



VICTORY CELEBRATION!

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QNR staff, expert witnesses, attorneys, and Quinault and Hoh River Tribal Councilmembers were gifted paddles featuring a whale's eye design. Photos by Cheryl Barth



After receiving paddles, honorees participated in a paddle dance

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

Two months after Judge Ricardo S. Martinez delivered a favorable final order for the Quileute Tribe and Quinault Nation in *U.S. v. Washington Sub-proceeding 09-1*, the trial team gathered from all over the Northwest to join the Quileute people in celebrating their victory. On Saturday, November 21, 2015 at the Akalat Center in La Push, WA, the Quileute Tribe hosted an event in honor of preserving their ocean culture.

Following traditional ceremonial protocol, master of ceremonies and

Councilmember Vince Penn called upon witnesses to remember this event and share its story with others. Witnesses included elders, community members, youth, and visitors: Chris Morganroth III, Darryl Penn, Nancy Ward, Jonah Black, Lindsay Obi-Williams, Gene Sampson, Rosetta Hernandez, Marco Black, and Jean Ramos. Each witness was invited to address the crowd on such a monumental day.

Quileute elder Chris Morganroth III spoke, "We ourselves know, in our hearts and in our minds,

that we are always honest and have the integrity for a tribe who wants to take its share of the resources in the ocean. We want to keep doing what we've been doing."

Darryl Penn added, "I'm a proud Quileute today," and explained the importance of the court case. "We are reaping the benefits of all those who fought for us. Not just for now, but for our future. I'm very proud to say thank you. Being Quileute is not just a title. It's who you are."

Once the witnesses were named, Chairwoman Naomi Jacobson welcomed the community and esteemed guests. "We wanted to do this for those of you who couldn't attend this trial," the Chair expressed. "As you can imagine, it was a very complicated and difficult task to figure out how to prove where our ancestors went in the ocean in 1855. We lined up a group of great witnesses that we thought could fill in all the parts to

the puzzle."

Eight witnesses in the fields of modern Quileute fishing, linguistics, archeology, biology, anthropology, and Geographic Information System (GIS) held a presentation at the celebration alongside Quileute attorneys Lauren King, Jake Larson, and John Tondini. For two hours, the audience listened intently to a brief background on what led up to the case, an overview of the trial, the evidence presented during the 23-day bench trial, and the final decision issued by the judge.

The dispute all began in 2009 when the Makah Tribe filed a request for determination of Quileute's northern and western ocean treaty fishing boundaries and Quinault's western ocean treaty fishing boundary. It stemmed from Quileute and Quinault's interest in the whiting fishery and Makah's unwillingness to share the treaty resource. There was much at

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From Council Chambers



Rio Jaime, Naomi Jacobson, Vince Penn, Crystal Lyons, and James Jackson

The tribe held two large celebrations in November: the first being Veterans Day and the second was for the victory in *U.S. v. Washington*.

Chairwoman Naomi Jacobson: The Veterans Day celebration was a great event this year with a wonderful turnout to express our tribe's appreciation to those who have served to protect our country. I was honored to be a part of the pre-service, which was held at the cemetery in honor of those who have passed on. There was a prayer song to honor the veterans remembered. The Quileute Tribal School had a wonderful presentation to honor our veterans with song and dance as well as poems. During the community event, elders shared stories of wartime and their loved ones who served our country. Sharing of these stories brings so much meaning to why we take this day to honor our Quileute Warriors and all other veterans. Thank you to all of you who shared in this day of honor.

In sad news, what a great loss in our community of one of the most active and caring Quileute Warriors. James "Spud" Hobucket will be missed by many, including his fellow veterans whom he assisted in his selflessness. He was such a soft spoken leader in the community being involved in the V.A. as well as the enrollment committee. Our heartfelt condolences to the family.

In recognition of the Quileute and Quinault victory in *U.S. v. Washington Subproceeding 09-1*, a large celebration was held in La Push on November 21, 2015. It was important to honor everyone for their role in the case and present Quileute history and facts to the community. This

was a historic ruling that will continue to preserve our ocean culture.

Chairwoman Naomi Jacobson: A celebration to cherish. In celebration of Quileute's treaty rights protected, it was an honor to be a part of this wonderful event that many current and former leaders, back to our treaty signatories, have fought to protect. We will forever be grateful to the team of expert witnesses and the attorneys who truly care about Quileute as well as our ancestors' interpretation of the treaties. We will do whatever it takes to protect the integrity of our people and the documentation of our history is key in this protection. I would like to express a sincere appreciation to those who were honored to witness this celebration. It is in our hands to educate future generations of our rights. This is the livelihood of our community—how we nourish our minds and bodies. We are grateful to our fishermen who carry on this tradition while taking great care to maintain our precious resources.

During the month of November, members of Council did some traveling.

Member at Large James Jackson: Muckleshoot hosted a Tribal Curation Gathering, which was in a roundtable format where we were able to share all of our own experiences and issues with cultural preservation. It was a beneficial meeting for myself, Larry Burtness, and James Jaime to attend, especially with planning for our Move to Higher Ground. Something the community has expressed is the importance of having a cultural center, and this gathering gives us insight into the needs of a cultural facility or museum if we decide to build one.

Secretary Crystal Lyons: Vince Penn, Naomi Jacobson, and I attended the Potlatch Fund Gala at Tulalip this year. Staff from the Potlatch Fund recently came to La Push to hold a two-day special training for us at no charge. They also help our tribe every year with grants for the canoe journey, so we wanted to go and support the Potlatch at their annual gala. It was a wonderful event to raise money for all the work they do in Indian Country, and we were happy to support it.

Vice Chairman Rio Jaime: I was honored to be able to attend the 7th annual Tribal Nations and White House Summit in Washington DC. This is an opportunity for tribal leaders to have a discussion and Q&A session with the Obama Administration lead officials as well as President Obama. The main topic this year centered around increasing learning opportunities for tribal youth. There is a significant learning gap between native students and non-native students and this administration is making strides to reorganize the BIE as well as bring high speed internet to the rural schools so that tribal students have the same technology opportunities as non-tribal schools. It is rewarding to know that our voices are being heard by the Obama administration and that strategies are being put into place to address issues in Native Country.

During summer 2015, the Falmouth Institute held a workshop on tribal elections in La Push for any interested tribal members. The purpose of the workshop was to offer a guide on the complexities of the election process, covering topics such as election ordinances, voter registration, relevant laws and cases, and disputes, to name a few. At the beginning of December, a workshop with an attorney

was provided to the Election Board.

Member at Large James Jackson: I would like thank all the tribal members who participated in the training and workshop by the Falmouth Institute back in July. The workshop, entitled, "Conducting Credible Tribal Elections" was beneficial to those in attendance. Another workshop provided by Attorney Craig Dorsey was held on December 2nd in La Push with the Election Board. This Council is committed to improving the election process and we look forward to the changes.

The 14th annual Cherish Our Children silent and live auction is fast approaching on Friday, December 4th. This event allows the communities of La Push and Forks to purchase Christmas presents for youth. It is a perfect opportunity to do some of your own Christmas shopping while supporting a great cause.

Treasurer Vince Penn: I would like to thank the committee members for their efforts. Year after year, this group comes together to organize an event that will benefit our children at Christmastime. I also want to thank the West End Business Professionals Association and all the businesses and individuals who donate their time or items to the auction. We look forward to another successful Cherish Our Children for both our La Push and Forks communities and hope we can break last year's record of \$27,000!

Tribal Council would like to wish everyone a safe and Happy Holidays. Our annual community Christmas party is scheduled for December 17th at the Akalat starting at 5 p.m. with caroling, dinner, and door prizes. We hope to see you there. Have a Merry Christmas and Happy New Year!

Council Listening Session

Monday, December 28, 2015

9 a.m. — 12 p.m.

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

Move To Higher Ground Updates

Move to Higher Ground Community Workshops



Please join the Move to Higher Ground team in a series of informal community workshops and listening sessions.

See the planning work completed so far, talk with the team, and share *your* hopes for Higher Ground.

