October
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bá·yak The Talking Raven

A Quileute Newsletter

Vol. 7, Issue 9 Emily Foster/**BAYAK Editor**

Improvements continue at Native Grounds Espresso

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In April 2013, Oceanside Resort announced they would be opening and operating a drive-thru espresso stand. They held a contest on their Facebook page to name the new business. Facebook friends submitted their ideas for a chance to win 10 free drinks of their choice once the stand opened. The resort staff chose their top five favorites and allowed the Facebook community to vote on their number one choice. The winner was Native Grounds Espresso, which was submitted by Amanda Vogel.

In order to open for business, many updates had to be made: installing new plumbing, replacing the flooring, removing a tree on the resort property, and purchasing new espresso equipment and stainless steel countertops. A ramp was recently added, Native Grounds Espresso signs will be finished and mounted soon, and there are plans to add a picnic table and light fixtures outside. Resort Manager Cathy Smith has asked Keith Penn to create a logo for the stand and make Native Grounds Espresso t-shirts using the screen printing equipment at the tribal school.

Following the hiring and training of new employees, Native Grounds Espresso opened in August 2013. Cathy Smith currently has a staff of four, who are either enrolled Quileute or have a Quileute spouse.

Native Grounds Espresso uses coffee beans from local Rain Shadow Roasting Company out of Sequim, WA. In addition to a variety of hot, iced, and blended drinks, the espresso stand serves oatmeal or cereal with milk, bagels, muffins, and cinnamon rolls. Treats are also handed out to customers' dogs when they visit the stand.

Customers should expect to see some exciting new additions at Native Grounds. "There will be sandwiches, soups, and salads, and breakfast sandwiches are something we want to start doing. We would like to have sack lunches, things for fishermen to grab and go," Cathy said. There are also plans to have drink specials.

In the meantime, Cathy said she wants to focus on additional training and has plans to attend a Coffee Fest in Seattle with two staff members at the beginning of October. They will take classes to learn more about making smoothies, frappauccinos, and blended drinks, the art of free pour, and receive hands-on barista training. "It's a whole art. It can depend on the weather, where you have to change your grinding settings. The perfect pull is 25 seconds," Cathy explained. "There's a lot to it… but right now we're going to concentrate on training and getting the best cup of coffee we can get."

Stop by Native Grounds Espresso this season for a beverage or a snack, and be sure to grab a coffee punch card, because every 10th drink you get is free!

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

Winter hours are now in effect
Sunday—Friday: 7 a.m. to 4 p.m.
Saturday: 6 a.m. to 6 p.m.

Quarterly Meeting

October 22, 2013
Akalat Center
10 a.m. to 3 p.m.
Open to all Quileute tribal members
Lunch will be provided

From Council Chambers

Chas Woodruff, Crystal Lyons, Naomi Jacobson, Cathy Salazar, Tony Foster

In accordance with Article V Section 1 of the Quileute Constitution, we appointed Crystal Lyons and Cathy Salazar last month to fill the vacant Tribal Council positions. We chose them because of their knowledge of tribal government. Both women understand the dynamics of Council and how it operates, and both have a clear understanding of the need to adhere to policies and procedures.

Cathy Salazar: "I am thankful to be part of a team that is united and dedicated in working with each other in an open and honest manner. Our job is to meet the needs of the tribe while keeping in mind the future obligations to our community."

Crystal Lyons: "I'm honored to even have been considered. And even though five months doesn't seem like much time, I want to try and do as much for the tribe as I possibly can. I am also thankful to have come aboard with a council who is working very hard to make things as fair and consistent as they can across the board for everyone."

Following the swearing in ceremonies, we held a retreat at Little Creek Casino Resort September 9th-12th.

Chas Woodruff: "The retreat couldn't have come at a better time with the two new members coming aboard. They absorbed a lot in a short time. I appreciate their input and understanding."

One of the tools used at the retreat was the strategic planning meeting from March 2012 that was facilitated by Clayton Small. We reviewed a summary document from the strategic planning meeting and once again looked at the community's goals and noted that several have been achieved. For example:

- Drug and alcohol abuse is a concern. We enacted the Road to Wellness initiative and recently vacated the Hillside Apartments and Thunder Road Cabins as the first step in providing substance abuse and recovery housing.
- The community asked for more cultural activities. An intensive Quileute language class was taught in September 2012 by Jay Powell, and the Elder/Youth Healthy Relationships Mentoring Program provides classes for weaving, carving, making regalia, etc.
- There have been numerous requests for a Youth Activities Coordinator. We are pleased to report the tribe has received a grant from the Department of Justice to fund this position.

Naomi Jacobson: "We've looked at what's been done, and now we are looking at what our next steps are in appointing departments that can move more of these goals along."

Tony Foster: "These [goals] give us an idea of which direction we'd like to go. It's great having a Council like this. We all seem to have the same goals in mind, with different strategies and ideas, and the same concept of not micromanaging."

Another topic at the retreat was the need to update policies or reinforce current policies. Together, we reviewed the management policy, personnel policies and procedures, contribution policies, the business and operations ordinance, and substance abuse/shelter policy.

Chas Woodruff: "We want to put it out there that changes are coming and we are working on getting back to our core values."

Tony Foster: "It's all about empowerment and helping our people fairly and consistently."

In other tribal news, we are delighted to announce that Grants Writer Larry Burtness has successfully written four grants. The Quileute Tribe has been awarded:

- Department of Justice/Office of Justice Programs: Tribal Youth Program - $503,428
- Federal Emergency Management Agency: Tribal Homeland Security - $483,345
- Community Oriented Policing Services: Tribal Resources Grant Program, Hire - $196,238
- Community Oriented Policing Services: Tribal Resources Grant Program, Equipment & Training - $84,780

In April-May 2013, representatives from Parametrix held a charrette in La Push. A charrette is a multi-day planning event that harnesses the talents and energies of all affected parties to create and support a plan that represents transformative community change. They conducted interviews with Quileute tribal staff, businesses, and Tribal Council. They also held community workshops to understand community goals and wishes, identify opportunities and strengths, and begin developing options for relocating critical facilities outside the tsunami zone. The interviews and workshops were very productive, and it was great to see so many participants in the workshops, especially our youth.

