

bá·yak The Talking Raven

A Quileute Newsletter



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The Quileute Tribal Council on behalf of the Quileute Tribe

Respectfully requests the Honor of Your Presence at the

"Quileute Tsunami Protection Legislation" Move to Higher Ground Potlatch Celebration

*Please join us in recognizing Past & Present Elders,
Council Members, Dignitaries, & Friends of the Tribe
who have contributed to this monumental occasion.*

**Thursday, October 25th, 2012
2:00 PM Akalat Center
La Push, Washington**

Enjoy traditional singing, drumming, dancing, salmon bake & other ancestral foods

October is Domestic Violence Awareness Month



Tracy Eastman and Julie Windle participated in the Awareness Walk on October 1st.

By Monica Henry

October is Domestic Violence Awareness Month! Please show your support for ending violence by participating in the activities sponsored by the Quileute Tribe's New Beginnings program throughout October. Domestic Violence is often labeled a "crime of silence" because of low reporting rates and social discomfort with public discussion, but if you truly believe that no one deserves to live with violence, it is your responsibility to speak up and speak out against it. As Gan-

dhi once said, you must "be the change you want to see in the world." It is only through action that we can bring awareness and change. Those who take a stand against violence serve as a beacon of hope for the millions of women, men and children affected by crimes of violence. Be a part of the solution, not the problem. Contact New Beginnings Program Manager, Monica Henry, for additional information: Phone: 374-5110; Email: monica.henry@quileutenation.org; Office - upstairs at the Quileute

Health Clinic.

DV Awareness

Pins: Purple represents domestic violence. Show your support for victims and survivors by wearing a purple awareness pin. Pins are available (while supplies last) free of charge from the Quileute New Beginnings program and will be available at the Quileute Health Clinic and the Quileute Department of Human Services.

- **October 1st – 31st:** Remember the victims who lost their lives from domestic violence, support those who survived domestic violence and provide hope for those still living with abuse by letting a light shine for them from October 1st through October 31st either in the form of a purple light bulb or by lighting a purple candle in your window. Purple lights and purple candles are available (while supplies last) free of charge from the Quileute New Beginnings program. Contact Monica Henry to get your purple light bulb or candle.
- **Thursday Lunchtime Films:** New Beginnings will show a film (lunch provided) every Thursday in October from 12 p.m. to 1 p.m. upstairs at the Quileute Health Clinic.

October 4th: Listen To

The Grandmothers

October 11th: *Sin By Silence*

October 18th: *Hidden Victims: Children of Domestic Violence*

October 25th: *The Strength to Resist*

For additional information on the films, contact Monica Henry.

- **October 1st from 12 p.m. to 1 p.m.:** "Love is Not Abuse" Domestic Violence Community Awareness Walk began at the Lonesome Creek Store and participants walked to the Tribal Office and back.
- **October 11th from 4:30 p.m. to 6:30 p.m.:** "Catch the Dream of Ending Domestic Violence" Dream Catcher Making and a Film (*Once Were Warriors* – A family descended from Maori warriors is bedeviled by a violent father and the societal problems of being treated as outcasts). Dinner is provided.
- **October 25th from 4:30 p.m. to 6:30 p.m.:** Healing from Violence with Medicine Bags and Movie (*Tough Guise*). Join us for dinner, movie, and making a medicine bag for yourself or for someone you care about who may have experienced violence.

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

From Council Chambers

Our Heartfelt Condolences

“We offer our most sincere condolences to Captain Darby Dickerson and the crew of the F/V Maverick. It was such a tragedy, which hits home for this small fishing community. May you be comforted in your time of grief.”

-Quileute Tribal Council

The Quarterly Meeting was held September 21, 2012 at the Akalat. It was a positive meeting, which covered topics such as:

- Road to Wellness
- Elders Panel
- Constitution and By Laws
- Financial Report/Audit
- Tribal School Restructuring
- Youth Opportunities and Upcoming Plans
- Cultural Opportunities
- Land Acquisition Update

It was one of the more informative sessions the tribe has had this year. One of the main topics addressed was the Quileute Tribal School. Curriculum Specialist, Dr. J'Anne Affeld, was present to explain how the restructuring of the school is progressing. She answered a handful of questions regarding the incorporation of Quileute culture. She also invited elders, as well as community members, for their input to integrate more of the culture into the curriculum.

Tribal Council also shared at the Quarterly



Lonnie Foster, Chas Woodruff, Naomi Jacobson, DeAnna Hobson, and Tony Foster. Photo by Cheryl Barth.

Meeting that as of October 1, 2012, the childcare and higher education programs transferred to the Quileute Tribe and are no longer a responsibility of the school. More details will follow.

In addition, Executive Director Paul Siewell was present, along with the tribe's Chief Financial Officer, Walter Nope, and Bruce Bedlinger of Baker, Overby & Moore, Associates, to answer any questions pertaining to the audit.

Tribal Council wants tribal members to know they offer assistance for the following:

Driver's Education:

The tribe pays for youth driver's education fee, 100% of

the cost, one time only.

Medical Support: The tribe assists tribal members with their medical problems, and will cover up to \$1000 annually, \$500 per occurrence.

Youth Sports: The tribe covers registration fees and necessary equipment for each season the youth participate in.

An intensive Quileute language class with Jay Powell (or Kwashkwash) was held for adults during the month of September. Jay wrote about the class experience:

“It was held Monday, Tuesday and Thursday nights from 6 p.m. to 8:30 or 9 p.m.... serious studies! In fact, the class DID have serious and de-

manding content, but mostly it was a lot of fun. The class covered Quileute words and phrases to use in one's everyday conversation, speeches, stories, how the ancestors thought about things, culture and La Push community history. It was held in the classroom at the Akalat Center and average attendance was steady at 12-14. Hopefully, this won't be a one-time opportunity. When students' tongues weren't tied in knots by pronouncing all those old words, the attendees had such a good time that there should be a waiting line to take the class next time it's offered. Those in attendance just put up with me, having heard that Vickie was going to turn up the last night. All in all, the whole thing was ‘Was basik-wási!’ (Not too bad!)”

