

bá.yak The Talking Raven

A Quileute Newsletter



QTS celebrates students' test score achievements

Recently, the Quileute Tribal School (QTS) students celebrated their monumental achievements on the Measures of Academic Progress test, or MAP for short. QTS students take the MAP test every quarter to determine their academic growth and what areas they can make improvements in. It is a tool for teachers that provides detailed assessments for each class and individual.

The MAP winter testing finished on January 17th. This test gives quick feedback so educators can make adjustments, as opposed to state testing, which can take three to four months to receive feedback.

"We made a lot of progress, I'd say abnormal progress," Superintendent Jon Claymore said. "With the data we have here, every class—except for two in reading only—has made at least a half year's gain." Principal Mark Jacobson stressed, "In the first 80 days alone." Jon continued, "And our school year is 180 [days], so we're not even half way through yet. I can guarantee we are on the right path to success. The teachers are teaching and the kids are learning."

There have been many changes at QTS, which have had a positive impact on student success:

- Through the School Improvement Grant, QTS has been able to access additional resources and

trainings, fund staff positions, and bring in new curriculum and programs;

- There are new reading and math specialists that come in monthly to observe classrooms and teachers;
- The school day has been extended by 30 minutes which gives more time for classroom instruction;
- The Consortium on Reaching Excellence (CORE) sends experts to QTS each month to provide strategies and work directly with teaching staff and administrators;
- QTS is incorporating iPads to infuse technology and education;
- There has been an addition of sports with eligibility guidelines that student athletes must adhere to – data shows that when children are involved in extracurricular activities, they do better in school;
- QTS Family Fun Nights are held once a month and led by a teacher who integrates a lesson into the activity of their choice – these monthly activities engage students and families, which studies show are important to academic achievement.

To celebrate the students on their successful MAP test scores, the Quileute Tribal School held a mini-carnival in the afternoon on February 5th at the Akalat. The community



was invited to join in on the games, which included a dunk tank, sumo wrestling, bounce house, 'bungee run,' and 'pony hops.' Staff, parents, and especially the children were all smiles and giggles during the party, rejoicing in their enormous achievements.

Mark said, "The kids really worked at it. I'm pleased with the effort they put forward."

Jon revealed that the children want to take

the MAP test again. "They knew they could do better, they wanted to do better. We haven't seen that attitude in the past."

The Quileute Tribal Council stated, "We are proud of the kids and the improvements they've made in such a short period of time. Our kids deserve the best education available and this Tribal Council is committed to making sure that happens for each of them."

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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.



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@quileutetribe



Council Listening Session

Community members are welcome to the first Council Listening Session on March 24, 2014. This will be a time to share ideas, concerns, or comments with the Quileute Tribal Council. Council may ask questions, but will not take any action.

Sign up with Cody LeClair at the Tribal Office Front Desk on March 24th between 8 a.m. and 9 a.m.

**First come, first served
Listening Session will be between
9 a.m. and 12 p.m.**

From Council Chambers



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

At the beginning of February, we attended the 40th anniversary of the Boldt Decision, which was hosted by the Northwest Indian Fisheries Commission. The celebration was held on February 5, 2014 at Squaxin Island Tribe's Event Center. Each tribe was invited to speak about their personal experiences of the events that led up to *U.S. v. Washington*, the court case itself, and Judge George Boldt's famous decision in favor of the tribes' rights to 50 percent of the harvestable number of fish. When Quileute presented at the Boldt 40 celebration, Chairman Charles "Chas" Woodruff, Chris Morganroth III and Ann Penn-Charles spoke about the contributions made by numerous Quileute tribal members to the court proceedings. Although this was a celebration of the first 40 years of Boldt it was also a call to tribal leaders to plan what the next 40 years of Boldt will look like. It was an honor to be present at the 40th anniversary of such a significant ruling for treaty rights. Mr. Billy Frank who was and remains instrumental in the struggle for tribal treaty rights offered a message to the younger generations: Don't take your rights for granted. Your ancestors fought hard for these rights. Someday you may have to fight for your rights. Don't be afraid to stand up for what you believe in, your culture, your way of life.

The Quileute Tribe received a grant from the Office of Juvenile Justice and Delinquency Prevention (OJJDP) to fund a Tribal Youth Program for three years. Thus far, an area to build the teen center has been selected, which is adjacent to the Quileute Housing Authority's Youth Program Blue Shed. We have chosen a manufactured building with Modern Building Systems of Oregon. The timeframe to set the structure on the lot is set for June. Additionally, Events Coordinator Russell Brooks, Youth Coordinator Assistant Salena Jackson, and Council Member Rio Jaime traveled to Sacramento, CA to attend the OJJDP's Stra-

tegic Planning Meeting for implementation of the grant's goals and objectives.

Rio Jaime: *We took part in strategic planning to come up with engaging ways to involve the kids with cultural opportunities, outdoor activities, and other positive activities. It was a productive meeting.*

Our Tribal Council is excited for the launch of this Tribal Youth Program. The purpose of the program will go beyond providing activities for youth. The goal is to reduce truancy, juvenile delinquency, and substance abuse, and the overall success of the program is going to be dependent on the involvement of the community—parents, schools, Tribal Council, departments and programs—and most importantly, the program will be driven by the youth and them telling us what they need.

Council Members Naomi Jacobson, Cathy Salazar, Crystal Lyons, and Rio Jaime went to the Affiliated Tribes of Northwest Indians winter convention hosted at Lummi. ATNI provides Tribal Council and Directors the opportunity to gather information about the most current issues in Indian country, network with leaders and professionals, and most importantly advocate for Quileute. Major topics for tribal leader discussion were the Land Buy Back program and implementation of the Affordable Care Act. Breakout sessions were held by a vast array of committees including education, health care, gaming, economic development, TANF, and natural resources.

Crystal Lyons: *We attended breakout sessions based on the tribe's current and future priorities in order to learn as much as possible to guide our decisions and to share with staff.*

Also at this ATNI winter convention, Vice Chair Naomi Jacobson joined the TANF session and served on a panel related to governance and tribal TANF. She shared how the Quileute tribal government supports the community's concerns

and maintains constructive and professional communication with the Human Services Department, which operates an effective TANF program.

