

bá·yak The Talking Raven

A Quileute Newsletter



2014 Winter Challenge: Quileutes take the plunge

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Amber Davis jumps into the marina while Katie Penn records



Because it was snowing on February 23, 2014 in Chamainus, British Columbia—where it does not snow often—a Penelakut woman by the name of Kura Jack had the idea to record videos of her and her brother Cordell making snow angels. However, while they made snow angels, they wore clothing considered too skimpy for winter weather. Cordell went first in his shorts, and Kura followed in a sports bra and shorts. After making the videos, the siblings posted them on their Facebook pages and challenged their cousins to, “do something crazier” or else pay up \$5.00.

And the 2014 Winter Challenge was born. It has

spread across Canada and the United States, especially among First Nations and tribal communities, though you do not have to be Indian to participate.

The challenge:

1. Find someone to record you.
2. Nominate others, giving them 24 hours to complete the challenge.
3. Make a snow angel while wearing a swim suit or minimal clothing; or fully submerge yourself in a natural body of water; or if there's no access to snow or water, dump ice cold water over yourself.
4. Post your video to social media, such as Facebook, YouTube or Instagram.

In March, Facebook news feeds were blowing up with videos and photos of tribal people taking the winter plunge.

Cody LeClair thought the challenge was fun. “The fact of being nominated gave me that rush and excitement to want to participate. The title said it: accept the challenge.”

For a couple weeks in La Push, everybody was talking about the winter challenge:

“Have you been nominated yet?”

“It wasn't even that cold.”

“Who did you nominate??”

In La Push, some people ran or waded into the ocean off First Beach while others jumped into the marina or the river.

Amber Davis took the plunge at the boat ramp on March 4th. “Oh my goodness, it was freeeeezing!” she exclaimed. “It took my breath away. I didn't think it'd be that cold.”

Even Quileute Tribal Council members, with the exception of the Chairman, participated in the challenge.

The purpose of the winter challenge was to get people outside and enjoy the wintery weather while it lasted. Kura has said she did not envision it becoming viral.

Though having participated, Celia Black drew attention to the irony of the challenge. “The point was to put the phone down and get outside. But everybody was on their phones, recording, saying ‘hey look, I can do it.’”

Regardless, the winter challenge created much buzz and excitement in Indian Country.

“If it's something that gives people a common connection, something positive, I'm for it,” Melissa Burnside commented on the 2014 winter challenge.



Before completing the challenge at First Beach



A rough day for the winter challenge! Naomi Jacobson at First Beach

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



Instagram

You can now follow the Quileute Tribe on Instagram!

@quileutetribe



Quileute Tribal Council Quarterly Meeting

Saturday April 19, 2014
12 p.m. — 4 p.m.
Akalat Center
Lunch provided

From Council Chambers

After considering input from a tribal elder, a suggestion box has been placed at the Tribal Office. Thank you to Roger Jackson for the recommendation. Additionally, our first Council Listening Session was held on March 24, 2014 to allow for tribal members to schedule a time to speak with all members of Council, with a second session scheduled for April 28th. We hope that the community uses these opportunities to share comments, questions, and concerns with us. If you cannot meet with us in a Council Listening Session, please use the suggestion box as an alternative to share opinions or ideas.

Treasurer Crystal Lyons: The listening sessions provide an avenue for tribal members who have questions, concerns and ideas to sit down and share with Council; they have our full attention and they know that they are being heard. I think it's most useful for those who may not feel comfortable speaking in public at General Council meetings. The input is valuable to us as we can only be in so many places at once and we rely on all of you to provide us with information to help us guide our decisions.

We have also asked Larry Burtness to reinstate the Planning Meetings, especially with the tribe's move to higher ground. The meetings will be every second and fourth Tuesday of the month, located at the Tribal Office West Wing from 9 a.m. to 11 a.m. The next meeting will take place on April 8th, but if you are unable to attend please write your ideas down and turn them into Larry at the Tribal Office. We want all community members to have a chance to be involved and help plan for the future of our tribe.

The National Congress of American Indians (NCAI) was held in Washington D.C. from March 10-14, 2014. Some of the topics involved renewa-



Crystal Lyons, Chas Woodruff, Naomi Jacobson, Cathy Salazar, Rio Jaime
Photo by Cheryl Barth

ble energy, global warming, transportation, Violence Against Women Act, and the Affordable Care Act.

Chairman Chas Woodruff: This NCAI conference was different—it was more about policy. And it was definitely beneficial for us. The NCAI and ATNI [Affiliated Tribes of the Northwest Indians] meetings are both great learning tools, especially for new Council members.

Member at Large Rio Jaime: We took every advantage of our time in Washington D.C. to meet with our congressman and senators and network with other tribal leaders.

While in Washington D.C., we attended a fundraiser for Senator Maria Cantwell, held a meeting with Senator Patty Murray, and also met with Congressman Derek Kilmer. We honored each with a rattle that was carved by Quileute elder Chris Morganroth III. Rio sang a traditional gift-

ing song using their rattles, and we thanked them for their support with the dredging and our move to higher ground.

Congratulations to the Forks High School seniors and the Quillayute Valley Scholarship Auction Committee for raising a record-breaking \$93,300! We are always happy to support such a positive event that raises money for FHS alumni who choose to continue their education. This year, we donated a hand-painted drum, four cedar baskets, a pair of cedar basket earrings, salt and pepper shakers that were woven with cedar, and a two-night stay at the Oceanside Resort.

On March 25th, we held a luncheon for veterans and their wives, where Melissa Burnside cooked a wonderful fish and chips meal. It was a constructive meeting that gave us insight into the needs of our military veterans. The outcome is for the veterans to meet on their own and designate a contact person to work with Events Coordinator Russell Brooks. At our next veterans luncheon, we hope to hear some ideas for the Quileute Days Parade, Veterans Day, events outside La Push they would like to attend as representatives of Quileute, and any other ideas they would like to share. To show our appreciation, we also presented our veterans with sweatshirts and photographer Cheryl Barth was on hand to take portraits.

Secretary Cathy Salazar: It was the honor of the

Quileute Tribal Council to host a meeting and enjoy lunch with our veterans. This was a priority to have a face-to-face visit and just to listen to their voices. We are encouraged by our first meeting and plan on having quarterly meetings with our veterans. We are proud of their service and feel it is important to recognize them.

