

bá·yak The Talking Raven

A Quileute Newsletter



Washington Department of Fish and Wildlife Expands Tribal Hunting Areas through SECRET Negotiations: Sportsmen, the public and the Quileute Tribe voiceless and shocked!

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Photo of elk by John Mahan, QNR Hatchery Manager

The Department of Fish and Wildlife has secretly entered into two agreements that add three outsider tribes to the list of tribal hunters allowed to hunt in the Sol Duc, Dickey, and Pysht Game Management Units (GMUs) numbers 602, 607, and 603. The Department of

Fish and Wildlife did not notify anyone that it was negotiating these agreements, including sport hunters, private commercial landowners who issue permits or lease out their land for hunting, and the tribe native to those areas, and with treaty rights to it — the Quileute Tribe.

The Quileute Tribe protested the agreements to Fish and Wildlife because the agreements do not follow the limitations that tribes are supposed to follow. Tribes are not currently allowed to hunt in all areas of the state, and must abide by the limitations of their treaties on where they

can hunt. "We told the state that allowing outsiders to hunt in these GMUs would deplete the game, not only for the Tribe, but for everyone," said [former] Quileute Chairman Tony Foster. "The Tribes and the State are co-managers responsible for conserving the wildlife, and these agreements show a complete lack of respect and disregard for the co-management efforts that have been undertaken on the west side of the Peninsula. The Department completely failed to assess the implications that these agreements would have on the deer and elk populations, by adding potentially hundreds of new hunters to these GMUs." [Former] Chairman Foster added that the flood of new hunters will exacerbate problems already plaguing deer and elk herds on west side of the Peninsula.

You're probably not

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New Council Members sworn into office



Judge John Doherty swears Cathy Salazar, Crystal Lyons, and Rio Jaime into Tribal Council on January 24, 2014 as Naomi Jacobson and Chas Woodruff look on.

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

From Council Chambers

The Quileute Tribe held Director’s Reports and General Council on January 16-17, 2014. They were productive meetings for our community. We addressed many concerns and questions and we thank you for sharing your views, because having your input is vital to how we make our decisions and run our government. We would like to thank all the Directors for their presentations and showing us what their departments have been doing for the past year. We are also appreciative of the cooks, the men who served as Sergeant at Arms, the election committee, Russell Brooks for coordinating the meetings, the setup and cleanup crew, and the staff who assisted in video and audio recording.

With three seats that were up for election, there was a great group of candidates running for Tribal Council. Rio Jaime, Crystal Lyons and Cathy Salazar received the highest number of votes and were sworn into office by Judge John Doherty on January 24, 2014.

Rio Jaime: The feeling [of being elected] was hard to describe...It was a humbling honor to have the community put that much faith into you.



Chas Woodruff, Cathy Salazar, Naomi Jacobson, Crystal Lyons, and Rio Jaime

Crystal Lyons: There was a flood of different emotions. The main one though was sort of relief, that the general council, it seemed what they wanted were three hardworking, trustworthy tribal members who are all very fair.

Following the swearing in ceremony, Tribal Council re-organized:

- Chair – Chas Woodruff
- Vice Chair – Naomi Jacobson
- Secretary – Cathy Salazar
- Treasurer – Crystal Lyons

Member at Large – Rio Jaime

We held a retreat at the beginning of February at Little Creek Resort and Casino to catch up on council business and discuss our goals and vision for this year.

Naomi Jacobson: My vision for this council is for us to continue our work on revising the policies and management systems that govern our tribal administration. We need to move forward with developing recovery support programs to help our tribal community heal, include more interactive programs for our elders and youth, and update our strategic plan now that we have acquired the land so we can begin our move to higher ground.

Chas Woodruff: Our goal is to make progress on the move to higher ground. It appears as if we’ve been kind of stalemate since the bill has been signed, but there is much behind-the-scenes work being done. In all actuality, things are moving along, and we want to keep it moving.

Cathy Salazar: This year will bring opportunities to work together, maximizing each other’s strengths to work diligently for the Quileute community. I have a positive outlook for our team and expect great results as we plan to hit the ground running by working on the current legal issues, policy revisions, and all aspects of our governmental operations.

We want to acknowledge and thank Tony Foster for his decades of ser-

vice to the Quileute Tribal Council. His knowledge and guidance was invaluable and he will be missed, although we are pleased to continue to have him as Chief of Fish and Wildlife Enforcement and Emergency Medical Technician.

Before closing, we feel the need to bring attention to the hunting agreements made between Washington Department of Fish and Wildlife and three other tribes that extends their hunting rights into our ceded area. There is some misinformation floating around, with people asking, “Why didn’t the tribe stop these agreements?” The simple answer: these agreements were made in secrecy. We were unaware that these deals were being made. Please refer to page 1 and 3 of The Talking Raven for the Quileute Natural Resource’s article and the Top 6 Questions people are asking about this issue. If you have questions, you can come and see any of us at the Tribal Office or inquire at the Quileute Natural Resources office. And please call or email WDFW to let them know they should rescind these agreements! Contact WDFW Director Phil Anderson at 1-360-902-2720 or Philip.Anderson@dfw.wa.gov and WDFW Region 6 Regional Director Michele Culver at 1-360-249-1211 or Michele.Culver@dfw.wa.gov.

Quileute Tribal Council Election Results			
Ballot		Write-In	
98	Justin Rio Jaime	29	Brenda Nielson
82	Crystal Lyons	6	Dean Penn
80	Cathy Salazar	6	Bonita Cleveland
39	Douglas Woodruff Jr.	3	Sharra Woodruff
26	Roy Black III	2	Leo Williams
24	Charles V. Harrison	1	Roseann Williams
24	Emily Foster	1	Mark Williams
23	Virginia Sablan	1	Earla Penn
19	David A. Jackson Jr.	1	John Pinon
18	Leroy Black	1	Tazzie Sablan
16	Heather Schumack	1	Teela Sablan
13	Chris E. Morganroth	1	Gus Wallestedt
5	Vincent Penn		

WDFW Expands Tribal Hunting Areas...

