January
2017

bá·yak The Talking Raven

A Quileute Newsletter

Vol. 12, Issue 1 Emily Foster/**BAYAK Editor**

"Cherish Our Children" raised $20,000 for Christmas presents

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In its 15th year, Cherish Our Children brought in $20,637.87 to purchase Christmas gifts for the youth of La Push and Forks. The money is raised from a live and silent auction, dinner, bake sale, and 50/50 drawing and then split between the two communities for their gift giving programs.

The Cherish Our Children Committee began meeting in October to plan for the big event and start soliciting donations. Hundreds of items were donated to the cause that included baked goods, artwork, woodwork, cedar baskets, gift certificates, gift baskets, jewelry, toys, household items, and much more.

Live auction items

As for monetary donations, for the third year in a row Foster Pepper PLLC generously donated $5,000; Forks Outfitters gave $500 in gift cards which were used to shop for auction items; Umpqua Bank gifted $300 and First Federal gave $250; and Barry Swanson Trucking contributed $100.

Vendors lined the perimeter of the Akalat to sell food, crafts and other items. This provided an opportunity for event attendees to shop for Christmas gifts while supporting local businesses and artists.

The dinner menu included frybread, Indian Tacos, spaghetti, and smoked salmon fettuccini.

For her Forks High School senior project, Hailey Woodruff organized a bake sale table at the event, which drew in a record-high $448.76.

The 50/50 drawing raised $213.00 for Cherish Our Children.

Santa Claus also made an appearance to take photos with children and families.

Numerous community members contributed their time with planning, collecting donations, helping setup and cleanup, and filling in at various jobs at the event. A few groups also volunteered: Forks Police Cadets helped with the live auction; volunteers from US Coast Guard Station Quillayute River were serving food in the kitchen; and Umpqua Bank employ-

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Bringing out new items for the silent auction

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

2017
Quileute
General Council
Meeting

January 18th: Enterprise 12 p.m. - 4 p.m.

January 19th: Director's Reports 9 a.m. – 3 p.m.

January 20th: General Council 9 a.m. – adjourn
Nominations: 10 a.m.

A ka lat Center
La Push, WA

From Council Chambers

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

We hope that everyone had a joyful Christmas and a safe and happy New Year celebration. It was our pleasure to host the annual tribal Christmas dinner at the Akalat on December 22nd. Gifts were plentiful; a special thanks to the Toys For Tots program and their generous donation of over 850 gifts that included stuffed animals, board games, books and more.

Chairman Chas Woodruff: There was a long list of gifts and prizes for both children and adults, which included bikes, tablets, phones, passes to the aquarium and zoo, and the grand prizes of Great Wolf Lodge packages. We improved the drawing this year by dividing it into age categories, so prizes would be age appropriate. A big thank you to Anna Rose and Frank Geyer from Eagle Auto Repair for their donation of gift cards and $500 credit towards a set of new tires. It was a wonderful holiday dinner and celebration that brought the community together.

In a follow-up meeting between the tribe and Olympic National Park in December, discussion continued regarding parking and restroom facilities at Second and Third Beach.

Chairman Chas Woodruff: We met with the Olympic National Park again on the Second and Third Beach parking issues. Their designer showed us a draft of Third Beach parking proposals; we completed a walk-through and made our own recommendations. The park will take our comments back to their drafting table and come up with another proposal to alleviate parking hazards at Third Beach. As for Second Beach, we are still discussing bathroom facilities.

Earlier this fall during a Quarterly Regional Housing Meeting, Quileute was approached about presenting their transitional housing model at the National Indian Housing Legal Symposium in Las Vegas, NV.

Vice Chair Rio Jaime: In December, the Onsite Manager, Darryl Penn, and I sat on a panel with Lummi and Puyallup at the national symposium to discuss our transitional housing model. We presented in front of a packed room and fielded many questions about our challenges and successes. There were some questions relating to issues we haven't encountered yet, so that will help us plan and anticipate them should we face those situations in the future. It was an honor to attend the symposium as a Quileute representative to share our program with Indian Country. We have a solid foundation for moving forward, and I am eager to see it grow.

Council would like to remind everyone that the Director's Reports and General Council Meeting are scheduled for January 18-20. Please note, the first two days are open to the community while the final day is Quileute tribal members only. We encourage all tribal members to attend the General Council Meeting and participate in our governmental process.

Treasurer Crystal Lyons: The Director's Reports and General Council Meetings are the membership's opportunity to hear what has been occurring with enterprises, programs and Council throughout the year as well as proposed plans for economic and social betterment of the tribe. This is our time as tribal members to ask questions and voice concerns in a constructive way. The General Election will be held on Friday, January 20th, and I would like to encourage all eligible voters to cast their vote for their elected leaders. Every vote counts!

Toys For Tots donated over 850 gifts, which were distributed at the Christmas party

Drawing names for prizes at the Christmas party

Council Listening Session

Monday, January 30, 2017

Listening Session begins at 9 a.m.

Must sign up at the Tribal Office front desk between 8 a.m. and 9 a.m.

First come, first served

"Cherish Our Children" raised $20,000 for Christmas presents

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ees donated their cashiering services so the checkout process would go smoothly.

Sandy Heinrich, a member of the Cherish Our Children Committee, said, "We had a great turnout with lots of wonderful items donated to the auctions, especially the live auction. It was great to see the two communities come together for the festive, annual fundraiser that benefits the children of the West End. We are most appreciative of the generous donations from our local businesses and agencies, as well as from around the Pacific Northwest. We couldn't sponsor a successful event without their generosity!"

The Cherish Our Children Committee urges others to join next year in the planning and organization of the event. They could use additional help along with some fresh ideas from new members. If you would like to be included on the committee's email list next year to receive notices about meetings, contact Jessica Mansfield at jessica.mansfield@qvschools.org or call (360) 374-6262 ext. 256.

Bronni Ross and Joseph Williams, Jr.

Michele Pullen and Rosita Matson

Gift Giving Day in La Push

Staff from the Quileute Human Services Department joined the 2016 Cherish Our Children Committee to organize Gift Giving Day. The funds raised at Cherish Our Children are used to purchase and distribute all the gifts at the tribe's annual Gift Giving Day. Karen Beyer, a long-time member of the Cherish Our Children Committee, was responsible for shopping and organizing gift distribution, but decided to hand the reins to another group this year.

Gift Giving Day was held on December 18th at the Akalat. Parents, grandparents, and guardians attended the event to pick out and wrap presents for their children. There were some differences compared to past years that included a check-in and check-out system and three age categories. Toys for Tots also donated one gift per child and those items were bundled with gifts from the tribe. Quileute sweatshirts were also handed out. Volunteers distributed gifts to 251 youth, ages birth to 18.

