December
2016

bá·yak The Talking Raven

A Quileute Newsletter

Vol. 10, Issue 12 Emily Foster/**BAYAK Editor**

Veterans honored in La Push

The Quileute Tribal School held their Veterans Day Celebration on November 9th. To recognize the vets, students sang songs to those in attendance, handed out US flags, and shared breakfast together.

To kick off the tribe's Veterans Day Celebration on November 11th, the community gathered at the cemetery at 11 a.m. to bless Quileute veterans that have passed on. The celebration continued at 12 p.m. at the Akalat Center.

Indian tea was served along with ham, mashed potatoes, vegetables and dishes contributed by community members. The veterans had requested a potluck-style meal.

Following the meal, veterans were honored for their service. This year's celebration included a special presentation and honoring of two community members who have passed on: Cecil Wallerstedt (Coast Guard) and Kilbane Obi (Army). Families of both men were present. Bertha Wallerstedt, widow of Cecil, and Lavern Koowsh, eldest daughter of Kilbane, were wrapped in Pendleton blankets.

Cecil served in the Coast Guard as an engineer from 1957-1968, and met his wife while stationed at Quillayute River. While in the Coast Guard, Cecil received a letter from the Commandant for rescuing two fishermen from a sinking vessel. That letter was shared with the community at the Veteran's Day celebration, which detailed his rescue mission and that he was awarded a ribbon and medal. In 1964, he saved another life when a two-year-old girl drowned at the La Push marina. Cecil administered CPR and was able to resuscitate her.

Sharon Pullen, daughter of Kilbane, spoke on behalf of their family. Kilbane served in the Army's field artillery from 1945-1947, fighting overseas in Okinawa, Japan during World War II. Sharon said, "Like our guys today, he didn't talk much

Photo by Cheryl Barth

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

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From Council Chambers

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

Our Deepest Sympathies

Our hearts, prayers, and thoughts go out to the families who have lost loved ones to recent tragedies. May you find comfort in this difficult time.

-Quileute Tribal Council

In September 2016, Chairman Woodruff sent Standing Rock Sioux Tribe Chairman Dave Archambault II a letter of support for their opposition of the permitting and construction of the Dakota Access Pipeline. Quileute also made their support public on social media by live streaming a message of solidarity.

Vice Chair Rio Jaime: The Quileute Tribe is in support of the water protectors at Standing Rock. We recently sent elk jerky to the Standing Rock Sioux Tribe's Oceti Sakowin Camp. After an elk was harvested illegally, a Quileute Fish and Wildlife Enforcement Officer confiscated the animal. The elk was brought to the tribe to be processed into jerky, packaged, and shipped to the camp in North Dakota for their peaceful protest of the Dakota Access Pipeline. Processing the elk was a combined group effort to send a little love and sustenance to the protectors—a small act to show we stand with Standing Rock.

Just in time for the election, Quileute received a subgrant from National Congress of American Indians to help host a ballot party. Twenty-six community members attended the event on November 1st in the Tribal Office West Wing.

Treasurer Crystal Lyons: We used the funds we got from the grant to help with refreshments and door prizes to encourage people to attend. There were 26 tribal and community members in attendance who were all entered in a prize drawing. Sixteen of those who attended voted while they were at the party and one person registered to vote for future elections. Several had already voted but wanted to come and see what it was all about. It was nice to see a diverse group of people come together and participate in the democratic process. In the future, I hope that Native Vote efforts will continue with more voter registration drives and more ballot parties.

On November 7th, Tribal Council met with National Park Service Officials in La Push to discuss sanitation issues and parking.

Chairman Chas Woodruff: We recently spoke with representatives from the Olympic National Park regarding a few issues. There is a major concern of lack of bathrooms and an increase in human waste on the trails. This creates a public safety hazard, especially with the potential of that waste leaking into our water supply for the Lonesome Creek Hatchery. We would like to see permanent bathroom facilities installed in the future; we believe permanent bathrooms would help to alleviate this problem. Additionally, our meeting included discussions about parking conditions at Second and Third Beach. It can be dangerous when people park along Highway 110, and we want to brainstorm ideas to fix the parking issue. There will be a follow-up meeting with the National Park Service to complete a walk-through looking at these concerns.

During November and December each year, there are two auctions hosted in La Push to raise money for causes that benefit the youth: Harvest Dinner and Cherish Our Children.

Secretary Naomi Jacobson: Each holiday season the Quileute Tribal Council and Enterprise Board look forward to contributing to the annual auctions and events to support community activities. The Quileute Head Start had their annual Harvest Dinner/Auction on November 17th to fundraise. It is wonderful to see the Head Start Parent Committee work together to provide an event, which not only gathers community, but also assists in the funding of educational supplies and activities for the students. Cherish Our Children was held December 2nd and the Council enjoyed seeing the communities of La Push and Forks come together to raise funds to ensure that the children of our communities can celebrate one of the joys of Christmas. I would like to thank the generous people who volunteer their time to making these events so successful year after year.

The annual Quileute Christmas Party will be held on Thursday, December 22nd at 5 p.m. in the Akalat Center. There will be dinner, carols, door prizes, and an appearance by Santa. We wish you a Merry Christmas and Happy Holidays. Be safe this holiday season.

The Harvest Dinner and Auction, organized by the Head Start Parent Committee

QUILEUTE

GENERAL COUNCIL MEETING

Enterprise Reports: January 18, 2017

Directors Reports: January 19, 2017

General Council Meeting: January 20, 2017

Veterans honored in La Push

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about what he saw or witnessed at war." Though he did share memories of how he drove for General MacArthur, and how once he had seen a Quileute tribal member in Japan.

Photos of Kilbane and Cecil were set at each dining table, along with words of respect from students at the Quileute Tribal School. Others brought photographs to share on a table dedicated to all veterans.

Currently, there are two Quileute men from La Push who are active duty: James Salazar joined the U.S. Air Force in 2013 and Mario Black-Perete enlisted in the U.S. Marine Corps this year.

James has earned a handful of awards during his time in the Air Force. In 2014 he was 2nd Quarter Airman of the Quarter, Airman of the Year at Joint Base Lewis-McChord, Department of Defense Military Firefighter of the Year, Army Firefighter of the Year, and was nominated for Airman of the Year on a national level in the Air Force. In 2015, he had his first CPR resuscitation, earning a Top Performer award, while in both 2015 and 2016 he received awards for career progression, meaning he advanced ahead of schedule. James also obtained his EMT certification in 2016 and was promoted to Staff Sergeant.

Mario joined the Marines after graduating from high school last spring; he completed boot camp and received a sharpshooter pin. He recently finished a training and is stationed at Twentynine Palms in California, looking forward to many more years in the military.