Naomi Jacobson: *Our TANF program is one of the most successfully operated tribal TANF programs in our region. We provide a great deal of support services to our community and have a significant success rate in work participation, for work experience.*

While four of the Tribal Council members were present at ATNI, Chairman Chas Woodruff traveled to Albuquerque, NM with Quileute Tribal School officials for a mandatory School Improvement Grant (SIG) training. Also in attendance were Superintendent Jon Claymore, Principal Mark Jacobson, high school teacher Andrew Rahal, and School Board member Leticia Jaime.

Chas Woodruff: *The training went well. I was able to speak – brag, actually – about the tribal school's huge gains in testing scores during the first half of the school year. I also discussed challenges we have to deal with: broadband, housing for staff, travel distance for school activities, and of course funding.*

A Land Buy Back Meeting was held on February 10th at the Tribal Office West Wing. Former Allottees Association President Helen Sanders was here to share information about the proposed Land Buy Back Program and sales, and answer questions from tribal members. A follow up meeting will be held on March 17th with Greg Masten of the Bureau of Indian Affairs from 11 a.m. to 2 p.m. at the West Wing if you would like to attend and learn more about the program.

Cathy Salazar: *Coordinating the land buy back meetings and follow-up are to help our tribal members who are allottees gain a better understanding of this program and help them with their questions. We want to provide support to our tribal members in whatever capacity we are able.*

It is not too late to sign up for health care coverage under the Affordable Care Act! There have been significant changes and options for health care benefits through the Washington Health Benefit Exchange. Please speak with the Quileute Health Center staff if you need assistance in understanding this complicated process. It has been a challenge for people all across America, and tribal members who are tax exempt will need to file for waivers which may only be available in 2014. So please

contact the health center for more information as soon as possible.

We recently met with the entire La Push Police Department to discuss: the Quileute Law and Order Code; equipment and training needs; Sex Offender Registration and Notification Act; the positive working relationship between the La Push Police Department and the Border Patrol; Emergency Management; and the success of K-9 Officer Brody. We hope to continue this dialog and possibly initiate similar meetings with all departments. Officer Austin Reames, a Quileute tribal member, has left for the Federal Law Enforcement Training Commission in New Mexico. If anyone is interested, Cathy Salazar has offered to collect and ship items for care packages for him while he is away for three months of training. We wish Austin well in his training at the police academy and look forward to seeing him return to protect and serve the community.

To update the community on the move to higher ground, the Bureau of Land Management has completed the boundary survey and it has been verbally agreed upon by the Olympic National Park and the tribe. As part of the agreement, the Memorandum of Understanding (MOU) for the Rialto Beach overflow parking lot has been drafted and we are waiting for review by Olympic National Park. The tribe is prepared to sign off on the MOU through tribal resolution. Furthermore, the Quileute Natural Resources Department has submitted a grant proposal to the Bureau of Indian Affairs in regards to the tribally owned eastern land known as the "Zornes property." An environmental assessment needs to be completed in order to incorporate these tribal fee lands into trust and be integrated into the Quileute reservation. Larry Burtness and tribal attorney Buzz Bailey have been working together to draft a scope of work for a contractor to coordinate all work related to the move to higher ground. Also, easement agreement negotiations need to take place between the park and the tribe prior to Congress approving transfer of the northern and southern lands. There is much work being done, and much more work that needs to be done before the community will start to actually see progress. These are just a few of the first steps in the long process of moving to higher ground.

Elder Feature: Arnold Wilson Black



Photos by Marty Loken

On November 26, 1948 in the dead of a winter storm in La Push, Arnold Wilson Black (or Arnie, as everybody knows him) was born to Loretta Eastman Black and Vern Black. He was delivered by a midwife in his grandfather Harvey Eastman's house. With a couple feet of snow on the ground, it took four or five days for the family to get out of the village to register Arnie's birth with the Forks Hospital.

When Arnie was a young boy, his parents divorced, and his mother remarried Joe Castillo, whom Arnie also called 'Dad.' They moved to Tacoma, then Phoenix, and back to Tacoma. His first job was in Tacoma at a bowling alley called Sunset Lane. He had to pick up pins and load them into the machines to be set back up again. At the time, Arnie was 11 years old, and that job paid 10 cents a game. However, he said he was paid in Coca-Cola rather than cash because of child labor laws. Sometimes he would even receive tips from bowlers.

At age 13, Arnie relocated to La Push to stay with his dad, but it didn't work out. After he moved out, the Department of Social and Health Services caught up with him and brought Arnie to court.

The option the judge gave him was a juvenile center or a foster home, but his grandmother Rosie Black stepped in to take care of him as his guardian.



As a young man, Arnie went to a culinary school in Seattle for 1.5 years but realized it was not his passion. Afterwards, he learned how to weld at the Tacoma Vocational Technical Institute which led to his first 'real' job with Pacific Car and Foundry in Renton.

On March 15, 1968, Arnie married Roberta Vivian Ward. They moved from Tacoma to La Push to help drive Arnie's dad to and from work since he had lost his driver license and was a yarder engineer for a logging company. Arnie was also able to fish the river and get a job in the summer with Butts and Patterson because of his welding experience. Since then, he has been employed at: Quileute Natural Resources Department of Fish and Wildlife where he worked his way up from patrolman to chief; La Push Police Department as chief; Clallam County Sheriff as patrolman; City of Forks Police Department as patrolman; and finally Arnie retired as a Sergeant from the Department of Corrections Olympic Corrections Center after dedicating 27 years.

In 2007, just 15 days after retiring from OCC, Arnie had to have major surgery. He has had six surgeries—on his

kidney and a ruptured colon—one surgery even put him in a coma for four months! "The doctor had said if I didn't quit drinking and smoking when I did, I probably wouldn't be here," explained Arnie.

These days, Arnie loves to hunt, fish, and watch old movies starring John Wayne and Elvis Presley. He used to attend swap meets and have his own yard sales. But now, he's just taking it easy and enjoying retirement with his wife, children, and especially his grandchildren and great-grandchildren.