Council is supportive of a more comprehensive, long-term program to revive the Quileute language and they are looking at options to expand the project.

And finally, the Tribal Council invites the community to the “Quileute Tsunami Protection Legislation” Move to Higher Ground Potlatch Celebration on October 25, 2012 at the Akalat, beginning at 2 p.m. The tribe will be showing their gratitude to everyone, who for the past 40 years, have worked tirelessly to acquire higher land.

THE QUILEUTE TRIBE

is seeking individuals who wish to contribute to the

“Quileute Tsunami Protection Legislation” Move to Higher Ground Potlatch Celebration

In any of the following areas:

- Cooking
- Serving
- Gifting
- Fishing
- Gathering
- Drumming/Singing
- Smoking fish
- Basket Weaving

To sign up, contact Russell Brooks at (360) 374-5091 or events@quileutenation.org

Department Updates

Updates from the Oceanside Resort gift shop

The resort is selling new items in the gift shop, such as Native American scarves, magnets, post cards, wine glasses with the Oceanside Resort logo, flip flops, decals, jewelry, hats, and more!

Oceanside Resort is looking for Quileute artwork from enrolled tribal members.

The Resort is looking for consistent, local artists who weave baskets of all sizes, cedar basket jewelry, native beaded designs, jewelry, etc., and who can also provide large quantities of items.

- Merchandise must be priced wholesale, not retail.
- Payment will be made to the artists **by check** within 14 days of delivery of artwork.
- Must be an enrolled Quileute tribal member.

For more information, contact Cathy Smith at (360) 374-5267.

Oceanside Resort needs a local firewood vendor

The Oceanside Resort is looking for a reliable, local vendor (or vendors) to supply firewood for the visitors who stay at the resort.

- Must be an enrolled Quileute tribal member.
- Firewood **must be dry** and the species must be Douglas Fir. (Douglas Fir and Hemlock mix is okay.)
- Payment will be made to the vendors **by check** within 14 days of delivery of the firewood.

Those interested in being a firewood vendor must submit a written proposal per cord price to Cathy Smith at the resort. For more information, contact Cathy at (360) 374-5267.

Public Works



Public Works had a busy summer helping residents, departments, and visitors. Above, YOP workers and Public Works crew members set up large tents for the Assembly of God church, as well as installed a drainage ditch at Ravens Crest.

Reporting Child Abuse

For reporting child abuse and neglect OFF the Quileute reservation, contact the following as it is necessary for the report to go to a "central in-take." The in-take staff will contact the Quileute ICW as soon as there is a report so that an investigation can take place. If it is an EMERGENCY situation, contact 911. Please remember that the La Push Police Department does not have jurisdiction off the reservation.

Reception & In-take:
Monday-Friday
8 a.m. to 4:30 p.m.
 1 (888) 713-6115

After Hours and Weekends:
 1 (800) 562-5624
Fax: (360) 374-4076
TTY: (360) 565-2249

For reports of child abuse and neglect on the reservation:

ICW office: (360) 374-4340
Human Services Front Desk: (360) 374-4306
La Push Police: 911 or (360) 374-9020

Bá·yaḵ The Talking Raven

A monthly publication of the Quileute Tribal Council

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Quileute Tribal Council

Tony Foster
 Chairman

DeAnna Hobson
 Vice Chair

Naomi Jacobson
 Secretary

Lonnie Foster
 Treasurer

Chas Woodruff
 Council Member

Constitution Committee Meeting

October 12, 2012
 Tribal Courtroom
 1 p.m.

These meetings are always open to the public

QTC Contact Information

Mailing Address:
 Quileute Tribal Council
 PO Box 279
 La Push, WA 98350

Phone:
 (360) 374-6163

Paul Siewell
 Executive Director
 Phone:
 (360) 374-7412

Food Handlers Class

Friday, October 12, 2012
 Tribal Office West Wing

9 a.m. to 12 p.m.

Sign up sheets at Human Services, Senior Center, and the Tribal Office

Quileute Nicknames Questionnaire Project

During spring 2013, Jeff Harrison, who first came to La Push in 1979 to work with Bill Heinicke and the tribe in starting the Quileute Tribal School, will be spending time in La Push as part of his sabbatical project for the college where he teaches (Lane Community College in Eugene, Oregon). In response to a suggestion from Roger Jackson a few years ago, Jeff will be interviewing tribal members, recording stories about Quileute nicknames, and then writing about the stories he gathers and discussing the importance of names among the Quileutes.

Much of the project will include gathering information through the questionnaire to the right and through storytelling. Community members are encouraged to answer these questions in advance and either drop them off with Bonnie Jackson at the Human Services building or email them to Jeff Harrison at harrisonj@lanecc.edu.

Copies of the paper will be archived in La Push so tribal members will have access to it. The paper will also be available in a digital format.

Everyone in the community is welcome to participate in this project!

1. What nicknames have you had over the years?
2. What are the stories behind them?
3. What nicknames do you remember from your childhood in La Push?
4. Do you know the stories behind them?
5. What about over the years, and today? What other nicknames can you think of? What other name stories do you know?
6. Do you think nicknames are more or less common these days than they have been in the past? (Or as far as you can tell, is it pretty much the same?)
7. Do you think most people in the community know the stories behind the nicknames? Do you think it matters if people know the stories or not?
8. What social role do you think nicknames play in Quileute culture?
9. What names have become common words in the community language (like "mup" or "JD" as verbs, or "lela" as a noun)?
10. What about naming generally? How many people do you know in the community who have, or have taken on, Quileute names? Has this practice declined over the years? Why do you think some people do this, and some people don't?
11. What about last names? Do you know where your last name comes from?
12. What do you think of these questions, and this project?

Seeking Student Artwork

The Talking Raven would love to feature your child's artwork! If you have any submissions, drop them off at the Quileute Natural Resources building with Emily Foster.

Examples of Artwork:

Poems
Drawings
Paintings
Short stories

Please submit your child's artwork by the 3rd Friday of the month in order to be considered for print in *The Talking Raven*.

