June
2016

bá·yak The Talking Raven

A Quileute Newsletter

Vol. 10, Issue 6 Emily Foster/**BAYAK Editor**

Celebrating Our Elders

Lunch at the Health Fair

Elders Week 2016 was celebrated at the Akalat Center in La Push from May 24-27. It was a huge success thanks to the departments, volunteers, and everyone who donated to the event.

A big difference in this year's Elders Week was the additional day, which was Tuesday. In the past five years, Elders Week has only lasted three days, typically Wednesday-Friday. With the sponsorship and support of the Quileute Tribal Council, the Elders Committee hosted Tuesday.

The following were the hosts and their respective days:

- Tuesday – Elders Committee
- Wednesday – Human Services
- Thursday – Health Center
- Friday – Tribal School

Each day's host chose a male and female "Elder of the Day" to honor: the Elders Committee and Tribal School wove cedar sashes; Human Services decorated a sash with cedar detail and gifted them handmade lap blankets; and the Health Center decided to celebrate their "Elders of the Day" with Pendleton blankets.

Elders of the Day were:

- Tuesday: Roger Jackson, Sr. and Loretta Castillo
- Wednesday: Sid Bowechop and Carol Hatch
- Thursday: Roger Jackson, Sr. and Lela Mae Morganroth
- Friday: Tommy Jackson, Sr. and Beverly Loudon

The Elders Committee brainstormed some new and fresh ideas to bring to Elders Week. On their day, they added: a fry bread contest; stations such as making aprons, whittling fish sticks, decorating canvas totes and digitizing old photographs; and they also brought in a live band to perform called Therapy Session. With three entries in the fry break cook-off contest, Delores Woodruff took 1st place, Bill Ward was 2nd, and Rhonda Pinon placed 3rd. For her first-place fry bread skills, Delores was presented with a cedar woven flower vase, while the 2nd and 3rd place elders received Native-designed aprons. During a break in the activities, the Tuesday cooks served a turkey and ham meal with mashed potatoes and other goodies.

On Wednesday, Human Services staff also had activity stations, such as beading, decorating picture frames, a family portrait photoshoot, and do-it-yourself sugar and salt scrubs, and Head Start children performed a skit and songs. For lunch this year, meatloaf and a baked potato bar were offered on Wednesday. A prize drawing for elders was held, with prizes such as two water bath canners, a cooking set, Kitchen Aid stand mixer, Pyrex mixing bowl set, beaded pendants, and home safety kits and blankets. The employees also gifted elders with jewelry and homemade cookie mixes and soup mixes. The Head Start and Daycare children decorated the paper bags that the mixes were packaged in, and a recipe was provided.

For Thursday's Health Fair, vendors and informational tables filled the gymnasium. Massages and blood pressure checks were offered and advice regarding wellness was given out. There were numerous freebies at the various tables; the dental clinic handed out tumblers filled with toothbrushes and samples of toothpaste, floss and mouthwash, while the clinic provided lunch containers. The menu at the Health Fair consisted of fish, spaghetti squash, elk lasagna, crab, carrots, salad, rolls, and fruit cups.

And finally, Friday's Quileute Tribal School put on a great performance. After the students showed off their square dancing moves, the crowd asked for an encore. Aside from square dancing, there was traditional Quileute dancing, the waltz, and more. During the friendship song, children invited elders to dance with them. The schoolchildren even chal-

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Lela Mae Morganroth, Pam Morganroth, Bertha Wallerstedt

QTS students square dancing

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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**.

From Council Chambers

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

Tribal Council and the Elders Committee recognize special guests on the final day of Elders Week.

Kicking off the month of May, the Quileute Tribal School was visited by representatives of the Bureau of Indian Education, Department of Interior, and Derek Kilmer's Office. On May 5th, they received a tour of our current school campus and the location of our future school campus and were interested in hearing the plans we have for the BIE School Replacement Grant.

Chairman Chas Woodruff: I am so thrilled that we were selected as one of the top 10 schools for the Bureau of Indian Education School Replacement Grant. After a tough process with the dedication of our grant application team, we will be receiving a significant amount to assist in our initial planning stages for moving our school to higher ground. I want to thank our visitors for making the trek to La Push to see our school and the site of the new school.

Elders Week 2016 had tremendous success, which had a much noticeably larger crowd this year coming together to honor our elders! There was an extra day with more activities, such as a fry bread contest, numerous arts, crafts, and cultural projects, and even a live band. The food was phenomenal, as always, with countless food donations from community members. Thank you to the following for hosting their respective days:

- Elders Committee – Tuesday, May 24th
- Human Services – Wednesday, May 25th
- Health Center – Thursday, May 26th
- Tribal School – Friday, May 27th

Treasurer Crystal Lyons: Elders Week is the best. It's always good to see all the different departments contribute their time and energy to put on a good week for our elders and visiting elders. The kick-off day on Tuesday was what Council sponsored this year. We collaborated with the Elders Committee, meeting with them every other week. All of the ideas for the activities on that first day were all generated from surveys they completed two years ago. Elders Week is always a good time for everybody that gets together. I love seeing the faces of the elders who are watching the schoolchildren doing the tribal dances and even the square dancing. We are so thankful for everybody that comes together—departments, community members, fishermen, hunters and gatherers—all who donate to make Elders Week a success.

Secretary Naomi Jacobson: I really enjoyed my time preparing as well as the time spent with individuals throughout the week honoring our Quileute elders. It really is heartwarming to see so many people out enjoying time together while participating in cultural activities. My hope is that we can incorporate similar activities into all of our programs, year round, to keep traditions alive while bringing people together.

At the end of May, the Quarterly Informational Meeting was held from 12 p.m. to 4 p.m. at the Tribal Office West Wing.

Secretary Naomi Jacobson: Council held the first Quarterly Informational Meeting on May 31st. Council provided information about the Kit la Center business planning process, the new ice machine at the marina, as well as election process related information, just to name a few items on the agenda. It was great to hear the positive feedback about the successes of Elders Week and how much the elders appreciated the added day of activities which they had a hand in planning for.

Council would like to see higher tribal member attendance at these Quarterly Meetings. These meetings are offered at the request of the General Council in order to keep the community frequently updated on tribal business. We hope to see you at the next meeting.

Submit Photos of Your Graduates!

For the July issue of the Talking Raven, please submit photos of your 2016 Quileute graduates for Head Start, 8th Grade Completion, High School, and College!

Email them to talkingraven@quileutenation.org or drop them off at the Quileute Natural Resources Department.

Council Listening Session

Monday, June 27, 2016
9:00 a.m.
Must sign in at the Tribal Office front desk before 9:00 a.m.

Celebrating Our Elders

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lenged elders to a hula hoop contest, which brought much laughter and was won by Tommy Jackson and Joan Penn. Between performances, a traditional meal was served, which featured salmon, halibut, clams, mussels, and slippers.

During the lunch break on Friday, Tribal Council drew for the winners of a gift basket raffle—another new idea that the Elders Committee suggested. Tribal Council had challenged each department to create a gift basket, which was raffled off on the final day of Elders Week. Throughout the week, people purchased tickets and placed their tickets in a jar coinciding with the basket they wanted. The winner of the challenge is determined by whichever department's basket received the most raffle tickets. Though the department winner has not been announced yet, they will be receiving a catered lunch. Overall, the gift baskets raised over $1600 for the elders.

Congratulations to the following winners of the individual department gift baskets:

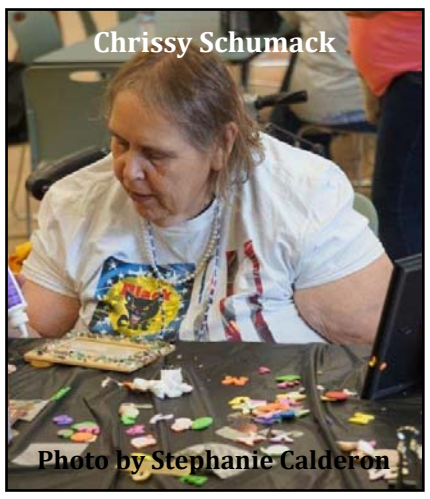
1. Chrissy Schumack
2. Nellie Ratliff
3. Arlene Jackson
4. Fudd Charles
5. Theodore Colfax III
6. Cynthia Barajas
7. Donna Jones
8. Sherri Crippen

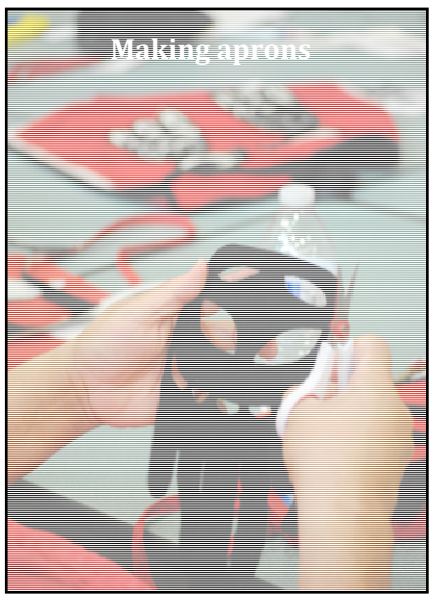
After the traditional meal and dancing was finished, the elders were gifted with necklaces, bracelets, earrings and dreamcatchers, all specially made by students. In addition, there was a calendar, and each class was responsible for designing one page. Pictures in driftwood-decorated frames were also handed out. QTS hosted a wonderful day to end the weeklong celebration.