...Continued from Page 1

aware of these agreements because they were made in complete secrecy with no opportunity for public review. That's right, there was no opportunity for your voice to be heard on this very important matter. Along with failing to allow for

input from anyone besides the outsider tribes, the Department entered into the agreements without the signatory tribes providing any clear evidence that they have treaty rights to hunt in the new areas. State law requires that a full review of anthropological evi-

dence be provided to the Department prior to entering into such agreements. Furthermore, not only were the agreements done in secrecy, they remain in secrecy and are not included on the WDFW public website.

These agreements need

to be rescinded while affected parties, tribal and non-tribal, have an opportunity to evaluate their legality and their impact to the game, and provide comments to WDFW. Sportsmen, the public and the Quileute Tribe should have their voices heard.....YOU should have your voice heard!

Contact WDFW Director Phil Anderson at 1-360-902-2720 or Philip.Anderson@dfw.wa.gov and WDFW Region 6 Regional Director Michele Culver at 1-360-249-1211 or Michele.Culver@dfw.wa.gov and let them know these secret agreements are unacceptable! Stand up for your rights and prevent the destruction of game on the Peninsula!

Top 6 Questions regarding the WDFW hunting agreements

1. Why didn't the Quileute Tribe or Quileute Natural Resources Department (QNR) do anything to stop these agreements?

The negotiations for these agreements were made **in secrecy**. The Department of Fish and Wildlife (WDFW) never contacted Quileute to inform them that they were considering entering into these agreements with the three other tribes.

2. What has been the Quileute Tribe's response?

Initially, as soon as Quileute Natural Resources staff became aware of these agreements **through a third party**, they attempted to make contact with WDFW. WDFW had been avoiding communications with Quileute about this issue, and there has not yet been any dialogue between WDFW and the Quileute Tribe regarding evidence in support of these agreements.

Secondly, on January 10, 2014, Quileute Tribal Council and QNR staff traveled to Olympia to attend the WDFW Commission Meeting. Former Tribal Council

Chairman Tony Foster and QNR Director Mel Moon raised the issue with the commissioners, asking the commissioners to investigate and rescind the agreements immediately.

Finally, due to a lack of response from the state, QNR followed up with a paid advertorial in the Peninsula Daily News and Forks Forum to inform the public and attempt to put pressure on WDFW to rescind the agreements. The Quileute Tribal Council continues to provide support to QNR and actively protect Quileute's treaty rights.

3. Does WDFW have the authority to determine treaty hunting rights?

WDFW **does not** have the authority to determine treaty hunting rights. Only Congress, the treaty signatories, and courts with proper jurisdiction have this authority.

4. How will these agreements impact our deer and elk populations?

WDFW failed to do an assessment of potential impacts to deer and elk populations in

these newly opened areas before signing the agreements. Based on information from QNR enforcement officers, a number of tribal hunters from out of the area have been seen and are harvesting animals. Due to the increase in hunting pressure, QNR fully expects the agreements to have an adverse impact on the deer and elk populations in these areas.

5. What can I do to help?

Contact WDFW Director Phil Anderson at 1-360-902-2720 or Philip.Anderson@dfw.wa.gov and WDFW Region 6 Regional Director Michele Culver at 1-360-249-1211 or Michele.Culver@dfw.wa.gov. Let them know they must rescind these agreements immediately! **These agreements violate Quileute treaty rights!**

6. Where can I get more information?

If you have any more questions regarding this hunting issue, visit the Quileute Natural Resources Department at 401 Main Street in La Push, or call the front desk at (360) 374-2247.

Bá·yaḵ The Talking Raven

A monthly publication of the Quileute Tribal Council

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Quileute Tribal Council

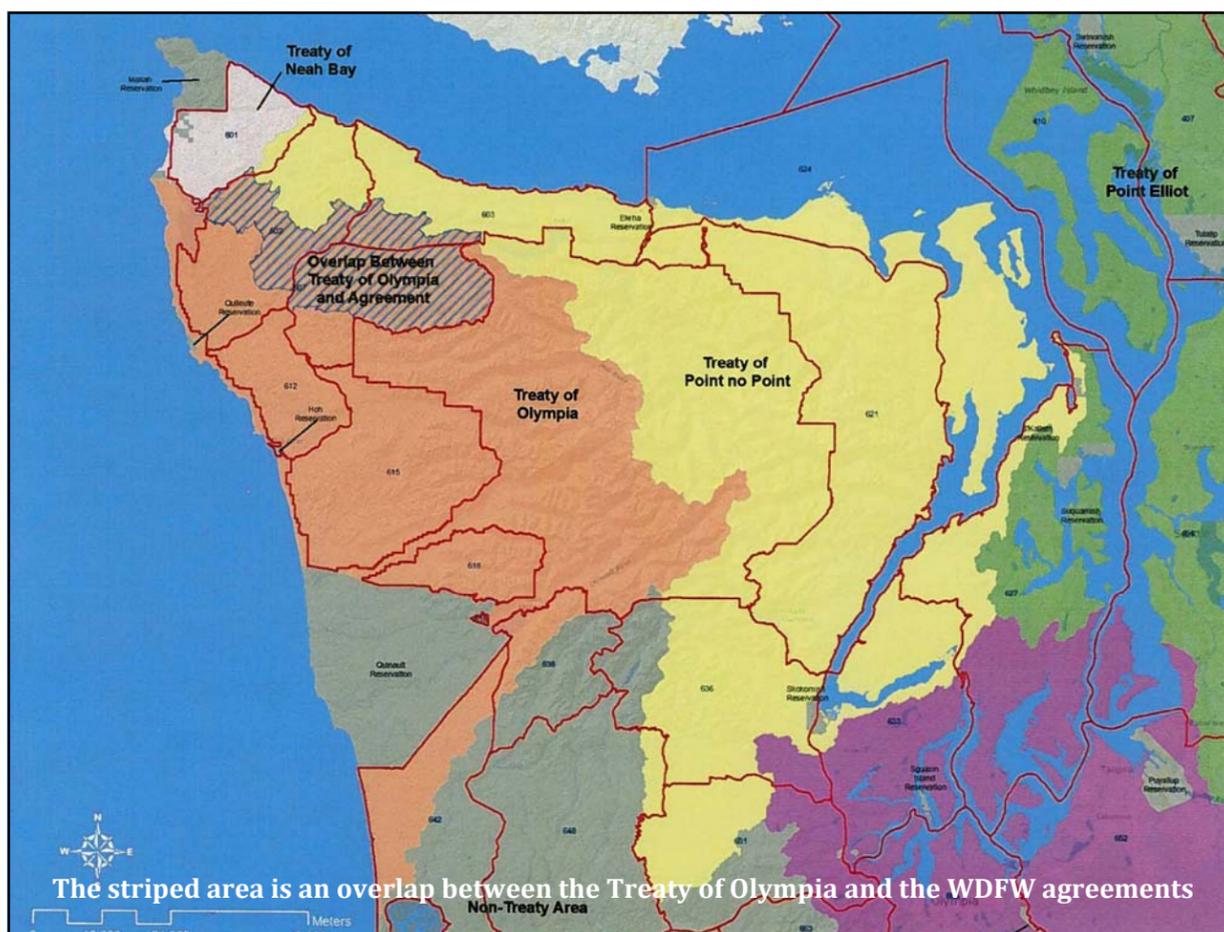
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Quileute family chosen for Habitat for Humanity home



