

bá.yak The Talking Raven

A Quileute Newsletter



Quillayute River is closed to fishing

The Quillayute River System has been experiencing a decline in its run size for wild coho salmon over the past couple of years with 2016 projected to be among the worst years on record. As managers of the resource, the Quileute Tribe has closed the in-river gillnet fishery for seven weeks from October 3rd through November 20th in response to the expected low numbers of wild coho. Ceremonial and subsistence is also closed between October 1st and November 15th.

Washington State Department of Fish and Wildlife has shut down the Quillayute River to sports fishermen from October 1st until November 15th. These closures were negotiated and agreed upon by both the state and the tribe.

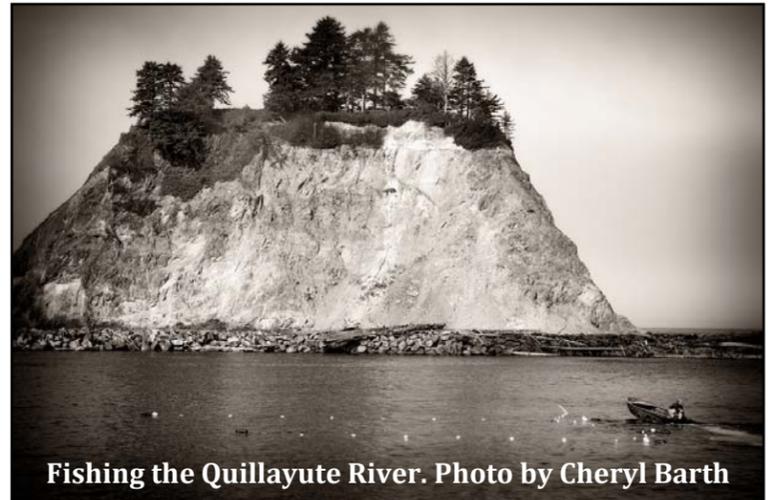
To educate and prepare the community, Quileute Natural Resources (QNR) staff held Fishermen's Meetings on August 10th and September 16th to

discuss the data supporting the closure decision and assistance opportunities.

QNR Harvest Biologist Joshua Baine Etherton conducted the meetings and explained the need to protect the wild coho run so that the Quillayute system meets escapement goals. This effort may allow the coho to spawn and continue to have future runs.

QNR Director Mel Moon emphasized that this is not a unique situation to Quileute. "This is being experienced up and down the coast and across Puget Sound." QNR Deputy Director Frank Geyer added that the Quileute Natural Resources Committee, or "Fish Committee" as they are known, made the recommendation to the Quileute Tribal Council to close the fishery for seven weeks. "This was not a light decision. The elected body of seven fishermen made this decision and Council agreed."

The full Tribal



Fishing the Quillayute River. Photo by Cheryl Barth

Council was present at the September 16th morning meeting. Chairman Chas Woodruff explained at the meeting, "This closure was data-driven. It is a huge concern for not just fishermen, but for the whole community. We as a tribe closed this fishery." Member at Large Tony Foster reiterated, "We as Quileute cannot let this happen and wipe out our coho. So this has been our response to protect the fish and save our fishery."

Realizing the devastating economic impact

that this closure will cause, Quileute Tribal Council determined the need to provide assistance to the Quileute fishermen. Fishermen who participated in the 2013-2015 in-river gillnet fishery and meet the eligibility requirements of the Quileute Tribe's 2016 Coho Fishery Hardship Plan may fill out an application at the Natural Resources Department. Inquire with Joshua Baine at (360) 374-6074 or visit QNR during regularly scheduled office hours, Monday-Friday from 8 a.m. to 4 p.m.

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

In Preparation for the MOVE TO HIGHER GROUND



BLESSING CEREMONY

OCTOBER 12th, 2016

2:00PM - 3:00PM

RAVEN CREST II CUL DE SAC

LA PUSH WA

This blessing ceremony will take place prior to the first clearing of trees behind Raven Crest

Tree cutting will take place before November 1st

From Council Chambers



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

Due to the decline of the returns of fall coho salmon to the Quillayute River System, the Quileute Natural Resources (QNR) Committee or "Fish Committee" recommended to the Tribal Council that both commercial and ceremonial and subsistence fishing be closed for seven weeks. The Council approved the recommendations for the fall 2016 in-river gillnet fishery and have officially declared the 2016 fall coho fishery to be an economic disaster. Assistance will be provided to fishermen who meet the eligibility requirements of the 2016 Coho Fishery Hardship Plan. Applications were made available at QNR on September 27th and are now being accepted. If you have any questions or you would like to apply, contact QNR Harvest Biologist Joshua Baine Ether-ton at (360) 374-6074.

Treasurer Crystal Lyons: Lately, one of the major things we've worked on is the coho fishery and the tribe's decision to close the river. We recognize the factors that led to this closure were outside of everyone's control. As a Council, we tried to develop a plan that was fair and consistent in order to help our fishermen. We are thankful for: the Quileute Natural Resources staff in providing us with the coho-related data; Human Services employees for all their assistance; the Fish Committee for considering the data before making a recommendation to Council; and all the fishermen for their patience and understanding. This was not an easy decision.

The Chairman has kept a busy September schedule attending conferences such as the: American Indian Alaska

Native Tourism Association in Tulalip from September 12th-15th; Centennial Accord in Chehalis on September 22nd with Governor Jay Inslee; and the White House Tribal Nations Conference in Washington, D.C. on September 26th-27th.

Chairman Chas Woodruff: Obviously, this was the last White House Tribal Nations Conference under the Obama Administration. When he first campaigned over eight years ago, he made a commitment to the tribes that he would sit down and consult with us, and I feel he's fulfilled that duty, especially through hosting this annual conference. We've made much progress, between the federal agencies and all 567 tribes. It has been an honor to attend these gatherings as a Quileute representative and it is my hope that

we continue to move forward.

On September 20th, Crystal Lyons accepted an invite to the Hands Around the Family Dinner held at the Akalat Center. The Chemical Dependency Program, Human Services Department, and Forks Abuse Program co-hosted the dinner, which also offered an informational program on wellness.

Treasurer Crystal Lyons: It seemed like they intentionally wanted to break the monotonous cycle of events that we have and do something special. They had youth dressed in nice white shirts and black slacks serve the food. They also had a young greeter who asked everyone to sign in while he handed out programs. Dr. Liz from the Health Clinic also had a wonderful presentation on the health effects of alcohol and drugs. It was nice to be able to sit and visit with people and try to connect the dots between where we're at now with substance abuse as a community and interweaving historical trauma and generational effects, helping us understand our actions. It was a job well done by all involved.

Each October, the Quileute Tribe participates in The Great ShakeOut to help the community prepare for an earthquake and tsunami. As you are aware, this is an important drill to practice because we are in the tsunami zone. Please plan to take part in the ShakeOut on October 20th because it's not a matter of if, but when.



Are you registered to vote in the November 8th election?