Elders Week is a popular event not just among elders, but community members too. It is a time to recognize the elders by spending time with them and celebrating their wisdom and knowledge. Thank you to all those who contributed to Elders Week; those who attended and participated in the activities; and especially the elders, who traveled near and far, to celebrate with the Quileute Tribe.

Beading
Photo by Stephanie Calderon

Kathy Ward and Fern Penn
Photo by Stephanie Calderon


Chrissy Schumack
Photo by Stephanie Calderon


Making aprons

Serving elders first

Carol Hatch, Roger Jackson, and Sid Bowechop

Bá·yaḳ
The Talking Raven

A monthly publication of the Quileute Tribal Council

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Move To Higher Ground Updates

By Susan Devine

On May 5th, The Quileute Tribal Council, Quileute Tribal School Board and staff, and Move to Higher Ground (MTHG) team were honored to welcome guests from the Department of Interior – Indian Affairs, and staff from Rep. Derek Kilmer's office. The purpose of the visit was to see the Tribal School and the proposed relocation site on Higher Ground and to discuss the details of the School Replacement Grant. The Quileute Tribal School is one of 10 schools selected to receive planning funding in 2016, as part of the No Child Left Behind Act. Guests included Darrell La Roche (Director, Office of Facilities, Property, and Safety Management), Cheryl Andrews-Maltais (Senior Policy Advisor to the Asst Secretary), Client Hastings (Advisor to the Asst Secretary), Femila Ervin (Office of the Solicitor), Mike La Plante (BIA Regional Facility Mgr), and Joe Dacca (District Director, Representative Derek Kilmer).

The visit started with introductions in the West Wing, and then the group embarked on a site tour of the reservation, the current school, and the new school site on the Higher Ground. The Quileute Tribal School provided their school bus and a driver, and the tour was led by Chas Woodruff, Mark Jacobson, and Susan Devine. The tour was a good chance to show elected officials and senior staff in Washington DC the very real challenges and dangers of the current location of the Tribal School. We were blessed with a beautiful sunny day, which everyone loved – but many of us were secretly wishing for rain, sideways winds, and a power outage, to give our guests a sense of what the community, students, parents and teachers have to deal with on a regular basis.

Once the tour was completed, the group returned to the West Wing. Many thanks to Russell Woodruff for treating our guests to smoked salmon, which they enjoyed while listening to a presentation of the needs of the Quileute Tribal School, presented by School Board Chairwoman Leticia Jaime and Superintendent/Principal Mark Jacobson. Susan then talked about the site selection, utilities, and planning work, with a summary of our completed and in-process environmental documentation provided by Frank Geyer. Following the formal presentations, the team had an open Q&A session. The DC contingency stuck around afterwards, and returned to the Tribal School to see more of the school buildings, and to talk with Mark Jacobson and Mike La Plante about the challenges of providing structurally safe and sound facilities for our students and staff.

We are now in the process of completing paperwork that will allow the BIA to provide the Planning Phase funding to the Tribe and School. Next steps will include documenting all of the work that has taken place to date, including selecting the new school site, preliminary utilities assessments, environmental documentation, and other pre-design activities. The funds will be used to finalize the planning phase. Once that is complete, we will be eligible for design funds – there is likely not enough design funds for all 10 schools, so we will continue to work hard to be done with the Planning Phase as soon as possible. Construction Funding has not yet been appropriated – that will take place during the next legislative session.

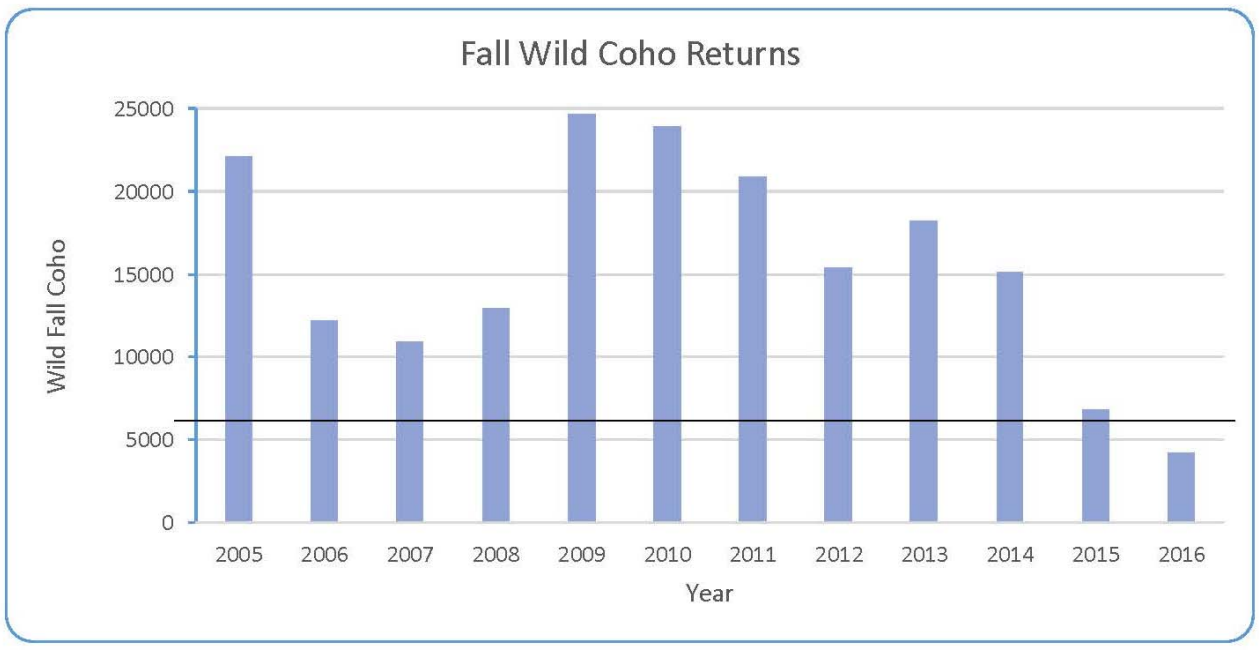
Even as the school moves along and is our first MTHG success in terms of funding, we continue to look at all the other community facilities, services, and housing needs that the Higher Ground will support. Two key areas we are working on now are transportation and housing. We also continue to emphasize Preserving the Lower Village – and how the lower village will continue to thrive as some facilities relocate to Higher Ground.

Please call Susan at (360) 280-6155 or email her at susan.devine@quileutenation.org if you have any questions or comments about the Move to Higher Ground. We are particularly interested in your thoughts about the Lower Village!

1. The Tribal Council, Tribal School Board and Staff, and MTHG team hosted guests from BIA (Washington DC and Portland offices) and Joe Dacca of Representative Kilmer's office, which included a tour of the current school site and the Higher Ground lands.
2. Susan Devine, Darrell La Roche, Clint Hastings, Cheryl Andrews-Maltais, and Chas Woodruff talk about the School Replacement Planning Grant funds and future plans for the school relocation
3. Over 15 people attended the meeting in the West Wing, which included a presentation by Leticia Jaime (School Board Chair), Mark Jacobson (Superintendent/Principal) and Susan Devine (MTHG Project Manager)
4. As part of ongoing community outreach, the MTHG team staffed a vendor booth at the Elder's Week Health Fair, handing out Move to Higher Ground pens and Preserving the Heart pencils, and seeking community input on a variety of topics related to the Higher Ground and Lower Village.

State of the Fishery

By Quileute Natural Resources Staff



As many of you may have heard, this is going to be a very difficult year for our fall in-river fishery. Warm water and poor food availability in the ocean have made it difficult for all species of salmon to survive. This year seems to have been particularly hard on our Fall Coho. During these hard times, Quileute Natural Resources (QNR) wants to be as transparent as possible and share everything that we are doing to help protect our fish for this and future generations. Normally we expect a Fall Coho run of close to 15,000 even before any harvesting takes place; with a 6,300 minimum return rate in order to ensure harvestable runs in the future (marked by a black line on the graph). This minimum return rate is referred to as "escapement" and every salmon stock in our river has an optimal escapement number that we try and manage for. This year we are expecting less than 4,200 wild Fall Coho to return to our rivers from the ocean. Last year only 6,800 Fall Coho returned from the ocean and only 2,500 were able to reach the spawning grounds.

In light of these startling numbers, QNR negotiated an agreement with WDFW on a fall fishing schedule, based on a recommendation approved by the Quileute Natural Resource Committee (QNRC). Included in this agreement was a closure of all river fishing in the Quileute U&A for seven weeks, October 3rd through November 20th during the bulk of the Fall Coho run. This closure is for both tribal and non-tribal fishermen. This is not a choice that was taken lightly by the Committee or the State. Months of planning and data analysis has lead us to the same conclusion, that if we do not proceed with caution with our fall fisheries, we could risk losing the wild Coho run all together. Lonnie Foster, the QNRC Chair said: "[This year] we need to get the most amount of fish back as possible. We are doing this for conservation purposes, so we can have fish in the future."

We are not the only ones struggling in this crisis. All over Washington, Oregon, Alaska and Canada the story is the same: Fall Coho returns will be low. Even for as bad as this year's forecast seems, the Quillayute watershed is still in better shape than most other river systems in Washington. Our Chinook and Steelhead runs have proven resilient and will hopefully remain stable into the future.

Understanding the economic and cultural impacts of these low salmon returns, QNR will be posting in the 'Talking Raven' regularly in order to answer your questions and make sure that you remain up to date on the state of our fisheries. We want you to know that we are doing all we can to help our stocks recover so that we can continue fishing in the future. Please submit your questions at the fish ticket box, located by the front door of the QNR office. Our biologists, managers and policy makers will answer to the best of our abilities.