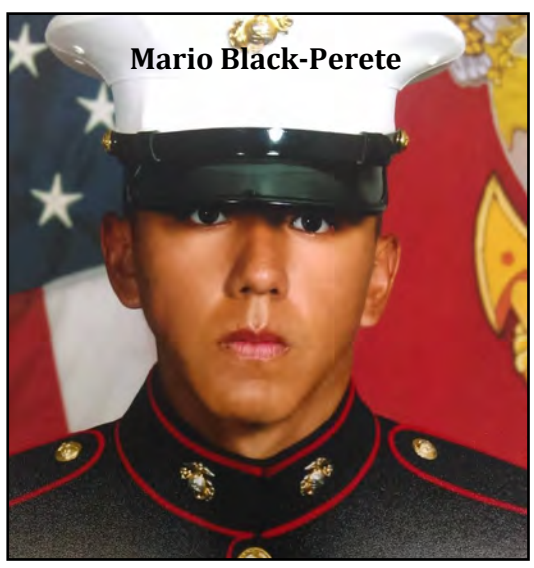
Following the presentation at the Veterans Day Celebration, Quileute veterans were asked to come forward, where they were presented with gifts from the tribe that included a jacket and hat. The end of the celebration was marked by the community lining up to individually shake the hands of each veteran, thanking them for their service.

Photos of Kilbane Obi
Photo by Cheryl Barth

Cecil Wallerstedt
Photo by Cheryl Barth

James Salazar

Roger Jackson and Bob Bouck
Photo by Cheryl Barth


Mario Black-Perete

Recognizing the veterans
Photo by Cheryl Barth

Mike Marshall and Larry Jackson
Photo by Cheryl Barth

Bá·yaḳ
The Talking Raven

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Move To Higher Ground: A Year in Review

MTHG Booth at Elders Week Health Fair

No Child Left Behind Grant Selection Team, Council, School Administration and Board, BIA Region staff, Rep. Kilmer's office staff, and MTHG staff

The Move to Higher Ground (MTHG) work has been ongoing for many years, through the hard work of many Councils, elders, and community leaders and with significant input from the tribal community and staff. The first charrette was held in the spring of 2013, and Susan Devine, serving the tribe as the project manager, was brought onboard to support the process in the fall of 2014. This year, 2016, marks the second full year of the MTHG project team being in place.

Each year has had a specific focus:

May 2013 – charrette to kick off the process

Winter 2014 – community outreach and priority/goal setting

2015 – land use planning and funding strategies (grant writing and submittals)

2016 – infrastructure, land use, and environmental planning; school grant funding; school planning

In addition to monthly meetings with the MTHG planning team, the Quileute Tribal School Board, and regular updates to Council, there have been many key milestones and events over the course of 2016, with the major emphasis on land planning, finding additional funding, and planning the replacement school. The biggest news in 2016 was the successful selection on two grants – one from Washington State (CERB) and one from the Bureau of Indian Education's No Child Left Behind program. Between the two grants, the total amount received was over $400,000.

Students helping to plan the new school

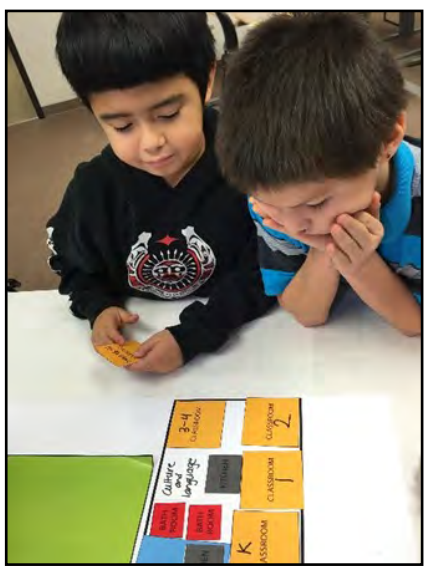
2016 Highlights

January
- Presented proposal to Community Economic Revitalization Board for MTHG planning grant funds (Olympia)

February
- Presented proposal to No Child Left Behind selection committee for school replacement grant funds (Albuquerque)

March
- Agency meetings – FEMA, IACC

April
- BIA, BIE meetings (Portland)
- Spring Charrette
- Grant selection announcement – School Planning Funds available



May
- Elders Week Events
- BIE webinar

June
- School PrePlanning Packet submitted to BIE
- Housing Conference

July
- Infrastructure Plan development
- Master Plan and Land Use Plan development

August
- BIE webinar
- Weekly staff in MTHG offices

September
- Draft Master Plan for Higher Ground and Lower Village
- Draft Environmental Assessment for new school
- Consultant selection process for new school
- School Project Advisory Committee established

October
- Submitted Environmental Assessment for the school relocation site
- Hired Architect and other school planning team members
- Meeting with HUD (Regional Office – Seattle)
- Meeting with BIA (Portland)