The results from both the charrette and the strategic planning session are important to us because they have provided feedback which came directly from our tribal members, community members, directors, employees, and students. Our decision making process has to be a reflection of the Quileute Tribe, past, present and future.

Crystal Lyons: "We've taken input from the community altogether, so we are [the community's] voice."

Tribal members, be sure to mark your calendars for the Quarterly Meeting on October 22, 2013 at the Akalat Center from 10 a.m. until 3 p.m. Please come voice your questions, concerns, and ideas. We hope to have everyone there to discuss Tribal Council updates and business.

Bá·yaḳ
The Talking Raven

A monthly publication of the Quileute Tribal Council

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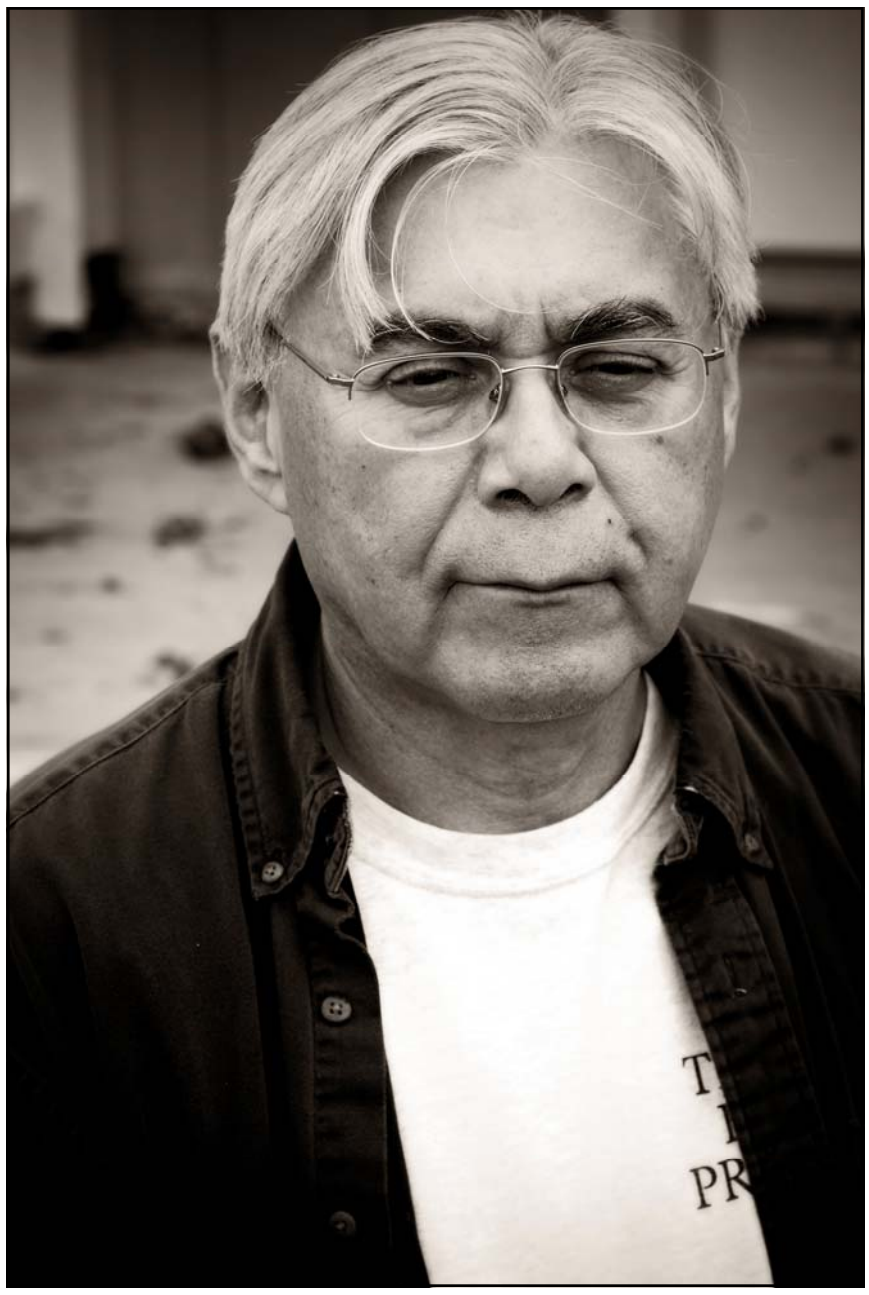
Elder Feature: Robert Bouck, Jr.



While Robert Bouck, Sr. was stationed at Coast Guard Station Quillayute River in 1947, he met Irene Black, daughter of Rosie and Roy Black. On October 17, 1948, Irene gave birth to their first baby boy, Robert "Bob" Bouck, Jr. at the Forks Hospital.

As the oldest of seven brothers and sisters, Bob and his siblings had a happy childhood in La Push. They grew up playing sports like baseball, basketball, and even boxing. Bob laughs about the times he got in trouble: once on the school bus with Fred "Sonny" Woodruff for shooting spit wads at girls, and also when he skipped school with Sherman Black to play on the beach all day. They returned home, thinking it was late afternoon and school must have been out of session by then, but it was only 11 a.m. and they were brought to school anyway. Bob felt that life was great in La Push.

But when Bob was in the 6th grade, his family moved to Bainbridge Island because of his father's Coast Guard career. "Bainbridge was pretty awful," he said. "Growing up here [in La Push], there was just the lower village, a real small community. I felt welcomed wherever I went, and everywhere in my universe was within walking distance." Then they moved to a small, isolated farm with a driveway that was half a mile long, without any friends or extended family members nearby. It was lonely.

In 1961, Bob and his family suffered the loss of their mother in a car accident. "Dad remarried, like 3-4 weeks after that, so she'd take care of us kids," he explained. "We had a white father, a white step-mother, and no contacts with Indian people." One of the hardest parts of the situation was not having the opportunity to grieve or even speak of their mother.

Following their mother's death, Bob said he 'knuckled down' and did whatever he had to do until he could leave, because home life was not good. At age 16 in 1964, he achieved Eagle Rank in the Boy Scouts, which was the highest rank at that time that only 4-5% of Boy Scouts attain. He had to be proficient in skills and activities, proactive in the community, and demonstrate positive character. Bob described how being in the Boy Scouts made life on Bainbridge Island tolerable. One of his favorite moments was hiking with his troop from Lake Ozette to Rialto Beach over the course of 10 days. Their only provisions were sleeping bags, coffee cans (used as pots to boil water), matches, and knives. "We ate all kinds of weird, small things you wouldn't consider eating now, such as sea snails," said Bob. After achieving Eagle Rank, he felt like an adult, so he left home at 16 years old and joined the Navy at age 17.