Fish Clipping

Each spring, Quileute Natural Resources hires tribal members to clip the adipose fin of hatchery-raised fish. The goal is to be able to identify hatchery fish from wild fish once they are harvested or caught. Below, the crew is clipping steelhead.

Starr LeClair and Joshua Hoskins

Fawn Gabales and Dimitri Sampson

Taala Fund to Visit Quileute Community

Conducting Surveys to Consider Expanding to Native Communities in Western Washington

Taala Fund is a nonprofit certified Native Community Development Financial Institution (CDFI) that has been serving the Quinault Indian Nation community and members with small business loans, credit builder loans, financial education, business training, and business technical assistance since 2010. We are now considering expansion to Western Washington's Native communities who have limited or no access to capital.

With Quileute Tribal Council approval, Taala Fund will visit the Quileute Tribal community on June 9, 2016 and also during Quileute Days to seek individuals to participate in our survey. The survey results will guide our efforts to expand and provide access to capital to neighboring tribal communities like Quileute. All persons completing the survey will be entered into a drawing for an iPad Air II. One winner will receive the iPad.

If you have any questions, please call Natalie Charley at (360) 276-0118. Thank you!

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

Jay Powell transforming into kwashkwash, the Blue Jay.

Salmonberry Days – Chaʔałowasíḳtiyat

The moon of June in the old days was named *Salmonberry Days* for a reason. The area around La Push has always had some spectacular salmonberries. I can remember back in the 1960s, taking a break on a sunny morning from recording Quileute words, stories with Hal George. We would go out and eat salmonberries by the handful. The word for salmonberry, Chaʔáłowa, always comes easily to my mind because I can still picture how the elders used to say it over and over as they reached for yet another berry. "Chaʔáłowa. Ahhh, chaʔ áłowa." They would just croon the word softly, as if the very fact of those berries was almost too good to be true. Of course, at that time in the season there would also be ťobíyaʔ (wild strawberries) growing in patches down among the piles of driftwood, but salmonberries were the focus and, as a result, June became salmonberry time for me just as it was for the tałáykila potsʔóḳʷ, the Old People. So, take this chance to walk the traditional territory of Quileutes like one of the ancestors. Think chah-AH-th-oh-wah. Write the word down on a piece of paper and put it in your pocket so you can take it out and remind yourself until you have it memorized. Then, when you are walking around the rez and see a bush with red, orange or yellow salmonberries, you can do what the Old People did. You can say chah-AH-th-oh-wah, And, of course. Oldtime Quileutes would also think or say thanks to the Spirit of the Land, Ṫsiḳáti, saying, "Wá taxʷ ti asʔ ostoʔó íshas x̣iʔ ḳíťsa," Thanks for lots of berries (wah tah-k tee ah-s-oh-s-toe-oh, EH-shuss hay KAY-tsuh).

Hal George's memories of the old days in the village.

Well, this month I'm going to continue going through my notebook of oldtime Quileute cultural information from conversations I had with Hal George back in May, 1978.

Again, Hal was born in 1894, so he was two years younger than Big Bill Penn. His actual name was Halbert, so he was called both Hal and Bert when he was young. His childhood Indian name was Toʔólos (to-OH-los). He was a storyteller and he knew songs for every occasion. The photo on page 7 shows how much Quileute life today has changed since the time when Hal was young. That photo was taken about 1906, when Hal was about 14. He is the one sitting at the back of the canoe holding the steering pole (ťsixáḳstiɬ). In those days there was no road leading to La Push, although there was a wagon trail that came down the east side of the Dickey River from Clallam Bay. But supplies were brought to the village by gasboat from Neah Bay. You can see the delivery launch out in the water, which was called "the Pearl." Hal said, "Nobody could pronounce the name…Quileutes called it the 'pah-l' and it was really exciting when it came once every two weeks full of bags of flour and sugar and rice." Quileutes went out in big freight canoes and brought the goods in to shore, landing on the spit about 100 yards south of the river mouth (remember that until 1910 the river exited straight out to sea at Rialto Beach). Notice that the women would carry the 50 pound sacks up to the store (located just behind where the resort office is now) on their back using a tumpline. In the photo, Arthur Howeattle is standing at the middle of the canoe in the white shirt with the hat on. At the bow of the canoe is Talicus Eastman (Grant Eastman's brother). Smiler Jones is the boy in the foreground with his hands in his pockets. The woman at the near side of the canoe with a sack on her back is Mrs. Chris (Susie) Morganroth I, and the woman walking toward the canoe is Sally Obi, who adopted and raised Hal, who, as I said, was sitting in the back of the canoe in the picture holding the steering pole. So you can have a sense of that photo in relation to village history, that scene was 50 years after the Quileutes signed the Treaty (1856) and it had been 23 years since A.W. Smith came to La Push and started the school (1883), 13 years since the village had been burned down by Dan Pullen (1896) and it would be 23 years until the road was built to the village (1937) allowing supplies to be delivered by truck rather than by launch and canoe.

Besides showing Hal George as a young man, that picture brings up two issues for me. First, it's interesting that Talicus Eastman, shown in the picture, was born in 1859 and when he died, "his Indian name went to sleep" (łibaʔáťalas yix ťisíkʷł), which people said when the "Indian" name of a deceased person wasn't passed on to a descendant or relative. However, in a suitable ceremony (April 23, 1990) the name Talicus was placed on Fred Eastman who still "wears" that name. I am always surprised by how many names there are in the records (old censuses and other archival information) that have not been put on living Quileutes and how many Quileutes there are who don't have a traditional tribal (family) name.

Secondly, that photograph showing Susie Morganroth also brings up an interesting issue of Quileute folk-history born out by Indian affairs birth records and references in the Quileute files of the Sands Point US Archives. It relates to the German immigrant Chris Morgenroth, a colorful character and early settler who helped plan the course of Highway 101 south of Lake Crescent and was variously involved in exploring and preserving the Seven Lakes area and Olympic National Park, as he described in an autobiography, *Footprints in the Olympics*. Along the way, Chris had a relationship that is remembered as a traditional Quileute marriage with a high status Quileute woman, known throughout her life by the nickname Dókas (meaning, possibly, the one "becoming something great"). By the time she was living with Chris (the First), she had also come to have the "English" name Susie. She was born in 1870 and, according to the 1899 DIA census, her parents were De-choc-to-a and E-duc-wa-thub, but elsewhere DIA lists her as the daughter of Towiládoxʷ or "Maxmiyax" (which isn't a Quileute name because of the M's). She grew up primarily in the chiefly settlement at Shuwah and, thus, may be related to the family of Chief Tommy Payne. According to Quileute perspectives, Chris and Susie were married long enough to have three kids: Chris II, Nelson (a son who died young) and Mae (who married Fred Penn). Susie lived with Chris at their cabin on the Bogachiel until he left and, later, started another family with a non-Indian woman. According to Chris III, "Those White Morgenroths never accepted their Quileute relatives as family… and seem to be indignant that the Indians were using the name Morgenroth even though Susie and Chris were never legally married and he was just shacking up with a squaw" (p.c.). So, Chris II said, "Their loss," and changed the spelling of his name to Morganroth (with an A) and the Quileute Morganroths are into their fifth generation at La Push. That is based on information from Chris Morganroth III, whose life history I took down between June 15-26, 1998, while we were writing the Quileute ethnobotany together. It is relevant that in his autobiography, Chris doesn't consider the relationship with Dókas worth mentioning. Since Susie Morganroth is shown in the picture on page 7, I'd like to mention it because the different views of this aspect of the first Chris Morganroth's life (his and the Morganroth family's) appear to involve different conceptions of the Quileute institution of marriage than the Quileutes themselves had.

So, I'm going to focus this article on traditional Quileute marriage, hoping that it will allow readers to see this story in light of tribal marriage patterns. I draw from information that Hal George and others gave to anthropologist Leo Frachtenberg in 1916, and that Hal provided while Vickie Jensen and I, with Lillian Pullen and Ethel Payne (Rosie) Black, were writing *Quileute for Kids: Book 6* (pages 140-144). It will be clear that traditional Quileute concepts of marriage were a cultural institution with a spiritual and folk-scientific logic for doing things the way they did.

Hal George was good at giving enough detail about tra-

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

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ditional Quileute life so that we can actually understand how the Old People's beliefs about (1) the spirit world and (2) the relationship between wealth and status served as the basis for even the most ordinary aspects of tribal life. Indeed tribal life had already been accommodating to hokʷaťáḳɬi (Whiteman's ways) for 100 years when Hal was first observing it and hearing his grandmother's recollections in the late 1890s. I wrote about this in the Kwashkwash Squawks for April 2014. At that time I was doing a series of four articles on the Quileute traditional rituals and ceremonies of the life cycle and the tribal "rites of passage" from one stage of life to the next: birth, becoming a marriageable adult, getting married, becoming an expert and an elder and dying. The photo containing an image of Susie Morganroth has brought up the topic of mainstream American non-respect for traditional Native American legal institutions. We are talking about *Indian law* here. How Quileutes became a couple in traditional times was, and to some extent still is, governed and evaluated by community beliefs. Here's what Hal and others told us about traditional Quileute marriage.

Delivering food supplies to La Push in about 1906. Bags of sugar, flour and rice were brought from Neah Bay by launch and then transferred to canoes. Hal George as a young teenager can be seen at the stern of the canoe holding a steering pole as women are being loaded with bags to carry across the spit to a storage building. There was no store in the village in those days.

