

bá.yak The Talking Raven

A Quileute Newsletter



“Quileute Rising” brings awareness to domestic violence

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On February 12, 2016, the Quileute Tribe participated in 1 Billion Rising, which is a global campaign to end violence against women.

For 1 Billion Rising, groups and individuals come together to raise awareness of the issues facing women and girls around the world. Each community brings attention to injustices faced in their own communities and their demands for change. The premise behind 1 Billion Rising is based on global statistics which indicate one in three women will be assaulted/raped within their lifetime, which equals 1 billion women worldwide.

The Quileute Tribal Youth Program, New Beginnings Program, and Drug, Alcohol, and Tobacco Prevention Program organized this event in La Push at the Akalat Center, mak-

ing it their own by calling it “Quileute Rising.”

Tribal Youth Program Coordinator, Annie Crippen, had participated in 1 Billion Rising in 2014 when she was in Thailand. She had suggested the campaign to New Beginnings Program Manager, Liz Sanchez, and the idea took off from there. That’s when Annie was tasked with teaching the members of the community the 1 Billion Rising dance. For weeks, everyone prepared and learned the choreography.

Tribal employees, Quileute Tribal School students and staff, Quillayute Valley School District students and staff, Quileute community members, and Forks Abuse Program staff came together for “Quileute Rising.”

All attendees received a red “Quileute Rising” t-shirt while facts



Beverly Loudon during the “Quileute Rising” dance. Photo by Cheryl Barth

about domestic violence were positioned on the tables.

Annie said, “I think it went really well. I was surprised that so many people were there and that so many got up and danced. Even though some didn’t know it, I was nervous that nobody was going to do that dance portion at the beginning.”

The guest speaker was Tawna Sanchez, who is the Family Services Direc-

tor at the Native American Youth and Family Center in Portland, OR and has founded a nationally recognized Native American domestic violence intervention and prevention program. She has worked tirelessly to advocate for children, women, and families. Tawna spoke to the crowd on historical trauma and how that affects tribal communities today—it manifests itself in the form of

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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.

WELCOMING THE 9th Annual WHALES

FRIDAY, APRIL 1st, 2016

First Beach QTS Ballfield

10:00AM

Akalat Meal & Festivities

1:00PM



LA PUSH WASHINGTON

From Council Chambers



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

After applying for the Bureau of Indian Education (BIE) School Replacement Grant, the Quileute Tribal School received news that they were one of ten schools invited to make a presentation in front of a committee. This is a very competitive grant that had over 50 schools apply; QTS was the only school in the northwest region that was selected to move forward in the grant process. On February 1st, Councilmembers Chas Woodruff and Crystal Lyons, along with School Board Chairwoman Leticia Jaime, Superintendent Mark Jacobson, Move To Higher Ground Coordinator Susan Devine, and Communications Specialist Jackie Jacobs traveled to Albuquerque, NM for their presentation. The Quileute presentation was scheduled on February 3rd.

Chairman Chas Woodruff: It felt like the committee was compelled by our story, which is about keeping our children, our future, safe from a tsunami. Each school was given one hour to present; ours lasted 57 minutes with three minutes left for questions and answers. Everyone did a tremendous job: I especially want to recognize our tribal members, Crystal and Leticia, for representing our tribe so well; Mark, for all his contributions and part in the presentation; and as for Susan and Jackie, I often say they are worth their weight in gold. I credit them with putting together our inspiring and engaging presentation. Of course, we are hopeful that we will be one of the grant

recipients. Now, we just have to wait and see.

The Council held an annual retreat on February 16th-18th at Quinault Beach Resort Casino. The purpose of the retreat was to discuss the problems and issues facing the community, develop priorities and initiatives, and rank these issues and the proposed actions to resolve the issues. By ranking issues and actions, it allows QTC and the General Manager to prioritize the budgeting of financial, human, and other tribal resources for the fiscal year.

Treasurer Crystal Lyons: With the assistance of our new General Manager Lenny Dixon, Council rolled up their sleeves to make a plan to address issues which will be top priorities for this year. We identified 5 different subject areas and a plan of action to get them accomplished. Many priorities were identified and were grouped into five QTC Initiatives: Sovereignty, Health & Wellness, Workforce Development, Community Services, and Organization/Administration. Some are short-term and should be easily accomplished this year, and others will span many years in phases. As a team, Council will be involved in each aspect at some level but based on individual strengths and interests each Council member was assigned to a specific initiative to represent. I look forward to utilizing the tools that we generated to continue moving the Tribe forward.

Secretary Naomi Jacobson: March is here! How quick

time passes. Council has been busy the last six weeks reviewing minutes from the 2016 General Council meeting and determining how we can meet the needs and requests of our tribal membership. Council has made it common practice to bring our 2011 Strategic Planning goals to each retreat and made sure to bring this as a voice of our people, as well as General Council minutes. Treasurer Crystal Lyons mentions some of the accomplishments of our most recent retreat. I feel that we were able to develop a very clear direction for this year, and I look forward to working on these plans and witness them in becoming a reality.

I did mention the 2011 goals; that is the last time we had a community Strategic Planning Session. We look forward to coordinating Community Strategic Planning activities in 2016.

The Community Healing Totem Project has come to an end with the raising held on February 24th. This project has aligned with our goal of increasing wellness amongst our community members, and it has been a perfect way to incorporate culture into healing.

Vice Chairman Rio Jaime: After the purchase of the Kitla Center, it was thought that if the totem was moved from the 101 Building to Kitla, it would be more accessible to our community members and would receive increased participation. And that is exactly what happened, which made for a successful project. For me,

one of the best things about the project was seeing David Jackson posting about the progress, so even if you weren't at the totem, you were able to follow along and see the number of community members and even visitors who stopped by to lend a hand in the entire process. Everybody who had a chance to take a few slivers off the pole, or contribute in some way, can take pride and ownership into looking up at the totem and say, 'I had a part in making it what it is.' It's a really awesome feeling to have so many individuals take pride in this project. It was not just carved by an individual, it was carved by a community. For me, that makes for a successful project.

Member at Large Tony Foster: It was an honor to witness the Community Healing Totem being raised at the Health Center. So many hands went into creating it, and so many people sought healing from it. The totem will continue to serve its purpose, with those who made a contribution able to proudly say, "I had a part in this." Much recognition to the New Beginnings Program and Quileute Carver David Jackson for providing this historic and cultural opportunity for our community.

The Quillayute Valley Scholarship Auction, which funds scholarships for graduates of Forks High School and Quileute Tribal School, is fast approaching on March 18th and 19th.

Vice Chairman Rio Jaime: For this year's scholarship auction, Council donated a two-night luxury cabin, two-night standard cabin, two-night RV Park, two-night tent site, and some cedar baskets and dance paddle. We encourage everybody to go and contribute to this good cause. It's always been a successful event to help kids further their education, which is what this Council is committed to supporting.

The Welcoming the Whales Ceremony is also coming up on Friday, April 1st. Please note the new location for the drumming and dancing at the youth ballfield next to the tribal school. This location change is due to a lack of space at the Point this year. We hope to see you at the ceremony, which begins at 10 a.m. followed by a meal and additional festivities at 1 p.m. at the Akalat Center.

Move To Higher Ground Updates

By Susan Devine

The primary focus for the MTHG project the last two months has been identifying available funding sources in order to begin design and construction of the relocation projects identified in the Master Plan. This includes federal and state grants, partnering agreements, and technical assistance as well as no and low interest loans and private sector/foundation donations. We are currently in varying levels of discussions with the USDA –RD, FEMA, BIA, Indian Health Services, Army Corps, CERB, and many others about possible funding opportunities.

To date, we have pur-

sued two grants – a planning grant from the WA State Dept of Commerce (CERB) and a school replacement grant from the Bureau of Indian Education. We learned in January that we won the CERB grant, which the team will use to finalize the Master Plan, prepare a draft Infrastructure Plan, and develop an overall environmental strategy. Many of these items are ongoing, so the CERB funding allows the MTHG team to complete the planning work.