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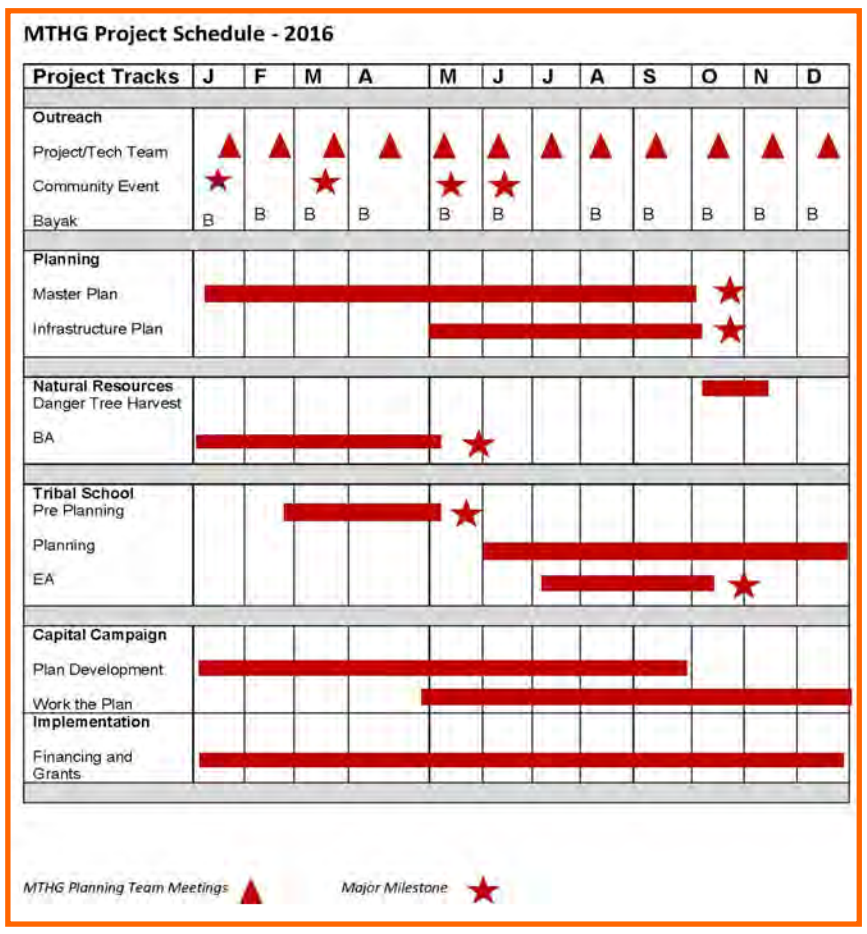
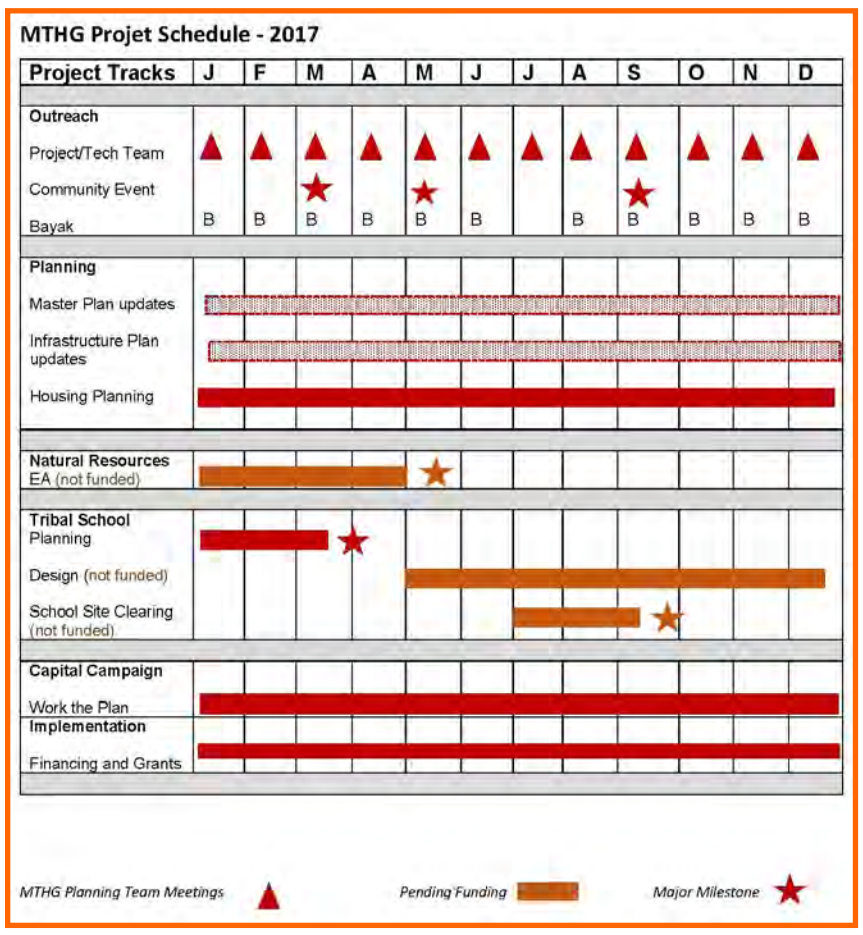
Move To Higher Ground: A Year in Review





Senator Cantwell Staff with Quileute Royalty, following multi-agency MTHG meeting

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- Danger Tree removal
- Meetings with Architect

November

- Meetings with Architect
- Meetings with BIA (Portland)
- BIE Webinar

December

- Meetings with Architect

What's Ahead for 2017?

Each year, we've set a focus for the MTHG efforts, and 2017 is no different. This year, the team will focus on finding more funding, housing, and marketing/ communications. In terms of finding additional funds, we have several different sources we are pursuing – state and federal grants, tax credit programs, and private/ philanthropic foundations. We also have the opportunity to get additional BIE funds for school design and eventually construction – that will continue to be our number one priority. For housing, we will be looking at the type and number of housing that is needed. A survey will be sent out from Quileute Housing Authority as part of the effort to understand what the community wants and needs. And of course, we'll need to look at how to fund that as well. Much like the School Advisory Team works on the details of the school project, a Housing Committee is being established to help the MTHG team work on housing on the Higher Ground. Finally, 2017 will also emphasize marketing and communications – all of the tools needed to ensure we are able to successfully spread the message and support the capital campaign and fundraising.

We are excited to move forward with the school and to find funds for additional projects and phases of work. Please stop by the MTHG offices – we try to have staff there on Wednesdays – or feel free to call (360-280-6155) or email Susan (susan.devine@quileutetribe.com) for more information.

School Grant Presentation Team
Albuquerque BIA HQ

CERB Grant Presentation Team
Olympia, WA

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

Jay Powell transforming into kwashkwash, the Blue Jay.

Bad weather time, Basḳálidix̣

The "moon" that was December in the old days was named *bad weather time* for a reason. Back then, in the days before global warming, long underwear and fleece-lined parkas, serious cold and snowy weather meant that Indians didn't go outside. I remember Old Man Fred Woodruff once telling Old Man Roy Black on a frosty morning in the late 1960s, "Oldtime Indians never went out in cold like this. They stayed inside and watched TV." That's funny, but it's not true for two reasons. Of course, back at treaty time (1855-56) there was no TV. But, also, back in 1969, because La Push was tucked under the steep hill, there was almost no TV reception in the village then. On a good night you might get a fuzzy hockey game on the CBC channel from Victoria. Some things have changed for the better.

The Story of the Indian Shakers and the Quileute Shaker Church

One of the reasons that the tribal elders are so interesting is that they have seen a lot of changes. Today's elders were born in the '30s, '40s, and '50s. But when today's elders were young, there were numerous elders that were born before 1900. Among the changes that those elders had seen was the arrival of the Indian Shaker religion in La Push. One of those elders was Charlie Howeattle, and he told me his version of the Quileute Shaker Church story. It is possible that others know this story with different details, and I welcome being corrected so the record reflects the truths of everybody in the community.

The Shaker movement originated in about 1881 at Skookum Bay, near the outlet of Hood Canal. According to Shaker tradition, John Slocum, a Squaxin medicine man named Squ-sach-tum, who had died of an illness, awoke during his wake. He revived and told mourners that he had been to heaven, where he was told by an angel that he had been a "pretty bad Indian" and that he was going to have a chance to go back and tell the people "how to be good Indians." John Slocum had a hard time staying "a good Indian" and after a brief time of backsliding, he got sick again. Mary was attending him and came into his room, where friends had gathered. As John's wife approached his sickbed, she was trembling, either from a chill or great emotion. As she approached, John again regained consciousness and seemed restored. His recovery was attributed to Mary's shaking. The word spread and Indian people started shaking for the sick and dead. Some versions of the origin of the Shakers tell that Mary had already ordered a wooden box casket for John, who was dead. And as the casket was being brought in, John again came to life and told that he had spoken to Jesus Christ and was now ready to teach others. The word spread.

According to Charlie Howeattle, John Slocum had been an all-round sinner of a man. According to his testimony...he gambled, drank, shirked, lied, stole, swore, chased and was unreliable. But he woke up from his visit to heaven a changed Indian. He was on fire to spread the Word.

