

bá.yak The Talking Raven

A Quileute Newsletter



River's Edge is open for business!

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



River's Edge Hours of Operation

Breakfast: 7am-11am
Lunch: 11am-4pm
Dinner: 4pm-9pm

formerly a Coast Guard boat house, which is the reason for the floor's slight slope. Whenever the Coast Guard had to launch a boat, the boat was rolled down a ramp, straight into the water. Zack chuckled, "Some [visitors] think the restaurant is falling into the water, but that's just because they are unaware of the history of the building."

The River's Edge Restaurant welcomes feedback—if you have any suggestions for the restaurant, Zack said he would appreciate your comments.

Stop in at the River's Edge Restaurant today or call for takeout: (360) 374-0777.

The River's Edge Restaurant held its grand re-opening on Friday, June 27, 2014. Staff trained for one week in preparation for the re-launch of the restaurant.

The Quileute Tribe hired Zack George to manage the restaurant, rather than leasing it as they have done in the past. Zack has previously worked at the River's Edge from 2008-2010.

"I missed all the people," said Zack. "Everybody down here, they'd come in and smile and ask how it's going? It was like an extended family. Everybody was nice."

The customers will see plenty of changes, Zack explained. "We're going to be hand-battering many of the items. Prices are lower than before. And we're going to be serving local fish in season, such as halibut, cod, king, Coho, and crab."

Salmon will also be offered on the lunch and dinner menus. "One of the criticisms before was that salmon wasn't offered for lunch—only dinner."

"[Guests] come out here for the view, and I'm hoping they enjoy the quality of food and excellent service and continue to return," explained Zack.

Prices for meals on the breakfast menu range from \$3.99 to \$8.99; lunch prices range from \$5.99 to \$10.99; and dinner prices are \$9.99 to \$16.99.

"I want to eventually expand the menu. I want to listen to what people have to say and cook what they want, and I want to stay open year-round." One of the challenges that River's Edge Restaurant has faced over the years is staying open daily during the winter season.

Zack also plans to offer daily specials, which

will be prominently displayed at the front of the business.

Many out-of-town guests are not aware of River's Edge Restaurant history. The building was

Restaurant Manager Zack George



Council Listening Session

July 28, 2014

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

Listening Session begins at 9 a.m.

First come, first served.

From Council Chambers



Chas Woodruff, Cathy Salazar, Naomi Jacobson, Crystal Lyons, Rio Jaime

June is the time for celebrating the milestone of graduation. Congratulations to our Quileute graduates on their achievements and moving on to the next step in life—whether it's starting kindergarten, entering high school, enrolling in higher education, or entering the work force—we honor them all. Every Quileute grad received a small gift from the tribe.

Chairman Chas

Woodruff: *We are extremely proud of the 2014 graduates—Head Start, 8th grade, high school, and college. I was able to attend the Forks Middle School graduation, and it was wonderful to see the tribal youth recognized for their achievements. On behalf of the Tribal Council, congratulations on your accomplishments and have a great summer!*

In the last month, members of Council have traveled to the National Congress of American Indians conference in Alaska, attended a statewide hunting meeting at Quinalt, and visited Washington DC.

In June, we also met with the Bureau of Land Management (BLM). Their solicitors (attorneys) reviewed the survey of the boundary lines for the northern and eastern parcels, and on June 16th in a Council meeting, we incorporated these boundary lines by resolution. The BLM reported that in the process of the land surveys, the Quileute Tribe has acquired more acreage than anticipated. This is wonderful news and we will be working with our legal, state, and federal representatives. Look for a more detailed article in the next issue of the *Talking Raven* that discusses updates on the Move to Higher Ground.

During the week of June 16-20, Vice Chair Naomi Jacobson traveled to the east coast for the Health and Human Services Grantee Conference in Virginia and to see representatives on Capitol Hill in Washington, DC regarding the Quileute Tribe's move to higher ground. Naomi was able to meet with Congressman Derek Kilmer, Kevin Stockart (Legislative Aide to

Senator Patty Murray) and Pete Modaff from Senator Maria Cantwell's office. The purpose for visiting these representatives was to inform them that the Bureau of Land Management had completed their surveys of the new lands and how the lands can now be moved into trust through Washington State.

Vice Chair Naomi

Jacobson: *I followed the Hill visits with the Washington State Society's Potlatch event where Quileute smoked salmon was a highlight at the event, which was attended by many representatives and staffers. Former Congressman Norm Dicks made personal mention of Quileute's Tsunami legislation and the generosity of the Quileute Tribe in providing the smoked salmon. Many of his staffers, as well as current staff members of Cantwell and Murray, who had a hand in the passing of our legislation, also stopped to say hello and share their pride in being a part of the passing of the legislation.*

As we continue to develop a plan to move our school, senior center, and residences to higher land, we encourage all community members to attend the Planning Committee meetings; they are held every second and fourth Tuesday of the month in the West Wing beginning at 10 a.m. A special planning meeting was held on June 17th to discuss the move to higher ground, economic development, and other community needs and projects. These meetings are vital to the planning process for the move to higher ground and how we develop the newly acquired land. We need the community's input, so please plan on attending these meetings.

Treasurer Crystal

Lyons: *The Planning Committee is really beginning to build momentum; I was able to attend the last meeting and there was a great turnout of tribal and community members. In talking with various tribal members I know that there are people out there with lots of good ideas and I hope that they will join the Planning*

Committee and share as their input will be instrumental to this process. This is your chance to provide your thoughts and suggestions that will shape the future of the tribe and the community.

For those who are interested in meeting with the Quileute Tribal Council in their regularly scheduled meetings, you must submit an agenda request form and all supporting documents to Executive Secretary Renee Woodruff each Tuesday by 12 p.m. (Or at least two days prior to the scheduled Council meeting, since not every meeting is held on Thursday each week.) This applies to all staff and community members. If you do not meet this deadline, you will have to wait until the following Council meeting to be seen by the Tribal Council.

We are thrilled to announce that the Tribal Youth Program will be hosting a dedication and blessing ceremony for the teen center on July 7, 2014 at 3 p.m. The teen center is located next to the Blue Shed in the Quileute Heights neighborhood, and everyone is welcome to attend the blessing. In fact, our Tribal Council will be barbecuing for the event. So come join us for a meal, singing, and drumming to bless the building.

Secretary Cathy

Salazar: *I'm extremely excited the Quileute Tribe finally has a place that teens can call their own for age appropriate activities. Kasey [Ulin] and Salena [Jackson] have been working with the teens for their "wish list" of items they would like to see inside the building, and our Council is supportive of them.*

On the morning of June 17th, a Quileute canoe and support boat sponsored by the Trib-

al Council departed La Push for the month-long paddle to Bella Bella.

Member at Large Rio

Jaime: *We are grateful for all those who are able to represent our tribe on the waters and continue to uphold Quileute honor and traditions. We are supportive and grateful for our two ground crew volunteers, Big Bird and Teddy. We recognize that ground crew is sometimes a thankless job and we want to recognize all the work that they do. We are also supportive of our one support boat and skipper, Tony Foster, who plays an essential role in keeping our crew safe along the dangerous waters. And of course we are supportive of our nine pullers who were able to accept the month-long challenge to travel ancestral waterways to honor the invite to a great potlatch.*

Additionally, Tribal Council held a random lottery to send up to five elders to the Bella Bella protocol. Due to the expenses and complications of traveling out of the country, along with space limitations, we decided to send a few Quileute elders to represent our tribe. The elders were chosen at random, to ensure fairness to all.

Vice Chair Naomi

Jacobson: *Many thanks to the pullers, ground crew, support boat and relief pullers. We are very proud of all those who are able to share this wonderful experience with one another. We look forward to hearing about your experiences when you return to celebrate Quileute Days with us.*

We hope and pray that everyone has a safe journey to Bella Bella, and we look forward to the protocol in July. See you in Canada!