Technical sessions will occur throughout the day, with evening community open houses. Tentative Schedule Includes:

Tuesday, December 8

- ❖ 1-3 PM Student Workshop
- ❖ 4-6 PM Community Open House

Wednesday, December 9

- ❖ 12 –1 PM Elder’s Lunch and Listening Session
- ❖ 4-6PM Community Open House

Thursday, December 10

- ❖ 1-2 PM MTHG Team Listening Session

All workshops will take place in the West Wing of the Tribal Center. Snacks and refreshments will be provided.

For more information, please contact Susan Devine at susan.devine@quileutenation.org or call 360-640-5524.

December 8, 9, 10 2015

By Susan Devine

The MTHG team is planning the third annual community charrette for December 8, 9, and 10. The charrette is a series of community meetings to present and discuss the Higher Ground planning that has been done to date.

There are several opportunities for community input, and we are looking forward to hearing your ideas on the overall Land Use Master Plan. We will update the community on planning, environmental work, and the funding sources we are seeking. Please see details for meetings in the flyer (at left), and feel free to drop in to the West Wing any time during those three days, to observe the team in action. There will be many visitors during those days, with invited guests from several state and federal agencies, as well as the BIA and Indian Health Services. They are coming to La Push to talk about the in-

frastructure needs to support the Move to Higher Ground – the roads, water, sewer, power, broadband, and other systems that will be needed once key facilities are relocated. You may also see photographers, environmental and technical field crews, and even a drone flight, which will be recording aerial imagery for use in future marketing, planning, and design activities.

Please come join us as we talk about the future of the Higher Ground!

Bá·yaḵ

The Talking Raven

A monthly publication of the Quileute Tribal Council

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Quileute Tribal Council

Naomi Jacobson
Chairwoman

Rio Jaime
Vice Chair

Crystal Lyons
Secretary

Vince Penn
Treasurer

James Jackson, Sr.
Member at Large

QTC Contact Information

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Quileute Tribal Council
PO Box 279
La Push, WA 98350

Phone:
(360) 374-6163

Larry Burtness
Interim Executive Director



Gift Wrap and Pick-Up Day

Monday, December 21, 2015
12 p.m. to 4 p.m.
Quileute Tribal School
Multi-purpose Room

Gifts for Babies & Youth 18 and Under
(If 18, youth must still be in high school)

Please leave your children home. This event is for adults only.

Questions?

Contact Karen Beyer or Darci Black at (360) 374-3350

Christmas Family Fun Night

Tuesday, December 15th QTS Multipurpose Room
5:00-6:30pm Dinner is served at 5:00
Prizes, gifts, games, and crafts

All children must be accompanied by
an adult



VICTORY CELEBRATION!

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stake in this case—Makah argued that Quileute and Quinault fished only 5-10 miles offshore. A decision of 5-10 miles offshore would have been devastating to the fishing fleet and the La Push economy. It would also have effectively erased Quileute history—a history rich with tales of ancestors traveling far offshore in search of whales, fur seals, halibut, and other deep ocean species. Thus, Quileute and Quinault had to prove that at treaty times in 1855, they customarily fished well beyond the 5-10 miles Makah claimed.

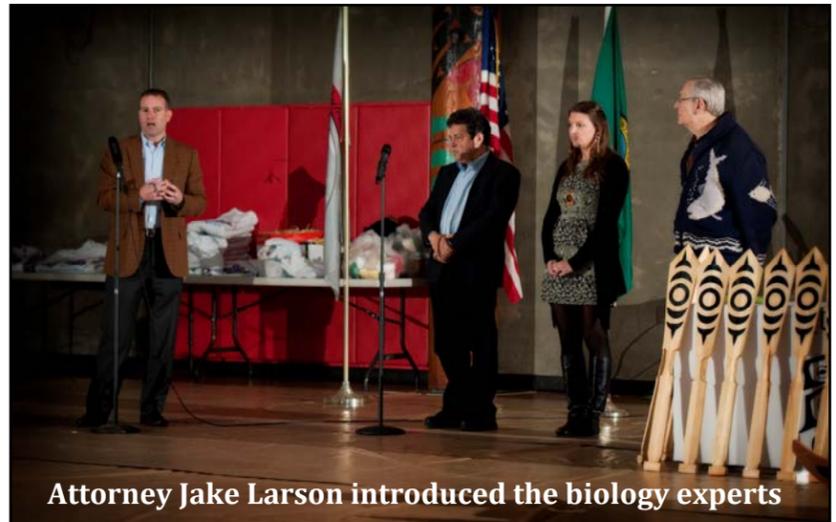
Quileute Natural Resources (QNR) Director Mel Moon was the first witness who presented at the celebration and had testified at trial on modern Quileute fishing; linguistics expert Dr. James Hoard was next, discussing his testimony that sea mammals should be included in Quileute and Quinault's fishing areas, as well as certain words that indicated where the tribes traveled on the ocean; archeologist Dr. Randall Schalk followed, who explained the ocean species and ocean fishing tools found in the archeological sites; then Dr. Andrew Trites and Dr. Frances Robertson covered the species of marine mammals found in the archeological sites and where they would have been found in the ocean; similarly to Dr. Trites and Dr. Robertson, finfish expert Dr. Donald Gundersen described where the species of finfish found in the archeological sites would have

been found in the ocean; anthropologist Dr. Daniel Boxberger, who set a record for longest time a witness has been on the stand in the district court, explained hundreds of historical documents indicating where the tribes fished in the ocean at treaty times; and finally, QNR's own Garrett Rasmussen provided his expertise of GIS—allowing the court to visualize the boundaries through his maps—and was also responsible for drawing the Quileute's proposed ocean fishing boundaries.

The attorneys then presented on the final decision and final order made on July 9, 2015 and September 3, 2015. Judge Martinez wrote, "The Court likewise concludes that the western boundary of the Quileute Tribe's usual and accustomed fishing ground in the Pacific Ocean is 40 miles offshore and the northern boundary of the Quileute Tribe's usual and accustomed fishing ground is a line drawn westerly from Cape Alava."

Immediately following the presentations, dinner songs from Quileute, Quinault, and Hoh were performed and dinner was served, which featured clam chowder, elk, steelhead, and coho. This break in the celebration allowed for community members to interact with those involved in the case and ask any questions they had.

After dinner, a ceremony was held, showcasing traditional Quileute songs and dances. And in the Quileute way, the Quileute Tribe recognized the individuals involved



Attorney Jake Larson introduced the biology experts

in the case for the last six years: attorneys, witnesses, and Quinault and Hoh Councilmembers. Beautiful cedar paddles with a whale's eye design were gifted to them, which were carved and painted by David Jackson, Jr. and Elijah Jackson. After the presentation of these paddles, the group was invited to participate in a paddle dance. The QNR Department also prepared special gift baskets for the expert witnesses and attorneys, containing local foods of canned tuna, smoked fish, Indian tea, and jam. The audience received gifts as well, which included shirts with the Quileute Natural Resources logo and the slogan "Tribal Fisheries Forever." Furthermore, the attorneys provided books for the community that had the opening and closing statements. These books were so popular that the attorneys printed 100 new books containing additional information for distribution to tribal members: the opening and closing statements, post-trial briefs, and final decision. These books will be delivered to the QNR Department by Decem-

ber 10, and any tribal members who are interested are encouraged to pick up a copy.

After six hours of sharing stories, food, songs, dances, and gifts, the celebration of this historic victory came to an end.

Attorneys Lauren, Jake, and John expressed their appreciation to the Quileute community, "We thank the Quileute Tribal Council and Natural Resources Department for organizing this wonderful event. We could not have achieved victory in this case without the support and strategic decision-making of the Tribal Council and Natural Resources Department, especially Mel Moon, Frank Geyer, Katie Krueger, and Kris Northcut. It was an honor to be able to come to La Push and share what we presented in court with the tribal community. We felt privileged to learn about Quileute's culture during this case, its strong ocean heritage, and its continued dedication to protecting its treaty rights and its traditional ways."



