

November  
2014

# bá·yak The Talking Raven

A Quileute Newsletter



Vol. 8, Issue 11

Emily Foster/**BAYAK** Editor

## Celebrating 50 years of community

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Join us in our final celebration at the Quileute Community Center, commemorating 50 years of events and activities.

Beginning at 12 p.m. on Saturday, November 8, 2014

Meals and snacks will be served

Gifts to be presented

Slideshow presentation

Keynote speakers

*Come say farewell and share your stories and memories with us!*

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

## Submit your Community Center stories and photographs

*The Talking Raven* is looking for stories and photographs to share in the December 2014 issue.

Please submit them to:

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

Or drop them off at the Natural Resources Department:

401 Main Street  
La Push, WA 98350

If you have any questions, call:  
(360) 374-7760

The Quileute Warrior Veterans and  
Quileute Tribe  
Invite you

## Veterans Day Dinner



Tuesday, November 11, 2014  
Honoring

**Christian "Jiggs" Penn, Jr.**

12 p.m. - 2 p.m.  
Akalat Center



## From Council Chambers



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

We hope everyone had a happy and safe Halloween and enjoyed the tribe's Halloween Carnival and the Sobriety Support Group's spooky haunted house. A special thank you goes to the Diabetes Support Group for being health conscious and preparing dried fruit to hand out to trick-or-treaters, especially since diabetes is a major concern among tribal communities.

At the beginning of October, community forums were held to discuss ideas for a final celebration in the community center, before it is demolished. To commemorate the 50 years of weddings, funerals, memorials, name-givings, basketball tournaments, stick games, fundraisers, and much, much more, the tribe has planned a celebration on November 8, 2014 beginning at 12 p.m. A traditional meal will be served at noon, along with dinner and snacks in the evening. Vince Penn has graciously agreed to be the master of ceremonies, with plenty of keynote speakers throughout the day. Witnesses will be selected, and gifts will be distributed to those in attendance. There will be a slideshow and an opportunity for those in the audience to share their stories. Please join us for a day of joy and reflection in the final event of our community center. Everyone is welcome.

Members of Council have been on travel during the month of October: Cathy Salazar attended the Northwest Portland Area Indian Health Board quarterly meeting and Peninsula College Longhouse documentary special screening; Crystal Lyons went to a training of Public Law 100-297; Naomi Jacobson traveled to an event hosted by Senator Maria Cantwell in Seattle; Chas Woodruff and Rio Jaime were invited to a dinner honoring Mike Doherty; and Chas Woodruff was the Quileute representative at the National Congress of American Indians (NCAI).

*Secretary Cathy Salazar: As the Council Liaison to the Quileute Health Center, I attended my first NPAIHB quarterly meeting with Health Center Director Andrew Shogren. It was great to travel there with Andrew, to see the connections he has built with other tribes, where he gets his ideas, and how he shares his ideas with other Clinic Directors, with the goal to always improve our health center. I was also able to attend the screening of "House of Learning," a 30-minute documentary of the Longhouse at Peninsula College in Port Angeles. The film shared the collective vision, the relationships, and the mission in action of the first Longhouse on a community college campus in the nation. There were tribes from all over the Olympic Peninsula in*

### Quileute sends love and support to Marysville-Pilchuck

*"We'd like to share our deepest heartfelt condolences to the families, community and loved ones of those who lost their lives in the Marysville-Pilchuck tragedy. We send prayers of healing and comfort to those that remain. We have been moved by the outpouring of love, support and strength in the aftermath of unthinkable loss. The Quileute Tribe stands with you Marysville-Pilchuck and our Tulalip friends and relatives."*

*—Chairman Chas Woodruff*

attendance as well as special guests. This documentary was touching because it covered everything from the inception of the facility to its current use. The Longhouse has transformed several students' lives and Peninsula College provides a scholarship every year to each Olympic Peninsula tribe for one student to attend. A public premiere will be held on Friday, November 7<sup>th</sup> at 7 p.m. at the Little Theater at Peninsula College.

*Treasurer Crystal Lyons: Earlier in October, Jay Matsen and I attended a training on Public Law 100-297, which is the law and regulations related to the Bureau of Indian Education's tribally controlled schools grant. It was very helpful for me in becoming more familiar with the ins and outs of QTS and their funding sources. I think it will also be helpful to have made those contacts when it comes time to obtain funding for moving QTS to higher ground.*

*Vice Chair Naomi Jacobson: I attended the Women of Valor event hosted by Maria Cantwell in Seattle on October 9<sup>th</sup>. The keynote speaker was Vice President Joe Biden who had many praises for women in leadership. Among those honored was Deborah Parker of the Tulalip Tribe for her efforts in ensuring the provision for Native American women was included in the Violence Against Woman Act (VAWA). I was able to speak with Senator Maria Cantwell as well as Vice President Joe Biden briefly and remind them of the Quileute's Move to Higher Ground needs. It is important to keep this mission alive and remind our representatives of the importance of the safety of our people of the Quileute Tribe, particularly now with our planning efforts picking up in pace. They will contin-*

*ue to be our partners in making the move of our tribal school and our elders programs to a safer location.*

*Chairman Chas Woodruff: Rio and I went to a democratic dinner in Port Angeles that was honoring Mike Doherty with a lifetime achievement award. To show our appreciation for Mike's 18 years as County Commissioner, we thanked him for all his support to not only the Quileute Tribe, but all the tribes in this district, and gifted him with a Pendleton blanket and a stay at Oceanside Resort.*

*Vice Chair Naomi Jacobson: Furthermore, Tribal Council members attend summits and consultations throughout the year to keep current on state funding and any impacts it may have on tribal resources and programs. The most current issue that tribes are facing is the possibility of funding reductions to our Tribal TANF. Last year there were reductions in the state of Washington's TANF budget that affected our community in the transportation area. We are aware of how the reduction in shuttle services has impacted our community needs. Council is now at the table with many other tribes in advocating to keep Maintenance of Effort funding at the current level. Council and department Directors work together to identify community needs and we want to do everything we can to be sure that your needs are being addressed.*

Our Council has been holding meetings with entire departments in an effort to improve our communications. Recently, we met with the health center staff and court staff to hear their needs, and we will be meeting with the Human Services and Early Childhood De-

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## From Council Chambers

Continued from Page 2

partments soon. An elders luncheon is also scheduled with the Tribal Council on November 6<sup>th</sup> at the senior center, beginning at 12 p.m. We look forward to meeting with our elders.

*Chairman Chas Woodruff: I also want to acknowledge the veterans for getting their group together and meeting more frequently. Their input guides us in our decisions. Veterans Day is coming up and we hope to see everyone at the tribe's celebration on November 11<sup>th</sup> at the Akalat Center, from 12 p.m. to 2 p.m.*

With new technology and banks staying open later, the Tribal Council has decided to eliminate the one-hour payday Friday administrative leave for employees, effective November 1, 2014. The original intent of the benefit was to give tribal employees enough time to travel to Forks and complete their banking and bill paying.

*Member at Large Rio Jaime: The majority of employees now utilize our direct depos-*

*it system. To make our organization more efficient, we are asking employees to stay that extra hour on payday Friday. They still have the option of leaving at 3 p.m. if it is okay with their supervisor and if they use their personal leave time.*

We are pleased to report that the Road to Wellness committee has formed a subcommittee to refine our policies on transitional housing and oversee the application process and screening for tribal members in need. The Thunder Road cabins are being utilized for this program.

*Treasurer Crystal Lyons: I'm personally excited to see this, because we have been working on it since the day I was sworn in. The purpose of the transitional housing is to provide short-term housing for people to get back on their feet, while also providing them skills and the resources to find permanent, long-term housing.*

In September, the Army Corps of Engineers completed soil surveys for the tribe.