To improve Gift Giving Day in 2017, committee member Kala Jackson explained, "We welcome any constructive feedback, especially gift ideas for kids. We hope to initiate something in the future to get a better gauge for what kids actually want and hopefully be able to align the gifts we purchase with what kids are asking for, within the budgeted amounts."

Children were excited to see Santa at the auction

Bá·yaḳ
The Talking Raven

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Roseann Fonzi
Interim General Manager

Support QTS, Shop AmazonSmile

If you do any online shopping at Amazon, the Quileute Tribal School (QTS) can benefit. This holiday season, the Quileute Tribe announced that the Quileute Tribal School is registered as a charitable organization on AmazonSmile. This means that Amazon donates 0.5% of the price of eligible AmazonSmile purchases to your choice of charity. It does not cost anything extra for customers since Amazon is making the donation.

All you must do to support QTS is visit this link and select Quileute Tribal School: https://smile.amazon.com/ch/91-1577460.

During Cyber Monday and throughout December, the tribe promoted the AmazonSmile program through Facebook and Instagram, encouraging friends and followers to use it to donate to QTS. The tribe received many positive messages:

Dawn Larson: Anything for kids and for your school!

Sarah Burkus: Just went in and updated mine...so excited for this opportunity!

Donna Larkin: I've got you added!

Andrea Uetz-Croston: I just shopped using Amazon Smile. Love you guys. Merry Christmas from your friends in Indiana. We hope to visit soon.

Lisa Chartier: Thanks for sharing! I fell in love with your town in 2010 and love coming back to visit frequently. I might live in Colorado, but I'm so glad I can support your school from afar!!!

Gabriel Ramirez: They'll keep on coming! Anything for our youth is of the greatest of causes; the least we can do to cement any aid towards their education.

Ashley Chipman: Just changed my charities around to supporting you guys from here on out!!! Happy Holidays!

The Quileute Tribe has also chosen QTS as their charitable organization. Danielle Sabia, the Quileute Tribe's Purchasing Manager, said she purchases all tribal Amazon orders through the Smile program to support the school.

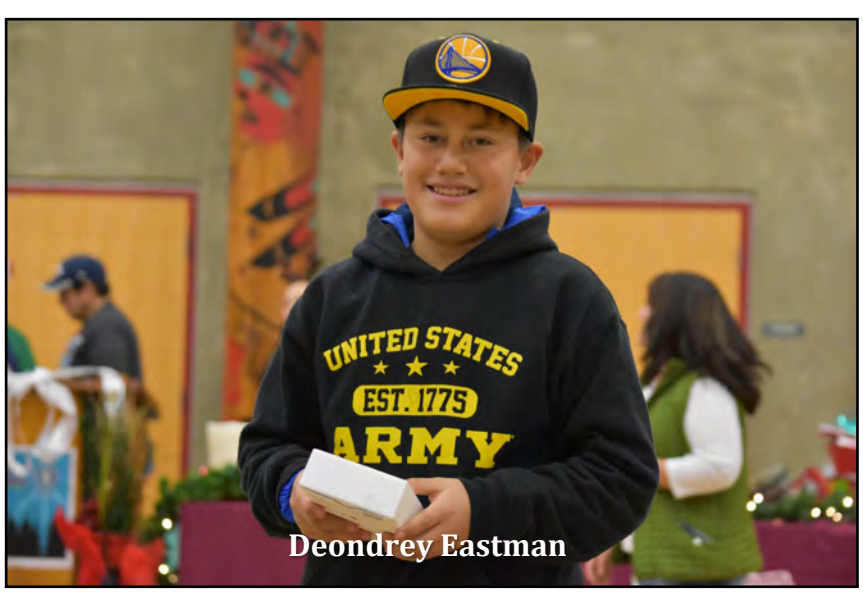
Jay Matsen, the QTS Business and Finance Manager, explained that the school also uses AmazonSmile to make purchases. Funds raised are used for special projects, activities, or enhancements to student learning.

Although the holiday season is over, you may still assist the Quileute Tribal School by choosing them as your charitable organization. To make it easier to return and shop through the Smile program, be sure to bookmark smile.amazon.com. The Quileute Tribal School appreciates all the support.

Christmastime at Quileute

Frank Ward and Dennis Bender

Leighton Foster



Deondrey Eastman

Jayden Ceja-Cisneros

Ken Daman, Kenny Daman, and Tony Foster

La Push Assembly of God

Carla Black

State and Tribe sign agreement

The Washington State Commissioner of Public Lands for the Department of Natural Resources (DNR), Peter Goldmark, visited the Quileute Reservation on October 7th to meet the Quileute Tribal Council and Quileute Natural Resources (QNR) staff to discuss a Memorandum of Understanding (MOU) for tribal access to DNR managed lands within the Quileute Tribe's treaty area. This meeting marked a milestone for Quileute.

The Commissioner and Chairman Chas Woodruff were able to agree to terms and signed an access agreement. The agreement between DNR and the tribe provides Quileute tribal members vehicular access to gated state-owned lands and lands managed by DNR. The term of the agreement is for five years. It allows the tribe to continue exercising their treaty rights—gathering, fishing, and hunting—on state lands. The agreement covers the entire treaty area for lands managed by DNR, and cements in writing what had previously been a verbal agreement between the DNR Region and the Tribe. The agreement allows the tribe to manage access for its members by providing its own locks and keys to the DNR managed gates.

"We've been working with DNR for several years to get this agreement in place. This is a big day for the Tribe," said Chairman Woodruff, "and to have DNR agree to a five-year term is something that I don't believe any other tribe has been able to do. It speaks to the relationship that we have been able to develop with our local DNR."

QNR will be coordinating with DNR staff to develop a lock and key system that will be controlled by the tribe. DNR managed gates are those that are white or yellow colored gates. This agreement does not grant access to Rayonier lands or gates, which are blue. After the system is established, QNR will distribute information to tribal members.

Commissioner Peter Goldmark and Chairman Chas Woodruff

What's New at QTS?

By Anita Baisley

New Program Coming Soon

Quileute Tribal School will soon be implementing a Gifted and Talented Program (also referred to as Highly Capable Program). If you know of a child that you feel is gifted in an area of academics, leadership, fine arts, or cultural arts, you are welcome to make a referral. If you would like to make a referral request, please contact Anita Baisley, Student Services Director, at 360-374-5602. Forms will be sent home with the students prior to the start of the program.