In regards to the BIA School Replacement funds, we continue to wait to hear official word about the final five schools that will be funded.

We originally submitted a grant application in August 2015, and learned in January that we'd been shortlisted. This was a significant accomplishment, as 58 school submitted applications and only 10 were shortlisted. Each of the 10 schools was invited to present their case at public meetings in Albuquerque the first week of February. The Quileute Tribal School presentation was on February 3rd. The interview criteria allowed for a formal presentation, a short video, and responses to three previously provided questions. Chairman Chas Woodruff, Councilwoman Crystal Lyons, Quileute Tribal

School Board Chair Leticia Jaime, QTS Superintendent/Principal Mark Jacobson, Jackie Jacobs, and Susan Devine participated in the presentation and preparations. Feedback has been very positive, and we are (impatiently) waiting to hear if QTS was selected.

The month of March will continue to focus on finding money, on preparing and submitting environmental documentation, and working on infrastructure (water, sewer, roads, power, broadband) to support the relocation. We'd also like to host an open house at the new Planning, Events, and MTHG offices by the marina – we are looking at an April timeframe, with more details to follow.



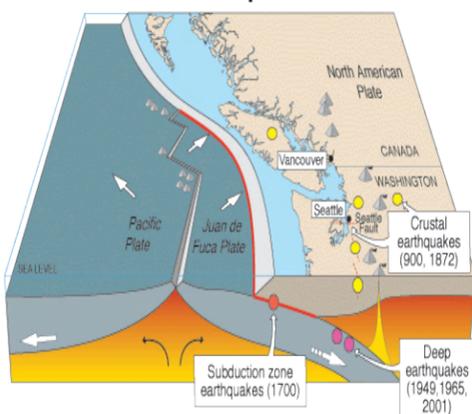
Chas Woodruff, Crystal Lyons, Leticia Jaime, Mark Jacobson, Susan Devine, Jackie Jacobs

Waiting for the Big One!

“Living by the Cascadia Subduction Zone”

Please join us for a presentation from Dr. Tom Rosmond about the potential for widespread devastation and the impact that would be felt here in western Clallam County. To be informed and learn the answers to a number of questions about local impact of such an event can only help us as a community of survivors to all be better prepared for the CSZ earthquake/tsunami. The event may not happen for 100 years, or it could happen tomorrow. Dr. Rosmond's talk is focused on that it will happen and he will discuss the event in terms of our local area, with an emphasis on what residents can do to prepare, as well as current programs and plans underway.

Cascadia earthquake sources



WHEN: MARCH 11
TIME: 7:00 P.M.
HEMLOCK FOREST ROOM AT ONRC

This event is sponsored by UW ONRC's Rosmond Education Fund. Contact Frank Hanson at 360-374-4556 for more information. 1455 South Forks Ave, Forks, WA 98331

Bá·yaḵ

The Talking Raven

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“The Cherokee Word for Water” screened in La Push

On January 28, 2016, a film inspired by true events, titled “The Cherokee Word for Water,” was shown at the Quileute Tribal Office West Wing. This movie tells the story of Wilma Mankiller’s work on the Bell Waterline Project, which ultimately led up to her becoming the first modern female Chief of the Cherokee Nation.

Director Charlie Soap and Producer Kristina Kiehl were in attendance and held a question and answer session following the screening.

Charlie was Wilma’s husband and Kristina was one of her best friends. Wilma died in 2010 from cancer.

“Wilma made it very clear she didn’t want a movie about her. She wanted it to be about community,” Kristina explained. “And as you can tell by the world’s longest credits, this [movie] was not just about the community, but made by the community.”

During the Q&A, Charlie and Kristina revealed that this film was 23 years in the making. They also stated that they had never made a movie before.

Charlie said, “We want



Kristina Kiehl and Charlie Soap answer the audience’s questions.

Native people to see [“The Cherokee Word for Water”] and be reminded of hope and resilience. I want people everywhere around the world to see it and say, ‘If they can do it, we can do it.’”

After the Q&A, Vice Chairman Rio Jaime gifted

Charlie and Kristina with a Quileute rattle.

The film has been screened over 300 times across the United States at places such as: the American Indian Film Festival in San Francisco; the United Nations; the U.S. Capitol; and many

tribal communities, colleges, and venues.

For more information about the movie, visit The Cherokee Word of Water website at www.cw4w.com or their Facebook page at www.facebook.com/thecherokeewordforwater.

“Quileute Rising” brings awareness to domestic violence

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violence and domestic violence of any kind: physical, emotional, and psychological.

Following Tawna’s speech, an open mic was held, with elders, youth, and other community members sharing their stories and words of encouragement.

Liz Sanchez said, “From the start, with the logo design by a Quileute artist, to our meetings, to practices at the various departments, to the conversations about this event and what it represents, to those two sixth grade girls at the end who spoke about domestic violence, to that entire class shouting ‘Break the Chain,’ to the men and women cooking lunch, this is a community that cares.” She continued, “That moment at the end, that final dance, it felt freeing and very healing. [There were] no more worries about trying to do it right, just dance. In fact, we are making a video telling the story of the entire event and if anyone has video

clips of that final dance, please forward them to me at liz.sanchez@quileutenation.org.”

There has been plenty of positive feedback and hopes to continue on with the event in the future.

Ann Penn-Charles, the Drug, Alcohol, and Tobacco Prevention Program Manager, had helped spread the word to the various departments, schools, local sports organizations, and other tribes and communities to ensure a suc-

cessful and well-attended event. She expressed, “I loved it. I would like to make [“Quileute Rising”] an annual event such as Take Back The Night. I hope that all goes well in order to keep it going.”



Liz Sanchez was one of the coordinators of “Quileute Rising.” Photo by Cheryl Barth

Nurse Pat retiring from health clinic



Pat Braithwaite

After working at the Quileute Health Clinic for 10 years, Pat Braithwaite or “Nurse Pat” will be retiring. March 25, 2016 marks her final day and the day of her retirement party at the Health Clinic waiting room from 2 p.m. to 4 p.m. Cake will be served and everyone is invited to come in and say farewell.

Pat first started working in La Push during September 2005. Previously, she worked at the Forks Community Hospital for three years and Dr. Kriebel’s Family Medical Center in Forks for 27 years.

“When I was interviewed for this job, they asked me where I saw myself in 10 years,” Pat explained. “I said, ‘right here.’ And now it’s 10 and a half years later.”

“I’m looking forward to retirement very much. I was at a point last year where I thought I would retire. My kids told me ‘No, you said you wanted to be 66 when you retired.’ So they’ve helped hold me to my goal. I’ll be 66 on March 14th.”

Pat said that it was a culture shock when she first started working for Quileute. “It was a big difference coming down here because of the traditions. I had never heard native drumming until I came here. But I love everything about the culture.” Her co-worker, Rosita Matson, was the first person to gift her with a cedar basket that she made herself, which Pat adores and has kept on her desk all these years.

After 10 years, Nurse Pat has plenty of good memories because of the Health Fair at Elders Week, Quileute Days parades, Take Back the Night, Domestic Violence walks, and more. “Everything that happens down here just gives you great memories. And everyone works so great together. Everyone is so nice and it’s just fun to be here and work with them. It’s like you’re just one big family. And the community here treats you like

you’re family. I’ll miss that. My greatest memory I will hold close to my heart is the Community Healing Totem Pole. Just to be allowed to go and carve on it was wonderful. The whole pole raising was very amazing. I thought, ‘I had a hand in bringing this pole to where it is today.’” Pat recalled, “I’ve had sadness too, though. You get close to your patients, and when one of them passes on, it hits you. But watching the people,

when they become pregnant and you get to follow them all through pregnancy, and when they have their child and get to bring them in to visit, it’s just wonderful. It’s like they’re sharing with you.”

