

bá·yak The Talking Raven

A Quileute Newsletter



Vol. 13, Issue 12

Emily Foster/**BAYAK Editor**

Cherish Our Children raised over \$23,000!

Showandah Terrill made this artwork in memory of Sharon Penn; Rod Fleck displays it in the live auction



The 2018 Cherish Our Children auction raised an outstanding \$23,091. This is the second highest raised in the history of the auction, coming in behind 2016 with \$27,197. Cherish Our Children was held on November 30th in Forks and offered a live and silent auction, 50/50 drawing, and dinner and dessert for purchase. Santa was also available for pictures with kids and families at no cost.

There were many changes implemented by the Cherish Our Children committee this year—the biggest one being location. For 16 years, the Quileute Tribe donated the use of the Akalat Center. In 2018, the Forks Elks Lodge donated their building for the

event. With a change in the venue and it being in Forks, the committee hoped it would bring in new faces. They plan to alternate facilities between Forks and La Push each year to continue the message that it is a joint effort benefiting youth of both communities.

Major donations were made to Cherish Our Children: Olympic Corrections Center delivered 62 products from their wood shop program, which included ornaments, signs, wall decor, jewelry boxes and a set of Adirondack deck chairs and two cords of firewood; Foster Pepper PLLC donated a Sounders Suite, valued at \$2,000; Quileute Natural Resources gave two boats and trailers along with a pontoon raft;

Forks Outfitters gave the committee \$500 for auction items; and the Hiawatha Corporation donated a bin of wreaths worth \$600. Local businesses and individuals also pitched in, donating both money and items, such as gift baskets, baked goods, handmade crafts, jewelry, resort stays, gift certificates, art, and food and supplies for the kitchen.

Just before the live auction, a moment of silence was held for the late Sharon Penn. She was a longtime committee member who first had the idea of the auction with Pat Soderlind, bringing both Forks and La Push together during the holidays for a good cause. Sharon is greatly missed for her leadership, kindness and advocacy for youth.

To kick off the live auction, organizers from the Rain of Terror presented the Cherish Our Children committee with a \$500 check.

The kitchen served a variety of homemade soups and breads, spaghetti, nachos, macaroni and

cheese, salmon fettucine, cake and berries, and beverages. With help from Quileute Tribal School students and Forks High School National Honor Society, they raised approximately \$1,200.

The 50/50 drawing brought in just over \$400; Pura Carlson won, but she graciously donated her share back to the event.

Lynzee Jaksha, a student at Forks High School, volunteered with Cherish Our Children as part of her senior project. She coordinated decorations, gathered volunteers from the FHS Honor Society and Forks Police Cadets program, and helped at the event.

The Quileute Events Department took on the setup, auction organization, and cleanup. Umpqua Bank employees volunteered as cashiers, so the checkout process went smoothly with their assistance.

There were many volunteers and countless donors who contributed to

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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.

From Council Chambers



Tony Foster, Zach Jones, Doug Woodruff, James Jackson, Skyler Foster - Photo By Cheryl Barth

Community members may have noticed some noise and movement throughout the village in regards to construction and renovation—the first being at the Hillside Apartments across from Lonesome Creek Store.

Chairman Doug Woodruff: Tribal members have been working on gutting the building, so we can start the process to clean and rebuild. We have three local guys working full-time. This is a long-term project, predicted to last four to six months. The goal is to turn it into another Quileute Enterprise for vacation rentals.

At Oceanside Resort, we are renovating a building to add eight shower stalls, a bathroom, and some washers and dryers for guests. We have always needed these extra facilities, so this is a step in the right direction.

And in addition, the woodchipping at the site of the new Quileute Tribal School is almost complete. Trucks have been busy moving chips to another location, which will be used for landscaping at a later date.

In the beginning of November, Council met with the Army Corps of Engineers. They were here to examine the Rialto Beach jetty since we have a large weak spot on one side. This jetty repair project requires the cooperation of not only the tribe and the Army Corps, but the Olympic National Park and Environmental Protection Agency as well. Work is expected to begin soon.

On November 5-6, Doug Woodruff and Health Center Director Michele Lefebvre went to the American Indian Health Commission Tribal and State Leaders

Health Summit, which was hosted by Suquamish.

Chairman Doug Woodruff: It was my first time at this health conference. They talked about grants available, what's working at clinics and what isn't, various health services, and more. It was great to network with other tribal leaders regarding the tactics, approach, and progress that others in Indian Country are making.

Veterans Day was celebrated on Friday, November 9th with a breakfast at the Quileute Tribal School and a dinner at the Akalat Center.

Secretary James Jackson: Sheri Crippen and Karen White organized a nice event at the school to celebrate the local veterans, having the kids play songs and asking vets to

share stories. Thank you to the Coast Guard for attending as well as the community veterans. The Events Department hosted a dinner that night at the Akalat, recognizing two Quileute Warriors who have since walked on: James Hobucket and Doug Pullen, Jr. Following words from the families, all community veterans and their spouses received gifts from the tribe. We would personally like to acknowledge active duty military: Mario Black-Perete who is in the Marines and Telena Martinez who is in the Air Force. Thank you all for your service!

Councilmen Doug Woodruff and Zach Jones attended the Washington Indian Gaming Association Meeting on November 12th and 13th.

Member at Large Zach Jones: The Chairman and I traveled to Clearwater Resort and Casino for the monthly WIGA meeting, where they reported financials and we reviewed the new delegates for the WIGA Board. These are important meetings so we can

stay up-to-date on relevant gaming news and decisions that affect Quileute.

The Quileute Tribal Council and our enterprises supported Cherish Our Children in many ways by donating Pendleton blankets, cedar baskets, resort stays, and Quileute Marina and River's Edge Restaurant gift certificates. We also provided the Events Department in the setup, operation, and cleanup of the event.

Treasurer Skyler Foster: Council is happy to be a part of this auction that benefits the youth of La Push and Forks. Thank you to the committee and volunteers for your dedication so children will have a Merry Christmas and thank you to those that donated and attended Cherish Our Children!