On March 27th, we met with Kevin Quigley, Secretary of Department of Social and Health Services (DSHS) for Washington, and Colleen Cawston, Tribal Liaison for DSHS.

Vice Chair Naomi Jacobson: The purpose of the meeting was for Kevin and Colleen to visit La Push and hold an individual consultation with us regarding our Human Services programs. I thought it went very well. They were receptive to the information we provided. We not only shared the concerns we have in our community, but our successes with prevention efforts that relate to our youth.

Please note: the Quarterly Meeting set for April 19th has been delayed by two hours. It was originally scheduled from 10 a.m. to 2 p.m., but due to scheduling conflicts with the annual Easter Egg Hunt at 11 a.m., the Quarterly Meeting is set to start at 12 p.m. and end at 4 p.m. We are holding the meeting on a Saturday in the hopes that it will encourage more to attend. This Tribal Council wants to hear your voice, so please plan to join us! Lunch will be provided.

Council Listening Session

Community members are welcome to the second Council Listening Session on April 28, 2014. This will be a time to share ideas, concerns, or comments with the Quileute Tribal Council.

Sign up with Cody LeClair at the Tribal Office Front Desk on April 28th between 8 a.m. and 9 a.m.

**First come, first served
Listening Session will be between
9 a.m. and 12 p.m.**

Updated Quileute Higher Education Scholarship Policies



During the past few years, there have been several changes with the Quileute Higher Education Program. It has been handed down from the Quileute Tribal School to Tribal Council, and finally placed under the Youth and Family Intervention Program. The Youth and Family Intervention Program Advocates/ Quileute Scholarship Coordinators, Tara Huggins and Brittney Echeita, updated the Quileute Higher Education Scholarship policies and application. The policies and application were approved by Quileute Tribal Council in January 2014.

"The main thing on the application itself is that [students] are required to ap-

ply for a minimum of two outside scholarships," Tara explained. This new policy has been added because funding for the Quileute Scholarship is now limited.

The purpose of the Scholarship Program is to help Quileute tribal members with expenses for higher education; it is to assist students, not to fully fund their entire education. Scholarship applications are reviewed and processed as they are received, so be sure to turn yours in as early as possible to ensure a scholarship from the tribe.

A cap has also been placed on the amount of money that students can receive from the tribe per year, per program. In addition, there is

a maximum number of years students can receive scholarship assistance from the Quileute Higher Education Program. Both are dependent on the type of degree students are pursuing and the institution they are attending.

"We no longer assist with summer quarter due to limited funding and the fact that financial aid is not available during summer quarter," Tara said.

However, the Quileute Higher Education Program now helps with funding for out-of-state tuition, but at the in-state tuition cost.

When it comes to the amount awarded by the Quileute Scholarship, Brittney emphasized, "We don't determine how much a student needs. That's determined by the FAFSA."

If students seek any sort of financial aid, including the Quileute Higher Education Scholarship, they must fill out the Free Application for Federal Student Aid (FAFSA) and send it to the institution they will be attending. In order to be eligible for the Quileute Scholarship, students must also meet with a certified Financial Aid Officer at their institution in order to complete a Student Needs Assessment form; this form will determine the amount requested from the Quileute Scholarship Program.

Tara and Brittney

stress the importance of speaking with your institution's academic advisor if you have any questions. Each school is different, but the academic advisor is there to help students register for classes and navigate through their college experience. Tara and Brittney's job is to provide financial support for school by processing scholarship payments.

If you have any questions about the Quileute Higher Education Scholarship policies or application, contact Tara at (360) 374-3138 or Brittney at (360) 374-4349.

Bá·yaḵ The Talking Raven

A monthly publication of the Quileute Tribal Council

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Quileute Trash Bash

SPRING CLEAN UP

FRIDAY
APRIL
18TH,
2014
8:00AM -
1:00PM
12:00PM BBQ at
Community Center

La Push, Washington

Keep Quileute Country Beautiful!

DROP OFF POINTS:
A & B Dock (Marina)
QHA (Old Smith Lot)

HAZARDOUS MATERIALS:
Inside QPW Gate

APPLIANCES:
Curbside Pick-up
(After April 1st) or
Recycling Center

Preparing for the Paddle to Bella Bella

The host for tribal journeys this year is Bella Bella in Canada! We are glad to participate in this event the second time around! Our Quileute Ocean Going Canoe Society has chosen to paddle in only one canoe this year due to the amount of funding it will take to bring several canoes on this year's journey.

Our day to host the canoes coming from the south will be June 16th and we will plan to leave on June 17th. **If you are planning to go on this year's journey, we ask that you all come help fund-raise and be a part of all the meetings.** The final landing dates are July 13—July 19, 2014. We will be out of the country in Canada, BC so those of you who want to go will need to get all your paperwork into the committee as soon as you can.

If you intend to be a part of the canoe journey, you will need to help raise funds. We have several months to raise money to go on this year's canoe journeys. We are accepting Thriftway receipts to go towards the Quileute Ocean Going Canoe Society, so thanks to those that save and turn them into the plastic containers in our tribal office. You can also give them to me at my office in Human Services. My



Photo by Cheryl Barth

hands go up to you for donating them to us. Keep watch for opportunities to raise funds, or share ideas of how we can raise funds to continue on the journeys.

When we travel to Bella Bella, a ferry ride alone is \$114.50 for adults, \$57.25 for children ages 5-11, \$76.75 for seniors, and infants under 5 are free. If a vehicle is taken it is \$229.00, but anything over a height of 7 feet will be \$317.50, and a motorcycle will be \$166.00, but our canoes are free.

We held a fundraiser at

the Akalat during the Nate Crippen Scholarship Tournament on March 22nd and 23rd; thank you to the organizer, Larry Scroggins, for allowing us to do our fundraiser. We made a little over \$700 and we are looking forward to having more. I am glad we had Philip Ashue, Darryl Obi, Charlotte Penn, Dana Williams, Casey Ward, Letty Jaime, Donna Mae Jaime, Rio Jaime, Elizabeth Soto, Carlos Soto, Julia Ratliff, Nellie Ratliff and myself. So thank you to those that are here to help us raise funds for upcoming travel.

