

bá·yak The Talking Raven

A Quileute Newsletter



Vol. 6, Issue 7

Emily Foster/**BAYAK Editor**

Quileute Days 2012 in Review

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The Quileute Health Clinic staff decorated a float for Quileute Days with the theme "We Are The World" and dressed in attire representing numerous cultures. They received 1st Place in the parade. Photo by Cheryl Barth.

This year, Quileute Days 2012 was organized by Events Coordinator Russell Brooks and the Quileute Days Committee:

Chair: Bert Black
Vice Chair: Arnold Black, Jr.
Secretary: Melinda James
Treasurer: Crystal Matson
Sergeant-At-Arms: Melissa Burnside and Eliza James

The theme of Quileute Days 2012 was "Carrying Our Traditions to Higher Ground," in honor of the tribe's decades-long determination to obtain land out of the tsunami and flood zone.

A contest was held to determine the artwork that would be used for Quileute Days. Quileute artist

David Jackson's work, which incorporated the theme, was selected by the committee and used for Quileute Days prizes and apparel. T-shirts, crewneck sweatshirts and hoodies were sold throughout the weekend; these items are still available for sale while supplies last. Contact Russell at (360) 374-5091 or email: events@quileutenation.org to purchase these items.

During the three-day celebration, visitors enjoyed: the royalty pageant; a parade along Main Street; adult and youth co-ed softball tournaments; traditional singing and dancing, which featured a

drawing for a \$400 "Twilight" gift basket; canoe races; street dance; kids' carnival; 5K fun run benefiting the Diabetes Support Group; traditional fish bake; horseshoe tournament; various vendors; poker tournament; stick games; and finally, the fireworks display, which was a huge hit!

New activities were available at Quileute Days 2012: a movie entitled "More Than Frybread" was screened at the Akalat on Friday night, with a filmmaking workshop and a frybread contest afterwards; an Elder's Lounge was offered for senior citizens to visit, snack, rest,

make crafts, and watch fireworks; a comedy act called "Another Indian Uprising" performed; and the tribe's "Relay For Life" team held a successful silent auction raising over \$1600 for the American Cancer Society.

Quileute Days would not be the success it is without the community members who volunteer to make it happen. Thank you to the committee and volunteers, as well as Quileute Tribal Council for their generous support in this annual celebration.

For a list of results and more photos, see page 4 and 5.

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

The Talking Raven has launched its own website: www.talkingraven.org.
Visit the site to stay updated on news, events, announcements and more!

From Council Chambers

During the month of July, Council met with members of the Quileute Fish Committee and Natural Resources staff. Topics of discussion were: the Climate Change Symposium in Washington D.C. and how the community can adapt to climate change; developing regulations for the Pacific Hake fishery; the Wild Olympic Campaign legislation; issues at the Sol Duc Fish Hatchery; scheduling another Quinault Treaty Area meeting; and updates on the land acquisition.

On July 9th, Tribal Council Members Tony Foster, DeAnna Hobson, and Naomi Jacobson met with Quileute Natural Resources Deputy Director Frank Geyer and staff from National Park Service, Bureau of Indian Affairs, and Bureau of Land Management to discuss setting the new reservation boundaries for the northern parcel. The southern parcel has already been surveyed and the boundaries are set, while the northern boundary surveys still continue. The group gathered at the Rialto Beach parking lot to figure out how the northern boundary would be determined. Once the Quileute Tribe and the Park Service come to an agreement, BLM will mark the official boundaries.

The next steps in regards to the land acquisition include: environmental assessments; endangered species act surveys, particularly for the marbled murrelets; soil analysis; timber stand inventory; and



Naomi Jacobson, Chas Woodruff, Tony Foster, DeAnna Hobson, and Lonnie Foster.
Photo by Cheryl Barth

more. Council has discussed the need for having a coordinator who can seek grant funding and be the central link of communication between the various departments, outside agencies, and boards.

On July 27th, Council met with the Quileute Tribal School Board and discussed programs and operations. Wendell Joe and John Claymore from the Education Line Office in Seattle were also present and have been assisting the School Board with the school's current situation. Tribal Council and the School Board have made it clear that the school will stay open. Education is a priority for the Quileute community and its children.

In support of the canoe journeys, Council has provided funding for the Quileute Ocean-going Society's paddle to Squaxin Island. The tribe made a support boat available, operated by Chairman Tony Foster, who is also Chief of QNR Fish and Wildlife Enforcement and a certified Emergency Medical Technician. A shuttle is also being offered for day trips and protocol events. Council wants to ensure that community members who would like to participate, and would otherwise not be able to do so, have an opportunity to attend this cultural, annual event to represent and celebrate Quileute. Quileute Council Members have plans to attend the Quileute protocol if their schedules permit. Council

wishes safe travels to everyone on the canoe journey.

Quileute Days was a great success, with many activities for families to participate in together. The children enjoyed the kids' carnival competitions and Council Vice Chairwoman DeAnna Hobson's $\text{ḵ}^w\text{ákspat}$ (traditional fish bake) was wonderful, having sold out on Saturday. It was great to see so many people enjoying the company of family, friends, and visitors, as well as Quileutes coming home for the holiday weekend. Thank you to all the volunteers who worked so hard to make our annual celebration a fantastic one!

Visit *The Talking Raven* online: www.talkingraven.org

Elder Feature: Thomas Jackson



Photos by Cheryl Barth

Thomas Lincoln Jackson, who goes by TJ, was born on July 26, 1947 to Virginia Payne and Frankie Jackson. Some of TJ's favorite childhood memories were spent in the water. Tourists would throw quarters into the river just to watch the Quileute children dive for them. The children would make it a competition, to see who could get

the most money. TJ also loved swimming with Earl Penn's pet seal named Butch. Earl raised the seal from a pup. All the local kids would swim with Butch, hanging on to his tail while being towed around. Also during his childhood, TJ and his friends would paddle canoes up to the Dickey River and have picnics; they also spent much of their time fish-

ing upriver, simply using a string, rock, hook and worm.

As teenagers, TJ said they used to have hundred yard dashes just for fun in La Push and Forks. "I used to beat all them guys," he exclaimed, "even the college boys in Port Angeles. They'd have their good old track shoes and we'd be barefooted." TJ explained that the Quileutes used to walk around barefoot every day, until they started cutting their feet on broken glass left on the ground.

One day when TJ was in high school, he was sent home for having long hair. Eventually, TJ had his hair cut, though it was upsetting. One of his teachers, Mr. Hilt, gave him money for a haircut, because he could not afford the \$0.75 it cost.

At the end of 10th grade, TJ dropped out of school to help his mother and support the family. He was the oldest, so he felt it was his responsibility. He ended up receiving his GED and attended classes at Peninsula College and then enrolled in trucking school in Los Angeles, CA.

While TJ was attending welding school in Tacoma, WA, he was drafted into the Army on November 7, 1966. After boot camp, he was sent overseas to the Vietnam War. On two separate occasions, TJ was wounded by shrapnel. In the first instance, his unit was walking through a minefield.

After a mine exploded, all of his friends in front of him were hurt; TJ had to get to the front and radio for help. Then, he had to walk the medics through the field, and the medics had to step exactly where he was stepping. When asked how to avoid mines, TJ said, "I wasn't sure. I was just guessing. It was really scary." Because of that incident, he received the Purple Heart and the Bronze Star. During the second instance, while calling in air strikes, something blew up and hit TJ in the eye. "I rolled into a river, because we were on a bank, then I got back up to where the captain was because he needed a radio. I could hear the captain, but I couldn't see him. My eyes were shut, and I had shrapnel in them." He received the Purple Heart and the Bronze Star a second time. A few years ago when TJ became sick, the hospital staff gave him x-rays. "The guy had also been in the service and asked me if I wanted to see the x-rays. I had shrapnel all over inside me."

