

bá·yak The Talking Raven

A Quileute Newsletter



Paddle to Nisqually offers healing through traditions

Inside This Issue:

- From Council Chambers
- QTS Welcomes New Staff
- TBTN
- State of the Fishery
- Fishermen's Meeting
- Jay Squawks
- Adult Quileute Language Class
- Mental Health Services
- Family Fun Night
- When is a Child Considered Homeless?
- Recovery Walk
- Logo Contest
- YOP
- September Birthdays



A tradition since the Paddle to Seattle in 1989, the canoe journeys are a revival of coastal canoe culture; based on the customs of traveling the rivers and oceans that the ancestors once traveled, these journeys offer both physical and emotional healing through culture while providing a drug and alcohol-free atmosphere. Tribes all across the coast from Washington to Alaska participate, drawing thousands of people to the final destination. There were even paddlers from New Zealand, Hawaii, and New York.

A different tribe hosts the event (almost) every year. In 2014 at Bella Bella, B.C., the Nisqually Tribe announced they would host the 2016 journeys. Because no tribe stepped forward to host the 2015 journeys, the journeys did not take place last year.

Months in advance, Ann Penn-Charles coordinated the Quileutes' canoe journeys logistics. For the start of the Paddle to Nisqually, the Quileute Tribe departed La Push at 5 a.m. on Sunday, July 17th, which was also the last day of the annual Quileute Days celebration. They began with one canoe, the Sea Wolf, which held 11 pullers and was skippered by Harvey Eastman. To ensure safety, the support boat was operated by Chief of Fish and Wildlife Enforcement, Tony Foster.



Photos by Stephanie Calderon

Along the way, Quileute Days Queen Julia Rattliff, Madison Burnside, Margarita Guerrero, and Priscilla Scarborough led the effort to bring awareness to domestic violence against women, in memory of Virginia Castaneda. They raised funds to purchase t-shirts that were handed out during the canoe journeys, spreading the message of domestic violence awareness.

From start to finish, with 11 stops along the way, the Quileutes spent 22 days on the journeys.

Other Quileute canoes joined in at other reservations, and by the end, four canoes full of Quileutes landed at Nisqually. The canoes that joined the Sea Wolf were the Sea Hawk, Wellbeing, and K^{wa} wiya.

Protocol lasted one week. For those who were unable to make it to

Nisqually, the dances were streamed online. Quileutes performed for four hours on August 3rd. In preparation of Quileute Days and the journeys, dancers and drummers had practiced weekly.

There were approximately 150 representing Quileute at protocol. At one point, the Quileutes brought out a canoe holding the Quileute Days Royalty, hoisting the canoe above their heads and packing it around the floor. It was an impressive sight that brought cheers from the crowd. Following tradition, the Quileutes exchanged gifts with the hosts as a sign of honor and respect.

Nisqually were such generous hosts. Their youth center hosted a free basketball ball camp with players from Seattle Storm. All children were able to

participate. There was an opportunity for the children to go swimming at the Nisqually wellness center on those hot days when temperatures soared. They even provided a Recovery Café for AA/NA meetings, one-on-one sessions for counselling, and had a sweat lodge. As a way to give back to the hosts, many Quileutes volunteered at protocol by driving golf carts, driving a shuttle, food prep, and picking up garbage and recycling.

Thank you to the Nisqually Tribe for the hospitality and welcoming all canoes. Quileute looks forward to next year's canoe journeys, hosted by the We Wai Kai Nation and the Wei Wai Kum Nation, located in British Columbia, Canada.

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

From Council Chambers



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

For the Quileute people, the 2016 canoe journeys lasted 22 days. It began on July 17th when the pullers departed La Push and ended on August 7th following a week-long protocol at Nisqually.

Vice Chair Rio Jaime: We landed in Nisqually with four canoe loads that filled the Wellbeing, Sea Hawk, Sea Wolf, and K^wa wiya. As our schedules allowed, Councilmembers participated along the way by joining the support boat, paddling, and dancing and drumming at protocol. It was a wonderful time on the water, as always, and we are grateful for the generosity and hospitality shown to us by the Nisqually Tribe. We would like to thank everyone who participated in the Paddle to Nisqually and for representing our tribe in a positive light. As a way to say thank you to our pullers and ground crew, we will be hosting an appreciation dinner on September 7th at 5 p.m. at the Akalat Center.

Outside of the office, Councilmembers have been traveling to meetings and workshops.

Chairman Chas Woodruff: I went to Bothell, WA with Larry Burtness to attend the Federal Communications Commission Tribal Broadband, Telecom, and Broadcast Training and Consultation Workshop from August 15th-17th. As everyone knows, rural tribes like ours lack broadband access, which allows for a high-speed internet connection. This issue has been a priority for us because broadband would support things like our administration, health clinic, school, and economic development. Broadband is vital to our success and we continue to pursue this avenue.

On August 26th, the Vice Chair attended a listening session regarding funding, which was organized by ATNI Committee Chairs and held in Taholah, WA. In 2003, the U.S. Commission on Civil Rights released a report titled "A Quiet Crisis: Federal Funding and Unmet Needs in Indian Country" about the underfunding of tribes by the federal government.

Vice Chair Rio Jaime: Now, the U.S. Commission on Civil Rights is getting ready to issue a new report on the same topic, so this was an opportunity to bring forward our issues about underfunding. I was very grateful for our Department Directors who provided me with the essential information that I could relay at the listening session.

Council also met with the National Park Service on August 23rd in La Push.

Chairman Chas Woodruff: The meeting was to address sanitation issues we've been noticing at Second Beach and the need to bring in additional portable restrooms. As a result of our discussions, you will see that more restrooms

have been placed at the Second Beach parking lot. It is our hope that this will help reduce the waste on Second Beach. We also discussed safety concerns of parking at Third Beach. Many visitors will park along the highway because the parking lot at Third Beach gets full. Since there is no shoulder, vehicles are being parked in a way that presents a hazard to drivers and pedestrians. The NPS has plans to post signs to eliminate hazardous parking.

In order to promote family time, the Quileute Tribal Council gifted Quileute tribal members tickets to the Clallam County Fair in Port Angeles. Since there were limited tickets, they were handed out on a first come, first served basis.

Secretary Naomi Jacobson: As the summer season comes to an end, it is with great pleasure that the Tribal Council is able to offer our support to bring families together for the county fair. It has become a tradition over the last few years and we hear about how much this time is appreciated and the family memories this event creates. It is a great way to end that summer break and prepare ourselves for the fresh new school year.

It's that time of year—students are heading back to school. At the Quileute Tribal School, children were back in session on August 22nd, which started with a welcoming from the community. Community members and staff lined up outside the school to clap and cheer and wish the children a successful year.