Keep in mind, we will take a canoe and will have 10-11 pullers in the canoe, and we will need to downsize our bags to a bare minimum. There will be limited cell phone coverage. There are no hotels, shopping centers, or casinos, and there are limited areas for cars to even be on the island of Bella Bella. If there are any elders traveling, you will need to prepare all of your medications a month in advance. Look into the health coverage at Canada. Purchase your own health care plan once you get into Canada. Look at all the medications on your list and talk to the pharmacist to match your medications you get here on the state side to those in Canada. Limit yourself to one bag and plan to be strategic about what you will bring. You will have to prepare to get cozy and share tents, pack only basic essentials and bring your own

plates, cutlery and cooking utensils. Biodegradable soap products would be greatly appreciated as you want to leave each beach as pristine as you found it. There will be no portable bathrooms or showers in these isolated places. **You will be off the grid and must be prepared.** Additional items to consider for the 2014 canoe journey: border crossing information; consent forms for minors traveling without legal parent/guardians; being inadmissible to Canada due to criminal record; ferry expenditures; travel insurance; cell phones/tablets; hospitals; pharmacies; gas stations; shopping centers for food supplies; parking logistics on North Vancouver Island; support boat logistics/marina lists; storage facility in Port Hardy; and contacts in case of emergencies.

We also received notice that there will be no canoe journeys in 2015, so for those that will need to get their fix, you might want to think of helping now so you can participate with the Quileute Ocean Going Society in the upcoming year's journey. If you have any questions, feel free to contact me, Ann Penn-Charles, at (360) 374-2228 or ann.penncharles@quileutenation.org.

Hoyt,

Miss Ann
Prevention Specialist

17th Annual Easter Egg Hunt

Quileute Housing Authority's annual event

April 19, 2014

11:00 a.m. SHARP

Quileute Oceanside Resort

For all children 12 years and under

Separate age areas to hunt

Prizes presented to the finder of the Secret Egg and Coloring Contest

Special appearance by the Easter Bunny!

Please dress for the weather



Water gives us life

By Michael Della-Devoney

Life is what we choose to make it. Recently on Facebook people have been challenging each other to go outside into the water—ocean or river—and cleanse themselves. I am very happy to see this happening and I hope it continues. Today, people all over the world bathe in the ocean and in rivers daily. Here we can use it not just for a physical cleansing but also a mental, emotional, and spiritual cleansing. This is the custom of the Makah people; this is the custom of the Quileute people.

If for whatever reason you cannot go into the water, use your bath or shower time to cleanse yourself. You can ask for help, strength, and guidance; whatever you need in your life right now. Pray, connect with the higher power that is greater than all of us...that is there for all of us,

always.

If this message touches you or in some way inspires you, great. If you feel like I am crazy that is fine too. I wish for all people to have great health and great sense of well being. I believe that some of us can reconnect with the ways of our ancestors and bring back these customs and practices.

All we are is what we do with our free will, our choices, the right to change our path when we need to or want to. Listening to and following customs and traditions of our ancestors is one way to do this. I challenge anyone who reads this or has this read to them or hears about this from someone else: pray in the water. The water gives us all life here...the trees, our food. All is possible because of the water. Let us give thanks—for all that we have—each breath and our lives.



Open House

Oceanside Resort & RV Park

April 10th, 2014

Open to the community

From 4 pm to 8 pm

Open to Forks Chamber

From 6 pm to 8 pm

Refreshments, guided tours of the facility and a door prize drawing

Clubhouse in Lonesome Creek RV Park

QUILEUTE TRIBE



FRIDAY APRIL 11th, 2014

WELCOMING THE WHALES

10:00AM First Beach, La Push, Washington

1:00PM Meal, Singing, & Storytelling Akalat Center

7th Annual Welcoming the Whales Ceremony



Jacksons celebrate 58th Anniversary

Congratulations to my parents, Roger and Arlene Jackson, who will be celebrating their 58th wedding anniversary on April 7th.

Love,

Angela, Cheeks, Chenoa, Celia, and Riley



The Quileute Nation of La Push, WA

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



Jay Powell transforming into kwashkwash, the Blue Jay.

Yachʼsiyasíktiyat - April (2014)

The moon that we now think of as “about April” is called *Sprout days* in Quileute. The Quileute name of the month, **Yachʼsiyasíktiyat** starts out with the word for “to sprout” which is **yachʼsiyát** (yah-ch-tsee-YAH-th). This is based on the root word, **yach-** meaning “to begin or get started.” The two endings are: **-ktiya** (k-tee-YAH) meaning “day or days,” and at the very end, **-t** means “a particular one.” So the name of the month translates to “the particular days when things start up.” In this case what’s getting started is that plants are starting to sprout new growth.

The Quileute word for “a sprout” is **yachʼsiyát**. I remember one time in late April or early May going over to Sarah Hines’ little house located where Bertha’s place is now. Mary’s boys had gone out and picked her a lot of blackberry sprouts and just left them in big pile on her porch. In Quileute, if you want to talk about more than one of something (the plural form), you double the first syllable. So “a sprout” is **yachʼsiyát** and “sprouts” is **ya-yachʼsiyát**. But Quileute only uses that plural form for things that are spread around, dispersed here and there. For a bunch of sprouts in a pile, all located in one place, they just add the word for “many” or “a lot,” **ish** (EH-sh) to the singular form. In Quileute you say:

yachʼsiyát – a sprout

ish yachʼsiyát – a lot of sprouts in one place

ya-yachʼsiyát – sprouts here and there

Quileute is such an interesting, complex language, so different from English!

At this time of year, salmonberry and blackberry sprouts were peeled and eaten raw or peeled and steamed, sometimes with crumbles of dried elk fat or a few drops of whale oil, if availa-

ble. (Emily and Katie are working on a traditional Quileute cookbook, so they can add that recipe.) After a long winter, the Old People were so happy to see the sprouts and berries that they had a special song of welcome for those first sprouts and berries. It went like this:

Chaʼálowa, chaʼálowa!
Wisáli siyakálaw

It means, “salmonberry, salmonberry! I’m happy to see you.” Gram Lillian sang it for me once, laughing, and said, “There’s more to it, but I can’t remember it right now.” Does anyone still know it? She felt that singing a song to the plants that were providing her with food and materials was the same as saying a prayer of thanks to the plants and to the Great Nature Spirit **ʼtsiḱáti** (tsick-AH-tee).