Hiťísh – Getting Married

These days, getting married means pretty much the same thing to all Americans. There are slight differences between the different religious ceremonies and a civil ceremony (getting married by a Justice of the Peace). In fact, years ago I even performed a couple of marriages in La Push. I married Fred (Sonny) Woodruff to his first wife (Marcie) and performed the ceremony for Pat (Putsy) and Jerry Matson. The vows were partly in Quileute, but what the bride and groom said, I·, hitsíʔli ("Yes, I will do it!") to was about the same as in any wedding. And Tribal Councilor Rio Jaime has performed a marriage with Quileute words and cultural content. Weddings these days legally require an officiant, a couple, witnesses, vows stated and agreed to, a statement that the two are now wedded to each other, and a license with signatures submitted to the county recorder.

But here's how it was done among the Quileutes in traditional times. In the old days, Quileute marriages were different in every way. If we want to understand those differences, we must consider several issues:

- Marriages involved an emphasis on the status activities of creating inter-family alliances.
- Families negotiated marriages to provide high status wives for their sons.
- Individual chiefly males could accumulate several (up to four) wives to help him generate wealth that he could give away at potlatches or as a display of generosity, resulting in further rise in status.
- Bride payments (gifts from the groom's family to the bride's family) resulted in the perception that the groom's family had essentially bought a bride and, if she died or ran off without producing an heir, the groom's family could demand a sister of the bride (a kind of marriage called shasháʔlish). And if there were no sisters, they could ask for the bride payments back.
- If a couple decided to elope without family consent or the boy abducted the girl, the status considerations above did not apply.

Hátol and Tiwásḳal – marriage by bride-purchase

One common way to get married, called hátol, was for the boy's family to pick out a bride. When they had found such an acceptable bride-to-be, they would ask the rest of the family whether they agreed. When two families were joined by the marriage of their children, those two families started to cooperate rather than compete. Being an acceptable bride meant that the boy's family thought the girl's family would make good allies, that they had good hunting and fishing grounds, or that they had other valued characteristics. Whether the girl was pretty or not was less of an issue than whether she was energetic, talented and hardworking, which suggested strong spirit power. If the boy's family thought it would be a good union, they would decide on a purchase present to offer the bride's family. Then the aunts and uncles of the boy visited the longhouse of the girl's parents (and her grandparents, aunts and uncles).

The girl's family might not be expecting the visit, so when the delegation from the boy's family arrived carrying the purchase present, they might be surprised. In the case of high status families, the present was often lavish. Sitting outside the hoped-for bride's house, the delegates from the boy's family displayed the "presents" they were offering. According to Hal, they laid out leaves to stand for offered dog-wool blankets, sticks to represent canoes, dolls for slaves and little round stones for dollars, all of which might have been offered. In those days, the whole village would crowd around to witness the negotiation. The delegations from both families would haggle over the "price" since prestige was attached to the marriage price being offered for their daughter. When I asked Hal whether they asked the girl if she was in favor of the proposal, Hal said, "Oh, she'd be glad of a high offer." If an agreement was reached, the boy and his bride price were delivered to the girl's family's longhouse. The bride and groom would spend three or four days (and nights) together and then would be moved back to the groom's family longhouse, where they would take up residence. That move involved a parade of relatives carrying "return gifts" which are called dowry. They will belong to the bride so she will have her own valuables (like a slave or a string of dentalium shell "money," a power bundle or ten silver dollars. Well-wishers from the other families shouted congratulations and sang. During the procession, the bride was covered with a blanket – like a bride wearing a veil. That concluded the marriage except for a potlatch feast later, given by the groom's family.

I have often wondered whether Dóḳas (Susie)'s family sent a delegation to Chris I to ask what gifts he was going to give the family for such a high status bride.

The term "bride purchase" causes contemporary women to come out swinging because it suggests that women were considered to be property owned by the husband's family. In fact, the cultural fact is probably that marriage wasn't considered a love union. It was an important act of family status. And the couple were truly "married." The bride was a member of the groom's family and so were her children. So, if a married man died, his widow and her children often stayed with his family so that the children would remain part of her

Continued on Page 8...

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

...Continued from Page 7

dead husband's family. She might marry a relative of her husband or become a second wife of her deceased husband's brother. But, that would only be so she had someone to hunt and fish for her and the kids. That kind of marriage to an in-law was called **sháshti**.

According to Stanley Gray, who also was recorded by Frachtenberg in 1916, marriage by bride purchase (**hátol**) was the commonest way for couples to marry in the old days. Although these marriages were arranged for the young couple, if the girl or boy objected strongly to the union, her family probably wouldn't agree to the marriage. But, usually the girl was won over by the presents or the fact of being "valuable," even if she wasn't swept away by the fellow. The new couple would live in a part of the groom's family longhouse their whole lives, or they might at some point later move out to build a home of their own.

A variation on **hátol** for less wealthy families was called **tiwásḳal**. The boy would go to the parents' house of a girl he wished to marry. He would take along some gifts and possibly be accompanied by family members. The boy explained to the girl's family how rich his gifts were and promised to provide well for the girl. Then the boy's relatives left, leaving the presents and the boy there while the girl's family considered the proposal. For three days, they would mull over the proposal, while the boy slept outside the door and nobody spoke to him. If the family decided to reject the proposal, the boy and his presents were sent home. If they decided "yes," the boy and the girl sat down together to a marriage dinner while the gifts were distributed among the "bride's" family members. Then, after about three days together, the new couple would be led across the village to the "groom's" family home, as in the **hátol**, the village would clap and sing as they went by.

According to Arthur Howeattle (statements also made to Frachtenberg in 1916), Harry Pullen's father married his wife by means of a tricky **tiwásḳal**. He went to the girl's parents with a heavy pack basket. He announced that there were 20 blankets inside for the family of their beautiful daughter. After five days of considering it, the girl's family accepted the proposal. The marriage was finished and Harry and his bride were led back to his father's home. But, when the bride's family opened the pack full of gifts for the "bride purchase" they found two blankets and the rest of the basket was full of moss. I guess all was fair in love and war even back then, too. For years and years in La Push, people joked about that Harry Pullen's **ḱʷoḱʷótkʷál tiwásḳal**, which means a "tricky, smart cheat bride purchase marriage."

A third type of traditional marriage was called **liwíxal**. When a boy wanted a girl, he might sneak over to her parents' longhouse at night after all were asleep, waken the girl quietly, and take her over to his own parents' house where the two would sleep together in his bed. This type of marriage could only happen if the boy and girl had decided earlier that they would do it. When the couple appeared the following morning, the "groom's" parents would take over a few presents to the "bride's" family. Since this type of marriage was practiced by less affluent families, the gifts wouldn't be extravagant. The bride's family gave no presents in return and sometimes even came over and took their daughter home. There was no village celebration for this type of marriage.

Another type of **liwíxal** was elopement. It's similar to the marriage pattern above. However, this type was more clearly a strategy that had been agreed upon and planned by both the bride and groom. If the parents couldn't agree and the couple wanted to be together, the boy and girl sometimes just ran away to the woods and returned days or a season later (*i.e.* the couple may have run off to the boy's family's elk hunting grounds and returned after hunting season). In any case the tribe would consider them quite married. People would say, **liwixásalas**, "They eloped."

A fourth type of marriage in the old days was called **shikʷołḳʷasid·o**. The word **shikʷol** means "to drag." Old Man Woody used to call this "caveman style marriage." It was used commonly and primarily by members of the Quileute warriors' society, the **tłóxʷali**. That's the secret spirit society whose members have the right to dance wearing a wolf frontlet mask. If a warrior wanted a girl for his wife, he would sneak up on her when she was going out to pick berries, dig roots, gather firewood or grass, dig clams, or some other task that in those days was woman's work. He would grab her and hide her for the day. In some cases, after that night, he might sneak her into his family's house. The next morning the girl's family would know where she was, since in those days there were no secrets in the village…just like today. All of the men in her family would go to the man's family house and demand her back. A battle would probably ensue – a good natured one if the girl was satisfied with the arrangement. But, it could become a serious free-for-all if the girl was being held against her will. Hal George laughed when he talked about this, saying that no weapons would be used in the fight, and it was clear that no one was supposed to get killed. The family simply tried to overpower the "wife-napper's" family and take the girl back. Even if the girl was taken back by her family and became pregnant, she was still thought of as an eligible woman. However, if the girl's family lost the battle, she would literally be held prisoner until she either accepted her new family or escaped. That type of confinement **shikʷołḳʷasid·o** marriage was similar to a warrior taking a woman captive during a raid and, essentially "taking her for a wife." Sometimes a woman taken in a raid was offered back to her family if a ransom was paid. But families felt that women who had been a slave, even briefly, were damaged and had fallen in status.

Quileutes who were truly poor or slaves didn't marry. They had no family to sanction the union or to rise or fall in status as a result of them becoming a couple. They had no marriage ceremony, they simply took up with each other. Quileute slaves (**áwoḳʷòł**) had no marriage ceremony and they got no gifts. Men were not taken as slaves in attacks, but women and children were. When child-slaves who were males grew up they were rarely kept unless they had unusual skills. Thus, sexual unions with slaves were usually simply thought of as sex between a slave master and a female slave. Indeed, in some tribes there are records of a chief who had a slave as one of his wives, but Hal said that he never heard of an example of this among the Quileute. Slaves were extremely low class, and the children of slaves were referred to in Quileute as **awòḳʷałpáʔat** ("slave ancestry"). In La Push, I occasionally used to hear the allegation that "so and so's great grandmother was a slave." Such a statement is not a compliment.