History on the Paddle to Bella Bella

By Rio Jaime

On June 17th, one Quileute canoe skippered by Harvey Eastman and one support boat departed La Push for the month-long journey to Bella Bella. This is the second journey to Bella Bella that Quileute has made. The first one occurred in 1993. The challenge for the '93 journey was made at the culmination of the historic 1989 "Paddle to Seattle," where tribes paddled to Seattle to sign the Centennial Accord with Washington State. At the final landing in Seattle, Frank Brown from Bella Bella issued a challenge that in four years Bella Bella would host a potlatch for canoe families who made the long journey to Bella Bella. The Quileute's gifted the Bella Bella tribe with a paddle and told them Quileute would be up to get it in four years. And in 1993 the Quileutes successfully made that journey.

Over the years, the canoe journeys have evolved and grown. In the 2010 Paddle to Makah, Bella Bella once again issued a challenge that they would host a canoe journeys potlatch in four years. And once again, Quileute gave them a paddle to take back with them, and we told them we would be up to get it in four years.

Schumack receives \$5,000 scholarship to attend Washington D.C. conference



Jeffrey Schumack with Miss Wheelchair America at the Youth Summit

In May, Forks Youth Experiencing Success (YES) Center representatives attended a Youth Summit for prevention at the Great Wolf Lodge. Groups were expected to give an eight minute presentation on what they're doing in their community for prevention. Quileute tribal member Jeffrey Schumack, who is President of the Youth

Advisory Board at the YES Center, and Adan Vera represented the YES Center at the conference. They were the smallest group, while some teams consisted of 15-20 teens. Jeffrey and Adan spoke on the impact of drugs and alcohol in Forks and La Push.

Jeffrey said, "I explained how bad drugs and alcohol affects not only the

people of the community, but it affects the youth the most. When a kid sees family [members] on drugs or alcohol they often think it's okay for them to do it. So when they have kids, it is just a never ending cycle. That's why it is so important to get to the youth and try to stop it now."

Jeffrey and Adan's presentation was so good, some of the judges were in tears. Their team was chosen as having the best overall group presentation of the conference.

"We were shocked!" Jeffrey exclaimed. "We sat there for a good two minutes in shock before we walked up to accept it. But everyone there really wanted us to win and we had a standing ovation. It was a lot to take in."

They received a \$5,000 scholarship that pays their way to the Community Anti-Drug Coalition of American (CADCA) conference in Washington D.C. during July 20-24, 2014. The two will be attending workshops on drug and alcohol prevention.

Jeffrey said "I want to meet new people and learn new skills. Also Washington, D.C. is a perfect place to learn about leadership, so I'm pretty excited to even be there."

'Thank You' from the Woodruffs

A heartfelt thank you goes to everyone who helped with our wedding. We appreciate all the thoughtful gifts and we are so happy that our friends and family were able to celebrate with us on our special day.

—Chas and Renee Woodruff

Bá·yaḵ The Talking Raven

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Survivor of 2010 helicopter crash to speak in La Push

In 2010, I was rescued by Charlie Sampson and Darryl Penn on July 7th after a tragic helicopter crash. I know a lot of local people helped during the rescue and I would like to come and provide a presentation on the flight and to say thank you. It takes about an hour. Ellen, my lovely wife, and I will be in La Push on Sunday, July 6th and departing on the evening of the 7th. Thank you for reserving the West Wing from 4-6 p.m. on the 6th of July. I would feel blessed to speak to those who were impacted by the accident. You have become part of my life.

I will also be very interested in sharing the local stories and how we are all connected.

On July 7, 2010 the Crew of Helicopter 6017 was deployed from Astoria, Oregon to fly 900 miles to Sitka, Alaska. The flight ended tragically when the aircraft hit power lines at about 150 miles per hour over the water at La Push. Three families and seven children were left without fathers. Only by the grace of our God was I spared to tell the story and to say thank you.

I would like to invite anyone that has been involved directly or indirectly to come to the West Wing. Thank you for taking the time to talk and meet with me.

Respectfully,
Lance D. Leone

Congratulations to the 2014 Graduates!

Head Start Graduation

Quileute Tribal School

High School Graduate
Clint Black

8th Grade Completion Ceremony

Austin Flores
Nathan Flores
Thomas Jackson

Forks High School

Joey Richeson
Gloria Salazar
Jonathon Trainor
Ollie Sampson



Above: Head Start Director Andy Pascua welcomes the Head Start class and audience.

Right: Lilly Ekegren-Penn receives her Head Start diploma.

Forks Middle School

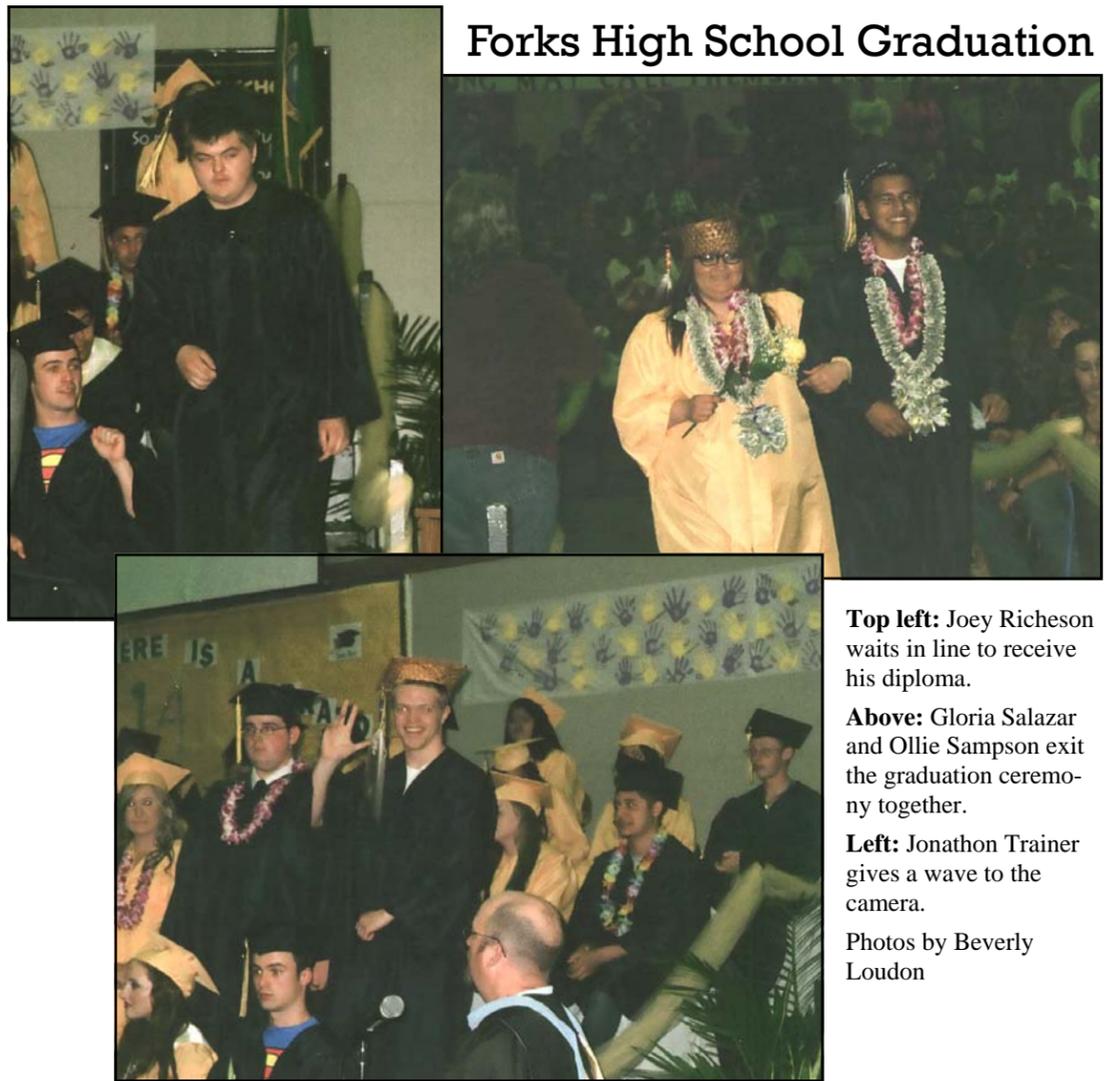
8th Grade Completion Ceremony

Bobbie Coberly-Black
Taegan Counsell-Geyer
John Dailey
Iris Pullen
Misty Isham-Smith
Joseph Trainor
Hailey Woodruff