Bob was enlisted for three years and served in the Vietnam War as a Radioman on USS Fort Marion. "It was really boring," he said, "like three years of waiting to get out."

After his service, Bob worked or volunteered much of his time in La Push as: the Community Action Program Director; Editor of the "Quileute News" newsletter; administrator of the Head Start program; leader of a Quileute Boy Scouts troop; and liaison to the Bureau of Indian Affairs. Eventually, Bob pursued a career as a machinist in Portland, where he lived for 30 years, and later worked at Boeing where he met his wife Willa. After Boeing cutbacks, Bob and his wife moved to La Push where he worked as maintenance at the Quileute Health Clinic until retiring.

Now that he's retired, Bob has more time to spend growing vegetables in his garden and reading non-fiction. He loves using his ham radio, continually learning the Quileute language, and especially spending time with his wife, children, and grandchildren. "What I like is that all my grandchildren think I'm the greatest thing," Bob laughed. "They all like me."

Photos by Cheryl Barth

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The Quileute Nation of La Push, WA

Health Coverage Reminder

By Jan Cunningham

Make sure you and your family have health insurance coverage in the New Year! **Washington Basic Health Plan (Molina)** coverage is ending on December 31, 2013. Between October 1 and December 15, 2013, you need to make arrangements with Benefit Coordinator Jan Cunningham at the Quileute Health Clinic to come in and fill out a new application for coverage in the Washington Health Benefits Exchange. If you do not do this, your coverage will end and you will not be eligible for the Contract Health Services program which pays for any services for you.

"I can help with any questions or forms and ensure you have coverage in 2014," said Jan Cunningham, Benefits Coordinator at the Quileute Health Clinic.

If the Contract Health Services Program is paying for a medical insurance plan for you, please contact us so we can screen you for coverage in the Exchange. If it is a better price, with better benefits, you will transition to the new coverage.

If you are on **COBRA** coverage through a former employer, you need to make arrangements to be screened for coverage in the Exchange.

If you have **no medical coverage,** you need to contact the Benefits Coordinator immediately.

Coverage in the new exchange will begin on January 1, 2014. Premiums are based on income and family size and use "modified adjusted gross income" or MAGI. MAGI is based on IRS (don't let this scare you!) reporting. This means only income that is reportable to the IRS is counted and who is counted in your family size is based on what the IRS considers "family" or who would be counted as head of household and dependents on your tax return, or as the IRS defines:

> *Under section 36B(d)(1), a taxpayer's family consists of the individuals for whom the taxpayer claims a personal exemption deduction under section 151 for the taxable year. Taxpayers may claim a personal exemption deduction for themselves, a spouse, and each of their dependents. Section 152 provides that a taxpayer's dependent may be a qualifying child or qualifying relative, including an unrelated individual who lives with the taxpayer. Family size is equal to the number of individuals in the taxpayer's family.*

If you do not file a tax return because your income is exempt from reporting to the IRS or is not enough to file, you are still eligible to sign up for coverage.

If you are unsure, please call Jan or stop by and to discuss any questions. Jan Cunningham can be reached at: (360) 374-4398 or jan.cunningham@quileutenation.org

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 firefighting 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.

The Responsibility of Dog Owners

By Mark Ufkes

We have had problems with dogs fighting at the Lonesome Creek Store. On one occasion, a dog jumped out of a truck, started a fight with a dog laying on the porch, and during the fight the dogs broke a $500 door panel window.

Quileute Law and Order Code:

18.1 Allowing Vicious Animals at Large

Every person having the care or custody of any animal known to possess any vicious or dangerous tendencies, who shall allow the same to escape or run at large in any place or manner liable to endanger the safety of any person, shall be guilty of a misdemeanor; and any person may lawfully kill such animal when reasonably necessary to protect his own or the public safety.

13.18.5 Allowing Animals to Run Loose

1) A person is guilty of allowing animals to run loose if he shall willfully and knowingly allow livestock (including horses), fowl, or pets to enter, occupy, graze, or remain upon any public or private lands or waters, without being properly licensed or privileged to do so.
2) Allowing Animals to Run Loose is a gross misdemeanor, and in addition to any sentence imposed by the court, the owner of the animal shall be required to pay damages to any victim who has been damaged as a result of any animal running loose.

13.19 Animals and Fowl

Any person who shall willfully and knowingly allow livestock fowl or pets to enter, occupy, graze or remain upon any public or private lands or waters without properly licensed or privileged to do so, shall be guilty of an offense and upon conviction thereof, shall be sentenced to confinement of a period of not more than ten (10) days or $100, or both, with costs.

Because the dogs in question were not controlled, Tribal Enterprises could go to court and charge the dog owners to pay for the damage to the door. Also, Tribal Enterprises have been informed that since the Tribe does not have the capacity to provide an animal control officer, if anyone calls to report a problem dog in La Push, the only option is to have the animal destroyed by Quileute Tribal Police.

For public safety sake, we ask dog owners to control their pets. We remind dog owners that the average dog bite results in medical and legal claims that average $24,000. Tribal law deems that dog owners are liable for these potential expenses.

The OTHER Counselor's Corner: Open Invitation

Many of us grew up with an alcoholic or chemically dependent parent. And even though we may have long since transitioned into adulthood, we still may be paying the price for the craziness we experienced in our childhood. As a counselor I hear about it all the time: someone will tell me how it was when they were growing up. About how they tried to raise their siblings because mom or dad wasn't around. Or how they tried to get their brothers and sisters up and off to school. Or how they tried to get a meal prepared when there wasn't any food. If this sounds like you – and you happen to live in Seattle – you could get on the internet and seek out a nearby ACOA meeting (Adult Children of Alcoholics) and begin your own journey toward understanding and healing.

Many of us also have struggled with a family member, a spouse, or a boyfriend/girlfriend who is chemically dependent. We care deeply for this person we love, but watching them self-destruct is breaking our heart! If we look the other way will they get better? If we confront them will they leave us? What should we do? If we lived or worked in Tacoma, we could seek out an Al-Anon meeting so we wouldn't have to be alone while we tried to make sense of the craziness.