Traditional witnesses were chosen for the celebration

Questions about the case?

The attorneys for Quileute have provided their contact information and welcome any questions regarding the case:

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 206-447-6286

Jake Larson
LarsJ@foster.com
 206-447-8986

John Tondini
jtondini@byrneskeller.com
 206-622-2000

Quileute honors veterans for their sacrifice and service

Leroy Black (ARMY)
Edward Bouck (NAVY)
Robert Bouck (NAVY)
Jay Cooper (COAST GUARD)
David Fletcher (MARINES)
Joseph Garrick, Sr. (COAST GUARD)
Gene Harrison (ARMY)
Roger Jackson, Sr. (ARMY)
Thomas Jackson (ARMY)
Morris Jacobson, Sr. (ARMY)
John Jones (MARINES)
John King (COAST GUARD)
Daniel Kite
Teresa Lazzar (NAVY)
William Lyon (ARMY)
Mike Marshall (ARMY)
Jerry Matson (ARMY)
Carl Moore (ARMY)
Joe Moore, Jr.
Chris Morganroth III (AIR FORCE)
William "Willie" Penn (ARMY)
John Pinon (MARINES)
Douglas Pullen, Jr. (NAVY)
James Ramsey (ARMY)

Gary Ratliff, Sr. (COAST GUARD)
Charles Rice (NAVY)
Richard Rice (ARMY)
Vincent Rosander Sr. (ARMY)
Russell Sabia (COAST GUARD)
Jose Salazar (ARMY)
Tommy Savage (COAST GUARD)
Huey Simmons (NAVY)
Joshua Smith (ARMY)
Leo Williams (MARINES)
Eugene Fraker (NAVY)

In Memoriam:

Clarence Black
Clyde Black (Margaret)
Roland Black, Sr.
Samuel Black
Vern Black, Sr.
Alfred Bryan, Sr.
Aubrey Cleveland
Charles Cleveland, Sr.
Robert Coberly Sr.
Leslie Conlow (Pearl)
Theodore Eastman, Sr. (Mary)
Herb Fisher

Calvin George
Charles Harrison, Sr. (Helen)
Lloyd Hatch, Jr. (Carol)
Glenn Hobucket
James Hobucket (ARMY)
Tyler Hobucket, Sr.
Floyd Hudson
Eugene Jackson
Frank Jackson
Henry Jackson
Larry Jackson
Melvin Jackson
Oliver Jackson
Walter Jackson, Sr.
James Jaime, Sr. (Donna)
John Harvey James
John Jack Loudon (Beverly)
Miller Mason
Chris Morganroth II
Kenneth Payne (AIR FORCE)
Christian Penn, Sr. (Eileen)
Earl Penn, Sr.
Glenn Penn
Morton Penn

Steven Esau Penn
William Penn, Jr.
William Penn, Sr.
Donald Reid (Linda)
Robert Rice, Sr.
James Richards (Nellie)
Paul Richards
Herman R. Sablan (ARMY)
Martin Saux
Wesley Schumack (Marian)
Cecil Wallerstedt (Bertha)
Herb Ward
Phillip Ward, Sr.
Ray Ward
Reginald Ward
Walter Ward
Archie Williams
Gordon Williams
Fred Woodruff, Sr.

Active Military:

James Salazar (AIR FORCE)
United States Coast Guard Motor
Lifeboat Station Quillayute River



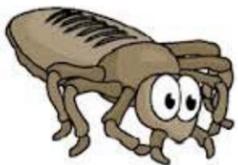
Wally Jackson was wrapped in a Pendleton blanket in honor of his late father, Oliver "Sluggo" Jackson



All veterans received vests from the tribe

Quileute Head Start Presents

"It's a Bug's Night"



**Friday, December 11th
5:30 p.m.—7 p.m.
Akalat Center, La Push**

Quileute Head Start would like to invite you to join us for our annual event, "It's A Bug's Night." This event is designed to raise awareness and educate families on lice prevention and management. There will be fun for the whole family including:

- Prize drawings
- Crafts
- Movie
- And lots of information and resources to take home!

We will be providing dinner for all families. QVSD will be providing a bus from Forks to La Push and back for families in need of transportation. The bus will be at the Elementary school and will leave at 5 p.m. Please contact us if you have any questions.

Quileute Head Start
8 By-Yak Loop
PO Box 100
La Push, WA 98350
Phone: (360) 374-2631
Fax: (360) 374-5066

TANF Plan Open for Public Comment

Beginning in December, a draft of the Quileute Tribal TANF Plan will be available for public comment for 45 days. All community members are welcome to submit comments in person or via email to the TANF Program. Copies of the plan will be available at the Tribal Office, Department of Human Services, and the Health Clinic.

If you need clarification on any parts of the plan, or if you have questions and

comments, visit Human Services or contact Kala Jackson at (360) 374-0336 or kala.jackson@quileutenation.org.

Please understand that the TANF plan is a work in progress, so any and all feedback will be considered before the final draft is presented to Administration for Children and Families (ACF) and Tribal Council for approval.

Harvest Dinner Success

The Head Start Parent Committee would like to thank all those who donated items for a successful Harvest Dinner and silent auction, and much appreciation to the community members who supported the event through their participation.

All funds raised go toward Head Start events such as the junior class barbecue, senior class field trip, and senior class graduation.

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



Jay Powell transforming into kwashkwash, the Blue Jay.

Word of the Week - The Words You've Been Waiting For

Well, hooray! Christmas is just around the corner. And this is almost the last month of Word of the Week.

Remember the reason that we started the Word of the Week program. Last fall, the tribe was mourning the passing of the last fluent Quileute speaker, even though there are many elders who know lots of words and phrases. So, it was proposed that tribal members undertake a program that would keep the traditional Quileute language alive here in La Push village. Learning one word of the old language per week seemed like an achievable goal. So in each monthly newsletter, four or five (depending on the number of Mondays in the month) useful Quileute words were presented, written in a phonetics that wouldn't tie the speaker's tongue in knots. Anybody can learn one new word a week. But the difficult part was remembering to use those new words when talking on the streets, in school, and at home.

Emily-the-editor sends the new Word of the Week around every Monday. Those notes were a reminder to the whole village to "be Quileute" by using the words when speaking and writing. Councilor Rio Jaime and James Jaime have been the community sponsors of Word of the Week. There will have been 48 words and phrases from the old language through New Year's Day, 2016. So, to make 52 Words of the Week, since there are 52 weeks in a year, Kwashkwash Squawks will give four more words in the January Bayak Newsletter to make 52 words in the program.

Words of the Week for

Baskálidix, December (Bad Weather Time)

Week #45, December 7

-12: Ah-yah so-chuh? (pronounced ah-YAH SO-chuh) "How are you?"

This is a question that everyone in the village used to know. Now it's time to learn it again. It's a phrase that can actually be a greeting. A lot of the young people that had Quileute culture classes from Gram Lillian know that Ah-yah so-chuh actually means "How are you?" (when said to a boy or man). And that when you say that to a girl or woman, you put -chid on the end rather than -chuh. So you may want to learn both forms: ah-yah so-chuh? & ah-yah so-chid? When you go into your schoolroom, you can ask your teacher, "Ah-yah so-chuh?" or "ah-yah so-chid?" Or when you come home from school you can ask your dad, "Ah-yah so-chuh, hayda" (How are you, dad?) or "Ah-yah so-chid, kah?" (How are you, mom?). Or when you are in the Tribal Office, if you see Chairwoman Jacobson, you can say, "Ah-yah so-chid, achit?" (How are you, chief?) Remember that we had that word for chief or boss back in week #3. This is such a useful, fun phrase. And every time you use it or any of the Words of the Week, you reinforce the sense that the Quileute language, and therefore Quileute culture, is still alive.

Week #46, December

14-19: Ah-th-lah-chuh? (pronounced ah-th-lah-CHUH) "What are you doing?"