Santa's Secret Workshop

Students at Quileute Tribal School had the opportunity to do their Christmas shopping at the school prior to Christmas vacation. The Tribal Council very generously donates to the fund each year so students can benefit by shopping for family members on their shopping lists. QTS had some great shoppers this season!

Name the new Public Works program

The Quileute Tribe acquired a truck and 20 portable restrooms to begin their own portable restroom program under the Public Works Department. This investment means more money will stay within the Quileute community and there will be opportunity for staff training.

Now the tribe wants some help naming the program. If you have any suggestions, please submit them to Public Works Director Danny Hinchen at 493 Ocean Drive in La Push, WA or danny.hinchen@quileutenation.org. There are no prizes for the name that is selected. Names must be submitted by 4 p.m. on February 1, 2017.

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

Jay Powell transforming into kwashkwash, the Blue Jay.

Steelhead getting days, Kʷawiyaʔalíq̓tiya

The "moon" that was January in the old days was named *"Steelhead getting days"* for a reason. Although the weather was wintry, the annual steelhead run up the river made it worthwhile for Quileutes to brave the cold wind and weather in order to get fresh fish. The river didn't freeze over so the Quileute fisherman would use conical drift nets, which they hung between two canoes, floating side by side downriver while the fish swam upriver.

Before contact, during the summer, Quileutes, both men and women, are described as fishing naked. Photographer Edward Curtis tells that in the early 1900s, older Indians on the Northwest Coast remembered that in the 1830-40s, Quileutes "wore nothing" when fishing from canoes or when gaffing, spearing or netting from the riverbank or the platform over the "mouth" of a fishtrap. Hal George told that about 1898 his adoptive father used to take him from the sleeping furs and blankets at first light and throw him into the river every morning, summer and winter, to make him tough. He said, "I used to get out and run back into the house and stand next to the fire. And after about a year, I got to the point that I would just get out of water and stand, saying a prayer to Ṫsiq̓áti. So, my father stopped throwing me in. I had gotten tough enough to be a Quileute."

I don't know whether the pre-contact Quileutes wore cloaks of fur during cold weather. I've often wondered. But, it is clear from the name of the December moon that the mid-winter steelhead run was an important event for the Old People. Fresh steelhead would have been a welcome break from a steady diet of half-smoked, dried fish that families hung up, row after row, in the smoky rafters of their longhouses or the bundles of hard-dried fish and meat that they stored in boxes that were piled up to make the partitions between immediate family groups' sleeping spaces in their traditional multi-family homes.

So, the 28-day Quileute moon that more or less corresponds to January has the Quileute name that, like most Quileute terms, is made up of word-parts that make it understandable:

Kʷawiyaʔalíq̓tiya.

kʷawiya, "*steelhead trout*"

-ʔal, "*to go out and get something*"

-iq̓tiya, "*days*"

And those traditional Quileutes were brought up to be tough enough to brave the weather and take advantage of "the days to go out and get the steelheads."

Drums versus Bells in 1900

Last month, I wrote about the origin of the Indian Shaker movement and that, according to the memory of the elders, it was introduced to La Push by David Hudson about 1895. I have included a section of the photograph of Quileute Shakers wearing traditional white garments at the dedication of the Shaker Hall in 1911. This is only part of a larger photograph. Though incomplete, I include it for two reasons: (1) It is such a clear photo that those older tribal ancestors can be seen clearly, and (2) I have the names for almost all of the Quileute Shakers shown in the photograph.

This month I'd like to discuss the history of the distinction between "drums and bells" in the beliefs and ceremonies of the Quileute. Over the years there have been funerals, feasts and meetings that have been conducted in whole or part with either "drum ceremonial" or "bell ritual." However, this is not only a distinction between the activities and instruments of these two Quileute traditions. They have to do with two different spiritual perspectives, what anthropologists speak of as different worldviews. Both of these belief systems have to do with illness, healing, death, spirits and those who are able to interact with the spirits.

The Shakers believe in God, and Jesus and the Holy Spirit, as well as the effectiveness of the shaking ritual, ringing bells, various personal ritual acts, statements and songs in Chinook Jargon. Some anthropologists refer to the Indian Shaker movement as a "revitalization movement." Revitalization movements arise in cultural situations where the "old beliefs" don't seem to work as well as new cultural ways of doing things or explaining why the new ways of doing things seem to work better than traditional patterns of behavior or belief. Remember that the Shaker shaking ritual had originally started as a healing ritual for John Slocum. But it quickly went beyond the treatment of illness and healing to death and the afterlife, luck and getting lucky, and other issues. Revitalization movements develop features that essentially reverse the features of traditional ways of doing things and are superficially like the new cultural patterns. So, when the Whiteman appeared in Western Washington, the Indians realized that they had doctors who could treat the new epidemic diseases. The Whitemen also seemed to have lots of money, the best land, and wonderful possessions and clothes. From the traditional Quileute perspective, this meant that the Whitemen had stronger spirit power. So, the Indians developed a revitalizing religion with healing techniques, beliefs and features that were similar to the Whiteman's ways but still largely consistent with traditional native perspectives.

They changed the colors of Northwest Coast medicine (red and black) to Whiteman's color (white). They changed from the shaman's use of the drum to the schoolmarm's bell. They changed the firepit with a flame that was always present during Shamanic healing to the whiteman's candle.

Those superficial changes from traditional Indian practice to Whiteman's way are consistent with revitalization movements that have sprung up all over the world. So the Indian Shakers found themselves in the cultural situation that generated such a development and that had the feature-reversal that is common in such movements.

It is also common that for a few decades tribal members would embrace both their traditional ways and, hedging their bets, also practice the new revitalizing ways. And that seems to be what happened in La Push. The Shaker movement arrived in La Push about 1895 and was practiced by many members of the tribe along with traditional Quileute shamanistic beliefs until the great flu epidemic of 1918 killed dozens of Quileutes, a catastrophic event that was practically the end of community use of shamanic healing in the village.

How do we know about this period of tribal members' acceptance of both the bells (Shakerism) and drums (shamanistic medicine) for the first 25 years of these competing healing systems? When I asked myself that question, I remembered that in 1908 the Quileute Tribal Day School teacher was Albert Reagan. He was interested in Quileute culture to the extent that he wrote and published several descriptions of Quileute lifeways. In one of those articles, "The Secret Dances and Medicine Ceremonies of the Quileute Indians," published in *Alaska Yukon Magazine*, (Vol. 5, p10-18), he described in detail the traditional Quileute healing rituals. The illustrations that Reagan used were drawn by Shakers who are pictured as attending the Shaker Hall dedication in 1911: Rex Ward, Frank Bennett and others. These Shakers had attended the secret Quileute shamanic healing rituals when they were in Reagan's high school. But it is clear that they were also members of the Quileute Ixʷałóla (shamans' secret society, which only allowed those who had the "Indian doctor" or "tomanawis doctor" spirit power to join and attend.) So, it is clear that during the early years of the Shaker movement, many Quileutes were members of both the shamans' drum ceremonial and the Shaker bell ritual, both of which were basically healing rites.