Bá·yaḵ The Talking Raven

A monthly publication of the Quileute Tribal Council

Edited By
Emily Foster

Phone:
(360) 374-7760

Mailing Address:
The Talking Raven
PO Box 279
La Push, WA 98350

Email:
talkingraven@quileutenation.org

Quileute Tribal Council

Chas Woodruff
Chairman

Naomi Jacobson
Vice Chair

Cathy Salazar
Secretary

Crystal Lyons
Treasurer

Rio Jaime
Member at Large

QTC Contact Information

Mailing Address:
Quileute Tribal Council
PO Box 279
La Push, WA 98350

Phone:
(360) 374-6163

Mark Ufkes
Executive Director

Phone:
(360) 374-7412

Acupuncture is available at the Quileute Health Center

By Michael Della-Devoney

Attention all Tribal Members and Tribal Employees: Did you know that there are acupuncture services available at the Quileute Health Clinic every week? Michael Della-Devoney has been working in La Push since November 2011. Many community members are already enjoying the benefits of acupuncture. If you have not had acupuncture and have ailments that just will not go away, then it is time to give this ancient healing system a try.

Here are some an-

swers to basic questions that you might have:

1. **How long does a session last?** Acupuncture treatments at the tribal clinic usually last 30-50 minutes.
2. **How many treatments will it take to help cure me?** Most of the time people notice a difference within one or two treatments. As far as your body healing itself, that depends on each individual. Some people need a few weekly treatments for a month and with some cases on-going treatment may be necessary
3. **What if I am a tribal employee and not a tribal member? Can I still get acupuncture?** Yes. If you are a tribal employee and have health insurance then you can call and make an appointment.
4. **What kinds of things can acupuncture treat?** Acupuncture can successfully treat many ailments from back pain to headaches, diabetes to weight loss, from trouble sleeping to low energy, nausea and vomiting, and many other ailments.

You can call and schedule a consultation with Michael Della DeVoney or you can come and ask any questions you have in a safe, confidential environment.

Look for more information and patient testimonies in future editions of the *Bayak*. Until then, enjoy your journey and take time for yourself and the time you need to achieve and maintain great health.

Quileute Recipe Book

Katie Krueger and Emily Foster are compiling a book of Quileute recipes.

The recipes will be divided into two categories: Current Favorites and Traditional.

If you would like to share any recipes, or be interviewed on traditional meal preparation, or you are interested in helping with the recipe book, please contact Emily Foster at (360) 374-7760 or email emily.foster@quileutenation.org.

Termination of Minor's Trust Account

By Walter Nope

The Quileute Tribe's Gaming Revenue Allocation Plan was revised and Approved by the Assistant Secretary – Indian Affairs, of the Department of the Interior.

Some important provisions in the GRAP are pertaining to the "Termination of Minor's Trust Account".

The language includes in part:

A minor beneficiary's trust account shall be released to the beneficiary when he or she:

- 1) *has attained the age of 18 years and has either graduated from an accredited high school or earned a certificate of educational competence under the rules and regulations established by a state board of education or*
 - 2) *has attained the age of 25 years,*
- whichever shall occur first.*

IT IS IMPORTANT TO NOTE THAT SUFFICIENT DOCUMENTATION MUST BE SUBMITTED THAT ESTAB-

LISHES THAT THE ABOVE REQUIREMENTS HAVE BEEN MET BEFORE TRUST FUNDS CAN BE RELEASED.

Upon attaining the age of 18, regardless of satisfaction of the criteria for termination of his or her minor trust account, an eligible adult member shall receive prospective per capita payments as do all other eligible adult members of the Tribe.

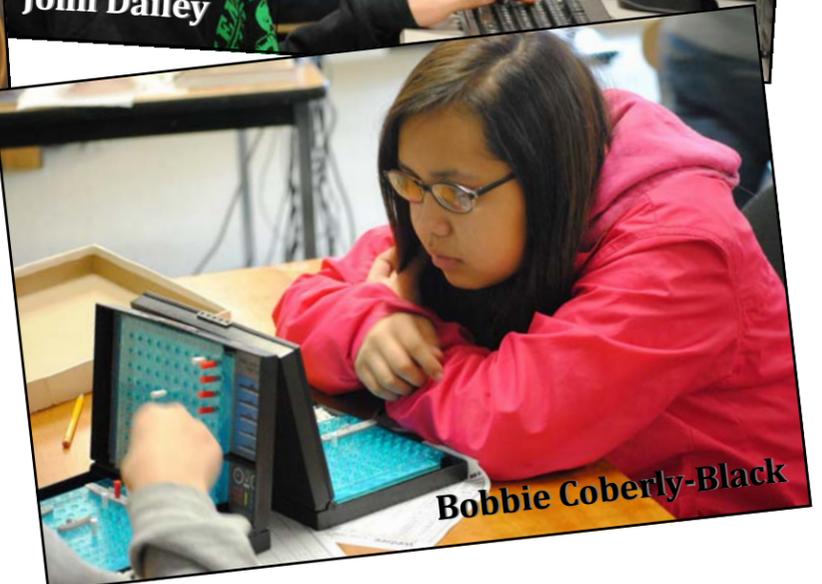
FMS students rewarded for having semester without behavior referrals



To reward the students at Forks Middle School who did not receive behavior referrals to the discipline office during the entire first semester, FMS held a day of fun activities.

Each teacher hosted a different activity in their classroom: art, music, games, computers, and movies. Human Services employees Ann Penn-Charles, Tara Huggins, and Brittney Echeita led a bead group in one class. Those who did have behavior referrals spent the day doing class work.

After lunch, the FMS students enjoyed a dance and then went to their Enrichment Period at the end of the day.



QTS Summer School Schedule

By Anita Baisley

Summer School this year is tentatively planned for six weeks at four days per week, Monday through Thursday. The following dates and times have been scheduled for the upcoming Summer School:

Tentative Dates:
June 23rd – July 31st

Week 1: June 23 – June 26,
Monday – Thursday

Week 2: June 30 – July 2,
Monday – Wednesday

Week 3: July 7 – July 10,

Monday – Thursday

Week 4: July 14 – July 17,
Monday – Thursday

Week 5: July 21 – 24,
Monday – Thursday

Week 6: July 28 – 31,
Monday – Thursday

Times:
8:00 a.m. – 1:00 p.m.

Breakfast: 8:00 – 8:30

Classrooms: 8:30 – 11:30

Lunch: 11:30 – 12:00

Classrooms: 12:00 – 1:00

Transportation:

Transportation will be provided. Please request transportation services at time of registration. A transportation schedule will then be provided.

Registration:

Registration information will be available in next month's *Talking Raven* or can be picked up at the registration office of QTS. A reminder also that K-6th grade students must be enrolled and attending QTS one full tri-

mester prior to summer school to be eligible for summer school, and 7-12th grade students must be enrolled and attending QTS one full quarter prior to summer school to be eligible.