Treasurer Crystal Lyons: After welcoming the students to school with the paddle song, cheers, and applause, I

was able to attend the first morning circle of the QTS school year. I am very excited to see the changes they are implementing this school year, especially the high school where the students will have different teachers for each subject as well as advisors for each grade. QTS has made many improvements over the past few years and it shows in our kids. I look forward to the continued progress and a continued working relationship between QTC and QTS.

The Tribal Council wishes every student—from preschool all the way to higher education—a successful and productive academic year.

And finally, we are facing a difficult year with our fall fishery, as we are expecting low coho returns. We are working with Quileute Natural Resources to determine a plan of action in response to the state of our fishery.

Secretary Naomi Jacobson: Tribal Council realizes the impact the fall fishery closure is going to have on our fishermen and their families. We appreciate all who have completed and turned in your surveys to the natural resources department, as well as attended the meetings. The information continues to be gathered to develop the best plan we are able to provide, in order to help families and individuals through this season. If you have not filled out the survey, please do so at QNR as soon as possible. The next QNR Fishermen's meeting is scheduled for Friday, September 16, (two sessions) from 10:00 a.m.-12:00 p.m. and 4:00 p.m.-6:00 p.m. Information will be provided about support services the tribe currently offers.



SALMON FEED POETRY READ

Tillicum Park, Forks, WA. 4-8 pm

September 17, 2016

In conjunction with

International Coastal Cleanup

coastsavers.org

For more information, contact

Roy Morris

360 963-2442 • able@olypen.com



NPC MRC





NATIONAL MARINE
SANCTUARIES
OLYMPIC COAST



SURFRIDER
FOUNDATION



QUILEUTE

QTS welcomes new staff

After an extensive staff recruitment process, which included hundreds of phone calls and attending career fairs in Spokane, WA, and Tacoma, WA, the Quileute Tribal School (QTS) has added new members to their team.

Superintendent Mark Jacobson explained, "QTS is adding teachers in grades 7-12 and a K-12 school counselor for the 2016/2017 school year. The recruiting efforts really paid off as the school was able to attract some truly qualified and skilled teachers and a highly experienced school counselor. The school board and I are all very excited to have the new recruits joining the top notch staff at our school."

Lakhina Ky is the 1st grade teacher. She exclaimed, "I am thrilled to be teaching my students this year and to be a part of this community. In addition to teaching, I'm excited to learn more about the Quileute culture." Lakhina has taught internationally in South Korea and Turkey, as well as in Seattle, WA before moving to Forks, WA to work at QTS. "QTS is not only a school, but it is noticeably an integral part of the Quileute Tribe community. As a result, the school's culture is very close-knit and very much like a family."

Alice Ryan, the 7th-12th grade science teacher, comes from Montana with previous experience teaching at a small school on the Blackfeet reservation. She is hoping to expand the QTS science classroom by mentoring students to compete at various science-based competitions and create a science exploration event at the school

for the whole community to participate in. The school is acquiring new microscopes, student lab desks, and other essential lab equipment. This year, she is teaching life science, earth science, and biology, marine science and science research. She said, "I'm not here to teach so that a bunch of the kids will go on to secondary education to become scientists. I'm teaching science to get them to question the things around them. To keep going and to not give up until they find the answer so that they can succeed in whatever path they choose."

William Lee is the new math teacher for 7th-12th grade. After teaching math and physics classes in community colleges in South Seattle, North Seattle and Green River, he also taught upper school math and served as course coordinator for a high school in Turkey and was a math and physics tutor at Trinity College in Ireland. In addition, he taught English at an elementary school in South Korea.

Jordan Jackson was hired as the 7th-12th grade social sciences teacher and also teaches visual arts as an elective. Straight out of graduate school from Gonzaga University, Jordan is ready to take on current world relations, U.S. history and world history, and Washington State history. "I had offers to teach at schools in Seattle, but I felt coming here I would get to learn as much from my students about their culture that they would learn from me. That's what attracted me to the Quileute Tribal School. And one of my biggest goals is to get to know my stu-

dents and learn more about their culture."

Michelle Jasmer is teaching students in 7th-12th grade in career and technical education, which is a brand new class never before seen at QTS. While she is new to the field of education, she started a business in 2010 and continues to run it today.

As a para educator, Lucas LeCaire will be helping in the classrooms, working with the 3rd and 4th grade reading groups, and assisting children who have an Individualized Education Program. "I'm looking forward to getting to know all the students here. It's such a small school and a great opportunity to really work with the students one-on-one and see where they need the most help." Lucas previously worked as a college and career coach through AmeriCorps.

Kim Rutherford is joining the staff at QTS and will serve as a full-time school counselor for the 2016/2017 school year. Her office will be on the main floor in the Old Coast Guard Station, with office hours from 8 a.m. to 4 p.m. She will offer counseling services to students, making certain that students are signed up for the courses they need to graduate, and tracking student progress. She has several years of experience working with children and families as a counselor, social worker, behavior intervention specialist, mental health therapist, teacher, and child and student advocate.

Additionally, Lucy Ross and Sarah Larkin of La Push were hired toward the end of last school year to lead the culture program. "We will be

working to make the culture program more of the regular classroom teacher's program," Mark described. "Students should learn about their culture throughout the school day and in every classroom rather than just when they are with a culture teacher. This is going to take time and our culture and language staff is just beginning the work and will be teaching our regular classroom teachers how and where to include it in their curriculum."

Mark added, "It should be a great year for our students with the upgrades in technology and the new staff who have joined the staff that returned. As a result of the changes we have been able to make, this is going to be the best year ever for the students attending QTS."

Bá·yaq The Talking Raven

A monthly publication of the Quileute Tribal Council

Edited By
Emily Foster

Phone:
(360) 374-7760

Mailing Address:
The Talking Raven
PO Box 279
La Push, WA 98350

Email:
talkingraven@quileutenation.org

Quileute Tribal Council

Charles "Chas" Woodruff
Chairman

Rio Jaime
Vice Chair

Naomi Jacobson
Secretary

Crystal Lyons
Treasurer

Tony Foster
Member at Large

QTC Contact Information

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

Phone:
(360) 374-6163

Andrew Shogren
Interim General Manager



New staff members include: Lakhina Ky, Alice Ryan, Michelle Jasmer, Lucas LeCaire, William Lee, and Jordan Jackson.

New Beginnings holds a successful TBTN 2016



TBTN Sign-in booth



TBTN participants select a positive phrase from the Wall of Empowerment for the photo booth

Each year, communities all over the world organize events called "Take Back the Night" (TBTN) in order to bring awareness to sexual violence, assault, domestic violence, dating violence, and sexual abuse. They focus on creating safe communities while honoring and supporting victims.

In 2009, the Quileute Tribe's New Beginnings program started hosting their own TBTN. Today, it has grown into a popular annual event attended by many from the Quileute and Forks communities.

