June
2014

bá·yak The Talking Raven

A Quileute Newsletter

Vol. 8, Issue 6 Emily Foster/**BAYAK Editor**

Celebrating Elders Week 2014

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Every year, not only do the elders who live in La Push look forward to Elders Week—community members, youth, and elders from outside the Quileute community come together for the celebration. This year's event was held on May 28-30, 2014 at the Akalat Center.

The Human Services Department and Head Start/Daycare programs hosted Wednesday's activities: informational tables, skits and songs, lunch, gift-giving, family portraits, picture frame decorating, family history/family tree, and a self-care table.

The Health Center organized their annual Health Fair on Thursday during Elders Week. Vince Penn was the master of ceremonies and informational booths were set up to educate the public on healthy activities and lifestyles.

The Quileute Tribal School hosted Friday, which featured traditional Quileute singing and dancing, modern dancing (ballet, the waltz, the chicken dance, and cotton eyed Joe), and gift-giving. After a traditional Quileute meal, visiting elders and guests were invited to tell stories.

The Quileute Tribal Council also provided jackets and other gifts to the elders, which were handed out at the end of the week. In addition, the Tribal Council invited Howard Hansen as a special guest to Elders Week; Howard grew up in La Push and wrote about his Quileute experiences in a book titled, "Twilight on the Thunderbird: A Memoir of Quileute Indian Life." He met with students and members of the community, and was able to tell them about their family members he knew while growing up on the reservation. Many enjoyed hearing those stories, and Howard enjoyed telling them.

Elders Week is always a popular event among community members and guests. The purpose is to celebrate the elders, share meals and activities with them, and overall, recognize their wisdom and honor their immense contributions.

Family Portraits are always a hit

Tommy Jackson and Nola Woodruff speak with guest Howard Hansen (center)

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

Attention Quileute Elders

For those who are age 55 and over, but were not present at Elders Week on May 30th for the jacket giveaway, you may come pick up your jacket at the Tribal Office.

If you wish to have your jacket mailed, please call the front desk: (360) 374 -6163.

As the Quileute tribal school students performed, the crowd was all smiles.

Council Listening Session

June 16th
Tribal Office
Sign up: 8 a.m. to 9 a.m.
Session starts at 9 a.m.

From Council Chambers

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

Indian Country lost a well-respected leader on May 5, 2014 when Nisqually tribal member and activist Billy Frank, Jr. passed away. Our Tribal Council was deeply saddened to hear this news, as the Quileute Tribe has worked with him and the Northwest Indian Fisheries Commission for decades. As the NWIFC Chairman, Billy was a representative for the coastal tribes. His honesty, outspokenness, and caring personality made him a tremendous advocate for treaty rights. Quileute Tribal Council members Chas Woodruff and Cathy Salazar were able to be present at his funeral on May 11th, where there were 6,000 attendees.

Chairman Chas Woodruff: On the day that Billy passed away, it was the start of the ATNI conference. Several other tribal chairs and I were able to visit Billy's house and pay our respects to the family on behalf of our tribes. We will remember all he has done for our natural resources. Billy will be missed.

Unfortunately, we lost another great leader during the month of May, Herman Dillon, Sr., longtime Chairman of the Puyallup Tribe. Quileute Tribal Council Members Chas Woodruff, Crystal Lyons, and Rio Jaime attended the funeral services on June 1st. We extend our heartfelt condolences to the Puyallup Tribe, the Dillon Family, his sister Arlene Jackson who has been a part of the Quileute community for decades, and all who knew and worked with him in his years of public service.

The Affiliated Tribes of Northwest Indians was held at the Great Wolf Lodge on May 5-8, 2014. There were plenty of breakout sessions offering valuable information, including: human resources, energy and economic development, higher education, and housing.

Naomi Jacobson and Rio Jaime attended the human resources committee session at ATNI. As we work on revising the personnel policies and procedures, the committee has been a great resource to us, ensuring we are up-to-date on fair labor standards, especially with the new Affordable Care Act becoming fully enacted by January 2015.

Member at Large Rio Jaime: I hit up the energy and economic development [session], which focused on a feasibility plan to get broadband Internet out to the coastal tribes. The coastal tribes are the ones missing out, so they were really focused on this area, trying to figure out how to make sure all our tribes are staying current with technology and not falling behind.

On May 20th, an Economic Development Summit was held at Little Creek Resort and Casino. Tribal leaders met with Governor Jay Inslee and state representatives. We discussed issues regarding broadband Internet, taxation, tourism, and entrepreneurship (individual and tribal.) The state liaisons and tribal leaders held sessions where they talked about what worked for some tribes, what the state needs to do to make improvements, and how they can all work together to expand the tribes' economic development.

As for the Quileute Tribe's economic development, a Restaurant Manager was hired to operate the River's Edge. If everything goes as scheduled, the restaurant should be opening in June.

Vice Chair Naomi Jacobson: Every effort has been made to expedite the cleaning and maintenance to prepare for the opening of the restaurant under the management of the Quileute Tribe. The restaurant has the potential to be sustainable for economic development purposes, and Tribal Council felt it would be more beneficial to the tribe and the enterprises to manage it as a tribal enterprise.

One member of Council, Crystal Lyons, joined Quileute tribal court staff at the National Tribal Judicial Center in Reno, NV for a four-day course on "Tribal Management of Alcohol and Drug Cases." The courses included: co-occurring mental and substance abuse disorders; incorporating custom and tradition into cases; adult juvenile and family courts; and drug testing and interpretation.

Treasurer Crystal Lyons: I learned a lot and I am hopeful that with our talented and motivated tribal court staff, we have a good chance of implementing a successful drug and alcohol court in order to help those who enter the court system who aren't really criminals—they just have drug and alcohol issues. The Wellness Court can give us the flexibility to offer them an alternative to sitting in jail or paying fines while helping them to get well. It is time to begin addressing the root of the problem rather than just the symptoms.

The training will be invaluable, as the 'Road to Wellness' committee and tribal court staff have been working together to provide support for a healthy community. The court is planning to develop a more comprehensive Wellness Court approach to assist our tribal members in their recovery efforts.

We have also been working diligently to revise our policies and procedures on:

- Funeral Assistance
- Emergency Medical Assistance
- Transportation Assistance and Support Services for Inpatient Treatment
- Adult Sports and Wellness
- Educational Gift
- Personnel

Secretary Cathy Salazar: This process has taken more time than we anticipated due to our attempts to be as thorough as possible, have staff and attorney review, and ensure the policies are consistent with each other and our existing policies. Perfect is the enemy of good, but we want to put forth our best effort before new policies are approved and implemented.

During the month of May, our Council made several donations for events:

- *Senior Safe Night:* Event sponsorship for Forks High School and Quileute Tribal School graduates.
- *Salmon Defense Golf Tournament:* Event sponsorship that raises money for the Salmon Defense organization. We dedicated our sponsorship in memory of Billy Frank, Jr.
- *Relay For Life:* Event sponsorship that raises money for the American Cancer Society.

Elders Week is always an event to look forward to! This year it was held May 28-30. Thank you to the tribal employees and tribal school for all their contributions. Human Services and Head Start offered activities and gifts for elders, the health center organized a health fair, and the schoolchildren performed traditional and modern dances. Tribal Council helped by providing the traditional meal on Friday and handed out windbreakers and bags filled with tumblers, mugs, pens, lanyards, and car charger plug-ins. These were small tokens of our appreciation and we hope the elders enjoyed their week!

The last Council Listening Session was held on May 19th and only a few tribal members showed up to voice their concerns. The next session is scheduled for June 16th. We have set aside an hour (8 a.m. to 9 a.m.) for people to sign up and another hour (9 a.m. to 10 a.m.) to hear questions, comments, or concerns. We hope that more community members will start to take advantage of this opportunity each month.

Community Planning Meeting

June 17th
12 p.m.—3 p.m.
Tribal Office
Lunch will be served.
The Planning Committee welcomes all community members to share their ideas related to planning issues.