There were some early converts, but it took ten years for the Shaker movement to spread widely. The ritual of the meetings and beliefs developed, but it didn't happen overnight. It came to be commonly believed that Shakers didn't need the Bible...that the power and right beliefs would find their way into the Indian soul. Services came to be a ritual of "bells and candles." The use of hand-held "schoolmarm" bells and candles, of making the sign of the cross three times and other characteristic actions by the members made Shaker services distinctive.

Shaker beliefs and practice spread up and down the coast and into the interior from tribe to tribe, reaching Hoh and La Push in about 1895. As Shaker meetings started to be held on the reservations of various tribes, since many elders didn't speak or understand English easily, services started to happen in Chinook Jargon. Hymns and liturgical phrases were composed and translated into Jargon and services had a distinctly native character. Shakers continued to shake for the sick and dead, but they also had services for empowerment. In the beginning, some Shaker congregations had to put up with regulations imposed by officials and Indian agents intent on the standard Christian religions as a "civilizing influence." And there was tension on the rez between "bells and drums" as devotees of traditional Indian beliefs and healing (shamans with drums) resisted the Shaker services with their bells.

John Slocum's teaching became his life and he was thought to be a powerful preacher. People who heard him received songs through the spirit. Listeners were drawn to him. He began to make more and more converts. He began to know that he could heal the sick with the spirit and the magic effects of shaking. The people brought those who were ill to him. He healed them without medicine. It was then that people began to believe that his teaching was real. He had this impact despite the fact that John couldn't read or write.

Slocum's original congregation at Mud Bay, which came to be called the "mother church" was built in 1892, located near Olympia on a shoulder of the Black Hills above Mud Bay at the southern edge of Eld Inlet, an arm of Puget Sound. That original church was oriented in an east-to-west direction, a manner that would establish the pattern for most subsequent Shaker churches. That original Mud Bay church was rebuilt in 1910. The church was located near the home of Louis "Mud Bay Louie" Yowaluch and his brother "Mud Bay Sam," who are considered to be the founding fathers of the church. They were sometimes spoken of as "First (Louie) and Second (Sam) Headmans." Sam was the first Shaker Bishop after incorporation of the Shaker Indian Church in l910.

George Pettitt, who served in the Coast Guard at La Push towards the end of World War II and became so interested in Indian lifeways and beliefs that he became an anthropologist, noted that the Indian Shakers weren't the first Nativist movement in the Northwest. John Slocum was the third or fourth "apostle" who had tried to bring religion to the Washington Indians. An Indian named Big John had attempted to start a religious revival. He had ridden through Olympia with his arms outstretched, claiming to be Jesus Christ returned to earth. When people ridiculed his claim, he then said he was a new prophet. But this movement didn't catch on or last. About the same time, Big Bill and Mowich Man on the Skokomish Reservation were trying to introduce a new religion, but their followers died out shortly afterwards. Then came John Slocum, whose Shaker faith caught fire and spread.

Among the early Quileutes, Christianity had been introduced by A.W. Smith, who had Sunday School in his home starting in about 1883. There wasn't a church building in La Push until 1911. Shakers met in Indian family homes until then. But, the early Quileute Shaker services had become well attended by zealous practitioners. The shakes were boisterous and lasted so long that in 1905 the Indian Agent in Neah Bay declared limits on the frequency and length of meetings in La Push. Schoolteacher Albert Reagan enforced the rule while actually "doing research" on Shakers – taking the pulse of participants and making notes on behavior.

The first Shaker meeting hall in La Push was finished in 1911 and when the original Shaker Church was built in 1920, that original hall became the Shaker dining hall. I'll discuss the saga of building the church later.

According to Pettitt, when he came back in 1947 to interview Quileute elders, Charlie Howeattle was then minister of the Shaker Church. Charlie had two certificates ordaining him as a minister. One was from Bishop William Kitsap at Tulalip and an older one from Bishop Peter Heck, given at Oakville. His account of the origin of the Shaker faith is of interest because it again stresses the fact that John Slocum was preceded in the faith by his wife, and it adds a number of dramatic details to the story.

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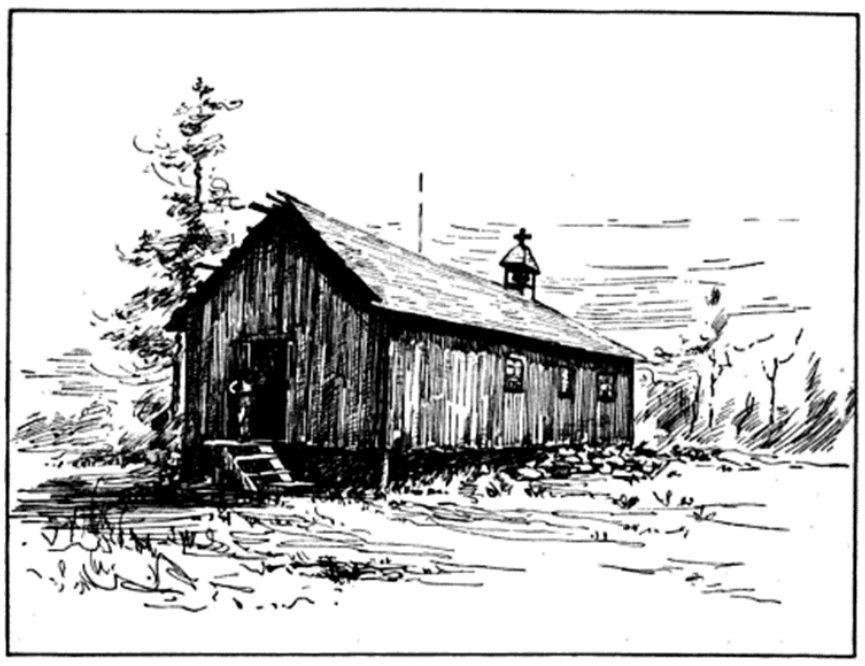
Hiba' Kwashkwash [HAY-buh quash-quash]: The Jay Squawks



The Shaker "mother church" was built in 1892, located near Olympia on a shoulder of the Black Hills above Mud Bay at the southern edge of Eld Inlet, an arm of Puget Sound.

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Pettitt quoted Charlie Howeattle, telling his memories and knowledge of the origin and the spread of the faith:

There is no exact record of when John Slocum first preached. He said, "I figured it was about 1891 or '92. His wife Mary had actually received the spirit and the power before John's resurrection. It seemed that women became the most devoted Shakers in the early days. A lot of men were resistant to take the first step. But it gradually spread."

