



# JAMESTOWN

THE STRONG PEOPLE

## S'Klallam Tribe

NEWS FROM THE STRONG PEOPLE

## HONOR VETERANS AT JAMESTOWN CEMETERY

**JOIN JAMESTOWN  
CITIZENS ON  
NOVEMBER 11<sup>TH</sup> TO  
COMMEMORATE  
VETERANS DAY, AT  
11:30 IN THE  
JAMESTOWN  
CEMETERY ON  
JAKE HALL ROAD  
(OFF JAMESTOWN  
ROAD).**



Tribal Veterans Representative Albert Fletcher (left) along with veterans from the Jamestown S'Klallam Tribe, Lower Elwha Klallam Tribe and the Jamestown Beach community bow their heads as Tribal Elders Marlin Holden and Elaine Grinnell bless the American and Jamestown flags before they are raised at Jamestown Beach on Labor Day 2016.

On September 2, 2016, in celebration of Labor Day and of a newly rebuilt flag pole at Jamestown Beach, a group of

about 30 veterans, neighbors, Tribal Council and Tribal staff members gathered to raise the American and Jamestown flags. As two eagles soared overhead, Elaine Grinnell introduced the ceremony saying that she is a

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# LOG CABIN GETS MAKEOVER



**The new totem pole, depicting a Thunderbird on the front side, is located along the handicap access ramp to the soon-to-be-complete handicap parking and entrance to the Log Cabin Training Center.**

36" high planter, making the total height of the new totem 13 ½ feet. Two impressive features stand out: first is the 96" wingspan of the birds on the totem; and second is the laser-cut brushed aluminum designs mounted on the wings and on the bentwood box, which give additional dimension to the wing design and the Native designs on the box.

Inside the building, the upstairs has been remodeled and opened into an open loft space – office space for Tribal citizen Paula Allen, Director of Tribal Customer Service. Since starting the program in 2006, Allen has spearheaded the Casino/Resort's customer service program, called The 7 Totems of Service, and has grown that program into a multi-level organizational leadership development program that offers training to supervisors and managers at

Anyone who drives between Sequim and Blyn has noticed work being done at the Log Cabin Training Center on Highway 101. That work has included the addition of a large parking lot with lighting to the west of the building with a new entrance further down West Sequim Bay Road than the former entryway. This new entrance was situated for safety reasons, giving drivers more time and space to maneuver after exiting the highway. (The old entrance will eventually be closed off by landscaping.) From the parking lot, the entrance into the building is now at the back of the building, from the newly added deck.

Another reason for adding the lot was to allow walkers and cyclers accessing the Olympic Discovery Trail, which runs right behind the building, to park in a well-lit, paved area, rather than on the grass behind the building.

In the front of the building, a new disabled-access ramp was added in preparation for the soon-to-be-completed ADA parking that will be located in the old parking lot at the front of the building. Adorning the front, and located along the new ramp is a new totem pole, depicting the eagle and salmon (the tribe's signature animals) on one side, and thunderbird on the other side. The totem is 8 feet tall, but it sits on a 30" bentwood box, and that sits on a

*(Continued on page 17)*





proud American and a proud Jamestown S'Klallam Tribal citizen, and welcoming the many who had come out to join her in celebrating both citizenships. Tribal Elder and veteran Marlin Holden offered the opening prayer and blessed the flag. A group of Lower Elwha Klallam veterans raised the American flag, followed by the Jamestown flag being raised by Holden and Tribal Elder/veteran Tom Lowe.

After the ceremony, Tribal Council member Kurt Grinnell reminded the audience that more Native Americans per capita serve in the military than any other ethnic group, which drew applause from the group.

Tribal Council Treasurer Theresa R. Lehman and Secretary Lisa Barrell, also spoke.

Before Elaine handed out photos of one of Jamestown's resident eagles taken by her husband Fred as a memento of the event, she told of her memories of Jamestown Beach during WWII.

"There was barbed wire on the beach, gun emplacements along the shore, and soldiers carrying rifles walking the road," she said of the measures put in place to protect the northwest border of the United States. "This ceremony is a friendly reminder of how we should all feel about being American and being Jamestown, and how we should live together peacefully and celebrate that relationship," she said.

The flags will fly over Jamestown beach and illumination will be added as well. Elaine would like to thank the Tribe's Facilities department for installing the new flagpole.

## NATIVE SERVICE BY THE NUMBERS

The National Congress of American Indians tracks information released by the Department of Defense related to American Indian and Alaska Native service members who have died or been wounded in military operations.

As of October 2012 reports from the Pentagon provide the following information on the sacrifices made by American Indian and Alaska Native service members since 2001 in Operations Iraqi Freedom and Operation Enduring Freedom (Afghanistan):

- **70 American Indians and Alaska Natives have died fighting in Afghanistan and Iraq** (43 in Operation Iraqi Freedom, 27 in Operation Enduring Freedom in Afghanistan). A total of six American Indian and Alaska Natives have been killed since March of 2012.
- **513 American Indian and Alaska Native service members have been wounded in action since 2001** (344 in Operation Iraqi Freedom, and 169 in Operation Enduring Freedom in Afghanistan). This is an increase of 68 individuals wounded since May of 2011, when it was reported that 445 had been wounded (336 in Operation Iraqi Freedom and 109 in Operation Enduring Freedom).

The Pentagon also reported in March 2012 that 22,248 American Indian/Alaska Natives (AI/AN) currently serve in the military (active duty). Native personnel serve across the Armed Forces at the following levels; Army: 4,404; Navy: 13,511; Marine Corps: 2,128; and Air Force: 2,205.

The 2010 U.S. Census estimated that there were 156,515 American Indian and Alaska Native veterans. (Source: 2010 American Community Survey for the American Indian and Alaska Native alone population). According to Department of Veteran Affairs, in 2006 more than 36,000 female veterans were AI/AN, representing almost 10 percent of all AI/AN veterans, and nearly twice the national average (6 percent of women in the overall population are veterans).

# TRIBAL ELDER DISCOVERS LOCAL TREASURE

One local Tribal Elder has discovered a treasure in Sequim, and she wants to share it. Rosie Zwanziger (Johnson/Wood) discovered the Shipley Center (formerly the Sequim Senior Activity Center) about two years ago, when she signed up for a cruise to area lighthouses. Since then, she has participated in yoga for her arthritis, taken a class in Writing Family Stories, and gotten help using her computer. She volunteers in the front office once a week, just signed up for watercolor classes, and hopes to try Tai Chi in the near future.

"Where else can you find this kind of instruction for such a reasonable cost?" she asked. "And it's not a huge commitment, because you pay by the class – about \$3!"

The Shipley Center is open to everyone, though their focus is on those over the age of 50. With classrooms that house everything from support groups to foreign language classes to tax preparation; a computer lab; a health care room that offers foot care, acupuncture and dental cleaning; a large multi-purpose room used for exercise, games and social events; a library and den; a fiber arts room where crafters make items to sell in the Center's craft store to raise funds for the Center; and a Trips and Tours office that arranges more than 120 trips per year, the building is buzzing with activity between 9 a.m. and 4 p.m. Monday through Friday. They even have their own café, open to the public from 9:30-2:30 p.m., with breakfast and lunch offerings for \$7 and under. And OlyCap's Senior Nutrition Program is housed there as well.

"We have over 140 hours of activities, and between 500 and 600 footfalls through the door each week," said Michelle Rhodes, Development and Program Director for the Center, one of 3 fulltime and 5 part time employees of the Center, who work alongside 120 volunteers. "We also bring in presenters on topics of interest, including Identify Theft, Dementia, Medicare and other issues." Zwanziger wants Tribal Elders to realize the value of this local center, and encourages them to venture in and begin to explore the possibilities. Whether you want to learn something new, stay active, socialize or stay healthy, this is the place to be.