Allottees Association and Affiliated Tribes of the Quinault Reservation

The monthly meeting was held on May 17, 2014 in Aberdeen, WA. There was a presentation of proposed Quinault Indian Reservation Forest Management Plan followed by informational items: Status of Interior Land Buy-Back Program; outreach consultations with the "fish eating tribes"; change in location of the BIA office from current location on Skyview Drive to the Elliot Building; and Cobell settlement update.

List of future meetings:

Monthly meeting: June 14th at Aberdeen or Tumwater

Annual meeting: July 19th at Little Creek Resort

If you are an allottee please watch for a newsletter to be mailed in the next month. These meetings are open to all allottees and are a valuable resource to learn and ask questions.

Please visit www.indiantrust.com for the latest information and updates.

Here is an example of the latest update on the website:

On May 29, 2014, the Court filed an Order approving Plaintiffs' Motion, Without Opposition from Defendants, to Allow Commencement of Trust Administration Class Distributions Prior to Expiration of Appeals. This Order represents the first step in the Trust Administration payment distribution process; as noted in the Motion, there are several factors that still need to occur before distribution can be made. Additional information will be posted as it becomes available. Additionally, Class Counsel has filed with the Court a Status Report which can be viewed on this website.

Whereabouts Unknown:

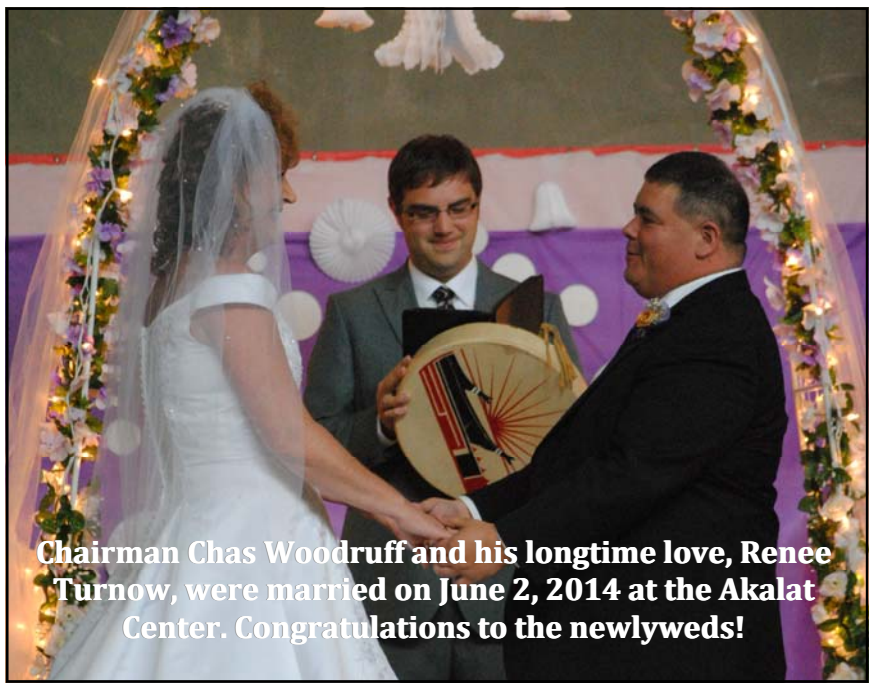
Help Locate Your Record

At this time, there are over 30,000 Class Members designated as Whereabouts Unknown and thousands more whose addresses on record with the Claims Administrator are not current. During the first distribution, eligible payments were deposited into a Class Member's IIM Account. If you believe you or a family member may have a record that requires updating, please help identify such accounts so that future payments may be made directly to the Class Member.

Salmon Defense Golf Tournament

7 Cedars Casino CEO Jerry Allen and Quileute tribal members James Jaime, Dean Penn, and Roy Black were sponsored by the Quileute Tribe in the 2014 Salmon Defense Golf Tournament. Black arm bands were worn by golfers in memory of Billy Frank, Jr, and they had a seven-shot salute with flags flown at half staff. Future tournaments will be called the Billy Frank Jr. Memorial Golf Tournament. Photo by Debbie Ross-Preston (NWIFC)

Congratulations to the Woodruffs



Chairman Chas Woodruff and his longtime love, Renee Turnow, were married on June 2, 2014 at the Akalat Center. Congratulations to the newlyweds!

Graduation Schedules

Head Start: June 5th at 5 p.m. at the Akalat Center in La Push

Quileute Tribal School: June 6th at 5 p.m. at the Akalat Center in La Push

Forks High School: June 7th at 6 p.m. at Forks High School Spartan Gym

Forks Middle School 8th Grade Completion Ceremony: June 13th at 6 p.m. at Forks High School Commons

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The Talking Raven

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Climate Corner

At the request of your chairman, Quileute Natural Resources will be writing or sponsoring a series of articles on climate change. This is an enormous topic and continuously evolving, as researchers review new data. We will do our best to address your questions and bring you up to speed with the latest thinking on this huge subject.

Photo from NASA website

It is important for you to understand that none of us here in QNR is an expert or specialist regarding climate change. This type of work is being done by major research institutions located in the big universities, federal agencies, leading scientific institutes, or international bodies comparable to those. The best we can do is try to stay on top of all their work, which is continuously being updated, digest it, and share their observations with you. While I am writing this first article, others are welcome to step up to write the next one. That's one reason there is no picture for the Corner author. It may change. Maybe one of those experts will even write a guest column for us! Letters to the editor are invited. We want to be responsive. This first article will be general, and later ones may be more specific.

If you doubt the planet is changing, you are invited to see time-lapse photos that Google has made available at http://world.time.com/timelapse/. Here you can watch the retreat of the Columbia Glacier and other features. This was reported in the Huffington Post in May of 2013 but is by no means the only web coverage. From the Post:

> *"The project, called Timelapse, was undertaken in conjunction with Time, NASA and the United States Geological Survey. Satellite images taken by the Landsat Program from 1984 to 2012 have been compressed from trillions of pixels into small GIFs and a zoomable map. We believe this is the most comprehensive picture of our changing planet ever made available to the public," Google wrote on their official blog. "We also hope it can inform the global community's thinking about how we live on our planet and the policies that will guide us in the future."*

Naysayers point out that climate change has so many variables and predictions keep changing. Why should it be hard to be accurate? What is the difficulty? We all know how difficult it is to just predict the weather accurately, especially when the forecast extends out a week. Even hurricane tracking planes can get it wrong. A front comes in and pushes the storm an entirely different direction. This winter we saw arctic lobes of cold air engulf the country. One explanation for last winter's big freeze, by weather gurus at the time, is that when sea ice melts in the Arctic Ocean, the jet stream is disrupted. So imagine trying to predict the weather decades in advance. That is the challenge scientists face.

Some things everyone can agree on. The ocean is becoming more acidic (it is not truly acidic *yet*, but is getting closer to that direction). That is a topic for a complete article, and will come later. Everyone agrees the carbon dioxide (CO_2) level in the atmosphere has increased significantly in the past century and continues to increase. This creates slow but steady and measurable planetary warming. We know the glaciers are receding, and we know the Arctic Ocean is melting away. We know that Antarctica is melting, but since the ice is mostly overlying a continent, it is happening more slowly, there. But the sea level is slowly but surely rising. We also know that CO_2 when mixed with water creates carbonic acid. The oceans have absorbed nearly all the atmospheric CO_2 possible before their chemistry becomes inhospitable for some species. That is called "ocean acidification."

What people cannot yet agree on is whether these changes would occur without our industrial activity. Some say they were going to happen anyway (since they have, in the geologic record, with some serious consequences for living things—that is a whole other article and stand by for it). So can we can still maintain a sustainable planet if we change certain behavior? People also disagree on what to change and how much. We all like our manufactured goods and we all like things that burn carbon-based fuel. Is it enough to take the bus, walk, ride a bike, or get a fuel-efficient car? Is it enough to stop using paper plates and plastic forks? How do we turn this freight train around?

These are global questions and you want to know what is happening right here, for Quileute. So in this article we will start with the local.

