

bá.yak The Talking Raven

A Quileute Newsletter



Quileutes enjoy an "Old Fashioned 4th"

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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.

1. Getting ready for the three-legged race during Kiddie Play Day at the Forks Old Fashioned 4th of July
2. Jerome Eastman riding in his father's derby car during the parade
3. Tommy Jackson and his granddaughter Salena tending to the kwakspat at the Kitla Center
4. Quileute canoe
5. Even the adults participated in the Kidde Play Day
6. Veteran Bob Bouck

JOIN US FOR QUILEUTE DAYS
July 15-17
La Push, WA
 Complete Schedule on Page 4

From Council Chambers



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

With the end of the school year, congratulations are in order for all 2016 graduates: Head Start, 8th grade completion, high school, and higher education. For those of you who have graduated from high school and are thinking of continuing your education, we encourage you to take advantage of the higher education scholarship program offered to Quileute tribal members. If you have questions about the scholarship or program in general, be sure to check with the Human Services Department at (360) 374-4306 for more information.

Chairman Chas Woodruff: I would like to congratulate all the 2016 graduates for your academic achievements. I apologize for not being present at the Quileute Tribal School and Quillayute Valley School

District graduations; I had made prior commitments to be at a family member's graduation ceremony in Oregon. I wish you all success in your future endeavors.

The Mid-Year Conference of the National Congress of American Indians was held June 27th-30th at Spokane, WA. Councilmembers Chas Woodruff and Rio Jaime attended, along with Leroy Black, the new Quileute Veterans Representative.

Chairman Chas Woodruff: I commend Leroy Black for taking over the tribe's veterans program. This is a big commitment. We brought him along to NCAI to learn more about other tribal veterans programs and how they operate. It was a proud moment to watch one of our own post the colors at the NCAI conference.

Furthermore, we offer

our condolences to the family and friends of Colville Tribes Chairman, Jim Boyd. Leroy and I were able to pay our respects while we were on the eastern side of the state. He was a respected leader, talented musician, and above all, beloved family man. Quileute Tribal Council extends our deepest sympathies.

July is always a busy time for Quileute; we have a lot to look forward to with Quileute Days happening the weekend of July 15th-17th and the canoe journeys pulling in to La Push on July 16th.

Treasurer Crystal Lyons: The Quileute Days Committee has been meeting regularly to make the annual celebration a success. The tough part, as always, is finding people who want to volunteer their time during Quileute Days. We are thankful for those that do step up to help. It's not too late to volunteer! Contact the Events Coordinator, Russell Brooks at (360) 374-5091, to see how you can contribute to this year's event.

Vice Chairman Rio Jaime: Tribal Council is happy

to welcome everyone to come and celebrate Quileute Days 2016 with us in La Push. We are eagerly anticipating a return of some of the popular events of past Quileute Days, such as poker, a talent show, and youth softball tournament. Last year, we had a great turnout for the traditional canoe race, so we are planning another one to help kickoff the event.

On July 17th, Quileute canoes will be departing La Push at 5am en route to Neah Bay. The final landing at Nisqually is scheduled for Saturday, July 30th. Tribal Council recognizes the importance of the symbolic journey to other reservations to participate in their potlatches. We appreciate the canoe pullers and ground crew who take the time and make the effort to represent our tribe in a positive fashion. Quileutes have always been proud supporters and active participants in our modern canoe journeys. It takes incredible effort from many tribal entities to pull off a safe and well-organized journey.



Council Listening Session

Monday, July 25, 2016

9:00 a.m.

Must sign in at the Tribal Office front desk before

9:00 a.m.



Leroy Black, pictured in the front row in a gray vest, and other tribal veterans at NCAI.



Posting Colors

Congratulations Graduates!

Quileute Tribal School

High School:

Elijah Owens
Cordell Black-Stillwell

8th Grade:

Chenoa Black
Cameron Coberly-Black
Jerrid Davis
Gene Gaddie Jr.
Tyron Huling
Dakotah Smith Jr.
Kenneth Ward



Quillayute Valley School District

Forks High School:

Trent Harrison
Isabele Pullen
Monica Vazquez
Mario Perete-Black

8th Grade:

Michael Jackson
Vincent Jackson
Elizabeth Jackson-Cruz
Miranda Jackson-Ward
Amy Stillwell



Head Start

Jacob Aceves
Jasmine Blair
Tucker DeOng
Ryder Fletcher
Leighton Foster
Tannon Gaydeski
Boe Horejsi
Loretta Hudson
Deshawn Jackson-Benally
Riley Jackson
Shongeska Jackson
Ocean Knold
Anabelle Pagel
Kinley Petrovich
Kiley Petrovich
CJ Politte
Logan Riggan
Ryder Romberg
Elleigh Sabia
Aaliyah Tomas
Kaelynn Torres-Hooper
Thomas Williams



1. Quileute Head Start class. Photo submitted by Head Start
2. QTS High School graduates Eli Owens and Cordell Black-Stillwell. Photo by Leticia Jaime
3. QTS 8th Grade class. Photo by Leticia Jaime

Bá·yaḵ The Talking Raven

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Andrew Shogren
Interim General Manager



FRIDAY July 15th

- 12PM** **Traditional Canoe Race**
First Beach
- 3PM** **Quileute Days Royalty**
Akalat Center
- 5PM** **Adult Co-ed Softball Tournament**
Coast Guard Field
- 5PM** **Youth Softball Tournament**
QTS Field
- 7PM** **Stick Games**
Main Street Tent
- 10PM** **Street Dance**
Main Street

- 1PM** **Kids Zone**
Quileute Nation St.
- 1PM** **Horseshoes**
Coast Guard Field
- 1PM** **Elders Lounge/BINGO**
Senior Center
- 2PM** **Poker**
Quileute Tribal Office
- 4PM** **Scavenger Hunt**
Quileute Tribal Office
- 6PM** **Talent Show**
Main Street
- 8PM** **Scatter Their Own/Daisy Chain**
Main Street
- 10PM** **Fireworks**
First Beach
- 10PM** **Street Dance**
Main Street

SATURDAY July 16th

- 8AM** **Adult Co-Ed Softball Tournament**
Coast Guard Field
- 8AM** **Youth Softball Tournament**
QTS Field
- 8AM** **Stick Games**
Main Street Tent
- 10AM** **Parade Line-Up**
Quileute Natural Resources
- 11AM** **Parade Float Judging**
- 12PM** **Parade**
Main Street
- 12PM** **Canoe Races**
QNR Riverfront
- 1PM** **Traditional Dancing**
Main Street
- 1PM** **Fish Bake**
Main Street

SUNDAY July 17th

- 8AM** **Youth Softball Tournament**
QTS Field
- 9AM** **Family 5k Fun Run**
Human Services
- 9AM** **Adult Co-Ed Softball Tournament**
Coast Guard Field
- 1PM** **Stick Games**
Main Street
- 1PM** **Canoe Races**
QNR Riverfront



Quileute Days 2016 Royalty

Interested in representing the Quileute Tribe at events, activities, festivals, and fundraisers?