Because Albert Reagan has described the traditional Quileute shamanic ritual so carefully, I will include his description. Many Quileute readers, including the elders, will never have had a chance to read it:

On the Pacific Coast of the Olympic Peninsula about thirty-six miles south of Cape Flattery is the village of La Push. It is situated in a picturesque little spot. To the east and southeast of it tower the stately Olympic forest. To the north the turbulent Quileute River goes

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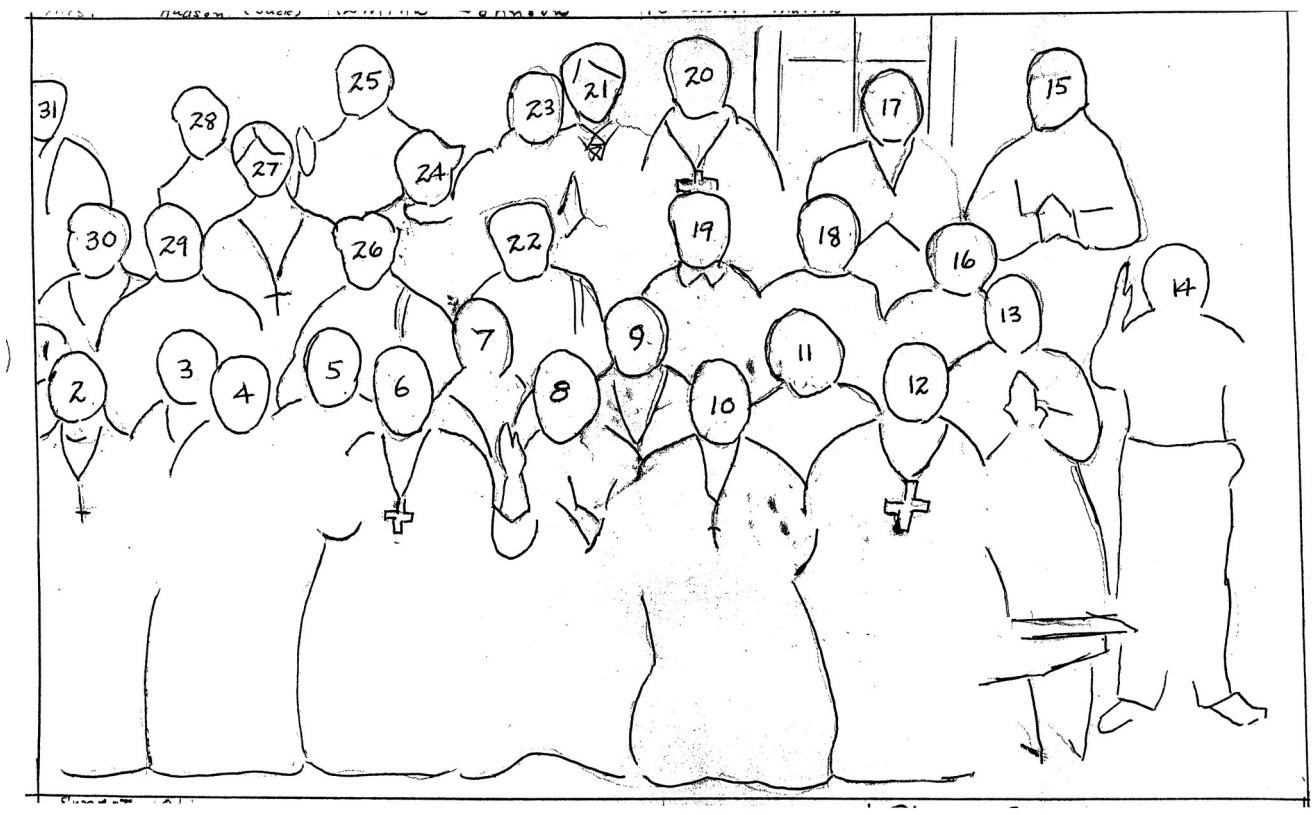
Hiba' Kwashkwash [HAY-buh quash-quash]: The Jay Squawks

The Quileute Shaker congregation celebrates the dedication of the Shaker Hall in 1911 (partial view). Also included is a key to the Quileute Indian Shaker photograph below:

1. Unknown
2. Beatrice Black
3. Janie Eastman [Tobskas]
4. Clara Beth Cole [Ekwietsa], Mrs. Hoh Joe Cole
5. Mary Luela Wheeler, Mrs. Howard Wheeler
6. Mrs. Jack Hudson [Hickli]
7. Nellie Johnson
8. Old Lady Bracelet
9. Julie Obi Lee, Mrs. Rev. Robert E. Lee
10. Ada Jones
11. Chach-ha'
12. Mina Johnson
13. Mrs. Mark Williams
14. Jack Hudson [Shilew]
15. Carl Black
16. Kspel Pishs, a Hoh River Fisher
17. Stanley Grey
18. Colonel Martin
19. Conrad Williams
20. Rev. Robert E. Lee
21. Rex Ward
22. Frank Fisher
23. Johnny Johnson
24. Frank Bennett
25. Ernest Obi
26. Joe Cole
27. Big Bill Penn
28. Gideon Bright
29. Webster Hudson
30. Harold Hopking (or Johnson?)
31. Howard Wheeler



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out to be overcome by the raging sea. To the northwest extending to the very foot of the village is the famed "lagoon," the playground and public highway of the region. To the southwest like a lobster's open claw, extending out from the mainland to take a hand in the Pacific, is James Island, now a beautiful garden, formerly the fighting ground of the northwest. To the south and a little east amid the ever boiling, seething surf stand up the Quillayute Needles "hurled down from the skies above." And to the south enclosed between the Needles and the lobster's gripping arm is Quillayute Bay, which the Chinook and Quillayute gods keep ever foaming, frothing, raging.