*Member at Large Rio*

*Jaime: They came back to us with preliminary mapping for the infrastructure on our new lands. They presented the mapping to the Planning Committee, and with input from the committee, the Army Corps will be back on November 10<sup>th</sup> with a finalized map to present it again. The work that they were able to do saved the tribe a significant amount of money, and we appreciate their diligent efforts.*

And finally, we are pleased to announce that Susan Devine of Parametrix has been hired as the Move to Higher Ground (MTHG) Project Coordinator. We expect everything to start moving along more quickly now that we have a point of contact whose responsibility is to gather all pertinent information and organize it in a manner that is most effective. Susan will be conducting MTHG community workshops on the following dates:

**November 17:** 2 p.m. to 6 p.m. at Tribal Office West Wing

**November 18:** 2 p.m. to 6 p.m. at Tribal Office West Wing

**November 19:** 9 a.m. to 12 p.m. at Tribal Office West Wing

Please plan on attending at least one of the workshops to provide your input on our Move to Higher Ground. Community feedback is vital in this entire process.

### Bá·yaḵ The Talking Raven

A monthly publication of the Quileute Tribal Council

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Vice Chair

Cathy Salazar  
Secretary

Crystal Lyons  
Treasurer

Rio Jaime  
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## New roofs for homes in La Push



In July 2014, the Quileute Housing Authority (QHA) submitted an application for the Indian Community Development Block Grant to assist QHA in replacing damaged or aging roofs in La Push. QHA Director Anna Parris received the news in October that Quileute was awarded the

grant. The Quileute Tribe and QHA are each adding a significant amount for the roofing project.

The purpose of the grant is to replace roofs for low-income households. In a 2013 survey of the Quileute community's needs, 80% of the residents said new roofs were a top priority.

According to anticipated costs, an estimated 37 homes in La Push will receive new roofs.

"But that number may change when we go in and see the conditions," Anna explained. "We're not sure of the problems houses will have

when we take off the roofing."

Construction will begin in spring 2015 when the weather is favorable.

QHA will soon be accepting applications in November. You must fill out an application and show all household income to see if you qualify.

"These funds are not just for HUD houses, but for all houses on the reservation in La Push," Anna explained. The project is first come, first served, so be sure to check in with the QHA office or call QHA at (360) 374-9719 and fill out the applications when they become available.

## Northwest Native Women's Conference



"I want to thank everyone who made the women's conference a success—all the volunteers, thank you, thank you, thank you! Those who came far and near! Rita and George Kallappa, thank you very much. Lord bless all of you."

—Bev Loudon



Instagram

You can now follow the Quileute Tribe on Instagram!  
**@quileutetribe**

## QNR staff and tribal leaders give presentation to Evergreen students

By Katie Krueger

This October Quileute again welcomed Evergreen State College to La Push. This is becoming a wonderful tradition. On Wednesday, the 23<sup>rd</sup>, the visiting faculty and students were able to participate in Drum Group, and on Thursday, the 24<sup>th</sup>, they listened to tribal leaders and Quileute Natural Resources staff present tribal programs, government challenges, and natural resources issues for the future. Members of the Evergreen faculty, Dr. Zoltan Grossman and Kristina Ackley, with some 30 students from the Geography/Native American Studies Department, listened to James Jaime, Miss Ann Penn Charles, Mel Moon, Jr., Kris Northcut and Katie Krueger. Both activities occurred in the “old Community Center”, its swan song in hosting so many Quileute events.

Vince Penn led us with an inspired welcoming song before the Thursday presentations. As the sun came out during our meeting after a ter-

rific storm that rattled the rafters, Miss Ann noted that Vince’s song absolutely had a role in this welcome change in the weather. These songs have power.

Mel Moon, QNR director, opened with a brief survey of Quileute Natural Resources programs and then provided an explanation of the evolving role of its work, as tribes are called to defend their treaty rights in court in a world of diminishing resources for all. It is a new layer of complexity, an addition to the management we all still conduct. Katie Krueger, an attorney and policy analyst at QNR, briefly covered climate change concerns and how the tribe is addressing them with three concurrent grants. This work will include a survey of tribal ecological knowledge, and those same troublesome lawsuits have a silver lining, in that they have provided the tribe with a number of newly prepared anthropology studies to analyze for earlier conditions and resource use. Kris



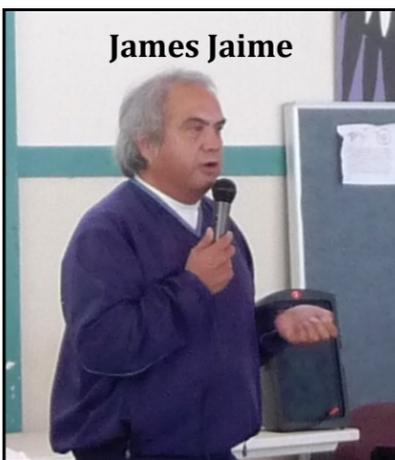
Evergreen State College students

Northcut, QNR’s Harvest Management Biologist, discussed the diverse number of fisheries the tribe must manage, the large number of parties involved in this management—it is a cooperative process among governments, and the complexity of analyzing and predicting harvests. James Jaime, a former Quileute Council Member, Quileute Executive Director and Hoh Executive Director, gave a moving talk on the challenges tribal governments face in meeting their members’ needs in a changing world, including retention of the essence of Quileute culture, its very language. Miss Ann closed the

meeting with a stirring recount of the Paddles she has participated in, and how our youth mature into adults in these events. She also recounted the challenges of her father, Chris Penn, Jr., both after his return from military service and in the fish wars related to the Boldt decision of the 1970s.

The students and faculty were fully engaged and asked many good questions. Some expressed an interest in following the court cases related to treaty rights. We gave them the Quileute website and hope they can remain engaged, despite the demands of a fulltime college education.

### liʔátskál ʔax<sup>w</sup>



James Jaime

I spoke with the Evergreen students about tribal government, administration, economic development, and culture. I was asked to provide a summary. The following is an excerpt from that discussion on culture:

I want to talk about our language and why I believe we are out of balance with that part of our culture. When the tribal school was started language was a primary focus. Through the years we have generated volumes of materials and established a solid learning foundation. Now there needs to be more emphasis on achieving and sustaining conversational Quileute.

If you look at what other tribes have accomplished, Neah Bay has a tribal school and their students are speaking Makah, and the Elwha Tribe has their curriculum in a public school in Port Angeles. These are major accomplishments and we can learn from these experiences. To be efficient in conversational Quileute you need to focus on structure, composition, and delivery. With the exception of Professor Jay “KwashKwash” Powell, it’s difficult to explain the transitions of Quileute to English. There are others with various levels of proficiency that speak well; however, Leta Shale, an elder who lives in the village of Queets, is the only fluent Quileute speaker left in the world. I think we need to do a full-scale documentary on “The Last of the Quileute Speakers”. With the passing of Charlotte Kalama we lost an opportunity to balance a two-way conversation. Time is of the essence.

watalich as osta  
James Jaime

### Help spread the facts about Ebola

**From the Washington State Department of Health – 10/24/14**

The Ebola virus has been in the news lately and it’s natural to be concerned. The most important action you can take right now is to learn the facts about Ebola:

- The general public’s risk of getting an Ebola infection in this country is extremely low.
- There are no confirmed cases of Ebola in Washington State.

**Ebola is spread through direct contact with:**

- Body fluids of a person who is sick with or who has died from Ebola (blood, vomit, urine, feces, sweat, semen, spit or other fluids).
- Objects contaminated with the virus (needles, medical equipment).
- Infected animals (by contact with blood or fluids or infected meat).

**Ebola is NOT spread through:**

- Casual contact.

- Water.
- Food grown in the United States.
- There is no strong evidence Ebola is transmitted through the air.

**Remember:** Someone who has Ebola **must have symptoms** before they can spread the disease to others.

**What can you do?**

People who have not been in an Ebola affected area of West Africa during the last 21 days or who haven’t had close contact with a sick Ebola patient (such as household members of healthcare workers caring for Ebola patients) are likely not at risk for Ebola.