The first Habitat for Humanity home built in Forks in 2008

Habitat for Humanity has selected three local families as their newest homeowners. For the first time ever in Clallam County, an American Indian family was chosen by the Habitat program after going through the rigorous application process. Quileute tribal members Mary Coberly and Leroy Black of La Push are one of the families that was picked. The others are the Weaver and Gooding families of Forks.

"When I found out, I was overwhelmed and thanked the Lord," Mary Coberly explained. "It was very emotional. When you hear something like that and it finally comes true and your prayers answered, I was so speechless."

During the application process, Mary described how three contractors did a walkthrough of their home and they all claimed it needed to be condemned. Some of the

problems with their current house include poor plumbing, lack of insulation, mold, and hazardous electrical issues. "There isn't a day that goes by that I don't have grandkids with me. It's just not a safe home, especially for my grandkids," she said.

Construction of the first home is set to begin this spring in Habitat's Maloney Lane development in Forks for

the Weaver family.

"In a perfect world, we'd like to build all three [homes] at once, but given that we're a small affiliate, we have to do the fundraising before beginning construction," said Jake Eyre of Habitat for Humanity.

Mary and Leroy will begin raising money soon. "There will be bake sales, Ma-ma Mary's famous spaghetti

sales, car washes, you name it," exclaimed Mary.

In addition, Habitat for Humanity also helps fund-raise. They apply for grants, solicit donations by mail, and because they selected an American Indian family, they are currently reaching out to tribes for additional support. They also have a Habitat for Humanity store located at 728 East Front Street in Port Angeles, WA, which is a discount retailer that accepts donations of furniture, appliances, home repair items, and more. "We have a pretty high standard for what we take," Jake said. "And we try to keep our prices affordable."

After fundraising goals are met, construction on the other homes will begin.

"We have a lot of people backing us up to help out," Mary said. "We just got the [volunteer applications] to hand out to people."

Habitat for Humanity is currently looking for volunteers ready to lend a hand on the construction sites to help make the dream of homeownership come true for these three families. If you would like an opportunity to learn some valuable skills and help a neighbor in need, contact Jake Eyre at 360-681-6780 or by e-mail at jake@habitatclallam.org.



Mary Coberly, Leroy Black and their grandchildren

Quileute Fish and Wildlife Committee Elections



Elections to be held:

Wednesday, February 19, 2014

8:30 a.m. to 5:00 p.m.

Located at the Quileute Natural Resources Office

There are four positions open for two-year terms. Any interested Quileute tribal member can place their name on the ballot and must do so by February 18, 2014 at 12:00 p.m. Sign-up sheets can be found at the Natural Resources Office, Tribal Office, Lonesome Creek Store, Quileute Health Center, and the La Push Post Office.

If you have any questions, call the QNR front desk at (360) 374-2247 or (360) 374-2248.

NORTHWEST INDIAN COLLEGE
Xwlemi Elh>Tal>Ncxw Squl

SAVE THE DATE

11th Annual

Weavers Teaching Weaver's Gathering

April 3-4, 2014

9:00am-4:00pm

Northwest Indian College
2522 Kwina Rd, Bellingham, WA



The purpose of this event is to allow experienced Native American Weavers to learn from one another and to share their techniques. Project kit fees and hotel room accommodations will be announced at a later date. Pre-register before March 21 @ \$125/person or \$150 @ the door.

Call 360-392-4239, e-mail: rsolomon@nwic.edu or www.nwic.edu



Sign up for health care under the Affordable Care Act – ACA



By Andrew Shogren

Health care coverage under the ACA started on January 1, 2014. In Washington State, everyone has been able to apply through the Washington Health Benefit Exchange. While the website at times has been challenging, many people and tribal members have been able to sign up. According to the latest

data from the state, a total of 7,402 residents from Clallam and Jefferson counties have signed up. You can, too!

It's not too late - even though coverage started on January 1st - Medicaid recipients can still sign up and have coverage retroactive to January 1st. Medicaid recipients need to be signed up by March 15, 2014 to be retroac-

tive. Medicaid recipients will be signing up for Apple Health - which replaces Molina Health.

While the application may seem complicated, the health center is ready to help! Angel Williams is a certified Tribal Assister and can help you with filling out the forms online or on paper. Tribal members can get paper forms at the health center or fill out the application online using the health center public computer (2nd floor).

Why is it important for me to sign up if I get services from the Health Center? The ACA does not change your eligibility to receive services, but it does help the Health Center stretch our fed-

eral dollars further. When you enroll in Apple Health, you can continue to receive services at the Health Center and you will have greater access to services that are not provided at the Health Center.

What are the special protections for tribal members who enroll in a health insurance plan through the Health Benefit Exchange? Tribal members with a household income at or below 300% of the federal poverty level (roughly \$70,650 for a family of 4 in 2013) who are also eligible for the tax credit won't have any out-of-pocket costs like co-pays, co-insurance, or deductibles for services covered by the health benefit exchange.