The Quileute Health Clinic and the Diabetes Support Group



Mark your calendars for these upcoming meetings of the Diabetes Support Group! We meet upstairs in the lunch room at the Health Clinic. Please join us for a diabetes-friendly breakfast at our regular time of 9:30 in the morning.

Oct 9	Nov 6	Dec 4	Jan 8	Feb 12
Oct 23	Nov 20	Dec 18	Jan 29	Feb 26

Jackson-Ward received 12 ribbons in horseshow at Clallam County Fair

By Karen White



Miranda Jackson-Ward took her horse Mister to the Clallam County Fair August 16th-

19th! She rode in several classes and brought home 12 ribbons. Miranda was eligible to ride in the gaming (speed) events also, and was the fastest rider in the Junior division for the Key Race and the Flags

event. She spent four days alongside her 4-H club friends cleaning stalls, carrying water, grooming and bathing her horse within an inch of his life! She was very energetic and dedicated when it was her turn to be on barn-duty, and learned a lot about self-reliance, as the adults are not allowed to assist the kids with their horses in the 4-H fair; they either need to do each task themselves or find a friend to help them get the job done.

Along with all the 4-H members, Miranda enjoyed the additional perk of riding the carnival rides for free the evening before the fair started.

Miranda is looking forward to more Zone performance shows this fall and preparing her horse for next summer's fair and show season. It's great to see Miranda stepping out into such an ambitious adventure at her young age!

Massage therapy offered at Health Clinic



The Quileute Health Clinic has been offering massage therapy to Quileute tribal members for several years. In April 2012, Sarah Grafstrom started working at the clinic as the new Massage Therapist. She has had her own practice, Lake Pleasant Massage, for nine years and works out of a studio on her own property. Sarah received her License Massage Therapist Degree from Peninsula College. On Mondays and Tuesdays, she works on tribal members at the clinic who benefit from massage therapy.

Some of the Benefits of Massage Therapy:

- Promotes a relaxation in the body
- Lowers blood pressure as body relaxes, increasing potential for body to heal itself
- Increases range of motion
- Increases blood circulation
- Relieves pain
- Enhances sleep quality
- Lessens depression and anxiety
- Reduces stress
- And much more

The Types of Massages Offered at the Clinic:

- Prenatal Massage
- Treatment Massage for deeper tissue, decreasing pain, and increasing range of motion
- Rehabilitation After Surgery Treatment Massage
- Relaxation or Swedish Massage

For those who have never had a massage before, Sarah recommends that patients **do not** consume caffeine or a big meal before-

hand. She stresses the importance of being verbal with your massage therapist if you are uncomfortable and need deeper or lesser pressure applied. Sarah said, "It's your hour to get what you need, which is supposed to be a relaxing experience. If your massage therapist isn't listening to you, you need to go to someone else who will listen."

What to Expect at Massage Therapy:

- Health history intake to decide which treatments will be used
- Use of jojoba oil, which is the best oil and closest to natural body oil
- Soreness may follow (as if having exercised for an hour)
- Decrease of pain
- Sense of wellbeing and relaxation
- And more

Sarah enjoys working at the Health Clinic and explained, "I feel really lucky to be a part of a clinic that is promoting acupuncture, chiropractic, and massage therapy. The clinic is leaps and bounds ahead of other clinics, and I think other clinics will start following suit, seeing that this is beneficial to the body as a whole."

Letter from the Senior Center Staff

Thank you to the Caregivers Support Program in Forks for helping us have a great day for our grandparents!

We will be holding more caregivers classes beginning October 10, 2012 through November 12, 2012. Any caregivers wanting to attend the class, please call us at (360) 374-6040. We need at least five serious caregivers for this class to be a success.

The next Senior Meeting is October 9, 2012 at 3:30 p.m. at the Senior Center.

We would like to remind all our seniors who receive meals at home to please call the Senior Center when you are not going to be home. For those of you who are delivered meals at home,

we need a doctor's note to keep servicing you.

Thank you to: Bill Ward for fixing our computers; Nancy Williams and John Penn for helping out at the building by making coffee and washing dishes; Bob and Willa Bouck and family for the aprons they made Senior Center staff; all the fishermen for their halibut donation—Lonnie Foster, Levi Black, and others; hatchery employees, Brent Ramsey and YOP youth worker Jonah Penn, for your fish donations; and the janitorial staff, Christina and Jessica, for keeping the Senior Building clean!

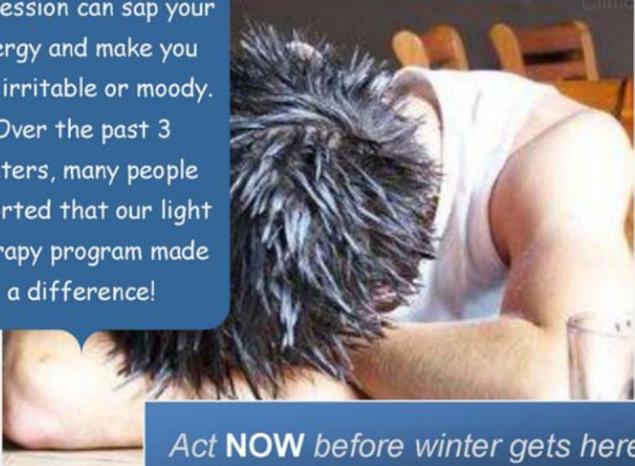
Sincerely,
Lisa Penn

The Quileute

Seasonal Affective Disorder Project

Sponsored by the Quileute Health Clinic

A seasonal form of depression can sap your energy and make you feel irritable or moody. Over the past 3 winters, many people reported that our light therapy program made a difference!



Act NOW before winter gets here!

**Call or stop by to see:
Pat Braithwaite (374-7764) -or- Norm England (374-4320)**

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



Jay Powell transforming into kwashkwash, the Blue Jay.