Since 1980, TJ has been the Minister of the La Push Shaker Church. When he first became Minister, he was unsure of himself and what he was supposed to do. Now, he confidently leads the services in prayers and songs and watches over the congregation to make sure everything is okay and everything is done properly. Religion has had a big influence on his life and he hopes to make a positive impact on others and guide people in the right direction.

Personnel Department

There are several new job listings for the Quileute Tribe. For more information on the job postings, contact Personnel at (360) 374-4366 or visit the website: www.quileutenation.org/qtc-employment/job-openings.

For jobs available at the Quileute Tribal School, contact Carman Jaime at (360) 374-1146 or Connie Birley at (360) 374-5606.

Photos from Quileute Days

1. The theme for the Human Services Department parade float was "Movin' On Up," in honor of the tribe's land acquisition.
2. Game booths are always a hit with the children at Quileute Days.
3. Fireworks lit up First Beach and impressed the large crowd in La Push.
4. Pete Kalama won the final heat of the canoe races and announced his retirement.

Photos by Cheryl Barth



Quileute Days Results

Royalty

Miss Quileute: Stephanie Ward

Mr. Quileute: Jonah Black

1st Miss Quileute Princess: Aliyah Dailey

1st Mr. Quileute Prince: Kenneth Ward

2nd Miss Quileute Princess: Nakita Bender-Ward

2nd Mr. Quileute Prince: David Ward

Lil Tot Miss Quileute Princess: Donna Jaime

Lil Tot Mr. Quileute Prince: Thomas Williams-Penn

Canoe Races

1st Place: Pete Kalama

2nd Place: Steve Sansom

3rd Place: Freddie Kalama

Rookie Race: Matt Sansom

Horseshoe Tournament

1st Place: Kevin Penn

Adult Softball Tournament

1st Place: Starr Family

2nd Place: Skokomish

3rd Place: Nads (La Push)

Sportsmanship Award: Coast Guard

Youth Softball Tournament

1st Place: All Nations (La Push)

2nd Place: Under Dogs (La Push)

3rd Place: QIN (Quinault)

Sportsmanship Award: Coastal Savages

MVP: Dimitri Sampson and Rae-Rae Starr

Parade

1st Place: Health Clinic, "We Are the World"

2nd Place: Lonesome Creek Singers Family Drum

3rd Place: Forks 4th of July, "From Sea to Shining Sea"

Stick Games

1st Place: Gladys Modeste

2nd Place: Levi Aleck Jr.

3rd Place: Raelynn Bowe chop

Frybread Contest

Frybread Champion: Michelle Pullen

Frybread Contender: Nancy Williams

Frybread Eating Champion: Theron Arnold

Photos from Quileute Days



1. David Jackson created the design for Quileute Days 2012.
2. Squirting water balloons were a hit with the youth, including Jerome Eastman, pictured here.
3. Maggie Reyes was all smiles in the Bouncy House.
4. Joan Penn and Council Vice Chairwoman DeAnna Hobson were in charge of the traditional fish bake, which was very popular and sold out on Saturday.
5. After the pageant was over, royalty gathered for a group picture.

Photos by Cheryl Barth

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



Jay Powell transforming into kwashkwash, Blue Jay.

K^wo'liyófilo Tsiqáti: K^wáya Kaló'wa (Tádi? 4)

Quileute Territory: The Calawah River (Part 4)

August is called **Tsaqítsa** [tsah-KAY-tseh] in Quileute. It means “almost no berries time.” The word for “berry” or “berries” is **kítsa** (pronounced KAY-tseh) and **tša-** at the beginning of a word means “almost or almost none.” We see the **tša-** prefix in lots of Quileute words: **tsádi** “almost,” **tsádaw** “nearly there,” **tsadó'wa** “near to a person/nearby,” and **tsadáts** “late autumn (almost the end of the year).”

By now, many of you know that Quileute words can either have mini-words at the beginning of the word like adding **shípa** “black” to the front of the berry word and making “blackberry,” **ship-kítsa**. Or, for example, you can add the word for “juice” or “liquid” (**sidá**) and get the word for “berry juice” (**kítsa-sidá**).

August was the time of year when the Quileutes would pole their canoes up to the Solduc hot springs campground. The hunters would go up towards Seven Lakes to get their elk while the women, kids and old people would pick baskets full of **íowádak** (“blue huckleberries”) and squish them into paste in cedar bark **bálax** (“pans”) about the size of a sheet of newspaper. They'd let these dry into hard cakes and each family would take home 10 or 20 of them to store away for winter. It was the only sweet treats they'd have all winter. Hazel Bright, the last monolingual Quileute speaker, told me that her grandma said, “One of those dried berry cakes would sometimes trade for a slave or a canoe in January. They were SO good broken up and mixed with

animal fat. **K^wa'íchx^w** (“delicious!”). When families came back down the river, the canoes would be so loaded with dried elk, fresh and dried berries and other winter foods that the women, elders and kids would have to walk back, carrying heavy pack baskets with tump-lines across their foreheads, full of even more foods to put away for **títat** (“winter”). That was **Tsaqítsa**, August moon time in the old days.

Last month, we were talking about the mouth of Rainbow Creek on the South Fork of the Calawah. Rainbow Creek seems to have taken its name from the Quileute name **Tax^wó'wó'ot** (“rainbow”) and the tribal tradition that it was the home of a multicolored woman, abandoned long ago by her wandering hunter husband. And when they saw a rainbow they would say, “There's rainbow woman out looking for her old man.” It is important to mention that the Old People often had more than one explanation, often with a story, to explain natural phenomena. Arthur Howeattle explained that the old Quileutes also traditionally believed that the rainbow was a colored snake that crawled across the sky. Such competing people. I never heard them argue about what was the REAL truth where Quileute folk science had more than one explanation for things. For instance, the Quileute had lots of stories about the death of **Dáskiya**. I can think of six different **kixí'** stories in which she died horribly. Old Lady Nellie Williams used to tell one and then giggle and say, “So, that's the story of how **Dáskiya** died, but that's not as bad as the one where she gets burned up and her ashes turn into mosquitos that go around and continue to eat people just like **Dáskiya** did.

Here's an example of such competing beliefs, which is one I have mentioned before. On July 20th, 1969, when Neil Armstrong was the first man to walk on the moon, Old Man Fred Woodruff and I had gone in to spend the night at the Forks Motel because there was no TV reception in the village in those days. As Fred said in a tape recording of what happened, **Kíłayak'ók^wli síyash xi' hók^waf là'wálit ókił chi' píłtscho?** (“I was in Forks seeing the Whiteman walking on the moon...”) He continued, saying that the “performance” on TV was interesting, but was just a made up story to fool watchers. He knew that because his grandma had told him that the moon wasn't an object in the sky, but a hole in the top of the world that light shines through. He went on to say that, of course, there is also the Quileute story of the tribal ancestors who went up a ladder to the moon and raided the moon people, and that story suggests that the moon is a real object. So the folk science of the Quileutes, based on their corpus of mythic and legendary stories, left them with competing explanations for the world and the things in it.