First, the good news. If sea level continues to rise at its current rate, ***and that is an important qualifier,*** our little corner of the Olympic Peninsula, unlike the rest of Washington, won't experience inundation. That is because the same geologic activity that puts us at risk for a tsunami, that ocean plate (Earth's crust) sliding under the continental one, building the Olympic Mountains, is occurring at a pace to protect us. We are rising a little faster than the ocean. (This is very local and our neighbors south and east of us are not so lucky.) Should we still plan to move to higher ground? Absolutely, because of the tsunami threat, and because long-term, sea level rise will increase (think Antarctica). Since tsunamis can be 20 or more feet in height (depending on the contours of the shoreline and the sea floor, as well as the distance from the epicenter of the quake), we need to get out of their range. This probably will be good enough for sea level change, as well. Sea level will be a separate topic in the future.

Now the bad news. If you get the *Seattle Times*, which had an appropriate scary article about the fate of pterapods (tiny marine snails) on April 30th of this year, you know that the ocean chemistry is already becoming too corrosive for small animals that build shells out of calcium carbonate. That building material (which the animal extracts from sea water not unlike the way we build bones from food nutrition) is used by virtually all clams and snails, and also crabs and shrimps (which make chitin, a protein combo with calcium carbonate). Some fish larvae (calcium phosphate bones) are harmed as well. The juveniles and small species are the most susceptible because their tiny bodies have a large surface area relative to the total body, making exposure of the shell to the water chemistry more severe. If animals at the bottom of the food chain crash, then the big predator fish we like to eat don't get their supper and disappear as well.

The medium news: Current predictions are that our salmon won't be severely impacted by stream temperature change for another 30 years or so (recent webinar put on by Northwest Fisheries Science Center in Seattle). Quileute has been monitoring water quality (both temperature and pH, the unit of measurement by science for acidity) on the reservation since 2002 and in the Quillayute Basin (big chunk of our freshwater U&A) for the past 18 months. We are not seeing changes yet that should raise alarm. Our water quality is still good for salmon and their prey.

The unknown: Some ocean critters, large and small, are moving north with global temperature change. This means that some years, depending on ocean currents and temperatures, the prey may not be where the predators are used to going for them. Also unknown: as new predators move north, will they outcompete the locals? We have seen Humboldt squid and swordfish off Washington in some recent years.

Each of these paragraphs could be an article and will be, later. The science is complex and we want to be able to explain it with sufficient language. But what is Quileute doing right now? We partnered with Quinault and Hoh in a BIA grant last fall, to assess climate change "vulnerability". BIA awarded this grant a couple of months ago. Quinault wrote it and is the lead but we will be fully engaged. A contractor with expertise and knowledge in this area of science and with report preparation will come in and work with all three tribes to examine the following:

1. Collect and review climate change and natural resource information related to the three tribes.
2. Determine the sensitivity of plants and animals to determine overall vulnerability to climate change.
3. Identify and map key habitat boundaries for commercially and culturally important plants and animals.
4. Identify potential impacts of climate change (e.g., shoreline changes, flooding or drought, seasonal rain/snow, north-south changes where animals or plants show up).
5. Assess vulnerability of tribal cultures and economies to risks from climate change impacts on plants and animals we value.

The project is expected to take 18 months. The contractor will collect information from public resources, interview tribal staff for technical input, interview tribal members with traditional ecological knowledge, evaluate how sensitive some animals and plants are to the expected changes, map the boundaries for where they occur, identify potential impacts, and then evaluate our vulnerability. The interviews may reveal what science calls "data gaps." This means we need to go out and monitor more, for water quality, rainfall, or presence of invasive weeds in a particular place (as some examples) to get a clearer picture of how the landscape is changing.

In addition to this BIA grant for the three tribes in the Treaty of Olympia, we at Quileute are to be funded in FYs 2015 and 2016 by EPA to develop a document on Quileute's traditional ecological knowledge (all those papers by Dr. Jay Powell will be hugely valuable) and to make a Quileute Climate Plan. Funds have been set aside for a contractor to help make this plan a first-class presentation. While QNR got the grant, it will be impossible to do a Climate Change plan without contributions from many other departments in La Push. This needs to be a Quileute work product! So in FY 2015, which starts in October, we will begin to extend those feelers.

—Katie Krueger, QNR Staff Attorney and Policy Analyst

CHR provides numerous services to patients

The purpose of the Community Health Representative (CHR) is to provide guidance and support to the patients at the Quileute Health Center. Tara Garcia has been the CHR since September 2012. Some of the duties of the CHR include:

- Patience Advocacy
  - Medical appointments
  - Consult with medical professionals if given consent by patient
  - Go-between for patients and medical professionals
- In-take for patients
  - Refer to services when needed
- Set up appointments/ services
- Patient transportation
- Set up patient transportation when unable to provide transportation
- Home visits and safety checks
- Exercise with patients—physical therapy exercises as directed by medical professionals
- Diabetes Support Group
- Car Seat Program
- Head lice checks—education
- Services to school for students
- Health education
- Tobacco cessation
- Socio-economic assistance
- Assist in patient care when in hospital or coming home
- Assist nurses as needed
- Hearing/vision screening
- Assist patients in following medical directions
- Emergency care as needed
- Hygiene/diet education
- Attend community functions

Many patients are in need of transportation for medical appointments. Requests for transportation must be submitted to the Community Health Representative at least 24 hours in advance, or 48 hours in advance if transport will take over one hour. The transportation schedule is on a first come, first served basis. For the complete CHR Transportation Guidelines, contact Tara Garcia at (360) 374-4273.

In order to use the services provided by the Community Health Representative, you must be a Contract Health Service (CHS) eligible tribal member. For more information on CHS eligibility, contact the health center at (360) 374-9035.

Cedar Bark Gathering 2014

1. (L-R) Jackie Barajas and Carol Bender strip the outer bark off the cedar.
2. Natural Resources staff member Garrett Rasmussen helps Cordell Stillwell-Black peel the bark off the tree.

Photos by Debbie Ross-Preston (NWIFC)

Kevin McCall's "Semi-Retirement" Party

Open to anyone in the Quileute community

June 7, 2014

4 p.m. — 6 p.m.

William Shore Swimming Pool in Port Angeles

A private "Quileute Tribe" free swim and pizza/ice cream event

Transportation not provided.

The entire Quileute "family" is welcome.

"This is my small thank you gift to the Quileute Tribe, as it is my 'semi-retirement' party for all of you to just come and have some fun." -Kevin McCall

Veterans Meetings

Every 1st Wednesday of the Month
3 p.m.—4p.m.
Located at the Clubhouse
All veterans and their spouses
Next meeting: July 2, 2014

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

Jay Powell transforming into kwashkwash, the Blue Jay.

Chaʔałowasíḳtiyat – June

The moon that we now think of as "about June" is called s*almonberry days* in Quileute. The Quileute name of the month, **Chaʔałowasíḳtiyat** starts out with the word for "salmonberry," **chaʔáłowa** (chah-AH-tho-wah).

I think now of all those **chaʔáłowa-pat** (salmonberry bushes) along Thunder Road. The first year I was in La Push, 1969, I stayed with Rick and Hippy John the VISTA volunteers in a little house next to Ribs' trailer. It was red and belonged to Sluggo, located between Jiggy and Eileen's place and Ribs' trailer. Ribs had used it for making canoes and there was a long extension cord from Ribs' to run the lamp. We gave Ribs two cases of Oly to pay for the electricity. I used to get up on sunny June mornings and eat my way along those big yellow, orange and red berry bushes on Thunder Road eating a few of the biggest ones. It was the first time I had ever seen **chaʔáłowa**. And then I'd walk over to Butts' Cafe up over the store and have breakfast. Butts' was such a busy place full of fishermen having big breakfasts! Back then the waitresses were Ginny (still married to Porky), Arlene (before she got together with Chris III…her father ran the PA "bus"), June (a blond **hokʷat̓** who lived up the Burnt Mountain Road,) and Polly Rosmond (whose father ran the mill up by the highway.) That was the first time I'd ever seen **chaʔáłowa** and Old Man Woody told me the Quileute word. **Chaʔáłowa** was one of the first Quileute words I learned.

