

bá·yak The Talking Raven

A Quileute Newsletter



Whales honored in annual ceremony

Inside This Issue:

- From Council Chambers
- MTHG Updates
- Climate Corner
- QTS Needs Input
- Parking in Fire Lanes
- Elders Visit Muckleshoot
- Jay Squawks
- Spring Clean Up
- Elders Week Schedules
- Harlem Crowns Play Against Hometown Heroes
- Eastman Family Canoe
- Garden Tips by Izzy
- Meet the New Employees
- What's New at QTS?
- May Birthdays

A considerable amount of whale activity was witnessed during the Quileute Tribal School's (QTS) 9th annual "Welcoming the Whales" ceremony on April 1, 2016. It was a beautiful day with at least five gray whales "attending" the event.

The QTS students paddled onto the baseball

field, near First Beach, beginning at 10 a.m. and began their program of dancing and drumming.

QTS students Gene Gaddie, Jr., Jerome Eastman, and Vincent Jackson volunteered to offer salmon to the whales. While wading into the ocean, they released a small raft that

held the fish; the fish rest-

ed upon a bed of cedar boughs. Following the offering, the students carried on with their dancing and drumming, performing the whale song and wolf song.

After an hour at First Beach, everyone made their way to the Akalat to celebrate with more

songs, dances, and food. In fact, salmon was also on the menu for the community meal, as well as halibut.

This annual event continues to acknowledge the historical significance of the whale to the Quileute, honoring them for everything they once provided to the tribe.



First sight of the gray whales!



Making the salmon offering

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

Graduation

Head Start:
June 10, 2016
5 p.m.
Akalat Center

Quileute Tribal School:
June 3, 2016
5 p.m.
Akalat Center

More photos from the "Welcoming the Whales" ceremony on Page 3.
Photos by Cheryl Barth



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From Council Chambers



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

During the month of April, a few members of Council had travel arrangements. Chairman Chas Woodruff attended a Bureau of Indian Affairs meeting in Portland, OR and a Northwest Indian Fisheries Commission meeting in Shelton, WA, while Vice Chairman Rio Jaime traveled to the Native American Finance Officers Association 34th Annual Conference in Phoenix, AZ.

Chairman Chas Woodruff: On April 18th, I traveled to Portland with Larry Burtness and Susan Devine to meet with BIA Northwest Region Transportation staff. With our Move To Higher Ground, a lot of that pertains to the development of roads in La Push. Plans need to be in place in order to continue moving forward, so we keep on making headway by strategizing and pursuing discussions.

Back at the Tribal Office in La Push, Council met with the Whitener Group regarding a business plan for the Kitla Center.

Treasurer Crystal Lyons: We had a stakeholder meeting with the Whitener Group. Not only are they working on a business plan for the Kitla Center, but they're also updating our Comprehensive Economic Development Strategy. With the Enterprise Board, General Manager, and the Enterprise Director and Managers, we openly discussed options for the Kitla Center. There were a lot of different ideas that came up. What the Whitener Group will be reporting back to us is a feasibility study and the best route for the tribe

to take with the Kitla Center, longer-term. We should have a final report in June.

In other business news, the Council has purchased an ice machine for the tribal economy. It has been an ongoing struggle for the fishermen and High Tide Seafood when the current machine is out of order.

Secretary Naomi Jacobson: We have been working diligently to get a new ice machine for our fishermen, as we know how important it is to our local economy. We take pride in Quileute Seafood and know that access to fresh ice is important in maintaining the quality of our local seafood. Our management has been successful in identifying an ice machine that suits the needs of our industry and it should be arriving within the month of May. We are grateful to have the funds to assure quality equipment for our port needs, and we will continue to strategize and prioritize an annual schedule of investment for the Quileute people.

There were a couple large events in La Push during April: "Welcoming the Whales" and "Spring Clean Up."

Vice Chairman Rio Jaime: I thought "Welcoming the Whales" was a great success this year. We were blessed with excellent weather, a good showing of whales, and a large crowd. I would like to thank the Quileute Tribal School and the students for keeping this tradition going and hosting the event year after year.

"Spring Clean Up" also saw a big turnout in community participation. Thank you to: all the employees and community members who helped pick up trash around the village; the cooks for a delicious barbecue; and those who made prize donations, including Pacific Pizza, Forks Outfitters, Ace Hardware, Subway of Forks, Oceanside Resort, Lonesome Creek Store, Quileute Marina, and the Quileute Health Clinic. Two grand prizes were given away for a one-night stay at the Great Wolf Lodge; the lucky winners were Teresa Vazquez and Doug Pullen, Jr. Congratulations to all the prize winners and thank you all for joining in to pick up La Push!

Like the rest of the community, we are now eagerly anticipating "Elders

Department challenge issued by Council for Elders Week

The Quileute Tribal Council has issued a challenge to tribal departments; create a gift basket that will be raffled off at Elders Week in May to raise money for Senior Center activities.

Tickets will be purchased for \$1 each and individuals will place their ticket(s) in a jar in front of the basket(s) they want to win. There is no limit on the number of tickets one person may purchase and they may place their tickets in any or all of the baskets' jars that they are interested in winning.

Elders Week is sched-

Heartfelt Condolences

*"We express our condolences to the Jackson family and the Rice/Penn family for the loss of their loved ones. Our thoughts and prayers are with the families and the community in this time of sorrow."
—Quileute Tribal Council*

Week", which will be held on May 24-27.

Vice Chairman Rio Jaime: We are looking forward to "Elders Week" and the various planned meals and activities. Our Council has been meeting regularly with the Elders Panel to ensure this "Elders Week" is as successful as we can make it and to offer our support. "Elders Week 2016" will see an additional day along with a gift basket challenge. During the Elders Panel's work sessions, the idea was brought up for each department to contribute a gift basket to be raffled off at "Elders Week." The raffle will be a fundraiser for the Senior Center and their activities. Whichever department receives the most raffle tickets will win the challenge. Council will award the winning department with a catered lunch from River's Edge Restaurant.

For the "Elders Week" daily schedules, turn to page 10. Be sure to bring some extra change for the gift basket raffle, an empty stomach for all the meals and snacks, and some energy for the exciting activities! We cannot wait to see you all there, joining us in honoring our elders.

uled at the Akalat Center on Tuesday, May 24th through Friday, May 27th. The gift baskets will be on display at Elders Week and tickets can be purchased all week long. The gift baskets will be raffled off on May 27th. There is no need to be present to win.

The winner of the department challenge will be determined by the gift basket that receives the most raffle tickets. The winning department will be treated to a catered lunch from River's Edge Restaurant by the Tribal Council.

Move To Higher Ground Updates



The MTHG project continues to move forward on many elements of the larger Higher Ground program. In April, we conducted a Tech Team meeting with over 20 attendees, representing Council, the Tribal School, numerous key departments, and several state and federal funding agencies. We also met with BIA Region X staff in Portland, to talk specifically about transportation program compliance, and to ensure that the

primary roads needed to support the Higher Ground projects are in the tribal transportation inventory and are eligible for funding. This is critical to the school, as one of the new roadways will provide access to the school site. Our team held an open house and “mini charrette” which included the Tech Team agencies, and we presented a preliminary draft of the Lower Village Plan – Preserving the Heart. The Lower Village Plan will

ensure that current uses such as housing, tourism (the resort), and commercial enterprises (the marina and restaurant) remain viable and strong even as other uses relocate to higher ground.