But we don't live in Seattle. Or work in Tacoma. We live or work in the La Push area. And we just don't have those fancy, long established groups as a source of support. But here in the Quileute Community, we're independent, creative and resourceful. We can invent our own Support Group.

So that's what this column is about. I'm looking for a few independent, creative and resourceful individuals to help me develop a support group for adults who: (1) grew up with alcoholic craziness; or (2) struggle with the fact that somebody they love drinks or uses drugs or alcohol. If we can get something up and running for adults and the model works, then maybe we can follow that up with something similar for teens. If you're interested, please stop by my office up at the clinic or give me a call. I'd love to hear from you!

Norm Englund
(360) 374-4320

Did You Know?

As Told By My Elders

By Lela Mae Morganroth

Did you know when the ladies went out to peel cedar bark, they had young girls dance around the tree, thanking it for giving good makings used in regalia, baskets, etc.?

Parenting Class Offered

Begins on October 10, 2013

10 week course

Every Monday and Thursday

From 5 p.m. to 7 p.m. at the Quileute Childcare Center

Childcare and dinner are provided

Contact Debbie McPherson or Sarah Larkin at (360) 374-1145 for questions or to register.

Quileute Food Handlers Class

October 30, 2013
8:30 a.m. to 11:30 a.m.
Community Center in La Push

Space is limited!

Please contact Cathy Smith at (360) 374-5267 if you have questions or would like to sign up for the class.

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

Jay Powell transforming into kwashkwash, the Blue Jay.

Ilaḳsiʔalíḳtiyat - Silver Salmon (Coho) Days – October

The moon that we now think of as October is called *Silver Salmon (or Coho) Getting Days* in Quileute. Like the names of many of the Quileute moon periods, the complex Quileute word for this month has the word-part for "getting or catching" which is -ʔal. The word also includes the suffix that means "days," -ḳtiya. This month's name has always seemed like a rather misleading name because the Quileute feeder rivers and the Hoh have more than one coho run per year. On the Sol Duc, a coho run can start in mid-December and get into high gear in late January.

It's interesting that various terms are used when speaking of the types of salmon in English: Salmon (general term for all types): hadíḳʷa

King, Chinook, spring or tyee: saʧs

Sockeye, red or (esp. at Lake Quinault) blueback: yólas

Silver or coho: iláḳsi

Humpback (humpie) or pink: kʷoʧósha

Dog or chum: yádoḳʷ

And the steelheads or salmon trout: kʷáwiya

This month Vickie and I are riding our bicycles around Europe. Since I don't have all of my Quileute notebooks with me, I'm going to begin giving details about Quileute and Hoh traditional use of plants. This is information that Chris Morganroth (the Third) and I put together in 1998 in a project requested by Quileute Natural Resources. It was called *A Quileute Ethnobotany: Quileute Use of Plants and Trees.* It's never been published, so these excerpts are the first time this information is being made available to tribal members.

The information is largely based on what Chris learned from the elders when he was growing up and what I was told during interviews with elders in the 1960s and '70s. We also included information from Albert Reagan's articles *Plants Used by Westcoast Indians* and *The Flora of the Olympic Peninsula, Washington.* Reagan was the school teacher at La Push from 1905-9, and he made careful notes on what he observed. Another valuable source of information regarding Quileute and Hoh traditional plant use was the anthropologist, Leo Frachtenberg, who came to La Push in the summer of 1915 and took down information about plant use from Arthur Howeattle, Billy Hebaladuk and others. Finally, we also got information from Erna Gunther's *Ethnobotany of Western Washington*. Gunther taught in the University of Washington Anthropology Department and came out to La Push in the 1940s to interview Morton Penn, Nina Bright, Mrs. Leven Coe, Billy Garfield and Alice Jackson. This is the information that we have been able to put together about traditional Quileute plant use. It is probably vastly incomplete. When the time machine is invented, we'll go back to 1850 and interview a Quileute medicine woman and learn everything there is to know about old-time Quileute plant wisdom and use. But for now, this is what there is.

Ferns

The general term for all ferns was pilápila, a name also given to a traditional game played by children and adults. The Quileute game is played by holding a long fern frond and, after taking a deep breath, touching each of the leaf-ends, going around the frond counter-clockwise as quickly as possible. As you touch each leaf-end, you say "pilá" (pill-lah). Remember! You can't take another breath and must finish in one breath.

Bracken (ḱaḳwáʔapat) and Sword Fern (pilápila) and Ladyfern (ʧsikwípat): The roots (ʧsikwíʔ), which are called rhizomes by botanists, were collected, dried, scraped, ground into a paste, made into a loaf and wrapped in skunk cabbage and then cooked under fire ashes. This carbohydrate-rich food was called ʧsoḳʷóʔoʧsit and is now remembered by Quileute women as "buckskin bread." Sarah Hines once told me that after she was married (c1920) she went out and dug a mess of ʧsikwíʔ and made them into ʧsoḳʷóʔoʧsit like her grandmother had. But, she explained, "I had forgotten how much work it was and I never made it again. Besides, it wasn't as good as Wonder Bread."

Arthur Howeattle told Frachtenberg that the roots were dug over the winter from November to April (a surprising timetable!). Fern roots were rolled up and dried in the house by laying them on racks. Roots dried like this lasted a whole year. To cook them, the dried fern roots were cut into 2" lengths and roasted over an open fire, then rolled over a mat to scrape off charcoal. Then they were shredded on flat rocks using wooden wedges. The hard-baked outside of the root was mixed with dried salmon eggs and eaten. Then Frachtenberg quotes Arthur as saying, "The inside meat was thrown away." This is at odds with other reports by Reagan, Gunther and others, who say that the whole rhizome was then eaten. (I guess we'll just have to try it!). The fronds were used for wiping while cutting up fish or whales. They were also soft enough to be used for mattresses while camping.

Deer fern (kitsolápat): Quileute children were taught to find and eat the root of this plant in emergencies, even though it was not tasty. It was used for suppression of appetite between meals (chew up a leaf, spit out the pulp and swallow the juice). Leaves were also boiled and the liquid drunk as a tonic for general poor health. Wet fresh deer fern leaves were put on limbs as a cure for stiffness or paralysis.