Pat expressed, “I want the community as a whole to know that I have enjoyed them greatly. I have enjoyed all the stories I hear. Every day I learn something different about their families, who they’re related to. And I’m very happy they hired me on and allowed me to be here for 10 years. I have enjoyed all the Quileute traditions, dancing, and drumming.”

Retirement plans include moving to Twisp, which is located in Eastern Washington, to live close to her daughter and her family. “I’m just so anxious to get on with it. I’m not emotional about my retirement now, but when the day comes, maybe.”

Nurse Pat said she will definitely be back to visit. She assured her co-workers and the community, “I have to come back and see everybody. I just can’t forget about La Push! Watalich ti as?ósta.”

Community Healing Totem Raising



The Community Healing Totem was raised at the Quileute Health Center on February 24, 2016. More pictures and a story to follow in the April issue of the *Talking Raven*. Photo by Cheryl Barth



Quileute Oceanside
Resort

Rummage Sale

March 3rd

2 p.m. to 5 p.m.

Open to Quileute tribal members and their family and employees of the Quileute Tribe

March 4th and 5th

9 a.m. to 4 p.m.

Open to the public

Location:

Kitla Center
Buildings 1 – 3
100 La Push Road
Forks, WA

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



Jay Powell transforming into kwashkwash, the Blue Jay.

March, Fur Seal Hunting time – Yashabáłktiyat

The moon in the old traditional Quileute calendar that corresponds to March was named for the most focal resource harvesting activity at that time of year: **yashábał**, *fur seal hunting*. Going out to hunt fur seals was a part of Quileute life that used to be talked about by the elders. I remember Sluggo saying to me once when we were talking and I pointed at someone, “You’d have to get out the habit of pointing with your finger if you were a fur seal hunter.” The Old People said that if you were hunting and showed the harpooner the location of a seal by pointing, the seal would feel your fingernail and dive. **Yashábał** was so important to the Quileutes that I’m going to just remind readers about the tribal history of the activity.

Fur seals were hunted at and before treaty time for their meat, although the Old People scraped and dried the hide, as well. The only common use I heard of for the soft **kíłados-kíwáł** (fur seal fur) in the old days was to sew strips of the softened leather around the neck of cedar bark vests and cloaks to avoid chafing. However, trading posts started to appear at Astoria (1812) and Fort Vancouver (1825) on the lower Columbia River and in Victoria (1843), points on Puget Sound and Neah Bay (1850). It became known that fur seal hides could be traded for useful things like knives, kettles, axes, guns and Whiteman’s clothes. So, fur seal hunting became a business for the Quileute and their neighbors. The number of fur seal skins sold in the trading posts of the area steadily increased “up to 1869, when the number in

aggregate amounted to 4,000” (C, Scammon, 1874, p. 154). White hunters with powerful boats joined the hunt and it became a slaughter, both among migrating seals and at their birthing grounds on the Pribilof Islands off the west coast of Alaska. By 1910, the Japanese had 25 ships operating in the Bering Sea. In that year the U.S. took the lead in the adoption of a “fur-sealing convention” between itself, Great Britain, Russia and Japan, which went into effect December 15, 1911. The rights of Indians were acknowledged by the international agreement in the following provision:

Section Three (prohibitions and bag limits) shall not apply to Indians, Aleuts or other aborigines dwelling on the American coast ... (if they) carry on pelagic sealing in canoes and undecked boats propelled wholly by paddles, oars or sails and not transported or used in connection with other vessels and manned by not more than five persons...and without the use of firearms.

That’s the reason that the Quileutes hunted fur seals by paddling canoes out 25-40 miles and using only their traditional two pronged harpoons from 1912 to 1940 when, according to Pettitt (1950, p. 45), the last fur seal was harpooned by a Quileute. The market for furs sank during the Depression and in 1932 only sixty five seal hides were sold by Quileutes, bringing an average of only five dollars each. At that price, the Quileutes preferred to remain safely on shore and work as laborers on the Coast Guard station, then under construction.

When I first came to La Push in 1969, there was only one Quileute left alive who had been a fur seal hunter: Hal

George. I spent the month of May, 1978 talking with Hal and making notes. He was born in 1894 and when he was young, he paddled as a crew member for both whalers and sealers. He said, “I usually went sealing with Harold Johnson (**Takídab**, born 1867). He wasn’t a very good harpooner. He often missed. Yet because of his strong power, many times he was the one who killed the most (seals) per year. Twenty seals was a lot in one day. You could carry that many in a single canoe if it was gentle out there. But Harold often pulled an empty canoe along behind and would fill it up with seals. Hard to paddle back in pulling all that weight, but we often did it.

“Harold had problems once. After sealing one day the seals were frightened the next. You couldn’t approach them. So, when he got in, he slept with the canoe to renew his bond with it. Then he whipped the canoe with nettles to purify the canoe of what was scaring the seals. Finally, he figured the problem was with himself. So he beat himself all over the face and body with long nettles from the top of James Island. I looked at Harold when he came down to the canoe the next morning and his face was so swollen that I couldn’t even recognize him. It was three in the morning and Harold said, ‘Let’s go.’ He got 21 seals that day.

“Harold had a good three-man sealing canoe. His sealing team was usually himself (spearman), Stanley Gray (steersman) and me (middleman).

“We were out there in 1920, the time the storm hit and the six sealers were picked up along with their two canoes and taken to San Francisco. A strong east wind came up, white caps right now, and we simply couldn’t make any headway to get back (to shore). We saw the steamer stopped and circling further out but couldn’t see any canoes out there. They were picking up Dr. Lester and others (Frank Harlow, Eli Ward, Burt Jones, Frank Fisher and Charlie Sailto). We were in trouble. But Harold got a big seal that was swimming in a somersault motion through those big waves. It weighed a hundred pounds at least. With that for ballast in the front of the canoe, we set up a sail and got back to the Needles. Then, catching a wave crest, we sailed into the beach, full of water except for 5 inches.”

Hal, Harold, and Stanley were lucky, according to Pettitt (page 45). 42 Indian sealers drowned that day. On the basis of that incident, the superintendent of the Neah Bay Indian Agency wrote his superiors at the BIA:

It is really a grave danger to allow the Indians to venture out as they do to hunt the fur seal. The whole male population of La Push Village was endangered last year when a sudden storm sprang up while the Indians were some twenty miles off shore. I suggest an amendment to the enclosed bill be made at once which would make it possible for the Indians to use power boats to go to and return from the hunting grounds (Alpheus D. Dodge, Feb. 18, 1921).

The BIA files at the Sands Point archives have no record of any response to that letter of request and the Quileutes continued to paddle out to hunt the fur seal, starting each year in their month of **Yash-abáłktiyat**, “fur seal hunting time.” Fur seal hunting was thought to be over each year when the **łópit** (cow parsnips) came into flower early in June.

Lillian Pullen – Oldtime Quileute values and proper village behavior

Last month, I was down in Mexico and didn’t have other notes with me, so I decided to start going through a notebook of interviews with Lillian Pullen that she and I did during May of 1992. At the time she and I were thinking of putting together a book about traditional Quileute values, beliefs and perspectives. Now, 25 years later, that book was never finished. But the Bayak newsletter is a good way to make sure that Lillian’s wise thoughts and clear characterization of Quileute traditional beliefs don’t just get locked away in a storage closet. Here are more of her comments for all Quileutes to consider. Having spent hours and hours rereading Lillian’s words in this notebook, I realize that it is a textbook from the past to help us all understand the perspective of the ancestors.

Iláłlich itsí – One’s duty...what one has to do

“A Quileute, man or woman, but especially Quileute women, have to keep thinking about how to help out family and friends...but, really, we need to be ready to help everybody. Back in 1930, during the Depression, I used to get 25 cents for a little 1½ inch wide basket. I made a lot of them and the man at the store in Queets would buy every one I made. With that quarter, I’d buy a loaf of bread and a pound of butter. Now I make the same basket every day and my daughter-in-law (Eileen), who drives the school bus, sells it in town for \$25 so I can give each of my grandchildren \$2 a day for their

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

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school lunch. The amounts of money changed over the years, but my duty to be a provider hasn't changed in 50 years.