And that is what we know about getting married and types of marriage among Quileutes in traditional times. Marriage was, in most cases, a social contract between two families or two individuals that served various social purposes. So, although we don't know the exact details, Chris Morgenroth the First undoubtedly satisfied the requirements, one way or another, of the Quileute concept of marriage with Susie. Their children were regarded as legitimate Quileutes. And it was considered shameful and inappropriate behavior when Chris left Susie and the kids.

The U.S. government's laws put a stop to Indian men having more than one wife shortly after A.W. Smith arrived

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The Quileute

Diabetes Support Group

Join the Diabetes Support Group for breakfast June 20th, July 5th, July 19th from 9:30 a.m. to 10:30 a.m. in the Health Clinic lunchroom.

We welcome all, whether you have been diabetic for years, are newly diagnosed, are prediabetic, are a support person of a diabetic, or are simply curious about the disease and its management.

A Note of Appreciation

Thank you to my sisters Dana, Jami, Kristi, Roseann and nephew Jimmy for chipping in for a headstone for our dad. We had a family dinner in honor of our dad. I would like to thank my sisters for all their love and support.

-Teresa V

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

...Continued from Page 8

in La Push as Indian sub-agent, school teacher, minister and doctor during the 1880s. But, other traditional marriage practices survived among the Quileutes in one way or another for a while. In the Sands Point Archives, the Quileute Tribal Council records mention that **Wíbaxad** (Webb Jones) reported that Stanley Gray "sold his daughter, Frances to her husband Dewey Cleveland for $50." And, in another case, Arthur Howeattle's first wife (Know-oots, called Blossom, born 1878) was obtained by **liwíxal** as follows: Arthur's father sent him up to Ozette to ask for a high status girl and Arthur gave a $25 bride present. When the family could not decide, a week later Arthur's father, Chief **Xawisháťa**, went up to Ozette with $75 and a canoe load of presents. Arthur got his bride. That would've been in the 1890s.

We also know that it was common for Quileute chiefs and the men of noble families at La Push, Lower Hoh and the upriver settlements to marry for political reason. A high status person might be sought in marriage by someone from another tribe in order to cement good inter-tribal relations. Hal said, "marriages with the Makahs sometimes stopped them from raiding for a while…but, I never heard of a Quileute marrying a Clallam." Apparently there were limits! Hal also said, "Yeah, people also married for romance…or ended up getting along good with their wife." I think that's the Oldtime Quileute version of a Hollywood ending. For instance, we don't know whether it was a political or a love match that resulted in a song that was sung by the canoe full of paddlers who delivered a Quileute bride to Neah Bay, Big Bill used to sing it all the time. The words are:

Wá la xí.

Wá la xí

Tíkots lá lí

Wá la xí…

Ho! Ho! Ho!

The Words of the Week for June

There are four Mondays in June, so here are four Quileute words that you readers might feel drawn to learn and use. The first one is appropriate since we talked about courtship and marriage above.

June 6-11: **Taskíłlo xábats** *We're going steady* (pronounced tahs-KAY-th-lo HAH-bah-ts,) it literally means, "We're going out all the time." Nothing like "going steady" was part of traditional Quileute courtship in the old days. Hal George heard from his grandmother that before Treaty times there weren't activities that teenage boys and girls did together. Girls did women's activities and boys did men's activities. Babies, toddlers and kids up to age 10 or 11 didn't wear any clothes at all and hung around with their family members. But, teenaged boys and girls seldom talked to one another until puberty, after which time they were marriageable and their parents would at some point start to think about arranging a suitable marriage. There was no dating and no going steady. Well, young people go steady today, and should know the phrase **Taskixásdo xábats** *Let's go steady!* [tahs-kay-HUH-th-doh HAH-bah-ts]. And, if the answer is, "O.K.," then they can go around telling their friends, **Taskíłlo xábats**! *We're going steady!* [again, tahs-KAY-th-lo HAH-bah-ts].

June 13-18: Ṫisík^{w}łs – *My name is…* [tay-SAY-kwuth-s]. This useful word is the way you introduce yourself when you are asked to stand up at a dinner or ceremony or when simply meeting someone for the first time. **Ṫisík^{w}łs** Bill or Jen or Talicus, if you have an Indian name. The Quileute word is the same for men and women. You can also use it at school or with visitors to your home. It is very appropriate that a Quileute would introduce himself in Quileute. It says that you are a Quileute and proud of it. That one word says it all. I recently got an email from someone saying, "I was at a meeting recently and was impressed by a group of tribal members from the Seattle area who stood up and each comfortably introduced himself using their own language." Well, here's how to do that with a single word. Say "**Ṫisík^{w}łs** (+your name)," and then say simply say in English, "My name is ___." It's a Quileute thing to do and be proud of.

June 20-25: Híli K^{w}oʔlíyoť. *I'm Quileute* [pronounced HAY-lee-kwo-LAY-yot]. That actually can be the second part of introducing yourself in Quileute. Last week we learned to say "My name is _____." **Ṫisík^{w}łs** [tay-SAY-kwuth-s], when you are introducing yourself or meeting someone for the first time. If you add **Híli K^{w}oʔlíyoť**, you are doing a whole introduction, telling others "My name is ___. I'm Quileute." Do remember the Quileute chant that Russell urged the school culture class to teach all Quileute young people? It goes like this:

We are Quileutes! Made from wolves!

Hílo K^{w}oʔlíyoť (hay-lo kwo-LAY-yot)

Lawatsákil-ti [lah-wah-TSAH-kill-tee]

The chant starts out with this week's "I am Quileute" word, except it has the ending for "we" (-lo) rather than the ending for "me" (-lee). So, now you are ready to stand up and tell others who you really are.

June 27-July 2: K^{w}óʔdakłi *Welcome* [pronounced kwoh-duck-thee]. The word for "welcome" starts out the same as the word for Quileute. This word can also be used when you are introducing yourself in Quileute. If you are meeting someone for the first time in La Push, you can both introduce yourself and welcome the person by saying words we've learned this month, saying:

Ṫisík^{w}łs [tay-SAY-kwuth-s, *My name is _____ Sue or Bill.*]

Híli K^{w}oʔlíyoť [HAY-lee k2o-LAY-yot, *I'm Quileute.*]

K^{w}óʔdakłi [kwoh-duck-thee, *Welcome.*]

If there was a Quileute sign at the entrance to the village, maybe it should say to those entering, **K^{w}óʔdakłi**, *Welcome.* And when visitors ask, "How do you pronounce that word?" You could say, "kwoh-duck-thee. It's pronounced just like it's spelled in our writing system."

Have a good **Chaʔ ałowasíqtiyat**, salmonberry time…June.

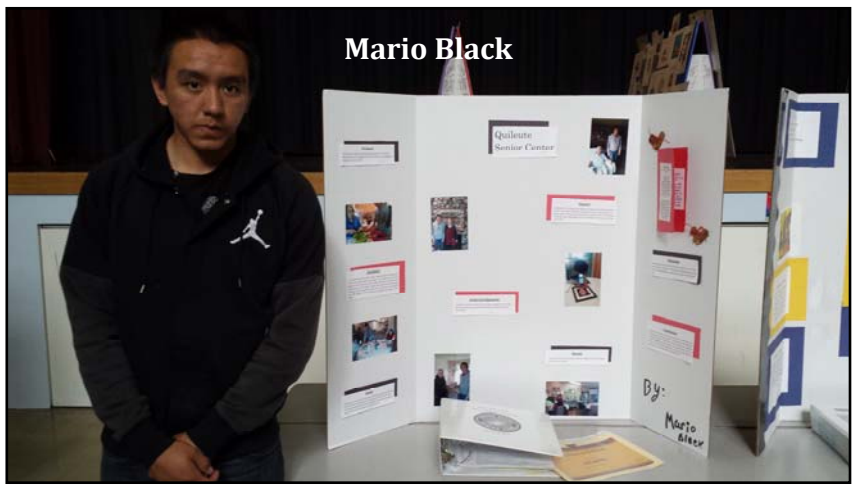
—Jay Powell, **Kwáshkwash**
jayvpowell@hotmail.com

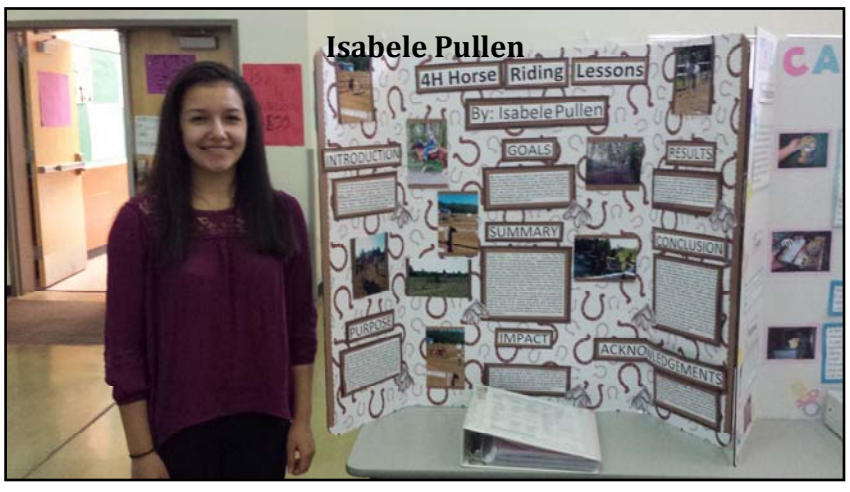
FHS Spartan Showcase

Forks High School requires seniors to do a Senior Project, where they complete community service hours, create a binder documenting their project, and make a final presentation to a panel of judges.