Ah-th-lah-chuh? ("What are you doing?") is a phrase that you can use every time you meet a friend. No matter where you are, saying Ah-th-lah-chuh makes it clear that you are Quileute and that you know how to use your traditional language. It

Quileute Words of the Week

- 1) hokwat (HO-kwaht, *Whiteman*)
- 2) po'ok (PO-oak, *Indian*)
- 3) achit (AH-chit, *chief or boss*)
- 4) tithalatee (tith-AH-lah-tee, *store*)
- 5) hwos (*cold*)
- 6) hach (HAH-ch, *good/well/pretty*)
- 7) basay (bus-SAY, *bad/sick/ugly*)
- 8) haysta (HAY-stuh, *give me*)
- 9) tuckah (tuh-KAH, *hot*)
- 10) alita (AH-lit-tah, *fish or food*)
- 11) kwaya (KWAH-yah, *river or water*)
- 12) teekwal (TEE-kwal, *go home, be at home*)
- 13) akil (AH-kill, *bear*)
- 14) kolhawis (COAL-hah-wis, *school*)
- 15) lawawat (luh-WAH-wah-t, *beach*)
- 16) kadaydo (kuh-DAY-doe, *dog*)
- 17) kwatla (KWAH-t-luh, *whale*)
- 18) hoktsat (HOKE-tsut, *clothes or blanket*)
- 19) chachawis (chah-CHAH-wis, *church*)
- 20) tala (TAH-luh, *dollar or money*)
- 21) cheek (CHEEK, *large, big*)
- 22) hawayishka (huh-WAH-yish-kuh, *deer*)
- 23) kaytsa (KAY-tsuh, *berry*)
- 24) cuthay (kuth-EH, *salt*)
- 25) eh-lucksee (EH-luck-see, *silver or coho salmon*)
- 26) pishpish (PISH-pish, *kitten or cat*)
- 27) kwapee (KWAH-pee, *coffee*)
- 28) shukwa (SHOO-kwah, *sugar*)
- 29) haplis (HAP-liss, *apple*)
- 30) Washeetid (WAH-shee-tid, *Washington*)
- 31) taktah (TAH-k-tah, *doctor*)
- 32) abah (ah-BAH, *grandma, grandpa*)
- 33) kah (KAH, *mother, mom*)
- 34) hayda (HAY-dah, *father, dad*)
- 35) cho'ootsk (cho-OOTS-k, *child, baby, young person*)
- 36) tay'eekal (TAY-ee-kahl, *house, home*)
- 37) koktal (COKE-tahl, *kitchen*)
- 38) pikcha'acho (pick-CHAH-ah-cho, *television*)
- 39) kola alash (KO-luh AH-lash, *come and eat!*)
- 40) box-tee (BOX-tee, *poop, crap*)
- 41) doe-qua (DOE-kwah, *urine, to urinate*)
- 42) oh-dah-kwat (OH-dah-kwat, *buttocks, rear-end*)
- 43) baskayda (bus-KAY-duh, *bad manners, rude talk*)
- 44) cope-kahlah-woe-lee (cope-kah-lah-WOE-lee, *I love/like you*)
- 45) Ah-yah so-chuh? (ah-YAH SO-chuh, *How are you?!*)
- 46) Ah-th-lah-chuh? (ah-th-lah-CHUH, *What are you doing?!*)
- 47) Wis-sah Kis-bis (wiss-SAH KISS-biss, *Merry Christmas!!*)
- 48) Wis-sah hic-sut (wiss-SAH HICK-sut, *Happy New Year!!*)

seems like a mouthful at first, but it isn't hard to make it a habit to say it in greeting. People usually put the accent on the last syllable. Ah-th-lah-CHUH? And, while we are learning this greeting phrase, remember this question, too, has the male/female endings. So it's Ah-th-lah-chuh to a man and Ah-th-lah-chid to a woman. Say it a few times and you will have it learned. In fact, a lot of Quileutes already know this question. Of course, such questions don't really require an answer, but an easy answer to "What are you doing?" is "AY-sh," which is pronounced like an ace in cards except with -sh on the end instead of -s, and it means "A whole lot!" Or "Much!" So, when you have learned Ah-yah-so-chuh (or -chid) and Ah-th-

lah-chuh (or -chid), you will be all set to walk the streets of La Push, Forks, Port Angeles, or Seattle, and greet the people you meet just like the ancestors did in treaty times and before.

Week #47, December

21-26: Wis-sah Kis-bis (pronounced wiss-SAH KISS-biss) "Merry Christmas!"

Because this Word of the Week (which is really a phrase) comes four days before Christmas, it really makes sense for Quileutes to learn how to wish one another a Merry Christmas. The word wis-SAH means "happy or merry" and the word for Christmas is Kis-bis. The accent is on the first syllable just like when we say Christmas, you emphasize the first part of the word. Kis-bis comes from the English word

Continued on Page 7...

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

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for Christmas. The Old People didn't pronounce R, so they changed it to L if it was at the beginning of a syllable and just dropped it otherwise. So, Chris became Kiss. And there is no M in Quileute...by now you know that it changes to B, so -mas became -bis. Wis-sah Kis-bis to everybody!

We use wis-sah in a lot of Quileute phrases:

Wis-sah Birthday!

Wis-sah New Year!

Wis-sah Halloween!

So, wis-sah Kis-bis to everybody this Christmas.

Week #48, December 28-January 2: Wis-sah hic-sut (pronounced wiss-SAH HICK-sut) "Happy New Year!"

Well, Wis-sah hic-sut, everybody! This is the last Word of the Week for 2015. You will want to wish everybody Happy New Year during the days before New Year's Day and on New Year's Eve when the second hand reaches midnight. I know! Nobody uses a watch with a special hand to show the seconds anymore, so when your cellphone screen shows 12:00 a.m., you can wish the world wis-sah hic-sut.

And, while you are thinking about New Year's resolutions, a good thing to resolve would be to use ten Quileute words every day. Be sure to wish people "Wis-sah hic-sut" as we enter 2016.

Those are the four new Words of the Week for December, "Bad Weather Time." The holidays are a good time to have fun with Quileute words, while you keep the Quileute language alive in your personal, family, and village life. We will finish up the Word of the Week program next month with the four last words that will bring us up to 52...one for each week of this year-long project. Those of you who are learning the words can pat yourself on the back (and review any of the words that you may still be having trouble remembering.)

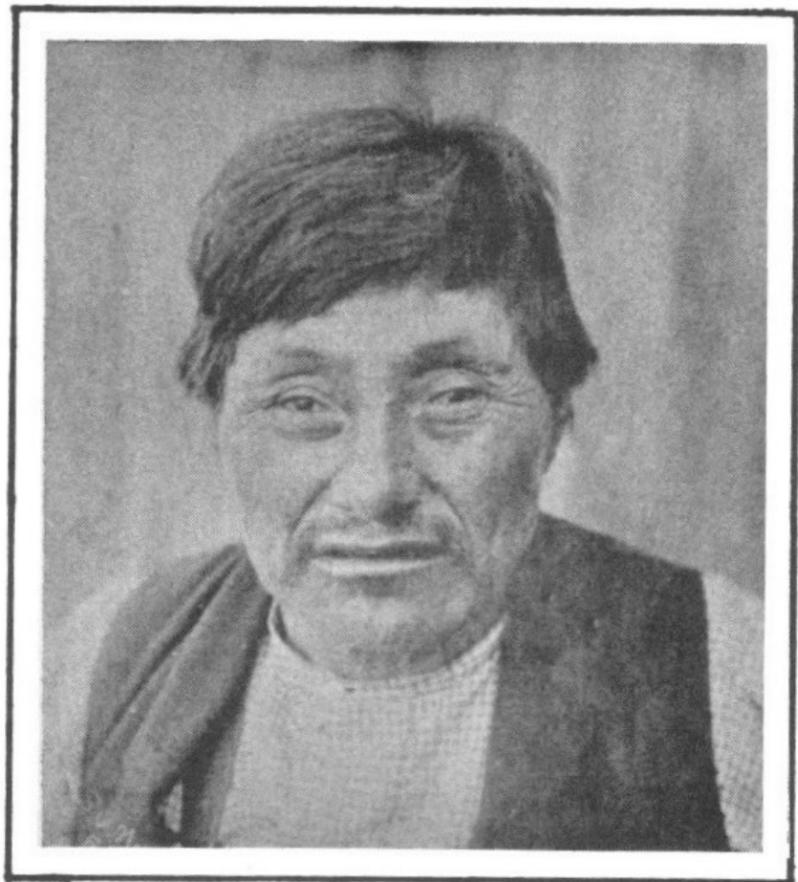
The Modern Village of La Push (continued)