"It's not just money. People come to me when they have a problem. And I have to help them. My table is like a council table. My house is filled all the time. If they have a problem, they come for ideas. And they expect that my advice will be in the form of stories from long ago. The past is the key to the present and the future. We are Indian people! It's interesting that to the outside world our elders' wisdom is a bunch of campfire stories. Most White people don't appreciate the old people's wisdom. But they appreciate our skills—fishing, hunting, living out of the woods, medicines, baskets, or even 'just getting along.' But they don't know or even suspect that our skills are just a gift from the spirits. **Libíta** (spirit power)! **Yalá** (soul)! Now, we usually just talk about this in terms of God, but this is **poʔóḱʷoʔlo** God, the Indian God, that we mean.

"When I was a little girl in my early teens, the old ladies taught me how to make a basket. But nobody can just teach you so you know wise things, so you know enough stories to be able to give examples from the past as advice. That only comes with being old and having lived and listened a lot. It's the Indian way to listen to elders...to listen to good words.

Wakilaxísla xʷaʔ hačh-adàʔ dítxli, wákiḷ xʷaʔ taʔicháḱḷ.

Pay attention to the good sayings (stories), not the bad, wrong ones.

Wákiḷ abaʔáta xʷaʔ taʔ ichkída.

Don't do the things that you can see are the wrong way to do things.

"I sometimes wonder what my grandchildren...GREAT grandchildren...will grow up to be. Will they remember my words and be wise, wise in the old way? Will they be oldtime elders? There's an old mother's song that goes like this.

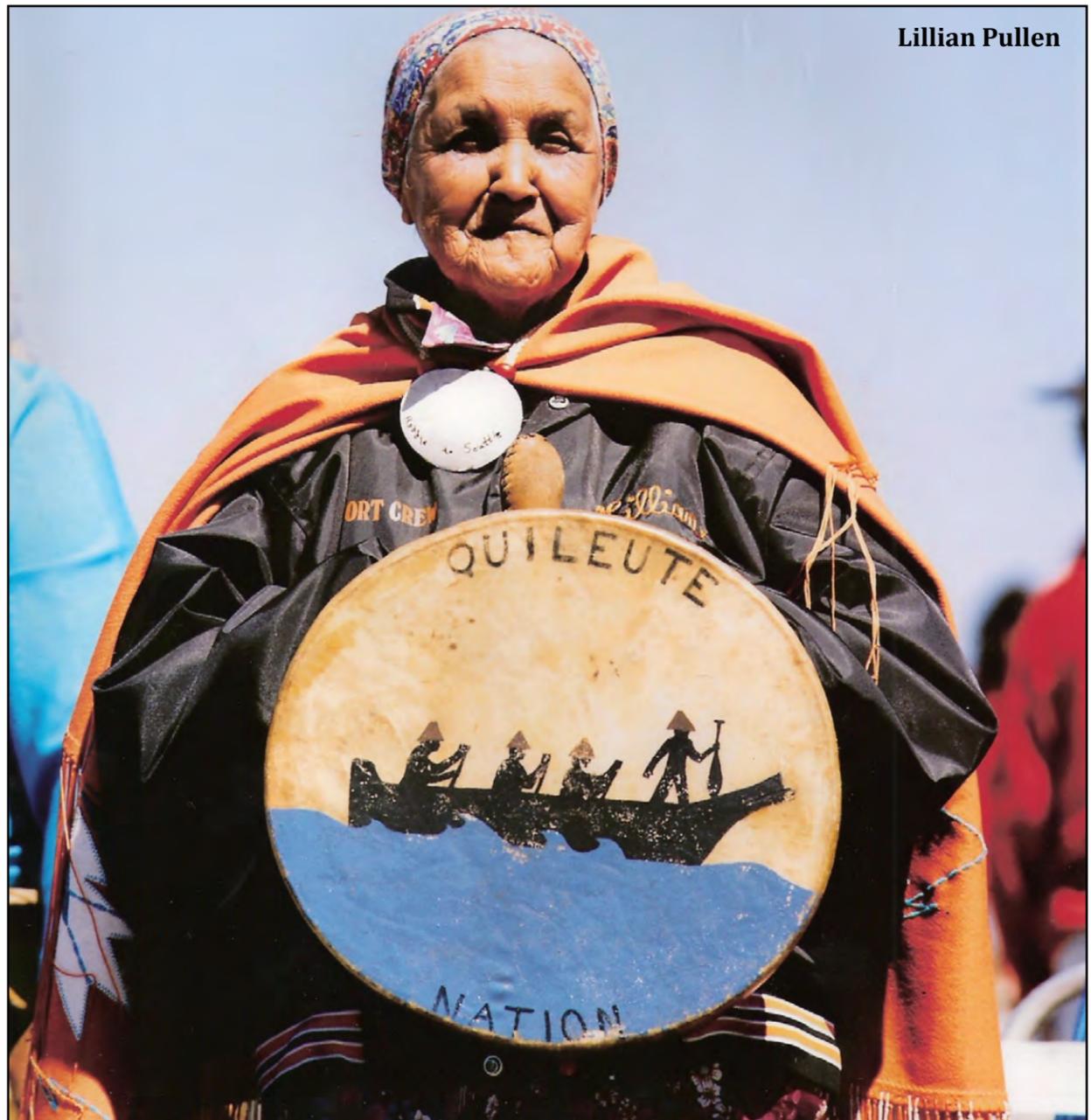
Xʷaʔ itsoʔófaxʷ xʷaʔ chichoʔotskáfaxʷ foʔsiʔlich.

What do you imagine my children will be as grown-ups.

That's the reason that I work away so hard in the village cultural programs. I feel like I am making all the Quileute children my grandchildren."

Haháḱʷḷti – Friends

"I learned by watching my elders and listening that be-



Lillian Pullen

ing a Quileute friend is like this:

- **Lobitaḷitíxat**- You keep each other in mind, think about one another.
- **Chiʔáxat**- You take care of one another. That means loving caring.
- **Kiʔyáxat**- You help one another.
- **Kiʔyatitstiloshí**- You can ask them for help.

I also learned that a good friend never asks for what you cannot give. A Quileute who doesn't understand our old way of friendship sometimes might stop being friends. **Ḳiládo!** Gets angry. Twenty years ago a friend came and asked me for money. I didn't have any that I didn't really need badly. I couldn't help her. She left without saying, **Watalich ti asʔósta**, which is what we say when leaving that means both Goodbye and Thank you for doing everything you can. And that person never came back to visit. **Wash háḱʷtisid.** It comes to be that we aren't friends of each other anymore.

"Friends are always sharing. **Wílisli chiʔáxat, kiʔyaʔ áxat, dákiḷ.** Always looking after, simply helping each other out. Yeah, friends don't have to make a big deal out of helping. I think now of Victor Payne. He was my cousin, but he never keeps a fish without bringing me a piece. I have lots of cous-

ins, but Victor is the only one who shares everything. That's what friends do. He's good to me. Friends don't wait to be asked. I keep telling my kids, **Kitáx kiyaʔátilish.** Just go ahead and help! It's expected of friends. Friends are a feeling. They're good to feel.

"Anytime one does something that he or she is good at, someone else in the village is going to think that person is being a **xabaʔáchaʔa**, a 'know-it-all.' I guess it's really only that they weren't asked. **Aḷiláfoxʷa dákiḷ i paḱitʔla.** Why didn't they ask me to do it? That says a lot about what our people value, doesn't it. You go up in status if you are the one asked for advice and help. It's just our way. But you are only asked if you are someone who regularly does things happily and freely.