Charlie told an interesting part of the early Shaker story. I'll try to tell it in Charlie's own words. He told that a group of White people got indignant about what they thought was primitive Indian behavior, or maybe they were threatened by the "wild convulsions" happening. They reported it to Olympia. So the Sheriff came out to Mud Bay and came after John Slocum and his congregation. He handcuffed several of the members. He even put a ball and chain on John. He said that he wouldn't take them off until everyone promised to quit all this shaking business. But the old man (John) said, "No. It's a gift from God." There was a court hearing over the question. The court asked the old man to quit. And John refused again. Then the Whites began to believe there must be something to it. They decided to get a Christian preacher to see whether it was Christian religion and really holy. The preacher listened to John Slocum talk, and that preacher pointed out that John Slocum couldn't read but he was preaching scripture, word for word. As a result the Shakers were allowed to incorporate as a Church in 1910. That was 30 years after John's resurrection, but the Shaker Church had finally been recognized.

According to Charlie, John Slocum's preaching was his life right up to his death. "Avoid all the things I did before and follow me into a new life." Chiefs and common Indians, whole tribes became Shakers. Some also attended other churches, too. The church was recognized to not only have healing power but to draw members into healthier life ways. Charlie said, "There are many kinds of power that come with faith."

Charlie explained that before the Shaker faith came to La Push people were buried in the cemetery "any way and anyhow." Villagers didn't know how to hold funeral services. The Shaker Church taught them what to do. Now we always bring the body to the Church and hold a service in order to have the soul enter the gates of Heaven. But the person must be clean and ready when he leaves the world in order to enter Heaven. We sometimes use the Bible in the church now because Whites thought we were just crazy. It makes no difference because members under control always speak in scripture. The Bible was our foundation even before we read it or used it. I find people who can't read talking in Bible language when they are under control (*i.e.* not transported by the power).

Harry Hobucket's History of the Quileute Shaker Community

A slightly different version of the origin of Shakerism was written down in pencil in a notebook back in about 1940 by Harry Hobucket, who was the second Elder of the Shaker Church. Harry Hobucket was the Quileute who, during the mid-1930s, wrote down and published many stories from tribal history and put out a few issues of a community newspaper called *The Chieftain*. This is repetitive of information already discussed above and is a statement of faith that may not coincide with the beliefs of readers. But the fact that this is Indian history from the Quileute perspective, now lost, makes it worthwhile to include in this tribal newsletter. Here is Harry Hobucket's version of the origin of the Shaker faith **with his original spelling and expressions:**

John Slocum

The Indian Shaker faith was born in Mud Bay, A.D. 1883, by John Slocum, a native of Mud Bay, near Olympia, Wash. John Slocum took sick and died and he arose in a certain day. His wife, also, received the power from the living God, Jesus Christ, when she was weeping by the running stream of spring water not far from her home, when she hear a voice from Heaven saying to her, "Woman, weep not, go to your home and do not fear. Your husband is alive now. Follow his teachings and follow me. I am the true and living God, Jesus Christ. You shall shake or tremble by the power of God, and go to every house upon the country and teach my gospel to all Indian race of people."

John Sloquim then invite all Indians in his community to listen to his teachings which the Lord God permitted him to do after he was dead. He ask his friends to make a white robe for him to wear during his teaching that first Sunday he appeared to his townspeople. He tell his people how he get back to life again after he died, telling his people that God sent his spirit back to him to live for a short period only to give instructions to his own race called Indians, who do not know anything about the true God at that time. The Indian race were yet wild or ignorant when John Slokum received his message from God to spread the seed of kindness to all Indian races upon the face of the earth to begin to learn the Jesus Christ teachings which the Indian race then neglected...John Slocum said he received the power from God to give you understanding that we must obey god the maker of mankind with all our strength. If we do He will help us, and I ask you my people to do exactly the way I command you because this is God's command. I am only a mouthpiece.

Words are given to me from my Father in Heaven who sent me to teach you how to worship the true God and his Jesus Christ. He John Slocum ask the people to establish a church upon a hill in Mud bay and to be complete within a week. The people at the time obeying Slokums orders, people from far and near come to the first church established by the Indian race of peoples. John Slokum begin his first teaching on Sunday and many people walk in the new church and many received the power through his teaching and begin to trample (i.e. tremble) or shake and dance, keep in step to the songs and handbells and there a wooden cross lit by several wax candles represents Jesus when he lifted upon Calvary to die for the sinners. John Slokums teachings is to obey one God, that is, God and his son Jesus Christ, and obey the spirit which God given to you. If you do not obey, you will get punishment, and love one another, a true brother and sister, as god said come and follow me and be saved through the power of God. John Slokum then finish his teachings telling people to prepare for the heavenly home. He live only a short period after his resurrection. The power which John Slocum gave is very strong. In spirit it could heal disease through this faith. If you only gave yourself to the Almighty God. Mud Bay Louis then succeeded John Slokum work and he live only a short period and die for the poor sinners. Then Mud Bay Sam take Louis place. At this time Mud Bay Sam begin to organize the Shaker Faith getting instructions from Milton Giles, a white man, for his secretary. The beginning of the Shaker organization was little known. Only few teachers on the field. Mud Bay Sam made the first Shaker By-Laws and issued State licenses for protection of the earthly Law, to be issued only by the Bishop and ordained by him.

That was Harry Hobucket's statement of the history of the Shaker faith from 80 years ago. Harry made it more of a sermon than a description of the origin of this native religious movement. Yet, he gave a clear sense of values, beliefs and early stages of this revitalization movement that became and remained an aspect of the tribe's accommodation to mainstream American religious beliefs. I found reading it made me remember, somewhat wistfully, the beautiful speeches of the

Continued on Page 8…

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

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Quileute elders of the 1960s, who were more eloquent in Quileute than in English.

More about the history of the early Shaker Church

Pettitt mentioned Frank Bennett, who was Bishop of the Indian Shaker Church in 1948 and was one of those who believed that the shaking power, now so common to Shaker ceremonies, was contributed by Mary Slocum rather than by the founder himself.

According to a Skokomish lady, Mrs. Anthony James, who was a witness of those early events, John Slocum did not shake when he was first resurrected to teach among his people. He was already preaching when he became sick again. His wife was afraid for him and went down to the river and cried all night. It was then that she began to shake and this power led her to go back to her husband and work on him. That is when the Shaker power originated. It was Mary, John Slocum's wife, who shook. She cured John Slocum.

The exact date when Shaker faith reached the Quileute is not on record that I know of. As early as 1901 the Indian agent at Neah Bay was so impressed by the work of the Shakers that he was trying to make arrangements to have the Puget Sound Indians introduce their faith to the Indians under his jurisdiction. The following year a woman contacted the Indian service in Washington and Mud Bay Sam Yowaluch and other officials of the Shaker Church wanted an appropriation from the government to pay the expenses of missionaries to coast tribes. She encouraged that the funding be made available to the Shakers, saying, "It is the most powerful force working for temperance and right living that the Indians of Puget Sound know." In 1931, the Indian Service attempted to trace back the "history of Shakerism" among the Quileute. They found the evidence of the "need" to limit length and noise of services mentioned earlier, but nothing to record about the positive effect of the faith.