The Oldtime Quileutes often had places which they referred to as “Halfway point.” There is one on the Solduc (Murphy Creek) and on the Bogachiel just above Maxfield Creek. The north fork of the Sitkum river is called **t'ochochádo**, which means “half of it” and probably meant that when poling a river canoe up the Calawah, one had reached the halfway point. The outboard motor caused a big change in the Quileute perception of travel on the rivers. The oldtime Quileutes didn't paddle upriver. They had paddles aboard, but only used them for steering when coming downriver. Except for the lower deep reaches of the river where the **fabíl** (“3 man river canoe”) could be paddled, shovel nosed river canoes were used and they were poled. Poling a canoe requires knowledge of the depth, eddies, slack water and back currents along the water's edge. There are places where one can travel swiftly poling a canoe against the current, but at other times in swift water it takes two or three polers and progress is literally inch by inch with intense concentration, because if the bow swings around the canoe can capsize and drowning was not uncommon in the old days. The outboard, which was introduced in the late 1930s and became common during WWII, changed all that. I wonder if there are any Quileutes still alive today who have poled a canoe. I expect that Chris Morganroth III has, be-

cause he grew up going up the Hoh River and the Quileute watersheds with Little Bill (William E.) Penn. And this arduous poling upriver makes it encouragingly useful to know when one has gotten halfway up. That's probably why each river had a “halfway point.”

The middle areas of the South Fork (Sitkum) were called **fsix^wàł-layo-kátsit** (“Elk spirit dance and song stream”). That suggests that this area was special to Quileute hunters in general, but especially those who could claim to have inherited or been selected by the **taxílit** (“spirit power”) that empowered elk hunters. Before guns became available to the Quileute (around the 1870s), much of the hunting was done with deadfalls, pitfalls, loop-snares and spring-snares. These required a number of days to prepare, set, lure and trap the game, and during the waiting time, larger game was stalked or lured to within shooting distance of blinds. Hal George reported that old people talked about having shelters in habitual camps, making it clear that hunters had “grounds” and apparently visited these hunting areas annually.

Such a hunting area was the middle south fork area, according to Leo Frachtenberg, an ethnographer who was Hal George's teacher at Chemawa School and came home to La Push with Hal to interview Quileutes during the summer break of 1916. He filled up his notebooks with information about traditional tribal life and those notebooks are in the basement archives of the library of the American Philosophical Society in Philadelphia...loaded with insights into oldtime Quileute lifeways and the life histories of tribal ancestors. Among the early hunters in this area were (1) **Łox^wáxad**, the father of Daniel White, born about 1810, and (2) **Taxá'wíł**, who signed the treaty in 1855, and his sons: **Cháplikił** and Black Tom (born about 1845, the father of **Kixabálap**, Tommy Payne), and (3) Harold Johnson, who took the chiefly name **Taxá'wíł** when it was vacated. All of them were high status family headmen. Hunting grounds were not private property, but good hunters liked to have their own special area, which they felt their hunting spirit directed them to and where they claimed to feel a special soul-brotherhood with the game. Charlie Howeattle, sick and near death but still thinking like a bone-deep oldtime Quileute, said to me in 1969, “Kwashkwash, when I'm out in my grounds and in a right relation with my **taxílit**, my hunting power, I have a gut full of confidence.

Continued on Page 7

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

Continued from Page 6

I don't have to look for the game. The game looks for me." So, when you think of the upper South Fork of the Calawah, imagine those Oldtime Quileute hunters out there, who had done the right cleansings and prayerfully said the right things to "butter up their spirit powers," hunting the old way for winter provisions with a gut full of confidence.

Much of the information on which our picture of the folk history of the Calawah is based came from Hal George. In 1978, I spent two weeks with Hal, getting down his life story and going over copies of Frachtenberg's field notes from 1916 in La Push with Hal. Hal was an old man in 1976, and he told story after story, and we did things like go out to Goodman Creek to make a Super-8 movie of Hal's son Skip dancing the **tòk'wáli** around a campfire. Imagine having the chance to review the things Hal had said in 1916 with him in 1978...62 years later. And the amazing thing was that when the 82 year old Hal told me a story that he had told Frachtenberg, I could follow along literally word for word the way he had dictated it as a 20 year old. That's how the old people told stories. You told them the way you heard them, like quoting the Bible. I'd love to have one more chance to talk to Hal. There are a LOT of questions I'd ask.

One time while Hal and I were going over the map of the upper Calawah, he ran his finger along the middle of the South Fork and said, "I once heard Billy Hudson call this area **dìdo'os-chiyólit**, which means village of the birds. We're not the only ones who hunt up there. That's where the birds have their villages." In fact, each of the raptors have their

own origin story. Here are the ones we know:

Píxt'adax-ti híxat yachawíłx x'wá' lóba ("Eagle's home and the origin of death"). During the time of beginnings, living things didn't stay dead. But, one day when **K'wáti** the transformer was passing through the south fork of the Calawah near the village of the eagles, he found wily old **Báyak** arguing with **Píxt'adax**. Eagle's son had died and Eagle was going to perform the ritual that would bring him back to life. But Raven argued that if living things came back to life there would be nothing for Raven and his descendants to eat. Since Raven was very persuasive (even though he lied regularly), he won the debate. **K'wáti** decreed that from then on the dead would stay dead and would have to go live in **Yalá'ak'w' títipad**, the land of the dead, which **K'wáti** made from a mole tunnel under the north fork of the Calawah, where nobody lived.

There is also the home of **Čhilíłchal** the Kingfisher. During the time of beginnings, each fish would only lay one egg, and kingfisher, eagle, grizzly, otter and others would make these eggs grow and multiply by doing a ritual when they wanted a mess of boiled fish eggs. But **Báyak** tried to make a fish egg multiply and the way he always does, he did the ritual incorrectly. So Raven talked **K'wáti** into decreeing that fish should lay LOTS of eggs. Which he did. Kingfisher is the only one that still remembers how to make fish eggs multiply. That's the reason that when you see a **Čhilíłchal** there will be lots of fish around. This is especially true around the **Čhilíłchal-ti**, the village of the Kingfishers on the upper Calawah.

The home of **Kalákiđo**,

the Hawk, is also along the South Fork. Hawk's name, **Kalákiđo** means "the grabber" and there is a story how Hawk got that short curved-down beak. He was tricked by **Báyak** the Raven. Originally, old **Kalákiđo** had a beautiful nose that Raven envied and, in the end it made Raven feel inadequate. So he decided to play a trick. Hawk loved mice. So **Báyak** took a mouse and put it in amber which hardened and became clear and invisible; he laid it where **Kalákiđo** would see it. Hawk took a powerful peck at the mouse, but hit the amber hard and flattened out his beak and made it shorter than Eagle's beak to this day. The salmon thought Hawk looked ridiculous with that stumpy nose and they taunted **Kalákiđo** by curving their noses down when they were getting up by Hawk's house...and now salmon always do it when they approach watershed headwaters to spawn. That's why salmon get curved beaks before they spawn. The **Kalákiđo-ti** ("Hawk's house") is up on the Calawah, too.

Golden Eagle's house, **Čsilíłkat-ti** is also on the south fork. Bluejay was Golden Eagle's slave. Originally, at the time of beginnings, all birds were black, like Golden Eagle. But one day, **Čsilíłkat** captured a magic Technicolor bird called **xabá'at-fsa** ("little every colored") and decided to get a lot of high status by passing out its magical feathers at a potlatch give-away feast. Old **K'wáshk'wash** the bluejay was in charge of arrangements for the guests at the feast. The highpoint of the feast was when **Čsilíłkat** passed out bright feathers to each of the bird ancestors. Crow and Raven didn't attend the feast and didn't get any colored feathers, so they are black to this day. Golden Eagle was so generous he gave

away ALL the feathers he had, so he also would have to stay black. Oh, and **K'wáshk'wash** had snuck all of the blue feathers into a bag and he kept all the blue ones for himself. And in the end, one of Golden Eagle's daughters had hidden away a golden feather, and seeing her father dejected at having no colors, gave him a gold one. The home of **Čsilíłkat** the Golden Eagle is up on the south fork, too.