As part of our spring charrette, we spent some time talking with the Quileute Tribal School Board about school funding, ongoing efforts, environmental clearance, and a potential design and construction schedule. Shortly after that, we learned that the school will receive funding through the BIA School Replacement Grant program – a major accomplishment and one which the team has worked diligently on since August 2015. We don’t have details yet in terms of how much

funding we will receive or the timing of the funding. We do know that we will receive planning dollars this fiscal year. In addition, we learned last week that a team from the BIA Washington DC offices will be conducting a site visit on May 5. Very exciting news – and one we will provide a community update about in the June Bayak.

As always, please contact Susan Devine if you have any questions about the Move to Higher Ground project. She can be reached at 360-640-5524 or susan.devine@quileutetribe.com.

Whales honored in annual ceremony



The community gathered on First Beach to watch the offering of salmon



A gray whale spotted at First Beach



The whale song



The students dancing to See Yak Saw

Bá·yaḵ The Talking Raven

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Climate Corner



Sandbagging the Sol Duc in summer of 2015, to help the fish reach spawning grounds.
Photo courtesy of Debbie Preston of NWIFC.



**By Katie Krueger,
Quileute
Natural
Resources Dept.**

I can't think of a better picture to illustrate the problems Quileute will face in coming years. This photo was used in a grant application by us and also by our outside contractor, writing a climate natural resources "vulnerability assessment." It speaks volumes.

You have reason to be worried about the future of Quileute's natural resources and village land, right on the Pacific Coast, at the mouth of a big river. Federal and state agencies are funding tribes to

explore how to plan for climate change—it is a global phenomenon of such vast proportion, that turning things around is probably only possible in very small areas, for just some situations. For the most part we will have to adjust. So what is Quileute doing?

In 2014 the Quinault Indian Nation with Hoh and Quileute partnered to get competitive BIA funds, for a contractor with expertise to study and report on how climate change will impact our natural resources. This kind of study is called a "vulnerability assessment." After interviewing 14 applicants, we picked Oregon State University because they had special exper-

tise in coastal damage from ocean storms. However, they did subcontract to get certain natural resources assessed as well and had really thorough sections on forestry and salmon. They completed their work in February of this year. Their work product was not as intensive as we would hope for in some areas, such as the marine environment and fisheries, or the land animals and plants we at Quileute use. No one contractor seemed to have all the aspects covered; people specialize. So we have had to supplement their report with our own research.

I am tasked with writing a climate plan for Quileute with EPA funds and have been at it two years now. It is due

the end of September, 2016. I have looked at plans and reports by NOAA Fisheries, Olympic Coast National Marine Sanctuary, the U.S. Forest Service, EPA, U.S. Fish and Wildlife, BIA, University of Washington, Dept. of Ecology, Evergreen University, Nooksack, Swinomish, Jamestown S'Klallam, King County and Clallam County, and read a large number of independent articles. These are not 100% useful because we have a unique environment on our side of the Olympic Mountains. Our climate change is different from that of the Strait or Puget Sound, or even the Washington coast to the south of us. So that is where some research is coming in. I have also been attending seminars and webinars on what to consider and how to write a good plan. However, I need your input as well, you the community.

In early June we will have a public meeting for you to give me your thoughts and comments and I will have drafts of our plan available for you to look at. If you can't wait that long, please don't hesitate to come up and see me at QNR (401 Main St.), or email me with questions and concerns, at katie.krueger@quileutenation.org; or give a call to (360) 374-2265. (Call first before coming up, to be sure I am in the office!)

This plan is for YOU.

QTS needs input from parents and community

Title I Parent Meeting – Wednesday, May 11, 2016

Quileute Tribal School is inviting and encouraging parents and community members to attend a Title I Parent Meeting to review and discuss a revised spending plan. The meeting will be held in the Elementary Building multipurpose room at 4 p.m. on Wednesday, May 11, 2016. If you have any questions, please call the school, (360) 374-5648. Door prizes will be awarded.

The school is proposing to spend Title I funds on the following items and is seeking parent and community input:

- a. Update student computer lab with 15 laptops with large screens and high processing speed
- b. Provide a laptop computer for every student in grades 7-12 (25 computers)
- c. Repair, replace and/or purchase projection devices and/or display/Smart Boards to ensure that there is one in every classroom
- d. Provide 3 or 4 computers in every K-6 classroom (minimum of 4 student computers in combination classrooms)
- e. Provide 2 computers in Admin Building for staff use
- f. Upgrade printers as needed
- g. Update staff computers as needed
- h. Add a file server to back up staff and student computers daily
- i. Add a computer and projection device in the school library, Akalat classroom, and principal's office
- j. Purchase Microsoft Business Office Professional for all computers
- k. Pay software licenses for 2016-17
- l. Contract for Read Right for students
- m. Purchase Accelerated Reader for students
- n. Continue Excel Math for students in grades K-8
- o. Other - Classroom software and other electronic devices to support student learning

EASIE Grant Meeting – Wednesday, May 11, 2016

The school is applying for a grant for the 2016-17 school year and needs your

input. Please attend a meeting on Wednesday, May 11, 2016 at 4 p.m. in the Elementary School multipurpose room to discuss and provide input on this important grant application. At this time, the school is proposing to use the funds to employ a parent liaison who will keep parents informed about their child's progress, work to improve attendance, and improve communications between the staff and parent. The liaison would visit homes, supervise in-school suspension, notify parents when a child is falling behind or failing, and keep parents informed of their child's progress. If you wish to have input, please attend this meeting.

NPAIHB offers training to tribes

The Northwest Portland Area Indian Health Board (www.npaihb.org) hosted a three-day training in Dialectical Behavior Therapy (DBT) Skills where 21 tribes from Washington, Oregon, and Idaho were represented. The NPAIHB contracted with Treatment Implementation Collaborative (www.ticllc.org) to provide this training where over 65 people were in attendance. The training took place in Intellectual House at the University of Washington March 15 – 17, 2016. This training was funded by the NPAIHB’s Garrett Lee Smith youth suicide prevention grant they were awarded in 2014 by SAMHSA. DBT is a mental health evidence based practice that supports clients who engage in behaviors like cutting, substance use, suicidality, and strong negative emotions. Developed by Marsha Linehan, Ph.D, DBT has been used among various tribes and villages nationally and has been shown to be effective with supporting adolescents and adults. DBT is currently being offered as treatment in mental health

and substance use programs, schools, corrections (juvenile and adult), residential treatment, diversion programs and is part of the recommendations for addressing suicide prevention in healthcare (see ZeroSuicide.com for more information).

Representing the Quileute Counseling and Recovery Services, Janice Barrera attended the DBT training. She said, “I thought it was very good, with practice of facilitating actual activities that assist in skills training for people reestablishing their lives after substance use problems.”

Janice added, “This particular program gives actual step-by-step skills for things like emotion regulation, stress reduction, mindfulness, interpersonal effectiveness skills, and distress tolerance. It provided a worksheet, book, handouts, and directions on how to train clients in these skills. I will customize the training packets for each individual as the problems present themselves.”



Janice Barrera

Appreciation from the Family

Mr. & Mrs. Roger Jackson, Sr. and family extend a heartfelt thank you and appreciation to:

- Forks Community Hospital
 - The flight crew
 - The many friends and family that send thoughts and prayers during their loss of Roger “Cheeks” Jackson, Jr.
 - Forks Assembly of God and Pastor Andy Pursley
 - Pastor George Kallappa for his opening prayer and message
 - Powwow drum and coastal drummers and singers
 - Speakers
 - Pallbearers and Honorary
- Pallbearers
 - Hoop Dancer Melvin Blacketer
 - Drennan-Ford Funeral Home of Port Angeles
 - Special Thank You to the cooks and donation of fish from the fishermen
 - Quileute Tribal Council for support
 - Priscilla Hormel for stepping up for the family doing a great job—much appreciated!
 - Mrs. Leticia Jaime for the cedar roses
 - Much appreciation to the Puyallup Tribe

Parking in the Fire Lanes

When parking at First Beach, ALL fire lanes need to be open at all times. This is a Quileute Tribal Ordinance.