Quileute Diabetes Support Group Announces the Winner of 2013 BMI Contest

By Norm Englund

On Tuesday January 28th, at a well-attended meeting of the Quileute Diabetes Support Group, the winners of their 2013 BODY MASS INDEX were announced. This was a year-long contest to highlight what appears to be a connection between BMI and diabetes. Julie Windle, RN shared: *"The group as a whole lost 54 pounds and dropped their BMI's 9.6 points!"* Body Mass Index, or BMI, is an indirect measurement of the amount of fat in a person's body. A high BMI can be linked to the development of several diseases, including type 2 diabetes.

The Grand Prize winner was Eileen Penn. She had her choice of a weekend at the Lucky Eagle Resort/Casino (*"What happens at the Eagle - stays at the Eagle!"*) or \$400 cash. If she suddenly makes a trip down to the Chehalis area to sell her Artisan Crafts - you'll know which prize she chose! And it was also mentioned that this prize came from money donated to the Diabetes Support Group over the past several years. Arlene Jackson was recognized with a runner-up prize of a Native-Art Hoody and a gift certificate from the Family Shoe Store in Port Angeles. Congratulations to both of these women who are an inspiration to the community!

Type 2 diabetes is a serious condition, because it can lead to complications such



The Diabetes Support Group Contest winner Eileen Penn is in purple, and runner-up Arlene Jackson in blue

as kidney failure and heart disease. Not everyone with a high BMI, however, is at risk of developing type 2 diabetes. If you are concerned about your risk, speak to your health care provider. Or stop by the clinic and see Julie if you want your own BMI checked!

Unfortunately, Native Americans have the highest rate of diabetes of any ethnic group in the U.S. - almost 3 times the rate of diabetes in the overall population! But you don't have to have diabetes to attend the Quileute Diabetes Support Group. Maybe you have a family member who has it and you want to

better understand what they're dealing with. Or perhaps you think you're at-risk because of your family history. The good news is that Type 2 Diabetes is often called a *preventable disease*. If you and your children can gain some knowledge - and make some lifestyle changes - the risk for diabetes can go way down!

Here in La Push, Norm Englund facilitates the group along with Nurse Julie. Norm says, *"The Diabetes Support Group is a place where real people can come together to share and discuss the many issues that people have about living with Diabetes. We learn*

about nutrition and get to try some new diabetes-friendly food choices. And also, we get to support and encourage each other. We meet every other week. Come join us! And be sure to bring your walking shoes because Arlene Jackson 'cracks the whip' and makes us take a lap around the block after every meeting!"

The Diabetes Support Group wants to remind the community that they've been around for over three years now. They meet every other Tuesday - at 9:30am - upstairs at the Quileute Health Clinic.

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



Jay Powell transforming into kwashkwash, the Blue Jay.

Łibičhaspa? - February (2014)

The moon that we now think of as “about February” is called *Strong spawning time of salmon* in Quileute. The Quileute name of the month, **Łibičhaspa?** starts out with the word for “strong” or “main one,” which is **łibíti** (thib-BAY-tee) and the last part of the word **-čhaspa?** means “a run of fish in the river.” In the old days, February could be a hard time, especially if there was a hard freeze, lots of snow, and a wind that frostbit any patch of skin that showed, because the winter supplies of food were becoming exhausted.

That brings up the question of what was life really like in the old days. When we think of life in “traditional times,” what images come to mind?

We’re not talking about tourists who “just loved” the Twilight movies with Quileute chiefs and princesses getting married in white fur dresses. Those are just unreal Hollywood stereotypes. The elders tell us that life was about fishing and hunting, living in large, smoky longhouses and, occasionally, putting on ceremonial regalia to perform a ritual. But, it’s important to look at what everyday life was like.

So, this month, I’d like to think back about a special aspect of the old ways: the traditional Quileute LIFE CYCLE. By life cycle, I’m referring to the important events that happen to people as they are born, grow up, have families and die. These events are so important that they are recognized with ritual. For that reason, the ceremonies and community events that happen as an individual passes from one stage to the next are called “rites of passage.” Those important “passages” are:

1) birth

2) becoming an adult

3) getting married

4) death

What is intriguing to me is that even though every tribe and society recognizes these events in people’s lives, each culture does it differently. And, this month I’d like to detail the Quileute traditions that relate to the first of those aspects of the Quileute traditional life cycle. Birth.

And, as I mentioned last month, Vickie and I have a reason for thinking about this aspect of the old ways, since our youngest son Luke’s partner is about to make us **abá? K’áshk’ash híxat abá? wisáts’ópat K’áshk’ash**, “grampa Jay and gramma Mrs. Jay.”

Ix’áłk’al - Birth

This information comes from the journals of Albert Reagan (the school teacher in the village from 1905-8), Leo Frachtenberg (a teacher at Chemawa school who came out to La Push in 1916 and interviewed elders); George Pettitt (who was at La Push in the Coast Guard during WWII and came back as an anthropology student in 1948) and my own talks with elders over the years. Here are some of the things that we know.

Apól - Taboos

The Old People used to say **Apólaks**, *She is forbidden. It is taboo for her.* The spirits were involved in the thinking behind the birth taboos and rituals. For instance, during the pregnancy a prospective mother was allowed to eat only dried fish. This restriction may have been imposed so that the spirit powers of the fish and elk and other mammals wouldn’t be irritated that a woman who was clearly being empowered by a special spirit help-

er (so she could create life) wasn’t relying on the usual spirits that caused the animals to submit themselves to the Quileute. If the usual spirits got indignant and withheld the fish, birds and animals from offering themselves up to the Quileutes, the community as a whole could suffer. So, the pregnancy taboos were not only for the mother and baby’s good, they were to protect the whole community. So, the entire community watched a pregnant woman carefully to make sure that she followed the rules.