Minister Charlie Howeattle didn't join the Shaker Church until about 1916, but he remembered that one of the first to bring the service to the village was David Hudson, Quileute owner of the hotel that later became the Tuttle store. Others interested in the early development of the Church were Lucie Howeattle Brown (Charlie's sister), Tommy Brown (her husband) and the grandmother of Ida White Taylor (Kwiyatsuktitlha), Mrs. Mina Obi Johnson (wife of Chester Johnson). Jack Ward (born 1885) confirmed that David Hudson introduced the Shaker faith to La Push about 1895.

The members functioned without a formal organization for a decade, but in 1905, the Mother Church in Mud Bay recognized the Quileute congregation and appointed Robert E. Lee as first Quileute Shaker minister. Lee was succeeded by Carl Black, who was also the Indian judge in the village. And John Johnson followed as the third head of the tribal Shaker church. Charlie Howeattle was the fourth, and the four of them led the Quileute Shakers for 50 years.

Building the Shaker Church

Building the Shaker church at La Push has a story of its own. The old Shaker dining hall was used as a church sanctuary for services after it was completed in 1911. But the people really wanted a proper church building. People remembered that it was built while Fred D. Keen was teacher at the La Push school (around 1920.) But the structure didn't happen all at once. Stanley Gray said that the church happened like this:

Mrs. Nellie Johnson and Mrs. Sally Black bought some lumber for a church several years before construction actually started. That wood began to rot on the ground and nothing had happened. Then Jim Ward, a crippled young man about 19 years old, got lost in the forest while on his way to visit his relatives upriver. Search parties were organized, but no trace of him could be found. "Doctor" Lester who was related to the Blacks, took up a collection of $100 as a reward for anyone who could find Jim. But a few days later, Jim found his way back to the beach alone; so it was voted to use the reward money to buy additional materials for the church.

The first Quileute Shaker Church was built about 1920, torn down in 1974 and replaced in the 1980s.

The church was completed in 1920. It was used intensively for 40 years, gradually falling into disrepair, and was abandoned in the early 1960s, torn down in 1974 and rebuilt a decade later. A new Shaker dining hall was built in 1997.

The completion of the church resulted in an increase in membership. Charlie Howeattle estimated that there were at least 85 members at the height of Shaker popularity in the village, around 1930-32. At that point he said that doubts about the Shaker faith (possibly sewn by members of other Christian churches) and a "power struggle" for control among the Quileute elders resulted in a decline in community interest. By 1945 there were scarcely more than five members, aside from the minister and his wife.

That takes the La Push Shaker Church story up to about 1950. More current information about the Shaker community and actual facilities is available from the elders. I encourage those who are interested in the Shaker Church to contact the tribe's knowledgeable elders.

The December Words of the Week

There are four Mondays in December, so I will give you four new Words of the Week for this month. These are all useful phrases that you will be able to use this month. Have a good time using your traditional language.

December 5-10: Xwos xaxíḳtiya (HWOH-s hah-HAY-k-tee-yah) *It's cold or chilly today!*

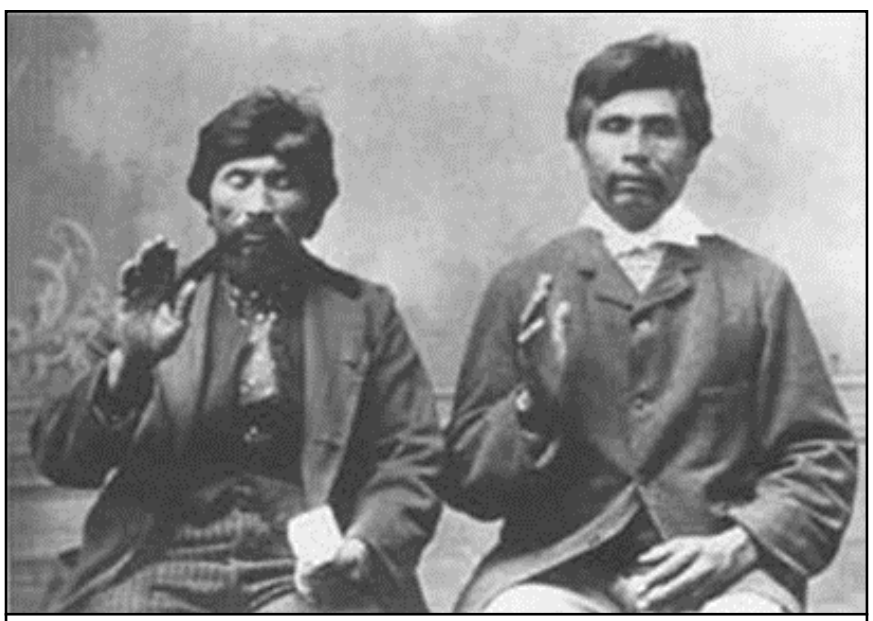
December 12-17: Kisbisḳáʔ (kiss-biss-KAH) *Christmas present*

December 19-24: Wisá Kísbis (wiss-SAH KISS-biss) *Merry Christmas!*

December 26-31: Wisá híksat! (wiss-SAH HICK-sut) *Happy New Year*!

Have a good Bad weather time,
Basḳálidiẓ

– Jay Powell, **Kwáshkwash**
jayvpowell@hotmail.com



John Slocum and his successor, Louis (Mud Bay Louie) Yowaluch

Diabetes Support Group

Reminder that December 20th is our last diabetic breakfast for the year of 2016. So let's go out with a bang. Come join us whether you are diabetic or support friends and family.

Think of a craft that you would like to do on December 20th and call Lesa Whorton or Sarah Fletcher with your ideas at 360-3303 or 360-374-9035. We look forward to hearing from you.

State of the Fishery

Wild Coho swimming upstream to spawn were seen during a QNR survey. Photo by Tyler Gross

By Quileute Natural Resources Department

As fall draws to a close, we would like to recognize the difficulty that has accompanied the 2016 fall fishery. Because spawner surveys are still being done, final escapement numbers will not be known until spring. However, at this time it still appears that this run is much smaller than what would normally be healthy for the Quillayute watershed. We have seen and understand the immense impacts that these low runs have had on families, businesses and culture.

Moving into 2017 we will be continuing to look into what needs to be done to best adapt to changing trends in coho and other species. As future seasons unfold, Quileute Natural Resources Committee (QNRC) and Quileute Natural Resources (QNR) will continue to strive towards economic and ecological sustainability for this community. Part of that sustainability is engaging with those who rely on the river and know it best. We would like to thank all that attended the Fishermen's Meetings that were held leading up to the closures. The large turnout made for one of the largest fisheries meetings in La Push to-date.

We would like to acknowledge QNR staff for the technical and field work that made for the basis for our discussions, QNRC for their direction and willingness to have difficult conversation, Quileute Tribal Council for the Hardship program that had supported families until fishing resumed, and all the fishers who turned in surveys and attended meetings. Thank you all very much for your contributions.

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Fishermen Surveys are still available and being accepted at QNR. If you have not filled one out, please do so. These surveys provide us with important information and help us better quantify the needs and concerns of the community. Thank you.