"It's a wonderful resource that our Tribal citizens should be aware of," said Zwanziger. "There is so much going on here!"

At the Shipley Center, once the \$45 annual dues have been paid, programs and classes are offered at a reduced rate and other benefits, including access to the Computer Help Desk, become available. Over 1,900 people are currently members, and many non-members benefit from what is offered by paying a bit more for each class. The Center's monthly newsletter includes a calendar of daily activities, and several pages of trips planned for each month.

According to Kim Kettel who manages the Tribe's Learning Enrichment funding, "the Learning Enrichment Program can be used for membership and classes at the Shipley Center (or any other Senior Center). Once a Tribal

Shipley Center  
921 E. Hammond Street  
P.O. Box 1827  
Sequim, WA 98382

**Hours:** Mon thru Fri 9 to 4

**Phone:** (360) 683-6806

**E-mail:** [shipleycenter@olypen.com](mailto:shipleycenter@olypen.com)

**Fax :** (360) 683-5684

*The mission of the Shipley Center is to enrich the lives of adults through social, health and fitness activities, trips, educational classes, low-income housing opportunities, and referrals to community resources.*



*(Continued on page 17)*

# THE JOURNEY TO STANDING ROCK

By Scott MagGregor (Reyes)

When I set off with my sister, Whe Whe Olitza, to visit the Standing Rock Sioux as a show of support in their standoff with the Dakota Access Pipe Line, known as DAPL, we did not know what to expect—but I guess that is true of any journey.



One of the camp areas at Standing Rock, photo by Whe Whe Olitza

We knew that the confrontation involving dogs and protesters was on hold. There had been some dog bites and some arrests when protesters, or protectors as they call themselves, went onto private property to stop the deliberate destruction of ancestral burial sites. An appeal by the Sioux for an injunction had been denied in Federal Court but almost immediately the Departments of Justice, of the Interior, and the Army Corps of Engineers issued a joint statement to reconsider the permit, especially in regard to tribal perspectives, and thus construction (and destruction) was halted.

I also knew that my sister had a new car and there was a lot of road between where we started and the Standing Rock Reservation in southeast corner of North Dakota. We logged 3,222 miles for the total trip. The car handled beautifully and seemed to be happiest at about 80 miles per hour. The highways of Idaho, Montana, and North Dakota were generally accommodating.

We saw a lot of country—we saw canyons and mountains, valleys and plains; we saw wind farms and wheat farms and beet farms and all kinds of other farms; we crossed the Great Divide. We saw antelope playing, we saw buffalo roaming and the sky was not cloudy one day but it sure was the next.

About 25 miles from Cannon Ball, North Dakota (the site of the protests and the camps), we encountered a roadblock. It was constructed out of concrete highway barriers such that through traffic was stopped in both directions—only one car could snake through at a time. It was staffed by 6-8 National Guard Troopers in camouflage outfits. We were politely informed that there were “protesters on both sides of the road about 25 miles up ahead.” We were told to be careful not to hit them. As we drove away it occurred to me how easy it would be for the National Guard to completely close this road.

Presently we came upon a small encampment (25-50 people) that was indeed on both sides of the road. Banners of support were strung on the fences and in the distance 2 or 3 yellow earth-movers sat idle and silent. We didn’t hit anybody. And then, as we began our descent into the Cannon Ball River Valley, we saw the Main Camp. It covered (I’m guessing) about 25 acres—over 100 tipis stood proudly above the thousands of camping tents. Over 300 tribal flags marked the entrance to the camp—they lined the road into the camp and flared out along the fence between the camp and the highway.

At a security station we were questioned about alcohol, drugs and firearms and then permitted to drive into camp. We inquired about our sister tribes—the Lower Elwha and Port Gamble—only to hear that they and “some other tribes with canoes” had left the day before. We began to look for a place to set up our tent and we met some of those folks who come to be known as “colorful characters,” but everyone was helpful and friendly. Immediately across the Cannon Ball River is where the reservation begins and we proceeded to check out two much smaller camps over there. At one named “Sacred Stone” a woman saw our cedar hats and said there was a blond woman with a hat like ours named “Victory.” While exploring the third camp, named “Rosebud,” we came upon a blond woman in a cedar hat. Her name turned out to be “Victory” and we took that as a sign—we pitched our tent and hung out one of our Jamestown s’Klallam flags. We never saw “Victory” again.

The first night was memorable. Following my first experience in a sweat lodge we were treated to a great thunderstorm that alternately lit up the tent with a flash of lightning, pounded on the great drums of heaven with a roll of thunder, and pelted us with Dakota-sized drops of rain.

My sweat was led by “Curly,” a Lakota who had taken on responsibility for the management of this camp. He took on security, setting up the kitchen tents and the storehouse tents, distributing the donated clothing, the accumulation of wood and food—for “Rosebud will be the center of the winter camp.” (The Main Camp is on

*(Continued on page 9)*



# 2017 POST-ELECTIONS & WHAT'S NEXT? STAY FOCUSED!

## A Message from Tribal Council Chair/CEO W. Ron Allen

Greetings Tribal Citizens! By the time you all read this newsletter the elections are over and many will be ever so grateful. Nationally, it has been a very negative, nasty campaign. It has been more personality and character-driven (fair, accurate, or not) than issue and policy-driven. So, I am often asked, "what's next?" My immediate response is "stay focused!"

Why? Because as I stated last month, my recommendations for various candidates were based on my confidence in their views and support for Tribes' goals and priorities. Tribal leaders must continue to build on the successes won in past generations, and particularly the last eight years under the Obama Administration, even with what we've observed as a polarized Congress. This same observation is true at the State and local levels of leadership, at least for our Tribe.

After every election, the President-elect (or Governor-elect) forms a "transition team" made up of volunteers and potential appointees from the various departments, agencies, programs, and special campaign initiatives. Our challenge is identify them and organize our own Tribal advocates to engage these teams to urge, encourage or insist on including our priorities within their recommendations to the new leadership. This effort can be challenging as they move about the country or state, and we have to go where they are meeting and developing their plans and/or proposals.

I have mentioned in the past how we, as Tribal leaders, through our national Indian organizations such as NCAI, NIHB, NIGA and Self-Governance have developed extensive transition priorities and goals to keep advancing our interests, including governance, managing natural resources, education, and health care programs. These priorities can be everything from legislative remedies to regulatory and policy improvements.

Regardless of who is elected, whether or not you supported them, we must come together to move forward our sovereignty, treaty rights, jurisdictional authority and program and service goals, always in the spirit of our unique cultural and traditional values. Some have a negative view of government, but it is the political structure that allows us to advance our societies' values and maintain order. And we in Indian Country must continue to refine our skills and expertise to work within it to protect and advance our communities' agenda.

This transitional effort will include observing the changing makeup of the U.S. Congress and State Legislature with respect to both the Senate and the House. There will be new leadership changes on various Committees, and changing staff members. We will spend a fair amount of time learning who's who and how we will be able to develop stronger relationships to re-energize legislation we were not able to get pass in the previous Congress or Legislature.

Often these efforts require a lot of educating, as we will have to work with individuals who have minimal or no background regarding Tribal or Indian affairs and our rights and needs. Long ago, we realized that our efforts to restore our Self-Governance and Self-Reliance mission will require an on-going educational effort. As we develop our strategy to stay focused on this mission, we must continue to persuade and shape our advocacy, with respect to their political views, for what is in the best interests of our society. Our view is that it must be balanced with respect to our 567 American Indian and Alaska Native Nations and the communities we serve.