Regardless of tribal enrollment status, NOBODY is allowed to park in these lanes. These lanes are for emergency vehicles only and they need to remain open.

If someone is parked in a fire lane, they will be asked to move or leave. If they refuse or continue violating this ordinance, the La Push Police Department will issue a citation.

Elders visit Muckleshoot



On April 27th, the Quileute Senior Center sent a bus full of Quileute elders to the Muckleshoot Elders Luncheon. They were treated to an entertaining performance by an Elvis impersonator. Pictured:

1. Sharon Pullen
2. Roberta Black
3. Doug Pullen, Sr. and Tommy Jackson

Rummage Sale

Oceanside Resort will be having another rummage sale:

June 16th and 17th
Located at the Kitla Center

More details next month!

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



Jay Powell transforming into kwashkwash, the Blue Jay.

Plants in Flower Days – Bixalíktiyat

The moon in the oldtime Quileute calendar that corresponds to May was named for the fact that at this time of year the prairies and sunny places are full of color and plants in flower. The **cha'álowa** (salmonberry) bushes are covered with blossoms and soon they are followed by the other berries in predictable order:

- Wild strawberry (**tóbíya**)
- Red huckleberry (**tiłó'ot**)
- Thimbleberry (**fałáchił**)
- Blue huckleberry (**towádał**)
- Trailing evergreen blackberry (**badá'bił**)
- Elderberry (**tsibá'**)
- Gooseberry (**tiłk'ácho'**)
- Salalberry (**k'w'ó'6d**)
- Shotgun berry (**yáyaxad**)
- Wild currant (**łiló'o**)

In the 1880s, the now-common wild thicket blackberries were introduced from Europe and came to be called (**shipkítsa'**) (pronounced shape-KAY-tsoh, *shape* means 'black' and *kaytsuh* means 'berries or fruit.' Such words are clearly not old Quileute words. Words like that blackberry word are the kind the Oldtime Quileutes made up to describe the new things that the **hók'w'at** introduced in Quileute territory, like moosmoos (cow), **háplis** (apple), **tsíktsik** (wagon, that makes a squeaking noise), **chachawís-ti** (churchhouse) and **hawího** (chicken, because roosters were thought to crow, saying huh-WAY-ho).

Of course, the berry bushes weren't the only flowering plants at this time of year.

Various shrubs and trees were in bloom, too. So, the first few moons of the Quileute year are named for things that are available at those times and that the ancestors relied on for food: January is called steelhead moon, February is the strong spawning time of salmon, March is fur seal hunting month, April is sprout days and May is flower days.

Hal George's memories of the old days in the village

Well, this month I'm going to continue going through my notebook of oldtime Quileute cultural information from conversations I had with Hal George back in May, 1978.

Hal was born August 15, 1894, so he was two years younger than Big Bill Penn. His actual name was Halbert, so he was called both Hal and Bert when he was young. His childhood Indian name was **To'ólos** (to-OH-los). He was a spell-binding storyteller, could remember the Indian name of every Quileute alive when he was young, and he knew Quileute songs for every occasion. I got a small grant to hire Hal during May of 1978. I still have the receipt that Hal signed for the 54 hours that he worked at \$6 per hour. How I wish that I could have Hal back for another 54 hours of his beautiful memories of life in La Push at the "turn of the century (1900), told with Quileute words and phrases in every sentence!" While we worked, he often picked up his drum and sang a song relating to the topic at hand. And one evening we all went out at dusk and Vickie made a movie with our "super 8" camera while Hal and Grace sang and Skip danced. See the photo below. Here are some of the things Hal told me in those

sessions 40 years ago.

Life back in about 1900

"Nobody kept track of the birthdays of older people when I was young. Older people would say, 'They told me I was born during blue huckleberry time.' And some old people could reckon their age from how old they remembered being when the treaty was signed (*i.e.* 1856). My grandmother's age was figured in terms of how old she had been at the time of the wreck of the Russian boat on James Island (1810). A.W. Smith asked her about it and decided she was about 12 years old when the wreck happened and, therefore, she was almost 120 when she died. Some Indians used to live to be really old back then, but maybe Smith had the wrong date for that wreck.

"I remember a lot of things that have now changed or are gone. When I was young nobody wore shawls or cloaks or belts made of cedar bark (**sił'óya**). The only thing I ever saw made of woven cedar bark was headbands that got worn at some rituals. There were some mats made of cedar bark on the floor of the Dixon Payne longhouse, which had a dirt floor except for the platforms for sleeping, which were made of boards. Cedar bark was just used for baskets. I never saw any old cedar bark things in people's storage or closets. I guess they all got burned up in the big fire. I saw a shawl made of cedar bark up in Neah Bay one time. When I was young the Spanish fort at Neah Bay was still there, just west of the bridge on the west side of town. It would've been 108 years old in 1900 (having been built in 1792). No doubt it was the oldest structure in the state, but nobody made a big deal out of it.

"Back then, (about 1905) women still used digging sticks (**k'oyó**), but had made them out of a steel bar instead of a sharp spike of elk antler. It seemed like every family had a garden with potatoes, turnips and carrots. Mostly people used a digging stick in the garden. That was a lot easier than going across to dig camas over at the Little Prairie. Nobody from La Push went up to Forks prairie anymore, where they used to walk up and dig big bracken fern (**káka'ápat**) roots. The old ladies talked about how they had used to do that and how much work it had been. But in the late spring and early summer before spuds came up, women would go over and dig camas sometimes. Gradually, the Indians turned to working in the White economy or selling the fish they caught, which allowed them to buy groceries rather than digging roots."

The information above is an interesting example of how discussions of traditional Indian life often simply mention a few disparate facts about the way things were done at some point in the process of culture change that was going on in La Push at a particular time in the past. It's common for descriptions of "The Old Ways" to do that—to mention individual practices and beliefs that give an interesting sense of Quileute traditional culture "before the Whiteman showed up and screwed up the perfection of their primitive life." I am regularly guilty of doing exactly that...telling piecemeal facts about some aspect of the Quileute traditional life. But, in fact, The Old Ways were a complete system of actions and the spiritual and folk-scientific logic for doing things that way.

Hal George was good at giving enough detail about traditional Quileute life so that we can actually understand how spiritual logic served as the basis for even the most ordinary aspects of tribal life. Indeed tribal life had already been accommodating to **hok'w'atáłłi** (Whiteman's ways) for 100 years when Hal was first observing it and hearing his grandmother's recollections in the late 1890s. For that reason, I am going to focus this "Kwashkwash Squawks" on a single aspect of traditional life showing Hal's genius for giving a cohesive picture of Quileute life during his youth. What he was able to pass on to us was a very real sense of not only what people did, but why they did things that way...what they believed that made it logical to do things the way they did. Here's what Hal told us about giving birth in La Push at the turn of the century. Some of this information was included in *Quileute for Kids: Book 5*, which Vickie and I wrote during an early marathon set of interviews and recording sessions with Hal, Lillian and Rosie in 1980, three years before Hal's death, March 1, 1983.