Iláksi?alíktiyat -Silver salmon getting days, October

K^wo'liyófilo Tsiqáti: K^wáya Dix^wodáchtada - Tádi? 2

Quileute Territory: The Dickey River – Part 2

The time of the October moon is called **Iláksi?alíktiyat** [EH-luck-see-ah-LAKE-tee-yaht] in Quileute. It means “silver salmon getting days.” The word for “silver salmon” is **iláksi**, EH-luck-see.

Last month during **Safso?alíktiyat** [sah-tsoh-ah-LAKE-tee-yaht, September, “king salmon getting days”) I had the pleasure to spend three weeks in La Push, chat with old friends and teach a Quileute conversation class. We learned really useful things to say like **Was ho, Jose** [wuhs-HO ho-SAY, “No way, Jose!”] and **Shik^w-chíthib-lich** [shake CHEH-thib-lich, “You're pullin' my leg”) and **Diyósta ak^w** [dee YO-th-stuh uhk-hw, “Kiss me!”]. Besides working on words and phrases that one can use with friends on the village streets, we talked about things like what the ancestors really meant when they said, **k^wáfta-?alíft-li**, “I'm going out to get a whale.” Since the outcome of any activity was in the hands of one's **faxilit** [tuh-HAY-lit, “guardian spirit”), it upset the spirit world when humans tried to take over something that was really controlled by the spirit world. So making a statement in Quileute about what one was “going to do” was expressed in terms of intentions rather than claims to what one was going to achieve. Essentially, Quileute doesn't have a true future tense, so the old people really used to say and mean “I *intend* to go out to get a whale (and we'll see how

the spirits cause things to work out).” Of course, we'll never know for sure what the Old People thought, but like detectives, we discussed the clues to their perspective in the form of aspects of the Quileute language. And in the nine sessions of the class, besides learning what to say and how to pronounce it, we had the once-in-a-lifetime-chance to talk about what the ancestors thought when they said things. **A k^wa bitskáx^w** [AH kwuh bates-KAH-hw], which means “Awesome!” Eh?

Now, let's get back to the Dickey River, **Dix^wodáchtada** (dick-wo-DAH-ch-tuh-dah), and again we don't know what that name means, but we DO know that it doesn't mean “smoky water” as some Washington place name books say it does. It's a Quileute word because it ends in **-tada**, which means “smells or tastes like,” but we don't know (OK, I don't know) what the first part of the word means, *i.e.* what the land or water smells or tastes like. We are talking about the **hibí-?kátsit** [thib-BAY-kah-tsit, “the mainstem” or “strong flow”) of the river.

At about 3.3 miles above the mouth, a trail ran from the south bank of the river up the hill steeply about 150 yards and came out at the northwest end of Quillayute Prairie, which was called **Sáfa-yak^w** [SAH-tuh yah-k, “the downstream prairie,”] as opposed to Forks Prairie, which was called “the upstream prairie,” and now is simply called **Pok^ws** [pokes, the old Quileute way of saying Forks neither an F nor an R]. The prairie was a strategic root-digging grounds, especially for **k^wála** [KWAH-lah, “camas”) and various **pilápila** [puh-LAH-puh-lah, “fern roots”) for the Old-time Quileute. Albert Reagan described how the Quileutes main-

tained the prairies of their country by controlled burning, which kept these vital root digging areas clear and lured deer and elk out to feed on the new shoot growth that would spring up after burning. We know a LOT about the traditional Quileute maintenance and use of the prairies of **K^wo'liyófilo Tsiqáti** [quo-oh-lee-YOH-tee-lo tsick-KAH-tee, “Quileute territory”) and we'll discuss the prairies in the *BAYAK* newsletter in a couple of months after we get done with the rivers.

Just across from that trailhead, on the north side of the big curve in the Dickey, **Síxtas** Ward purchased 17.2 acres for \$1.25 per acre in 1901. Knowing the river and whole watershed well, Old Man Ward knew that this area below the mouth of Coal Creek was a desirable place to settle, being central to fishtraps and hunting/gathering areas further up the river and in the prairie. The holding was apparently lost to taxes later.

Above this, Coal Creek enters from the west. Hal George said it was referred to as **Ichawítx kahlí** [“going toward the salt water”) because he thought there was a trail from the upper reaches of the creek that went down to **Ták^wat**, a Quileute fishing village on the shore above **Kí?i** [KAY-ith, “cold place,” Rialto Beach], about ¾ of a mile north of the mouth of Ellen Creek. Hal said there were a lot of elk in the area between the Dickey and the ocean, and this trail was easier and closer than going upriver to hunt. It seems that there was a permanent village at the mouth of Coal Creek. **Síxtas** said in an interview with Edward Swindell that when he was a small boy, “he remembered quite a few Indians living at this place and he would estimate the number roughly about 75,” and that this was the only permanent village on the Dickey and that the village was called **Dix^wodáchtada**, apparently giving its name to the river or vice versa. But **Diqó?wa** (Síxtas' childhood name, by which he was regularly known) said the village and all of the other settlements (seasonal camps) had been abandoned before his son Jack was born in 1885. That means that within a few years of the establishment of the fur buying station and trading post in La Push (c1875), arrival of A.W. Smith as schoolteacher and Indian Agent (1883) and intensive homestead settlement in Quileute and Hoh territory, the Quileute inhabitants of the Dickey watershed had all moved down to La Push except for occasional visits for hunting, fishing and farm labor.

It should be mentioned that Coal Creek got its name for a reason. While we were visiting

the area in the early 1990s, where the water had cut away the bank near the mouth of the creek, we found a thin stratum of coal in a horizontal line about an inch thick.

Above Coal Creek, Colby Creek enters the Dickey. Colby is called **Tóchk^wsok^w qa** [TOW-ch-quah-soak kah, “running in between (the two prairies)”) because it runs between Quillayute Prairie [**sáfa?yak^w**, “downstream prairie”) and the Little Prairie [**k^wodi yák^w**, appropriately enough meaning “little prairie”).