This month I'm going to continue for the seventh month, telling about the modern village of La Push. Since June, I've been writing a series of articles discussing the history of the village since its destruction by the fire of 1889. My original goal was to describe how the reservation land was surveyed and divided into lots along a grid of streets. The original "lots" were two to three times larger than the current house sites. In the course of those seven articles, I included the history of the lots along the south side of the lower

village and the post office, stores, churches, and schools. Last month I looked in particular at the set of early workshops and storage sheds that were located in a line north of the old Williams homesite, which in 1910 was occupied by Old Man Charley Williams (**Chik^wósit** or **X^wox^wóft**) and **Katála**, who was one of Charley's three sometimes-simultaneous wives. I realized that the information about those storage sheds and workshops made an interesting case history of the tribal change in perspective from traditional beliefs to a more mainstream Euro-American worldview. The same thing happened this month when I started looking at a section of lots that included the homesite of the Quileute medicine man, Doctor Lester. Thinking about Dr. Lester, I got so carried away gathering information from my field notes and archival mention of Quileute traditional medicine healing that I almost missed the deadline for getting my article into Emily-the-editor for this month's Bayak newsletter. There is so much information about Quileute medicine and healing that I'm going to devote this whole article to the beliefs and practices of the Quileute medicine men.

I will be using the following terms that all refer to the same traditional healing practice: medicine man, tamanawis man, shaman, and **ix^wałóla**. The usual popular term for these special healers is, of course, medicine man. But, the Chinook Jargon word for native Indian "medicine" and the spirit power that medicine men have and use is also called tamanawis, a word from the Chinook language. Oldtime medicine men were and are also called tamanawis men. The Quileute word for a medicine man is **ix^wałóla**, which has the word-parts **ix^wa** (to change due to spirit power), **-ło** (face) and **-la** (a person). So, the Quileute word for a medicine or tamanawis man means "a person who changes his face using spirit power" which refers to the fact that medicine ritual could include the use of ceremonial masks. I also use the term shaman when referring to Quileute medicine or tamanawis men. Shaman is an anthropological term for a medicine man or spiritual healer. It comes from the language of Siberian tribes, and the plural is shamans, not shamen.

There were two great Quileute medicine men in the village during the last half of the 1800s and the first decades of the 1900s. They were Doctor Obi (born in 1834) and Doctor Lester (born in 1859). Both of these shamans lived and practiced during the time of tribal change, when many Quileutes



Dr. Lester

were questioning the "old ways" and starting to adopt **hok^wałkítkał** (Whiteman's ways). But, in fact, it is clear that these La Push shamans were still a powerful presence in community life. And, after all the discussion of medicine *men* (**ix^wałóla**?) it is important to mention that there were also medicine women (**wisafópat íłkat**). This is only now being mentioned because there is no mention of particular female shamans in the Quileute ethnographic notes and little discussion of differences in practice or spirit powers that may have existed between shamans of different genders.

I will occasionally refer to and use quotes from the community history of La Push by George Pettitt (*The Quileute of LaPush: 1775-1945*). Pettitt was in the Coast Guard at La Push during World War II. After the war, he studied anthropology and came back in 1946 to interview the elders of that time. I'll also include quotes from the Quileute field notes that anthropologist Leo Frachtenberg took while spending the summer of 1916 in La Push. He was a teacher at Chemawa Indian School in Salem, Oregon, while Hal George was studying there, and Hal invited him to come to La Push and interview the Quileute elders.

Doctor Obi and Doctor Lester

Doctor Obi, named **K^walóosh**, was born 20 years before Treaty time. He was born in 1834 and died in about 1896. The Quileutes knew of whitemen and encountered a few before and during Doctor Obi's youth, and when he was 20

years old, the sidewheeler *Southerner* crashed on the north side of James Island and the captain gave the Quileutes the remains of the ship and everything in it in exchange for safe care of the passengers. The crew lived in the village for a year. So, Doctor Obi was introduced to the fact of other ideas, technology and "things" in his youth and early manhood. He, nonetheless, became a powerful force for traditional wisdom and lifeways among the Quileute. He was married to **Osóstob**, born in 1840 who is usually referred to in archival notes as Mrs. Doctor Obi. They had a son and a daughter: **Yakaláda** and **Chíchi**, called Julia. **Yakaláda** also had the doctoring spirit power, but was not as highly regarded as his father.

Doctor Lester was born in 1859 and died in about 1929. His name was **Hitakłátox^w**. He took the name **Tákta** (the Quileute hearing of the English word doctor) after getting his medicine power. His wife, **Tsóktłi**, was born in 1861 and came to be called Mollie.

The Place of Medicine Men in Traditional Quileute Life

Shamans had such potent spirit powers that they were treated with special respect, or, at least, strict attention to ritual. For instance, When Pettitt interviewed Quileute Tribal Council Chief Morton Penn in 1946, he recalled the last example of traditional Quileute burial, which involved removal of the body from the house through an opening made in the outside wall. This was done by removing a section of the wall boards so the

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

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body could be lifted out literally through the wall. The reason for that was said to be so the ghost of the departed would not know how to get back into the house if it should return to the village. That ritual had apparently fallen into disuse but was performed one last time for the famous and feared Doctor Obi. Traditional Quileutes didn't take chances with ghosts that were known to have frighteningly willful spirit powers, alive or dead.

We know the following about Dr. Obi from Indian Affairs correspondence and Pettitt's notes. These sources suggest that shamans felt that they were above the law – that they were entitled by their spirit powers to act contrary to appropriate or lawful social behavior.

The following account takes us back (yet again) to Dan Pullen's role in the community history.

“On July 27, 1882, tensions between the Quileutes and White settlers were brought to a head by a petition signed by the settlers in Quileute country, thirty two of them, asking that an Indian named ‘Doctor’ Obi be apprehended and removed from the territory as a perpetual troublemaker. An informal hearing was arranged by Charles Willoughby, recently retired Indian Agent at Neah Bay, on July 29. **Tlakishka**, Quileute sub-chief testified that Doctor Obi, who was violently opposed to whites, had torn down a section of fence between his vegetable garden and a pigsty belonging to Pullen in order to have cause for a protest. Pullen had gone to Doctor Obi's house to discuss the matter and there he was set upon with a club. It was necessary for Chief **Tlakishka** to rescue Pullen. Obi continued to brandish his club and to shout his intention of killing the whiteman. He added that he had killed a whiteman before this and that the whites were afraid to do anything about it. (Pettitt, page 25).

“Julia Obi Bennett Lee, still living in 1946, daughter of Doctor Obi, maintained that there was more to the story of her father's attack on Dan Pullen than appears in government records. She said that she was about 14 years old at the time (actually, she was about 10) and that Pullen came over to the house for the purpose of forcing Obi to move his house off the property, which Pullen had determined to homestead. He had already forced the owner of the next neighboring house to dismantle his house and move it down to the beach. When Obi refused, Pullen grabbed him and they began to struggle. Mrs. Obi seized Pullen from behind to

pull him off Obi. It was then that the doctor, thoroughly enraged, picked up a heavy club and hit Pullen over the head. The fight was brought to an end by **Yakaláda**, the son of Obi, who was policeman for the village. He arrested his father and took him to Neah Bay for a hearing. Mrs. Obi was arrested also, but she was released a month later. Obi and a half-brother stayed in jail for almost a year.