For TBTN 2016, volunteers and organizers wore sunflower yellow shirts with salmon pink writing. Liz Sanchez, New Beginnings program manager, revealed that the "Start By Believing" campaign from April had inspired the TBTN color scheme as

well as the theme, which was "Change Begins with Me."

Liz stated, "In April when we introduced the 'Start by Believing' campaign, and with Tribal Council support, we agreed that when someone reports to us that they have experienced domestic violence or sexual assault, we believe them. The theme of 'Change Begins with Me' means we say something, we do something, we offer support to friends and family, we speak up against bullying, yet also more than that, we take good care of ourselves. If our own health is good, physically, mentally, emotionally, spiritually, we tend to treat better those whom we care about. Respectful conversations and peaceful conflict management are much easier when we're well fed, well rested, and have some piece of mind. We each have our own lists of what self

-care looks like and change truly does begin with me. We wove the colors in from the 'Start by Believing' campaign, and of course had the silver glittery stars to go with, a reminder that 'Taking Back the Night' reflects the goal of nighttime being a safe place for each of us within our own homes."

On August 11th, nearly 300 people attended "Take Back the Night" at the Akalat Center, which lasted from 6 p.m. until 8 p.m.

After an opening prayer by New Beginnings Victim Advocate Narcissus Foster, the crowd started visiting the various vendor tables and participating in the activities.

Activities consisted of:

- Clothesline Project
- Rock Decorating
- Luminary Bags
- Magnets
- Face Painting
- Photobooth and Wall of Empowerment
- Games
- Nail Art

A silent witness exhibit was also on display, which featured silhouettes of men, women, and children, and real stories of victims of abuse. Vendors had useful information to share from departments within the Quileute Community, plus several from Forks and Port Angeles.

David Jackson was the master of ceremonies while Juan "DJ Camello" Almazan contributed his sound equipment and DJ skills. Michael Aceves performed three inspirational hip hop songs for the crowd. And afterward, Daryl Trowbridge, an advocate in Port Angeles at Healthy Families of Clallam County, shared his ventriloquist skills with the children in attendance.

Every 15 minutes, youth read statistics relating to abuse and domestic violence. Following those stats, several names of event participants were drawn for the raf-

fle prizes. Each winner selected their prize from a table overflowing with choices, which were all generously donated by local businesses.

This year there was an addition of healthy snacks and a dinner. In the past, volunteers provided desserts and freshly popped popcorn. For TBTN 2016, there was baked salmon, vegetables and dip, potato salad, baked beans, fruit, meat, cheese, and crackers, along with the usual desserts and popcorn.

To end the night, people gathered inside the Akalat for a prayer led by Ann Penn-Charles and the lighting of the luminary bags. It was a moving tribute to victims of abuse and domestic violence.

The organization of such a large event meant that planning began in May, followed by weekly committee meetings. The committee included: Shilo Hinchey, Janice Barrera, Lesa Whorton, Jolene Winger, Sarah Hanson, Sarah Fletcher, Sarah Demorest, Lucy Ross, Baine Etherton, Tierra Eastman, Ruth Jackson, Rae Lynn Martinez, Ann Penn-Charles, Marion Jackson, Susan Penn, Narcissus Foster, Larry Jackson, Dr. Liz Schnipfel, and Yvonne Davis.

Liz expressed, "We probably had one hundred people who helped with planning, setup and cleanup, decorations, prep for activities, food donations and food prep. We had assistance from the Quileute Health Center, Human Services, Housing Authority, Natural Resources, Teen Center, Youth Opportunity Program, Quileute Recovery Group, and the Forks Cadets. There were so many volunteers, and I am so thankful and in awe of the spirit of giving from this community in order to make 'Take Back the Night' a success."



Face painting is popular among children at TBTN



One of the many TBTN informational booths

State of the Fishery

On the 10th of August there was a public meeting for anyone else who was interested in talking about the upcoming fall closure and what is being done about it. Here are

some highlights from the meeting:

- All commercial river fishing will be **CLOSED** from **Oct 3rd-Nov 20th**.



QNR employees Gary Jackson and Jack Davis select fish for broodstock.

- The Last Chance Fishing Derby is cancelled.
- Closures are in response to the low number of wild coho projected to return due to harsh ocean conditions.
- **If you are concerned about how fishing closures will affect you, come to Quileute Natural Resources and fill out a survey! All survey information is confidential. Surveys are needed as soon as possible!**
- Surveys will be used to strategize QTC response to the fall closures.
- **There will be another set of meetings with new information on September 16th at 10 a.m. to 12 p.m. and 4 p.m. to 6 p.m. at the QNR office.**

Direct any questions to the harvest manager, Baine Etherton, at (360) 374-6074 or visit the QNR office, 401 Main St, La Push.

BURN BAN

**EFFECTIVE
IMMEDIATELY
AS OF 8/19/2016**

The burn ban will remain in place until further notice. **NO BEACH FIRES OF ANY KIND!** Burning is prohibited within the Quileute Indian reservation.

RESORT ONLY – RECREATIONAL FIRES IN APPROVED METAL FIRE PITS AND GAS OR PROPANE STOVES/BABECUE GRILLS ARE ALLOWED.

**BY ORDER OF THE
QUILEUTE FIRE CHIEF**

ATTENTION RIVER FISHERMEN

Please turn in your fishermen’s surveys. This information is being collected in response to the closures this fall.

Surveys can be picked up/dropped off at the Quileute Natural Resources Department (401 Main Street, La Push). If you have any questions, call the QNR office at 360-374-2248 or contact Baine Etherton at 360-374-6074.

Fishermen’s Meeting #2 September 16th

**Quileute Natural Resources Office
401 Main Street, La Push**

There will be two meetings to accommodate tribal members’ schedules:

**10 a.m. - 12 p.m.
and
4 p.m. - 6 p.m.**

Meetings will discuss assistance opportunities, fall fishery closures, and related topics.

Bring your completed surveys! Questions? Call Baine Etherton at (360) 374-6074

Clothing Exchange & Family Storytime

Friday, September 23, 2016

10:30 a.m.

Forks Branch Library



The West End library branches, in partnership with First Step Family Support Center, will present a free clothing exchange and storytime for children and their parents or caregivers.

The program will feature fun songs, rhymes, and stories, as well as a free clothing exchange. This is a perfect opportunity to swap your gently-worn children’s clothing for larger sizes—because clothes don’t grow, but kids do. Clothing has been generously provided by First Step Family Support Center.

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



Jay Powell transforming into kwashkwash, the Blue Jay.

King Salmon Getting Days, **Safso'alik'tiyat**

The “moon” that was September in the old days was named *king salmon getting days* because on the Quileute River and its tributaries, the big kings would be running in immense numbers. Because they were, in fact, BIG fish, they were called the kings of the salmon, and the word for “chief, boss, or king” in Chinook Jargon was *tyee*, so they also came to be called *tyee salmon*. Further north, king salmon would run during the late spring (May or June), so they were often referred to as spring salmon along the B.C. coast.