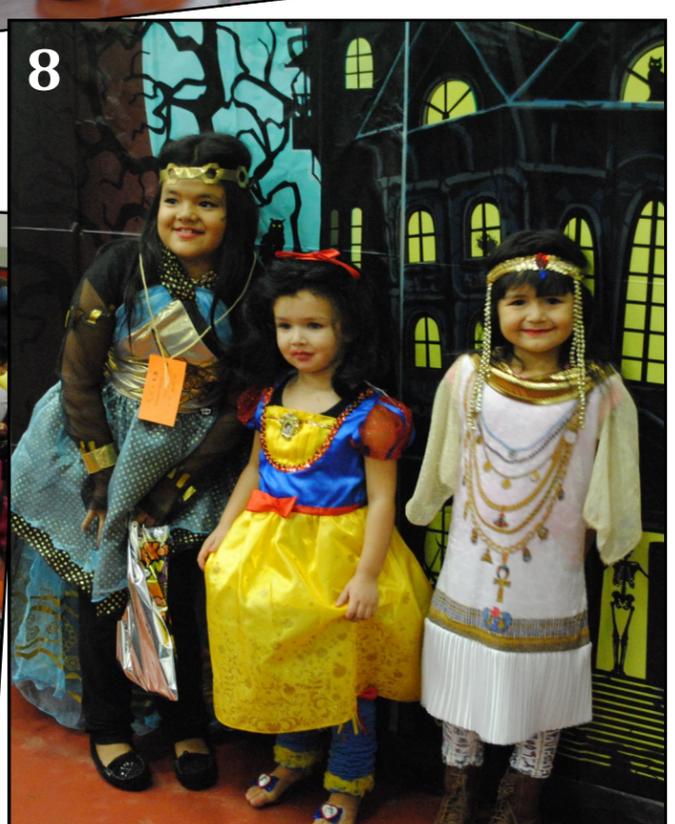
Please remember that not everyone from West Africa has Ebola.

The best thing you can do is to stay informed with the facts about Ebola. Visit the Washington State Department of Health’s website at [www.doh.wa.gov](http://www.doh.wa.gov)

## A Happy Halloween at Quileute



1. Trina Black and her daughter Esmeralda.
2. Tribal staff at their Halloween party.
3. Jerrid Davis and Juan Penn.
4. Patty Fry as an Autumn Oak.
5. Kristi Williams signs the activity card for a Power Ranger.
6. Ka'Tarra-lee Jackson was dressed up as a fairy for the night.
7. Darci Black volunteered at the fishing booth for the carnival.
8. Angel, ChazLynn, and Chey Fryberg pose together for a picture in their costumes.



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



Jay Powell transforming into kwashkwash, the Blue Jay.

### T'łok'w'o?óktiyat, "pond freeze days" - November

The moon that we now think of as "about November" is called *pond freeze days*. When you think about it, that's a fearsome name for a month. When we imagine the perspective of the Quileutes back in traditional times, they were facing winter, and in those days there were no stores or commodities or support programs. Back then families were totally on their own to harvest and put away sufficient food supplies to carry them through the rainy, stormy, winter months. According to the old people who recalled life in those days, it resulted in a rigorous independence that forced family members to think ahead, be ready when food resources were ripe and available in hunting, fishing, and foraging areas. And it was and remains a Quileute traditional value to be diligent about collecting, preserving, and storing the winter food. There was no alternative. No "sleeping in" or taking a "mental health day." That's the reason that even the names of the months were reminders of the focal food resources that responsible parents and family members had to be collecting: salmonberry days (June), salalberry days (July), no berries time (August), king salmon getting days (September), and silver salmon getting days (October). Of course, there were lots of other subsistence foods during those months. Hunting, fishing, and gathering kept the old people moving around throughout their traditional territory and **ó chi? káí** ("on the salt chuck") in order to be at the right place at the right time so the family could lay in the supplies that would allow families to survive the winter months.

Of course, the people weren't completely house-bound during the winter months in tradi-

tional times. Often on clear, warm days they were out hunting, fishing or taking advantage of low tides for collecting beach life. And the winter was the time of **ha'wók'w'sil**, the potlatches called winter ceremonials. If the family decided it was time to have such a celebratory feast, they would work to lay in enough extra food to allow them to feed the guests for the, usually, four days of the ceremonies. As the traditional saying goes, **I- tsáda laláxaxalas hawok'w'alásalas haháx'w'olá**, *the guests never leave hungry*. Also, although each family had the responsibility to feed themselves, there are a number of traditional tribal stories about a calamity or emergency that caused friends, neighbors, or simply fellow tribal members to need help in order to avoid starvation. The oldtimers often used to say that generosity has always been as important a Quileute value as independence.

### Quileute Territory Watersheds

In the past, we produced watershed histories of their ownership, use, and occupation of the river and river valleys of their traditional territory. They have researched and put together folk historical reports on the Sol Duc, the Calawah, and the Dickey, and provided input on the Hoh River watershed analysis. I assisted with these reports and all of them have been discussed in previous *Kwashkwash Squawks* articles. If you are interested in any of those reports, let me know and I will email them to you.

A couple of years ago Katie Krueger sent me an email asking, "Why don't you do the Quileute history of the Bogey? It's the only river watershed within Quileute territory that is left to describe." This is a good time to do such a project as Vickie and I are leaving soon for Mexico until April. So, I'll take along my notebooks and try to put together all

of the references, quotes, stories, maps and memories about that amazing part of Quileute country.

### The Bogachiel (Boḵ'w'achí?)

The Bogachiel runs westward, approximately 44 miles from several headwater streams originating in the 5000 ft. heights of Bogachiel Peak on the Olympic High Divide, which rims the south side of the Seven Lakes area. The various Bogachiel headwaters are only two miles north of the upper Hoh River and about the same distance south of the upper South Fork of the Sol Duc. The Bogachiel is said to start (*i.e.* "Bogachiel mile 0") at the confluence of the Bogachiel and Sol Duc river, six miles above the mouth of the Quileute River. The Calawah enters the Bogachiel just above "Bogachiel mile 8," about 15 miles up from the mouth of the Quileute River.

### Introduction

The Quileute know that the entire Bogachiel watershed is their territory. Quileute kids grow up with mentions of "our lands," "our grounds," and "our river." But, how does a people PROVE that their "traditional lands" are theirs? It is common these days for members of other tribes to claim, "My grampa hunted there so it must be ours as well as theirs," suggesting much of a tribe's territory was an open "no man's land" that belonged to two neighboring tribes, used by all but owned by none. Sometimes treaty descriptions of the boundaries of lands ceded to the U.S. by particular tribes aren't detailed enough or arguable. So, how does a tribe actually prove lands are inarguably their own?

Well, there are three types of evidence that have come to be looked on as the most convincing in cases of competing land claims. These are (a) archivally recorded mythic references to ownership, (b) archivally recorded place names in the tribe's own language, and (c) archivally recorded tribal boundaries. The *archivally recorded* requirement disallows newly devised stories and newly coined placenames that "luckily turn up" just in time for court testimony. So although no other tribe has claimed traditional ownership of the Bogachiel River watershed, I will orient this Quileute history of the Bogachiel watershed at providing the three types of preferred evidence mentioned above. Thus, the Quileutes themselves will be reminded of the cultural basis for their innate assumption that the Bogachiel is a Quileute river.

The Quileutes have all grown up with family and community presumptions that the tribe has always owned, inhabited, and used the Bogachiel watershed. Probably the most tangible evidence that the Bogachiel river

is THEIRS, is the fact that it was created in a mythic event that involved their ancestors, the tribe of wolves who originally lived at the site of La Push. The various parts of the Quileute creation story are known by all Quileutes, some parts better than others. I heard this version of the story from a surprising source -- Baker Kowoosh told me the story back in 1969. I had known Baker for two years, and he seemed to live up to his nickname, "Shakey." I certainly never realized that he was a great storyteller. But, one weekend he rode into Port Angeles with me; we had lunch, shopped, and on the way home, when we drove over the crest of the hill on the south side of Lake Crescent, where the road first starts to follow the Sol Duc, he told me this story, which includes reference to most parts of the long Quileute creation story. When we got back to the village, I got out a ballpoint and my notebook and tried to write it down just as elegantly as he told it to me. Here's the way I recorded it.