I think now of how important those sprouts were thought to be in the old days. For instance, there was even a salmonberry patch along the trail to the Land of the Dead, which ghosts traversed in order to arrive at the resting place of souls. So ghosts were given a last chance to savor the sprouts and berries after dying. Hal George told me that along the trail to the underworld, those salmonberry bushes ring a place where the newly dead souls dance and sing. Sometimes shamans would follow the souls of the dead along this path and try to coax them back (so the corpse would come back to life). If a shaman, chasing the soul of a sick or recently-dead person were to eat one of those salmonberries, the shaman would die immediately. The salmonberry is associated with spiritual things in the Quileute traditional perspective. In fact, up here in the real world, salmonberry patches were thought to be common places for spirits to be hanging around. Not surprisingly then, it figured in numerous ritu-

als. Back in February, I discussed traditional Quileute birth rituals. Not surprisingly then, it was mentioned that the afterbirth and placenta were wrapped and put into a salmonberry bush so the baby would grow quickly like a salmonberry bush. Taboos applied to salmonberries as well. Pregnant women couldn’t eat or touch the berries as they would cause birthsores on the newborn’s body, and they couldn’t touch or eat salmonberry sprouts as they would cause needle-like pains, just like the little prickles on the sprouts.

And all that brings us back to the rituals and ceremonies of the oldtime Quileute life cycle and the “rites of passage” that I have been writing about. In February I spoke about birth. In March I discussed puberty and becoming an adult. And this month, I want to talk about how the Old People celebrated the union that we call marriage. Nowadays, the controversial changes in marriage are often discussed in the news. But we know that culture is always changing. Over the last 150 years there has been a big change in how Quileute couples get together in La Push and Quileute country.

Hífish – Getting Married

These days, getting married means pretty much the same thing to everybody. There are slight differences between the different religious ceremonies and a civil ceremony. In fact, years ago I even performed a couple of marriages in La Push. I married Fred (Sonny) Woodruff to his first wife (Marcie) and performed the ceremony for Putsy and Jerry. The vows were in Quileute, but what the bride and groom said, **I, hitsʼli** (“Yes, I will do it!”) was about the same as in any wedding. And Rio recently conducted his first wedding in Quileute. Almost without exception, weddings these days include an officiant, two people, vows stated and agreed to, and a statement that the two are now wedded to each other.

But, in the old days, Quileute marriages were different in every way. We have descriptions of Quileute marriage ceremonies and traditions going back to the middle of the 1800s, before the arrival of government officials, traders and missionaries and Whiteman’s ways in Quileute country. What we find is that Quileute ritual life was distinct, but had features in common with the neighboring tribes of the Pacific Northwest culture area. Areal features of marriage ritual in those days included an emphasis on the status activities of creating interfamily alliances through marriage. Chiefly families gave lavish bridepayments for the daughters of other noble families. Chiefs took numerous wives, often for political rather than romantic reasons. And ordinary families obtained wives for their young men that they

could afford or procure in a variety of ways.

Back then, Quileutes sometimes married in their late teens or waited until later when they could accumulate wealth to purchase the bride of their choice. It was just fine for Quileute husbands and wives to differ greatly in age with either member of the couple being older. Marriage seems like a very different institution among the ancestors in the Old Days when getting married was the simple act of a man and woman starting to live together... and there were several ways for this to happen.

One common way to get married, called **hátol**, was for the boy’s family to pick out an acceptable bride. When they had found such an acceptable bride-to-be, they would ask the rest of the family whether they agreed that the girl would cause a useful allowance to be made between the two families. When two families were joined by the marriage of their children, those two families started to cooperate rather than compete. If it was seen as an acceptable union, the boy’s parents decided upon a purchase present to offer the bride’s family. Then the aunts and uncles of the boy visited the longhouse of the girl’s parents, which also included the girl’s grandparents and her aunts and uncles, as well.

The girl’s family might not be expecting the visit, so when the delegation from the boy’s family arrived carrying the purchase present, they might be surprised. In the case of high status families, the present was often lavish. Sitting outside the hoped-for bride’s house, the delegates from the boy’s family displayed the presents. They used leaves for dog-wool blankets, sticks to represent canoes and dolls for slaves, all of which might have been offered. In those days, the whole village would crowd around to witness the negotiation, and the girl’s parents would make a show of how rich the offer for their daughter was. They haggled over the “price” since prestige was attached to the marriage by the public display and transfer of wealth. When an agreement was reached, the boy and his bride price were delivered to the girl’s family’s longhouse. The bride and groom would spend three or four days (and nights) together and then would be moved back to the groom’s family longhouse, where they would take up residence. That move involved a parade of relatives carrying “return gifts” which were supposed to be suitably rich for the family of such a valuable girl to give to her high status suitor. Well-wishers from the other families shouted congratulations and sang. During the procession, the bride was covered

Continued on Page 7

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

Continued from Page 6

with a blanket – like a bride wearing a veil. That concluded the marriage except for a potlatch feast later, given by the groom's family.

The term “bride purchase” causes contemporary women to come out swinging because it suggests that women were considered to be property owned by the husband. That may not be exactly true, but “bride purchase” seems to be an appropriate term for that traditional Quileute perspective for a number of reasons. First, after accepting the groom's family's present, the bride belonged to the groom's family. And, if that bride died, her widower was generally entitled to have another woman from the bride's family, often a sister of the deceased bride. For example, when Big Bill's first wife Alice Allabush (from Neah Bay) died, he married her sister, Agnes (thanks to Snow for reminding me of the details.) There was even a name for this kind of marriage. It's called **shasha'lish**. Furthermore, if a married man died and his family had purchased his wife with a bride purchase present, that widow was expected to marry the brother of her dead husband, even if he already had a wife, so that she and her children would remain part of her dead husband's family. This was called **sháshti** in the old days. Woody (Old Man Woodruff) was very well informed about these aspects of old Quileute marriage and often joked about them. For instance, when Fred Jr. (Sonny) was thinking of getting married to his first wife, Marcie, the old man told Sonny in a paternal tone, “You better check out her sister in case something happens to her and you have to **shasha'lish**, and see if Oly or Russell would want her if anything happens to you.” Of course, Woody was joking, but such humor is only understood to be humorous if one knows the old Quileute culture well. I once talked about **shasha'lish** and **sháshti** to Pansy Hudson after Teddy was killed in a car accident, and she said, “You better not mention that to the Hudson men. I don't want them to get no ideas. But, that used to just be our way.” And it had probably been the Quileute way for a long, long time.