Here in this beautiful spot from time immemorial have lived the Quileute Indians. Here they loved and were loved. Here they married and were sold in marriage. Here they pursued the various vocations of savage life. Here they danced and feasted, doctored and died. And from here their souls journeyed to the happy hunting ground where there are no owls, no fogs, no storms. Like the aborigines of America, these Indians found and still find their greatest life enjoyment in their feast-dances and medicine ceremonies. The latter are performed over the sick or for the benefit of the sick, or as contests between medicine men. The former, the feast-dances, celebrate every event in the life of the Quileute from the time that Kwatte gives him the breath of life till he calls him to the shadows. Several of these dances are of a secret nature: the Kaylakwal [kitłákʷałł], the Tsikyuk [t'siyáḵʷ] and the Klukwalle [Tłókʷali]. These are great ceremonies. And not to belong to at last one of them means that one is an outcast.

Kayklakwal Dance

This is an evil tomamawis (witch/spirit) dance. Its purpose is to aid one in going through medicine trances, to aid one in sending the evil spirits from one who has been caused to go into a trance by them. Women here are accustomed to go into a trance; it is their part of the performance to go into one of these trances and lie under its spell for days and days till the medicine men call the Kayklakwal in session and cast out the demons. Sometimes the victims pretend to be real sick (they always do to the government officials). The excuse for having the dance is that unless it is allowed to perform its part, the one who is evil-spirit sick will die, will never come out of the trance. For years the government has forbidden this dance; but by hook or crook it is happening and then in a subdued form. If in no other way, the Indians wait till hops picking time "up sound" to have it in all its force, as they do with all of their other forbidden customs.

The first attempt to stop it here met with strong opposition on the part of the aborigines. One woman went into the evil-spirit trance and lay stoney rigid under its influence for days. And so her husband and brothers went to the government official in charge and begged him to let them do the dance, stating that unless they were allowed to have it, she would die. But the official stood firm, determined to carry out the orders of the government. At last he had the apparently dying woman carried to an upper room of the schoolhouse and set a white woman to keep watch over her, having the husband tell his wife that no dance would be performed. But the Indian will win out. The trance continued. Hour after hour and even days passed. Something had to done. The trance had to be broken or the woman would certainly die. Was the government and the official to be outdone by an Indian trick? The husband was called again to the trance chambers and ordered to tell his wife to cease her medicine performance. But she still lay motionless and apparently deaf to the world with eyes rolled and staring fixedly. The Indians looked at each other stoically triumphant. The woman would not yield. The government had been beaten. But at this moment the official closed the mouth and one nostril of the evil-sick woman firmly with one hand, and then placed the open mouth of a hartshorn (ammonia) bottle to the other nostril, holding the

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

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woman firmly in a viced grip at the same time so that she could not move her head. For a few seconds she stood it. Then she tried to wrench herself from the viced grip; but could not. Then she succeeded in yelling. The first time she had raised her voice in many days. The spell was broken. The "Skookum" medicine had done its work.

The Kayklakwal is presided over by the medicine men. To join it one must give a general potlatch to the members of the organization, nowadays a give-away feast of $2000.00 or more in value. Hence as there is usually someone wishing to join it, a feast usually precedes and accompanies the dance. Should anyone try to get into the performance without offering the give-away feast, he is roughly handled and thrown out of the hall. The dancer in this dance wears a tasseled cedarbark head band and has his face streaked in black with red lines. In addition he carries a short club-like stick in each hand; and, when dancing, he leans forward on these and moves about on all fours like a prancing elk. While the musicians with painted faces, scaled along the walls of the room chant weird songs and point clapboards with short clubs and shake spherical wooden rattles, partly filled with pebbles.

For five days and five nights the dance continues. Then as the morning star begins to take another fixed look down over the Olympic snow- fields into the giant-treed valleys to the westward, all the actors dance around the evil-spirited sick one in a great circle. Then the master of the ceremonies takes her by the hand and makes her get up. And her spell is broken. This closes the dance.

The Tsiyuk

In this dance the actors have their faces striped red. Hence the name, Tsiyuk, which means striped-cheek, striped-faced dance. In addition the dancers wear cedar bark headbands, tasseled before and behind. Some also have cedar bark rolls suspended over the shoulders somewhat resembling the knapsack worn by the southern veteran during the unpleasantness of the sixties [the Civil War], the ends of the roll being suspended at the back like the floating ends of a scarf. Other actors wear cedar capes. These are suspended from the shoulders at the back somewhat like the *panya* (apron) similarly worn by Pueblo women. Thus they dance in upright position for five days to a monotonous chant and "tomtom" music, which at once reminds one of the hideous noise made by cats when imprisoned in a hole or barrel when defending themselves from an attacks of dogs. To the music the dancers keep time by shrugging their bodies and by shifting their palm-up, extended hands both first to one side and then to the other.

For five days and five nights the dance continues. Then an elaborate feast is spread to all. This closes the ceremony. This dance is given to cure the sick. The masters of the ceremonies are the medicine men. Like the Kayklakwal, the Tsiyuk is a secret organization. To be admitted into it one must give a "potlatch" to the members of the order. Should any uninitiated try to enter the hall when the ceremonies are in progress, his clothes are torn from him and he is roughly expelled naked.

The Klukwalle or Blackfaced Dance

In this performance the dancers of the Quileutes reached their culmination. And if permitted the Indians would keep it in session all the time, at least during the winter months. Like the other dances described above, it is conducted by a secret organization, and to gain admittance to it one has to give a potlatch to its members: one dollar to each base person and five dollars or more to each person of chieftain stock. A thousand dollar potlatch was often given to gain admittance. Without giving the prescribed potlatch he is dragged around the central fire in the great hall by the hair of the head, and then roughly put out of the building.

The purpose of the dance is to aid the medicine men in restoring departed spirits. These Indians, like most savages and many semi-civilized people, believe that sickness is caused by one's spirit temporarily leaving the body; also that when one dies, the spirits of the mourning relatives remain in the grave with the spirit of the deceased. Hence the dance to restore the spirits to their respective human bodies. Should this not be done, the persons concerned would die.

The actors in this dance vary their costumes to suit the performance, or the part of the performance they act. But the most common costume is that of men dressed and acting to represent wolves, chased by other men screened from view by salal bushes. The faces of the actors are always daubed with black. Let us visit one of these performances, not as they are today, with the objectionable features removed; but as they were accustomed to be performed at the time of their culmination about four years ago (1904).