The last key point I want to make is that while we are advocating for our priorities for the next administration and legislative bodies, Tribal leaders must encourage individuals who have been blessed with talent, knowledge, skills,



*(Continued on page 7)*

## ELECTION NEWS

- Ballots must be received at the Post Office by five (5) pm on November 7.
- Ballots will be counted on Nov. 8. Per the Bylaws, the Election Board must then wait three days before certifying the results. Certified results will be uploaded to our website ([www.jamestowntribe.org](http://www.jamestowntribe.org)) and posted on the bulletin board in the Administration Building by Nov. 14, 2016.
- Results will also be included in the December newsletter.

Ballots must be mailed to the Tribe's Post Office Box. Ballots dropped off at the Tribal Center are invalid and will not be counted.

If you have not received a ballot, call Election Board Chair Cathy MacGregor at 1-800-262-6603 to arrange to pick one up in time to be counted.

**NEW THIS YEAR!** Five voters will be selected at random after the ballots have been counted, and they will receive a gift from the Jamestown S'Klallam Tribe, for exercising their right to vote! Winners will be notified the week of November 14th.

### A Note from Clarence Tuson (Anderson family)

Clarence Tuson withdrew his name from consideration for the Tribal Council Vice Chair position just before the October newsletter went to press. At that time, we did not publish an explanation. Clarence would like to offer this to you, with appreciation for his support:

*"I withdrew on the advice of my physician, who recommended that I keep my stress level at a minimum while I await a liver transplant."*

~Clarence Tuson

We wish Clarence well as he weathers his health issues!



*(Chairman's Message, continued from page 6)*

expertise and experience to seriously consider key appointments. Tribes can only be successful working within these political systems if we are able to promote these individual into senior appointment positions so that they can be our friends and advocates from within the systems. It often is quite a sacrifice and commitment, as many if not most would be able to secure a much better income in the private or Tribal sector. We are always deeply appreciative of those who are motivated by, and feel a sense of duty, to public service. They truly make a difference.

I will repeat that we do live in a complex political world in the 21<sup>st</sup> century and we need leaders (both within and outside of the political system) who understand how to navigate these national, state, local and Inter-Tribal systems to benefit the people we serve for our future opportunities.

I have stated many times to my fellow Tribal leaders that we have fought hard to achieve what we enjoy today and regardless of the make-up of the new leadership, we will not take one step back. We will move progressively and focused on our mission.

Please do not hesitate to call any of the Council members or me at (360) 681-4621 or e-mail me at [rallen@jamestowntribe.org](mailto:rallen@jamestowntribe.org) if you have any questions or clarifications.

God bless,



# HAPPY HOLIDAYS!

- Tribal Elder checks will be mailed on November 17th.
- Gift Cards for Tribal adults will be mailed on December 8th.
- 2017 Tribal Calendars will be mailed to all Tribal households before Thanksgiving!



**TRIBAL CITIZEN LOTTERY** - Two Ford Windstar Passenger Vans (both red in color, from the year 2000, with high mileage) will be offered for \$1,000 each!

To add your name to the lottery, contact Whe-Whe Olitza at 360-582-5782.

To arrange to see the vans, contact Bill Laubner at 360-582-5785.

## PLEASE FILL OUT YOUR SURVEY!

Recently a Demographic Data Survey was sent to out-of-area Tribal citizens by the Jamestown S'Klallam Tribe.

*This is a reminder and a heartfelt request to please complete the survey and return it to the Tribe.*

Your responses allow the Tribe to provide important demographic information that is required in order for us to secure funding for programs and services that benefit the Tribal Community including your family and friends – children, youth, teens, adults, and Elders!

We take your privacy seriously and will ensure the confidentiality of your answers.

Surveys need to be returned by November 17th. Each household that returns a complete survey by the deadline will receive a \$25 gift card.

If you need another survey or post-paid envelope, please let us know. If you have any questions, comments, or would prefer to answer the survey by phone or in person, contact Planning Director Leanne Jenkins at 360-681-4669 or by email at [ljenkins@jamestowntribe.org](mailto:ljenkins@jamestowntribe.org).

háʔnəŋ cn (Thank you),

Jamestown S'Klallam Tribal Council

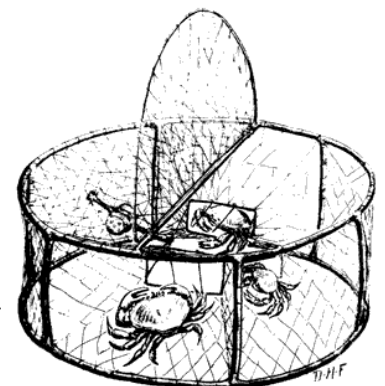


## FORFEITURE NOTICE: FISHING GEAR

In accordance with the notice and forfeiture requirements, and other powers provided in the Jamestown S'Klallam Tribe Code Title 6, Section 10.01, and Title 20, Sections 10 and 11, notice is hereby given that a petition for forfeiture has been filed, and a hearing will be held at the Tribal Court of the Jamestown S'Klallam Indian Tribe, on November 17, 2016, for a final determination of the property described below:

- |  |            |
|--|------------|
| 1) Four unmarked crab pots discovered    | 11-24-2013 |
| 2) Two unmarked crab pots discovered     | 07-22-2014 |
| 3) One unmarked crab pot discovered      | 07-17-2015 |
| 4) One unmarked crab pot discovered      | 02-02-2016 |
| 5) One unmarked crab pot discovered      | 02-16-2016 |
| 6) One unmarked crab pot discovered      | 06-28-2016 |
| 7) Three unmarked shrimp pots discovered | 06-22-2016 |

You are hereby notified that any claim, response, or objections to this action must be filed with the Jamestown S'Klallam Clerk of the Court at (360)681-4624 prior to the hearing date.





private land operating under a temporary permit and will be closed.) In addition he led the sweat. He is the grandson of the grandson of Rain-in-the Face, one of the great war chiefs of the Battle of the Little Big Horn. He said he was “just a common man,” but along with the half dozen other Lakotas I met, he exhibited the dedication to stay as long as was needed, to carry out this protest in a peaceful manner, and to embrace all people of good will, tribal and non-tribal, who cared to support this cause.

“Rosebud” and “Sacred Stone” are on land that we were told is owned by LaDonna Brave Bull, one of the leaders of the protest who was not there at this time as she was scheduled to speak about water, sacred sites, land and indigenous rights in New York at the United Nations as part of a 5-day “Indigenous Elders” conference.

The next day Whe Whe and I drove to the Standing Rock Tribal Center located in Fort Yates, about 30 miles from the camps. We spoke with the Vice Chairman Jesse McLaughlin and his brother Kory McLaughlin, the Councilman-at-large. (The Tribe’s Chairman, Dave Archambault II, was in Geneva to speak to the United Nations Human Rights Council.) We mentioned our support for native rights, particularly in the matter of respect for our ancestors. We discussed the great unity of the camps. (When we gave our flag to “Antonio,” the veteran in charge of hanging up flags, he said the total was about 230 tribes making it, I think, the largest coming together of tribes ever.) We spoke to the many others gathered there who are not tribal and as Jesse made very clear, the Sioux asked for all interested to come and they would be provided for. He mentioned plans for the winter.

On the way out of Fort Yates we saw where Sitting Bull had originally been buried. We also saw the standing rock that gives the reservation its name.