And finally, the Community Christmas Dinner is scheduled for Thursday, December 20th starting at 5 p.m. at the Akalat Center. We hope the Quileute community can join us. Wisá· Kísbis!

Our Condolences

Our sincerest condolences go out to the family and friends of Sandra "Sam" Leyendecker. We are sorry for your loss and hope that you can find comfort at this difficult time.

- Quileute Tribal Council

**Quileute Community
Christmas Dinner Celebration**

Thursday, December 20th

Dinner at 5:00pm

Program to Follow

At the Akálat

Wisá· Kísbis

Merry Christmas

Department Briefs

Public Works

- The crew has been busy with flagging on the road way for the falling of trees next to the highway
- Helping in the marina with dock repairs by crane service
- Phase one of the court-house office renovation has been completed
- Working on the Teen Center by adding cabinets, a cook stove, microwave, washer and dryer and a new storage area
- Started the interior demolition of the Hillside Apartments
- Added new flooring and painted an office in the tribal accounting hall
- The street sweeper has been repaired, so crews have been sweeping the roads throughout the village

Police

- 204 calls for service during November
- No serious incidences
- New patrol vehicles will be arriving in December
- Department presence at Cherish Our Children

Natural Resources

- Fish Committee meeting held on November 7
- Habitat Biologist Cody Thomas joined the department

ment

- Halibut Meet and Confer between NOAA/tribes
- Donated boats, raft, firewood, and other items to the Cherish Our Children auction
- Quileute tribal member Mike Foster joined department as Fish and Wildlife Enforcement Patrol Officer

Court

- Our new Associate Judge, Judge John Gibson, will be presiding on December 11, 2018 which is the court's ICW docket

Human Services

- QDHS staff are organizing the La Push Gift Giving portion for Cherish Our Children. Families can choose either the Forks location or La Push location for pickup. Days are December 18-19. First come, first served. No signups this year.
- TANF staff will complete training with IMAGO, a web-based life skills curriculum that will be used for Job Club, YOP and the Teen Center
- Two staff members completed Train the Trainer for Developmental Assets, a system that will be implemented at the Teen Center once it is reopened.
- The Youth Advisory Com-

mittee has had regular meetings regarding updates for the Teen Center. Currently there are improvements being made to the building.

- TANF Plan is out for public comment until December 30th. Please stop by QDHS or email kala.jackson@quileutenation.org for a copy of the plan. Please submit all comments in writing to the TANF Program.
- The shuttle operates on the tribe's payroll calendar. Please remember that the shuttle will not operate on any days that tribal employees have off. Reminders will be posted and made available to riders on the bus.

Health Center

- We continue to have the Women's Talking Circle each Thursday
- Presentation on November 15 by Randy Kempf on "Adverse Childhood Experiences"
- Diabetes Support Group was held on November 13
- Dr. Whitacre from Lower Elwha saw patients on November 19
- The Road to Wellness meeting was held on November 21
- Health Director attended

the American Indian Health Commission Annual Summit in Suquamish, WA on November 6-7

- Health Director attended the Governor's Indian Health Committee meeting on November 7-8
- Temporary Physician Assistant, Rick Weaver, is no longer assigned to the Tribe by the staffing agency he worked for as of November 30; a new female provider will start on December 10
- Sponsored four baskets for the Cherish our Children event on November 30

Bá·yak

The Talking Raven

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Larry Burtness
Interim General Manager

Suicide Prevention & Awareness

WE ARE CONNECTED & WE NEED YOU HERE

SUICIDE IS PREVENTABLE

Each one of us is a gift and our stories can be used as a powerful tool to prevent suicide. Many of us have been there and experienced the pain, but together we can help each other heal.

#WeNeedYouHere

EVENTS

December 14:

Join Forks Abuse Program for a Suicide Prevention Walk at 11 a.m. at the Forks Transit Center

December 21:

Join Hoh Tribe for a Suicide Prevention Walk at 11 a.m. at the Hoh Tribal Office

December 28:

Join Quileute Tribe for a Suicide Prevention Walk at 11 a.m. at the Quileute Health Center. Training to follow at the West Wing

NOTICE

The Quileute Tribal TANF's Program Plan
Is NOW Open for Public Comment

November 15—December 30

Copies of the plan are available at the Human Services building

All comments must be made in writing to Kala Jackson at the TANF office

Please contact Kala Jackson at 360-374-0336 or kala.jackson@quileutenation.org with
any questions or to request an electronic copy of the plan

Cherish Our Children raised over \$23,000!

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the success of the auction. The committee wants to thank everyone who supported Cherish Our Children. Because of the generosity of the two communities, children of Forks and La Push will have a brighter Christmas this year.

If you have any feedback regarding the event, or you are interested in being on next year's committee, email emily.foster@quileutenaution.org.

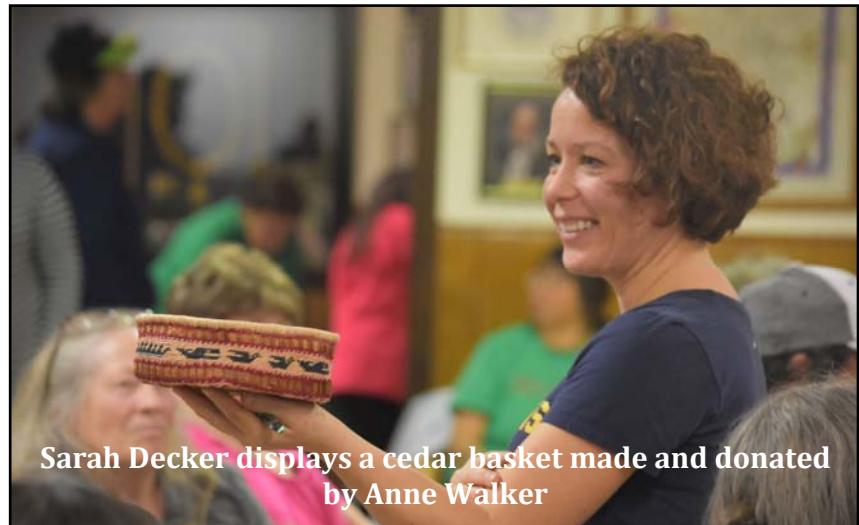
Gift Giving Days

There are changes this year to the Gift Giving Days, organized by Quileute Human Services Department and Forks Abuse. Two days and two locations are available for anyone to attend. In the past, Quileute community members had to attend the La Push Gift

Giving Day while Forks community members had to attend the Forks event. Whether you live in Forks or La Push, you should be able to choose which Gift Giving Day works best for your schedule. Although, please keep in mind—you may only attend one Gift Giving Day.