“The government investigation brought out that Obi, a very deeply feared medicine man, was one of the Quileutes who was arrested in 1866 and had escaped from the prison at Steilacoom. Furthermore, Obi had not only admitted the murder but boasted about it. This presented a tangled legal case because the body was only alleged and the victim's name wasn't even known. Several Quileutes, instead of sticking up for Dr. Obi, testified that they had seen the body. They claimed that Obi had gone to the Hoh River to kill a man for some slight, but was talked out of it. On his return trip he saw a whiteman standing on the beach near a boat and shot him. Five or six other whites saw the incident, but fled in the boat. In their haste to get away, their boat was swamped in the surf and some, if not all of them, were drowned. According to one account, however, a few of the group eventually escaped heading south down the coast. Doctor Obi urged everyone in the village to come down to see the body. He apparently felt that it added to his prestige. Agent Willoughby was of the opinion that the white man shot was one of six men who were themselves fugitives from justice fleeing the sheriff at Port Townsend and on their way to California or Mexico” (Sands Pt. Archives, Quileute, Willoughby letters, Aug. and Oct. 10, 1882, and Pettitt, page 25).

Readers can make up their own mind about the truth of the story. Pettitt goes on to add, “Doctor Obi was a persistent enemy of the whiteman. In 1879, a long series of cattle shootings were traced to him. He seemed to feel that his power was threatened by the whites. In April of 1882, the tribe was rent asunder by a quarrel over the chieftainship, and inquiry revealed that the doctor was at the bottom of the trouble. When safely in jail, he still wielded power and the Quileute were afraid to enter his cell. It is interesting to compare the official version of the murder case with the story that Doctor Obi told years later. This story was written down by the late Harry Hobucket and is still preserved by his brother, Tyler Hobucket

(Hobucket ms, refer to Pettitt, page 25). In that account, given in Doctor Obi's declining years, Obi claimed that his expedition to the Hoh River had been for the peaceful purpose of bartering three blankets for a horse. The deal didn't go through and he was carrying his blankets home when the whitemen stopped him on the beach and tried to take the blankets away from him, or he thought they were going to. So in defense of his personal property he stabbed one of them and the man died.”

Pettitt (page 110) also gives examples which show that during the early contact period ordinary Quileutes, including the chiefs, appear to have felt that individual Indians and the whole tribe “increased in stature and benefits by backing the Indian agents and keeping the peace.” (On the other hand,) “shamans appear to have felt that they lost rather than gained status by the intrusion of the whites, and consequently shamans were the most active in opposing white influence.” Not only did white skepticism threaten to break the spell which the shamans held over their fellow tribesmen, but white laws and regulations expressly attacked the shamans as a menace to Indian welfare. The example above suggests that Doctor Obi carried his opposition to the point of murdering a whiteman on the beach and capitalizing on his apparent immunity from punishment to build up his reputation in the tribe. After escaping from prison, he bragged about his lawless actions and was constantly fomenting trouble within the tribe or with whites. Later, Doctor Lester succeeded to Doctor Obi's place in the tribe, and was frequently in trouble with the Agency for opposition to the white doctor, or for threatening to kill any Quileute who didn't yield to his authority as a shaman (Pettitt, page 110).

Doctors Obi and Lester weren't the only Quileutes with the doctoring power during the last decade of the 1800s and the first decade of the 1900s. At least six Quileutes claimed that they owned guardian spirits which they had received in connection with traditional visions. Those publicly known to claim this supernatural power were Frank Fisher, Stanley Gray, William Hudson, Robert E. Lee, Esau Penn, and Mark Williams. Albert Reagan, the teacher at La Push from 1905-1909, listed Mark Williams as a “Doctor” in 1906. When Williams was 34 years old, he was the first occupant of the new La Push jail in 1907, on a charge of practicing shamanism. In any event, Williams received his power while living in one of the old villages

on the Bogachiel. Mrs. Grace Jackson recalled how Williams described “getting his doctoring power.” He was asleep when the vision came. He told that he was awakened by a loud rattling noise and saw coming toward him a tiny man, only a few feet high. He knew that he was going to receive something because the little man held his arms in front of him with his hands cupped, and he was singing a song. (He) gave Mark that song and, since that moment, whenever he wanted help, he sang the song and the little man appeared. He always preceded Mark into the sick room...Doctor Mark occasionally treated people as a favor, but he made it clear that he didn't charge for his services...In that way he was very different from Doctors Obi and Lester.

Both Doctors Obi and Lester charged for their services, especially if treatment required the removal of an evil spell. Shamans' services were highly regarded and, more often, feared. Pettitt reported that, in the late 1920s, Doctor Lester created such an epidemic of fear in La Push and so many calls for protection came to the Indian Agent that an investigation was made to determine what could be done. One person said, “Dr. Lester and Yakalada Obi, son of old Doctor Obi, are Indian doctors. They might kill me if I tell you when and how they use their medicine. They squeeze the body and throw out devils – they claim to have more power than the Shakers have over devils. Mark Williams was an Indian doctor but he joined the Shaker Church and left off Indian medicine man work. The rule of the Shaker Church is that no Indian doctor can use his evil spirits and devils in their treatments. All Indian doctors have evil spirits.”

Another witness added: “Dr. Lester is the old Indian doctor that has all the Indians scared to death. He doctors them with the devil and they pay anything he asks...Yakalada Obi is an Indian Doctor, too, but not very good. He can't scare the people and they don't blame him for killing anyone. Dr. Lester is blamed for many deaths; in fact, he packs a gun because he is also afraid of the Indians” (Pettitt, p.89).

Quileute Shamanic Healing

Frachtenberg tells us a great deal about traditional Quileute shamanism. In his manuscript on Quileute culture at the American Philosophical Society (Philadelphia), he writes:

“A medicine **taxilit** (*spirit*) is the best of all the empowering spirits Quileutes can acquire) and is received by a

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few only. As soon as a person obtains such a guardian spirit, he usually waits a while until he has enough power. Webb Jones obtained his spirit guardian three times before he decided to show it. The spirit got so strong that he was sick all the time, could not taste food, etc. Then he decided to reveal it. Then that person tells some other man to make for him about ten medicine poles (**łotsowòłsók^wol**), about six feet high, whose upper ends are carved to represent the guardian spirit. He also has two images made of his guardian spirit called **łak^wóya?**. These are manikins imitating a shaman, made either of cedar bark or of wood, and are used by the medicine man during his journey to the land of the dead souls. (During a ceremony, the new shaman invites enough medicine men to hold each of the poles and then he) takes out of his body a separate **taxflit** for each stick and rubs a **taxflit** on each of the sticks, giving each one a power. Then the new shaman starts to sing and the poles start to shake and spin around by themselves, no matter how hard each of the holders tries to keep them steady. Arthur Howeattle said he has been a holder several times and believes some electricity causes the sticks to move and spin. That stick ceremony is done for five nights, and the sixth night the new shaman and the stick holders are invited to the house of a powerful medicine man. They bring the sticks, too. When Webb Jones was the novitiate (new shaman), he was invited by Dr. Lester, who had also invited many other shamans. The whole evening was spent "playing with the new shaman's **taxflit**," throwing it back and forth and singing to it (Frachtenberg, pages 9-10).

The Quileute believe that each person has a soul (**títipa?d** or **łibíta**) which, upon death, leaves the deceased's body and goes to the **yalá?ak^w títipa?d**, which is the land of dead souls or underworld. In the underworld, the soul has the same shape as the living person and down there the souls do more or less the same things they did while alive (fishing, hunting, trading with other souls, etc.) The soul completes the trip to the underworld without any help. But, sometimes, a relative whose soul has gone down long ago will come up to meet and assist the soul of a dying member of the same family. The trip to the underworld takes the soul about a week or two. Once a person's soul goes down, it could not be brought back out by any shaman. But if a shaman succeeded in catching a soul before it made it to the

underworld, it could be brought back and put back on (into) the patient, who would get well at once. Only shamans who had a special kind of **taxflit** called a **títipa?dasit** (soul catcher) could find and bring back souls. Some other tribes use a finder-catcher device for souls, but the Quileute shamans do it with their spirit power, traveling outside the body and catching the errant soul with their hand. The soul usually leaves the body before the person dies. The Quileutes also believe that people have a ghost called the **yalá**. The ghost leaves the body at the time of death and may hang around the place of death, the village or some interesting place, but it may go directly to the underworld, too. Ghosts are very unpredictable and play tricks on the living. Old people thought that ghosts sometimes even make their living relatives sick so they will die and join them in the underworld. Ghosts generally don't act in a loving way to the people who love them, but they may contact members of their family (often in dreams) asking them to "send" things they want like food, blankets, a favorite thing, or treats. Only shamans can see ghosts (personal communication from Lillian Pullen, Oldman Fred Woodruff and Hal George).