Quileute Head Start

Audrianna Morrison
Damien Ferro-Rodden
Derek Benally Jr.
Donny Williams
Duran Ward
Dylan Lowry
Elizabeth Lundberg
Esmeralda Eufrazio-Cruz
Ethen Holt
Evan McCloud
Ezekiel Gaddie
Jocelyn Lundberg
Jocelyn Nikole
Kaden Ward
Kaeloni Eastman
Kandice Houston-Hernandez
Karee Neel
Kodiak Cummings
Landon Thomas
Lilly Ekegren-Penn
Lyberti Wright
Logan Ramsey
Riley Wallace
Samantha Brewer
Soloman Jackson
Stanley Baker
Tashina Ward
Taylor Eastman
William Ayala-Weed
Xoey Penn

Forks High School Graduation



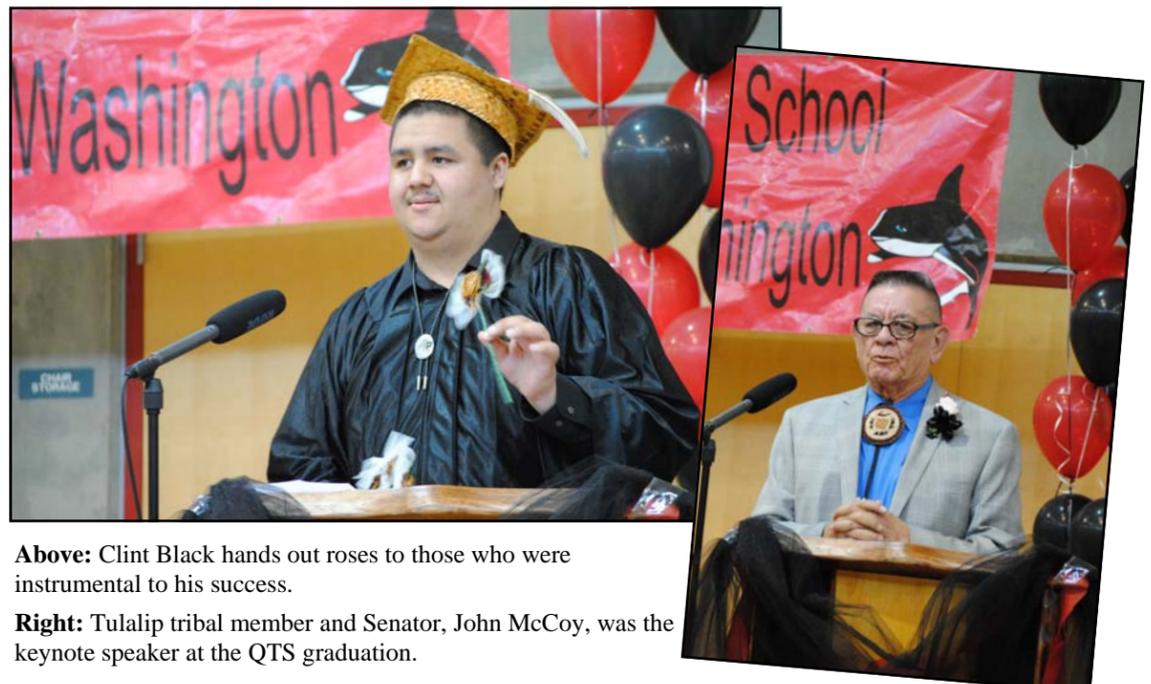
Top left: Joey Richeson waits in line to receive his diploma.

Above: Gloria Salazar and Ollie Sampson exit the graduation ceremony together.

Left: Jonathon Trainor gives a wave to the camera.

Photos by Beverly Loudon

Quileute Tribal School Graduation



Above: Clint Black hands out roses to those who were instrumental to his success.

Right: Tulalip tribal member and Senator, John McCoy, was the keynote speaker at the QTS graduation.

Community Input Encouraged: Quileute Nation Proposes “Raise the Roof,” New Roofs for Quileute Nation as Top Need

In anticipation of the Move to Higher Ground we need to keep our current residents safe in their homes. Last year, residents responded in a survey that along with more housing, new roofs were a top priority. The benefits of replacing these roofs include avoiding further rot and the chance of mold. At General Council in January 2014, the Quileute Housing Authority discussed the need for replacing aging roofs. The Quileute Housing Authority added this project to the Indian Housing Plan in 2013 and 2014. The Quileute Tribal Council and the Quileute Housing Authority propose that Indian Community Development Block Grant funding of \$500,000.00 will be used for re-roofing homes. This grant must bene-

fit persons of low and moderate income. There are 27 homes that were constructed in 1982, as well as 35 homes built in 1996 to 1998 with roofs that are in need of repair. An estimated total of 40 roofs will be replaced, if we are successful. This project will keep our neighbors safe and assist the Housing Authority in preparation for the Move to Higher Ground.

If you were unable to attend the Planning Meeting held on June 24, 2014 and you wish to discuss alternative projects for this grant, please contact Anna Parris at 374-9719 by July 7, 2014. The application for the grant is July 29, 2014.

Computer Knowledge Workshop

Senior Center
July 15—17, 2014
12 p.m.—3 p.m.

This is a high school senior project, providing elders with assistance in setting up and learning how to use their own email and social media accounts. The purpose is to ensure that they are able to use current methods to maintain contact with family members, friends, as well as maintaining contact for medical and other benefits.



Join the La Push Fire Department today!



The Quileute Fire Department is looking for volunteer firefighters.

Duties include:

- Respond to alarms of fire or other emergencies
- Perform duties as outlined in fire-fighting procedure for the suppression of fires, such as: laying lines, raising ladders, ventilation, forcible entry, etc.
- Assume certain responsibility for servicing and maintenance of fire equipment
- Conduct training and instructional programs

Meetings/trainings are held Tuesday nights at 6 p.m. Please contact Fire Chief Chris Morganroth IV at (360) 780-2069 for further details.

Vendors at Quileute Days

Applications are currently being accepted for vendors at Quileute Days, held July 18-20, 2014

**Food Vendor fee: \$100 (no electricity)
or \$125 (with electricity)**

**Arts and Crafts Vendor fee: \$50 (no electricity)
or \$75 (with electricity)**

Quileute tribal members, non-profits, and informational booths are excluded from paying a fee.

If you have any questions, call Danielle Sabia at (360) 374-5095 or Russell Brooks at (360) 374-5091.



The Quileute Nation of La Push, WA

Relay For Life

August 1-2, 2014
Forks High School Track
3 p.m.—12 p.m.
Raising money for the
American Cancer Society

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



Jay Powell transforming into kwashkwash, the Blue Jay.

K^wo^ʔd^ʔalitsi^ktiyat – July

The moon that we now think of as “about July” is called *salalberry getting days* in Quileute. The Quileute name of the month, **K^wo^ʔd^ʔalitsi^ktiyat** starts out with the word for *salal* or *salalberry*, **k^wo^ʔd** (quo-OH-d). The word for *berry* is **kí^fsa** (KAY-tseh), but you don't have to add the berry word to refer to salalberries, since the word already means salalberries. About 60 years ago **K^wo^ʔd** was also the childhood nickname of Doug “Oly” Woodruff. Or maybe he was called **Tsibá** (tsee-BAH) which means elderberry. I remember that he was called one of those berry words. As Old Man Chris Morganroth II said to me once, **Hitabashí^lli í^libí^kʷas**, *My brain is getting worn out.*

As a matter of fact, I've been thinking about nicknames in the village lately because Jeff Harrison is trying to collect information about Quileute nicknames. He's been asking around and has already collected a lot of information about various nicknames and how people got them. Jeff is always looking for more information about nicknames, so keep thinking.