Giving Birth in the old days

"When I was young there were no doctors in Quileute country. The Indian agent had pills for pain, like aspirin I guess, he had tape and could bandage up wounds, but if you got burned or broke a bone or caught a disease you had to just live with it until you either got better or died. **Ta'ástab** (Mrs. Albert Howeattle, born c1849) and **Yáshti**, a widow (born 1845) were medicine women **katiláłłi** (medicine experts) who collected and dried medicinal plants and treated people

Continued on Page 7...

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



Vickie Jensen shooting a movie of Hal George singing with his wife, Grace, and Skip George dancing the Hamatsa cannibal dance.

...Continued from Page 6

who were sick, sore, ailing, in pain, wanting to get pregnant or not wanting to be pregnant. It was usual to give those ladies a gift when they gave you something to help: a dollar or a couple of fish. Those women were also midwives and would come and help women who were giving birth. Women with a child or two were generally only helped by their mothers, older sisters and aunts, but if there was a problem, someone would be sent for the **lachasʔalíktí** (midwife, literally ‘afterbirth handler’).

“There were stories of women who had to give birth unaccompanied. I heard that in 1899, **Bálalak** (Mrs. Talicus Eastmen, born 1861) was going on foot from La Push down to Jackson Creek, about 12 miles. Well, 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 the seven miles to Jackson Creek carrying her baby and her parcels.

“Ordinary births at home were community events. Neighbor women would drop by and then report to other neighbors and families the news about how things were going. The prospective mother would usually have worked until the last minute. When she went into labor, if possible, she went

home and sat down on a mat on the floor with her back supported by another woman. As the pains increased, she would be given a special stick to bite that was carved for the occasion by her husband, father or brother. The stick was about as thick as a cigar with figures of the woman’s spirit symbol (animal or spirit figure) carved on both ends. 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.

“A member of the family or close family friend would traditionally come from inside the house and stand in the doorway and announce loudly, **Chotskasíd-oʔxas** (‘he is born’) or **Chotskasíd-oʔxaks** (‘she is born’), depending on whether it’s a baby boy or girl. Immediately well-wishing neighbors would gather in front of the house and sing a birth celebration...a set of songs welcoming the new baby. Such songs are called a **kʷíkʷaʔ** and the birth celebration is called **xʷaʔsífatas kʷíkʷaʔ**. The person making the announcement of the baby’s birth will generally also announce a **píkʔil** for the following evening. A **píkʔil** is a birth party meal hosted usually by the family of the baby’s father.

“A few minutes after the child is born, the mother’s last contractions deliver the **láchas** (the afterbirth). The Old People

felt that the **láchas** was an old woman who brought the baby to its parents. To thank the old Baby Bringer and to insure that she would bring healthy babies in the future, the **láchas** was decorated with pretty red ochre powder, shiny pieces of mother of pearl and even strands of dentium shells gotten through trade with the Nootkans of Vancouver Island. Then it was wrapped in a little tightly woven mat of cedar bark. Depending on the sex of the child, the **láchas** bundle would be decorated with tiny woven baskets or little carved canoes. And the bundle was entrusted to a grandma, who carried it out of the village and laid it underneath a salmonberry bush. While carrying the **láchas** bundle, it was important that she didn’t look to the right or the left or it would turn out that the baby was cross-eyed.”

Taboos and Omens

We call the avoidance of some activity during pregnancy and birth a *taboo*. Hal said one regularly heard women saying, **Apólaks!** (“That’s taboo for her!”) Or just hearing a grandma warning, **Apól!** (“Taboo!”) There were lots of things that were taboo to do or eat during the highly spiritual time of pregnancy and giving birth.

“A pregnant woman couldn’t eat the following: Chinese slippers (**ʔáʔchíyit**, chitons) would cause the child to be born with hard skin causing hard labor. Camas (**kʷála**)

would cause the mother to have lumps in her belly. Cow pars-nips (**ʔópit**) would cause sores on the skin of the mother or baby. Whale meat, blubber or oil because the child would be born with big white splotches. Nor should the mother look at or eat seal, porcupine or sea lion because the child would have features of that animal.

“A pregnant woman couldn’t eat or touch any of the following: Salmonberries (**chaʔ áʔolwa**) which would cause sores on the baby’s skin when born and salmonberry sprouts would cause the mother to feel needle pains. Thimbleberries, salal berries, alder berries, red huckleberries were also taboo for various reasons, as was cow cabbage, which would cause the child, when an adult, to speak like a person eating cow cabbage.

“A pregnant woman couldn’t touch toads, birds, animals, geese or cormorants, because that would cause the child to look, act or sound like those creatures.

“A pregnant woman couldn’t look at any dead person or thing. Thus she couldn’t butcher any fish or animals. If she accidentally saw a dead person, a hair from the deceased’s body was put away and saved and, if the child became sick shortly after being born, the hair would be burned and the ashes rubbed on the baby. She also

Continued on Page 8...

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

...Continued from Page 7

couldn't look at a snake or the baby's skin would peel off.

"A pregnant woman couldn't scratch herself with her fingers. She had to use a special scratching stick which she made for herself early in the pregnancy."

There were also many *omens* that the Quileutes watched out for, which applied particularly during pregnancy and birth. An omen (**kixafsákil**) can be a warning of a good thing or a bad thing that is about to happen. Hal felt strongly that the spirit world gives lots of indications of what is going to happen. **Kikíxat** means "warning of a tragedy." When Hal was young, older people told him lots of signs that the Powers give as warnings or notification of impending good things to be ready to take advantage of and bad things to be prepared for. For instance, if you see a lizard in the house, someone is going to die. Nobody wanted to see an omen that there would be a death while childbirth was happening. Another of the many Quileute omens was that when a shooting star appears to hit the earth, it's a sign that a chief or a person of high status is going to die. This was especially applicable to a birth in a chiefly or noble family.

"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, using a special scalpel-sharp flint flake (**kafhíxá'lit**) that all midwives carried just for that purpose. But, the Quileutes didn't believe in tying the navel cord lest the child swell up and die.

"The newborn was washed in lukewarm water, thoroughly. Remember that spirits don't like unclean things and a special taboo was contact with women's menstrual and birthing blood. The period right after a newborn's birth was considered a special time for the baby's soul (**yalá**) to bond with its new body. One of the first things that the mother, midwife, female birth-helpers and female family members did after the baby emerged was to check it closely to see whether it appeared to have any of the identifying characteristics of deceased relatives. They were checking for indications that would allow them to determine whether the child had inherited the **yalá** of an ancestor who had long ago or recently passed. Casually wiping off the newborn wasn't enough. They had to clean the

baby sufficiently for the spirits to be comfortable around (and inside) the child. This moment was the point at which the animating guardian spirit (**taxflit**) and soul (**yalá**) decided whether or not to stay with the new family member.

"After washing, the baby was greased all over with the oil of a shark (**kayádilo-láshik'wól**). Sharks were considered single-mindedly smart, tough individuals. Both men and women were proud to have shark behavioral features. It was never too early to start with a child's character development."

The father (or any male, for that matter) was excluded from the actual birthing. Hal said, "He just hung around the outside of the house." Actually, at other times Hal said that fathers were sometimes given songs during the birthing of both sons and daughters. "Depending on the weather, they sometimes prayed to the land (**Ísiqáti**), did spirit bathing, up at Lonesome Creek. It was common for an Indian father-to-be (before the days of hospital waiting rooms) to 'get right' with the shadowy inhabitants of the underworld, who at that point were making decisions about which of the baby's ancestor souls to send back and 'plant' in the new baby about to be born. In order to kindle warm relations with the **títipa'd** (shadows of the dead) in the underworld, he would burn some food and **káboq'wól** (a smoking mixture of kin-nickinick and other herbs, and later tobacco, before the term **díka**, meaning 'smoke,' came into use for all tobacco and cigarettes).