The following Quileute seniors displayed their projects at the FHS Spartan Showcase on May 18th.

Monica Vazquez


Mario Black



Isabele Pullen

Naturopathy now offered at Health Clinic

Dr. Elizabeth Schnippel at the Health Fair

With the hiring of a mid-level practitioner named Dr. Elizabeth Schnippel, also referred to as "Dr. Liz", a new service called naturopathy is now being offered at the Quileute Health Clinic. But what is naturopathy? Dr. Liz explained, "Naturopathic medicine is a type of primary care medicine that emphasizes prevention, treatment, and health, using therapies that encourage self-healing." The basic principles of naturopathy are:

- Healing Power of Nature
- Find and Treat the Cause
- First Do No Harm
- Doctor as Teacher
- Treat the Whole Person
- Prevention

Dr. Liz received her Bachelor's degree in biochemistry from Indiana University Bloomington and earned her graduate degree in naturopathic medicine from Bastyr University. "The biggest difference in my training is the treatments I learned. Naturopathic doctors learn to use a combination of drugs, herbal medicines, homeopathy, diet and nutrient therapy, and physical medicine. We also emphasize a holistic approach to treatment, that is to work with the whole person (physical, mental, social, and spiritual parts) in the management of the health.

"I work with my patients to identify and correct the cause of their health problems," she explained. "We work together to create a health plan to promote self-healing that takes into account their whole person as well as finances and personal preferences as to types of treatments they are willing to do at the time. Many health problems can be addressed with diet and lifestyle modifications while others need extra help with herbal medicines, supplements, physical medicine, and/or pharmaceutical drugs."

Patients do not need a referral to see Dr. Liz. She is a general practitioner and ready to see you for your acute and chronic health concerns or even to chat about your health questions. Her previous work history includes: chronic pain management in a private practice and eventually building her own practice after becoming a mother.

Additionally, Dr. Liz has some experience working with Native Americans. "I have worked with providers and staff at other clinics to create classes and booklets about modern and historic use of traditional medicines of northwest Native tribes. I worked with members of the Seattle Indian Health Board, a physician at the Sauk-Suiattle tribe, and did extensive research on my own. While my direct experience with Native patients has been short, I am eager to work with all tribal members and staff to help promote a healthy and vibrant community."

As the new Quileute Health Center provider, Dr. Liz is committed to helping patients work through their health concerns and make choices for lasting health and vitality. "I will be working with clinic staff and members of the community to create educational handouts and classes on healthy living and at-home health care. I am open to suggestions on specific classes that the tribal members would like to attend. I also want to support the revitalization of the Quileute language by adding Quileute words and perhaps stories to my educational materials. (I love reading Hiba' Kwashkwash)."

If you have questions about naturopathic medicine and your health, make an appointment to see Dr. Liz at the Quileute Health Clinic by calling (360) 374-9035.

Continuing traditions of gathering cedar

Tonya Williams and Garrett Rasmussen

Jackie Centeno and Priscilla Scarborough

Photos by Debbie Ross-Preston

Climate Corner

By Katie Krueger at Quileute Natural Resources

It looks like June 22nd is shaping up as a likely time for a Public Meeting for Quileute members and staff, on the nearly complete but constantly being updated Climate Plan for the Quileute Tribe. I will make myself available from 2:30 p.m. to 5:30 p.m. at QNR, 401 Main St., the "Fisheries" building, at our conference room on the first floor. I have a draft to send to anyone who wants to plunge into it. I am always looking for corrections, ideas, supplements, etc. No one person can think of it all. This plan will be tailored for Quileute; it is not a plan for the Peninsula or the Northwest. And it is continuously being improved, right up to late September. Actually, we have some funds to update it into FY 2017, but September 30, 2016 is an EPA deadline for the first version.

While based on Natural Resources, it will have elements relating to ideas for the new village (Move to Higher Ground), so ideas for other departments, such as the school, marina, housing, power supply, and utilities will be welcome. It will also have some suggestions for Enterprise. I am glad to meet individually with anyone so long as you call or email first, (360) 374-2265, katie.krueger@quileutetribe.com to be sure I can be here for you. Meanwhile, see below:

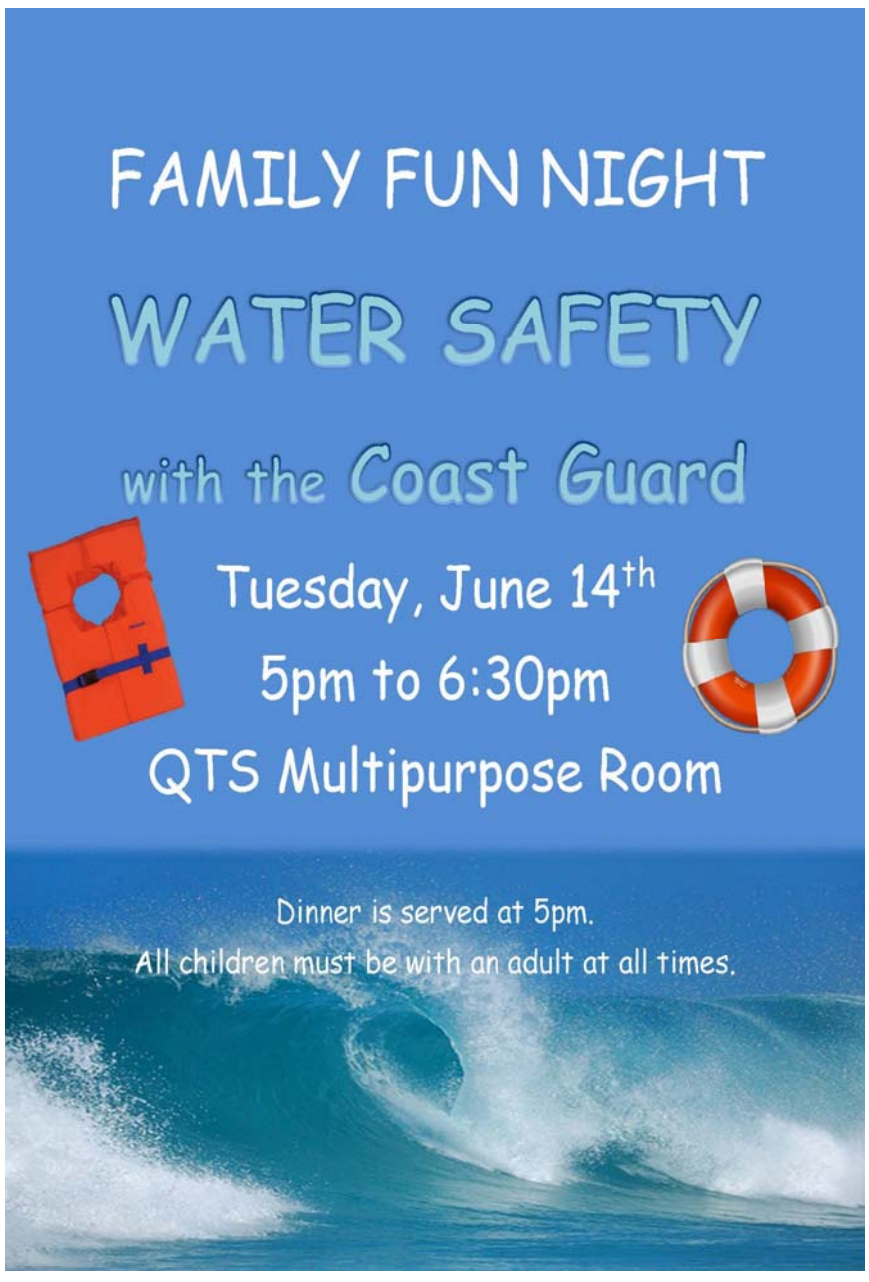
General Climate Change Adaptation Guidelines

Source: Brubaker M, Chavan P, Berner J, Black M, and Warren J (2012) Climate Change in Selawik, Strategies for Community Health. Alaska Native Tribal Health Consortium. http://www.anthc.org/chs/ces/climate/bbs/climateandhealthreports.cfm

[Western Alaskan native villages are experiencing sea level rise and climate change ahead of the curve. Some early planning by Alaskans can be helpful for all of us. What follows is their document, with my comments in red font as of May 27, 2016.]

Local and regional governments are challenged with preparing for climate-related impacts and the need to develop comprehensive adaptation plans. The following are 10 principles for integrating climate change planning into local decision-making. Other principles may be developed by the community in the planning process. And some other concepts will be in our climate plan, such as new sources for food or power.