I, of course, think of nicknames as a good way to keep Quileute words in use around the village. In the first draft of Jeff's report, I noted that he had found two examples of people in La Push who have or had nicknames that were Quileute words:

1) Sherman Black was sometimes called **Abó^kʷ** (*periwinkle*), although his mother always called him **Chidó^bish**, which was the Indian name of Sherman's great grand-uncle from Jackson Creek. Rosie formally gave him that name by public announcement after Sher-

man started talking when he was less than a year old, just as Old Man Roy Black's father's mother's brother (born about 1860) was remembered to have done. And,

2) Linda Jackson had the nickname **Pí^čha** (*red*) until Earl Penn started calling his red-haired wife Pat **Pí^čha**, so Linda just became “Red.”

I can forgive Jeff for not including **Kwáshkwash** (*bluejay*), the nickname that was probably put on me because both bluejays and I are noisy pests. And another Quileute word that is now being used as a Facebook name is **Duskiya O F Quileute**. Cool! But, just think that if everybody in the village had a nickname that was a Quileute word, like Howard Hansen is called **Kulell** (seagull, actually **K^walí^l**), the Quileutes would know and use more than a thousand Quileute words. What a great idea to keep the old language heard around the village, eh.

Í^lxa x^wa^ʔ loba^ʔásh, Remembering the dead

Last month, I discussed the Quileute traditional beliefs and rituals relating to death and dying. It is clear that in the old days there was no formal ceremony having to do with the burial of a deceased person. The body was wrapped in a mat, folded and pinned shut, but the dead were simply put in “burial canoes” or platforms up in a tree. The real ceremony for remembering the deceased was the memorial ceremony called **Í^lxa x^wa^ʔ loba^ʔásh**, which means *remembering the dead*.

In 1989, almost a year after the death of Sarah Ida Ward Woodruff Hines, the Woodruff family decided to hold a memorial service for their mother. They

set out to find out as much information as possible about how such ceremonies were conducted in traditional times. In preparation, they interviewed elders, in particular Pansy Hudson and Lillian Pullen, and asked me to go through early descriptions of Quileute culture, beliefs, ceremonies, and rituals. By invitation, David Forelines provided a catalytic energy throughout the preparations and the event.

In fact, I'm apologetic to have asked Emily, the newsletter editor, to include this whole lengthy article on memorial ceremonies in the July issue rather than split it into smaller articles in July and August. Even though I cut it down by about half, it is still long. It's important information about the oldtime Quileute religious beliefs. Of course, the tribal elders grew up knowing about these traditional Quileute beliefs about death and the afterlife. But many younger Quileutes may not have been raised with these understandings. So rather than divide this information into two monthly articles, it seemed appropriate to have the whole discussion at one time. That way it can serve as a “how to guide” for planning and holding a memorial ceremony, with all of the information that we were able to find, in one place. I also won't apologize for including so many Quileute words, phrases, prayers, speeches, and songs. They are important to a tribal ritual of this sort. If you want to hear them pronounced, send me your email address and I will send you a voice file. There are a few grainy older photos, as well.

The Parts of a Memorial Ceremony

There are several parts to a traditional Quileute memorial ceremony. So that readers will be able to understand why things happened as they did in the memorial ceremony for Sarah, I will list the parts of the ceremony as it happened back in 1989. The parts are:

- 1) **Í^laxalí^l** - Planning
- 2) **Hayok^wk^walí^l** - Inviting
- 3) **K^wo^ʔdák^li** - Welcome
- 4) **Hí^fsil** - The meal
- 5) **Tsiyí^xal xí^ʔ hitk^wota^lítí^l** - Throwing away the grief
- 6) **Ha^ʔwók^wsil** - The potlatch
- 7) **Kítsalí^l wisá^latá^lítá^l** - Dancing for joy

PART 1- Í^laxalí^l, Planning for the big event

The family met for weeks before the event. Once a week the family met in the gym for a potluck supper followed by

practice in drumming and dancing, learning the family songs and planning who would do what. Because this planning was guided by the desire to recapture the old ways, the family started to refer to the spirit of the event as the Quileutes' Great Leap Backwards. In fact, the family probably didn't learn everything there was to know about the beliefs and practices of the ancestors. But what the family did learn and came to know is all here, along with Quileute words, phrases, speeches, and prayers, which can be used in memorial services in the future. Even back then, we realized, the things we found out by talking to the last of the elders who could remember how things were done in the 1890s, would be knowledge that the tribe would have forever. The things we didn't find out about the old ways would probably be lost forever.

In La Push, a memorial ceremony is a potlatch or **ha^ʔwók^wsil**. The word potlatch comes from Chinook Jargon and it means *to give*. The potlatch is a special feature of the culture of tribal groups from northern California to the Alaskan Panhandle. Although potlatch ceremonies differ from tribe to tribe, every group on the Northwest Coast celebrates weddings, name-givings, memorials and other significant events by inviting tribal and neighboring people to come witness the event and then “pays” the guest-witnesses with gifts. And in this process of “putting the event on record” the host family tells its own story, does the dances, and sings the songs that they have the right to and variously brags and blows its own horn in a way that is permissible and expected in Northwest Coast tribal cultures.

The degree of status that the family wishes the community to accord to this deceased family member is affected by the quality and quantity of the gifts that are passed out to guests. Furthermore, guest/witnesses have to be fed during the ceremony and a Quileute proverb is **Watak^wsalas tsáda la^kásal k^wí^fsa**, which means, *The guests never leave hungry*. Thus, an important aspect of potlatch feast planning is, “Who is going to bring what to eat or give away and who's going to cook and perform what part in the ceremony?”

The whole Woodruff family participated in the planning. The girls were Shirley, Donna, Mary, Bertha, Nola, and Putsy (and Pearl who occasionally came up from California). They planned the food. And the boys, Oly, Sonny, and Russell,

Continued on Page 7

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

Continued from Page 6

undertook to make drums, organized drumming and singing practice and do the fish. Issues of ceremony were put on a list for James (Dink) and David to work out. Many of Sarah's grandchildren and **Yiká-s** (*great grand-kids*) got actively involved and were helped by the QTS culture program coordinator, Terri Taverner.

The planning stage for a potlatch feast and memorial ceremony involves important decisions. The first issue was how to invite people. Besides the group invitation to La Push and Lower Hoh River members, other group invitations would be issued to the **Diyat** (Makah), **Ix^wak^wt** (Elwha), and **K^waytsox^wt** (Queets). An alternative was to invite particular individuals from other tribes individually. Other questions involved who would be the master of ceremonies, who would cook in the kitchen and who would barbecue salmon outside. Who would be in charge of decorating the tables for dinner and clearing the tables after the meal? Who would be in charge of the drumming and singing, the dancing and the speeches?

Another question that the family had to agree on was whether the ceremony would focus on drums or bells. Twenty five years ago, this was a more divisive issue than it is nowadays. Back then some people felt that a ritual had to be exclusively Shaker tradition (with bells, cross, and candles) or native spiritualism with drums and traditional songs and dancing. Today, both are considered by most to be equally respectable aspects of Indian beliefs. Increasingly, rituals focus on Quileute tribal drumming, singing, and dancing, but at some point, a Shaker invocation or grace is included with the typical Shaker chanting and song that includes Chinook Jar-

gon phrases ("mashie kopa sa-halee tyee, etc."), *Thanks to the heavenly chief*). That's what happened at the Woodruff memorial where Tommy, speaking for the Shakers, gave an invocation.

PART 2 - Hayok^wk^walí, Inviting

Setting the date should be easy, but planners have to be careful to make sure that other ceremonies were not already planned in the village or elsewhere. The date was set for May 6, 1988. After the date was set, they had to make sure that the invitations were announced immediately so that another family in the area can't both choose that date and advertise it after the family has decided but dilydallied about announcing the date and making mass invitations. It is common for a family member to attend a funeral or other ceremony in each of the villages of the northwest side of the Peninsula and announce the date of the Memorial potlatch feast in La Push and invite everyone. This should be done by a good speaker with a loud voice. Traditionally, this would've been done by a family headman with one or more attendants to sing the Quileute invitation song.

The Quileute invitation song goes like this:

Ó. Ó.

Hayok^wswóhlo.

Okíka. K^wo^oliyótki.

Hayok^wk^wáka ax^wół.

Éíxa x^wa^o loba^oásh

Sála Woodruff.