Back in camp we saw four horses being led between tents by a youth with a red bucket of oats. There were many horses about—some being ridden, some tethered, others just waiting. We saw the arrival of the Tohono tribe from Arizona—85 people made the twenty-plus hour trip in vans to show their support.

We saw preparations for dinner—a buffalo carcass hanging from a front loader. It was being cut up for the evening stew at table after table of workers with big knives.

We saw truckloads of wood arriving and being dumped in an area where younger men than I swung axes and mauls to the rhythm of chain saws.

And of course we saw Port-o-Potties (very well maintained in my experience).

We definitely had the impression that preparations were diligent and ongoing. There was also the unmistakable impression of a sense of cautious optimism—these people felt like they will prevail.

It is not just a confrontation about the nine graves that have been desecrated nor the danger to the reservation’s water supply that is threatened by the pipe line. It is not even just about Native Rights against Big Oil. It is about tribal sovereignty and it is about the encounter of two ways of life.

As we drove home we saw everywhere evidence of extraction: miles of trains filled with coal, miles of trains filled with oil—all plunder taken from the earth, our planet. We know there is no simple solution—my sister and I are consuming oil with every mile we drive—we are part of the problem. Nevertheless, the way of *extraction* is ultimately unsustainable. In contrast, a common quality of all indigenous cultures is that they achieve a way of *balance* with their environments.

I have no idea how this meeting of ways will play out but it is just possible that the camps at Standing Rock are what a first step looks like.

**On August 30, 2016, the Jamestown S’Klallam Tribal Council approved Resolution # 35-16, which states in part:**

WHEREAS, the US Army Corp of Engineers authorized the Dakota Access Pipeline’s construction over the objections of the Standing Rock Sioux Tribe and despite the fact that the environmental assessment failed to account for the health and well-being of the Tribe or the spiritual significance of the proposed development site; and

WHEREAS, the construction of the Pipeline poses a significant risk of contamination of Tribal homelands, water and natural resources and will permanently destroy sites that have sacred and cultural significance to the Tribe; now

THEREFORE BE IT RESOLVED, that the Jamestown S’Klallam Tribe endorses the Standing Rock Sioux Tribe’s assertion of their sovereign right to protect their water and natural resources from desecration by the Dakota Access Pipeline.

BE IT FURTHER RESOLVED, that the Jamestown S’Klallam Tribe aligns itself with the Standing Rock Sioux Tribe in calling upon the Army Corp of Engineers to halt this course of action and initiate Government-to-Government consultation.

# THE IMPORTANT ROLE OF OUR ENFORCEMENT OFFICERS

Have you ever wondered what our Tribal Enforcement officers do? In a nutshell, they protect Treaty Resources; enforce Tribal, federal, state and local law; and educate the Tribal community on both required and elective safety topics. Doing our own Enforcement work is an important component of Tribal sovereignty.

Our Natural Resources Enforcement area is currently staffed with two full time personnel: Enforcement officer Jason Robbins (a Jamestown S’Klallam Tribal descendant) and Enforcement Manager Rory Kallappa (enrolled Makah). The Enforcement Manager reports to Shellfish Manager Kelly Toy, who reports to Natural Resources Director Scott Chitwood. Each month, Kallappa makes a report to the Natural Resources Committee, outlining the work that his department completed and any problems he encountered that might require action.

## Treaty Resource Enforcement

The Tribe’s Treaty Resource Enforcement obligation is based on the Point No Point Treaty of 1855, as confirmed by the federal court decisions (Boldt 1974 and Refeedie 1994), to half (50%) of the harvestable fish and shellfish in our usual and accustomed fishing areas. These court decisions reaffirmed tribes as co-managers, along with the State of Washington, of fisheries resources. Co-management means that the tribes and the State of Washington, through the Washington Department of Fish and Wildlife (WDFW), are jointly responsible for managing fisheries, wildlife and habitat. Once our Fish and Shellfish Managers work with the State to establish seasonal harvest levels, our Enforcement Officers enforce Jamestown S’Klallam Tribal Code, including Title 6 – Fishing Code, and Title 9 – Hunting Code during those open seasons.

From 1981-2003, Treaty Resource enforcement was done through the Point No Point Treaty Council. In 2003, the Tribe took on this obligation, and began employing our own staff to fulfill this important function. The Natural Resources Department issues permits and tags for fishing and hunting, while Enforcement Officers make sure that Tribal law is adhered to on Tribal lands.

“Our work changes daily, weekly, monthly,” said Enforcement Manager Rory Kallappa. “We base our patrols on where the most fishers or hunters will be, checking for the proper paperwork and that all Tribal code is being followed.”

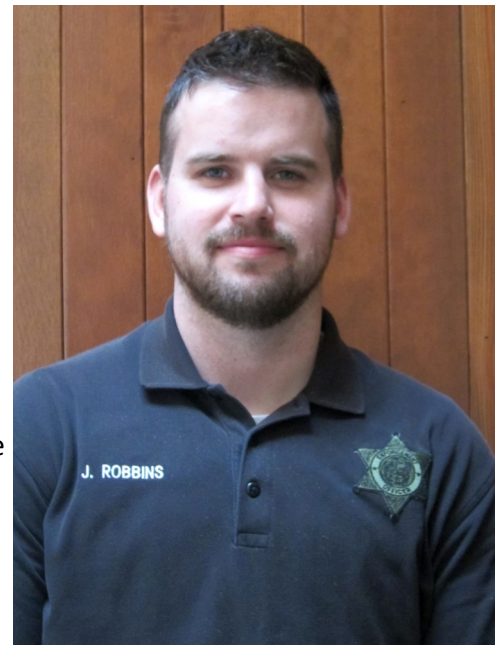
This might include water patrol during crab, shrimp or salmon season; beach patrol during clam season; dive patrol during geoduck harvesting; checking with seafood buyers on the dock to insure that the proper paperwork has been filed; or foot or ATV patrol in the forest during hunting season.

The geographical Treaty area patrolled covers 1,250 river miles, 2,250 square miles of marine area and 1,441 square miles of land, so officers must focus on the areas that are actively being harvested at any particular time, including the Strait, the San Juan Islands, the Quilcene and Dungeness Rivers, etc. The officers also patrol Tribal land including Tamanowas Rock and Railroad Bridge Park.

“We want to have a visible presence at all of these areas, to discourage crime or vandalism,” explained Kallappa.



**Enforcement Manager Rory Kallappa**



**Enforcement Officer Jason Robbins**

*(Continued on page 16)*

# CULTURAL RESOURCES ACCESSIBLE

Before the Sept. 28<sup>th</sup> showing of Tracing Roots, a film about Haida basket weaver Delores Churchill, Olympic National Park Museum Curator Matt Dubeau gave a presentation about the park's extensive collections, which are open to the public by appointment. About 75 people were in attendance.

Olympic National Park's collections consist of tens of thousands of documents, artifacts and maps that fall into these categories: park archives including administrative records, fire history, works about significant historic figures, photos, films, documents and journals; natural history including a herbarium, samples of birds, mammals, insects, paleontology, geology and archaeological objects; and history and ethnography, including information about old park facilities, harvesting, mining, logging equipment, baskets, tools, fishing tackle, hunting tools and more. He estimates that about 50% of the park's objects are basketry – most from this region, but some from the Southwest, donated to the park by visitors.



Attendees at Native Film Night in September had an opportunity to see a selection of artifacts from the Olympic National Park Collection.

Dubeau brought several items with him to the event, including burden baskets, spruce and cedar root hats, and trays of tools made from wood, bone and stone. He showed a slide show of the kind of surveys done in the park, and was particularly animated about basket fragments found at Obstruction Point that date back 3,000 years.