Questions:

If you have any questions, please contact Student Services Director Anita Baisley at 360-374-5648.

Thank You for Your Prayers

I would like to thank the Community for all the prayers and well wishes as I went through my kidney transplant. I feel so blessed to have a loving family and friends who were there for me. I also would like to thank: Miss Ann, Bonnie, Rae Lynn M., my sister Narse, and the Tribal Council for the Indian Taco Sale and donations.

Most of all I would like to thank the main person who deserves the biggest thank you: Rod Taylor. He is my rock and my best friend. I'm so happy he is in my life.

Thanks again to all of you,
Valerie Daniels

Quileute Tribal School's Family Fun Night

Celebrate Dr. Seuss' Birthday

CHANGE OF DATE: Tuesday, March 11, 2014

5 p.m. to 7 p.m.

QTS Multi-purpose Room

Children **MUST** be accompanied by an adult

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.

Resort Open House

Oceanside Resort & RV Park
April 10th, 2014

Open to the community
From 4 pm to 8 pm

Open to Forks Chamber
From 6 pm to 8 pm

Refreshments, guided tours of the facility and a door prize drawing at the Clubhouse in Lonesome Creek RV Park

CANOE JOURNEY MEETING

The first planning meeting for the Paddle to Bella Bella, B.C. this year will take place Friday, March 7th from 10:00AM-12:00PM, at the Tribal Office West Wing.

Bella Bella is a 31 day canoe journey from La Push, several hundred miles north of the top of Vancouver Island. So planning needs to begin now!

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



Jay Powell transforming into kwashkwash, the Blue Jay.

Yashàbáłktiyat - March (2014)

The moon that we now think of as “about March” is called *Fur Seal hunting days* in Quileute. The Quileute name of the month, **Yashàbáłktiyat**, starts out with the word for “fur seal, hunting” which is **yashábał** (yah-SHAH-buth) and then has two endings: **-ktiya** (k-tee-YAH) means “day or days,” and, at the end, **-t**, which means “a particular one.” So, the name of the month really means “the particular days which are fur seal hunting time.” The word for “a fur seal” is **kítadós** (kith-ah-DOSE).

In the old days, it would be cold, maybe even freezing in the morning, but two hours before dawn the “weathermen” would go up to the old turnaround in front of where the Senior Center is now, and they’d sit on a flat log up there and decide whether it was a day for the **yashábałáłktiti**, the fur seal hunters, to go out. The weathermen would check the wind and cloud movement, sniff and listen to the waves and get a feel for the mood of the hunting spirits. And finally they’d decide whether it was a good day for the Quileute sealers to set out in their **yashábałkat** (fur sealing canoe). If those oldtime hunters were going to paddle out 15 to 30 miles, even using their woven cedar bark sails, they wanted to have the physical and spiritual forces on their side.

This month I’m going to continue talking about the traditional Quileute LIFE CYCLE. Remember that life cycle is the term that is used for the course

of events that happen in a person’s life. We are especially looking at those events in the course of each person’s life that we call “the rites of passage.” Those are developments in life where one is thought to pass from one stage to another. And families, or even a whole community or tribe, would celebrate these events with ceremonies and ritual. These rites of passage centered on birth, becoming an adult, marriage, and death.

Last month, since Vickie and I were looking forward to the birth of our first **káxwolit** (“grandchild”), I wrote about the oldtime Quileute tribal traditions and taboos relating to pregnancy and childbirth. And, by the way, **Kwáshkwash-ísa fho’ótsk**, “little baby **Kwáshkwash**” arrived on time and his name is Ryker (Danish for Richard). This month, I’d like to think back about the second of the Quileute rites of passage that each Quileute celebrated in the old days – becoming an adult.

In mainstream American culture, there are various kinds of recognition and ceremonies that a child has become an adult. In various parts of the country, girls have “coming out parties.” Some religions celebrate adulthood: some Protestant young people have Confirmation, Roman Catholics have “first communion,” Jewish families have Bar Mitzva for boys and Bat Mitzva for girls, and various Protestant groups only baptize young people when they have reached “the age of accountability” in their early teens. Adulthood is recognized legally in issues such as the Age of Con-

sent. Some people think that getting one’s driver’s license is a community recognition of one’s having become an adult. Because becoming an adult in America implies bodily developments, it is often considered a personal issue, and the recognition is either focused on spiritual or legal issues.

Traditionally, the Quileutes were more straightforward. Becoming an adult involved a child reaching puberty. When a girl had her first menstruation, she became a woman. And when a boy became big enough to do a man’s work, he became a man and they celebrated killing his first deer and other firsts. Both young men and women needed appropriate spirit powers, and they either were presumed to have inherited them or they went out to quest for them. There was instruction, ritual and taboos associated with such rites of passage.

Wisáts’ópat-do - Becoming a woman

The ending **-do** means “to become something.” **Bayáł-do** means “to become a Raven,” which is the term used when a Quileute puts on a raven mask. In traditional times, a girl was referred to as a **cho’ótsk** until puberty. As she started to show female physical developments, she was referred to as a **háłktik’ósha?** (**háłkti** means “almost” and **k’woshi?** refers to getting one’s period). During her first menses, a girl would be separated from the rest of her family and from the community at large. In the old days, the girl would be placed in a special enclosure made of cedar planks and mats. During winter this would be located in a corner of the family longhouse. But in warmer months, this would be located in a place that was easy to get to but rarely visited. She would be visited regularly by her mother, grandmother, older female relatives and knowledgeable tribal women. For five days they would sing to her, talk to her and tell stories that explained the origins of Quileute lifeways and the facts of life. They would congratulate her on becoming a grown-up **faxí’it** (girl having attained puberty) and **wisáts’ópit** (a married or at least marriageable woman).