According to Stanley Gray, who was recorded by Frachtenberg in 1916, marriage by bride purchase (**hátol**) was the commonest way for couples to marry in the old days. Although these marriages were arranged for the young couple, if the girl or boy objected strongly to the union, the families probably wouldn't agree to the marriage. But usually the girl was won over by the presents, even if she wasn't swept away by the fellow. The new couple would live in a part of the

groom's family longhouse their whole lives, or they might at some point later move out to build a home of their own.

A variation on **hátol** for less wealthy families was called **tiwáskal**. The boy would go to the parents' house of a girl he wished to marry. He would take along some gifts and possibly be accompanied by family members. The boy explained to the girl's family how rich his gifts were and promised to provide well for the girl. Then the boy's relatives left, leaving the presents and the boy there while the girl's family considered the proposal. For three days, they would mull over the proposal, while the boy slept in the woodpile or out in the rain and nobody spoke to him. If the family decided to reject the proposal, the boy and his presents were sent home. If they decided “yes,” the boy and the girl sat down together to a marriage dinner while the gifts were distributed among the “bride's” family members. Then, after about three days together, the new couple would be led across the village to the “groom's” family home, as in the **hátol**.

According to Arthur Howeatt (statements also made in 1916), Harry Pullen's father married his wife by means of a tricky **tiwáskal**. He went to the girl's parents with a heavy pack basket. He announced that there were 20 blankets inside for the family of the beautiful girl. After five days of considering it, the girl's family accepted the proposal. The marriage was finished and Harry and his bride were led back to his father's home. But, when the bride's family opened the pack full of gifts for the “bride purchase” they found two blankets and the rest of the basket was full of moss. I guess all was fair in love and war even in those days. For years and years in La Push, people joked about that **tiwáskal**.

A third type of traditional marriage was called **liwíxal**. When a boy wanted a girl, he might sneak over to her parents' longhouse at night after all were asleep, waken the girl quietly, and take her over to his own parents' house where the two would sleep together in his bed. This type of marriage could only happen if the boy and girl had decided earlier that they would do it. When the couple appeared the following morning, the “groom's” parents would take over a few presents to the “bride's” family. Since this type of marriage was practiced by less affluent families, the gifts wouldn't be extravagant. The bride's family gave no presents in return and sometimes even came over and took their daughter home. There was no village celebration for this type of marriage.

Another type of **liwíxal** was elopement. It's similar to type three above. However, this type

was more clearly a strategy that had been agreed upon and planned by both the bride and groom. If the parents couldn't agree and the couple wanted to be together, the boy and girl sometimes just ran away to the woods and returned quite married. People would say, **liwixásalas**, “They eloped.”

A fourth type of marriage in the old days was called **shik^woŋ^wasid^o**. The word **shik^wol** means “to drag.” Old Man Woody used to call this “cave man style marriage.” It was used only by members of the Quileute warriors' society, the **tłóx^wali**. That's the secret spirit society whose members have the right to dance wearing a wolf frontlet mask. If a warrior wanted a girl for his wife, he would sneak up on her when she was going out to pick berries, dig roots, gather firewood or grass, dig clams, or some other task that in those days was woman's work. He would grab her and hide her for the day. Later that night, he would sneak her into his family's house. The next morning the girl's family would know where she was, since in those days there were no secrets in the village...just like today. All of the men in her family would go to the man's family house and demand her back. A battle would probably ensue – a good natured one if the girl was satisfied with the arrangement. But, it could become a serious free-for-all if the girl was being held against her will. Hal George laughed when he talked about this, saying that no weapons would be used in the fight, and it was clear that no one was supposed to get killed. The family simply tried to overpower the “wife-napper's” family and take the girl back. Even if the girl was taken back by her family and became pregnant, she was still thought of as an eligible woman. However, if the girl's family lost the battle, she would literally be held prisoner until she either accepted her new family or escaped.

Quileute slaves (**áwok^woŋ**) had no marriage ceremony and got no gifts. Men were not taken as slaves in attacks, but women and children were. When child-slaves who were males grew up they were rarely kept unless they had unusual skills. Thus, sexual unions with slaves were usually simply thought of as sex between a slave master and a female slave. Indeed, in some tribes there are records of a chief who had a slave as one of his wives, but we don't know of an example of this among the Quileute. Slaves were extremely low class, and the children of slaves were referred to in Quileute as **awòŋ^wałpá'át** (“slave ancestry”). In La Push, I occasionally used to hear the allegation that “so and so's great grandmother was a slave.” Such a statement is not a compliment.

So, we can say that mar-

riage in the old days was not at all like the official or legal ceremony we know of today. Rather it was a process whereby a man and woman became a couple in such a way that their families would be able to accept it without shame. This was an important consideration in the old days, because a family that was shamed or offended might feel that they had to “even the score” in order to regain face.

Those early Quileute marriage practices continued into the 1900s. The U.S. government's laws put a stop to men having more than one wife shortly after A.W. Smith arrived in La Push as Indian agent, school teacher, minister and doctor during the 1870s. But, other traditional marriage practices survived among the Quileutes in one way or another for a while. In the Sands Point Archives, the Quileute Tribal Council records mention that **Wíbaxad** (Webb) Jones reported that Stanley Gray “sold his daughter, Frances (Mrs. Dewey Cleveland) for \$50.” And, in another case, Arthur Howeatt's first wife was obtained by **liwíxal** as follows: Arthur's father sent him up to Ozette to ask for the high status girl and Arthur gave a \$25 bride present. When the family could not decide, a week later Arthur's father, Chief **Xawisháfa**, went up to Ozette with \$75 and a canoe load of presents. Arthur got his bride. That would've been in the 1890s.