And finally, Day-Owl's home, **Hohóhos-ti** is up on the Calawah, too. **Hohóhos** is a day owl because Bald Eagle, who originally had bad eyesight, borrowed his eyes and ruined them. So when **Hohóhos** got them back, he couldn't see at night anymore. Actually, **Píxt'adax** the Eagle later borrowed Snail's eyes and never DID give them back, so Eagle has good eyes and Snail is blind. Night Owl (**K'w'ok'ólísdó**) was shy and found it hard to say no to Eagles' constant requests to borrow his eyes, so he moved down to the Lower Hoh River to a place called **K'w'ok'ólísdó**, and that's where the home of Night Owl is. Ghosts can turn into night birds (owls) and are known to call out the name of someone who is about to die.

And that's the tip of the iceberg as far as the Quileute folk history of the Calawah. Sorry that this article had to be long to get in a lot of what we know about what the Old People thought and knew about the Calawah. But then people who tell Oldtime Quileute stories always go on and on and on. Next month we'll talk about the Dickey.

Kwáshkwash

Jay Powell

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Quileute youth enjoyed Standing Tall Youth Conference

Twenty-six Native American students and seven chaperones attended the Standing Tall Youth Conference (STYC) with the Quileute Youth and Family Intervention Program and the Quileute Drug, Alcohol and Tobacco Prevention Program in May 2012. Quileute youth representatives have attended STYC consistently for the past five years. This year, the conference was held at Ft. Worden in Port Townsend, WA.

The purpose of STYC is to encourage youth to live above the influence of drugs and alcohol, seek healing, find purpose, work with others, and embrace their heritage. Chaperones are

also strongly encouraged to participate in workshops and take on the role of mentors.

At STYC 2012, some of the workshops included: song-writing, dance, drama, videography, story-telling, and traditional dance. Healthy food was also a focus. At the conference, they served oatmeal, salads, chicken, and each day they also had a vegetarian option. Vending machines with soda were on site, but there was a strict rule against youth consuming soda.

The class the youth enjoyed most was videography with Freddy Lane. They shot footage, downloaded it on the

computer, edited it, and presented their work to the conference attendees.

Everyone loved the performances at the end of the conference—students performed songs and dances, both modern and traditional, and skits.

In addition to the Standing Tall Youth Conference, the Quileute group toured two vocational schools: the Port Townsend School of Woodworking and the Port Townsend School of Massage. The students found the woodworking school very interesting, while at the massage school, the students learned about 12 touch points, the im-

portance of massage, and the variety of fields they could find employment in.

After the conference was over, one student said they learned what Standing "TALL" stood for: Talented Adolescence Learning Leadership. Another Quileute attendee highlighted her favorite part of the trip, "I loved my storytelling group and I like the way the chaperones participated instead of just watching," while a third student stated, "It was an enjoyable experience making music, watching everybody perform and [attending the] workshops." Overall, the group had fun at STYC and on their college tours.

Jackie Jacobs Reporting: A big old 'Twilight' welcome

Here is a recent article published in Crosscut online.

By Bryn Nelson

Five Quileute boys emerge from a phalanx of drummers. Barefoot and bare-chested, they wear black cloaks and wolf headdresses, and dance, crouch and crawl within the center of a large circle. On the outskirts, women and girls move rhythmically to a chant and steady drumbeat, several of them sporting red and black capes emblazoned with orca or elk, thunderbird or hummingbird. Every generation is represented, from drumming elders to mothers teaching toddlers to follow their footwork.

No souvenir photos of this dance are allowed, only the chance to witness the traditional steps and songs that evoke the tribe's spiritual kinship with wolves, whom K'wati the Transformer turned into the first Quileute people.

The Wolf Dance is at the core of the tribe's identity, and marks the climax of a weekly drum and healing circle, held in the fishing village of La Push, Wash., a few modest homes and buildings strung along a road that winds down to the ocean. This free event, a combination of religious ceremony, public exhibition, cultural exchange and communal catharsis, is remarkable not only for its community spirit but also for its openness to outsiders.

At the Quileute Community Center on a rainy evening in April, about a dozen tourists and I have been invited to eat dinner with some 70 tribal members. Over the course of the evening, we've watched the community celebrate two birthdays, collect money for a family in need, hold a bake sale for its Head Start program and introduce its elementary school-aged representatives for the Gathering of Nations powwow in Albuquerque. And I have danced, awkwardly, in three dances, and drummed for a fourth.

About 400 of the Quileute Nation's approximately 750 enrolled members live in La Push, on a reservation that, until recently, measured only one square mile, surrounded by the Quillayute River, Olympic National Park and the unpredictable waters of the Pacific Ocean. Historically, the tribe was known for its well-made cedar canoes and seal-hunting prowess. Small-scale commercial fishing is still a financial and cultural force, but with unemployment rates long exceeding 50 percent, tourism has become a new economic focus.

Five years ago, most tourists made the trek to La Push — a 35-minute ferry ride from Seattle followed by a three-and-a-half-hour drive across the Olympic Peninsula — to fish, surf, kayak, bird-watch or experience the epic winter storms slamming

the rugged coastline. Then the blockbuster *Twilight* books and movies thrust the tiny reservation into the spotlight as the fictional home of werewolves battling vampires from the nearby off-reservation town of Forks. La Push doesn't keep track, but the Forks Chamber of Commerce saw its visitors surge from less than 5,000 in 2004 to 19,000 in 2008 to 73,000 in 2010. Officials attribute most of the jump to *Twilight*, and say the trend is likely similar in La Push.

Many tribes, particularly in the Southwest, have wrestled for decades over how to reap the economic benefits of tourism without falling prey to cultural exploitation. The very nature of tourism encourages the invasion of privacy. Yet many cultural traditions value secrecy. The Quileute could have responded to the werewolf-vampire brouhaha by limiting access to their reservation. "Many tribes have some amount of skepticism — and for good reason," says Ben Sherman, president of the Native Tourism Alliance in Louisville, Colo. "They have had their cultures and their lands exploited in the past by outsiders, by people who are not tribal members and who perhaps benefited from some manner of tourism."

But La Push has a high regard for hospitality. "The Quileute have always been a welcoming tribe," Tribal Council Chairman Tony Foster says. Despite a history of betrayals by non-Natives, the tribe has embraced the attention of today's younger demographic, seizing the opportunity to showcase its surroundings and share its culture. The risk seems to be paying off.

The tribally owned Quileute Ocean-side Resort, a significant local employer, recently refurbished its 44 cabins, 28 motel rooms, campground and RV park near the reservation's almost pristine First Beach. Televisions and phones have been excluded, emphasizing the sense of isolation. The cabins, nestled in groves of Douglas firs and Western hemlocks, range from basic one-bed studios to townhome models with knotty pine interiors and wood-burning stoves.

Before the drum circle begins, I follow a path from my small cabin through a strip of dense dune vegetation, marveling at the driftwood logs that litter the upper beach as if tossed by a surly giant. A solitary trunk angles up from the sand near the surf, its tangle of roots stretching more than 20 feet. Sea stacks jut out from Quateata Cape like a row of broken teeth, and James Island looms off the coast like a fortress — a sacred land and burial ground known in Quileute as A-Ka-Lat or "Top of the Rock."

The scenery is spectacular, but it comes at a cost. Legends tell how the tribe rode out a great flood that washed the



Reporter Bryn Nelson interviewed Council Chairman Tony Foster.

Chimakum, their closest kin, to the other side of the Olympic Peninsula. More than eight feet of rain falls here yearly, and a subduction zone just beyond the coastline has raised serious alarms: A catastrophic earthquake and tsunami could easily wipe out much of the reservation. There is only one road that leads to safety, and the tribe estimates it might have — at most — eight minutes to evacuate the lower village.