The word for king salmon, **safs**, is probably related to the word **sáfa** (SAH-tuh), meaning ‘downstream.’ But, I never heard the old people mention any possible reason that the king salmon would be referred to as a type of salmon that would be identified as a downstream type of fish or that they were on the lower areas of the river. The Quileute fisherman’s spirit society (the **Ṭsayík**) was open to those who had “power” related to catching all the salt and freshwater fish. The members had songs and rituals that gave them the ability to think like the fish and caused the fish to want to submit themselves to the fishermen. And all fishing power songs were called **Ṭsayíklo áhit** (literally, ‘a fishing power song’), although some songs gave the person fishing power for a particular type of fish. Hal George told me that the only type of fish that had a particular song only for that species was the king salmon. There was a special type of spirit song for king salmon called a **saf-sok'ótwa áhit**, and it made the owner of the song a **safso'alik'ti**, ‘an expert king salmon

getter.’ So Quileute traditional beliefs suggest that the king salmon was special.

It’s important to mention that the **Ṭsayík** was the only Quileute spirit society that both men and women could belong to, but it has always been referred to as the “fisherman’s secret society.” So I refer to the members of the **Ṭsayík** as fishermen. Quileutes can either inherit a fishing power song from a family member or they can have the song just come to them:

Ofa'áslí chí' hídas xí' áhit. ‘I inherited the song from my father.’

Híli ta'd óx'álli xí' áhit. ‘I received the song myself.’

Quileute traditional culture, and especially the belief system, generally reflects aspects of their lifeways that were important in terms of food and subsistence. So, the fact that the oldtime beliefs include special spirits empowering those who fished for king salmon suggest that getting those important winter food-fish was a particularly important aspect of the tribe’s annual cycle. So, each year when it turns September you can just think like the Old People did: “It’s **Safso'alik'tiyat**, which is a very important time of year for us Quileutes.”

It’s also the beginning of a new season for Quileutes. I’ve mentioned before that the Quileutes paid attention to the seasons as well as the months. The Quileute seasons are:

Yálowaḥi (YAH-lo-wah-thee) - spring

Ṭaxáts (tuh-HAH-ts) - summer

X'w'a'áts (hwuh-AH-ts) - early fall

Tsadáts - (tsuh-DAH-ts) - late fall

X'woyós or **tíxtat** (h-wo-YO-s, TEH-h-tut) - winter

September is the beginning of early fall, when the last of the berries are past prime and people are waiting for the salmon runs that are the critically important chance for families to catch, dry and put away fish for the winter. So, **Wisá xwa'áts** (wiss-SAH hwuh-AH-ts) ‘Happy early fall.’

History of the Families and Lots in the Village

I am often asked, “Where did you get all the information about the Quileutes?” The answer is that I’ve spent almost 50 years asking about tribal history and stories from the elders at La Push and Lower Hoh, from the notes and publications of other anthropologists, and from archival collections that turned up in surprising places. One of the most detailed set of records about the early Quileutes is the Indian Affairs section of the Sands Point National Archives. I spent two weeks going through those records back in July, 1994. I was amazed by the letters, documents and reports that have been kept in the Quileute files, microfilms and notebooks there. There is a clear picture of the relations over the years between the federal and territorial governments and the tribe.

I find it amazing (and a little troubling) that the first federal department to supervise Indian affairs (from 1789 to 1824) was the Department of War. In 1824 the Office of Indian Affairs was set up as part of the Department of the Secretary of War. In 1832, Congress authorized a Commissioner of Indian Affairs, still in the Department of War. Then (finally!) in 1849, the Office of Indian Affairs became a “Bureau” and was transferred to the Department of the Interior with “superintendencies” that were large areas, often a territory and “agencies” that were usually a tribe or small group of tribes within a superintendency. So, the fathers of our nation originally decided that the section of the new government most appropriate to manage the Indians was the Department of War.

In 1856-7, a Port Townsend District Agency was set up which included S'Klallam, Chimakum, and Makah, but there was no mention of Quileute. Finally in 1861, the Neah Bay Agency was established for the Makah and a sub-Agency was set up for the Quinalt, Queets, Quileute (Kweedeetut, Quille-pates) and the Hoh. Quinalt was made a full agency in 1878, and over time the Neah Bay and Taholah Agency were consolidated into the Taholah Indian Agency. Finally, in the reorganization of 1961-

62, western Washington was divided into Puyallup, Tulalip, Neah Bay, Skokomish, Chehalis and Quinalt Agencies with the Quileute and Hoh continuing under the Quinalt jurisdiction.

The History of Quileute Families

After my article last month that focused on the Ward family history, I had a number of emails and comments from readers. Many readers enjoyed having an article with one family’s story. So, this month I am going to pull together my notes on another interesting Quileute family. Back in the early 1980s, I got a letter from Helen Hobucket Harrison asking me to put together what I knew about her family. So, I kept a file of references to the details of the Hobucket family and compiled it into a family tree for Helen, but since then I have noted a number of other incidents relating to that interesting extended family. So, here’s the Hobucket story.

The Name Hobucket

The name Hobucket goes back at least 800 or 1000 years. It is a little complex, but as an anthropological linguist, one of the tasks I worked on was to reconstruct the prehistoric language (called Proto-Chimakuan) that Quileute and Chimakum descended from. And the story of the name Hobucket takes us back to the time before Quileute, Makah and Nitinat (which is spoken on Vancouver Island and closely related to Makah) “lost” their nasal sounds. That means that speakers of these languages started pronouncing M as B and N as D. For instance, the Quileute words **báyak** (‘raven’), **abá** (‘grampa’), **ha'ábá** (‘tree’), and **ka'áb** (‘thick’) were originally **máyak**, **amá**, **ha'má** and **ka'áb**. And the Quileute words **dá'** (‘fetch’), **hída** (‘father’), **adá'dal** (‘speak’) and **k'w'id** (‘black surf duck’) were originally **na'**, **hína**, **aná'nal**, and **k'w'in**. That change in pronunciation didn’t just affect a few words here and there in the language. It affected every M and N in the language.

That sound change is unique and there are no other languages in the world that don’t have M and N sounds! The change started with the Nitinat before the ancestors of the Makah moved over to Cape Flattery from Vancouver Island about 1000 years ago. The move is reflected in the Nitinat and Makah story of the “Dog Children.” According to that narrative, a group of Nitinat split in antiquity from the original tribe on Vancouver Island. The mythic story tells that a high status Nitinat woman gave birth to a batch of puppies and the mother

Continued on Page 7...

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

... Continued from Page 6

and dog children were made to move across to Neah Bay, where the dog children lost their fur and became the ancestors of the Makah. The sound change involving loss of M and N happened before the Makah moved across and was then adopted by the Quileute later, too.