Ilaksi^oalíktiyat.

Oh! Oh!

We are inviting you!

Come to La Push, all of you.

You are all invited.

Remembering the dead (a memorial)

Sarah Woodruff

(say the date in October)

Although the whole of La Push and Lower Hoh River should know that they are invited, it used to be common on the morning of a feast event for a group of two, three, or four to go around the village and sing the welcome song in front of each house, announcing the event in Quileute and in English and telling people that they will be fed:

Hayok^wk^wálich okíł x^wa^o hí^oílá? lati (K^wo^oliyótk^w). Alashí. Xaxíktiya. *You are invited to the gymnasium (in La Push). It's for eating. Today.*

And then you announce it in English and move on to sing and shout in front of the next house.

PART 3 - K^wo^odák^{ti}, Welcome

There is a Quileute phrase that the old people used to mention all the time when they were planning or putting on a public event. They'd say, **Tsixá xabakída**, *Doing everything right*. That's the family's goal and in order to be good hosts everyone has to pitch in and do their best. For many of the jobs at such an event, people have to practice so they say things correctly in Quileute and show that they have the right spirit of welcome.

On the big day, family members should be on hand in the hall to meet people when they arrive and make them feel welcome. Nobody should arrive without a family member greeting them. Family members and friends of the family will be working in the kitchen and the tables should be set up so guests can just take a seat at one of the tables. But, guests should not have the feeling that they are wandering into a place with no traditional "family spirit." This is a family event and the family is the host group. The greeters should include an older person of status who will know distinguished guests and make them feel welcome.

Greeters should have practiced and know how to greet guests in Quileute:

Wisálo itsótik okalík xaxíktiya.

We are happy that you came today.

Or for people from elsewhere, including non-Quileute people from Forks or elsewhere:

K^wo^odák^{ti} o xi? K^wo^o líyof. Wisálo itsótik okalík xaxíktiya.

Welcome to La Push. We are happy that you came today.

Or, for people that you know well, you can start out by saying, **Hícha k^wa**, *Is it really you?* And then say the phrase of

welcome above.

There should be a guest book by the door so that people can sign it for the family. However, if lots of people arrive at once, rather than have them wait in line to sign, invite people to go on in and find a seat, but to please return later to sign the guest book for the family.

Besides greeting friends, it's nice if there are a few things for guests to look at. Since there were so many descendants of Fred and Sarah, they made up a family tree diagram of Sarah and Fred and displayed it on the gym wall. That family tree was drawn on the roll-paper used for covering tables and was more than 25 feet long, starting with **Hayalítsa** (Mary) and **Diķó^owa** (Sixtis Ward) and listing Sarah's descendants down to a number of great grandchildren. Above the family tree chart was a photo of Woody and one of Sarah, but hers was covered with black cloth so the picture wasn't visible. That's part of the memorial ritual.

PART 4 - Hísil, The Meal

K^wóla álash, *Come and eat*. When the meal is ready and the guests seated, a family member takes out a plate of food to be burned for the **yalá** (*ghost*). And then it is time for the living to be fed. The family stands up and sings their welcome song, gathered around the end of one of the tables. That is the first of the family performances at a memorial event. Spirited singing and drums reflects well on the family. At the end of the family song, various groups of the guests respond with a song of their own. And then it is time for grace. One may wish to use a Quileute language grace such as this one:

Óxas x^wo^oó yix chik^w hídafok^w.

Óxas x^wo^oó yix cho^ootská^oach.

Olotix^wo^o lobá^oa xabá.

Ha^oéh.

Ó yix chik^w hídafok^w

Ókalik sa^oa.

Háchi kiyatilo^oó lobá^oa.

Xabá wíhi dakił siyákalaw.

Háchi kiyatilo^oo.

Ókalishíł sá^oa xi? hách álita

ó xi? tahtiláfo^w.

Há^oéh.

That prayer of thanks for the food means this:

Here is that great Father of ours.

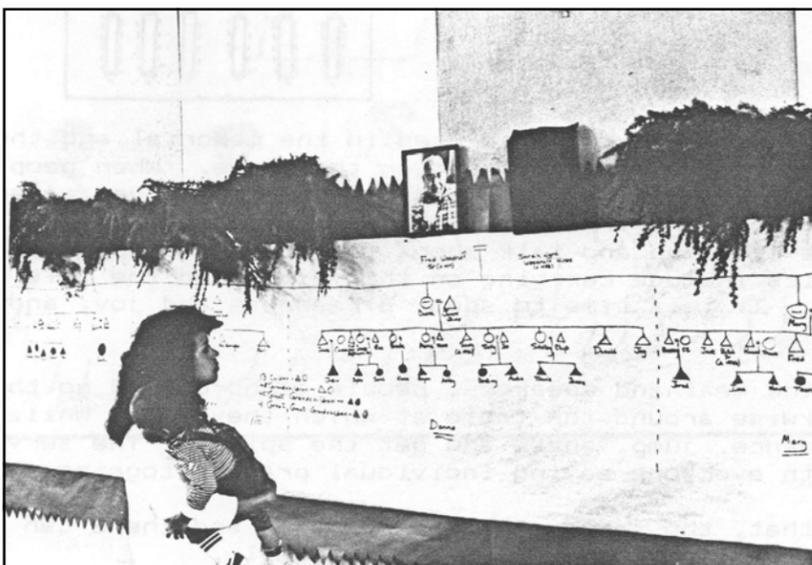
Here is that Son of his.

Here we all are.

It is well.

Oh, great Father of ours

We have all come here.



Brenda checking out the Woodruff family tree at the beginning of the memorial for Sarah. Note that the picture of Sarah is covered.

Continued on Page 8

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



The Woodruff family lined up youngest to eldest for the “throwing away the grief” ritual at the memorial. Note the covered picture on the chair in front of the family.

Continued from Page 7

Take good care of us all.

So, watch out for us and help us very well.

The food, this good food,

Bless it to our hearts.

It is well.

Then the meal is served, eaten and afterwards the tables are cleaned and taken away.

PART 5 -Tsiyíxal xi? hitk^wotahtili, Throwing away the grief

Then begins the actual memorial ritual, the purpose of the ceremony. The guests take places in the bleachers and along the wall across from the bleachers on folding chairs. The family sits together on chairs put in two or three lines along the south end of the gym, with the immediate family in the first row and later generations and collaterals behind. The center is an open ceremonial area.

The Master of Ceremonies isn't a family member but a close friend or a good speaker who is paid by the family. He now gives a short speech to explain and emphasize the reason and explain the ritual of this memorial ceremony. He mentions that for the Quileutes a memorial ceremony is the end of mourning for the family and the community. It is the last time that the family will say goodbye to the departed. In the old days, during the year following a death, the family would not have mentioned the name of the deceased. Traditionally, the memorial ceremony would lift the taboo on saying the name of the deceased. These days it is meant to help family, friends, and community members think of the deceased with loving wistfulness rather than grief. This is explained in the speech and it is a good time to mention the good qualities of the deceased.

After the speech, the me-

memorial ceremony begins and ends with these rituals:

(a) *The appointment of floor managers.* The family may call up two respected community members to be **chi^wali^wáyo**, Floor Managers, the ones whose job it is to take care of things during the ceremony and keep the children quiet. They are given emblems of their position such as a blanket draped over one shoulder and across their chest to identify them as the ones given the responsibility to keep order during the solemn activities.

(b) *The release from mourning and throwing away of grief* is simple ritual based on the complex traditional Quileute beliefs about death. These beliefs were described to me by Charlie Howeattle and are similar to the description of old customs explained in detail by Harry Sam of Queets, who discussed a memorial service for his father Samuel Samuel held in about 1930. Explained simply, the bodies of oldtime Quileutes “buried” in canoes or on platforms in trees or in hollow logs were wrapped in cattail or cedar bark mats with a bone or carved wooden pin holding the folded mat securely closed. One of the purposes of this part of the ceremony is to request **Li^woyás**, the brother of

Ḷ^wáti, to unfasten the pin holding some aspects of the **títipa^wd**, the shadow and aura of the deceased, inside the burial mat and release it. A person's **títipa^wd** is the part of humans which includes their breath, echo, shadow, footprints, reflection, and the aspects of personality that one leaves on the things (baskets, tools, etc.) that one made during one's life. During the memorial ceremony, the dead person's **títipa^wd** is thought to be spiritually unpinned and thereby released. The deceased's **yalá**, *ghost* can then return from the other side briefly and collect those aspects of its **títipa^wd**, the last evidence of its having been in the world. In early times, this gave the bereaved family a sense that the soul's incompleteness in the underworld was over and that it is comfortable and ready to be reincarnated in a descendant. Knowing that, the rituals performed in this part of the memorial ceremony make sense.