A pregnant woman couldn’t eat the following:

- Chinese slippers (they caused hard labor because the child would have hard skin)
- fern roots (they would give her needle-like pricks all over)
- camas (it would cause lumps in her belly)
- cow parsnips (they would cause sores on the mother’s and child’s skin)
- whale (or the child would have white spots like a whale)
- seal, porcupine, or sea lion (or the child would be like these animals)

She couldn’t touch:

- toads (or the child would have toad-skin)
- birds (or the child would act like that bird)
- animals (or the child would act like that animal)
- geese or cormorants (or the child would throw up like these birds do)

She couldn’t eat OR touch the following:

- salmonberries (they would cause sores on the baby’s skin when born)
- thimbleberries (they would cause red birthmarks on the baby)
- salmonberry sprouts (they would cause the woman to feel needle pains)
- salal berries (they would cause constipation)
- elderberries and any other berries late in the pregnancy (would cause hard labor)
- red huckleberries (would cause red lumps on the baby’s head)
- cow cabbage (would cause the child, when an adult, to speak like a person eating cow cabbage)

She also couldn’t look at a snake or the child’s skin would peel and the child would slither along the ground. The same was true of mink, raccoon and land otter (which would cause the

child to walk like that animal). If a pregnant woman even saw one of these animals, her parents would have to get a piece of one of the animals to burn and rub on the child should it be necessary.

She also couldn’t look at or touch:

- pelicans (or the child would have a bag under its chin)
- oyster catchers (or the child would cry out, calling as they do)
- pigeons (or the child would faint a lot). Hazel Bright (90 years old in 1969) told me that she had been told by her grandmother that once a Quileute child died because her mother had looked at a pigeon. The child was rubbed with ashes of a burned pigeon and the child came back to life.
- hummingbirds (or the child would faint and die)
- bear (or the child’s skin would peel off)
- beaver (or the child would have buck teeth)
- puffin bird (or the child would have a big, red nose)
- sparrow (or the child would have short breath and faint)
- raven (or the child would cry out like a raven rather than talk)
- robin (or the child would have white marks in the eye). In general, a mother’s seeing birds made the baby cry a lot.

She *could* eat any kind of fish or drink whale oil, but couldn’t save food left over from a meal. Left-overs had to be served to others. The pregnant woman couldn’t eat the meat of any animal (or the child would act like that animal). While pregnant, she couldn’t look at any dead thing or person. Thus, she couldn’t clean fish or butcher animals. If she saw a dead creature she told her parents who cut off a piece of it and put it away until after the birth. In the case of a dead person, a hair was cut off and kept. If the child got sick a few days after birth, the piece or hair was burned and the ashes rubbed on the baby.

A pregnant woman had to bathe in the river before dawn every morning. The woman herself could not pray. Charlie Howeattle told me that he’d been told that a woman in the process of making a child was considered to be doing a very spiritual act of creation that in general only spirit beings could do. So, during pregnancy, a woman offended the spirits by daring to do something that was “spirit magic.” Therefore, a pregnant woman

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

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didn't communicate with the spirits. Her mother would accompany her and do the praying, chanting and rituals. Facing the rising sun, the woman's mother would pray for an easy birth by calling on **tsikáti** (tsik-KAH-tee), the most powerful of the spirit powers in Quileute country, who had many features in common with what we now refer to as "mother nature."

These are just some of the taboos that expectant Quileute mothers had to be careful to follow in the old days. Realizing the degree to which those women had to be careful back then, it doesn't seem particularly outrageous that, these days, pregnant women are advised to abstain from alcohol, drugs and smoking, and are encouraged to eat healthy foods and avoid STDs.

Ix'áłk'w'al - The Birth

In the old days, Quileute women usually had easy births if they followed all of those rules and taboos that were imposed on pregnant women. Those taboos went into effect as soon as a woman noticed she was pregnant. A woman could then predict when the child was due by taking a string of hide or twined cedar bark and tying a knot in it every new moon. After the eighth knot was tied, she knew to expect the child in fifteen days.

Early descriptions of the Quileutes record stories such as these:

In 1899, Mrs. Talicas Eastman was going on foot from La Push to Jackson Creek (some 12 miles). Her pains overtook her at Strawberry Point. She was all alone and stopped in a barn. A boy was born to her that night, although she had no fire and no help. The next morning she continued her journey, walking seven miles to Jackson Creek carrying her baby and her parcels.

A woman was on her way from Neah Bay to La Push, riding in a canoe, when she went into labor. She was dropped off on the beach with helpers and a fire. That same night, she gave birth to a baby in the open. The next morning she walked the six remaining miles to La Push.

During a birthing, Quileute women were attended by a midwife while the father walked around outside the house. Labor usually lasted about six hours. But, the pregnant woman worked up until the last minute. When she went into labor, she sat down on a mat on the floor with her back supported by another woman. She was given a piece of wood to bite. If the pain grew intense, she was given nettle tops, yarrow, and baneberry to

chew. As the baby started to be born, the woman was helped up to a squatting position from which she gave birth, letting gravity help pull the baby out.

A few minutes after the child was born, the mother's last contractions delivered the after-birth (**láchas**). The Quileutes felt that this afterbirth was an old woman who brought the child to its parents. To thank the old Baby-bringer and to make sure she would bring healthy children in the future, pretty red ochre powder and gifts were put with the after-birth and it was all wrapped in a blanket. If the child was a boy, a number of tiny carved fishing canoes would be put in. For a girl, stone beads and shells were added. This bundle was then entrusted to a grandmother, who carried it to the woods without glancing to either side. The packet was left beneath a growing salmon-berry bush. And no one was to touch the **láchas** bundle. Happy with this treatment, the old Baby--bringer would return to her home until it was time to deliver another baby in the village.

Right after the birth, a strip of cedar bark about five inches wide was tightly tied around the mother's waist so that she wouldn't swell back up. It was left there for a month. The baby's navel cord was cut, of course, but the Quileutes didn't believe in tying it lest the child swell up with blood and die. Reagan said that he heard of no cases where babies died of hemorrhage from untied navel cords.

The newborn was washed in lukewarm water and greased all over with the oil of a shark. The child was not fed for the first 24 hours so that it wouldn't grow up to be a glutton and hunger would not bother it. On the second day, the child was given a piece of dried whale fat to suck on so it would be strong. And after that the child was nursed.