Carving Projects at the Kitla Center

Quileute artist David Jackson was hired as the Cultural Advocate under the New Beginnings Program. He is working on various carving projects at the Kitla Center in Forks, and he welcomes all community members to join him in carving—no matter skill level. Those that have participated have worked on individual pieces that include paddles, masks, paddle necklaces, and rattles.

The carving schedule for December is below. Questions? Contact David at 360-640-3085.

David Jackson, Jr.

Larry Jackson, Jr.

Quileute Tribe
Community Healing
Carving Project

LOCATION:
Quileute Tribe Kitla Center

INFORMATION
Dave Jackson – 640-3085
Dave.Jackson@quileutenation.org

Liz Sanchez – 374-5110
NewBeginnings@quileutenation.org

Quileute Tribe
New Beginnings

DECEMBER 2016

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
				1 Kitla 10:00 - 5:00 (Break 12-1)	2 Kitla 9:00 - 4:00 (Break 12-1)	3
4	5 Kitla 10:00 - 6:00 (Break 12-1)	6 Kitla 9:00 - 5:00 (Break 12-1)	7 Dave will be out of town for training	8 Dave will be out of town for training	9 Dave will be out of town for training	10
11	12 Kitla 10:00 - 6:00 (Break 12-1)	13 Kitla 9:00 - 5:00 (Break 12-1)	14 Kitla 11:00 - 6:00 (Break 12-1)	15 Kitla 9:00 - 5:00 (Break 12-1)	16 Kitla 9:00 - 4:00 (Break 12-1)	17
18	19 Kitla 10:00 - 6:00 (Break 12-1)	20 Kitla 9:00 - 5:00 (Break 12-1)	21 Kitla 11:00 - 6:00 (Break 12-1)	22 Kitla 9:00 - 5:00 (Break 12-1)	23 Kitla 9:00 - 12:00 (Holiday Half-Day)	24
25	26 Holiday: Christmas	27 Kitla 9:00 - 5:00 (Break 12-1)	28 Kitla 11:00 - 6:00 (Break 12-1)	29 Kitla 9:00 - 5:00 (Break 12-1)	30 Kitla 9:00 - 4:00 (Break 12-1)	31

Quileute Cherish Our Children

Gift Giving Day

DATE: Sunday December 18th

TIME: 12-4

PLACE: Akalat

Eligible youth ages Newborn-18 years who reside in La Push and Quileute Tribal members who reside in Clallam County.

Gifts must be picked up by the end of the event by a parent, guardian or someone appointed by the parent or guardian. There will be a new check in/check out process implemented to ensure the Program is run smoothly and fairly for all families.

KIDS ARE WELCOME!

There will be staff available in the classroom to do Holiday activities with the children while you shop!

DOORS OPEN AT 12

Contact Quileute Human Services with any questions 374-4306

Notice about Gift Giving Day:

The adults who submitted forms will be authorized to pick up gifts for the children they submitted a request for. If more than one form was submitted, the gift will be given out on a first-come-first-serve basis. Please note eligibility for the gift giving:

- Quileute tribal members who reside within Clallam County
- All children who reside on the Quileute Reservation
- All school-aged children must be enrolled in school

The Shaker Church Presents the:

Pearly Gates Play

December 17th
Shaker Church Dining Hall
Dinner at 3:00 p.m.
Pearly Gates Play at 6:00 p.m.
Raffle
Santa Claus will also make an appearance

All are welcome!

Like us on Facebook!

Quileute Tribe

QNR staff assisted in cultural assessment work

Garrett Rasmussen, Perry Black, Jeremy Payne
Photos by Greg Urata

As part of the Move To Higher Ground Project, the Quileute Tribe has been responsible for completing environmental and cultural assessments of the land to be developed, before logging and construction begins. These have included Biological Assessments (BAs), Environmental Assessments (EAs), and a number of surveys including Wetland, Soil, and Cultural Resources.

Stell Environmental contracted through funding provided by the Army Corps of Engineers (ACOE) worked with the tribe this fall on completing the cultural resource assessment for the remaining 250 acres that had not been previously surveyed. In 2015, the ACOE was able to find funding to do a cultural resource assessment on 26 acres where the new tribal school campus will soon be developed. Stell Environmental has completed the ground work and is now in the process of writing up its finding in a report to be delivered to the tribe in early January 2017.

QNR TFW Biologist Garrett Rasmussen and Technicians Perry Black, Dustin Larkin, Greg Urata and Jeremy Payne assisted the Stell Environmental group for two weeks earlier this fall doing the on-the-ground investigations. Their job was to search for any presence of cultural artifacts. The crew covered the 250 acres and dug over 600 holes that were three feet deep. It was a strenuous and demanding job, with thick vegetation and extreme, rainy weather.

QNR Deputy Director Frank Geyer said, "It's great that the ACOE was able to assist the tribe again this year with funding for a contractor to complete this critical component of the 'Move to Higher Ground' process. The contractors were extremely appreciative of our technicians' help and were impressed with how hard they worked on this demanding project. They deserve a lot of credit for helping complete it within the two week timeframe that the contractor had available."

A draft of the report has now been circulated back to QNR for review and edits and will go through a final review by the ACOE before being presented to the Tribal Council for approval in January.

ELWHA RIVER BRIDGE

By Katie Krueger

Despite being on US 101, the Elwha River bridge is owned by Washington State Department of Transportation (WSDOT), who came to Forks November 30th to explain options of repair or replacement to the community. All options involve some long-term use of State Highways 112 and 113 while work is done, but seven options were presented, before the State finalizes the National Environmental Policy Act (NEPA) process for public hearing and review. *Public Comment right now helps WSDOT shape the NEPA options and they need it by December 31st.* You can view the options at www.elwhariverbridge.com (a hyperlink on the page, "exploring several options", connects you to construction options) and a menu to the left allows for your inserting a brief comment (select "Comments").

Everyone at the Forks meeting picked option 7, a new bridge with a safer design, near the site of the present one. It is your chance to speak now! Use the website or U.S. Mail to PO Box 47357 Olympia, WA 98504-7357. For calls to know if the bridge is safe and open, use 888-633-4005. It can close immediately (within 7.5 minutes of alarm) if something "happens" to its safe status.

Thanksgiving at the Senior Center

Jill Hines and Lisa Hohman

Carol Bender

Sue Payne and Judy Jackson

Dawn Bender and her grandson

QTS Students of the Month

Middle School

Lloyd Smith, a 7th grader at Quileute Tribal School, was chosen this month because he takes responsibility for his own actions and his education. Lloyd works hard to improve his own work, and rises to the challenges presented to him. Currently Lloyd's favorite class is Middle School science with Mrs. Ryan and he is a talented artist especially when it comes to drawing, and enjoys being outside. Lloyd wants to thank his Grandfather: Lloyd Smith Sr., Grandmother: Janice Smith and Mother: Lucy Smith for supporting him, and encouraging him to keep working hard.