First, a folding chair was placed in the middle of the open ceremonial space in front of the row of family seats. It was covered with a blanket. Then a large framed photo of Sarah was placed on the chair completely covered with a black cloth so the face wasn't visible, just as the photo of Sarah above the family tree on the wall was covered. It is covered with a cloth, just as the picture of Sarah on the top of the family tree diagram had been covered. Family members are not supposed to participate in this set of rituals. Thus, in Sarah's memorial, David Forelines was asked to position the chair and blanket and covered photo.

Then another friend of the family entered the gym from the west side. The west is very important in memorial services. East is the side of dawning and beginnings. West is the side of death and endings and finality. **Li^woyás** is associated with the west. He was transformed into the west wind at the time of be-

ginnings and he comes from the west. **Li^woyás**, the brother of **Ḷ^wáti**, wears a cedar bark headband with a small eagle feather on each side. In this ritual, he enters from the west, carrying a shawl (since Sarah was a woman) or a hunting or fishing jacket (for a man's memorial). A blanket can be used, also, since the old people of both sexes used to wear **hók^wśat**, *blankets*. I was honored to be asked to perform this part of the ritual.

I was instructed to enter, holding a folded blanket and, after entering, to stop and look out over the crowd of witnesses. After looking around, I had been told to walk counterclockwise around the whole open ceremonial area, stopping at each corner, making a turn, and then shouting out **Wa^walishíł ax^w, dákił**, *It shall be no more*, in both Quileute and English. Then, after doing this in all four corners, I walked over to the bleachers and threw the blanket up into the visitors in the bleachers.

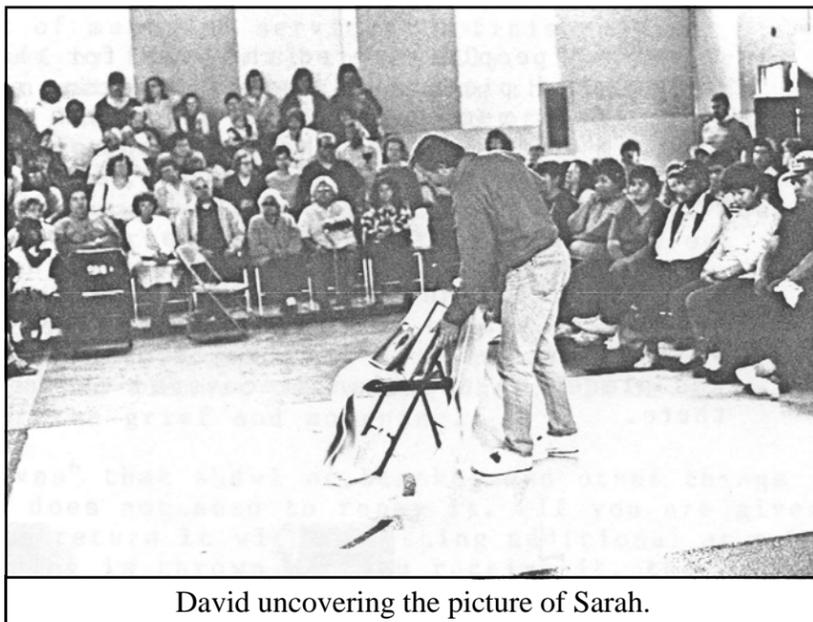
That ritual is a ceremonial throwing away of the grief and mourning. The person who “receives” the shawl or blanket doesn't need to repay it. If you are given something at a traditional ceremony, it is polite and obligatory to return it at a later feast with “something on top.” But if something is thrown and you receive it, there is no obligation to return something later.

(c) *Uncovering the picture of the deceased.* The last part of the release of the family and community from grief and mourning is the uncovering of the image of the deceased. This is a ritual that announced to all that the community were no longer bound by the taboos against saying the name of the deceased and that grieving can and should be replaced with wistful memories of the deceased. David came out and uncovered the large photo of Sarah, picked the photo up and then walked (counterclockwise) around the gym holding up the picture for all to see.

(d) *The family song announcing the end of grief.* After the picture had been paraded, the family stood up and sang an improvised song over and over, drumming while the women danced in place. The words could be sung first in Quileute and then in English.

Í- Walo tsáda xilík'allo. HoyasółoḶ dákił, íixa^wá, *We won't ever forget her and, yes, we will always remember her.*

(e) *End of the ritual of the end of grieving.* While the family is singing, David went to



David uncovering the picture of Sarah.

Continued on Page 9

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

Continued from Page 8

the chair with the covered picture. He took the black cloth off the picture and held the uncovered picture over his head, turning in a circle so that the family and all the visitors could see the picture of Sarah. Then he held the picture in front of him and walked over to stand in front of the bleachers and threw the black cloth up into the seated visitors. Then he walked counterclockwise around the gym, holding up the picture so that all could see it. David went over and put the uncovered picture of Sarah on a chair ready and empty in the middle of the front row of the family members. Finally the two floor managers came out. One took the blanket off the chair and threw it, too, into the audience. And the other put the chair away.

That clearly indicates the end of the grieving among the family, and close friends and visitors come out of the bleachers and hug members of the family.

At this point, it is common for visitors to take the microphone and give speeches praising the host family for carrying out this ritual of love for the departed in such an impressive event that is consistent with tribal cultural traditions. The speakers from other tribes may bring a gift for the family or gifts for particular members of the family. Some of the speeches are longer than others. The speakers may mention stories illustrating how close the host family was to his or her own family. Some statements are made by one member of a whole group of visitors from another village. The guests may "shake hands" with other visitors by giving them a gift of money.

PART 6 - Ha?wók^wsil, The potlatch part of the ceremony

Finally, it is the turn of the host family to distribute gifts to the guests. So the family takes over the microphone. For the first time in the ceremony, it is possible for a family member to speak publicly, rather than through the emcee or a friend.

As mentioned previously, a potlatch involves handing out gifts to those attending the ceremony. These days it is common for the speaker to start by thanking the visitors for supporting the family by coming out to join the family in this solemn but joyous occasion of the end of mourning. He says the ceremony is a cultural responsibility to the family and consistent with the oldtime beliefs and traditions of the tribe. While he or she is speaking, family members bring



Jay representing Liḵ^wóyas, brother of Ḷ^wáti announcing "It shall be no more" at the four corners of the ceremony before throwing away the blanket into the audience.

out boxes of blankets, both expensive Pendleton wool blankets and piles of more ordinary blankets and pile them around the mike. To some extent, these gifts are given on the status of the visitor and how far they came in order to attend. As each person is given a blanket, the speaker explains who it is that is getting the blanket and for what reason. Blankets aren't only given to people of high status from other tribes but also to non-Indian dignitaries who honor the family by attending, or Quileutes who have done a service for the family during since the deceased passed over. This is a chance for the family to praise the good qualities of the recipients and what service the person may have done for the family. The family may also give money or other gifts to those who are recognized with blankets.

In the old days gifts and recipients were announced and runners would deliver the gifts to guests where they sat. Throughout this time of gifting, it was and remains common for young family members to pass out fruit, loaves of bread, towels, glassware, beadwork, baskets, colored hankies or tee-shirts with Quileute designs printed on them, traditional foods, bundles of cedar bark and other dried weaving materials, dollar bills, ball caps commemorating the event and cloth bags with tribal insignias to carry the gifts home in. One of the functions of the Quileute potlatch is to impress guests with the family's generosity.