Quillayute Prairie, where the remains of the World War II airbase can still be seen, was shown on the first survey map as Pullen's Prairie because Dan Pullen, the trader who burned down La Push village in 1889, had a homestead claim to that prairie as early as 1881 when that area was first surveyed. The Little Prairie was the best camas-gathering site available to the Quileutes and a very important resource for the Old People. The importance of this prairie was made clear in 1879 when James Swan and Charles Willoughby, Indian agents, interviewed Quileute Chief **Taxá?wił** [Tuh-HAH-ah-with], who claimed that the Quileutes had understood the following when they agreed to the terms of the treaty in 1855:

I told Mr. Simmons [the treaty negotiator] that my land was from the island of Upkowitz (the name of the Quileute halibut drying camp on the east shore of Tatoosh Is.) opposite Kwedaitatsit (“Makah place”) down the coast to the Hoh River. This was my land formerly and we would not sell our right to the river where we got our salmon into the land at the mouth of the river where we now live. We also claim the right to the sea coast as far as our land extends. And we want one half of the prairie where the camas grows. The rest we will sell to Washington...” (signed affidavit, Aug. 20th, 1879 [brackets added]).

Swan later wrote an article in the *Seattle Times* called “The prairie Where the Camas Grows,” telling about the importance of the prairies to native life and diet. Originally both the Quillayute and Little Prairies had vast camas beds, but they were located on land that was homesteaded early and the beds were, for the most part, plowed up. A small area on the edge of the Quillayute Prairie remained, however, until 1989, when it went under the plow (of a bulldozer) for the first time. Children from the Quileute Tribe School went over and followed the dozer collecting buckets of camas for feast food.

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

The Quileutes walked to these prairies, but according to Sarah Hines, when she was a little girl living with her parents **Síxtas** and Mary Ward on the Dickey River, they canoed part-way up Colby Creek toward the prairies and walked the rest of the way. But by then, camas had been largely replaced by potatoes in the Quileute diet. In 1908, Mina Smith traded spuds and butter with **Síxtas**, who used to bring smelt and clams up the Dickey in his canoe.

As mentioned above, there continued to be hunting camps from the mouth of Colby Creek to the junction of the East and West Dickey and beyond. Here are some references to Quileute hunting cabins and campsites showing continuing Quileute occupation and use of the Dickey.

1) Sarah Hines remembered that after the village of **Dix^wodáchtada** was abandoned, the **Síxtas** Ward family kept a board house at the mouth of Colby Creek on the flat west bank just south of the logging bridge.

2) Daniel White and **Síxtas** also kept hunting cabins on the old Donaldson place about 50 yards up the West Dickey on the east bank. Dorothy Klahn described how "Daniel had a cabin...and they came up the Dickey in their canoe. Once he came up on a horse. He talked Chinook with Mina Smith. They could hear White and his wife chanting

in the morning early." According to Archie Smith, the shacks got undermined by high runoff waters early in the century and they fell over. After that **Síxtas** camped out when he went hunting, except for "one time **Síxtas** and his wife unfortunately tipped their canoe over when they were on their way upriver. They stayed with us (the Klahns) several days until their things dried out."

3) Fred Woodruff and Sarah, early in their marriage, had a cabin just above the first turn on the East Dickey. Sarah used to tell a funny story. For the cabin up there, she wanted a bearskin rug, so Woody, eager to please, shot a bear, skinned it and nailed the hide on the side of the cabin to dry and stretch it. To hasten the drying process, he built a small fire...and burned the house down. They moved back to La Push, but Sarah continued to think of the Dickey as her family heritage grounds.

Síxtas told Edward Swindell in 1942 that "there were four fishtraps on the Dickey." We only know where two of them were. We know a lot about the Quileute traditional use and occupancy of the Dickey. We just don't know everything!

The confluence of the East and West Dickey was **Kakíshk^wayo ba^wk^wat**, "the back and forth junction," because it kind of zigzags. Quileute hunters appear to have come up past the junction to hunt and possibly fish.

We know that because they have placenames for things up there, know the geography, and there are mythic stories that take place up there. But it wasn't until after settlement that they started keeping cabins in the upper Dickey area. It was partly due to the short-lived Donaldson farm and the equally brief John and Anna Smith homesteads resulted in cleared but empty land and garden areas between the rivers. Also, Mina Smith was abandoned by her husband in 1908 and she took over 147 acres of the best land from her in-laws' homestead claims and continued to raise her family and live on the East Dickey, 250 yards above the junction. Her story is told in her daughter Dorothy Smith Klahn's biography, *Mama's Dickey River Homestead*, which gives a picture of the Dickey River and lots of mentions of Quileute life up the Dickey at the end of the time of the Quileute Old Ways.

The East Dickey was called **Tik^wó^wwa** or **Tik^wó^wwa-^wkátsit** ["coiled up river"]. The West Dickey was just considered the Dickey. But over the course of time, Quileute name for the upper river came to simply be a translation of Whiteman's names: East Dickey was **lawí^w-kátsit** ["east-side river"] and the West Dickey became **yax^wó^w-kátsit** ["west-side river"]. There was probably about equal passage up the rivers and trails on both the East and West Dickey in aboriginal times, although in those days

the West Dickey was primarily transit to the lakes while the East Dickey had hunting, fishing and local traffic. Later though, there came to be much more settlement and traffic up the west side. Also, the road from Clallam Bay came down the West Dickey, which added traffic on that side.

So that is the cultural history of the Dickey mainstem. I find it simply amazing how much we know about the Quileute history of the Dickey. The tribal folk history was kept alive by the previous generations telling the stories of that interesting watershed. And of course, the best way to keep on keeping this aspect of the Quileute heritage alive is to continue to tell the stories. Next month, **Kwashkwash** will be squawking about the West Dickey.

Here, in closing, are a few more good Quileute phrases from the conversational Quileute course out of the QTS Quileute Big Book, *Welcome to the Crazyhouse*:

Was taxá^wási! [wuh-s tuh-huh-KWAH-see] "Not so hot!"

Hayák^witax! [hah-YAH-kwuh-tuck] "Aw, come on!"

-Jay Powell
jayvpowell@hotmail.com



Some of Jay Powell's students included Quileute elders Bob Bouck, Russell Woodruff, and Beverly Loudon.