Have you moved since the last election? You may want to update your address in order to get a ballot by mail. Here are some important deadlines for you:

- October 10** Deadline for voter registration by mail, address change and other updates
- Because October 10th is a federal holiday and post offices are closed on the deadline for mail-in registrations, the Washington secretary of state's office has recommended that all county auditors honor registrations with an October 11th postmark.
- October 31** Deadline for in-person new Washington State voter registration
- If you are registered to vote but miss the deadline to update your address, you can still vote. Contact your county elections department where you are currently registered to request a ballot.
- Here is a link to all the county auditor offices, from the Secretary of State- <https://www.sos.wa.gov/elections/auditors.aspx>
- November 8** General Election

Move To Higher Ground Updates



By Susan Devine

There are many different and exciting things happening on the Move to Higher Ground lands! This month's update is divided out by specific areas of activity:

MTHG

Our team continues to meet monthly, on the second Wednesday of each month, to provide a status update and share information. We talk about overall project management, the master plan, environmental compliance, communication and outreach, and how to find (and win) more funding. Because of all of the different components of the work, we have increased our office presence in La Push. As a result, you may notice more faces in the MTHG office on Wednesdays. The Parametrix team includes Susan Devine (overall project management for MTHG and the new school), Darren Sandeno (landscape architecture and site planning), Russell Pettit (infrastructure and site design), Dallas Graham (community planning and outreach), and Katie Braaten (graphics and mapping). This team is currently finalizing the master plan for the higher grounds and lower village. The master plan includes the land use, infrastructure, and environmental strategy for the long term development of the higher grounds. Our top priority has always been the school, and that project is moving forward through planning phases (see below).

As we move into our third year on this project, our focus is on marketing, communications, and FUNDING. In some ways, funding will affect where we spend our time and energy in terms of "what is next." We are currently looking at a variety of grants, tax credit programs, low/no interest loans, and private/

philanthropic sources. We also track funding trends and availability. In fiscal year 2017, we will take a closer look at housing, public safety, and infrastructure.

School Replacement Project

We have officially received planning funding for the Quileute Tribal School Replacement project, and we are moving full steam ahead, as the money comes with a fairly tight timeframe. Key tasks that we will complete in the next five months include:

- Project Management – scope, budget, schedule management and tracking, BIA reporting, Project Advisory Committee facilitation
- Consultant selection – retain architects and key technical support
- Education Specifications – verify enrollment numbers and projections, curriculum, staff needs
- Program of Requirements – identify space needs, classroom needs, equipment, and furnishings
- Site survey and Geotechnical engineering of the school site
- Environmental Clearance
- Utilities concept plan for water, sewer, roads, power, broadband
- Site Master Plan – proposed school site layout, parking areas, pedestrian areas, ballfields, etc.
- Architectural concepts – how the school could look
- Preliminary cost estimates – what the site development, utilities, school, and equipment/furnishings will cost

Transportation

The transportation network is critical for supporting the lower village as well as future development on

higher ground. We recently worked with BIA to ensure that the tribe's transportation program is in compliance – which it is! This is important in terms of being able to get and use BIA allocation and grant monies. We are also working on the tribe's transportation safety plan, which looks at ways to enhance safety for all types of transportation, from the roads themselves, to parking, to pedestrian trails and crossings, to signage, striping, and lighting. All of this information will feed into the infrastructure work being done for the MTHG and school projects. A few of the areas we are particularly interested in addressing are:

- Parking at the trailheads at Second and Third Beach, where visitor parking causes unsafe conditions on La Push road
- Improving evacuation routes (not only looking at alternatives to La Push Road, so that there is more than one way in and out, but also at the Bogachiel Bridge, which in addition to cars, carries water and power lines)
- Lighting to improve driver and pedestrian safety and visibility
- Restraint and child seat use and availability

In addition, we are updating the tribe's long range transportation plan. This plan establishes the tribe's vision, goals, and policies for the transportation network, and identifies long term projects to enhance the ability to move within the reservation – on the roadways, trails, paths, sidewalks, and waterways – and also to destinations outside of La Push. Identifying and prioritizing projects allows the Tribe to compete for numerous safety and improvement grants.

Community Involvement

On October 12, from 2 – 3 p.m., we will have a special blessing ceremony of the Higher Ground. All community members, staff, and students are encouraged to attend and mark this important occasion (school children are on early release that day). Please meet at the cul-de-sac near Raven Crest II. This event marks the beginning of tree removal, to

improve safety by cutting the danger trees, and creating a 100' buffer from the tree line to the property lines. Actual tree removal will occur later in October, and is being coordinated through Natural Resources. Timber harvest and clearing of the school site will occur in 2017, although no specific date has been set – it will depend upon environmental approvals and weather conditions.

As always, please send Susan Devine any questions, comments or concerns, to susan.devine@quileutenation.org or (360) 280-6155.

**Bá·yaḵ
The Talking Raven**

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**VISIT OUR WEBSITE
WWW.QUILEUTENATION.ORG**

Acupuncture offered at Quileute Health Clinic



Attention all Tribal Members and Tribal Employees: Did you know that there are acupuncture

services available at the Quileute Health clinic every week? Michael Della-Devoney has been working in La Push since November 2011. Many community members are already enjoying the benefits of acupuncture. If you have not had acupuncture and have ailments that just will not go

away then it is time to give this ancient healing system a try.

Here are some answers to basic questions that you might have:

1. **How long does a session last?** Acupuncture treatments at the tribal clinic usually last 30-50 minutes.
2. **How many treatments will it take to help cure me?** Most of the time people notice a difference within one or two treatments. As far as your body healing itself, that depends on each individual. Some

people need a few weekly treatments for a month and some cases on-going treatment may be necessary

3. **What if I am a tribal employee and not a tribal member, can I still get acupuncture?** Yes. If you are a tribal employee and have health insurance then you can call and make an appointment.
4. **What kinds of things can acupuncture treat?** Acupuncture can successfully treat many ailments from back pain, to headaches, diabetes, to weight loss,

from trouble sleeping to low energy, nausea and vomiting, and many other ailments.

You can call the health clinic at (360) 374-9035 and schedule a consultation with Michael Della-Devoney or you can come and ask any questions you have in a safe, confidential environment.

Look for more information and patient testimonies in future editions of the Bayak. Until then, enjoy your journey and take time for yourself and the time you need to achieve and maintain great health.

Fall Family Fun Activity Packs

Sign up for a Family Fun Night activity pack for you and your family to take home and enjoy!

This pack is meant to be a **starter kit** to give you and your family ideas of activities that you can do together (crafts, games, recipes, etc.) with some start-up materials included—however, you will need to purchase and provide some materials yourself. We hope this will give you some inspiration and help you spend some fun quality time together with your families.

- Packs will go to the **first 30 families** to sign up.
- **Sign up** by calling the Human Services Front Desk at **360-374-4306**
- Packs will be **available for pick up** at the Human Services building starting **Wednesday Oct. 19th between 8am and 4pm.**
- **No picking up for other people!**
- **If you do not pick up your pack by Wednesday October 26th your pack will be given to the next person on the list.** After that any remaining packs will be given on a first come first serve basis.
- Take photos of your experiences/activities and upload them to the Youth and Family Intervention Facebook page and be entered into a drawing.

Wishing you a Spooktacular Halloween!



Brought to you by:

Quileute TANF

Youth and Family Intervention Program

Annie Crippen, YFI Advocate

Tara Huggins, YFI Advocate



Quileute Tribal School SCHOOL BOARD ELECTIONS

School Board positions open for election include:

1 Seat (3-year term)

2 Seats (Alternate – 1-year term)

ELECTION DATE, TIME, AND LOCATION: Tuesday, October 11, 2016 from 8:00 a.m. to 6:00 p.m. in Quileute Tribal School Administration Building (Old Coast Guard Station).

WRITE-INS: Write-ins will be accepted on the day of elections if the person’s name is not on the ballot.

QUALIFICATIONS TO SERVE AS A SCHOOL BOARD MEMBER: Any person of Indian decent, a member of a tribal household, or a resident of a tribal community who is twenty-one years of age or older may be elected to serve as a School Board Member. People nominated must have established a bona fide residency for at least sixty (60) days prior to any election. Any person who is an eligible voting member of the Quileute may nominate a candidate. No person employed by the school system is eligible for a position on the School Board. All nominations must be submitted in writing and signed by the nominee and nominations must be filed at the Tribal School Business Office no later than five (5) days before the election date (by 4:00 p.m. on Wednesday, October 5, 2016.)