"It is remarkable how similar in weaving technique this basket is to present-day baskets," he said, showing a slide of the ancient basket next to modern weaving.

As climate change melts what was once considered permafrost, the field of "ice patch archaeology" is growing, and that is how these basket fragments were found – at the edge of the melting ice at 6,000 feet elevation. He also discussed the fact that park surveys have verified the once-doubted fact that Native peoples did venture into the mountains – to hunt animals that sought out snow to cool down and kill insects on their bodies, and to collect the 60 different plant varieties found in the high country.

Anyone with an interest in a particular subject can call Dubeau to discuss what he has available, and request an opportunity to view related documents and objects.

"It's really just a matter of setting up a time to do it, and also so I can get an idea of what a person might want to see. That way I can have things pulled out and ready to view. I'm typically in the office Monday through Friday, 9:00 to 5:30, but I often make arrangements to come in on weekends too. My phone number is 360-565-3054," said Dubeau.

Jamestown's collections are also available for viewing in person. Some of them can be previewed in the House of Seven Generations online museum at [www.tribalmuseum.jamestowntribe.org](http://www.tribalmuseum.jamestowntribe.org), but some have not yet been photographed or scanned. To learn more about what is available in our archives, contact David Brownell, Cultural Resources Specialist, at 360-681-4638 or [dbrownell@jamestowntribe.org](mailto:dbrownell@jamestowntribe.org). He is happy to work with Tribal citizens interested in our collections.



# WHY SHOULD YOU GET A FLU SHOT?

Mostly, you should be vaccinated against the flu to protect those around you who are at higher risk of having complications from being ill with influenza. Unlike other respiratory diseases (of which there are more than 250 varieties which are considered “self-limiting”), influenza is unique in that it is a killer disease. In the United States each year, an average of 30,000 people die from the flu. Most of them are very young, very old, or suffering from chronic disease.

Until recently, the medical field offered flu vaccinations first to those most susceptible to getting the disease and at highest risk of experiencing complications. But the most recent data shows that many were still getting sick. Why? Because people around them have the flu, and because the vaccine is less effective on people with weak immune systems.

About 40% of people who have the flu never have any symptoms. They feel fine. They go to work and school. They care for babies and the elderly. And they pass on the virus without knowing it.

That is why the most modern approach to prevent an annual flu epidemic is to vaccinate everyone, particularly those who are caregivers and health care providers. They can then form a “cocoon” of healthy individuals around those who are at highest risk.

“From a healthcare standpoint, it is a patient safety issue that we urge our staff to have the flu vaccine. I believe that we have a professional and ethical duty to do that,” said Dr. Tom Locke, at a recent informational meeting for Jamestown Family Health Clinic staff

“The idea is that we induce enough immunity into enough people to block an outbreak of the virus,” he said.

“Studies have shown that if 80-90% of people in a clinic or a school are vaccinated, then we can prevent an outbreak.”

The flu is highly infectious. It passes from one person to another via “droplet transmission” – that is, one person coughs and a droplet of their mucus lands on a surface. Someone else touches that surface, rubs their eye, nose or mouth, and introduces the virus onto their own bodily fluids.

Locke went on to explain that most outbreaks occur immediately following school breaks, when families travel and interact intimately. When the children come home and return to school, the concentration of germs is so high that an influenza epidemic begins. These generally happen after Thanksgiving, Christmas, Winter or Spring breaks.

The clinic has already offered vaccines to its staff, and is offering flu shots at no cost, to Jamestown Tribal citizens, spouses of citizens, and descendants.

**Tuesday, November 15, 2016  
9:00 am to 12:00 pm**

All located in upstairs conference room at Jamestown Family Health Center.

RSVP's are greatly appreciated, however all clinics are a first come first serve basis. Light refreshments will be provided. To RSVP or simply for questions or clarification please contact Ann Adams, Community Health



Representative at 360-582-4874. If you prefer, you can always contact your provider for your flu vaccination as well.

## DIABETES SUPPORT LUNCH NOVEMBER 30, 2016

**11:00 A.M. - 1:00 P.M.**

Please RSVP to Community Health Representative  
Ann Adams at 360-582-4874 or  
aadams@jamestowntribe.org

### That is the Flu?

Different than stomach flu, influenza is a contagious respiratory illness caused by influenza viruses that infect the nose, throat, and lungs. It can cause mild to severe illness, and at times can lead to death. The best way to prevent the flu is by getting a flu vaccine each year. Visit <http://www.cdc.gov/flu/protect/keyfacts.htm> for more information.

# REMINDER ABOUT TRIBAL HEALTH BENEFITS

## For enrolled Tribal Citizens residing in the service area:

In order to maintain eligibility for coverage, you need to notify the Tribal Wellness program if any of the following changes occur:

- Change in address and/or phone number and/or email
- Loss of insurance coverage through an employer, spouse's employer or parent's employer
- Changes in family composition, including but not limited to:
  - Marriage
  - Divorce
  - Pregnancy
  - Birth or adoption of a child
  - Child turning 19 years of age
  - Child, on you coverage, turning 26 years of age
- Three months prior to turning 65 years of age, whether or not you plan to continue working
- Any time you receive a notice from Medicare, Medicaid or other coverage stating you will be losing or gaining coverage for any reason.

Insurance is more complicated now than ever. Let us help make sure you are covered in the best way possible.

## For enrolled Tribal Citizens residing outside the service area (OOA):

- Please let us know if you have a change in address or phone number. Incorrect or outdated information significantly slows down the reimbursement process.

Please contact Melissa Smith-Brady at 360-582-4872 or [msmith@jamestowntribe.org](mailto:msmith@jamestowntribe.org)

or Billie Adams at 360-582-4858 or [badams@jamestowntribe.org](mailto:badams@jamestowntribe.org) to get us your most up-to-date information.



## GREAT AMERICAN SMOKE OUT—JOIN US! THURSDAY NOV. 17, 9 A.M.-3 P.M.

**November 17, 2016 is the American Cancer Society Great American Smoke Out.**

Research shows that smokers who have support are more likely to quit for good.

This one-day event challenges people to stop using tobacco, and offers tools to develop a quit plan to stop smoking.

If you smoke, or need support supporting a smoker, and want to participate in the Great American Smoke out, stop by to see Candy Burkhardt (Chemical Dependency), or Dustin Brenske (Behavioral Health) on Thursday November 17 anytime from 9 am -3 pm to make a plan, receive education, counseling, nicotine replacement products, telephone hotlines etc.

Snacks and drawings will be offered.