"That brings up another aspect of our Quileute ways. The Old People often said, **Wáʔol híxat i adaʔdála.** 'Be alone and be silent!' Strong people suffer alone in silence. I had my son killed in a fall (Frank 'Itchy-boy,' born 1934, died in a fall off the Queets bridge); another was drowned (Leonard, drowned in the boat haven, aged 7) and another one died of diarrhea ('Beaver,' died age 4). Though my heart was heavy, I never showed any grief to the world. The same is true in ordinary life. **Ish paḱitchiʔat**

háli. Work silently, keeping it all inside. Work is a time for quietness and concentration and Indians who are Oldtime People use the appearance of quiet concentration while working. We use it as a cover for what may be bothering us. That, too, is our way.

"This is a time to mention what the Elders used to say about the **Alaxatípil**, the table. My father, Wilson Payne, used to talk about the importance of table talk. He was a wise, chiefly man, the son of **Kixabáḷap** (chief Tommy Payne) and **Ilsít-sa** (my grandma Elsie Hudson). Wilson used to say to my mother (Susanna Lobahan Ross of Muckleshoot) that the table is the place for uplifting talk, not complaining and gossip about others. He once said about a visitor who had stopped by at supper time and been invited to stay and eat, 'She comes to my house and fills my table with a lot of stuff. She comes, sits and eats as she is welcome to do. But while she is doing that, she tells me her complaints, troubles and problems with others. The table is the center of the Quileute house. My table is just overloaded with people's problems. It's a wonder the legs don't break.' Tee hee. I'm like my father. I want my table to be the place for peace, good news and happy talk.

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

...Continued from Page 7

"I sit at home making baskets with my back to the road. It's best not to face trouble. I don't want to know who's doing what, because unless they come and ask for help, I can't help them. People call up or stop by and tell me everything that happens. It's the moccasin telegraph, which I call **po'óḱ'w'o' lo tíksho adá'adal**, the Indian shoe news channel. The moccasin telegraph on the reservation really works. If you fall down on one side of the village people on the other side of the village know about it soon. And I appreciate hearing the news of what's going on in the village. But along with the news, people often gossip, speaking critically of others. That's just **pawałáks adá'adal**, nonsense talk. It's scary, bothersome, hurtful talk. Admittedly, rez gossip can be small-minded. People used to say, the person who talks about others critically is the one who is hurt by **hi'ada'adaláxat**, talking about each other. My neighbor Carrie Gray, used to gossip over the fence and always seemed to end up quarreling, **'Hálk'oliksh**, I heard you said that about me! In the end, gossips who enjoy making fun of others usually just get cut off by everybody. That's the village's way of saying, **'Kířibaskidí' liksh**, You went too far.' Getting cut off is the worst thing that a person can bring down on themselves in a village like ours.

"At its best, life in our village is supportive. For the most part our talk is supportive of our neighbors, tribal members and leaders, because it allows all of us to feel like we are part of community life. Everybody feels like she or he knows what's going on. And knowing that everyone will soon know what you do encourages good behavior. **Wákił boyók'wa ři' adá'dala ókił ři' po'óḱ'w'o'lo řsikáti**, There are no secrets on the reservation.

"Back in the 1920s and '30s, staying out late used to be considered really bad behavior for girls. People talked about who snuck out and...maybe, even, hung out with boys down in the driftwood on the beach. There was a curfew. Roy Black was the policeman. And if he caught sight of you out after curfew, he told your parents and, not surprisingly, the whole village would know about it. Mothers were the enforcers and discipline was calculated to teach appropriate conduct. Not much has changed."

Háčhada'łáḱłti – Good Speech Givers

"It was common in the old days to announce things publicly by mentioning them at

dinners and ceremonies in front of witnesses. I often heard people say that speeches are a message from the heart. Speeches almost always had references to proper behavior both for kids and adults. Good speeches mentioned stories, incidents and advice from respected elders of a previous generation that included statements about politeness and good behavior.

"The best speechmaker I ever heard was Stanley Gray (**Háwiłap**, born in 1869). He was thought of as a 'long house speaker' since ceremonies in the old days were given in the long open space at the middle of our traditional style multifamily longhouses. I heard him speak often when I was a child and young person. His voice would be loud and clear and then he would suddenly lower his voice so you had to listen in a way that made you remember his words. He sometimes started to sing and he used different voices...and I loved it when he did **K'wáti** and Thunderbird and Whale and Wren. Another good speech maker was John Johnson (**Kítsbaxad**, also born in 1869). He was a Shaker speaker. They were old men, but the speeches they made would wring your heart out. For comical speeches, it was Tyler Hobucket (**Kódi**, born 1895). He would make you come alive.

"These were elders who were doing what elders should do. They were reminding us of our traditional Quileute values in a way that made the adults listen and laugh and the kids think they were hearing the truth from a great man."

A'áçhit – Chiefs

"When I was young, chiefs regularly hosted meals and invited everybody. And they talked to the people. The chiefs when I was young were 'hereditary chiefs,' the descendants of the chiefs who signed the treaty—the Paynes and Howeattles, holders of the names **Taxá'wił**, **Hawisháfa**, **Hówiyał** and **Kilápi**?. But in 1936, the tribe's Constitution and By-laws were voted in and Indian Affairs issued the tribe's Corporate Charter (1937). From then on the 'chief' was the head of the elected tribal council and the hereditary chieftainship stopped being recognized (until David Hudson, down at the Hoh, was given the **Hawishát'a** name with appropriate ceremony). Even before the Council chair became the Quileute political leader, some of the oldtime chiefs, although they were respected, had bad habits. But they were still chiefs. For instance, Charley Howeattle (**Kihó'ot**, born in 1884) was a drinker when he was young. He wasn't even a member of the (Shaker) church

in 1910 when we built it. John Johnson, Carl Black, Ida Taylor, and Tommy Brown were the main church members in those days. In the course of time, Charley **ix'watařtxal habxítxa**, turned to the good, and he became the head of the Quileute Shaker Church. And Charlie became the last one I remember who gave speeches in the old way – firm, demanding.

"The word for chief, **áçhit**, really means *rich man*, but none of those chiefs in my time were really rich. It was the respect that they received and the high esteem. I remember Arthur Howeattle (**Hawisháfa**, born in 1875) was a main chief when I was young and he handed his position over to his brother Charlie when he moved to Queets in the late 1920s. It shows how the chiefs felt that they should live close to the people, so they would know what's going on among their people. A chief can lose 'his face' when his life doesn't reflect chiefly behavior. My **abá'** (gramma) **Ilsířa**, told me that 'People won't support a chief if he doesn't give good heart to all and be a good example.' So, a chief has to be fair. There are 700 Quileutes and a chief has to listen to them all. But, in fact, probably the old ladies with their evening bedtime stories and networking while making baskets and pulling bark together had more influence on community relations and children growing up with good habits than the chiefs did.

Tisík'wł – Names

"We Quileutes have three kinds of names. I'll tell about the different kinds of names with Jiggs for example:

1. **Hok'ářilo řisik'wł**, *whiteman's name* (Christian Penn, II).
2. **Hi'řilá'li řisik'wł**, *nickname* (Jiggs or Jiggy).
3. **Po'óḱ'w'o'lo řisik'wł**, *Indian name* (**Hichísap**).

"One's Indian name has a family tree, just like the person who wears the name does. Jiggs' Indian name belonged to Little Bill Penn before.

"It's important to know one's Indian name so that you and others can know your roots. Here are some of the other names in my family:

- Thomas Penn, Ribs, **Wakabális** (a name from a long dead relative).
- Marvella Penn, Bal, **řsi-řisáłki** (a great grandmother's name, from Pansy Yakima).
- Clyde Black, Rusty, **Kikabálap** (one of Tommy Payne's names, through his

mother Rosie, Lillian's aunt).

- Douglas Pullen, Dugdug, **Shop'ářitił** (from a Muckleshoot relative, Stuck Jack).