Quileute youth that are age 17 and under are eligible to compete in the Quileute Days Royalty Pageant. Selection of Mr./Miss Quileute is based on: culture presentation, personal essay presentation, talent showcase, question and answer session, and fundraiser sale.

Guidelines, eligibility, rules, competition information and applications for Quileute Days Royalty can be found online at www.quileutenation.org.

**Want to be a
VENDOR
at Quileute Days?**

You can find an application at www.quileutenation.org.

For more information about the celebration, visit the Quileute Days Facebook page! Details about the events, such as stick games, royalty, parade, etc. are posted on Facebook.

Questions? Call the events department at (360) 374-5091.

State of the Fishery

By Quileute Natural Resources Committee and Quileute Natural Resources Department

This letter by QNRC and QNR is a continuation of a series to address concerns and answer questions regarding the upcoming Fall fishery closures. We will continue to answer questions that can be submitted through the QNR office "fish ticket box". Here are some FAQs.

Question: Why are runs going to be so low?

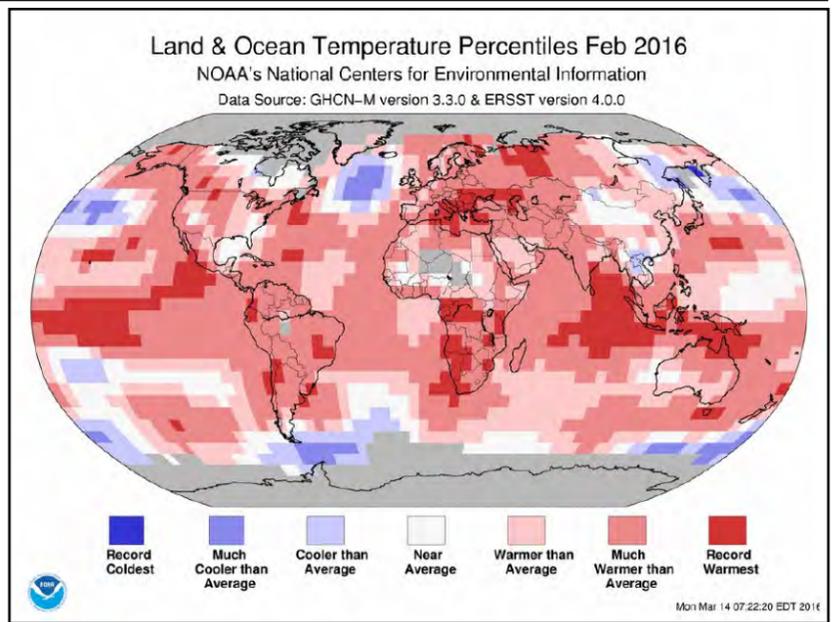
Answer: Ocean conditions are huge factors in salmon health. Coho are particularly sensitive to warm waters. Over the past few years the Pacific Ocean has been experiencing "El Niño" conditions, or water that is above normal temperatures. In our region, these warm ocean conditions are also associated with droughts, which in turn causes low river levels, warm water temps and low food abundance.

Even among other salmon, Coho are at a slight disadvantage. This is because Coho are a "year to year" fish. This means that a Coho spawning in 2016 was born in

2013. With no other generations present in the run, all the Coho will be the same age, unlike Chinook where all the fish spawning in one year could be anywhere from 3-6 years old. What this means is that if there is a bad Coho year, there are no other years to "help out" or supplement the run. Whereas a Chinook run will have more diversity and is more likely to be stronger.

Question: Why shut down the whole fishery if only the Coho are in trouble?

Answer: A major challenge of any fishery is how to allow for fishing of healthy stocks while preventing the harvest of fish from unhealthy stocks. This issue gets even trickier when we have Chinook and Coho in the same river at the same time, swimming past the same nets and the same hooks. Even if Coho were accidentally caught and then released, research shows that those released fish have a very low survival rate, regardless of gear type. In short, because we cannot make gear more species specific, fishing must be restricted to avoid killing too many of the projected 4,200 returning wild Coho. With that said, QNRC



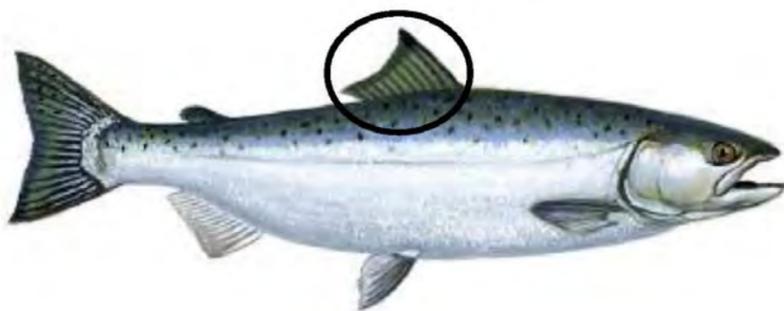
and QNR have done what we can to insure that some harvest can take place, by opening fishing during the early part of the Fall Chinook run when Coho abundance is projected to be low.

Question: What about disaster relief?

Answer: This Coho season absolutely classifies as a disaster. As we talked about in our last letter, huge reductions in Coho abundance are a cause for alarm for economic, environmental and cultural reasons. The tribe does have precedence to apply for disaster relief funds. Individuals

concerned about lack of commercial fishing this fall may want to look into more local resources as disaster relief will not be available for some time as it can often take years, however QNR does plan to apply for disaster relief. QNR has been in discussions with other tribal programs and Tribal Council about the impending lack of fishing income this fall for the community. Contact Human Services (360-374-4306) for more information about potential services. Please note that receiving assistance can take some time, the sooner you apply, the better.

Regulation Update



Effective June 8th, salmon/steelhead caught in-river for subsistence purposes must have their dorsal fin (the largest topmost fin on the back) removed upon landing. Number and species of fish caught must be reported to QNR by end of season. Daily limit: first 4 salmon/steelhead caught. *Snagging for any purposes is PROHIBITED.* See regulations for further detail.