We also know that it was common for Quileute chiefs and the men of noble families at La Push, Lower Hoh and the upriver settlements to marry someone from other tribes in order to cement good relations with neighboring groups. Quileute women also married into other groups for political purposes...as well as for romance. We can't forget that back then love had a lot to do with it! We don't know whether it was a political or love match that resulted in song that was sung by the canoe full of paddlers who delivered a Quileute bride to Neah Bay, that is still sung in La Push. Big Bill used to sing it all the time. The words are:

Wá la xí.
Wá la xí
Tíkots lá lí
Wá la xí...
Ho! Ho! Ho!

If you can't remember it, send me an email address and I'll send you a voice file with the song.

Next month in the May issue of the Bayak newsletter, we can have a look at the ritual, ceremony and cultural activities relating to death and memorials in the old days at La Push. Have a good **Yach'siyasíktiyat**.

—Kwashkwash

jayvpowell@hotmail.com

QTS Summer School Registration

By Anita Baisley

Summer School Registration will be open between April 14th—April 18th. Forms will be sent home with students on April 14th. Registration is early this year to better help in preparation for adequate supplies for registered students and to also determine the number of staff needed. Please assist us in our preparation by registering your students by April 18th. By registering students by the 18th, you are ensuring that adequate supplies will be ordered and on hand by the beginning of summer school.

Also, a reminder that K-6th grade students must be enrolled and attending QTS one full trimester prior to summer school to be eligible

for summer school, and 7-12th grade students must be enrolled and attending QTS one full quarter prior to summer school to be eligible. Thank you.

Summer School Dates: June 23rd – July 31st

Week 1: June 23 – June 26,
Monday – Thursday

Week 2: June 30 – July 2,
Monday – Wednesday

Week 3: July 7 – July 10,
Monday – Thursday

Week 4: July 14 – July 17,
Monday – Thursday

Week 5: July 21 – 24,
Monday – Thursday

Week 6: July 28 – 31,
Monday – Thursday

Times: 8:00 a.m. – 1:00 p.m.

Breakfast: 8:00 – 8:30

Classrooms: 8:30 – 11:30

Lunch: 11:30 – 12:00

Classrooms: 12:00 – 1:00

Transportation:

Transportation will be provided. Please request transportation services at time of registration. A transportation schedule will be provided before summer school begins.

Questions:

If you have any questions, please contact Student Services Director Anita Baisley at (360) 374-5648.

Quileute Recipe Book

Katie Krueger and Emily Foster are compiling a book of Quileute recipes.

The recipes will be divided into two categories: Current Favorites and Traditional.

If you would like to share any recipes, or be interviewed on traditional meal preparation, or you are interested in helping with the recipe book, please contact Emily Foster at (360) 374-7760 or email emily.foster@quileutenation.org.

Quileute freshman wrestles at state tournament



Garrison Schumack had an outstanding year wrestling for Forks High School. At 14 years old, he wrestled at 120 lbs. in the state tournament in Tacoma, WA. He was the only freshman from FHS that qualified for the tournament. He lost two matches and won one.

His mother, Heather Schumack, and his family are extremely proud of him and all of his hard work!

Congratulations on a fantastic season, Garrison!

Sports Photos

Please feel free to submit photos of Quileute youth participating in sports or other extra curricular activities to *The Talking Raven*. We will be happy to print pictures of the youth taking part in healthy, fun, and positive activities!

To submit photos, email them to:
talkingraven@quileutenation.org

Community Emergency Response Training (CERT) **INCLUDES RESCHEDULED DATES**

Quileute Tribe Emergency Management is looking for volunteers to train as CERT members.

CERT is an organization of volunteer emergency workers who receive specific training in basic disaster response skills and who are committed to supplement existing emergency responders in the event of a major disaster.

Tribal/community members needed to attend:

**April 28th – April 30th
8 a.m. – 4 p.m.
Akalat Center**

Sign up at: Lonesome Creek Store, Quileute Tribal Office, Senior Center, Quileute Natural Resources, Quileute Health Center

For Questions, please contact Christ Morganroth IV at (360) 780-2069

Forks Youth Cheerleading

Sign-ups for fall 2014

Tuesday, April 22, 2014

6 p.m. to 8 p.m. at Pacific Pizza

For students in grades 2nd—7th in fall of 2014

\$35.00 fee at time of signing for insurance, snacks for away games, and end of the season party

If you have any questions, contact Tara Huggins at (360) 640-4320

Washington CoastSavers



**Washington Coast Cleanup
April 19, 2014**

Register at www.coastsavers.org

This April, volunteers from around the state of Washington will clean beaches from Cape Disappointment to Cape Flattery and up the Strait of Juan de Fuca. This is your chance to be part of the solution to the problem that is marine debris.

Recognizing Student Athletes: Winter Quarter

West End Youth League

Basketball:

Shaiz Ward
Pedro Fernandez-Ward
Juan Penn
Brianna Eastman
Isaiah Jackson
Elizabeth Soto
Caleb Eastman
Alex Black
Jai Levitt-Ward
Nakita Ward-Bender
Frankie Jackson
Kobe Ward
Harley Schumack
David Ward
Adam Ward
Elizabeth Jackson-Cruz

Volleyball:

Harley Schumack

Wrestling:

Kenny Daman
Matthew Wallerstedt
Noah Foster

Forks Middle School

Boys Basketball:

Jerome Eastman

Girls Basketball:

Taegan Counsell-Geyer

Forks High School

Boys Basketball:

Keishaun Ramsey
Ollie Sampson
Dimitri Sampson
Jeffrey Schumack

Girls Basketball:

Isabele Pullen
Brittney Woodruff

Wrestling:

Garrison Schumack
Mario Black-Perete
Juriel Perete-Black

Quileute Tribal School

High School Wrestling:

Cordell Black-Stillwell
Marcus Obi
Jonny Law
George Buck

Elementary and Middle School Wrestling:

Thomas Jackson
Nathan Flores
Chris Straka
Gene Gaddie

Appreciation from a Volunteer Firefighter

I thought I could drop a little "Thank You" to the tribe and fire department for getting me a coat for the volunteer work I do with the fire department.

The new coat came in real handy when the fire department volunteers were called out on the evening of March 17th. There were several power poles popping off sparks. Our fire department blocked off different parts of the roads until the P.U.D. could get down and take care of the issue. I had to stand outside for almost an hour and a half in a light rain. The coat kept me dry and warm. I had thought about retiring, but with this coat, I can stick around a while longer.

Thank you to all of those who helped get the coats for me and Beverly Loudon.