Maidenhair fern (hapóḳłpat): The root was not eaten, but it was used for packing (since it was waterproof), and the stalks were used in weaving to create designs on beargrass baskets. This fern was also burned and the ashes rubbed into the hair for tonic.

Other Edible Roots

Camas or lacamas (kwála): The type of camas found in Quileute country grows in the prairies and has small white bulbs generally l" long by ½" thick. It was found originally in most prairies of Quileute territory, but was particularly abundant in the Quillayute and adjacent Little Prairies and Forks Prairie. In springtime, the blue camas plant flowers still make whole sections of prairie blue. The bulbs were harvested by digging up the distinctive blue plants and they can be dug at any time of the year. In the old days women used digging sticks, often tipped with a spike of elk antler. According to Reagan, *"In preparing this food, a pit is dug in which a fire is built. On the fuel cobbles are piled, which, when heated to red hot, are covered over with wet leaves, brush or grass. On this the bulbs are piled and wet leaves are spread over them to the thickness of, say, seven inches. Then over all, clay, earth or sand is heaped. Just before completing the covering over with earth, a quantity of water is poured on the cooking product and then when the covering is completed a small hole is left through the dirt layer for the escape of steam. The cooking is then permitted to continue for about twenty-four hours. The product is removed through a hole dug through the top of the pit. The earth mound is left and the shifting sand fills up the hole from which the baked articles have been taken. The mound is then complete, a puzzle for future archaeologists (clams and fruits were also prepared by the oven process). Oven mounds are scattered throughout the Olympic region and northward to the Fraser River country."*

In the old days, camas was an important trade item between the Quileute and the Makah, who had no camas growing in their traditional territory. Many Quileute myths include scenes in which camas plays a part.

Camas is still found in the prairie along the highway south of Forks. The best yákʷʧ̓sa, "little prairie" is about nine miles south of Forks on the east side of the road, a mile past Bob the Woodcarver's place, at the top of a long hill. Even using a shovel, it is hard for two people to gather a gallon in an hour. It was considered a noteworthy cultural occurrence when, in 1989, a tractor was turning the earth in an uncultivated area of the Quillayute Prairie. The QTS culture co-ordinator, Terri Tavenner, took the students out and they collected 100 lbs. of camas that was used in several

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

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tribal hayoḵḵʷa (ceremonial invitation dinners). Háčhas ho! It was delicious!

Clover (ƛłaʔíƛay, "gathering hands"): The whitish clover roots were an important traditional foodstuff, eaten either raw or cooked. They could be steamed and eaten with salmon eggs, dipped in whale oil, or ground and made into loaves for baking. They were often dug and eaten with silverweed roots.

Silverweed (ƛłiƛłíshit): This plant grows in similar environments to clover and was considered a staple and a basic foodstuff. Only the roots were used. They were generally collected in the fall and spring. They were dug and steamed, which was considered to be necessary in order to remove the bitterness. But they could also be eaten fresh, again with fish eggs or whale oil. There were both long, straight roots and curly roots. In a meal, the straight roots were given to chiefs, headmen and other nobles.

Tiger lily (łiłipiwàdáʔyì) and chocolate lily (ḵʷachiwàdáʔyo): The roots of both these flowering plants were picked and cooked (usually steamed) and eaten. Because of a strong (peppery) taste, they were often mixed with oil. Occasionally they were eaten with fish and often salalberries, when they happened to be growing nearby.

Buttercup (kiƛiłiḵáxpat, "elk bone plant"): The roots were dug between September and February. They were cooked on hot rocks, dipped in whale or salmon oil and eaten with dried salmon eggs.

Thistle plant (bóʔolob): According to Hal George, the Quileutes used to eat the roots of thistles in the old days. They look like little white carrots. They were cut up, boiled and used in soups, or boiled and eaten either with other roots or sometimes with a jelly made of wild bitter cherry fruit.

Other plants used as traditional foodstuffs

Giant Horsetail (probably báʔax̣): Found in wet areas, the young shoots were steamed and eaten in the spring. The juice in the reed is sweet and was sucked out if one were thirsty and not close to water. The roots (ƛsíx̣ak) may have been eaten in the absence of other customarily gathered roots. The juice was used by women as fingernail polish and by men to make their hunting bows, paddles, and canoe prows shine.

Cow parsnip (ƛłópit): Cow parsnip is one of the most awaited spring plants. Along with blackberry and salmonberry sprouts, ƛłópit stems were eaten raw by scraping off the outer fuzz and eating the tube-like stalks like celery. It served as a tonic, too, when eaten in quantities. In the late summer, tough stalks could be scorched on a hot rock by the fire and the ashes rubbed on meat or fish as a condiment. Stems were split and woven into a type of basket called a ƛłopítbay.

Ƛłoʔób, grasses and plants important to Quileute traditional technology

Bear grass (Íba): Íba was the most sought after of the Quileute basketry materials, along with split spruce roots (ƛiłíyat), cedar bark (siḵʷóya) and swamp grass (lóḵʷay). Bear grass was one of the important Quileute trade items in traditional times, especially in exchange with the tribes of Vancouver Island. It grows in higher elevations. "Gram" Lillian Pullen said that it's called bear grass because the bears just out of hibernation eat the new growth in the spring. But in fact, young bears eat all kinds of tender new growth in the spring. However, the Quileute term, íba, has nothing to do with bears (which are called ákil). Beginning in July, groups of Quileute women often drive down to the Quinault reservation, where there are some good patches of bear grass, even though there are thriving patches of bear grass in upland Quileute territory. The grass is taken home, hung in bundles to dry, then split and used for the sidewalls of fine basketry or for basketry designs when dyed. However, the urban florist market has been responsible for sending groups of pickers into the territories of the Olympic tribes and they have largely wiped out bear grass in many areas.

Basket sedge or slough sedge (lóḵʷay): This is the most common grass around La Push, and it is called "swamp grass" by the Quileute women. It did not grow in the dry prairies, but was common along the streams and in the seasonal marshes or bogs (lóḵʷƛłił) and the year-round swamps (ƛłíxaʔ). It was picked and hung in bundles, dried, split and woven in small and large imbricated basketry.