There are two main reasons for this change in regulation.

To further protect struggling Summer salmon stocks: Salmon runs are facing many challenges to survival. Because of this,

limits to catch and gear are needed to help ensure healthy runs in the future.

To make the illegal sell of C&S fish more difficult:

This season there has been a spike in the illegal sale of C&S fish for commercial gain. The removal of the dorsal fin indicates that the fish is for C&S purposes and will not be bought by commercial buyers. Failure to remove the dorsal fin from a C&S fish upon landing could result in a citation.

Please remember to report all C&S fish caught to QNR for record keeping purposes.

QUILEUTE SUMMER FOODS PROGRAM

6/27/16 – 8/31/16

Breakfast/Lunch

Monday – Friday

Breakfast: Starting at 10 A.M.

Lunch: Starting at 1 P.M.

Please come get breakfast and/or lunch for kids up to 18 years of age! Children under 5 must be accompanied by an adult.

Pick Up Locations:

Blue Shed and Teen Center

**Tuesdays and Thursdays Breakfast will be available in Blue Shed only as YOP has STATS classes at the Teen Center

Provided by: Quileute Tribal Council, Human Services, Head Start, Youth Program, and Blue Shed.



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



Jay Powell transforming into kwashkwash, the Blue Jay.

Salalberry Days – K^wo'od? alitsíktiyat

The “moon” that was July in the old days was named *Salalberry Days* because basically everywhere one looked, salal was growing as ground cover, shady or sunny, and up the sides of stumps. Doug “Oly” Woodruff was called Kwo'od as a nickname until he became a teenager. I never knew why, but nicknames don't need a reason, eh. The berries are sweet, but not on anybody's favorite fruit lists. And because they are “underdogs.” They are often passed up for the blue-black upland huckleberries, which are ripe at about the same time, I am happy every summer to enjoy a few handfuls of **k^wo'6d**

and think: **Li'átskál ax^w, ʔsiḱáti xi? ísh ʔáḱítsa**, *Thank you, Land, for the many berries (that you give the Quileutes and that I get to enjoy.)*

Hal George's Memories of the Old Days in the Village

Well, this is the fourth and last month that I'm going to be basing my Squawk on my fieldnotes from conversations with Oldman Hal George. Hal and I talked daily during a visit that Vickie and I made during May 1978. In April, I wrote about the traditional Quileute rituals and the welcoming celebration in a family and their friends when a child was born. In May, I wrote about the little ceremonies when a boy or girl became an adult. Last month

(June), I wrote about the various types of marriage that were practiced in the old days, from “bride purchase” to eloping. And this month, I'm going to be talking about death rituals. I did a squawk on the same topic in May of 2014, but I keep running into new information. So here goes!

As I mentioned earlier, Hal was 86 when I was lucky to have a series of day-long talks with him up in one of the rooms on the second floor of the old “killer whale” apartment building of the old La Push Ocean Park Motel. Hal was born in 1894, so he was two years younger than Big Bill Penn. It might bring back some memories to the elders of today to look at the school class photo on Page 7, taken about 1903 or '04, when Hal was 9 or 10. The group includes Hal, Big Bill and the other Quileute kids their age.

As we looked at that old photo, Hal identified one of the boys as Dewey Cleveland's oldest brother, who drowned in the river about 1905. At that time, Quileutes who died were being buried in the ground, a rather recent cultural development. Hal said that as he grew up, there were adults and old people who died, but when “that Cleveland boy drowned he was the first friend who had died and I was kinda fascinated. The body had been carried from the river across to the Charlie Cleveland house, which was just north of where the tribal office now sits, where Oldman Chris Morganroth II was living in 1960s. They wrapped him in a blanket and carried the body across to a

little **tatíʔtal** (*graves place*) that was on the spit in front of the village. Remember that in 1904 the river was still exiting straight out at Mora and there was a lagoon that extended up to about where the old Butts Pattison store and fishdock was in 1978. But, there were no buildings along the lagoon except a couple of storage sheds. The shore of that lagoon was full of beached canoes. Charlie Cleveland just dug a hole and put the body in and covered it up. Nobody said a prayer or cried. The whole ‘burial’ including digging the hole took about 15 minutes. There was no funeral or dinner or cross with his name on it. I knew which little mound was where his body was. There were a lot of graves out there, but there weren't graves anywhere else around the village.”

When Hal was young, oldtime rituals were being replaced by mainstream and Christian ceremonies. It was a process that had probably been going on for about a century, but had picked up momentum in the 1850s, due to increasing contact with Whitemen and the mood of “change” that was brought on by signing the treaty in 1856. Hal said it was folkloric in the village that the first **hók^waf** (Whiteman) any Quileutes had ever seen up close was when, in 1808, the Russian ship *St. Nicolai* had sunk just north of the mouth of the river. The tribe had seen the crew members who survived and the villagers went out and stripped the hull of magical novelties like

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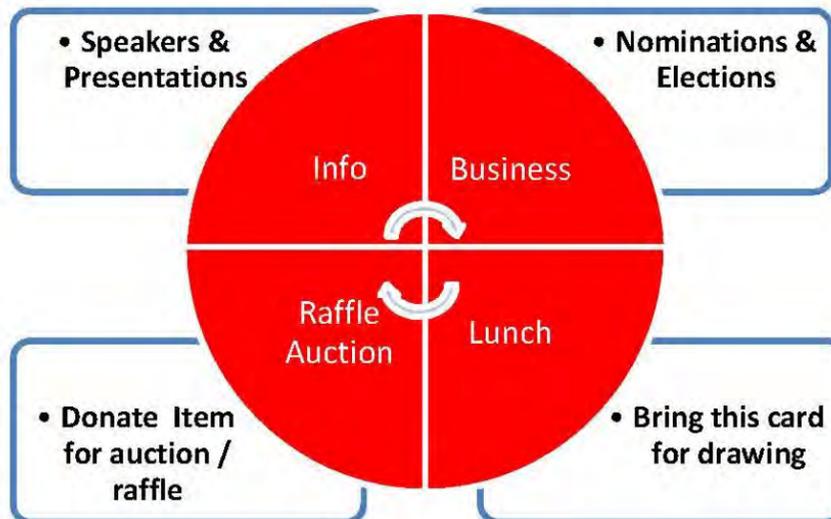
Allottees Association Annual Meeting

Little Creek Casino Resort - Sa-Heh-Wa-Mish Room

91 West State Rt. 108, Shelton, WA 98584

July 16, 2016

Registration: 9:00 am - Meeting: 10:00 am



Chehalis | Chinook | Cowlitz | Hoh | Queets | Quileute | Quinault | Ozette | Shoalwater

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

...Continued from Page 6

buckets, barrels, rope, sail-cloth, tools, nails, and glass, which fascinated them...they called it **K'wáya kaŕládo** ('water turned to stone.') The Quileutes and the Hoh enslaved the Russian sailors a few at a time when the sailors got hungry and gave up their freedom. So the Quileutes were able to get over being fascinated by the non-Indians, a couple of whom lived in the village for three years until they were "ransomed" and taken aboard an American ship up, I believe, at Neah Bay.