"The Old People and us Quileutes today believe in reincarnation as we always have, and we always check new babies to see whether they have features of previous relatives. I often heard in the old days that one's Indian name is part of your **yalá**, of your *soul*. And unless you pass your name on to a descendant or relative before you die, your name crosses over with your soul to the underworld and is reincarnated, too, with your other features. That shows how important an aspect of a Quileute their Indian name is. The tribe should appoint someone to keep track of the genealogy of tribal Indian names and to help families make sure that tribal members have a **řisik'wł**, an Indian name. There are lots of Indian names that aren't being used. Those names are as important to you as your birth certificate."

Chik'ółwa – Things

"When I was first married to Christian Penn, for several years I had hard times. He was a drinker and was often gone for days at a time and had no pay left when he got home. I had no car and had to walk and hitchhike everywhere. When I got a little money, I bought an old station wagon. I appreciated that car so much because it made my life easier. And I still take good care of my things. I talk to my car. I also talk to my flowers and the apple tree. I prayed outside when I never saw any buds this year. And the next day the buds started popping out. The Old People, I know, only talked to things that have a soul and are living. That also includes things that used to be living and got changed to stone like Whale Rocks and Crying Lady Rock. And, of course, we talk to spirits now... including God. I guess I talk to things because I care about them, and I feel like they will take care of me if they know that. I treat things the same way as I care for my friends."

Taxílit híxat yalá – Spirits and Souls

"Now we're getting serious. When I go out to pick berries or roots or basket materials or medicine plants or somebody brings me fish or elk or a **hářal** (*hair seal*), I pray for help and thank the plants for providing or the fish and animals for submitting, giving themselves to us. I don't know if I am praying to the same spirits in the same way as the ancestors did. But,

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

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when I was younger the older women and men used to talk about praying and spirits the way I do. I learned it from them. I feel like I also think of spirits, powers and souls the way they did. When I was a girl, we used to have dinners and **hiʷflaʷal ts yix xixátsid**, *play (or practice) throwing the power to one another*. An elder would call up a power and we would throw it back and forth across the table. It was an interesting feeling, catching and throwing that 'power.' They would tell us kids, '**Łoʷwáʷaxʷ tich**,' *Stand back (so you don't accidentally get hit by the power)*. Those elders really thought of a **taxilit** (*spirit power*) as real...and it felt real to me, like catching a cool feather when they threw it to me and I caught it. We used both hands to catch it. I used to have a ring that I wore and that ring would be cold as ice after I held the power.

"I don't want to seem like I'm critical of young people, but already 60 years ago, Francis Cleveland, who had a wonderful soul and strong power, said to me:

Wa alish axʷ boyókʷa haltiʷ likíʷ xʷaʷ taxilit.

Í was dákiʷ tsáda otisídoʷo, abíxʷ í wa kʷísila.

Kids these days don't try to find the spirit of the land.

Because they don't know about it anymore.

They will never get it because they don't believe it.

"Young men used to go up the river, way up the river there. So they could find it, that great spirit of the land, which I have come to think of as the Indian God. We call that great spirit **Ṭsiḱáti**, which is the word for *land or the world*. Those seekers who went up the rivers would find it and learn because it is good.

"I'm not going to talk about the Shakers and the churches and drums vs bells. They are all good and I'm happy to give invocation prayers and say grace and sing hymns and read in the Bible. It's true that I've been a life-long Shaker. But I've also been happy and comfortable in a lot of churches. God, the power, doesn't live in any (particular) church. It lives in our **yalá**, *soul*."

Poʷóḱʷoʷlo kátil - Indian Medicine

"Spirit things were secret, but Indian medicine (**kátil**, pronounced KAH-till) wasn't secret. People would talk about **kátil** and advise one another what to do and use. Indian medicine

isn't just plants and herbs. It is using power to put a sick person's soul and body right. How many times was I told, 'First go up the river. Hum tunes that you know. If you are lonely or grieving or seeking, soon you will be led to a new personal song.' Receiving and using that good medicine (of the song) makes seekers well and strong in soul and body. It opens them up to power that keeps you well or can heal you. Seekers could go upriver day after day or go live up there and camp, seeking for that power which was called simply **xʷaʷ hách kátil**, *the good medicine*. And they have to talk to the land, to **Ṭsiḱáti**. Or to God. But they, the elders, only tell you how to do it, not about their own experience. People can never talk about getting or having that power, or it will be taken away from them. Talk to Chris and Lela Mae about the plants...the roots, bark and seeds that we use and how to prepare our herbal remedies."

[**Note from Jay:** the year after these conversations with Lillian, Chris Morganroth III and I spent almost two weeks together, as Lillian had suggested. At the end of that time of talking together, we produced The Quileute Ethnobotany. That enormous contribution to Quileute folk science, I hope, will be the subject of future Kwashkwash articles in the newsletter.]

That's not all that Lillian said in those interviews that happened mostly in the front seats of my big brown van as we spent hours driving around the village, stopping here and there and making notes as fast as I could write. While we were talking about the old days and old lifeways, we also put together Quileute phrase books called I Won: A Big Book about Quileute Bingo and Talking Baby Talk in Quileute. Much of that notebook is in Quileute. I smile now, just thinking about how much we laughed while we talked. But, I knew it was a time, an experience that I would probably never have again. When Lillian would get that far-away-and-long-ago look in her eyes and talk about what it was like to "think Quileute," I was having the chance to crawl into a time machine and set it for "The Old Days."

Toward the end of the notebook is a page that says, "A person's heart and mind are the same thing. We think according to the way we believe. **Lab was yix kʷoʷliyóʷfotaʷítali liḱaḱáʷ li**. That means, *for me the Quileute heart and mind has never changed*. **Híli lab tálaykila poʷóḱ**, *I'm an oldtime Indian*."

And she was.

Quileute Words of the Week for March

There are four Mondays in March, so here are four Quileute words that readers might feel drawn to learn and use, just because Lillian thought those words were expressive of the ideas she wanted to pass on from the ancestors of yesterday to the inheritors of today and the future.

March 7-12: *the soul* (pronounced yuh-LAH, written **Yalá** in the Quileute alphabet). Lillian Pullen at one point said, "The soul is made up of lots of things including your heart and mind and Indian name and ancestry and power and song and shadow." Isn't that interesting that the soul includes the person's **tipáʷd** (*shadow*)? That's the reason that the Old People used to make 'shadow catchers' to use after a person died, because when the souls of the dead go off to the underworld, their shadows are left behind in the village. Lillian felt she had an Indian **yalá**. Put that word in your heart.

March 14-19: *the heart* (pronounced TAH-tith, written **tátiʷ** in the Quileute alphabet).

"Gram" Lillian felt that an Indian heart wasn't just the tum-tum pump in one's chest. The Quileute heart was also where thinking happened, and there was good thinking and bad thinking. Good thinking used to be passed down in the stories and helpful statements of the elders. Hal George once told me about an old uncle who, when Hal was little, used to sit on a stump just inside the door of **Ṭakídab**, Harold Johnson's big-house on the Bogachiel, just above the mouth of the Calawah. Every morning the old man would be sitting there naked, talking to the land. Hal remembered him saying, "Look at my body. There isn't a single scar. That's because I always did the right thing and never fought with anybody and was protected from accident by my power." That's the kind of teaching by the elders that Lillian was referring to when she said, "The grammas put it in your **tátiʷ** and you grow up thinking it."

March 21-26: *Indian medicine* (pronounced KAH-til, written **kátil** in the Quileute alphabet). As Lillian made clear

when talking about medicine and medicine men, Indian medicine wasn't just herbs and ointments. Oldtime Indian medicine treats a person's soul and the most basic aspect of the traditional treatment of illness is to get in a right relationship with one's soul and spirit power. It involves prayer and songs and the **yalá**, *soul*.