As you read this article, the La Push community will be getting over the high spirits and good feelings of **Łib potsʔ oḳʷáḳtiyat**, Elders Week, literally "oldtimers' days." I find it interesting that the Quileutes have, in the last 25 years, developed community rituals that are revitalizing and consistent with their cultural values: Welcoming the Whales, Elders' Week, the Wednesday night drum circle, and the annual canoe journey. There will always be arguments about who actually "invented" the yearly paddle. For my money, it was David Forlines, who came up with the idea while he was working at the Quileute Tribal School in 1989, the year of Washington State's Centennial Celebration. I still have KISS MY ADZE and PADDLE TO SEATTLE pins that David made and sold to make money for the trip. The canoe journey is now a fixture of Native American and Canadian First Nations cultural revitalization. And, I think it all started in that trailer that David //// (4 lines) had up on the hill where the Senior Center is now.

Well, so much for **kwàshkwash-yáʔas ixʷáḳawoł** (*Jay's stories*). I should return to discussing the Quileute rites of passage and the ceremonies they performed when a person (a) was born, (b) became an adult, (c) married, and (d) died. Starting in January, we looked at the first three and then took a break to tell a few stories in the May newsletter. This month, I'll continue talking about those rites of passage and start to focus on what happened in the old days when there was a death in the community.

Loba łáʔat (*Meeting for the Dead*)

Historically, according to Charley Howeattle, there was no oldtime Quileute word for funeral. This slowly started to change when A.W. Smith came to La Push as Indian Agent, missionary, and teacher in 1873. But before that, when a person died in the old days he or she was immediately put in a burial canoe (if it was a high class person) or placed on a platform high in a tree. 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. Arthur Howeattle told Frachtenberg, "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 or 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. Sometimes a dying person would be carried outside to die. If the person 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.

According to Albert Reagan, a house in which someone had died wasn't burned down. But Hal George, born 1892, 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, it seems. 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, drums and, especially, medicine bags. 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. 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.

Low class Indians or old people with no canoe and slaves were often put in hollow logs at a considerable distance from the village. 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 would 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 burials. But at other times, they use trees quite close to the village. The last one anybody remembered was just below the old Coast Guard housing across from the store. The country engineer who helped survey the road into the village told me that he changed the route slightly so as not to need to take that tree down in the construction.

Thus, the body of the deceased would be put to rest quickly, often within a matter of hours. 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 among many Quileutes, where Quileute families still talk about one of them being ghosted, or when the deceased's clothes and personal things are 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 should be found.

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.

Mourners in the old days would customarily splash water

Continued on Page 7

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

Continued from Page 6

onto their faces and pray to **T̓siḵáti** every time they cried. Lela Fisher told me that and, when I asked, 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. All those taboos and restrictions were told to Leo Frachtenberg by Billy Hebaladup in 1916.

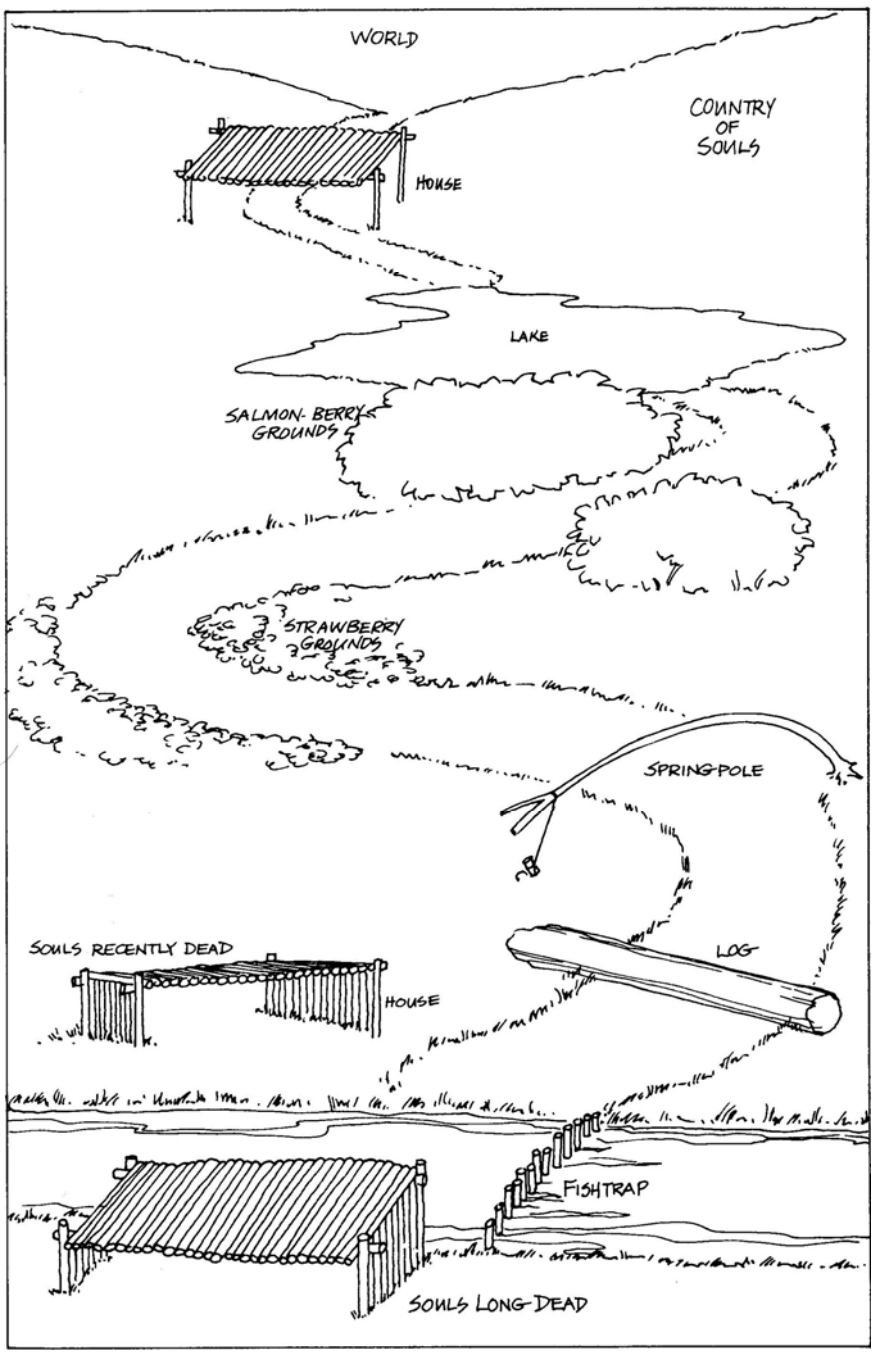
A death in the village was everybody's concern. As much as the deceased person might have been loved and respected, a **yalá** was thought to be unpredictable and sometimes vindictive or even dangerous. Villagers in neighboring houses to the deceased also paid attention to the dangers of having a **yalá** in the community. But, sometimes the **yalá** was thought to be hanging around the village. For instance, if someone reported being ghosted during the days following a death, that would be presumed to be 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 **yalá̓aḵʷ títipa̓d**, "place of the shadows". The ghost world was different from the ordinary world of the living: there everything was backwards. People, for instance, are active and outside moving around during the daytime; 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 scare the **yalá** into moving on to the entrance to the underworld. Stanley Gray and Morton Penn told George Pettitt (c1945) 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 because the person's **yalá**, hearing someone say her name, might stop on its way out of the village and come back, thinking someone was calling out to her. And, as I've mentioned before, Rosie Black had been originally named after her aunt, Ethel Payne. And 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.

The **yalá̓aḵʷ títipa̓d** was thought of as a shadowy underworld. In fact, **titipa̓d** means "shadow." It was underground. Charley Howeattle 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 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 **ixʷáɬóla** (shaman, medicine man or Indian doctor) while in a trance could leave their body and pursue wandering souls of the sick. They could also enter the cave mouth and descend as far as the river. If they found the soul before it crossed the river to the soul village, they 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.

It took 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. 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. Going underground to recover an errant soul was dangerous work, and for that reason shamans were given valuable gifts for doing a healing.

The map to the path leading to the Land of the Dead.



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. When the **yalá** was allowed to cross over the river, it would be there for a short or long time until it became re-incarnated into a newborn relative. Have a look at the diagram of the trail to the **yalá̓aḵʷ títipa̓d**.