—Ruth Jackson

QUILEUTE DAYS 2014 ART CONTEST

FOR THE 2014 ART DESIGN & THEME

Must be a Quileute specific art design

Winner voted on during Quileute Days Meeting Friday May 2nd 12:00PM

West Wing - Quileute Tribal Bldg.

\$200 GRAND PRIZE

FOR ENTRY SUBMISSIONS OR QUESTIONS

360.374.5091 or email: events@quileutenation.org

Join the Mailing Lists!

The Talking Raven has a Mailing List and an Email List! If you would like to subscribe to either of them, contact

Emily Foster at:

(360) 374-7760

talkingraven@quileutenation.org

Submit your name and email address or mailing address.

Thank you!

Counselor's Corner



Hi, it's been a while! Since injuring my back and finding out I have several problems with my back in several places, I certainly became depressed and ready for retirement. But I am recovering as well as I can, and in the last couple days, after about two weeks on antibiotics for my annual months-long lung infection, I feel much better.

The following is as important for parents and grandparents in La Push and elsewhere as any other publication I know of. So, I would hope you would get the scissors out and cut, then place the following somewhere in your home so you can continue to be thinking about your loved ones and noticing these warning signs of drug and alcohol abuse in youth. You may save a life or a life of wasted years and health. Never be afraid to ask the tough questions and never be afraid to urine test! It's worth it.

On behalf of The Partnership at Drugfree.org, and with their permission to reprint, we have the following warning signs of youth drug and alcohol abuse:

Teens will be teens. They sleep late, fail a test here and there or get uncharacteristically moody. But what if these behaviors are happening more often than usual, or all at the same time? You know your teen better than anyone, but it is important to know what to look for if you suspect he or she may be abusing medicine.

1. *Health concerns. Keep an eye out for changes in your teen's physical health, like constricted pupils, nausea or vomiting, flushed skin or dizziness. Look further into anything that seems strange.*

2. *Changes in behavior. The signs of medicine abuse aren't always physical. Look for changes in behavior – like sudden changes in relationships with their family or friends, anxiety, erratic mood swings or decreased motivation. It's no secret that teens can be moody, but be on the lookout for drastic differences in the way your child behaves.*

3. *Home-related signs. If you've noticed belongings disappearing around the house, or found some unusual objects appearing – like straws, burnt spoons, aluminum foil or medicine bottles – this could be a sign of medicine abuse. Count – and lock up – the medicine you have in your home and safely dispose of any expired medicine.*

4. *Trouble in school. Take note of how your teen is doing in school, including any change in homework habits and grades. A rapid drop in grades, loss of interest in schoolwork and complaints from teachers could be indicators that there's a problem.*

Things just seem off. You know your child better than anyone and you know when something's not right. Trust your gut, and talk to your teen about your concerns.

With one in four kids reporting abuse of prescription drugs in their lifetime, it's important to take action right away if you do suspect medicine abuse. Don't

be afraid to talk – and listen – to your teen, work through things together and get help if necessary.

In closing, I hope you will stand strong when dealing with your family members that exhibit any of these signs. Remember, the more someone denies something when confronted with questions about their behaviors and if they anger as a defense, the more involved they usually are. So do not settle for half measures. We in recovery from drug and alcohol abuse know what it takes to recover AND stay clean and sober. And it is not "Just don't do it." That just doesn't work for long. Come in and get them some help. PLEASE.

Once again you have all suffered another loss. I can't remember a winter so filled with grief and loss. At my age of 57, I haven't been through everything but I have been through a lot. My cup of grief ran over after speaking with Wally and Pam and while I received a phone call from a close friend whose mother had just died. He was on his way to Neah Bay for a Counseling job interview. His mother passed away at 10 a.m. It was about 11 a.m. when he called. My heart just overflowed for this friend and his situation. Could you imagine yourself in this situation or any of the tragic situations that have occurred here in La Push lately? I couldn't and my tears came. I knew I was crying for all of you that had lost a family member here in La Push too. At the time I had a patient in my office but the tears needed to come out. I wasn't ashamed because I know that tears help; they re-

lease chemicals into the brain that help us cope with sad times. I needed to cry and cry I did. It was an amazing process. Now I feel much better too.

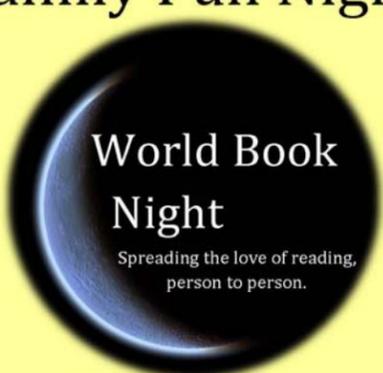
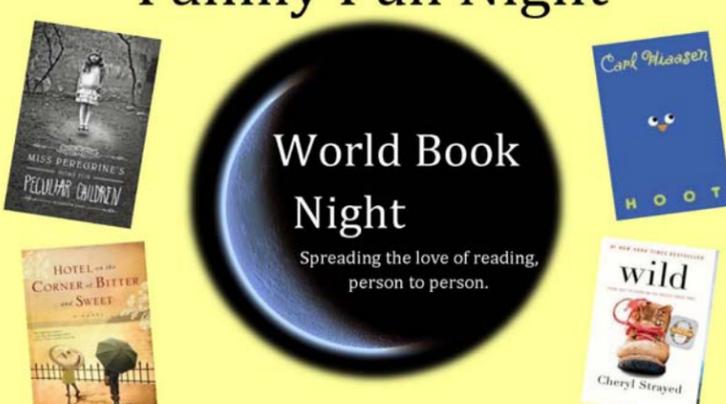
So if you feel the need to cry please do so. I think that far too often we stuff tears. We shouldn't stuff our feelings because we must release the tension in one way or another. Tears are very helpful; however, if we get drunk/loaded or retreat into isolation we are choosing to get stuck. This becomes more about self-pity and wanting an excuse to get loaded. When someone passes on we must do our best to feel all the emotions that we have (as I said last week) and work our way through them. Even if we need to cry we continue to work our way through the feeling. Knowing the grief cycle and having knowledge of the process helps enormously.