Although we have no record of it, a few Quileutes had probably visited the American Fur Company trading post down at Astoria on the Columbia River and even paddled over to the Hudson Bay trading post in **Batólia** (the way Victoria came out after all the sounds Quileutes didn't use were changed to sounds they *did* use). So, little by little the village had started to look "civilized" as **hók'w'at'** clothes and articles of metal and mirrors started to be seen in the village. And the Quileutes had learned a lot about Whitemen and their things when the side-wheel steamship, *Southerner*, went up on the rocks in front of the village in 1854. The captain gave the villagers the rights to salvage and keep everything on the wreck of the ship in return for caring for the passengers until they were rescued weeks later. It was during the free-for-all that happened when the Quileutes helped themselves to the flour and rice and gold coins and hats and pants on the wreck of the *Southerner* that the stories of "first encounters with **hok'w'at'** food, clothes and tools" come from, but it had probably happened slowly and cumulatively over the whole period of the 1800s. But, those early interactions with the Whiteman didn't have an effect on Quileute beliefs or ceremonial life. And, I have never read of an actual case where an early missionary spent time with the Quileutes.

What we do know is that when Alanson Wesley Smith came to La Push in 1883, he immediately decided to open a school, have Sunday School and church meetings and change the soul of the "redmen." Smith's parents had been organizers for the Salvation Army, called by the Quileutes Sad-BEE-sah. His parents came along with "Wesley" and organized Christian meetings and Bible story times. It wouldn't be long before they probably encouraged baptisms, marriage ceremonies and funerals. And although they probably made some converts, oldtimers who lived through the arrival of Christianity in the 1880s reported to Frachtenberg in 1916 that



many Quileutes just weren't interested at first. The Shaker religion, which Quileutes embraced passionately as soon as it "arrived," didn't get to La Push until about 1900. I have to check on that and see if there is any record of exactly when that happened. By the time Albert Reagan came as teacher in 1905, the zeal at the Shaker meetings was such that restrictions were put into place:

June 14, 1905

-Notice to Shakers-

You are hereby permitted to hold meetings on Quileute Reservation under the following conditions—

On Sundays not longer than three [3] hours at one time and on Wednesday evenings not longer than two [2] hours at one time.

The following regulations to be observed:

1st Keep windows and door open during the meetings.

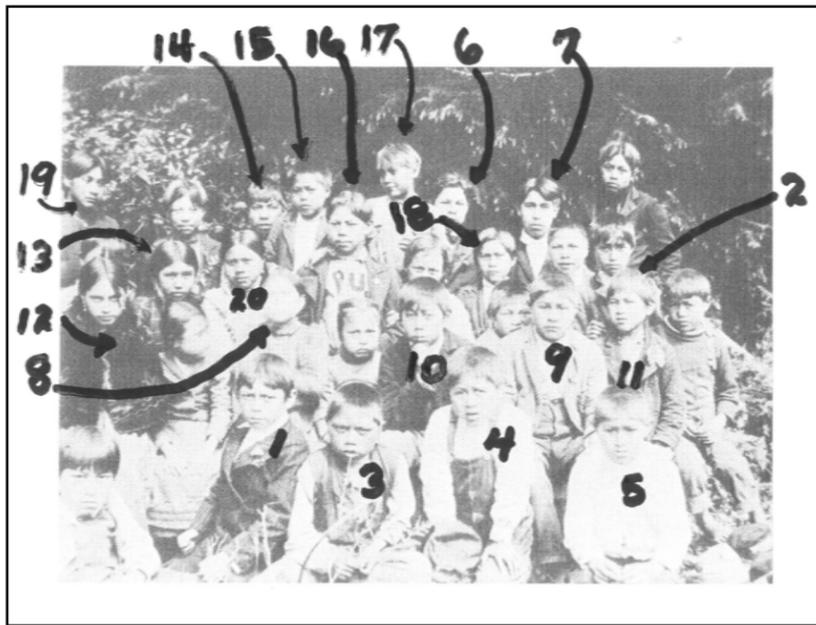
2nd Use only one bell to give signals, not continuous ringing.

3rd Do not admit school children at night meetings.

The arrival of organized Christianity in its various forms brought not only new beliefs but new rituals. One of the first changes had to do with putting bodies in the ground with ceremony. Here's what we know about the way it had been done before.

Lobaŕá'at (Meeting for the Dead)

Historically, according to anthropologist Leo Frachtenberg's notes about testimony from Billy Hebalakop and Arthur Howeattle in 1916, there was no oldtime Quileute word for funeral. When a person died in the old days he or she was



A Quileute school photo from about 1903. Those Hal George recognized were:

- 1) Hal George
- 2) Big Bill Penn
- 3) John Sailto
- 4) Harry Hobucket
- 5) Tyler Hobucket
- 6) Webster Hudson
- 7) Gordon Hobucket
- 8) Beatrice Black (hazy)
- 9) Jimmy Hobucket
- 10) Dennis Sailto

11) Dewey Cleveland's oldest brother, who drowned in the river in 1905

- 12) Lizzie Howeattle
- 13) Mary Williams
- 14) Rex Ward
- 15) Johnson Black
- 16) Jim Ward
- 17) Maggie Ward
- 18) Wilson Payne
- 19) Beatrice Pullen
- 20) Sarah Jackson?

immediately put in a burial canoe (if he or she was a high class person) or placed on a platform high in a tree. **Piŕáŕki pots'óŕ'** ('ordinary Indians') were taken out in the woods and placed in hollow logs or just laid on rocks in deserted areas. Wakes and funerals were not part of the old ways. Bodies weren't kept around for mourning rituals and there was no dressing of the body or preparation of a fancy resting place. "The body died, but the spirit of the person was still alive and, no matter how much the family respected or loved the deceased, ghosts are dangerous. The ghost of a dead person could persuade

the spirits of a whole family to go along, and then the entire family would die."