*Back at the time of beginnings, K'w'áti, the transformer, lived in a traditional Quileute style longhouse up at 3<sup>rd</sup> Beach. It was K'w'áti who "created" many of the things of our country, Quileute country, into the form that they are today. K'w'áti wasn't really a creator. The world already existed, but in those days, as the old storytellers used to say, "The animals were still people." Not far from K'w'áti's house, on the beach where La Push sits now, lived a tribe of wolves with a chief called K'w'o'í. At that time, the Quileute River didn't exist yet. This is the story of how our river came to be and how we and our river came to be called Quileute. The tribe of wolves who lived in that big wolf den were called K'w'o'í-fo-é, which means "the ones who live (-é) at the place (-fo) of the wolf chief K'w'o'í." And that's where the name Quileute came from, first as the name of the wolf tribe, then as the name of the river, and finally as the name of us Indians.*

*How the rivers of our territory came to be happened like this. One day K'w'ólí, the chief of the wolves, didn't return from hunting and his tribe went out looking for him. One wolf saw the footprints of K'w'ólí going up to K'w'áti's house. So, all of the wolves went to visit K'w'áti and they asked him, "Have you seen our chief?" K'w'áti said, "No." But, a drop of blood dripped down onto the speaker-wolf's foot, and when he looked up, he saw the body of his chief hidden up on the big rafter of the house. Old K'w'áti realized that he was in trouble. He grabbed his carved comb and a skin bag of oil for his*

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

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hair and jumped through the smoke hole in his roof and started fleeing. The wolves were right behind him.

First **K<sup>w</sup>áti** ran inland and when the wolves got close, he dripped some oil on the ground. That oil became the Dickey River and the wolves had to swim across the river to follow **K<sup>w</sup>áti**. When they got close again, he dripped more oil and that became the Sol Duc River, and again the wolves had to swim and it was hard for them to catch up...but they did. So, then **K<sup>w</sup>áti** dripped more oil and it became the Calawah River, and later more oil formed the Bogachiel River. All those rivers flowed down and merged with each other to become the Quileute River, which flowed into the ocean by the wolf tribe's settlement. **K<sup>w</sup>áti** kept running south and made the Hoh River and, one by one, the other rivers of the Olympic coast. And when he got close to the coast, he often gained time on his pursuers by sticking his comb in the ground here and there. And everywhere he stuck his comb into the ground, it became a headland that the wolves would have to swim around.

After a long chase, the wolves fell behind and **K<sup>w</sup>áti** got away. Later, he came back up the coast creating the tribes one by one and when he got to **K<sup>w</sup>o' Ifyo'**, the wolf village which was now at the mouth of the Quileute river, he changed the rest of the wolves into people, who were our ancestors, and we have been here ever since with our rivers in our territory.

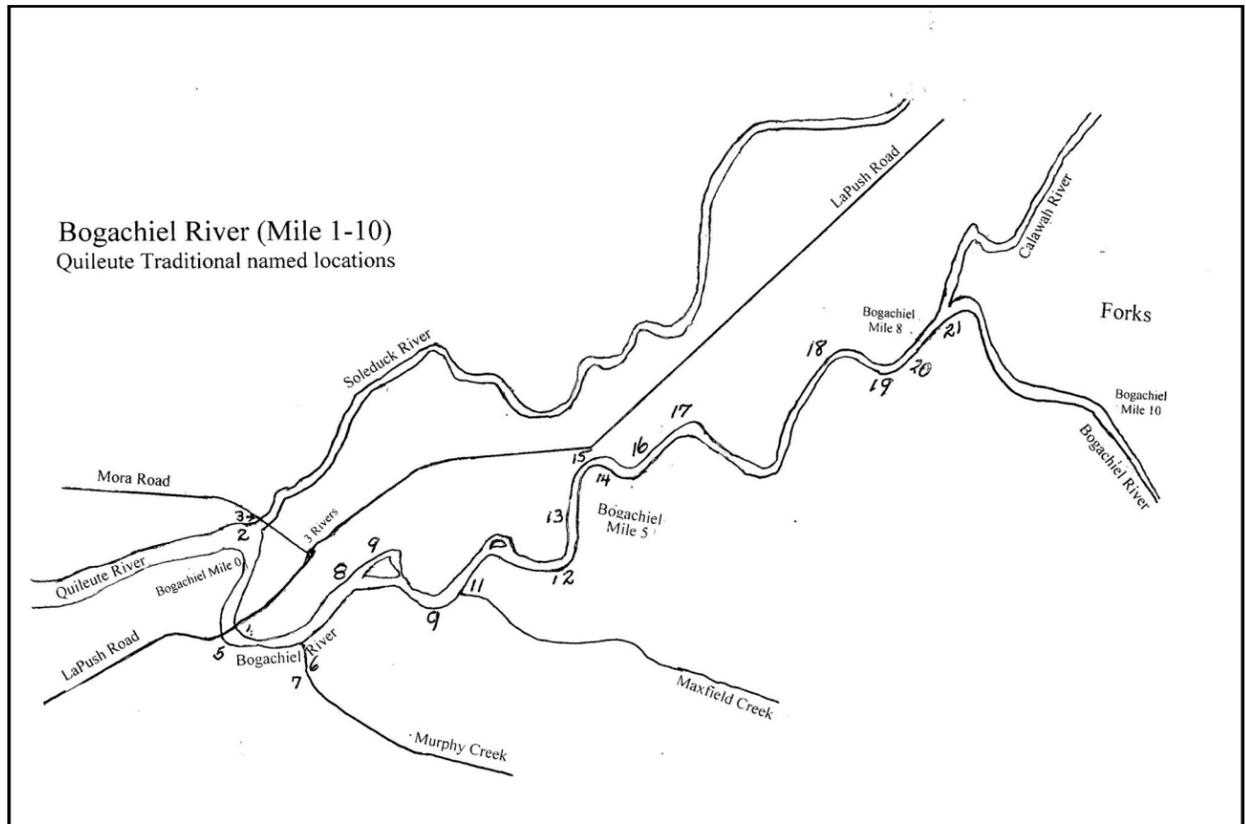
And that is the story of the creation of the Bogachiel River as told by Baker Kowoosh. What is just brilliant about his telling is that he includes a clear sense of the order in which events and **K<sup>w</sup>áti's** transforming acts had to happen in order to be logically satisfying. His story refers to these events at the time of beginnings in this order:

1) **K<sup>w</sup>áti** transformed original "proto people" into the different types of animals by giving each animal particular characteristics. There are Quileute stories about **K<sup>w</sup>áti** creating the ancestor of deer by putting antler-shaped flint knives on his head, creating the first beaver by putting a big mussel shell knife on his backside, etc.,

2) **K<sup>w</sup>áti** and **K<sup>w</sup>olí's** tribe of wolves had homes in the current La Push area,

3) the killing of the wolf chief resulted in the creation of the rivers of Quileute country,

4) The Quileutes were created from remaining members of the wolf tribe.



Quileute mythic stories involving each of those creation events are often told in isolation and events sometimes get mentioned out of order. Baker had a sense of the order of creation, as he makes clear in his account. There is what I think of as a traditional explanatory motive to those tribal myths. The great storytellers were clearly folk-historians in crafting their narratives to emphasizing the events that explained, among other issues, Quileute ownership-by-creation of their territory. Those myths have been around for many, many generations. To that extent, I think that Baker represented a line of Quileute philosopher wise-men in the tradition of Homer and the author of Genesis. Chris Morganroth (**k<sup>w</sup>áʔl**, the 3rd) is clearly in that tradition. Each time I come to the village, I hope that I will be surprised by encountering others.