A new father tied a string across the inside of the house and attached four small baskets (for a girl) or toy bows and arrows (for a boy) so the child would grow up using these things well. The father and mother had to stay awake for two or three nights to ensure that the child's eyesight wouldn't become poor at an early age. Old Man Woody used to talk about how Kapitan came with an eagle's head and rubbed it along a newborn's eyebrows so the child would have sharp eyesight.

Right after the birth, the mother was given dried salmon to eat and for two months afterwards she was allowed only that and to drink fresh water. But, in

those days, the only thing that people drank (except as an herbal treatment) was water. At the end of the two months of taboos following the birth, the parents would give a small party (called a **píkił**). That essentially was the end of the mother's dietary taboos. Whew! Big Bill told me about a **píkił** feast that was given by the family of Alice, his first wife, and how excited the attendees were to see the mother eat foods she had been denying herself for months and months.

Anthropologists sometimes describe Quileute taboos and rituals such as those oldtime beliefs surrounding birth as being "imitative magic." For instance, if the granny entrusted with the **láchas** bundle wasn't supposed to look to the right or left while hiding the bundle under a bush, it was because the magic of the **láchas** would make the baby do what the gramma holding the bundle did – *i.e.* look to the side and be cross-eyed. And the bundle was put under a salmonberry bush, and the baby would imitate the **cha'áłowa** (salmonberry) bush and grow quickly and produce good things of use to the people. Also, stringing little bows and arrows across the house after the birth of the baby made a boy-child good with a bow and arrow, by association. Imitative magic! Of course, the old people thought it was all scientific cause and effect according to old Quileute folk science. Who knows? Maybe it was. And, it's not only "primitive" tribes in the old days that hold such beliefs. When I was young, my mother used to tell me, "Don't touch toads or you'll get warts." I never touched toads and never got warts, so I still don't really know whether touching a toad can cause one to get a wart.

Hal George told how when he was young, in the 1890s, when a baby was born, the whole village would come and stand around the house and sing. There was a special song they used to sing. If you send me an email with your email address, I'll send you a sound clip with the song.

Ḳaxá'ya - Twins

One more thing! The old people believed that the birth of twins was a very special event for the whole village. All twins belonged to Thunderbird (**Ṭísfilal**). A woman would have twins if she dreamed that old **Ṭísfilal** came to sleep with her. In about the 8th month of pregnancy, a woman would remember the dream and know that she was going to be lucky enough to have Thunderbird's children. However, because those twin kids were direct descendants of

Ṭísfilal, the parents had to go through some serious taboo restrictions during the year following the birth. You might say that the tribe was excited that they would have these powerful spirit people among them, but they were also scared that they might cause more trouble than good. Here are some of the taboos that the couple had to follow:

- For eight months after the birth, they couldn't touch fresh fish or there would be no more fish in the river. Berries, whale, seal, and camas couldn't be eaten during that time, as well.
- Some things were forbidden for the parents to eat ever again! Neither parents nor twins could ever eat octopus or they would get skin like boiled octopus, and they should never eat birds again. (What would **Ṭísfilal** think?)
- For eight months after the twins were born, the parents had to move away from the river so they could avoid looking at the ocean or river. Then they had to stay awake as long as they possibly could, sometimes for periods up to 10 days. Close relatives would stay with them, making them dance when they became sleepy and rubbing them so they would not go to sleep. The parents also couldn't eat during this period. If they ate or slept, their eyes would become sore and blind.
- For eight months the family had to move from place-to-place and couldn't sleep two nights in the same place. The man couldn't fish or hunt. But he could make canoes and his wife could make mats and baskets. During that time, only the midwife could look directly at the twins for eight months.

If these taboos sound awfully strong, remember that some tribes banished families with twins forever!

Next month I'm going to write about the interesting traditions and ceremonies having to do with Quileute young people coming of age in the old days and traditional marriage customs. And in April I'll go over what we know about death customs before the missionaries made it to Quileute country. For now, by the time you read this there will be a **K'wáshk'w'ash-tsa cho'ółsq** **Ḳax'olit** (little grand-baby Kwashkwash. **Hačh ax'ół xa-bá?** Be good, everybody!

—Jay Powell

jayvpowell@hotmail.com

Who qualifies for assistance from the Quileute food bank?

Every third and fourth Friday of the month, the Quileute Food Bank receives donations of food from Northwest Harvest in Seattle.

Although the Quileute Food Bank and Commodities Program are located in the same facility at 50 River Street in La Push, Interim Program Manager Bonnie Jackson explained that the two programs are separate. Unlike the Commodities Program where people seeking assistance must meet income requirements, ANY Native American who lives in the community can get food from the food bank once a week. It is managed on a first come, first served basis. And in order to utilize the food bank, clients must sign in with Bonnie and list their name, address, and family size. The amount received is based on the size of the family.

In her first week of operating the food bank, Bonnie said the only thing the program received was beef stew

and spaghetti sauce. "It varies. I don't know what I'm getting or how much."

The hours of operation are 8 a.m. to 4 p.m. on weekdays, except for every third and fourth Friday of the month when Bonnie has to pick up food bank shipments off reservation and stock shelves in the afternoon.

Currently, some of the items at the food bank include: chicken, lamb, noodles, rice, potatoes, onions, cereal, orange juice, grapefruit juice, eggs, broccoli, celery, tomatoes, apples, and various canned goods. But it always changes.

"The more clients we have, the more food we will receive." And even though space is limited at the food bank, Bonnie said she can always make room if participation grows and the program starts to receive even more donations of food.



Human Services to hire for 2 additional ICW positions

By Nicole Earls

We are excited to announce that the Tribal Council has supported two additional positions for the Indian Child Welfare program. One position is a second case worker for open ICW cases. The tribe is committed to ensuring that child welfare cases receive a higher level of attention than they have in the past in an effort to improve outcomes and increase retention. The second position will provide 50% Independent Living Services, working with teens over the age of 15 who are or were in out-of-home placement. The other 50% of their time will be devoted to Family Preservation Services. In an effort to decrease removal rates and provide supports so that children can remain in their homes, TANF and ICW are partnering to provide this service. We are also working

with technical assistance providers to help strengthen the program. While we are making large improvements, the tribe cannot afford to provide all services necessary to operate a child welfare program. In those areas, we partner with the state.