During that confinement, there were lots of rules for the girl to observe. I’m quoting from Quileute for Kids: Book 6 here:

She couldn’t look at a fire or her eyes would grow

*weak, and she couldn’t warm herself at a fire for two months afterward or she would catch cold easily for the rest of her life. The women who came to visit her sang and danced for and with her. They brought their own stick for beating out the rhythm of the songs. Each woman made and kept her own drumming stick; it was used only for singing in girls’ puberty enclosures. The songs were called **tsása’a**; and were either inherited, given by spirit powers or “found.” The girl’s parents provided the food for the singers, whose job it was to keep the girl awake for the whole five-day confinement. For, if she went to sleep, her eyesight might become dim. Also, the girl couldn’t touch her body with her hand to scratch, braid her hair or wipe her mouth or other parts of her body. All these things were done with utensils or by others.*

*In those days, menstruating women were considered to be personally unlucky and unintentionally dangerous for others. Spirits avoided them, so women were thought to be unprotected by their **taxílit** (guardian spirit power) at these times.*

The girl couldn’t eat fresh fish (only dried) or else the soul of the fish that was eaten would be offended. When it returned to the deep to be reincarnated into another fish, it would advise the rest of the fish that to be caught by the Quileutes meant that you would be fed to a woman that the spirits avoided. So a woman in confinement who broke the taboo and ate fresh fish could cause famine in the village. It was taboo for the girl to eat fresh berries, roots or meat for the same reason. All these plants and animals could withhold themselves from the village. The girl was only allowed dried food, since the soul of the dried things had already gone elsewhere.

After the five days were over, the **faxí’it** would go with her grandmother or aunt and bathe. She was then clean and all taboos were lifted. The family would immediately host a small feast called a **tsása’a** for the whole village. It was a kind of potlatch in which the guests were given gifts as payment for witnessing the “rite of passage” in which the child had publicly been recognized as a woman. She was seated in a place of honor and a family headman or maybe a chief would give a

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

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speech recognizing her for her virtue, beauty, and hard work. Often, the girl was given a new, adult name to replace her childhood name. Pansy Hudson told me that this was considered the beginning of womanhood, and she remembered attending such a feast in which the family announced that they had met with the parents of a high status **tsidá p6?ok^w** (“young man”) and arranged the engagement and future marriage of the girl.

The only Quileute woman that I ever spoke to who told me she had had a **k^wósha? cháya** (“menstrual camp”) was Hazel Bright, who was in her early '90s in 1969, living with her mother in what became Bev and Jack's house. She was living with her daughter. Hazel was at that time the last Quileute monolingual. She seemed to understand my questions (in English) but she only responded in Quileute and her daughter and Sarah Hines translated for me. I don't have my notes with me here in Mexico, but I remember it well and will paraphrase her story.

She had her first **kwósha?** a couple of years after the village had been burned down in 1889. Her family was living in one of four long houses that had been rebuilt in the area about where the school carving shed is located. They had been flooded in the big spring tides that year and people were talking about trying to get sawed lumber to make Whiteman's houses up on the ridge and on the backside of it. During the summer she had some spotting and the following month her older brother made her a little cave of alder poles and mats located behind where Butchie and Mary Eastman's house was in the late '60s. In those days, that whole area was still big trees.

Her primary attendants were her grandmother and

“Mrs. **tsixapix^w**,” the grandmother of Morton Penn, who was a medicine woman and regularly spent time with girls during their confinement. They brought her food and sat with her sometimes during the day. Her granny sang her some family songs and did it several times so she could learn them. Her granny also told her about the ancestors in the family tree and asked her if she would like to have the Indian name of her father's sister who had died. Hazel said, “No, I want to be Hazel.” Mrs. **tsixapix^w** would stay for a long time and told her about spirits that caused people to be sick and spirits that enabled women to do lots of useful things. She talked about what women had done before they got sick. She mentioned some aspects of how to behave “during my period.” But she never talked about sex or babies or husbands. Other women came by for brief visits. Some were funny and made her laugh.

Her good friend, Laven Coe's older sister, spent much of the day with her, but left whenever someone else came by. When no one else was around, they used to laugh and play games like guessing what boy she was thinking of and tongue twisters (**wisachistslichki? tich**, “You are the one who is not cheering me up”).

The only time she was scared was at night. Hazel said that it was the only time in her life, so far, that she had been outside alone at night. In those days, village people didn't like to go out at night except in a group because of ghosts, who roamed at night.

On the fourth morning her gramma came and said it was OK to go home. The **k^wósha** was over and it was going to storm. They went down to the lagoon and Hazel washed, the first time since starting the confinement. And they went home and had breakfast. **Tsósa? sa?**

(“That's all there is to that”).

Ti'yál-do - Becoming a man

In traditional times, boys didn't have a period of puberty ceremonies. But various “firsts” were celebrated. For instance, a boy's first deer was cause for recognition. Boys were toughened up by their parents and relatives from the earliest age. And boys were expected to demonstrate that they had the support of spirit powers to the extent that they would be independent and good providers.

Hal George, born in 1894, said that as a boy of ten to twelve years, his uncle Yashik Obi (called **Shístak^wop**) used to carry Hal out at dawn on even the coldest mornings and throw him into the Bogachiel. “Pleading and crying didn't help a bit,” Hal remembers. “They did it to make you tough. You would crawl out of the icy water and run back inside to stand beside one of the fires in the house. But it was all part of growing up.”

Roy Black, Old Man Woody, and Johnny Jackson all reported the same kind of toughening up as a child. Canoes would be capsized to teach boys to swim. In addition, boys were all taught to use a bow and arrow and a salmon spear, how to wrestle, make a canoe, gamble, and how to paddle a canoe.

When a boy got to be in his mid-teens, his father and mother would pray to **tsikáti** that their son might be given a powerful and daring guardian spirit. Sometimes a **taxilit** wouldn't appear until a person was middle aged. But, if a boy seriously sought a spirit by cleaning his body and seeking quietly, he might acquire a spirit while still in his teens.

Ix^watólá?al – Spirit questing

Here, according to Leo Frachtenberg, who came out to La Push and did interviews in 1916, is the way Webb Jones (called **Wibaxad**), who was already middle-aged in 1916, described finding a **taxilit**.

His parents had prayed that he would receive a guardian, and at 18 he started praying himself. Every morning and evening he bathed alone in the river where no one else could see him. Sometimes he would go away for up to five days at a time. He forced himself to get used to hunger by leaving before the end of meals. To get a whaler's spirit, he bathed in the ocean. While washing, he

rubbed his body with hard objects until he bled standing in the water. He would pray to the sky by blowing out a spray of mist toward the sky. Then he would say: “Oh, **Tsikáti**, I ask you to help me obtain a whaling **taxilit**, because my ancestors have had one before me. Let me be like them and receive a whaler's spirit.”

Then, one day, Webb was bathing and he saw a shower coming towards him. In the middle of the squall was a man. As the shower came closer, Webb saw it spread out and a rainbow appear. This rainbow became his whaling spirit. As the man approached him, Webb embraced him and held him close. Then Webb fainted away. But he felt that the man was the rainbow and that it entered his body. Thus, it became his guardian.