### Quileute locations and Placenames along the Bogachiel

This month, I'm going to discuss named places along the lower 8 mile stretch of the Bogachiel from the bridge by Leyendecker's up to the junction with the Calawah. I provide a map of that section of the lower Bogachiel with mile markers 0 to 8 and the location of the 21 named places discussed in this article. In the descriptions of those 21 named sites which I give below, I provide references to two sets of Quileute place names:

A) A set of 133 Quileute placenames provided by William Penn (Big Bill) in 1969, which was published in the *Pacific Northwest Quarterly*, Vol. 66, pp105-118, 1972. For instance, Big Bill's placename for the Bogachiel-Sol Duc junction is listed as (Wm. Penn, #47).

B) The Quileute petition for the International Court of Claims (ICC), presented in December, 1954, included a list of

Quileute villages and campsites in their territory prepared by Verne Ray and Nancy Lurie. References to place names from their list are given as (Ray/Lurie, #18).

These references are usually given at the end of the discussion of each of the 21 placenames discussed below. Readers should be advised that this isn't one of my most interesting articles. Getting down the details about Quileute placenames is very satisfying in that it brings to life the way things were in the old days at the beginning of non-Indian "discovery" and settlement of Quileute country. It all changed so fast! In 1855, life was about the way it had been for, archaeologists suggest, thousands of years. And then, within 50 years every aspect of Quileute life changed. The discussion of traditional Quileute use and occupation of the Bogachiel is based on interviews with elders who lived through those changes. And, although it is not particularly a stimulating read, it is important as a compilation of information that, unless formulated into a report such as this, would probably be lost. But I do apologize to readers that Kwashkwash is not squawking very interesting stories this month.

So, refer to the numbers on the map which refer to these named sites along the lower Bogachiel. They are evidence that the Bogie was Quileute land.

1) **Bogachiel River**. The word Bogachiel as it's written and said is an English pronunciation of the Quileute name for the river. That's the way the earlier settlers, surveyors and map-makers heard the word **Bo<sup>k</sup>wá<sup>h</sup>i'**. The name means, "muddy water" (**bó<sup>k</sup>wá**, "muddy" and **-<sup>h</sup>i'** is a suffix that means a "strong flow of (fresh) water."

2) **The Bogachiel-Sol Duc junction**. The junction at

Mile 0 (the Bogachiel and the Sol Duc) is called **Sáʔta báʔk<sup>w</sup>at**, "lower junction" and at Mile 8 is the junction of the Calawah and the Bogachiel, called **kíʔta Báʔk<sup>w</sup>at**, "upstream junction" (Wm. Penn, #47).

3) **The Bogachiel-Sol Duc ford**. The original trail from Mora to **Kíʔtáyak<sup>w</sup>ó<sup>k</sup>w**, "Upstream Prairie (i.e. Forks)" went along the north side of the river and crossed the lower Sol Duc just below the Leyendecker bridge at a place called Cullitt's ford, because it was on land homesteaded by the Cullitt family. That trail then continued along the lower Bogachiel about 6 miles to the upstream junction where canoes were available to cross the Calawah to allow digging of the rich roots resources of the Forks prairie. The ford was called **Laʔwát<sup>w</sup>al Látol**, "crossing over place." Many pioneers in the area have mentioned this ford and it was pointed out by Sarah (Ward, Woodruff) Hines.

4) **The High Bank village site**. About 50 yards upstream from the La Push Road bridge over the Bogachiel on the north side of the river was a settlement site **ʔsíkʔx**, "high bank," described as, "Located about a half mile below the mouth of Murphy Creek. A very large village and an important fish weir were situated here." This settlement was probably a few yards upriver from the site of the swinging bridge that crossed the river just 20 yards south of the automobile bridge until the early 1970s (Ray/Lurie, #18).

5) **Rock hanging down place**. Across from the village (#4) was a high bank with a rock appearing to hang down over the river, called **káʔdit**, "hanging" (Wm. Penn, #50).

Continued on Page 8

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

Continued from Page 7

**6) Murphy Creek.** The creek was called **Kítxis ǰa** (“Kitxis’s Creek”). Although it wasn’t common in traditional times to name a location after its owner or any person, this is an example. The Quileute census of 1891 includes the “Kit-hiss” family: #44, Kithiss (husband-50 yrs old); #45, Tsa-di-ox (wife-50 yrs old); #46, Tsa-ho-utl or Bessie Lee (daughter-16 yrs old); #47, Chutsk (child, son of daughter-3 mo.); #48, Ta-ba-hos (sister of husband-72 yrs old). It seems that the Kitxis family, which had only daughters, had no known descendants among present-day Quileutes (Wm. Penn, #52).

**7) Murphy Creek** is also known as **ǰochóhíbi ǰa**, “halfway creek” with reference to the fact that Murphy Creek is approximately 7 miles above La Push and the Bogachiel-Calawah junction is about 15 miles above the mouth of the Quileute. This could be the same location as Ray/Lurie’s location #24, written as *t’co’but, on the trail*, described as “Located at the mouth of Murphy Creek on the Bogachiel River. This was the site of a settlement of medium size and the point of origin of a trail to Jackson Creek.” There was also a trail along the beach which led from 3<sup>rd</sup> Beach to Jackson Creek (Wm. Penn, #51).

**8) Fingerling Trout Place.** The Bogachiel and, in fact, the whole Quileute River complex hosts some of the healthiest stocks of wild winter steelhead trout (the anadromous form of rainbow trout) in the Pacific Northwest. **La’lǰaxayal** means “place of many small trout.” This Quileute placename and the traditional Quileute calendar (January is **k’awíya’alǰktiyat**, “steelhead getting days”) note this important run in the Quileute watershed. The location is a half mile above the mouth of Murphy Creek, at a location that no longer exists just south of the pond (see #9 below) which was part of an oxbow in the river which has now straightened slightly (Wm. Penn, #53).

**9) Chamberpot pool.** The name is a euphemism, according to Big Bill Penn, who called it Pisspot Pool and said, “A **kidayícho** was a waterproof basket used at night so you wouldn’t have to go outside to the **táskiti** (outhouse) in the days before flashlights.” The pool was called **Kidayícho ótil**. **Ótil** means “a pool” in the sense of a deep, wide spot in a river or creek. Bill said, “When I was a kid, the pool was a big wide deep spot in a curve in the river that’s gone now, just above the mouth of Murphy Creek, surrounded by a deep marshy swamp. The whole area was just loaded with fingerling

trout.” Oldman Woody said, “Yeah, Cecil and Bertha owned a place south of **ǰ’w’alǰáksit** (Three Rivers) that looked out to the northeast at that pond. Lots of elk around there” (Wm. Penn, #54).

**10) Shell Rattle Place.** A few hundred yards below the mouth of Maxfield Creek is a sandbar on the south side of the river called **ǰ’w’ololox’ǰti’l**, which sounds like it means “pectin shell rattle place” although the last suffix isn’t clear (**-tal** is the suffix for place, not **-ti’l**). The pectin shell rattle is made with scallop shells which are the ones used by Shell Oil Company as their logo. That rattle is used in the **ǰsayǰk**, the traditional Quileute fisherman’s secret spirit society, which also includes fur seal hunters. Big Bill didn’t know why the area was called that. A true anthropologist, I asked about six questions including, “Whether the place seemed to look like a pectin shell,” or “whether that may have been a ritual site for the **ǰsayǰk**,” or “whether something there may have made a characteristic noise like the **ǰ’w’ololox’ǰti’l** rattle. And, in true Quileute expressive manner, Big Bill simply said, “**Wáli tǰacha’á**. I don’t know” (Wm. Penn, #55).

**11) Maxfield Creek.** According to Ray/Lurie, #25, the mouth of Maxfield Creek was the site of a “small village and the site of an early fish trap.” When I spoke to Old Mr. Maxfield at Fred Woodruff, Sr.’s funeral (1977), he said that when he was young (1890s) there was an Indian house on the right side of the creek mouth and you could still see evidence of the dismantled fishtrap. The house was used during fishruns in the summer and was owned by John Brown and family. The 1900 Quileute census lists: #129, Ka-la-wud (John Brown, husband, 63 yrs old); #130 (Wa-tsos-tub, wife, 54 yrs old [this entry is crossed out, recently died?]) (Wm. Penn, #58). By the way, Old Mr. Maxfield also told that he was the County Engineer when the La Push Road was put in and they changed the surveyed course of the road in order to avoid having to cut down a tall spruce tree that had the last burial canoe in it, between where the Oceanside Resort office and the Lonesome Creek Store are now located.