One of the areas where we continue to partner with the state is in the reporting and referral system. Because the Quileute ICW Program does not have the infrastructure to operate a 24-hour hotline, we have a detailed agreement with the state of Washington Department of Children and Family Services to accept, document, and refer all reports of child abuse or neglect to our office. It is imperative that all reports are made through the State intake hotline in exactly the same manner as they would be made for any other child in the state of

Washington. If you or someone you know calls our office to make a report regarding concern of child abuse or neglect, our workers will politely ask you to call the hotline. Once a referral is made through the hotline, it is documented in the database and is immediately faxed to the child welfare office.

The procedures for reporting child abuse or neglect on or off the Quileute

Reservation are the same as making a report for any other child within the State of Washington.

If you suspect abuse or neglect of a child:

Call **1-888-713-6115** or
1-800-562-5624

If a child is in an emergency situation:

Call **9-1-1**

Thank you for the support

I would like to say 'Thank You!' to Dana W. for everything. She has been very supportive of me these past several months and it means a lot to me. You are a great friend to me! Also, to Scott who has stayed by my side, and I love you! (And Butters!)

I will be home soon!

Sheri Harrington

Quileute Tribal School's Family Fun Night

Celebrate Dr. Seuss' Birthday

Tuesday, March 4, 2014

5 p.m. to 7 p.m.

QTS Multi-purpose Room

Children MUST be accompanied by an adult

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The Quileute Nation of La Push, WA

Procedures for requesting permission to transfer to QTS

By Mark Jacobson

A student who wishes to make application to transfer to the Quileute Tribal School must apply one week either side of a major grading period (trimester in grades K-6 and quarter or semester in grades 7-12). The Principal may make an exception if there is a documented compelling reason (i.e. recent divorce requiring the student to move, court order, etc.) The Principal shall make the final determination as to whether the reason is compelling.

Before approving or denying a transfer request, the parent/legal guardian and student must meet with the Principal to discuss the reason for the transfer request. Permission to attend may be denied or later revoked if the parent/legal guardian or student provides any misleading or false information during this meeting. The school must have a copy of the student's transcripts, attendance records, and discipline reports before the meeting is held with the parent/legal guardian and student. During the meeting, the parent/legal guardian and student will be provided a copy of the Student Handbook if one has not been provided previously.

Any student who is currently suspended or expelled from another school shall not be admitted until af-

ter the suspension or expulsion has lapsed. The Principal may make an exception if he/she determines the student would likely be successful and accepts the student on a 90-day probationary status. If an exception is made, the parent and student must agree to abide by any/all guidelines and/or conditions established by the QTS school board and student handbook or permission to attend shall be denied or later revoked if the student is unable to comply. No exception may be made if the suspension or expulsion is for a weapons violation. Any student expelled for violating a school's weapons policy may not be considered for admission to QTS until the expulsion has lapsed.

Depending on the severity of the student's conduct in the previous school, the Principal may admit a student with multiple discipline referrals if he/she is enrolled at QTS on a 90-day probationary status. If the student receives three (3) discipline referrals during the 90-day probationary period, permission to attend QTS may be revoked. Permission to attend may be revoked after one referral based on the severity of the student's conduct. The parent/legal guardian or student may not appeal the decision to revoke permission to attend.



The Principal may enroll a student who had poor attendance in his/her previous school if the student is enrolled at QTS on a 90-day probationary status. If the student misses five or more days for any reason, permission to attend QTS may be revoked. The student must comply with all school attendance requirements.

If the student transfer request is approved, permission may be revoked if he/she is truant (leaves the classroom, school, or school grounds during the regular school day or is in an area other than where the student is scheduled 8:00 a.m. to 3:30 p.m.) Examples of truancy include but are not limited to the following: leaving a class-

room, the multipurpose room, a building, or campus without proper staff authority; being someplace other than where he/she is scheduled to be; not going directly to and from a building or classroom as directed or scheduled.

If accepted at QTS, the student must be passing all subjects while enrolled at QTS or his/her permission to attend may be revoked.

A transfer student may be placed in a Transition Class. The purpose of a Transition Class is to provide time for the student to transition to the QTS, learn and show that he/she will comply with the school, classroom, and attendance rules and apply him/herself.

QTS Summer School

By Mark Jacobson

Last year, the Quileute Tribal School (QTS) provided a summer school program for its students and opened it up for Quillayute Valley School District (QVSD) students as well. There were many QVSD students who opted to attend the QTS program.

In order to provide the best possible educational opportunities for all students living in La Push, the QTS administration and school board have developed a plan to help all students attending summer school regardless of which school they normally attend. The QTS administration is hoping to partner with QVSD this summer in order to enhance the summer school experience.

Summer School Eligibility:

QTS is preparing for the 2014 Summer School Program now. In order to be eligible to attend the 2014 Summer School Program offered by QTS, students in grades K-6 must be enrolled in QTS one full trimester prior to the summer session, while students in grades 7-12 must be enrolled one full quarter prior to the summer session. Students will need to register in advance to participate in the program so the school can plan accordingly by ordering supplies and hiring staff.

If you have any questions, please contact Superintendent Jon Claymore or Principal Mark Jacobson at (360) 374-5648.

Quileute Spartans



Dimitri Sampson, Ollie Sampson, Keishaun Ramsey, and Jeffrey Schumack played on the Forks High School boys Varsity basketball team. Photo by Bonnie Jackson

Sports Photos

Please feel free to submit photos of Quileute youth participating in sports to *The Talking Raven*. We will be happy to print pictures of the youth taking part in healthy, fun, and positive activities!

To submit photos, email them to: talkingraven@quileutenation.org

Directors Reports and General Council 2014



1. Allen Black shares his concerns with the Quileute Tribal Council and General Council.
2. Executive Director Mark Ufkes, Oceanside Resort Manager Cathy Smith and Harbor-master Gene Harrison answer questions regarding the business enterprises.
3. Health Center Director Andrew Shogren makes his presentation to the General Council.
4. Doug Pullen shows off the salmon that was cooked for the General Council meeting.

Join the Mailing Lists!