High School

Shadow Rosander, a senior at QTS, has been chosen to be recognized this month because he is actively taking responsibility for himself and his education. His favorite class is English with Mr. Rahal. Shadow has been working hard to succeed and graduate this year so that he will be able to become a teacher himself. Currently thinking of teaching history, he would like to come back and teach here at QTS. Shadow says, "I love the idea of teaching a subject I have such a strong passion for, and to be able to teach that to others would be an unbelievable experience to witness." He would like to express his overwhelming thanks to Natasha Riggins, "She is like a mom, always there for me!"

Quileute Tribal School After School Enrichment Program

By Anita Baisley, Student Services Director

The After School Enrichment Program ended for this semester on November 19th. Ranger Jared with National Parks Service (NPS), in partnership with the National Environmental Education Foundation (NEEF), provided lessons and activities revolving around *Salmon sustainability into the future.* Students participated in many exciting activities and lessons. In addition to the many environmentally-based lessons, they gathered plankton samples from the ocean, visited the Quileute Fish Hatchery, and took a field trip to the Sol Duc Falls where they hiked and took water samples.

QTS would like to thank the parents, students, staff and community members who supported our After School Enrichment learning experience. We have many wonderful memories of the amazing learning opportunities offered by Ranger Jared.

The second semester After School Enrichment Program will begin in March. Please contact Anita Baisley, 360-374-5602, with any questions.

Photo by Alice Ryan

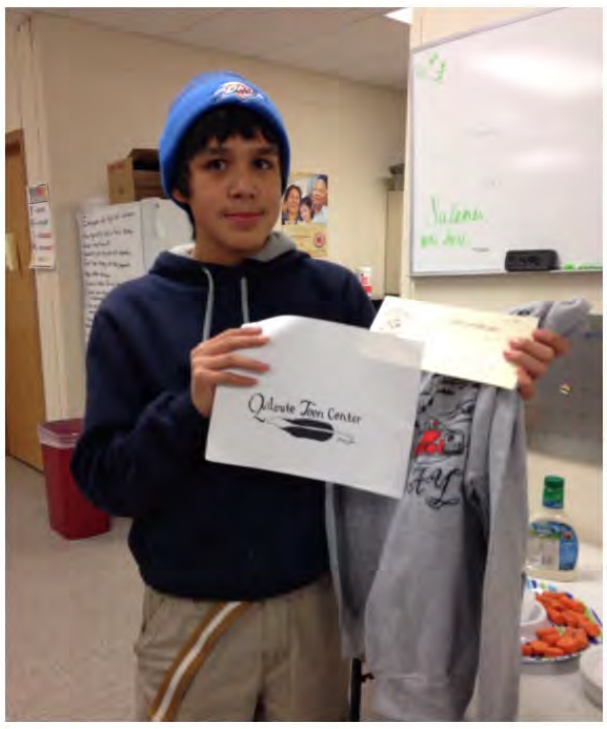
Logo Contest Winner: Michael Jackson

During September, a contest was held for all youth ages 12-18 to submit a new logo for the Quileute Youth Program. With their logo, they were required to turn in an explanation of why they chose their design. Michael Jackson, age 14, said that he chose his design because he likes to write and draw.

On November 18th, an Open House was held at the Teen Center where our logo contest winner was recognized and awarded his prize. He was given a sweatshirt and $25.00 gift certificate to River's Edge Restaurant.

Quileute Youth Program would like to thank Ocean Side Resort, River's Edge, and Enterprises for their generous donations.

—Jana Stock, Youth Coordinator Interim, jana.stock@quileutenation.org, (360) 640-3715



Quileute Teen Center

Meet the New Employees

My name is **Sarah Demorest** and I accepted the position of Registered Nurse (RN) at the Quileute Health Clinic. I received my degree from Peninsula College and I have been an RN for nearly two years. Previously, I worked at the Forks Hospital as an OB/GYN, ER, and acute care nurse.

Coming into this job, Nurse Pat gave me some big shoes to fill. I was worried that people wouldn't be receptive to a new face. However, everyone has been welcoming and that has been a huge relief. My favorite part of working here is that everyone is happy to help you out, happy to see you. The community is great and I just love how this place is so nuturing. As part of my job, I have been collaborating with Nurse Sarah Fletcher on developing plans and activities to promote health and wellness in the community. My goal is to improve on these activities and bring in new events and ways to keep people engaged in their own health.

When I'm not at work, I read a lot. Other than that, I don't have room for hobbies because my four children are all in sports and that consumes most of my free time.

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For those of you who do not know me, my name is **Narcissus Foster**, or Narse for short. I have happily accepted the Domestic Violence Advocate position under the New Beginnings Program. I love working at the Health Center. My job is to offer support to survivors of domestic violence. My duties include: being there for DV survivors in court; transporting survivors; sharing resources and helping them fill our paperwork; preparing and cooking for Women's Talking Circle and other New Beginnings events; working together with other departments and agencies; and more. I feel my background experience as the Assistant Minister of the Shaker Church helped prepare me for this position. It taught me the basic skills needed for this job, which is being able to listen, give advice, and help people. A strength that I bring to this program is that people open up to me because they know me—I've been a part of this community for over 40 years.

I love coming to work every day and am so thankful for the training opportunities that allow me to improve as a Domestic Violence Advocate. My office is located on the first floor of the Quileute Health Center. Feel free to stop by with any questions about the services I offer, or just come and have a cup of coffee with me. My door is open to community members.

Fall Sport Athletes

West End Youth League

Football:

Matthew Wallerstedt
Shaiz Ward
Pedro Fernandez-Ward
Kobe Ward
Kaden Ward
Logan Hatch
Carlos Soto
Noah Foster
Logan Ramsey
Kenny Daman
Carter LaGambina
Frankie Jackson
Solomon Jackson

Cheerleading:

Jocelyn LeClair

Junior High School

Football:

Malikai Dailey

Volleyball:

Jordan Jackson
Adrianna Macedonia
Leilani Eastman-Williams

Forks High School

Football:

Jeffrey Schumack
Garrison Schumack
Nathan Flores
Keishaun Ramsey
Jerome Eastman-Williams

Schumack twins selected to all-league football team

Congratulations to Forks High School Seniors Garrison and Jeffrey Schumack on a successful season. Aside from the team making it to playoffs, Garrison was selected as running back to the Evergreen League's all-league team. Jeffrey was an honorable mention and was picked as running back and defensive back. Here they are pictured with their family during Senior Night—the final home football game of the regular season. Photo by Pam Suslick

Recognizing Student Achievements

Parents, grandparents, and guardians:

Bayak The Talking Raven would love to feature your child participating in sports or other extra curricular activities. Please submit these photos of your child to be considered for print in the *Talking Raven* by emailing: talkingraven@quileutenation.org.

Happy Birthday to Enrolled Quileute Tribal Members

December Birthdays:

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

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

Please feel free to share your opinions or suggestions with:

Emily Foster

(360) 374-7760

talkingraven@quileutenation.org

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