The Quileute have struggled for centuries to retain their land and culture amid outside threats. In 1889, the same year a treaty squeezed the tribe onto a fraction of its ancestral lands, a settler who'd fraudulently claimed the remaining plots burned all 26 houses to the ground. By 1920, the last of the peninsula's wolves had been poisoned, shot or trapped, severing another vital link to the past.

The road leading to La Push from Highway 101 is now lined with references to *Twilight*, from the Wolf Den and Jacob Black rental cabins to a sign reading: "No Vampires Beyond This Point. Treaty Line." The Internet is filled with Quileute charms, jewelry, T-shirts — even bottles of sand allegedly gathered from First Beach. Almost none of this is sanctioned by the tribe.

In 2010, a volunteer advisor, Angela Riley, director of the American Indian Studies Center at UCLA, wrote an editorial in *The New York Times*, "Sucking the Quileute Dry," which blasted the ongoing exploitation. In perhaps the worst instance, an MSN.com film crew working on a virtual *Twilight* tour filmed the reservation's cemetery without permission, pairing grainy images of the gravesites of respected elders with a creepy soundtrack. Deeply offended, the tribe secured a quick public apology and removal of the footage, but the incident prompted a new level of vigilance. Now, the Quileute Nation has an etiquette guide and photography policy, both prominently displayed on its website.

Tribes have used a variety of approaches to protect their private or sacred places, objects and events. The Rosebud Sioux of South Dakota positioned their

Rosebud Casino just across the state line in Valentine, Neb., in part to target a wealthier demographic in northern Nebraska, but also to deflect attention from the heart of the reservation, says John Henry Glover, professor of American Indian Studies at Black Hills State University in Spearfish, S.D.

Taos Pueblo in New Mexico, a national historic landmark and UNESCO World Heritage Site, counts tourism as its primary industry, but it deliberately sacrifices a significant chunk of revenue by closing for more than a month every year for community religious observances. The Havasupai Reservation, whose town of Supai in the Grand Canyon is among the most isolated in the Lower 48, strictly limits the number of hikers allowed in its campground. It also cordons off special areas like its cemetery, and protects a venerated water source by restricting hikers to a single designated trail to the reservation's spectacular waterfalls.

"When we talk to tribes across the United States about travel and tourism, we really want them to understand that they don't have to share everything with the visitor," says Leslie Kedelty, executive director of the American Indian Alaska Native Tourism Association in Albuquerque. "We as Indian people have traditional knowledge that we can keep to ourselves. We don't have to publicize those sacred sites that are very important to us."

Glover says some tribes have chosen to remain relatively cloistered, much like some Hutterite, Mennonite, monastic and other religious communities in the U.S. Others are isolated by geography and circumstance. In 2008, a severe flood destroyed the Havasupai-owned campground and shuttered the tribe's tourism industry for more than nine months. For the first time in years, the reservation was left alone. "In a way, it gave the area a time to breathe," says Billy Jack, the tourism manager at the time. Ultimately, however, the tribe realized an economy without tourists was unsustainable, and it again welcomed hikers the fol-

Continued on Page 9

Jackie Jacobs Reporting: A big old 'Twilight' welcome

Continued from Page 8

lowing spring.

Religious and cultural tourism can be done in a respectful way, Glover says; the Vatican, for example, has welcomed visitors for centuries while restricting access to particular spots and special ceremonies. The difference, he says, is that Native religions are often tied to specific locations and objects that are outdoors and therefore more vulnerable to ignorant outsiders. And most Indians have no interest in winning converts or even speaking much to outsiders about their beliefs.

That doesn't mean that tribes always agree on how to proceed. Surveys by Glover and a research collaborator have found widely varying attitudes toward tourism and casinos among neighboring Sioux tribes. And controversy has flared over two Navajo-backed development proposals on the Grand Canyon's southern and eastern rims. The Havasupai fear the southern plan's potential impacts on their water source, while the Hopi say the eastern proposal is too close to a sacred site at the confluence of the Colorado and Little Colorado rivers.

When the *Twilight* craze first erupted, the Quileute lacked a public relations contact and events coordinator. Ann Penn-Charles, a community leader who helps run the weekly drum and healing circle, says producers of the first movie randomly called villagers in hopes of securing permission to film a scene on First Beach. (It was ultimately shot on the Oregon coast instead.) The producers eventually visited La Push to get a better sense of the

community. Tribal Secretary Naomi Jacobson says their ideas of Quileute kids were upended when they visited her cousin's home. "They didn't expect them to be modernized teenagers with iPods and Wii," she says.

Five years have passed since then, though, and the village has adjusted. Jackie Jacobs, the tribal publicist since 2009, has recruited several *Twilight* actors to visit the school and appear at the annual Quileute Days celebration in July. This festival has become the reservation's biggest tourist draw, and summer stays at the resort now require booking months in advance. When Jacobs asked some kids about how La Push has changed, she got a matter-of-fact response. "You definitely have to look now when you're crossing the street," they told her.

In the resort's main office, handcrafted basket earrings, drums, and decorative canoe paddles share display space with autographed pictures of movie stars. Centuries ago, the Quileute and other coastal tribes bred fluffy dogs for woven dog-hair blankets. Both the breed and art form are lost, though Penn-Charles and her mother knit woolen hats adorned with animals and geometric shapes. They too have adapted to the *Twilight* fans; one girl commissioned four purple-and-white "Team Edward" yarn hats last summer.

"The economic factor is big for our people who still do their arts and crafts," says Penn-Charles. In the summer, some of the tribe's youngsters sell handmade charm bracelets, rocks painted with wolf paw prints, and "La Push" and "Quileute" stick-

ers, earning enough money to buy back-to-school clothing and supplies.

Group tours offer traditional meals served at the beach — crunchy biscuit-like "buckskin bread" and salmon cooked on sticks — along with the chance to sit around a bonfire and hear traditional stories. The outings — usually arranged through a new events coordinator — have generated much-needed income, and provided new ways for traditions and tales to be passed down to the next generation.

No one talks much about what might happen when the *Twilight* phenomenon fades, as it inevitably will. Perhaps, like Supai, the town will get a chance just to catch its breath. But people will still want to escape the "concrete jungle," says Tribal Chairman Foster, and those originally drawn by the books and movies may like the place so much they'll keep coming back.

The recent attention may have helped inspire other, more lasting changes. For decades, the tribe has fought to win back some higher ground. This February, Congress finally passed the Quileute Tribe Tsunami and Flood Protection Act, which transfers 785 acres of national park property and an additional 184 acres of non-federal tribal land into a trust for the tribe — more than doubling the reservation's size. In addition to the culturally significant floodplain known as Thunder Field, an upland parcel to the south will allow the reservation to move its school, tribal offices, elder center and other crucial infrastructure to safer locations.

Tribal members believe that their welcoming attitude

helped make the difference by inspiring *Twilight* fans to launch social media campaigns on their behalf.

The drum and healing circle offers one of the clearest displays of Quileute hospitality and culture. For one dance, a guest drummer-in-residence from Vancouver Island asks me to mirror his movements. We swoop like eagles around the circle, dipping low first to one side, and then the other. As the tourists snack on cupcakes left over from the Head Start bake sale, women and girls play the part of elk in another dance, tapping ribbon-adorned sticks on the floor. A teenage hunter symbolically spears two of them, slinging them over his shoulder before depositing them gently outside the circle.

Four hours later, after the event, Tribal Vice-Chairperson DeAnna Hobson and I linger under the community center's covered porch. She tells me stories of her youth, worries about the after-effects of the Japanese tsunami, and describes the tribe's reinvigorated determination to protect itself from a similar disaster. Then she gives me a hug before heading home for the night.