So, *after* the body was disposed of, there were lots of things that it was important to do for the dead so family and acquaintances wouldn't be ghosted later. Here are the oldtime "death customs" as far as we know. Bodies were prepared by being wrapped in a mat or, later, a blanket. But, until the 1870s, when the first regular trader started showing up in the village, blankets were expensive and hard to come by. Sometimes a dying person would be carried outside to die. If the per-

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

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son had died indoors, a board or two were taken off the side of the house so that the body could be taken out through the hole and the opening would immediately be closed back up. That was done so that the ghost wouldn't know how to get back inside the house. The spot where the person had died would be covered with prickly spruce twigs. If he or she died in bed, the sleeping boughs would be taken out and burned and the furs wouldn't be used again as bedding for a month and then only after being beaten for hours with a stick.

Everything that a person had made that had not been given or traded away was thought to be so intimately linked to his or her spirit that anyone who used it would become ill or die on the spot. According to Albert Reagan, a house in which someone had died wasn't burned down. But Hal told me that lots of his childhood things were destroyed when people burned the house of a deceased relative while he was out of the village. So, in some cases families apparently felt it was safest to simply destroy the house and effects of the dead. Ghosts weren't to be trusted or trifled with. However, not everything that belonged to the deceased was destroyed. Often personal belongings were put in the burial canoe with the body: tools, bows and arrows, harpoons,

bailers, rattles, drum and, especially, the person's medicine bag. Charlie Howeattle said, "When I die, people will put things in the casket for me to take along, just like they put them in the canoe when I was a kid." A slave might ask to be buried with her owner, but mostly slaves became the property of a relative.

If a head of family or a woman with a big name had been placed in a big canoe, others in the family might later be put in it when they died. Sometimes four or five would be buried in one canoe and the bones would start to pile up.

The canoe would be hoisted up and placed securely in the middle branches of a tree; and as the tree continued to grow the burial canoe might rise up with the branches that held it. During the time of Makah raids when the villagers moved to the top of James Island, they used the trees there for chiefly burials. But at other times, they used trees quite close to the village. As I have mentioned often, the last tree burial anybody remembered was just below the old Coast Guard housing behind the resort office; the County Engineer who supervised building the road into the village in the 1930s told me that he changed the route slightly so as not to need to take that tree down.

Thus, the body of a deceased would be simply disposed of immediately. After the

body was out of the way, all of the food preserved by a dead woman would be destroyed and the whale oil and oil bags produced by a man would be burned. Canoes and some other extremely useful things (including later, guns) would be given away to people "way down the Coast." Dentalium shell "money" and trade beads, beyond a few that were put with the body for trading in the underworld, might be given to someone who was in a position to trade them away for something useful to the family.

The cultural logic of all those acts of destruction and dispersal of the effects of the deceased was that after all of the things the dead person owned or cared for were gone, there would be nothing for the ghost to return for. This logic continues today in a symbolic way. And occasionally articles of the deceased's clothes and personal things are still quietly taken out and burned. The place for such symbolic burning used to be on upper west bank of Lonesome Creek, but now that the camping and camper parking area behind the store includes the mouth of Lonesome Creek, a new place for this traditional solitary spiritual activity may have been found. I'm a little out of touch.

The word in Quileute for ghost is **yalá** (yuh-LAH). When a dead person appears in a dream or someone has a persistent urge to think about a deceased person, many presume that the **yalá** of that dead person is trying to get in touch with them from the "other side." Such a sense of ghostly contact can result in the family being disturbed and distracted in order to consider what it might be that someone in the family has that belonged to the departed or if the **yalá** might be in need of food or a blanket, beads to trade for things it needs or just caring thoughts. Food that is burned for the dead is presumed to increase many fold. Another way to make things available to a **yalá** is to place them in the casket or, after the funeral, on the grave. It is a sense of cultural continuance among the Quileute Nation that these activities and that beliefs that motivate them continue. In a way, such beliefs are shared part of the Pan-Indian culture, but they are felt to be issues of Quileute group identity.

I haven't talked about whether the oldtime people discussed being sad when a relative or friend died. There's a difference between being circumspect about the unpredictable danger of ghosts and the sadness at losing a loved one. Mourners in the old days would customarily splash water onto their faces and pray to **Tsiǰáti**, the Land, every

time they cried. Lela Fisher told me that and, when I asked about it, she thought it wasn't a form of washing but was done because the splashing of water made droplets like tears on one's cheeks, so it would be clear to the **yalá** that the crier was really sad. Billy Hudson told Richard Daugherty in 1948 that the family members cut their hair short to show their bereavement and women and children sometimes used red ochre paint to color their faces. Lela thought this might have been so that the **yalá** wouldn't be able to recognize them without their customary hairdo and wearing face paint. A widow couldn't eat berries or camas for a month after her husband died. Until the second full moon after their husband died, women had to sit with their back to the fire while eating and couldn't cook (or their eyes would get red). Men had no such restrictions after the death of their wife. For a month a new widow would have to take food to the river and throw it in. For five days after her husband's death, the widow had to sleep sitting up and, for that time they would have to keep a little flat rock in each armpit and another in their mouth.

A death in the village was everybody's concern. As much as the deceased person might have been loved and respected, it was presumed that a **yalá** could be vindictive or even dangerous for reasons that were beyond understanding. Villagers in neighboring houses to the deceased also paid attention to the dangers of having a **yalá** in the neighborhood. But, sometimes people saw evidence, or a shaman felt that the **yalá** was hanging around the village. For instance, if someone reported being ghosted during the days following a death or if they simply took a fall (tripped by a ghost?) or if a hunter got skunked (a spirit person had talked the animals out of submitting themselves?), people wondered if it was evidence that the **yalá** was still in the village area. Ultimately, the **yalá** of a dead person would be drawn toward the entrance to the land of the dead, called **yalá?ak^w títipa?d**, ('place of the shadows.') This ghost world is different from the ordinary world of the living. There, everything is backwards. People, for instance, are active and outside moving around during the daytime while ghosts are active at night. So, if the community decided that a **yalá** was still lingering in the village, according to Rosie Black, the old people would go out at night and shoot arrows up into the air to encourage or scare the **yalá** into mov-

WELCOME TO OUR ANNUAL RESIDENT FAIR

August 12, 2016 - 10:00 A.M. to 1 P.M.
AT THE AKALAT IN RAVEN CREST

A variety of vendors will be available for you to check out.