**12) Middle Point.** A point above Maxfield Creek called **ǰóchol** (“middle point”). This location is only a mile above the mouth of Murphy Creek (see #7, above), which is also called “Middle Point.” Since they are both near the halfway point of a trip from the mouth of the Quileute River to the confluence of the Calawah River with the Bo-

gachiel, it may be that the reference of both of them is to that same halfway point. If this is true, then this Middle reference point must be to a particular feature of the landscape so one could see it and think, “OK, I’m halfway there.” It is located just at a sharp turn to the north heading upriver, about a mile above the entrance of Maxfield Creek (Wm. Penn, #59).

**13) Bushes hanging down (place).** This location is mentioned in both Ray/Lurie (who call it **ǰsotso’waxtx**, “bushes hanging down place,” #26) and Bill Penn (who called it **ǰsofso’wá**, “bushes hanging downwards,” #62). Ray/Lurie noted that, “A village and weir trap was located here. In earlier times it was quite a large settlement.”

**14) Whale rock.** Called **ǰ’w’alǰáyaxi’** (“whale rock”), this large rounded rock islet about 30 yards long was one of more than a dozen such river country islands around Quileute country that were attributed to **ǰístilal** (“Thunderbird”). There are a number of references in the Quileute mythic narratives about Thunderbird flying down to the ocean to catch a whale and then dropping it as he attempted to carry it back to his home at the Blue Glacier. Sometimes, according to Quileute folklore, the gigantic bird who caused thunder, lightning, and rain would get tired and set the whale down and then get too distracted to return for the whale. In other stories, the whale would lose his grip and drop the whale. The immense whale’s frantic flapping would flatten the trees in a whole area, and according to the presumptions of the ancestors, this originally caused some of the untreed prairie areas (e.g. Tyee and Beaver Prairies) that the Quileutes continued to keep open by periodic burning (Wm. Penn, #61).

**15) Bank slid away place.** An identifiable feature on the north side of the river was where a bend southward caused the current to undercut the bank, 150 yards downstream from Mile 4 of the river. Called **Xilǰshak’w**, “where it (the bank) slid,” this was simply a named landscape feature (Wm. Penn, #60).

**16) Named Location.** Penn said, “As you go upriver, just at a right angle turn to the left is **ǰsidǰk’w**. I don’t know what it means. It sounds like the word for to singe something to take the feathers off or for a man, uh, pooping.” It could also be that this was a common place to make a rest stop, and that’s the reason for pulling in and tying up the canoes,” see #17 below (Wm. Penn, #64).

**17) Tying canoes up place.** Located just below the Wilson boat ramp, this place was called **Kíkiyalǰtal**, “the place where you tie up canoes.” This location was described by Penn as, “a good place to stop on a nice day going upriver.” There was about an hour (three miles of poling a canoe against the current) left before getting to the Calawah confluence. As well, there were a lot of ducks in a string of little ponds, cattails to collect for making mats, and other reeds and rushes for weaving. Also, see #16 above regarding the possible common use of this place as a rest stop (Wm. Penn, #63).

**18) Red (rocks).** The name of this place, **ǰíché’w**, doesn’t mention rocks. It simply means “It’s red.” Bill said, “I think of it now when I’m driving to town as *red rocks*, but it could mean that the whole area looks red in early fall when the leaves turn and the fireweed and devils club gets red.” It’s the point on the La Push Road where the Bogachiel on the south side and the Sol Duc on the north side are only 300 yards apart. OK, readers! When you are going to town, check and see whether that section of the roadside is red with fall leaves and plants (if the rain and wind this fall hasn’t already blown all of the trees bare). You can do the placenames research for me on this one (Wm. Penn, #65).

**19) Upstream middle point.** Penn named three places along this section of the Bogachiel as halfway points (see also #7 and 12). This one, called **Kíǰla ǰóchǰ’asok’w**, “upriver midpoint,” suggests the halfway point of a trip from the Quileute River mouth to the Dixon Payne place on the Calawah called **ǰsix’óǰk’w**, meaning “upper end of the upriver (i.e. Forks) prairie.” But, it may also have referred to being halfway to the middle of the Forks Prairie, which one got to by poling up Mill Creek (see #79 below) or halfway to some point higher up on the Bogachiel. What is interesting here is that these progress points allow readers to think like the ancestors and to realize how satisfying it must have been in long, arduous canoe trips to have locations that mean, “We’re halfway there.” (Wm. Penn, #66).

**20) Roaring Riffle.** The Quileutes and Hoh River people both had rapids called **ǰ’w’olólat**, “a roaring thing.” The same root (**ǰ’w’ol-** or **ǰ’w’ob-**) occurs in the word for the bull-roarer, a toy or ritual object on the end of a string that when swung around one’s head makes a sound like thunder. In the old days, it was used by shamans and weathermen to mag-

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

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ically cause thunder or rain. This riffle was 800 yards below the confluence of the Bogachiel and Calawah, where the river turns northward and narrows.

**20) Upstream Confluence.** As mentioned above (see #2) the junction of the Bogachiel and the Calawah were called **kíłła báʔkʷat**, “upstream junction.” This was a considerable settlement called **Bàʔkʷátif**, “the village or people who live at the junction,” with houses on both sides of the mouth of the Calawah and a fishtrap.

I’ll start next month discussing the Quileute folk history

of that settlement at the Calawah-Bogachiel junction and the upstream prairie (*i.e.* the Forks area). And, in January, I will talk about the Quileute use and occupation of the upper Bogachiel.

Vickie and I are in Mexico and we’re hoping you are having weather as good as we are. And, whatever weather you’re having in God’s Country, I wish you a **wisá T’łoqʷo’óktiyat**. Happy November!

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

## Jackson-Morganroth Wedding



Thomas “TJ” L. Jackson and Pamela J. Morganroth

Invite you to their wedding ceremony

On December 4, 2014

At La Push Shaker Church

At 6:00 p.m.

Traditional dinner and reception to follow at the Akalat Center

### NEW ESPRESSO HOURS

at Native Grounds Espresso

**Monday —Thursday**

7 a.m. — 3 p.m.

**Friday**

7:30 a.m. — 5 p.m.

**Saturday**

8 a.m. — 4 p.m.

**Sunday**

CLOSED



## Updated policy for emergency medical assistance

The Quileute Tribe has revised the Emergency Medical Assistance Policies and Procedures. According to the updated policy, assistance is, “subject to available funding and budget limitations. It is the policy of the Quileute Tribe to provide a limited amount of medical assistance in the event of an emergency medical situation that is covered under this policy.”

Emergency medical situations and examples are described in the policy.

Emergency Medical/Sub Acute Care: Emergency medical care is defined as non-routine or non-preventive medical care that is not available in La Push, Washington; defined as a sudden, urgent usually unexpected, occurrence or occasion requiring immediate action. Examples of emergency medical care include, but are not limited to, heart attack, stroke, or other life threatening events. Sub-acute care is

defined as comprehensive goal-oriented inpatient care designed for a patient who has had an acute illness, injury, or exacerbation of a disease process; it is rendered either immediately after or instead of acute care hospitalization, to treat specific active or complex medical conditions or to administer any necessary technically complex medical treatments in the context of the person's underlying long-term condition. Examples of sub-acute care include dialysis, chemo therapy, and other medical care related to chronic or otherwise non-recoverable illness.

To be eligible for assistance, a person must be an enrolled Quileute tribal member and meet the residency requirement for General Council voting.

A maximum allowance for assistance is limited to \$500.00 per assistance request, and \$1,000.00 per tribal

member for the tribe’s fiscal year. However, the amount of assistance will be determined based on the guidelines set forth in the policy. Lodging is also limited to two rooms per instance.