"People thought that you could influence the gender of the baby by deciding on a name for the baby in advance, *i.e.* a girl's name if you were hoping for a girl. The old ladies used tricks to discover the gender of the baby throughout the pregnancy. Many of them are still done today, like suspending an object like a bead on a thin string over the mother's stomach to see whether it goes clockwise or other-wise. But it was presumed that the gender of the baby could be influenced up to the actual moment of birth. It was all in the hands of the spirits. The baby's gender, personality, health, physical perfectness was thought to be hanging in the balance moment by moment depending on the parents and those around the mother doing the right thing, avoiding taboo behavior and buttering up the spirits.

"The child wasn't fed for the first 24 hours so it wouldn't grow up to be a glut-ton (**kifla'hilaxákti**) and so

hunger would not bother it. If the child became weak with crying, it could be given a piece of dried whale fat to suck on. That would make the baby strong, just as **Q'wáfta** the Whale in Quileute **kixi'** (traditional stories) was strong. So, starting out by eating what the whale 'ran on' is a way to get used to being powered by what powers the whale. At the beginning of the newborn's second day the child was nursed.

"When the father was allowed in the house, once the baby was bathed, he might just stand in the doorway and sing a baby welcoming song. Remember that the father might have been away hunting, fishing or traveling at the time of birth. The mother, as well, might have been away. There is the not-uncommon story of a pregnant Quileute woman who 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 (canoes often carried a fire box with live coals covered in sand). That same night she gave birth to a baby in the open, helped by two female attendants. The next morning, she walked the six remaining miles to La Push. In that situation, much of the attention to ritual correctness is left to be handled later and the comfort of the mother and the fellowship of women in survival mode takes over. But, women often didn't travel as their time approached.

"Fathers had often been busy during the pregnancy. After being admitted into the birthing area of the house and inspecting the baby, he might stretch a string across the inside of the home's living area. On that line he would hang several small baskets, if the child were a baby girl, and he would hang several bows and arrows for a baby boy. Thus, the baby would start life by getting comfortable with the skills and tools important for his or her gender. Even though Quileute hunters were already using guns, they still used the image of oldtime 'Indian spear chuckers' in their rituals.

"Right after the birth, the mother was given dried salmon to eat and for two months afterward ate only that and fresh water. The father and mother had to stay awake for two or three nights to insure that the child's eyesight wouldn't become poor at an early age (the reason for this and its relationship to the child's eyesight wasn't clear to Hal). At the end of the two months of taboos that followed the birth, the parents would give a small party called a **pikhil** to signify that the birth was over.

The Words of the Week for May

There are five Mondays in May, so here are five Quileute phrases that you readers might feel drawn to learn and use. They relate to the ideas that Hal George kept alive for the descendants of his generation. Which of you will be the one to pass his traditional ideas, perceptions and beliefs on to the Quileutes of the future? Each of the words-of-the-week this month refers to a belief of the Old People mentioned by Hal above.

May 2-7: Tíwa. *Come in.* (Pronounced TAY-wah). This is a useful word which one can use to welcome anyone to your door or office. It literally means, "Come on in!" You can use it as a command for your dog, too. TAY-wah, Fido (if you let the dog come in...if he comes in and you want him outside, you can simply say, "TAHS" which means "Outside!" This is almost like having two useful words for the price of one. You can put a sign that says **Tíwa** on your door. These are the kind of words that the Word of the Week program was set up to help Quileutes learn. So, start being a real Quileute and invite people in by saying what the ancestors used to say. **Tíwa** (pronounced TAY-wah).

May 9-14: Apól. *It is taboo!* (Pronounced uh-POLL). This word was used a lot in earlier times because so many things used to be taboo to touch, eat, do, or even THINK. Our word taboo comes from the Tahitian word *tabu*. In Hawaii the related Hawaiian word *kapu* is used on office doors and exterior walls and means "Private" or "Prohibited." It would be a very Quileute thing to do to start using your Quileute language word **Apól** to indicate that something is prohibited. The Council and Tribal Office could start this trend by having signs made to pass out to the other tribal offices and businesses saying simply **APÓL**. It could be used in the school, for offices, or storerooms. Every kid should know the word. Instead of NO PARKING, signs should simply say **Apól**. **Apól** means forbidden, private, no trespassing! Here are some uses for this Quileute word and phrase:

Apól ilaxat – No parking

Apól tíwał – No entrance

Apól aláxli híxat itáli – No eating or drinking

Let's make La Push safe for Quileute!

May 16-21: Hísta! *Give me. Give it to me.* (Pronounced

Continued on Page 9...

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

...Continued from Page 8

HAY-stuh). We had this phrase during the original set of 50 words in the Word of the Week program. It's such a useful phrase. In fact it was one of the first phrases I learned in Quileute. Chubby Ward was clowning around when I was first introduced to him and he smiled and said, **Híli Chubby. Hísta tála.** "My name's Chubby. Give me a dollar."

You can use the HAY-stuh phrase in lots of ways.

HAY-stuh AH-li-tah – Give me food (when you are going through a food line).

HAY-stuh KWAH-paa – Give me coffee.

HAY-stuh huh-BAH – Give me all of it.

When you can learn a Quileute phrase so easily that you can have so much fun with, it's like the gift of your cultural heritage with no sweat.

May 23-28: Wá ah-LISH. *There isn't any. I don't have any. We're out of that!* In fact, this phrase is the answer to the one we learned last week. When someone is teasing you or having fun and says to you **HAY-stuh TAH-luch** (Give me money or give me a dollar)

you can answer that you don't have any. **WAH ah-lish.** It can be used when you have run out of something, when you don't have any or when you are out of something at the moment. Practice the phrase and answer with your friends. It sounds really Quileute and it has ATTITUDE.

May 30-June 4: PAY-th-lee HO. *I know that. I know. I know it.* Here's the last phrase for this month and it has little attitude in the sense of "Yeah! I know it!" Try it out. It's amazing how often one can use this phrase. And when you do, you're doing Quileute. Have a good last day of May.

I usually encourage readers to use the Quileute Word of the Week in speaking as a way to spice up their English in a way that is really Quileute. This month, the words are as important to help you *think* like a traditional Quileute as they are useful to make one *feel* Quileute. These four Quileute words are a textbook from the past to help you understand the perspective of the ancestors.

Have a good **bixalfk̓tiyat** (Plants in Flower Days).

—Jay Powell, Kwashkwash jayvpowell@hotmail.com

Picking Up La Push: Spring Clean Up 2016



1. Health Center staff take a group picture in front of the community healing totem after picking up trash at Quileute Heights.
2. Jackie Barajas and Cindy Higbee pose outside of the Tribal Office after gathering garbage.
3. The high school class at Quileute Tribal School picked up First Beach.
4. Doug Pullen, Jr. had an ecstatic reaction to winning the grand prize to the Great Wolf Lodge.
5. Human Services employees take time out for a picture in front of their department.
6. U.S. Coast Guard personnel cleaned from Station Quillayute River to the River's Edge Restaurant



Elders Week Schedules

Tuesday, May 24th: Hosted by Quileute Tribal Elders
 Wednesday, May 25th: Hosted by Human Services
 Thursday, May 26th: Hosted by Health Center
 Friday, May 27th: Hosted by Quileute Tribal School

“Pulling Together”

Quileute Elders Day Gathering



- 8:30 am Breakfast
- 9:00 am **Opening Ceremony**
*MC Welcome, Quileute Tribal Council
 Honoring of Older Elders Visiting and Home Elders*
- 9:15 am **Post Colors**
- 10:00 am **Craft Tables Open**
*Fish Stick Making with Tom Jackson & Rio Jaime
 Apron Making with Bonita Cleveland & Helpers
 Basketry with Nellie Ratliff & Helpers
 Bag Painting with Fern Penn & Helpers
 Scanning Photos with Larry Burtness*
- 10:15 am **Fry Bread Contest**
- 11:00 am **Fry Bread Contest Judging**
- 12:00 pm **Lunch**
- 1:00 pm **BINGO with Quileute Tribal School Students**
- 2:00 pm **Live Music by Therapy Session**
Cookies and Punch To Be Served
- 4:00 pm **Closing Remarks, Quileute Tribal Council**

May 24, 2016 - Akalat Center - La Push, WA

Quileute Tribal Elders are hosting Elders Day on Tuesday, May 24th. We invite you to join us on this special day sponsored by our Quileute Tribal Leaders.