A widow with children was 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 **shasha̓lísh**. As I've mentioned before, when Big Bill's first wife died, he married her sister, consistent with oldtime Quileute cultural tradition.

In the old days, the only memorial 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 re-incarnation of a deceased relative, which means that the child had been born with a **yalá** that was living in the underworld. I asked Pansy if she thought one of her **yiká ḵáxolit** (great grandchildren) would be born with her **yalá** after she died and she said, "**Tsixá̓**" (Sure!)

Next month, Kwashkwash will be squawking about memorials. One of the many things that the Quileutes have to thank Teri Tavener for is that when she was special events and culture program organizer at QTS back in the 1980s, she asked me and Gram Lillian to put together a cultural module booklet about memorials at La Push. So when the Woodruff family planned and carried out a very culturally relevant memorial ceremony, Sarah Woodruff Hines, Lillian, and I wrote a booklet describing the ceremony. I'll condense that booklet into next month's article.

I hope you had a memorable Memorial Day and make Dad feel good on Fathers' Day. Have a wonderful **Cha̓aɬiwasíḵtiyat**. If you want to hear any of the words in the article pronounced, send me an email address and I'll send you a voice file.

—Jay Powell
jayvpowell@hotmail.com

A New Plan for Making Sure All Students Read on Grade Level by the 3rd Grade: Restructuring of Grade Levels in QVSD for the 2014-15 School Year

It was once stated that all great changes are preceded by chaos.

The Quillayute Valley School District Board of Directors voted to restructure its grade band levels at the April 22nd, 2014 regular board meeting, after a series of discussions, deliberation and meetings, as well as looking at ten years of student reading and math achievement scores.

"Third grade is pivotal year for students and our goal is to make sure we provide the support and early intervention so every student meets the standard. We believe every student can meet this goal," stated Brian Pederson, School Board President.

Despite intervention for struggling readers, five years of state test scores show our students are not catching up by the third grade. Forks test scores have held at about 62 percent of third grade students reading at or above grade level for at least the last five years.

"We need to think differently about how we reach every student," said Kyle Weakley, Assistant Superintendent of Teaching and Learning. The acquiring of academic vocabulary must occur in the very early stages of school.

The focus for students from preschool to the third grade is to teach reading, while the focus for fourth-grade students and older is to use their reading skills to learn other material.

If children don't know how to read by the end of the third grade, they are at a major disadvantage for the rest of their school career, stated Diana Reaume, Superintendent.

For the 2014-15 school year, students will attend school in the following groups:

- The full-day preschool will move into four classrooms adjacent to the kindergarten wing at the Forks Elementary building, which would become Forks Elementary School for students in preschool through third grade.
- Fourth and fifth graders will move to the lower wing of the current Forks Middle School building, which will become Forks Intermediate School for students in the fourth through sixth grade.
- The seventh and eighth grades will be primarily housed in "The Annex," which will become Forks Junior High School (Spartans).
- Forks High School will continue to operate as it exists this current school year.

"Seventh and eighth grade is that developmental time when things get tough," Diana Reaume said.

"The Annex," now known as the Forks Junior High School has six classrooms and is located between the middle- and high-school buildings. The building is currently used mostly as storage but is a high-quality classroom building with only one room currently in use, Weakley said.

Students will continue to have access to iPads, laptops, and Smartboards in their new classrooms in the Forks Junior High School building.

Under the new plan, Seventh and eighth grade students will continue to access the current upper science laboratory wing of Forks Middle School for science and elective classes. They will also have access to all athletic programs; however, they will be getting new uniforms with the blue and gold colors, as well as Spartan logo. Junior high students will continue to have access to Associated Student Body (ASB), their current clubs, and dances.

Junior high students will eat at the Forks High School cafeteria during their own lunch period. Their lunch will be a "closed" campus concept and will be monitored closely by staff. The students will also access the new high school band room for music. However, seventh and eighth grade students will not be mingling with high school students. Their schedules will not coincide.

Another one of our Board's goals is to provide opportunities for every student so that they are college and career ready. "We are systematically designing a gradual transition for our seventh and eighth grade students to access the high school facilities, such as gym space, the library, the cafeteria, and counseling. Our hope is to expose students to college and career concepts early on so that they can prepare themselves for a successful high school career," stated Diana Reaume, Superintendent.

In the new configuration, the Forks Intermediate students will not be accessing the upper science laboratory wing at the current Forks Middle School with the exception of the music room of which they will access from the outside door. Staff is coordinating start and end times of schools, plus schedules so that each group of students remains as one school. Forks Intermediate School students will not transition when junior high students transition.

Forks Intermediate School students will also have daily access to recess, physical education, library and computer classes, and music.

The District's goal is to continue to provide student recognition through monthly assemblies and awards at all levels.

One of the major pieces to making this new system work was purchasing a new playground for the Forks Intermediate School students. The Board of Directors recently approved the purchase of new playground equipment to be installed over the summer next to the Middle School Gym in an empty parking lot.

"In talking with current third, fourth, and fifth grade students, their biggest request was to have a padded play area, instead of pea gravel or bark. We took their request to heart, and are installing padded tiles for the playground equipment," said Diana Reaume, Superintendent. "Students had a say in which playground they liked best."

The district has held student and parent focus group meetings to communicate the changes and to seek input for our planning. Our next parent focus group meeting is at 6:00 p.m. on June 12th in the Forks High School library.

All students in QVSD will receive their student schedules or teacher placement for the 2014-15 school year by June 16th. In addition, we will be holding a parent information night on August 11, 2014, at 6:00 p.m. in the Forks High School Commons.

Although we are in the midst of finalizing all the details for the new era of our schools, we welcome any questions, thoughts, and suggestions so that we reach our goal of making sure every student is successful in our schools. Contact Diana Reaume, Superintendent, at 360-374-6262, ext. 350.

First Nations Riders win ribbons

Lindsy Obi-Williams

In the most recent horseshow for the 4-H First Nations Riders club, several of the riders received ribbons. Congratulations to the following:

Lindsy Obi-Williams:
English Equitation (13 and under) - 1st Place
English Pleasure (13 and under) - 3rd Place
Halter (all ages) - 4th Place
Showmanship (13 and under) - 6th Place
Key Race (all ages) - 6th Place

Cassie Black:
Western Pleasure (13 and under) - 3rd Place

Marissa Bailey:
Horsemanship (14 and over) - 3rd Place
Showmanship (14 and over) - 4th Place
Western Pleasure (14 and over) - 5th Place

Debbie Sheriff:
Showmanship (11 and under) -6th Place

Damon Jones:
Showmanship (11 and under) - 5th Place

Chenoa Black:
English Equitation (13 and under) - 4th Place
Horsemanship (13 and under) - 6th Place
Showmanship (14 and under) - 6th Place

Ruby Sheriff:
Western Pleasure (13 and under) - 4th Place
Horsemanship (13 and under) - 4th Place

Isabele Pullen:
Halter (all ages) - 1st Place
Showmanship (14 and over) - 3rd Place

Iris Pullen:
English Pleasure (13 and under) - 1st Place
English Equitation (13 and under) - 3rd Place

Forks High School Spartan Showcase

1

2

3

1. For her senior project, Gloria Salazar volunteered at the Cherish Our Children and Santa's Workshop events. Her favorite part of the experience was seeing parents' reactions to the wide variety of toys available for Christmas presents at Santa's Workshop.
2. Ollie Sampson organized a two-hour basketball camp for youth that featured basic drills and games. "I want to be a teacher and a coach, and this project taught me how to work with kids and plan a lesson," explained Ollie.
3. Jonathan Trainor's project was 'Feed the Elders.' He spent the day working in the kitchen at the Senior Center and serving a meal that consisted of elk roast with gravy, baked salmon, potatoes, salad, coleslaw, rolls, and cookies.

Quileute Days Vendors

If you are interested in being a vendor at Quileute Days July 18-20, 2014, you may obtain an application on the Quileute Nation webpage: www.quileutenation.org.

Arts and Crafts Vendor fee: $75 (with electricity) or $50 (without electricity)

Food Vendor fee: $125 (with electricity) or $100 (without electricity)

Quileute tribal members, non-profit organizations, and informational booths are exempt from vendor fees.