1. Protecting human life and health is the top priority. A big part of this is Natural Resources. As our marine and freshwater fisheries face new habitat challenges, what next steps can we take? Our plan will include recommendations.
2. Local and traditional values should guide local and regional decision making. The key word here is "guide", since solutions may need to incorporate non-traditional food choices, or creation of gardens. Save the traditional when one can, but assure sustainable food supplies for the future.
3. Development should meet the needs of the present without compromising the ability of future generations to meet their own needs. Climate change adaptation is every bit as urgent as tsunamis relocation. It is happening right now, but creeping up on us. Except not so "creeping", when fish crash…like our poor coho returns in 2015. Then it becomes real. Or needing to sandbag the Sol Duc (2015), so returning fish can reach their spawning grounds.
4. Community adaptation plans should identify valued and vulnerable local resources, such as infrastructure, subsistence and cultural areas, and water sources. Our plan will do this, and identify some fixes, so you have these plan suggestions, to reference in new grants. Is Bonneville still a viable power source in 2060? Will loss of snowpack in the Columbia affect water power seasonally? It is possible. Can the new village create a certain amount of back-up power with solar panels? Food for thought.
5. Critical ecological systems, wetlands, and subsistence resource areas should be protected. Alas, our subsistence resources (ocean, rivers) may be unfishable in coming decades of this century. But we can consider how to better cultivate food on land or develop hatcheries for aquatic life with greater tolerance for conditions.
6. Consideration for climate impacts should be incorporated into planning, infrastructure siting and design. Recommendations will be in the plan, and the Move to Higher Ground new village affords a great opportunity to be climate-smart.
7. Cost-benefit analyses should be applied to evaluate the social and environmental costs of building and maintaining climate vulnerable structures. An entire section of the climate plan discusses risk assessment and how to do this, to weigh choices and make best use of resources.
8. Phased abandonment of at-risk areas should be considered. Not just lowlands, and we have the Move to Higher Ground ongoing, *but also planning for new food sources.*
9. Extreme weather events are inevitable and disaster response and recovery capacity, including evacuation, emergency response, and availability of shelter, should be reviewed. Quileute has taken some steps already; we have a Hazard Mitigation Plan and receive ongoing news from FEMA, which is mapping flood zones. Oregon State University has a grant with Quileute, Hoh and Quinault to do a study on storm, flood, and wave risk to our lowland facilities and assets. This should be finished by fall of 2017.
10. Building local capacity to participate in climate change monitoring, assessment, and planning is critical to facilitate development of effective adaptation strategies. The Natural Resources Department is already involved in monitoring our water quality and the status of some important fisheries. Re adaptation: There are several ideas mentioned in the plan. What are yours?



LET'S TALK ABOUT CLIMATE CHANGE

Question and Answer Session with Katie Krueger

Wednesday, June 22, 2016

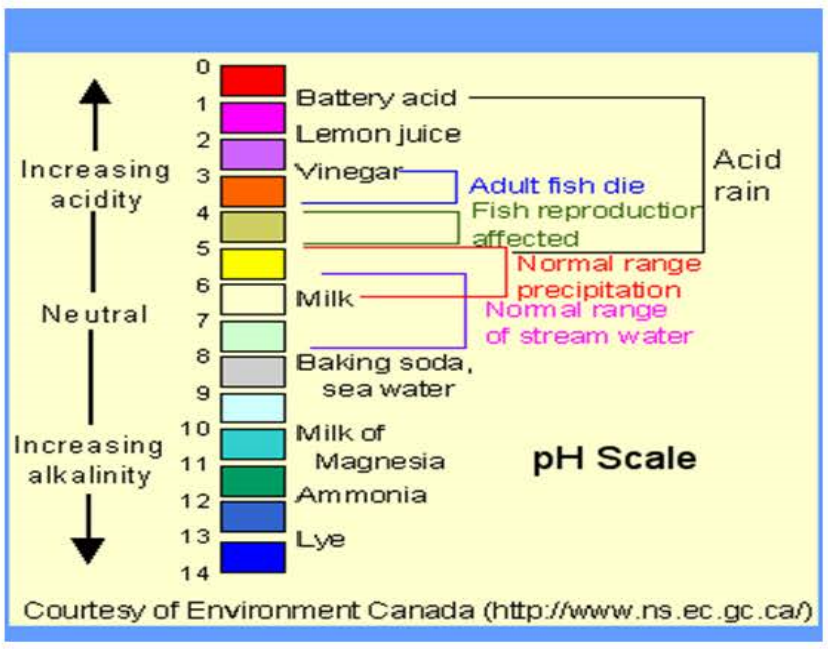
2:30—5:30 PM

Quileute Natural Resources Department

401 Main Street, First Floor Conference Room

GET ANSWERS TO THE FOLLOWING QUESTIONS:

* Climate change: Is it happening here? Now?
* Are the oceans getting too acidic for crabs and fish?
* Are the streams getting too hot for our salmon?
* Are salmon getting enough water in the summer to spawn?
* Will we still be able to gather the same traditional plants?
* Can elk and deer still thrive in our forests?
* What about sea level?
* What about storms and floods?
* What CAN'T we change?
* What CAN we change?
* What is the tribe doing right now to help?
* A draft climate plan is ready for your comments! Please help us by sharing your ideas.



What this picture does not show, is the pH (acidity) at which larval fish die. They are not as tolerant as the adults.

New research indicates that larval (baby) crab and other larval shellfish are in trouble *right now. The ocean chemistry is changing right now and not for the better.*

Paddle to Nisqually

Fundraising

The Quileute Ocean Going Canoe Society will be having a fish bake or an Indian taco sale at the Kitla Center on Saturday July 2, 2016. We are still collecting Forks Outfitters/Thirftway receipts for our canoe journeys fund. The Quileute Ocean Going Canoe Society will be hosting singing, drumming and dancing for the public to view our Quileute Songs and heritage. Proceeds will go towards the canoe journeys expenses.

Canoe Journeys Safety

We will be departing La Push on July 17th at 5 a.m. from our waters to land at Waatch. Pullers will need to come see me (Miss Ann Penn-Charles) at the Human Services Department to fill out forms to participate on the canoe journeys. Each participant is to do a water safety course and the next one is on June 14, 2016 at the QTS multipurpose room at 5:30 p.m. We are looking forward to participating in our upcoming canoe journeys. If you have any questions, feel free to call me at (360) 374-2228. Hoyt.

-Miss Ann Penn-Charles

What's New at QTS?

By Anita Baisley

After-School-Enrichment Program

The last day of the After-School-Enrichment Program for this school year ended on May 19th with a Parent Expo. Refreshments were enjoyed by students and family members. Also joining the expo were 12 Native American students from Northern Lights School in Minnesota. Everyone had an enjoyable time making many interesting crafts. On May 21st, the National Parks Service sponsored a field trip to the Hoh Rain Forest to participate in exploration of the rain forest trails and observation of the Bio Blitz where students observed actual tree samples being taken. Our new friends from Minnesota joined us on this amazing learning experience and everyone had a wonderful day.

Thank you for sharing your children with us during the many learning activities. We have enjoyed the interaction with your children and appreciate the support from families and community.

Summer School Program

Summer School will be June 13th through June 30th from 8 a.m. to 2 p.m. We will be studying natural resources and environmental concerns, so there will be many outdoor activities and hands-on experiential learning time. The theme this year is "We Care, Earth Cares." Transportation will be provided.

We look forward to sharing the learning time with your children. Any questions can be directed to Anita Baisley at (360) 374-5602.

Credit Recovery Program

Credit Recovery Program for high school students will be June 13th through June 30th. Parents of children needing credit recovery are being notified. Transportation will be provided during the summer school dates of June 13th through June 30th, 8 a.m. to 2 p.m.

Please call Mark Jacobson, (360) 374-5609, or Anita Baisley, (360) 374-5602, with any questions.

Quileute commits to "Start By Believing"

Liz Sanchez with the "Start By Believing" campaign display at the Elders Week Health Fair

The Quileute Tribe New Beginnings Program joined a nationwide campaign called "Start By Believing." This campaign focuses on community response to sexual assault, with the goal of believing someone who says "I've been sexually abused" or "I've been raped."

The first person a victim confides in after an assault is typically a friend or family member, and his or her reaction determines what happens next.

When a loved one reacts negatively, it has a damaging effect on victims and they are significantly less likely to report their assault to a domestic violence advocate, law enforcement, or seek medical help. By improving reactions and simply believing victims when they say they have been assaulted, there is a significant increase of the likelihood that the victim will reach out for other sources of support. Liz Sanchez, (the New Beginnings Program Manager,) explained, "Usually, I am the second or third person someone tells when they experience sexual assault or rape. Typically, they tell a friend or family member first. Their response, (whether the victim is believed or not,) makes a huge difference on the healing process after this traumatic event. Believing really makes a difference! Being believed affects the decision to report to the police, tell me, or get some additional support, such as seeing a counselor for therapy.

"Also, please note that such practice can reduce the amount of repeat assault on behalf of the perpetrator, considering 5-6 victims is the average amount, and the continued silence that often accompanies sexual assault just helps the cycles to continue and get passed on down from one generation to the next."

Liz said, "This whole campaign is straight forward. It raises the question: when someone comes to you, what's your reaction going to be? It gives family, friends, and communities a way to be supportive, and reassures us that yes, just by believing survivors of sexual assault, we are in fact doing something to help."

During the month of April, which is Sexual Assault Awareness Month, this campaign was introduced, with a Sexual Assault Awareness Walk at the start of the month, Wednesdays wearing teal in support, and continued opportunities around the community to make the pledge throughout the month, and then finally a training event was held at the Tribal Office West Wing on April 28th. Corporal Kori Malone of the Port Angeles Police Department presented the "Start By Believing" campaign to a packed room of tribal employees, along with some officers from La Push, Port Angeles, Clallam County Sherriff, and Washington State Patrol.

Quileute Tribal Council Chairman Chas Woodruff announced at the training that Council passed a resolution that same morning, proclaiming that Quileute is a "Start By Believing" community.