LUNCH WILL BE PROVIDED @ NOON WITH DRAWINGS FOR GREAT PRIZES TO FOLLOW.

Must be present to win

Continued on Page 9...

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

...Continued from Page 8

ing on. Stanley Gray and Morton Penn told George Pettitt in 1945 that when they were young sometimes, after a death, villagers would burn a bonfire at night made of spruce and salal brush which crackled fiercely, believing that it would scare off lingering **yalá**.

This brings up the reason for the name taboo that was common in the village and is still practiced to some extent. From the minute a person died, nobody mentioned his or her name. According to Hazel Bright, villagers avoided mentioning the deceased by name or even words that sounded like the person's name, thinking that the person's **yalá** might stop on its way out of the village and come back, thinking someone was calling out to it. And, as I've mentioned before, Rosie Black had been originally named after her aunt, Ethel Payne. When her aunt died the elders of the Payne family came to Rosie, who was a teenager at the time, and told her to take a new name. So she took the name Rosie, which she kept her whole life. When Sonny Woodruff died, at the funeral the family asked that he be referred to using a different name. There are still occasional examples of name taboo associated with death and dying in the village. But, according to Oldman Woody Woodruff back in the mid '70s, "That kind of thing sounds so primitive!" His daughter, Pearl, looked at him and said, "No, Old Man, it sounds so INDIAN, and that's a comfort to people who are sad."

The **yalá'aq'w' títipa'd** was thought of as a shadowy underworld. In fact, **títipa'd** means "shadow." It was underground. Charlie Howeatt described it to me this way. He said it was explained to him as a hill-less flat area far underground. A good, wide path led from the surface of the world down to a great river on the far banks of which lived the **yayalá** (ghosts) which were the souls of the dead. Only the souls of the dead could make the trip down to the underworld. A powerful **ix'w'á46la** ('shaman or Indian doctor') while in a trance could leave his body and pursue wandering souls of the sick. Harvey James told me that if a shaman was brave they could also enter the cave mouth and descend as far as the river. If he found the soul before it crossed the river to the soul village, he could sometimes catch and subdue the soul or convince it to return. But, if the **yalá** had crossed the river, it could never be caught and returned, and souls could never come back up out of the cave of their own accord. Gram

Lillian, who could chase souls and did so on occasion, said that she had never even found the entrance to the underworld, but knew the general area (on the North Fork of the **Qaló'wa**) because she often found the souls of sick Quileutes in that area.

Descriptions vary, but it takes as much as two days and nights just to get down to the underworld. Along the path were berry bushes. About a third of the way down was a mat-house where the souls could rest. Further on was a lake of sticky water. According to Harvey, if a shaman chasing a soul drank from the sticky water of the lake, his body would die. There were also "underground berry" patches beyond the lake that shamans couldn't eat or their bodies would die. A log across the path constituted the next obstacle. It wasn't dangerous to a **yalá**. But, a shaman chasing a soul had to be really careful. By now, the shaman would be very thirsty. The springpole was baited with a cup of water and was within reach when the shaman stepped up on the log barrier. If he touched the cup, that triggered the springpole. After touching the cup, one couldn't let go of it. So, when the springpole snapped, the shaman was flung into the underground river. Harvey said that going underground to recover an errant soul was dangerous work, and for that reason shamans were given valuable gifts for doing a healing. Like a shirt. Or maybe a Texas fifth.

A newly arrived **yalá** wouldn't be allowed to cross over the river to the village of the dead because it still smelled too fresh. So, the soul had to wait for a few days before being allowed to cross over. There was a shelter that could be used while waiting. And when the **yalá** was allowed to cross over the river, it would be there for a short or long time until it became reincarnated into a newborn relative. Some ghosts decided they weren't interested in being reincarnated. Those souls would be down there forever.

A widow with children was often put under some pressure to marry a brother of her deceased husband or, if the brother was already married, would move in as a secondary wife. This was done so that the children would remain part of the family, for if the widow took up with a man from another family the children would be adopted by the new family. In the same way, a man whose wife died might marry the sister of his deceased wife. This is called **shasha'ísh**.

In the old days, the only memorial ceremony to a deceased person would be if a

young person was going to have the name of a deceased relative "put on" him or her. In the old days this would primarily be done if people observed what appeared to be an indication that the child was a reincarnation of a deceased relative, which means that the child had been born with a **yalá** that had been living in the underworld. I asked Pansy if she thought one of her **yiká káx'w'olit** (great grandchildren) would be born with her **yalá** after she died and she said, "**Tsixá ła!**" (Sure!).

And, that's the end of this batch of articles that I've been putting together based on the interviews with Hal George. I'm putting away that notebook for a while. There's still lots of interesting stuff in there that I haven't had a chance to write about yet. He was quite a guy!

The Words of the Week for July

There are four Mondays in July: the 4th, 11th, 18th and 25th. So here are four Quileute words that you readers might feel drawn to learn and use. The first one is appropriate because it's the fourth of July.

July 4-9: The Quileute way of saying the 4th of July (pronounced *poe-choo LAY* and written **Pocholáy**). Any excuse for making a big noise used to be looked forward to in the old days. Roman candles were called **hafs'k'ót** (*hah-tsee-*

KWOOT), the last syllable rhymes with "put." It means a "cannon." Big fireworks like aerial bombs, once they were introduced, were called **hafsik-wot-layo**, the *-layo* suffix means "sounds like." Firecrackers are called **tídá'aq'w'ot** (*thid-DAH-ah-quoth*) which means a "snapping sound thing". The Fourth was always a big celebration for the Quileutes, originally encouraged by the BIA officials as a sense of "feeling like a real American." Then things started happening up in Forks and the demolition derby was big excitement, when the Hells Angels taking on the loggers weren't taking center stage.

July 11-16: *Summer* (pronounced *tuck-AH-ts*, written **faxáts**) It means, "Time when it's hot!"

July 18-23: *Fishbake on a stick* (pronounced *KWUCK-spah-t*, written **k'w'ákspat**). It means, "cooking around the fire."

July 25-30: *Baked beans* (pronounced *BEEDS*. Written **bids**). Just the English word with the N changed to a D, like the old people used to pronounce it.

Have a good **K'w'od' alitsíktiyat**, Salalberry Days – July.