Cattail (síƛsaʔy): There were areas within and along the prairies that provided the cattail reeds that were brought home by the canoe-load from wetland areas. The "measure of a traditional Quileute woman" was the quality of her hókʷtit, ("cattail mats"). Women had special places to get quality cattail reeds and took special care to keep the spirits of the area onside and to avoid upsetting the spirits by breaking taboos while harvesting. Most women kept the location of their cattail sites a secret. The finest cattails were remembered to have come from the wetland areas of the Beaver and Tyee Prairie areas.

Tule (xapòʔ): Both the hard and soft-stemmed bulrushes were other materials gathered by Quileute women for mat-making. Tule mats were considered "outside mats" for covering camping shelters and for temporary smokehouses. The reeds, sometimes up to eight feet in length but usually around four to five feet long, were also common on the edges of the prairie at lower Beaver Creek and around Beaver Lake.

Ryegrass (kakípat): The grass was harvested in the prairies and (xitsíʔ) the similar dune rye grass found along the upper edge of beaches were harvested early in the summer and then dried. Long strands (up to four feet long) were used for basketry and shorter pieces were bunched for scrubbing while bathing. Pregnant women rubbed themselves with rye grass in order to have healthy babies.

Scented bedstraw (háčhƛada ƛłalápat): The vanilla-like scent of this plant made it attractive, and the Quileutes had various uses and folkloric beliefs associated with it. For instance, if a woman wished to attract a man, she need only get a couple of his hairs and press them together with some of her own and some bedstraw, and he would be magically charmed by her. Head out to pick a batch, girls!

Bedstraw (ƛłàlápat): This straw-grass complete with burrs was probably distinguished by the Quileutes from the scented variety above. Bedstraw was also used by the Quileutes for conjuring, but required care and sensitivity on the part of the user. Otherwise, it could result in the user having blotches on their face if they used it selfishly or without gratitude. It was not used for bedding by the Quileutes. The English name comes from a Roman Catholic tradition that when giving birth, the Virgin Mary slept on a bed of ferns and bedstraw. The ferns did not acknowledge the baby Jesus and, hence, these plants do not have flowers. The bedstraw did acknowledge the baby and ever since has produced greenish-white flowers. The Quileutes have no mythic associations related to the plant, but its effectiveness in conjuring suggests a strong spirit power.

The Berries…One more time!

In previous Kwáshkwash columns, I've given the Quileute names for the berries and mentioned the importance of ḵíƛsaʔ ("berries") in the traditional Quileute diet. But it makes sense to provide all of the information that we have about Quileute ethnobotany in a single place. So I am repeating the information here.

Salmonberry (chaʔáɬowa)

The salmonberries are the most common and most anticipated berry of Quileute country. It was the first berry of the spring and a cherished treat after a winter of preserved foods. The sprouts (yachƛsíłat) were peeled and eaten raw or steamed. The red, yellow, and orange berries were eaten raw or the juice was extracted and drunk, one of the few juices in the traditional diet.

The other berries appeared in the following order during the course of the summer:

Red huckleberry (tiɬóʔot)
Thimbleberry (taḵáʔachiɬ)
Trailing mountain blackberry (badáʔabixʷ)
Wild strawberry (ƛobíya, "bending over")
Elderberry, red (ƛsibáʔ)
Salalberries (kwoʔód)
Blue huckleberry (towádaḵ or yáyaxad)
Lowbush cranberry (p̓ap̓aʔís)
Stink currant (ƛłiloʔóčhiyił)
Rose hips (ƛłíkʷay)
Wild crabapple (soyoyóxʷay)

Wild bitter cherry (the Chinook Jargon term, pilpil olalie, "blood fruit" is the only term remembered): The cherry juice was used in a tea medication for constipation. Ripe wild cherries were mashed and used as a condiment on dried fish when it has become tasteless. The bark was used for designs in basketry.

Blackberry, evergreen or himalaya, (shipḵíƛsa, "black berry"): This berry that was not native to North America but was introduced and spread quickly throughout the Northwest. It became a dietary staple.

Have a good ilaḵsiʔ alíḵtiyat. Next month I'll pass along information on the medicinal plants and discuss the uses of the trees of Quileute country. That will finish the Quileute ethnobotany. If you would like to hear the words for any of these plant names, send me an email and I will send you a voice file.

Kwáshkwash , Jay Powell
Jayvpowell@hotmail.com

Personnel Department: Job Listings

The following job listings are only a summary of the job descriptions. For the complete job descriptions, visit the website at www.quileutenation.org/employment/job-openings or contact the Personnel Department at (360) 374-4366.

Because *The Talking Raven* is published once a month, we encourage you to check in regularly with the Personnel Department for current job openings.

Housekeeper I (Full-time) at Oceanside Resort, opened October 3, 2013 and closes October 17, 2013. **Salary:** $10.00 - $12.00 per hour. Five housekeeper positions are open. Duties and responsibilities: clean all rooms that correspond with the daily check-outs; deep clean units as assigned by Head Housekeeper; assist with laundry; stock linen closets and help maintain a clean laundry/supply room; clean the RV park shower and restroom areas; must be able to lift 30 lbs. and work with chemicals; must be able to work on your feet for the length of the shift; must be available for on-call shifts; must be a team player and work well with co-workers; and must be able to work under stressful conditions.

Housekeeper III (Full-time) at Oceanside Resort, opened October 3, 2013 and closes October 17, 2013. **Salary:** $14.00 - $16.00 per hour. Duties and responsibilities: assist the housekeeping supervisor in the oversight of the entire housekeeping area; assist in training incoming housekeepers; requires a solid understanding of housekeeping and laundry supplies; must have strong communication skills; call in maintenance work requests and follow up with request; clean all rooms that correspond with the daily check-outs; deep clean units as assigned by Head Housekeeper; assist with laundry; stock linen closets and maintain a clean laundry/supply room; must be able to carry, lift, push, or pull items weighing 30-50 lbs.; and must have worked at least two years as Housekeeper II and in good standing.

Maintenance I at Oceanside Resort, opened October 3, 2013 and closes October 17, 2013. **Salary:** $10.00 - $12.00 per hour. Duties and responsibilities: have general knowledge of various types of maintenance duties, e.g. plumbing, electrical, and carpentry; be able to work under supervision; be able to work varied schedules; be able to perform daily maintenance jobs at resort; help to maintain a clean/neat maintenance shop; maintain resort grounds; and must be self-motivated, team player, and keep busy at all times.