Pre-registration is also NOT required this year. Plan to get there as early as you can, as these events are on a first come, first served basis.

The events will be on Tuesday, December 18th from 10 a.m. to 2 p.m. at the Akalat Center in La Push and on Wednesday, December 19th from 10 a.m. to p.m. at Saint Anne's (511 5th Avenue) in Forks.



Cherish Our Children Gift Giving

2 Days, 2 Locations!

Tuesday, December 18th

**10 am — 2 pm
Akalat Center
La Push, WA**

OR

Wednesday, December 19th

**10 am — 2 pm
Saint Anne's
511 5th Avenue
Forks, WA**

Youth ages **Newborn—18 years** who reside in the Forks and La Push Service Areas

ONE gift per youth.

Gifts must be picked up by a parent, guardian or someone appointed by parent/guardian

NO PRE-SIGN UPS. First come, first serve.

You choose which day and location work best for you to pick up gifts!



For More Info:

Quileute Human Services
360-374-4306

Forks Abuse
360-374-6411

Honoring All Quileute Community Veterans for Their Sacrifice and Service



Active Military:

Mario Black-Perete (MARINES)
Telena Martinez (AIR FORCE)
Men and Women of the United States Coast Guard Station Quillayute River

Quileute and Community Veterans:

Leroy Black (ARMY)
Edward Bouck (NAVY)
Robert Bouck (NAVY)
Gene Harrison (ARMY)
Roger Jackson Sr (ARMY)
Thomas "TJ" Jackson (ARMY)
John Jones (MARINES)
Theresa Lazzar (NAVY)
Mike Marshall (ARMY)
Carl Moore (ARMY)
Joe Moore Jr (USAF)
Chris Morganroth III (USAF)
Willie Penn (ARMY)
John Pinon (MARINES)
Charles Rice (NAVY)
Richard Rice (MARINES)
James Ramsey (ARMY)
James Salazar (USAF)
Joey Salazar (ARMY)
Huey Simmons (NAVY)
Joshua Smith (ARMY)
Kelly Story (MARINES)
Leo Williams (MARINES)

Willa Bouck (ARMY)
Jay Cooper (USCG)
Kenny Damon Sr (MARINES)
Joseph Garrick Sr (USCG)
Eugene Haynes (MARINES)
Morris Jacobson Sr (ARMY)
John King (USAFAF)
Jerry Matson (ARMY)
Gary Ratliff Sr (USCG)
Joey Reames (USAFAF)
Vincent Roseander Sr (ARMY)
Russell Sabia (USCG)
Taylor Webb (ARMY)
Karen Beyer (USCG)
Gene Ewan (NAVY)
Briella Gilbertson (ARMY)
William Gilbertson (ARMY)
Jahn Kuiper (MARINES)
Michele LeFebvre (USAFAF)
Michael Della-Devony (ARMY)
Bill Lyon (ARMY)
Wayne McNealey (ARMY)
Rick Weaver (NAVY)
Vivian Watson-Gaither (ARMY)

Survived By

Carol Hatch—Lloyd Hatch Jr (Marines)
Beverly Loudon—John Jack Loudon (ARMY)
Eileen Penn—Christian Penn Sr (ARMY)
Michele Pullen—Douglas Pullen Jr (NAVY)

Linda Reid—Donald Reid (ARMY)
Bertha Wallerstedt—Cecil Wallerstedt (USCG)

In Memoriam

Clarence Black
Clyde Black
Roland Black Sr
Samuel Black
Vern Black Sr
Alfred Bryan Sr
Aubrey Cleveland
Charles Cleveland Sr
Robert Coberly Sr
Leslie Conlow
Theodore Eastman Sr
Herb Fisher
Calvin George
Charles Harrison Sr
Lloyd Hatch Jr
Glenn Hobucket
James Hobucket
Tyler Hobucket Sr
Floyd Hudson
Eugene Jackson
Frank Jackson
Henry Jackson
Larry Jackson
Melvin Jackson
Oliver Jackson
Walter Jackson Sr
James E Jaime
John Harvey



Quileute Warriors wrap Michele Pullen in a Pendleton in honor of her late husband, Douglas Pullen, Jr.



Neva California-Hobucket was also wrapped in a blanket, honoring her late brother, James Hobucket.

Appreciation from an Elder

I didn't have a chance to thank the Quileute veterans for inviting me up there to accept a blanket in honor of my brother, James Hobucket. He was a Vietnam veteran and traveled often, representing the Quileute Warriors. He went to Arizona each year for the Ira Hayes Memorial [pictured right] and always visited the Yakama Warriors. He proudly represented Quileute, carrying our flag with him. I would also like to honor my cousin Theodore "Butchie" Eastman. He came back from Korea with a Purple Heart.

I will always remember them and respect them for serving their country.

—Neva California-Hobucket

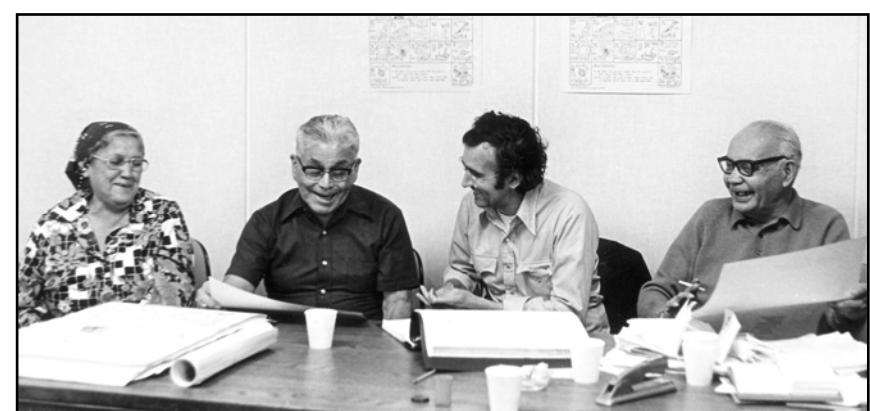


Photo Submitted by Neva California-Hobucket

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



Jay Powell transforming into kwashkwash, the Blue Jay.
Submitted Photo



Lillian with the original Quileute Cultural Committee reviewing the first edition of the Quileute dictionary and the new Quileute alphabet sheet, with Roy Black, Jay Powell, and Fred Woodruff, 1975. Photo by Vickie Jensen.