What's New at QTS?

By Anita Baisley

21st Century Grant

Great news for the Quileute Tribal School! The school has just received award notification for the 21st Century Grant. This will sustain the After School Enrichment Program and the Summer School Program for the next three years. The After School Enrichment Program is expected to begin by November. Dates, times, and activities for the program will be posted in the near future. Please contact Anita Baisley at (360) 374-5602 with any questions.

NOAA and NWIC

On September 8th, the Quileute Tribal School students continued their partnership with National Oceanic and Atmospheric Administration (NOAA) and Northwest Indian College by participating in an excursion to the La Push Marina. The students were invited by NOAA and the college to board the Jack Robertson to learn more about the deploying of the Environmental Sample Processor (ESP), a marine robot nicknamed “Eddie.” The crew of the Jack Robertson explained how they took Eddie 12 miles offshore from La Push and used the ESP to detect the presence/absence of habitat species, and if the toxin domoic acid was present. Students K-12



participated, asked many questions, and it was a wonderful learning experience. The scientists invited the students for another visit when they return in the spring.



Instagram

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Photos by Anita Baisley

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



Jay Powell transforming into kwashkwash, the Blue Jay.

“Silver Salmon Getting Days” - *Ilaḵsiʔalíḵtiyat*

The “moon” that was October in the old days was named *Silver salmon getting days* because on the Quillayute River and its tributaries, the silvers would be running in big numbers. Charlie Howeattle told me that Spring (March, April, and May) and early fall (August, September, and October) were the best times for fishing in the days before fishing regulations needed to be enforced. As soon as each of those fishing seasons began, families would pack up and leave the coast and head upriver to their fishing grounds, staying there until the season was over.

I realize that I’ve never discussed fishing techniques in traditional times. Fish were caught with drag nets, scoop nets, fishtraps, fish baskets, dip nets, spears, and hooks and lines. Back in 1978, I spent a day talking about nets and fishtraps with Hal George. I recorded his description of how these complex nets were made. Having made such nets with elders when he was young, Hal was able to describe in detail how, for instance, drag nets were both made and used. Although Hal gave much more information than you readers will probably be interested in, I suspect you will be as fascinated as I was by the detail with which Hal was able to describe the net itself and, in particular, the traditional materials used making the nets. Here’s what he told me about making traditional Quileute drag nets called *boḵʷód* [bow-KWO-d]:

Those drag nets were the ones us Indians used when the fish were running. By then (about 1905), if somebody could afford a gillnet, they might put out a set net, but we weren’t

supposed to fish off the reservation back then, and the *hókʷaʔ* would steal the net. So, we usually used drag nets just like in the old days. That way we didn’t leave the net out for fear it would get stolen. They were expensive for us.

I worked with *Tákidab*, Harold Johnson, who was Yashik Obi’s older stepbrother, and we made a *boḵʷód* (drag net) several times. The actual nets were made of nettle fibre and no matter what types of fish were running, they had mesh the same size. We used oldtime *lápsił* (‘net spacers’) for all kinds of nets. The lines on these nets were made of spruce roots and the “tail” was made of split pieces of devil’s club stem wood. The shape of these drag nets was like a funnel. The tail kept the net from tangling up on the snags and consisted of four splits of devil’s club wood tied with strings to the end of the net. The nets were about 6 feet long and 7½ feet wide at the mouth. Both ends of the net were open, but the bottom end would be tied shut with a cinch rope. Ropes went through the mesh at both the top and bottom so you hold and lift the net easily. The net would often be dragged over rocks and that would tear up the net if you didn’t lift it up. The mesh at the bottom of the net was smaller because that’s where several fish might be held and the pressure on the woven net down there was higher.

The mouth of the net was tied to a big oval of hemlock or yew-wood poles stout enough so they held their shape and kept the net mouth open. The poles were spliced together and bent by heating. Vine maple sticks in the shape of handles were tied to opposite sides of that oval hoop. Then fir poles about 12-14 feet long by 1½

inches in diameter were stuck through those handles and tied tightly to the hoop with split spruce root twine. Those fir poles were what you held onto the net by and were used to either lift it up or to hold it steady so the mouth didn’t come up out of the water. The bottom pole had a “trigger string” that ran along its length and attached to a little loop on one side of the upper pole, and the fisherman would stick his index finger through that loop while holding the net. Seven thin strings attached at intervals to that trigger line and went through the mesh down the net to the bottom end. When one or (hopefully) more fish entered the net, it would cause the trigger line to twitch and the fisherman would lift the net, pull the bottom end into the canoe, untie the cinch rope at the bottom and empty the fish (or fishes) into the canoe.

There were terms for each part of the net:

- Poles: *tsiḵatád*
- Hoop: *taḵʷáḵat*
- Handles: *tadaʔaḵʷoláxat*
- Lines: *lḵkat*
- Vertical line: *ḵáʔaḵʷat*
- Holder: *tsotskʷadíḵʷoł*
- Trigger loop: *kaʔabítsit*
- Strings tying net to loop: *ḵhiyaʔáḵot*

The drag net was held between two river canoes (the flat dugouts without a high prow). There needed to be two or three fishermen in each – the fisherman and one or two paddlers, depending on how strong the current was. Actually women often came along too—paddling, clubbing the fish and thanking each fish for submitting itself (*Tsixátsislich*, ‘You did the right thing...we Quileutes are good, appreciative people to give yourself to.’) The person in the front of each canoe held and operated the net.

The canoes were paddled very slowly down the river. Drag nets were mostly used at night, soon after darkness set in. Sometimes fishermen stayed out all night when there was brown water and the fish were running. Salmon and occasionally fishducks were caught. When the nets were handled by fishermen who didn’t belong to the same family, the catch was evenly divided between the four or six in the canoes. The fish-clubs were usually carved with a *taxlilit* (spirit power image of the fisherman or family). The net was rubbed with a stick of green devil’s club wood prior to being submerged, because the Old People believed that the salmon would smell the wood and get into the net.

When Hal was a boy, younger Quileutes generally

couldn’t make drag nets. Hal said that younger Quileutes hired the old people to make their nets for them. The old people were especially relied on to make nettle string/rope out of the fiber of *tsitsḵałowá* (tall nettles) and *pidákaḵʷoł* (young, small nettles). Here’s the process. The nettles are cut off, leaves are taken off and the stems are cut in two down the middle. A sharpened mussel shell was used to cut with. Then those long stem halves are dried by being set out in the sun and wind. Before drying, the pricks are shaved off and the inside part taken out. After it is dry, the outside “bark” is carefully scraped off and the thin skin on top of the outside bark is used for twining the string. (We say that three or more pieces get braided; two pieces get twined). Those thin splits of stem bark are divided into two strings and these two are twisted individually, both pieces turned in the same direction. Then those two twisted pieces are rubbed together into a thin but strong two-strand string by rolling them in the opposite direction with the hand on the bare leg above the knee. Spruce roots were treated in the same way to make spruce root twine.

It is always amazing to me that Hal was able to describe the oldtime Quileute technology in such detail. It seems that, since the Old People couldn’t just go out and buy the tools and materials that they needed, they had to know how to make them and, as Hal used to say, *Tsixátsisaxʷ* (‘Do it right!’) Back in 2011, I got a letter from Valerie Henschel, a reader of the Bayak newsletter, who wanted to know how the Quileutes made twine from nettle fiber. I was able to open my notebook and there were all the details for making it yourself. Of course, nowadays it’s easier to just go down and buy a ball of twine at Ace, True Value or the Outfitters. But back then, only a little more than a century ago, you had to make it yourself from the natural materials at hand.