Police Officer/Lateral at La Push Police Department, opened October 3, 2013 and closes October 17, 2013. **Wage:** $16.16 per hour. Job requirements: enforce criminal, traffic laws, and local ordinances; patrol an assigned geographical area by foot or vehicle; respond to citizen emergency calls and complaints; investigate crimes and prepare written reports; issue citations, summons, serve arrest warrants; administer first aid and assist other emergency services; maintain a required level of physical and mental fitness; deal successfully with violent or stressful incidents; use physical force, including deadly force, to protect self, officers, and public if necessary; carry a firearm, wear a uniform, work rotating shifts; six month probationary; and must live within a 30-mile radius of La Push.

Security (temporary) at Oceanside Resort, opened October 3, 2013 and closes October 17, 2013. **Salary:** DOQ/E. Two security positions are open. Duties and responsibilities: act as Oceanside Resort Security to patrol the beach and cabins; maintain contact with office personnel and Resort Manager; be on call for emergency wood delivery, delivery of supplies to guests and help late arrivals at resort; 12:00 a.m. to 8:00 a.m. shifts and various days; enforcement of parking; will follow cash handling procedures and check locked boxes a minimum of three times per shift; must live in La Push; and must be able to work late evenings/weekends and holidays.

BINGO at the Senior Center

Mrs. Crippen's class invites seniors and elders to join them for BINGO at the Senior Center each month.

Prizes are awarded to winners.

Mark your calendars for the monthly games, which are always 12 p.m. to 1 p.m.

October 25, 2013

November 25, 2013

December 13, 2013

January 24, 2014

February 21, 2014

March 21, 2014

April 25, 2013

May 23, 2013

Come join the fun!

Family Fun Night

Every third Tuesday of the month, the Youth and Family Intervention Program hosts a Family Fun Night at the Tribal School for families to share a meal and fun activity together. For September, they served pasta and had autumn-themed arts and crafts.

OLWEUS (pronounced O-Vay-Us) BULLYING PREVENTION PROGRAM IS HERE

By Sandra Heinrich

Quillayute Valley School District cares about the safety and well-being of our students. We want to make sure all of its schools are a good place for students to learn. To do this we are introducing the Olweus Bullying Prevention Program this year.

The Olweus Bullying Prevention Program (OBPP) is one of the best-known bullying prevention programs. OBPP has been proven to prevent or reduce bullying.

The goals of OBPP are to reduce bullying problems and prevent new bullying problems from happening. The program also works to make relationships better among students. Olweus is for all students, grades K-12, not just those who are being bullied or who are bullying others.

The Quillayute Valley School District's Anti-Bullying Rules are:

1. We will not bully others.
2. We will help students who are bullied.
3. We will include everyone.
4. If somebody is being bullied, we will report to an adult at school and at home.

Parents and guardians play a key role in this program. Your child will be asked to tell an adult at school and at home if he or she is bullied or sees bullying happening at school. It will be very important that you take any bullying seriously and tell our school staff. Our school staff members are being trained to deal with bullying situations when we are told about them.

The Olweus Bullying Prevention Program School Wide Kick-off is planned for Conference Week – October 14-18. We will be holding parent meetings where you can learn more about the program. We encourage you to come to these events as much as possible.

Bullying should not be seen as "kids being kids" or something that students just need to deal with. Having a safe school experience is something that all students should be able to enjoy.

Cherish Our Children

It's that time of year again! The Cherish Our Children Silent and Live Auction is scheduled for **December 6, 2013.** Each year the communities of La Push and Forks raise money for Christmas gifts for youth. The committee is requesting donations for the auctions. Examples of donations include:

Gift Baskets
Baked Goods
Cultural Items
Gift Certificates
Artwork

For more information or to donate items, please contact:
Sandra Heinrich at (360) 374-6262 Ext. 256 or Sharon Penn at (360) 374-4278.
Vendors are welcome. Call Sandra or Sharon if you are interested in having a booth at the event.

Elder/Youth Healthy Relationships Mentoring Program October 2013 Schedule

October 3	11:00 a.m.—4:00 p.m.	Regalia for Dolls at Senior Center
October 7	10:00 a.m.—3:00 p.m.	Carving Paddles at Club House
October 8	11:00 a.m.—4:30 p.m.	Basket Weaving at Senior Center
October 9	12:00 p.m.—1:00 p.m.	Women's Group at Courthouse
	1:30 p.m.—4:30 p.m.	Beading at Senior Center
October 10	11:00 a.m.—4:00 p.m.	Regalia for Dolls at Senior Center
October 14	10:00 a.m.—3:00 p.m.	Carving Paddles at Clubhouse
October 15	11:00 a.m.—4:30 p.m.	Basket Weaving at Senior Center
October 16	12:00 p.m.—1:00 p.m.	Women's Group at Courthouse
	1:30 p.m.—4:30 p.m.	Beading at Senior Center
October 17	11:00 a.m.—4:00 p.m.	Weaving Bottles and Jars at Senior Center
October 21	10:00 a.m.—3:00 p.m.	Carving Paddles at Clubhouse
October 22	11:00 a.m.—4:30 p.m.	Basket Weaving at Senior Center
October 23	12:00 p.m.—1:00 p.m.	Women's Group at Courthouse
	1:30 p.m.—4:30 p.m.	Beading at Senior Center
October 24	11:00 a.m.—4:00 p.m.	Weaving Bottles and Jars at Senior Center
October 28	10:00 a.m.—3:00 p.m.	Carving Paddles at Clubhouse
October 29	11:00 a.m.—4:30 p.m.	Basket Weaving at Senior Center
October 30	12:00 p.m.—1:00 p.m.	Women's Group at Courthouse
	1:30 p.m.—4:30 p.m.	Beading at Senior Center
October 31	11:00 a.m.—4:00 p.m.	Weaving Bottles and Jars at Senior Center

Bitsy Ceja made regalia for a doll

Sewing regalia

Beading jewelry

Meet the new employees

As the new General Ledger Accountant for the Quileute Tribe, my goal is to learn all I can about tribal accounts and the processes. My name is **Sabrina Bees**, and I was hired on August 1st. So far, my job includes general ledger management and bank reconciliations, but I will be taking on more duties and responsibilities that are listed on my job description.