Some shamans inherited the **taxflit** of their father, uncle, mother, or aunt (males inherit from male relatives, women from female relatives). Somewhere in the southeast is a river with powerful rapids where the medicine powers live. During everyday life, the shamans wear no special clothing or costume. Even while curing a sick person, they wear ordinary clothing. Dr. Lester told Frachtenberg that the only time he wore anything special was when he was being initiated into the "profession." At that time he wore a colorful headband and his face was painted a similar color. Shamans did own masks with the appearance of their **taxflit** or spirit intermediary on it, but those masks seem to be for personal rituals rather than healing. Shamans didn't use any particular type of drum or rattle, though they used both during a healing (Frachtenberg, pages 23-24).

Shamans cured or caused only those sicknesses that were due to witchcraft or to the loss of a soul. Physical ailments or injuries such as broken limbs or sores were cured by common people with a knowledge of medicinal herbs. Some specialists were able to extract fishbones that got caught in a person's throat. Shamans did it by sucking on the outside of the patient's neck. Shamans

also could cause sickness, if they wanted to, by sending their spirits to a certain person (through the air). Such a person would become sick right away, and unless cured by a shaman with a stronger power, the person died. Sickness caused this way was called **ix^wałola?átsit** (sickness by a shaman). A shaman could also make a person sick merely by wishing him or her to become sick. A shaman could cause a rich man or member of a rich man's family to become sick in order that the rich man would call him in and pay him for his services. This happened very often in the old days (Frachtenberg, page 25).

When a person was made sick by a shaman, he usually had a dream telling him the name of the shaman who caused his sickness. Sometimes, however, the sickness was not caused by any hostile shaman, and in this case the person would dream of the cause of his disease. In most cases, though, it was believed that all sickness was caused by hostile shamans. In that case, a member of the sick person's family would go to the shaman and offer him a certain amount of goods for pulling the sickness out. The shaman himself never set the price. But, it was considered good policy to give him or her as much as possible so as to induce the satisfied shaman to do his very best. If he did not cure the sick person right away, it was a sign that not enough was

given and more gifts were added. These payments usually consisted of adzes, chisels, knives, canoes, blankets, slaves, a home, mats, etc.

If a shaman had to travel (outside the body) to find a sick person's soul, when he returned with the soul, he would put it back on the sick person's body after making sure that it was really the sick person's soul. If the person got sick again, the shaman presumed that the soul had departed again and didn't want to be found or returned. In that case, the shaman would return the gifts and payments for healing the person. Shamans were easily offended. So the rest of the community treated them with respect, or at least tried to appear to do so. (Frachtenberg, pages 25-28).

It's been interesting to go back through my field notes and the archival records to look at what we know about Quileute shamanic healing and the Quileute medicine healers and, especially, of Doctor Obi and Doctor Lester.

Have a good **Baskálidix** (December, "Bad Weather Time") and a **wisá kÍsbis**. I'll continue with the history of the lower village next month and give the last four Words of the Week, which will give you a total of 52. Wis-sah Kisbis!

—Jay Powell

jayvpowell@hotmail.com



DECEMBER 12, 2015 Archery Tournament

Compound and Recurve Competitions!

- ⇒ The Quileute Tribal Enterprises are sponsoring an Archery Tournament at the Old Mill Archery Range!
- ⇒ Sign-ups are at 9:00 a.m. Competition begins at 11:00 a.m.
- ⇒ 1st, 2nd and 3rd place prizes will be awarded to the top shooters in each category - compound and recurve/longbow.
- ⇒ Entry fee is \$5 for each category.
- ⇒ There will also be a raffle for additional prizes!
Tickets: \$1 each
- ⇒ Concessions will be available for purchase and the La Push Teen Center will be hosting a bake sale

PRIZES:

First Place:
One Night Stay at Oceanside Resort

Second Place:
\$50 in Fuel at the Quileute Marina or Lonesome Creek Store

Third Place:
Dinner for Two at River's Edge Restaurant

\$5.00 Entry Fee

LOCATION:

Quileute Kitla Center
100 La Push Rd
Forks, WA 98331
360-374-3199

Lieutenant Governor presents Washington State Exemplary Substance Abuse Prevention Awards

By Brian Dirks

Eight awards to honor those who Lt. Governor Brad Owen says “are on the front line on the battle against substance abuse” were presented by the lieutenant governor on Nov. 16 during a prevention conference in Seattle.

“Our awardees stand out as giving their time and energy, mostly as volunteers, toward raising awareness to the issues surrounding substance abuse,” Owen said in remarks prior to handing out the 2015 Washington State Exemplary Substance Abuse Prevention Awards before a room of Washington state prevention professionals at the Seattle Sheraton. The awards ceremony was part of a day of meetings specific to Washington state that preceded the three-day National Prevention Network Conference at the downtown hotel.

Those honored were chosen by a committee representing several sectors of the prevention community and staff within the Department of Social and Health Services’ Division of Behavioral Health and Recovery.

Owen said now that marijuana and hard liquor are available in Washington more than ever before, comes a lowered perception of harm of

those substances, especially among youth. The lowered perception of harm, along with an expansion of marketing by companies that produce and sell marijuana and alcohol products, may well contribute to future higher use rates in youth, he added.

Prevention and health professionals track the use of alcohol and marijuana in certain grade levels through the biannual Washington State Healthy Youth Survey.

“While the 2014 youth survey does not show a statistically higher use of marijuana by our youth after (Initiative 502), my suspicions are that the 2016 survey will see a notable increase in youth use. I just hope I am wrong,” the lieutenant governor said.

“The costs to our society brought by substance abuse are huge. Not only is it the cost of treatment, but the damage that is the result of domestic violence, traffic accidents, and devastation to families dealing with substance abuse. It all adds up to an enormous, nearly incalculable sum,” Owen said. He also noted recent increases in use of heroin and meth, and that DUI stops made by law enforcement now show that people are commonly mixing alcohol and marijuana before they get behind the wheel.



Lieutenant Governor Brad Owen, Quileute Tribe Prevention Specialist Ann Penn-Charles, and DSHS Administrator Sarah Mariani. Office of Lt. Governor photo

“That is just downright scary,” he said.

“It’s my honor to once again present these Exemplary Substance Abuse Prevention Awards to some outstanding groups and individuals who are so devoted to improving the lives of all those around them. We really appreciate all that you do but, frankly, we could use a lot more of you,” the lieutenant governor said.

Sarah Mariani, the behavioral health administrator for the DSHS Division of Behavioral Health and Recovery, assisted the lieutenant governor with presenting the awards.

Quileute Tribe’s very own Ann Penn-Charles received the Exemplary Tribal Prevention Professional Award for her work at the tribe. These are the remarks from Owen:

Ann Penn-Charles, or “Miss Ann” as everyone knows her, has worked in prevention for over 20 years. She is a natural community organizer and makes the most of her resources through networking and engaging partners to serve as many community members as possible. She is invested in her community and wants to make it a better place for the health and wellness for future generations.

Miss Ann works incredibly hard to mobilize a community that is fighting to reduce the results of generational trauma. She understands the importance of comprehensive prevention plan-

ning and how to integrate the prevention language and translate that language for her community to be culturally sensitive. She goes above and beyond her annual prevention plan each year and is never satisfied with good enough.