The End of the Year in the Old Days

Well, this is the end of the year according to the **hokʷátilo tɬaxpititschola-łkʷółwa**, the Whiteman's calendar. But it wasn't the end of the year as the old-time Quileutes thought about the year. In fact, they visualized a year differently from the way people do now. Regularly, I remember how the elders used to tell me,

Kʷáshkʷash, ilaʔálich haláka xi' kaxʷpots'ókʷ asákli hikʷolá'as xʷa? tálaykila pots'ókʷ, which means *Jay, you will have to tell the descendants how the ancestors used to think.* So, I will try to explain how the ancestors thought about the end of the year.

Nowadays, people think that the year ends on the last day of the last month—December 31st. But it wasn't always so. I remember working with Hal George in the 1970s when he explained to me how the Old People thought about the end of the year and it is really different from the modern way of thinking. Hal George would always start discussing things by telling who had told *him*. That's the traditional Quileute way of telling things and of speaking with authority about the past. Hal said, "I learned what I am going to talk about from my great grandfather, **Taxá?awił**, Black Tom Payne (1815-1895), who signed the Quileute treaty of 1856."

Hal explained Chief Black Tom would sing a song about the end of the year. The song said whiteman's Christmas (called **kísbis** when Hal was young) wasn't the time of the end of the old-time Quileute year. The ancestors used to think that the last real month of the year was **Tłokʷo?óktiyat**,

"pond freeze days," which is now called November. And the period following the first freeze was thought of as a time between the end of the year and the beginning of the first month of the new year. They didn't think of it as a regular lunar month like other months. So, this time period wasn't related to phases of the moon, which is understandable since the winter sky was usually so overcast that people couldn't see the moon to keep track of the new-to-full-moon cycle. This in-between period was called **Baskalidíx**, which Quileute language calendars now define as *December*. But, Hal said, **Híxas hokʷatítláxa?a**, "That's Whiteman thinking."

The in-between period didn't have a particular number of days or weeks; instead it was thought to end when the first steelhead was seen in the river. At that point, people said, "Ah, that means that we are in the moon of **Kʷawiya?alíktiyat**, steelhead getting days, which is considered to be the first month of the new year."

So in traditional Quileute time reckoning, the year was over when the first big freeze happened, an event that started the in-between time. And the new year started when the first steelhead was seen in the river, which meant that the in-between time was over. Winters were seen as a significant period to have lived through. A person's age wasn't calculated in terms of the number of annual cycles a person had survived, but in terms of the number of winters that one had lived through. So a person born in late fall would be "one winter old" about three months later when the steelhead started to run in January.

Understanding the old ways and old-time Quileute

thinking is not necessarily easy. Often it takes a long explanation just to detail the traditional tribal understanding of a single idea. But thinking like a Quileute was considered to be very important by the elders of 50 years ago, who saw the young people both speaking and thinking "whiteman's words." That's one of the advantages of the tribal **Báyak** Newsletter. It lets the people think Quileute together.

Usually Quileute words in these "Squawk" articles are also written in a phonetic transcription to help with pronunciation. But it can seem confusing to have the pronunciations in the middle of complicated explanations. So, some of those Quileute words, pronunciations and meanings from the paragraphs were left out, but are listed here:

hokʷátilo tɬaxpititschola-łkʷółwa, Whiteman's calendar (ho-QUAH-tee-lo tlahk-pay-tits-choh-lah-QUOOTH-wah [oo as in book])

Tłokʷo?óktiyat, Pond freeze days (tloh-quoh-OAK-tee-yuh-t)

Baskalidíx, Bad weather time (bahs-kah-lid-DEEK)

Kʷawiya?alíktiyat, Steelhead getting days (quah-wee-yah-ah-LECK-tee-yaht)

Híxas hokʷatítláxa?a, That's Whiteman thinking. (HAY-hahs hoh-QUAH-tee TLAH-hah-ah)

The rest of this month's column will include a number of longer Quileute statements by Lillian Pullen, and I will simply include them in Quileute with an English translation in italics. I hope that this portrait of Lillian also gives the remarkable fluency and capacity of the Quileute language to reflect feelings and emotions. Certainly, Lillian was one of the most elegant Quileute speakers of her generation and, ultimately, the last there will ever be.

Lillian Pullen—a True Traditional Quileute Elder

Lillian Pullen was one

of the last of the old-time Quileute elders. She was born as Lillian Payne on November 1, 1911 and died July 11, 1999. She almost lived long enough to span two millenniums. Lillian was the head of a powerful village family, a respected teacher in the tribal school for almost 20 years, a member of the original Quileute culture committee, a dance teacher, folk artist, storyteller and singer of songs.

Other women of Lillian's age, notably Helen Hobucket (Harrison) and Pansy Howeattle (Hudson), had high status in the tribe due to their families having hosted potlatches for them, raising their daughters' names and standing above all other women's status in the tribe. But as times changed, high status was also accorded to those who served as cultural repositories in the community. By that reckoning, Lillian was indeed a high status Quileute since after the death of her aunt, Ethel Payne "Rosie" Black, Lillian became the go-to person for cultural, language and ceremonial information in the tribe for the last twenty years of her life.

Originally, I had planned to wait until July 2019, to write a memorial column about "Gram," as Lillian was called by many. However, while thinking about a Thanksgiving Day speech in Quileute, I took down one of my notebooks that had **Lillian 1993-97** on the cover. Opening it at random, the first thing I noticed was this:

Lixaá?akalo ?axʷ takʷ wa?
alíshli abi? Łʷopkalawó?liksh.