The map on the "Start by Believing" website shows such resolutions in towns and cities across the USA, however this is in fact the first tribal community to officially commit to joining this campaign. Liz stated this as "further evidence that this beautiful community truly cares about wellness for all and perhaps together… we break the silence."

The pledge is a brief statement: "My name is [INSERT NAME] and when someone tells me he or she was raped or sexually assaulted, I START BY BELIEVING." Eighty-five people have taken this pledge. Their photos are displayed at the entrance of the Quileute Health Center. Many have also chosen to post their pledge on Facebook and Instagram.

To take the "Start By Believing" pledge or to learn more about the campaign, contact Liz Sanchez at (360) 374-5110 or newbeginnings@quileutenation.org.

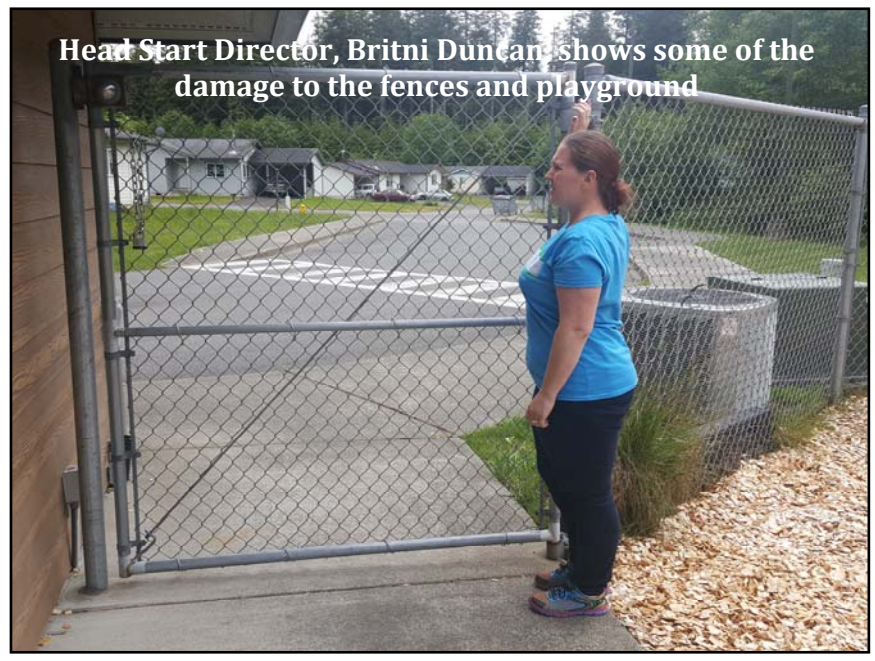
Poor conditions of Head Start playground

The condition of the fenced playground at the Head Start Building has been considerably damaged. Children are climbing the fences in the evenings to get to the playground and the area where tricycles and toys are stored. This unsupervised play is damaging the fences, playground equipment, and destroying the toys. Woodchips are also being taken from the grounds, which becomes a safety hazard for the children who play on that equipment. The playground is required to have six to eight inches of woodchips in order to lessen the impact when children jump or fall in the playground area. The Head Start and Daycare programs must be in compliance when it comes to these safety issues.

Head Start staff asks that parents, grandparents, or guardians talk to their children and tell them to stay off the playground, fences, and toys. These are for use under staff supervision only during work hours. The Head Start and Daycare have extremely limited funds to replace these items when they become destroyed or are stolen. This means the tribe would ultimately have to help to replace the items, which takes away from the whole community.

If you see children on the playground or using any of the Head Start toys after work hours, please say something—ask the children to leave the playground or alert staff the next business day. And if you see any tricycles or toys belonging to Head Start or Daycare, please return them since many of them are still missing.

Head Start Playground



Head Start Director, Britni Duncan, shows some of the damage to the fences and playground

Officer Folkner completes academy

Jackson Folkner is the newest Police Officer at the La Push Police Department. His previous experience in law enforcement was as a Corrections Officer at the Forks jail for five years. "Something that's carried over from my job in Forks to this one, is to just treat people like people. We are all human beings. I'm not better than anybody else, and that's why I want to do this job."

After Jackson started working here, it was a shock for him to witness how everything is community-oriented. "It's neat to see how everyone respects elders and how it's a community effort to raise a child. Everybody knows their neighbors and helps watch after their neighbors' kids. In some places, nobody watches out for anybody, where everybody is just a stranger."

Officer Folkner was sent to the Federal Law Enforcement Training Center in Artesia, NM on November 2nd. "The Academy was definitely challenging," he said. "It was probably one of the most difficult things I've accomplished in my life. Every single day having to be on top of your game, paying attention to every word. There weren't a lot of breaks. If I wasn't in a class, I was studying for another class, both mentally and physically. Every weekend my brain and body were recuperating."

Classes included physical training sessions, basic investigations, response to domestic violence, drug endangered children, and weapons. "My favorite classes were crime scene photography, improvised explosive devices, and shotgun." Jackson was second in his class based on grade point average, finished second place in the 7.5 mile run, and received perfect scores on his rifle and shotgun qualifications. He graduated from the academy on February 23rd and was back to work in La Push on February 28th.

Now that he has completed his training at the academy, Jackson's goal is to improve on his investigation and interview skills. "I also want to become more involved in the community," he added. When the local 4-H First Nations Riders were still active, he and his wife helped out as horse riding instructors. "I've also started playing some basketball every once in awhile with the kids at the Blue Shed and Teen Center. That's always a fun time."

Officer Jackson Folkner

If you see Officer Folkner at the Police Department or out patrolling, say hello or challenge him to a game of basketball. "People are so friendly and awesome in La Push. Plus I get to work by the ocean. I love coming to work."

Two employees at Public Works earn CDL

Congratulations to Chad Foster and Tyler Woodruff. They both completed their month-long Class A Commercial Driver License in Port Angeles. This means they can drive any Class A or Class B truck with air brakes. Only half the students in the class finished the course and received their CDL. Now all employees at La Push Public Works hold a CDL.

Danny Hinchen, Public Works Director, said, "I am proud of Chad and Tyler for pursuing this license, as it provides them more opportunity in their careers and shows their dedication to the La Push community and our future."

Sustainable Small Businesses Move Forward with Washington Coast Works

Fifteen emerging entrepreneurs from coastal communities in Grays Harbor, Jefferson and Clallam Counties are participating in an intensive 8-week business development training provided by Enterprise for Equity as part of the 2016 Washington Coast Works Sustainable Small Business Competition.

Participating businesses include a permaculture farm, a wood boat kit manufacturer, a construction business, a chocolatier, a bee keeper, a tiny homes builder, a dog boarding business, a cultural tourism business, a nature-inspired fitness company, a stump grinder, a sustainable vegetable and hog producer, a manufacturer of art equipment and a food truck — all "triple-bottom-line" businesses designed to generate profits with significant social and environmental benefits.

The training concludes in late July with an Entrepreneurship Summit to be held at the Olympic Natural Resources Center in Forks, Washington. At the Summit, participants will connect to a team of volunteer mentors and advisors who will help them develop their pitch and polish their business plans for presentation to a panel of judges in mid-September, and for a chance to win up to $20,000 in startup financing. Winners will be announced in October.

"It (the competition) gave me a new lease on life — something that I want to do for my community. I want to build our community," said Jean Ramos, a winner from last year's competition working to launch a sustainably foraged Labrador tea business.

Liz Ellis, another winner in last year's competition, used her award to launch East Aberdeen Community Farm.

"I feel so fortunate to have been part of the three days of very intensive workshops," Ellis said about last year's Summit. "For me, the most valuable part of the competition was learning and being inspired by professionals and people in business, coaches and economists, and the fellow applicants from the north and the south."

Washington Coast Works is an initiative of The Nature Conservancy in collaboration with Enterprise for Equity (with support from a USDA Rural Business Development Grant), the Center for Inclusive Entrepreneurship and the Ta'ala Fund. The program is designed to diversify the economies in Grays Harbor, Jefferson and Clallam Counties and contribute to a new vision of sustainable community and economic development on the Washington Coast.

The complete calendar of events leading up to the competition is available at www.wacoastworks.org. Contact Enterprise for Equity at (360) 704-3375 ext. 3 or Mike Skinner at info@wacoastworks.org for more information about the competition.

QUILEUTE OCEANSIDE RESORT

is having another

RUMMAGE SALE

June 16 & 17, 2016
9 A.M. TO 4 P.M.

Located at:

Kitla Center
100 La Push Road
Forks, WA
Building #1
Rooms 101, 102, 103

Correction

In the "Meet the New Employees" section of the May 2016 issue of the Talking Raven, Sylvia Gonzales' name was spelled incorrectly.

Happy Birthday to Enrolled Quileute Tribal Members

June Birthdays:

Andrea Coberly	1
Dawn Stillwell	
Shilaily Woodruff	2
Lorraine Jackson	3
Heather Schumack	4
Nellie Ratliff	5
Shannon Colfax	
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	
Kaemani Peters	29
Taylor Eastman	
Hailey Woodruff	30

Billy Frank Jr. Golf Classic

Two Quileute teams played in the Billy Frank Jr. Golf Classic Tournament on May 20th at The Cedars at Dungeness. The tournament raises money for the Salmon Defense organization. Pictured below: Dustin Larkin, Macgregor Donaldson, Jacob Turner, Rio Jaime, Mel Moon, Roy Black III, James Jaime and Archie Black. Photo by Debbie Ross-Preston

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

Please feel free to share your opinions or suggestions with:

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talkingraven@quileutenation.org

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