March 28-April 2: The Great Spirit, the power of the land, the Indian equivalent of Nature (pronounced tsick-AH-tee and written **Ṭsiḱáti** in the Quileute alphabet). When Lillian talked repeatedly about the "power of the land" in the same way as other elders refer to the Great Spirit, Lillian made it clear that "the Great Spirit" wasn't just a primitive picture of Whiteman's God, but a reference to the traditional Quileute power (spirit) in charge of outcomes for all living things. The word **Ṭsiḱáti** [tsick-AH-tee] is the name of that nature spirit and also the Quileute word for "land." So, Lillian has given the Quileutes of today a clear sense of what the Old People thought of as the Great Spirit. This Word of the Week not only lets you *talk* like a Quileute, but it also enables you to *think* like a Quileute. Lillian and I went down to Third Beach in 1971 to look at Crying Lady Rock and we sat on the driftwood and she prayed, giving thanks to **Ṭsiḱáti** for all the gifts of nature. I hardly ever come to La Push without going down to Third Beach and talking to **Ṭsiḱáti**, the power of the land.

I usually encourage readers to use the Quileute Word of the Week in speaking as a way to spice up their English in a way that is really Quileute. This month, the words are as important to help you *think* like a traditional Quileute as they are useful to make one *feel* Quileute. These four Quileute words aren't just the Quileute way to say soul, heart, medicine and spirit. They are a textbook from the past to help you understand the perspective of your ancestors.

Have a good **Yash-abáʷḱtiyat** (*fur seal hunting time*).

—Jay Powell, Kwashkwash jayvpowell@hotmail.com



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Facebook!
Quileute Tribe

Quileute Tribal School News



After-School-Enrichment Program



By Anita Baisley
After-School-Enrichment Program

The After-School-Enrichment Program continues to provide fun and learning time on Tuesdays and Thursdays. The students are very enthused about the learning activities and are in-

involved in problem solving and thinking processes. The students from Holland shared their talents and spent time helping our students paint a large mural, learn some tips in soccer, and have actively been involved in teaching how to play chess. The After-School-Enrichment Program also has more outside activities and fieldtrips being planned for

April and May with the National Parks Service, similar to last year. Please contact Anita Baisley, 360-374-5602, if you are interested in volunteering for the program, activities, and fieldtrips.

Students from Holland

Quileute Tribal School has been very fortunate to have special guest visitors from Holland. A group of nine high school students and two teachers arrived on February 20th and will be leaving on March 4th. They brought their many talents, knowledge and excitement to our school and have been sharing their time in classrooms presenting lessons to our students that include: chemistry; study of the solar system; customs, food, sports and language of the Netherlands; and debates with the high school students.

They have also attend-

ed some events in the village and visited community friends from previous visits. We have very much enjoyed our Dutch friends and are grateful for their interest and involvement in our school and community.

Summer School Program

QTS is already making plans for Summer School. The Summer School Program this year will be in June. The approximate dates are June 13th – June 30th. Registration forms will be sent home with students in April, and more information will follow. We look forward to sharing the learning time with your children. Any questions can be directed to Anita Baisley at 360-374-5602.



Holland Students in the classroom

ELDERS IN THE CLASSROOM AT Quileute Head Start



The Quileute Head Start would love to have elders visit the classrooms to share with the children. They can share culture and talents, or just spend time with the students.

Head Start always welcomes the opportunity to incorporate culture in the classroom. The best times for sharing are: 10 a.m. to 11 a.m. for the morning class and 1:30 p.m. to 2:30 p.m. for the afternoon class.

FJHS HONOR ROLL

Congratulations to the following Forks Junior High students:

- Damon Jones*
- Harley Schumack*
- Alexander Garcia-Vasquez*
- Michael P. Jackson*
- Elizabeth Jackson-Cruz*

Pictured right: Harley Schumack was one of five Quileutes who received recognition for making the Honor Roll during the 2015-2016 schoolyear. Photo submitted by Heather Schumack

Parents, Grandparents or Guardians: submit photos of your child's achievements to: talkingraven@quileutenation.org



Debunking Influenza Myths

It's that time of year again! So, let's start by getting a few myths out of the way. There is never a week that goes by in the clinic during flu season without at least one patient bringing up all of them!

- "I got the flu from the flu shot." The flu vaccine doesn't contain any live virus. Since a virus has to multiply inside you to give you influenza, it is physically IMPOSSIBLE to catch flu from the vaccine. Some people have more of an immune response than others to the vaccine and this is typically what people "think" is the flu, but it is not.
- Having the flu vaccine doesn't protect you against any other viral infections. So, if you still get coughs and colds after you've had the vaccine, that doesn't mean it hasn't worked.
- Having had a flu vaccine in the past doesn't mean you're protected this year. Neither does a past case of flu. The influenza virus is very sneaky and evolves year-on-year. That means your body may not recognize the virus even if you've had a past infection and can't fight it off effectively.
- Having the flu vaccine doesn't guarantee you won't get flu. However, it does reduce your risk of catching the infection. It also reduces the chance of you getting serious, potentially life-threatening complications from it.
- "I never get a flu shot and I

have never had the flu!" Well that's good for YOU! However, 25% of people are carriers of the virus and never display a single symptom. The bad news is you are continually shedding the virus for 2 weeks, spreading it around unknowingly to your baby niece or elderly auntie.

- "I'm allergic to the vaccine." The ONLY reason not to get a flu shot is a SEVERE allergy to eggs or Guillain-Barre syndrome which followed a previous vaccine.

The flu is a highly contagious, respiratory illness that spreads easily when people are together in a group such as in daycare, school, or work. It is much more dangerous than the common cold and can lead to serious health

conditions such as pneumonia or bacterial lung infections. Every year, children and adults are hospitalized and some even die from the flu. The elderly are especially susceptible to the flu. If you work with or around elders PLEASE get vaccinated!

The best way to prevent the flu is by getting vaccinated. The vaccine is recommended for everyone 6 months old and up. If you have a baby under 6 months old, it is important that ALL the caregivers get vaccinated.

Quileute Health Clinic has ample supply of flu vaccine for all ages. Please make your appointment TODAY by calling (360) 374-9035.

Quillayute Valley Scholarship Auction

Forks High School Graduation Class of 2016

It is our honor and pleasure to be involved this year as the auction is celebrating its 52nd year! This year's event takes place March 19th-20th, 2016 at the 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. If your donation needs to be picked up or if you have further questions, please call us. We will make arrangements for pick up.

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

Remember to mark your calendars and pass along the word for this exciting community event:

**Saturday, March 19th
9 AM to 9 PM**

**Sunday, March 20th
10 AM to 8 PM**



Join us at the Forks High School Commons or
Tune into AM 1490 Forks Radio or watch live cam at
www.searchforks.com/qvsa

Sincerely,
Forks High School Seniors
~Class of 2016~

Senior Coordinators:

Jaiden Capp
360-640-9139

Reece Moody
360-640-3433

QVSA Committee Members:

Jerry Leppell
360-640-1849

Cheri Dahlgren
360-640-0535

JoMarie Miller
360-640-4326

Increased DSHS office hours in La Push

Diane Mitchell of the Port Angeles Community Services office will resume her regular office hours in La Push. She will be in her office at the Human Services Department every other Thursday from 10 a.m. to 2 p.m. beginning February 25, 2016. Her

March and April schedule is:

- March 10
- March 24
- April 7
- April 21

Becca Gooding of the Forks Department of Social and Health Services office is

still scheduled to be at the Quileute Human Services Department every Tuesday from 9 a.m. to 3 p.m.

Both Diane and Becca can help with general assistance, food stamps, state TANF, emergency programs, and more.

If you have any questions about Washington State Department of Social and Health Services or would like to schedule an appointment, call the Human Services front desk at (360) 374-4306 or visit the office in person.

Nate Crippen Memorial Basketball Tournament

**April 1-3, 2016
Forks, WA**



**Entry Fee \$300
Pool Play Saturday
Single Elimination
play Sunday**

**2 Men's Divisions (Upper and Lower)
Women's Division
Champions – 10 Jackets
2nd Place – 10 Sweatshirts
3rd Place (2 per Division) – 10 T-Shirts for each team
(8 Teams per Division so first come, first served)**

**Individual Awards
MVP – Jacket & Basketball
1ST Team All-Tournament Team – T-Shirt & Basketball
2nd Team All-Tournament Team – T-Shirt
NATE CRIPPEN TEAM PLAYER AWARD – Basketball**

CONTACT:

Larry Scroggins
360-640-3522
chitown.24@hotmail.com

Jessica Bos
360-640-5221
jess_nichole16@hotmail.com

Quileute Housing Authority Youth Program's 19th Annual Easter Egg Hunt!