So, if you are going to go out fishing for those silver salmon that the Old People looked forward to catching and eating at the October moon of *Ilaḵsiʔalíḵtiyat*, remember that you COULD try to do it the traditional Quileute way, using a handmade drag net.

History of the Families and Lots in the Village

I’ve been surprised at the degree of interest that has been expressed about this set of articles that I have been putting together about Quileute family histories, family trees and some of the memorable characters of

Continued on Page 7...

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

...Continued from Page 6

village folklore. Because I have already been talking about Hal George, this month I've decided to write about Hal's extended family. I want to start back as far as we can go with Hal George's lineage...back to his Hal's great grandfather, **Taxá'wíl** (pronounced tuh-HAH-uh-with). He was also called "Black Tom Payne." Black Tom (who lived 1815-1894) and was one of the three Quileute chiefs who signed the Quileute treaty that was agreed to in 1855 and signed in Olympia in January, 1856. Among Black Tom's descendants were Lillian Pullen, Hal George, Rosie Black and others.

I have an article and a set of notes written by James G. Swan [1818-1900], an early settler in Washington, an Indian agent, and school teacher in Neah Bay from 1859 to 1866. He was a collector of Indian artifacts and a good observer. He wrote the first detailed description of a Washington Indian Tribe (of the Makah) and he painted water colors of the details of Indian life before photography became common. He was one of the first Euro-Americans living north of the Columbia, having settled in Shoalwater Bay in 1852. He then served in Neah Bay from 1859-66, as Indian agent and teacher. He visited the Quileutes at least three times: (1) in 1855, when the mail-steamer *Southerner* was wrecked at the mouth of the river, (2) on a visit in 1861, and (3) in 1879, when he and Chas. Willoughby met the Quileute chiefs Xawishat'a, Tlakishka and Taxa'wíl at the mouth of the Quillayute River, all of whom signed an affidavit that they had been misled by the treaty negotiators in 1856. The article and set of notes below are a description Swan's early visits, #2 and #3 above.

The article by Swan was called *A cruise in the Sarah Newton (July 18-August 24, 1861)*. In the article, Swan describes what he saw when he was dispatched from Neah Bay down the Pacific coast to make contact with the tribes who had signed the Treaty of Olympia five years earlier. The purpose of that visit is not clear, but may have simply been a routine check on how the tribe was doing, and a chance to trade for tribal craftsmanship. At that time it was already clear that traditional tools, utensils, masks and garments were being replaced by trade goods and the items still existent were the last there would ever be.

Swan's article appeared in one of the first editions of the *Washington Standard* newspaper, published in Olympia from 1860 to 1920. Swan visited the

Quileute village at the mouth of the river... the site of La Push located in the shadow of **Akálát** (the name of the village on the top of the island) and **Alakistáf** (which is the name of the whole island) where there were still a number of houses of the "refuge village" that the people retired to for defense during raids. The article gives a clear sense of what was going on in the lives of the Quileutes at that time when a lot of things were about to change forever.

[Part One]

I wrote you, my dear sir, that I purposed a cruise on the coast during the past summer, as far south as Quillehuyte River. I will now give your readers the result of my observation.

...When the tide rose, we pulled the schooner into the river and anchored in ten feet of water near the Indian village. The Indians immediately came on board in great numbers, all friendly and very curious. I perceived among them some of the Quenaiults [Quinaults], old acquaintances, Wackamus, one of the chiefs. He soon made me acquainted with Howeatl, head chief of the Quillehuytes, who invited Capt. Beynon and myself on shore, where he conducted us through the lodges of his village.

The following day we passed in trading and on Thursday, August 1st, I made arrangements with Howeatl and Wackamus to accompany me up the river to Cammass Prairie...

The Quillehuyte River is a fine little stream, varying from fifty to two hundred yards in width and with a depth of eight to twelve feet of water... About a mile up from the bend of the river (which looks from the ocean as if it was the real entrance), we came to a rapids extending some 300 feet at the head of which is a lodge and a strong weir for taking salmon... We proceeded up the stream three-fourths of a mile, when we stopped at the mouth of a small brook and all went ashore to walk, as the current here was two (sic) strong for us to row any further although canoes go miles beyond. The Indians requested me to drink some of the water of this brook, which I did and found it remarkably cool and refreshing, and totally unlike the river water, which is also very pure. After securing the boat, we started off on foot, walking along the river bank for a quarter of a mile, when we came to another fish weir and an Indian lodge. Here we struck off into a trail which led to the cammass prairie, which lies in a northerly direction through a bottom of alder, willow and vine maple. We passed several patches of potatoes planted by the Indians, and all fenced in.

After walking through a bottom for half a mile over a very good but circuitous trail, we came to a creek nearly dry at this season, but evidently a large water course during freshets. We crossed this by means of a fallen tree constructed by the Indians into a rude bridge, and then passed up to a bench of land almost ten feet higher than the alder bottom. This I found to be a fine level piece of land, which was covered with a heavy growth of hemlock... After passing through the hemlock forest, we came to the foot of a sharp hill 100 feet high. On ascending this, I found the beautiful prairie stretched out before me, level with the top of the ascent, covered with ferns higher than my head, and extending in a northeasterly direction five miles or more in length and from a half to three quarters of a mile wide. Beyond this prairie is a level forest and beyond that the mountains and hills that make the southern boundary of the Strait of Juan de Fuca... We walked by a trail through the ferns to the center of the prairie, where the ground rises with a gentle elevation... I have named the prairie Lughton's prairie in compliment to my friend Joseph E. Lughton, Esq., late treasurer of Jefferson County... I only remained on the prairie long enough to get the bearings by compass of the various mountain peaks and hills, and at 12 o'clock, noon, I started on my return to the schooner, and reached her at half past three o'clock. I called the distance from the mouth of the river to the prairie seven miles.

[Part Two]

On leaving the prairie, we retraced our steps over the same trail we came, and having reach the brook where we had left our boat, we partook of a lunch of cold meat and hard bread which we washed down with a draught of the pure cold water of the brook and then started down the river... (describes village, climbs the fortress islet, Alekistet, and names it James' Island).

The Quillehuyte village is at the mouth of the river, on the little bay behind James' Island. Howeatl, the head chief, is a quiet and very friendly Indian, and was of great service to the whites at the time of the wreck of the *Southerner*. After the passengers had left, a party sent to take charge of the mails... remained several weeks and were treated with the greatest kindness and hospitality. Since that time, there have not (been) more than two or three white men passed that way. Ours was certainly the first trading vessel ever there and the actions of the Indians showed how unaccustomed they were to a stock of goods, but they had but little to

trade with and our bargains were soon closed. They evinced their kind feelings on our departure by all coming down to the beach and bidding us good-bye, a procedure that I never saw Indians do before on a like occasion...

Documents and notes from a meeting held August 20-1, 1879, in the village at the mouth of the Quillayute River between Chas. Willoughby (U.S. Indian Agent at Neah Bay), James G. Swan (interpreter and clerk) and the chief and sub-chiefs of the Quileute.

This meeting, held 24 years after the Quileute chiefs signed the treaty, speaks of the memories, intentions and sentiments of the chiefs who signed the treaty. The chiefs claim that they did not understand the provisions of the treaty and they specifically mention "the prairie land where the camas grows" as a part of their territory, which they would never give up voluntarily.

Tahahowtl (**Taxá'wíl**), Sub Chief of the Quillehuyte, under the treaty then said: "I told Mr. Simmons that my land was from the island of Upkowitz (i.e. Tatoosh Is.) opposite Kwedatsitsit (i.e. Cape Flattery, lit. "Makah people place") down the coast to the Hoch River. This was my land formerly, and we would not sell our right to the river where we got our salmon (running) into the land at the mouth of the river where we now live. We always wish to live where we are. We also claim the right to the sea coast as far as our land extends. And we want one half of the prairie land where the camas grows. The rest we will sell to Washington. Mr. Simmons said it was good, and he wanted to do as the Indians wished. Mr. Simmons said I have not bought your land. All I want of you is to look out for any white man who may be wrecked on your coast or come to you in distress. I want you to take care of them.