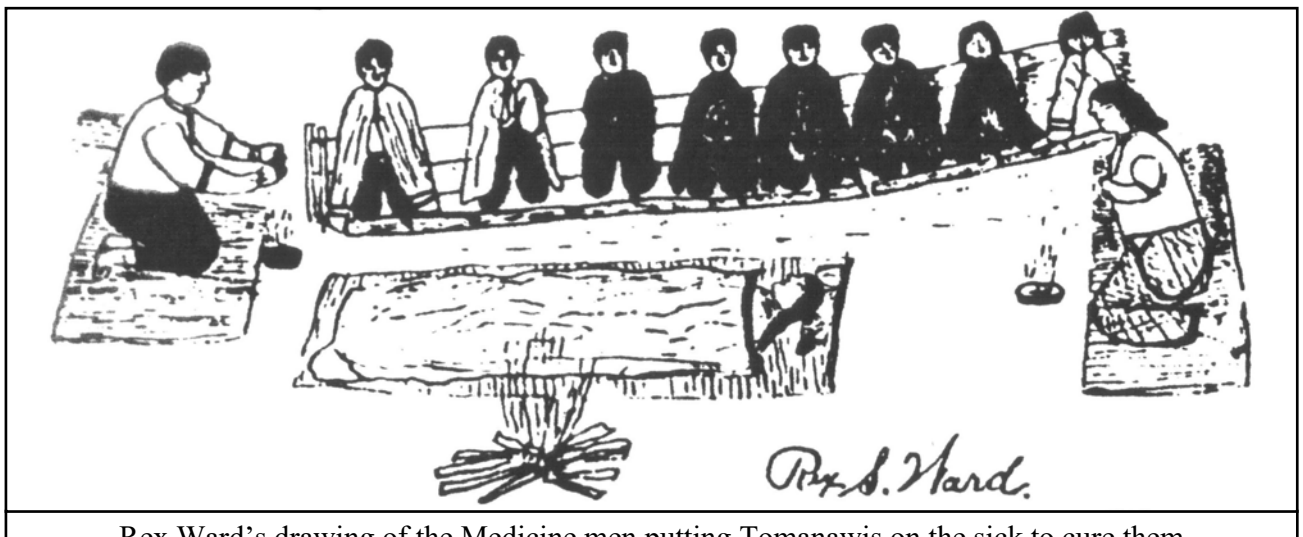
We enter the preparatory department. One after another of the actors passes before us and squats while an old woman appointed for that purpose daubs each one's face with moistened charcoal paint. With a shriek some of them then rush to the woods; and, after preparing whistles of bark, clothe themselves with a screen of salal-bushes. The other actors, as soon as painted, rush tumbling and rolling over each other into an adjoining building, and quickly lash blankets or hides on their bodies so that when, walking on hands and feet, they rudely represent a wolf.

The preparation complete, we go into the large potlatch hall. But we do not have to wait long. The actors follow close behind us, the salal decorated ones blowing whistles, the wolf-acting ones crawling, leaping, jumping, groveling over the floor around the central fire. As they thus perform, the assembled people beat drums, yell, and with short clubs pound stakes or boards and do everything they can to make the greatest possible noise. The combined sound thus produced reminds us much of the chopping, pounding, booming of a tempestuous sea charging against rocks in a howling, raging, furious storm accompanied by a continuous rumbling thunder. Soon Klekabuck, the chief medicine man of the ceremonies, joins the salal-bush decorated actors and then till the great orb of day drives darkness from the land, the upright actors continue to prance around the central fire in gorilla-prancing style, and the wolf-men continue their crawling, jumping, leaping, cantering.

Then, throughout the day, the people feast while the medicine men keep up their performances. For four days and four nights the ceremonies are thus kept up. Then comes the climactic scene. At dusk the actors enter the hall as on previous nights, and till towards midnight the acting continues the same as before, with the exception that the chief man of the ceremonies carries an Indian whale rib sword knife in each hand which he brandishes first to the right and then to the left at intervals of about every two minutes. Suddenly and unexpectedly to us there is a breathless, ominous lull. Kleckabuck steps out quickly from his position at the head of the salal-decorated actors and gets Echukalu from among the seated people (audience) and commences to walk him around the room just in front of the upright actors. At the same time, the chief medicine woman present goes to the woman's side of the house and gets Solalastub, Echakalu's wife, and places her in the procession beside her husband. Echakalu and his wife had lost a daughter some months before; and believing that their spirits were still with the body of their child in the grave, the dance was being given to restore their spirits to them. The man with the Indian knives is to destroy the death spirit, represented by the wolf-acting dancers, that held them captive at the grave.

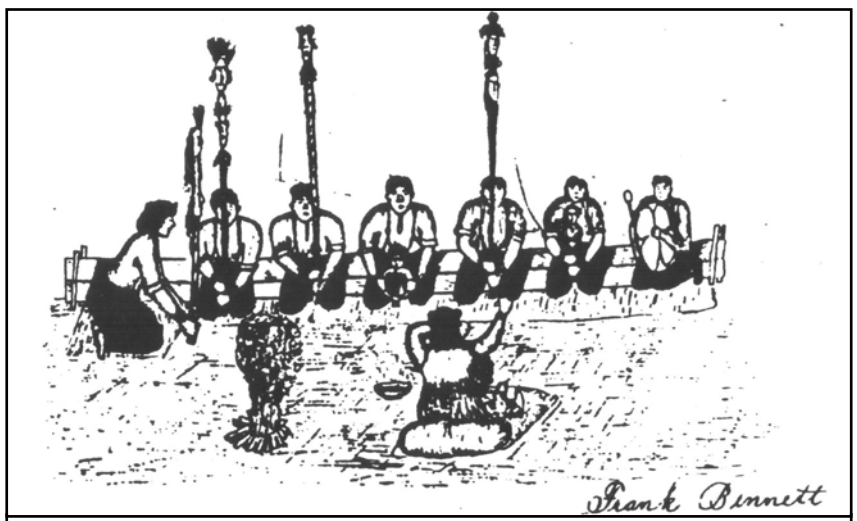
As the husband and wife join the procession, a sinister and horrible ceremony begins. At first the musicians strike up a low humming, buzzing, singing. This continues to increase in volume till it breaks into wild, unearthly blood-curdling shrieks. Wilder and more barbaric and ferocious becomes the ceremony. All the medicine men join the dancers. The intense fanatical excitement rises to a high pitch of frenzy. The members of the medicine fraternity slash themselves with knives and thrust arrows and pointed bones through the fleshy part of their arms, legs and breast and through the outer ear, nose and lips. Then with blood streaming they dance to bring back the departed spirits from the shades.

Continued on Page 9…



Rex Ward's drawing of the Medicine men putting Tomanawis on the sick to cure them

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



Frank Bennett's drawing of a medicine scene with the medicine man and his medicine sticks being held by men to whom he had "imparted power."