Quileute Human Service & Early Childhood Education Elders' Day Schedule

Wednesday
 May 25, 2016

Time	Event
10:00	Welcome statements & prayer
	Tables set up with Program Information
10:30	Head Start Morning Class paddle in and present
11:00	Open activities/craft tables
11:45	Blessing and Dinner Song
12:45	Open activities/craft tables
1:30	Head Start Afternoon Class paddle in and present
2:30	Elder's Gifts Presented by Staff
3:00	Closing Prayer

Breakfast Menu:

- Bagels
- Yogurt
- Assorted Fruits
- Coffee

Lunch Menu:

- Meatloaf
- Baked Potato Bar
- Salad
- Coffee & Water
- Dessert—Jello, Pies (Low Sugar or Sugar Free)

Activities include:

- Family Portraits
- Picture Frame Decorating
- Beading
- Self Care Table
- Nutrition Information

Celebrating our Quileute Elders!

QUILEUTE HEALTH FAIR



Celebrating Our Quileute Elders
 May 26, 2016
 10:00 am - 2:00 pm
 Akalat Community Center
 La Push, WA 98350

Open to the Public



QUILEUTE TRIBAL SCHOOL PRESENTS QTS ELDERS DAY MAY 27, 2016

9:30-9:35 am	Opening Prayer
9:35-9:40 am	Presentation of colors
9:40-9:55 am	Introductions of: School Board Members Tribal Council Members Welcome the Elders of Elders Week
10:00-10:30 am	Traditional Dancing
10:30-10:45 am	Performance by 7 th - 12 th grade: Traditional Songs
10:45- 11:00 am	Kindergarten- 6 th grade perform "Head, Shoulders, Knees, and Toes" in Quileute
11:00-11:30 am	Square Dancing, Waltz, 2 nd grade performance
11:30-11:55 am	Giftng
11:55 am-12:55 pm	Lunch (7 th – 12 th grade student serves Elders)
12:55-1:30 pm	Visiting elders/Guests storytelling (Students read story they wrote)
1:30 pm	Closing

Harlem Crowns play against Hometown Heroes



The Harlem Crowns and Hometown Heroes after the game

In a coordinated effort between the Quileute Youth Program and the Drug, Alcohol, and Tobacco Prevention Program, the Harlem Crowns were brought to La Push on Sunday, April 10th to play an exhibition basketball game against the Hometown Heroes.

The Heroes included:

#4 Macgregor Donaldson
#6 Dustin Daniels
#10 Mike Estrada
#11 Dustin Larkin
#14 Kenny Daman
#20 Mike Foster

The Crowns were:

#2 Josh Wheelock
#3 Herb Scaife
#4 Tion Lofton
#12 Dave Perters
#21 Isaac Bennett
#24 Aaron Watkins

Referees:

Mark Williams
Fawn Gabales

The Harlem Crowns have previously played in La Push. They advertise that they “combine razzle-dazzle ball handling, precision pass-patterns, trick shooting and comedy to give the crowd a great evening of fun for all.” Aside from interacting with just their opponents, they also involved the audience and the referees.

The purpose of the game was to raise money for the Quileute Youth Program,

providing an entertaining and family-friendly event for the community. Entry at the door was by donation, with volunteers selling snacks in the concession stand.

After warmups, the Harlem Crowns immediately called out Mike Estrada to shoot a three-pointer. He sank it. Then they had him try again, farther back. When he missed the second shot, they kicked him off the court and the game began.

The game was full of dunks and funny antics. In one instance, the Crowns hid the ball and played keep-away from referee Mark Williams, even involving the crowd in keeping it away from him. From the get-go, there was a lot of talking done by the Harlem Crowns. Herb Scaife teasingly referred to Mary Coberly as his girlfriend, calling to her from the basketball court, asking her to save him a seat in the stands.

At halftime, each team member of the Crowns introduced themselves and spoke to the audience about their personal experiences growing up in Oakland, CA.

Herb Scaife described how their team has visited La Push five times and they love the energy in the building each time. “We get to go to a lot of First Nations communities,” he said. One of the topics

the Crowns touches on is drugs and alcohol. “Everyone in here knows someone who is affected by it. Drugs and alcohol will ruin your life.” Herb explained how you have to find an opportunity to do something different, something positive.

Josh Wheelock said he had nothing but a gym and field, so he played sports to stay out of trouble. His message was to respect each other and show positivity.

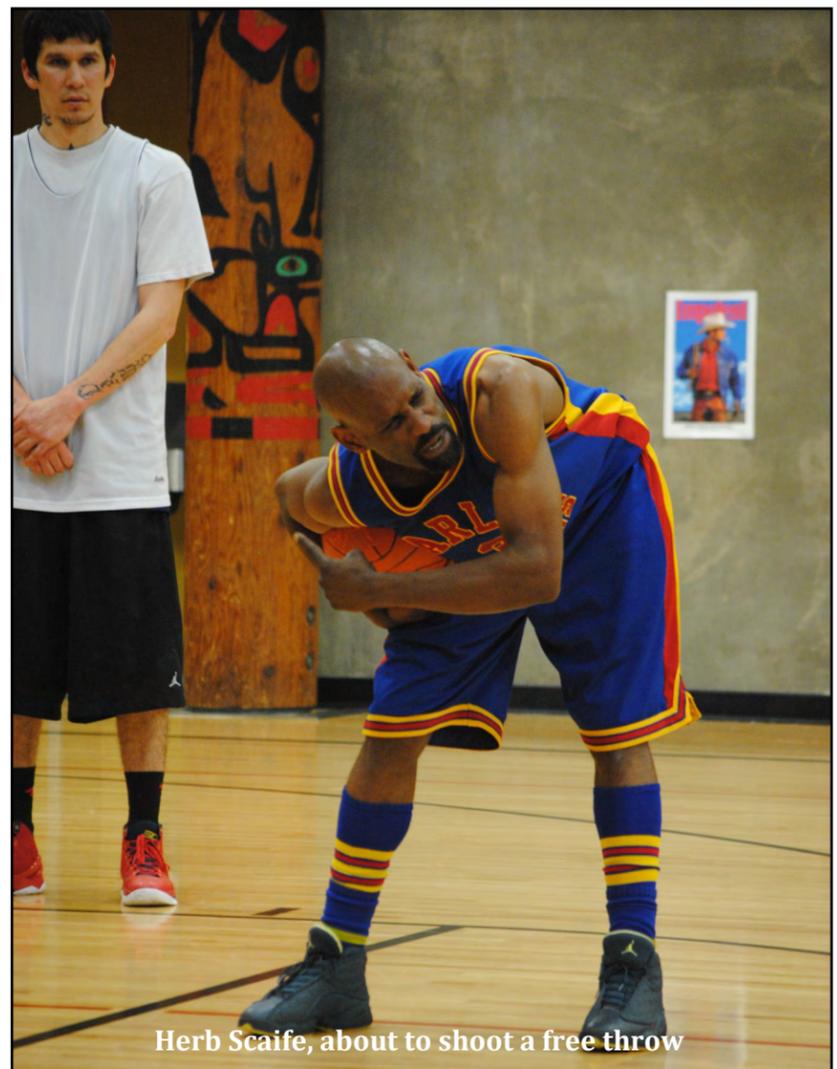
Tion Lofton explained how his friends and family saved him from a bad crowd. “I started listening to my mother. I’m a father now. It’s important to listen to your parents, go to school, and do anything you want that’s positive.” He also urged everyone to steer clear of drugs.