"Mr. Simmons gave us at that time, to each man one blanket and to each woman one blanket, and three yards of calico or white cotton cloth to each child."

Mr. Simmons said, "This is a cultus potlatch (a gift). It is not in payment for land."

Signed by Tahahoweth (his mark)

Witnessed by Peter (his mark) & Jessie (his mark)

By James G. Swan, and by Chas. Willoughby

Those were reports on two of the earliest visits of the **hok^waf** to **K^wo^liyófilo Tsiqáti**

Continued on Page 8...

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

...Continued from Page 7

(of the Whiteman to Quileute land). They also include reference to **Taxá'awił**. Actually Black Tom wasn't called that until the early 1870s, when he was almost 60 years old. He got that name because his son, born in 1868, went to the new school opened by A.W. Smith in 1874, and was given the name from U.S. history, Thomas Payne (a founding father of the nation, whose pamphlet *Common Sense* was the idea behind the Revolutionary War). The family headman, of course, had two high status names: **Taxá'awił** (his chiefly name) and **Wastóchit** (his name that carried the **kiłłák'wáł** elk hunting power). **Wastóchit** was the name of the best elk hunter in all the Indian tribes at the time of beginnings. And the ancestor and chief of the elk tribe back then gave himself to **Wastóchit**. Here's the story:

This story happened back when the animals were still people. According to that story, all of the human ancestors of the animals and birds were invited to a feast by **K'wáti**. Old **K'wáti** had a bunch of suits and overcoats and each one had the features of a different bird and animal. Well, **Báyak** the Raven had the first potlatch where he invited all the people down to the beach and when the tide went out, there was all the clams and mussels and beach life and people just helped themselves. So, not to be outdone, **K'wáti** invited all the First People to a party and told everybody, first eat and then go over and pick out a costume that fits. And each person ended up becoming the ancestor of the bird or animal that he or she put the costume on. Then **K'wáti** went around and attached horns made out of big mussel shells on deer. Well, the person named **Kíkił**, who put on the elk overcoat found long branching cottonwood roots in his outfit and also he got the elk spirit with his furry coat. That spirit was so strong that no hunter could find and kill **Kíkił**. Finally, old **Kíkił** got so old and tired of making the rounds of all the cows in his herd, that he decided to give himself to the best hunter in the world. Well, **Wastóchit** had that elk hunter's spirit and each person that inherited the name **Wastóchit** got that spirit power, too. Other Quileutes who had elk hunting power, too, started getting together to dance and sing their spirit songs and they called the society **Kiłłák'wáł**, (the upriver fur song society).

Well, Black Tom had the honor of having inherited the elk power name, and the power went with the name. Black Tom was a family head-

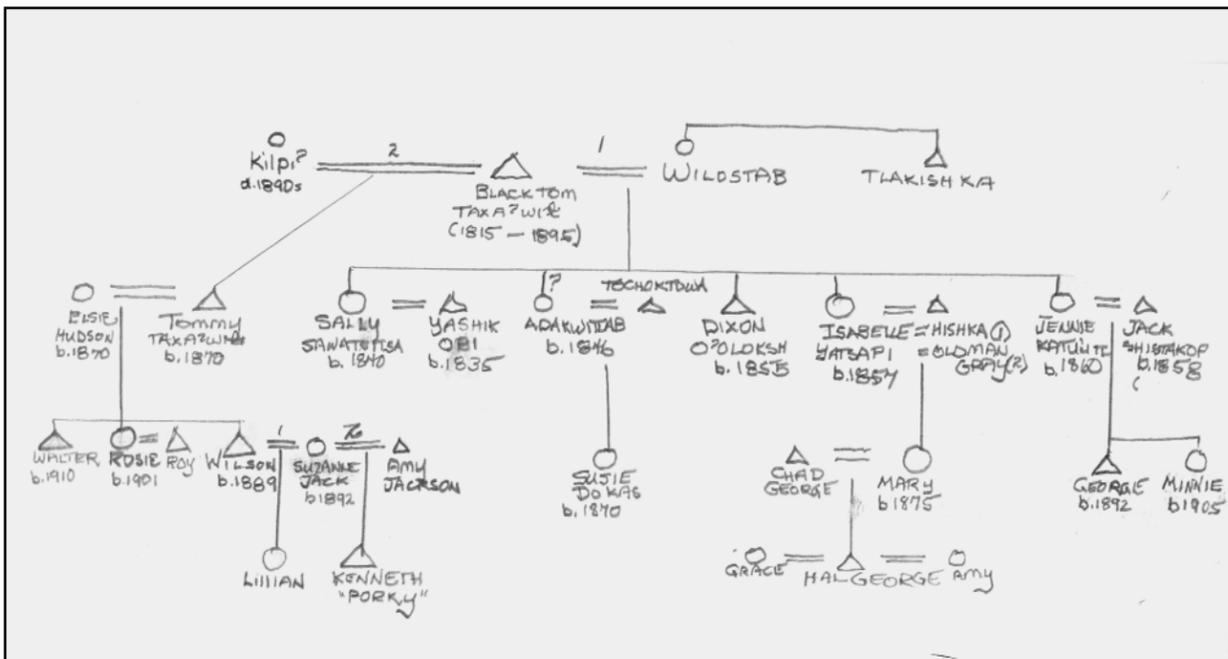
man. In those days, the Quileute had family headmen rather than tribal chiefs. Some of the headmen were richer and had higher status. That high status came either from being good at hunting or fishing, which indicated that they had a special spirit power. Others had high status because they could put on big potlatches to celebrate and, thereby, enhance their status. Wealth in the form of lots of trade goods and extra preserved (smoked and dried) food certainly helped. And, often family headmen were able to accumulate that wealth by having more than one wife and slaves to do the work. We know that having slaves was a big feature of chiefly life and status. As I've mentioned before, when the *St. Nicolai* foundered near the mouth of the Quillayute River in 1808, the crew were eventually all enslaved by the Quileute and Hoh headmen, who put them to work and traded them to the north and south. Slave-holding became outlawed at treaty time, though a Quileute was imprisoned several years later for holding an unfreed slave. And the missionaries worked hard to stamp out polygamy. So, by the 1870s, Quileute village headmen had to acquire status without a lot of help. It wasn't until the treaty negotiations that the most prestigious and powerful headmen were picked out by Governor Stevens and given medals appointing them as tribal chiefs, a new concept in native leadership. So, the names **Hówiyał**, **Taxá'wił** and **Kilápi?** (or, sometimes, **Kilpi?**) became the names of the tribal chiefs and that chieftainship passed down with the names. The Quileute term **áchit** (AH-chit), which really means "rich man" and was the term used for fami-

ly headman, came to be used for the new position of tribal chief. And, whereas Howeattle became a family name among the Quileutes, **Taxá'wił** and his whole family came to be known by the Whiteman's name given to the "chief's" son in school. So the father became Black Tom Payne...and the name Payne is still being passed down in the village. Nobody has ever been able to tell me where the "Black" part of the chief's name came from.