Remember me when I am gone because I have cared for, loved you.

I could just hear her voice making that statement, both in Quileute and English. She would often say those things to her family, to guests at a ceremony, or to the world. And so that's what I want to do this month—to remember Lillian Payne Penn Pullen.

In the early 1970s, when Lillian was 60 years old, she and I went down to Second

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



Above: Lillian cutting up salmon. *Photo by Vickie Jensen.*
Top Right: Lillian with Jay, Rusty Black and Helen Harrison reviewing the first edition of the Quileute dictionary. *Photo by Vickie Jensen.* **Right:** Lillian and students with the alphabet sheet. *Photo by Vickie Jensen.*

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Beach several times in the early morning. There, Lillian would actually speak to "the land," as she referred to **Tsikáti** (tsick-AH-tee), the empowering nature spirit who feels like what the **Hókʷat** refer to as Mother Nature. Lillian was absolutely at home outdoors in Quileute territory. And the things or spirits one can't see were as real to her as the things one could see. She sang. She prayed. She expressed gratitude. She smiled and looked at the land like she was opening presents. I had heard other elders talk like that, but I never really understood it until I watched and listened to Lillian.

Lillian's Life

Lillian was born in La Push in 1911. Here are her relatives:

Great grandparents: Chief Black Tom Payne and his wife, **Kilpi?**

Grandparents: Chief Tommy Payne and Elsie Hudson

Parents: Wilson Payne and Suzanne Ross (from Muckleshoot)

Aunts and uncles: Ethel (Rosie) Payne and Walter Payne

At the Treaty conference, Lillian's great grandfather, Black Tom, who was a family headman, had been appointed sub-chief of the Quileute delegation. He was given a medal to indicate his position. Up until treaty time, the Quileutes hadn't

had tribal chiefs; they only had family headmen, who had high status. The families of those headmen took their high status seriously and tried to marry their daughters to the sons of chiefs and headmen. When Black Tom returned from the treaty conference, he continued to be regarded as a chief by the Indian Agents and the tribal members, too. And the newly-appointed chiefs were even more attentive to arranging high status marriages for their sons and daughters. That is the reason that Wilson Payne, the son of chief Tommy Payne, married Suzanne Ross, the daughter of a chief from Muckleshoot.

And Wilson Payne's daughter, Lillian, was also expected to marry a man of high status. In anticipation of such a respectable future, Lillian had been trained in the rituals and status behaviors of the tribe.

But Lillian had other ideas. She told about her early rebelliousness like this:

"I was 17. I was 'seeing' Christian Penn, who had been living with Mabel Lee. My family objected to me being with a person who wasn't from a chiefly family. So, I just stopped caring about it and ran away with Christian to Queets. We went to Montesano to get a marriage license, but never got married. It was recognized by the BIA as an Indian ritu-



al marriage. I was 12 years younger than Christian, and he definitely wasn't a 'Christian.' But we stayed together and had lots of kids.

"The children were (1) Jiggy, (2) Ribs [Thomas], (3) Itchy Boy [Frank, nicknamed because of an itch on his foot], (4) Marvella, (5) Norma, (6) Mary Lou, (7) Esau the second, (8) Christina [Tina], (9) Dan, (10) Beaver [called that because he had two teeth when he was born; he died young] and Leonard [drowned in the boat harbor]. Next, I married Perry Pullen and we had (11) Doug and (12) Hazel. Doug was the only one of my children born in a hospital."

Perry died in May 1969. His funeral happened two weeks after I arrived in La Push for the first time as a young PhD student from the University of Hawaii, eager to work on a Native language. I was living with the two VISTA volunteers and a couple of dogs in a small place next to Ribs' trailer that he had

been using to make and store canoes in. After the funeral, Roy and Rosie Black introduced me to Lillian, and Roy said, "She's the Mayor." And, in a way, she was.

Lillian was busy raising grandchildren and even a few great grandchildren by then. I remember that she talked about how some old women had been careful to explain appropriate things for leading women to know, do and believe. They had been training her to be a leader's wife, but they had also been training her to be a good Indian. Lillian said that as she aged she began to be grateful for those grannies and their encouraging talks. She said, "They told a lot of stories about how old-time elders succeeded with hard work and spirit help."

Lillian became a spiritual leader, as well. She had a power that was based on belief in the old ways. I had several opportunities to experience that traditional tribal perspective and

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

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the power that she drew on. Lillian was clear that she had access to a spirit world that didn't need to be explained. It was simply a set of invisible realities that modern physics can't explain. It included, for example, her clear sense (belief) that she could travel outside her body. And since she could, she believed that others who had the power could also go places and leave their body behind.

I saw her belief and presumption of metaphysical soul travel when Lillian was in the hospital in Port Angeles one time during the early '80s. I was driving through on the way to La Push and had heard that she was in the hospital, so I stopped to visit in the afternoon. She was asleep when I entered and I just sat down next to the bed. Lillian woke up and said, "Oh, Kwashkwash! Thank you for coming." We spoke for 15 minutes and then she drifted off to sleep again and I left. The next time I saw her, months later, she spoke of my visit in such a way that it was clear that she thought that I had come by soul-travel from Vancouver, visited and communed with her, and then simply gone home to put my body back on. That's the kind of traditional belief I am referring to. Although she was wrong about my arrival by car in Port Angeles rather than coming by soul travel, one can clearly see that what she expected was possible in her world affected what she thought she was

experiencing and what she thought I had done.

Lillian also believed in and practiced Quileute shamanistic medicine—what the Old People called *takakawis* healing. I have written about the following incident before, but I want to tell it again since it is appropriate here. In the summer of 1976, Vickie and I came down to La Push for two months of work and stayed on the second floor of the old Whale building of what was then the La Push Ocean Park Resort. Vickie had just been diagnosed with mono and was very ill. In fact, her doctor in Vancouver had advised, "You should be in the hospital. But if you go down to the rez, go to bed and STAY there, you can go." So she did as he ordered, but she just kept getting sicker and weaker.