For more information, contact Russell Brooks at (360) 374-5091, events@quileutenation.org, or Danielle Sabia at (360) 374-5095, danielle.sabia@quileutenation.org.

Spelling Bee Winners

Congratulations to Kobe Ward and Matthew Wallerstedt for receiving awards in the Forks Elementery School Spelling Bee.

In their age group, Kobe placed 2nd and Matthew placed 5th.

FMS Prevention Club learns about social norms

The Forks Middle School Prevention Club is made up of 6th, 7th and 8th grade students who have a desire to learn more about current issues that teens deal with like peer pressure, cyberbullying, substance abuse, relationship issues, depression and self-harm or suicidal thoughts. They share this information with their peers through a number of methods e.g. posters, activities, and games.

In January they received a Social Norms training along with the ASB officers and Leadership students. The definition of Social Norms is "…the behavioral expectations and cues within a society or group." As the students learned, Social Norms are the majority of a behavior like "80% of Forks Middle School Students don't use alcohol, or *MOST* of Forks Middle School students don't use alcohol." On June 4th Prevention Club students are organizing fun-filled activities during lunches to show students that most of the student population doesn't use drugs or alcohol, and they can have a great time without them. The county is providing t-shirts and folders as prizes designed specifically for the Social Norms Campaign.

All students are welcome to be a part of the FMS Prevention Club, supervised by Prevention Specialist Laura Hahn and Readiness To Learn Family Support Advocate Sandy Heinrich. Next year they hope to expand the program by starting another club at the intermediate level with 4-6th grade students.

QTS Summer Meal Program

The Quileute Tribal School announces the sponsorship of the Simplified Summer Food Program for Children. Meals will be made available at no charge to attending children 18 years of age and younger. The U.S. Department of Agriculture prohibits discrimination against its customers, employees, and applicants for employment on the basis of race, color, national origin, age, disability, sex, gender identity, religion, reprisal, and where applicable, political beliefs, marital status, familial or parental status, sexual orientation, or all or part of an individual's income is derived from any public assistance program, or protected genetic information in employment or in any program or activity conducted or funded by the Department. (Not all prohibited basis will apply to all programs and/or employment activities.)

If you wish to file a Civil Rights program complaint of discrimination, complete the USDA Program Discrimination Complaint Form, found online at: www.ascr.usda.gov/complaint_filing_cust.html or at any USDA office, or call (866) 632-9992 to request the form. You may also write a letter containing all of the information requested in the form. Send your completed complaint form or letter to us by mail at U.S. Department of Agriculture, Director, Office of Adjudication, 1400 Independence Avenue, S.W., Washington, D.C. 20250-9410, by fax (202) 690-7442 or email at program.intake@usda.gov. Individuals who are deaf, hard of hearing, or have speech disabilities may contact USDA through the Federal Relay Service at (800) 877-8339; or (800) 845-6136 (Spanish).

USDA is an equal opportunity provider and employer.

Meals will be provided at the site listed below at the following times:

Quileute Tribal School (multi-purpose room) starting on Monday, June 23, 2014 and ending on Friday, July 31, 2014. Meals will be served Mondays through Thursdays starting Monday, June 23, 2014 and ending on Friday, July 31, 2014. Meals will not be served on July 3. Breakfast will be served from 8:00 a.m. to 8:35 a.m. and lunch from 11:30 a.m. to 12:10 p.m.

Quileute Days 3 on 3 Basketball Tournament

July 19th starting at 12 p.m.
Akalat Center in La Push
Groups: 17 and under boys, 18 and over men's,
12 and up women's
Entry Fee: $50 per team
Cash prizes and T-shirts awarded

The Quileute Youth Tribal Council is organizing a 3 on 3 basketball tournament to raise funds for the youth program.
Limit of 4 players per team.
Each game will be played to 21 points by normal scoring.
Teams must register by July 12th.
To register call 360-640-1845
Address check or money order to Quileute Youth Program.

If you want information, have questions, or want to register please call Kasey Ulin @ 360-640-1845

Surfing & TRADITIONS

Youth Surf Camp Ages 10 to 18

June 28, 2014
9 a.m. to 3 p.m.
First Beach in La Push, Washington

Parents Welcome!
Please use the parking lot at the Tribal School near First Beach.

This event is sponsored by:

Quileute Tribal Members, Tribal School, Public Works, Events Department and Volunteers

Quileute Housing Authority Youth Program

SURFRIDER Foundation Members

USCG STATION QUILLAYUTE RIVER

New Shuttle Schedule

The new Community Shuttle schedule will go in to effect June 18, 2014. For a copy of the new schedule, visit the Tribal Office or Human Services Department. Please note the schedule now runs only Monday through Friday.

The TANF Program and Department of Human Services would like to thank the community for submitting surveys; we took them in to consideration when making the necessary cuts to keep the shuttle in operation. Please see the insert to the newsletter for the updated shuttle schedule. The schedule will be distributed and posted all over the community as well as online at the Quileute Nation website.

Please contact the Human Services Department with any questions you have regarding the updated schedule: (360) 374-4306.

Tips for parents to help their children avoid teen pregnancy

Teens say parents have the most influence over their sexual decisions. Make sure you are using these tips to help your child prevent teen pregnancy now, and in the future:

1. Be clear about your own sexual values and attitudes.

Make sure your values and attitudes about love, sex, and relationships is clear in your own mind. What do you really think about teenagers being sexually active? Were you sexually active as a teenager and how do you feel about that now? Is abstinence best for your teen and how do you feel about teens who use contraceptives?

2. Talk with your children early and often about sex, and be specific.

Young people have lots of questions about sex, love, and relationships. They want their parents to be their main source of information. Sometimes they get the wrong information from friends or the internet. Be honest with your children and be open. Do not wait until it is too late to talk to your child about sex. Start the two-way conversation before they start having sex.

3. Supervise and monitor your children and teens.

Establish rules, curfews, and expectations of behavior. Provide consequences for not following any of these. You aren't being a nag, you are being a parent.

4. Know your children's friends and their families.

Friends have strong influence over each other. Make sure that your child's friends and their families share the same values as you do regarding sex, love, and relationships. Some parents get together to establish the same rules and expectations for their children. This could be especially important if your child starts dating and is at their partner's house a lot. Make sure everyone is on the same page.

5. Discourage early, frequent, and steady dating.

Allowing children to participate in group activities when younger is fine, but one-on-one dating situations before the age of 16 can lead to trouble. Make a decision early on in your child's life on when they can start dating. Make sure they know this age long before they approach it. If they are not aware until the time comes, they will think it is because you do not like the other person.

6. Take a strong stand against relationships with big age gaps.

Teens should date people their age. There are huge differences in development and maturity between each teen year. The differences can lead to risky situations, including unwanted sex and sex without protection. Try setting a limit of no more than a 2 year age difference.

7. Help your teenagers to have options for the future that are better than teen pregnancies and teen parenthood.

The chances of teens delaying sex are higher if they have a brighter future. Help your child set goals for their future and plans on how they can achieve those goals. Discuss how becoming pregnant can change or even eliminate those goals and plans.

8. Let your kids know that education is valued.

Encourage your child to take school seriously and set high expectations. Be involved in your child's academic life; know their grades, communicate with their teachers, and set them up for academic success both in class and at home. Help them make education something they value as well.

9. Know what your kids are watching, reading, listening to, and browsing online.

Children can get information and ideas about sex, love, and relationships from anywhere. Make sure what they are watching, reading, listening to, and browsing online support your values and ideas about sex, love, and relationships; or at least make sure they understand that the information they are learning elsewhere may not be true. You can cancel or take away items that are being misused. You aren't being a nag, you are being a parent.

10. These 9 tips work best when they are built on a strong and close relationship with your children.

Strive for a relationship that sets boundaries, applies consequences when necessary, supports your child, has positive communication, and emphasizes both trust and respect for each other. You can do this by showing love clearly and often, listening to your child, spending time with your child, respecting your child, helping them build self-esteem, and being supportive in their interests.

If you have any questions about discussing these topics with your children or teens, or if you want help using these tips feel free to contact the Quileute Youth and Family Intervention Program.