Black Tom Payne was worthy of the respect he was given. He was the family headman of the settlement at Shuwah, which had one of the most productive fishtraps on the river. He had two wives (at the same time). The first was **Wilóstab**, the sister of a powerful but shadowy man **Tłakíshka**, whose name occurs in early documents, but there are no details. **Tłakíshka's** wife was named **Yawalóstab**, which is so close to her sister's name (**Wilóstab**, the wife of Black Tom) that Rosie Black thought they must have been twins, with the **ya-** prefix meaning that that twin was the second one to be born). Twins were considered to have high spirit power, so **Wilóstab** would have been a prestige wife for Black Tom. His second wife was called **Kilpi?**, the sister of **Kilápi?**, who also was appointed one of the three Quileute chiefs at treaty time. Black Tom may have had more than two wives, but those are the two that we know about. And they were powerful partners, who created inter-family relationships and economic allies by their marriages.

Wilóstab had most of Black Tom's children who survived. They were:

- **Yásótab** or **Sawatsítsa** (born 1840, later known as Sally Payne, married **Yáshik** [Yashik] of the family **Óbay** [Obi, born 1835]). Sally and Yashik adopted baby Hal George and raised him. Yashik was a respected whaler and known as a storyteller and singer, traits that he passed on to Hal.
- **Tsádocho** or **Ó'olóksh** (born 1855), later known as Dixon Payne, who came to own the "Dixon Payne place" which was a traditional Quileute longhouse on the north bank of the Calawah River, 150 yards above the highway bridge on the north side of Forks. Lillian Pullen grew up there. He married, but was widowed young. For years he lived with relatives and then moved out to his homestead on the Calawah, which was a local landmark until it burned down in the 1930s.
- **Ła'wał'wáłáto**, (born 1857, also named **Yátsap**), who came to be known as Isabelle Payne. She, so the saying goes, was "sold in marriage" to **Híshka**, the "chief of Wa'atch village," and was the mother of Hal George's mother, Mary or May McCarty (or Royce?, born in 1875), with the Indian name **Tsáwsítsa**. She married Chad George of Neah Bay. Hal was born in 1892 at the Payne settlement at Shuwah, but Payne family folklore from Walter Payne and Rosie Black was that Mary left baby Hal with



The Descendants of Quileute Chief Black Tom Payne

To interpret the symbols on this family tree diagram: triangles are males, circles are females. Long double lines (====) are marriages and vertical single lines show parent to child relationships and horizontal lines are siblings (brothers and sisters). The older generations are at the top and the more recent generations are at the bottom. It is the Bayak Newsletter's policy not to discuss the personal histories of living tribal members. Dates of birth may be slightly incorrect and Quileute names are often based on several different spellings of the name in official documents and census records.

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

...Continued from Page 8

her aunt Sally Payne and her husband **Yashik** Obi. Mary wasn't the faithful type and she took off for the Fraser River, where she died in 1896. An oldtimer at Musqueam, Arnold Guerin, told me in the early 1970s, "Oh, Mary George! There are songs about her among the oldtime Halkomelem speakers." According to my notes, Chad George's parents, George (a Makah) and "Kaisook" were Hal's grandparents.

- **Kat6'ol** (born 1860), became known as Jennie Payne. She married **Shistakop** (born 1860), who was by then called Jack and although he was sometimes included in the Hudson family, his daughters were called Amy Jackson and Hattie Jackson. Amy had a short "Quileute marriage" with Wilson Payne, but later took up with Hal George. She died in the mid-1920s.
- **Adak'wtlab** (born in 1846) was a woman who may have been a daughter of Black Tom. All we know is that she lived in Shuwah with the greater family of **Taxa'wi**. She could have been a relative of the Ward family, as **Sixtis** Ward grew up and lived at Shuwah until he moved to the lower Dickey River. But, **Adak'wtlab** married **Tochoktowa** (born in 1846) and their daughter was **Dokas** (born in 1849) and called Susie

(Morganroth). What we know is that this is the nuclear origin of the Morganroth family. But, we don't know whether **Adak'wtlab** was related to or a descendant of **Taxa'xawit**, Chief Black Tom.

The other wife of **taxa'wi** was **Kilpf** (died in the 1890s). She had only one child with Black Tom that lived, as far as I know. It was her son that was given the **Hok'at** (Whiteman's) name Thomas Payne when he was six, the first year that the school at La Push was open. And, after a short time, the whole family was using Payne for the family name, which was a new concept for the Quileutes. Until that time, people had only had one name. The head of the family, **Taxa'wi**, apparently didn't understand how those whiteman names worked and took both the new names, Thomas and Payne. And so for about 20 years, until Black Tom died, there were two Tom Paynes in La Push.

At the death of his father, young Tommy Payne inherited Black Tom's name, **Taxa'wi**. He also inherited his uncle's name **tlakishka**, and another powerful name, **Kixabalap**, was added later. He married **Alsitsa**, Elsie Hudson (born in 1870), and he later married **Tlak'ol**, a daughter of **Sixtis** and Mary Ward, who had grown up on the Dickey.

Tommy and Elsie had three kids: Wilson (**Tlakishka**, born in 1889). Walter (**Pasch**, born in 1897) and Ethel (born in

1898 and who took the name Rosie when she was a teenager).

I have spoken earlier about the Quileute rite of "name taboo," which is the avoidance of mentioning the name of a deceased person. Ethel Payne had been named after her aunt Ethel Payne. When that aunt died, the family paid Rosie's parents to change her name so that people would not be uttering the name of the deceased when they spoke of Rosie. This is an example of name taboo, which is no longer practiced by many families in the village.

Wilson Payne first married Suzanna Lobahan Ross from Tulalip. In Lillian's own words, "My mother, Suzanna was the daughter of Frank Ross, and he was the son of Jennie Klickam and the guy who owned Ross Dam in Tulalip. And Suzanna's mother, my grandma, was Annie Jack (daughter of Shap'ayton, who was called Stuck Jack and the Stuck River is named after him or vice versa." Suzanna and Wilson also had a boy who died at birth and a son named Leonard. Wilson and Suzanna separated and as mentioned above, Wilson had a brief common law relationship with Amy Jackson that may have lasted long enough to produce Kenneth "Porky" Payne.

Finally, Hal George married Grace after Amy died. They had Skip, Diane, Sally and Gloria. Hal died March 1, 1983 and took with him an enormous knowledge of tribal history.

The Quileutes have a right to take pride in the histo-

ries of their traditional leaders...especially Black Tom Payne, **Taxa'wi** (1815-c1892),

Words of the Week for October

There are five Mondays in October, so I will give you five new appropriate words of the week for this month. And, because I am way over length of squawking that Emily-the-editor lets me have each month, I'll just give you the words and phrases this month. The last two may be handy on election day.

October 3-8: Aso'otf (ah-so-oh-TEE) "Why?"

October 10-15: itslich (ITS-lich) "You did it!"

October 17-22: Was tafil (wuh-s TAH-thil) "That was dumb!"

October 24-29: taká tlaxa'achá? (tah-KAH t-thuh-kah-hah-CHAH) "Who do you choose; who are you going to vote for?"

October 31-November 5: Wáli kópatli xabá. (WAH-lee KOH-pat-lee huh-BAH) "I don't like either one; I don't like both; I don't like all of them."

Have a good **Ilaksi** **alfkiyat** - Silver salmon getting days.

—Jay Powell, **Kwáshkwash** jayvpowell@hotmail.com

Job Openings

The following jobs are open in La Push:

- IT Specialist
- Public Defender
- Sales Clerk
- Customer Service Representative
- Youth Coordinator
- Bus Driver
- Court Administrator
- Cultural Advocate

For full job descriptions or to print an application, visit www.quileutenation.org/qtc-employment/job-openings.

Appreciation from the Senior Center

We would like to thank Quileute Fish and Wildlife Enforcement Officers for bringing us fish. So far, the fish has provided us three meals!

Also, we would like to ask for donations of baking pans, loaf pans, and cake pans. This will allow Senior Center staff to make more bread and baked goods. Thank you!