Counselor's Corner



I once had an instructor at Peninsula College that I just didn't care much for since his job was to help

the students become better speakers. Somehow I just couldn't get past the part where I would drip buckets of sweat and shake like a leaf during every single speech I was made to deliver to a classroom full of younger students, all just waiting to burst out laughing!

However, one spoken line of one noteworthy prose has always remained with me. It was a quote from a friend of a friend to the instructor. Credits aside, I don't remember the speech instructor's name. It went closely as follows: *I feel sorry for people with nothing to do because they never know when they are done.* Obviously there is a great deal of wisdom in this statement. Being bored, laying around, *doin' nothing*, lacking hope; they are choices to most of us. Poor choices to most of us but choices nevertheless. And once we start becoming lazy and uninterested in healthy outlets it becomes a habit. Once it's a habit we then have to blame someone for it. So who do lazy, bored people,

(like I was) blame? Everyone that isn't lazy, bored, *doin' nothing* type people. And like any other habit, once we have that habit we HAVE that habit. The End, thank you.....okay, not the end. I will switch it up now.

I looked at the above statement, *I feel sorry for people with nothing to do because they never know when they are done.* and immediately thought to transfer this statement into the drug and alcohol abuse world. So it goes like this. *I feel sorry for people with addictions because they never know when they are done.* And there you have it. In my mind, that is the absolute crux of the disease of addiction. Now I switch again to more about drugs and some of my story.

I tell you that every time I swore to God and to others that I would quit I would end up using again. Hundreds of times I told God and others. Thousands of times I told myself. So thousands of times I used again, again, again, and again. Again. Truthfully most people I knew wished they could quit a couple or more times a day, every day.

You might not understand how anyone could be so

stupid or worthless or gutless or pathetic. From all appearances, we addicts and alcoholics are just that and far more. Now try thinking how addicts and/or alcoholics feel about themselves? Think about that please because what you think about "them" doesn't come close to how "they" think about themselves.

Not everyone wants to quit drugs and alcohol and not everyone is an addict or alcoholic. But those that keep using/drinking despite their best efforts feel the same sad feelings about themselves as you do about them. Stupid. Worthless. Gutless. Pathetic. Despite wanting to quit using and drinking they/we seemingly can't quit for very long and once they use or drink again it's *game on*. But because their self-worth is so low they feel absolutely terrible about themselves. SO using/drinking is AN answer. Again, I'm talking about the ones that do want to quit. The addiction is more powerful than they are. So they come to know hopelessness. Once we are hopeless, we either take up the banner of being full of false pride or we start committing a slow suicide and wait for some kind of magic event to save us and make it all okay.

All I'm saying is that there are such unfortunates. Everywhere, they are waiting for a miracle but not ready to fully help the miracle happen. I was also just waiting.

As for me, it ended on hands and knees in full terror of continuing in this disease. From that position I begged a Creator for direction and help. I did so with as much sincerity as I could muster, more than I had come close to having before. I totally cried out and let

go of any preconceived notions I had for just that one moment. Then, my whole world shook.

My magic came in the form of a spirit that suddenly but smoothly filled my whole being with so much pure love that I immediately knew God exists and that I was being filled with his spirit. Then I heard words; actual words; the six words I love to say, even today, "You need to help the people." Six words I will never, *I hope*, forget. Help what people? That doesn't seem to matter as long as I'm trying to help others. That's the key to the action it takes to stay clean and sober; one day at a time.

I think that despite how worthless and pathetic I felt I still had but a small little spark of true positive spirit in me when on that day I asked the Creator to take me. Since then I've done some good and some bad. But I do not feel pathetic, even though I was. I do not feel worthless, although I really was.

So when an addict or alcoholic can't stop using or drinking for at least a year, remember, they almost always really do have those awful feelings about themselves. No matter how wonderful or in control they act they often still feel terrible about themselves. Support them. Not just in the first couple weeks; support them for the first couple years.

And if you are recovering from drugs and alcohol you can cement your recovery by helping others as you would want to be helped yourself. Blessings are gained in that action.

-Kevin McCall

Mighty Men's Mini-Conference

October 11-14, 2012

La Push Assembly of God
60 River St.
La Push, WA 98350

Speakers: TBA

All Men Are Invited

For more information, contact
George Kallappa at (360) 640-0900

Discover Passes for Tribal Members

Discover Passes are now available at the Quileute Natural Resources office for tribal members. These passes are free; they are similar to those issued by the State of Washington to the public for access and use of State Parks and other State managed lands.

You will be required to hang the pass so that its number is visible from the front window of your vehicle when engaged in activities on State managed lands.

You will only need one pass regardless of the number of vehicles that you may own. They are transferable to each vehicle.

Letter to the community and all tribal programs



and each and every program.

We ask for your patience and understanding as our crew is young and does not have a lot experience yet. With your help I hope to make this the best program the tribe has ever had for building maintenance. The tribe has never had anyone in the director position that has had the desire I have in making the tribe an outstanding place to work. If you look good, you feel good. The same goes for your work environment.

No one person can do everything that needs to be done all by themselves. At some point we all need help. With more training and just being on the job, things will get better. So if you or your program needs improvements please let us know. I do not believe in problems only solu-

At this time I would like to express that our program has been doing the best job possible for the tribe and each and every program. tions. Anything can be fixed or solved if the right tools are in place and we are willing to help instead of criticizing. These buildings belong to all of us tribal members and employees. With your help and cooperation let's make this the BEST possible place to work. Take some pride in your job and where you work and let others know that they are also doing a good job. Sometimes just a nice word can make all the difference in doing your job and making a good day into an excellent day.

With building maintenance and janitorial services we are never ever completely done, but we try the very best we can on a daily basis. So if we happen to miss something on any given day please try to remember that there are other programs that need help too.

So with that in mind, please try to think about the employees that come in early every day to make sure the restrooms are clean, your trash cans are emptied, floors vacuumed, swept, and mopped, and meeting rooms are set up. We do a lot of things every day

that go unnoticed. We do these things not only because it's our job, but because we want to build a better quality of life for our kids and the future generations.