But a potlatch isn't only about giving out gifts to the guests. Besides displaying the virtue of generosity, a second

objective of a potlatch is to "put the event on record" by paying the guests for witnessing the event. And a third objective is to remind guests of what a vast cultural heritage the family has, with the rights to perform songs and dances and claim to have the inherited rights to tell particular stories about distant ancestors of remarkable strength and achievements. It is the opportunity to remind people that the ancestors enjoyed vast hunting grounds and fishtrap sites in the past. A successful family potlatch leaves the impression that the host family is a great mountain that few families will ever get as high as.

When the potlatching is over, late in the afternoon, the last gifting is sandwiches brought out on big trays. Remember, the guests never leave hungry. At the end, there was a mass dance with family and guests dancing around in a big circle waving some gift that they were given as a "look what I got" celebration.

PART 7 - Kitsalíḵ wísataḵtali, Dancing for joy

Then, there is a lot of good-natured singing and drumming by groups. Groups of singers do one or several songs. Each group does their first song before saying anything and then a member of the group introduces them and may say a few words about the group. Then they sometimes do three or four songs.

Remember that this memorial took place in 1989. There weren't a lot of singers or drummers in the village at that time. It was before Russell went on the wagon and started singing, getting a group of singers started in

the village and finally the Wednesday night "drum got started." At the Woodruff potlatch, an early group of Quileute drummers had just started learning songs and travelling to perform at events around the peninsula and to the reservations north and south of Seattle. Some of the guests said their goodbyes and headed for the door with big doggy-bags of leftovers. Others sat back and listened to the singing. In fact, the Quileutes were singing for joy.

Both groups sang until they ran out of songs. The way I remember it, the Quileutes beat the group from Neah Bay in a final "drum off." Each group would sing another song and then see if the other village had another song to respond with. The **Diyáí** drummers from Neah Bay had to good-naturedly give up and admit that they had run out of songs. During the singing, it started to get dark. The cleanup in the kitchen came to an end and the last guests from out of town said "**Tḵko**" or "Klayko" and headed out the door. The Quileutes said, "**Li?átskal ax^woí**" or "**Wa ta lich ti as'osta?á,**" which are both ways of saying "Thank you." And the last member of the family flipped off the lights.

Summary

This extra-long *Kwashkwash Squawks* article is a revised version of a Quileute Big Book that the Quileute Tribal School asked to have done as a Title IV culture curriculum project. It has collected dust for 25 years in the school culture room locked files. The information may be of interest as a guidebook for planning and conducting memorial services in La Push or Lower Hoh River. It may be particularly interesting to those planning a family memorial ceremony because it discusses the logic of the traditional Quileute belief system about the afterlife, the **yalá** (soul), and the old time ritual relating to name taboo, death ceremonies, burials, potlatching, planning for and inviting guests and considering how Quileute beliefs and rituals may have changed since the old days.

I hope you have an explosive 4th of July, which the old people called **pocholáy** (poe-cho-LIE, from English). Have a wonderful **K^wo?od?alitsíḵtiyat**. As usual, if you want to hear any or all of the Quileute in the article pronounced, send me an email address and I'll email you a voice file.

—Jay Powell
jayvpowell@hotmail.com

QUILEUTE DAYS

JULY 18 - 20, 2014

LA PUSH, WA

FRIDAY July 18th

- 3PM - 4PM** Opening Ceremonies/Traditional Dancing
QTS Ballfield Tent
- 6PM - 8PM** Adult Co-Ed Softball
Coast Guard Field
- 7PM** Stick Games (All Day Saturday)
QTS Ballfield Tent
- 10PM - 12AM** Street Dance - DJ Camello
Main Street

SATURDAY July 19th

- 8AM - 9PM** Adult Co-Ed Softball
Coast Guard Field
- 10:30AM** Parade Line-Up
Quileute Natural Resources
- 11AM** Float Judging
- 12PM - 1PM** Parade
Main Street
- 1PM - 7PM** 3 On 3 Basketball Tournament
Akalat Center
- 1PM** Canoe Races
QNR Riverfront
- 1PM** Salmon Bake
Main Street
- 1PM - 5PM** Bingo
West Wing - Quileute Tribal Bldg.
- 1PM** Horseshoes
Coast Guard Field
- 1PM - 10PM** Elders Lounge
Quileute Senior Center
- 3PM** Kids' Carnival
Oceanside Resort Lawn
- 4PM** Scavenger Hunt
Quileute Tribal Bldg.
- 5:30PM** Silent Auction
West Wing - Quileute Tribal Bldg.
- 7PM - 8PM** Talent Show
Main Street Stage
- 8PM - 9PM** MITCH FACTOR COMEDY SHOW
Main Street Stage
- 9PM - 10PM** SUPAMAN CONCERT
Main Street Stage
- 10PM** Fireworks
First Beach - The Point
- 10PM - 12AM** Street Dance - DJ Camello
Main Street

SUNDAY July 20th

- 9AM** Family 5k Fun Run
Akalat Center
- 9AM** Adult Co-Ed Softball
Coast Guard Field
- 10AM - 12PM** Sunday Brunch
West Wing - Quileute Tribal Bldg.
- 10AM** Bingo
West Wing - Quileute Tribal Bldg.
- 1PM** Canoe Races
QNR Riverfront
- 1PM** Stick Games
QTS Ballfield Tent



QUILEUTE DAYS

Updates at the Human Services Department

The Youth and Family Intervention Program went on their June college trip to tour Evergreen State College and Centralia Community College. If your teenager is interested in attending these college tours, the program's policy is that students must participate in the regularly scheduled group meetings throughout the school year.

Over the past few months, the Human Services Department has filled some vacancies:

- Angel Williams – ICW Caseworker
- Heather Schumack – TANF Eligibility Specialist
- Bonnie Jackson – Food Bank/Commodities Program Director
- Stephanie Calderon – Receptionist
- Sonja McGraw – Family Preservation/Independent Living Coordinator
- Kala Jackson – TANF Coordinator
- Nicole Earls – Human Services Director

Thank you to the Tribal Council for supporting the proposal of the new position of Family Preservation/Independent Living Coordina-

tor and an additional ICW Caseworker.

The Food Voucher program has morphed into the Food Pantry Program. During May-June, the Food Bank distributed over 1,000 lbs. of fresh produce to the community. Instead of handing out vouchers, Bonnie Jackson of the Food Bank/Commodities Program goes shopping and picks out fresh produce for tribal members and families. Those who qualify for assistance from the Quileute Food Bank also qualify for assistance from the Pantry Program.

The GED schedule has changed and will now be offered:

*9am-12pm
Tuesday and Thursday
Head Start building*

The tribe received a grant for a community garden, which will be placed at Raven Crest II. A position for a program coordinator has been posted. Volunteers will be needed, and two community members who want to dedicate more time to the project will be funded to earn their master gardener certification through the grant.

The Youth Opportunity Program (YOP) just started with two new YOP Supervisors: Donovan Ward and Joey Salazar. YOP is working with the Youth and Family Intervention, Independent Living, and TANF programs to develop the Strategies To Achieve Tomorrow's Success (STATS) Program. Youth will be participating in challenges each week during the eight weeks of YOP. The winner of the challenge each week will receive a gift card, and the overall winner will receive a schol-

arship.

The community shuttle schedule has been updated, which was effective June 18th. The TANF Program and Department of Human Services would like to thank the community for submitting surveys, which were taken into consideration when making the necessary cuts to keep the shuttle in operation.

If you have any questions, please contact the Human Services front desk: (360) 374-4306.



Produce available through the Food Pantry Program

Congratulations to Officer Reames



Officer Austin Reames of the La Push Police Department completed his police officer training at the federal Bureau of Indian Affairs Academy in New Mexico. Welcome back, Officer Reames, and thank you for your dedication to the Quileute people!

Quileute Head Start



Quileute Head Start is currently accepting applications for the 2014-2015 school year!

Please, stop by the office or call **(360) 374-2631** for more information.