The Youth and Family Program also hosts a meeting for parents to discuss topics of their choice every other month (no meetings during the summer). Get more tips on relationships, sex, teen pregnancy, college, and more by attending these meetings.

Source: thenationalcampaign.org/sites/default/files/resource-primary-download/10tips_final.pdf

National Campaign to Prevent Teen Pregnancy

Instagram

You can now follow the Quileute Tribe on Instagram!

@quileutetribe

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.

Counselor's Corner

My Oh My! Where did all the time go? You may have heard that I'm stepping down from full-time work here, soon. Semi-retirement. I won't be around La Push *as a counselor* much longer.

The years have gone by so quickly. In retrospect, I can't imagine myself doing anything too much differently although I'd like to think I would have done almost everything differently. I review my past as happening exactly as it was supposed to. Even if I had a chance to live my past over again, it's doubtful that I could change my past mistakes, so why cry over spilt milk? Truthfully, I couldn't have the life I now have if I changed any part of my past. I've done okay, all things considered, but I wish I still had that great energy I once had.

Mistakes; yea, I've made a couple. *Okay, way more than a couple.* As you can see, I think being *childlike* is awesome and I'm open to life when I'm child-like. But, remaining *as a child* or remaining *childish* is a toxic soup of selfishness and petty self-indulging. And lately I've been all that and more!!!

So back to the mistakes? Yes, I have acted like a selfish little child far too often. And now I am retiring, per se, so I can reinvent myself one more time again.

I have blamed a litany of reasons for the wreckage of my present and, folks, leaving such a good position here in La Push is so, so hard. But, I'm wholly in love with my lady and we need to explore having a real relationship. Togetherness. We want to be together and we want to explore working and living together; we want to try and serve our creator too.

So now, I have to, I need to, I want to, I must read the Bible! Not just the fun stuff, I will read all of it. The Bible has so many tools for living. So why do I avoid reading the Bible?

The Bible is basically known or/and believed to contain God's word and his plan for mankind. Now maybe you don't believe in God or Jesus (who wasn't a white guy), or any of the wild and crazy stories in the Bible. Truth is I still have some moments when I have a lack of faith concerning some of the stories in the Bible. Stories, like reading about a man living three days in a whale/large fish. How could that be? So now I am going to share a story with all of you and you can think what you want but it is my story and I don't have to worry any longer about being seen as a "nut case." I don't have to worry that my faith in God is seen by some as wrong or stupid or worse. I am just going to share my truth, as I have experienced it.

I choose to remember, how on a certain day back in 1996, I either met God or Jesus or I met a power much, much greater than me. Frankly, I believe it was Jesus and that's my belief. At that time, I was extremely depressed and in anguish and I was praying more intensely than I had ever tried to pray before. I was praying to whatever my concept of "God" was.

I was praying to know what to do with my life and I was so desperate! I was on my knees with my hands clasped together on my bed and I was looking at a ray of sunshine coming through a window located above the bed headboard. I am pretty sure I was being as authentic as possible. I really, really wanted to know what to do with my life, after having relapsed on stimulants right after every semester at college. This time it was late summer, a couple months after my mom died. I was coming down from snorting methamphetamine and I was feeling sick of myself. I was scared, alone, and I was already missing the first couple days of the fall quarter of college due to relapsing. So I was praying to what I thought was my God and I was as sincere as I could be. *For the first time in my life I was really concerned with knowing what God wanted from me*. Instead of me always wanting God to help/save me, this time I wanted to know what God wanted *from* me. In essence, I think I was practicing real faith for the first time.

Then, suddenly, something caused me to start feeling very, very heavy. I felt myself slowly slide down to the floor. I wasn't scared per se. And quickly I realized this wasn't a medical issue, it wasn't a mental breakdown, it wasn't hallucinations or psychosis or any drug-induced state. No, I knew this was totally different from any experience I had ever had before, with or without using drugs.

As I laid there, my jaw opened, yes my mouth opened *without me even opening it* and my mouth started talking, ***without me trying to talk***! A voice, a voice that wasn't mine, started to talk out of my mouth, in a male voice and in a language I didn't understand at all. This was unbelievable! On my own I couldn't move at all but my mouth was still talking!

Quickly, once I listened, I realized the voice was talking in what Christians refer to as, "tongues." I heard verbal sounds come out of my mouth that I would describe as a mixture of Native American and maybe Arabic language. I could tell I was speaking some kind of language and not just gibberish. This, to me, was pretty awesome. Try and imagine a voice suddenly speaking out of your mouth in a voice and a language you don't know but you know it is a language. Just a weird drug high? *Not a chance. Not a single chance.* I've been through "all of that" and this was 100% different. This felt like something very big and so very real.

So after about a quick minute the voice ceased. I then "felt" a huge invisible "cloud" of warmth, power, and total love begin to enter the entire length of me, from the right. It slowly moved into and filled me. This strange feeling, this cloud, started to fill my entire body and it seemed to push three separate "*somethings*" right out of my body. I can't describe this fully here but I felt three separate pushes from inside of me toward the skin of my belly area and then it pushed all three "somethings" right out of my body. Then the thought came to me; I had *bad spirits* in me and they were being pushed right out of me! They were some sort of life-forces living inside of me. To put it bluntly, I think and I thought they were demonic spirits. That's the thinking that came to me at that time. Later, after talking to pastors, I came to realize that I had been influenced for dozens of years by these lifeforces inside of me. It really helped explained why, as I grew older, once I put a drug inside my body I lost control over my reactions to the drug and I acted and I felt totally out of my normal character, while high. Yes, when we use heavy drugs or drink a lot it is my belief that we CAN open a doorway to bad spirits or "demons." I think it depends on what you think about, what your desires are, and how we act, when we are using. Have I lost you? Someday I hope you get to live through such an experience. Back to my story.

Then, in my mind, I "saw" a well-highlighted, perfectly golden-highlighted dark male face. I can still 'see' that face today. Funny, but at first I thought it was my deceased grandmother. *Read on.* At that very moment, I began to feel a wave of absolute pure happiness. Yes, I felt as awesome and as wonderful *as all the other days of my life*. I can't stress this enough. Coming down from methamphetamine ***NEVER EVER*** produces a feeling like this. The "high" I felt was beyond wonderful and clean, and wholesome, and righteous, and freeing, and beautiful and, and, and so fully totally, totally pure. I can't begin to tell you how wonderful I felt. Not just how my mind and body felt but how wonderful my whole soul felt. This is all absolutely impossible of course. This can't happen to anyone right? Especially a person coming down from methamphetamine. Besides, it had been several hours since my last use. But……

As the golden-highlighted *face* I "saw" slowly faded away, an auditory male voice, a voice I could actually hear, spoke six words I will treasure and treasure forever. He said, **"You need to help the people."** That's all. Six words. No more, no less.

I did not see anyone standing there or anything but I really did hear that fantastic voice telling me what I needed to do. And I felt so happy! Tears of joy poured down my cheeks. ***Fi-***

Continued on Page 13

Updating the Fisherman Memorial Stone

The Quileute Tribal Council will be updating the Quileute Fisherman's Memorial Stone this fall. Once the names are added, a ceremony will be held.

If community members know of family or friends who should be added to this memorial, please bring the correct spelling of their name and a written explanation of their situation to the Tribal Office by July 15.

Counselor's Corner

Continued from Page 12

nally, I knew God existed and I knew with all my heart and soul that this really was God/Jesus and he was telling me what his purpose for me in my life was. Finally I could go to school and know I was going to be helping people. And finally I didn't ever have to use again! I didn't HAVE to use!

This was, by far, the greatest moment in my life. Soon I could get up from the floor. I was ecstatic! I felt perfect! I looked in a mirror; my eyes were totally white and blue and normal. I had a slow, normal heartbeat. No more sweating, no more panic or anguish. Just those awesome tears of gratitude and joy.