Before coming here, I worked for 25 years at Clallam County District Court II in Forks, with 12 of those years spent as Court Administrator where I took care of the budget, accounts payable, accounts receivable, and payroll.

In 1988 I graduated from Forks High School, and in 2008 I received my Associate in Arts Degree in Business Administration from University of Phoenix. Twenty-five years ago I had plans to work for a year before going back to school for accounting, but my job in the court was the reason I put my plans on hold. However, I am excited because on October 1st, I started working on my Bachelor's program in Accounting at Western Governor's University.

During my free time, I love to spend time with my family, watch my kids in sports, and play softball. I reside in Forks with my daughter, Britney and my high school sweetheart, Jr. Dean. My son Michael is attending Grays Harbor Community College, in Aberdeen, and playing for their baseball team.

Hi, my name is **Brittney Echeita** and I have taken over as the new Youth and Family Intervention Advocate and Higher Education. My job is to lead prevention groups at Forks Middle School, Forks High School, and the Quileute Tribal School, organize Family Fun Nights, and put together Moms' Lunches. In addition, I help Quileute students in higher education with financial aid. I have a Bachelor of Arts Degree in History from Arizona State University and I am currently working towards my Master's Degree in Education from University of Phoenix.

I used to work as an Education Coordinator for a Boys and Girls Club in Arizona. My job was similar to this one because we also organized Family Fun Nights, I taught a sexual health class, and I tracked academic progress. Last year, I was a substitute teacher for the Quillayute Valley School District so I already knew a lot of the kids before starting this job.

My favorite part of Youth and Family Intervention is that it allows me to be creative and instill my own individuality into the job. When I'm not at work, I love to scrapbook, run, and hang out with my husband and my dogs.

Halloween Safety Tips: Pointers for Parents

Preparing Ghosts and Goblins for Their Tricks and Treats

- Make sure older kids go out with friends. Younger children should be accompanied by an adult. If you live in a rural area, offer all kids a ride in the car.
- Set a time limit for children to trick-or-treat. Together, map out a safe route so you know where they'll be. Remind them not to take shortcuts through backyards, alleys, or playing fields.
- Remind kids not to enter a strange house or car.
- Try to get kids to trick-or-treat while it is still light out. If it is dark, make sure the children are carrying flashlights that work.

Eating the Treats

- Kids need to know not to eat their treats until they get home. One way to keep trick-or-treaters from digging in while they're still out is to feed them a meal or substantial snack beforehand.
- Check out all treats at home in a well-lit place.
- What to eat? Only unopened candies and other treats that are in original wrappers. Don't forget to inspect fruit and homemade goodies for anything suspicious. By all means, remind kids not to eat everything at once or they'll be feeling pretty ghoulish for a while.

"Unhaunting" Your House and Neighborhood

- Welcome trick-or-treaters at home by turning on your exterior lights.
- Remove objects from your yard that might present a hazard to visitors.
- Drive slowly all evening—you never know what creature may suddenly cross your path.
- Report any suspicious or criminal activity to your local police or sheriff's department.

Making Safe Costumes

- Check that costumes are flame-retardant so the little ones aren't in danger near candlelit jack-o-lanterns and other fire hazards.
- Keep costumes short to prevent trips, falls, and other bumps in the night.
- Encourage kids to wear comfortable shoes.
- Try makeup instead of a mask. Masks can be hot and uncomfortable and more importantly, they can obstruct a child's vision—a dangerous thing when kids are crossing streets and going up and down steps.
- Make sure kids wear light colors or put reflective tape on their costumes.

Source: National Crime Prevention Council
www.ncpc.org/topics/halloween-safety

Halloween Carnival

The La Push Halloween Carnival will start at 6 p.m. at the Community Center on October 31, 2013.

Firewood Notice

Firewood cutting is not allowed in newly acquired tribal lands.

The only place on reservation for firewood cutting is the beach for personal use with an approved permit from the Quileute Natural Resources office.

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!

Happy Birthday to Enrolled Quileute Tribal Members

October Birthdays:

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

Last Chance Salmon Derby

2012 Winners

The 2013 Last Chance Salmon Derby is scheduled for October 5th-6th.

The first derby was held in 2001 as a cooperative venture between the City of Forks, the Quileute Tribe and the Forks Chamber of Commerce. It's held near the end of the fishing year as a "bubble season event." The derby has run each year since except for 2005 when the event was cancelled at the last moment because of weather.

It is planned for two days (Saturday and Sunday) but there have been years when it closed early or only ran one day (such as in 2007) due to weather. The Coast Guard, who has always had an active role in overseeing the derby, determines whether or not to "close the bar" and thus shut down the derby. Their concern has always been safety first.

Cash prizes are awarded for largest, second largest and third largest Coho and Chinook and largest bottom fish. At one time, a prize was awarded for largest Lingcod as well as fourth, fifth, and sixth largest Coho and Chinook. In 2010, the latter three prizes were discontinued, as was the Lingcod category. Donated merchandise is given away at the end of the derby to the ticket-holders present.

The entry fee was $30 for both days of fishing until 2010 when it was dropped to $25 for the 2 days.

While not a big derby, as derbies go, participants proclaim it a "fun one" and many come back year after year to fish the tricky waters of La Push.

The derby is co-sponsored by the Forks Chamber of Commerce, City of Forks and the Quileute Tribe.

For more information and the rules and regulations of the derby, visit: www.forkswa.com/salmonderby/

ATM Announcement

Quileute Tribal Enterprises has announced that due to increased operations costs, the fee for using the ATM in Lonesome Creek Store will be increased to $2.50 per transaction. Tribal Business Enterprises Manager Mark Ufkes wants to remind tribal families that as long as they purchase one item, they can use the front store cash register to provide up to $40 cash back without charge as an alternative.

Last Chance Salmon Derby Prizes

Chinook	Coho
1st Place: $500	1st Place: $500
2nd Place: $250	2nd Place: $250
3rd Place: $100	3rd Place: $100

Largest Bottom Fish: $100

Bá·yaḳ The Talking Raven welcomes feedback!

Please feel free to share your opinions or suggestions with:

Emily Foster

(360) 374-7760

talkingraven@quileutenation.org

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