…Continued from Page 8

The scene is horrible. The whole house becomes fanatically excited. Everyone joins in the dance-- children, middle-aged and old. The nerve tension reaches the highest pitch. With one stroke the knifeman kills all the wolf-actors. The chanted song closes with a hideous howl and a deafening shriek. As Klekabuck and another medicine man bring back the departed spirits with a wave of their hands. And then from their cup-shaped hands place them on Echukalu and his wife in an imitation of pouring and stroking.

The scene at once changes. The upright dancers still continue their dance around the central fire; but the wolf-acting dancers, being killed by the man with the Indian knives in the previous scene, are replaced by men wearing wooden masks, said to represent the rich spirit powers, the dancing of these last actors resembling very much the tripping about of a baboon in a cage. While they thus dance in front of the great hall's houseposts with carved totem figures, Echukalu is giving a potlatch to the Klukwalle people for restoring him and his wife their spirits, giving five dollars to each of the head men and one dollar to each base person. When he has given away all that he has even to the clothes on his back, the dance closes and the simple-hearted people go home happy.

Medicine Performances

Belief in the power of the medicine man exercises a persuasive and paramount influence in the lives of these people. The medicine man is a person of influence and is treated with great respect or fear, depending on whether he is a friend or foe. He has such charms and songs and has such powerful medicine that he can put himself into communication with the higher and more powerful spirits, can foretell future events (though they do not always come true as told), and perform many wonderful things. And as a material consequence, is able to perform many cures by exorcising the evil spirits causing illness. Moreover he has power to bring back a soul or spirit, which the Indians believe, may leave the body...thereby producing sickness and fainting, and, if not resorted, death; and to drive out a disease caused by a magic spell or by witchcraft. He also has power to bewitch and kill people if he desires.

When doctoring the sick, the medicine man sits down opposite the patient and recites charms and incantations over him; while his musicians drown the groans of the sick one with chanting and the beating of rude drums. Also to aid in the curing process, the medicine man manufactures little images to represent the "sick" and then destroys them. In addition, he digs his hands into cold water and pats the afflicted parts with his moistened hands. Occasionally he also blows his breath on the afflicted part, rubs it, sucks it, and then generally shows some hard substance which he claims to have extracted from the diseased part and which he says was the cause of the sickness. This hard substance he then burns (a fire is always present while treating the ill) or takes it some distance away and throws it away with the exclamation, "Go away, evil spirit."

Should the doctor fail to draw out the sickness, it is evidence that evil spirits are at work and that the soul of the patient has started on its journey to the shades (the land of the dead). His only resort now left is to go to the spirit land and bring it back. To effect this, he goes apart from himself, leaves his body, crouches down, covers his head and shoulders with a mat, and permits himself to go into a trance state, when his soul leaves his body and goes in search of the soul of his patient. Should he overtake it before it crosses a certain river and crosses into the land of the dead, he may be able to bring it back.

The medicine performances reach their culmination in the Klukwalle, Kayklakwal, and Tsiyuk dances. These often include the tomanawis contests between the medicine men. Such contests include the medicine men going through the self-torture acts to bring back the fleeting spirits of the deathly sick.

A medicine man hypnotizes a group of men holding medicine sticks and causes them to climb the wall and do all sorts of fantastical things. Two medicine men pretend to toss tomanawis (spirit power) to each other. One of them fails to catch the tomanawis thrown to him. He pretends that it lodges high up on the wall and he clambers up to get it. Or two medicine men fight each other with their "power," the hypnotic power of the stronger silences the adversary. Or a medicine man takes a little snake out of his neck. Another picks up and carries about scorching hot stones, handles fire and dances about on burning objects without apparently harming himself. Another medicine man drinks, or otherwise mysteriously dispenses of, a five-gallon coal oil can of water or whale oil. Another takes a single feather, and, placing it under a blanket on the bare floor, sings and performs over it a few minutes; then removes the blanket and there are feathers enough under it to fill a pillow. And so on. And the simple-hearted aborigine cannot be made to see that he has been made to believe these things because he was hypnotized or because the medicine man has tricked him. When questioned about them, he always emphatically replies, "The medicine man did not do it. His tomanawis did. We know you don't believe it. Whitemen are different."

To continue with the medicine ceremonies, a sick person is brought into the dance hall to be doctored. The medicine man does his utmost to draw the sickness out, but fails. The soul of the sick person is evidently taking its departure from the earthly body. The medicine man imagines that the soul of the sick one is imprisoned in an airship and that evil spirits are sailing away with it. He pulls laboriously on unseen anchor ropes to bring the schooner back to earth so that he can release the chained soul. The excitement become intense as he works and sweats pulling on the unseen sky-sailing vessel. Medicine sticks are brought into play. Many people become hypnotized and dance the frenzied medicine dance. The dancers gash themselves with knives and thrust themselves through on arms, legs and lips with arrows and pointed bones and sticks. The medicine man cuts and slashes himself fearfully, and then drinks his own blood and eats his own flesh that he has torn off his body in his frenzied, hypnotic condition. But the captors with the captive proceed unmolested to the land of the dead.

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Albert Reagan's report of his first-hand view of the Quileute secret society ceremonies just as they were being performed for the last time shows an interesting relationship between those medicine rites and the "new" Shaker rituals as they were performed in La Push. The shamanic medicine ceremonies often went on for four days and nights and, as we have mentioned, the Indian agents felt it necessary to limit the length of Shaker ceremonies. The traditional Quileute "drum rituals" of the medicine men had similar excitement to the "bell ritual" of the Shakers. I remember a Shaker ceremony in 1969 that I left at 2:00 am, the ringing, dancing, singing having gone on since noon that day and when I woke up in my bed at Harley's at 8:00 am the following morning, the bells were still ringing. It seems there were similarities between the conduct of the drums and bells rituals, except for the superficial features that come to be reversed in the revitalization movement, as described above.

And that is what can be said about the distinction of drums and bells in the traditional Quileute and Shaker medicine ceremonies and rituals as they happened between 1895 and about 1918 in La Push.

The January Words of the Week

There are five Mondays in January this year, so I will give you five new Words of the Week for this month. These are all useful terms and phrases that you will be able to use this month. Have a good time speaking Quileute.

January 2-8: **łaʔwásta łaʔwaq̓atsísta** (thah-uh-WAH-stuh thah-uh-wah-kuh-TSISS-tah) *twenty seventeen or 2017*

January 9-15: **Laq̓áx̣as** (lah-KAH-huss) *It's snowing; it snowed!*

January 16-22: **Hačhas xaxíq̓tiya** (wiss-SAH KISS-biss) *It's a good day today ("nice weather" or "feelin' great!")*

January 23-29: **Chísha?** (CHEE-shuh) *It's windy*

January 30-February 5: **Sayáʔli kʷáwiya** (sah-YAH-ah-lee KWAH-wee-yah) *I like steehead!*

Have a good **Kʷawiyaʔ alíq̓tiya**, Steelhead getting days.