Miss Ann leads a group of youth on an annual substance-free canoe journey, connecting with other coastal tribes to build cultural awareness among youth. She organizes a weekly Drum Circle to honor Quileute Tribal traditions. The Drum Circle draws Tribal members from neighboring Hoh and Makah Tribes, who travel great distances to participate.

Miss Ann coordinates several healing and organizing groups in the community to further community connectedness. Miss Ann attended the Washington Substance Abuse Prevention Skills Training in September 2015, and now plans to complete her paperwork to become a Certified Prevention Professional. Miss Ann’s prevention work is admired by other tribal prevention specialists. She is looked to as a leader for her efforts and fearless ability to get programs going in the face of opposition.

After-School-Enrichment Program



The After-School-Enrichment students have been very busy with after school activities. There are currently 25 students enrolled in the program. We would like to welcome Michelle Ward, our new Culture Coordinator, to our program on Tuesdays and Thursdays. Michelle has begun working with our students with Quileute culture activities, and the

students are looking forward to the lessons to come.

The December schedule for the After-School-Enrichment Program will be:

- Tuesday, December 8
- Thursday, December 10

Please contact Anita Baisley, 360-374-5602, with any questions.

Have a wonderful Holiday!

Happy Anniversary

Terri and I celebrated our 30th wedding anniversary on November 18th. Happy Anniversary!

Love,
Allen

Thanksgiving Letters from QTS Students

Please Note: These letters have been left unedited.

“Thanksgiving” from Mrs. Chase’s Class

By Ezekiel

On Thanksgiving I eat turkey and ham. I see family and watch football. My favret thing about Thanksgiving is plaing with my frend. I am thnkfull for my grandma because she givs me presents. I feel happy and busy.

By Evan

On Thanksgiving I eat bread and ham. I see family and football. My favorite thing about Thanksgiving is staying home from school. I am thankful for my mom because she loves me. I feel happy.

By Tashina

On Thanksgiving I ea ham. I see my family and football. My favorite thing about Thanksgiving is staing at

home. I am thankful for my sistr lets me hold the baby. I feel happy.

“What I Am Thankful For” from Mrs. Griffith’s Class

By Nakita

I am thankful to be with my family during Thanksgiving, because they cook the food and put shelter over my head. I am also thankful to have an education in this land of the free.

By Isaac

I have always been so thankful for...My brother Dillon Johnson and also being able to have a free education. And to have such wonderful teachers like Miss Shawarts and Mrs. Griffith. Why I am so thankful for my 23 year old brother Dillon is because...he always sticks up for me when I feel hurt or threatened. Another thing to be grateful for

(this is really important) freedom. Freedom is great! That means we have the right to not work for weird billionaires.

And if we didn’t have school I would blow my top off. You know how everybody talks about how summer’s gonna be a miracle. For me summers are...not bad but like all people I am just glad for what we have.

By Elianna

I am Thankful For my mom and Family because they stick up for me and help me when I need help. I am thankful for my teacher Mrs. Griffith because she helps us with school and so does Miss Schhwartz. They help me by teaching reading, math, excel, and science.

By Richard

On Thanksgiving I am thankful for my mom because she buys me stuff. I am also thankful for my family because they stick up for me. Also I am thankful for my friends because they play with me.

By Deondrey

I’m thankful for my family because they get me food, watch out for me, and they put a roof over my head. I like to talk about my Dad when he does good for me. I’m thankful when my dad gives me good Thanksgivings. Another thing I’m thankful for is that I have a family that loves me. Also, I’m thankful for my parents because they are always there when I need them. And I’m thankful for them when they always drive me where I want to go for my birthday.

By Lance

I am thankful for fami-ly because my family stands up for me. If I did not have family it would be boring. We have a family dinner at my cousin’s house. We play outside before we eat. We play

football, watch the Seahawks, and we sit around the table. We have a family day, all day.

By Brianna

My family because they take care of me and help me when I need it. And Im thankful for school because some kids don’t get to go to school. I’m thankful for my teacher Ms. Griffith and Ms. Schwarts because they help me learn a lot of stuf. I’m also thankful for my house because if I did’nt I would have no where to stay. I would probably have to stay with my uncle willie of my grany marry or my auntie shelly or my dad Ryan.

Im thankful for the land so we can live on it. I’m thankful for the doctor because they help me when I’m sick or when I’m hurt and they try to make me better by giving me medicine or giving me a shot.

By Tanner

I am thankful for my family, and friend’s, and a home, and school. And I am thankful for food, and clothes, teachers, mom and dad, sister and brother, nieces, and for our village.

By Debbie

I am thankful for my family, because if my dad was not at work we would have no money. Also thankful for a house and my sister’s baby because she is only 1 years old. She is turning 2 in April 16. I am thankful for school because if there was no school nobody will know any thing, trees because the trees gives us air and if we had no trees we would have no air, stores because then we would have no food but we can make food and get food like fish and crab and other seafood.

QTS Paddle Keepers



By Ashley Chase

This year QTS’s Kindergarten and 1st Grade teachers implemented a “Paddle Keeper of the Month” program as a means of celebrating their students’ strengths and highlighting positive character traits.

Each month, starting in November, one student will be selected from the Kindergarten and 1st Grade classes who consistently has demonstrated kindness, respect, a strong work ethic and responsibility.

Our November Paddle Keepers of the Month are:

**Kindergarten:
Kaidyn Decker**

Kaidyn is a hardworking and helpful student who enjoys learning new

things. Her favorite part of Kindergarten is running and jumping in PE. When the Kindergarteners were interviewed about what they already know a lot about, Kaidyn said, “I already know a lot about teeth. Some grow up and some grow down. And some get loose.”

**First Grade:
Tashina Ward**

Tashina was chosen for Paddle Keeper because she is a responsible student and a caring friend to others. She always follows directions and is good at kindly reminding others to do the same. When the first graders were interviewed about what they already knew a lot about, Tashina said, “I already know a lot about dogs because I have two!”

QTS School Board Election Results

The School Board election results were certified in November and the board has reorganized as follows:

Leticia Jaime: Chair

Leroy Black: Vice Chair

Shelly Black: Treasurer

Dawn Bender: Secretary

Joe Garrick, Sr.: Member at Large

Angel Williams: Alternate

Happy Birthday to Enrolled Quileute Tribal Members

December Birthdays:

Jayden Ceja-Cisneros	1	Haven Ward	10	Cruz Fernandez-Black Jr.	20
Dawn Rasmussen		Kylie Flores	11	Hannah Meneely	21
Ruby Stacey	2	Cody Simmons		Catherine Salazar	22
Keisha Bouck		Melvin Wood	12	Kailani Gorum	
Jay Jaime		Murina Davis		Vincent Reid Sr.	
Johnny Jackson		Maydelia Sanders	13	Victoria Jackson	
Regina Dan	3	Elizabeth Soto		Cheryl Sease	23
Angeline Francis		Yvonne Davis		Jayden Scheller	24
Edward Bouck		Jacob Trainor	14	Peggy Rice	
Cheryl Wilcox		Brittany Eastman		Mason Wilbur	25
Miken Guerrero-Estrada		Eric Ceja-Cisneros		Shawnta Williams-Payne	
Sandra Leyendecker	4	Georgia Schumack-Penn	15	Leonardo Guerrero Jr.	
Donetta Black		Heavyn Smith		Patricia Cooper	26
Juan Penn		Anne Walker		James King	
Laura Reed		Ardis Blair-Pullen	16	Larry Christiansen	28
Frank Hobucket	5	Cecelia Ward		Cameron Coberly	29
Ivy Colfax		Craig Penn		Gary Jackson Sr.	
Jessica Green	6	Tyron Jackson	17	Carrie Jackson	
Charles Harrison	8	Lindsay Obi-Williams		Nelson Morganroth	30
Jose Salazar	9	Mildred Hatch	19	Autumn Penn	
Angela Black		Jonathan Trainor		James Christiansen	
Melanie Tisdale	10	Tonia Jack-Bryan	20		



***Bá·yak The Talking Raven* welcomes feedback!**

Please feel free to share your opinions or suggestions with:

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