-Lisa Hohman-Penn, Senior Center Program Manager

Native American Day at FHS



Photos by Stephanie Calderon



Native American Day was observed on September 23rd. Before the Forks High School Spartan football game that night, Jeffrey Schumack carried the Quileute flag. FHS also invited Quileute to dance and sing during halftime.



Quileute Tribe New Beginnings Domestic Violence Awareness Month

DOMESTIC VIOLENCE AWARENESS MONTH OCTOBER 2016

Lighting of the Purple Light Tree!

- Sign your Purple Pumpkin Pledge
- Hang pledge on the purple light tree
- Commit to end domestic violence

I Intervene I Respond I Respect I Care

- Join us for training in non-violent communication TBA

Let's take a stand against Domestic Violence!

Community is the healer that breaks the Silence.

Together... we make a difference.

Violence hurts.
No one is alone.
We care.

DOMESTIC VIOLENCE AWARENESS WALK

Thursday, October 6, 2016
Start: 10 AM Akalat, La Push
Finish: Quileute Tribal Office

Wear Purple EVERY Thursday



In recognition of Domestic Violence Awareness Month, join thousands across the nation in wearing purple each Thursday throughout the month.

For more information:

email: newbeginnings@quileutenation.org
call: Liz Sanchez, New Beginnings 374-5110
Narse Foster, New Beginnings 374-3349
Ann Penn-Charles, Prevention 374-2228



Forks Abuse and New Beginnings collaborate for DV Awareness Month

By Nikki Knieps Forks Abuse Program

As many may know, October is Domestic Violence Awareness Month and this year the Quileute Tribe New Beginnings and the Forks Abuse Program are coming together more strongly than ever to offer tools and information to community members for preventing domestic violence. This year's theme for DV month is simple: respect one another. By being respect-

ful in our actions and in our words, each of us can contribute to a less violent community and create more peaceful, happy homes.

Quileute Tribe New Beginnings is hosting a Domestic Violence Awareness Walk on Thursday October 6th at 10 a.m. At this walk, participants will have the chance to pledge their commitment to ending domestic violence in their community by writing how they will inter-

vene, respond, respect and care.

Coming up this November, I will have been a member of the Forks community for three years. In my time here on the West End I have learned that one of the greatest attributes of a small town is how much people pull together to help and care for one another. The Healing Totem Project is a prime example of the Quileute community's strength, resilience, and

ability to support one another through trauma and healing. The totem now stands beautifully in front of the Quileute Health Center, the result of many hours of labor, conversation, and focus were spent carving by community members for the community.

I see what happens when community works together. As we go into October, let's remind ourselves to treat one another with respect.

Help available through programs at human services

By Nicole Earls

KINSHIP CARE

The Quileute Tribe was recently awarded Kinship Care Navigator funding to hire a part time employee who will focus on connecting kinship caregivers with services available to them and children in their care. The navigator will identify areas where kinship caregivers are under-referred for services (clinics, schools, child care) and develop working relationships for referrals and information sharing. The navigator will work with TANF and ICW to identify kinship caregivers who are under-resourced and need assistance. The navigator will be housed at the Quileute Senior Center to further outreach to community elders who may be caring for grandchildren with little to no support. The position is currently posted, and we hope to hire soon. This is a one-year grant, but we hope stories from caregivers about how this funding has helped them will convince legislators to continue funding for Tribal Navigator programs next year. If you are a grandparent or relative who cares for one or more children in your home on a regular basis, please stop by Human Services or the Senior Center and

leave us your contact information and the number and ages of children you are raising so we can begin researching supports that are available for your family. We also want to let all caregivers and foster parents in the community know that we have access to Kinship Care cards that will allow two adult caregivers and five children in their care free admission to the Seattle Aquarium anytime. Stop by our office and ask Nicole to sign a card for you. Once signed, the card is good for two years. Please call our office if you have any other questions about this funding and the services we will be able to offer.

COMMODITIES

Good news! We have updated income guidelines and deductions for the Commodity Food Program. We are also able to certify for a longer period of time. If your food stamps have been reduced or you would like to switch over to Commodities, please stop by and see Bonnie or pick up an application at Human Services. Commodities will also be adding fresh produce items to the orders, which we are hoping will be a nice addition to the monthly shopping list. You can stop by our office

at any time to see the updated income guidelines and determine if Commodities will be a better choice for your household.

LIHEAP UPDATE

We have not received our award letter from the LIHEAP office yet, so we are unable to open LIHEAP on October 1st. We will be able to process applications and provide awards once we receive notice of our award amount. We are very sorry for the inconvenience this has caused, and our office will make sure to notify the community as soon as we are able to open the program.

CHILD CARE UPDATE

Effective October 1st, we will be operating under an updated Child Care Plan and will need families to complete updated paperwork and submit updated income to determine copayments under the new fee scale. Effective November 1st, we will be implementing all updates. Please stop by Human Services or Child Care for a copy of the updated plan and paperwork.

Additionally, all parents with past due child care bills should check their mail this month. We have had to make the hard decision to not accept those families with past due balances. Bills and

letters sent over the last few months have had that warning. Beginning November 1st, we will turn families away who have not met with us and signed a repayment plan and payroll deduction form. Please see Nicole Earls or Britni Duncan immediately to work out the details of your repayment plan. Payments must meet current monthly charges and at least 10% of past due. Parents who have not made a payment for the last six months will be unable to leave their child at the center until 50% of the balance is paid in full and an approved payment plan has been set up. Parents who do not keep current on their bills moving forward will be unable to leave their children at the center until payment has been made.

Some families may qualify for Washington State's Working Connections program. Those who don't, but still believe they should be eligible, can fill out a TANF Employee Support Application at Child Care or at Human Services. This program will assist eligible families with past due balances and bills going forward.

Please call our office at (360) 374-4306 with any questions or concerns.

“Hands Around the Family” offers support

By Ann Penn-Charles

Our Chemical Dependency Counselor, Janice Barrera, hosted a family wellness dinner and a talking session with our La Push-Forks community as a show of support for those dealing with substance abuse in their families. The event was called “Hands Around the Family.”

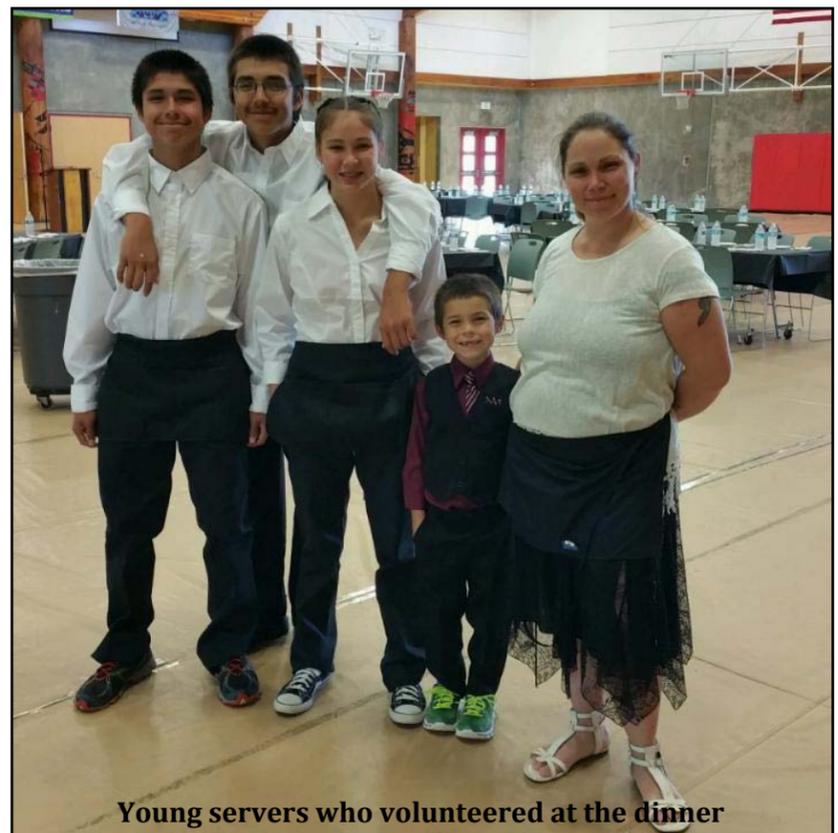
At times, we face this alone thinking, “We can't talk to anyone, they don't understand.” Showing support to our loved ones who are facing substance abuse, we asked a couple of speakers from both communities to come share their stories with others so the families can see in the crowd who is there for them to talk to or seek advice from to help them through their dilemma.