Following halftime, Herb Scaife decided to give Mike Estrada a lesson on how

to shoot and “give it all you’ve got.” It started by tucking Mike’s jersey into his shorts in high-waisted fashion, pulling up his ankle socks as far as could, wobbling his knees, moving his hips in a circular motion, hopping towards the hoop, and taking a shot—which he made.

In the third quarter during the Crowns’ possession, Tion Lofton had the ball, but stopped the game just to make adjustments to Macgregor Donaldson’s defensive position. The Crowns also formed a train, having all players from both teams following along in a line and saying “choo choo.”

With plenty more tricks and pranks throughout the game, the Crowns vs. Heroes put on a hilarious show for a good cause. The game ended 85-79, with the Crowns taking the win.



Herb Scaife, about to shoot a free throw

Upcoming Canoe Journeys Information

In preparation for the Paddle to Nisqually, Quileute hosted a skippers meeting on April 16th at 12 p.m. in La Push. We will welcome any canoes to land in our area on July 16, 2016. We will leave our waters to head north to Waatch on July 17th. Then we will travel on to Neah Bay of the Makah Tribe on July 18th.

A water safety course is scheduled with the U.S. Coast Guard on May 18th at 4:30 p.m. right by the marina’s gas station area. We ask all that plan on attending the annual canoe journey to complete a water safety course in order to be in the tabils. This course is highly encouraged. We are looking forward to having a great turnout on the Paddle to Nisqually 2016! Hoyt.

Miss Ann Penn-Charles
Prevention Specialist
Quileute Ocean Going Canoe Society Coordinator

Eastmans making progress on family canoe



On behalf of our family, I wish to take this opportunity to raise my hands up to the following Quileute Tribal Councilmembers, both past and present, respectively; Naomi Jacobson, Justin "Rio" Jaime, Crystal Lyons, Cathy

Salazar and James Jackson. In addition, I wish to acknowledge current Councilmembers Charles "Chas" Woodruff and Tony Foster.

I am grateful for our Councilmembers for their sup-

port and encouragement regarding my request for an opportunity to utilize the 101 building for the construction of an Eastman Family Canoe. This has been a dream in the making for me for well over five years now, and all of the hard work is coming to fruition. It is because of the Councilmembers' support and encouragement we will have an opportunity to keep our traditional and cultural values alive as an ocean going canoe society here in our Quileute village. The reuniting of our family is beginning to transpire because of this canoe project, and it is my hopes and dreams that it will build a stronger bond for current and future generations for years to come. Our mom, Mary Woodruff Eastman, even came by and showed support for a day. This was a very special visit and gave us inspiration not to give up. It would be encouraging to have other elders stop by to visit and offer some advice or blessings.

The construction of the cedar strip(s) process is nearing completion, and the actual building of the canoe will

begin sometime next month. We have had family, friends, relatives and members stop by and assist with this portion of the work and we are making great progress. I am grateful for all who have stopped by and supported us in this process to make our dreams of a family canoe become a reality.

It is too early to tell if we are going to be able to complete the family canoe for the upcoming canoe journey taking place at Nisqually 2016, but we will strive to be done by then.

I am including an Eastman family photograph to share, and will continue to post more at a later date.

Respectfully,

T'achi'iwahs

Pronounced (T'ahch-EH-eh-wahs)

I carry the name of my grandfather's grandfather!

—Harvey Eastman

Garden Tips by Izzy

Izzy Mendez is the Quileute Tribe's Community Garden Coordinator. Many may not know that the tribe has a greenhouse, which is located in a somewhat hidden spot behind the Human Services Department. Raised beds are also located at the Quileute Tribal School, Senior Center, Human Services, Health Center, and Head Start. Anybody is welcome to come and learn about gardening and help Izzy at these various locations.

After being here for one year, Izzy has noticed a difference in what grows best depending on the location. He said, "Everything at Head Start is doing best. I think it's the salt air [that is] affecting the plants [in the lower village]. We're too close to the ocean."

However, whether you live in the lower village, Quileute Heights, or Raven Crest, this is a list of plants and herbs that Izzy has noticed flourish in La Push:

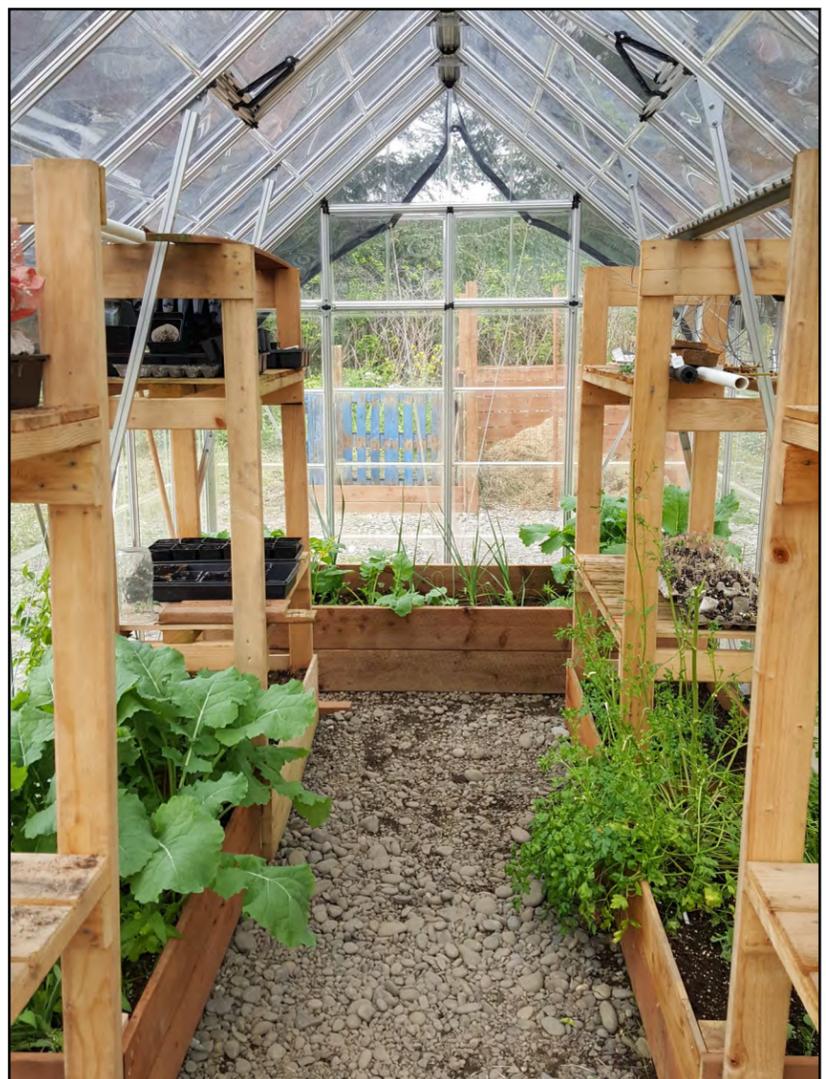
- Raspberries
- Radishes
- Onions

- Garlic
- Potatoes
- Tomatillos
- Parsley
- Rosemary
- Oregano
- Lavender
- Kale
- Green beans
- Snow peas

Izzy also said that you have until May to plant. Get everything planted NOW. You can use anything to create a raised bed—planks, cinder blocks, beams. Pots or containers also work well if you are limited on space.