After that, he only bathed for fun! But he thanked the sky every day for giving him his request. He had received both the **sibax^wolá?yo?** (whaler's) and the **Tsáyik** (fisherman's) spirit power from the rainbow. He would hear songs that the **taxilit** wished to teach him as if they were inside his head. Then, he would sing them.

Webb also received the medicine **taxilit** of the **ix^watóla**. One evening he was coming downriver in his canoe. Reaching a shallow spot, he got out to lift his canoe over it. All at once he lost consciousness and went home where he fell asleep immediately. He dreamed that a big “airship” came and took him aboard. It looked like a sailing ship without a mast and it was filled with Indians. This airship became a powerful **taxilit** for Webb. Six months later he carved himself medicine sticks with heads on them that looked like the men in the airship.

And that was how **Wibaxad** told about finding his **taxilit** in the old Quileute way. His story was probably similar to that of most Quileute young men in the early days.

Next month in the April issue of the *Bayak* newsletter, have a look at the ritual, ceremonial and cultural activities relating to the institution of marriage in the old days at La Push. Have a good March.

—Kwashkwash
jayvpowell@hotmail.com

Temporary work for events

Are you a Quileute tribal member looking for temporary work? Join the events standby list! We need:

Cooks

Drivers

Setup and Cleanup Crew

Please contact Russell Brooks for more information:

360-374-5091 or events@quileutenation.org

Tribal Youth Program coming to Quileute

The Quileute Tribe has recently received a three-year grant from the Office of Juvenile Justice and Delinquency Prevention (OJJDP) to help the tribe focus on the youth in our community, with the ultimate goals of decreasing substance abuse, truancy and delinquency. The purpose of the Tribal Youth Program (TYP) grant is to focus on teens from ages 12-17 to be actively involved with planning and participating in activities that focus on their future and education.

The Quileute Tribe

sent three representatives – Rio Jaime (Tribal Council), Russell Brooks (Events Coordinator) and Salena Jackson (Youth Coordinator Assistant) – to attend the Tribal Youth Strategic Planning Meeting related to the grant in Rancho Cordova, California. Rio, Russell, and Salena were shown different examples on how to brainstorm ideas and strategies, as well as provided direction on outlining the goals and objectives within a timeline established by the group.

A newly constructed

Teen Center for housing the Tribal Youth Program is set to be open by early June and will be located in Quileute Heights, adjacent to the Blue Shed. The Quileute Youth Council is being re-established and an Advisory Board is being developed to help with planning, ideas, and decision-making. Community involvement will be strongly solicited for fulfilling the purposes of the grant.

Salena Jackson was hired as the new Youth Coordinator Assistant; the Youth

Coordinator hiring process is still underway.

Presentations on the grant implementation within the Quileute tribal community will take place soon. Please watch for postings.

For further questions at this time, please contact Russell Brooks at (360) 374-5091 or email russell.brooks@quileutenation.org.

Community Emergency Response Training (CERT)

Quileute Tribe Emergency Management is looking for volunteers to train as CERT members.

CERT is an organization of volunteer emergency workers who receive specific training in basic disaster response skills and who are committed to supplement existing emergency responders in the event of a major disaster.

Tribal/community members needed to attend:

March 17th — March 19th
8 a.m. – 4 p.m.
Akalat Center

Sign up at: Lonesome Creek Store, Quileute Tribal Office, Senior Center, Quileute Natural Resources, Quileute Health Center

Also: NW Tribal Emergency Management Council Meeting
 Thursday, March 20th
 9 a.m. – 1 p.m.
 Akalat Center

For Questions, please contact Christ Morganroth IV at (360) 780-2069

50th Annual Quillayute Valley Scholarship Auction



March 15-16, 2014 Forks High School Commons

Each year, the current graduating class takes part in collecting donations and supporting the weekend event. All proceeds will be awarded to graduates and distributed to the schools the students will be attending. Graduates are eligible for scholarships at any time in their future.

Donations of any kind are welcome! Donations can be dropped off at the Forks High School Main Office or Forks First Federal.

The QVSA Scholarship Committee operates under a 501(c)3 status, so donations are tax deductible.

Tune in to 1490 AM Forks Radio or watch live cam at www.searchforks.com/qvsa on March 15th-16th.

Thank you for your generous donations and support!

TRAPPER EDUCATION COURSE



2-Day course located at
 Quileute Natural Resources Department on
 March 6 - 7, 2014
 10:00 AM - 4:00 PM
 (Time Subject to Change)

For Quileute Tribal Members Only
 Please sign up at the Quileute Natural Resources Front Desk

SPONSORED BY
QUILEUTE NATURAL RESOURCES



The Quileute Nation of La Push, WA

Sports Photos

Please feel free to submit photos of Quileute youth participating in sports to *The Talking Raven*. We will be happy to print pictures of the youth taking part in healthy, fun, and positive activities!

To submit photos, email them to:
talkingraven@quileutenation.org

the Quileute Diabetes Support Group



COMMUNITY BREAKFAST
sponsored by the
Diabetes Support Group

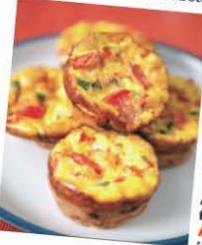


Mush!

Come as fast as you can to the Quileute Community Center on Friday, Sept. 6th to try our healthy steel-cut oatmeal. It's delicious! Help the kids get the new school year started off right! The doors open at 9am and breakfast will be served until 11am.

Hačh chi?i

The Diabetes Support Group invites you to join us for breakfast on Tuesday July 23rd at our regular time of 9:30 in the morning at the Quileute Health Clinic. We plan to make a new diabetes-friendly recipe: Breakfast Egg Muffins!



Also, this week we're going to talk about setting up a page on Facebook for our Support Group. And we'll talk about how we can make that work for us!

Afterward we'll draw for a Quileute Coffee Mug - support people included!

And don't forget to bring your walking shoes!

A1C Contest!

BREAKFAST & BLARNEY!

So join us for the Diabetes Support Group

We'll meet at our regular time of 9:30 in the morning at the Quileute Health Clinic on Tuesday, March 26th.



Beat the Tide 5K FUN RUN

BRING THE WHOLE FAMILY!
SUNDAY - JULY 22nd - La Push, WA



QUILEUTE DAYS!