So, linguists know that all this language change happened after the Makah moved across to Cape Flattery. And we know that Quileute stopped using M and N before the Quileute and Chimakum separated, also about 1000 years ago. That separation of the Quileute and Chimakum tribes is remembered in the Quileute creation story, according to which the Quileute people, during a great tidal surge, took to their canoes and when the waters receded, a group of the Quileutes had been carried over to the Port Townsend area where they stayed and became the ancestors of the Chimakum tribe. The Chimakum language was obviously related to Quileute, but without a time machine we couldn't tell how long ago that happened. What we can do is note that Quileute and Chimakum, though very similar, had changed slightly less than English and German, which also split about 1200 years ago. So, it is probable that the Chimakum and Quileute became separated about a thousand years ago.

Since Chimakum wasn't affected by the change of M and N to B and D, we know that the Chimakum had split off from the Quileutes before the sound change happened sometime after 1000 years ago. For example, according to word lists that were taken down before the Chimakum language went extinct in the late 1930s, they spoke of themselves as "Chimakom" (with M) while the Quileutes call them **Chíbakob** (with B instead of M).

We know about the old form of Quileute, from the days when they still spoke with M and N because, for centuries after the sound change happened, the Quileutes maintained a ritual language used in talking to the spirit world that still preserved M and N. This is like Christians who nowadays still pray and preach using an old form of English that is over 400 years old. One often hears preachers these days using phrased like "I pray that Thou wouldst...; and blessed be thee and thine when men might revile thee..." In the same way, Oldman Fred Woodruff would occasionally say, "Here's how they used to talk in the **Tłókwa-li** spirit society meetings," and he would start talking an old form of Quileute, saying things

like **tamánawis xamá nánoʔos** ('the spirit power of all the birds'), which maintains the old M and N sounds from an earlier form of Quileute.

All that background about sound change is important if we are to understand that the Hobucket name goes back a long time. It is probable that the name was originally **Hómak-ł**, (pronounced HO-mah-k-t, with a clicked T on the end). The name means 'the people that live at Hobuck Lake,' which is a small lake located north of Lake Ozette just below the Waatch River. Hobucket is a Quileute name. We know that because the **-ł** on the end of the word is the Quileute word-part that means, 'the people who live in that place.' It is the same ending that causes the name Quileute (**Kʷolíyo-ł**) to end in a T-sound, since it means 'the people who live in the home-place of **Kʷolí**, the chief of the wolves.' And that final T sound doesn't mean anything in the Makah language. So the name is clearly Quileute. It's made up of Quileute word parts. But, Hobuck Lake is clearly now located in Makah traditional territory. This means that the Hobucket name comes from the long ago period before the Makah came over and wiped out the previous Quileute speaking people or displaced them southward.

So, we have been able to learn about the origin of **Hómak-ł**, the Hobucket name and that it is almost 1000 years old.

The Hobucket Family Tree

As described above, the name that we now write as Hobucket appears to have been used for hundreds of years. The first person we know who carried the name Hobucket was born in 1835 and died in 1899 at the age of 64. He also had an everyday name, **Sháliba**, by which he was referred to, and he had been given the English name Charlie at some point, which was an English speaker's mishearing of the first two syllables of his everyday name (**Sháli-**). In traditional times, Indians had more than one name in the course of their life (a childhood name, a nickname, an inherited "Indian" family name, and sometimes a "whiteman's" name). But traditional "Indian" names were used without last names. The name Hobucket was used as a single name in traditional times, but by about 1900 all of the descendants of Old Man Hobucket were called by a given name and used Hobucket as a last name. At the time of the Treaty signing, 1856, "Charlie" was the only person in La Push that would have been called Hobucket. His wife was named **Chadiyoxʷ** (1840-1905). After the death of her husband, she lived with her son California



Tyler Hobucket in 1945, wearing a Tlokwali headdress, presented to him at a potlatch on Vancouver Island.
Photo by George Pettitt.

and his wife **Hawilítsa** and their family.

The children of Hobucket, as far as I have been able to discover from census, church and BIA records, were the following:

- 1) California, called **Kalipódiya**. Born 1853, died 1939, according to BIA records of nephritis, kidney disease. Married Josie Eastman, called **Hiwalítsa** and **Tsoltsalítsa**. Born 1853 and died 924. Children:
 - Daisy California, called **Asób** and **Chichalítsa**. Born 1883, died 1922 of "illness". Married Randolph Parker of Neah Bay. Children: Addie (1904-1925), O'day (1909), Donald (1909), Daisy (1914), Landon (1917).
 - Harry, called **Chískit** and **Paks**. Born 1886, died 1840. Married Beatrice, called **Kalabástab**. Born 1895. Children: Frances, Edward III, Gordon, Eugena, Jean Mowitch, Carol Anne.
 - Edith, called **Káka**. Born 1888, died 1920 of tuberculosis. Married Harry James of Neah Bay.
 - Jimmy, called **Yákadak** and **Hiksh**. Born 1890, died 1908?. Married Myra. Born 1894, died 1925 of tuberculosis. Child: Myra (1909-1916).
- Alexander, called **Paks**. Born 1892, died 1926 of tuberculosis. Never married.
- Tyler, called **Kódi** (pronounced Koo-dee). Born in Seattle, 1895. Married Ruby (Ruth Bright), called **Hawalítsa**. Born 1895. Children: Vincent (born 1937), Helen (**Owasítsa**, born 1938), Geraldine, Glen, Neva (named after Neva Bright, born 1904), James, Tyler.
- 2) Ben, called **Tayábadok**. Born 1867, died during the 1890s. Married Clara, called "Tock." Born 1871, Children:
 - Gordon (1887-1905).
 - Minnie (1891).
 - Dory, called **Táwits** (1898).
- 3) Jennie, called **Tsayahástat**, **Shiliba** and **Hágaʔy** ('Frog'). Born 1860 and died 1890 of "poisoning." Married Talacus (later called Eastman). Child:
 - Daisy (1904).
- 4) Grover, called **Híkswi** and **Wimítsk**. Born 1870, died during the 1890s. Married **Ipóstab**. Born 1873. Child:
 - Guy, called **Doblábi**. Born 1894.
- 5) Luke, called **Tóxosk** and **Wilpalátka**. Born 1873, died 1917. He married Nancy, called

Continued on Page 8...

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

... Continued from Page 7

Dansy. Born 1877. Children:

- Guy (born 1893).
- **Kodókw'a** (born 1894), married Webster Hudson (born 1889). Children: Ralph (born 1913), Evelyn Martha (born 1918).
- Richard (**Chishó**) born 1905, died 1911).
- Ed (born 1898).
- Allen? (born 1901, died 1912).
- Joseph (born 1904, died 1921).
- Emily (born 1906, died 1912),
- Frank Raymond (born 1910, died 1920).