You can also download an application at: www.quileutenation.org/head-start-program

Our program provides:

- Childhood classes four days a week for three to five year old children with a focus on: phonemic awareness, literacy, writing, math, science, nutrition, safety, and social studies.
- Quileute language and culture
- Dental, vision, hearing, and developmental screenings
- Family support services
- Services for children with developmental, physical, emotional, and behavioural challenges.
- Transportation to and from school via bus
- Breakfast, lunch, and snack

Plus, a caring atmosphere of fun, learning, and acceptance!

Quileute Head Start
PO Box 100
8 By-Yak Loop
LaPush, WA 98305

Global Citizens Network

The Global Citizens Network will be in La Push July 13-21, 2014. GCN service groups have been visiting La Push for many years now and is in solidarity with the Quileute people in the preservation of culture, traditions, and ways of life. GCN has a history of building relationships with the youth, elders, drumming circle, and more, all while supporting various projects identified by the Quileute community.

Please seek out the GCN volunteers through Russell Brooks (360-374-5091) as he and the Tribal Council plan for work and other learning opportunities that they will engage in, with the community, while they are here.

ATTENTION Quileute Elders

There will be an Estate Planning Clinic JULY 30 & 31

Provided by the Center for Indian Law and Policy at Seattle University School of Law

Center attorney Erica Wolf will make a presentation on July 30th at 6 p.m. in the Tribal Office West Wing regarding the American Indian Probate Reform Act (AIPRA), wills, trusts, powers of attorney, and advance healthcare directives. This is an informational session for all interested elders.

On July 31st, individuals will be meeting with Erica Wolf for one-hour interviews by appointment between 8 a.m. through 6 p.m. Following the interviews, the center's staff will draft estate planning documents for clients.

A second clinic will take place August 27th where the center staff attorney will meet with the clients to review and execute completed estate planning documents.

If there is enough interest and participation in this Estate Planning Clinic, a future clinic may be scheduled by the tribe.

Why should you attend this clinic? AIPRA contains strict ways for land to be dispersed at death, and that may not be what a client wants. This is particularly important for tribal members with highly fractionated trust land.

To sign up for the clinic, contact Nellie Ratliff at (360) 374-2245.

Sponsored by the Quileute Tribal Council

River's Edge Restaurant

You are Invited
To join us at the River's Edge
Opening June 27

Serving Local Fish In Season And A Great View

Not just a meal ... an Experience!

River's Edge Restaurant
41 Main St, La Push, WA 98550
360-374-0777
Summer Hours
7am-9pm

La Push Assembly of God: Schedule of Events

Tom Valitierra Revival	July 12-13 La Push
Tom Valitierra Revival	July 14 Hoh River
Kids Camp	July 7-11
Quileute Days	July 18-20 The church is selling clam chowder and fry bread, having a rummage sale, and hosting a silent auction for Quileute Days. Funds will be raised for the Women's Conference.
Sewon Lee Sarang Community Church	July 20-26 Akalat
Speaker Lopez	July 20 La Push
Speaker Lopez	July 21 Hoh River
Speaker Lopez	July 22 Highway 101 Building, Women's Group

SILENT AUCTION

to benefit the La Push Assembly of God

July 19, 2014

5:30 PM – 7:30 PM
During Quileute Days
Tribal Office West Wing
90 Main St. in La Push, WA

Items for auction

- include:**
Baked Goods
Native American Arts and Crafts
Gift Baskets
Toys
Gift Certificates
And More!



The church is also accepting donations for the silent auction!

If you would like to donate or if you have any questions, please contact Nellie Ratliff at (360) 374-2245 or nellie.ratliff@quileutenation.org

Join the Mailing Lists!

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

Emily Foster at:
(360) 374-7760

talkingraven@quileutenation.org

Submit your name and email address or mailing address.

Thank you!

Don't Leave Your Pet in a Parked Car



Never leave your pet unattended in a parked car for any period of time.

On a warm day, the temperature in a car can exceed 120 degrees Fahrenheit in a matter of minutes—even with the windows partially

open. Your pet can quickly suffer brain damage or die from heatstroke or suffocation.

If your pet is exposed to high temperatures:

- **Look for signs of heat stress**—heavy panting, glazed eyes, a rapid pulse, unsteadiness, a staggering gait, vomiting, or a deep red or purple tongue.
- **If your pet is overheated, move him to a cooler area and take these emergency steps:**
 - Gradually lower his body temperature by

applying cool (not cold) water all over his body or soaking him in a cool bath.

- Place cool, wet towels over the back of the neck, in the armpits, and in the groin area. You may also wet the ear flaps and paws with cool water. Direct a fan on the wet areas to speed evaporative cooling.
- You may offer fresh, cool water if your dog is alert and wants to drink. Do not force your pet to drink.

- **Take your pet immediately to a veterinarian**—it could save his life. Call ahead, if possible, to be sure your veterinarian is available.
- **If you see an animal in a car exhibiting signs of heat stress**, call your local animal care and control agency or police department immediately and take the following steps:
 - Get the vehicle's tag number and enter the nearest store or business to request an emergency announcement be made about a pet left in a hot car.
 - Go back and wait for police at the vehicle.

Heat stress is not the only danger your pet faces when left alone in a car.

Many pets are stolen each year from unattended cars.

Many pets prefer to stay home, but if you must take your pet with you in your car, do so safely. Cats should ride in pet carriers, and dogs should ride in travel crates or wear a safety harness. When a pet travels, he should wear two ID tags—one with a home address and one with a destination address.

For more information about responsible pet care, contact The HSUS at 202.452.1100 or check humanesociety.org/pets.

Source: http://www.humanesociety.org/assets/pdfs/pets/hot_car_flyer.pdf

QUILEUTE DAYS

2014

SUPAMAN

Hip Hop Recording Artist & MTV Artist of the Week in 2014

MITCH

9:00PM

FACTOR

8:00PM

Comedy

SHOW

Saturday . July 19th . La Push WA

Fireworks & Street Dance - DJ CAMELLO - 10PM

Sponsored by QUILEUTE TRIBE & Quileute Tribal Council

f QUILEUTE DAYS

Volunteers Needed

If you would like to volunteer at Quileute Days, July 18-20, please contact Events Coordinator Russell Brooks at (360) 374-5091.

Instagram

You can now follow the Quileute Tribe on Instagram!

@quileutetribe

Happy Birthday to Enrolled Quileute Tribal Members

July Birthdays:

Michael Foster	1	Mary Adamire	8	Diane Black	20
Robert Sowers	2	Cassandra Rice-Hoff		Charles Harrison	
Quincy Black		Beau Adamire		Susan Cassidy	21
Kelsey Rosander		Deondrey Eastman	10	Jacob Foster	22
Kenneth Francis		Ernesto Gonzalez-Black		Katie Ward	24
James Ramsey	3	Tahahawat Sablan		Michael Woolard	
Kona Jones		Vincent Reid Jr.	11	Chance Black	
Devin Coberly-Black	4	Carter Reames	12	Breeze Penn	25
Earline Penn		John Schumack	13	Thomas Jackson	26
Terri Black		Jody Penn		Cheryl Remington	
Melissa Charles		Natalie Jackson	14	Jessica Smith	27
Gene Gaddie Jr.		Johnathan Matson		Dawn Harrison-Bender	
Amber Davis		Stacy Harrison		Monica Vazquez	
Rita Williams	5	Matthew Wallerstedt	15	Pedro Fernandez-Ward	
Julius Tumbaga Jr.	6	Jenny Hoskins		Sylvia Black-Ensastegui	28
Michael Zollner		Christian Morganroth V		Jeanette Jackson	
Robert Ward Jr.		Malikai Dailey	16	Charles Sampson	29
Kaden Ward	7	Haily Payne		Corey Hatch	
Stephanie Johnson		Raymond Wiedemeier		Lloyd Smith	30
Michael Flores		Dustin Larkin	17	Matthew Blaes	31
Alexis Ward		Nicole Vanderschelden	19	Julia Ramsey	
Roy Black III		Connie Davis			
Micheal Kingsley	8	James Black			

Surfing and Traditions Youth Camp



1. Bronni Ross is ready to catch some waves.
2. James Jaime and John McGuire watch the youth learn how to surf.
3. While taking a break from the surf camp, the youth pose for a "hang loose" photo.

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

Please feel free to share your opinions or suggestions with:

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