Perhaps the welcome I've received is more effusive than usual; I am, after all, a reporter scribbling furiously in a notebook. Visiting the Quileute may be different for tourists in the crush of midsummer. But I haven't been the only guest welcomed tonight like a long-lost friend, invited to participate in a unique celebration that began with a communal meal and ended with the sacred dance of the wolves.

Quileute attends climate change symposium in Washington D.C.



The PBS NewsHour film crew is pictured with Quileute Elder Chris Morganroth III (center) and Council Secretary Naomi Jacobson. Photo by Cheryl Barth.

Quileute Tribal Council Members Naomi Jacobson and Chas Woodruff, along with several elders and youth, attended the "First Stewards: Coastal Peoples Address Climate Change" symposium July 17-20, 2012 at the National Museum of the American Indian in

Washington D.C.

The purpose of the symposium was to inform the country about the impacts of climate change on coastal indigenous tribes. Approximately 300 tribal elders, leaders, and scientists gathered to discuss traditional ecological knowledge

and how the tribes can adapt to climate change.

The climate is changing all over the world and affecting cultural resources, such as: wildlife, plants, the sea level, and acidity levels in the ocean.

Council Secretary Jacobson explained that a topic at the symposium was adaptation. She said, "A lot of tribes are planning for future generations and examining what new resources are growing in their area, or what new species are appearing. They are looking at how to use those resources in the future, rather than dwelling on the fact that resources are being lost."

When Quileute Tribal Council met with their natural resources staff and the fish committee members in July, they discussed what Quileute is doing to develop a Climate Adaptation Plan. One major way Quileute has begun adapting to climate change is the move to higher ground. The tribe has

been losing the reservation slowly to erosion, and with the recent land acquisition which has taken over 50 years to achieve, tribal members can move to safety and not have to worry about the rise in sea level, increased flooding, and the threat of tsunamis.

Prior to the Climate Change Symposium, PBS News Hour visited the peninsula and interviewed Quileute tribal members because of their participation in the symposium and because the tribe has been affected by climate change. PBS reported on the issues that were going to be discussed in Washington D.C. and they showcased the Quileutes' story.

The PBS special aired on July 17, 2012. To see the video and other topics regarding climate change, visit this website: www.pbs.org/newshour/topic/climate-change/.

La Push Police Department welcomes K-9 Brodie



The La Push Police Department welcomes their newest officer, K-9 Brodie, a German Shepherd and Yellow Labrador mix. Within his first week on the job with the La Push Police Department, Brodie found illegal narcotics in four separate instances. The department is proud to have him serving on their force.

Before coming to La Push, Brodie received four

months of training and was introduced to his handler, Officer Sean Hoban of the La Push Police Department. During his training, he learned how to distinguish different odors, how to show his handler when he has found a certain odor that he is expected to find, and how to find illegal narcotics through other scents. For example, if a pizza is in the same room as narcotics, it

can be a distraction, which Officer Hoban says is difficult for most dogs to ignore and focus only on the search for drugs.

Officer Hoban had never worked with a K-9 before; he received two weeks of handlers' training, where he learned to recognize the proper signs when the dog has detected narcotics and/or people. Hoban scored 100% on his tests, which included knowledge of technical terms, search procedures, and how to take care of the dog every day as well as in emergency situations.

Hoban explained that 1 in 500 dogs are suitable detector dogs, which would include sensing food allergies, bed bugs, etc., while 1 in 6 of those dogs are suitable for detecting narcotics. These dogs must be driven to perform their job. Unlike searching for food allergies and bed bugs, where a handler knows exactly which area to direct the dog sniff, narcotics dogs must find the drugs on their own with little direction.

Training continues every day for Brodie. Officer Hoban was taught how to train Brodie to recognize new smells for new drugs that appear in the area. Washington State requires

Brodie to train 8-10 hours a week, but Hoban works with him 2-4 hours daily. One of the challenges, says Hoban, is maintaining a high level of energy in order to keep it entertaining for Brodie. "Although it is a job, if Brodie loses interest, he's not going to want to keep working. It has to be fun for him."

Hoban volunteered for this handler position. He laughed and said, "I often asked Chief Lyon about getting a dog for the department. I'm sure he was sick of my questioning. But so far, Brodie has been an asset to the tribe."

Brodie's position is funded by Quileute Tribal Council and the La Push Police Department, though the tribe is also seeking funds through their current Tribal Meth Grant, which was awarded by the Department of Justice. Other agencies have also offered free training to keep Officer Hoban and Brodie current on their certification and knowledge of laws.

Officer Hoban offers this advice to the community when interacting with Brodie: Please do not pet him. Feel free to say hello and ask to be introduced to him. And if Brodie is working, Officer Hoban will let you know.

Seeking donations for "Take Back The Night"

**By Monica K. Henry,
Quileute Tribe New
Beginnings Program
Manager & Victim Advocate**

"Take Back the Night" events are held throughout the nation and serve to create safe communities and respectful relationships by increasing public awareness of sexual violence, domestic violence, and dating violence. Take Back the Night events empower survivors in the healing process and encourage community involvement in bringing an end to such violence.

The Quileute Tribe will be holding its fourth annual Take Back the Night event on August 23rd, 2012. This event is being organized by the Quileute Tribe's New Beginnings program and volunteers. Last year's event was a great success with approximately 400 participants and 32 informational booths. This year's



Photo by Cheryl Barth

event will consist of informational booths and displays, fun activities for adults and children, prizes, Native American drumming, desserts, and a candle light vigil (luminary bags) – all FREE of charge.

We are seeking donations in order to provide prizes to participants for participating in various activities that will take place during the Take Back the Night Event. Any support that you are able to provide would be greatly

appreciated.

For additional information, please contact New Beginnings Program Manager & Victim Advocate, Monica Henry, at (360) 374-5110.

“Relay For Life” scheduled for August 3rd and 4th

In an effort to raise money for the American Cancer Society through the event “Relay For Life,” over 40 Quileute tribal employees and community members have joined the Quileute Tribe Relay team in their goal to raise \$5,000 for cancer research.

“Relay For Life” is held in communities all around the world; it is an overnight event that lasts 24 hours and is open to the public. It is a symbolic event that shows cancer does not sleep, and for one night, neither do the Relay participants. One of the rules of Relay is that each team must have one representative on the track at all times.

Leading up to the “Relay For Life” event, which will be held on August 3rd and 4th in Forks, WA, each team raises money for cancer research. Currently, the Quileute team has raised approximately \$5,000 through online donations and team fundraisers, which have included: setting

up a coffee and breakfast stand at 4 a.m. to sell food to sports fishermen during the La Push Halibut Openers; Mother’s Day gift basket drawing; Indian Taco sale; bake sales; Father’s Day propane grill drawing; strawberry shortcake sale; Scentsy sale; silent auction during Quileute Days; and selling Quileute team t-shirts.

Everyone is welcome to attend “Relay For Life.” This year’s theme of the Forks Relay event is “The Magic of Relay: Dream It, Hope It, Cure It.” It starts at 3 p.m. on Friday, August 3rd and lasts until 12 p.m. on Saturday, August 4th. There will be games, prize drawings, music, a Survivor Lap, Luminaria Ceremony, activities, food, and more.

If you would like to participate, make a donation, or if you have any questions, you may contact Quileute Tribe’s “Relay For Life” Team Captain, Emily Foster, at (360) 374-7760 or emily.foster@quileutenation.org.