The Chemical Dependency Program also collaborated with the youth, who assisted as servers in order to gain job skills, and the New Beginnings Program and Forks

Abuse Program, who provided the facility and food. The meal included chicken, potatoes, vegetables, rolls, and beverages; it was prepared by Janice Barrera, Nicole Rosander, Crystal Easter, Larry Jackson Sr., Ann Penn-Charles and Cindy Thomas.

We had the tables all set up and our guest speaker was Elizabeth Schnippel, giving out information on the effects of drugs and alcohol and what they can do to your body. Janice spoke of the warning signs and I spoke as an abuser of my addictions with drugs and alcohol. Giving our talks on our experiences and the warning signs was well received by the community members who showed up. Thank you to our team who was willing to help and share information, support, and assistance on the signs to look for in friends or family members.

There is an Al-Anon meeting every Tuesday night



Young servers who volunteered at the dinner

at the Forks Congregation Church; these meetings offer support to families of loved ones who have an addiction to drugs or alcohol. Feel free to contact Janice Barrera at

(360) 374-4317 or me at (360) 374-2228 if you have any questions or information on support groups in our area.

Get Ready to Shake Out.



October 20, 10:20 a.m.

Shake Out™

Register at www.ShakeOut.org

DCS scheduled to be in La Push

The Washington State Division of Child Support (DCS) will be available on Thursday, October 27, 2016 at the Quileute Human Service Office from 11 a.m. to 2 p.m.

Lisa Vasquez, Quileute Tribal Liaison, and Stephanie Silberlicht, Hoh and Quinault Tribal Liaison, will be available. They can answer questions about child support cases (modification, debt charge off, etc.), provide information, and assist with child support paperwork. This opportunity is open to all community members, staff and employees. You may either drop in during the scheduled time or set up an appointment with Lisa by calling (360) 664-6859. If you are unable to meet on that date, please call if you have any questions about child support. We look forward to seeing you!

BINGO at the Senior Center

2016-2017 Schedule

The Quileute Tribal School 2nd grade class invites all elders to a BINGO game once a month, beginning at 12 p.m. and located at the Quileute Senior Center. The following are the dates for the 2016-2017 BINGO schedule:

October 28
November 18
December 16
January 27
February 24
March 24
April 28
May 19

Meet the New Employees



My name is **Ardis Shante Pullen** and I was hired as the court clerk at the tribal courthouse. My duties as the court clerk include: handling paperwork that goes in and out of the courtroom and court-

house; answering phones; greeting the public; assisting community members with filing paperwork; conducting background checks; recording court proceedings; and much more.

The best part of my job is having my own office space. Previously, I've worked at the Oceanside Resort and Quileute Daycare, which I loved, but I

also enjoy having my own office where it's relatively quiet.

The goals I have for my position are that I grow and continue to learn something new every day. Eventually, I would like to advance within the court and I also think I would see many benefits from trainings.

When I'm not working, I like to spend my time outside, especially going on walks. I also travel to Lacey, WA to visit my friends and family, where we enjoy bowling, hiking, etc. And when I can, I play softball almost every other weekend.



Hi, I'm **Shilo Hinchen** and I am so excited to be working at the Quileute Health Center! I was hired as the Benefits Coordinator/Patient Registration. My job is to manage insurance benefits for all tribal members

and ensure timely renewals, as well as input all new patients and update existing patients in our database. Currently, I am waiting for my certification to become a tribal assister, where I will be helping individuals and families apply for insurance coverage through Washington Healthplanfinder. I am also attending Peninsula College to receive

my Associate of Arts Degree.

What I like about this job is that every day is different and I am constantly learning something new. I love working for the tribe because of the countless connections and bonds I've formed with coworkers and community members. I appreciate working here and I look forward to coming to work every day and

seeing everybody's smiling faces and being able to help the community.

When I'm not at work, I spend a lot of time with my family on hikes, hanging out at the lake, and enjoying barbecues and horseshoe tournaments.

Tips for Healthy Sleep

By Dr. Elizabeth Schnippel

The season has officially changed from the sunny summer to the rainy fall and winter. This change can bring our mood and energy down. Making sure you get enough sleep will greatly help your energy level for the day.

Schedule your bed time – set a time for yourself to go to bed and wake up. Our bodies work best when they know when to expect sleep and when to expect being awake. This is particularly helpful for kids to set a good habit for sleep.

Routine – create a routine that you follow before you go to bed. This will help clue your mind and body that you are getting ready for bed. Examples of a routine: cup of relaxing tea followed by brushing your teeth, turn off the lights, check in on the family, and go to bed. If you are a shift worker, this is a particularly helpful tip.

Sleep-promoting room – we sleep best when the room is dark (blackout curtains), slightly cool, and quiet. Your bed should be supportive but comfortable.

Reduce stimulation – bright lights, particularly those with blue wavelengths, keep the brain awake. Your

TVs, phones, computers, and tablets use these wavelengths for the light. Turn these off one hour before bed time or switch to warmer color lights. Some devices, eg, iPhone, have settings to change the lighting to warm spectrum.

Day time activity – exercise and keeping busy helps to burn through our daytime energy. Exercising for 30 minutes a day helps you fall asleep as well as greatly reduce your risk for cardiovascular disease, improve blood sugar levels, and keep your bones strong. If you are not already exercising, start with walking around the block.

Troubleshooting

If your mind is racing when you are trying to sleep, try counting your breaths. Breathing deeply, count 1 for first breath, then 2 for the next, and so on up to 5. When you reach 5, count the next breath at 1. If you start to think of anything (the job, the kids, stuff to do in the AM, etc.), restart your counting at 1. You will soon notice you will lose track of your count – so you restart at 1. Keep doing this to help you sleep.

If your body is tense, try autogenics. Autogenics is a way of telling your body to

do something such as lower your heart rate. The full benefit of autogenics is achieved with practice but I have found some benefit by simply going through a routine of saying these phrases: My arms and legs are heavy; My arms and legs are warm; My breathing is calm and regular; My heart rate is calm and regular; My solar plexus is warm; and My forehead is cool. Say these to yourself and notice how your body responds.

If your heart is racing

in the middle of the night, say 12 to 2 a.m., your body is likely over stressed and needs to release the extra energy. Exercise during the day is a great way to reduce the energy and helps improve your whole body health.

These are just a few things you can try to help with your sleep. Feel free to schedule a visit with me at the Quileute Health Clinic (360-374-9035) if you want to discuss your sleep or other concerns.

Recovery Walk



Community members joined the Chemical Dependency Program in a Recovery Walk on the morning of September 16, 2016. The walk was a way for the community to show support for those in recovery. Photo by Marion Jackson

Happy Birthday to Enrolled Quileute Tribal Members

October Birthdays:

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



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

Please feel free to share your opinions or suggestions with:

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