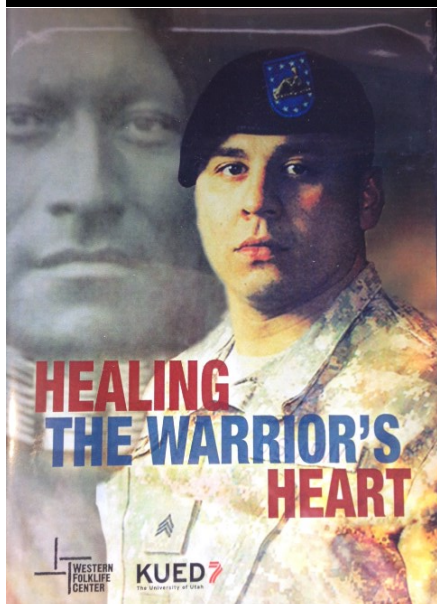
**DANGER POISON !**

Acetone (solvent)	Cyanhydric acid (was used in the gas chambers)
*Naphthylamine	Ammoniac (detergent)
Methanol (used as rocket fuel)	*Urethane
*Pyrene	Toluene (industrial solvent)
Naphtalène (moth-repellent)	Arsenic (lethal poison)
Nicotine (used as a herbicide and insecticide)	*Dibenzacridine
*Cadmium (used in batteries)	*Polonium 210 (a radioactive element)
Carbon monoxide (found in exhaust fumes)	DDT (insecticide)
Vinyl chloride (used in plastic materials)	

\*Known carcinogenic substances

**STOP SMOKING!**

# LIBRARY CORNER



## JOIN US AS WE HONOR OUR VETERANS AT NATIVE FILM NIGHT ***HEALING THE WARRIOR'S HEART*** NOVEMBER 9TH AT 6 PM RED CEDAR HALL

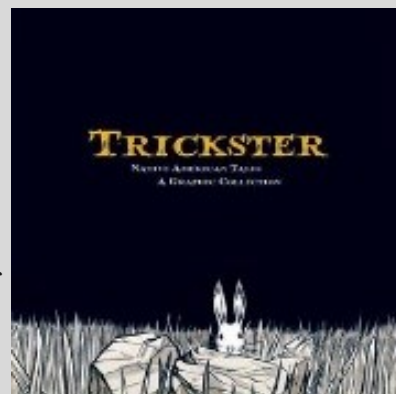
Winner of the 2014 LA Skins Fest Achievement in Documentary Filming award and the 2015 Rocky Mountain Emmy® Award for Best Cultural Documentary! *Healing the Warrior's Heart* examines the emotional trauma of war through the prism of Native American tradition and ceremony. The program reveals the central role that military service plays in Native life and explores the spiritual traditions that help returning American Indian soldiers reintegrate into society. These traditions hold lessons for the nation as we seek to bring comfort and healing to veterans of the wars in Iraq and Afghanistan who suffer from Post-Traumatic Stress Disorder, or PTSD. *Healing the Warrior's Heart* is produced by the Western Folklife Center's Taki Telonidis, in collaboration with Gary Robinson of Tribal Eye Productions, and KUED Channel 7, Salt Lake City's PBS affiliate.

## JAMESTOWN READS: NOV. 8TH

### Note (another) location change!

Our next book club will meet on November 8<sup>th</sup> at 5:30 pm at *Golden Star* 909 East Washington. Everyone is welcome. Copies are available at the Tribal Library for checkout.

Our book for November is *Trickster: Native American Tales a Graphic Collection* edited by Matt Dembicki. In *Trickster*, the first graphic anthology of Native American trickster tales, more than twenty Native American tales are cleverly adapted into comic form. An inspired collaboration between Native writers and accomplished artists, these tales bring the Trickster back into popular culture in vivid form. S'Klallam Elder Elaine Grinnell contributed the tale "The Wolf and the Mink." If you haven't read graphic novels since you were a kid reading comic books, this is a great book to start with.



**Future Jamestown Reads:** December 13th: *Skippping Christmas* by John Grisham.

### Xčít –to know:

Did you know that the Library has copies of films screened at past Native Film Nights for check out?

Library:	360-681-4632	<a href="mailto:library@jamestowntribe.org">library@jamestowntribe.org</a>
Librarian Bonnie Roos:	360-582-5783	<a href="mailto:broos@jamestowntribe.org">broos@jamestowntribe.org</a>
Library Assistant Jan Jacobson:	360-681-4614	<a href="mailto:jjacobson@jamestowntribe.org">jjacobson@jamestowntribe.org</a>
Library Assistant Shantelle Kallappa:	360-681-3416	<a href="mailto:skallappa@jamestowntribe.org">skallappa@jamestowntribe.org</a>

Visit the Tribal Library at 1070 Old Blyn Highway in Heron Hall; Open M-F 9 -5, Sat. 9 -4

Website: <http://library.jamestowntribe.org>





## FEATURED BOOKS

A big thank you to Elaine Grinnell for her donation of children's books to the Tribal Library. We will select some of them for our collection, share some with other Tribal libraries, and give some to our Tribal children to help build their personal libraries.

## MAKER CLASS ~ FELTED ORNAMENTS!



Taught by Lauralee Deluca of  
Phoenixx Fibers

**SATURDAY,  
DECEMBER 10<sup>TH</sup>  
10 A.M. – 2 P.M.  
HERON HALL  
LIBRARY**

Instruction at 10 a.m., 11 a.m.,  
12 noon & 1 p.m.

These are easy to make! Make as many ornaments as you want, just \$3 per ornament. This program is open to the public and is suitable for youth and adults.

For more information: 360-681-4632 or  
[library@jamestowntribe.org](mailto:library@jamestowntribe.org)

## BACK BY POPULAR DEMAND!

### CEDAR ORNAMENT CLASS

Taught by Tribal Elders Ann Adams and  
Cathy MacGregor

**MONDAY, NOVEMBER 21<sup>ST</sup>  
10 A.M. – 4 P.M.  
HERON HALL LIBRARY**

\$30 fee

Tribal citizens—there are two cedar  
ornament classes this year – Nov. 21<sup>st</sup> and  
Dec 3rd (see below)

For more information:

360-681-4632 or  
[library@jamestowntribe.org](mailto:library@jamestowntribe.org)

## CULTURAL HAPPENINGS

**SINGING AND  
DRUMMING  
WEDNESDAY,  
NOV. 16<sup>TH</sup> AT  
5:30 P.M.  
RED CEDAR  
HALL**

Dinner will be provided, but  
please bring a side dish or des-  
sert or beverage to share.  
For more information contact  
Vickie Carroll at 360-681-4659 or  
[vcarroll@jamestowntribe.org](mailto:vcarroll@jamestowntribe.org)

### Dream Catcher Class



Lana Kerr, Charlotte Fitzgerald, instructor, Cathy MacGregor

Charlotte  
Fitzgerald  
taught a  
Dream  
Catcher  
Class on  
October  
10, 2016  
with 10  
students.

### CEDAR ORNAMENT CLASS

Saturday, December 3, 2016  
10:00 a.m. to 3:00 p.m.

Fishbowl in Social and Community Services  
Instructors: Cathy MacGregor and Ann Adams  
Please RSVP to Vickie Carroll at 360-681-4659 or  
[vcarroll@jamestowntribe.org](mailto:vcarroll@jamestowntribe.org) before end of day  
Monday, November 21<sup>st</sup>.



# CULTURE CORNER

## THE CANOE FAMILY HONOR LUNCHEON HAS BEEN RESCHEDULED! SATURDAY, DECEMBER 17, 2016 10:00 A.M. TO 3:00 P.M. IN RED CEDAR HALL

Our Culture is, without a doubt, at the core of who we are and the Canoe Journey is one of the important ways our culture will stay alive. Ensuring that the Journey and all of its traditions remain accessible for future generations remains vital.

As such, one of many memorable moments was when together, as Sister Tribes, we entered protocol singing and drumming. We are truly 'one' and it showed as we sang and danced. What made Jamestown even better this year was that our children and Elders were a part of our protocol.

Please join us as we honor all and hear some of the experiences of pullers, ground crew and anyone involved in Jamestown Beach Hosting and Paddle to Nisqually.