For more information and registration details CONTACT: Quileute Human Services (360) 374-4309
Race starts at 9am at the Akalut Center in La Push. Part of the course will run down beautiful 1st beach at low tide! Seeds go to the Quileute DIABETES SUPPORT GROUP.

It's a little wet outside...



But join us anyway!

We are meeting upstairs in the lunch room at the Quileute Health Clinic at 9:30am on Tuesday February 26th. Join us for a diabetes-friendly breakfast.

We meet every-other Tuesday at 9:30am. We're at the Quileute Health Clinic. Come join us!

The Quileute Health Clinic and the Diabetes Support Group invites you to join us to discuss "Restaurant Survival"



The LIFE you SAVE may be your own!

BMI Contest



"The Diabetes Support Group is a place where real people can share and discuss all the issues about living with Diabetes. We learn about nutrition and get to try some new diabetes-friendly food choices. Come join us!"



9:30 am

at the Health Clinic

Quileute Nicknames Questionnaire Project

During spring 2014, Jeff Harrison will be spending time in La Push as part of his sabbatical project for the college where he teaches (Lane Community College in Eugene, Oregon). Jeff first came to La Push in 1979 to work with Bill Heinicke and the tribe in starting the Quileute Tribal School.

In response to a suggestion from Roger Jackson a few years ago, Jeff will be interviewing tribal members, recording stories about Quileute nicknames, and then writing about the stories he gathers and discussing the importance of names among the Quileutes. Much of the project will include gathering information through the questionnaire (to the right) and

through storytelling. Community members are encouraged to answer these questions in advance and either drop them off with Bonnie Jackson at the Commodities/Food Bank building or email them to Jeff Harrison at harrisonj@lanecc.edu.

Copies of the paper will be archived in La Push so tribal members will have access to it. The paper will also be available in a digital format.

Everyone in the community is welcome to participate in this project!

To see others' stories of Quileute nicknames and places, visit Jeff's website: <http://blogs.lanecc.edu/quileute/>.



Photo by Cody LeClair

What I have learned so far...

From the 3rd and 4th grade class

- Do not mess with knives. (Age 11)
- Never give a hard ball to a baby. (Age 10)
- Never get your teacher mad. (Age 10)
- If your little sister pinches you, don't pinch her back or you will be in trouble. (Age 9)
- Never let your little sister play with scissors. (Age 9)
- Never let your baby brother or sister play with markers because they will draw on the wall. (Age 8)
- Never say bad words to your mom or dad. (Age 8)
- Never go in the house when your parents are working, then you will do some work. (Age 10)
- When you are hunting check if it is dead before you eat it. (Age 10)
- Never mess with your bigger sister's stuff. (Age 10)
- Don't spin your dog or cat or they will throw up on you. (Age 9)
- Don't step on logs in water or you will fall in. (Age 9)
- Never touch the oven when it is too hot. (Age 8)
- Never eat an apple when your tooth is hurting. (Age 10)
- Don't play video games too much. (Age 8)
- Never leave your baby brother by himself or he will go in your bedroom and make a mess. (Age 8)
- Don't talk back to your mom. (Age 8)

NICKNAMES

1. What nicknames have you had over the years?
2. What are the stories behind them?
3. What nicknames do you remember from your childhood in La Push?
4. Do you know the stories behind them?
5. What about over the years, and today? What other nicknames can you think of? What other name stories do you know?
6. Do you think nicknames are more or less common these days than they have been in the past? (Or as far as you can tell, is it pretty much the same?)
7. Do you think most people in the community know the stories behind the nicknames? Do you think it matters if people know the stories or not?
8. What social role do you think nicknames play in Quileute culture?
9. What names have become common words in the community language (like "mup" or "JD" as verbs, or "lela" as a noun)?
10. What about naming generally? How many people do you know in the community who have, or have taken on, Quileute names? Has this practice declined over the years? Why do you think some people do this, and some people don't?
11. What about last names? Do you know where your last name comes from?

PLACES

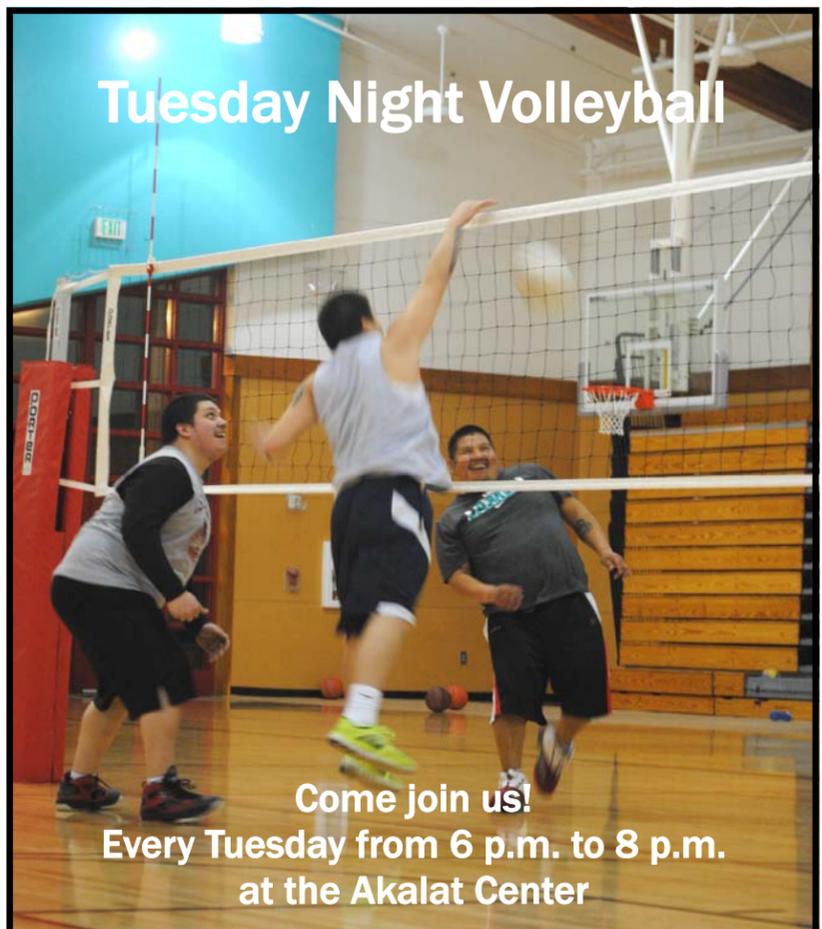
1. What place-names do you know in Quileute territory?
2. Do any of these have stories behind them?
3. Do you know the Quileute words for any of them?
4. What do you think of these questions, and this project?