—Jay Powell, **Kwáshkwash**
jayvpowell@hotmail.com

Quileute Days

Family 5K

Fun Run

SUNDAY, JULY 17TH

9AM

\$10.00 for Participants Ages 12 and Older

\$5.00 for Participants Ages 11 and Under

\$25.00 for a Family of Four & \$3.00 for Each Remaining Family Member

T-Shirts come with Registration Fee

All Proceeds go to the Diabetic Support Group at the Quileute Health Clinic

STARTS AND FINISHES AT

QUILEUTE HUMAN SERVICES

191 OCEAN DRIVE LA PUSH, WA

Quileute Days 2016 STICK GAMES TOURNAMENT

July 15-17

PRIZES

1ST PLACE: \$5,000 + JACKETS
2ND PLACE: \$4,000 + HOODIES
3RD PLACE: \$2,000

\$150 Entry Fee

TEAMS OF 3-5

NO AGE LIMIT

**REGISTRATION FOR THE TOURNAMENT ENDS
 AT 6 PM ON SATURDAY, JULY 16.
 (SUBJECT TO CHANGE)**

LODGING

OCEANSIDE RESORT: 1-800-487-1267
FORKS MOTEL: 1-800-544-3416
TOWN MOTEL: 1-360-374-4115
PACIFIC INN: 1-800-235-7344
OLYMPIC SUITES INN: 1-800-262-3433

For More Information

**CONTACT CYNTHIA BARAJAS AT 360-461-0338 OR
 EMAIL CYNTHIA.BARAJAS@QUILEUTENATION.ORG**

THIS IS A DRUG AND ALCOHOL FREE EVENT
Sponsored by the Quileute Tribe

Quileute Days Parade



Photo by Cheryl Barth

Join us in the Quileute Days parade on July 16th! There will be three Best of Show awards. Applications can be found at www.quileutenation.org.

Job Openings at QTS

The Quileute Tribal School is looking to fill the following positions. All positions are open until filled.

Certificated:

School Counselor
 Business Ed. Teacher (7th-12th)
 Science Teacher (7th-12th)

Classified:

Home Liaison (190 day year)
 Data Entry Support (full-time)
 (2) Para Educators (190 day year)
 School Support/ISS (190 day year)

Subs Needed:

Teachers
 Bus Driver
 Cook
 Para Educators
 Maintenance/Custodial

All jobs are open until filled. For more information, contact Mark Jacobson at (360) 374-5609 or mark.jacobson@quileutenation.org.

Quileute Head Start



**We are currently accepting
 applications for the 2016-2017
 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
 La Push, WA 98305

Quileute employees recognized at IHS awards ceremony



Sarah Hanson, Darla Schumack, Sandra Lyons, Jolene Winger

For their exemplary work on the new FOIA Resources Patient Management System (RPMS) in 2015, Quileute Health Center employees Sandra Lyons, Jolene Winger, Darla Schumack, and Sarah Hanson were recognized by Indian Health Service (IHS). The Quileute team was nominated by their site analyst at Portland IHS for the Portland Area Director's Group Award, which was presented to the team on May 20th in Portland, OR.

The old RPMS database, which holds all patient and provider records, was upgraded in order to be ICD-10 (International Classification of Diseases) compliant. ICD is the international standard for diagnostic classifications; the purpose of upgrading to ICD-10 is to improve clinical communication, to better capture data on patients' signs, symptoms, risk factors, and comorbidities to better describe clinical issues overall.

Without notice, the Quileute Health Center discovered in October 2015 that their old database had become inoperative—though they still had access to it—and they were required to start using the new FOIA RPMS database.

Sandra, who had taken the team lead, explained, "An international coding system had been in the works for many years. The RPMS system couldn't handle the new coding without being upgraded,

so they went to FOIA RPMS, but the thing is when they made the new database, we opened it up and here it is, completely blank. We had to manually load every piece of data from the old system, each patient with all their information: name, address, social security, insurance, family members."

"There was no copying and pasting," Sarah said. "It was all manual entry. To not have that access, it was almost like working in the stone age. We would start a process, there would be a hiccup, and we would have to go back to headquarters and figure out what the glitches were. We've had a lot of those hiccups."

The Quileute FOIA RPMS team led the way for other tribal clinics making the same transition. Being the first ones out of the 11 Washington and Oregon sites, every time they encountered a glitch in the system, they would have to contact Indian Health Service and wait for them to fix the glitch. Sarah shared, "The reason we received the award is because we're doing so fantastic under these situations. Even though it feels like we're drowning, we're ahead of other tribes."

On May 20th, Darla and Sarah attended the awards ceremony to accept the award on behalf of the team.

"It actually felt awesome because it wasn't an



Director of Portland Area IHS, Dean Seyler, and Ann Penn-Charles. Photo by Sarah Hanson

easy task. We were all wanting to pull our hair out at one point," described Darla. "It took a lot of work to get it all put in there and we're still working on it as we go. I still come across patients who haven't been put into the system." Jolene added, "It's nice to be recognized for all the hard work we put in because the process was extremely frustrating at times."

"The team came together and did a great job," Sandra beamed. "Everybody has worked well together. We're still in a huge backlog, because there were other things to learn with it too, like the new coding. We're still behind, but we're making really good progress because of a tremendous team effort."

Ann Penn-Charles, a Quileute tribal member who is known as "Miss Ann," also attended the Portland Indian Health Service ceremony to accept the Portland Area Director's Award. Miss Ann was one of 18 recipients to be recognized for her work in significantly advancing the IHS mission and goals in 2015. Quileute Health Center Director/Interim General Manager, Andrew Shogren, nominated her for the award.

Though Miss Ann is the Drug, Alcohol, and Tobacco Prevention Specialist at the Human Services Department, her workload has increased in the last few years to include elements of building healthy

relationships and improving wellbeing.

"My program is collaborating with other Quileute tribal programs and other agencies—tribal, local, state, and federal—to help the community and students I work with, to receive the best education, prevention services, and family resolution strategies," she explained. "We recently added a mental health component in our program because rehabilitation stems from substance abuse."

Miss Ann expressed, "I'm definitely humbled by this award, but I can't take all the credit. We've got fresh talent with our teen center, carving program, and the youth and family intervention program. This leads us to new perspectives and collaboration. It has been a real team effort, building up our communities and programs together. That's the reward I got. I didn't want to go accept this award by myself, because it was all of us that really earned it. We are using our programs collectively to educate our students and community for preventative ways of not using substances."