**Please RSVP to Culture Coordinator Vickie Carroll at 360-681-4659 or [vc Carroll@jamestowntribe.org](mailto:vc Carroll@jamestowntribe.org)**



*(Enforcement, continued from page 10)*

We have a total of 25 commercial fishermen, 91 subsistence fishermen, and 42 Tribal hunters. Our Officers averaged approximately 200 hours of marine patrol last year, and conducted vehicle patrols with approximately 1

### Partnership with the Clallam County Sheriff's Office

Since 2010, the Jamestown S'Klallam Tribe has had an agreement with the Clallam County Sheriff's Department to work together in the area of federal crime on Tribal lands. The Clallam County Sheriff's Office provides these services through two deputy positions on the Clallam County Sheriff's roster, who enforce Tribal and State law in the Blyn and Jamestown Beach areas of Sequim where Tribal lands are located – an area of approximately 300 acres. The Tribe uses Bureau of Indian Affairs funds and Casino revenues to support the deputies, and also provided a fully-equipped County squad car.

The partnership with the County works both ways. In addition to the County Deputies enforcing Tribal law, our Enforcement Officers are cross-deputized as Special Deputy Sheriffs. They have the authority to act on behalf of the County in special situations and to back up Sheriff's Deputies and assist them in situations where help is needed.

Our officers also assist the State Patrol in traffic control when there is an emergency and if they are in the vicinity of the incident.

### Training

Enforcement Officers also conduct different training classes for the Tribal community (self-defense, for example), safety training for commercial divers, and regional law enforcement (use of force simulations, for example). The Tribe's Vir-Tra Use of Force Simulator has proven to be quite popular, and our officers have helped train officers from other Tribes and other law enforcement agencies, as well as loaning the equipment to other forces for their own training events.

# ELMER REYES FAMILY COLLECTION NOW ONLINE



The Elmer Reyes Family Collection of photographs is now available for viewing on the Tribe's House of Seven Generations digital archives at [www.tribalmuseum.jamestowntribe.org](http://www.tribalmuseum.jamestowntribe.org).

The photos, donated by Walter S. Reyes, are from the family of Walter's grandfather Elmer Reyes, the son of Annie Jacob Lambert Reyes and Bartolo Reyes. Elmer Reyes and his wife Hulda (Penny) had two sons – Elmer "Spark" Reyes (9/14/1923 – 3/6/1978) and Walter "Bud" Reyes (12/25/1924 – 3/19/1993). Walter "Bud" and his wife Joyce had four children – Gary and Leah Johnson, JoAnn Sott, and Walter S. Reyes.

At left is a photo of Elmer and Penny Reyes at their home in Blyn around 1945.

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*(Log Cabin, continued from page 2)*

the Casino/Resort businesses, and more recently to the Jamestown Family Health Clinic. The Training Center is where she conducts her classes.

"We give people the tools they need to offer a complete support system for the people they lead," she said. Allen's assistant Laci Williams now conducts the customer service classes for new employees of the Casino/Resort, while Allen "trains the trainers." In fact, Allen has become so good at her job that now, those Leadership Boot Camp trainings have been opened up to students from other Tribes and the larger community. The October "Mastering the Fundamentals of Leadership" two-day seminar included five representatives from a California Tribe, and two business owners from the Clallam County community. Allen is also working with representatives from Squaxin Island's Little Creek Casino as well as the Swinomish and Shoalwater Bay Tribes.

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*(Shipley Center, continued from page 4)*

citizen reaches 55 years old, the program really opens up and offers support in a wide variety of activities and engagement. For those under 55, the program focuses more on career/job support and culture."

The language of the Tribal policy that describes the additional support for Elders reads: *"Because we recognize the need for our Elders to stay socially active and continue stimulating their minds, the Learning Enrichment Program is available to Tribal Elders in their pursuit of creative and varied opportunities for learning. For that reason, we encourage Elders to seek out and participate in activities of personal interest that provide both enrichment and enjoyment."*

Elders outside the service area may access the same funds for similar activities in their communities. The Center also offers free membership to those who meet the low income threshold.

**In order to encourage Tribal citizens, particularly Elders, to become acquainted with the Shipley Center, Elders Coordinator Jeremy Monson will be taking names of people who would like to participate in a group tour of the facility, followed by lunch at the Café. Call Jeremy at 360-681-4637 to get your name on the list, and he will arrange for a date once he has 4-6 people signed up.**



**ART IN THE LIBRARY,  
IN COOPERATION WITH NORTHWIND ARTS CENTER PRESENTS:  
CANOE JOURNEYS ON THE SALISH SEA  
OCT. 28, 2016 – FEB. 17, 2017  
PORT TOWNSEND LIBRARY  
1220 LAWRENCE STREET PORT TOWNSEND**

- Canoe Journeys on the Salish Sea, a special exhibit of photography and objects made possible by the Jamestown S’Klallam Tribe and Tribal Elder Celeste Dybeck (Cook/Kardonsky) and her husband Don Dybeck
  - Color Photography by Joe England; and
  - Encaustic Painting by Thya Merz.
- Library Hours: Monday-Thursday; Friday 10-6;  
Saturday 10-5; Sunday 1-5**

Photo by Charlene Dick



## EVENT CALENDAR: NOVEMBER 2016

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
		1	2	3	4	5 Jamestown Holiday Craft Fair, page 21
6	7 5 p.m. deadline for your Tribal ballot to arrive at the Sequim Post Office	8 Jamestown Reads, page 14	9 Native Film Night, page 14	10	11 Veteran’s Day Holiday - Tribal Offices Closed Flag Raising, page 1 Elders Luncheon	12
13	14	15 Flu Shots, 9-noon, page 12	16 Singing and Drumming, page 15	17 Forfeiture Hearing, page 19 Smoke-Out, page 13	18 Nature Mart, page 19	19 Nature Mart
20	21	22	23	24 Thanksgiving Holiday—Tribal Offices Closed	25 Thanksgiving Holiday—Tribal Offices Closed	26
27	28	29	30 Diabetes Support Lunch, page 12			

# BICYCLE SAFETY TIPS FROM THE WSDOT

Bicycles are legally considered "vehicles" on Washington's roadways. That means bicyclists must obey the rules of the road like drivers of any other vehicle and must be treated as equal users by all other vehicles.

The best way to avoid collisions is to be prepared and be aware of other vehicles around you. Avoid common bicyclist errors and common motorist errors committed around bicyclists.

Here are some safety tips for biking in Washington:

1. Obey traffic signs and signals - Bicycles must follow the rules of the road like other vehicles.
2. Never ride against traffic - Motorists aren't looking for bicyclists riding on the wrong side of the road. State law and common sense require that bicyclists drive like other vehicles.
3. Follow lane markings - Don't turn left from the right lane. Don't go straight in a lane marked "right-turn only."
4. Don't pass on the right - Motorists may not look for or see a bicycle passing on the right.
5. Scan the road behind you - Learn to look back over your shoulder without losing your balance or swerving. Some riders use rear-view mirrors.
6. Keep both hands ready to brake - You may not stop in time if you brake one-handed. Allow extra distance for stopping in the rain, since brakes are less efficient when wet.
7. Wear a helmet and never ride with headphones - Always wear a helmet. Never wear a headphone while riding a bike.
8. Dress for the weather - In rain wear a poncho or waterproof suit. Dress in layers so you can adjust to temperature changes. Wear bright colored clothing.
9. Use hand signals - Hand signals tell motorists and pedestrians what you intend to do. Signal as a matter of law, of courtesy, and of self-protection.
10. Ride in the middle of the lane in slower traffic - Get in the middle of the lane at busy intersections and whenever you are moving at the same speed as traffic.
11. Choose the best way to turn left - There are two choices: (1) Like an auto: signal to move into the left turn lane and then turn left. (2) Like a pedestrian: ride straight to the far side crosswalk. Walk your bike across.
12. Make eye contact with drivers - Assume that other drivers don't see you until you are sure that they do. Eye contact is important with any driver which might pose a threat to your safety.
13. Look out for road hazards - Watch out for parallel-slat sewer grates, gravel, ice, sand or debris. Cross railroad tracks at right angles.
14. Use lights at night - The law requires a white headlight (visible from at least 500 feet ahead) and a rear reflector or taillight (visible up to 300 feet from behind).
15. Keep your bike in good repair - Adjust your bike to fit you and keep it working properly. Check brakes and tires regularly. Routine maintenance is simple and you can learn to do it yourself.