After a couple of weeks, I met Lillian in the village and she said, "I hear Vickie's sick. Can I come pray for her?" Of course, I agreed. And when I got back to the apartment, she was already sitting in her car in front of the building. She came up, saw Vickie in bed and asked, "Oh, Vickie, can you get up?" So, she and Vickie sat in straight chairs by the table. Lillian started to sing and chant with her eyes shut for maybe a quarter of an hour. Then she got up and started to brush Vickie with her fingers. She did that for several minutes, brushing her head, shoulders, back and chest. And then, quietly, Vickie just fainted and slid off the chair

Lillian and children smoking fish. Photo by Vickie Jensen



Lillian gathering beargrass. Photo by Vickie Jensen

onto the floor. I had caught her as she fainted, picked her up and laid her down on the bed. Vickie came to, unsure of what had happened, but seemed to feel that something had changed for her. And from that minute on, she slowly started to recover.

Two weeks later our family doctor who was also a friend, made an 800-mile "house call" from Vancouver. By then Vickie was feeling much better, so she described the remarkable experience and effect of Lillian's healing treatment. The doctor listened and suggested explanations for the effect of Lillian's treatment such as "simultaneous remission" which would make her change for the better appear to be simply a coincidence. We didn't argue, but both Vickie and I were clear that something else had happened.

Later, Lillian said to me, "Oh, Kwash, that was a close one! Vickie's soul (*yala*) had left her body and was sitting outside the entrance to the trail down to the underworld. I had to go find it and try to talk it into coming back and giving Vickie a chance to survive. In the end, I just had to strong-arm that soul, bring it back and rub it back onto Vickie's body."

Thinking back on the whole healing experience and the effect of it on Vickie, I know that many people, including our doctor, would describe it as a "primitive" medical belief and practice that is totally outside the presumptions of Western medicine. But, I believe in the possibility that Lillian saved Vickie's life with a shamanic

practice that modern medicine and physics can't explain. And that is the power that Lillian believed in and practiced. She was still carrying in her head and heart the world view and beliefs of a traditional Quileute elder.

Equally important, Vickie still feels the effect of Lillian's powerful healing ritual was not only physical but also spiritual. She recalls Lillian weeping as she brushed her body, with "her tears falling on me like rain." Furthermore, this healing stretched Vickie's beliefs to include the possibility of other ways of healing and of seeing the world. She "got it" that whiteman's culture doesn't have the only answers and says, "Lillian gave me such a gift."

Lillian created and left behind a body of tribal language and culture information that serves as the basis for current school curriculum development. When the tribal school opened in the old Coast Guard Station, Lillian began to teach in the "culture garage." Over the years, she taught with Eleanor Wheeler Kaikaka and Sarah Hines. Sharon Obi Pullen, Doug's wife, also taught with Lillian and later taught in the new school, as did others over time.

Lillian provided much of the language material in *Quileute for Kids, Books 4, 5, and 6*, working with Rosie Black. Then Lillian provided all the words and phrases in the 19 Quileute Big Books and all the language material in the Quileu-

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

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te Workbooks. She also recorded the voice clips that accompanied those books and lessons. It's hard to imagine how difficult it would be to have Quileute language classes in La Push without the immense heritage of notebooks full of Quileute material and recordings that Lillian made with such patience.

In terms of her contributions to the tribe's traditional cultural maintenance, Lillian was arguably the most important Quileute of her generation. For example, here's another Quileute ceremonial speech made by Lillian. Remember that it is a traditional tribal practice for chiefs and leaders to have a supportive assistant give speeches for them. Elders used to say that it's because leaders with humility can't say nice things about themselves. Elders used to ask an assistant or associate (*liwó?wa*, *supportive assistant*) to make speeches, telling them what they wanted the speaker to say. This is a speech that I made for Lillian in April 1993; it was at a name-giving for Nicole who received one of her grandmother Helen's high status Quileute names:

Tsósa'a adá?adal Lillian Pullen.
Li?átskal axʷ itsó?tich hisfliɬ xʷa? abá?ach, wičʷala híliba xʷa? tísikʷɬ.
Hítaba?lo xʷa? tísikʷɬ.
Kít̄la hítaba?lo xʷa? tísikʷɬ.
Hílo xʷa? tsitsixačstíł.
Łixa?áčalo xabá.
Dákíłk kičlási, wílis xʷa? tísikʷɬ hačhási.
Tsósa? xʷa? tísikʷɬ, Dikól, wílis líxá?ał. Wílis hačhichi?a? li.
Áxas xabá xi? adá?adal.

These are the words of Lillian Pullen.

Be thankful since your grandmother is giving you her name. It's an old name.

It's an ancient name.

We are the witnesses, Nicole, (that you received this high status old name).

We will remember everything that you do.

So, especially, always keep the name good (without shame).

So that the name and you, Nicole, will be always remembered. Always honored.

Those are all the words.

Lillian Pullen! She was the last of her generation, and in some ways the last elder who tirelessly and committedly worked to keep the old ways and the ancient tribal perspective alive.

The Words of the Week for December

Here are five Words and Phrases of the week for this last month of the "Whiteman's year." As we noted at the beginning of this article, the traditional Quileute year ended at the first big freeze of November. And, the new year started sometime later in what is now January when the first steelhead was noted in the Quillayute River waters. What is now December was considered "an in-between period" after the old year came to an end and before the new year started.

The Words of the Week for December are the following:

December 3-9: xʷos.

It's cold (hwoe-s).

Ultimately you should know all these useful weather words:

Xʷos - *It's cold* (hwoe-s).

Taxá - *It's warm or hot* (tuh-HAH).

Chísha? - *It's windy* (CHEE-shuh).

Libó kʷ - *It's raining* (thib-BOW-qu).

Láyla - *It's cloudy* (LAY-luh).

Laká - *It's snowing* (luh-KAH).

Kʷála - *It's sunny* (QUAH-thuh).

Hačháł - *It's good weather* (hah-CHAH-th).

Basáł - *It's bad weather* (bah-SAH-th).

Kifhabasáł - *It's a bad storm, really bad weather* (kate-thuh-bah-SAHL-th).