“Relay For Life 2012” Schedule

FRIDAY, AUGUST 3rd

- 3:00 p.m. Soft Start (walking begins)
- 4:00 p.m. “Walk about Town”
- 5:00 p.m. Dave Gedlund
- 6:00 p.m. Opening Ceremony/sponsor recognition/Survivor Lap
- 6:30 p.m. Therapy Session Band
- 7:30 p.m. Jimmy Hoffman Band
- 8:00 p.m. Locks of Love Haircuts (Sully’s team shaving heads if they’ve raised \$1000)
- 8:30 p.m. Games
- 9:00 p.m. Jimmy Hoffman Band
- 10:00 p.m. Luminaria Ceremony
- 10:30 p.m. Wish Lanterns
- 11:00 p.m. Chuck DeOng

SATURDAY, AUGUST 4th

- 12:00 a.m. Zumba
- 1:00 a.m. PJ and Stuffed Animal Lap
-
- 6:00 a.m. Wake UP!!!!
- 7:00 a.m. Exercise Session
- 8:00 a.m. Hula Hoop Contest
- 9:00 a.m. Games
- 10:00 a.m. AG Band
- 10:30 a.m. Scott Seaman’s lap
- 11:00 a.m. Drawing for Kayak and Fire Pit (must be present to win)
- 11:30 a.m. Closing Ceremony/Sponsorship Recognition
- 12:00 p.m. Last Lap

“Relay For Life”

Dinner/Snack Menu:

- Baked Salmon
- Pulled Pork Sandwiches
- Orange Chicken and Rice
- Carne Asada
- Hamburgers
- Hot Dogs
- Corn on the Cob
- Indian Tacos
- Sno-cones
- Cotton Candy
- Watermelon
- Popcorn
- S’mores
- Nachos

Breakfast Menu:

- Biscuits and Sausage Gravy
- Breakfast Burritos

Quileute Tribe “Relay For Life” Team Shirts For Sale



\$15 for Adult Sizes
\$10 for Youth Sizes

Sizes Available:

- Adult Small
- Adult Medium
- Adult Large
- Adult Extra Large
- Adult XXL
- Youth Large

Support the Quileute Tribe’s “Relay For Life” Team and show that the tribe is committed to the cure by purchasing one of these t-shirts! All proceeds go to the American Cancer Society.

*Only \$15 for Adult Sizes and
\$10 for Youth Sizes*

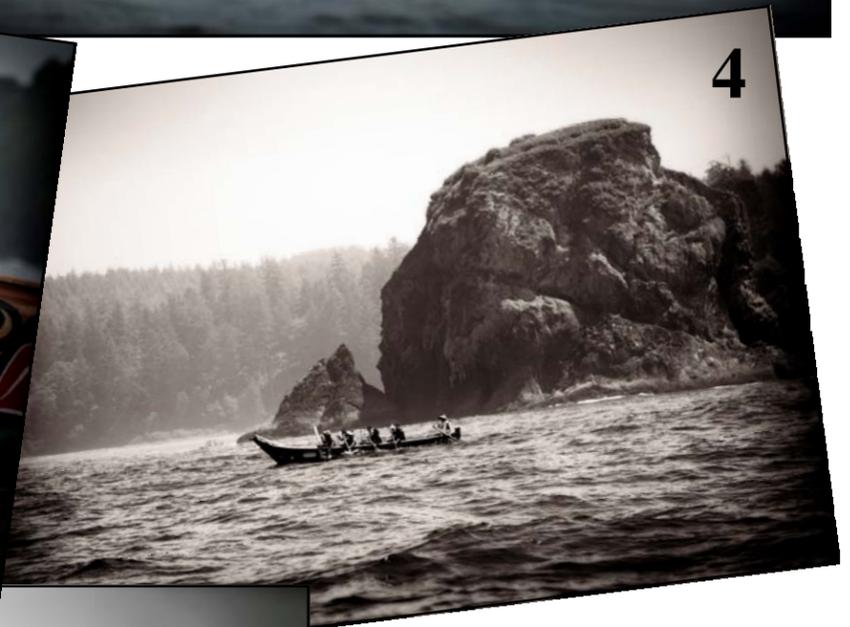
You may purchase these shirts at the Quileute Natural Resources office or at the Forks “Relay For Life” event at the Forks High School track on August 3rd and 4th

T-Shirt Design by Mario De La Rosa

Please Return

Pots, pans and dishes are missing from the Akalat. Please be sure to return all dishes that were borrowed from the Akalat to the Quileute Tribal School Accounting Department.

Paddle to Squaxin Island 2012



1. Quileute paddlers wait for snacks to be tossed from the support boat.
2. Even in unfavorable weather and ocean conditions, the pullers enjoyed themselves.
3. From La Push to Neah Bay, the Quileutes paddled in the Seawolf and the OS-Chuck-A-Bick.
4. The journey to Makah from Quileute was 9.5 hours in rough waters.
5. Council Chairman Tony Foster operated the support boat, while Council Treasurer Lonnie Foster also assisted in his commercial fishing boat, the C.F. Todd.
6. Paddlers take a break to eat lunch. Captain Rio Jaime, center, helps hold onto the other canoe.

Photos by Cheryl Barth



Reader Submissions

If you have photos from the Paddle to Squaxin Island 2012, submit them to:
talkingraven@quileutenation.org.

Your pictures may end up in the September issue!

Counselor's Corner: The Journey IS the Destination



It's been a good summer for most of us, hasn't it? So far I think we have enjoyed a mild summer with

lots of great times that we either have or we could have taken pleasure in. Funny thing, life is. Every single minute we each have the choice to move forward or move backward. Thank God that nice weather brings out a zest, a passion, an urge to get out and enjoy people and good times. Hope you know it's far better without having to have a drink or a drug to do so. Then the enjoyment takes on a whole new meaning.

How has it been for you this summer? Have you tamed your appetite to use drugs and alcohol to "be who you are?" Can you go out and have fun without having to be on a drug? I sure hope you can. Why? There is a simplicity, a level of openness and clarity we miss out on when we are drug-affected. And let's remember, alcohol is a drug. When we are clean and sober we are in correct harmony of the essence of any situation. We are in concert with the abundance of living too. The abundance isn't what I have, it's what is already. It's what's right in front of me all the time. It's what's in the air or the sounds or the smells or the ground or the voices or the scene. It's what is every where and in every minute yet we often miss out from being in harmony with this.

Learn to be spiritually within **it**, whether **it's** a moss-filled, aged forest or **it's** an interesting drumming group of people. **IT'S** at any time and exactly where I am.

I have become chock full of wonderment and fascination within every moment and **it's** given freely to us to enjoy by the creator. So wrap yourself around this thought or way of thinking and a whole new world of enlightenment will explode right in front of you.

Or...I am crazy and you can call for the white coats to escort me to the nut house. Come to think about it, maybe that would be just as enlightening! Hurry, make the call!

Note: When I quit being a drug "addicted" person it felt like life came up and punched me in the face, or so I thought. I wasn't prepared for clarity and reality yet. I still wanted the numbness and fog to escape into. An escape route to crawl into and forget about the shame, guilt, lies, loss of control, embarrassment, inadequacy and the lack of dependability I had embraced for those using years. But it didn't last too long. Soon I found life exciting and stimulating again although I have had to grow through many of my character defects just listed. And many more! A long ways to go too.

So I say the qualities of experiences we include in our lives directly affect how we look at ourselves, our friends, our fellow humans, and the world.

As for me in my cur-

rent life, I've kept the TV power button off a lot more than I had. Instead, I'm becoming more actively engaged in conversation and contemplation. I have tested and expanded my comfort levels in many different areas of my being. I have challenged myself to face my fear of being with people that talk about things I do not know and several other social defects I have. And I'm learning that my fears are unfounded in reality. I know things, just as you do, that can interest others too.

Another note: This July has been exciting. A person has graduated from the outpatient program. We have patients that are doing far better than prior. And I am embracing Christianity at a beginner's level. I am learning to be a good partner too. Growing and learning are both in tune with an abundant lifestyle. I can be both in the moment and in the spiritual essence of life too now. Perfect? Oh my, no!