~Washington State Department of Transportation

## **NATUREMART NOVEMBER 18-19 10:00 A.M.- 4:00 P.M. DUNGENESS RIVER AUDUBON CENTER**

2151 West Hendrickson Rd, Sequim

Start your holiday shopping at the River Center! Also available will be wreath making, table arrangements, owl sweater raffle, and holiday photo-op. Proceeds from Nature Mart support River Center educational programs. **Call 360-681-4076 for more information.**

## **The Longhouse Annual Holiday Native Arts Fair**

Featuring the work of dozens of Native artists!  
Friday & Saturday, Dec. 9<sup>th</sup> & 10<sup>th</sup>, 2016

11am - 5pm

**at The Evergreen State College Longhouse  
2700 Evergreen Parkway NW, Olympia, WA 98505**

For more information, or to reserve a \$75 vendor booth,  
contact Laura Grabhorn: [grabhorl@evergreen.edu](mailto:grabhorl@evergreen.edu) (360) 867-6413

# ANNOUNCEMENTS

## A NOTE REGARDING OUR TUESDAY MORNING BEADING CLASSES:

In order to make sure we have enough room for you, if you plan to attend the beading class on Tuesday mornings at 9 a.m. in the Elders Lounge, please call Janet Duncan at 360-683-9070 beforehand, or at 360-681-3213 on the day of the class. We've had some days when there wasn't enough room for all of us!



## TRIBAL CAREER ADVOCATE AVAILABLE

The Social and Community Services Department is now offering

### **one-on-one job training and career support.**

This personalized service seeks to guide Tribal citizens and descendants with self-assessment, career training, educational goals and skill building. All Tribal citizens seeking employment are personally assisted in their career growth opportunities and job placement efforts. Please contact Scholarship Advisement and Job Training Coordinator Heidi Lamprecht at 360-681-4635 or [hlamprecht@jamestowntribe.org](mailto:hlamprecht@jamestowntribe.org)

## "COFFEE WITH CANDY" NEW TIME: 11 A.M.

on Mondays in the Elders' Lounge for anyone who would like support and friendship with others while trying to maintain a healthy lifestyle. Please contact Candy Burkhardt at 681-4625 or Rachel Sullivan at 681-4606 for any additional information or transportation issues.



## DON'T FORGET TO DO YOUR HOLIDAY SHOPPING AT NORTHWEST NATIVE EXPRESSIONS GALLERY!



1033 Old Blyn Highway  
Sequim, WA 98382  
360-681-4640

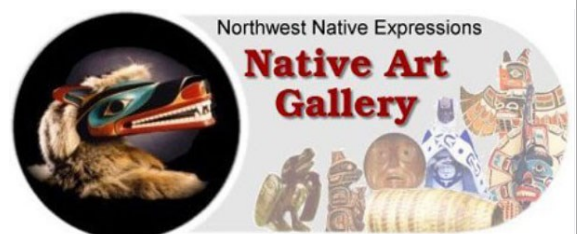
Hours: Daily, 9 a.m. – 5 p.m.

### Or shop online!

[www.NorthwestNativeExpressions.com](http://www.NorthwestNativeExpressions.com)

We have great framed art, and even Seahawk-themed art, like this print by Andy Everson, which sells for \$40.00, fully framed. We also offer free gift wrapping!

*Prints, books, music, carvings, jewelry, clothing, blankets; many kinds of gifts to choose from!*





# ANNOUNCEMENTS

*7th Annual*  
**JAMESTOWN HOLIDAY CRAFT FAIR**  
**SATURDAY, NOVEMBER 5TH**  
**9 A.M.-4 P.M.**  
**RED CEDAR HALL**



*Please come shop! We have a great line-up of 30 vendors.*

Questions? Call Betty Oppenheimer at 360-681-3410.

## **THE TRIBE IS UPDATING RECORDS AND WOULD LIKE TO KNOW YOUR EMAIL ADDRESS.**

Please call or email Jeremy Monson, Enrollment  
Officer, with your email address, at  
[jmonson@jamestowntribe.org](mailto:jmonson@jamestowntribe.org) or call 360-681-4637  
or toll free at 1-800-262-6603 X-4637.

## **JOB OPENINGS**

Fish and Game Enforcement Officer  
Jamestown S'Klallam Tribe  
Clinic RN

Jamestown Family Health Clinic  
Please visit [http://](http://jamestowntribe.iapplicants.com)  
[jamestowntribe.iapplicants.com](http://jamestowntribe.iapplicants.com) for job  
description and to apply online.

## **FIND US ON THE WEB**

### Websites:

Tribal Government: [www.jamestowntribe.org](http://www.jamestowntribe.org)

7 Cedars Resort/Casino: [www.7cedarsresort.com](http://www.7cedarsresort.com)

Tribal Library: <http://library.jamestowntribe.org>

Tribal Online Museum: [www.tribalmuseum.jamestowntribe.org](http://www.tribalmuseum.jamestowntribe.org)

Canoe Family: [www.jamestowncanoefamily.com](http://www.jamestowncanoefamily.com)

### Facebook Pages:

Tribal Government: [www.facebook.com/JamestownSKlallamTribe](http://www.facebook.com/JamestownSKlallamTribe)

Tribal Library: [www.facebook.com/pages/Jamestown-S'Klallam-Library/4689834031](http://www.facebook.com/pages/Jamestown-S'Klallam-Library/4689834031)

Wellness Program/Health Department: <https://www.facebook.com/JamestownHealthandWellness>

S'Klallam Tribal Events and Announcements: <https://www.facebook.com/groups/sklallam.events.announcements/>

YouTube Channel: Tribal Library: <http://www.youtube.com/user/jstlibrary>

## **JAMESTOWN FAMILY HEALTH CLINIC 808 NORTH 5TH AVE. SEQUIM, WA 98382**

**PHONE: 360-683-5900**

Hours: Mon. - Fri. 8:00 a.m. to 5:00 p.m.;  
Sat. 10 a.m. to 3 p.m.

**We are open from 10 – 3 on Saturdays for both routine  
and as-needed appointments, but we are not a walk-in  
clinic. Please call ahead for a Saturday appointment.**

## **DEADLINES FOR JAMESTOWN HIGHER EDUCATION SCHOLARSHIP APPLICATIONS**

(for enrolled Tribal citizens)

Winter Quarter/Spring Semester - Nov. 15<sup>th</sup>

Spring Quarter - February 15<sup>th</sup>

Summer Term - April 15<sup>th</sup>

Fall Quarter /Fall Semester - June 15<sup>th</sup>

For information on Higher Education funding, contact

Kim Kettel at 360-681-4626

or [kkettel@jamestowntribe.org](mailto:kkettel@jamestowntribe.org)



# HAPPY BIRTHDAY!

TO TRIBAL CITIZENS BORN THIS MONTH

1 Richard Reuter	13 Jesse Prince
2 Dena Hill	13 Dawson Cope
3 Charlotte Fitzgerald	15 Khia Grinnell
3 Robert Decouteau	16 Eugene Becker
4 Mackenzie Grinnell	17 Lana Kerr
4 Denise Ulowitz	17 Jacqueline Vekich
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