Let's lead by example, not by demand. By working together we can build a better, brighter future, which gives us all a better quality of life. Happiness is measured by one's self-worth, not by material gains, but by taking time to help someone that really needs it.

I thank the Creator each and every day for my abilities to help anyone that asks. We invite each and every one of you to come to the

maintenance office at any time to have a cup of coffee and share with us your needs and to let us know how we can help.

By remembering the teachings from our elders we are continuing to not only preserve our culture but to live by it each and every day. So I put my hand out, not as a hand out but as a hand up for the Quileute people. Let's all work together.

Thank you for your time and understanding.

Vince Penn,

Director of Building Maintenance and Janitorial Services

New merchandise available at resort gift shop

Stop by the gift shop to see all the new merchandise!



Northwest Native Women's Conference

October 11-14, 2012

Located at the Forks Assembly of God

All Music Spectacular Thursday 6:30 P.M.

Anyone wishing to participate, contact Marie Riebe at 360-640-2596, or email marieriebe01@yahoo.com.

Please come prepared to sing two songs.

Come prepared to participate in the grand entry Saturday evening and bring your regalia.

Featured Singers

Sybol Day, Cheyenne; Darlene "Red Elk" Myers, Lakota Sioux; and Lillie Cummings, Pawnee.

Registration at the door is \$35.00.

Please make checks payable to NWNWC

For further information, please contact

Nellie Williams at nellie.williams@quileutenation.org

Nightly services free to public. Friendly reminder - no childcare provided.

Hotel Information: Mention NWNWC for special rate.

Olympic Suites Inn: 1-800-262-3433

Dew Drop Inn: 1-360-374-4055

Flu vaccines available to elders

October 19, 2012

11:30 a.m. to 12:30 p.m.

Senior Center

Provided by the Quileute Health Clinic

Please come even if you do not intend to get the vaccine this year so clinic staff can document your refusal.

Thank you,
Nurse Pat and Nurse Julie

Meet the Quillayute River Coasties



FN Valentine Parks, age 22, has been in the Coast Guard for a little over three years. Quillayute River is her first station, and she plans to stay in the Guard for a few more years to become a Machinery Technician. She originally joined the military to receive financial aid for college, and has enjoyed her job maintaining the boats and working on engines.

In her free time, Val likes backpacking, hiking, sea kayaking, and taking care of her dog, which is a Pomeranian-mix.



FS2 Michael Garrison, age 32, comes to the station as a Food Service Specialist. His responsibilities are to prepare meals and help the Food Service Officer with his job. Michael has been in the Coast Guard since 2000, and his goal at Quillayute River is to advance to 1st Class Petty Officer and continue his education to improve the quality of his work. His specialties are Italian and Chinese food.

Michael's hobbies are hiking, camping, backpacking, and running. He is currently training for a marathon next year.

Canning Materials Needed for Paddle to Quinault 2013

Canning materials are needed for next year's canoe journey:

- Jars*
- Lids*
- Zip lock bags*
- Dry goods*
- And more*

These items will be used to preserve traditional Quileute foods such as bear, elk, deer, berries, etc., to share with the paddlers who pass through Quileute on their way to Quinault in 2013.

There are drop off locations at:
 Tribal Office
 Health Clinic
 Lonesome Creek Store
 Human Services
 Quileute Natural Resources

For more information contact:
 Ann Penn-Charles (360) 374-2228
 Rio Jaime (360) 640-1685
 Leticia Jaime (360) 374-5131

Recognizing Quileute Student Athletes

West End Youth League

Cheerleading:

- Harley Schumack
- Taegan Counsell

Football:

- Matthew Wallerstedt
- Jerome Eastman
- Nathan Flores
- Austin Flores
- Michael Jackson
- Thomas Jackson
- Jerrid Davis
- Gene Gaddie, Jr.

Forks Middle School

Football:

- Jeffrey Schumack
- Garrison Schumack

Volleyball:

- Isabele Pullen
- Iris Pullen
- Brittney Woodruff
- Hailey Woodruff

Forks High School

Cheerleading:

- Terra Sheriff-Penn

Football:

- Stevie Smith
- Ollie Sampson
- Dimitri Sampson
- James Salazar
- Willie Hatch

Girls Soccer:

- Clarissa Black

Title VII Updates

The next Title VII Meeting will be held October 9th in Hoh River at the Tribal Court Room at 9 a.m.

Contacts: Melvin "MJ" Ashue, Title VII Para-Educator, (360) 374-6262 Ext. 541 or email MJ at: melvinjohn.ashue@qvschools.org

Sandy Heinrich, Quillayute Valley Readiness to Learn Coordinator/Family Support Advocate, (360) 374-6262 Ext. 256 or email Sandy at: sandra.heinrich@qvschools.org

Halloween Party

The Quileute Housing Authority Blue Shed will be open on Halloween from 3:30 p.m. to 5 p.m.

Dress for prizes!

Games, Coloring Contests, Goodie Bags

Ages: 12 & Under



Join the Mailing Lists!

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

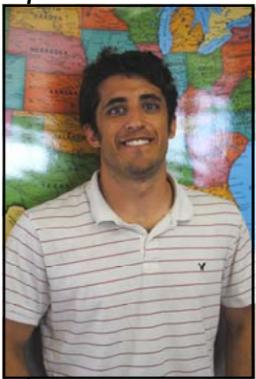
Emily Foster at:
 (360) 374-7760

talkingraven@quileutenation.org

Submit your name and email address or mailing address.

Thank you!

Meet the new employees



My name is **Andrew Rahal** and I have taken on the exciting job of teaching the 7th through 12th grade at the Quileute Tribal School.

I have many goals for myself and the students, but I especially hope to prepare them for college and make my students passionate, creative, and confi-

dent thinkers in and out of the classroom. I also hope to further the school's mission of meeting Adequate Yearly Progress and ensure that the Quileute Tribal School is a great place of learning for the Quileute community.