6) Dick, called **Bókcha**. Born 1879, died 1890s.

So many of the family died young during the late 1800s and early 1900s. Few of the members of the family lived long enough to marry and have families. The epidemics, especially smallpox, on the Olympic Coast resulted in abrupt catastrophic decline in tribal population before populations were recorded, starting in the 1870s. Neah Bay had an estimated 30-40 percent decline in population during epidemics that, in other areas, broke out in 1775, 1801

and 1824-25. These probably affected the Quileute as well, but we have no explicit statements regarding Quileute folk historic memory of massive sudden deaths.

Also, if one looks at the death dates of the members of the Hobucket family, it doesn't appear that the flu pandemic of 1918 caused a dramatic depopulation in 1918. It appears that there were various factors that kept Quileute population low. There were several deaths due to tuberculosis, but also to other issues. Among reported deaths in La Push during the ten years from 1933-1942, besides tuberculosis and pneumonia, the following causes of death were recorded: dysentery, 3; venereal, 1; rickets and malnutrition, 1; accidents incl. drowning, 5; death in childbirth, 2; stillbirth, 1; accidents, 5; old age, 8; and a large group labeled miscellaneous death, 33. Based on incomplete records accumulated by George Pettitt in 1913-45, 56% of Quileutes died before reaching 21, but of those that reached 21, 60% lived to be 60 years old or older. Among the Hobucket family in the family tree above, it would seem that those numbers may be about right. A lot of Hobuckets died young.

Tribal Leadership Involvement

The Quileute constitution was drawn up in 1935. It included the policy for election of a tribal council. There were 103 eligible voters in the tribe at that time. The first election was held on December 18, 1935 and Tyler Hobucket and Charlie Howeattle tied for 5th place (9 votes each) and the Indian agent decided they should flip a coin. Tyler's political career started with the flip of a coin. He became the secretary of the new council. He was again elected in 1940, 1943 and 1946. It is understandable why Tyler would be elected to council. Since he was known as a good speaker with an infectious sense of humor. Charlie Howeattle told me, "For comical speeches, Tyler Hobucket was the master. Even when Tyler was old, when he talked he would make you come alive."

Tyler had a social conscience that made him the one that handled issues of social need. In January, 1840, Tyler was advanced \$8 for transportation to Hoquiam to get relief for needy Quileute families. Tyler had a Whippet truck that he famously referred to as his "traveling wagon" and, with gas at eight gallons to the dollar, he made the trip. Tyler was considered a wealthy man by Indian standards of the time. Old man Roy Black told me, "Yeah, Tyler was a provident man. During the '30s, he lived in a four room house *with a sink!*"

Tyler was also honest. It was required by the Bureau that tribal councils have a \$500 bond, which cost the tribe five dollar per year for each of the five councilors. Tyler argued that it was an unnecessary expense since no one on the council would misuse "the people's money." Jack Ward agreed with him, but proved otherwise. Jack was on the council (the treasurer!), and when he gave in to temptation and took the money the council had saved up for candy and oranges for the Quileute kids' Christmas party and spent it on a four-day bender, the bond reimbursed the council for the money Jack had taken. That was the end of Tyler's arguments that the bond was an unnecessary tribal expense.

Tyler was strong-willed. In January, 1941, it was pointed out in a letter to the Indian agent in Hoquiam that, "There is no record of Tyler Hobucket being reappointed secretary of the council because he'd been 'let go for incompetence since his work was unsatisfactory.' The issue was that Tyler wouldn't send in to Hoquiam notification of QTC resolutions that he didn't agree with."

Just to give you a sense of the type of issues that first

council had to cope with, among the council resolutions at that time were: Ray Ward's application to open a confectionary store; Mr. B.H. Butts' request to rent the old Shell Oil dock to open a business; the War Department request to buy 3000 tons of rock at five cents a ton to build a sea wall; and Baker Kowoosh was charged with assault and sentenced to 30 days in jail. All were agreed upon by the council.

The council often asked the Bureau of Indian affairs to provide money for a community center with kitchen, meeting area and gymnasium. Finally, the Hobuckets became tired of waiting. In March, 1935, Harry Hobucket and his father, (California), advised the council of their intention to build a hall 50 feet long and 30 feet wide for community use. Harry died shortly after that longhouse was completed, so Tyler was the one who maintained it and organized community activities there. It truly was a traditional style Quileute building with an open fireplace and a smokehole in the roof. Whole families and the kids often came to open meetings of the secret societies, including the Tlokwalí. I remember Roy Black saying that Vernie once came as a small boy. And when a dancer wearing a mask and cedarbark regalia jumped down through the smokehole, shouting "Hah-mah-ye" and landing next to the fire, Vernie screamed and started crying uncontrollably in fear. Tyler Hobucket's place was where the old ways still happened. The secret spirit societies met there, and when the place was taken down, it was essentially the end of the secret societies as functional groups.

The 1930s and early '40s were a time when Tyler and the Quileutes worried that they were losing their Indian identity. Whiteman's values and institutions seemed to dominate community life. The old chiefs had been replaced by the council and it felt like community decisions were being made by the Indian agents rather than the Indians. Maybe that was the sentiment he was responding to when in 1944, Tyler and Fred Woodruff voted against giving a five year lease for no compensation to build an Assemblies of God church and parsonage in the village. Old man Woodruff told me it was because there already was a Shaker church and a Lutheran Sunday School held by the school teachers in the village, but it was a time when Quileutes, and Tyler in particular, were starting to worry that their life was becoming "whitewashed." Despite two votes against, the council authorized making a lot available

Continued on Page 9...



Helen Hobucket (later Harrison) in 1945, wearing ceremonial regalia and a headdress of dentalium shells, a Hobucket family heirloom passed on to her at her naming ceremony. Photo by George Pettitt.

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

... Continued from Page 8

for the Assemblies church.

Harry Hobucket was Tyler's older brother (10 years older). He was an articulate writer and published several Quileute stories, including tribal folkloric memory of the shipwreck of the Russian ship *St. Nikolai* in 1808. The surviving crew members, enslaved by the Quileute and Hoh, were well treated in captivity and were finally repatriated to a passing Russian fur trader ship. Harry's book is *Quileute Indian Traditions*, and he wrote it in 1934. He also wrote and produced a Quileute newspaper for a few years. Few Quileutes have been as committed during their lifetime in documenting the history and cultural knowledge of the people.

There is another whole article in the stories about California Hobucket. Nobody has ever given me a convincing explanation of how California came to have that name, which older Indians pronounced Kalipodiya because they didn't use F, R and N. He already had the name by the 1880s, when he would have been about 30. We have no evidence that he had been to California, but there are no stories that mention Quileutes getting further south than the mouth of the Columbia, drawn there by the trading post at Astoria. It was a memorable first when in 1920, the six Quileute seal hunters were picked up 25 miles offshore in a storm by the steamer *Multnomah* and taken to San Francisco. However, California Hobucket was not one of them. If any readers have heard an explanation for how California Hobucket got his name, let me know.