And for many hours and days after that experience I felt so healthy and clean and childlike and innocent. No guilt! I can't begin to describe the power and humbleness and gratitude of what I felt. The humbleness and gratefulness I felt inside was beyond inconceivable but most important of all was that all of my 42 years of balled up guilt and shame had been sucked right out of me in that couple of minutes. Totally forgiven; I felt forgiven and innocent again! I also felt like I did when I was a young child—clean, pure, and innocent again. Yes, being childlike is what I'm told God wants for us. Innocent and clean. I phoned everyone I knew with the news; many I called said I had been "born again," as they put it. So now I know I have purpose and I am never, ever bored. Never. I have my Father to thank. A year or so later I got a blood test. My hepatitis C had disappeared from my body. God is so good when we obey his commands.

Now what I just told you is totally impossible, just as living three days in a whale/giant fish would be. But this event really happened to me. So if this happened to me, (it really did), then why can't miracles happen to everyone? Why can't a person live inside a large fish? Why can't the Bible be true? And why do we refuse to open our hearts to the possibilities?

If there is a God, then God can do whatever he wishes. And if God is real then nothing else matters as much as it matters that I try to obey and serve him. I'm told he insists that I read the Bible. I have read a lot; the New Testament, but now I'm going to read the entire story, "The Bible."

You, me, we have a choice. We really do have total freedom of choice. Two weeks after that fantastic experience I again tried to use methamphetamine. I tried and after snorting one line I didn't like it anymore and I flushed it all. Yes!

We are sons and daughters of God. God took away my obsession to use and he removed the toxic sickness from inside of me, the demons that had almost talked me into using my damn drugs till I died.

So to you I say this, if there is a real God, a singular God, and we do not try to live as he wishes us to live and we do not ask him to forgive us for our "sins" and we do not practice having faith in him, then either none of it matters *because there is no such thing as a God*, or *there is "God"* and we, that have not practiced faith in him might need to read the Bible and learn how to make things right with him. Because I know God is real and I know there is a purpose in life.

I'm just saying this. You might not care. That is a choice each person has to make. Because I know what happened to me was as real as these words you are reading. And I can still have my moments of doubt and low faith. But then I remember the miracles I have experienced and the miracles I have seen. For me, I would be the stupidest person on Earth if I did not follow and serve my creator, God.

Finally, I thank you all for teaching me so many lessons. Some I am still trying to learn, but one lesson I know is that no matter what, I love the innocent person *inside of you*. I love the soul of each of you, the real you. If only we could all just be truly authentic; totally in touch with the core person we really are. I dare say that it would be the day of days for all of the species we call, human beings. Surely, God would then fully come forth and be our shining light and he would fill each and every one of us with total warmth and love, for he is just that.

My deep love and respect to the Quileute Tribe and all the residents of La Push. Be seeing you again, and again, and again. Forever is a long time……..

By the way, when you listen to a radio that is not *turned on* and *tuned in*, can you hear it?

God wants to bless us all, and I think he does bless each of us, up to a certain point, but he wants us to *turn on* and *tune in* to him to receive his greatest blessing. Eternal life with him is promised to be our reward if we will just tune into his "radio station."

I think he wanted me to tell you this.

Faith is like believing that I will turn the radio on and hear the music. I have found that God speaks very softly so I have to listen with all of my heart to actually hear his voice. But I always seem to know his will for me, ever since I surrendered to him.

—Kevin McCall

Community Calendar
Events and Activities for June 2014

June 4: Drum Group, 5 p.m. at Community Center
Beading, 2 p.m.-4 p.m. at Senior Center

June 5: Beading, 10 a.m.-4 p.m. at Senior Center
NA 12 Step Group, 12 p.m. at Health Center
Head Start Graduation, 5 p.m. at Akalat

June 6: Beading, 10 a.m.-3 p.m. at Senior Center
Tribal School Graduation and 8th Grade Completion Ceremony, 5 p.m. at Akalat
Inventory Group AA Meeting, 6 p.m. at La Push Assembly of God

June 9: Weaving headbands, 10 a.m.-4 p.m. at Senior Center

June 10: Planning Meeting, 9 a.m. at Tribal Office
Weaving headbands, 10 a.m.-4 p.m. at Senior Center
AA 12 Step Group, 12 p.m. at Health Center
Life Recovery 12 Step Group, 7 p.m. at La Push Assembly of God

June 11: Women's Talking Circle, 12 p.m. at Court House
Weaving headbands, 2 p.m.-4 p.m. at Senior Center
Drum Group, 5 p.m. at Community Center

June 12: Weaving headbands, 10 a.m.-4 p.m. at Senior Center
NA 12 Step Group, 12 p.m. at Health Center

June 13: Weaving headbands, 10 a.m.-3 p.m. at Senior Center
Inventory Group AA Meeting, 6 p.m. at La Push Assembly of God

June 16: Making walking sticks, 10 a.m.-4 p.m. at Senior Center

June 17: Making walking sticks, 10 a.m.-4 p.m. at Senior Center
Diabetes Support Group, 9 a.m. at Health Center
AA 12 Step Group, 12 p.m. at Health Center
Community Planning Meeting, 12 p.m.-3 p.m. at Tribal Office

June 18: Making walking sticks, 2 p.m.-4 p.m. at Senior Center
Women's Talking Circle, 12 p.m. at Court House
Drum Group, 5 p.m. at Community Center

June 19: Making walking sticks, 10 a.m.-4 p.m. at Senior Center
NA 12 Step Group, 12 p.m. at Health Center

June 20: Making walking sticks, 10 a.m.-3 p.m. at Senior Center
Inventory Group AA Meeting, 6 p.m. at La Push Assembly of God

June 23: Weaving, 10 a.m.-4 p.m. at Senior Center

June 24: Planning Meeting, 9 a.m. at Tribal Office
Weaving, 10 a.m.-4 p.m. at Senior Center
AA 12 Step Group, 12 p.m. at Health Center

June 25: Women's Talking Circle, 12 p.m. at Court House
Weaving, 2 p.m.-4 p.m. at Senior Center
Drum Group, 5 p.m. at Community Center

June 26: NA 12 Step Group, 12 p.m. at Health Center
Weaving, 10 a.m.-4 p.m. at Senior Center

June 27: Weaving, 10 a.m.-3 p.m. at Senior Center
Mom's Lunch, 12 p.m. at Tribal Office
Inventory Group AA Meeting, 6 p.m. at La Push Assembly of God

June 30: Beading, 10 a.m.-4 p.m. at Senior Center

To add an event to the July Community Calendar, contact the Editor at (360) 374-7760 or talkingraven@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.

Happy Birthday to Enrolled Quileute Tribal Members

June Birthdays:

Andrea Coberly	1
Dawn Stillwell	
Shilaily Woodruff	2
Margaret Black	3
Lorraine Jackson	
Heather Schumack	4
Nellie Ratliff	5
Steven Baker	
Vincent Penn	6
Lisa Black	7
Stacey Torres	
Gloria Salazar	
Darryl Guerrero-Penn	8
Toni Eberle-Ward	
Aaliya Dailey	9
Alison Stevens	
Donavan Black	
Emily Foster	10
Brenda Nielson	
Levi Black	10
Michael Trainor	
Theo Penn Jr.	11
John Jackson Jr.	12
Jared Remington	
Sally Jaime	13
Maria Jaime	14
Chenoa Black	
Derek Ramsey	15
Clint Black	
Marty Penn	16
Roseanne Hoskins	18
Susan Davis	
Eugene Marx	
Loretta Castillo	19
Ethan Sovde	20
Betty Wood	
Katrina Ward-Bender	
Denise Ward-Bender	
Kristi Williams	21
Natalie Sovde	22
Carter Coberly-La Gambina	
Dorothy Guerrero	
Damon Jones-Smith	
Alicard Matson	
Russell Woodruff Sr.	24
Rosalie Black	
Vida Cruz	25
Amanda Morganroth	
Christopher Cherry Jr.	28
Walter Sailto-Klatush	
Jade Jack-Bryan	
Taylor Eastman	29
Hailey Woodruff	30

New Merchandise at Oceanside Resort

Visit the Resort's Main Office to see the new merchandise, such as sun glasses, soaps, socks, rubber boots, watches, and more!

Like Us On facebook

The Quileute Nation of La Push, WA

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

Please feel free to share your opinions or suggestions with:

Emily Foster

(360) 374-7760

talkingraven@quileutenation.org

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