I attended Vanderbilt University in Nashville, TN and received my Bachelor of Arts degree in English Literature with a minor in French, and my Master of Arts degree in English with an emphasis in Creative Writing (Poetry). This past year,

I served as an AmeriCorps member with the Port Angeles School District and the Lower Elwha Klallam Tribe in Port Angeles. Prior to AmeriCorps, I had taught summer school in Northern Virginia (grades 2-6) and Nashville, TN (grades 10-college) and I have tutored at K through 12 levels. I was a Technical Writer-in-Residence at Vanderbilt, and I have worked as a substitute teacher in the Metropolitan Nashville Public School District. I also have experience volunteering with the

Navajo Nation in Shiprock, NM.

When I am not teaching, I edit poetry for *Narrative Magazine* and among other activities, I enjoy surfing and exploring the outdoors. It has been a pleasure getting to know the middle and high school students these first few weeks of school and I look forward to their successes in the coming months.

Hello, my name is **Stephanie Miller** and I am the Early Childhood Special Education Teacher. I split my work between the preschool and the Quileute Tribal School. My primary job is to service the children in early childhood, which is preschool through first grade. We work on their socialization skills by teaching them to share, using their words and not their

hands, taking turns, and much more. At the tribal school, we work on making good choices and staying on track. With all my students, I spend much needed one-on-one time with them.

I am originally from Cheyenne, WY but I have lived in Puyallup since 1980. I received my Bachelor's degree in

Education from Pacific Lutheran University and my Master's degree in Organizational Leadership from Chapman University. I have 15 years of contracted experience working in special education, seven of which I spent at the Chief Leschi Schools.

In my spare time, I like gardening, fishing, hiking,

attending church, and spending time with my daughter and helping her show Papillons.



Hi, I'm **Tiffany Birley** and I am the new Paraeducator for the kindergarten class at the tribal school. My job is to keep the children on task, assist the teacher with lessons throughout the day, and help the children during Circle Time, which involves counting, reading,

math, learning about the calendar and telling time. I previously worked as a preschool teacher for two years in Lake Stevens, and I have experience as a nanny. I am excited for this school year and my goal is to have fun, get the kids on the right track for their future, and to have

them **want** to come to school and learn.

So far, I have earned my AA degree in Early Childhood Education from Peninsula College, and I am working towards my Associates of Arts and Science degree at the Peninsula College Extension Site in Forks.

When I'm not at school, I like hanging out with my friends and family, riding quads, camping and being outside, and going to the beach.

I look forward to an amazing school year with your children!

Easy Casserole Formula

Starch	Protein	Vegetables	Sauce/Binder	Topping
2 Cups	1 to 2 Cups	1 to 2 Cups	2 Cups	
Noodles Rice Potatoes Bread Crumbs	Beef Chicken Pork Sausage Bacon Fish (Salmon, Tuna) Ham Eggs	Peas Beans Corn Spinach Broccoli Carrots Water Chestnuts Green Chilies Onions Peppers Zucchini	Cream of ____ Soup Sour Cream Milk Cheese Alfredo Sauce Tomato/Spaghetti Sauce	Bread Crumbs Croutons Crackers Cheese Parmesan Green Onions Corn Flakes French Friend Onions
If freezing, cook to al dente	Must be pre-cooked	Can be fresh, frozen, or canned	Get to a thick, soupy consistency	Use as much topping as you want

Combine selected ingredients. Bake at 375° Fahrenheit for 45 minutes or until bubbly and top is browned.

Information provided at Youth and Family Intervention Mom's Lunch and TANF's Budgeting Class.

Happy Birthday to Enrolled Quileute Tribal Members

October Birthdays:

Joseph Ward Jr.	2	Billie Wilcox	13	Caleb Eastman	24
Theodore Eastman		Julia Black		Christian Morganroth IV	25
John Lawrence		Carol Bender		Adriene Rasmussen	26
Jaedyn Black		Charles Penn	15	Amy Stillwell	
Jade Steele	3	Charles Cleveland Jr.		David Jackson Jr.	27
Louise Hall		Helynn Smith		Christian Penn III	
Michael Flores		Sean Black	16	Douglas Reid	
Iris Pullen	4	Justin Brewer		Ivan Eastman	28
Morris Jacobson Jr.	5	Robert Bouck Jr.	17	Douglas Pullen Jr.	
Lela Mae Morganroth		Joseph Trainor	18	Roger Jackson Sr.	
Garrid Larson		Teburcio Tumbaga	19	Tanner Jackson	
James Gusler		Benjamin Black		Charlotte Casto	29
Travis Gusler	6	Lance Obi-Williams		Seactis Woodruff	
Shaleigha Payne-Williams		Gus Wallerstedt	20	Larry Jackson Jr.	
Eugene Jackson Jr.	7	Erika Beck		Katelynn Wallerstedt	
Harley Schumack	9	Tammy Herrmann		Suzanne Christiansen	
Archie Black		Leticia Jaime		Naomi Jacobson	30
Ashley Foster	11	Joseph Casto		Christina Black	
Alan Francis		Forest Walker Jr.	21	Elleigh Sabia	
Brandt Ramsey	12	Eileen Ward			
Bobbie Coberly		Hilda Rice			
Rosanna Scheller		Donald Black-Penn Jr.	23		

Last Chance Salmon Derby scheduled October 6th and 7th



October 6th and 7th

La Push, WA

\$25 Entry Fee (includes both days)

Drawing for prizes for ticket holders at close of derby

Sponsored by the Quileute Tribe and Forks Chamber of Commerce

For more information, visit:

www.forkswa.com/salmonderby

www.facebook.com/lapushlastchancesalmonderby

www.facebook.com/forkswa

Tickets are available for purchase at:

Quileute Marina in La Push

Forks Outfitters in Forks

Forks Chamber of Commerce

Swain's in Port Angeles

PRIZES:

1st Place Chinook: \$500

2nd Place Chinook: \$250

3rd Place Chinook: \$100

1st Place Coho: \$500

2nd Place Coho: \$250

3rd Place Coho: \$100

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!