Elder Questionnaire

If you are age 50 and over, you are encouraged to fill out a short questionnaire for the Events Department. The purpose of the questionnaire is to give feedback on senior/elder events and activities and make suggestions of what you would like to do in the future.

You can pick up a questionnaire at the Senior Center or Tribal Office Events Department. Please return them by April 1st!

Tuesday Night Volleyball



Come join us!

Every Tuesday from 6 p.m. to 8 p.m.
at the Akalat Center

Meet the new employees



As the teacher of the 3rd and 4th grade class at the Quileute Tribal School, it is my duty to teach the common core curriculum of both of those grades to my students. We study reading, math, language, spelling, penmanship, science, social studies, art, and

the writing process. My name is **Sue Griffith**, and I have previously taught all grades from K-5, adult education in the teacher prep program, and developmental reading. I was also a volunteer at Feiro Marine Life Center and at the Discovery Center for NOAA. Last year through the Quileute Human Services Department, I came to La Push and taught a Marine Science Camp for the youth, which led to my

teaching position at the Tribal School.

I received my Bachelor of Arts degree from the University of Puget Sound and my Masters in Reading with an emphasis on Remedial Reading from the University of Northern Colorado. I am a national board certified teacher and also a fellow of the national writing project. I have taught in Alaska, Idaho and now Washington.

My work commute every day takes three hours. But when I do have free time, I like to quilt, garden, read, and cook gourmet food. I have a humongous Great Dane at 150 lbs. named Harrison. I also enjoy entertaining, so we have lots of gatherings at our house.

Hello, I'm **Louisa Monger** and I was hired as the Special Education Teacher and Behavioral Specialist at the Tribal School. I have my Associates degree from Peninsula College, Bachelors in Elementary Education from City University of Seattle, and my Master's in Special Education from Walden University. I also obtained a certificate in Emotional

and Behavioral Disorders.

Before accepting a job at QTS, I spent three years as a substitute teacher at the Port Angeles School District and a year as a para educator at the Crescent School District. My goal at QTS is to promote literacy and help my students use their strengths to overcome their deficits. Right now, I'm

going through books in different classrooms to level them, where I color code them by grade level so students know which books will fit their reading range.

In my spare time, I love to crochet, and I am currently learning how to weave cedar baskets with Eileen Penn. I also like to garden, listen to books

on CD, and every Wednesday I attend drum group. The Quileute Tribe has been so welcoming and I feel embraced by the community.



La Push Assembly of God Baptismal Services



The LaPush Assembly of God Church conducted a water baptismal service on Wednesday, February 26, 2014, at the Forks Assembly of God Church.

Seven ladies, three from Lower Hoh and four from La Push, participated in the event. The names of the ladies are as follows; Lisa Martinez, Jonette DeLaCruz, Amy Benally, Bitsy Ceja-Cisneros, Mona Ward, Michelle Ward and Misty Claussen. Testimonies were given by each, concerning their conversion to Christianity. The candidates were baptized by Pastor M. George Kallappa, and Peter Breed. Refreshments were served following the service.

—M. George Kallappa

AA Meetings and 12 Step Meetings

AA Meetings
Fridays at 6 p.m.
La Push Assembly of God Church

12 Step Meetings
Tuesdays at 7 p.m.
La Push Assembly of God Church

Quileute Days Meeting



The first planning meeting for Quileute Days:
Friday, March 7th
12 p.m. — 1 p.m.
Tribal Office West Wing

Join the Mailing Lists!

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

Emily Foster at:
(360) 374-7760

talkingraven@quileutenation.org

Submit your name and email address or mailing address.

Thank you!

Happy Birthday to Enrolled Quileute Tribal Members

March Birthdays:

Michael Estrada	1	Darrin Rosander	10	Thomas Baker Jr.	19
Carlos Soto		Pamela Morganroth		Donald Colfax	
Keishaun Ramsey	2	Randy Eastman Jr.	11	Doneen Penn	
Alexandra Cordero		Laura Wayne		Vincent Rosander Jr.	21
Allen Black	3	Jai Levitt-Ward		Susan Penn	
Jasmine Wallace		Douglas Wiedemeier Jr.		Beau Lawrence	
Leo Williams		Joshua Penn	12	Rae Lynn Martinez	
Joe Moore Jr.	4	Catherine Ceja-Cisneros		Jordan Davis-Jackson	22
Jonah Black		Violet Williams		Fawn Gabales	
Madison Burnside		Delores Woodruff		Douglas Pullen Sr.	23
Harold Jefferson		Javier Roldan-Schmitt		Beronica Galeana-Penn	
Andria James	5	Theo Penn	13	Suzanna Black	24
Zoe Zimmerman		Jacqueline Connell	14	Leilani Eastman	
Deanna Hobson		Cordell Black-Stillwell		Brandi Story	
Edwin Poulin		Erik Sovde		Sheila Harrison	
Felisha Jackson	7	Walter Jackson		Candra Baker	
Rosita Matson		Roy Black Jr.	15	Michael Stewart	27
Henry Morganroth Jr.		Philip Ward Jr.		Elizabeth Satiacum	28
James Richeson-Penn	8	Odin Zimmerman		Eva Sanchez	
Roland Black		Kali Martinez		Patricia Ward	
Rieda Sparks		Jacob Smith	16	Ronald Eastman	
Hailey Larkin		Janice Smith		Ezekiel Gaddie	
Nehemiah Gaddie	9	Miranda Jackson-Ward	17	Sarah Burnside	30
Serena lotte		Rio Foster	18	Jason Lawrence	31
Angeline Baker		Crysania Morganroth		Keith Penn	
Logan Hatch		Ashlynn Jones		Bertha Wallerstedt	

QUILEUTE TRIBE



FRIDAY APRIL 11th, 2014
WELCOMING THE WHALES

10:00AM First Beach, La Push, Washington
1:00PM Meal, Singing, & Storytelling Akalat Center
7th Annual Welcoming the Whales Ceremony



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

Please feel free to share your opinions or suggestions with:

Emily Foster

(360) 374-7760

talkingraven@quileutenation.org

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