—Kwashkwash, Jay Powell
jayvpowell@hotmail.com

Five shocking myths about the flu

Three million people get the flu each year. Different from a cold, the flu can cause mild to severe illness. Most people recover from the flu in less than two weeks, but some develop complications—particularly people in risk groups like those who are pregnant, over 65 years old or have certain preexisting health issues. Protect yourself by getting a flu shot; Centers for Disease Control and Prevention (CDC) recommends that everyone over the age of six months old get a flu shot every year. You can also protect yourself by becoming educated about flu facts.

Flu Myth #1: The flu shot gives you the flu.

Fact: Flu shots cannot give you the flu. Some people do have a mild reaction to the injection that may last a few hours or up to a day, but it is not flu illness. It does take about two weeks for the body to build up protection against flu viruses after the shot, so during that time you are able to get sick. Many other viruses also circulate around the time people get a flu vaccine. It's important to remember that the flu vaccine only protects against the flu – NOT colds or other viruses.

Flu Myth #2: You can't spread the flu when you don't feel sick.

Fact: The flu can spread to others days before a person knows they're sick. The flu spreads easily from person to person by coughing and sneezing, and can spread by touching infected surfaces.

Flu Myth #3: Children and adults are contagious for the same amount of time.

Fact: Adults can infect others one day before symptoms develop and up to five days after becoming sick. Kids can spread the virus for 10 or more days.

Flu Myth #4: Past infection makes you immune.

Fact: Viruses that cause flu change frequently. People who have had the flu or a flu shot in previous years may become infected with a new strain. That is why it is so important to get a new flu vaccine every year.

Flu Myth #5: Flu is annoying but can't do major harm.

The flu is unpredictable and can be severe, especially for older people, young kids, pregnant women, and people with certain health conditions. These groups are at greater risk for serious complications if they get the flu, including: bacterial pneumonia; ear infections; sinus infections; dehydration; worsening of chronic medical conditions (asthma, congestive heart failure, or diabetes). The CDC reports that flu-related deaths range from 3,300 to 49,000 per year.

Get vaccinated. Knock out flu with one shot today.

Source: Washington State Department of Health

Enrollment Committee Nominations

The enrollment committee has one vacant position that needs to be filled. If you are a Quileute tribal member interested in serving on the Enrollment Committee, please write a letter of interest stating why you would like to serve on this committee. Please submit your letter to Nellie Ratliff at the Quileute Natural Resources. This will be posted through January 17, 2017. The committee will review the letters and make their recommendation to the Quileute Tribal Council for final approval.

Posted January 4, 2017

Quileute Tribal Youth Program
Donation Drive

With colder weather approaching, we will be utilizing the Teen Center more often. We are asking the community for donation items of indoor activities. Examples of donation items include: Movies, board games, puzzles, Xbox 360 games, Wii games, arts/crafts materials, and cultural activity supplies

- Items must be appropriate for ages 12-17
- Please drop off items at the Teen Center during day time operating hours with Jana Stock or Marion Jackson
- For questions, please call: (360) 374-2049, (360) 640-3715 or email: jana.stock@quileutenation.org

Generosity changes everything

Free workshops show parents how to prepare their child for school success

From birth to age 5 a child learns at a speed unmatched the rest of his or her life

Forks Elementary School Early Learning Coalition 2017 brings *READY! for Kindergarten* to Forks and La Push. These are workshops for parents and caregivers of children ages birth to 5. The workshops teach families new skills and helpful tips to nurture a child's development in ways that foster essential early literacy, math and social-emotional skills.

The free workshops, age-specific learning targets, and take-home activities and tools, equip parents and caregivers to help babies and young children develop strong brain connections for success in school.

"Parents and caregivers are a child's first and most influential teachers," says Robert Shadle, Principal of Forks Elementary School. "Using READY! for Kindergarten, we can show families how to be the most important and effective teachers they can be to cultivate their child's development from birth to age 5."

Birth to age 5 is important because a child's earliest learning experiences influence success in school and beyond. Actively engaging families is the most effective way to make those critical developmental years count.

"Each year, across the country, about 40 percent of students entering kindergarten are below the national standards in language and literacy skills," said The Children's Reading Foundation. "Most parents believe children who start behind will catch up within a year or two – but that is not the reality. These students struggle to catch up, but sadly most of them never do. The readiness gap before kindergarten is created from the time a child is born until age 5, so at home is the easiest place to change a child's academic trajectory."

On January 18, 2017, at the Forks Elementary School Stage at 5:00 p.m. you will be able to sign up for the three sessions. You will be able to see samples of the free materials for learning how to work with your own child, in your own home, on your own time.

For more information about the Forks Elementary Early Learning Coalition *READY! for Kindergarten* workshops, contact Janet Thompson 360 374-6262 ext. 459 or Sandra Velasquez 360 374-6262 ext. 472.

QTS December Students of the Month

Middle School

Austin Black is the Student of the month in middle school for Quileute Tribal School. He has shown responsibility for his grades and his education in his classes by coming afterschool regularly to work on difficult assignments. Austin sees a future where he might become an engineer, designing buildings, or creating inventions to make the world a safer place. He enjoys math and science which will help him with those goals as well as culture which keeps him grounded in his community. Austin would like to thank Will Lee, his math teacher, for being there for him and pushing him to succeed.

High School

Kenny Ward is Quileute Tribal School's choice for Student of the Month for high school. Kenny has really taken charge of his education and future by pushing himself to achieve all that he can. He wants to thank his mom, Dawn Ward, for pushing him toward his goals and never letting him give up. He might just become a doctor someday thanks to her persistence.

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www.quileutenation.org

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Quileute Tribe

Quileute Climate Plan

The Climate Plan for the Quileute Tribe is now up on your website, at http://www.quileutenation.org/climate-change, along with other related documents such as Oregon State University's study of natural resources vulnerability for all three Treaty of Olympia Tribes (Quileute, Hoh, and Quinault), the Hazard Mitigation Plan prepared for Quileute Tribal Council, and a brief Traditional Ecological Knowledge Report. We have also listed a number of other climate references by website.

Comments on the Climate Plan? Send to Katie Krueger at katie.krueger@quileutetribe.com, call (360) 374-2265, or stop by Quileute Natural Resources at 401 Main Street. This plan will be updated at least through April, 2017.

Happy Birthday to Enrolled Quileute Tribal Members

January Birthdays:

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

***Bá·yaḳ 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!