Day surgery, outpatient surgery, and giving birth are ineligible hospital stays that will not receive assistance from the tribe. Although, an exception is made if a newborn is required to remain in the hospital after birth for more than two weeks and is an immediate family member.

For any tribal member seeking emergency medical assistance, requests must be submitted to:

Leticia Jaime, Travel Coordinator  
Location: Tribal Office  
Hours 8AM -4PM - After Hours 360.640.3297 (only in event of an emergency) – Travel Coordinator will not respond to cell during work hours.  
Contact Information: (Work) 360.374.5131 (Fax)

360.374.7411  
Email: [leticia.jaime@quileutenation.org](mailto:leticia.jaime@quileutenation.org)

All requests will be submitted to the Executive Director for review and approval. Prior to a travel advance being approved, the recipient must exhaust all other available options such as: support through the Quileute Health Center; coordination with the Community Health Representative; Para transit; etc. Contact will be made to the Quileute Health Center staff to verify that recipients have exhausted other options before requesting emergency funding support from the tribe.

For the complete Emergency Medical Assistance Policies and Procedures, you may request a copy at the Tribal Office. If you have questions regarding the policy, contact the Tribal Office front desk at (360) 374-6163.

## Fall fishing on the Quillayute River



1. John Jackson unloading his catch near the mouth of the Quillayute River. Photo by Cheryl Barth.
2. Dusty Jackson pulling his net in after a drift.
3. Marty Penn fishing in view of River's Edge Restaurant.
4. Levi Black taking a break at Richwine Bar.

## Influenza Facts



Quileute Health Center Nurse Pat Braithwaite administers a flu shot to Carol Bender at the 2013 flu shot clinic for seniors.

**By Julie Windle**

It's that time of year again! So, let's start by getting a few myths out of the way. There is never a week that goes by in the clinic during flu season without at least one patient bringing up all of them!

- *I got the flu from the flu shot.* The flu vaccine doesn't contain any live

virus. Since a virus has to multiply inside you to give you influenza, it is physically IMPOSSIBLE to catch flu from the vaccine. Some people have more of an immune response than others to the vaccine and this is typically what people "think" is the flu, but it is not.

- Having the flu vaccine doesn't protect you against any other viral infections. So, if you still get coughs and colds after you've had the vaccine, that doesn't mean it hasn't worked.
- Having had a flu vaccine in the past doesn't mean you're protected this year. Neither does a past case of the flu. The influenza virus is very sneaky and evolves year-on-year. That means your body may not recognize the virus even if you've had a past infection and can't fight it off effectively.

- Having the flu vaccine doesn't guarantee you won't get flu. However, it does reduce your risk of catching the infection. It also reduces the chance of your getting serious, potentially life-threatening complications from it.
- *I never get a flu shot and I have never had the flu!* Well that's good for YOU! However, 25% of people are carriers of the virus and never display a single symptom. The bad news is you are continually shedding the virus for two weeks, spreading it around unknowingly to your baby niece or elderly auntie.
- *I'm allergic to the vaccine.* The ONLY reason not to get a flu shot is a SEVERE allergy to eggs or Guillain-Barre syndrome which followed a previous vaccine.

The flu is a highly con-

tagious, respiratory illness that spreads easily when people are together in a group such as in day care, school or work. It is much more dangerous than the common cold and can lead to serious health conditions such as pneumonia or bacterial lung infections. Every year children and adults are hospitalized and some even die from the flu. The elderly are especially susceptible to the flu. If you work with or around elders, PLEASE!! Get vaccinated!

The best way to prevent the flu is by getting vaccinated. The vaccine is recommended for everyone six months old and up. If you have a baby under six months old, it is important that ALL the caregivers get vaccinated.

Quileute Health Clinic has ample supply of flu vaccine for all ages. Please make your appointment TODAY!

## The OTHER Counselor's Corner: Suicide and Harm Reduction



In light of the recent tragedy across the Sound, I would like to re-visit a subject I wrote about for the *Talking Raven* a couple of years ago. It's a difficult but important subject: Suicide and Harm Reduction.

In the U.S. alone, suicide kills more than 32,000 people a year. And the problem is magnified in Indian Country where the suicide rate for Native youth (ages 15-24) is 3½ times greater than the national average. The *Portland Area Indian Health Service* suggests that Tribal communities need to increase their knowledge and awareness about suicide. Specifically they mention the "silence and fear" that prevents the use of available prevention and treatment services.

One common myth is that talking about suicide, especially with adolescents, will plant the idea. According to the *Centers for Disease Control and Prevention*, there is no evidence that youth who participated in general suicide education programs had any increase in suicidal thoughts or behavior.

There's another myth that suicide is inevitable if a person decides to take their life. But according to former U.S. Surgeon General David Satcher, "Suicide is our most preventable form of death." Also, many experts in this field say that "The power of hope in preventing suicide cannot be over-estimated."

A third myth is that on-

ly the "experts" can prevent suicide. This is one of the most dangerous myths, because everyone in the community needs to be involved in suicide prevention. That includes tribal leaders, Elders, parents, aunts and uncles, teachers, counselors, cooks, bus drivers, custodians, coaches, health care staff, and the youth and young adults themselves. To make a difference, everybody needs to be involved.

There's one more big myth out there about suicide: that individuals who are considering suicide keep their plans to themselves, and this secrecy makes prevention impossible. But, in fact, research has determined that 4 out of 5 teenage suicide attempts are preceded by clear warning signs.

So if you're concerned about these issues, then these are some of the things you should look out for:

1) Direct statements such as "I want to kill myself." Statements like this are pretty obvious.

2) Hints. Less obvious are statements that hint at suicidal thoughts. Examples might include: "I won't be any more trouble to you after next week..." or "I want you to know something in case something happens to me..."

3) Clues. When someone begins to give away their important possessions. I'm not talking about the teenager who gives away the sweater that she never wore - I'm talking about the young man who suddenly starts giving away all his favorite gear.

4) Substance abuse. There's a correlation between suicide and drug/alcohol abuse. Probably because drugs and alcohol affect your brain and can affect your mood. They also can influence decision-making and diminish problem-solving skills.

5) Withdrawing from family and friends. If we're talking about a teenager, this can get tricky, because adolescence is a time when teens often begin to separate from their parents. Which is why I think the most serious warning sign is when teenagers disconnect with their friends - their peer group.

6) When someone stops being interested in their favorite activities. Losing interest in the things that normally bring joy is a major sign of depression. And serious depression is a big deal.

The vast majority of intervention programs target what they call the "gatekeepers" - the adults who come in contact with our youth. But honestly, I don't think that's the only approach. If possible, intervention needs to happen sooner.

Since the U.S. went to war in Iraq and Afghanistan, suicide rates in the U.S. military reached an all-time high. The rates were so high that the U.S. ARMY developed a special Harm Reduction program called "Battle Buddies." The goal is for you and your buddy to always "watch each other's back." If your buddy sees some of those warning signs - his job is to get you to someone who can help. So that model is closer to what I think is need-

ed for our youth. Teenagers are just too good at keeping stuff hidden from adults. But friends - or other students - often know what's going on. Or at least see the clues. Or hear the hints.

So all you young Quileute men and women... what can you do to help? Well, it starts with being alert and being aware. Pay attention to your friends. Pay attention to your family members. Nobody needs to face these struggles alone. And, please, find ways to talk with each other. Maybe more importantly, find ways to listen to each other. And if you see some of these warning signs, reach out if you can. You can start by bringing your friend in for help. Get them in to see me here at the clinic. Or get them in to see one of the other professionals up here: Jeanne Brooks, Janice Barrara or Liz Sanchez. Get them in to see someone at the school. Bring them with you to see their pastor. Talk to an Elder that you trust. Bring them with you up to the ER. Or get on the phone with them and call the 24-hour crisis line at West End Outreach - their number is (360) 374-6177. There's another helpful resource called the *National Suicide Prevention Lifeline* at 1-800-273-8255. They have trained volunteers available 24/7. Please be aware. Be alert. And be a buddy to your friend or fellow student. You can make a difference!