This is the second award Miss Ann has received for her work in 2015. In November, Miss Ann was selected for the 2015 Washington State Exemplary Substance Abuse Prevention Award in the Tribal Prevention Professional category.

Special Thanks

A special thank you goes to the Forks Ambulance for their professional services. Thank you EMTs, Tony Foster, and Michael Foster.

Thank you to my family and friends. And thank you to the Quileute Senior Center cooks.

—Ms. Bev Loudon

Ward receives "Para Professional of the Year"



Quileute tribal member Dorothea "Tia" Ward was named "Para Professional of the Year" for her work at the Muckleshoot Tribal School; she has worked there for 10 years. Congratulations, Tia!

Updating CCDF Plan

The Quileute Tribe is currently updating their CCDF (Child Care Development Fund) Plan for 2017. The draft of the plan is available at the Child Care and Human Service's offices and will be available online and via email request beginning July 1, 2016.

The Public Hearing on the CCDF Plan will be held at the West Wing of Tribal Office on July 20th from 11 a.m. to 1 p.m.

Please contact Nicole Earls, Human Services Director at nicole.earls@quileutenation.org with questions or comments.

C&S Requests

The next Fish Committee meeting is scheduled on Wednesday, July 20th at 10 a.m.

If tribal members need any ceremonial and subsistence requests approved, please stop by the natural resources department before the July 20th meeting to fill out a request form, which will be presented to the committee.

QUILEUTE TRIBE NEW BEGINNINGS PRESENTS...

DATE: THURSDAY, AUGUST 11, 2016

TIME: 6:00 – 8:00 PM

LOCATION: AKALAT, LA PUSH

TAKE BACK



THE NIGHT

Planning Meetings:

- ⇒ Friday mornings
- ⇒ 10 AM
- ⇒ Quileute Health Center

MC:

- ⇒ Dave Jackson

SOUND:

- ⇒ Camello
- Performances
- ⇒ TBA

Activities

- ♥ Crafts & Games
- ♥ Clothesline Project
- ♥ T-shirt decorating
- ♥ Face painting
- ♥ Luminary honoring victims & survivors of domestic violence
- ♥ Silent Witness Exhibit

♥ RESOURCE FAIR

- ♥ Refreshments
- ♥ Desserts
- ♥ Popcorn
- ♥ Raffle
- ♥ Door prizes

Purpose:

Take Back the Night serves to promote wellness, increase safety in our community, and respectful relationships through awareness. We seek to end domestic violence and sexual assault. Take Back the Night empowers survivors in the healing process.

♥ Change Begins With Me

For more information contact:

Liz Sanchez, New Beginnings Program Manager
& DV Advocate Rae Lynn Martinez 374-5110
newbeginnings@quileutenation.org



The New Old Time Chautauqua



The New Old Time Chautauqua comes to La Push July 24-27. This great troupe of zany, talented, amazing, daring performers is not to be missed! There is fun for all ages.

Sunday, July 24

NOTC sets up camp near the school in the afternoon

Monday, July 25

10:30 a.m. - Line up for the big parade at QNR—EVERYONE is welcome to join the parade!

11:00 a.m. - Parade down River Street to the school

11:30 a.m. - Gather at the Akalat for fun and food

2:00—3:00 p.m. - Show: band, jugglers and lots of surprises

4:00—6:00 p.m. - Workshops, talks and entertainment at Bogachiel State Park will feature the history of the Quileutes along the river

6:00—8:00 p.m. - Potluck at Bogachiel State Park, entertainment continues

Tuesday, July 26

12:00 p.m. - Parade in Forks followed by workshops at the Rainforest Arts Center

7:00 p.m. - Big Show in Forks at the RAC

Wednesday, July 27

NOTC stays over in La Push for an extra day of fun

4:30 p.m. - Baseball Game: Quileutes vs. Chautauqua

8:00 p.m. - Swing Dance with NOTC band at the Akalat Center—Come dance to some great live music or come to listen and watch.

QTS Summer School

By Anita Baisley, QTS Student Services Director

Quileute Tribal School just completed three exciting and fun-filled weeks of summer school. Lessons followed the theme of “Earth Cares, We Care.” Students engaged in many hands-on science and culture activities and participated in several field excursions. Students visited the Quileute Natural Resources fish hatchery, Feiro Marine Life Center, Forks Timber Museum, and Forks Beachcombing Museum. Department of Natural Resources visited the school providing lessons in fire safety, and the students spent two memorable days

with Northwest Indian College students and NOAA scientists exploring marine biology.

Students shared their projects and lessons from their activities with parents and family on the last day of school at the Parent Expo and Picnic by viewing their many projects, horseback riding, and making homemade ice cream.

Many thanks to the students, staff, parents, families and community members, and community partnerships who helped make our summer school a memorable learning experience.



Quileute Days 2016 Scavenger Hunt

July 16th

Cash PRIZES

Kids/Families
1st Place: \$100
2nd Place: \$50
3rd Place: \$25

Adults
1st Place: \$200
2nd Place: \$100
3rd Place: \$50

- * Teams of 2-4
- * Teams MUST have a camera or camera phone
- * Teams must stay together
- * Adults: \$20 entry fee per team, cash only
- * Kids/Families: \$10 entry fee per team, cash only
- * Age Restrictions For Adult Teams: Everyone on the team must be 14+
- * Registration begins at 2 p.m. in front of the Tribal Office, 90 Main Street in La Push, WA
- * Kids/Families Scavenger Hunt begins at 4 p.m.
- * Adults Scavenger Hunt begins at 6 p.m.
- * Be there early to register!



Questions? Contact Annie Crippen at 360-640-3715
OR email annie.crippen@quileutenation.org

Happy Birthday to Enrolled Quileute Tribal Members

July Birthdays:

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

Preparing for the annual canoe journey



Photo by Lonnie Archibald

Ocean Going Canoe Society

The Quileute Ocean Going Canoe Society will be hosting a meeting Monday July 11, 2016 at the West Wing at 4 pm. Our reorganization is: Tommy Jackson, Chair; Ann Penn-Charles, Co-Chair; Priscilla Scarborough, Vice Chair; Melinda James, Secretary; Leticia Jamie, Treasurer; Julia Ratliff, Youth Representative; and Randy "Big Bird" Simmons, Lead Ground Crew. We will need others that intend to pull come on down and fill out paper work, complete urinary analysis testing, and register vehicles for our programs' requirements.

—Miss Ann

Bá·yaḵ 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!