There is enough to fill a book full of stories about the Hobucket family. Such folkloric interest often stems from a family having chiefly status. But, that is not the only kind of status that existed among oldtime Quileute. Traditionally, status accrued to families and individuals who participated in the ritual of the potlatch, called **ha' wók^wsil** (hah-WO-k-sil) by the Quileutes. It involves invitation, dinner and gifting to the guests while announcing a naming or other status event in the life of a family member. The Hobuckets and especially Tyler were avid potlatchers in Tyler's day. Pettitt makes a comment in his book that may, in fact, be part of the answer about why Tyler and the other Hobuckets are so vividly remembered. Pettitt wrote in 1948:

If one were to ask a Quileute Indian, "Who ranks highest in the village?" he would probably look puzzled and perhaps counter with, "Do you mean who are the members of

the Tribal Council?" But after you have become better acquainted and you qualify your question by asking what families rank highest and who is named first, there is always general agreement on a list somewhat as follows.

Helen Hobucket (Uwassitsa), nine years old in 1944, is named first because she is the granddaughter of California Hobucket and the namesake of California Hobucket's favorite daughter, for whom so many potlatches were given that she was like a princess. She also, as granddaughter of Old Ha-yat'l, treaty chief. Moreover, her father, Tyler Hobucket, has given parties in her honor, and in her name has always returned every party gift and a little bit more. She has been initiated into the Tlokwalí, or Wolf Dance Society.

And that is just part of the story of the remarkable Quileute family called Hobucket.

Words of the Week for September

There are four Mondays in September, so I will give you four new appropriate words of the week for this month. And, since September is dominated by school starting again, let's

remind ourselves of some of the words that have to do with school

September 5 – The wonderful Quileute word for "School" is actually the way the Old People heard schoolhouse pronounced...and they added the word-part for house (-tee) on the end: **Kólhawisti**

We've had that word as a Word of the Week before. It's pronounced 'COAL-hah-wis-tee' and it means both the building and the institution of school. So, parents can get everybody going in the morning and say, "It's time to go to the COAL-hah-wis." And kids can say, "I left my books at the COAL-hah-wis-tee, so I can't do my PAH-kit ('homework')." "

Hey! No fair. Kwashkwash snuck in TWO words this week:

COAL-hah-wis-tee and PAH-kit. But school and homework just seem to go together, don't they?

September 12 – **tícha**, pronounce TEE-chah. It means 'teacher.' The word for teacher is the easiest Word of the Week we will ever have. It's **tícha**. That's simply the English word with the R left off. I remember

Hal George and Big Bill talking about the teachers back as far as 1900: "Meesta Smit" (Wesley Smith), Albert Reagan (1904-9), W. Bartram (1910-c18) and Henry Markishtum (1919-) and others. These old teachers were always spoken of as TEE-chah, and it is a way to keep everyday English in the village sounding like the old language is alive and well. I can remember the elders saying, "Mister Markishtum was one tough TEE-chah."

September 19 – chee-EH-tsil, 'breakfast' (written **chi'físil** in the Quileute alphabet). Since the Quileute Tribal School serves breakfast, that's a good word to know. You can say, "I don't want to miss chee-EH-tsil. I gotta go to the COAL-hah-wis-tee."

September 26 – TAH-chah-lee, "I know it!" (written **Táchali** in the Quileute alphabet). One of the reasons to go to school is to learn things, so you will want to know how to say that you KNOW something. "TAH-chah-lee! I know that!"

So, have a good **Safso' alíktiyat**, September, King Salmon getting time.

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

tsixíswa k^wo'lí·yo'fisk^wa

Adult Quileute Language Class!

Tuesday and Thursday
evenings 6PM to 8PM

Beginning September 6!

Classes will be at the Akalat Classroom in La Push

Sign-up at the Tribal Administration Building

Supported by a grant from the Potlatch Fund Language Program

Mental Health Services offered at Quileute clinic



Linton Petersen

In order to fill the vacated position of the mental health counselor, the Quileute Health Center has contracted with Linton Petersen of West End Outreach Services in Forks.

Linton is a licensed mental health counselor as well as a designated mental health professional for the state of Washington. With a master of science in clinical psychology from Eastern Washington University, he has been working at West End Outreach Services in Forks, WA for nearly four years. Pre-

viously, he operated a private practice for seven years in Bellingham, WA.

"I decided to get back into community mental health," he explained. "I couldn't wait to get out of Bellingham. There are just too many people. I love it here; it's heaven. This place is absolutely beautiful."

Currently, Linton works at the Quileute Health Center on Mondays from 12 p.m. until 5 p.m.

"I treat clients with mental health issues, such as depression, anxiety, bipolar disorder, and I provide individual and family therapy." Linton emphasized that everything is confidential. To make an appointment, you may contact him directly at 360-374-4320.

For those who are unable to visit Linton at his limited Quileute Health Center office hours, he is also available at his Forks office during the week. Their number is 360-374-5011. If you need help

after hours, an on-call counselor is also available 24 hours every day and can be reached at 1-800-843-4793.

"I'm excited about being here and having this opportunity. And I don't expect that I can fill Norm Englund's shoes by any means. I know

how wonderful he was and what a great member of the community he was. I'm just here to do what I can to help and support in any way I can, and I'm enjoying learning about the culture and traditions."

Family Fun Night

welcomes you

Date: Tuesday September 13th
Time: 5-6:30pm
Place: QTS Multipurpose Room
What: Dinner, crafts, games, and giveaways!

'1' '2' '3' '4' '5' '6'

Dinner is served at 5pm!
 Children **MUST** be accompanied by an adult at all times.



Presents:

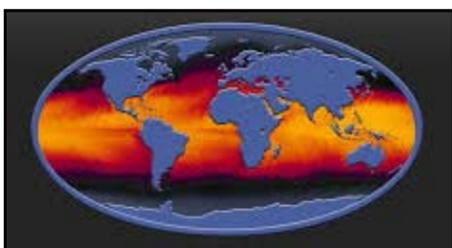
New Modeling Tools for Ocean Acidification and Harmful Algal Blooms on the Washington Coast

Speaker:

Dr. Parker MacCready
 University of Washington, School of Oceanography

Time and Location:

Tuesday, September 13, 2016, 7 PM
 UW Olympic Natural Resources Center, Forks, WA
 Hemlock Forest Conference Room



This event is sponsored by UW ONRC's Rosmond Education Fund. Contact Frank Hanson at 360-374-4556 for more information.

University of Washington
 Olympic Natural Resources Center
 1455 South Forks Ave, Forks, WA 98331

Quilt added to Senior Center decor



In 2014, Bridgett Allen made a quilt and the Quileute Daycare Center gifted it to the Senior Center at Elders Week.