And you can add the word for *today* after each of those statements about the weather. It's **xaxíktiya**, *today* (huh-HECK-tee-yuh) so you would say:

Xʷos xaxíktiya. - *It's cold today* (hwoe-s huh-HECK-tee-yuh).

December 10-16:

Hitsáktiya was pákit, *vacation from work* (hay-TSUCK-tee-yah wuh-s PAH-kate). It literally means "days not working."

Note that there's a different term for school vacation, which means "days we're not going to the schoolhouse."

School vacation is a mouthful:

Hitsáktiya was kol-hawistiyokíłlo (hay-TSUCK-tee-yuh wuh-s coal-hah-wiss-tee-yoh-KAY-th-low).

December 17-23:

Kísbiska?, *Christmas present* (KISS-bis-kah).

The word-part that means "present" is the tiny suffix **-ka?**. Although it is small, that suffix meaning "gift or present" occurs in lots of words: At this time of year, a week before Christmas Eve, hopefully one has a good start on having shopped for, bought, wrapped and hidden presents for the important people in your life.

December 24-30:

Kísbis, *Christmas* (KISS-bis)

There are lots of words for Whiteman's holidays. And

the fact that there are Quileute words for these holidays means that the Old People were happy to start celebrating these special days and come up with appropriate words for them in the old language. The word for *holiday* is a good one since it means, *big meal day*: **chikʷtsiláktiya**, *holiday* (cheek-tsill-LUCK-tee-yah)

Besides Christmas, the Quileute holiday words include:

Tsalíktiya, *Easter* (tsah-LAKE-tee-yah)

Ixʷalóktiya, *Halloween* (ick-wah-THOKE-tee-yah)

Pocholáy, *4th of July* (poe-choo-LAH-yee)

Also **Xíksatáktiyat**, *New Year or New Years Day*, which will be the Word of the Week for next week.

And the way to say *Merry Christmas* in Quileute is **Wisá Kísbis** (wiss-SAH KISS-bis).

December 31-January

6: Xíksat *New Year or Xik-satáktiyat*, *New Year's Day* (HICK-sut or hick-sah-TUCK-see-yaht)

The Old People didn't think of the old year as ending with the first hard freeze in November or the full moon that month. And they didn't think of the new year as starting on January 1st. The next year started when the first steelhead was seen in the Quillayute River in January.

The Word of the Week and the way you wish someone *Happy New Year* is **Wisá xíksat** (wiss-SAH HICK-sut).

And that's the end of the Squawks for 2018. So **Wisá Kísbis híxat hačh xíksat xabá** from Kwash and Vickie.

—Jay Powell
jayvpowell@hotmail.com

Sandra "Sam" (Harrison) Leyendecker

December 4, 1960 — December 3, 2018



Sam was born December 4, 1960, in Munich, Germany to Charles Harrison Sr. and Helen (Hobucket) Harrison. She passed December 3, 2018 in the Tacoma General Hospital after a stroke.

Growing up, Sam and her family traveled and lived in various places as her dad

served in the United States Army. The family settled in La Push in 1976.

Sam married Ronald Scott Mc Nutt Sr. in 1979. They had two children, Ronald (Scotty) Jr. and daughter Shanna. Later in 2009, she married Clark Leyendecker, the love of her life, after being together for 16 years.

Sam loved gardening. She had a love for animals and birds, especially hummingbirds. She loved to listen to her windchime collection that

was hanging all around the yard. She would frequently say, "Stop...listen, do you hear that?" (Referring to her windchimes.) She loved to be outside in the summer having barbecues, visiting friends and family and watching Clark and the guys playing horseshoes.

She is survived by her husband Clark Leyendecker of Forks, son Scott (Scotty) Mc Nutt Jr. of La Push, daughter Shanna Brewer of La Push, grandson Justin and granddaughter Samantha Brewer, sisters Carol Bender and

(Dennis), Catherine Ceja-Cisneros and (Jose Luis) and Stacy Harrison all of La Push. Brothers John Pinon and (Rhonda) of Forks, Gene Harrison and Charles Harrison Jr. of La Push.

Proceeded in death by father Charles "Chuck" Harrison Sr., mother Helen (Hobucket) Harrison, and brother David Harrison.

A Celebration of Life will be on Saturday, December 15, 2018 at 12 p.m. at the Aka-lat Center in La Push, WA.

What is Acupuncture?

Submitted By Michael Della-DeVoney EAMP

Acupuncture is part of Chinese medicine, which is the oldest documented form of healing known to humans. There are writings, scrolls and diagrams going back thousands of years. Today, acupuncture is practiced and utilized by over one third of the humans on this planet, billions of humans. It uses filiform needles; the needles are very small and no less than 10 can fit inside of the tip of a syringe! With the long history of this medicine, competent practitioners know that once they have evaluated the pa-

tient, these needles can be placed at specific points to access the body's life force energy called qi. The needle reaches and stimulates the patient's qi energy. With this stimulation, the body can heal itself.

How is this possible, you might ask? It is possible because all life wants to continue, to continue to grow, thrive and reproduce. From bacteria to the blue whale to humans, we all share the desire and primal force to live and to be healthy. It is this drive, this driving life force energy that enables us to heal, our blood flow and to stop when we are cut, for our bod-

ies to come back into balance when we have had a common cold. This balance achieved by the flow of Qi energy.

What is perhaps even more important is what follows the treatment. Once a person has received acupuncture, it is important to recognize that this stimulation of energy flow sets a new pattern. A pattern that is healthier and more free flowing instead of stopped, stuck or stagnant. So now that this free flow has been established, each individual is responsible for following the best path for their wellbeing: drinking plenty of water, eating good

healthy food (preferably this food is local, fresh and if you didn't gather, hunt or fish for it yourself, you know the person who did); you have healthy relationships with yourself, your close family (whether birth family or adopted family), and that work is satisfying (more than just a paycheck).

Acupuncture is a tool to help you achieve better health and more balance in your life. Call the Quileute Tribal Health Clinic at 360-374-9035 to schedule an appointment and find out for yourself.