Both Norm and I are able to help people process grief. Please consider contacting one or both of us if you are finding yourself hopeless and stuck. Please talk to a church leader, an elder, your friends and family. Being stuck in grief is incredibly unhealthy for us and we become miserable to be around. Yes, I also know this from personal experience. And just so you know, spring is just around the corner, warmer days, fresh cut green grass, flowers and the sounds of children laughing. Let's get outside and re-awaken our purpose for living. Let's remember to love and help others for I am fairly certain that loving and helping others are two of the keys to a happy life.

Blessing to all,
Kevin McCall

Join us for...
Youth and Family Intervention's

Family Fun Night

Wednesday, April 23rd
5PM to 6:30PM
QTS Multipurpose Room
Children's books will also be available!
Dinner served at 5pm!
Children must be with an adult at all times

Interested in participating in Relay For Life?

The Quileute Tribal Council would like to sponsor a tribal team for Relay For Life of Forks.

The purpose of Relay For Life is to raise money for the American Cancer Society. After months of team fundraising, an overnight event is held at the Forks High School track and field to gather the teams and community to support cancer research. A member from each team must be on the track at all times. There are informational tables, games, food and drinks, and entertainment.

Forks High School Track

Starts: 3 p.m. on Friday, August 1st

Ends: 12 p.m. on Saturday, August 2nd

This year's theme is: A Knight for a Fight for a Cure.....Dreams do come true in 'CUREalot!'

If you are interested in joining the tribe's Relay For Life team, please contact Russell Brooks at (360) 374-5091 or events@quileutenation.org.

QTS: An undefeated season



"The Eagles"

Boys Basketball Season 1995-96
Season Scores

QTS	vs	TEAM	Score
Q.T.S	67	CLALLAM BAY	54
Q.T.S	56	QUILCENE	51 (OVERTIME)
Q.T.S.	65	NEAH BAY	39
Q.T.S	64	FORKS (WHITE)	42
Q.T.S	68	NEAH BAY	51
Q.T.S	70	NEAH BAY	44
Q.T.S	72	CLALLAM BAY	27
Q.T.S	57	FORKS (WHITE)	38
Q.T.S	70	CLALLAM BAY	51
AVERAGE POINTS PER GAME			65.44
AVERAGE MARGIN OF VICTORY			21 POINTS

QUILEUTE TRIBAL SCHOOL BOYS BASKETBALL - 1996

Top Row (Left to Right) - J.C. Williams, Jo Payne, Donald Penn, John Jackson, James Black
Bottom Row (Left to Right) - Will Hudson, Jason Lawrence, Jonathan Jackson, Leon Strom (Coach)

Submitted by Roger Jackson, Sr.

Canoe Building Project



Photo by Cheryl Barth

The Quileute Tribal Council has approved the building of two cedar strip canoes, the first canoe to be completed by June 2014. The construction of these canoes will take place at the 101 Building, north of Forks.

Thomas 'TJ' Jackson and Bill Rydell will carry out this project with help from a Quileute tribal member apprentice and other community members who wish to be involved in the process.

The mission of this project is fourfold:

1. Historically document the cedar strip building process by way of film and photography.
2. To affirm the tribal community and youth's ownership of the canoes, partnering with the new teen center (also to be ready in June 2014) and the Tribal Youth Program.
3. To ensure this vital cultural legacy is preserved and its knowledge passed on.
4. Have an additional canoe ready for canoe journeys' training.

For any youth/young adult interested in the apprenticeship or to volunteer, please contact the Quileute Events office at (360) 374-5091 or email events@quileutenation.org.

Temporary work for events

Are you a Quileute tribal member looking for temporary work? Join the events standby list! We need:

Cooks

Drivers

Setup and Cleanup Crew

Please contact Russell Brooks for more information:

360-374-5091 or events@quileutenation.org

Quileute Community Youth Council

The Quileute Tribal Youth Program (TYP), with the assistance of Quileute Tribal School and Forks Middle School and High School students, is reestablishing the Quileute Community Youth Council.

WHEN: Mondays after school

WHERE: Tribal Office West Wing

WHO: Youth ages 12-17

If you have questions about the Youth Council or the Tribal Youth Program, please contact Salena Jackson at (360) 374-5091 or email salena.jackson@quileutenation.org.

Planning Meetings

The Quileute Tribal Council is reinstating Planning Meetings. With the move to higher ground, the tribe needs to start planning for the future.

Meetings will be held:

2nd and 4th Tuesday every month

9 a.m. to 11 a.m.

Tribal Office West Wing

Next meetings: April 8th and 22nd

Public attendance is needed.

Community input is welcome.

Happy Birthday to Enrolled Quileute Tribal Members

April Birthdays:

Jacqueline Hill	2	Lonnie Foster	10	Joanne Harrison	22
Julia Ratliff		Celia Macedonio		Tom Davis	
Dimitri Sampson	3	Monica Reese	11	Sylvia Gonzales	
James Scarborough		Harold Black	12	Jerry Davis	
Priscilla Lorentzen		Darlene Jackson		Nigeria Gaddie-Luther	
Storm Rosander	4	Guy Francis	15	Tazzie Sablan	
Cassandra Garcia-Vazquez		Arnold Black		Ella Payne	23
Rose Phillips		Jami Williams	16	Juan Pinon	
Robert Taylor Jr.	5	Deanna Jackson		Kelly Story	
Brittney Woodruff	6	Keya Rohlman		Eliza Rivas	
Barry Pettibone		Roman Penn Jr.		Nancy Ward	24
Jeffrey Schumack	7	Roman Penn	17	Alexander Garcia-Vazquez	
Garrison Schumack		Joanne Sanford	18	Kenneth McKenney	25
Melissa Burnside		Ann Charles		Ramona Ward	
Nicole Baker		Daniel Payne		Karen Gonzalez	26
Melinda James		Chastity Black		Brianna Eastman	
Robin Black	8	Darryl Lawrence	19	Jodi Penn	28
Dana Williams	9	Joni Penn	20	June Schumack	
Nicolle Charles		Warrin Rosander	21	John Jackson Sr.	30
America Gooding		Iesha Johnson			

A Rough Return for the Ocean Radiant

The F/V Ocean Radiant makes its way back to the Quileute marina after the first halibut opener in March.
Photo by Emily Foster



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

Please feel free to share your opinions or suggestions with:

Emily Foster

(360) 374-7760

talkingraven@quileutenation.org

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