Lisa Hohman-Penn, Senior Center Program Coordinator, said, "The elders love it. It makes the living area move beautiful and fits perfectly there." She added, "I would like to thank Dawn Bender for arranging it to be put up for our elders to enjoy."

When is a child considered homeless?

The McKinney-Vento Act defines homeless children as “individuals who lack a fixed, regular, and adequate nighttime residence.” The act provides examples of children who would fall under this definition:

- Children and youth sharing housing due to loss of housing, economic hardship or a similar reason;
- Children and youth living in motels, hotels, trailer parks, or camp grounds due to lack of alternative accommodations;
- Children and youth living in emergency or transitional shelters;
- Children and youth abandoned in hospitals;
- Children and youth awaiting foster care placement;
- Children and youth whose primary nighttime residence is not ordinarily used as a regular sleeping accommodation

(e.g. park benches, etc);

- Children and youth living in cars, parks, public spaces, abandoned buildings, substandard housing, bus or train stations; and/or
- Migratory children and youth living in any of the above situations.

The Act ensures educational rights and protections for children experiencing homelessness. A copy of the legislation is available at www.k12.wa.us/homeless/assistanceact.aspx.

When a homeless student does not have immediate access to immunization records, the student shall be admitted under a personal exception. Students and families should be encouraged to obtain current immunization records or immunizations as soon as possible, and the school’s liaison is directed to assist. Records from the stu-

dent’s previous school shall be requested pursuant to school policies. Emergency contact information is required at the time of enrollment consistent with school policies, including compliance with the state’s address confidentiality program when necessary.

Homeless students are entitled to transportation to their school of origin or the school where they are to be enrolled. If the school of origin is in an adjacent district, or a homeless student is living in another adjacent district but will attend his or her school of origin, the schools will coordinate the transportation services necessary for the student or will divide the costs equally. If the costs or services are determined to be excessive or unreasonable, the services may be denied.

The school’s liaison for homeless students and their

families shall coordinate with local social service agencies that provide services to homeless children and youths and their families. The school will also coordinate with other school districts on issues of transportation and records transfers and with state and local housing agencies responsible for comprehensive housing affordability strategies. This coordination includes providing public notice of the educational rights of homeless students in schools, family shelters and soup kitchens. The district’s liaison will also review and recommend amendments to school policies that may act as barriers to the enrollment of homeless students. If you have any questions, please contact Stephanie Doebbler, Quileute Tribal School’s Home Liaison at 360-374-5648.



RECOVERY WALK

2016

Join us as we walk together to support recovery

September 16, 2016

10 A.M.

Meet at the Akalat Center and we will walk to the Tribal Office West Wing

HANDS AROUND THE FAMILY

You are invited to an evening of dining and an informational program to support individual/family/community wellness

September 20, 2015

5 P.M.

LOGO CONTEST

Quileute Tribal Youth Program Needs a Logo!

QTYP promotes drug, alcohol, & substance-free lifestyles, cultural connections, community engagement, sports & recreation, academic success & support, & youth leadership.

WHO

Youth, Ages 18 and Under

WHEN

Drawing Due September 16th

WHERE

Teen Center
Quileute Heights, La Push, WA

Submit original artwork that represents the Quileute Youth Program.

Be sure to include name, age, brief description of logo, and contact information with the logo

Winner will receive a prize and the youth program will use the winning logo to represent the teen center!

CONTACT

Jana Stock
360-374-2049
jana.stock@quileutenation.org

Happy Birthday to Enrolled Quileute Tribal Members

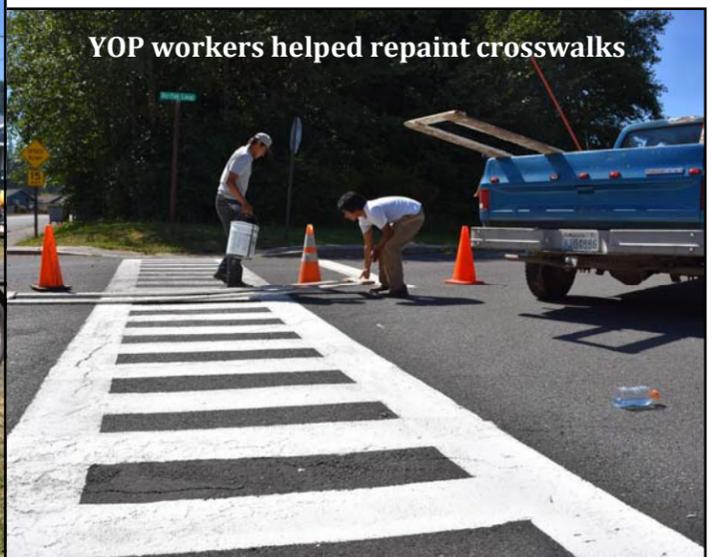
September Birthdays:

Leanna Justus	1	Donna Mae Jaime	7	Stephanie Ward	21
Magnolia Stacey		Fern Penn	10	Tashina Ward	
Jack Eastman		Duane Jones Jr.	11	Joshua Hoskins	
James Black Jr.		Page Foster	12	Rosita Martinez	22
Paetyn Belford	2	Chelsey Beebe		Abigail Ceja-Cisneros	23
Bryson King		Jacquelyn Centeno	14	Dusty Jackson Jr.	24
Russell Woodruff Jr.		William Hatch		Saygan Medina	
Shadow Rosander	3	David Stillwell-Black	15	Bert Black	
Casimir Pullen		Virginia Sablan	16	Mark Williams	25
Ronald Ramsey		Michael Ward		Bronni Ross	
Jonathan Jackson	4	Talan King		Jeremy Hamm	
Rigoberto Manzanares		Bonita Cleveland	17	Bonnie Sampson	26
Gene Harrison		Cassandra Perete-Black		Toby Morganroth	
Sandy Jaime	5	Mary Eastman		Frank Jackson	27
Alyssa Foster	6	Charles Rice	18	James Tumbaga	
Jose Payne		Perry Black		Kimberlee Shaffer	28
Andre Ward		Isabele Pullen		Landon Eastman	30
Jeremiah Green Jr.		Karl Cleveland	19	Jason Eastman	
Precious Jackson	7	Dean Penn			
Jessica Black		Michael Jackson	20		
Riley Jackson		Mary Martinez			

YOP provides summer jobs for teens



First-year teens in the Youth Opportunity Program are assigned to the yard crew



YOP workers helped repaint crosswalks



River's Edge YOP employees

QTS Job Listings

The Quileute Tribal School has the following job positions open:

- K-12 Special Education Teacher
- Maintenance and Custodian
- Para Educator
- Home Liaison
- School Support/In-School Suspension

Contact the school at 360-374-5648 to obtain complete job descriptions and an application.

Bá·yaq 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!