Thank you,  
Norm Englund  
Quileute Counseling  
(360) 374-4320

## 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.

# Cherish Our Children

5:00 PM

Friday, December 5, 2014  
Akalat Center in La Push, WA

Dinner served at 5:00 PM: seafood plates, fry bread, spaghetti, hot dogs, and more!

Bake sale table

Silent auction tables

Live auction begins at 6:00 PM

Photos with Santa

Local food, artisan, and craft booths

Donations of auction items accepted until the night of the event

**Interested in donating auction items or being a vendor at Cherish Our Children?  
Need more information about the event? Contact Sharon Penn at (360) 374-4278 or  
Sandy Heinrich at (360) 374-6262 ext. 256**

**Sponsored by the Quileute Tribe and City of Forks**

All proceeds are split equally between the Quileute Tribe and Forks' Christmas gift-giving programs for children

## Quileute Youth Program's Holiday 3 on 3 Basketball Tournament

**When:** December 13th. Registration will start at 8am and games will begin at 9am.

**Where:** Akalat Center in LaPush

**Ages:** 17 and under boys, 18 and over men's, 12 and up women's

**Entry Fee:** \$50 per team

**Prizes:** Gift certificates and cash

The Quileute Tribal Youth Program is organizing a 3 on 3 basketball tournament to raise funds for the youth program. Limit four players per team. Each game will be played to 21 points by normal scoring. Each team will be guaranteed two games. For additional information or to register a team, call Kasey Ulin at (360) 640-1845. All teams may register the morning of December 13th beginning at 8 a.m. in the Akalat Center. Rules and regulations will be reviewed before the tournament begins.

**Best of luck to all players!**

## Meet the new employee



For those of you who don't know me, my name is **Yvonne Davis** and I'm a Quileute tribal member. I'm excited to announce that I transferred jobs at the tribe, from the accounting department (where I spent eight years) to the health center. I am the new

Community Health Representative, and I am so happy for this new chapter in my life.

I began in September and was immediately sent on a two-week training in Salt Lake City, UT to get certified. My job is to provide transportation based on our policies and procedures, pick up and drop off medications, assist with the diabetes support

group, work closely with the paratransit, help the clinic receptionist when needed, and much more.

I am the mother of two children, Miranda and Jerrid. In my free time, I like casinos, bingo, traveling, being with family, and taking my kids to sports activities.

It is an honor to work with our elders. Please do not

hesitate to ask for assistance because I want to help in any way I can. You can reach me at (360) 374-4273 if you have any questions. It is my goal to work with as many elders and tribal members as possible while providing an exceptional and friendly service.

## Welcome Aboard: Meet the Quillayute River Coasties



**BM1 John Boyer**, age 31, grew up in Gig Harbor, WA. Having been in the Coast Guard for 12 years, he said he's lived on the peninsula for quite some time now. Station Quillayute River is his third unit on the west end; he has previously been stationed at Neah Bay and the Coast Guard Cutter Cuttyhunk in Port Angeles.

"I'm happy to come here," John said.

"There are new qualifications and training opportunities I can pick up at Quillayute River."

When he isn't working, John loves to get outdoors for hiking and kayaking. In the past, he also volunteered as an EMT at Neah Bay, and he is interested in volunteering with the Forks ambulance crew.



**E3 Josh Lattuca**, age 23, is from the Blue Ridge Mountains in Virginia. He joined the Coast Guard to contribute to the country and is currently taking college classes to obtain a Bachelor's degree in Emergency Management and Disaster Relief.

This is his fifth year in the military, and Station Quillayute River is his sixth station. "It was my number one pick," he said.

"I chose the area because it has some wild weather and I have never been out to the west coast before. I really like it out here. It's my style of living."

Josh was recently named "Sailor of the Quarter," which is an honor since it is an achievement voted on by his fellow shipmates. Outside of work, Josh enjoys hunting, fishing, and hiking. Additionally, he plays the banjo, fiddle, and acoustic guitar and is a Civil War enthusiast.

## Make a Difference! Become a Foster Parent

Help the Quileute Indian Child Welfare Program make a difference for a child. Become a Foster-Relative Placement home or Respite Care Provider. Applications are available at the Quileute Human Services Building.

**Jessica Smith**  
**ICW Program Manager**  
 (360)374-4340  
 Fax (360)374-7796

[jessica.smith@quileutenation.org](mailto:jessica.smith@quileutenation.org)



**E3 John Hathaway**, age 20, joined the Coast Guard because of his interest in law enforcement. His favorite part of being in the military has been the comradery. Though he is from San Diego and is not accustomed to the northwest weather, he says he likes the area, the rain, and the station. "I love all the training we've been doing," John added, "So far, I'm qualified in watch standing, 47 motor life boat crew, and skiff crew."

and skiff crew."

John plans to make the Coast Guard his career and pursue another goal in law enforcement after he retires from the military.

When John isn't on duty, his hobbies include volleyball, football, and hanging out with friends.

## 2014 Quileute Head Start Parent Committee

Quileute Head Start is an early childhood education, health, and nutrition program. The Quileute Head Start Parent Committee is currently fundraising for various expenses not covered by the Head Start Program. Money raised is intended for the senior graduation, junior barbecue, end-of-the-year field trip, and much more. Parent committee encourages parents, guardians, or family members to attend monthly meetings to provide input on activities.

**Fundraiser Kick Off:** Yankee Candle Fundraiser

**Starting Date:** 10/23/14

**Deadline:** 11/12/14 submission

**Delivery:** 3-4 weeks

**Checks Payable to:** Quileute Head Start Parent Committee or cash payments.

Quileute Head Start students will be contacting interested purchasers.

**Future Fundraiser:** Little Caesars, details coming soon

Thank you,

Quileute Head Start Parent Committee



## Happy Birthday to Enrolled Quileute Tribal Members

### November Birthdays:

Ronald Penn Sr.	1	Wilbur Ward	11	Erica Fonzi	23
Eugene Jackson Sr.		John Dailey IV		Larissa Roldan	
Tracy Eastman	2	Esau Penn		Jaxon Woodruff	
James Salazar	3	Lillian Boyer		Ardis Pullen	24
Michelle Ward		Leslie Salazar	12	Jennifer Hillyer	
Keegan Villana-Ward		Isaac Schmitt		Winston Kaikaka	25
Justin Jaime	4	Janet Bender		Dakotah Smith Jr.	
Michaela Christiansen		Tonya Harrison	13	Theodore Colfax III	
Sharon Pullen		Camille Casto	14	Raylee Ward	
Jewel Penn	5	Stephen Smith II	15	Geraldine Sisneros	26
Susan Trainor	6	Dylan Shepherd		Jodine Todd	
Jenny Black		Teela Sablan	16	Arnold Black Sr.	
Jacqueline Smith	7	Wesley Schumack		Teresa Vazquez	
Marian Jackson		Petty Ward		Chad Foster	
Shayla Penn		Xander Black		Roger Jackson Jr.	27
Conrad Jackson		Jerome Eastman		Donny Williams	28
Frank Cooper	8	Cirilo Lopez		Nancy Williams	
Charlotte Jackson		Samantha Brewer	17	Tallulah Meneely	29
Maw-The-they Jackson		Bernadette Rasmussen	18	Amari Penn	
Jordan Remington	9	Kayla Conway-Jackson		Dakotah Smith Sr.	30
Brandon Pappas		Teresa Payne	20	Darrell Long	
Kasarah Henry	10	Tonya Garcia	21	Terry James	
Joe Black		Johnathon Schmitt	23	Mary Coberly	
Nicole Wilcox		Cody Woodruff			

## COMING SOON...



Like us on Facebook!  
Quileute Clothing

A non-profit clothing line  
By Quileute Tribal School students

### ***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](mailto:talkingraven@quileutenation.org)

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