation.org/qtc-employment/job-openings](http://www.quileutenation.org/qtc-employment/job-openings).

You may also contact the personnel office for more information: (360) 374-4366.

### Garden Tips by Izzy

With the beginning of August, there is still time to plant potatoes, peas, and onions. They are easy to grow and can be planted directly in the ground, in a tire or a bucket, or a pot.

If you would like to get some seed potatoes, find Izzy Mendez (the community gar-

den coordinator) at the community garden behind Human Services. There are currently red potatoes and ozette potatoes growing in the garden. Ozettes are the native potatoes to this area.

Do you have problems with slugs? Use salt or baking soda, sprinkling it directly on

the slugs and around the perimeter of your garden.

If you want to get rid of weeds, try pouring some white vinegar over the nuisances.

The Youth Opportunity Program has been assisting Izzy with weeding, watering, mixing compost, and harvesting.

Izzy said, “If someone

wants to help with the garden or any of the raised beds, they are welcome to harvest the food.”

And remember, gardening is a learning experience. Try experimenting to see what works for you. Have fun with it.

# Happy Birthday to Enrolled Quileute Tribal Members

## August Birthdays:

Kevin Penn	3	Valerie Black	13	Brianna Lorentzen	22
Kasie Mohr		Brittany Baker		Terrence Williams-Penn	
Edward Dell III	4	Paisley Warren		Bryan Cramer	23
Ronni Story		Garth Colfax	14	Kyle Rosander	
Emma Wegener		Gene Gaddie Sr.		Alex Black-Ensastequi	24
Priscilla Ross		Sadie Zimmerman	15	Pearl Penn	
Jennie Black		Frankie Baker		Ernesto Garcia Jr.	
Giles Jackson	5	Steven Dumolt		Nicholas Jacobson	
James Williams		Clarissa Black	17	Yvonne Ruiz-Aponte	
Jade Penn	6	Nikki Elfson-Gilbertson		Shon-ge-ska Jackson	
Vernon Black	7	Merle Ward	18	Leighton Foster	25
Kimberly Matson		Roberta Black	19	Donald Jaime	
Michael Wallerstedt	8	Matthew Ward-Sheridan		Annika Christiansen	26
Nancy Hatch	9	Kevin Mobley	20	Brenda Graham	28
Perry Pullen		Elijah Jackson		Dusty Jackson Sr.	31
Grace Jackson	10	Lonna Ward		Evelyn Medel-Lopez	
Tyson Cherry	12	Michael Mata	21	Stephanie Calderon	
Brandon Penn		Alexander Holt			
Charles Woodruff	13	Shelley Wiedemeier	22		

## “NEW OLD TIME CHAUTAUQUA” VISITS LA PUSH

The New Old Time Chautauqua is a non-profit troupe that builds community through laughter, entertainment, and education. They spent three days in La Push and Forks hosting activities.

1. NOTC started off the week with a parade through La Push. Locals were encouraged to join them.
2. Even though there was a power outage, NOTC still held their workshops at the Akalat. They gifted baby blankets to the tribe, which was received by Quileute Health Center staff.
3. Quileute challenged NOTC to a softball game. Bobbie Coberly, pictured as the 3rd base runner, was one of the many youth who played.



### ***Bá·yaq* The Talking Raven welcomes feedback!**

Please feel free to share your opinions or suggestions with:

**Emily Foster**

(360) 374-7760

[talkingraven@quileutenation.org](mailto:talkingraven@quileutenation.org)

Let us know what you think. We strive to improve your newsletter!