In the meantime, Izzy could use help with weeding, watering, planting, and composting. Employees are invited to volunteer during their lunch breaks.

Talk to Kala Jackson or Nicole Earls at the Human Services Department, 360-473-4306, if you would like to get your hands dirty and volunteer in the community garden.



Izzy could use your help in the greenhouse!
Volunteer today!

Meet the new employees



Hello, I'm **Syliva Gonzalez** and you can now find me working as a customer service representative at the Oceanside Resort front office. I make reservations for

guests, check guests in and out, assist them in their needs or concerns, sell merchandise, help maintain the office, and I dust a lot. My favorite part of the job is meeting new people—especially all those who come out to La Push for the first time. My interactions with them reminds me how

lucky I am to live here and be a Quileute tribal member. In this position, I just hope to make the guests' stay as pleasant as it can be so they'll want to return.

As a teenager, I worked in YOP on yard crew and as the Human Services Department receptionist. My

last job was as a busser in a restaurant/buffet at the Emerald Queen Casino, located in Puyallup.

When I have free time outside of work, I take care of my new puppy, Max. I love to hike, and I am trying to start gardening.



My name is **Michael Jackson**. I am an enrolled Quileute tribal member and I was hired as a full-time, permanent housekeeper at Oceanside Resort. I started

out as a seasonal employee in July 2015 and my friends and family urged me to apply for the permanent position when it opened up. It was the best news ever when I received notice that I was hired.

It's exciting to be here. My goal here is to help maintain and clean the rooms and

cabins in order to keep the business going. I like it, because it's helped me grow personally. I have a whole new perspective on staying at other hotels because it is hard work. With 50 rooms to clean sometimes, it's pretty rough. I am getting better, but there is always room for improve-

ment.

When I'm not at work, I'm spending time with my family. I do try to play basketball sometimes, but family is always the most important to me.



Hi, I'm **Marie Bingham** and I recently started working as a housekeeper at Oceanside Resort. Since I'm one of the newer employees, I often clean the bathrooms, dust, mop, and vacuum. In the past, I worked for Quileute YOP for

four summers, learning about the importance of being prompt, teamwork, customer service, and more. Three of those summers were spent at the Senior Center cooking for all the elders.

At Oceanside Resort, my goal is to better myself and my skills as an employee. I feel I still have a lot to learn, and since I work with a great team, I have some amazing co-workers and management to learn from.

Last year, I graduated from Forks High School and got married. Outside of work, I spend my time hanging out with friends, walking my dogs, hiking, or visiting the beach.

What's New at QTS?

By Anita Baisley After School Enrichment Program

The After-School-Enrichment Program students have been enjoying the weather and the outside activities with Ranger Jared of the US National Parks Service. The fieldtrip to Marymere Falls was a great educational experience, and we want to thank all of the parents and chaperones that attended. There will be another fieldtrip on May 21st to the Hoh Rainforest. Field trip information will be sent home prior to the field trip. Parents are welcome to chaperone. Please contact Anita Baisley, 360-374-5602, if you are interested in volunteering for the program, activities, and fieldtrips.

The last day of the After-School-Enrichment Program for this school year will be on May 19th. Information will be sent home regarding a parent party. We have really enjoyed the interaction with the students, and would like to thank everyone involved for their support.

Summer School Program

Registration applications have been sent home with students in grades K-8 for the Summer School Program. The dates will be June 13th – June 30th. Registration for Summer School closed on May 4th.

We will be studying natural resources and environmental concerns, so there will be many outdoor activities and much hands-on experiential learning time. Transportation will be provided.

We look forward to sharing the learning time with your children. Any questions can be directed to Anita Baisley at 360-374-5602.

Credit Recovery Program

Plans are being made for the possibility of a Credit Recovery Program for high school students in the month of June. The anticipated dates would be June 13th – June 30th. Parents will be notified soon if their children are lacking credits needed for graduation requirements. Times will be



tailored to the number of credits the student needs to make up. Transportation will be provided during the summer school dates of June 13th –

June 30th.

Please call Mark Jacobson, 360-374-5609, or Anita Baisley, 360-374-5602, with any questions.

Happy Birthday to Enrolled Quileute Tribal Members

May Birthdays:

Andrea Smith	1	Austin Reames	16	David Penn	23
Anthalone Casto		Dorothea Ward	17	Terra Sheriff-Penn	24
Crystal Lyons	2	Patricia Hice	18	Timothy Jacobson	
Juanita Penn		April Obi-Boling		Christina Wooding	
Earla Penn		Roseann Fonzi		Cynthia McCausland	
Tony Foster		Aubree Davis-Hoekstra		Tonya Armstrong	25
Kansas Jackson	3	Gabriel Pullen	19	Maki'Lynna Eastman	26
Kendall Marshall		Jenny Apker		Kenneth Abrahams	27
Dewey Penn		Mila Adamire		Spencer Daman	
Shaiz Ward		Evan Jacobson	20	Nancy Chaussee	
John Jones		Qwilynn Ward	21	Steven Smith	28
Danielle Sabia	4	Trent Harrison	22	Charlotte Penn	
Barbara Penn		Chelsea Jackson		Sharra Woodruff	29
Randy Eastman Sr.	5	Jackie Davis		Danita Matson	
Beverly Loudon		Kaeloni Eastman		Kenneth Daman	
Thomas Baker Sr.	6	Deserae Butler		Dennis Bender	
Jerry Jackson		Logan Ramsey		Douglas Woodruff Jr.	30
Roy Moreno		Sable Jackson-Cheer		Isaiah Jackson	
Lucio Gonzalez		Frank Ward	23	Zachary Jones	31
James Mobley	7	MacKenzy Flores-Young			
Morningstarr LeClair					
Ryan Eastman					
Donovan Ward					
Charlene Meneely					
Carl Moore	8				
Billie Jones					
Ileana Salazar	9				
Pennie Derryberry					
Sunny Woodruff	10				
Winona Jackson					
Kobe Ward					
Anna Rose Counsell-Geyer					
Jonathan James					
William James					
Rodney Hatch	11				
John Rush					
Henrietta Jackson	12				
Gary Jackson Jr.					
Casey Jackson					
Tyrone Huling					
Gary Dean Jackson III					
Skyler Foster					
Frank Jackson-Mckenney					
Jesse Schumack-Jones	13				
Mycal Medina Jr.					
Sarah Schumack	14				
Gary Douglas Jackson III					
Rhonda Flores					
Laura Ward	15				
Nakita Ward-Bender					
Margarita Guerrero					
Darrell Mesplie III	16				

QUILEUTE DAYS ART CONTEST THROWBACK

QUILEUTE DAYS 2016 is sponsoring
a **THROWBACK** Art Contest!
Submit your best copy of a throwback
design (DIG DEEP) for as many years
back as you can go...

**WINNER & artist and/or artist family
will receive complementary
Quileute Days Gear with the old logo
& design!**

Submit to: events@quileutenation.org, Quileute Days on
Facebook or Quileute Tribal Office in La Push by **TUES 5/17/16**

***Bá·yaḵ* 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!