This article isn't an article designed to change the village or address more serious issues. No, this article is about my life after drugs and alcohol. Life is about growth and maturity. Life is about forgiving and really meaning it. Life is about getting together with our fellow humans and learning from each other. Life is all about finding our personal journey and recognizing that there is no real need for a des-

tinuation. But there is a need to recognize that *the journey itself is the event, this thing called life*. The journey is what matters. How we wake up and live each day is LIFE. You have already arrived at the destination. It happened when we were born and there are absolutely no days off. Everyday starts a life full of promise if only we choose to embrace the journey and walk through any of our perceptions of self-pity, fear and anxiety.

So in closing, after writing this seemingly convoluted article, I simply wish far more than a *be well* for you. I wish your *life* for you and to you. I wish *life* more than anything I have ever wished for anyone. And if you already have a *life* you are living and I do mean living, then at least accept my thank you for the gift of *life* you have helped me gain. Because by watching you and learning from you I have gained an incredible gift of finally enjoying the blessings each day's minutes have available to each of us. I mean that with all my heart.

May your walk be in harmony with what is given to you and not so much as you would demand to have it.

Blessings,

Kevin McCall

Join the Mailing Lists!

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

Emily Foster at:
(360) 374-7760

talkingraven@quileutenation.org

Submit your name and email address or mailing address.

Thank you!



Quileute Head Start

The **Quileute Head Start** is now accepting enrollment applications for the 2012-2013 school year. Please stop by the office or call **(360) 374-2631** for more information.

Our program provides:

- Childhood classes four days a week for three to five year old children
- Nutrition services
- Family support services
- Transportation
- Health services
- Mental health services
- Disabilities services

Elder's Lounge open during Quileute Days



By Marie Riebe

The Tribe's New Beginnings Elder/Youth Healthy Relationships Program opened the Senior Center for the Elder's Lounge during Quileute Days. This is the first year for the tribe to have an Elder's Lounge and those that attended were very happy to come relax, have refreshments, and work on decorating their own walking sticks.

The Elder's Lounge was open on Friday from 1 p.m. to 4 p.m. and Saturday from 10 a.m. to 4 p.m., and again Saturday evening from 8:30 p.m. till after the fireworks show. Hot dogs and marshmallows were roasted by the fire pit; there was also popcorn, veggies and dip, soda and water. The deck at the Senior Center proved to

be a wonderful spot for the elders to enjoy the fireworks show and visit amongst themselves.

There were hand-painted eagle feathers and fluffs, glass crow beads, abalone shells, and buckskin leather and lace for the elders to decorate walking sticks. Several youth volunteered during the two days and made walking sticks for the Senior Program. For those that didn't get to participate in the Elder's Lounge during Quileute Days, we will be scheduling another date to decorate walking sticks. Again, youth will be encouraged to participate with the upcoming projects.

Projects like the Elder's Lounge take more than one person to make it a success. Without the help of others stepping up to lend a



helping hand, things would not have happened efficiently. We would like to say a big thank you for all your support and help: the Senior Cooks, Lisa and Kristi; our Shuttle Driver, Arnold; members of our youth, Kayla, Marcus, Leah, Alejandra, and Lucetta and her brother Jose; and Roseann and Cody. We also would like to thank the Natural Resources Department for providing dry wood and kindling for the fire pit and the Quileute Tribe for purchasing the refreshments that were served.

At the Elder's Lounge, brochures and information regarding domestic violence, dating violence, elder abuse, etc. were available at the sign-in table. There was a video tape, "Restoring the Sacred Circle, Responding to Elder Abuse in American Indian Communities" and a DVD, "Listen to the Grandmothers" available. These and others will be available again during future Elder/Youth Healthy Relationships Mentoring Program projects.

Those that participated had a wonderful time and stated that they are looking forward to being a part of



future projects at the Senior Center.

As the purpose of the elder/youth healthy relationship mentoring program is to foster strong relationships between elders and youth and to increase their knowledge and understanding of healthy and unhealthy relationships (which includes sensitive issues such as domestic violence, dating violence, sexual violence, stalking and elder abuse), the New Beginnings Program Manager Monica Henry strongly recommends that parents and grandparents refrain from bringing children under the age of 12 to these events. Videos and discussions on these sensitive topics will be shown and discussed and may not be appropriate for children under the age of 12.

SCHEDULE FOR NEW BEGINNINGS ELDER/YOUTH HEALTHY RELATIONSHIPS MENTORING PROGRAM



August 2012 Schedule

NOTE: All projects/activities will take place at the Senior Center unless otherwise noted, and schedule is subject to change.

August 2nd – Decorating Walking Sticks (for those that could not attend the Elder's Lounge during Quileute Days)

1:30 p.m. to 5 p.m., we will also feature the DVD – "Listen to the Grandmothers"

August 7th – Fire Pit/Story Telling, 7 p.m. to 9 p.m.

Come and share stories and legends that have been handed down

August 17th – Dream Catchers 1:30 p.m. to 6 p.m.

We will feature the film Restoring the Sacred Circle. Also, come hear the legend of the Elder and the Spider

August 21st – Fire Pit/Story Telling, 7 p.m. to 9 p.m.

Come and share stories and legends that have been handed down

August 23rd – Take Back The Night, 6 p.m. to 9 p.m. at the Akalat.

Be sure to put this yearly event on your calendar.

As soon as we receive all the supplies needed for basket weaving and for knitting, weekly classes will be added to the calendar. Please watch for future notices.

Quileute Tribe Take Back The Night

Aug. 23rd; 6-9 P.M.

free

A-Ka-Lat, La Push



Face Painting

Crafts for Kids

Art Display

Puppet Show

Info Booths & Vendors

Clothesline Project



Desserts

Silent Witness Exhibit

Native American Drumming

Candlelight Vigil

T-shirt Decorating

Shatter the Silence, Stop the Violence!

For additional information, contact Monica Henry @ 360.374.5110

Should it rain, TBTN will take place inside

Happy Birthday to Enrolled Quileute Tribal Members

August Birthdays:

Kevin Penn	3	Valerie Black	13	Kyle Rosander	23
Kasie Mohr		Gene Gaddie Sr.	14	Alex Black-Ensastequi	24
Ronni Story	4	Garth Colfax		Pearl Penn	
Emma Wegener		Sadie Zimmerman	15	Ernesto Garcia Jr.	
Priscilla Williams		Frankie Baker		Nicholas Jacobson	
Jennie Black		Steven Dumolt		Yvonne Ruiz-Aponte	
James Williams	5	Clarissa Black	17	Shon-ge-ska Jackson	
Giles Jackson		Merle Ward	18	Donald Jaime	25
Vernon Black	7	Roberta Black	19	Annika Christiansen	26
Kimberly Matson		Matthew Ward-Sheridan		Donna Jaime	27
Michael Wallerstedt	8	Kevin Mobley	20	Brenda Graham	28
Perry Pullen	9	Lonna Ward		Stephanie Calderon	31
Grace Jackson	10	Elijah Jackson		Dusty Jackson Sr.	
Tyson Cherry	12	Michael Mata	21	Evelyn Medel-Lopez	
Brandon Penn		Shelley Wiedemeier	22		
Tyler Woodruff	13	Bryan Cramer	23		

Coast Guard Memorial held for crew of CG 6017



1. Two years after the helicopter CG 6017 crashed into the water near James Island, the Coast Guard held a memorial on July 7th for the three men who lost their lives.
2. USCG Station Quillayute River crew members salute their fallen shipmates, while families of the lost Coast Guardsmen wave to the CG helicopter that flies by.
3. Quileute drummers were present at the memorial to honor the deceased.

Photos by Cheryl Barth

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

Please feel free to share your opinions or suggestions with:

Emily Foster

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talkingraven@quileutenation.org

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