March 26, 2016

For All Children 12 years and under

11:00 AM SHARP!

**Quileute Oceanside Resort La Push
Separate age areas to hunt**

Prize presented to the finder of the Secret Egg.
Special appearance by the Easter Bunny

Please Dress for the Weather!



SPRING *into* READING At TANF's Family Fun Night

Family time is so important. TANF hosts Family Fun Night so that families can spend time together eating dinner and doing crafts. Please spend this time engaging with your children.

Tuesday, March 8th

5:00-6:30pm

Dinner is served at 5pm

QTS Multipurpose Room

Meet the new employees



My name is **Elijah Jackson** and I have been hired as Housekeeper I with Oceanside Resort. Basically, my duties include cleaning up all the rooms and keep

them looking nice. Everything about this job is great. There isn't anything about it that I don't like. It takes a team to make a team, and being able to complete the job through team effort is a great feeling. I plan to stay on long-term, and move up the ladder, so to speak.

As an enrolled Quileute tribal member, I try to participate in my culture as much as I can. I love to create coastal artwork, whether it's palm rattles, paddles of various sizes, plaques, or masks, I am sometimes working until 1:00-2:00 a.m. on my carvings or paintings. I learned from Chris Morganroth III in 1990-

1991 at the tribal school when he was the carving teacher. It has also been good working alongside David Jackson on the Community Healing Totem. My goal is to keep my children culturally tied as well, and keep on with our singing and drumming.



I'm **Jerry Jackson** and I was hired on as Housekeeper I at the Quileute Oceanside Resort. My duties include cleaning cabins and rooms so they are suitable for

guests to stay in. I started my job on January 30th and have been enjoying it. However, the biggest challenge is dealing with the pine needles; they're just all over all of the time and they're difficult to clean up. Once in a while, a guest will be walking by and mention how much they have enjoyed their stay. It makes me feel much

better getting positive feedback from visitors. In past jobs, I fished on the river and ocean and also worked at seafood processing plants in Port Angeles and Westport.

spend time with my kids. I'm big into thrifting and antiquing and I'm also a huge Whovian (Dr. Who fan, for those of you who don't watch the show).

I am a Quileute tribal member, and my goal in the future is to attend lineman school. When I'm not working, I like to go hiking, cook, and

Hi, my name is **Jacob Earls** and I am a Housekeeper at Oceanside Resort. My job is to clean up rooms, cabins, the Wi-Fi room, and RV park bathrooms. So far, my favorite part of the job has been interacting with the guests and an-

swering any questions they may have. Some of the questions we get are, "How do you say Quileute?" or "Where's First Beach?" It can sometimes be challenging to get all rooms and cabins completed by the 4 p.m. guest check-in time, but

our team always makes it happen and ensures the rooms look as best they can. The cleanliness is important because we want guests to have a great impression of Quileute and a great experience, so they will want to return to La

Push.

When I have free time, I'm looking after my chickens, hiking, spending time at the beach, or watching TV. I grew up in Forks and I love this area, especially the beaches and trails at La Push.

My name is **Leslie White** and I was hired as the Accounting Manager here at Quileute. My previous work experience includes: Director of Accounting and Director of Financial Planning and Analysis for Quiksilver, a clothing distributor with two billion in

worldwide sales. Later, I was transferred to Seattle to work for Mervin Manufacturing (Quiksilver is the parent company) as their Controller. Eventually, the Seattle factory closed and I moved to work at Mervin's factory in Sequim.

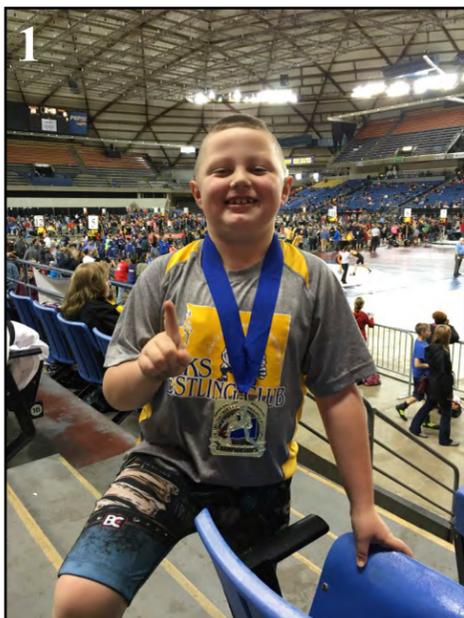
In October 2015, I

started as the tribe's Accounting Manager. Right now, I'm on a learning curve, but it's nice because the staff is very capable, so not a lot of training or supervision is required. That opens me up to do special projects, such as updating purchasing procedures and

accounting policies.

When I'm not at work, I take my dog, Basil, to the beach and we go for long walks. Being a California girl, I spent every weekend at the beach growing up. The water is a little too cold for me here, but I still love it.

Recognizing Student Athlete Achievements



1. Kenny Daman of the Forks Wrestling Club is the state champion for his age bracket, Bantam, in the Chuck Bullard Memorial Washington State Folkstyle Wrestling Tournament at the Tacoma Dome. -Photo submitted by Tracy Eastman
2. Jeffrey Schumack and the Forks High School boys varsity team made it to the 1A Southwest District boys basketball tournament. -Photo submitted by Heather Schumack
3. Garrison Schumack of the FHS wrestling team placed 3rd at Regionals in Castle Rock, WA and went on to compete at state, but did not place. Heather Schumack, mother of Jeffrey and Garrison, would like to thank the community for all the support their family has received. -Photo submitted by Heather Schumack

Submit your photos of youth sports or other extra curricular activities to the *Talking Raven*: talkingraven@quileutenation.org

Happy Birthday to Enrolled Quileute Tribal Members

March Birthdays:

Michael Estrada	1	Pamela Morganroth	10	Donald Colfax	19
Carlos Soto		Randy Eastman Jr.	11	Doneen Penn	
Keishaun Ramsey	2	Laura Wayne		Vincent Rosander Jr.	21
Alexandra Navarrete		Jai Levitt-Ward		Susan Penn	
Allen Black	3	Douglas Wiedemeier Jr.		Beau Lawrence	
Jasmine Wallace		Joshua Penn	12	Rae Lynn Martinez	
Leo Williams		Catherine Ceja-Cisneros		Jordan Davis-Jackson	22
Joe Moore Jr.	4	Violet Williams		Fawn Gabales	
Jonah Black		Delores Woodruff		Douglas Pullen Sr.	23
Madison Burnside		Javier Roldan-Schmitt		Beronica Galeana-Penn	
Harold Jefferson		Theo Penn	13	Suzanna Black	24
Andria James	5	Jacqueline Connell	14	Leilani Eastman	
Zoe Zimmerman		Cordell Black-Stillwell		Brandi Story	
Edwin Poulin		Erik Sovde		Sheila Harrison	
Deanna Hobson		Walter Jackson		Candra Baker	
Ka Tarra Lee Jackson	6	Roy Black Jr.	15	Camilla Guerrero	25
Rosita Matson	7	Philip Ward Jr.		Michael Stewart	27
Henry Morganroth Jr.		Odin Zimmerman		Elizabeth Satiacum	28
James Richeson-Penn	8	Kali Martinez		Eva Sanchez	
Roland Black		Isaac Lorentzen	16	Patricia Ward	
Rieda Sparks		Jacob Smith		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		Crysanía Morganroth		Keith Penn	
Logan Hatch		Ashlynn Jones		Bertha Wallerstedt	
Darrin Rosander	10	Thomas Baker Jr.	19		



***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!