ATTENTION RESIDENTS:

QHA is asking you to please NOT burn wet/ unseasoned/ beach wood in your wood stoves



Why shouldn't I burn unseasoned, wet pieces of wood?

- Dramatically INCREASES the likelihood of chimney fires
- The water contained in the wood heats up and turns to steam, which mixes with the exhaust gases and extinguishes the secondary burn
- This wet, heavy, high-density smoke travels very slowly up the chimney, where it cools even further, condensing onto walls excessive creosote formation
- Risks the viewing window turning black from the wet smoke and often causes the glass to crack
- Extremely expensive to replace these specific parts that are damaged by burning wet, unseasoned wood

Reminder

QHA will not be able to replace your wood stove if the issue is directly related to burning unseasoned, wet, beach wood. It is the responsibility of the resident to make sure they use their wood stoves properly. When viewing the wood stoves, it is very obvious when a stove has burned unseasoned, wet wood. QHA is responsible for preventative and routine maintenance on all our units. This does NOT include misusing your wood stove.

Fish handling workshop held at QNR

Quileute Natural Resources Department (QNR) and Washington SeaGrant partnered to offer a Fish Handling Workshop on November 15th to local fishermen and fish buyers. The goal of the workshop was to teach tribal fishermen and buyers the proper ways of handling fish, so they can receive top dollar in the market.

Workshop participants watched two educational videos, held a discussion, and were able to practice these techniques on real fish. Some of the top ways to keep fish fresh for market include:

- Bleed and chill the fish quickly
- Store fish in a cooler, tote, or slush bag
- Check gillnet frequently
- When possible, pressure

bleed fish

There are many ways in which salmon quality can be lost before it reaches the consumer, such as: the meat becomes bruised or gaping, too much scale loss, enzymatic deterioration, and bacterial deterioration.

Bruising: caused by throwing fish, stepping on fish, banging them on hard objects, laying on ridges at the bottom of the skiff especially in combination of the weight of other fish on top of them. Prevent bruising by handling fish gently!

Gaping (separation of muscle layers in the fish): caused by lifting them by their tails resulting in broken blood vessels or by rigor mortis (fish stiffening after they die). Prevent gaping by handling fish

gently and chilling immediately!

Scale Loss: this is inevitable, but too much will cause the fish to lose value. Gentle handling and chilling are key to prevention of scale loss!

Enzymatic Deterioration: decomposition from outside bacteria as well as internal decomposition. Chill fish quickly!

Bacterial Spoilage: minimize this risk by keeping your skiff, slush bags, and totes sanitary and chilling salmon as soon as possible. It is recommended that you keep a cleaning kit that includes a five-gallon bucket, unscented dish soap, chlorine, brushes, and sponges so that you can wipe down all surfaces after fishing.

Another important part of fishing that contributes to fish quality is skiff management; keep your skiff clean and eliminate everything you don't need for your fishing operation. Cover sharp edges or abrasive surfaces that may come into contact with salmon. Make sure gas tanks and fuel lines are in good shape and not leaking. Set up a hold area, whether it includes insulated totes or slush bags.

At the end of the workshop, there was a prize drawing for a slush bag and fillet knives. After a successful workshop, QNR and SeaGrant have plans to host another one. Keep an eye out for future postings to learn more about these techniques.

Family Fun Pack Winter 2018

Sign up for a Family Fun 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 20 families** to sign up (**one pack per family**).
- **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 **Monday December 10th between 8am and 4pm**.
- **No picking up for other people!**
- **If you do not pick up your pack by Wednesday December 12th 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.

Brought to you by:

Quileute TANF, Youth and Family Intervention

Annie Crippen, YFI Advocate

Tara Huggins, YFI Advocate

Phone: 360-374-4306



Happy Birthday to Enrolled Quileute Tribal Members

January Birthdays:

Crystal Easter	1	Joseph Williams Jr.	12	Gary Ratliff	24
Chayton Schmitt		Harvey Eastman		Jonathan Ruth	25
Eliorah Gaddie	2	Naomi Harrison		Elrick Matson	
Sabrina Jackson		John Penn	14	Elva Sailto-Klatush	26
Effie Ward	3	Lucy Smith	15	Amelia Leavitt-Black	
Jeremiah Casto		Arianna Ward		Jessie Shepherd	27
Charles Ward		Michael Ramsey		Leroy Black	
Amilliana Macedonio-Black		Linda Reid		Eugene Baker	
Tyler Hobucket Jr.	4	Bryan Person	16	Nathaniel Jackson	
Kenneth Boulton		Alejandra Oropeza	17	Larry James	
James Jackson Jr.	5	Richard Rice	18	Arnold Black III	28
Carolyn Black	6	Julie Shaffer		Heather Kovach	
James King Jr.	7	Matthew Schmitt	19	Justin Cooper	
Anthony Carmona		Robin Sailto		Hailey Christiansen	
Pokie Smith	8	Clayton Holt	20	Matthew Payne-Schulze	29
Allie Black		Cheryl Ward		David Ward	30
Christine Schumack	10	Eleanor Holt	21	John Ward	31
Sophia Calderon	11	Juriel Perete-Black	22	Tia Ward	
Adriana Macedonio		Latrina Black	23	Daysha Fernandez-Black	
Joseph Richeson-Penn	12	Joshua Smith			
Steven Howerton		Jeanine Calderon			

Pearly Gates Play



The La Push Shaker Church is hosting their Christmas Program, featuring the "Pearly Gates" play, on December 22nd. Dinner is at 5 p.m. and the play starts at 7 p.m. Donations of pie and juice are appreciated for the dinner. Everyone is invited!

Submitted photo

FJHS FOOTBALL



Casimir Pullen, Matthew Wallerstedt and Champ Wells pictured here, following the final Forks Junior High School football game of the season. Submit your sports photos to: talkingraven@quileutenation.org!

Photo submitted by Gus Wallerstedt

Bá·yak The Talking Raven welcomes feedback!

Do you have an idea for an article, an announcement for the Quileute community, or photo opportunity? Please feel free to share your suggestions with:

Emily Foster
(360) 374-7760
talkingraven@quileutenation.org

If you have any other general feedback, let us know what you think. We strive to improve your newsletter!