The Talking Raven has a Mailing List and an Email List! If you would like to subscribe to either of them, contact

Emily Foster at:

(360) 374-7760

talkingraven@quileutenation.org

Submit your name and email address or mailing address.

Thank you!

Join the La Push Fire Department today!



The Quileute Fire Department is looking for volunteer firefighters.

Duties include:

- Respond to alarms of fire or other emergencies
- Perform duties as outlined in fire-fighting procedure for the suppression of fires, such as: laying lines, raising ladders, ventilation, forcible entry, etc.
- Assume certain responsibility for servicing and maintenance of fire equipment
- Conduct training and instructional programs

Meetings/trainings are held Tuesday nights at 6 p.m. Please contact Fire Chief Chris Morganroth IV at (360) 780-2069 for further details.

Meet the new employees



My name is **Austin Reames** and I recently accepted a position as police officer for the La Push Police Department. As a Quileute tribal

member, I want to give back to my community, and what better way than to work in public safety and help people?

My duties include: patrolling, serving paperwork, doing welfare checks, responding to calls for service, investigation of cases, interviewing suspects

and witnesses, making arrests when necessary, and educating the public on safety. I have been in this position for over two months now, and my favorite part of this job is the community I work in and the people I work with—both my co-workers and the public.

In my off time, I like to hunt, fish, ride my dirt bike, and spend time with my family.

As a Quileute tribal member, I am so proud to be working for my tribe. My name is **Darrin Rosander**, and I love my job as Custodial/Maintenance/Security at the Health Center. For four years now, I've been working as a temporary employee, but I was finally hired permanently in November.

My job duties include: keeping the clinic clean; landscaping; maintaining all fixtures, appliances and floors; painting; and completing any basic electric, plumbing, or carpentry jobs. The best part of working at the Health Center is that I get along with everyone. We've got a pretty great family here. I also like that there's always something different to do.

I finally received my driver's license last year, and it was the clinic staff who helped push me through my GED, which I received in October.

Recently, I finished building my own work bench at home in my garage, and I'm working on building entertainment centers for 55" TVs and up. I love to spend time with my

kids and Nicole.

And if anything, I'd like to thank the tribe for believing in me and giving me a chance to work with them and go further.



My name is **Andrew Shogren** and I am the new Health Director. I began with the Quileute Health Center in September and I have been busy familiarizing myself with the Medical Clinic, the La Push Dental Clinic, New Beginnings, staff, tribal members and the community.

I was raised in the Great

Pacific Northwest, and left for sunny Southern California where I had the opportunity to work at various levels of government including a county supervisor, a state assemblywoman and a congressman. I returned to the Great Pacific Northwest where I have held various jobs including Environmental Health and Water Quali-

ty Director at Jefferson County Public Health.

Thus far, I've been welcomed by many tribal members and we have a great team at the Health Center. It's been an honor to get to know and work with them. They work hard to bring quality healthcare to you. Our goal in 2014 is to continue to enroll members in the new

Health Benefit Exchange, provide high quality healthcare services to the tribe, adopt ICD-10, continue the process of moving to Electronic Health Records and be open to improving the clinic through your ideas.

Officer Anderson brings kids to archery range



Quileute Fish and Wildlife Enforcement Officer Rick Anderson volunteers his time bringing three local children to the archery range once a week.

Every Thursday after school, Stephanie, Kenneth and David Ward practice their archery skills for about an hour under Rick's supervision. They take turns shooting arrows with two recurve bows.

Rick inflates balloons and attaches them to the targets. Every time one of the kids pop a balloon, they re-

ceive a quarter.

"The hardest part is getting [the arrows] in a group so it's not all spread out," explained Stephanie.

At the end of every session, there is a grand prize—which is some little trinket Rick brings—for the first one to hit the balloon from 20 yards away.

Kenneth said he liked archery, "because it's cool."

The kids love going to the archery range and Rick enjoys seeing their improvements.



Land Buy Back Informational Meeting

February 10, 2014

Tribal Office West Wing

12 p.m. to 2 p.m.

Helen Sanders will be in La Push to give an overview of the Land Buy Back Program and answer questions.

Are you an allottee? Did you receive a notice from Makah or Quinault? Have questions? This is an opportunity to learn more about this program and how it can affect you.

Happy Birthday to Enrolled Quileute Tribal Members

February Birthdays:

Chasity Matson	1	Glenda Melton	12	Neva California-Hobucket	18
Edward Foster		Thomas Williams-Penn		Chaleigh Beck	19
Jeffrey Rosander		Demetrio Gonzales	14	Shanna Brewer	
Balente Pubigee Jr.	2	David Jackson Jr.		Jeremy Payne	
Vicki Black		Kenneth Ward		Katherine Ward-Black	20
Jordan Foster		Candice Jackson		Lisa Reid	21
James Jackson Sr.	3	Marvella Adamire		Donald Reid Jr.	23
David Kaikaka		Dominique Sampson		Christian Morganroth III	24
Carla Black	4	David Pubigee		Saddie Jackson	25
Christina Williams	5	Telena Martinez	15	Arnold Black Jr.	
Duran Ward		Randy Jackson Jr.		Marley Zimmerman	26
Kimberly Bender-Ward	6	Priscilla Scarborough		Soloman Jackson	
Rochelle Warner	7	Steven Ratliff		Harry Jones	
Ronald McNutt		Johnathan Sparks		Reuben Flores Jr.	
Peyton Sablan		Kaitlyn Lorentzen		Mark Williams	27
James Hobucket	8	Darryl Penn		Noah Foster	28
Alicia Black	9	Charles Woodruff	16	Lacie Schmitt	
Michael Marshall		Steven Bell		William Wilken Jr.	
Steven Easter	11	Anita Wheeler			
Mario Black-Perete Jr.		Larry Jackson Sr.			
Ronald Eastman		James Jaime	18		

12th Man in La Push



On Friday, January 31st, Quileute tribal members, community members, and the Quileute Tribal School organized group photos in La Push to show their support for the Seattle Seahawks in Super Bowl XLVIII.



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

Please feel free to share your opinions or suggestions with:

Emily Foster

(360) 374-7760

talkingraven@quileutenation.org

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